

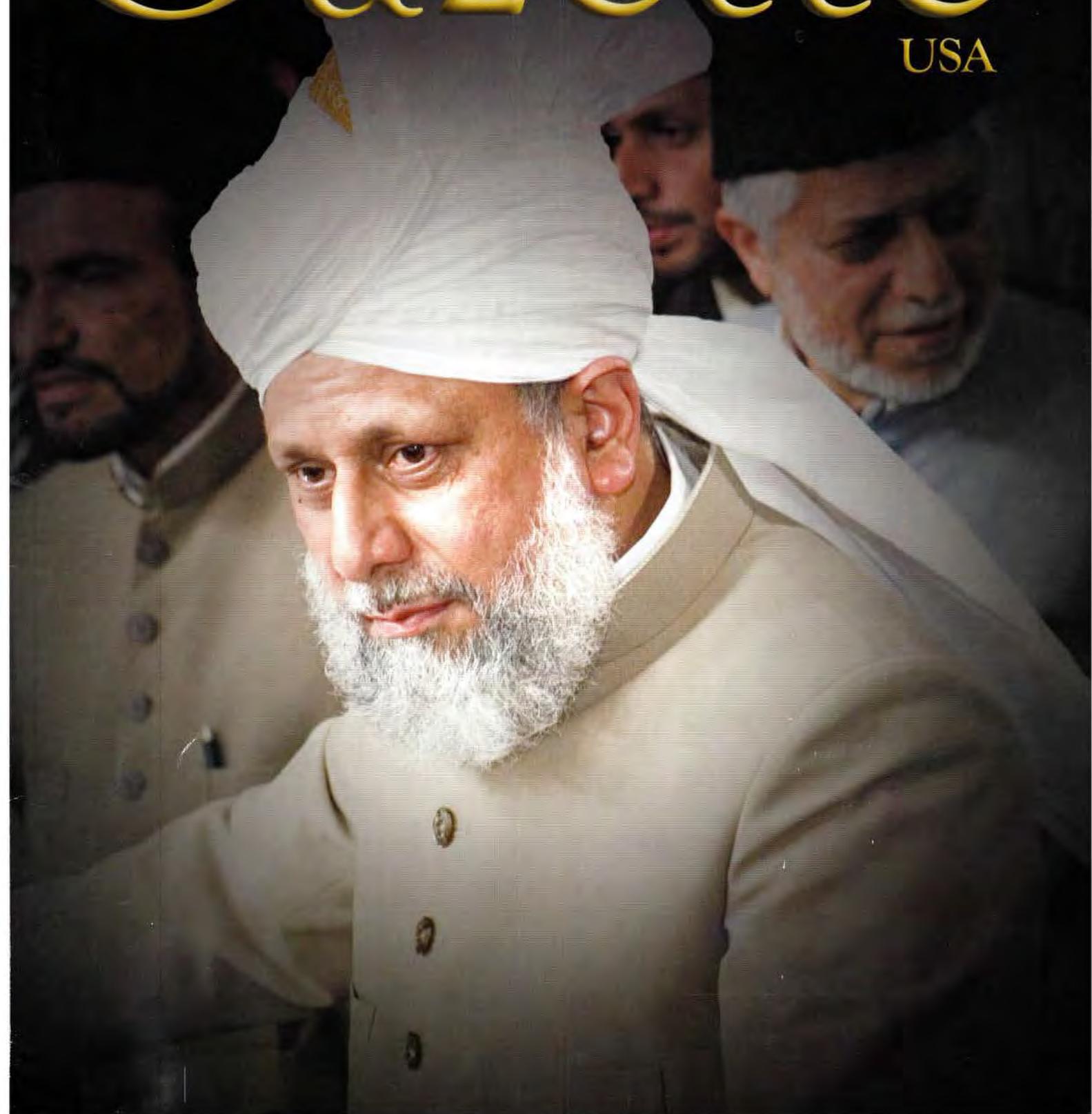
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October 2007

Gazette

USA





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Ahmadiyya Gazette USA

OFFICIAL GAZETTE OF THE AHMADIYYA
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October 2007



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Acronyms for salutations used in this publication

saw:	sallallahu alaihi wasallam (Peace and Blessing of Allah be upon him)
as:	alahissalam (Peace be upon him)
ra:	radhi allahu 'anhu (May Allah be pleased with him/her)
rh:	rahimahullahu ta'ala (May Allah shower mercy on him/her)
aba:	ayyada hullah ta'ala binasrihil aziz (May Allah strengthen him with His mighty help)
swt:	subhana wa ta'ala (Holy and Exalted)

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اللَّهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ
يُحِبُّكَ وَالْعَمَلَ الَّذِي يُبَلِّغُنِي حُبَّكَ اللَّهُمَّ
اجْعَلْ حُبَّكَ أَحَبَّ إِلَيَّ مِنْ نَفْسِي وَ
أَهْلِي وَمِنَ الْمَاءِ الْبَارِدِ -

My Lord! I ask Thee for Your love and the love of
those who love Thee, and the love of the deed which
brings me close to Your love. My Lord! Make me such
that Your love is more pleasing to me than myself, my
family and cold sweet water.

(Tirmidhi kitabudda'wat)

Al-Qur'an

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ۝ الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ۝ يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ۝ كَلَّا لَيُنْبَذَنَّ فِي
الْحُطَمَةِ ۝ وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ۝ نَارُ اللَّهِ الْمَوْقَدَةُ ۝ الَّتِي تَطَّلِعُ عَلَى الْآفِئَةِ ۝ إِنَّهَا
عَلَيْهِمْ مُّؤَصَّدَةٌ ۝ فِي غَمْدٍ مُّمدَّدةٍ ۝

1. In the name of Allah, the Gracious, the Merciful
2. Woe to every back-biter, slanderer,
3. Who amasses wealth and counts it over and over.
4. He thinks that his wealth will make him immortal.
5. Nay! he shall, surely, be cast into the crushing torment.
6. And what should make thee know what the crushing torment is?
7. *It is* Allah's kindled fire,
8. Which rises over the hearts.
9. It will be closed in on them,
10. In outstretched columns.

Commentary:

* *Humazah* means, one who finds faults with others behind their backs and *Lumazah* is he who finds faults with them behind their backs or before their eyes (Aqrah). As against two basic good qualities -- goodness and patience mentioned in the preceding *Surah*, two bad qualities which cut at the root of all social peace and harmony have been mentioned in this *Surah*. Backbiting and slander-mongering are the two main evils from which the so-called civilized society badly suffers today.

The verse constitutes a sad commentary on man's passion for worldly riches. Worship of Mammon is the bane of the materialistic civilization of the day.

* The ill-fated miser goes on earning wealth by all sorts of means, good or bad, and amassing and hoarding it, taking pride in it and refraining from spending it on good causes, thinking that this will immortalize him, will rescue his name from oblivion and will render his prosperity abiding. But he labors under a serious misconception.

* There could be no greater humiliation or mental agony for a person than that he should see that the cause against which he had fought tooth and nail and which he had tried with might and main to crush, was progressing and prospering before his very eyes. It is this sense of burning anguish of the heart which the leaders of the Quraish felt when they saw the tender plant of Islam growing into a mighty tree before their very eyes.

* The Arabs say, *Hatamat-hu al-Sinnu*, i.e., old age broke him (Lane).

* The intensity of the heat of enclosed fire becomes increased manifold.

* The "outstretched columns" are bad habits, evil customs and usages which would *not* let disbelievers conform their lives to beneficent standards and values.

Al-Hadith

عَنْ نُعْمَانَ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَثَلُ الْقَائِمِ عَلَى حُدُودِ اللَّهِ وَالْوَاقِعِ فِيهَا كَمَثَلِ قَوْمٍ اسْتَهَمُوا عَلَى سَفِينَةٍ فَأَصَابَ بَعْضُهُمْ أَعْلَاهَا وَبَعْضُهُمْ أَسْفَلَهَا فَكَانَ الَّذِينَ فِي أَسْفَلِهَا إِذَا اسْتَقَوْا مِنَ الْمَاءِ مَرُّوا عَلَى مَنْ فَوْقَهُمْ - فَقَالُوا لَوْ أَنَّا حَرَقْنَا فِي نَصِيبِنَا حَرْقًا وَلَمْ نُوذِ مِنْ فَوْقِنَا فَإِنِ يَتْرُكُوهُمْ وَمَا أَرَادُوا هَلَكُوا جَمِيعًا وَإِنِ أَخَذُوا عَلَى أَيْدِيهِمْ نَحَوْنَا وَنَحَوْنَا جَمِيعًا -

بخاري كتاب الشركة باب هل يفرع في القسمة والاستهام فيه

Hadhrat Nu'man bin Bashir^{ra} relates that the Holy Prophet^{saw} said: "The case of those who observe the limits set by Allah and those who are careless about them is like passengers on a ship who cast lots to determine who should occupy the upper deck and who should be on the lower deck and disposed of themselves accordingly. Those who were on the lower deck passed through those of the upper deck whenever they had to fetch water. So they said to the occupants of the upper deck, 'If we were to bore a hole through our part, we would not then have to trouble you.' Now, if the occupants of the upper deck were to leave the others to carry out their design they would all perish together; but if they were to stop them from carrying it out they would all be saved.' "

(Bukhari kitabal shirkah bab hal yaqra' fil qismah wal istiham fih)

SAYINGS OF THE PROMISED MESSIAH^{AS} THE HOLY QURA'N

The Promised Messiah and Mahdi^{as} writes about the Holy Qur'an:

"Of all the revealed books which we find today, it is the Holy Qur'an, whose claim to having been revealed from God, is established on the strength of irrefutable arguments. The principle it has enunciated regarding salvation corresponds exactly with the dictates of truth and human nature. The doctrines it propounds, are so perfect and well-founded that they are entirely supported by powerful and irrefutable evidence, its injunctions are based on nothing but the truth. Its teachings are completely free from adulteration or idolatry, innovation and creature worship. It is a book in which there is exceeding eagerness to manifest the Oneness and Greatness of God. It is a Book which has this outstanding quality that it is filled entirely and purely with the teachings of the Unity of God and does not permit any manner of blemish or defect, or shortcoming, or any other aspersion to be cast against the Holy Creator. It does not desire to impose any doctrine perforce. On the contrary, it precedes everything that it expounds with such arguments and logic as it establishes its truth. It proves its objectives and purport with weighty arguments and strong evidence. Having presented clear arguments to explain every principle it enunciates, it leads man to firm belief and absolute understanding of realities. It removes with the help of lucid enunciation, all the defects, impurities and irregularities which infest human beliefs, practices, words and deeds. It also teaches all etiquettes which are essential to cultivate human values in man. It meets the challenge of every corruption with no less a force than that displayed by the corruption itself prevalent in the world today. Its teachings are straight, powerful and well balanced as if they were a reflective mirror of nature itself and a true copy of the law of nature. It is like an enlightening sun for the inner eye and perceptive faculty of the heart."

(Roohani Khaza'in, Vol. 1: Braheen-e-Ahmadiyya, pp 81-82)

A BRIEF SUMMARY OF THE FRIDAY SERMON DELIVERED BY HADHRAT KHALIFATUL MASIH V^{aba}

ON JUNE 8, 2007

On 8th June 2007, Hadhrat Khalifatul Masih V^{aba} delivered the following Friday Sermon at Baitul Futuh Mosque, London:

Hazoor^{aba} said: The peace of society is linked to economic and financial conditions. There are rich and poor people in every society. There are some people who have the means, but they do not spend for the faith, or for people in need. By the grace of Allah, the less privileged section of Jama'at Ahmadiyya willingly makes sacrifices in the path of Allah, which are even beyond their capacity. Affluent people should look after the needs of their poor brothers. In order to spread peace and harmony it is very important to look after people's financial needs. Peace depends on making all kinds of sacrifices for others. The *Ansar* of Medina showed a remarkable example by sacrificing their possessions for the sake of the *Muhajireen*. They did so knowing that believers are brothers and that, in submission to the Holy Prophet^{saw} this brotherhood will ensure peace in the world. Try to fulfill your obligations to your near relations and to people who are in need, and show an example of:

إِنَاءِ ذِي الْقُرْبَىٰ

'giving like unto the kindred.' If your right hand gives away something, the left hand should have no knowledge of it (i.e., you should give without making a show of it). Thus will you ensure peace in society.

Allah commands us to fulfill our obligations to our relatives, to people in need and to travelers. Affluent people have an obligation to spend money for the sake of these people. If society does not look after its poor, they will be forced to commit crimes, which will create chaos in the society. It is their poverty that is the cause of all disturbances, and they even tend to move away from God. Islam is the perfect religion, and it caters to the needs of every section of society, so that peace and harmony can be ensured. It is the pure example of a believer that gives a true picture of his religion.

Hazoor^{aba} said: One of Allah's commandments is that we should try to improve the condition of the poor section of society, and for this purpose He has prescribed Zakat, Sadqa and giving gifts to one another.

There is an added necessity for taking care of the poor, for they form the backbone of the national economy, and it is necessary to give them their due. The Promised Messiah^{as} has

said: The sign of true people is that, in order to win Allah's approbation, they help their poor brothers with their wealth, save people from poverty and hunger, and help the traveler and the one who begs of them. This is how a believer should be seen in society.

Hazoor^{aba} said: Allah has also drawn our attention to a social evil which has always been at the root of social disharmony, and it is the practice of usury.

Allah has strongly forbidden usury, because it condemns poor people to perpetual poverty. Allah has declared war against those who are involved in the business of usury, for it destroys the peace of society.

Hazoor^{aba} said: Growing inflation in Pakistan has made it difficult for poor people even to preserve their self-respect, and the gap between the rich and the poor is widening. It is therefore important for those who are living abroad to help their Ahmadi relatives in Pakistan. And while it is important for Pakistani Ahmadi to pray for their country, it is also our duty, who has settled in foreign countries, to pray for the safety and welfare of Pakistan.

Hazoor^{aba} said: Increased moral degeneration and deprivation have caused the world to overflow with mischief. All the troubles we see today are due to the evils that have engulfed society, and due to people's failure to obey Allah's commandments. The Promised Messiah^{as} said: "People are badly in need of heavenly water. The earth is dead, and everyone, big or small, is engrossed in moral and practical weaknesses. Knowledge about Allah is becoming more and more scant. At this time we require heavenly water and heavenly light to bring light to hearts that are ready for it."

We, Ahmadi, are fortunate that Allah has enabled us to partake of this light. Try to spread this light among others through your word and deed, so that the world can be saved from turmoil. May Allah have mercy on us. *Ameen.*

(Ch. Hameedullah)

Wakil A'la,
Tahrik Jadid Anjuman Ahmadiyya Pakistan

Hadhrat Jarir bin 'Abdullah^{ra} relates: "We were sitting with the Holy Prophet^{saw} when he looked at the moon which was the 14th night's moon and said, 'You will surely behold your Lord as you are beholding this full moon without any perturbation. Therefore, if you can manage not to neglect the Prayer before sunrise and the Prayer before sunset, then do it.' "

(Bukhari kitabuttauhid warrad 'alal jahmiyyah bab qaulallah wajah yauma'idhin nazirah ila rabbiha nazirah)

A BRIEF SUMMARY OF THE FRIDAY SERMON DELIVERED BY HADHRAT KHALIFATUL MASIH V^{aba}

ON JUNE 15, 2007

On 15th June 2007, Hadhrat Khalifatul Masih V^{aba} delivered the following Friday Sermon at Baitul Futuh Mosque, London:

Continuing with the theme of the last sermon, Hazoor^{aba} said: Usury creates disorder in society, and it has been strongly forbidden by Allah, and He has declared war against those who receive interest. Transactions that involve the giving and taking of interest can have devastating consequences, and affluent people can become bankrupt in a short time. All this happens because they disobey Divine injunctions.

Hazoor^{aba} said: Some people borrow money at interest to come to London for the Jalsa; which is very wrong. People who have the means may come, but there is no justification for anyone to burden himself with loans to come here. Money that is borrowed at interest causes many a household to fall into ruin. The Promised Messiah^{as} has said, "Whoever puts his faith in Allah, Allah protects him from the curse of usury. Remember, just as adultery, theft, etc., are sins, the giving or receiving of interest is likewise a sin."

Hazoor^{aba} said: Some people give money to others upon the condition that, in return, they will receive such and such an amount of profit every year or every six months. This is also a kind of usury. It is not trade, rather it is a deception in the guise of trade. The Promised Messiah^{as} has said that when one gives money to someone and fixes the amount of benefit or profit he will receive in return, such benefit or profit is called interest. Hazoor^{aba} said: All transactions that fall under this definition will be called interest.

Hazoor^{aba} said: Islam wishes to spread peace and harmony through brotherhood, and this brotherhood can only be born when people take care of the poor. If *you* wish to partake of Allah's bounty, treat your poor brothers with compassion and try to benefit them. Ahmadis should pay the greatest heed to this injunction.

Hazoor^{aba} said: The Holy Qur'an gives us the following guidelines so that we can avoid rows and disputes in our business transactions. Allah says:

"O ye who believe! When you borrow one from another for a fixed period, then write it down. And let a scribe write it in your presence faithfully; and no scribe should refuse to write, because Allah has taught him." (Al-Baqarah, (2:283))

These are very important injunctions, and all such injunctions prove that Islam is in fact the perfect religion. Allah says that you must put into writing all your business transactions and your loans. Fix a duration for your loans so that the borrower may remain conscious that he has to pay back by a certain time, and the lender may not have to pester him. Both have been told to keep the fear of Allah in their hearts. By acting upon the teachings of the Holy Qur'an, peace and love can be established in the world.

Hazoor^{aba} said: The Holy Qur'an says: Do not usurp people's possessions through deceit and falsehood. Do not give bribes to turn decisions in your favor. And do not look upon the belongings of other people with greed, for while this causes hatred between two household, it also creates chaos and disorder. People who make their earnings through unlawful means, end up losing the peace and tranquility of their homes. Ahmadis must stick to these injunctions and must never deprive themselves of this peace and tranquility. May Allah save Ahmadis from all these evils and lead them upon the path of His choice. *Ameen.*

(Ch. Hameedullah)

Wakil A'la, Tahrik-e-Jadid Anjuman Ahmadiyya Pakistan

Hadhrat 'Abbas bin 'Abdul Muttalib^{ra} relates: "I was with the Holy Prophet^{saw} on the day of Hunain. My nephew, Abu Sufyan bin Harith bin 'Abdul Muttalib^{ra} and I remained close to the Holy Prophet^{saw} throughout and never left him^{saw} alone. He^{saw} was riding his white mule, and at the first encounter between the Muslims and the pagans, there was fierce fighting and the Muslims turned back and ran. The Holy Prophet^{saw} urged his mule towards the pagans. I was holding the bridle of his mule trying to restrain it from going too fast, and Abu Sufyan was holding the Holy Prophet's^{saw} stirrup. The Holy Prophet^{saw} said to me, 'Abbas, call out to those who have made the covenant at Samurah. I called out in my loudest voice: 'Where are those of the covenant of Samurah?' My voice is naturally far-reaching and as soon as they heard my voice they turned towards the Holy Prophet^{saw}, like a cow turning towards her calf, shouting, 'O company of helpers, O company of helpers,' and started to fight the infidels. Then the Holy Prophet^{saw} told me to call the Ansar. O Ansar! O Ansar! the Messenger of Allah^{saw} is calling you. Then Holy Prophet^{saw} asked for, 'Bani Harith bin Khazraj!' The Holy Prophet^{saw} raised his head from his seat on his mule, observed the fighting and said, 'The battle is heating up.' Then the Holy Prophet^{saw} threw some pebbles at the pagans and said, 'By the Lord of Muhammad, they will be defeated.' I noticed that as soon as the Holy Prophet^{saw} threw the pebbles, all the fierceness of the enemy was subdued, and they started running away."

(Muslim kitabul jihad bab ghazwah Hunain)

A BRIEF SUMMARY OF THE FRIDAY SERMON DELIVERED BY HADHRAT KHALIFATUL MASIH V^{aba}

ON JUNE 22, 2007

On 22nd June 2007, Hadhrat Khalifatul Masih V^{aba} delivered the following Friday Sermon at Baitul Futuh Mosque, London:

Hazoor^{aba} said: Allah has taught us through the Holy Qur'an that *Taqwa* is of the essence if one wishes to abide by all His Commandments. When a person acquires a true understanding of *Taqwa*, he is then able to reflect Allah's attributes The Promised Messiah^{as} says: Of all the Commandments contained in the Holy Qur'an, the one which has been Stressed most of all is *Taqwa* and righteousness *Taqwa* gives one the power to refrain from evil, and the urge to do good. *Taqwa* has been stressed so much because it is the talisman of peace, and it is a sanctuary which protects man from all kinds of mischief. *Taqwa* is, therefore, the foundation on which the faith is established.

Allah says:

“We have made you into clans and tribes that you may recognize one another. . . Verily, the most honorable among you, in the sight of Allah, is he who is the most righteous among you.” (49:14)

Hence, *Taqwa* alone is the criterion for superiority in the sight of Allah, and only He knows who is best in *Taqwa*. Islam teaches us that all mankind is but one family, and if we all live together as one, we will ensure peace for one another. We will remain in peace if we are considerate about the feelings of other people. The Holy Prophet^{saw} put this teaching into practice in his lifetime. He said on the occasion of *Hijjatul Wida*: “You are all the children of Adam. No Arab has any superiority over a non-Arab, and no non-Arab has any superiority over an Arab. Neither your color nor your race is a source of honor for you.”

Allah says: “Revile not those whom they call upon beside Allah, lest they, out of spite, revile Allah in their ignorance” The Promised Messiah said: In the Holy Qur'an, Allah teaches us etiquette and morals to the extent that He even forbids us from abusing the idols of the idol-worshippers Even though these idols are worthless according to His teachings, Allah still teaches the believers to restrain their tongues from abusing them and tells them to admonish with love and kindness These are the teachings that Allah has given us to ensure peace in society. Today it is the duty of every believer to spread this message.

Hazoor^{aba} said: Today, more than ever, you should try to order your lives according

to Islam, so that the critics may be silenced. Send *Durood* upon the Holy Prophet^{saw} and present his perfect example to the world. Today Ahmadiis are the only ones who can portray the pristine teachings of Islam. And it is the duty of every Ahmadi to make a greater effort in this regard.

Hazoor^{aba} said: Allah admonishes us that peace in the world depends on equity and justice, and teaches us to stand in favor of justice, and to do justice, for justice is closest to *Taqwa*. The Promised Messiah^{as} said: Let not a people's enmity invite you to act other than with justice. No doubt, it is extremely difficult to do justice to the enemy who, like the unbelievers of Mecca, causes you such pain and sorrow, but the Holy Qur'an teaches us not to deprive even such enemies of their rights. One who treats his sworn enemy with justice will also truly love him. This is the true teaching of Islam. The message of peace will be delivered to the world when you are sincere in your love and fulfill the norms of justice.

In the end, Hazoor^{abc} said: May Allah soon shows us the day when governments, which are able to present the true picture of Islam and follow *Taqwa*, will be established in the world. In order to attain this goal, every Ahmadi must devote himself to prayers and endeavor to make this world a cradle of love and peace. (*Ameen*)

(Ch. Hameedullah)

Wakil-e-A'la

Tahrik-e-Jadid Anjuman Ahmadiyya Pakistan

Hadhrat Abu Hurairah^{ra} relates that the Holy Prophet^{saw}, on behalf of his Lord, said: "A servant of Allah committed a sin and then supplicated: Allah, forgive me my sin. On which Allah, the Blessed and the High, said: 'My servant committed a sin and then realized that he has a Lord Who forgives sin and also calls to account for it. The servant reverted to it and sinned again and supplicated: Lord, forgive me my sin. The Blessed and High said: 'My servant committed a sin and then realized that he has a Lord Who forgives sin and also calls to account for it. The servant again reverted to it and sinned and supplicated: Lord, forgive me my sin. The Blessed and High said: ' My servant committed a sin and then realized that he has a Lord Who forgives sin and also calls to account for it. I will forgive My servant and protect him from sins, in the future. My servant will act as I wish."

(*Muslim kitabuttaubah bab qauluttaubah minadhdhanubi wa an takrartudhdhanubi wattaubah, Bukhari kitabuttauhid*)

FUNDAMENTALS OF FAITH

From Hadiqatus Salihin: Translated by Karimullah Zirvi

Hadhrat Abu Tha'lab^{ra} relates that the Holy Prophet^{saw} said: "God Almighty has determined certain obligations; do not squander these. He has fixed certain limits; do not transgress or destroy these. He has forbidden certain deeds; do not commit these. Only due to His Mercy has He left out certain matters. He has neither forgotten nor made a mistake. So do not inquire unnecessarily about the matters He has left out."

(Dar Qutni babussaid waldhiba'ih, p 550)

Hadhrat Anas bin Malik^{ra} says that some people relentlessly posed questions to the Holy Prophet^{saw}. Once the Holy Prophet^{saw} came out of his house, stood at the pulpit, and said: "Ask me about anything; I will respond to each of your questions." The audience noticed the Holy Prophet's^{saw} displeasure and kept quiet. Hadhrat Anas bin Malik^{ra} relates that he looked around, to his left and to his right. Everyone was weeping with their heads bowed and covered with cloth. At this moment, a man in the center of the Mosque stood up. His paternity was not known and people used to taunt him for that. He asked: "O Prophet^{saw} of Allah! Who is my father?" The Holy Prophet^{saw} responded, "Your father is Hudhaifah." Then Hadhrat 'Umar^{ra} stood up and said: "God Almighty is our Lord, Islam is our religion, and Muhammad^{saw} is our Prophet. We seek Allah's protection from such evils as dissent, discord and disorder." The Holy Prophet^{saw} said: "Today, I am looking at good and evil as if Heaven and Hell are behind the wall in front of me."

(Muslim kitabul fada'il bab tauqir wa taraka ikthar sawalih)

Hadhrat 'Umar bin Khattab^{ra} relates that they were sitting in the company of the Holy Prophet^{saw} when a man visited him. He was wearing clean, white clothes and his hair was jet black. He did not look as though he were a traveler and he was not known to anyone there. He sat down close to the Holy Prophet^{saw}, his knees touching the knees of the Holy Prophet^{saw}. He said: "O Muhammad! Tell me something about Faith." The Holy Prophet^{saw} replied: "Faith is that you should believe in Allah, His Books and His Prophets; that you should believe in the Day of Judgement and that you should believe in the Divine Laws regarding good and evil."

(Tirmidhi kitabul Aman bab fi wasaf Jibrilunnabi al-Iman wal-Islam)

Hadhrat 'Ali^{ra} bin Abi Talib^{ra} relates that the Holy Prophet^{saw} said, "The Faith is that one recognizes God in his heart and mind, accepts Him verbally and acts on His commandments."

(Ibni Majah bab fil Iman)

Hadhrat Abu Dharr^{ra} relates that the Holy Prophet^{saw} said: "Faith has more than sixty or seventy factors, the highest of which is the affirmation:

لَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ

There is none worthy of worship save Allah alone;

and the least of which is to remove from a path that which causes inconvenience. Modesty is also a factor of Faith."

(Bukhari kitabul Iman bab umurul Iman)

Hadhrat Nu'man bin Bashir^{ra} relates that the Holy Prophet^{saw} said: "The Muslims, with respect to love for one another, and mercy and affection towards one another are like a body. If a part of the body becomes ill, the whole body becomes feverish and restless."

(Muslim kitabul birr walsilah bab tarahimul mu'minin wa ta'atifihum wa ta'adiduhum)

Hadhrat Abu Musa Ash'ari^{ra} relates that the Holy Prophet^{saw} said: "The relationship between one believer and another is like that between different parts of a building, one part strengthens another. Then (to illustrate it) he gripped the fingers of one hand between those of the other."

(Bukhari kitabussalat bab tasbikul asabi' fil masjid, p 69/1)

Hadhrat 'Umar bin Khattab^{ra} relates: "We were sitting one day with the Holy Prophet^{saw} when a man appeared among us whose clothes were of an intense whiteness, whose hair was jet black, who bore no mark of travel and who was not known to any of us. He sat down in front of the Holy Prophet^{saw}, their knees touching, and placing his hands on his thighs he said: 'Muhammad, tell me about Islam.' The Holy Prophet^{saw} said: 'Islam is that you should bear witness that there is none worthy of worship save Allah and Muhammad is His Messenger, and that you should observe Prayer, pay the Zakat, observe the fast during Ramadhan, and perform the Pilgrimage to the House if you can afford the journey thither.' The man said: 'That is right.' We were surprised that he inquired and also confirmed the correctness of the answer. He then said: 'Tell me about Faith.' The Holy Prophet^{saw} said: 'That you should believe in Allah, His Angels, His Books, His Messengers, the Last Day, and that you should believe that He determines the measure of good and evil.' The man said: 'That is right. Now tell me about the due performance of obligations.' The Holy Prophet^{saw} said: 'That you should worship Allah as if you are beholding Him, and if not then remaining conscious that He is watching you.' The man said: 'Now tell me about the Hour of Judgment.' The Holy Prophet^{saw} said: 'He who is being asked knows no more about it than the one who asks.' The man then said: 'Well, tell me some of the signs of its approach.' The Holy Prophet^{saw} answered: 'The hand maiden would give birth to her master and that barefooted, bare-bodied, penurious goat-herders would be seen building great mansions.' Then the man departed, and I remained a while. The Holy Prophet^{saw} said to me: 'Umar, do you know who the questioner was?' I said: 'Allah and His Messenger know best.' He said: 'It was Gabriel who came to instruct you in your Faith.' "

(Bukhari, p 12/1, Muslim kitabul Iman)

ALBERT EINSTEIN'S SEARCH FOR GOD

Dr. Zia H. Shah

Allah - there is no god save Him, the Living, the Self-Subsisting and All-Sustaining. Slumber seizes Him not, nor sleep. To Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is he that dare intercede with Him save by His permission? He knows what is before them and what is behind them; and they encompass nothing of His knowledge except what He pleases. His knowledge extends over the heavens and the earth; and the care of them wearies Him not; and He is the High, the Great. (2:256)

Whatever is in the heavens and whatever is in the earth glorifies Allah; and He is the Mighty, the Wise. (61:2)

That deeply emotional conviction of the presence of superior reasoning power, which is revealed in the incomprehensible universe, forms my idea of God.

Albert Einstein

That humble attitude of mind toward the grandeur of reason incarnate in existence, which in its profoundest depths, is inaccessible to man. ¹

Albert Einstein

A belief bound up with deep feeling in a superior mind that reveals itself in the

world of experience, represents my conception of God. ²

Albert Einstein

INTRODUCTION

The Promised Messiah^{as} has said, "The God of Islam is the same God who is visible in the mirror of the laws of nature and is discernible in the book of nature. Islam has not presented a new God but has presented the same God who is presented by the light of man's heart, by the conscience of man, and by the universe." ³

To know the God, 'who is visible in the mirror of the laws of nature', we need to know those laws. It is not possible to fully appreciate God's creation and sustenance of the universe in physical terms without understanding the basics of physics. The good news is that these concepts are not hard to grasp if we do not dwell on the mathematical precepts supporting the theories of physics.

It is hoped that this article should be easily readable, not requiring any background in physics or mathematics. In the words of Einstein, "Most of the fundamental ideas of science are essentially simple, and may, as a rule, be express-

ed in a language comprehensible to everyone." ⁴

In 1999 Einstein was named Time magazine's 'Person of the Century', and a poll of prominent physicists named him the greatest physicist of all time. In popular culture the name 'Einstein' has become synonymous with genius.

In recent years some four hundred books about his life and work have appeared. Scores of biographies have been written over the years. A recent biography by Max Jammer covers his religiosity and his philosophy of religion. The title of the book is Einstein and Religion. A Swiss novelist and playwright Friedrich Durrenmatt once said, "Einstein used to speak so often of God that I tend to believe he has been a disguised theologian." ⁵

It is important to understand the religion of Einstein in the Muslim paradigm so that we can achieve better 'Islam and science' correlation and are able to communicate better with those who are overawed with science.

HIS CHILDHOOD AMBITION

Science is the systematic

study of nature. Different scientists occupy themselves with different questions which may be focused on one element in chemistry or one plant or animal in biology or some other aspect of nature. Einstein did not want to limit the scope of his study. He wanted to focus on the biggest question of all as to where this universe came from. By age 12 Einstein had decided to devote himself to solving the big riddle of the universe. He wanted to occupy himself with the question that if he were God, how he would create the Universe. In a later conversation with Esther Salaman, a student of Physics he said, "I want to know how God created this world. I'm not interested in this or that phenomenon, in the spectrum of this or that element. I want to know His thoughts, the rest are details." ⁶In this article, we embark on a joyful journey of his childhood dream of searching for God.

HIS EARLY LIFE

Albert Einstein was born in 1879 at Ulm. When he was four years old his father, who owned an electrochemical works, moved to Munich. Two years later the boy went to school, experiencing a rigid, almost military, type of discipline and also the isolation of a shy and contemplative Jewish child among Roman Catholics-factors which made a deep and enduring impression. From the point of view of his teachers he was an unsatisfactory pupil, apparently incapable of grasping

languages, history, geography, and other primary subjects. His interest in mathematics was roused, not by his instructors, but by a Jewish medical student, Max Talmey, who gave him a book on geometry, and so set him upon a course of enthusiastic study which made him, at the age of fourteen, a better mathematician than his instructors. Einstein called it the 'holy little geometry book'. At this stage he began the study of philosophy, reading and re-reading the words of Kant, Hume, Spinoza and other metaphysicians.

In 1894, when Einstein was fifteen, his father's business failed and the Einstein family moved to Italy, first to Milan and then, after a few months, to Pavia. Albert had been left behind in Munich to finish high school, but in the spring of 1895, he withdrew to join his family in Pavia, convincing the school to let him go by using a doctor's note. Rather than completing high school, Albert decided to apply directly to the Swiss Federal Institute of Technology in Zurich, Switzerland. Without a school certificate, he was required to take an entrance examination. He did not pass. Einstein wrote that it was in that same year, at age 16, that he first performed his famous thought experiment, visualizing traveling alongside a beam of light.

Finally, backed by a certificate of mathematical proficiency given by a teacher in Munich, he was able to obtain

admission to the Polytechnic Academy at Zurich. Once admitted, the young Einstein became absorbed in the pursuit of science and philosophy and made astonishing progress. After five distinguished years at the Polytechnic he hoped to step into the post of assistant professor, but found that in spite of the kindly words of the professors who had stimulated the hope, the job did not materialize.

After his graduation in the spring of 1900, he became a Swiss citizen, and worked for two months as a mathematics teacher. He could not find a job in any of the universities so he settled for employment as an examiner at the Swiss patent office in Bern. With his newfound security, he started working on his scientific pursuits.

Early in 1905 Einstein published in the prestigious physics monthly a thesis, "A New Determination of Molecular Dimensions," that won him a Ph.D. from the University of Zürich. In the same year his monograph on the special theory of relativity was published in a Swiss scientific journal, the *Annalen der Physik*. Zurich awoke to the fact that it possessed a genius in the form of a patent office clerk, promoted him to be a lecturer at the University. Many useful contributions in Physics were published in the same calendar year of 1905. That turned out to be a miracle year in his life. Four years later in 1909 the University installed him as a Professor.

EINSTEIN'S THEORIES

Imagination is more important than knowledge.

Einstein

The distinction between past, present and future is only an illusion, however persistent.

Einstein

The secret to creativity is knowing how to hide your sources.

Einstein

The gift of fantasy has meant more to me than my talent or absorbing positive knowledge.

Einstein

Before we can know his religion we need to know a little about the scientist Albert Einstein. He developed the special theory of relativity in 1905 and his general theory of relativity in 1916. He won the Nobel Prize for Physics in 1921 for his explanation of the photoelectric effect that was separate and not related to the theory of relativity. In the first 15 years of the 20th century, Einstein was recognized in his own time as one of the most creative intellects in human history. His theories proposed entirely new ways of thinking about space, time, and gravity. These theories were a profound advance over the old Newtonian physics and revolutionized scientific and philosophical inquiry.

Einstein postulated that

light is composed of individual quanta (later called photons) that, in addition to wave-like behavior, demonstrate certain properties unique to particles. This understanding of the dual nature of light was needed to explain some of the phenomena that had been observed in study of light. For example it was known that when some solids were struck by light, they emitted electrons. This phenomenon is called the photoelectric effect. The wave theory of light did not explain this phenomenon but conceptualizing the light to be also particle beautifully solved this riddle.

The special theory of relativity was proposed in 1905 by Albert Einstein in his article "On the Electrodynamics of Moving Bodies". Einstein's work confirmed the earlier conclusions of Hendrik Lorentz and Henri Poincaré. Some three centuries earlier, Galileo's principle of relativity had stated that all uniform motion was relative, and that there was no absolute and well-defined state of rest; a person on the deck of a ship may be at rest in his opinion, but someone observing from the shore would say that he was moving. Einstein's theory combines Galilean relativity with the postulate that all observers will always measure the speed of light to be the same no matter what their state of uniform linear motion is. Before Einstein it was thought that time is a constant no matter where you were and no matter what speed you were traveling. Einstein pro-

posed that it was the speed of light that was a constant and that time variable and depended on the speed of the observer and the observed. In a nutshell, this was his special theory of relativity. Surprisingly, the relativity of time had been mentioned 13 centuries before in the Holy Quran. Once again showing that Allah is the Knower of the secrets of earth and the heaven (25:7):

Allah is He Who created the heavens and the earth, and that which is between them, in six periods, then He settled Himself on the Throne. You have no helper or intercessor beside Him. Will you not then reflect? He will plan His ordinance from the heaven unto the earth, then will it go up to Him in a day the duration of which is a thousand years according as you reckon. Such is the knower of the unseen and the seen, the Mighty, the Merciful; (32:5-7)

The angels and the Spirit ascend to Him in a day, the measure of which is fifty thousand years. (72:5)

Till the time of Einstein mass was considered to be physical and tangible and energy nebulous but he discovered the famous equation $E=mc^2$. This relationship or equation is now regarded as the foundation of theoretical physics and modern technology, and thanks to the present media, this equation has risen to the level of common knowledge. Here 'E' is the energy and 'm' is the mass and 'c' is the speed of light.

As an inference from this equation even a small amount of mass has a very large energy, given the extremely high speed of light. Every gram of matter (of any kind) has stored within it the equivalent of 25,000,000 kilowatt hours of energy.

His theory of general relativity was an explanation of what is the cause of gravity. From Sir Isaac Newton we know that gravity keeps the planets in motion and keeps our feet on the surface of earth but no one knew the underlying cause or source of this. His theory of general relativity, unifies special relativity, Newton's law of universal gravitation, and the insight that gravitational acceleration can be described by the curvature of space and time. Einstein in simple mathematical models showed that large planets like the sun cause distortion in time and space around them and that creates a gravitational pull. In 1919, Sir Arthur Eddington announced that observations of stars near the eclipsed Sun confirmed general relativity's prediction that massive objects bend light. Since then, many other observations and experiments have confirmed many of the predictions of general relativity. Last but not the least, the understanding of gravity has come in handy for mankind to enable it to travel in space.

INTERNATIONAL FAME

International fame came to

Einstein when in November 1919 the Royal Society of London announced that its scientific expedition to the island of Príncipe, in the Gulf of Guinea, had photographed the solar eclipse on May 29 of that year and had completed calculations that verified the predictions made in Einstein's general theory of relativity. Few could understand relativity, but the basic postulates were so revolutionary and the scientific community was so obviously bedazzled that the physicist was acclaimed the greatest genius on Earth.

In Shanghai a cable reached him announcing that he had been awarded the 1921 Nobel Prize for Physics "for your photoelectric law and your work in the field of theoretical physics." Relativity, still the center of controversy, was not mentioned.

In the spring of 1921 he visited the USA. He was frequently treated like a celebrity and was feted from morning to night. Einstein nevertheless was gratified by the standards of scientific research and the "idealistic attitudes" that he found prevailing in the United States.

According to Encyclopedia Britannica, "During the next three years, Einstein was constantly on the move, journeying not only to European capitals but also to Asia, the Middle East, and South America. According to his diary notes, he found nobility among the Hindus of Ceylon (now Sri Lanka), a pureness of soul among the Japanese, and

a magnificent intellectual and moral caliber among the Jewish settlers in Palestine."

HIS AWE AND HUMILITY IN THE FACE OF THE GOD OF NATURE OR THE COSMIC CREATOR

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى
يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ
الْحَكِيمُ ﴿٥٩﴾

He is Allah, the Creator, the Maker, the Fashioner. His are the most beautiful names. All that is in the heavens and the earth glorifies Him, and He is the Mighty, the Wise. (59:25)

Scientist's religious feeling takes the form of a rapturous amazement at the harmony of natural law, which reveals an intelligence of such superiority that, compared with it, all the systematic thinking and acting of human beings is an utterly insignificant reflection. This feeling is the guiding principle of his life and work.⁷

Albert Einstein

When I see nature it is a magnificent structure that we can comprehend only very imperfectly, and that must fill a thinking person with a feeling of 'humility'. This is a genuinely religious feeling that has nothing to do with mysticism.⁸

Albert Einstein

If we were to say that Einstein was one of the most astute observers of nature, we will be stating the obvious. What is more noteworthy from our perspective is that he had a deeply emotional awe and veneration for the order and the harmony in nature. Just the fact that the universe is following a set of laws can be a humbling and an epiphany moment. Einstein once said, "The most incomprehensible thing about the world is that it is comprehensible."⁹

Allah is the Creator, the Maker and the Fashioner of the universe. Einstein was fully appreciative of this and used the phrase Cosmic Creator. Given his scientific and intellectual authority people from different religious or philosophical denominations have tried to claim him. In total objectivity, however, he was a deist. A deist believes in supernatural intelligence, but one whose activities were confined to setting up the laws that govern the universe in the first place. The deist God subsequently does not intervene in the universe and has no specific interest in human affairs. If we look at all the writings and quotes of Einstein in a broader perspective, it becomes amply clear that he was a deist. The founding fathers of the USA were also mostly deist. For a better understanding we can place these terms on a continuum for accuracy of nomenclature.

Atheism — Pantheism — Deism — Theism or Monotheism

Deism can also be named as Naturalistic Theology. The monotheists believe in a personal God that is not part of the material universe but has an intimate interest in human affairs. Pantheism, according to Encyclopedia Britannica, is the doctrine that the universe conceived of as a whole is God and, conversely, that there is no God but the combined substance, forces, and laws that are manifested in the existing universe. Most understandings of Pantheism are pluristic in the sense that they do not emphasize the Unity of God.

Einstein was not an atheist by any stretch of the imagination. He would actually get angry when people would make such an insinuation. He believed in Naturalistic Theology. Moreover, he had his priorities well organized, as the concept of a personal God, was preferable over atheism to him. He declared, "A belief in a personal God seems preferable to the lack of any transcendental outlook to life."¹⁰

Let us examine some of his views that will place him in the category of a deist.

Einstein agreed with Spinoza that he who knows Nature knows God, but not because Nature is God (pantheism), but because the pursuit of science in studying Nature leads to religion.¹¹ This portion of religious experience in the terminology of theology may be called Naturalistic Theology. "Einstein's religion may therefore be called naturalistic theology

according to which knowledge of God can be obtained by observing the visible processes of nature, but with the proviso that the manifestation of the divine in the universe is only partially comprehensible to the human intellect."¹²

Einstein said, "I am not an atheist. I do not know if I can define myself as a pantheist. The problem involved is too vast for our limited minds." Let us examine some of his comments that highlight his sense of awe and humility in the presence of the God of Nature.

He said, "I cannot conceive of a personal God who would directly influence the actions of individuals. . . . My religiosity consists of a humble admiration of the infinitely superior spirit that reveals itself in the little that we can comprehend of the knowable world. That deeply emotional conviction of the presence of a superior reasoning power, which is revealed in the incomprehensible universe, forms my idea of God."¹³

Einstein's own science was emanating from his childhood dream to know where this universe came from or if he were God, how he would create the Universe.

He also felt that it is religiosity or deism that is the foundation of true art and science. He says, "The most beautiful experience we can have is the mysterious. It is the fundamental emotion which stands at the cradle of true art and true science. Whoever does

not know it and can no longer wonder, no longer marvel, is as good as dead, and his eyes are dimmed." He continues his description of the ineffable (*Al-Lateef*) and the Unknowable (Hidden or *Al-Baatin*) Cosmic Creator, "A knowledge of the existence of something we cannot penetrate, our perceptions of the profoundest reason and the most radiant beauty, which only in their most primitive forms are accessible to our minds - it is this knowledge and this emotion that constitute true religiosity; in this sense, and in this alone, I am a deeply religious man."^{14, 15}

الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ طِبَاقًا مَا تَرَى فِي
خَلْقِ الرَّحْمَنِ مِنْ تَفْوُتٍ فَارْجِعِ الْبَصَرَ هَلْ
تَرَى مِنْ فُطُورٍ ۝
ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْتَظِرِ الْإِنبَاءَ الْبَصُرُ
نَاسِبًا وَهُوَ حَسْبُ ۝

Allah has created seven heavens in harmony. No incongruity can you see in the creation of the Gracious God. Then look again. Do you see any flaw? Aye, look again, and yet again, your sight will only return to you dazzled and fatigued, having seen no incongruity. (Al Mulk 67:4-5)

Einstein's ideas beautifully rhyme with the above verses of Sura Mulk:

Those individuals to whom we owe the great creative achievements of science were all of them imbued with

the truly religious conviction that this universe of ours is something perfect and susceptible to the rational striving for knowledge. If this conviction had not been a strongly emotional one and if those searching for knowledge had not been inspired they would hardly have been capable of that untiring devotion which alone enables man to attain his greatest achievements.¹⁶

He also realized the limitations of human knowledge and human intellect. He said, "We know nothing about it all (God, the world). All our knowledge is but the knowledge of school children. Possibly we shall know a little more than we do now. But the real nature of things, that we shall never know, never!"¹⁷ This could be considered in line with one of the tenets of the Crown verse of the Holy Quran, namely, "They encompass nothing of His knowledge except what He pleases".

THREE STAGES OF RELIGIOUS DEVELOPMENT ACCORDING TO EINSTEIN

I can look at doctrinaire traditions only with a historical and psychological perspective; they have no other significance for me.

Albert Einstein

I do not believe in a personal God and I have never denied this but have expressed it clearly. If something is in

me which can be called religious then it is the unbounded admiration for the structure of the world so far as our science can reveal it.¹⁸

Albert Einstein

The authors that Einstein was reading at age 12, had suggested that rather than God having created man in His image the converse was true, namely, man created God in his image. Such insinuation is called anthropomorphic concept of God. One of these philosophers was Ludwig Buchner. His critique begins with a historical survey of religions in which animals or combinations of animals and humans are glorified and deified. It concludes with Xenophanes' well-known statement, "If oxen or lions had hands and could paint, they would undoubtedly represent their gods in the form of oxen or lions." It is psychologically understandable that the reading of such texts, at the impressionable age of 12, had a profound impact on Einstein's mind. It led him to the conclusion that "much in the stories of the Bible could not be true." He consequently lost faith in the Bible and renounced his erstwhile religiosity as naive.¹⁹

Einstein wrote an article, 'Religion and Science' for the New York Times Magazine. It appeared there on November 9, 1930 (pp.1-4). It drew a lot of public attention and debate at that time. In this article he describes three stages of religious development.

Einstein seems to be denying the divine origin of any reason and is suggesting that all religions and religious activity is of completely human origin. Here is the description of the first stage according to him:

“Everything that the human race has done and thought is concerned with the satisfaction of deeply felt needs and the assuagement of pain. One has to keep this constantly in mind if one wishes to understand spiritual movements and their development. Feeling and longing are the motive force behind all human endeavor and human creation, in however exalted a guise the latter may present themselves to us. Now what are the feelings and needs that have led men to religious thought and belief in the widest sense of the words? A little consideration will suffice to show us that the most varying emotions preside over the birth of religious thought and experience. With primitive man it is above all fear that evokes religious notions -- fear of hunger, wild beasts, sickness, death. Since at this stage of existence understanding of causal connections is usually poorly developed, the human mind creates illusory beings more or less analogous to itself on whose wills and actions these fearful happenings depend. Thus one tries to secure the favor of these beings by carrying out actions and offering sacrifices which, according to

the tradition handed down from generation to generation, propitiate them or make them well disposed toward a mortal. In this sense I am speaking of a religion of fear.”

This is an unfounded claim that Einstein hoped people would accept on the basis of his intellectual authority. Hadhrat Mirza Tahir Ahmad, Khalifahtul Masih IVth has devoted two chapters in his book *Revelation, Rationality, Knowledge and Truth*, namely, *Secular Viewpoints Examined* and *The Concept of God among the Aborigines of Australia*, to answer such criticisms against the divine nature of religion in its pure form. He writes, “So far we have attempted to disprove the currently popular theories of Western sociologists, who by a strange logic of their own, have tried to prove that the idea of God is a creation of man rather than man being His creation. Their so-called evidence in support of their theory is nothing but mere conjecture.” He builds his case on the study of Aborigines of Australia. He says, “Let us now draw the attention of the reader to the history of religion in Australia. It is a continent whose culture, social and religious history can be traced back to at least twenty-five thousand years. Many scholars extend it to forty thousand years or beyond. According to some researchers, however, this period could extend even to a past as remote as one hundred

and thirty thousand years of unbroken, unadulterated and undisturbed growth of religion. The Australian continent is not only unique in having been completely broken off from the rest of the world, it is also unique in containing within it hundreds of social islands, each comprising tribes that remained entirely isolated from each other.” He further stresses, “It is known that between five hundred to six hundred such tribal units had their own independent history of social and religious development, throughout an age of twenty-five to forty thousand years, in complete isolation from each other except for occasional marginal contacts at the boundaries of their territories.” He concludes his argument by saying, “In all the tribes of Australia, without exception, there exists a belief in one Supreme Power, who is the first cause of all creation. Their descriptions differ on minor points and their terminology varies slightly, but according to the consensus of the sociologists and anthropologists, they all invariably believe in the existence of that ultimate first cause called ‘High Gods’—another name for Allah, God, Brahma and Parmatama etc. The central idea of one eternal Supreme Creator remains unadulterated by whatever other superstitions they may have entertained. The superstitions change from tribe to tribe, but not their belief in one God. Nowhere in Australia could the sociologists find any evidence of a gradual evolution

of the idea of God.” This book is available online at Al-Islam.org. and can be found by using the search menu.

The second stage of religious development according to Einstein:

“The social impulses are another source of the crystallization of religion. Fathers and mothers and the leaders of larger human communities are mortal and fallible. The desire for guidance, love, and support prompts men to form the social or moral conception of God. This is the God of Providence, Who protects, disposes, rewards, and punishes; the God Who, according to the limits of the believer’s outlook, loves and cherishes the life of the tribe or of the human race, or even life itself; the comforter in sorrow and unsatisfied longing; He Who preserves the souls of the dead. This is the social or moral conception of God.

The Jewish scriptures admirably illustrate the development from the religion of fear to a moral religion, a development continued in the New Testament. The religions of all civilized peoples, especially the peoples of the Orient, are primarily moral religions. The development from a religion of fear to moral religion is a great step in peoples’ lives. And yet, that primitive religions are based entirely on fear and the religions of civilized peoples purely on

morality is a prejudice against which we must be on our guard. The truth is that all religions are a varying blend of both types, with this differentiation: that on the higher levels of social life the religion of morality predominates.

Common to all these types is the anthropomorphic character of their conception of God. In general, only individuals of exceptional endowments, and exceptionally high-minded communities, rise to any considerable extent above this level.”

Again as Einstein does not believe in a personal God or in revelation, he is attributing all religious phenomena to human activity.

The third stage according to Einstein:

But there is a third stage of religious experience which belongs to all of them, even though it is rarely found in a pure form: I shall call it cosmic religious feeling. It is very difficult to elucidate this feeling to anyone who is entirely without it, especially as there is no anthropomorphic conception of God corresponding to it.

The individual feels the futurity of human desires and aims and the sublimity and marvelous order which reveal themselves both in nature and in the world of thought. Individual existence impresses him as a sort of prison and he wants to experience the universe as

a single significant whole. The beginnings of cosmic religious feeling already appear at an early stage of development, e.g., in many of the Psalms of David and in some of the Prophets. Buddhism, as we have learned especially from the wonderful writings of Schopenhauer, contains a much stronger element of this.

The religious geniuses of all ages have been distinguished by this kind of religious feeling, which knows no dogma and no God conceived in man’s image; so that there can be no church whose central teachings are based on it. Hence it is precisely among the heretics of every age that we find men who were filled with this highest kind of religious feeling and were in many cases regarded by their contemporaries as atheists, sometimes also as saints. Looked at in this light, men like Democritus, Francis of Assisi, and Spinoza are closely akin to one another. How can cosmic religious feeling be communicated from one person to another, if it can give rise to no definite notion of a God and no theology? In my view, it is the most important function of art and science to awaken this feeling and keep it alive in those who are receptive to it.”²⁰

This third stage of Einstein, indeed has a substantial portion of truth in it, when examined in an Islamic paradigm. The Promised Messiah^{as}

writes about man's pursuit of the Creator in his book *Haqiqatul Wahi*, "Let it be clear that man has been created with the ultimate purpose to recognize his Creator. Man is supposed to have full awareness of his Creator and to understand His attributes to a level that his cognizance reaches a degree of certainty. Therefore, Allah has designed the human mind with two different talents. On the one hand, he has been given intellectual abilities. As a result of these abilities he is able to study Allah's creations, and by observing Divine purpose in every particle of nature, by studying the organization and order in the natural systems of the universe, he is able to fully realize that this elaborate infrastructure of the earth and the heaven cannot be by itself, without a creator. He can conclude that there should be a Designer and a Maker of all this!"

The Promised Messiah^{as} does not call it the final destination. However, it seems that for Einstein it is the final rationale and the last stop of the train of religious development. For the ease of communication, this state of religious experience or condition of mind, as described by Promised Messiah^{as}, can be called Naturalistic Theology. He is describing it as the preliminary phase of the religious development of an individual. He continues his writing in *Haqiqatul Wahi*, "On the other hand Allah has gifted man with spiritual powers and

perceptions as well. This dual gift from Allah is for the reason, that, whatever limitations and short comings are left from the domain of intellectual capacity should be satisfied by spiritual abilities. It is obvious that intellectual abilities given to man are only able to study the earth and the heaven and observing individual details declare that this profound and organized universe should have a creator. It is beyond the capacity of the intellectual abilities to go further and declare that such a Creator of this universe does exist! It is not within their scope to announce that there is indeed such a Maker!"²¹

The life and religion of Einstein is indeed a testament to the statement of Promised Messiah^{as}, "It is not within the scope of philosophers to announce that there is indeed such a Maker!" Despite being the most astute observer of nature, Einstein never believed in a personal God. So we cannot find God in His true glory without the direction of the Prophets of God. In other words Einstein's cosmic religion is no more than Naturalistic Theology as described in these quotes of Promised Messiah^{as} the Guided One, emphasizing the need for this spiritual facility of the human mind concludes, "It is, therefore, self-evident that man's comprehension needs to advance to the point where he knows that there is indeed a Creator. A mere inference that there ought to be a creator cannot be considered to be a

complete understanding."²²

It is through spiritual abilities that mankind finds certain knowledge about its Creator. This certainty of knowledge mankind owes to the prophets of God and not to the philosophers of nature.²³

EINSTEIN'S BELIEF IN THE NATURALISTIC THEOLOGY OF SPINOZA

Everything is determined... by forces over which we have no control. It is determined for the insect as well as for the star. Human beings, vegetables, or cosmic dust - we all dance to a mysterious tune, intoned in the distance by an invisible piper.²⁴

Albert Einstein

Einstein once said that each philosopher has his own Kant. Spinoza was Einstein's Kant. It has been said that, "Spinoza's metaphysics heralds Einstein's physics."²⁵

In the words of Max Jammer, Professor Emeritus of physics at Bar-Ilan University in Israel, "Einstein declared that his 'views are near to those of Spinoza,' we know that, in contrast to the *Guide*, Spinoza's *Ethics* had been read repeatedly by Einstein. He had read it in the early years in Bern and certainly again, together with *Spinoza's Correspondence*, in the late twenties, as we know from a letter

he wrote in 1928 to Leo Szilard. Because Spinoza was his favorite philosopher, Einstein had probably read his works many times over."²⁶

Who was this philosopher Spinoza? He was a Dutch-Jewish philosopher, the foremost exponent of 17th-century Rationalism. He was a strict advocate of determinism or causality in the physical universe an idea that is of seminal importance in the writings of Einstein also. According to Einstein, "Spinoza was the first to conceive of extending this idea to an all-pervasive determinism to human thought, feeling and action."²⁷ Given this paradigm no room was left for Divine revelation. So a refusal of a personal God was a natural consequence of this extreme and strict determinism.

Einstein wrote an article in the early fall of 1930 titled *What I Believe*. In this essay he described his view concerning the purpose of life; the ideals of kindness, beauty, and truth without which his life would be empty. He concluded the essay by saying that he was satisfied with "the awareness and a glimpse of the marvelous structure of the existing world, together with the devoted striving to comprehend a portion, be it ever so tiny, of the reason that manifests itself in nature."²⁸

Einstein agreed with Spinoza that he who knows nature knows God, but not because nature is God (pantheism), but because the

pursuit of science in studying nature leads to religion. This portion of religious experience in the terminology of theology, as mentioned before, may be called Naturalistic Theology. "Einstein's religion may therefore be called naturalistic theology according to which knowledge of God can be obtained by observing the visible processes of nature, but with the proviso that the manifestation of the divine in the universe is only partially comprehensible to the human intellect."²⁹

The most beautiful thing we can experience is the mysterious. It is the source of all true art and all science. He to whom this emotion is a stranger, who can no longer pause to wonder and stand rapt in awe, is as good as dead: his eyes are closed.³⁰

Albert Einstein

Einstein claimed a special sense of religiosity for scientists like Kepler and Newton. He maintained that this religiosity was different from the religiosity possessed by the common man. Let us examine some of his sayings about the scientists and science in general:

"I maintain that cosmic religious feeling is the strongest and noblest incitement to scientific research. Only those who realize the immense efforts and, above all, the devotion which pioneer work in theoretical science demands, can grasp the strength of the emotion out of which alone

such work, remote as it is from the immediate realities of life, can issue. What a deep conviction of the rationality of the universe and what a yearning to understand, were it but a feeble reflection of the mind revealed in this world, Kepler and Newton must have had to enable them to spend years of solitary labor in disentangling the principles of celestial mechanics. A contemporary has said, not unjustly, that in this materialistic age of ours the serious scientific workers are the only profoundly religious people."³¹

In an interview Einstein was once asked whether modern science can provide 'spiritual help' and inspiration which organized religion seems unable to give. Einstein replied, deep religious feeling, and that without such feeling they would not be fruitful. I also believe that, this kind of religiousness, which makes itself felt today in scientific investigations, is the only creative religious activity of our time. The 'art' of today can hardly be looked upon at all as expressive of our religious instincts.³²

Einstein often reaffirmed his belief that cosmic religious experience "is the strongest and noblest driving force behind scientific research," and that Kepler and Newton had been able to spend long years of solitary work to unravel the secrets of celestial mechanics only because they had been imbued with such a religious feeling.³³

If such awareness of the Divine, that could be called Naturalistic Theology, in the light of teachings of Qur'an, is combined with personal humility, and service to mankind, then one is led to Personal God.

And as for those who strive to meet Us - We will, surely, guide them in Our ways. And, verily, Allah is with those who do good. (29:70)

EINSTEIN'S LACK OF BELIEF IN FREE WILL AND A PERSONAL GOD

I cannot accept any concept of God based on the fear of life or the fear of death or blind faith. I cannot prove to you that there is no personal God, but if I were to speak of Him I would be a liar.³⁴ I do not believe in the God of theology who rewards good and punishes evil. My God created laws that take care of that. His universe is not ruled by wishful thinking, but by immutable laws.³⁵

Albert Einstein

Einstein's articles on religion often invited the wrath and fury of both contemporary orthodox Jews and Christians. His insistence on an all-pervading unrestricted causal determinism was the main reason that, in general, he refused the concept of a personal God. His denial of a personal God made the clergy, regardless of denomination, reject the phi-

losophy of his cosmic religion. For the supreme reign of such a determinism denies, on the one hand, the possibility of a divine interference, even if the existence of a personal God were admitted by people. Secondly, in the words of Max Jammer, Professor Emeritus of Physics, "The concept deprives man of his free will and, as a consequence, of his moral responsibility. For if man's actions are dictated by this determinism and necessity, he cannot be held responsible and hence cannot be punished or rewarded for what he does".³⁶

His denial of a personal God is not accidental but consistent throughout his life. This is what he had to say at Princeton Theological Seminary in 1939, eighteen years after receiving the Nobel prize:

"Nobody, certainly, will deny that the idea of the existence of an omnipotent, just, and omni beneficent personal God is able to accord man solace, help, and guidance; also, by virtue of its simplicity it is accessible to the most undeveloped mind. But, on the other hand, there are decisive weaknesses attached to this idea in itself, which have been painfully felt since the beginning of history. That is, if this being is omnipotent, then every occurrence, including every human action, every human thought, and every human feeling and aspiration is also His work;

how is it possible to think of holding men responsible for their deeds and thoughts before such an Almighty Being? In giving out punishment and rewards He would to a certain extent be passing judgment on Himself. How can this be combined with the goodness and righteousness ascribed to Him?"³⁷

Einstein does not believe in a God who would hear prayers. He says, "The man who is thoroughly convinced of the universal operation of the law of causation cannot for a moment entertain the idea of a being who interferes in the course of events-provided, of course, that he takes the hypothesis of causality really seriously."³⁸ Continuing with the direct consequence of the forgoing statement, Einstein presses on with his way of thinking. He further describes the person who takes, 'the hypothesis of causality really seriously' by saying, "He has no use for the religion of fear and equally little for social or moral religion. A God Who rewards and punishes is inconceivable to him for the simple reason that a man's actions are determined by necessity, external and internal, so that in God's eyes he cannot be responsible, any more than an inanimate object is responsible for the motions it undergoes."³⁹

Searching for a loophole in the logic of this argumentation to save the existence of moral values, Rabbi Abraham Geller of Brooklyn, New

York, wrote a number of letters to Einstein in which he suggested, relaxing the stringency of determinism by adopting the probabilistic theory of quantum mechanics. Geller apparently attached great importance to this idea, for he sent it, together with Einstein's reply, to the New York Times, which published it at the end of January 1931. Einstein stated that he remained a convinced determinist because he had no doubt that the "theoretical basis [of quantum mechanics] will be replaced later by a "deterministic" theory. In a later letter to Geller in April of 1933 Einstein reaffirmed his views, "The volition of man are part of the necessary course of events and causally bound just as the revolution of the planets." He further added, "The idea of a God who punishes and rewards is not compatible (except in an artificial way) with the thesis of determinism."⁴⁰

In conclusion of this section, let us examine a brief quote from Einstein that summarizes his intense belief in determinism and its natural corollaries. He said in 1939, "The more a man is imbued with the ordered regularity of all events the firmer becomes his conviction that there is no room left by the side of this ordered regularity for causes of a different nature. For him neither the rule of human nor the rule of divine will exists as an independent cause of natural events."⁴¹

EINSTEIN'S LACK OF BELIEF IN A PERSONAL GOD COST HIM DEARLY

Einstein had so rightly said, "Science without religion is lame, religion without science is blind". But little did he realize that the verdict of this saying would weigh heavily on thirty five years of his professional effort from 1920 till the time of his death in 1955. Because of his views of a Cosmic Creator who cannot influence the universe because of his strict belief in determinism he had completely gone against the developments of quantum mechanics. His religious prejudices were dictating his science. As a result, his science became lame and it seemed that for 35 years or more, this greatest genius of the twentieth century, was following a lame folly.

He ignored the progress in quantum mechanics and continued to work for decades on a theory that would be all embracing and defeat quantum mechanics. But this burning desire was not to come true, he had to depart with an unfinished symphony. When we compare the fruits of his early professional life with the subsequent thirty five years the contrast becomes stark and painful. He had completely lost touch with the modern research in Physics. In the words of some of the physicists, he had become a relic, a historical artifact, who was out of synchrony with modern

research.

Out of his initial work on the dual nature of light had come the newborn child of quantum physics championed by scientists like Heisenberg and Neils Bohr. But this was no consolation to Einstein. He failed to accept quantum mechanics. He felt that it clashed with his view of a determinate God. This led to his famous quote, "God does not play dice." There in lay his fall! In his self-indulgence, he could now read God's mind. He could not have the humility that Niels Bohr was able to demonstrate, in telling Einstein, to stop telling God what to do with His dice.

While he was enjoying the public acclaim and a celebrity status, he was facing professional ridicule among his peers. He had denied quantum mechanics its due place in science. As a result he pushed himself into the past. The way he intended to defeat quantum mechanics was by mathematically showing the relationship between electromagnetism and gravitation. This turned out to be a fruitless quest for him that occupied the rest of his life. Einstein's peers generally agreed quite early that his search was destined to fail because the rapidly developing quantum theory uncovered an uncertainty principle in all measurements of the motion of particles: the movement of a single particle simply could not be predicted because of a fundamental uncertainty in measuring simultaneously

both its speed and its position, which means, in effect, that the future of any physical system at the subatomic level cannot be predicted. Einstein rejected the idea that these theories were absolute and persevered with his theory of general relativity as the more satisfactory foundation to future discovery. He was widely quoted on his belief in an exactly engineered universe: "God is subtle but he is not malicious." On this point he parted company with most theoretical physicists.

Einstein said, "I am not an atheist. I do not know if I can define myself as a pantheist. The problem involved is too vast for our limited minds."⁴² He thought that God is the garden as well as the gardener and said that all his life he had been trying to catch Him at His work. Einstein wanted to discover an all embracing theory of the universe that would explain everything and be able to predict everything. He thought that he could read the mind of God. He did not realize that by so hoping he was elevating himself to the status of God. Einstein did not believe in any revelations. Perhaps, he was unaware of the concept of this verse:

Eyes cannot reach Him but He reaches the eyes. And He is the incomprehensible, the All-Aware. (Al-Anaam 6:102-104)

At some level, Einstein did understand the limitations of the human mind, as he said, "Try and penetrate with our

limited means the secrets of nature and you will find that, behind all the discernible concatenations, there remains something subtle, intangible, and inexplicable. Veneration for this force beyond anything that we can comprehend is my religion. To that extent I am, in point of fact, religious."⁴³ But his over-insistence on Spinoza's determinism kept him from seeing the light of quantum mechanics.

Compared with his renown of a generation earlier, Einstein was virtually neglected and said himself that he felt almost like a stranger in the world. If Einstein and Newton had been right, and the final word, there would have been no inlet for God to grant prayers or to effect and influence the world. But this was not to be!

THE GREATEST THEORY OF ALL THE QUANTUM THEORY

He is the First and the Last, and the Manifest and the Hidden, and He has full knowledge of all things. (57:4)

If God has created the universe, then one can be certain that in keeping with His infinite entity, He would have left innumerable ways to influence the universe. So that His divinity is not suspended in any way at any time.⁴⁴

Promised Messiah⁴⁵

How could Allah have knowledge of all things? How

could he be the Manifest and the Hidden at the same time? How could He influence the universe in ways that did not clash with the concepts of physics at every step of the way? How could He grant the prayers of His humble servants? If the universe was governed by the Laws of Physics of Newton and Einstein how could man be free? Quantum theory or quantum mechanics was the magical wand revealed to the prophet of physics Werner Heisenberg, to solve all these mysteries and yet leave a new untold mystery! A mystery of physics that Einstein would refuse to accept or even acknowledge all his life.

Quantum mechanics is a branch of science which was developed in the first three decades of the last century. It deals with the behavior of matter and light on the atomic and subatomic scale. It attempts to describe and account for the properties of molecules and atoms and their constituents — electrons, protons, neutrons, and other more esoteric particles such as quarks and gluons. These properties include the interactions of the particles with one another and with electromagnetic radiation (i.e., light, X-rays, and gamma rays).⁴⁵

In the era prior to quantum theory, there was only one aspect of uncertainty or indeterminacy, which rose from not knowing the 'initial conditions'. If the 'initial conditions' were known then given

the laws of Newton and Einstein, one could always determine, for example the path of a projectile or a planet. It was thought that these laws applied equally to the motion of the planets and subatomic particles. So strong was the belief in determinism that Pierre La-place said that given the knowledge of every atomic motion, the entire future of the universe could be mapped out.⁴⁶ This was soon to change. The concepts and the consequences of quantum theory are accordingly difficult to understand and to believe. Its concepts frequently conflict with common-sense notions derived from observations of the everyday world. There is no reason, however, why the behavior of the atomic world should conform to that of the familiar, large-scale world. It is important to realize that quantum mechanics is a branch of physics and that the business of physics is to describe and account for the way the world — on both the large and the small scale — actually is and not how one imagines it or would like it to be.

Werner Heisenberg was a German physicist, who while still in his early twenties, was among the handful of young bright physicists who created quantum mechanics. He received the Nobel Prize at an age of 32. He is best known for his articulation in 1927 of the uncertainty principle. Niels Bohr contributed to some of these new ideas also. Their contributions lead to a broader theory called quantum theory. Albert Einstein be-

longed to the other camp who took issue with these concepts. The Heisenberg and Bohr debate with Einstein is not just one of detail. It concerns the entire conceptual structure of science's most successful theory. At the heart of the subject lies the burning question: is an atom a *thing*, or just an abstract construct of imagination useful for explaining a wide range of observations? If an atom *really* exists as an independent entity then at the very least it should have a location and a definite motion. But the quantum theory denies this. It says that you can have one or the other but not both. This is the celebrated uncertainty principle of Heisenberg. It says you can't know where an atom, or electron, or whatever, is located and know how it is moving, at one and the same time. Not only can you not know it, but the very concept of an atom with a definite location and motion is meaningless. You can ask where an atom is and get a sensible answer. Or you can ask how it is moving and get a sensible answer. But there is no answer to a question of the sort 'Where is it and how fast is it going?'

According to Bohr, the fuzzy and nebulous world of the atom only sharpens into concrete reality when an observation is made. In the absence of an observation, the atom is a ghost. It only materializes when you look for it. And you can decide what to look for. Look for its location and you get an atom at a place. Look for its motion and

you get an atom with a speed. But you can't have both. The reality that the observation sharpens into focus cannot be separated from the observer and his choice of measurement strategy. If all this seems too mind-boggling or paradoxical to accept, Einstein would have agreed with you.⁴⁷ But the shock is the experiments in the sixties and seventies proved that Bohr wins, Einstein loses. The uncertainty of the micro-world is intrinsic. Events without causes, ghost images, reality triggered only by observation — all must apparently be accepted by experimental evidence.⁴⁸

The Heisenberg uncertainty principle can also be described by the term 'quantum indeterminacy'. It was this uncertainty and indeterminacy that made Einstein very uncomfortable. By December 4, 1926, he was sufficiently irritated by the topic to write his famous words, "Quantum mechanics is certainly imposing. But an inner voice tells me that it is not yet the real thing. The theory says a lot, but does not bring us any closer to the secret of the 'old one'. I at any rate, am convinced that He (God) is not playing at dice."⁴⁹

Anyone who is not shocked by the quantum theory has not understood it.

Niels Bohr

Paul Davies examines these concepts, very powerfully, in laymen terms, in a book, *Other Worlds*:

The universe is not, after all, a clockwork machine whose future is completely determined. The world is ruled less by rigid laws than by chance. The uncertainties, moreover, are not merely a result of our ignorance of 'initial conditions', as was once thought, but an inherent property of matter. So unpalatable did this inherent chanciness of nature seem to Albert Einstein that he refused to believe it throughout his life, dismissing the idea with the famous retort 'God does not play dice'. This notwithstanding, the vast majority of physicists have come to accept it.⁵⁰

Despite the uncertainty at the quantum level, on a larger physical scale and in a pragmatic manner, we find that the Newtonian and Einsteinian laws work extremely well in the physical world. On this larger scale we all trust these principles every time we ride in an elevator or fly in a plane. However, the concepts of quantum theory have been utilized in the discovery and manufacturing of transistors and lasers. Transistors, in turn have revolutionized the electronics industry and more recently computer industry. So the concepts of quantum Mechanics are not merely theoretical but have found pragmatic applications.

In other words, quantum Physics now tells us that there is a boundary around our ability to grasp reality. We cannot say why it is there, but that does not make the boundary

any less real, or any less consistent with the idea that it was the necessary handiwork of a Creator who is *Al-Baatin* or the Hidden, Who fashioned it in a manner that it has a dual nature. There is a macro or the larger aspect that is comprehensible and yield to human study and a quantum level that is hidden to a degree from human perceptions. This dual nature allow us the freedom and independence consistent with His design. This is the attribute *Al-Baatin* of Allah that combines with it the attribute *Al-Sameeh*. Classical Physics had prepared everyone to think of physical events as governed by fixed laws, but the quantum revolution quickly destroyed this Newtonian or Einsteinian certainty or strict determinism.

Uncertainty is the fundamental ingredient of the quantum theory. Does every event have a cause? In classical physics the fundamental belief is in cause-effect chain. The quantum factor, however, apparently breaks the chain by allowing effects to occur that have no cause.⁵¹ How complete can knowledge be when it cannot link cause and effect for something so basic as the movement of an electron? How can it claim to fully describe the universe when it cannot tell me whether something as humble as a single atom of carbon will persist into the next instant or disintegrate in a burst of radioactive energy?

In the words of Kenneth

Miller:

If the behavior of that matter, at all levels, were to be governed by laws making the outcomes of all natural processes inherently predictable, then the entire structure of that universe would be a self-contained and self-sufficient clockwork. Two profound problems would result. The Creator would be unable to intervene, except by suspending the laws of His world in a visible way. And what is perhaps more important, His creatures could not have the freedom He desired for them. How could they, if they were only machines, made up of bits and pieces of matter following precise laws? If there is a God, consider what masterstroke quantum indeterminacy was. To create an orderly material world that didn't require constant intervention, the Creator had to make things obey defined laws. But if those laws were to run all the way down to the building blocks of matter, they would also have denied free will. They would have made it possible for His creatures (eventually) to figure out that all past events and all future ones could be inferred from a single reading of the state of the physical world at any given time.

Remarkably, what quantum indeterminacy does is to deny us the possibility of that ever happening. We cannot uncritically extrapolate the details of the present

backwards to learn the past; and the future is what we make of it. Were this not the case, the future would be what our particles make of us. Instead, we are inextricably locked into the present, with our thoughts, words, and deeds helping to construct the future, a future that remains open to our own choices, to a world of possibilities.⁵²

What a stroke of Divine genius! The quantum indeterminacy not only allows for free will but also a portal for Divine Providence. As had been predicted in the throne verse of the Holy Quran, "Allah knows what is before them and what is behind them; and they encompass nothing of His knowledge except what He pleases", the universe, at a quantum level is bound up in a series of inherently unpredictable events that science, even in principle, can never master completely.

Over the years there has been unification of forces and disciplines. Mass and energy were shown to be one. Then the different forms of energy were shown to be one. Then it was shown that the mundane chemical mechanisms also run in the living bodies. In this process of unification it is time to unify the physical with the metaphysical. There is one portal of entry for God to enter into the natural's laws. That portal of entry is at the quantum level. In other words, there is a similar explanation for God's intervention in cosmology, evolution of life or in

the hearing of prayers. That is at the quantum level! This could be considered to be in harmony with this statement by Promised Messiah^{as} in *Bar-katul Dua*, "If God has created the universe, then one can be certain that in keeping with His infinite entity, He would have left innumerable ways to influence the universe. So that His divinity is not suspended in any way at any time."⁵³

The speed of light is the fastest speed that can be imagined as far as the material world is concerned, yet it takes light, billions of years to travel from one end of the universe to the other. But, Allah can influence any part of the universe instantaneously, as has been said, "Indeed, We have created everything in due measure, and our command is carried out instantaneously, like the twinkling of any eye." (54:50-51)

Moreover, Allah is omnipresence and He is extremely close to each individual man, "And assuredly, We have created man and We know what his mind whispers to him, and We are nearer to him than even his jugular vein." (50:17) These verses lend support to the concept that Allah influences the world at the subatomic or the quantum level.

CONCLUSION

Science can only be created by those who are thoroughly imbued with the aspiration toward truth and understanding. This source of feeling, however, springs from the

sphere of religion. To this there also belongs the faith in the possibility that the regulations valid for the world of existence are rational, that is, comprehensible to reason. I cannot conceive of a genuine scientist without that profound faith. The situation may be expressed by an image: science without religion is lame, religion without science is blind.^{54,55}

Albert Einstein

The human mind is not a split personality. Science and religion both reside in the same mind. For a Muslim, nature and the universe are acts of God and revealed religion is the word of God. The study of nature or of religion is to him the two facets of the same manifestation. A believer's mind is an integral whole. There is no artificial division. No wonder in the Holy Qur'an Allah argues from the physical and tangible to the intangible and spiritual. For example it says, '*Allah is He Who raised up the heavens without any pillars that you can see. Then He settled Himself on the Throne. And He pressed the sun and the moon into your service; each planet pursues its course until an appointed term. He regulates all affairs and He clearly explains the Signs that you may have firm belief in the meeting with your Lord.*' (13:3)

Here Allah is raising the tangible parts of the universe and their deeper understanding in the form of the science of sun and moon and gravity as a proof of the life after

death. So the separation between science and religion is somewhat artificial and one needs proficiency in both to fully comprehend the Holy Qur'an.

The first part of the quote, 'science without religion is lame, religion without science is blind', can be understood from the shortcomings of a genius like Einstein, that have been described above. His inability to understand the merit in quantum mechanics, was certainly not intellectual, but stemmed from an erroneous concept of God. He was fixed on the idea that Allah cannot influence this universe even when He so willed. In other words he had a limited concept of the attributes of Allah. Any conceptualization of physics that defies the attributes of Allah as explained in the Holy Qur'an is likely to fall short and will be proven wrong in due course of time.

The second part of the above quote of Einstein, 'science without religion is lame, religion without science is blind', can be understood from the fact that the Holy Qur'an urges us to reflect on the Laws of Nature. It draws examples from cosmology and physics among other branches of science, as signs for all men of understanding.

For example the Holy Qur'an says:

Do they not then look at the camel, how it is created? And at the heaven, how it is raised high? And at the mountains how they are rooted, and at the earth how it is out-

spread? (88:18-21)

And again:

Indeed, in the creation of the heavens and the earth and in the alternation of night and day, and in the ships which sail in the sea with that which profits men, and in the water which Allah sends down from the sky and quickens therewith the earth after its death and scatters therein all kinds of beasts, and in the change of the winds, and the clouds pressed into service between the heaven and the earth -- are indeed Signs for the people who understand. (2:165)

Seven hundred and fifty verses of the Qur'an (almost one-eighth of the Book) exhort believers to study nature, to reflect, to make the best use of reason in the search of the Ultimate, the Creator, the Almighty Allah.

For a believer, his science supports his religion and vice versa. As mentioned before, the Holy Qur'an suggests that the physical study of the universe should lead one to a firm belief in accountability and the hereafter:

Allah is He Who raised up the heavens without any pillars that you can see. Then He settled Himself on the Throne. And He pressed the sun and the moon into your service; each planet pursues its course until an appointed term. He regulates all affairs and He clearly explains the Signs that you may have firm belief in the meeting with your Lord. (13:3)

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A Spiritual Journey

Nancy Habiba Jilani, Fairfax, VA

I grew up in a Muslim household where it was mandatory that everyone learn the *Salat* (prayer) and read the Qur'an in Arabic. My earliest memories of conflict in religion come from a time when we lived in Peshawar, capital of the Northwest Frontier Province of India (now part of Pakistan). I was still a child and, as the older of two girls, had become the focus of the family's religious messages. My mother, who was beautiful, loving and rather simple, insisted that we pray five times a day because it was good for our spiritual growth. My father, on the other hand, was enlightened, suave and affable but never said his prayers. He had recently returned from England, after an absence of five years, during which time he acquired a Master's degree in Agricultural Economics and was now a Professor at the historic Islamia College. I was devoted to my father and had begun to associate prayers and religiosity with a lack of sophistication.

At the age of thirteen, after a particularly harsh admonition from my

mother about not saying prayers, I asked my father why it was that I never saw him praying. His answer, which came in a very straight, matter-of-fact manner, was that he was an atheist and did not believe in religion. As I stood there, stunned by this revelation, he advised me to make my own decision in this matter and recommended that I read about the major religions of the world and choose a path for myself. He brought me several books on Judaism, Christianity, Hinduism, Buddhism and Islam. It took me almost a year to finish my study. During this time, I had a dream which helped me decide that Islam was the best and simplest of all of the world religions. In my dream, I saw myself cooking some food in a large saucepan and was suddenly aware of someone standing behind me. As I turned around, I saw two gentlemen dressed in long flowing green robes. Somehow I realized that they were Mohammad, the Holy Prophet^{saw} and Hadhrat Ali^{ra}. I thought to myself that they had died a long time ago, and that these

must be their spirits. I tried to move away, but wherever I went, they seemed to follow. This dream felt so real that, upon waking up, I had trouble believing that it was only a dream. In the morning when I told my mother about it, she asked if I remembered what the people in my dream looked like. I said that the Holy Prophet^{saw} was tall and lean with a gap in his front teeth and that Hadhrat Ali^{ra} was short and a little stout. She quickly brought out a book which included their physical descriptions and they matched what I had seen. My mother was happy that this was a *Roya Sadiqa* (truthful dream) and was not inspired by Satan.

At the end of my study. I decided to choose Islam and, God be praised, to this day I have prayed regularly, missing my prayers only during sickness.

In 1942, while I was a student at the Presentation Convent boarding school in Rawalpindi, I had another dream. I dreamt that I was in a crowded market place where I noticed the words

Sadr Anjuman-i-Ahmaddiya written on a sign above an entrance. I walked through the entrance and found a Qur'an which I started reading and someone placed a silver rupee in my hand. Upon waking up, the dream did not make much sense as I had never thought much about the Ahmaddiya Movement, or any other reform movement, for that matter. I was not able to give this dream any more thought due to my studies and extra curricular activities. However, about a week after this dream a few of us students, members of the drama club, went into the city to make a few purchases for an upcoming performance. I was amazed to see the sign from my dream in a busy shopping area on what was probably Murree Road. Since it was late and I had to be back at the hostel, I decided that I would explore this matter another time. In time, I had forgotten about my dream and never researched it any further.

In December 1945, I had a third dream. This time I saw myself, with some other people, at a small railway station that had a large shed-like structure with a corrugated metal roof. It was late at night and no conveyance seemed to be available to take us any-

where. Finally at about 1:30 or 2:00 am, a *tonga* took us to a house where I was supposed to stay. There, I met two girls between whom the younger one seemed older and vice versa. The scene changed and I saw a simple concrete platform with two graves side-by-side with loose earth on top of them. The next morning, when I narrated this dream to my then husband Yunus Jan, he said the graves and station reminded him of Qadian. I could not imagine Qadian Railway Station to be that small and simple. This dream brought back the one I had had many years before, during my school days in Rawalpindi. I decided to go to Qadian to see for myself. Yunus agreed and his half brother, Isajan, made arrangements for us to stay at his father-in-law, Maulvi Ataullah Sahib's house. We left by train for Qadian and, upon reaching Batala, found that there was a delay on the Qadian line. We finally reached our destination at about 11:00 pm and found that, by this time, there were no *tongas* available to take us into town. At about midnight a sympathetic porter took pity on us and went to the house of a *tonga wala* friend of his who lived nearby. He woke him up and coaxed him to take us into town. So it was well

past 1:00 am when we reached Qadian and knocked at our host's door. Two girls, Mubaraka and Attiya came running out to welcome us and take us to our rooms. Before they could do so, I said, Let me guess something, Mubaraka, you are older and Attiya, you are younger". They were quite surprised and wanted to know who had told me about them, since everyone else, seeing them for the first time, had got it wrong. I told them that I saw them in my dream. It was really uncanny how so much of my dream was turning out to be exactly as I had seen it. Now, I really wanted to see the graves. The girls promised to take me to *Bahishti Maqbarah* where two graves on a concrete platform belonged to the Promised Messiah^{as} and the 1st Caliph, Hadhrat Nooruddin^{ra}. So the next morning we went to *Bahishti Maqbarah* and saw the two graves exactly as I had seen them in my dream. There was no doubt in my mind anymore that God Almighty, in His Grace, wanted me to culminate my spiritual journey in this ultimate destination of the Ahmaddiya Movement in Islam.

My visit to Qadian was during the time of our beloved and great Imam,

Hadhrat Khalifatul Masih II^{ra} He received me with open arms and recommended that I read more about the Movement, and other books by the Promised Messiah^{as} for a few months. Exactly two months later. I presented myself for the *Bait*, at which time I got another surprise. Hadhrat Khalifatul Masih II^{ra} informed me that my grandfather, Mian Fazli Haq Kakakhel, had been a devout member of the Ahmaddiya Movement and that he had been the *Ameer-Jama'at* for the Northwest Frontier Province. He added that Mian Sahib (my grandfather) was very keen to find references to modern science in the Holy Qur'an. Hadhrat Khalifatul Masih II^{ra} unlike any other religious leader at the time, encouraged him to do so and said that he would find that much of the Holy Qur'an was a scientific reference. Mian Sahib eventually confirmed this by his own study of the Holy Qur'an. Unfortunately Mian Sahib had died many years earlier, during my childhood, and neither my uncle nor my mother had ever told me about his religious affiliations. So I never learned from them about the Movement.

THE REVIEW OF RELIGIONS

The Promised Messiah^{as} started the publication of the *Review of Religions* in 1902 from Qadian, India. The purpose of this English monthly magazine was to spread the message of Islam to the West. This is the only journal of its kind that is being published continuously for over a century. During this span of time, it has enlightened millions of hearts. At a critical juncture of time, when a closer look at religious ideologies has once again become crucial, the magazine can serve as a very useful source of information.

In addition to regular features from the writings of the Promised Messiah^{as} and his Khulafa, spiritual and intellectual articles on current topics are published in the magazine.

The articles published in the *Review of Religions* present the true Islamic teachings as compared to other religious magazines. Alexander Dowie and his Zion, The Immaculate Conception, Economic Justice, and Who are the Amish?, are a few of the many interesting topics, which have been recently published in the Magazine.

The Promised Messiah^{as} wished to have 10,000 subscribers of the *Review of Religions*. The *Review* is now printed in Islamabad, UK and distributed in the United States from New York. Members of the USA Jama'at are urged to subscribe to the magazine. Furthermore, they are requested to increase circulation of the magazine by promoting its subscription at the local libraries and other institutions.

Annual subscription for the magazine is \$30 (thirty dollars), which includes mailing expenses.

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AIDS: A PROPHECY FULFILLED

Dr. Kashif Nadeem, Lahore, Pakistan

AIDS

AIDS is short for Acquired immunodeficiency syndrome. A syndrome is a complex of symptoms that collectively indicate or characterize a disease, psychological disorder, or other abnormal condition. As the name suggests, AIDS causes severe immunodepression that eventually often proves fatal. This huge pandemic, the 'plague of the late 20th century' is the focus of huge research projects wherein colossal amounts of capital is being invested but no research has as yet proved to be successful as an effective cure. The cause of this catastrophic scourge, the mode of its spread, the symptoms it produces and the history of AIDS are a few topics we will try to cover in this article before opening Holy sources to see if such a massive event was covered by prophecy! Could it be that this 'plague of the century' had been prophesized? Keep reading!!

History

Although AIDS was

not recognized as a new clinical syndrome until 1981, researchers identified cases appearing to fit the AIDS surveillance definition as early as the 1950s and 1960s. Thus it is possible that AIDS started off much earlier than we know but had not taken the form of the present-day pandemic.

AIDS was first recognized as a new disease when clinicians in New York, Los Angeles, and San Francisco began to see young, homosexual men with *Pneumocystis carinii pneumonia* (PCP) and *Kaposi's sarcoma* (KS), unusual diseases for young adults not known to be immunosuppressed. The first report in the medical literature that alerted the world to this new immunodeficiency syndrome appeared in June of 1981 and described five young, homosexual men from Los Angeles. That observation was followed a few weeks later by a report of 26 homosexual men, from both New York and San Francisco. Other reports followed of a similar syndrome in inject-

ing drug users. All of these individuals shared a profound immunodeficiency, the hallmark of which was a depletion of T-helper lymphocytes.

In mid-1982, the Centers for Disease Control and Prevention (CDC) published a report of 34 cases of Kaposi's Sarcoma and opportunistic infections in Black Haitians living in several different states in the United States. One week later, the CDC reported on PCP among persons with hemophilia. The first case in a transfusion recipient was reported from San Francisco in an infant in late 1982.

It is worthy of note that for a short time, the new disease was called gay-related immunodeficiency syndrome (GRIDS), but by September of 1982, the CDC had published a case definition, using the current designation of acquired immune deficiency syndrome (AIDS), and it was rapidly adopted by researchers.

As stated, most of the early cases reported in the USA were of Black Haitian

immigrants. This, together with the prevalence of seropositivity to HIV in unconfirmed ELISA tests in Zaire in 1985, led the consensus to the belief that AIDS had originated in Africa.*1 A wide search was therefore made to find support for a subsidiary hypothesis that AIDS had spread somehow from Africa to the USA, if not to the rest of the world. No link was found! It remains a 'hypothesis' still.

Suspicion of an animal origin also arose but no proofs have been found so far and it is very unlikely that such an event occurred! Early speculation about the etiology of AIDS included the hypothesis that all the patients were immunosuppressed because they had a history of drug use or multiple sexually transmitted diseases or malnutrition. The prominence of homosexual men and injecting drug users in the early cases of AIDS however suggested an agent that was both blood borne and sexually transmitted. The majority of researchers thought that the likely agent would be found in the peripheral blood. HIV was first isolated in France in 1983 by Françoise Barré-Sinoussi in the laboratory of Luc Montagnier as lymphadenopathy-associated virus (LAV), but

strong evidence that it was the AIDS virus did not appear until 1984. The virus was also isolated in San Francisco in 1984 by Jay Levy, who published his findings a few months later in 1984 and named his isolate AIDS-associated retrovirus (ARV).

The International Committee on the Taxonomy of Viruses chose the designation human immunodeficiency virus (HIV) in 1986. With the discovery by Montagnier's group in late 1986 of the related HIV-2 virus in West Africa, the original virus was renamed HIV-1.

Cause

It has already been stated that AIDS is believed to be caused by a virus known as Human Immunodeficiency Virus or HIV.

HIV belongs to the retrovirus group of viruses. It has a high affinity for, and fuses with specific receptors on helper T-lymphocytes and other mononuclear cells, (that form part of the immune defense system), transcribe their RNA into the DNA of the cells' nuclei and form virions (virus particles) which can infect other T-lymphocytes. Thus the vi-

rus weakens or destroys cells essential to the immune system and hence the body's natural ability to fight against all infections. The generalized immune deficiency clears the way for various opportunistic infections and many disorders of lymphoid cells and vital processes which lead to the disease AIDS.

Here we mention for the interest of the academic reader that a very inconspicuous group of scientists headed by Dr Gordon Stewart argue that HIV is not the cause of AIDS. Though HIV is associated with the disease but because not all those who test HIV-positive develop the disease, they argue that it is not the 'cause'. They believe it is an antigen in the semen that excites the immune system to start fighting itself. Behavioral patterns and geography are the key elements that determine the spread of AIDS they claim. True or false, it is irrelevant to our discussion.

Clinical Picture

Testing HIV positive and having AIDS are not synonymous. Following initial infection, HIV can begin replication immediately, resulting in rapid progression to AIDS, or there can

be a chronic latent course.

Initially about a month after being infected, the patient complains of fever, malaise, sore throat and lymph node swelling, much like a viral flu. This is the stage where maximum virus particles are present in the blood. As the virus seeks shelter in the lymph nodes and blood macrophages, and as free levels of virus in the blood decrease due to effective immune response, the early symptoms fade away.

This is followed by a period of clinical latency which might last for as long as 15 years (median = 8 years) wherein there are no symptoms. During this stage, the virus silently replicates in the lymphoid tissue, primarily T-lymphocytes (known as CD4 T-Helper cells) and gradually destroys these cells. The Lymphocyte count gets depleted to such a low level at the end of this stage that the immune system becomes incapable of defending against infections. Multiple infections especially involving the skin occur together with constitutional symptoms of fever, lymph node swelling, weight loss and night sweats.

When the CD4 T-

lymphocyte count drops below 200, we say the patient has developed AIDS, of course in association with serologic evidence of HIV infection and/or presence of any of the AIDS-defining opportunistic infections, which are infections that only patients with AIDS develop.

The above-briefed are the three stages which culminate in the disease AIDS. Once AIDS develops, the median survival time is 2 years.

Spread and Epidemiology

The major mode of transmission of the disease AIDS is through sexual contact with infected persons. The disease, therefore, can be transmitted from woman to man, man to woman or man to man. Homosexuality, one of the worst forms of sexual permissiveness, and sexual promiscuity, which is rampant in Western societies, are the main causes of the spread of this disease. It can also be transmitted through blood by transfusing the blood of HIV-infected persons to others. Similarly, the disease is common among drug addicts who share infected needles and syringes and their sexual

and recreational partners. The predominant group affected remains that of the homosexual and bisexually promiscuous population. Secondary transmission of AIDS beyond these groups is minimal or, in many locations, absent. Mosquitoes do not spread the virus as was once wrongly rumored.

We have seen that the first cases of AIDS were registered in San Francisco on July 1st, 1981. By March 1985, 1,000 cases had been registered, of which 992 (99%) were male and 98% homosexual or bisexual with multiple partners, with a very high prevalence of other sexually transmissible infections, showing sex was the main spreading means.

The 'Global Summary of the HIV and AIDS epidemic, 2006' published by UNAIDS in December 2006 states the present official figures of those infected at 39.5 million, though this number can be anywhere between 34 and 47 million. In the year 2006 alone, around 4.3 million people contracted the disease and 2.9 million died of it. To give you an idea of its spread, 11,000 new HIV infections occur every day, about 1 every 7 seconds!! And approximately 1 in 120

people in the world today live with the virus – an astonishing percentage!

PROPHECIES

Having covered the basic knowledge necessary to understand the disease, we now turn to the stem of this article – was an event of such magnitude ever prophesized?

The Holy Prophet^{saw} is reported to have said:

“It never happens that permissiveness (*fahsha*) overwhelms a people to the extent that they display their acts of sex shamelessly and they are not uniquely punished by God. Among them, invariably, pestilence is made to spread and such other diseases, the like of which have never been witnessed by their forefathers.”

(*Ibn-e-Majah, Kitab-ul-Fitan - Chapter on Punishment*)

Dr. Laiq Ahmad Ansari, while discussing this *Hadith* says, “You need at least a doctor of medicine and an expert of social behavior at the same time to talk about such behaviors and their fatal consequence. Muhammad^{saw} was neither of them, but a Prophet of God who didn't copy from

the Bible and paste in the Qur'an and foretell the same fate of the perverts of Sodom and Gomorrah for the future perverts, but a unique disease never heard or known by earlier people, AIDS! The medical scientists are unanimous that this disease is never recorded in the annals of history”

Hadhrat Mirza Tahir Ahmadth in his famous work, *Revelation, Rationality, Knowledge and Truth* says, “It should be noted that mere permissiveness does not warrant so severe a chastisement from Allah; but when it exceeds all bounds and is acknowledged as a commonly accepted social behavior, then that society is affected with some completely new sex-related disease as a sign of God's displeasure.”

The tradition of the Holy Prophet^{saw} speaks of a disease or diseases but fails to pinpoint a particular geography where it would erupt. This is because the disease has been associated with a certain behavior and not a particular place. Any people indulging in the mentioned behavior were at risk of being afflicted. However the Promised Messiah^{as} mentions the spread of a plague-like disease in one of his prophecies in these words;

‘A plague-like disease will spread in Europe and other Christian countries which will be very horrible.’

(*Tazkirah, Urdu, p. 705, March 17, 1907*)

Both prophecies read together make up the whole story. AIDS has been called ‘the plague of the century’ and similar names have been assigned to it by different experts on the disease. It is also similar to plague in that it causes severe inflammation of the lymph nodes as does Bubonic Plague. Both erupt as horrific epidemics.

And just as the wordings prophesized, in the beginning it was a disease primarily of the North Americas and Europe but didn't take time to fall heavily on Africa. Even in Africa however, the major affected areas were Christian by default. This AIDS pandemic also bears a resemblance with the plague that broke out approximately 100 years after the advent of Jesus Christ^{as} when it affected the areas where Jesus^{as} had been rejected. Once again, it is almost 100 years since the time of the appearance of the Messiah of this age, Hadhrat Mirza Ghulam Ahmad^{as}, who founded the Ahmadiyya Muslim Jama'at in 1889. This precise

timing and the words of the prophecy being fulfilled is a proof of the truthfulness of both the Holy Prophet^{saw} and the Promised Messiah and Imam Mahdi^{as}. Presently, however, AIDS is spreading to other areas of the world that are non-Christian especially South East Asia and the Far East. This however does not contradict the prophecy in any way as is explained by Hadhrat Mirza Tahir Ahmadth in his book, *Revelation, Rationality, Knowledge and Truth*. He says:

“The reason why European and other Christian countries are specifically mentioned while others are not is perhaps because permissiveness as a progressive social behavior at the national level is not witnessed elsewhere in the world. One will not hear of homosexuality being legalized except in Western countries. You will not hear of homosexuality in any religious institutions except in Christianity”

But just as the greater part of the first plague following Jesus Christ^{as} surfaced many years after the first milder attack, the real face of the pandemic might still be waiting for a capstone explosion! Hadhrat Mirza Tahir Ahmadth writes:

“We are afraid that the main thrust of the disease is yet to come.”

This lends huge support to the above-mentioned hypothesis. Now we discuss the solution of this plight in the light of Islamic teachings and values.

SOLUTION

To find a solution to any problem, we must know its cause. As we saw previously, all the practices that lead to AIDS are totally un-Islamic and against its teachings. Homosexuality, promiscuity and even drug abuse are all forbidden in Islam. This, and the fact that Islam is the only faith that predicted and prophesied this ‘plague’, calls for only one solution – following Islamic teachings and staying away from those that are forbidden by the Holy faith.

A renowned AIDS researcher, Dr. Ron Bayen of New York says:

“Only a change in sexual behavior and a war against drugs can stop the progress of the disease.”

Another WHO report reads:

“In the absence of an effective vaccine or drug,

only intervention that successfully changes people's behavior can slow the further spread of HIV, which is transmitted for the most part through sexual intercourse. Yet another booklet entitled “FACTS ABOUT AIDS”, giving advice to the public says:

“Stick to your faithful partner or partners. Avoid casual sex or multiple partners.”

The aforementioned, change in sexual behavior is nothing but to observe Islamic ways concerning sexual relations. Similarly, ‘the faithful partner’ is none but a God-fearing spouse, reflecting the institution of marriage in Islam.

The Qur’an has clearly warned against adultery, fornication and all sexual excesses. It prohibits all sorts of pre-marital, extra-marital or casual sex - the characteristics of a sexually promiscuous society.

It advises the believers in these words:

“And who guard their chastity - Except from their wives or what their right hands possess, for then they are not to be blamed - But those who seek anything beyond that are the transgressors” (23; 6-8)

And

“And come not near unto adultery; surely, it is a foul thing and an evil way.” (17:33)

Islam respects and gives a high position to the institution of marriage and encourages marriage as soon as one is capable of doing so. For those who cannot marry for economic reasons or otherwise, fasting has been advised by the Holy Prophet^{saw} for fasting helps in keeping one's urges at a low ebb. In a pure and pious Islamic society, AIDS would be non-existent because of discrete and faithful connections and no promiscuity.

The Qur'an further says:

“Say to the believing men that they restrain their eyes and guard their private parts. That is purer for them. Surely, Allah is well aware of what they do.” (24:31)

Believers have been asked to guard not only their privates but also their eyes. Lowering of the gaze is an excellent teaching, acting upon which and keeping away from ogling, one can keep one's desires from getting out of control.

Though there are peo-

ple who act on these teachings strictly even today, they are in the minority. Hadhrat Mirza Tahir Ahmadth writes:

“The fortunate few who would exercise patience and act righteously are by comparison far too small to turn the tide. An odd blade of grass, or a twitter or two of a finch, cannot turn the desolation of autumn into the splendour of spring.”

It is highly unlikely that the present situation would change for the better. What's even more unfortunate is that many a man understands the whole chain of events mentioned above but fails to pick the divine message encrypted.

To end this discussion, I will borrow the words of Dr. Laiq Ahmad Ansari that he used in one of his speeches:

“In short, the excellent teachings of Islam provide such a perfect code of conduct for human beings which preclude any possibility of moral degradation is averted, it would be a natural and real solution to the problem of AIDS, which is haunting human fancy today and in our posterity. Without this Divine code of conduct, the world

is doomed for perdition; its only solution is the teachings of Islam. May Allah enable the world realize the dangers it is exposed to and may He guide them to the real sanctuary of peace, i.e. Islam. *Ameen!*”

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A Humble Appeal

With the Grace of Allah, Jama'at Ahmadiyya worldwide will celebrate its first centennial Khilafat Jubilee next year. This is an occasion to reflect and offer our deep gratitude to Almighty Allah Who has bestowed upon us an immense bounty of *Khilafat* which is the 'Rope of Allah', and our shield and a source of guidance in pursuit of righteousness.

Nizam-e-Wasiyyat (System of the Will) has a deep nexus to *Khilafat*, no wonder that therefore the two have been mentioned together in *Risala Al-Wasiyyat* authored by Hadhrat Aqdas Masih-e-Mau'ood^{as}. Attainment of *Taqwa* (righteousness) is the pivotal point of this system the reward of which is *Bahisht* (Paradise); an everlasting Pleasure of Almighty Allah, both in this world and the Hereafter. And this alone is the ultimate goal of every true believer!

In his address of August 01, 2004 at the UK Jalsa Salana Hadhrat Khalifatul Masih V^{aba} expressed the desire to have at least 50% of all Chanda payers worldwide enrolled in the *Nizam-e-Wasiyyat* by year 2008. By the Grace of Allah, the Jama'at's response, including the US, has been overwhelming. However, many a member needs to be reminded of their obligation as voiced by the Imam of the age.

Hence, to those brothers and sisters who have still not joined the *Nizam-e-Wasiyyat* I very humbly appeal that whereas Almighty Allah has blessed you with enough wealth please feel encouraged to join the *Nizam-e-Wasiyyat* without delay. Let the following verses of the Holy Qur'an always be our guide and source of inspiration.

And those who give what they give while their hearts are full of fear that to their Lord they will return. 23: 61

These it is who hasten to do good works, and they are foremost in doing them. 23: 62

For every good deed there is a reward from Almighty Allah. He can increase it to 700 times, or even more, for whom He so Wills. The Holy Prophet^{saw} has told us that for the believers there is a ten-fold reward for every good deed done during the Holy month of Ramadan. So, why miss this golden chance? Please pay special attention to this Divinely inspired scheme and motivate others also to partake of this Heavenly bounty. May Allah Almighty be your Protector and Helper. *Ameen. Wassalam.*

**Secretary Wasaya
USA Jama'at**



AHMADIYYA MUSLIM JAMA'AT, USA
NATIONAL HEADQUARTERS: Baitur Rahman Mosque
15000 Good Hope Road, Silver Spring, MD 20905
Phone: 301-879-0110; Fax: 301-879-0115

THE WASAYA DEPARTMENT

ANNOUNCEMENT

Financial statements of all Moosies for the year 2006-07 have already been mailed out to all Local Jama'at Presidents with a request to provide every Moosi/Moosiah with a respective statement along with a copy of Schedule C(b) Form. In case you have not received your statement and a copy of the Schedule C(b) Form please contact your Local Jama'at President immediately. The Schedule C(b) Form needs to be filled out on both sides along with your signatures and current mailing address in the indicated areas. The Schedule C(b) Form is published on pages 44 and 45 of this issue.

Note:

It was a practice in the preceding years to submit G-Forms at the end of the financial year. This, however, is no longer acceptable to the Markaz. Therefore, please do not submit G-Forms.

Wassalam.

**Secretary Wasaya
USA Jama'at**

Schedule C(b).

**IN THE NAME OF ALLAH THE GRACIOUS, THE MERCIFUL
WE RENDER PRAISES TO HIM AND INVOKE HIS BLESSINGS ON HIS NOBLE PROPHET.**

'I pray to Almighty Allah that He may be pleased to make this place a graveyard for such of my followers who in word and deed have really dedicated themselves to His cause, and in whose affairs there is no taint of love of this world. Amen O Lord of the worlds!' (Al-Wasiyyat)

**DECLARATION / VERIFICATION REGARDING PAYMENTS
OF CHANDA HISSA AMAD**

To
Vakil ul Mal (II)
Tahrik Jadid Anjuman Ahmadiyya Pakistan,
Rabwah.

Wasiyyat No.

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Dear brother,

Assalamo Alaikum wa Rahmatullahe wa Barakatuhu.

I have received the details of payments made by me towards Hissa Amad during the fiscal year.....
It is submitted that:-

- a) I have read all the instructions set out on the backside of this form and after tick marking (√) every source of my income, I have duly signed it; and
- b) I state the following declaration:-

1. The account sent by you of the payments made by me is correct; and

- a) Being regardful of the requirements of Taqwa, I verify that, by the grace of the Almighty Allah, I have fully paid as per rules all the due Chanda Hissa Amad and Hissa Amad @ Chanda Aam on my total income as derived from different sources. My total payment is _____

OR

- b) Comparing the statement of my payments sent by you with due Hissa Amad payable by me, a sum of _____ remains still due**

Which I have now paid vide receipt no. _____ dated _____ / which I shall (Insha Allah) pay within _____ months and shall inform VAKILUL MAL (II) through Amir Jama'at _____

OR

2. The account of my payments sent by you is incorrect. My payments towards Hissa Amad are not recorded fully. Detail of payments, alongwith receipt nos. of local Jama'at, is enclosed herewith. My total payment is _____. Please rectify accordingly.

- a) Being regardful of the requirements of Taqwa, I verify that, by the grace of Allah, I have fully paid as per rules all the due Chanda Hissa Amad and Hissa Amad @ Chanda Aam on my total income as derived from different sources.

OR

- b) Comparing due Hissa Amad payable by me with the statement of my payments (which is enclosed) a sum of _____ remains still due**

Which I have now paid vide receipt no. _____ dated _____ / which I shall (Insha Allah) pay within _____ months and shall inform VAKILUL MALL (II) through Amir Jama'at _____

Yours sincerely,

** Detail of Chanda remaining due

Hissa Amad @ Wasiyyat (1/10 or _____) _____

Hissa Amad @ Chanda Aam (1/16) _____

(on Jaidad Income)

TOTAL _____

(Signature of Musi)

Name _____

Present Address _____

Permanent Address _____

Date: _____

INSTRUCTIONS

1. The institution of financial sacrifices of Jama'at Ahmadiyya is based on the golden principle of **مِمَّا رَزَقْنَاهُمْ** (out of what we have provided for them). It is imperative for us to uphold this principle vigorously and preserve its spirit. The foundation stone of Chanda (contribution) is 'Taqwa'. Therefore **تَقْوَى اللَّهِ** (fear of Allah) is always to be borne in mind while self-assessing one's true and actual Income as well as when paying Chanda due on it.
2. 'INCOME' means all income of a Musi received by him from various sources. It is, therefore, necessary that, with full awareness, the income derived from each source is to be taken into account and the amount of due Chanda Hissa Amad payable, as per rules, is to be determined. This form is to be filled-in only after this detailed assessment. Some of the Sources of Income are enlisted hereunder for general guidance.
3.
 - i) A Musi's Income includes every kind of income. Anyhow, any allowance of an employed Musi, whose spending is not at his sole discretion, is exempt from inclusion into Income. Similarly, Govt. dues, such as taxes, local rates, compulsory insurance etc., which are levied under Govt.'s order can be deducted from Income.
 - ii) Like-wise, Allowances for specified or particular expenses, e.g. Uniform allowance, Educational allowance for children, are exempt for the purposes of Chanda.
 - iii) Like-wise, Provision allowances (T.A & D.A) for journeys to perform professional or official duties shall be considered to be exempt for inclusion into Income. Anyhow, if there is some saving from Provision allowances payment of Chanda on the savings is commendable.
 - iv) Payment of house rent and miscellaneous expenses of similar nature are not allowed to be deducted from Income for purposes of Chanda.
 - v) All persons doing any business are to pay Chanda on their net total Income which is to be determined by deducting from their gross income those expenses which are essentially required for the production or acquirement of Income. It is not proper to pay Chanda just on the 'Drawings' from business, drawn to meet personal monthly expenses.

SOURCES OF INCOME

For general guidance some of the Sources of Income alongwith the prescribed rate of Chanda applicable on the Income derived are enlisted herewith. Please go through these carefully, tick mark (✓) in the 'box' of each source of your Income and duly sign at the end. Jazakomullah

<u>Source of Income</u>	<u>Rate of Chanda</u>	<u>Box</u>
1. Service (Govt. or Private) Emoluments, Perquisite, Pay, Salary, Remuneration, Overtime All., Coaching or Tuition fees/Assistantship etc.	1/10 or at the rate of Wasiyyat	<input type="checkbox"/>
2. Labour, Wages Overtime allowance, Bonus etc.	---do---	<input type="checkbox"/>
3. Business, Trade & Industry, real Profit, Dividend received on Shares or Certificates etc.	---do---	<input type="checkbox"/>
4. Profession, Trade/Art, Legal or Medical practice, Craftsmanship or application of any Skill.	---do---	<input type="checkbox"/>
5. Lease-holding or Contractorship, Execute any work on contract.	---do---	<input type="checkbox"/>
6. Pocket money, Money received to meet basic necessities and expenses from Head of the family/Guardian/Children etc.	---do---	<input type="checkbox"/>
7. A Present or Gift in cash, Monetary aid, Subsidy, Subsistence Grant or All., Prize, Social Welfare or Unemployment allowance etc.	---do---	<input type="checkbox"/>
8. Superannuation/ Retirement pension, Commutation, Gratuity, Severance Pay or Dues, Old-age pension etc.	---do---	<input type="checkbox"/>
9. Land Cultivation or Farming, Income from non-owned land cultivated by Musi as tenant, contractor or lessee.	---do---	<input type="checkbox"/>
10. Landlordship, Income from Musi's self-owned Estate or Farm (whether cultivated by self or through tenant, contractor or lessee)	1/16	<input type="checkbox"/>
11. Landlordship, Income from self-owned Jaidad (property) like Factory or Work shop/House leased out on rent or lease.)	---do---	<input type="checkbox"/>
12. Student, Stipends or Scholarships to meet educational expenses. Such a student will ascertain an appropriate amount in accord with his living standard and condition, after discussing with Jama'at, and pay its 1/10 as Chanda.	1/10	<input type="checkbox"/>
(I am studying in class _____ or Form/Course. Its term or period is _____)		

(Signature of Musi)

Date:

In Allah belongs whatever is in the heavens and the earth. Indeed, Allah is Self-Sufficient, Praiseworthy. On the day He will judge the earth, He will say, 'O you who were disbelievers, you were indeed the losers.' Allah is the Most Gracious, the Most Merciful. Surely, Allah is Mighty, Wise. (Qur'an: 2:27-28)

The Alislam.org team has been busy by the Grace of Allah, for more than a decade now, to catalogue the limitless knowledge about words of Allah and about true Islam.

Now, it has also started a new monthly magazine, free of charge, with international membership, running in thousands, to share the information about Ahmadiyyat that is true Islam, in a reader friendly electronic format:

The Al Islam E Gazette

Please find the icon on the main page of Alislam.org in the right sided column or use the following URL to enroll:

<http://www.alislam.org/egazette/>

Sup. You can receive the magazine by email or by post. The magazine is published every month and is available in both English and Urdu. The magazine is free of charge. The magazine is available in both English and Urdu. The magazine is free of charge. The magazine is available in both English and Urdu. The magazine is free of charge.

ANNOUNCEMENT

In 2008, in celebration of the centenary of the Khilafat-e-Ahmadiyya, the following special issues of the Gazette will be published:

January: Hadhrat Khalifatul Masih I^{ra}

February: Hadhrat Khalifatul Masih II^{ra} (Musleh Mau'ood Number)

March: Masih Mau'ood^{as} Number

April: Hadhrat Khalifatul Masih IIIth

May: Hadhrat Khalifatul Masih IVth and Hadhrat Khalifatul Masih V^{aba} (Khilafat Number)

The members are requested to send articles for the Special Issues.

WAQF-E-ARZI SCHEME

Spiritual Correction and Advice is the Responsibility of Every Ahmadi

Hadhrat Khalifatul Masih IIIth States:

“There is a great need for a Waqf-e-Arzi (*Short term or temporary devotion*). The fact is that a section of the Jama’at has forgotten that the members of the Jama’at are also the *Murabbis* or Missionaries, themselves, and the little increase in the number of Missionaries is not sufficient. The Jama’at conceives that the responsibility for guidance and advice rests with the missionaries. In fact, every Ahmadi must discharge the duty of guidance and correction diligently. I have introduced the scheme of Waqf-e-Arzi for the purpose of drawing the attention of the Jama’at towards this duty, and to develop a desire for Islah-o-Irshad. In this are both spiritual as well as physical benefits.”

(*Report of Majlise Mushawarat, Al-Fazl: November 3, 1966*)

Every Ahmadi Should Join the Waqf-e-Arzi Scheme

“The Missionaries, the office-bearers, in fact every Ahmadi should join the Waqf-e-Arzi Scheme and should encourage his brother to do so, as well. Undoubtedly, this is a path of sacrifice. In fact it is a very narrow path. Also, it is also a fact that we cannot seek the pleasure of Allah without walking on the path of sacrifice.”

(*Al-Fazl: August 27, 1969*)

A Source of Self-correction

“The second major benefit of the Waqf-e-Arzi Scheme is that those who wish to join this scheme will have to examine their own souls in certain aspects. Before they embark on this scheme, their attention is directed towards their own weaknesses. Thus, they are immediately inclined towards prayers. This implies that one of the important preparations for those joining this scheme is their devotion for prayers. They should start increasing their religious knowledge. And they should take some books along when they start off for the scheme. They should think and ponder over their weaknesses. They should have a desire that when they go to a new place they should set a good example and should not be source of defect. That is why the Waqf-e-Arzi groups have benefited from the blessings of prayers.

(*Al-Fazl: February 12, 1977*)

All those, who are interested in serving the cause of Islam and Ahmadiyyat under the banner of the blessed scheme of Waqf-e-Arzi, should contact: **Dr. Zaheeruddin Mansoor Ahmad, National Secretary Talimul Qur’an and Waqf-e-Arzi:**

**162 Penwick Cr.
Frederick, MD 21072
Tel: (301) 560-2532**

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

O our Lord! Pour forth steadfastness upon us and make our steps firm, and help us against the disbelieving people.

(11 times daily)

اے ہمارے رب! ہم پر صبر نازل کر اور ہمارے قدموں کو ثبات بخش اور کافر قوم کے خلاف ہماری مدد کر۔

(روزانہ ۱۱ مرتبہ پڑھیں)

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

O our Lord! Let not our hearts become perverse after Thou hast guided us; and bestow on us mercy from Thyself; surely, Thou alone art the Bestower.

(33 times daily)

اے ہمارے رب! ہمارے دلوں کو نیز ہانہ ہونے دے بعد اس کے کہ تو ہمیں ہدایت دے چکا ہو اور ہمیں اپنی طرف سے رحمت عطا کر۔ یقیناً تو ہی ہے جو بہت عطا کرنے والا ہے۔

(روزانہ ۳۳ مرتبہ پڑھیں)

اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ

Oh Allah! We make you a shield against enemies and we take refuge in Thee from thier evils.

(11 times daily)

اے اللہ! ہم تجھ کو ان (دشمنوں) کے سینوں میں کرتے ہیں (یعنی تیرا رعب ان کے سینوں میں بھر جائے) اور ان کے شر سے تیری پناہ چاہتے ہیں۔

(روزانہ ۱۱ مرتبہ پڑھیں)

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْهِ

I seek forgiveness from Allah for all my sins and turn towards Him in all sincerity.

(33 times daily)

میں اللہ تعالیٰ سے ہر گناہ کی بخشش مانگتا ہوں جو میرا رب ہے اور میں اسی کی طرف جھکتا ہوں۔

(روزانہ ۳۳ مرتبہ پڑھیں)

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ . اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

Holy is Allah and worthy of all praise. Holy is Allah the Great. O Allah, bestow Thy blessings on Muhammad and the people of Muhammad.

(33 times daily)

اللہ تعالیٰ اپنی حمد کے ساتھ پاک ہے۔ اللہ پاک ہے اور بہت عظمت والا ہے۔ اے اللہ محمد ﷺ پر اور آپ کے آل پر رحمتیں بھیج۔

(روزانہ ۳۳ مرتبہ پڑھیں)

حضرت خلیفۃ المسیح الخامس ایدہ اللہ تعالیٰ بنصرہ العزیز نے خطبہ جمعہ فرمودہ ۲۷ مئی ۲۰۰۵ء میں جماعت کو ۲۰۰۸ء میں خلافت احمدیہ کی پہلی صد سالہ جوبلی کے اہتمام کا ارشاد فرمایا ہے۔ نیز فرمایا کہ خلافت احمدیہ کی صد سالہ جوبلی کی پیشوائی کے لئے جماعت ابھی سے دعاؤں میں لگ جائے۔

Hadhrt Khalifatul Masih V (May Allah strengthen him with his Almighty help) in his Friday Sermon on May 27th 2005, has exhorted the Jama'at to start praying and supplicating before Allah in anticipation of completion of the 1st century of Khilafat-e-Ahmadiyya in 2008.

☆ Observe **Optional Fast** every month with prayers to Allah that He may keep Khilafat established in Jama'at forever.

☆ ہر ماہ ایک نفلی روزہ رکھیں اس میں دعا کریں کہ خدا تعالیٰ خلافت کو جماعت احمدیہ میں ہمیشہ قائم رکھے۔

☆ Offer two Rak'ats of **Nafal prayer** daily and pray for the stability and prosperity of the Jama'at.

☆ دو نفلی جماعت کی ترقی اور اس کے استحکام کے لئے روزانہ ادا کریں۔

☆ Recite **Surah Fatiha** seven times daily and ponder on its meanings to be safe from all kinds of mischiefs.

☆ روزانہ سات بار سورۃ فاتحہ پڑھیں، سورۃ فاتحہ کو غور سے پڑھیں تاکہ ہر قسم کے فتنہ و فساد سے بچتے رہیں۔

☆ Recite **Durood Sharif** at least 33 times daily.

☆ روزانہ کم از کم ۳۳ بار درود شریف پڑھیں۔