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1. **Mon to Thursday**

1900 - Urdu - تدبر القرآن

19:30 - English - Reflections on the Holy Quran

2. **Friday 13:00 Friday Service**

3. **Saturday**

4. 14:00 – Urdu – Pure discussions  
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Remember Your Heros, People  
Who Stood Against Tyrrany

**Two Great Men**

Ismail Peck, who brought a case in South Africa to show Lahori Ahmadi are Muslims. And Hafiz Sher Muhammad his main witness. Both with their Maker



Ahmadi member Mr Ismail Peck (left) and Hafiz Sher Muhammad, a witness from Pakistan, who gave historical and theological evidence in the Cape Town Supreme Court in support of Mr Peck's application for an interdict against the Muslim Judicial Council (MJC).

## The Call of the Messiah

by **Hazrat Mirza Ghulam Ahmad**

**The Promised Messiah and Mahdi**



(Editor's note: We are serialising the Promised Messiah's book, *Towards the New Order*, at <https://alahmadiyya.org/books-islam-ahmadiyya/english-books/towards-new-order-exhortation/>.)

### Towards the New Order - 4

#### Bondage of Sin

Nineteen hundred years have elapsed since the blood of Jesus was first introduced into the world as a potent sin-healing remedy. Instead of doing any good, it has proved harmful to society and intensified the evil it proposed to mitigate. Are we still to believe that faith in the blood of Jesus delivers men from the bondage of sin, or should we expect that it will do in the future what it has been unable to do in such a long past and that the time is coming when Christian nations will pre-eminently stand above other, in shunning lust and iniquity? An unprejudiced European or a traveller who has been to the great European cities, the great centres of its civilisation, such as Paris, shall not hesitate to testify to the truth of our statement. Nay, some parts of Europe have reached the lowest stage of depravity and do not look with any horror upon vice nor pay any heed to its damaging consequences. Taking more than one wife is illegal there, but looking with lust upon a woman is no delinquency. Is there any verse in the Gospels that legalises the disgraceful conduct of the millions of women in France and elsewhere who do not marry all their lives long, or is it only valid that the blood of Jesus has proved a bane to society?

The truth is that there is no natural relation between the death of one man and the redemption of another. As for the divinity of a dead man, we can conceive blessings from a living God, not from a dead one. The world is illuminated by the sun's rising, not its setting. Nineteen hundred

years of experience of the remedy's failure in effecting the desired object undermines the idea of a Son-God upon which the whole superstructure is built. The death of God is no doubt an ill-devised idea. Still, supposing that the Almighty Being could not solve the problem of human redemption other than the strange course He adopted, it would have been some satisfaction if the desired object had thus been attained. But the object has never been accomplished, and the world has been plunged into deeper depths of sin. Therefore, this act of the Deity, without meaning and unreasonable, turns out to be an absolute failure. That God should have been born from the womb of a woman to suffer punishment, disgrace, and death is, in the first place, opposed to the established Divine laws, for it has neither any precedent satisfying the hearts of men that God has been in the habit of being thus born nor is the claim supported by such extraordinary signs as can convince reasoning minds that they display a greater power than was manifested in the miracles wrought by the other prophets. Neither is the defect of this absolute lack of evidence made up by the attendance of the promised results for which this pernicious dogma was introduced into the world.

The two great vices which form the breeding ground for all carnal passions are drinking and prostitution, and it is in Christian nations that we find their worst manifestation. The majority of the inhabitants of Europe are involved in these two vices. There is no exaggeration in the assertion that in drunkenness, Europe beats all the vastly populated countries of Asia, and a single large city in Europe has a greater number of public houses than the total number of shops of all sorts in an Asiatic town. Experience has established beyond doubt that drunkenness is the root of all evils and that the intoxicated man is likely to commit the most horrible crimes on the slightest provocation. Other evils are inseparable from it. Piety and drunkenness are like light and darkness, respectively, and can never exist together in the same place. The man who is not aware of its evil consequences is not farsighted. Another trouble is that giving up the habit of drunkenness is attended with severe difficulties.

## **The True Knowledge of God, the only Remedy for Sins**

The question naturally arises now whether there are any means to freedom from the bondage of sin if atonement is not. I do not only assert it forcibly but offer it as my own experience and as a well-tried remedy that there exists, and has existed from the creation of man down to this day, one and only one sure method of being released from the slavery of sin and the disobedience to God. Nothing can be proof against sin except a perfect knowledge of God attained through sure and conclusive arguments and brilliant signs of His existence. It is simply not to believe that there is a God but to know and see Him. It is through such a knowledge of God that a man sees clearly that the wrath of God is an all-consuming fire and that a manifestation of the beauties of God sets the soul at rest and makes it evident that true bliss and eternal felicity consist in a constant and reverent adoration of God. Every screen that hides the face of God from man is then raised, and the Divine glory and beauty are revealed to him in their full lustre. This is the only way sensual passions can be restrained, and only such knowledge of God truly transforms man.

Some men would think that they also believe in, love, and fear God, yet they are not granted the purity of the soul. Others, perhaps, might object that all the world, except for a very few, is not a disbeliever in God and yet sin and evil rage in the world. But the fact is that there is a world of difference between a belief in God and knowledge of God. I do not mean to say that one who merely believes in God is granted the power to overcome sin but that such power is granted only to the man who has a perfect knowledge of God and has tasted God's fear and love. The believer in God admits that a God exists. Still, one with a perfect knowledge of Him sees what the other only refrains from rejecting on grounds of probability. If it were said that Satan has clear knowledge of God and is still disobedient to the Divine being, the reply is that such a view is incorrect. Satan has not the perfect knowledge granted to God's righteous ones.

It is in the nature of man that when perfect

knowledge renders him certain of something, he is necessarily impressed with it. He avoids every dreadful path of destruction once he has seen it. It is, therefore, impossible that true knowledge of God and disobedience to His commandments should dwell in the same heart, for if the one is darkness, the other is light and must dispel it. We ordinarily see that a thing whose experience has shown to be beneficial and conducive to any good is anxiously desired by everybody. At the same time, that which is proved to be harmful is hated and even viewed with horror. For instance, the man who has strychnine in his hand but is not aware of its fatal property may take it in any quantity under the impression it is some innocuous drug. Still, the person who knows it to be a poison cannot take it in any such quantity as it will kill him. Similarly, it is a solid and evident truth that when man knows it for sure that there is a God Who punishes every transgression, and that punishment is sure to follow every act of disobedience, he keeps at a safe distance from all sorts of wrong-doing, such as bloodshed, theft, prostitution, oppression, injustice, breach of trust, setting up others with God, telling a lie, giving false evidence, vanity, hypocrisy, speculation, cheating, abusing, fraud, faithlessness, remissness, lasciviousness, ungratefulness towards God, not fearing God, selfishness, having no sympathy for man, not praying to God with a fearful heart, indulging in luxury and worldly delights, forgetfulness of God, keeping aloof from prayer and want of humility, adulterating articles for sale or defrauding customers, giving short measure or weight, selling at a higher than the market price, not serving his parents, harshness to wives, disobedience to husbands, looking with lust at strange men and women, not caring for the orphans, thinking little of the old and the weak and the sick, disregarding the rights of neighbours and injuring them, insulting a fellowman to show one's own vanity, jeering at others in an offensive language, describing some by defect to affront another person, calling others bad names, charging others falsely, pretending to receive revelation from God, or falsely claiming apostleship, of receiving message or prophecy from Him, denying the existence of God, and revolting against a good ruler or mischievously creating a disturbance in the country.

**Outward Belief**

The assertion that we know that there is a God, and that sin will be punished, and yet we commit sins. Hence, the method's insufficiency is nothing but a delusion.

Man can't sin after he is fully convinced that no sooner does he transgress the commandments of the Almighty will the fire of punishment consume him like lightning in the twinkling of an eye. The principle upon which stress has been laid here defies refutation. It is incontestable that whenever an act is sure to be followed by certain punishment, man has no desire to attempt that act. No one ever thrusts his hand into the burning fire, throws himself down from the top of a mountain, jumps into a well, stands against a train in motion, thrusts his hand into the mouth of a lion, or holds out his leg before a mad dog or stands beneath falling lightning or remains in a house when the roof is coming down over his head, or stands upon the ground that is sinking. Is there a stout-hearted man who does not jump to the floor at once upon seeing a poisonous snake upon his bed? Or does the rashest man, when his house is in fire, not leave everything to be devoured by flames to escape with his own life? If all this is true and man naturally flees from danger, why does he not keep clear of sin and fly from the coming wrath? There is no satisfactory answer to this question, except that there is a difference in the certainty about the consequences in the two cases.

Most people have no sure knowledge of the effect of their transgressions. They are undoubtedly conscious that sin is harmful but never fear it like a lion or a snake. Beneath this outward belief is the lurking idea that there is no positive proof of the retribution. Even the existence of God is not beyond all question. There is also an uncertainty regarding the immortality of the soul, or, granting it is immortal, regarding its fate in the Hereafter, and regarding the fact that transgression of God's commandments shall be punished. That such doubts are latent in the minds is beyond a shadow of doubt, though they may be unspied or unsuspected. But as to occasions of palpable danger, instances of which have been given above, there is

the certainty that destruction will be the immediate consequence, and, therefore, none can approach the danger, or if anyone is brought face to face with it by accident, he will fly from it.

To sum up, most men do not have that certainty in religious matters they have in the material world.

In one case, it is a certainty. In the other, a mere idea, a conjecture, so to say; in this, they feel and see, in that it is an idle tale. Fog cannot dispel the darkness of sin; there must be clear light. I say plainly and honestly that the true salvation of humanity has nothing to do with the crucifixion of Jesus and that even if a thousand Messiahs are crucified, that object can never be achieved. Only a perfect knowledge of a perfect love of God can deliver man from the bondage of sin. As to the death of Jesus upon the cross, it is not a correct statement in the first place and has, moreover, nothing to do with the cure of sin. It is an obscure assertion with no foundation and no results. Evidence does not support it, nor does experience bear it out. The suicide of a Messiah has no conceivable relation to the remission of another man's sins.

The true nature of redemption is that man should be freed from the hell of sin in this very world. The promise of salvation hereafter, while this one is to be passed in the fire of sin, is nothing but a fallacy. Idle tales cannot relieve a man of the heavy burden he is so desirous of shaking off, nor have these childish stories, devoid of all pure truth and have no bearing on the purpose, done any good to or saved their upholders. Search the whole country, from north to south and east to west. Through these tales, you will not find a single man who has attained the righteousness which not only makes a man abhor sin but gives him a genuine prospect of a paradise hereafter by granting him in the enjoyment of truths a heavenly bliss in this life. The soul of man melts and humbles itself before the majesty of God without any reserve. A light descends from heaven and dispels the gloom of carnal desires.

As darkness pervades a room in broad daylight if its doors are shut, but light enters it if a man takes the trouble to open the doors, similar is the case with the spirit of man. He must exert



himself to his utmost before he reaps any real benefit. To admit light into a room, a man must get up from his place and open the windows. Unless he does that, he cannot partake of the bounties of the laws of nature. A thirsty man cannot quench his thirst by the mere thought of water. Stumbling and falling, he must reach the fountain of sweet water and stoop down to drink it. Then will his burning thirst be satisfied.

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## **Hazrat Maulana Abdul Haque Vidyarthi**

### **What inspired him to serve Islam?**

#### **In his own words by Maulana Abdul Haq Vidyarthi**

Maulana Abdul Haq Vidyarthi regarded his service of Islam as a continuation of the work started by Hazrat Mirza Ghulam Ahmad, Founder of the Ahmadiyya Movement, and he has described how he was inspired by the work of the Founder.

1. When the Maulana started a series of articles in Paigham Sulh in 1937 about the truth of the Holy Quran, entitled 'A Glance at the Holy Quran, Bible and the Vedas', he prefixed it with the following note:

"In his first book Barahin Ahmadiyya, the Mujaddid of the Age has set in motion the practice of expressing love for the Holy Prophet Muhammad which requires loving the Holy Prophet through the Holy Quran. There are plenty of evidences showing the truth of the Promised Messiah, but a most powerful evidence of the truth of his claim is his love for the Holy Quran. Barahin Ahmadiyya was an irrefutable collection of the truths and deep wisdom found from the Quran, and a manifestation of this same light of prophethood is displayed in his many other writings. Following in the same path, an incomplete effort has been made under the above title." (Paigham Sulh, 15 March 1937, p. 7)

2. When the second edition of his world-

famous English work Muhammad in World Scriptures was about to be published, Maulana Abdul Haq Vidyarthi wrote about it in Paigham Sulh in 1967, and opened it as follows:

"In his very first fine writing, Barahin Ahmadiyya, the Promised Messiah promised to put forward 300 evidences of the truth of the Holy Prophet Muhammad. He published this book in four volumes, in which, addressing the scholars of all the religions of the world, he showed the Holy Quran to be an unrivalled book, a great miracle of the Holy Prophet, and a clear proof of the truth of the Holy Prophet. This writing is a unique production in terms of its kind and subject, and it is a shining proof of the fact that Hazrat Mirza sahib was a recipient of knowledge bestowed by God and the Mujaddid of this century. This is the real work which must be the focus and pivot of all the efforts of the Ahmadiyya Movement. Whatever will be done in this regard, it will be dedicated to the name of the Promised Messiah, and will be regarded as benefit received from him and as his work.

Barahin Ahmadiyya was the book which earned glowing tributes from the Ulama of the time, and it was this book by reading which my late father became an admirer of Hazrat Mirza sahib and desirous of becoming his follower. Ever since I can remember, I have drunk from this same fountain of spiritual knowledge, and thereby conducted successful debates with the leading representatives of the Arya Samaj and Christian scholars." (Paigham Sulh, 27 December 1967, p. 7)

3. In an article in Paigham Sulh in 1962, Maulana Vidyarthi relates that when the lecture entitled Message of Peace by Hazrat Mirza Ghulam Ahmad was read out to the public at University Hall in Lahore (which happened on 21st June 1908, a few days after the author's death), he was among the audience. In this Message, Hazrat Mirza appealed to Hindus to accept the Holy Prophet Muhammad as true, in return for Muslims accepting the Hindu Sacred figures as true prophets. The Maulana writes:

"...The Promised Messiah's Message of Peace left Hindus and Muslims with the

message of unity. More than fifty years have now passed over it. I was one of the people listening to this Message of Peace in University Hall, Lahore. At that time I was a youth, who then devoted his life for the completion of this Message, learnt Sanskrit, studied Hindu scriptures in depth, gave lectures on these topics, and participated in public debates....” (Paigham Sulh, 24 January 1962, p. 14.)<sup>1</sup>

4. Maulana Abdul Haq Vidyarthi also stated:

“The great victories I won in my public debates with the Arya Samaj and the Christians is proof of the truth of Hazrat Mirza Ghulam Ahmad and our Lahore Ahmadiyya Jama’at”.

These are the words he said to me (Zahid Aziz) on a visit to England in the summer of 1976, the year before his death, and I feel it my duty to convey them to the public. He said this due to the extremely hostile anti-Ahmadiyya atmosphere prevailing in Pakistani circles at that time, following the branding of Ahmadis as non-Muslims by the government of Pakistan in 1974. That wave of severe opposition only strengthened Maulana Abdul Haq Vidyarthi in his faith in the truth of Hazrat Mirza sahib and the Lahore Ahmadiyya Jama’at. [\(Return to Contents\)](#)

## An analysis

### Of Seeking knowledge “even if it be in China”

*Is it an authentic hadith?*

**by Dr Zahid Aziz**

أَطْلُبُوا الْعِلْمَ وَلَوْ بِالصِّينِ، فَإِنَّ طَلَبَ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

*“Seek knowledge even if it be in China,  
for the seeking of knowledge is a duty upon  
every Muslim.”*

This is a very well-known hadith. Its first part, “Seek knowledge even if it be in China”,<sup>2</sup> has been considered by many scholars of Islam, going back several centuries ago, as inauthentic

and lacking authority. Some call it “fabricated”. Its second part, “the seeking of knowledge is a duty upon every Muslim”, though, is accepted by them because it is found in the Hadith collection of Ibn Majah (hadith 224), one of the six ‘authentic’ collections of Hadith.

Many Muslims, reading this verdict of those scholars, jump to the conclusion that the first half of this hadith are not the words of the Holy Prophet. The reason for declaring this version, with mention of China in it, as not authentic is that some of the narrators through whom it has been passed down from the Companions of the Holy Prophet were unreliable persons, whose narrations cannot be accepted. However, some scholars of classical times also noted that as this hadith has been passed down through several channels of narrators from various Companions of the Holy Prophet, even though all the several channels of the reporting of this hadith contain unreliable reporters, its widespread reporting itself indicates that it may be an authentic hadith. To put it in common terms, if we hear the same story from several unrelated people, each of whom is unreliable, the fact that they are saying the same thing, all independently from each other, would indicate that the story could be true.

### Testing a hadith by the Quran

Besides examining the channels of reporting, another way of testing the authenticity of a hadith is to check if it is supported by the Quran or not. The Quran says:

“Say: Travel in the earth then see how He makes the first creation, then Allah creates the latter creation. Surely Allah is Powerful over all things.” (29:20)

It says here that humans should go around the world studying creation to learn how creation began and how it is today. On this basis, a Muslim should go, not only to China, but every-

<sup>1</sup> The Maulana’s article is about the Gayatri mantra of the Hindus, arguing that its meaning portrays a picture of the coming Holy Prophet Muhammad. Hence his comment at the end of the extract displayed above about offering it to Hindu friends who may accept the gift in future years.

<sup>2</sup> The Arabic word for China, as in this hadith, is *Shīn*, spelt with the letters *ṣād*, *yā* and *nūn*. In English there is a prefix *sino* which is placed before another name to indicate a joint relationship between China and someone else. For example, a ‘Sino-American’ organisation means a joint organisation of the Chinese and the US. Sinology is the name of a subject, which is the study of Chinese matters.

where in the world to acquire knowledge of creation. Therefore, it is plausible that the Holy Prophet could have mentioned China as an example to indicate that you may need to go as far as China, which was distant from Arabia, to acquire knowledge if you realised that it could be found there.

Another verse of the Quran is as follows: “Have they not travelled in the earth so that they should have hearts with which to understand, or ears with which to hear? For surely it is not the eyes that are blind, but blind are the hearts which are in the breasts.” (22:46)

In the verses before this, those people who rejected and opposed the Holy Prophet Muhammad are told that, in the case of previous prophets, Allah destroyed their opponents and their places of habitation after having given them respite for a time to see if they would repent. So in this verse it is said that the opponents of the Holy Prophet Muhammad should travel to those places to see the ruins of the towns of the opponents of the earlier prophets. Then they would learn a lesson about their possible fate. However, we need not take this verse in this limited sense of travelling to see such ruins. What it says is that to broaden the mind, to “have hearts with which to understand”, and to open your ears and eyes, you need to travel in the earth, and of course acquire knowledge. This will cure the real blindness, which this verse says is the blindness of the hearts.

A third verse of the Quran is as follows: “O mankind, surely We have created you from a male and a female, and made you tribes and families that you may know each other. Surely the noblest of you with Allah is the most dutiful of you. Surely Allah is Knowing, Aware.” (49:13)

According to this verse, humanity consists of different nations and ethnic groups, and their differences constitute their identities. The only way to “know each other”, and identify each other, is by travelling in the world to visit and see the different nations which inhabit it. Knowledge about different nations cannot be acquired by sitting at home or going no further than the borders of your own country. This

verse addresses all humanity, and of course what it is suggesting for all humans, that they should gain knowledge of each other, applies also to Muslims, that they should seek knowledge of the different nations of the world.

A fourth verse of the Quran may be cited here: “And of His signs is the creation of the heavens and the earth and the diversity of your tongues and colours. Surely there are signs in this for the learned.” (30:22)

According to this verse, the diversity and variety of the languages and colours of mankind provides signs of the existence of God to the learned ones, the *‘ālimīn* or *alims*. This diversity is a source of knowledge or *‘ilm*. Again, it is obvious that to acquire knowledge about the languages and colours of mankind you would have to travel among different nations.

## **Two examples of travelling for knowledge cited in the Quran**

The Quran mentions two examples of great persons travelling to remote and distant places to seek knowledge, and one of those locations mentioned could be as far as the border of China! In chapter 18 the Quran relates the journey of Moses with his assistant (18:82) undertaken to meet a person who possessed knowledge granted to him by God. According to a hadith in Bukhari, although this is not in the Quran, Allah told Moses to go and find this particular person, saying: “A servant from among My servants, who lives at the junction of two rivers, is greater in knowledge than you” (hadith 122). This junction is said to be the junction of the two branches of the River Nile, the white Nile and the blue Nile, which merge at Khartoum to become one river, the Nile. The Quran tells us that Moses became absolutely determined to reach his destination, and said that he would not stop until he reaches it even if it takes him years. This incident shows us that knowledge has such immense breadth and scope that even a great prophet requires more knowledge than what he has, and moreover he is prepared to go anywhere to find it.

The other example is in the same chapter 18, given immediately after the story of the

journey of Moses. It is the journey of a man called Dhul Qarnain (18:83–98). He was a ruler of a huge territory, and commentators of the Quran have tried to identify who is meant. Whoever it is said to be, it is agreed that he had a vast territory in Central Asia. According to the Quran, he undertook three journeys, from which it appears that he was a ruler visiting the ends of his empire to find out the condition of the people there. His first journey was, says the Quran, to “the setting-place of the sun”, where he saw the sun setting into **a black sea** (18:86). The “black sea” mentioned here was what is generally known as **the Black Sea** which lies between Ukraine to its north and Turkey to its south. The Quran calls it “the setting-place of the sun” because it was as far as he could go in the direction in which the sun sets; in other words, the furthest west in his empire. His second journey was, says the Quran, to “the rising-place of the sun” (18:90), meaning the easternmost extent of his empire.

According to research done by Hazrat Maulana Muhammad Ali, Dhul Qarnain was the Persian king known as Darius the First (or Darwaish in Persian), who lived about 500 years before Jesus.<sup>1</sup> Other sources tell us that his empire was the greatest that the world had ever known. In the east it stretched to what is now called Tajikistan, and that country has a border with China. Therefore, we may say with justification that the journey of Dhul Qarnain mentioned in the Quran in 18:90 was to the border of China. Hence the conclusion is that he reached China in search of knowledge.

Another point to be noted here is that Moses went to acquire spiritual knowledge, while Dhul Qarnain went primarily in search of worldly knowledge, and to strengthen his kingdom and check the needs of his people, but he also preached good to his people as the Quran tells us (18:87–88). This shows that one may go in search of either kind of knowledge, religious or worldly, and in the case of worldly knowledge one must still bear religious teachings in mind.

If my interpretation is correct then not only

does the Quran say **in a general sense** that you should travel in the world in search of knowledge but it mentions **the specific example** of a famous king who journeyed up to the border of China. This confirms the hadith as authentic: “Seek knowledge even if it be in China, for the seeking of knowledge is a duty upon every Muslim”.

## Hadith reports

There are also Hadith reports speaking highly of travelling in search of knowledge. In Sahih Muslim, in a long hadith which mentions various qualities of believers, the Holy Prophet Muhammad is reported as saying:

“...whoever treads a path in search of knowledge, Allah would make it easy for him, through it, the path to paradise” (book 48, ch. 11, hadith 2699a).

This part also occurs as a hadith by itself in Tirmidhi (book 41, ch. 2, hadith 2646). Thus, travelling along a path physically in this world to seek knowledge is like an exercise or practice which makes it easier to walk along the road to paradise. What is meant, of course, is that by your journeys in the world you learn lessons which increase your faith and make you a better person.

In Ibn Majah there is the following hadith: “Whenever anyone goes out of his house, leaving it in order to seek knowledge, the angels lower their wings in approval of what he is doing” (hadith 226).

In Tirmidhi we also read the hadith: “Whoever goes out seeking knowledge, he is in Allah’s way (*fī sabīl-i-llāh*) until he returns” (book 41, ch. 2, hadith 2647).

The meaning is that in going out to seek knowledge he is performing an act in Allah’s way. There is a well-known hadith, also in Tirmidhi, in which the Holy Prophet said: “The word of wisdom is the lost property of the believer, so wherever he finds it he has a better

<sup>1</sup> See Hazrat Maulana Muhammad Ali’s English Translation of

the Holy Quran with Commentary, footnote to 18:83.



right to it" (book 41, ch. 19, hadith 2687).

Hazrat Maulana Muhammad Ali has included this hadith in his book *A Manual of Hadith*, and commented on it as follows: "This hadith lays down upon every Muslim the obligation of acquiring knowledge. *Hikmah* means *wisdom* or *knowledge*, and *dāllah* means a *lost animal* or an *object of persevering quest*, so that the believer should set out in search of knowledge as perseveringly as the owner of a lost animal would search for it." (*A Manual of Hadith*, ch. 3, hadith 11)

Now to search for something you have lost, you will go everywhere where there is a possibility that it may be found. You will search not only open spaces, but concealed places as well. You will turn things over to look under them. To find your possession you will, as the saying goes, leave no stone unturned. Of course, knowledge you find somewhere is not like a thing which was previously your possession and you misplaced it and lost it. In fact, it is something new which was not in your knowledge before. What is meant is that you must look for knowledge with the same eagerness and urgency with which you try to find your lost property. Again, if a believer follows this hadith then he would travel all over the world to find knowledge.

### Historical facts support this hadith

The authenticity of a hadith can also be established by actual facts. There is an ancient Muslim community in China, known as the Hui people, who believe that certain Companions of the Holy Prophet Muhammad visited China and established Islam there. Their claim is often considered as without any evidence. However, Sir T.W. Arnold, the British scholar, who was Professor of Arabic and Islamic Studies at the School of Oriental Studies, University of London, 1921–1930, in his famous book *The Preaching of Islam*, has a chapter on the spread of Islam in China. Referring to the time when Muslims had just conquered Iran and the last Iranian king had died in exile in the time of Hazrat Uthman as Khalifa, Sir T.W. Arnold says that

trustworthy records show that the king's son appealed to China for help against the Arab invaders. The Chinese emperor said in reply that he could not send his troops such a long distance, but he sent an ambassador to Hazrat Uthman to plead for the king's son who was a fugitive from the Muslims. Hazrat Uthman then sent one of his generals to accompany the Chinese ambassador back to China. This was in 651, less than twenty years after the Holy Prophet Muhammad's death. This Muslim envoy was received with honour by the Chinese emperor.

Sir T.W. Arnold also mentions two occasions when later Khalifas sent Muslim envoys to Chinese emperors, first in the year 713 and again in the year 726, and this was still less than a hundred years after the Holy Prophet's death. He also writes that a little later, in the year 756, the second of these emperors faced a rebellion in China, and his son sent a message to the Muslim Khalifa of the time asking for military help. The Khalifa sent some Arab troops to help him. With their support the emperor succeeded in getting some of his territory back. At the end of this war, these Muslim troops settled in China and married there. Sir T.W. Arnold also writes that Chinese imperial records of the years 713–742 show the existence of Muslims in China, especially merchants in the port towns.<sup>1</sup>

The fact that, as early as the time of Hazrat Uthman, when most Companions of the Holy Prophet were still alive, there was direct, person-to-person contact between Muslims and the Chinese, and a Muslim went to China, shows that the Holy Prophet could well have said: "Seek knowledge even if it be in China."

### Knowledge coming from China to the Arabs

It is a historical fact that the early Muslims brought knowledge and inventions that existed in China, they developed them further for their own use, and then through the Islamic world these were passed to Europe. After coming to Europe, this knowledge was instrumental in creating the modern science-based Western civilisation. Paper, on which writing and printing is done, is a prime example. It was invented in China long before Islam and was in use there.

<sup>1</sup> Sir Thomas Walker Arnold, *The Preaching of Islam*, second

edition, 1913, pp. 295–297.

The writing material used at that time in the Middle East, and available to Muslims when Islam came, was rare and expensive and awkward to write on. This limited the spread of literacy and knowledge in the world. It also hindered the efficient running of institutions such as the government and held back economic progress.<sup>1</sup>

It so happened that in the year 751, which was almost 120 years after the Holy Prophet's death, when Islam had spread into Central Asia, there was a battle between Muslims and the Chinese Tang dynasty of the time at the western end of the Chinese empire. The Muslims won the battle and captured Chinese prisoners of war. It is said that these prisoners brought the art of papermaking to the notice of the Muslims. Paper was a much better material to write on, easier to mass produce, and cheaper than the earlier materials available to the Muslims. Muslims adopted paper production but they also modified and improved this process, and produced their own kind of paper. Knowledge of paper production was not just knowledge on its own, going no further, but it was revolutionary for the transmission of knowledge itself. In other words, what Muslims learnt from China was not just knowledge itself, but a way of spreading all kinds of knowledge. Perhaps this is why the saying of the Holy Prophet Muhammad, no doubt inspired by Allah, specifically mentioned China, that not only was knowledge to be found there but, more than that, knowledge which would enable you to spread knowledge itself more widely. Muslims went on to establish the first paper mills in Spain, and from there paper manufacture spread into Europe. It was known in Europe as Arab paper or Islamic paper.

There is an academic research paper, published in 2018 by a researcher in a university in Canada, entitled *The Adoption of Paper in the Middle East, 700-1300 AD*. In its conclusion, the author notes that someone has said:

"Technological innovation will not occur in a society, which is malnourished, superstitious or extremely traditional with tight social constraints preventing it from being open to diversity and tolerance."

Having quoted this, the author adds this: "Early Islamic society represented just the reverse. ... Islamic society reached into a pool of existing cultural heritage and knowledge and developed tools to exploit local and international scholarly traditions. It was an ethnic mix which displayed tolerance of diversity, a condition necessary for technological innovation to occur. Together, these were infrastructures that made Islamic society more disposed to adopt, implement, benefit and generate technological innovation on its own."<sup>2</sup>

It is, therefore, sad and tragic to note that the development of knowledge went into decline in the Islamic world some four or five hundred years ago. In a journal, *The New Atlantis*, there was an article in 2011 about this decline. It says:

"...the disparity between the intellectual achievements of the Middle East then [8th to 13th centuries] and now — particularly relative to the rest of the world — is staggering indeed. ... Today, however, the spirit of science in the Muslim world is as dry as the desert." <sup>3</sup>

Perhaps we can see in a new light the words of the Holy Prophet Muhammad which I quoted above: "The word of wisdom is the lost property of the believer, so wherever he finds it he has a better right to it". Muslims have lost the knowledge which they would have possessed if they had continued on the path of enlightenment which the Quran and the Holy Prophet set them on. That lost property was inherited largely by the Western world. Muslims had a better right to it, but they gave up their right by

<sup>1</sup> See for example: Abdul Ahad Hannawi, *The Role of the Arabs in the Introduction of Paper into Europe*, MELA (Middle East Librarians' Association) Notes, No. 85 (2012); and Jonathan M. Bloom, *Revolution by the Ream — A History of Paper*, *Aramco World*, May/June 1999, vol. 50, no. 3.

<sup>2</sup> Maya Shatzmiller, The University of Western Ontario, in

*Journal of the Economic and Social History of the Orient*, 61 (2018), pp. 1–32; see pp. 27–28.

<sup>3</sup> Hillel Ofek, *Why the Arabic World turned away from Science — On the lost Golden Age and the rejection of reason*, No. 30, Winter 2011 issue.

their lack of concern and interest.

4:82

Far from going to search for knowledge, when the modern branches of knowledge were brought to their doorstep, for example in the Indian subcontinent during British rule of India, they were greatly reluctant to accept it. The Muslim religious leaders, some 150 years ago, declared it as un-Islamic to undertake the Western form of education and to learn the English language. As a result, Muslims of the Indian subcontinent suffered deep and long-lasting damage, whose effects still exist even now. Perhaps this may be why the Holy Prophet Muhammad urged Muslims to seek knowledge even if it were to be found in China, meaning that there is nothing wrong in accepting knowledge from non-Muslim nations.

So may Allah enable Muslims to follow the very vital, wise and beneficial guidance of the Quran and the Holy Prophet in this respect — Ameen.

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## The Rod of Moses -

### Turning into a serpent and his hand white.

What are the verses of the Holy Quran regarding these? Should we accept a literal interpretation of them, or are there other possible interpretations? I am not questioning or doubting the power of Allah by this interpretation.

Allah Almighty said in chapter 55: "The Beneficent taught the Quran. He created man, taught him expression."

This means that Allah gave humans the ability and wisdom to enable them to read and understand the Quran. It is also said that *tadabbur* (pondering, meditation, reflection) is comprehensive, deep thinking and consideration to reach guidance or indications. The Holy Quran asks:

"Will they not then meditate on the Quran? And if it were from any other than Allah, they would have found in it many a discrepancy."

"Do they not then ponder the Word? Or has there come to them that which did not come to their fathers of old?" 23:68

"(This is) a Book that We have revealed to thee abounding in good, that they may ponder over its verses, and that the men of understanding may mind." 38:29

"Do they not reflect on the Quran? Or are there locks on the hearts?" 47:24

Secondly, we cannot and do not interpret certain verses in the Holy Quran literally. Some examples are:

"And when Abraham said, My Lord, show me how Thou givest life to the dead, He said: Dost thou not believe? He said: Yes, but that my heart may be at ease. He said: Then take four birds, then tame them to incline to thee, then place on every mountain a part of them, then call them, they will come to thee flying; and know that Allah is Mighty, Wise." 2:260.

Hazrat Maulana Muhammad Ali explains that it is an error to suppose that Abraham took four birds and tamed them. The Quran does not say so. It only makes Abraham realise the wonderful manifestation of Divine power by a parable.

"And he will speak to the people when in the cradle and when of old age, and (he will be) one of the good ones." 3:46.

Neither speaking in the cradle nor in old age may be considered a miracle. Every healthy child who is not dumb begins to talk when in the cradle, and speaking when of old age also shows that this speaking is the ordinary experience of every healthy person who lives to old age.

In the Bible, in Luke 2, verses 45 to 47, when the parents of Jesus Christ were looking for him, they found him sitting with teachers/doctors in a temple. Jesus Christ was then 12 years old:

2:45 When they did not find him, they

returned to Jerusalem to look for him.

2:46 After three days, they found him in the temple courts, sitting among the teachers, listening to them and asking them questions.

2:47 Everyone who heard him was amazed at his understanding and his answers.

“When Allah will say: O Jesus, son of Mary, remember My favour to you and to your mother, when I strengthened you with the Holy Spirit; you spoke to people in the cradle and in old age, and when I taught you the Book and the Wisdom and the Torah and the Gospel, and when you did determine out of clay a thing like the form of a bird by My permission, then you did breathe into it and it became a bird by My permission; and you did heal the blind and the leprous by My permission; and when you did raise the dead by My permission; and when I withheld the Children of Israel from you when you came to them with clear arguments — but those of them who disbelieved said: This is nothing but clear enchantment.” 5:110

We know that he gave spiritual life to the spiritually dead people.

In verse 3:49 And (make him) a messenger to the Children of Israel (saying): I have come to you with a sign from your Lord, that I determine for you out of the dust the form of a bird, then I breathe into it and it becomes a bird with Allah’s permission, and I heal the blind, and the leprous, and bring the dead to life with Allah’s permission; and I inform you of what you should eat and what you should store in your houses. Surely there is a sign in this for you, if you are believers.

The Quran plainly says that those who die are not sent back to this world: “Allah takes (human) souls at the time of their death, and those that do not die, during their sleep. Then He withholds those on whom He has passed the decree of death and sends the others back till an appointed term” (39:42). And again, speaking of the dead: “And before them is a barrier, until the day they are raised” (23:100). But the use of the word *maut*, i.e. the dead, and of their being raised to life, is frequent in the Holy Quran in a spiritual sense: “Is he who was dead, then We

raised him to life ... like him whose likeness is that of one in darkness” (6:122). And again: “O you who believe, respond to Allah and His Messenger, when He calls you to that which gives you life” (8:24). Similarly, we have: “Neither are the living and the dead alike. Surely Allah makes whom He pleases hear, and you cannot make those hear who are in the graves” (35:22). The prophets are raised only to quicken to life those who are spiritually dead, and it is to this quickening through Jesus Christ that the Holy Quran refers here.

### **Quranic verses on the Rod becoming a serpent.**

Its first mention is in 28:31. “Caste down your rod. So, when he saw it in motion as *if it were a serpent...*”

In 28:32, Allah says: “Insert your hand into your bosom. It will come forth white without evil and remain calm in fear. *These two are two arguments from thy Lord to Pharaoh and his chiefs. Surely, they are a transgressing people.*”

In 28:34, “And my brother, Aaron, *he is more eloquent in speech* than I, so send him with me as a helper to confirm me. Surely, I fear they would reject me”.

In 20:17 to 24, Allah repeats 28:31 and 32.

In 20:27 and 28, the prophet Moses says: “And loose the knot from my tongue”.

The ‘*uqdah*’ of the tongue is the coarseness or roughness of it. (L.A) The man with ‘*uqdah*’ (i.e., knot) in his tongue is called ‘*aqid*’, which means one with an impediment in his tongue *unable to speak freely* (L.L.).

7:104 And Moses said: O Pharaoh, surely, I am a messenger from the Lord of the worlds,

7:105 Worthy of not saying anything about Allah except the truth. I have come to you with clear proof from your Lord, so let the Children of Israel go with me.

7:106 He said: If thou hast come with a sign, produce it if thou art truthful.

7:107 So he threw his Rod, then lo! It was a



serpent manifest.

7:108 And he drew forth his hand, and lo! It was white to the beholders.

Hazrat Maulana Muhammad Ali writes this in the footnote at this point in his English translation of the Holy Quran. Another question worth considering here is as to the nature of these miracles. As is stated elsewhere in the Holy Qur'an, Moses' Rod was an ordinary staff: "I lean on it, and I beat the leaves with it for my sheep, and I have other uses for it" (20:18). It is nowhere stated that whenever he threw it down his Rod turned into a serpent. Even when the Israelites were in the greatest danger, Moses made no use of it. Only on two occasions, the Rod is stated to have turned into a serpent, viz. (1) when Moses held communion with God before going to Pharaoh (28:31) and (2) when he first came before Pharaoh, or when Pharaoh summoned the enchanter to his help (7:109)

On the first of these occasions, the Rod was certainly seen or appeared to be turning into a serpent by Moses alone when he was in a state of vision. A state in which a person is temporarily transported to a spiritual sphere. This is the state in which the prophets and other righteous men receive Divine revelation. While it is certainly not a state of sleep, it is equally certain that it is a state in which the mind rises above the limitations of the physical environment, beholding things invisible to the physical eye and hearing things the physical ear cannot hear. It is, therefore, certain that on the first occasion, Moses observed the change as it appeared to him in the same state of temporary transportation in which he received revelation. The miracle occurred on the latter occasion when others besides Moses witnessed the change. But it is a fact that the effect of inspired vision is sometimes so strong that others besides the seer partake in it.

Yet, whatever their real nature, these miracles of Moses were not mere play. The great truth underlying the 'asa or the Rod turning into a serpent was that the followers of Moses, as represented by his Rod, would prevail over their enemies, and the significance underlying the *whitening of Moses' hand* was that his arguments

would shine forth with clearness.

7:109 The chiefs of Pharaoh's people said: Surely this is a skilful enchanter!

7:110 He intends to turn you out of your land. What do you advise?

This is Pharaoh talking.

7:111 They said: Put him off and his brother, and send summoners into the cities,

7:112 To bring to thee every skilful enchanter.

7:113 And the enchanter came to Pharaoh, saying: We must surely have a reward if we prevail.

7:114 He said: Yes, and you shall certainly be of those who are near (to me).

7:115 They said: O Moses, wilt thou cast, or shall we (be the first to) cast?

7:116 He said: Cast. So, when they cast, they deceived the people's eyes and overawed them, and they produced a mighty enchantment.

7:117 And We revealed to Moses: Cast your Rod. Then lo! It swallowed up their lies.

7:118 So the truth was established, and that which they did became null.

7:119 There they were vanquished, and they went back abased.

7:120 And the enchanter fell down prostrate —

7:121 They said: We believe in the Lord of the worlds,

7:122 The Lord of Moses and Aaron.

7:123 Pharaoh said: You believe in Him before I give you permission! Surely this is a plot which you have plotted in the city, to turn out of it its people, but you shall know!

7:124 I shall certainly cut off your hands and your feet on opposite sides, then I shall crucify you all together!

7:125 They said: Surely to our Lord do we return.

7:126 And you take revenge on us only because *we believed in the messages of our Lord when they came to us*. Our Lord, pour out on us patience and cause us to die in submission (to You)!

**The Rod turning into a serpent could not be 'the messages of our Lord when**

**they came to us’.**

First, in 28:32, Allah says, “Insert your hand into your bosom. It will come forth white without evil and remain calm in fear. *These two are two arguments (not simply to perform two actions) from your Lord to Pharaoh and his chiefs. Surely, they are a transgressing people*”.

So Allah almighty Allah is sending prophet Musa (as) with ‘*two arguments from your Lord to Pharaoh*’, not two actions which could be interpreted as magic or tricks or actions.

In 28:34, “And my brother, Aaron, *he is more eloquent in speech* than I, so send him with me as a helper to confirm me. Surely, I fear that they would reject me”. Why would prophet Musa need someone *more eloquent in speech*?

Also, in 7:117, And We revealed to Moses: Cast your Rod. Then lo! it swallowed up their lies.” What lies were these?

All the previous prophets had to go through trials to deliver their messages. If the only thing that Prophet Musa (as) did was to throw the Rod, couldn’t or wouldn’t the transgressors want something more than that? Could not they logically and understandably conclude that Prophet Musa’s tricks were more convincing than theirs? In other words, more was done or had to be done to deliver Allah’s messages to convince the transgressors. Even our Holy Prophet Muhammad (pbuh) took some 23 years to convey Allah’s messages.

Dr Zahid Aziz gave me the Urdu commentary on the Quran, Bayan-ul-Quran, by Hazrat Maulana Muhammad Ali. He wrote as follows under verse 7:116 (“He said: Cast. So, when they cast, they deceived the people’s eyes and overawed them, and they produced a mighty enchantment.”):

What was it that they cast? According to 26:44, it was “their cords and their rods”. Were these physical cords and rods? The word *ḥabl* (cord) is applied to every means. It could indicate that they did all that they could. The word (Rod) has also been used metaphorically

sometimes. For example, the expression “he hit him with the rod of rebuke” means “he rebuked him thoroughly”. Similarly, there is the expression, “I peeled off the covering of my rod for him”, which means “Whatever was in my heart, I told him with my tongue”. In the lexicon Tāj-ul-‘Arūs (a renowned Arabic dictionary), one meaning of the word ‘aṣā is given as “tongue”.

It is possible that they brought some actual cords and rods, which they threw forth. However, it is also possible that it means that they used false means, arguments and statements in support of their false beliefs. The subsequent words “it swallowed up their lies” (7:117) support the latter meaning. In another place, these events are described as follows: “So he (the Pharaoh) gathered (his people) and called out, and said: I am your Lord, the Most High” (79:23–24). This is the same event. He made the enchanters declare that he was the greatest god and that there was no god but him: “And Pharaoh said: Chiefs, I know no god for you besides myself” (28:38). As against this, it is recorded about Moses: “So when they had thrown down, Moses said: What you have brought is deception. Surely Allah will make it null. Surely, Allah does not allow the work of mischief-makers to thrive. And Allah will establish the truth by His words, though the guilty dislike (it)” (10:81–82). All this shows that, on the one hand, it was being proclaimed that Pharaoh was God. While on the other hand, Moses presented arguments for the existence of God.

Even if we take these words literally, it is possible that to impress people, the Pharaoh may have used the services of some tricksters to carry out deception to make people think that he possessed some Divine powers. This is because idol-worshipping nations are superstitious and bow before winds, lightning, rain, fire, trees, stones and animals. So it is easy to impress them using such tricks. ... ..”

In his footnote under 7:117, Hazrat Maulana writes: “... What was the result of Moses casting his Rod? Whatever falsehood the enchanters had produced, this Rod swallowed it, leaving nothing remaining. How it happened, the Quran does not mention in detail. It

nowhere says that his Rod became a serpent, and their rods became serpents. All it says is that they appeared to be running because of their magic (20:66), and when Moses cast his Rod, it swallowed up the falsehood of the enchanters, and the truth became evident. People think that the Rod became a serpent to do the swallowing....

Whatever happened, the result was that the enchanters came to believe in Moses. Their statement: "We believed in the messages (*āyat*) of our Lord when they came to us" (7:126), shows that it was not only the miracle of the Rod because that would only be one *āyat* (or sign), not the plural *āyāt*. Belief does not mean belief in miracles but in the commands of Allah. Thus, it is not far-fetched to say that the hearts of an idol-worshipping people were eaten up by arguments proving the oneness of God."

The above is some food for thought. One may take literal interpretations. I am not saying, nor can I say they are wrong. Allah knows best. I am simply putting forward another perspective.

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[Italian](#)

## Moral obligation

*By Luca del Negro*

The cultural repression perpetuated against Islam, I think, probably starting with *Averroes*, was brutal as it still is today; the cultural abyss in which the mass of faithful men find -generally- themselves today, compensated by inexhaustible hope (God willing), has practically been dug out by those same people (us) little by little.

This clear consideration must be preceded by an important consideration: holding and relegating a good thought and what follows from it, that is, locking up to ourselves and only to our members what is undoubtedly a (holy) gift, equating every well-being, even material, is a "crime of conscience" before immediately

turning into sin. We must want to know, and we must learn to recognise it in every sphere of voluntary submission, where the severe reflux of anger that has never been avoided by Islam but is often used as useless and ineffective protection for its people (Ummah), has been ruinous precisely because it is not correctly directed despite being foreseen if necessary in the Holy Book which foresees and prescribes everything.

## Obbligo moral

*By Luca del Negro*

La repressione culturale perpetuata contro l'Islam, probabilmente a partire da Averroè, fu brutale come lo è ancora oggi; l'abisso culturale in cui si trova oggi, in genere, la massa degli uomini fedeli, compensato da una speranza inesauribile (a Dio piacendo), è stato praticamente scavato poco a poco da quelle stesse persone (noi).

Questa chiara considerazione deve essere preceduta da un'importante considerazione:

trattenere e relegare un buon pensiero e ciò che ne consegue, cioè rinchiudere in se stessi e solo nelle proprie membra e cerchia quello che è certamente un dono (santo), equiparando ogni benessere, anche materiale, è un "delitto di coscienza" prima di tramutarsi subito in peccato. Dobbiamo volerlo riconoscere e dobbiamo imparare a conoscerlo in ogni ambito di volontaria sottomissione, laddove soprattutto si manifesta il grave riflusso della rabbia che non è mai stata evitata dall'Islam e spesso utilizzata come inutile ed inefficace protezione per il proprio Popolo (Ummah). Questo è stato rovinoso proprio perché la reazione non è correttamente indirizzata pur essendo prevista, se necessario, nel Libro Sacro che tutto prevede e prescrive.

(Solo Allah decreterà un tempo; il nostro "obbligo" -vita- rimane invariato.)

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# [Dutch Article](#)

## Kenmerken van de Ahmadiyyat deel 4<sup>1</sup>

### De Islam is een rationele en wetenschappelijke godsdienst



**Door:**  
**Imtiaz**  
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Onder de heilige geschriften is de Koran het enige Boek dat de nadruk legt op het aanwenden van rede en verstand. De geloofsbeginselen werden zonder twijfel via Goddelijke openbaring onderwezen. Het menselijk verstand ontdekt deze niet, omdat het ontdekken daarvan buiten zijn bereik ligt; deze beginselen komen overeen met de menselijke natuur en zijn ook in overeenstemming met het menselijk verstand. Dit is de reden waarom de Koran beveelt het verstand te gebruiken om alles wat daarin geopenbaard is te begrijpen.

Het ligt buiten het menselijk vermogen om Allah en Zijn attributen te ontdekken, omdat alles wat door het verstand wordt ontdekt ook daaraan is onderworpen. Als de mens in staat zou zijn Allah en ook Zijn attributen te ontdekken, dan zou hij ook in staat zijn Hem te overheersen, hetgeen echter niet mogelijk is. De mens kan de wetten van de natuur en de eigenschappen van materie ontdekken en ze de baas worden en benutten voor zijn eigen voordeel, maar Allah staat ver boven hem. Het is Allah Die zijn Heer en Meester is en het is Hij Die zich aan de mens manifesteert. Deze manifestatie gebeurt in de vorm van openbaring, die een van de bronnen van kennis voor de mens is en die superieur is aan zijn intellect.

Niettemin is het ook waar dat zaken die

door Allah aan de mens worden geopenbaard niet tegen het menselijk verstand ingaan, en kunnen dat ook niet te doen, omdat het verstand immers ook een door Allah gegeven vermogen in de mens is. Daarom kan alles wat onacceptabel is voor het menselijk verstand en zijn natuur niet voor hem bedoeld zijn.

Als we hier nu iets zorgvuldiger over nadenken, dan zien we dat alle zaken zoals het bestaan van Allah, Zijn eenheid, Zijn attributen van *Raboebijat* (Heer-zijn), Zijn Weldadigheid en Genade, Zijn belofte van beloning en het bevreesd maken van straf voor de daden van de mens te begrijpen zijn. Maar geloof in de Drie-eenheid, d.w.z. Drie in Eén en Eén in Drie, of in het Zoenoffer, d.w.z. één persoon die alle zonden van de mensheid op zijn schouders neemt, of zielsverhuizing, kan niet worden aanvaard wanneer die op rationele gronden worden beoordeeld.

Aangezien de beginselen van de Islam in harmonie zijn met het menselijk verstand, worden zijn volgelingen daarom bevolen dat zij ook hun verstand aanwenden om de details van deze beginselen te bevatten. Dit is inderdaad wat wordt bedoeld met oordeelsvorming (*idjti-hād*). De Islam is dus een rationele godsdienst met betrekking tot zijn beginselen en de details daarvan. Om deze reden was er geen priester-schap, monnikendom of pausdom in de Islam, maar helaas ontstond er in navolging van andere godsdiensten ook onder de moslims een bevoorrechte klasse van *moellahs*. Als het gebruik van het verstand zou worden aange-moedigd, dan zou het gezag van zulke mensen niet gehandhaafd kunnen blijven en daarom verboden zij het verstand te gebruiken in religieuze zaken. Eenieder die een rationele vraag stelde, werd als *kafir* en atheïst bestempeld. In de vooruitgang van de Islam was ook dit een groot obstakel dat door de Ahmadiyyat werd verwijderd. Zo werd dus aan de wereld getoond dat de Islam in werkelijkheid de rationele godsdienst is en dat zijn leringen en

<sup>1</sup> Uit het boek Juiste opvatting van de Ahmadiyya door Hazrat Maulana Muhammad Ali (vertaald door Reza Ghafoerkhan). Oorspronkelijk uitgegeven in het Oerdoe als hoofdstuk 4 van

het boek Tahrik-i Ahmadiyya, december 1931. Uitgegeven in het Engels in The Ahmadiyya Movement, 1966.



geloofspunten open staan voor rationele kritiek.

Verstand en kennis gaan hand in hand. Wanneer de mens zijn verstand gebruikt bij iets, dan neemt zijn kennis ook toe. Toen de Islam zijn volgelingen dus beval gebruik te maken van hun verstandelijke vermogens, en de aanwending ervan zelfs in religieuze zaken anders dan in andere godsdiensten niet verboden was, had dit tot gevolg dat de Arabieren, die een ongeletterd volk waren, de overdragers werden van wetenschappelijke kennis tot de mensheid en het licht dat in Arabië werd getoond, verlichtte de hele wereld. De Heilige Koran is op zichzelf een bron van grote kennis en wijsheid en dit is de reden waarom het *Al-Qoer'ân al-Hakim* wordt genoemd, d.w.z. de Koran vol van wijsheid, want deze heeft wetenschap tot fundament van de religie gemaakt en een rationele basis gegeven aan de beginselen van de godsdienst. Alle verbazingwekkende uitdagingen van de godsdienst, zoals het bestaan van God, Zijn eenheid, de Goddelijke openbaring, beloning en straf voor daden, het concept van hemel en hel etc., zijn op een filosofische wijze uitgelegd. Het zijn niet alleen de religieuze waarheden die op rationele wijze zijn uitgelegd, maar de aandacht wordt ook gericht op de fysieke wetenschappen. Door deze kennis te gebruiken kan de mens de natuurkrachten overwinnen en ze voor zijn eigen voordeel benutten. Wat zich ook tussen de hemel en de aarde bevindt, is dienstbaar aan hem.

In de Koran staat herhaaldelijk vermeld dat de mens de zeeën, de bergen, de winden en andere natuurkrachten kan beheersen<sup>1</sup>. Op één plaats in de koran worden zulke personen "mensen van verstand"<sup>2</sup> genoemd, die de bezitters zijn van wijsheid die zowel Allah gedenken alsook nadenken over de schepping van de hemel en de aarde. Het is duidelijk dat het nadenken over Gods schepping het uitgangspunt is van alle natuurwetenschappen.

Religieuze kleingeestigheid heeft dikwijls in de weg gestaan van wetenschappelijke vooruitgang, waarvan men meerdere voorbeelden

kan aantreffen in de christelijke geschiedenis. Toen de Westerse geleerden hun blik openden voor wetenschappelijke ontdekkingen, na licht ontvangen te hebben uit islamitische bronnen, verklaarde de priesterlijke klasse hen tot de ergste soort van ongelovigen, volgelingen van Satan en ketters en martelden hen op elk denkbare wijze. In tegenstelling hiertoe bleven de moslims in de Islam met het voortschrijden van de geestelijke en religieuze leringen niet achter in wetenschappelijke en filosofische kennis. We zien historici, filosofen en wetenschappers samenwerken met godsdienstonderwijzers, imams en rechtsgeleerden.

Het is een curieus historisch feit dat toen de moslims de Islam opgaven voor wereldlijk gewin, hun materiële vooruitgang ook tot stilstand kwam. Schande, ongeletterdheid en onwetendheid volgde in het spoor daarvan en hun toestand werd als die van die christenen, die ooit wetenschappelijke vooruitgang verklaarden tot grote ketterij. Dit liet allerlei leed en tegenslagen over hen neerkomen en onwetendheid heerste op grote schaal onder hen. Eens te meer bewerkstelligde de Ahmadiyyat een gezonde relatie tussen rationele en geestelijke waarheden om het verkeerde denkbild te bestrijden, dat kennis en menselijk verstand onverenigbaar zouden zijn met godsdienst en spiritualiteit.

## Nieuw licht omtrent het interpreteren van de Koran

Het meest nuttige werk dat in dit opzicht door de Ahmadiyyat werd gedaan, was het interpreteren van de Koran op een wetenschappelijke en taalkundige manier. Er bestond een tijd dat normale zaken die in de Koran stonden met behulp van fantasierijke en onwerkelijke verhalen geïnterpreteerd werden, met als gevolg dat de nieuwe generatie van moslims die een moderne kijk hadden op het leven, dachten dat dergelijke fantasieverhalen deel uitmaakten van de Koran en zij lieten hun afschuw daarover blijken en over het boek waarin dit stond. In plaats van dat de *oelama* dergelijke bedenkingen uit de weg ruimden, begonnen zij *fatwa's* van *koefr* (vonnissen van ketterij) tegen iedereen uit te vaardigen die zelfs over de

<sup>1</sup> De Koran, 14:32-33, 45:13, 31:20.

<sup>2</sup> *Idem*, 3:189

kleinste details van de godsdienst met hen van mening verschilde, of de verhalen van de commentatoren van de Koran niet accepteerde als praktisch gelijk aan het woord van God, of die enig bezwaar tegen de godsdienst uitte. Op een dergelijk cruciaal moment streed de Ahmadiyyat, zonder zich iets aan te trekken van de *fatwa's* van *koefr*, tegen de onnozelheid en bekrompenheid van de *oelama*. Zij liet de wereld zien dat de Koran vrij is van zulke valse zaken en dat wetenschappelijk onderzoek op verschillende kennisgebieden in werkelijkheid niet in strijd is met de geest van de godsdienst. De godsdienst was niet onderworpen aan de wetenschap, zoals werd gedacht door de ontwikkelde moslims van die tijd; integendeel, de wetenschap diende de hogere waarden van het geestelijke leven te volgen om echte vrede op de wereld te garanderen.

Bij het interpreteren van de Koran dient aan de Koran zelf prioriteit gegeven te worden boven alles en pas dan komt de *Hadith*. Maar een *hadith* die een verhaal overlevert, dient pas na grote voorzichtigheid en nauwkeurig onderzoek geaccepteerd te worden [zie The Light, editie augustus, Kenmerken van de Ahmadiyyat deel 3]. Ook wanneer men Arabische woordenboeken raadpleegt, moet men zorgvuldigheid betrachten in het uitkiezen van de betekenissen van de woorden. Als een vers op twee manieren geïnterpreteerd kan worden volgens de letterlijke betekenissen van de woorden, dan dient voorkeur gegeven te worden aan die interpretatie die niet in strijd is met de geschiedenis, het menselijk verstand of waarneming. De Koran wordt heden dus beschouwd als een boek van grote geleerdheid en wetenschap en heeft bewezen een leiding en een bron van genezing te zijn voor een ziekelijk mensdom. Alle islamitische literatuur die tegenwoordig verschijnt, lijkt doordrenkt te zijn met deze nieuwe geest. Zoals de *Moslem World*, een christelijk kwartaalblad, heeft vermeld in haar editie van juli 1931, lijken de Engelse vertalingen van de Heilige Koran die later door andere moslims zijn gedaan, zeer sterk op de versie van de Ahmadiyyat<sup>1</sup>. [\[Return to Contents\]](#)

### [Spanish Article](#)

## El shaitan y cómo enfrentarlo...

By Prof Ubaldo Pinno  
(Uruguay)



A diferencia de las descripciones del demonio en la doctrina cristiana, el shaitan no es un ángel caído, sino que es un yinn que puede pensar, razonar y tiene libre albedrío. Él fue el más recto entre los yinnes, así que Allah lo elevó a una posición entre los ángeles. Debido a su orgullo y arrogancia, él perdió la esperanza de conocer alguna vez la misericordia de Allah y se ha comprometido a no habitar las profundidades del Infierno solo. El deseo de Satanás es llevarse con él al Infierno a tantos seres humanos como le sea posible.

“¡Oh, hijos de Adán! Que no los seduzca el demonio...” (Corán 7:27).

“El demonio es para ustedes un enemigo, tómelo como un enemigo...” (Corán 35:6).

“... Quien tome al demonio como aliado en lugar de Dios estará evidentemente perdido” (Corán 4:119).

Es importante entender que incluso Satanás mismo reconoce la Unidad y Unicidad de Allah y Su derecho a ser adorado. Allah nos ha informado que las promesas de Satanás no son más que mentiras y engaños, y Satanás está de acuerdo, pues él no puede ofrecer nada.

“Entonces Shaitan dirá, cuando todos hayan sido sentenciados: 'La promesa que Dios les hizo era verdadera, en cambio yo les hice promesas que no cumplí. Yo solo tenía poder para seducirlos mediante susurros, pero fueron ustedes quienes me siguieron. No me culpen ahora, sino que repróchense a ustedes mismos...'” (Corán 14:22).

<sup>1</sup> Hazrat Maulana Muhammad Ali, *De Heilige Koran, met Nederlandse vertaling en Commentaar*,

zie de uitvoerige aanhaling in het Voorwoord, pp. 1-18 e.v. – Red.

Todo acto de desobediencia que es odiado por Allah es amado por Shaitan, él ama la inmoralidad y el pecado. Él susurra en los oídos de los creyentes, interrumpe su oración y el recuerdo de Allah. Uno de los más grandes eruditos del Islam, Ibn Al Qaiem (que Dios lo tenga en Su misericordia) dijo: “Una de sus estrategias (de Satanás) es que siempre hechiza a las personas hasta que son engañadas, y hace atractivo para la mente lo que la dañará”.

Satanás tiene una amplia experiencia en el campo del engaño. Tiene trucos y tentaciones y susurra implacablemente. Satanás es capaz de incitar y azuzar, implantando pensamientos y deseos. Sin embargo, Allah no ha dejado a la humanidad indefensa, Él nos ha proporcionado armas, y una de las mayores es la información. Satanás es nuestro enemigo mortal, y para combatir sus trucos e ilusiones, debemos conocerlo bien. El objetivo final de Satanás es privar del Paraíso a la mayor cantidad posible de personas, y llevárselas a la oscuridad y desesperación en la que él vive. Dijo Allah: Dijo [el Demonio]: “Por haberme descarriado los acecharé para apartarlos de Tu sendero recto. Los abordaré por delante, por detrás, por la derecha y por la izquierda; encontrarás que la mayoría de ellos no serán agradecidos” [Corán 7:16-17]. Estas palabras son la declaración de guerra indefinida que el demonio le declaró al ser humano desde el inicio del tiempo hasta el Día Final. Esta guerra declarada es la más peligrosa en la que pueda involucrarse el hombre, y es por esto que Dios nos describe los medios que este maldito ser utiliza para destruir a la humanidad; dijo: Seduce con tus palabras a quien puedas de ellos, arremete con tu caballería y con tu infantería. Hazte su socio inseparable en sus bienes e hijos y hazles las promesas que quieras. Pero sepan que el demonio solo hace promesas falsas [Corán 17:64]. El demonio se vale de trampas, conspiraciones, verdades usadas para la falsedad, todo lo que esté a su alcance para desviar y corromper el corazón.

El shaitan es astuto, por lo que se vale de toda clase de tretas que le sirva para entrar por cualquier grieta al corazón del ser humano, ofreciéndole lo que sus pasiones le insinúan. Reconoce la persona y naturaleza de cada

individuo, sus fortalezas y debilidades, sus gustos, sus necesidades y, por eso vemos que a algunos los ataca con el orgullo y la altivez, a otros con el dinero y los lujos, y disfraza la verdad con falsedad, haciendo que los pecados pequeños hagan resbalar al creyente para hundirlo en las profundidades de los pecados capitales.

El demonio trata siempre y de forma paulatina de corromper y debilitar la fe de la persona, inicia haciendo que la persona descuide acciones voluntarias que la llevarán luego a dejar las obligatorias, a caer en la desviación, la idolatría y la incredulidad. Es por ello que este personaje se merece el título de ser el primer y más peligroso enemigo de la humanidad entera. Dios dijo: El demonio es para ustedes un enemigo, tómelo como un enemigo; él seduce a sus seguidores para que sean de los moradores del Infierno [Corán 35:6]; y: {...} y no sigan los pasos del demonio, porque él es su enemigo declarado [Corán 2:208].

Allah nos ha prevenido de su enemistad y las ganas que tiene de corromper al ser humano, así que toda persona de buen juicio debe estar atenta a esta advertencia y esforzarse con toda su voluntad para no caer en los juegos del demonio.

La estrategia de shaitán es hacer que las personas cometan el gran pecado del shirk. Todo aquel que adora algo que no se a Allah, sea un ídolo, una estatua, el Sol, la Luna, una persona o un principio, en esencia está adorando a Satanás.

Alienta a las personas a cometer pecados y actos de desobediencia. Cuando Satanás pierde la esperanza en ser adorado, se contenta con ser obedecido en asuntos que parecen insignificantes. Él ama la inmoralidad y el pecado, porque estos tienen un efecto directo en el compromiso religioso de una persona.

Hace lo imposible para evitar que las personas hagan buenas obras. Satanás no solo hace que las personas cometan pecados y actos de desobediencia, también se contenta con evitar que hagan actos de bien. Satanás es paciente, espera tranquilo mientras llena nuestras mentes

de dudas y supersticiones. Cuando una persona está planeando hacer una buena obra, él le susurra para evitarlo, y siembra pequeñas dudas en su mente.

Se complace en dañar los actos de adoración. Si Satanás no es capaz de evitar que una persona obedezca a Allah y deje de realizar buenas obras, se esfuerza por corromper sus actos de adoración. Cuando la persona está orando, le susurra y la distrae. El deseo de Satanás es evitar que la persona obtenga su recompensa por orar con jushu y, finalmente, alejarla de Allah.

Y definitivamente intenta causar daño mental y físico. Además de hacer que los creyentes cometan actos de shirk, Satanás también tiene como objetivo causar daño físico y mental, por ejemplo, envía malos sueños para causarle angustia y temor a la persona. Molesta a la gente desde el momento en que nace hasta su muerte. En sus momentos finales, él continúa susurrando y acosando para evitar que la persona invoque a Allah y confirme su creencia solo en Dios.

Sólo la inmensa y gratuita misericordia de Allah puede ayudarnos ante las embestidas de shaitán, el lapidado...

La misericordia de Dios, la cual le fue conferida a todas sus criaturas, puede verse sobre todo lo que observemos: en el sol que provee la luz y el calor, y en el aire y el agua que son esenciales para todos los seres vivos.

Un capítulo entero del Corán fue nombrado tras el atributo divino de Dios Ar-Rahman o "El Más Bondadoso". Dos de los atributos de Dios también derivan de la palabra misericordia, son Ar-Rahman y Ar-Rahim, que significan "El Más Bondadoso" y "El Más Misericordioso". Estos

dos atributos son mencionados en la frase recitada al comienzo de 113 capítulos del Corán: "En el nombre de Dios, el Más Bondadoso, el Más Misericordioso". Esta frase es un constante recuerdo para el lector de la misericordia infinita y la grandiosa generosidad de Dios.

Dios nos asegura que quien cometa un pecado será perdonado si se arrepiente y cesa dicha acción. Él reveló: "Cuando se presenten ante ti aquellos que creen en Nuestros signos, díles: ¡La paz sea con vosotros! Vuestro Señor ha decretado que Su misericordia esté por encima de Su ira. Quien de vosotros cometa una falta por ignorancia, y luego se arrepienta y enmiende, [sepa] que en verdad Él es Absolvedor, Misericordioso". (Corán 6:54)

Este versículo es ratificado por la narración del Profeta Muhammad en la que manifiesta que Dios dijo: "Mi misericordia prevalece por sobre Mi ira".

La recompensa por la amabilidad y compasión también fueron aseguradas por el profeta Muhammad: "A los misericordiosos les es concedida la misericordia por el Mas Misericordioso. Sé misericordioso con quienes están en la Tierra, y Quien está en los cielos será misericordioso contigo". (As-Suyuti)

Que la misericordia de Allah sea con todos vosotros...

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