

انجمن خدام القرآن (قرآن اکیڈمی) سندھ کراچی

کے تحت

داعی قرآن ڈاکٹر اسرار احمد رحمہ اللہ کے جاری کردہ

قرآن فہمی کورس

پارٹ I اور II

میں سال 2011-12ء کے لیے داخلوں کا اعلان

جدید تعلیم یافتہ حضرات و خواتین کے لیے علوم دینیہ کی تحصیل کا نادر موقع!

پارٹ II

پارٹ I

- علم تفسیر
- علم حدیث
- علم فقہ
- اصول تفسیر
- اصول حدیث
- اصول فقہ
- عربی زبان و ادب
- تحریکیات
- اضافی محاضرات

- علم تجوید
- آسان عربی گرامر
- مطالعہ حدیث
- عقائد و عبادات
- ترمیم قرآن حکیم کا منتخب نصاب
- ترمیم قرآن حکیم
- سیرت النبی ﷺ
- کلام اقبال
- دورہ ترجمہ قرآن

پارٹ I اور پارٹ II دونوں ایک ایک سال کے دورے پر پڑھنی ہیں
پارٹ I میں داخلے کے لئے اعلیٰ میڈیٹ یا مساوی سند درکار ہوگی
پارٹ II میں داخلے کے لئے پارٹ I یا مساوی سند لازمی ہے
خواتین کے لئے شریعت کے مطابق باپردہ اہتمام

آغاز: 19 ستمبر 2011ء

شہر کے باہر سے آنے والے طلبہ کے لئے محدود تعداد میں ہاسٹل اور میس کی سہولت موجود ہے

نوٹ: ہاسٹل میس کی سہولت قرآن اکیڈمی یا سین آباد میں صرف حضرات کے لئے دستیاب ہے۔ اسی طرح فی الوقت پارٹ II کا کورس بھی صرف حضرات کے لئے یسین آباد اکیڈمی میں منہذا کیا جا رہا ہے۔

1. قرآن اکیڈمی ڈیفنس، مسجد جامع القرآن خیابان راحت فیز 6 درخشاں ڈیفنس، کراچی 23-022-35740021
2. قرآن اکیڈمی یاسین آباد، شارع قرآن اکیڈمی، بلاک 9، فیڈرل لی ایریا، کراچی 021-36806561
3. قرآن مرکز گلستان جوہر، مسجد باب القرآن، سالکین بیرا، بلاک 14 کراچی 021-34255995

فائل شدہ

مزید تفصیلات، پرائیکٹس اور داخلہ فارم ویب سائٹ سے حاصل کریں www.quranacademy.com



THE PROCESS OF CREATION

A QUR`ANIC PERSPECTIVE

(3)*

Original Text in Urdu by Dr. Israr Ahmad

Rendered into English by Dr. Absar Ahmad

ENMITY OF SATAN TOWARDS THE HUMAN BEINGS: THE BATTLE BETWEEN GOOD AND EVIL

The narrative of Adam and Iblees has been mentioned at seven different places in the Holy Qur`an. The last part of these verses is of special significance as it points out a potent factor causing perennial strife and conflict between good and evil and Truth and falsehood going on in the human world viz. Satan's enmity towards Adam and his progeny and acting as an invisible powerful agent in misleading man and throwing him out of the way. The cursed Satan, after becoming an abominable agent on disobeying Allah's command, asked for respite till the time humans are raised up on the Day of Judgement and that was granted to him. Iblees not only refused to bow down, he refused to be of those who bowed down. In other words, he arrogantly despised the angels who bowed down as well as man to whom they bowed down and he was in rebellion against Allah for not obeying His order. Arrogance, jealousy, and rebellion were his triple crime. Thus in a very egotistic and arrogant manner he openly declared his enmity and lasting war against Adam and his progeny. Out of the seven places, in three places the enmity of Satan has been pointed out by Allah Himself thus:

i) Ayah 36 of Surah *Al-Baqarah* reads:

“..... We said: Get ye down, all (ye people) with enmity between yourselves” [2:36]

ii) In Surah *Ta Ha*, initially Ayah 117 states:

“Then We said: O Adam! Verily this is an enemy to thee and thy wife” [20:117]

And later on in words very similar to those of Surah *Al-Baqarah*, we read in Ayah 123:

“He said: Get ye down, both of you --- all together, from the Garden, with enmity one to another” [20:123]

* Part II was published in “Hikmat e Quran” October-December 2010.

- iii) In Surah *Kahaf*, however, Allah reports this in a manner of complaint in these words:

“..... Will ye then take him (i.e. the Satan) and his progeny as protectors rather than Me? And they are enemies to you! Evil would be the exchange for the wrongdoers!” [18:50]

At other places, the cursed Satan expresses his aggressive and deceptive designs against Adam and his progeny in a very challenging manner:

- i) “..... I will bring his (i.e. Adam’s) descendants under my sway --- all but a few!” [*Al- Isra*; 17:62]
- ii) “(Iblees) said: Then by Thy power, I will put them all in the wrong --- except Thy servants among them, sincere and purified (by Thy grace).” [*Sa’d*; 38: 82, 83]
- iii) And in Surah *Al-Hijr*, we read:

“(Iblees) said: O my Lord! Because Thou hast put me in the wrong, I will make (wrong) fair-seeming to them on the earth, and I will put them all in the wrong --- except Thy servants among them, sincere and purified (by Thy grace).” [15: 39, 40]

- iv) And the most elaborate statement is made in two verses of Surah *Al-A`raf*:

“He (Satan) said: Because Thou hast thrown me out of the way, Lo! I will lie in wait for them on Thy straight way. Then I will assault them from before them and behind them, from their right and their left. Nor wilt Thou find, in most of them, gratitude (for Thy mercies).” [7: 16, 17]

Thus evicted from paradise, Satan vowed to seduce humankind from the straight path. He continues to deceive them with false promises, and tempt them away from “the path made straight”; he makes it appear crooked. While Allah creates and beautifies the world, Iblees defaces creation and makes evil conduct look deceptively beautiful. He is the persistent sceptic and rebel who questioned and disobeyed Allah when He ordered him to bow to Adam, Allah’s deputy or vicegerent on earth. The slinking evil whisperer, as the Qur`an calls him in its final Surah famous for its onomatopoetic effect, is hell-bent on misguiding humankind away from Allah and uses every nefarious strategy as he and his evil tribe spy on Adam’s progeny. He has misled a vast multitude (36:62) of humankind. The foolish repudiation of the sovereignty of the compassionate Allah, at the instigation of the Satan, is the centerpiece of the Quran’s account of human condition and history.

The above lines give clear guidance and knowledge with regard to the strife and conflict between good and evil that takes place both in the inner denizens of human self and the outer or external conflict. On the internal side, the strife is between the two components of his own being, viz. the animal instincts and the pure spiritual ego or soul. The animal part of man is ruled entirely by the lower instinctual desires, lusts and carnal indulgence that press for immediate gratification and thus always lead to immoral behaviour. These have no consideration at all whether the fulfillment is achieved by means of permissible means or otherwise. Part of Ayah 53 in Surah *Yusaf* refers to this in these words, explaining at the same time the nature of *nafs-e-ammarah*:

“I do not absolve my own self (of blame); the human (lower) self is certainly prone to evil” [12:53]

The majority of commentators construe this verse to mean that Joseph was referring to his fidelity to the Aziz, although he was human and liable to err. *Ammarah* is that part of human self that prompts to immoral act and thus is prone, impelling, headstrong and passionate. In the Qur`an, one reads about these states or stages of the development of the human soul. *Ammarah*, which is prone to evil, and if not checked and controlled will lead to pevolition; *Lawwamah* which feels remorse on evil, and resists it, asks for Allah’s grace and pardon after repentance and tries to amend; it hopes to reach salvation; *Mutmainnah*, the highest stage of all, when it achieves full rest and satisfaction. The second stage, i.e. *nafs-e-lawwamah* may be compared to conscience, except that in English usage, Conscience is a faculty and not a stage in spiritual development. As a modality of inner self which condemns immoral activation, it comes very close to the Qur`anic characterization of it.

The moral and religious life of human beings is in fact a constant struggle and tussle between his lower or animal self and the higher or spiritual self. As far as the external battlefield of this strife in society is concerned, there are two agents of goodness and similarly two agents of evil. The one in each is physical perceptible viz. those human beings who invite and encourage us towards moral acts and, on the other hand, those evil persons who mislead and lure us to immorality and sin. The other agent is invisible and non-physical in both cases: in moral and pious acts, angels strengthen the good people; they will have their friends and protectors in the good angels who give them glad tidings. On the other hand, the Satan and his progeny and acolytes mislead and waylay humanity.

Our life in this world, according to the Qur`an, is a probationary period so that Allah may test our actions and perseverance. A believer has to prove his fidelity to Allah resisting against the evil temptations and lures induced by Satan. Satan and his progeny (especially from the jinns) have a privilege that, being invisible, they attack and present a snare for human beings from a

place from where they cannot take notice of them, as the Qur`an says in Surah *Al-A`raf*:

“... for he (Satan) and his tribe watch you from a position where ye cannot see them.” [7:27]

A Hadith of the Holy Prophet ﷺ further elaborates the strategy of Satan according to which Satan enters the inner denizens of human self as the blood rotates in the interior of the body. Even if we take this Hadith as a metaphor, it makes perfect sense insofar as Satan prompts us to do the evil from our interiority, as Qur`an asserts:

“... (Seek refuge) from the mischief of the Whisperer (of evil) who withdraws after his whisper, who whispers into the hearts of mankind.” [*Al-Naas*; 114:4, 5]

The inward whispering of Satan stirs the evil and vicious tendencies of man and thus influences his entire being. Thus, Satan and his progeny penetrate and pierce man's inmost psyche and exercise complete control over it, turning it towards sin and impiety. The literal meaning of above-mentioned Hadith too is quite understandable since jinns have been created from fire and it is a finer material as compared to clay. They can assume different forms. Similarly, it is not too difficult to believe that they can lodge, penetrate and rush into other human bodies.

On the other side of the spectrum is the protection and guarantee of safety Allah provides to believers against the devilish machinations of Satan and his agents. This, in effect, means that those who become bondsmen of Allah with sincerity and utmost purity of heart and intention are saved from falling prey to Satan. From amongst the human beings only those are influenced by Satan who has, instead of attending to the dictates of higher spiritual self, accepted and given in to the basal promptings of *nafs-e-ammara* and subservience to it. This has been explicitly stated in Surah *Al-Hij`r* and Surah *Al-Isra* in these words:

- i) “For over my servants no authority shall thou have except such as put themselves in the wrong and follow thee.” [15:42]
- ii) “As far My servants, no authority shall thou have over them. Enough is thy Lord for a disposer of affairs.” [17:65]

However, as already explained above with reference to the verses of Surah *Sa`d* and Surah *Al-Hij`r*, Satan admitted his complete failure to mislead and waylay those sincere and dedicated bondsmen of Allah who through sincerity and purity of motive have been declared *mukhlās*.

In the history of humankind, until the time the role of the individual dominated over society or group, the conflict between good and evil too

concentrated on the internal and external fronts of individuals. However, over the last three hundred years, the world has witnessed a radical change and transformation. On the one hand, man has acquired greater awareness of his rights and importance. Secondly, various scientific inventions ushered in the industrial revolution. Thirdly, great strides were taken in the development of science and technology and progress in this was achieved with tremendous speed. Allama Iqbal, along with many intellectuals of 20th Century, has eloquently referred to this scientific-technological progress of man and his controls over the forces of nature. But this progress at the material level had no parallel improvement and progress at the level of morals and social relations among people. In fact, Satan was extremely active throughout this historical epoch and with the help and cooperation of his agents among human beings, made evil rampant in all spheres of human life: social, economic and political. Through promoting extremism and lack of moderation, corrupt and immoral conduct and ideological and practical falsehood and deception, Satan has succeeded in pressing the influence of evil in the far reaches of social life and civilizational fabric. And it is a fact that the main agent who is corrupting and morally vitiating the entire spectrum of human life in its multi-dimensional spheres is the Satan, called Lucifer in the religious literature of Christendom. It is in this very context that William Guy Kerr, the eminent American writer, agrees with this assertion in his work "Pawns in the Game". The book has been read with tremendous interest by thoughtful readers across the world.

William Guy Kerr explains graphically how Satan laid down his devilish snare in humanity about two and a half century ago by means of the "Order of the Illuminati" in the West. Its agenda was further promoted by "Free Masonry" and similar other organizations. This was taken up in due course of time about 140 years ago by "Elders of the Zion" who achieved their envisioned targets first through the WASP (White Anglo-Saxon Protestants) in the form of Balfour Declaration (1917) and finally in the creation of Israel in 1948. After fully dominating the Christian world the satanic onslaught is advancing with full speed and zest towards the entire globe under the banner of "New World Order" advocating irreligious liberal programme of sinful nudity, free sex and immorality. All these activities are supported, according to the agents of Satan, by the so-called Charter of Human Rights. However, we Muslims believe that according to the Qur`anic verse:

"And (the unbelievers) plotted and planned, and Allah too
planned, and the best of planners is Allah." [A`le-Imran;
3:54]

The final victory will be of Truth and Deen al-Haq. The last showdown between the Good and Evil has been referred to in the Bible as "Armageddon" and in the Hadith as a colossal war or "*Malhama al-Uzma*" in which millions of human beings will be massacred and put to death. Allama

Mohammad Iqbal, the visionary sage, too had glimpse of this final clash. Let us look at representative verses in this regard:

The soul and body yet face a clash,
This culture has made her wild beasts rash.
Allah has faith in *momin's* might and will,
On Europe's hardware, Satan makes his skill.
("Advice of Old Baloch to His Son": *Armaghan-e-Hijaz*)

But here we Muslims must recall the truth stated categorically about the final victory of Truth:

"And say: Truth has (now) arrived, and Falsehood perished.
For Falsehood is (by its nature) bound to perish." [*Al-Isra*;
17:81]

From its nature, falsehood must perish for it is the opposite of Truth, and Truth must ever prevail. Only this Qur`anic assurance and authentic prophetic traditions provide the panacea for the cynicism and extreme pessimism shown by a large majority of Muslims (who only pay lip service to Islam) in view of the current global domination of the forces of evil and crass materialism.

THE DEVELOPMENT OF EMBRYO IN MOTHER'S WOMB FROM FOETUS TO ITS CROWNING WITH FULL ADAMIC STATURE --- A MICROSCOPIC VIEW OF THE LONG PROCESS

Life began on Earth, as has been explained in the earlier sections of the essay, with a microscopic amoeba consisting of a single cell, i.e. it was initially unicellular and then it passed through an evolutionary process extending over millions of years to develop into *Homo sapiens*. The crowning of one of three (through infusion of Divine breath i.e. spirit or *rooh*) has already been discussed above. Later on, proliferation of human race took place exactly on the pattern of all living beings, viz. through copulation and cohabitation of the male and the female. However, unlike the development birth of all other living species, a special event or phase characterizes the human embryo in the mother's womb: its crowning with spirit or *rooh* exactly on the pattern of Adam. Its "*rooh*" is brought forth from the repository (where it was kept in a dormant state) and aligned with the living embryo. The stages of the development of human embryo starting from the fertilization of ovum (zygote) to a fully developed baby pointed out in the description contained in a number of verses of the Qur`an has surprised a good many top experts of embryology. In particular, mention here must be made of the two eminent Canadian professors of embryology at the University of Toronto viz. Dr. Keith L. Moore and Dr. Robert Edwards. While Dr. Keith L. Moore is a leading expert of the subject and two of his

research publications are studied as textbooks in many medical universities around the world, the latter is a world-renowned expert of test-tube baby reproduction. Both of them express their utter amazement at the scientifically correct Qur`anic description of the development of human fertilized ovum in the mother's womb taking the form of a zygote and then gradually developing into embryo with all limbs and organs. The Qur`anic description given more than 14 centuries ago is fully corroborated by scientific researches done very recently after the invention of microscope and other imaging equipment.

Though the verses of the Qur`an describing the stages of human foetus' development are numerous, the topmost in detail and depth among them are verses 12 to 14 of Surah *Al-Mu`minun*. Here the creation of man is initially described as consisting of four stages, which are differentiated with the word *thumma* ("then") pointing to a next stage of growth and development. The third of these stages is further divided into four sub-stages by means of the word *fa* ("only"). This means that in three verses, we thrice read the word *thumma* and thrice *fa*. The translation of the verses is worth noting:

"Man We did create from a quintessence (of clay); then We placed him as (a drop of) sperm in a place of rest, firmly fixed; then We made the sperm into a clot of congealed blood; then of that clot We made a (foetus) lump; then We made out of that lump bones and clothed the bones with flesh; then We developed out of it another creature. So blessed be Allah, the Best of creators."

The first verse out of the above beautiful passage of three verses --- Man We did create from a quintessence (of clay) --- refers to a major and long phase of the creative work of Allah. In the earlier sections of this monograph, we have already discussed and expounded in the Qur`anic perspective the earliest stage of creation in which the creation of primeval matter out of nothing (*ex nihilo*) took place. It is also a process of creation when inorganic matter becomes or assumes the properties of living matter. Thus, inorganic constituents of the earth are absorbed into living matter by way of food and living matter reproduces itself by means of sperm. The next verse --- then We placed him as (a drop of) sperm in a place of rest, firmly fixed --- refers to the activity when the sperm is deposited in the ovum and fertilizes it and rests for a time in security in the mother's womb. The semen or fertilized sperm is protected in the mother's womb like a king in a castle; it is firmly fixed and gets the protection of mother's body, on which it depends, for its own growth until birth. Verse 6 of Surah *Zum`r* explains this:

"He makes you in the womb of your mothers in stages, one after another, in three veils of darkness." [39:6]

Then we are told about the details of the third major phase in the development of the foetus which itself goes through four sub-phases viz.

- i) Then we made the sperm into a clot of congealed blood;
- ii) Then of that clot, We made a (foetus) lump;
- iii) Then We made out of that lump bones
- iv) and clothed the bones with flesh

The first change in the fertilized ovum is the conversion into a sort of clot of thickly congealed blood; the zygote cells grow by segmentation; then the mass gradually assumes shape in its growth as a foetus. From the lump develop bones, flesh, organs and nervous system.

So far human baby's growth in the mother's womb is exactly like that of an animal, but then a further event takes place which makes the infant animal in the infant man. And, this part of the verse, quite significantly, starts with the word *thumma* also which, according to Arabic grammar, refers to a new phase or "turn" after a considerable gap in a long preceding process. And this is the last major and momentous change in the (so far) animal-like embryo which turns it into a human infant with all its capacities and responsibilities. Let us again look at the translation of this part of the verse: "... then We developed out of it another creature or brought him into being as another creature." And the verse ends with the words: "So blessed be Allah, the Best of creators". According to a great many exegetes, this last phase refers to breathing of Allah's spirit into the embryo, as is stated very clearly in verse 29 of Surah *Al-Hij`r`*:

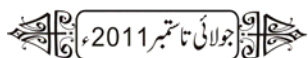
"When I have fashioned him (in due proportion) and breathed into him of My spirit, fall down in obeisance to him."

Moreover, according to verse 44 of Surah *Al-Nahal* it is the vocation of the Prophet Muhammad ^ﷺ to explain the meaning of Qur`an. The verse ends:

"And We have sent down unto thee the Message; that thou may explain clearly to men what is sent for them..."

So instead of thinking on our own and making conjectures on this point, it is best to look for guidance and wisdom from the sayings of the Holy Prophet ^ﷺ. Here an authentic Hadith contained both in Bukhari and Muslim helps us tremendously. On the authority of Abu Abdul Rahman Abdullah Ibn Masood ^{رضي الله عنه} who said: The Messenger of Allah ^ﷺ and he is the truthful, the believed, narrated to us:

"Verily the creation of each one of you is brought together in his mother's belly for forty days in the form of seed, then he is a clot of blood for a like period, then a morsel or lump of flesh for a like period, then there is sent to him the angel who blows spirit (*rooh*) into him..."



It is this spirit that makes the embryo thoroughly human. Prior to this, the embryo was a piece of living flesh and hence had an animal existence only. The union with the soul is the transition from a mere animal existence to a fully human one. This blowing of spirit or *rooh* is indeed the crowning of the living animal embryo that places him --- by making him ensouled --- on the high and dignified station of a human person, a member of Adam's progeny. Prior to this super-addition of soul, the embryo or foetus developed and passed through various stages just like an animal foetus. We can only regret that quite a few religious scholars (who are totally ignorant of modern scientific knowledge and in particular of biology) take the last phase to mean infusion or breathing of life in the foetus. The fact, on the contrary, is that not only the fertilized ovum developing in the womb, its constituents in the form of spermatozoa (from male parent) and ovum contributed by the female have already the property of life. Neither the spermatozoa are dead, nor the ovum coming from the mother is dead. In particular, the "sperm" of male parent is not only living, it is jumping and hitting with force and zest. To sum up: it is the addition of the spiritual element or *rooh* into the already living foetus that makes it truly human or homo cum deo. *(To be continued)*

MESSAGE OF THE QUR'AN

Continued from page 87

(164) *On the Day of Judgment, when every soul will be confronted with whatever good it has done - as for its evil deeds, it will wish they were a long way off. Allah warns you to have His fear. Allah is full of kindness for His devotees.*

On the Day of Judgment, every soul shall be paid back in full what it had earned in this world. Those who devoted themselves to Allah's worship and obedience will get their just reward from Him, while those who had committed evil deeds will be in a state of terror and will be wishing to somehow distance themselves from those deeds. Allah admonishes us to fear Him and at the same time lets His devotees know that He is compassionate towards his servants.

