

### Fast 10: The Quran is for all times

- We continue with the verse from the Quran:

“This **Book**, in which there is no doubt, ذٰلِكَ الْكِتٰبُ لَا رَيْبَ فِيْهِ هُدًى لِّلْمُتَّقِيْنَ ﴿٢﴾  
is a guide to those who keep their  
duty...” — ch. 2, v. 2

As regards the challenge of the Quran that no other book can be produced by any human beings which is like the Quran in its qualities and effect, Hazrat Mirza Ghulam Ahmad wrote as follows in his book *Izalah Auham*:

“Know that the clear miracle of the Holy Quran which can be displayed to a person of any nation, speaking any language, and by which we can silence a man of any country, whether he is an Indian, Persian, European, American, or of any other country, is that the knowledge and the truths contained in the Quran are unlimited, and are disclosed in every age according to the needs of that age. They stand like armed soldiers to combat the philosophies of every age. If the Holy Quran had been a limited thing in terms of the truths contained in it, it could not possibly be a perfect miracle. Eloquence of language by itself is not a quality whose miraculous nature can be appreciated by everyone, whether learned or uneducated. ...

**Whatever doubts arise in any new age**, with the new conditions in it, and whatever excellent knowledge any new age may claim to have discovered, the Holy Quran contains a complete refutation and criticism of it and can compete with it fully. No person of any religion or follower of any philosophy can show a spiritual truth which is not contained in the Quran. The wonders of the Holy Quran can never come to an end, just as the wonders of nature did not come to an end in some previous age, but ever newer ones are constantly appearing. The same is true of this holy scripture. ...

Since it is possible that in the present day a property may be discovered in some plant, or such like, which was not known to people of the past, why is it not possible that some wonderful truths may now be found from the Quran which were not known in the past because at that time there was no need of them? Of course, the essentials of faith relating to religious law, which are obligatory in order to be a Muslim, are set down openly in the Holy Quran for the information of everyone. But those points and truths which increase understanding are always being disclosed according to need, and at the time of ever newer evils, new meanings full of wisdom make their appearance.”

- In other words, the Quran is a book for all times. It may be thought that the Quran would only be able to refute the wrong beliefs of those people with whom the Holy Prophet Muhammad came into contact, mainly the idol-worshippers, the Jews and the Christians of his country, but that it would be unable to pass judgment on the doctrines of religions that were not known to the Holy Prophet and his people, for example, the Hindu or Buddhist philosophies. Similarly, it may be thought that the Quran cannot correct or pass comment upon the ideas that only appeared in the world many centuries after it, for example, modern materialism, and the rejection of God and religion, that we see in present times.
- But if the Quran is studied, it will be seen to provide arguments to shed light on ideas prevailing among mankind, whether they existed in the Holy Prophet's time but were not known to him or they came into existence after his time.
- Take **as an example** the concept of communism, which arose in the 1800s and taught that the solution to poverty and economic inequality, in fact to all human problems, was to distribute the wealth of the country equally to everyone. The Quran says:

“And Allah has made some of you excel others in the means of subsistence; so those who are made to excel do not give away their sustenance to those under them, so that they may be equal in it. Will they then deny the favour of Allah?” — ch. 16, v. 71

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ فِي الرِّزْقِ فَمَا الَّذِينَ  
فُضِّلُوا بِرَأْدِي رِزْقِهِمْ عَلَى مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ  
فِيهِ سَوَاءٌ أَفَبِنِعْمَةِ اللَّهِ يَجْحَدُونَ ﴿٧١﴾

To take away wealth from the wealthy and give it to those under them, *so that everyone becomes equal*, is a system that can never work. In the economic field, it removes the incentive to work from the rich as well as from the poor. In the moral sense, it deprives both of them of the opportunity to develop those moral qualities *that can only be developed* when you have ease and plenty, and those *that can only be developed* when you are living in deprivation. It treats wealth as the sole solution to the problems of mankind.

The differences in wealth between people are described here as a “favour of Allah” because they keep the economic system of the world going.

It is an entirely different concept that *some* wealth is taken from the wealthy by the state to improve the condition of the poor and give them better opportunities, and also that the wealthy are encouraged to voluntarily give more than that which is required by law, to people and causes of their own choosing. This is what Islam teaches.

So the Quran has here corrected the wrong notions of a philosophy that gained popularity during the 20th century.

In the 1930s many people in Western countries, due to the prevailing high unemployment and economic depression, began to be impressed by the Soviet communist economic system. In those days, Maulana Muhammad Ali published his famous book, *The Religion of Islam*, in 1936 and in it he raised the question whether this system has “finally solved the great problem of the distribution of wealth?” He wrote:

“Whether, in Russia, it has come to stay is a question which only the future can decide. But there is one thing that strikes one as very strange. Bolshevism [word for Soviet communism], which had come in to liberate the people, is as much of a bondage as Capitalism. The autocracy of Czardom has only given place to the autocracy of the Soviet....

Who knows that the people entrusted with the carrying out of the scheme, the state-agents, may not tomorrow degenerate into an oligarchy similar to the oligarchy of Capitalism? Human nature is too prone to these tendencies, and Bolshevism offers hardly any remedy to check such tendencies.... The rigid system of doling out the necessaries of life to all alike ... is going directly against nature and nature’s recognized laws. But its evil results cannot be seen in a day.” (chapter on *Zakat and Charity*)

The “degeneration” did come about, and then later on, around the year 1990, the whole system collapsed in the Soviet Union and its satellite states.