

*None is worthy to be worshipped but Allah Muhammad is the Messenger of Allah*



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## Al-Quran

And who is better in speech than he who invites *men* to Allah and does good works and says, 'I am surely of those who submit!'

And good and evil are not alike. Repel *evil* with that which is best. And lo, he between whom and thyself was enmity will become as though he were a warm friend.

But none is granted it save those who are steadfast; and none is granted it save those who possess a large share of good.

(Ha Meem Sajdah:34-36)

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ

صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ ﴿٣٤﴾

وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي

هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ

كَأَنَّهُ وَوَلِيٌّ حَمِيمٌ ﴿٣٥﴾

وَمَا يُلْقِيهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقِيهَا

إِلَّا ذُو حِزْبٍ عَظِيمٍ ﴿٣٦﴾

## Hadith

It is related by Hazrat Abu Hurairah (peace be upon him) that the Messenger of Allah (peace and blessings of Allah be upon him) that a Muslim has five rights over another Muslim which are as follows:

To answer his salaam; to visit when he is sick; to join in his funeral if he dies; accept his invitation (to feast); to say *yarhamokallah* - may Allah have mercy on you - when he sneezes and says *Alhamdo lillah*. In another, Hadith some more have been mentioned.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ: رُدُّ السَّلَامِ، وَعِيَادَةُ الْمَرِيضِ، وَاتِّبَاعُ الْجَنَائِدِ وَاجَابَةُ الدَّعْوَةِ وَتَشْمِيمُتُ الْعَاطِسِ. وَ فِي رِوَايَةٍ بِمُسْلِمٍ، حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ سِتٌّ، إِذَا قَنَيْتَهُ فَسَيِّمِ عَلَيْهِ، وَإِذَا دَعَاكَ فَأَجِبْهُ وَإِذَا اسْتَنْصَحَكَ فَأُصِحِّ لَهْ وَإِذَا عَطَسَ فَحَمِدِ اللَّهَ تَشْمِيمُهُ وَإِذَا مَرِضَ فَعُدُّهُ وَإِذَا مَاتَ فَاتَّبِعْهُ -

(بخاری کتاب الاستبذان باب افشاء السلام)

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## *Sacred Sayings* *Of The Promised Messiah*

Therefore, it should be that God's intent becomes your intention. His pleasure must be your pleasure. Everything of yours becomes His. Cleanliness means that practical opposition of God as well as of belief should be forsaken. God does not help anyone till He finds that his intentions are My intentions and his will is merged into My intentions.

I am never happy with increase in numbers. Though the number of the Jama`at has increased more than four hundred thousand by now, but by entering the fold of the Jama`at does not mean merely giving hand into hand and performing Bai`at. To be deserving, a real Jama`at will be only when it is really acting on the essence of Bai`at. A true change comes over them. Their life is cleansed of the dirt of sin. They are fully absorbed into the pleasure of Allah by getting out of carnal desires and freeing from satanic grip. They should be plentifully delivering the rights of man as well as of God. There should be intense desire in their hearts to serve truly the cause of faith. They should burn their personal desires and intentions and become totally absorbed into God Almighty. Allah says that you are wayward until I show the right way. You are blind until I grant you the light. You are all dead and only he is alive whom I give the *sherbet* of spiritual life.

It is divine lid that covers a man, otherwise if the internal and inward state is laid bare before the world, it is possible that some will loathe even to come near them. Allah is great *Sattaar*. He does not apprise everyone of the shortcomings of others. Therefore, one must try to adopt virtues and keep praying. Know it for sure that if there is no distinction between the members of my Jama`at and others, then Allah is no one's kin. Why should He elevate them (Ahmadis) and protect them and humiliate others and chastise them. The Holy Quran says, *Allah accepts only from the righteous* (al-Maidah:28). *Muttaqis* are only those who forsake evil habits by fearing God. They should consider their ego, their self and worldly desires worthless as compared to the will of Allah. *Eeman* is judged only at the time of comparison.

There are some who listen but care least about it. They do not take it to heart. No advice has effect on them. Remember that Allah is independent and He heeds little until one pray humbly, intensely and repeatedly. See, how much one is in pain if someone's wife or child is sick or is involved in some serious case. Therefore, if there is not genuine pain and distress in heart, it remains futile and becomes a senseless task. For granting of the prayer, anguish is the important condition as Allah says in verse 63 of Surah al-Naml in the Holy Quran: *Or Who answers the distressed person when he calls upon Him.* (Malfoozat vol. 10, pp. 136-37)

# Great Rewards Of *Sabr* Pay Due Respect To Your Amir Show Kindness To Parents

*Friday Sermon delivered by Hazrat Khalifatul Masih IV on September 29, 1995 at Fazal Mosque, London U.K.*

After reciting Tashahhud and Ta`awwuz, Huzur recited the 12th and 13th verses of Surah Ibrahim:

*Their Messengers said to them, 'We are indeed only men like yourselves, but Allah bestows His favour on whomsoever He wills from among His servants. And it is not for us to bring you a proof except by the command of Allah. And in Allah alone should the believers put their trust.*

*'And why should we not put our trust in Allah when He has showed us our ways? And we will, surely, bear with patience all the harm you do us. So in Allah let those who trust put their trust.'*

The verses I have recited just now, are the twelfth and thirteenth verses of *Surah Ibrahim*. So far I remember, I have delivered a sermon on the subject of *sabr* (patience) previously also reciting

these verses. Again I am reciting these verses and the subject I want to discuss is *sabr*. But, I would like to shed some light on other aspects of the subject.

## The Favour Of Allah

The translation of the verses is, that their messengers said to them that it was true, "we are men like you, but it is the will of God that He chooses any one from among His servants as a favour." So, the selection of Allah is of doing favour. Therefore, it is not to be discussed why that person has been chosen. Wherever, that subject has been referred to in the Holy Quran, it has been asserted that no one has the right to question why that person was designated.

The wisdom in this asserting is that personally no one can claim any rank for himself. It is the favour of Allah that He chooses anyone He likes and whomsoever Allah likes, he becomes deserving

and even if it is a handful of dust, he becomes Adam.

This is a deep subject. I mean to say that although we see the divine prophets of exalted rank, and it could be argued that Allah designated them as such due to their excellent qualities. But there could be another argument that Allah selected them and that handful of dust turned into gold. Allah looked at them benignly and they were glorified. This is the belief the Prophets hold about themselves. But their followers believe in the former doctrine.

## Humility Of The Prophets

But when the prophets look at themselves, they find their person very humble. Therefore, the word *yamunno*, employed here is significant key to understand the subject. This means that they say that we were also men like you, but it was the will of God that He nominates any one He likes for His favours.

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This explanation has been supported by the verse *And it is not for us to bring you a proof except by the command of Allah*. When a title is conferred on the humble men of God, they do not say that it was given to them due to their merit. They say that we were also men like you and there was no difference among us. Their humility explains this subject in a way that often it looks as if it has been exaggerated. The former condition of the prophets when they are not designated as prophets is different from this condition. But there is no exaggeration in the expression of humility by the prophets as well. They believe their former condition a favour of Allah and think that it was bestowed on them by Him because He desired to take some consequential task of them. If the former condition of favours had not been granted to them, they would not have proved fit for future ranks.

The Promised Messiah (peace be upon him) has said:

Whatever have I, is Your favour. From home, nothing I brought.

This is the creed of the prophets. Therefore, people may give any meaning to their rank, but of all the people their understanding is the best. They know it full well, that there is nothing except *mun*. They understand that whatever they got was the favour of Allah. Before getting the rank, whatever

they got was the favour of Allah and after also, was His blessing.

When people demand of them to show such and such a feat, they tell them that they do not have the power to do so. They also tell them that they never claimed any superiority over them and never asserted that they had extraordinary powers. So why they demand such things of them. It is the prerogative of Allah Who chose them and if He grants them the strength, they will show that feat, otherwise they are empty handed.

Now, you can see how this verse is supporting the explanation. On the one hand, it has explained one aspect and on the other, the supportive real meaning aspect has also been mentioned i.e. *And in Allah alone should the believers put their trust*.

### Meaning Of *Tawakkal*

From this verse, we understand the meaning of *Tawakkal* in another wonderful way. The prophets tell their people that they were empty handed, but God chose them as a favour to them. Therefore, they will not argue with them what better quality they had than them. The moment Allah liked them, they became prominent. It is like the rays of sun which bring to light every black and dark thing. Therefore, they also were benefited by the grace of Allah. It was He Who chose them and it was He Who gave

them the light. Otherwise personally we had nothing at all.

Therefore, they say your demand from us to show them this feat or that, is against our claim and we assert no such thing. But we do know that He Who chose us, fulfilled our every requirement. He supported us everywhere. He is fully supporting us against every enemy. Our antagonist can harm us in no way. He never permitted our opponent to succeed against us. We very well knew that this was not in our control and we were nothing which proves that we should have trust only in Allah.

Here, the Holy Prophet Mohammad (peace be upon him) includes all the believers in the subject of *Tawakkal*. The subject of prophethood has been discussed earlier and the Holy Prophet was unique in it because he was the person who was nominated. But when the subject of *Tawakkal* comes up, the prophets, the people to witness the favours of Allah are granted this blessed quality. They surely know that as long as they have *Tawakkal*, Allah is with them as it is said, *"And in Allah alone should the believers put their trust."*

### *Mu`mins* Should Trust In Allah

Therefore, the believers should trust in Allah and continue trusting in Him on Whom the Holy Prophet trusted Who proved with His innumerable supportive ac-

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tions that he trusted in God alone. The next verse also proceeds with the same subject and says, *'And why should we not put our trust in Allah when He has showed us our ways?* It means that our past is a witness to it and we have not gone crazy that we do not put our trust in Him Who has shown us the ways of guidance by treading on which we have always succeeded.

*Wa ma lana* means that we have not gone crazy, or what has happened to us that we do not trust in God Who had been supporting us in the past and favoured us and went on showing us the ways of guidance. Here *Sirat-i-Mustaqeem* has not been mentioned. This should be borne in mind that *Qad hadana subulana* means *He has showed us our ways*. It is God alone Who pulls out every *Mu`min* from all predicaments. This is the main subject which is being discussed here.

Every *Mu`min* has difficulties in his own way; some more and some less. But this should be remembered that the way of a *Mu`min* is not easy. It is the grace of Allah that makes the way of a *Mu`min* easy. Therefore, *Mu`mins* say that they have got up to stand witness for Mohammad, the Messenger of Allah (peace be upon him). The blessings that were given to him, its light expanded and we benefited from it. Everyone from amongst us is a witness to the fact that Allah guided us at the time of every difficult situation and supported

us. By looking at such glorious past, we have not gone crazy to leave the same *Tawakkal*. Therefore, God alone will suffice for us in future also. He Who was Guardian before, is now also and will remain in future too.

### **Tawakkal And Sabr**

*And we will, surely, bear with patience all the harm you do us.* The discussion of the subject of *Tawakkal* has brought us to the subject of *sabr*. When people do *Tawakkal*, it does not mean that the moment a difficulty comes, it evaporates forthwith. Those who think as such, do not do *Tawakkal*. They seem to be used to getting immediate reward. *Tawakkal* includes the subject of *sabr*. *Tawakkal* is done at a time when apparently there is no way out. Then man feels that it will be as he wishes and believes in it. Now see, how nicely Allah has encompassed the subject of *Tawakkal*. As He leads the *Mu`mins*, so does he guide their minds. He holds their hand and takes them from one subject to another.

### **The Result Of Teaching Of Sabr**

It is said, *And we will, surely, bear with patience all the harm you do us.* This is the result of the teaching of *Tawakkal* that we surely will remain patient as we have always found the sweet fruit of *sabr*. While remaining patient on calamities we have never seen distressing results of *sabr*. In the word *subulana*, there was the hint

that our ways have been made easy due to our *Tawakkal* (trust in Allah). In this sentence, the religious teaching has been conspicuously presented.

In the lives of *Mu`mins* some times there are some personal problems and some religious predicaments. Here, the problems in religious affairs are discussed. In these predicaments, *sabr* surely gives them strength. *Tawakkal* gives them courage that the end result will surely be good. No material power can alter this outcome.

When it was said, *'And we will, surely, bear with patience all the harm you do us,* it is repeated in the words *So in Allah let those who trust put their trust.* The wisdom in this repetition is that if the first topic was related to personal calamities, the second topic relates to calamities borne merely for the sake of Allah. Whenever you were patient and trusted in God in your personal problems, He did not abandon you and made your ways easy for you. Now when you are bearing hardships for the sake of God, how will He forsake you. It is impossible. Therefore, take lesson from your personal problems when He showered extraordinary graces on you. He extricated you from all the difficulties. Now, when you will undergo hardships for His sake, God Who was Helper in your personal afflictions, it can not even be dreamed that He will not support you in His own

works. He will surely come to your aid all the more.

## Higher Standards Of *Tawakkal*

Therefore, in religious problems also, one can recognize the higher standards of *Tawakkal* through practising *sabr*. *Tawakkal* and *sabr* go hand in hand. If there is no *sabr*, it points to lack of *Tawakkal*. Similarly, if there is no *Tawakkal*, there will be no *sabr*. If you think over these two things, you will be surprised to find how wisdom of Allah binds His certain attributes to other attributes. If you think over them, you will learn that these two could not be separated. When man is disappointed of the success of his project, *sabr* vanishes. If *sabr* endures, then assurance about the success of objectives also endures.

## The Meaning Of *Sabr*

I have already discussed the topic of *sabr* with reference to other verses as well. But here I would like to draw your attention especially with reference to *aazaitu-moona* (all the harm you do us.) *Sabr* means to remain calm in the face of calamities, not to lose heart, not to lose faith, and to remain confident. But there are categories of *sabr*. Persecution by the enemy is *sabr* which is beyond control. This *sabr* becomes glorified merely because with this *sabr* obligations enjoined upon by Allah are observed because in normal circumstances, it is an arduous job.

For instance, a poor and helpless person when oppressed, if can do nothing, will retaliate only by employing foul language. This is the only thing he could do. In such circumstances, some will say, do what you can, meaning, that they have revenged and did whatever was in their power. This is not *sabr*, it is mere helplessness. But if one has power to use foul language or retaliate in some other way, but desists merely for the sake of Allah, needs double *sabr*. Not screaming in the face of persecution augments the agony of a man. A mother who has received the grief of her child feels light if she moans and wails. But if seals her lips and that also for the sake of Allah, though it is weakness, it glorifies even in that weakness. This is the *sabr* worth praising towards which the Holy Quran repeatedly diverts the attention of *Mu`mins*.

How wonderful is the teaching of the Holy Quran that it makes even our weaknesses glorified. Otherwise, helplessness of a worldly person is his shame and disgrace. But a *Mu`min* knows that there is distinction and eminence in his helplessness. He knows that he did not do even whatever was in his power, as it was enjoined by God. This means that if he had more power, even then his attitude would have been the same. This is the proof of the fact that when a *Mu`min* will achieve supremacy, he will not take revenge of past persecution. It was because he desisted from

taking revenge to the limit of his power only for the sake of God.

Thus *sabr* is a great training period through which a *Mu`min* passes. Without *sabr* the tarbiyyat of high morals can not reach its excellence. It is mandatory for the communities who have to perform wonderful feats and must pass on the highway of *sabr*. It is this highway which brings out wonderful results.

For instance, the Holy Quran says about the prophets in verse 24 of Surah *Sajdah*:

*And We did give Moses the Book - be not therefore in doubt as to the meeting with Him - and We made it a guidance for the children of Israel.*

It means that We gave the Book to Moses; therefore be not in doubt as to meeting with Him. It means meeting with Allah. We have made it a guidance for the children of Israel. Before the verse discussing this topic, there is the mention of five prophets in Surah *Anbiya* i.e. Abraham, Moses, Aaron, Isaac and Jacob (peace be upon them all.) After mentioning them, Allah draws this conclusion.

Allah says in verse 74 of Surah *Anbiya*: *And We made them leaders who guided people by Our command.* Allah says that these people whom We have mentioned, some are prophets among them and others who have been mentioned earlier We have nomi-

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nated them also as prophets, and We made them leaders (Imam). But We made them Imam Mahdi because they imparted guidance to others after getting it from Us. Mahdi is the one who imparts guidance after getting it from some other source. He who imparts guidance of his own accord is called Hadi. Therefore, it is said that the prophets who have been mentioned were all Imam Mahdis i.e. Allah made them Imam and then Mahdi. They were granted guidance and imparted the same to the people which they got from Allah. Why was it done? The verse 25 of Surah Al-Sajdah sheds light on it. It says *And We made from among them leaders who guided people by Our command whilst they themselves were steadfast.* They got this rank when they showed patience. Therefore, *Mu`min* does not consider himself privileged for the blessings of Allah. This truth is best understood by the prophets.

But on the other hand, another wonderful divine law is also in vogue. He bestows blessings Himself and makes them a ruse for more blessings. It was He Who granted patience and without His aid, it was not possible. That is why the Holy Quran has always linked supplication with patience as it is said in verse 46 of Surah Al-Baqarah: *And seek help with patience and Prayer;* In Surah al-`Asr also, the subject of counseling patience has been linked. But we are discussing the favours of Allah. Otherwise, when the whole world is going in loss, how can

any one get a chance that he remains firm on virtues with patience.

But where it has not been openly mentioned, the context of subject itself points out that to practise patience is not possible without the help of Allah. Prophets always feel themselves empty handed. They know well that all the blessings they got were granted to them by the grace of God, but Allah has made some laws also to establish one's rights and to act on those laws also strength comes from God alone. Whenever some one acts on them, He is rewarded by Him.

Therefore, Allah is saying that the fruits of *sabr* are so sweet and magnificent that it was due to this quality that the people were nominated for the rank of prophethood. Here is the mention of the good qualities of *sabr* and nothing else. Their only quality that is mentioned is *sabr*. But the fact of the matter is that *sabr* for the sake of Allah entails all the good qualities. Man passes through many trials, but if he remains patient for the sake of Allah, it is a great virtue and bigger virtue than this is not possible. Therefore, those who paid real homage to this virtue were of highest rank i.e. the prophethood.

There is another meaning of *sabr* which should be kept in view in this regard. It is, that whatever virtue was adopted, was not abandoned. Despite, persecution and calamities they were steadfast on

those virtues. Whatever guidance was bestowed by Allah they never wavered from it. It is all included in *sabr*. Now you can very well see how magnificently the subject of *sabr* is being explained by Allah that even prophethood is also the fruit of *sabr*.

In this, there is great lesson for Jama`at Ahmadiyya. The era through which Jama`at is passing these days, needs its repetition. Our enemy needs to be told time after time *And we will, surely, bear with patience all the harm you do us.* We do not expect any good from you. You are sure to persecute us. In the past also, you used to persecute us. When, we remained steadfast, Allah made our avenues easier for us. In future also, this gift of *sabr* will become the source for more rewards for us. It was due to *sabr* that we ate the sweet fruits of *sabr*. Although *sabr* itself was the reward from Allah, but O our enemy we again assure you to go on persecuting us, and we shall not sever our link with *sabr*. When this link is snapped, every link will be snapped. It is because, when link of *sabr* is snapped, it is the start of defeat. Due to this, man goes on drifting from one place to another and goes on moving farther and farther.

Therefore, remain steadfast with the conviction that your enemy will surely persecute you. Tell him firmly to do what he likes, but we will hold fast to *sabr* and no power on earth will remove us from it.



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Further it is said, *So in Allah let those who trust put their trust*. Earlier, the word *Mu`minoon* was employed. Now they have been made *mutawakkal* and they have been presented as such. This means that the *Jama`at* of *Mu`minoon* and those of *mutawakkiloon* are two names of the same *Jama`at*. Therefore those who do *Tawakkal*, do it on Allah alone and no one else. *Jama`at Ahmadiyya* also has its *tawakkal* purely on Allah. We shall surely stick to this *tawakkal* with *sabr*.

Our past is before our eyes and we have seen the past of other religious communities. There is not a single exception that those men of God learned *sabr* from their prophets and practised *Tawakkal* and Allah forsook them. The prophet was granted *sirat-i-mustaqeem* on which all of them walk. Every one of his followers was granted those avenues and trails as well as small paths on which Allah used to walk with them. There was not even a single path on which they did not see signs of the company of God. Therefore, why will he not do *tawakkal* who has God as his companion.

Another wisdom worth understanding is that those from amongst us who have not been granted these paths with whom Allah does not seem to walk in their darker hours, and who give up due to their personal persecution and difficulties, and do not do *tawakkal*, for them it is a moment to ponder. They are neither

counted among those *mu`mins* whose qualities have been mentioned nor among the *mutawakkaloon* who enjoyed the sweet fruits of *tawakkal*. That was the time when they were granted that *tawakkal* which is great and became stay for them in their persecution due to religious beliefs.

There is a lesson in it for everyone. Anyone, who is called *mu`min* should look at the ways where he remained steadfast in all his times of difficulties. Did he do *tawakkal* during those hard times? This looking needs deeper study. There will be many who will look casually around them and on their circumstances.

For instance, they had some business losses, or some other difficulties, and prayed and the difficulties were removed. They did *tawakkal*. But this is not the true picture. There are different categories of *Mu`mins*. There are some who do not openly become impatient. But they stumble on finer ways and snap their link with *sabr*. There are some, who remain steadfast on persecution of the enemy, but become restive on persecution of their own kith and kin.

Thus, the subject of *sabr* is not simple and straight that a couple of examples fit over it and you start understanding that you have passed successfully the trials of *sabr*. It has several grades and trials. Overly it looks contrary, but in reality, man passes through the bigger trials in the beginning and

smaller trials later on. The smaller the trials, the more difficult they are. Finer the ways of *taqwa*, more difficult they become to tread. Therefore, those who walked on bigger ways very confidently, are destroyed on smaller avenues. Therefore, mind your smaller ways.

It is the finer ways of *taqwa*, where there are greater trials. He who succeeds in them gets higher ranks. Among them are the prophets about whom Allah says, *whilst they themselves were steadfast*, meaning that We raised them to the rank of Mahdi and Imam. It was then, when they were *steadfast* in Our eyes.

The example of these ways comes before us in the *Jama`at* every day. There are some very valiant people, who remained firm against the opponents. They showed steadfastness in Pakistan also. But I have seen that they were routed in petty affairs and proved failure in internal matters. Some times it so happens that when one fails in such trials, all his past trials become futile.

This is because that in divine trials, loyalty is very important. It is mandatory that every trial must be passed successfully. If not, then do *istighfar* and stand trial again. If you do not get through, and failure in final test, all the past good deeds become useless. Therefore, it is a very important subject towards which I am drawing your attention.

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Look at your reaction of your Jama`at relations very closely, you will come to know that great champions of *sabr* are vanquished in matters of *sabr* in Jama`at affairs. To remain steadfast on the persecution by the opponents is some thing very great. But it is easy as compared to the example mentioned above. It is an open decision. One knows it full well that he will have to accept apostasy and openly snap relations with God Almighty. He looks at his ruin. He is not crazy that he will fail in that trial.

But man is misled where ruin is not so prominent and where there are internal trials. The Holy Quran has enjoined to exhibit *sabr* on the trials about parents also. Allah knows best that in the blood relation of mother and father, it is natural that the child obeys its father as well mother and behaves respectfully. But Allah knows finer aspects of human nature and also knows that man by nature is selfish and ignores all the past favours, if they are cut down even once. Such insolence often occurs with God also.

One sees others falling ill, and sympathizes with them. But when he suffered himself, then shouts, as to what kind of God is this? I have prayed hard and my prayers were not heard. Or his child fell sick and died painfully, then he will wail and moan and will complain against God. He feels that this was the whole universe for him and nothing else. He looks at the calamity of the whole world

but never complains against God. Some times, the whole nation is ruined and he simply says that they are very brave. But when the same predicament befalls him, he becomes a thankless wretch.

### Show Kindness To Parents

Therefore, when Allah taught about His own worship and unity, He drew attention towards *showing kindness to parents*. It means that God says that you have to deliver My rights and there is no way out. But remember that you have to treat your parents also very kindly. It is further said that if they become harsh to you, even then, you are not to express any words of disgust. This means that there is tendency in man that he forgets the favours done to him by the parents and utters expressions of disgust. There are wretches who complain merely that parents gave more to the other son or daughter and pick a quarrel with them. Then they go to *Qaza* and prolong the fight and are not ashamed that Allah has enjoined *Ihsan* for them because they had been kind to him and in recompense, he should also do favour to them.

Here Allah did not mention about justice. There is great wisdom in it. Not to mention about *`Adl* (justice) does not mean that you should treat them unjustly, rather it means that if you receive some excesses from your parents, even then you should not think about doing justice. You must re-

alize that you have been admonished to do *Ihsan* which is above *`adl*. When one does favours, he thinks little about justice. *Ihsan* means that even if one has done some excesses, you should be broad minded. Cover his faults.

Therefore, when Allah ignores our sins, it is His *Ihsan*. When He forgives, even then it is *Ihsan*. Allah is the greatest *Saboor* and shows greatest patience. It means that His servants cause pain to Him and forget His favours. If we compare human feelings the same of Allah, then we can say that they cause pain to Allah. Whereas, no one can become source of pain for Allah. But their actions are such as if they do not desist from causing pain to Allah. Allah has his eyes on them. He knows that if they behave like this to the greatest Creator, Master and the One Who has done so many favours, then why will he not do the same to his parents.

Therefore, it is enjoined to render kind treatment to your parents. You should not quarrel with them for nothing. Rather you should not use any words expressive of disgust. The same subject goes on in the Jama`at also. If they will not understand it, they will be the cause of creating rift in the organization of Jama`at.

Some times, people show patience on big things. But some times they raise their heads against the Amir and say that they did not get their due right. They become insolent and start quarrels. They

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claim that they have been maltreated as compared to some one else. Their rights were violated. They do not view the subject of parents in a broader sense. They should understand that Amir is the representative of Divine Organization.

## Be Obedient To Amir

Allah has said about the Holy Prophet that if some one does not have love and respect for him, who is God's representative in the world, more than his kith and kin does not know anything about *eeman*. Therefore, on the one side are the biological parents. But still there is a possibility that they might have done some thing unjust, still the injunction for the children is to treat them kindly. Above this, it was taught about Mohammad, the Messenger of Allah who was the greatest benefactor after Allah, that as compared to him, parents have no standing. If you will not love and respect Mohammad more than your parents, then, you do not know what is *eeman*. Therefore, one who becomes Amir in representation to the Holy Prophet and shoulders some responsibility, similar treatment must be given to him also. There is no question of equality in these matters. There what is least is *Ihsan*.

Therefore, the Holy Prophet enjoined in the same strain, *He who disobeyed my Amir, disobeyed me and who disobeyed me, disobeyed Allah*. Now if some Amir would have said that such is the injunc-

tion of the Holy Prophet, and must be obeyed and treat him kindly, people would have said, "Look, how he brags. Is he the prophet and messenger? He is no body. He has no value. How could he be equal to Mohammad, the Messenger of Allah etc. etc."

It is true, he could not say so. But it is Mohammad, the Messenger of Allah who said so and joined this subject with God Almighty. In this he has explained the wonderful subject of humility. He said that Allah enjoined about his obedience and love, but he is no body. (This is the same topic that has already been discussed). I have recited it already that it is *Ihsan* which has been chosen. But when I have been bonded with Allah, then if some one is snapped from me, will be snapped from Allah. If you will be unjust and cruel to him it will not be acceptable. Even if that Amir had treated you unjustly, and you did not treat him with *Ihsan*, you acted improperly as the Holy Prophet had enjoined to treat your parents with *Ihsan* who are much inferior to the Messenger of Allah. In this strain, it should be understood that Amir is performing his duty in representation to the Holy Prophet. To revolt against him, to act insolently and under the pretext of justice and for the welfare of Jama`at, is not at all acceptable to Allah the Almighty. They do not understand the faith and that is why it is said about them that they do not at all know *eeman*.

What I am placing before you, are all the requisites of *eeman*. They can not be acquired without practising *sabr*. Those who have the good fortune to have *sabr* are the ones who deliver the rights of parents and bear with courage even their injustices and under such conditions treat them with esteem and regard. Impatient always remain empty handed. Those who practise *sabr*, are the ones who deliver the rights of Jama`at's organization.

The next inner advice I would like to give especially, is that those who can not forgive the excesses of their dear ones, their kith and kin or their elders, whether they are real or not, they can not practise *sabr* in reality anywhere else in the world. If at all they get the strength to practise *sabr*, it is some thing meaningless. They have failed in this test of finer ways. But if they have succeeded, there must have been some other cause.

Often, a man can not take extreme step due to his family relations, or events that passed in childhood in which he grew up or the environment in which he was brought up. Therefore, as long as he can, he goes on practising *sabr* because he has to pay its heavy price. That price is severing of worldly relations, being brought up in Ahmadi environment, has friendships, family ties are all among the Ahmadi. Even then if they cut off, they are very brazen. Only they separate who have al-

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ready been spurned by his kith and kin.

You may go through the history of apostasy. Any sane reasonable person living normal life never apostatises. Most apostates are those on whom the Jama`at have already imposed some restriction and whose relatives have already been disgusted of them due to their malpractice. They might have mutual disputes, or they had lending and borrowing problems and had shown harsh attitude. Such are the victims of apostasy.

Therefore, their *sabr* is worthless. People, about whose *sabr*, we can not say that even if their circumstances had not been such, they would have remained true to God. Until and unless, trial does not come which comes scarcely, no conclusion can be drawn of their *sabr*. Apparently, they look to be successful in their examination, but at times, those who succeed in major trials, fail miserably in minor ones. These minor trials are the ones which I am trying to show you.

They affirm that they will fight the enemy. They are ready to take the bullets and sacrifice their lives. But even brats stand against the person who is working in representation of God, and by nature is *muhsin* and has always acted kindly, if they see some lapse in him, which occurred or not or if they think they have been humiliated. They would insolently demand that he should answer why did he do it. But this is something

ruinous and a *saabir* never does it. But if some one does it, he should remember that he will be cut off from the list of *mutawakkils*. He will never have the right of *ta-wakkal* on God in future. God will never come to his succour at the time of need. This was his brazenness and failed at the time of trials. He was unfaithful and maltreated *Muhsins*.

One may be Amir or not, he sacrifices his precious time for the sake of God whereas the other is engrossed in luxury. I know several of them whose lives are spent on watching lustful videos and T.V. programs. They do not get the chance to serve the faith. Whenever they are asked for financial sacrifices, they have innumerable excuses. They say that Allah had given them the wealth and these mean paupers even if they donated, makes no difference. They have become jealous of their wealth. The ego of these jealous people will not satisfy, until they will not grab their wealth. They are not doing service to faith for the sake of God, but they are jealous of their wealth. Such are their hidden notions.

I know they do not express such thoughts openly. But Allah has granted me such insight that I see the finer side of human nature with the *taqwa* granted to me by God. If seen with the vision of *taqwa*, the Holy Prophet has promised that he views with the light of Allah. Therefore, in this regard, one needs not be a specialist in psychology. If he will see

with the eyes of *taqwa*, he will see all which is inside. It seems that outer shell i.e. his chest or head have vanished, one looks at the thoughts of the brain, or sees the sentiments bubbling in the chest.

These people think that God gave them strength and they earned and those who are asking for contribution (*chanda*) think that they are snitching from it. They do not trust that their payment is according to prescribed rate. We are not to give due to their fear, rather we have to give due to *taqwa* of Allah. Thus they hurl this talk of *taqwa* on the face of Amir who is the greatest *muttaqi* among them and who has spent his whole life very sincerely.

Thus these rich men who did not get any posts brag before him and deem that they have avenged themselves from the organization of the Jama`at and from the poor ones who hold some posts who were made responsible to watch over their *taqwa*.

Those who will remain unsuccessful on these finer ways will fail in every trial in their lives. They will have a wretched life and a wretched end. Jama`at needs no such people.

Jama`at Mauritius has requested that I announce about their Jalsa Salana. Majlis Ansarullah and Lajna Ima`illah are holding their Jalsas in Tanzania. Then there is eleventh Jalsa Salana of Spain. I advise all these Jama`ats especially that this is the time of internal

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unity. Enemy will persecute, but in *sabr* one needs a companion. If Allah's company, and company of *mu`mins* is available, then one gets the courage of *sabr*.

Then there are those who try to create rift in Jama`at with their rude behaviour and lack of courage and then looking at them, other arrogant people start raising their heads and damage the cause of the Jama`at which affects its normal progress. With internal feuds, collective strength of the people is extraordinarily affected. Even if there are large number of virtuous people, if a few mischievous people start doing such things, attention is divided and blessings evaporate.

Some times, Amir is questioned in the name of virtue. In Majlis `Aamila questions are raised as to what happened to such and such amount. The very tone of the questioner is rude. If they think that their Amir is not an honest person, they should bring it to my notice. But the Amir is to be addressed with respect and honour like the mirror which shows the picture of him who looks into it. It is not to be done with clamouring. He should be told that in such financial circumstances, some sick brains will become doubtful. It must be corrected. But it must be explained.

If in spite of this step, he is unable to satisfy then it is your duty. Then it will not be complaint. This is the duty of Jama`at's trust that you draw the attention of

higher authorities through Amir. If there are doubts about financial matters respecting the status and status of Amir, it will damage the interest of the Jama`at. This will be no rudeness and no bad morals.

But if Amir is made the target of mockery, although the words employed are not as such, or his prestige is ruined in Majlis `Aamila or such questions are hurled at him in open meetings putting shadows of doubt on him, it is not proper. Often that is not the time that he defends himself in length and it is not proper as well because it is humiliating to him.

Amir's answer should be only that he will convey the matter to Khalifatul Masih and tell him that doubts have been expressed about him and he should request for investigation. He can not give better answer than this. He is neither bound to give explanation before the Jama`at of every allegation nor shall I permit it. This will ruin the prestige of the Amir. It is not fair that a mean person raises allegations of millions against the Amir. If such things happen again and again in the Jama`at it causes imbalance.

I shall support the Amir like the support by the Holy Prophet Mohammad (peace be upon him) of his Amirs. I have least fear in this regard. But I shall render support to the Jama`at exactly as was done by the Holy Prophet Mohammad in the face of Amirs

so that no one's rights are violated. If you will give due respect to Amir, you will lose nothing. Therefore, you need not fear. If you feel that he violated your rights, then primarily treat him with *Ihsan* as enjoined by the Holy Quran. Secondly, Allah has made me guardian against violation of your rights.

I always act according to my limits. I never permitted any Amir that he maltreated the Jama`at or violate their rights. Then where is the danger that you become rude, destroy your *eeman*, damage the interests of Jama`at in general, and wash your hands from sweet fruits of *sabr* so much so that you lose *tawakkal* on your God and He does not remain your *Vakeel* (guardian)

As a recompense, these are the clean avenues of *eeman* which I am showing you. This is my advice to all the Jama`ats and they should act upon them.

In the end I would like to say about Tanzania that revolution has started coming in that Jama`at about which I have been repeatedly instructing them. This is a country where we did not receive more than two to three hundred *bai`ats* in the whole year. But now they have started acting on my advice, and thousands are being received in the very first month and it is still increasing. But I have not received this aroma from Mauritius so far.

Taking advantage of this good news, I would like to encourage other Jama'ats that time is short. Two months have passed and we have to do double the task. Therefore, looking at the happy results of these Jama'ats, trusting in Allah, march forward with *sabr*. Allah will never deprive you of its sweet fruits. Rather He will give much more fruit to your *tawakkal* which will be beyond your expectations. May Allah grant us strength to act accordingly.

Translated: Baarakzai

## Obituary

We are sad to announce the death of al-Syed Hilmi al-Shaafi'ee, our Egyptian scholar, who died in London U.K. on 12th January, 1996. Hazrat Khalifatul Masih led his Janaza prayer in the Fazl Mosque on 14th January, 1996. In Canada his *Janaza Ghaib* was led by Maulana Naseem Mahdi, Amir and Missionary Incharge Canada at Baitul Islam Mosque.

He was born in Cairo in 1929 and graduated in science from Cairo University and later completed a course in Petroleum Engineering. He lived in various Arab countries in connection with his service as an engineer.

It was in 1967 that he met our brother Mustafa Sabet of Toronto, Canada and with his tabligh efforts of two years, he joined the fold of Ahmadiyyat.

He visited Rabwah in 1980 where he had the honour to meet Hazrat Khalifatul Masih III, Hazrat Mirza Nasir Ahmad. He visited Qadian and went to see the tomb of Jesus Christ in Srinagar, Kashmir.

In 1986, he dedicated his life for the service of Islam and Ahmadiyyat. From 1986 to 1994 he served as Amir of Jama'at Egypt. Then on the orders of Hazrat Khalifatul Masih IV, he came to U.K. and worked as Incharge of Arabic Section of the Jama'at and served as Editor of Arabic monthly '*al-Taqwa*'. He is known to our Arab brothers through MTA in Arabic program *Liqa'a M'a al-Arab*.

We will be publishing more about him in our next issue.

## Tarbiyyati Class of Majlis Ansarullah

*Chaudhry Mahmood Ahmad*

The Tarbiyyati class of Majlis Ansarullah was held on November 26, 1995 at Baitul Islam Mosque and the first session was presided by Maulana Naseem Mahdi. In his opening address, he explained in detail the Natural Death of Jesus Christ in very impressive manner. After the speech, there was a short tea break.

Second speech was delivered by Syed Mohammad Ahmad Shah, Sadr Majlis Ansarullah Canada on the subject of "Heavenly sign - Eclipse of the moon and the sun".

Third speech was given by Dr. Saleemur Rahman on "Survival of the Promised Messiah for over 23 years after receiving the divine revelation". The speech was very scholarly and listened to with interest.

The class ended with silent prayers.

## Jalsa Salana 1996 Officers

The following brothers have been appointed by the Amir and Missionary Incharge, Canada as officers for the coming 1996 Jalsa Salana:

1. Officer Rabeta (Co-ordination)  
Khalifa Abdul Aziz
2. Officer Jalsa Salana  
Nasir Ahmad Khan
3. Officer Jalsagah  
Lal Khan Malik
4. Officer Khidmat-i-Khalq.  
Syed Mohammad Aslam Daud

May Allah enable them to serve the guests of the Promised Messiah (peace be upon him) to the best of their ability and in true accordance with the glorious traditions of the Jama'at. Aameen.

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# Service To Mankind

## A Prominent Trait Of Character Of The Promised Messiah

*Hafiz Muzaffar Ahmad*

*(Following is a part of an article by Hafiz Muzaffar Ahmad that highlights Service to mankind as the prominent trait of character of The Promised Messiah (peace be upon him) in the light of some incidents with his friends and foes)*

A companion of the Promised Messiah has related an incident as follows:

Once, it was hot summer and I went to see Huzur. While I was in his presence, I looked towards the water pitchers. Huzur said, "Are you thirsty?" Saying this, he immediately went in and brought a glass of cold water. Again he said, "Hold on; I remember something" and went again into the house and returned with two bottles of sherbet and said, "Some body had sent us these two bottles as a gift. Before using them, I had decided that I shall serve this to some brother. Now when you came, I remembered my resolve." I requested Huzur to drink some from the glass. At my request,

Huzur drank a little out of it. Then he gave me the two bottles and said, "You take one bottle for yourself and serve others with the second bottle". How selfless he was. It was all godliness, sacrifice, love for the brothers and for entertaining others".

(Mazameen-i-Mazhar p. 22)

Hazrat Mufti Mohammad Sadiq relates an incident of Huzur's service to brothers, sacrifice and entertainment for the guests as follows:

Once, I brought a letter from Gurdaspur for Huzur. It was blazing hot at that time and at night also I had little sleep. He took the letter from me and immediately went inside to bring some sherbet. Due to fatigue and hot weather, I laid down there and dozed off. After a while when I got up, I saw that Huzur was fanning me. Seeing this, I was very much ashamed. He said to me lovingly, "It will be good, if you lie down and go to sleep". When I hesitated, he gave me

that glass of sherbet and I drank it and returned to my home." (Seerat-i-Irfani Vol. 3, p. 24).

The Holy Prophet (peace be upon him) has said, "Chief of a tribe, in reality is their servant". The Promised Messiah in fact was its practical model. Therefore, in a Farsi couplet, he says:

Bring not a chair for us. We are commanded to serve others.

Sahibzada Peer Sirajul Haq was himself a renowned *peer* of a great number of people. He had left his rank of being a *peer* and pledged allegiance to the Promised Messiah. He has related:

I used to remain in his service but he won't ask me anything to do. Once, Shaikh Hamid Ali, Huzur's personal attendant went away from Qadian, so I expressed my heart's desire to remain in his service even at night. Huzur permitted me to stay at night also. I went at the roof of Masjid

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Mubarak and Huzur said to me, "I would lie down on the floor of the roof. But you are a *peer* and these people can not sleep without a good bed. So, I shall go downstairs and bring for you a nice bed." Hearing this, I started trembling with the fear lest he may go and bring a bed for me. I said, "Huzur, I am accustomed to sleep on the floor. I have done penances for even six months". Then he agreed with me. Late in the night, he woke up and asked me, "Sahibzada Sahib! Are you awake? May I bring water for your *Wuzu?*" I sheepishly said, "Huzur, I was here to do some service to you. Here you are and trying to do service to me." Huzur said, "Don't worry, it matters little".

How simple he was. How much he was ready to serve his own followers. Hundreds of guests used to visit Qadian, but Huzur took care of even the smallest need of his guests.

When Peer Sirajul Haq came to Qadian, he relates one of his interesting incidents. He says, "Huzur had especially given me a cot to sleep. When other guests came, they would lie down on my cot and enjoyed their sleep on it. So, I lay down on the mat and would sleep there. Some one broke this news to Huzur and he called me and asked, "Why do you sleep on the ground? This is rainy season and there is the dan-

ger of snake or scorpion." I said, "Huzur, guests come and take my cot, but I do not say anything to them."

Hearing this, Huzur went inside and sent another cot for me. This cot also remained with me for a day or two, but later this was also taken by some guest. Huzur learned about this also and called me after *Fajr* prayers and said, "Sahibzada Sahib! Whatever you do is right. Whatever the guests do is also right. But you do one thing. We shall bring a chain for you. Hook the cot with it and fasten it in the roof." Maulvi Abdul Karim was also there. He smiled and said, "Huzur, some smart people will come who will unhook the chain as well." Hearing this, Huzur also smiled.

The Promised Messiah used to take great care of poor and indigent people. Hazrat Amman Jan (Huzur's holy consort) relates that Huzur used to give lot of *sadaqah*. He would give it so secretly, that no one knew of it. In his later life, he would separate ten percent of all his money for the poor. But apart from this also he would continue to give to the needy without any distinction. In his younger days, he would give his food to the poor and contented himself on the roasted gram. He would also take care of other smaller needs of the poor.

There were no special health care arrangements in Qadian in those days. He himself took care of the treatment of the poor. Hazrat

Maulvi Abdul Karim has related a significant incident in this regard. He says:

Once, some rustic women came to Qadian for the treatment of their children. In the meantime, some women came out from inside also holding containers to receive medicine from him.

He was very busy at that time and was writing some very important article. By chance, I also went there and saw that Huzur was smartly standing as if he was on some duty. Five six boxes were open before him and he was distributing medicines to the patients in small bottles. This clinic continued for full three hours. When, he finished the job, I said, "Huzur! This is some thing very wearisome. It wastes lot of your valuable time."

But he so gladly answered, "This is also a religious duty. They are poor people and here, there is no hospital. I bring for them allopathic and Yoonani medicines which serve the purpose for the time being. This is also an act of *sawab*. A mumin should not neglect these duties and be careless of them. (Seerat Irfani p. 267)

Following in the footsteps of his master, The Holy Prophet (peace be upon him), he would not refuse any one who asked him some



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thing. While he was in Delhi, he intended to go to the mausoleums of the saints there. Someone pointed out, "Huzur, on these mausoleums, there are lot of beggars. He very calmly and gladly said, "Don't worry, we shall give to all of them". Later, on his way, he gave some thing to every one of them who met him on his way.

Once, a non-Ahmadi person requested help to sink a well at an uninhabited place for the wayfarers. He immediately gave him two hundred rupees. One day, after *namaz* while he was going home, he heard the voice of some one begging. Due to the crowd, Huzur could not pay attention immediately and went in. He instantly came out and asked the brothers to call the needy person but he could not be located. He came again in the evening and Huzur gave him some thing.

After a few days, Huzur said, "When I could not locate the beggar, it became very heavy on me. I thought perhaps it was a sin committed that I neglected the beggar and went in the house very soon. Thank God that he returned in the evening, otherwise I would have remained uneasy for very long. I also prayed that may he return soon. (A letter of Maulvi Abdul Karim dated 6th February, 1900).

Once, a beggar came to Qadian and would sing the following verse of Hazrat Meer Hamid Shah Sahib and beg:

O the Lord of Qadian! May Allah be your helper.

O the master of Darul Amaan! You have granted us peace.

It was the month of Ramzan and Huzur often used to give him some thing, but he would always say, "Fill up my bowl". On the day of Eid, he came with a bigger bowl and sat at the door of the mosque. When Huzur came out, he again said, "Huzur! Fill up my bowl". Huzur smiled and put one rupee in his bowl. Then rupees rained in the bowl and very soon, his bowl was full of rupees.

Like kings, the Promised Messiah used to give whatever someone asked for. Once a beggar came and passed under his window and asked for a shirt. Huzur put off his shirt and gave it to him. Once, a postman came and said, "Huzur! I am feeling very cold." Huzur went in and came with two coats and said, "Take whichever you like." He said, "Huzur! I like both." Huzur gave both of them to him.

Huzur's companions also enjoyed his munificence. Hazrat Sahibzada Abdul Latif Shaheed presented a very beautiful robe to Huzur. Khwaja Kamaluddin profusely praised that piece of dress and asked Huzur for himself saying that when he will go to the court, he will look very much dignified. Huzur smiled and gave it to him.

Hafiz Noor Ahmad, Wool merchant related that his business

flopped due to losses. He intended to go on some journey and requested some money from Huzur. Huzur went in and brought a box and put it before him and asked him to take as much as he liked. He took as much as he needed. But Huzur kept on saying that he may take the whole of it. Hafiz Sahib used to relate that Huzur never liked to give in small quantities. (Seerat Irfani vol. 3, p. 213)

In these days of greed and selfishness when man wants to suck the blood of fellow man, a brother is ready to cut the throat of his own brother, taking care of his enemy is a thing unknown. If it is found anywhere at all, it looks very odd. But the messengers of God come to this world only to bring back this lost virtue. The Promised Messiah (peace be upon him) addressing his Jama`at says:

To sympathize mankind is my creed. So long as one does not pray sincerely for his enemy, his heart can not be clean. This is my belief that to pray for your enemy is the tradition of the Holy Prophet.

The Promised Messiah was endowed with so clean heart that it was full of sentiments of love and affection for mankind. Maulvi Mohammad Hussain Batalvi was his arch enemy and had left no stone unturned to declare him *Kafir and Dajjal*. He had gone so far that he had committed his tabloid, *Isha`atussunnah* only to counter him. When several con-

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tributors of this tabloid joined the fold of Ahmadiyyat, they stopped contributing for the paper. But the Maulvi did not strike off their names from his record of contributors and continued demanding money from them. But they answered him that their account was clear and they owed nothing. The Maulvi complained to the Promised Messiah and Huzur asked the brothers, "Do not demand any explanation of accounts from the Maulvi and pay him what he asks for. There was a time when he had cordial relations with us, so pay him whatever he demands".

There came a time when Maulvi Mohammad Hussain Batalvi was hard pressed for his paper, *Isha'atussunnah* and had no money for its publication. No scribe would do calligraphy for the magazine. He approached his bosom friend Maulvi Sanaullah, but he asked him to send money for the job and he would get it done for him. Then Maulvi Batalvi sent word to the Promised Messiah to get the work done from Munshi Ghulam Mohammad Katib who was at that time at Qadian.

Huzur sent word to Maulvi Sahib to come to Qadian with the manuscript and the material for calligraphy. He will stop his own work and get his job done even if it was against him. Now judge how kindly and broad minded he treated his enemies.

Mirza Ahmad Beg Hoshiarpuri was another enemy of the Promised Messiah. He requested him for a letter of recommendation for his son Mirza Mohammad Beg to be written to Hazrat Hakeem Maulvi Nuruddin who was royal physician of Maharaja of Jammu. Huzur wrote to Hazrat Maulana Nuruddin, "You know that due to ignorance and stupidity, his father is my enemy. Still we should treat them favourably according to the maxim laid down in the Holy Quran, *Repel evil with that which is best.*" Hazrat Maulana Nuruddin got him employed in police department according to Huzur's request. (Seerat-i-Irfani p. 288).

Once, a maulvi came to Qadian and had a discussion with Huzur on religious topics and as he could not refute him, he became quiet. Huzur asked him if he had understood the issue. He said, "Yes! I have understood that you are *Dajjal*. One of his signs is that he will shut the mouth of others in debate and discussion".

Hearing this foul talk, Huzur kept quiet and went to his home. After some time, he wrote to Huzur that he was in need and requested some favour from him. Huzur immediately sent him fifteen rupees. The Maulvi left and went to Amritsar and published a leaflet and related the whole incident which he had experienced at Qadian. So, we can see that if he had not published the leaflet, no one would have known Huzur's kind treatment to his enemy.

There was a man named Nihal Singh in Qadian who was bitter enemy of the Movement. At his instigation, a false criminal case was brought against Hazrat Maulana Nuruddin also. He always used to harass Ahmadis who lived in Qadian. Talking foul and filthy language was his regular habit. During the time, those criminal cases were continuing in the court, the wife of his nephew Santa Singh was in need of musk. It was a pretty costly medicine and was not easily available. Nihal Singh went to the house of the Promised Messiah and knocked at his door. Hearing his voice, when Huzur came out, he requested for some musk. Huzur asked him to wait and went in and brought half a *tola* musk and gave it to him. (Seerat Irfani p. 248)

This is the incident very late in his life. Once Huzur was making a speech in Masjid Aqsa and brothers from Lahore and some Hindus of Qadian were present among the audience. Huzur said, "There was a time when I used to go alone to Batala (a town about eleven miles from Qadian from where one could get train for Amritsar and Lahore). In those days, Allah told me that multitudes of people will come to me and with their onrush pits will be formed on the tracks. But you should not get disheartened with it. Allah will Himself solve all the problems. Now see, how Allah has arranged the whole thing for me.

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# Calendar Of Events - 1996

## Ahmadiyya Muslim Jama`at Canada

- Jan 03 Wed National Majlis `Amila Tabligh Meeting  
14 Sun Open House at Baitul Islam Mosque  
21 Sun Greater Toronto Area (GTA) Presidents Meeting  
21 Sun National Majlis `Amila Meeting  
22 Mon First of Ramadhan 1416 Hijri  
28 Sun Khuddamul Ahmadiyya Tarbiyyati Class
- Feb 04 Sun GTA\* Musleh Mau`ood Day Meeting  
07 Wed National Majlis `Amila Tabligh Meeting  
18 Sun GTA\* Presidents & National `Amila Meeting  
20 Tue Eidul Fitr  
24 Sat Ansarullah Refresher Course (Office-bearers)  
25 Sun Khuddamul Ahmadiyya Tabligh Day  
25 Sun Open House at Baitul Islam
- Mar 03 Sun GTA\* Masih Mau`ood Day Meeting  
06 Wed National `Amila Tabligh Meeting  
09 Sat Symposium Mississauga Jama`at  
16 Sat Open House at Baitul Islam  
17 Sun GTA\* Presidents \*National `Amila Meeting  
17 Sun Young Lajna Tarbiyyati Class  
23-24 Sat-Sun Ansarullah, Khuddamul Ahmadiyya and Lajna Musleh Mau`ood Tournaments  
31 Sun Lajna Symposium
- Apr 03 Wed National `Amila Tabligh Meeting  
05-07 Fri-Sun National Majlis Shura (Easter Weekend)  
21 Sun GTA\* Presidents & National `Amila Meeting
- 21 Sun Lajna Refresher Course  
21 Sun Khuddamul Ahmadiyya Khidmat-e-Khalq Day  
28 Sun Eidul Adha
- May 01 Wed National `Amila Tabligh Meeting  
04 Sat Lajna Tabligh Day  
05 Sun National Waqf-e-Nau Day  
12 Sun Open House at Baitul Islam  
18 Sat Nasiratul Ahmadiyya Tarbiyyati Class  
19 Sun GTA\* Presidents & National `Amila Meeting  
19 Sun Khuddamul Ahmadiyya Tarbiyyati Class  
26 Sun GTA\* Khilafat Day Meeting
- Jun 05 Wed National `Amila Tabligh Meeting  
16 Sun GTA Presidents & National `Amila Meeting  
16 Sun Lajna Meena Bazaar  
28-30 Fri-Sun Jalsa Salana USA (Tentative)  
29-30 Sat-Sun Khuddamul Ahmadiyya Waqar-e-`Amal Days
- Jul 05-07 Fri-Sun Jalsa Salana Canada  
14 Sun GTA\* Presidents & National `Amila Picnic/Meeting  
20 Sat Young Lajna Camping  
21 Sun Ansarullah Sports Day  
21 Sun Khuddamul Ahmadiyya Annual Picnic/Sports Day  
26-28 Fri-Sun Jalsa Salana U.K.
- Aug 03-05 Sat-Mon Khuddamul Ahmadiyya Annual National Ijtema`  
07 Wed National `Amila Tabligh Meeting  
16-18 Fri-Sun Ta`limul Qur`an Class

## Achievement

- 18 Sun GTA\* presidents & National `Amila Meeting  
 25 Sun Lajna - Nusrat Jahan Sports Day  
 31-01 Sat-Sun Jalsa Salana Western Canada
- Sep 04 Wed National `Amila Tabligh Meeting  
 08 Sun Open House at Baitul Islam  
 04-13 Wed-Fri `Ashra Tahrik-i-Jadid  
 15 Sun Nasiratul Ahmadiyya National Ijtema`  
 15 Sun GTA\* Presidents & National `Amila Meeting  
 22 Sun Training Workshop for Jama`at Office-bearers  
 22 Sun Lajna Ima`illah Tabligh Day  
 28-29 Sat-Sun Ansarullah Annual Ijtema`
- Oct 02 Wed National `Amila Tabligh Meeting  
 06 Sun GTA\* Seerat-un-Nabi (peace be upon him) Meeting  
 12-13 Sat-Sun Lajna Ima`illah Ijtema` & Shura  
 20 Sun Symposium Brantford Jama`at  
 26 Sat Khuddamul Ahmadiyya Tabligh Day  
 27 Sun GTA\* Presidents & National `Amila Meeting  
 27 Sun Lajna Ima`illah Symposium
- Nov 03 Sun GTA\* Monthly Meeting  
 06 Wed National `Amila Tabligh Meeting  
 10 Sun Open House at Baitul Islam  
 15-24 Fri-Sun `Ashra Waqf-i-Jadid  
 17 Sun GTA\* Presidents & National `Amila Meeting  
 24 Sun Ansarullah Tarbiyyati Class  
 24 Sun Khuddamul Ahmadiyya Refresher Course
- Dec 01 Sun GTA\* Monthly Meeting  
 04 Wed National `Amila Tabligh Meeting  
 08 Sun Open House at Baitul Islam  
 20-22 Fri-Sun Winter Ta`limul Qur`an Classes (Local Level)  
 15 Sun GTA\* Presidents & National `Amila Meeting  
 26-28 Thu-Sat Jalsa Salana Qadian (Tentative)
- GTA\* = Greater Toronto Area

1. Dr. Ijaz Ahmad Qamar, ex. President of Jama`at Ahmadiyya, Winnipeg has now moved to Mississauga (Ont.) In recognition of his services in bringing about cultural understanding and racial harmony in Canada, he has been appointed as an Advisory Committee Member of the City of North York Committee on Community, Race and Ethnic Relations. We wish him brilliant success in this field of service to Canada and humanity and pray that Allah may grant beneficent results of this appointment.

2. Dr. Abdul Basit Chaudhari M.D., F.R.C.S. an Ahmadi Neurosurgeon has received Physician's Recognition Award. He is the younger brother of A. Latif Chaudhari P.Eng. of Ottawa Canada. Some medical journals have also published the news in their publications and we publish one of them which give brief detail of Dr. Basit's achievement.

Officials of the Missouri State Medical Association announced that Abdul Chaudhari, M.D., a Cape Girardeau, MO., physician, will receive the Physician's Recognition Award for November 1993. This award, is earned by physicians who voluntarily complete 150, credit hours of continuing medical education courses in a three-year period.

The purpose of the award is to recognize physicians who are keeping up-to-date in their medical specialties and adding to their medical knowledge. It rewards activities which serve to maintain, develop or increase the knowledge, skills and professional performance and relationships that a physician uses to provide service for patients, the public and the profession.

Since its founding in 1850, the Missouri State Medical Association has represented Missouri physicians to the public, media and government. MSMA offers assistance to further the field of medicine through an organized professional membership comprised of more than 6,300 physicians.

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# Life Of The Holy Prophet Before His Prophethood

Dr. S.M. Shahab Ahmad, Saskatoon

(Majlis Ansarullah Canada announced an award winning contest for Ansar brothers in Canada and the following article has been sent by Dr. Shahab and we hope it will be read with interest).

Life of the Holy Prophet (peace be upon him) is recorded in *Ahadees* (Books of tradition), dozens in number; and in the books of Seerah or history, thousands in number, published in scores of languages. Credit goes to their authors for the pain they have taken and the academic work they have produced but *Ahadees* or the books of Seerah lack in authenticity. Their authenticity is not hundred percent. It is one of the miracles of the Holy Quran, the Word of God, that being less voluminous than most of the *Ahadees* and Seerah, it is the most authentic source of information known about the Holy Prophet's life. Its authenticity is hundred percent. To support my view that the Quran is the best biography of the Holy Prophet, I quote:

And so true a mirror is the Coran of Mahomet's (Muhammad) character, that the saying became proverbial

among the early Moslems, – 'His character is the Coran (Katib al Wackidi, p. 70)'. 'Tell me,' – was the curious inquiry often put to Ayesha, as well as Mahomet's other widows, 'tell me something about the Prophet's disposition.' – 'Thou hast the Coran,' replied Ayesha, 'art thou not an Arab, and readest the Arabic tongue?' – 'yea, verily.' – 'Then,' answered she, 'why takest thou the trouble to inquire of me? For the Prophet's disposition is no other than the Coran.' Of Mahomet's biography the Coran indeed is the keystone."<sup>1</sup>

1. Therefore, I will base my article on the Holy Quran, and describe the Prophet's life from birth up to Prophethood. Only in support, I will quote *Hadees* or any other book. The first verses I quote in this connection are:

2. Did He not find thee an orphan and give thee shelter? and find thee enamoured of thy people and in search of

guidance for them, and showed thee the right way for them? and find thee having numerous dependants and bestowed plenty on thee? Then oppress not the orphan and chide not him who asks, and keep proclaiming the bounty of thy Lord. (Al-Duha, 93:7-12)

These verses point to six phases of the Holy Prophet's life, which he passed through, namely:

1. Did He not find thee an orphan and give thee shelter?
2. and find thee enamoured of thy people and in search of guidance for them,
3. and find these having numerous dependants and bestowed plenty on thee?
4. Then oppress not the orphan
5. and chide not him who asks,
6. and keep proclaiming the bounty of thy Lord.

I will elaborate on these six phases one by one.

1. The Prophet as an orphan:

"The Prophet was born in Mecca in August 570 A.D. He was given the name Muhammad (by his grandfather) which means, the Praised One. His father 'Abdullah' had died before his birth. Accordingly, he and his mother Amina had to be looked after by the grandfather, 'Abd al-Muttalib.' The child Muhammad was suckled by a country woman who lived in a place near Taif. It was a custom in Arabia in those days to hand over children to women in the country, whose duty it was to bring up the children, to train their speech and to give them a good start in bodily health. When the Prophet was in his sixth year, his mother died while travelling from Medina to Mecca and had to be buried en route. The child was brought to Mecca by a woman-servant and handed over to the grand father. When he was in his eighth year, his grand father also died, after which Abu Talib, his uncle, became his guardian, this being the wish expressed in a will by the grand father."<sup>2</sup>

Abu Talib remained the Prophet's guardian till his manhood.

"While still a young man, Muhammad was employed as a trade agent by Khadeeja, wealthy, middle-aged widow of Mecca in business on her own, and he proceeded in that capacity on one or two jour-

neys with a trade caravan. He acquitted himself so well in the discharge of his duties that each venture brought considerable profit to his employer. She received favourable reports of his deportment, habits, and behaviour. This must have confirmed the good impression that she had herself conceived of the young man's person and character, and she made up her mind to send him an offer of marriage. When the offer was communicated to Muhammad through his uncle, he took counsel with the latter, who advised acceptance, and the match was concluded."

"Muhammad was twenty-five when he married Khadeeja, who was forty, had been twice widowed, and had had children. In making his own decision Muhammad must have been principally influenced by the kindly treatment Khadeeja had accorded him while he worked for her, and the good impression her other qualities had made on him. It is true Khadeeja was wealthy, but this could not have influenced Muhammad, for it is well known that when Khadeeja placed all her resources at her husband's disposal, he distributed the greater part of her goods and property among the poor, the needy, and the afflicted, and set free all her slaves. He thus voluntarily chose a life of

poverty for himself and his wife."<sup>3</sup>

Now it should be clear to the readers what the words 'Did He not find thee an orphan and give thee shelter?' means. It refers to the following facts. The Holy Prophet's father died before he was born, but this loss was compensated by the love which he received, first from his grand father and then from his uncle. William Muir admits:

"The child was treated by him (Prophet's grandfather) with singular fondness. A rug used to be spread under the shadow of the Kaaba, and on it the aged chief reclined in shelter from the heat of the sun. Around the carpet, but at a respectable distance, sat his sons. The little Mahomet was wont to run close up to the patriarch, and unceremoniously take possession of his rug; his sons would seek to drive him off; but Abd al Muttalib would interpose saying, 'Let my little son alone,' stroke him on the back and delight to watch his childish prattle. The boy was still under the care of his nurse Baraka; but he would ever and anon quit her, and run into the apartment of his grandfather even when he was alone or asleep."

"His (prophet's uncle) fondness for the lad equalled that of Abd al Muttalib. He made him sleep by his bed, eat by

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his side, and go with him whenever he walked abroad. And this tender treatment he continued until Mahomet emerged from the helplessness of childhood."<sup>4</sup>

The love and care the Prophet got from his wet-nurse Haleema were unparalleled. She could not tolerate even a moment's separation from him. Similarly, he got sincere friends and devoted wives who really cared, loved and respected him.

## 2. The Prophet as a 'Zaal'.

In order to know the true meaning of Zaal, it is a must to know the world's condition, especially of Arabia at the time of the Prophet's birth.

"WHEN MUHAMMAD, THE PROPHET OF ISLAM, was born in August, 570, of the Christian era, at Mecca, the principal town of Arabia, the civilizations associated with the names of Egypt, Babylon, and Greece were already matters of history. They awaited the researches of archaeologist, the antiquary, and the scholar to be rescued from oblivion."

"Europe was still a largely pagan, devoted to the worship of Nordic, Teuton, and a host of other gods. In South Asia, Brahmanism and Buddhism had long passed their prime

and had entered upon a placid and prolonged old age."

"In the Far East, the homely philosophy of Confucius and the 'way' of Lao-Tze pursued a sluggish somnolent course. They had earlier been stirred by the advent of Buddhism. Chinese scholars, feeling that a period of decline and decay had set in, made sporadic efforts at revival."

"The two great empires of Iran and Byzantium were interlocked in a struggle which ultimately resulted in death for both. The sudden end of one and the slow expiration of other followed in due course, though the final blows in each case proceeded from a quarter entirely unexpected."

"Religion, philosophy, and learning were at a low ebb. The spirit, the mind, and the intellect languished. Mankind had entered upon a decline. The earth seemed to be dying. It was the darkest period of the Dark Ages. There was only an occasional glimmer of light here and there. As the Quran says: 'Corruption had overtaken both land and water, in consequence of that which the hands of men had wrought' (30:42)."<sup>5</sup>

Such was the world's condition at that time. Coming to Arabia, the Prophet's country, the situation was worse:

Arabia was steeped in grossest barbarism during the centuries before the advent of Islam. The Arab historians designate that period as 'the Days of Ignorance.' The religion of Abraham and Ishmael - the worship of One God - was corrupted by the succeeding generations who gradually fell into idolatry so that by the time of Muhammad, the sanctuary of Ka'aba which was originally dedicated to One Supreme Being, became a pantheon of many deities. History tells us that the holy shrine alone housed three hundred and sixty idols. Besides those in the Ka'aba, every clan had its own tribal deities.

The women of pagan Arabia occupied a very low position. The birth of a female child was regarded as a calamity. The Holy Quran vividly describes it as follows: 'When a female child is announced to one of them, his face darkens wrathfully; he hides himself from the people because of the bad news, thinking: 'Shall I keep the child to my disgrace or cover it away in dust (16:59-61).

The barbarious custom of burying infant girls alive was prevalent. Women were deprived of the right of inheritance. The veil was unknown. Women lived promiscuously intermingling with men. The pagan Arab women were free

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to choose their husbands, but after marriage they were used as chattels or slaves. They could be divorced a thousand times and taken back by their husbands."

Polyandry was practised and as far as polygamy, a man could marry an unlimited number of wives.

During the 'Days of Ignorance' the Arabs were submerged in moral degradation. Drinking and gambling were rampant. They exulted in immorality and practised plundering and robbery as professions. Slavery was the basis of the whole social structure."

Bloodshed was a daily occurrence. With the pagan Arabs, blood revenge was a necessity based on their code of honour, and for trifling causes, warfare raged incessantly and continued for centuries, so that pre-Islamic history of Arabia is a record of deadly tribal feuds and constant guerrilla warfare.<sup>6</sup>

The Holy Prophet, from a very young age, was worried about the moral condition of his country men. Living with them, he was different and distinct from them; and always led a pious life. Because of his virtues, his fellow citizens conferred on him the titles: 'Truthful' and 'Trustworthy', which was very unusual.

When the Prophet was over thirty years of age, love of God and love of His worship began to possess him more and more. Revolting against the mischiefs, misdeeds and the many vices of the people of Mecca, he chose a spot two or three miles away for his meditations. This was on top of a hill, a sort of cave shaped out of stone. His wife, Khadija, would prepare food enough for several days, and with this he would repair to the cave Hira. In the cave he would worship God day and night. When he was forty years of age, he saw a vision. It was in this very cave. He saw some one commanding him to recite. The Prophet said in reply he did not know what or how to recite. The figure insisted and at last made the Prophet recite the following verses:

Recite in the name of thy Lord Who created, created man from a clot of blood. Recite! And thy Lord is the Most Beneficent, Who taught man by the pen, taught man what he knew not (96:2-6).

When the Prophet received this revelation, he was full of fear of the responsibility which God had decided to place on his shoulders. Any other person in his place would have been filled with pride – he would have felt that he had become great. The Prophet was different. He

could achieve great things but could take no pride in his achievement. After this great experience he reached home greatly agitated, his face drawn. On Khadija's enquiry, he narrated the whole experience to her and summed up his fears, saying, 'Weak man that I am, how can I carry the responsibility which God proposes to put on my shoulders.' Khadija replied at once: "God is witness, He has not sent you this Word that you should fail and prove unworthy, that he should then give you up. How can God do such a thing, while you are kind and considerate to your relations, help the poor and the forlorn and bear their burdens? You are restoring the virtues which had disappeared from our country. You treat guests with honour and help those who are in distress. Can you be subjected by God to any trials? (Bukhari)."<sup>7</sup>

The Prophet received this first revelation on a Monday, the 24th of the blessed month of Ramazan (610 C.E.) this historical day was the last day of the prophet's pre-prophethood life and the first day of prophethood. After mentioning the degraded moral condition of the world, especially of Arabia, before and at the time of the Prophet's birth, and his concern about his people, I now explain the word, 'zaal' as applicable to him.



In view of different meanings of the word 'zaal, the verse may be interpreted thus: (1) The Holy Prophet wandered in search of the ways and means to attain God, and God revealed to him the Law which guided him to the desired goal. (2) He was perplexed and did not know how to find the path that led to the attainment of his quest and God guided him to it. (3) He was entirely lost in the love of God and did not know how to find Him but God led him to Himself. (4) He was hidden from the eyes of the world. God discovered him and chose him for the task of leading people to Him.<sup>8</sup>

The critics of the Holy Prophet raise the question: Why do the Muslim scholars take the meanings of 'zaal' only in its positive connotation? Why do they ignore its negative connotation, i.e., 'gone astray'? The answer is that for the following reasons the word, 'zaal' does not and cannot mean 'gone astray' in the case of the Holy Prophet. The same Quran describes him:

And thus have We revealed to thee the Word by Our command. Thou didst not know what the Book was, nor what was the Faith. But We have made thy revelation a light, whereby We guide such of Our servants as We please. Truly, thou dost guide mankind to the right path; the path of Allah, to Whom be-

longs whatever is in the heavens and whatever is in the earth. Behold! to Allah do all things return. (Al-shura, 42:53-54).

Your Companion (Muhammad) has neither erred, nor has he gone astray. (Al-Najm 53:3)

Ta Ha i.e., O man of perfect capacities. (20:2).

Hazrat Hakeem Maulvi Nuruddin, Khalifatul Masih I, says that the word 'Ta Ha' in the Arabic language is used for the person who is possessed with real zeal for something."<sup>9</sup> (To be continued)

## Service

### Continued from Page 18

While the address was going on, two Sikhs entered the mosque. They tried to interrupt the speech but there were two police men who arrested both of them and took them along with them. After the speech, when the Promised Messiah learned of the incident, he sent word to the police inspector to release the two Sikhs and thus they were freed. (Seeratul Mahdi)

In the end, I would like to quote a statement of Hazrat Dr. Meer Mohammad Ismaeel. He says:

The Promised Messiah was a kind and affectionate person. He was very generous, entertained his guests, would forgive, and overlooked others'

faults. He remained humble, loyal, simple, kept his word, treated others kindly, and was dignified. His prominent manners were his smile and broad mindedness

I saw him, when I was only two years old. He passed away, when I was a robust young man of twenty seven. I swear to God Almighty that I have not seen any one better, more courteous, virtuous and more kind person than him. He was just a light which appeared for mankind. He was a raining cloud that descended on this earth after a long drought of *eeman* and irrigated it extensively.

His true desire was for the reformation of humanity which brought him in the field of *Da'wat ilallah*. He says:

I myself did not step in the path of advice and speech. Sympathy for the mankind has forced me to step in this field.

The same feelings are now surging in the heart of Hazrat Khalifatul Masih IV who is also the grand son of the Promised Messiah. Huzur wants to create the same sentiments in the hearts of the Jama'at and he says, "Don't try to extinguish the light which Allah has created in my heart. For God's sake, do not try to extinguish this light".

Courtesy:  
Monthly Khalid, Rabwah, November 95

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# Seekers Of Knowledge

Baarakzai

1. Haroun al-Rashid appointed Imam Asma`ee as the teacher of his son Mamoon al-Rashid to teach him knowledge. Once, per chance, Haroun al-Rashid went to their quarters and saw that Imam Sahib was washing his feet and the prince was pouring water. He was angry to see the sight and addressing the teacher, he said, "Imam Sahib! I sent Mamoon to you to teach him reverence of elders and teachers as well as imparting knowledge. Why did you not order the prince to pour water with one hand and wash your feet with the other."
2. Khalifa Haroun al-Rashid invited a great blind scholar, Abu Mu`aawiyya Zareer, to a feast. When the scholar was washing his hands, the Khalifa asked him, "Sir, do you know who is pouring water over your hands?" To this, Abu Mu`aawiyya replied in the negative. Haroun al-Rashid said that it was he himself who was performing the duty. Abu Mu`aawiyya did not express any words of thanks but said, "Yes, you have done this as a mark of respect and reverence to knowledge".
3. Once, someone asked Alexander the Great, "Why do you prefer teacher to your father?" He replied, "My father brought me from heaven to the earth, but my teacher takes me from earth to heaven. My father is the cause of my mortal life and my teacher is the cause of my eternal life. My father nourishes my physical body and my teacher nourishes my spiritual body."
4. Sabet Benani is the pupil of Hazrat Anas (peace be upon him). He is a Tabi`ee too. Whenever he went to his teacher, he would kiss his hands and then will sit before him. Therefore, Hazrat Anas took care and would ask his servant to put perfume on his hands, because when Sabet Benani would come, he will surely kiss his hands.
5. Some one asked Hazrat Ali (peace be upon him), "Sir, is knowledge better or wealth?" He replied, "Knowledge is better than wealth. Wealth is given to Pharaohs and Korahs (Qaroon) and knowledge is given to Prophets. Man has to protect wealth, whereas knowledge protects man."

There are enemies of wealthy, but scholars have friends. Wealth ebbs away by spending, whereas knowledge multiplies by spending. A wealthy is often stingy but scholar is often generous. Thieves can steal the wealth, whereas no one can steal knowledge. Wealth teaches arrogance, whereas knowledge teaches forbearance. There is limit to wealth, but knowledge is limitless.

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## Radio Ahmadiyya

It is a happy news that brothers and sisters can now listen to Radio Ahmadiyya, *The Voice Of Islam* every Thursday and Sunday for one hour on *CJMR1320 AM*. Please dial on Thursdays at 10.00 p.m. to 11 p.m. and on Sundays from 9-30 p.m. to 10-30 p.m. You will be hearing Friday sermons (Khutba Juma), Questions and Answers on Real Islam, Live talk shows, educational and tarbiyyati programs, upcoming religious events and much more. The Voice Of Islam has been arranged by Majlis Khuddamul Ahmadiyya, Canada.

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# Arab Family Is A Model For Peace

*Jim Carr - Winnipeg Free Press February 03, 1996*

Nabil Oudeh was with me in West Bank when Palestinians elected a president and a legislative council last month. I travelled to Haifa and met his parents and three brothers. This is their story:

In the 1820s, the patriarch of the Oudeh family moved his wife and five sons from Jerusalem to Haifa. The Ottoman Turks planned to conscript the boys into the army and their father wanted no part of it.

The goatherding family needed only some land and a stream of water to make ends meet. They settled on the edge of an old Arab town, where they were told to find a comfortable place to make a home. Today, there are 1,200 Oudehs in Haifa. One other, Nabil, lives in Winnipeg.

There were Jews in the neighbourhood when the Oudehs arrived in Haifa 175 years ago. There was little contact and no animosity between the two groups.

The first confiscation of Arab land came in 1930s when the oc-

cupying British forces needed room to build barracks and military installations. The easiest way to go about it was to take land from the Arab population. The Oudehs managed to hang on to theirs.

Trouble came again in 1948 when the Israeli state was proclaimed, followed by a war between Israel and the surrounding Arab nations, which couldn't accept Arab land occupied by Jews. For the Oudeh family, it was a traumatic time. Many Arabs from the Haifa region fled to Jordan, fearful of losing their land and their lives.

There was a meeting of the elders of Kabara, the village where the Oudehs lived. The decision was made: they would stay put. There were threats and there was fear that all homes would be searched and property confiscated.

Jewish neighbours who had lived next to the Arabs in the village intervened. More than once they used their influence to keep the army at bay, arguing that these were peaceful people who had a right to remain in their homes, on

the land where their ancestors had lived for generations.

The discussion moved forward to the Six-Day War of 1967 and Nabil (Nabil Oudeh is Secretary Talim, Winnipeg Jama'at, Canada) got up from his chair in his parents' comfortable living room, showing the way to a spot from where the family listened to three radio stations during the war, Egyptian, Israeli and

British. The Egyptians were broadcasting a message of deliverance: the Arab armies are coming to liberate you. Israeli radio told a different story: the Arab armies were about to be crushed, the great wave of invasion stopped cold. The BBC played it straight, reporting the facts as they could be verified. The family didn't know what to believe nor what would be best for them.

Today the Oudeh family lives a peaceful life in Israel. The eldest son, Mahmoud, 35, is a teacher in an Arab school. He is treated the same as Jewish teachers, with some exceptions: since Arabs cannot serve in the Israeli army, Arab

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teachers do not benefit from special considerations given to Jewish teachers.

Nabil, 33, left Haifa in 1982 to study in the United States. He married a Winnipegger and in 1993 they settled in this community. He is a director of the Centre for Conflict Resolution International, a company he established with a partner three years ago.

Tarek, 30, is the assistant manager of food and beverage services at a leading hotel in Haifa. He claims he cannot advance because he is an Arab: "you have to work doubly hard and be doubly good just to be equal," he says. Tarek wants peace in the Middle East but he also wants justice inside Israel itself.

Muad, 22, is a student at Haifa University where he is studying English and history. For several months last year he was in Winnipeg, visiting Nabil and taking English courses at the University of Winnipeg. He is not sure where he wants to settle.

As the afternoon moved along, Mahmoud began to glance at his watch. It was approaching five o'clock, when the sun would set and the day's fast could be broken. This was the first day of Ramadan, the holy month when no food or water may pass the lips between the first hint of dawn and sunset. The television was on. Some family members were watching attentively, waiting

word from the mosques that it was time to eat.

The feast that followed included rice with pine nuts, lamb in a yogurt sauce, fresh peas and potatoes and pita bread. Sweet treats after the meal kept coming - unmercifully - until politeness gave way to warning sings flashing from deep inside the belly button.

On the bus returning to Tel Aviv that night, one thought kept coming back: if every Arab and Jew in the Middle East met the Oudehs, heard their story and felt their warmth, all would be well.

*(Jim Carr is a Free Press editorial writer. His column appears Saturdays.)*

Courtesy: Dr. Ijaz Qamar

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## Short Biography Of Mohammad Zafrullah Khan

*Sahibzada Mirza Muzaffar Ahmad,  
USA*

Look at the sweep of his brilliant career. A bright student, a young brilliant advocate in the early years of his law practice, holder of the highest executive post as member of the Viceroy's Executive Council at the young age of 40; return to the same prominent rank as Member on more than

one post - delegate to critical Round Table Conference to determine the future of India, President of All India Muslim League in the year 1931, Judge of the Federal Court of India, Constitutional Advisor to Nawab of Bhopal during the partition of India; chosen by Quaid-e-Azam to plead the case of Pakistan before the Boundary Commission which advocacy received glowing tributes; appointed as Pakistan's first Foreign Minister between 1947-1954; held the two highest posts of the world forum namely the President of United Nations General Assembly and President of the International Court of Justice - a distinction which no one else from anywhere in the world has ever achieved and on and on - too numerous even to be listed. The performance is mind-boggling and unsurpassed by few.

He lived a simple frugal life and utilized the savings in granting stipends - hundreds of them - to needy students, orphans and widows. He had a phenomenal memory and would know which bus stop anywhere in London metropolitan area would save him fare to go into the kitty of his charities. His own autobiography in Urdu "Tehdis-e-Nemat" apart from its many merits is a tribute to his remarkable memory.

(Extract from Foreword to the book "Zafrullah Khan - My Mentor, by Anwar Kahlon)



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# Mahmud Shaltut

## And Death Of Jesus

*Mohammad Shabooti, Aden*

*Jesus is alive and sitting with God in heavens. This is the belief of Christians who are awaiting him to come to this materialistic world any time so that his kingdom may be established and Christianity reign supreme.*

*Muslims believe that this noble prophet of Allah had ascended to heaven and was sitting alive in the skies and will come in the fourteenth century Hijra and make the Muslim Ummah victorious and dominant in the world.*

*Hazrat Mirza Ghulam Ahmad announced his claim as the Promised Messiah and proved emphatically that after crucifixion, Jesus Christ had survived from the cross and later died at the ripe old age of 120 years.*

*The controversy raged so furiously that Muslim Ulema gathered Fatwas (edicts) from all over India and even Mecca and Medina against the Promised Messiah on holding the belief of death of Jesus. They declared him as Kafir on this ground.*

*Mahmud Shaltut was the Rector, the highest authority on religion at Al-*

*Azhar University at Cairo, Egypt, who declared un-equivocally that according to the Holy Quran, Jesus had died his natural death.*

*Mohammad Shabooti has given a short detail about this great scholar who was not afraid and declared openly about the death of Jesus, thus supporting the claim of the Promised Messiah in this regard.*

*We are grateful to Brother Zakaria Virk of Kingston who saw this article on Internet and sent it to us which we are publishing for our readers.*

Mahmud Shaltut was born on 23rd April 1893 in a farming village of lower Egypt called Minayt Bani Mansur in the district of Buhayra. After learning the Holy Quran by heart, Shaltut was enrolled in 1906 at the new Religious Institute of Alexandria, one of the four mosque schools, then affiliated to the al-Azhar, for the primary and secondary stages of education where he consistently topped his class. In 1918, he graduated from the al-Azhar with Alim Diploma.

In 1919, he was appointed to teach at the Alexandria Religious Institute. During his sojourn there he was active in academic circles, publishing articles on religious sciences in the Institute Press. In 1927, he was transferred to teach at Higher Division of al-Azhar. In 1931, he was dismissed from the university as he openly supported the reform plans of al-Azhar Rector, Mohammad Mustafa al-Maraghi, while the majority of the Azharis were not yet ready for radical reform and forced Al-Maraghi to resign.

During his period of dismissal, Shaltut worked as lawyer in the Shari`a courts and was also active in journalism, continuing to publish his views on reforms.

In 1935, however, the year when al-Maraghi began his second term of office as al-Azhar Rector, Shaltut was reinstated and appointed Vice-Dean of the Faculty of Islamic Law and then (in 1939) Inspector of the Religious Institute. From then on his career at the al-Azhar went from strength to strength.

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In 1941, he was admitted to the Council of Senior Religious Scholars on the basis of his paper on civil and criminal liability, and became its younger member. In 1946, he was chosen as member of The Arabic Language Academy. In 1950, he was appointed General Supervisor of Islamic Culture and Research at the Azhar, which gave him an opportunity to develop relations with the rest of the Arab/Islamic world. In October 1958, his elevation to the rank of Rector of al-Azhar was announced. He was then 65 years old. By all accounts Shaltut was a very popular choice for the position of al-Azhar Rector; letters and telegrams of congratulations from numerous notables in Egypt and abroad, representing many organizations and countries were sent to him.

On the 13th December 1963, at the age of 70, Shaltut died of heart attack and was buried in a private cemetery near al-Azhar.

Shaltut was admired for the boldness of certain of his Fatwas in particular the Fatwa concerning 'The death and raising of Jesus' in which he maintained that it was not an essential part of the Islamic creed to believe that Jesus had been physically raised up to be with Allah in heaven where he now remains, waiting for the end of the world when he will descend.

This Fatwa was first published in Al-Risala, and raised such a storm of protest that Shaltut was obliged

to write a second article in defense of his position.

According to Shaltut, the Quranic verses in question are mutashabihat (open to interpretation), in which case they could not be the basis for the matter of essential doctrine. Examples are cited for the Quranic usage of the verb *rafa`a* in the figurative sense of raising in rank and dignity, and he emphasized that the verb *tawaffa* in chapters 3:55 and 5:117 was normally used to denote death in the ordinary sense of the word.

Mahmud Shaltut said, "The expression *tawaffaitani* is entitled in this verse to bear the meaning of ordinary death. There is no way to interpret 'death' as occurring after his return from heaven in the supposition that he is now alive in heaven, because the verse clearly limits the connection of Jesus (peace be upon him) to his connection with his own people of his own day and the connection is not with the people living at the time when he returns.

All that the verse referring to this subject mean is that Allah promised Jesus that he would complete from him his life span and would raise his spiritual status."

An inquiry sent to this Rector of Al-Azhar University in Cairo in 1942 asked whether Jesus (peace be upon him) had ascended to heaven with his fleshy body and would come again with it in the last days. Shaikh Mahmud Shaltut replied that "there is nothing in

the Quran, nor in the sacred traditions of the Prophet Mohammad (peace and mercy of Allah be upon him), which authorizes the correctness of the belief ... that Jesus was taken up to heaven with his body, and is alive there even now, and would descend therefrom in the latter days ... Any person who denies his bodily ascent and his continuance in physical existence in the heavens, and his descent in the latter ages, does not deny a fact that can be established by clear conclusive arguments."

Islamic Review, September 1961, pp. 11ff.

## References:

1-Al-fatawa, Al-Imam Al-Akber Mahmud Shaltut, pp. 59-82 BP 188.2 S5 PCL

2-Mahmud Shaltut and Islamic Modernism, Kate Zebiri, pp. 14, 114. B.P. 80 S4965 Z43 1993 MAIN PCL

3-Jesus in The Quran, Geoffrey Parrinder, pp. 115, 124. B.P. 134 J37 1977 MAIN PCL

4-\*Islamic Review, September 1961, pp. 11ff.

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The Holy Quran Says:  
Keep your raiment clean and your bodies and your streets and the places where you sit. Take frequent baths and cultivate the habit of keeping your homes neat and tidy (74:5-6)

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# Beware The Wrath Of Allah

*Baarakzai*

This is common knowledge if some one is in protection of a strong person like a king, a big chief or an army general, it is dangerous to harm that person. When Allah loves a man he is in His protection and if some one harms him, one can imagine the consequences. In the following lines, we would like to mention a couple of such incidents in which innocent Ahmadis were martyred in Afghanistan without a cause. What was the end of those who were involved in their murder is a painful and pathetic story. Practically every one who took part in their torture was taken up by divine wrath and severely punished. It is a long story, but here, we shall be giving briefly only the tragic end of the people who were responsible for the murders of those innocent Ahmadis.

When Abdurrahman Khan was the Amir of Kabul, he had made a border treaty with the British Indian Government about the demarcation of boundaries between the two countries. It was decided to finalize it at Kurram. Sardar Shirindil Khan and Hazrat Sahibzada Abdul Latif were representing Afghanistan and Sir Mortimer

Durand and Nawab Sir Sahibzada Abdul Qayyum Khan of Topi were British Indian representatives.

The Commission used to perform the task of demarcation during the day and at night they used to confer on other matters of interest. On the Indian Commission, there was an Ahmadi gentleman, Syed Chun Badshah, member of the lower staff. One day during conversation, the name of Hazrat Mirza Ghulam Ahmad, the Promised Messiah also came up which was heard with great interest by Hazrat Sahibzada Abdul Latif who desired to see some of his book. Syed Chun Badshah gave him the celebrated book, *A'eena Kamalat-i-Islam* and thus the message of Ahmadiyyat was conveyed to him.

The work of the Commission concluded on 3rd December 1894. After this, Sahibzada Sahib used to send occasionally his very able and scholar disciple, Hazrat Maulvi Abdurrahman to Qadian to enquire more about the Promised Messiah and bring other publications from Qadian. On his return Maulvi Abdurrahman would

relate all what he saw at Qadian and brought new available publication.

During those days, the people of the Frontier Province, were misinformed about the unjust concept of Jihad and would occasionally kill the English men under this wrong belief. Seeing this, the Promised Messiah wrote a booklet about the true Islamic teachings of Jihad and prohibited such cruel behaviour. With the efforts of Anjuman Himayat-i-Islam, Lahore scholars of India and Frontier Province also published a *Fatwa* in Persian, Arabic and Pushto about Jihad and widely distributed in that province. Hazrat Maulvi Abdurrahman took these pamphlets to Afghanistan and distributed them. He had discussion also with the scholars there.

These Ulama, reported the matter to Amir Abdurrahman Khan who summoned Hazrat Maulvi Abdurrahman and got his explanation. This was misinterpreted that the Promised Messiah and Jama'at Ahmadiyya denied every kind of *Jihad*. Therefore, Hazrat Maulvi Abdurrahman was

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thrown into jail. After some time, he was again called to the court and interrogated and found him against Amir's presumed *Jihad*, and on this pretext, his death warrant was issued. As a result of this order, he was killed by strangulation. This took place in early 1901.

Just after a few months, Amir Abdur Rahman Khan himself fell victim to paralysis on his right side. Thus he became completely invalid. He went from bad to worse day by day. Doctors from India and Afghanistan tried their best to save him from the wrath of God. But no medicine and no remedy worked for his cure. And the angel of death gripped him and he died 3rd October 1901 and buried in Bustan Sarai.

The second murder was that of Hazrat Sahibzada Abdul Latif himself. We would like to explain here that after the death of Amir Abdur Rahman Khan, his eldest son, Habibullah Khan occupied the throne on 3rd October, 1901. Hazrat Sahibzada Abdul Latif was the tutor also of this Amir. As the most venerable personality in Afghanistan, he was crowned by Hazrat Sahibzada Abdul Latif. After his coronation, the Amir appointed his younger brother, Sardar Nasrullah Khan as his deputy. But both had different views of Jihad. He was fond of fighting.

In 1902, Hazrat Sahibzada Abdul Latif planned to go to Haj and mentioned it to the Amir for permission to proceed. He was

glad to hear and bade him farewell with lot of gifts and presents. On reaching Lahore, he came to know that due to plague in India, Arabian Government had put restrictions on Haj. Therefore, he postponed his plan to go to Haj and proceeded to Qadian to see the Promised Messiah. He stayed with the Promised Messiah for about four months and accompanied him in some of his travels also.

Sardar Nasrullah Khan due to his association with bigoted Mullahs had become against Sahibzada Sahib. On his return, he had a golden opportunity to avenge Sahibzada Sahib. He complained to the king about his questionable beliefs. When Amir questioned him, Sahibzada Sahib boldly admitted whatever he believed about the Promised Messiah. A debate was also held with leading mullahs but as Amir himself did not attend the debate, therefore it was announced that Sahibzada Sahib was defeated. At the end the mullahs issued the edict that he be stoned to death.

To cut the story short, Hazrat Sahibzada Sahib was stoned to death. Several people were involved in the conspiracy and how all of them came under the wrath of God, is a long story. Let us tell you the end of only one person, i.e. Amir Habibullah Khan. Allah is not quick in retribution so that one may repent of his sins. But if no repentance is forthcoming, His wrath is great. In 1919, he along with his entourage, his brothers,

generals and courtiers went for relaxation at Galagosh Paghman. They camped there and at night the king and his queen slept in a tent and at midnight someone came in and blew his brains with a revolver. It was 20th of February 1919. It was done despite heavy guard outside the tent of the king and queen. No one was caught and how could he. Perhaps he was the angel of wrath who did his job and disappeared.

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## The Coming Of Christ

*Naseem Saifi*

Look up and see if Christ is coming

You say that "He is to descend"  
"He sits with God and him it is"  
"That God will surely send".

If time is up and he should come  
Then let me put you right.  
This waiting, waiting all the  
time,  
Your fingers you will bite.

He didn't go and he won't  
come.  
Like everybody he died.  
You know a frail and feeble  
man,  
How on the cross, he cried.

Tis someone else who was to  
come,  
I tell you that he came.  
He did his work and went away  
And Ahmad was his name.