

QUARTERLY

In the Name of Allah, the Beneficent, the Merciful.



The

Message

Editors: Nasir Ahmad B.A., LL.B.

Imam Kalamazad Mohammed B.A., Dip. Ed.

June – September 2003

THE MUSLIM LITERARY TRUST, TRINIDAD AND TOBAGO

In this issue

Al Infitar (The Cleaving)

Commentary by
Dr. Basharat Ahmad 1

Crime and Violence

– The Remedies
Naseer Ahmad Faruqui 4

Birth of Jesus in the Light of the Holy Qur'an – Part I

7

Opening Speech at Annual Prayer Congregation

Hazrat Ameer Dr. Abdul Karim
Saeed Pasha 12

In the Light of the Holy Qur'an Dr. Muhammad

Ahmad Hami 17

The Prophet Muhammad (sas)

Nerissa Ali 22

Poem

Hazrat Mirza Ghulam
Ahmad Sahib 23

CHAPTER 82 AL-INFITAR (THE CLEAVING)

Commentary by Dr. Basharat Ahmad
(Translated by Imam Kalamazad Mohammed)

In the name of Allah, the Beneficent, the Merciful.

*When the heaven is cleft asunder,
And when the stars become dispersed,
And when the rivers are made to flow forth,
And when the graves are laid open -
Every soul will know what it has sent before
and what it has held back.*

*O man, what beguiles thee from thy Lord,
the Gracious?*

*Who created thee, then made thee complete,
then made thee in a right good state -*

Into whatever form He pleases, He casts thee.

*Nay, but you give the lie to the Judgement,
And surely there are keepers over you,
Honourable recorders,*

*They know what you do.
Surely, the righteous are in bliss,*

*And the wicked are truly in burning Fire -
They will enter it on the day of Judgement,
And will not be absent from it.*

*And what will make thee realise what the
day of Judgement is?*

*Again, what will make thee realise what
the day of Judgement is?*

*The day when no soul controls aught for
another soul. And the command on
that day is Allah's.*

(The Folding Up), it proves, through prophecies, that man will have to account for his deeds. There is one difference, though. In the previous chapter (*The Folding Up*), the fulfillment of the glorious prophecies mentioned there relate to the Last Age, whilst the extraordinary signs contained in this chapter (*The Cleaving*) were relevant to the life of the Holy Prophet Muhammad (sas). Their fulfillment was clearly witnessed in his lifetime and their glory and grandeur were also extended to the centuries that immediately followed his advent. As mentioned several times before, prophecies are couched in subtle, metaphorical language and their true significance is disclosed only at the time of their fulfillment.

When the heaven is cleft asunder,

This verse carries a deep metaphorical meaning. That is, the heavens will rain signs and divine help as if they were created for that purpose and

This is an early Makkan chapter, and like the preceding one, *At-Takwir*

4th Year of
Publication

PASS ON THE MESSAGE

were only awaiting the command of their Lord, and when the time was ripe, so torrential would be this downpour of divine signs and heavenly help as if a huge vessel were broken and had scattered its contents far and wide.

And when the stars become dispersed.

This, too, is another subtle metaphor. The Holy Prophet Muhammad (*sas*) is reported to have said: "My companions are like the stars." They were likened to stars because they were filled with the heavenly light which the Holy Prophet brought. The meaning is that when these showers of divine assistance and heavenly signs fall upon the earth and Islam becomes triumphant, then another sign will come into effect and that is the heavenly stars, that is, the companions of the Holy Prophet, and other Muslims who will be filled with this same light, will travel all over the earth to disperse this divine light, that is, to propagate the religion of Islam worldwide.

And when the rivers are made to flow forth.

Rivers in figurative language refer to knowledge. That is, rivers of knowledge will flow in abundance all over the world. This third sign tells us that as the companions traverse the earth and spread the religion they will also initiate a flood of knowledge and wisdom in every sphere of human endeavour. In addition, the Arab nation will be the blessed community that will teach the world knowledge and science and will inspire and lay the foundation of a new civilisation and culture.

And when the graves are laid open.

That is, the dead will come alive. In other words, those people who were suffering a death of illiteracy, barbarism and misguidance, and were buried in the grave of ignorance and paganism, would receive a life (of faith and knowledge). And wherever the message of Islam will reach, one will find there a resuscitating breath of life breathed into erstwhile savages.

Bear in mind that these four hidden signs mentioned here were prophesied at a time when Islam was in its infancy and was undergoing a period of extreme destitution and helplessness. How vividly they unfolded in just a few years and how rapidly Islam occupied the world stage have been written large in golden letters on the pages of world history.

Every soul will know what it has sent before and what it has held back.

After describing the four signs above, Allah, Most High, then says that if those signs turn out to be true, then, consequently, it is also true that every man will be shown the results of his actions, whether he sees them in the future life or, whether as a doer of good deeds, he has left behind him a mark of his benevolence. And it is beyond dispute that these four prophecies mentioned above indeed constitute the beautiful legacy that the Islamic community bequeathed to the world.

It has already been mentioned in chapter 78 (*An-Naba* - The Announcement), that the age of every prophet or messenger provides us, in

a small measure, with a picture of the day of Resurrection so that people may witness with their own eyes the results of their actions in this life, and that this may further strengthen their faith in the Great Resurrection when man will witness the full manifestation of the consequences of his deeds.

This is why Allah has used in the Holy Qur'an the word *As-Sa'ah* (The Hour), which is another name for the day of Resurrection, to depict the success of the virtuous and the destruction and failure of the wicked in the very lifetime of the Messenger. Allah's purpose in affording man this preview is really for it to serve as an incontestable proof of the Great Resurrection. In other words, when, in accordance with Allah's design, the results of deeds are disclosed in this very life and everyone, good or bad, receives his just recompense - a fact which was foretold before the event - then, if it is also revealed beforehand that in the next life, good and evil will each acquire its corresponding reward in the fullest measure, than what alternative is there but to accept the truth of Allah's promise?

Indeed, we have witnessed the true fulfilment of these matters in this life and we have seen with our own eyes the repercussions of both good and evil. Thus, according to Allah's plans, whatever goodness the group of holy companions worked, and whatever footprints they left behind, serve to prove that they were a community with exalted morals and great beneficence, and in the next world their deeds will bear immeasurable fruit. Forcefully indicated also is the fact that man's every deed contains its own consequence whether it becomes visible in this world or in the next.

Thus, man ought to be very circumspect concerning his actions and should conduct himself in such a way that not only does he send forth good for the next world but also leaves behind a legacy of goodness in his wake.

*O man, what beguiles thee from thy Lord, the Gracious?
Who created thee, then made thee complete, then made thee in a right good state.*

This means that man is born in this world and quickly forgets the purpose of his creation and his attention is riveted solely on satisfying his animal desires, like eating, drinking and other sensual passions. He drifts away from his Lord Who brought him into being in order to shower His *Rububiyyat* (Providence) on him, that is, to lead him to acquire, step by step, all-round progress and perfection, and Who, in His infinite generosity, bestowed on him such resources and talents as to make him attain the highest excellence and so become an honoured servant of his generous and noble Lord.

This is the same Lord Who created him and fashioned him in the best make. That is, whatever faculties were bestowed on him were the most appropriate, the most suitable and the most perfect so that he could attain to the fullest degree the purpose of his creation. Further, He fashioned him in the right measure. In other words, man's advancement is dependent on moderation and balance which are free from extremes and which his Creator has embedded in his very nature (*fitrah*).

Thus, if man focuses his attention on

his noble and magnanimous Lord, that is, if he always keeps in mind the fact that his Lord has created him to acquire excellence and perfection, and if he ponders over his creation and realises the extent of the sublime qualities with which he has been blessed and he should then follow the path of moderation, then there is no limit to the excellences and degrees of perfection he can acquire. Yet, unfortunately, he does not suppress his sensual desires and animal passions in favour of his spiritual perfection and progress in the next life. Further, he must never ever turn away from obedience to his Lord, for herein lies the secret of his nobility.

*Into whatever form He pleases,
He casts thee.*

That is, the diversity in form and appearance is, in Allah's wisdom, a wonderful and extraordinary matter. This is so to enable human beings to recognise one another and to develop their unique personalities. Regardless of the shape in which Allah, Most High, has cast each person, the same path to spiritual perfection is equally available to everyone, whether black or white, or handsome or not. Further, no one can prevent another from travelling on this path of spiritual perfection, which is the purpose of life on earth.

Nay, but you give the lie to the Judgement.

In other words, nothing has really deceived man from the straight path. Indeed, the true cause of his deviation is that he feels no fear for the responsibility and consequences of his deeds. If he were sure that a day would surely come when he would

be requited for his deeds, then he would never be disobedient to his gracious Lord. The result of his refusal to believe in the certainty of retribution on a day of punishment has led him to the pit of heedlessness and disobedience. And this is, in truth, a denial by way of deeds of the day of Judgement. However, man should always remember that his actions will not be lost, for every deed is well-guarded in a safe record.

*And surely there are keepers over you,
Honourable recorders,
They know what you do.*

In other words, Allah has appointed such keepers who record the deeds of man and they never allow any action to be lost. Instead, they keep on recording every single thing. Those keepers are noble and venerable angels who are quite unlike some wicked officers of this world's secret police who write down whatever evidence they feel to. On the contrary, whatever those pure recorders write is completely genuine and trustworthy. Today, in this scientific age, the latest researches have disclosed that no word or action of man is ever lost. Instead, everything is being continuously recorded in the sound waves of the ether. If we can devise a means by which we can read these records, then we will be able to read the complete history of the world, and whatever habitation we choose to examine, we will be able to tell what work was done there and what words were spoken there.

Uspan, an English Muslim convert and former editor of the *Outlook* and the *Light* (two magazines), has made an incisive remark on this matter,

boldly declaring that the day the records conserved in the book of nature are decoded the result would be the immediate collapse of Christianity, for the false stories relating to the Godhead of the Messiah, Prophet Jesus, and his being taken up alive to heaven will be exposed and consequently the doctrines of the Trinity and the Atonement will vanish from the face of the earth.

In short, scientists are engaged in the task of discovering means by which we can read the record of nature and they may or they may not succeed. In any case, that record is in the possession of Allah - a record from which no word or deed of ours will be concealed or omitted. Thus, the result of this will be as follows:

*Surely, the righteous are in bliss,
And the wicked are truly in burning Fire -
They will enter it on the day of Judgement,
And will not be absent from it.*

That is, the hell which they are making with their own hands through their evil deeds is ever present with them in this life, but they are blind to it. However, after death, on the day of Requital, they will perceive it with certainty of sight, and that is the Fire that they will enter.

*And what will make thee realise
what the day of Judgement is?
Again, what will make thee
realise what the day of Judgement
is?*

The repetition of this question is a form of linguistic style, the purpose being to make clear the importance of the subject matter and also to high-

light the horror and the grandeur of that day of Judgement.

*The day when no soul controls
aught for another soul. And the
command on that day is Allah's.*

Power and command are always in the hands of Allah, but here the objective is to draw attention to the fact that, in this life, Allah has given man the gift of choice: to do good or not to, or to help one another in some way or the other, or to confer benefit on others or to defend them. However, on the day when the results of deeds are disclosed, no one will have the option to bear the consequences of his deeds patiently or not, neither will anyone be able to save another from punishment, nor be of help to another in any way. This is why the Holy Prophet Muhammad (*sas*) warned his daughter, Lady Fatimah (*ra*), in the following words:

“Dear daughter, on the day of Resurrection, it will avail you naught that I am your father. It is only your deeds that will be of use to you.”

GRATITUDE TO ALLAH

The great Sa'dī of Shīrōz, a Persian poet has said that man should be prayerful and thankful to Allah twice at every breath: first, because when he breathes out he sends out the air which was harmful to his health; secondly, because when he breathes in he inhales life-giving oxygen.

Crime and Violence- The Remedies

by Naseer Ahmad Faruqui

The increase in crime and violence is world-wide. It is now becoming almost a nightmare. Unless effective steps are taken to suppress and crush these evils, mankind will revert to the law of the jungle and no civilisation can survive. We are immediately concerned with the alarming rise in our own country (Pakistan). Everyday one reads of murders, dacoities, burglaries, robberies, thefts, abductions, kidnappings, molestation of women, and so on.

For prevention, we adopt two conflicting courses of action:

- a. We are enhancing the existing punishments and the existing strength of the courts.
- b. We are making jails and prison life more and more sophisticated and comfortable in the interest of humanitarianism.

The enhancement of punishments, which usually adds up to a longer term of imprisonment, is a self-defeating method. In the U.S.A., where sentences run to hundreds of years, the increase in crime and violence is so alarming that it is causing nation-wide concern. In our country, the maximum limit of life imprisonment, with remissions of various kinds, comes to five to seven years of actual imprisonment. Also, in the conditions obtaining in our country, life inside the jail is now, for the ordinary criminal, more comfortable, and full of amenities than outside. So the effectiveness of this method of punishment cannot be any better. Besides, inside the jail the criminal comes into daily contact

with other more hardened and more experienced criminals. They compare notes and evolve more detection-proof methods of crime. There is no hard labour left now; the food is better and more regular than outside, the clothing is better, and the prisoners while away their spare time in gambling, smoking (though both are officially prohibited) and listening to the radio, if not watching television. The percentage of detection, and ultimate conviction, is so small that no criminal is now deterred by these considerations. Even if he is caught, which is unlikely in most cases, and eventually convicted, life in jail has no terrors for him, particularly as he can now come out even on parole and visit his family.

The more sophisticated thinkers argue that crime really has a psychological and economic origin, and should therefore be tackled on those grounds. Western thinkers also thought so. And they had all the means to cure their criminals on those lines which they have tried now for several decades. But the situation in the West is much more alarming than in the East, in spite of the latter's poverty and lack of psychological treatment facilities. The richest country in the history of the world so far, and the most advanced in psychological and psychiatric treatment, namely the U.S.A., has the highest incidence of crime and violence. So let us not delude ourselves by that kind of thinking. Western criminologists and authorities feel more baffled than we do, because they have tried all the remedies they could think of and failed. They do not possess the light which we have available to us, but which we do not take advantage of. It is the Divine light and guidance given to us by our Creator in the Holy

Qur'an, which excels all other revealed books even in this respect.

According to the Holy Qur'an, man has been given animal instincts, emotions, desires and passions to provide the motive power for the human body's efforts and hard work. But like all other motive power (such as in a car engine, railway engine or aircraft engine) unless that power is effectively controlled and steered, man is bound to come to grief and even to death. The animal within man has to be tamed, reined and driven according to the will of the human spirit, which must act as an effective rider. The human spirit, drawn from the Divine Spirit, cannot remain healthy and strong enough to control the animal, unless it draws its nourishment and strength from its Source (the Almighty) through prayer five times a day. He needs this spiritual sustenance just as he needs physical food regularly to nourish the body. The moving spirit of man must also act on moral and spiritual principles that are explained by the Creator in the Holy Qur'an.

The above sublime truth needs no explanation. Those who "believe and do good deeds" as explained in the Holy Qur'an do not need a police force, a magistracy or jails to keep them on the right path. The Holy Qur'an teaches us how to tame and control the animal within us, so that we can ride on it to great moral and spiritual heights.

But there are those who do not care for moral and spiritual values. Their spirit weakens and may even approach death. Their animal within then becomes headstrong and masterful. And they begin to lead the life of the animal that drives them in all

the activities of their daily lives.

Now, the animal has no moral or spiritual values. No police force, magistracy or prisons can change its nature. Economic and psychological treatments cannot make him any better. The animal, which is not amenable to curbs and controls, has to be physically punished to make it behave. There is no other remedy.

We have reformatories and Borstal institutions. They have had no appreciable success. That is because we teach the first offenders trades and occupations, thinking that their tendency towards crime is due to economic reasons. No trade or occupation can pay as handsomely as crime. So the teaching of skills is not the final answer.

The first offenders should be also reformed morally and spiritually. That requires enlightened and modern instruction, but must include regular prayers, fasting and the teaching of the Holy Qur'an with translation, lectures on man's responsibility for his actions, which make his life heaven or hell, even in this world according to what he does.

But if a first offender is not reformed and he continues to be swayed by his animal urges, then his animal has to be tamed through corporal punishment. It is no use imprisoning the millions and millions of criminals who are a financial drain on society, and become worse criminals when they come out. In any case, the opportunities for making easy and plenty money through crime, with very little chance of being caught or eventually convicted, and the comfortable jail life, all come into the criminal's calculations. He naturally decides to

take the easy lucrative course.

Furthermore, a fine has no deterrent effect. It falls usually on innocent parents or members of the family. With no terrors left in jail life, the criminal prefers to spend a little more time there than pay heavy fines. The little possibility of detection and eventual conviction again weigh against reformation. A fine can easily be paid in any case from the much bigger gains of crime.

The man who is ruled by the animal within him cannot be reformed, unless the over-powering animal in him is tamed and reformed through corporal punishment. That is the only language the animal understands when it has got the devil controlling it.

During my long years of public service, I have had several occasions to watch the salutary effect of corporal punishment when appeals to reason and the better side of man fail. When I was serving in Bombay City long before the Partition, communal riots broke out. Nothing the police, the magistracy and even the army could do would stop them. The rioting (stabbing, arson, etc.) lasted for more than two months. Then the army asked for public whipping to be introduced. Then rioting stopped within two days!

Several criminals I dealt with begged me to send them to jail, but not to whip them. But I found that even six stripes cured budding criminals who had previously learnt no lesson from reformatories or jails.

Let us take the much-maligned punishment of the cutting off of a hand of the thief. Let me make it quite clear that the Holy Qur'an does not require

the hand to be cut off on the very first occasion. The verse in question reads:

And (as for) the man and the woman addicted to theft, cut off their hands as a punishment for what they have earned an exemplary punishment from Allah. And Allah is Mighty, Wise. But whoever repents after his wrongdoing, and reforms, Allah will turn to him (mercifully). Surely Allah is Forgiving, Merciful (5:38- 39).

It is thus quite clear that the criminal first has to be given an opportunity to repent and reform which can be by binding him over, sending him to a reformatory or by flogging him.

If he persists in crime, then his left hand has to be cut off in the first instance. No case is known where the second hand had to be cut off also. In fact, it does not even reach so far as having the first hand cut, once the criminal world knows the exemplary punishment that may be imposed on them. The proof of the pudding is in the eating. Saudi Arabia has chosen to implement this penalty. Millions of our people have by now been to Saudi Arabia for *Hajj* [pilgrimage], *'Umra* (shorter pilgrimage or visit) or business. Have they seen a single man with a hand cut off? I have stayed there for nearly two months and travelled all over. I did not see a single man with his hand cut off. And what does one see instead? Shops glittering with silver and golden clothes, ornaments, etc., left with doors open, and electric lights blazing on these shining goods, and no security-guard or even a closed door throughout the night or when the shopkeeper goes out for prayers five times a day. I only found occasionally that a band of

black cloth (not more than a foot or two high) was tied across the door when the shop was left unattended. I asked the Arabs why this was done. It could not stop a thief. "No," they said, "it is meant for stray dogs or cats." I know of a *Haji* [one who has performed the *Hajj*] who lost an attaché case while travelling from Jeddah to Mecca. It fell off the bus top. When he went to the police in Mecca, they advised him to be at the bus stop when later buses arrived. Sure enough, the next morning he found a Bedouin with his attaché case enquiring aloud whose it was. When the *Haji* claimed it, the Bedouin insisted that they go to the police first. At the police station the *Haji* found that in falling off the roof to the ground, the attaché case had broken open. But not a single pie was missing! What could have stopped a Bedouin in the desert from appropriating the money? This is a shining example of the effectiveness of the punishment provided by Islam.

Theft, with its more complicated forms of burglary, robbery, dacoity, etc., constitutes nearly eighty per cent of the crime in the world. In spite of security personnel, dogs, burglar alarms, police patrols, and other measures, nobody can go to sleep with the assurance that he will not be robbed during the night and, what is worse, stabbed or killed in the bargain. Considering this, is it fair to call the punishment provided by Islam "barbaric"? Such a contemptuous epithet has been used by Western nations who, in the name of their civilised culture and good sense, do not hesitate to bomb millions and millions of innocent men, women and children, killing and maiming them, and burning them with their incendiaries and napalm bombs. Our westernised

people, hypnotised by whatever comes from the West, also repeat that remark. They have not been robbed, stabbed, or killed yet. That is why they utter this calumny so lightly. Western nations justify their wholesale slaughter, maiming and burning of innocent people on the plea of self-defence and the need to defend society against communists or aggressors or terrorists, the new “buzz” word. Why can’t the same plea be available to a Government which is conscientious enough to realise that it has a responsibility before man and God to save the peaceful innocent citizens under its care from a thief or a burglar who gets away with their life’s savings in almost no time, and who stabs or kills them in the process?

The objection is sometimes raised that a man may have been falsely implicated in a charge of theft. In that case, the question is asked whether it would be fair to send him even to jail. In any case, in the beginning nobody’s hand is to be cut off. So how can a false accusation lead to any irrevocable miscarriage of justice? A decent man cannot easily be implicated falsely and convicted. However, let us propose that only a thief who is caught red-handed and who is a habitual thief should have his hand cut off. That is safe enough. In any case, a hand can get cut off even as a result of a disease or in an accident in a factory, car, train, or aeroplane. Besides, a surgeon can cut off the hand of the habitual thief after giving the thief an anaesthetic. As experience has shown in Saudi Arabia, the occasion never arises, because the Islamic punishment is totally effective.

If we are afraid that this is too harsh, then remember that we will never be able to tackle the serious menace of

rising crime and violence by the other methods, all tried by Western countries and those of like mind. Why should we be soft to the criminal and ignore the fact that he robs and stabs his innocent victims without any compunction?

Apart from the vital importance of enforcing the Qur’an and the *Sunnah*, which our new Constitution obliges us to do, we may also take the following steps:

- a. Films showing crime and violence should be totally banned from cinemas and television. Our censor code already provides for it. But in actual enforcement we are lax. Not only do such films incite the young to be violent, but they also teach those already thinking of, or addicted to crime, ingenious methods of crime and violence. Let us be totally firm in banning these films.
- b. Police patrols at night are effective. But the old method of pa-

trolling on foot is out of date and too expensive. A policeman cannot cover a sufficient distance on foot. And it is too expensive to engage a police force large enough to cover the whole area of towns and cities on foot. On the other hand, motorised patrols are also too expensive. Besides, they forewarn the thief slinking in the dark. And they cannot go everywhere.

So the answer is police patrols on bicycles. I had experimented with it as a district officer and found it most effective. A small police force equipped with bicycles can cover large areas. They approach even more silently than a policeman does on foot. And the element of surprise is there. Lastly, it is easier to chase a thief on cycle than on foot, as the thieves are usually fleet-footed. The expense of this scheme is nominal, but the benefit is enormous.

(Taken from *The Light*, December 1, 1976.)

(This is the first of three parts of the book, *Birth of Jesus in the Light of the Qur’an*. The other parts will appear in the forthcoming issues of *The Message*)

BIRTH OF JESUS IN THE LIGHT OF THE QUR’AN

Dr. BASHARAT AHMAD

FOREWORD

I think a word concerning the motive behind these pages will not be amiss. In bringing Jesus down to the human pedestal, nothing could be farther from my heart than detracting in any way from the universal love, esteem and veneration he commands. Every Muslim looks upon him as a true Prophet of God and that, according

to a Muslim, is the highest of honours. My sole idea in putting before the public these conclusions of my investigations into the sacred records of Islam and Christianity, is to rid all earnest seekers-after-truth of what to my mind is a superstition, pure and simple. If, in this humble attempt in the interest of Truth, the readers should find any points still obscure

or unconvincing, I shall be glad to entertain further questions and, to the best of my knowledge, further elucidate them.

I may also mention that the original of these pages appeared in the form of a series of articles in the columns of *The Light* of Lahore, India. This should explain the repetitions in some places.

PART I

BIRTH OF JESUS IN THE LIGHT OF THE QUR'AN

CHAPTER I

NO PROCREATION WITHOUT A PAIR

Was Jesus born of a human father? However silly it may look on the very face of it, there are not a few Muslims, even among the educated class, who actually ask the question in all earnestness. An average Muslim gets positively shocked at any suggestion that indeed he was. As a matter of fact, the question should be just the other way about, that is, "Was Jesus not born of a human father?" And the matter for alarm and anxiety should be if someone were to say, "No! Jesus was born without a father."

As our own daily observation should tell us, there is no man who is born without a father. Fatherhood is an indispensable factor in the process of all procreation. It is a law of nature. Why make an exception in the case of Jesus? Whoever comes forward with the theory that Jesus had no father, on him lies the burden of proof to substantiate his contentions; for he is forcing upon us a thing contrary to

the universal law of the Creator. It is for him to prove his case or his claim must be summarily dismissed. Not a single instance can be cited anywhere in the world where conception without a male agency has been possible. In fact, any such suggestion with regard to any woman is to cast a most serious slur on her honour.

So far as the Qur'an is concerned, this universal law of procreation admits of no exception. Beyond all shadow of a doubt and in terms most unequivocal, the Book lays down: *O ye mankind, We have created you of a male and a female* (49: 13).

And: *Verily, We have created man out of a mixture of seeds* (i.e. male and female seeds) - (76: 2).

This should suffice to show that no procreation is possible without a male agency. In fact, this latter has been specially mentioned as playing a far more important part in the creation of man than the female agency: *Let man ponder what he has been created of. He has been created of water that comes out from between the back and the ribs* (86: 6-8).

Is it not conclusive on the point? No male agency, no conception. Yet again, it has been said that human birth takes place only when the **male seed** gets access to the womb: *He indeed it is Who has created the pair of male and female out of the genital seed when it is transmitted into female womb* (53: 44, 45).

This should leave no room for any doubt whatever. The birth of a child, according to the Qur'an, cannot take place except through the interaction of a pair, the intermingling of male

and female seeds. This is the law of God, and the laws of God, the Qur'an elsewhere tells us, are immutable: *And you shall find no altering in the law of God* (33: 52).

The absolute fixity of this particular law may be judged from the fact that the Qur'an advances it as a refutation against the Christian doctrine of the Divine Sonship of Jesus: *How can there be a son to God while He has no mate?* (6: 102).

This again emphasises the law of procreation through pairs, so much so that even in the case of God it is not possible for a son to be born to Him unless He takes someone for His mate. According to the Qur'an, therefore, the immutable law is: No birth without a pair.

The law knows no relaxation even in the hypothetical case of God. Even, supposing for the sake of argument, if He were to have a child born to Him, He must have a wife. A Divine pair must be there before a Divine son can make his appearance. Jesus must be subject to that law too. He was a man and no man can be born except through a pair - mother and father.

Much stress is laid in this connection on the creation of Adam. It is contended that Adam was born without a father and a mother. Why cannot Jesus, in whose case only one factor is missing, take birth? But it is again a mere claim to assert that Adam was born without a father and a mother and a thing that lacks substantiation itself cannot be advanced as an argument to support another. To say that the Qur'an speaks of him as having been created out of clay is to betray lack of due scrutiny of the Qur'anic

verses. It is no doubt mentioned that Adam was created of *turab* (dust), but elsewhere the same has been said of all mankind: *Verily, We have created you out of dust* (12: 5).

Surely the statement cannot be taken in the sense in which it is commonly taken, that is, that out of clay a statue was made and then life was infused into that statue, thus bringing Adam to human form. The Qur'an says that all men are created out of dust and yet we know that they are born of male and female parents. The expression therefore only refers to the origin of man which, obviously, is no other than dust. It is out of dust that we derive the food on which we live. This food, when subjected to the chemical process in man's internal machinery, is converted into blood and then into serum which, when transmitted into another appropriate apparatus, brings man into being. In the last analysis, thus, the lord of creation owes his origin to dust. This is what *creation out of dust* implies, in the case of Adam as much as in that of any other man. This point is further cleared up in the verses: *And the creation of man began with wet dust, then his species was made out of an extract of contemptible water* (23: 7, 8).

Unless dust is mixed up with water, it cannot produce vegetables without which there can be no animal and human life. In this sense, science bears out the Qur'anic statement that man was created out of dust. Taken in this sense, which is the only true sense, the fact remains that without male seed there can be no human life. The reference to it is in no way inconsistent with the law that man is created out of the genital seed. This latter is

only a highly developed stage of the evolutionary process beginning with dust. The argument, therefore, that because Adam was created without both parents, Jesus could have been created without a father, falls to the ground.

How was the first pair of man and woman created is a question yet enveloped in mystery. No satisfactory solution has so far been forthcoming. The theory goes that in the beginning there was a species of creation midway between man and monkey. When it took a step onward on the ladder of evolution it assumed the form of man. When it degenerated, it was transformed into the ape. Maybe, the reference in the Qur'anic verse, *Be converted into base apes*, is to some such stage of the evolution of animal life. However that may be, the fact remains that even the first pair was the product of the intermingling of the genital seeds of a male and a female. The Qur'anic law that man is born of a pair of male and female still holds good. Jesus could be no exception to this law. He must have had a human father.

CHAPTER II

JESUS' BIRTH COMPARED TO ADAM'S

The common conception, however, identifies Adam with the first man and the story goes that God first made a human statue of clay and then infused life into it. Thus was the first man created. Like a common potter, God first prepared proper clay and then fashioned out of it the form of man.

This is said to be the allusion in the words, *He created him out of clay*, whereas the following words *And then He bade him, Be! and he became* are taken to imply the breathing of life or soul into that clay-work. Such a construction, however, is not warranted by the words in question. The word *khalaqahu* (He created him) clearly completes the whole process of creation of Adam, body and soul. When it is said, *He created him*, obviously there should be no more question of Adam's creation. It would therefore be redundant on the part of the Qur'an to say that thereafter God breathed life into him. *Khalaqahu* has already brought him into full existence, and there he is in flesh and blood. Life has already been breathed into him. It is thus incorrect to interpret the words *Be and he became* as referring to the process of soul-breathing. The soul had already been breathed into Adam; otherwise the word *khalaqahu* could not be used of him.

Why then, it may be asked, has the case of Jesus been compared to that of Adam? If uncommon birth was not the point of similarity between the two, in what other respect is Jesus likened to Adam? A little pondering over the wording of this very verse should enable us to get over this apparent difficulty. The verse likens Jesus to Adam in two respects. Firstly, each was born out of clay. Secondly, each becomes something after birth under the Divine order *Be! (kun)* The word *thumma* clearly implies the order in which the two things happened. First came the creation of each. Subsequently, *after* that came about the other thing in which Jesus, too, was quite like Adam. The first point of similarity is not difficult to

understand. The origin of all mankind, according to the Qur'an, is clay. Thus Jesus and Adam both were alike in this respect, both having sprung from dust, like all other people. This is quite clear. But what was the other thing in respect of which also Jesus is likened to Adam? To each, says the verse, God said, *Be!* and each became something. What was this something? To find this out, we have only to take into consideration another verse of the Qur'an where the purpose of Adam's creation is given, that is: *I want to make a vicegerent on earth* (2: 30).

Thus the Divine purpose with regard to Adam was that he must become His *caliph* or vicegerent on earth. And when God wills a thing, what is the way it is done? He simply says, *Be!* and the thing is done. So, says the Qur'an: *Whenever God wills a thing, He simply says, Be! And it is done* (36: 82).

In the verse in question, which compares Jesus to Adam, this very expression is used. God had a definite purpose, both in the case of Adam and Jesus. To each He said, *Be!* and each became, that is, fulfilled that purpose. We know in the case of Adam what that purpose was. He was to become, and so he became, the vicegerent of God. And so, too, did Jesus become the vicegerent of God. This is the second point of similarity between Adam and Jesus.

Now comes the question, What is the idea underlying this comparison between Jesus and Adam, and with what purpose has the comparison been made? As the context will show, the idea is to refute the Christian doctrine of Jesus' divinity. To establish that

divinity, the Church holds that Jesus was born in a supernatural manner, that is, of the Holy Ghost. Not so, says the Qur'an. He was born, just as Adam was born, out of dust, the common origin of mankind. How could he be Divine? The Qur'an has to refer to his birth, because it was on the theory of his that the Christians base his divinity. They say it was supernatural and hence Jesus was Divine. The Qur'an meets them on their own ground and denies the very supernaturalness of his birth. He was born in the common way, it argues, as any other man is, that is, out of dust. Thus the main prop of Jesus' divinity falls to the ground. He was not God or the son of God, says the Qur'an; he was only the vicegerent or prophet of God, just as Adam was. The verse thus sums up two things. It refutes the Christian doctrine of Jesus' divinity. It also gives the true position of Jesus, that he was a human being and a prophet of God. This is exactly the position ascribed to him by the advanced wing of the Church known as the Modernist Movement: "Jesus was human in every sense of the word, physically, intellectually and spiritually. He was the son of God only in the sense in which any man may become the son of God, that is, in a moral and spiritual sense." What a literal corroboration of the Qur'anic verse: *Indeed, the case of Jesus is the same with God as that of Adam.* That is, he was human in every sense of the word as put by the Modernists - "He bade him, *Be!* and he became." In other words, he was only the vicegerent of God, or, to put it in the words of the Modernists, the son of God in a moral and spiritual sense.

To interpret the verse as referring to any uncommon birth of Jesus, as is

done by some Muslims, is to endorse the very argument of the Church which the verse undertakes to demolish. If Jesus was really born in some superhuman way, he must have been superhuman in nature too. The whole point of the Qur'anic argument is that Jesus was born in quite a human way and hence he could not but be human. The no-father theory takes the whole bottom out of the argument and is therefore anti-Qur'anic.

Even granting, for the sake of argument, the common *mullah* conception that the first man was made literally out of clay in the form of a statue into which life was breathed, it lends no support whatsoever to the no-father theory of Jesus. The self-same verse upon which the *mullah* bases his statue-theory lays it down in so many words that whereas the origin of man is clay, all subsequent procreation takes place in the common course, that is, out of human seed. And Jesus comes under this latter category. Says the verse: *The creation of man originated in wet dust, then He made his progeny out of an extract of dirty water* (32:7, 8).

Whatever, therefore, the various conjectures as to the creation of the first man, the universal law of procreation mentioned in the second part of the verse admits of no exception in favour of Jesus. One fails to understand how in the face of this categorical Divine law, it is alleged that Jesus was *not* born out of human seed. Are the laws of God susceptible of any change? Decidedly not. *Thou shalt find no change in the law of God*, says the Qur'an. The law has been stated and it must have its course, irrespective of persons. It is immutable and must

affect Jesus as anybody else.

Law of Origination and Law of Procreation

As a matter of fact, every species of creation is governed by two laws - the law of origination and the law of procreation. Take the case of a common wheat plant. It grows out of a wheat grain. This is the prevalent law. But what about the first plant, when there was no grain? How did that grow? Obviously in some other way which the limited mind of man has not yet been able to comprehend. Likewise, the origin of every form of creation is wrapped in mystery. But once a particular thing has been started, no matter how, there is no more mystery as regards its multiplication. It follows a fixed immutable course - wheat plant out of a wheat grain, barley plant out of a barley grain. It is to these two laws that the Qur'an refers in the words *God originates and He repeats* (85: 13). The science of botany does not know of a single instance of suspension or violation of this law of procreation which is all-pervading. Man, bird and beast - it encompasses any and every form of creation. The origin of things must have been in some uncommon way.

But that is no argument to uphold an uncommon birth for an individual thing in the chain of procreation. The first man may have been born without the human seed, but that privilege ends with the first man. When the law of origination has done its work, the law of procreation comes into play and in the case of man, that law, in the words of the Holy Qur'an, is: *Then He made his progeny out of an extract of dirty water* (32: 8). Jesus

was man. How could he flout this explicit will of the Lord? He must have been born of *an extract of dirty water* too.

Furthermore, these are the only two laws of creation - the law of origination and the law of procreation. There is no third law, so far as the Qur'anic light guides us. Jesus must have been subject to either of these two. If, presuming the impossible, he was created in accordance with the law of origination, he should have been born without a father and a mother, for that is how the first man was born. But we know he had a mother. So he was not created according to that law. There is left only the other law, that of procreation, which is that man is created out of a male and a female. He must have been subject to this law and therefore must have had both a father and a mother.

Speaking of Mary, the mother of Jesus, the Qur'an says: *Then she conceived him* (Jesus). Now, let us see how in the light of the Qur'an, *conception* takes place. Says the Book: *God it is Who created you of the same species and of the same species He created his mate so that he may feel inclined towards her. **Then when he covers her, she conceives a light conception** and she goes about with it. Then when it becomes heavy, they call to God, their Lord: If Thou givest us a child whole and healthy, we shall be grateful* (7: 189). The words in bold make it perfectly clear how *conception* takes place. Male agency must come in. If, as the Qur'an says, *Mary did* conceive, she could not have done so except in accordance with this universal law of conception, that is, through the instrumentality of a man. Here is an

authentic saying of the Holy Prophet which throws a flood of light on this point. When discussing Jesus' so-called divinity with the Christian priests from Najran, he advanced the conclusive argument: "Don't you know that Jesus was conceived by a woman just as any woman conceives a child?"

Mark the words "just as any woman conceives a child". Everybody knows that no woman can conceive without a male agency. And even if the saintliest woman on earth today were to come forward with a similar claim made on behalf of Mary, that is, that she has conceived without a male agency, and instead through some supernatural process, her claim would be summarily dismissed in any court of justice. Conception without a mate is unthinkable in any woman and Jesus, according to the *hadith*, was conceived by a woman just as any woman conceives. Is it not absurd, in the face of such clear testimony, to allege that Mary conceived without a husband and Jesus was born without a father? (To be continued.)



And Allah created you from dust, then from the life-germ, then He made you pairs. And no female bears, nor brings forth, except with His knowledge. And no one living long is granted a long life, nor is aught diminished of one's life, but it is all in a book. Surely this is easy to Allah. (H.Q. 35:11)

OPENING SPEECH AT ANNUAL PRAYER CONGREGATION

DECEMBER 2002

by
HAZRAT AMEER DR. ABDUL KARIM SAEED PASHA

In the name of Allah, the Beneficent, the Merciful. By the time! Surely man is in loss, except those who believe and do good, and exhort one another to Truth, and exhort one another to patience (103:1-3).

My dear respected elders, brothers and sisters,
Assalamu 'alaikum wa Rahmatullah wa Barakatuh

I dedicate this address to our respected elder, Mr. Malik Saeed Ahmad, and to young Nurullah Mohsin Saqib as well. Mr. Malik Saeed Ahmad is the person who, based on his visions, had been asking me continuously through correspondence to take the responsibility of leading the *Jama'at*, but I had been reluctant to do so. The young Nurullah is the grandson of our esteemed uncle, Mr. Abdul Ghafur Saqib. The reason I am addressing him is that I envisage a day when this child will grow up and see the Ahmadiyya Movement free from the fetters of current legal and constitutional restrictions. And it will be then that Nurullah and other children like him will be able to grow up in a free environment. I am also addressing the girls and ladies of the *Jama'at* who are bringing up our Ahmadiyya treasure. They should educate them properly and look after them with full care and attention. They should present the Ahmadiyya Movement

to their offspring with conviction and with a sense of pride.

I have recited *Surah al- 'Asr* to you. All of you know its translation and commentary very well. The word '*asr*' has several meanings which include: age, time, day and night, the time for '*Asr*' prayer and any moment in time. Recently, while studying Hazrat Allama Hakim Maulana Nur-ud-Din's commentary of the Qur'an, I found out that '*Asr*' also means *essence*. Allah solemnly put forward Islam as an essence of all the religions and also alludes to the phenomenon of the fleeting time. '*Asr*' can include any span of time, ranging from centuries to the smallest fraction of a moment.

Allah always provides man with an opportunity to make a decision, and if man makes a wrong decision at a particular moment, he suffers gravely. I was also going to make a wrong decision and I am still wondering whether the decision I have made is a correct one. But it gives me great satisfaction when I see that this decision was not mine but that of the General Council which has the trust and confidence of the whole *Jama'at*. If a single hand out of the fifty members had been raised against me, then I might have had an excuse that there are more able persons than I who should be given the chance. But that was the moment of '*Asr*' as all the members present gave a unanimous decision in my favour and there was

no hesitation at all in anyone's mind.

I thought that, maybe, I would be rejected or would escape from assuming this responsibility if the request of relieving me was turned down by the employing authorities. But nothing happened. The officers concerned said that they would not like to become a hindrance. If Allah has decided it for you, then we are with you, they said. Before attending the General Council meeting, I had decided that if the members of the Council selected me, I would certainly leave my job even if I don't get a single penny as pension or any other benefits and that would not be a loss for me in any sense.

I did not take this decision for any monetary benefits. This deal is between Allah and myself. Hazrat Allama Maulana Hakim Nur-ud-Din had made the same deal and was not ruined by Allah. The same was the case with Hazrat Maulana Muhammad Ali, Hazrat Maulana Sadr-ud-Din, Hazrat Dr. Saeed Ahmad Khan, and Hazrat Dr. Asghar Hameed. That is why I have complete trust in Allah that He will never destroy me. I need your co-operation and support. You are my strength. A single person can never do wonders all by himself.

The Holy Prophet Muhammad, may peace and the blessings of Allah be upon him, was the last prophet and the most perfect model for mankind.

We firmly believe in the finality of prophethood and that no prophet, either new or old, will come after him. This message should be conveyed to everyone, that the Lahore *Jama'at* considers the Holy Prophet Muhammad as the last prophet. The chain of *Mujaddids* (ordained Reformers) will continue. The elders of the *Jama'at* carried on the work of defending and propagating Islam entrusted to them by Hazrat Mirza Ghulam Ahmad, *Mujaddid* of the 14th century and Founder of the Ahmadiyya Movement in Islam. They fulfilled their responsibility with conviction, sincerity, wisdom and zeal. They are respected and remembered by us in the choicest words. These honourable personalities had not received religious education at any recognised theological institution. Instead, they had obtained their knowledge and deep understanding of Islam through the grace of Allah and love for the Holy Prophet Muhammad (*sas*). They had an open mind and a broad vision. Their hearts had been imbued with spiritual insight vouchsafed by Allah. I also pray to Allah to provide me with the essential knowledge so that I may be able to guide you to the best of my ability.

There are numerous varieties of plants in this world. Our *Jama'at* is one such blessed plant which had been planted by our *Imam* in accordance with the will of Allah. It will continue to grow whether we do something for it or not. In my view, its growth resembles that of a Chinese bamboo tree. It is said that during its first year, the stem and roots of this tree grow at the same rate. During the second, third and fourth years, the roots go on growing deeper and deeper, but the stem remains at

the same height. Then, in the 5th year, the stem suddenly attains an astonishing height of 80 feet. I hope this plant of the Ahmadiyya Movement, which apparently looks small now due to adverse circumstances, will grow like the Chinese bamboo tree in the not too distant future. What is required is your full co-operation and devotion. To express to you my feelings of responsibility regarding the leadership that you have bestowed upon me, and my state of seeking help from Allah, I would like to quote some verses of poetry from the Promised Messiah:

O Allah! Help me now with
Your blessings,
So that the ship of Islam may
survive this violent storm.
Overlook my weaknesses and
short-comings,
So that the enemy who is ac-
cursed may not be happy over
this state.
O Allah! Shower Your bless-
ings on Islam and come to its
rescue Yourself,
Hear the supplications of
servants on this wrecked ship.
It is You Alone, my Beloved,
Who can do something about
it,,
Otherwise the tribulation is
increasing day by day.
This cool breeze has started
blowing now after a long time
Who knows when this will
blow again and spring come.
Weak are we, O Allah, lift us
up with Your hands,
Feeble are we, so remove all
the burden from us.

(Foreword in Urdu to the Arabic book, *I'jaz al-Masih*, 20th Feb. 1901.)

Allah has Himself laid down the foundation of this Movement. Communities are ready to join its ranks. These people will be with you soon. The good news may come from the U.S.A., from Egypt, the Middle East and from other parts of the world. You will see that people in great numbers are ready to join us as it has been destined by Allah. Nothing is impossible for Him.

Listen to how the Promised Messiah fervently prayed for the devoted members of this *Jama'at*:

“May Allah be with every devotee who bears hardship for undertaking a journey to join this annual spiritual gathering. May Allah bless him with great rewards and blessings, and have mercy on him. May the Beneficent Allah solve his problems and remove his difficulties. May Allah guard him from sorrows and cure his illnesses and fulfil his noble wishes. Such a person on the Day of Judgement will be among persons who shall be blessed and rewarded. O Merciful and Gracious Allah, accept our submissions and grant us resounding dominance over the opponents with clear signs as it is You Alone Who has the authority to bestow every honour and ability.”

As far as my personal background is concerned, I am not a student of religion. I am a doctor by profession. When I applied for admission, only holders of at least second division could apply. I had hardly managed to secure this minimum required stand-

ard as I had spent most of my time in activities like body-building, drama, college elections etc. Therefore, the outcome was not against expectations. I could have missed my admission in case I had secured even one number short of second division; or, if I had not been the son of a doctor, as I got my admission on seats reserved for doctors' children.

I started off my medical studies in this manner. However, at that moment, I did make a firm commitment to myself to work hard. And by dint of this commitment, I graduated from medical college, became a professor, was made head of my department, and obtained a degree of higher studies of MRCP from the United Kingdom, and was also conferred honorary fellowship of College of Physicians, London, and College of Physicians and Surgeons, Pakistan. I also became Examiner of post-graduate examinations in Pakistan and abroad. I was also selected as Principal of my college but could not continue the post because of my affiliation to the Lahore Ahmadiyya Movement.

You can see how Allah has been kind to me in various ways and bestowed upon me His mercies and blessings. Though I had to face hardships as an Ahmadi, yet Allah specially blessed me with patience and firmness. I can compare my present appointment with my admission to the medical college and hope to shoulder the heavy responsibility put upon me by the General Council. I promise that I will try to succeed in obtaining 'fellowship' for the *Jama'at* as well with the same commitment and hard work which I had made at the start of my medical career. Your prayers and active co-operation will surely help me

in discharging my responsibilities to the best of my ability.

Many people had asked me to become *Amir* of the *Jama'at* but I refused as I loved my profession, and worldly allurements and prospects of promotions in this profession and a bright future ahead beckoned. I had my professorship, chances of obtaining a high post in international organisations such as the World Health Organisation, and also chances of obtaining high grades and various other lucrative distinctions and privileges. These were the hurdles in the way of my decision. But when I prayed to Allah for guidance and steadfastness during the blessed nights of the month of Ramadhan, I had a dream in which I saw myself sitting on a huge rock which was rocking violently and it was becoming difficult for me to keep myself steady on it. In the meantime, a person approached me from a distance. I thought that he would also request me to become *Amir*. He asked me angrily why I wanted others to take the responsibility and not assume it myself. Some other persons followed him and kept on getting on to the rock and suddenly the shaking rock became steady. Then (during the same dream) I related to the people accompanying me a childhood story of a shepherd who took wise and correct decisions while sitting on a specific rock but the moment he stepped down from it he became like an ordinary shepherd. Then I recited the opening words of verse 26 of chapter 3 — *O Allah, Owner of the Kingdom, Thou givest the kingdom to whom Thou pleasest*. At this point, I started weeping profusely. Before I could complete the recitation of the verse, I woke up and completed the remaining part of the verse.

When I consulted persons having knowledge about dreams and their interpretation, it was revealed that a rock symbolises a nation or a movement, and sitting on it signifies holding an important post. The person narrating a story to others indicates that he is likely to get some sort of leadership. The one who recites this particular verse in a dream, will be rewarded with the blessings promised in it. So, in a way, it was a directive given to me that I should accept the responsibility and, consequently, the state of weakness in my mind went away and I was provided courage to accept the challenge. Next morning when I woke up, I changed my earlier decision of not accepting the responsibility and here I am standing before you just because of that heavenly guidance given to me through that dream. I request all of you to remember me in your daily prayers, and to have faith that the above prayer really refers to the entire *Jama'at*. I asked a pious lady who observed *I'tikaaf* during the last ten days of Ramadan for whom she prayed most during those blessed days. She replied that she prayed most for me as I had become the *Amir* of the *Jama'at*. I hope and am confident that all of you will pray for me as she did.

As a teacher I know that first an objective is determined, then a plan is prepared to achieve it and then adequate resources and competent persons to implement the plan are selected. The objectives of our Movement have already been outlined by Hazrat Mirza Ghulam Ahmad, the Founder of the Ahmadiyya Movement in Islam, in his books, speeches and exhortations, and he has impressed upon his followers with full conviction, strong arguments and

prophecies that the propagation and preaching of true Islam is our first and foremost objective. Another important objective is to inculcate deep love and devotion for Allah in our daily prayers and to live a life in complete accord with the *Sunnah* of the Holy Prophet. We should set a noble example for others. Every individual and each *Jama'at* should be a source of inspiration for others in conveying the message of the Ahmadiyya Movement. Therefore, there is a great need that we should pay special attention towards reforming our own selves and consolidating the *Jama'at* and putting into action plans for its welfare.

Once we have determined our objectives, the next step is to prepare a viable strategy. In educational language, it is known as Instructional Strategy. All the *Jama'ats*, both inside and outside of Pakistan, will be part of this strategy. We will assess their needs and problems and will try to plan according to the means available. We should consider the Central Anjuman as the master gland which provides nourishment and strength to smaller glands in the body to keep the body working and in a healthy condition to undertake and accomplish future plans in life. The current situation must be evaluated afresh so that deficiencies in attaining our objectives may be taken note of and steps taken to remove them.

The task of planning and gathering information has become easier these days through computers and the Internet. During the last one month, I have received numerous e-mails from various *Jama'ats* and individuals from all over the world. I could not manage to attend to them all. My

youngest son helped me by reading them out to me every morning and replied to them according to my instructions, for which I am thankful to him. In this way, my contact has been established with *Jama'ats* in South Africa, Fiji, Indonesia, New Zealand, U.S.A., Canada, U.K., Australia, Holland, Trinidad, Guyana, Suriname etc.

On the eve of *Eid al-Fitr*, I dispatched greetings to all the *Jama'ats* through the Internet. A number of people replied to my greetings and some even sent their suggestions and also asked for help. For instance, the Auckland *Jama'at* in New Zealand requested help to make arrangements for *Dars-i Qur'an* and that they are waiting for Bro. Shaukat Ali of Bangkok to come and do something about it. I suggested to them that instead of waiting for Bro. Shaukat Ali, some people should volunteer to do it themselves. They should study the English translation of the Holy Qur'an by Maulana Muhammad Ali, commentary of part 30 of the Qur'an by Dr. Basharat Ahmad, and *Dars-i Quran* by Mr. Naseer Ahmad Faruqi, which have now been translated into English, and give *Dars* based on these sources. We will help in this connection as well.

These days, knowledge and information on different subjects are available on the Internet. All our important books, booklets and articles, both in English and Urdu, are available on our two websites run by the A.A.I.I.L. of U.S.A. (www.Muslim.org), and the Holland *Jama'at* (www.aaii.org). They keep on adding material and information regularly. These sources should be made use of. Computers are now

available in most of our homes. So I will request parents to spend at least 15 to 20 minutes of their time every day at the computer with their children and take advantage of the ongoing material available on these websites. In this way, they will be able to keep themselves and their children abreast of matters relating to Islam and the Ahmadiyya Movement.

More attention is also needed towards imparting religious education to our women and children and also towards bringing closer ties between members of the *Jama'at* through marriage and other social activities. The initial work has been started in this regard. A pro forma has been issued which will collect the following data on every member of the family: name, age, education, status of service and other details. I request all of you who are present here to kindly complete this form and hand it over to the office. Similarly, all members living throughout Pakistan should make it a point to complete the form and send it to the Central office in Lahore. We will try our best to tabulate all the data thus collected and chalk out plans accordingly.

Another important task is to computerise all the Arabic, Urdu and English books available in the Saliha Zahur Ahmad Memorial Library of the Central Anjuman in Darus Salaam. The treasure of knowledge lying in this library can be made available not only to our members here but also to those in other cities and countries. The present librarian, our worthy elder Qazi Abdul Ahad, has a computer-like brain and he knows all the books and their details. He helps people with his knowledge. All this information needs to be put into the

computer so that whenever anyone anywhere in the world requires a reference we can supply it through the Internet in a very short time. Though most of our important publications are already on the website, yet there are still many books not scanned so far and which we can supply to people by photocopy.

I have deputed some young men to prepare a list of frequently-asked questions and objections about the Ahmadiyya Movement. Detailed answers with references, when prepared, will be made available on the website as well.

Similarly, there is a great need to develop close contact and frequent communication with members of the *Jama'at* within Pakistan and abroad. This year, two of my sons are in the U.K. for higher studies. We remember them every day and wish to contact them by phone or the Internet or to know about their welfare through letters or otherwise. Why don't we have similar concern and anxiety for our Ahmadi brothers and sisters scattered throughout the world, that we should be in touch with them, and be thinking about how we can help them? Similarly, they should also be anxious to keep in touch with us, to know of our plans and to help us in them. We should seriously think about this and take immediate steps to develop close contact through frequent communication.

We should establish our identity as Ahmadis and should feel proud that we have recognised the *Imam* of the age who had been prophesied by the Holy Prophet Muhammad, may peace and the blessings of Allah be upon him. It gave me great satisfaction

when I saw our youth taking active part in the Annual Prayer Congregation. We should fully utilise their capabilities and zeal for the Movement.

We should make special efforts for organising *Dars-i Quran*, the five daily prayers and religious instruction and education in all *Jama'ats*. Today the mosque was full at the *Fajr* prayer, which is a commendable thing. In future, if we see rows even outside the main hall, then that would be a sign of progress. Similar progress should be visible in all aspects of the activities of the *Jama'at*. Mere talk or written reports are not enough; some concrete results must be visible. We must see progress with our own eyes. This will give encouragement to the members and workers of the *Jama'at* to go forward even further.

At the start of my speech I mentioned Malik Saeed Ahmad sahib by name. We should pay due respect to such pious personalities who, through devotion and sincere prayers, have attained a close relationship with Allah. I met him last year and he told me to stick to *Tahajjud* prayers and repeat the *Darud Sharif* in them. I followed his advice all year and saw the results in my life. His advice benefited me very greatly and I hope I will find its blessings in the next life as well.

Now I am going to relate another dream of mine, although I do not like relating my dreams to others. However, sometimes it is useful to do so when it concerns others. In my dream I saw that I was sitting in a beautiful, bright, well-decorated office in Darus Salaam Colony. All around it were placed a number of beautiful evergreen plants which were of different

sizes. Some were big, some average-sized and some were very small. I was watering these plants with a big pot and saying to myself: How cruel are people who do not fear Allah and want to see these plants, which were planted by the Holy Prophet Muhammad, may peace and the blessings of Allah be upon him, die. Among the plants, I saw some very tiny plants and I was afraid even to sprinkle water over them lest I damage them. Then, during my dream, I thought that I should consult my wife, who is fond of plants and has experience of looking after them, on how to take care of these small plants so as not to damage them. This means there is need to nurture the young and we need the whole family, especially women, to make an effort to save these small saplings from withering away.

The point is that among the followers of the Holy Prophet Muhammad, may peace and the blessings of Allah be upon him, there are some people of strong faith, some have average faith, while the remaining are weak. Among them also are youths and children who will grow in their faith and will in future serve the cause of Islam with greater zeal and devotion. We should plan for their spiritual training. We should also spend all our resources on their proper upbringing in every respect. We will have to save these plants of the Holy Prophet Muhammad from the unrighteous, anti-faith powers that want these plants to wither.

[Note: This speech was published in *Paigham Sulh*, dated 1st – 15th January 2003. Translation from Urdu: Athar Rasool, M.A (Journalism).]

IN THE LIGHT OF THE HOLY QUR'AN

Seeking of Allah's Help and Guidance Through Prayers

by Dr. Muhammad Ahmad Hami

To Allah belongs whatever is in the heavens and whatever is in the earth. And whether you manifest what is in your mind or hide it, Allah will call you to account according to it. So He forgives whom He pleases and chastises whom He pleases. And Allah is Possessor of power over all things.

The Messenger believes in what has been revealed to him from his Lord, and (so do) the believers. They all believe in Allah and His angels and His Books and His messengers. We make no difference between any of His messengers. And they say: We hear and obey; our Lord, Thy forgiveness (do we crave), and to Thee is the eventual course.

Allah imposes not on any soul a duty beyond its scope. For it is that which it earns (of good) and against it that which it works (of evil). Our Lord, punish us not if we forget or make a mistake. Our Lord, do not lay on us a burden as Thou didst lay on those before us. Our Lord, impose not on us (afflictions) which we have not the strength to bear! Thou art our Patron, so grant us victory over the disbelieving people (2:284-286).

The topic for this afternoon is comprehensive and has three aspects to it: it is based on a portion of the Holy Qur'an; what sort of inspiration it provides for us and how relevant it is to the present century. It reminds me of a short story. The story runs like this. There was an old lady who had no children. She was very poor and she was living a life of extreme poverty. She did not possess anything at all. Besides being poor, she was blind. But she was an extremely pious lady. She was very regular in her prayers to Almighty Allah. One day while she was praying, an angel appeared to her and said: "My dear lady, your Lord has granted one of your prayers with a condition that you will make just one submission. So you are free to make just one wish."

The poor lady begged: "O my Lord! I will like to see with my eyes my granddaughter drinking milk on the second floor of a multi-storey building."

That was the prayer she made. In fact, she made four demands in one prayer:

1. To have her blindness removed
2. To bear children
3. To see her daughter-in-law's children
4. To own a multi-storey building

This meant that she would no longer

be a blind and poor lady but would be the owner of a big building with all kinds of amenities of life in it. In the same way today, I am required to explain to you three aspects of the topic in one attempt. My humble experience is that whenever we study any portion of the Holy Qur'an, it offers guidance to us. It requires concentration and complete faith in Allah. The guidance and inspiration automatically come to us. It also tells us how to imbibe that guidance and inspiration in our lives.

You have just listened to the translation of the verses which I will be discussing. I will be concentrating more on the last portion of these verses. It is a very comprehensive supplication. Please bear in mind that whenever a prayer is mentioned in the Holy Qur'an, it always bears special significance. Obviously, it was revealed by the Lord to the Holy Prophet (peace and blessings of Allah be upon him), instructing him to seek Allah's favours and blessings in these words. So, definitely there is some divine wisdom in these revealed words and it also contains instructions on how to supplicate Almighty Allah and what should be the wording.

As usual, like all Qur'anic prayers, the introductory part of this prayer refers to some attributes of Almighty Allah. Here, again, we start the prayer extolling Allah by mentioning Him as Our Lord and begging Him not to burden us more than our ca-

capacity. The law of accountability is for everybody. The reward for every soul is what it earns either by doing good deeds or by committing evil deeds. That is inevitable. But Almighty Allah, being All-powerful, can also forgive in case we commit an act by mistake or do it inadvertently and we can ask His forgiveness for such acts. That is why this prayer starts with the words: *Our Lord, punish us not if we forget or make a mistake.* The submission is that we, as human beings, are likely to make mistakes, or are likely to forget, therefore, we seek His forgiveness and mercy.

Bear in mind that the Arabic word for human beings is *insaan*. Its root is *nisyaan*, which means forgetfulness. So *insaan* is that being who is likely to forget or is likely to ignore things. While admitting our weaknesses, we request our Lord to forgive us if we make a mistake or forget to abide by His command.

Let us now find out when and under what circumstances these verses were revealed because only then can we understand the underlying significance and true import of each word of the prayer. The crux of the supplication is “Our Lord, grant us victory over the host of disbelieving people”. Obviously, this must be an occasion when the Holy Prophet Muhammad (peace and blessings of Allah be upon him) and his companions were in conflict with their enemies in a battle and Almighty Allah revealed these words to the Holy Prophet (peace and blessings of Allah be upon him) to beg for His help and support at that critical juncture. Please remember that the second chapter of the Holy Qur’an, that is, *Al-Baqarah* (The Cow), was revealed when the Holy Prophet

(peace and blessings of Allah be upon him) arrived at Madinah after migrating from Makkah. This chapter contains a major portion of the rules and regulations regarding social and religious institutions in Islam. It also refers to certain important events relating to the period when the Quraish of Makkah were extremely frustrated at the escape of the Holy Prophet Muhammad and his companions to Madinah where they were enjoying a comparatively peaceful life. Here, people in great numbers started coming into the fold of Islam and they found a place to consolidate their position. The Holy Prophet also entered into an agreement with the Jews of Madinah and other tribes living around it. The covenant of Madinah with the Jews and other tribes living in Madinah can be classed as historic as it contained at that time guarantees for the sanctity of freedom of religious practices and human rights for each party. After the migration of Muslims from Makkah to Madinah, the Quraish of Makkah realised that the Holy Prophet Muhammad (peace and blessings of Allah be upon him) and his companions in the days to come would pose a threat and would be able to gather enough power and strength to attack and destroy them if they so desired. So the chiefs of the Quraish and their allies gathered in the great Council Hall, called *Dar al-Nadwa*, where major decisions were taken. They decided unanimously that they should undertake preparations to make a massive attack on the Muslims and finish them once and for all. But for such a grand attack they needed a vast quantity of weapons and supplies which involved a huge amount of resources. They then decided that every household of Makkah should contrib-

ute towards the expenses of this grand campaign. By saying every household, I mean all the sub-tribes, clans and families. To raise such a huge sum of money, they decided to send a trade caravan to Syria and to utilise its profit for the expenses of the attack. Every household contributed whatever it could in the form of money, goods and services. It is recorded that these contributions came to something like two hundred and fifty thousand pieces of gold.

The situation was that the Quraish had already started to make ambushes on the outskirts of Madinah. For instance, in a serious incident, Kerz ibn Jabir al-Ferri of Makkah attacked a Muslim pastureland on the outskirts of Madinah, killed some of the cattle and escaped. When the Holy Prophet (peace and blessings of Allah be upon him) came to know about this extremely dangerous resolution of the Quraish of Makkah to launch a massive attack, he took serious it seriously. It was decided to keep strict watch on the activities of the Quraish. For this purpose, the Holy Prophet dispatched a contingent of twelve persons, led by Abdullah ibn Jahsh, to Nakhlah with a letter instructing him to open it after two days. When Abdullah opened the letter as instructed, he read that he should keep watch on the trade route to Syria and keep the Holy Prophet informed about the situation. Incidentally, a trade caravan was passing along that route. Abdullah attacked it and from an arrow shot by Hazrat Waqid ibn Abdullah Sahmi, Amr ibn Hadrami was killed. Two disbelievers were taken as prisoners and some booty was captured. When the Holy Prophet came to know about it, he condemned it as it was against his

clear instructions. The disbelievers of Makkah were furious over the incident.

As already mentioned, a big caravan went to Syria for the purpose of earning money to meet the expenses of the intended attack on Muslims in Madinah. It was the time when that caravan was expected to return. As a consequence of the recent mishap, a rumour was spread that Muslims wanted to waylay the trade caravan also. The leader of the caravan, Abu Sufyan, sent a quick message to Makkah through his courier, Zamzam Ghaffari, that immediate arrangements should be made to guard the caravan from being looted by the Holy Prophet and his companions. Abu Jahl was looking for an excuse to attack Madinah, and the recent mishap added fire to his anger for revenge and persecution of Muslims. So a well-organised army consisting of one thousand infantry men and a cavalry of two hundred horses led by Utbah ibn Rabia‘ set out towards Madinah.

When the news reached Madinah, the Holy Prophet (peace and blessings of Allah be upon him) called an emergency meeting of all his companions and *ansars* (helpers of Madiahn). He repeatedly asked them to advise him as to how to meet the situation - whether they should go out or remain inside the city and fight. Finally, it was decided that they should go out and meet the Makkan army before it reached Madinah. We should bear in mind that the Madinites had made a covenant with the Holy Prophet that they would defend him and other Muslims from Makkah if any attack were launched against them. But in this case, they were going out of the

city to meet the enemy. Hazrat Abu Bakr stood up and said: “My master, we have full confidence in you and what has been revealed to you by Allah. Proceed. We will be with you and will obey your command.”

Then Hazrat Umar stood up and offered his unstinting support at that critical juncture. He said: “We are as good warriors as those who are going to attack us. If we are small in number, do not worry at all. Allah is with us. We are not going to withhold anything. We are going to sacrifice everything we have in the way of Allah.”

The Holy Prophet still said: “Give me more advice.”

At that point, another eminent *muhajir* (refugee from Makkah to Madinah) from Makkah, Miqdad, stood up and offered total support to the Holy Prophet and strongly endorsed what the previous two speakers had said. But the Holy Prophet continued asking for guidance and advice. It seemed as he were still not satisfied and wanted both the *Muhajirs* and the *Ansars* to openly give their support to him. Then one of the chiefs of the tribe of Kazraj from Madinah, which constituted an important section of the *Ansars*, who are called “Helpers” in Islamic history, whose name was Sa‘d ibn Mu‘az, got up and said: “You are getting the advice and support you are asking for, but still you are asking for more advice. Maybe you want our open support and assurance. O Messenger of Allah, when we made the agreement with you at Madinah a few years ago to defend you, we were not fully aware of your high stature and how Allah was supporting

you. Now we have observed you from close quarters - your honesty, your truthfulness, your steadfastness, your firm faith in Allah and your deep commitment to the noble cause entrusted to you by Allah - and we are with you even more firmly than our commitment to you in that agreement. We are ready to sacrifice everything at your command. Our performance at the battlefield will cool your eyes.”

In other words, that meant that their performance would please the Holy Prophet (peace and blessings of Allah be upon him).

Thus, *Muhajirs* and *Ansars* both gave their unreserved support to the Holy Prophet and were ready to obey him in the ordeal about which Allah had informed him.

At the end of the day, the total Muslim army that the Holy Prophet could gather consisted of three hundred and thirteen people including the old and children as young as thirteen to fifteen years and a couple of women. The cavalry consisted of two horses and seventy camels. This untrained and ill-equipped army of three hundred and thirteen was going to face more than one thousand seasoned and well-armed men with massive support to keep the supply line intact.

The key phrase of the Qur’anic revelation: *Help us to overcome those who disbelieve*, is quite significant. It was not like the followers of Moses, who, when the time to fight in the way of Allah came, said: *O Moses! We will never enter it so long they are in it; go, therefore, thou and thy Lord, and fight; surely here we sit* (5:24). Here, the companions of

the Holy Prophet are filled with faith and a supreme sense of sacrifice. They are ready to do everything possible in their power. They are ready to submit to the command of Allah. They are only seeking Allah's help and support to fight for His cause. The petition is for Allah to guide them in planning good strategy, to strengthen their faith and to bless their efforts and grant victory over the disbelieving people who are out to destroy the believers. So, in this prayer, the Muslims were commanded to seek Divine help to overcome their enemies through this prayer for a just cause against those who were far superior in number, armament and resources.

In these extremely precarious and distressing conditions, Allah asks the Holy Prophet Muhammad (peace and blessings of Allah be upon him) and his companions to beg Allah's help and support to overcome the enemy, and the last words, *Help us to overcome the disbelievers*, in a way give assurance that certainly Divine help will come to their rescue.

Before I continue with my explanation of this important prayer, I will like to explain the significance of two supplications mentioned in it; one is: *Our Lord, do not lay on us burden as thou didst lay on those before us*; and the other: *Do not impose on us afflictions which we do not have the strength to bear*.

Let me take the first one. It was a necessary entreaty for the Holy Prophet was very distressed when his companions were being unbearably tortured at the hands of the Makkan disbelievers. Some of them went to the Holy Prophet and asked him to

pray to Allah to destroy the disbelievers but he did not like the suggestion and said: "Do you forget that people before you bore more excruciating tortures than you? Their bodies were torn into pieces and the flesh of their bodies was slashed from their bones. Allah mentions the state of their extreme torture and trial in these words: *Do you think that you will enter the Garden, while there has not yet befallen you the like of what befall those who have passed away before you? Distress and affliction befall them and they were shaken violently, so that the Messenger and those who believed with him said: When will the help of Allah come? Now surely the help of Allah is nigh!* (2:214)."

Here, Allah wants the believers to bear in mind the extent to which previous peoples were tried with extreme poverty, affliction and tribulations. The petition which the Holy Prophet and his companions have been asked to make is that they should not be laid with the burden which was laid on believers before them. In other words, they are advised to be patient and wait for the help of Allah which is sure to come. The other request means that Allah should give the believers strength to bear afflictions and trials with utmost patience and steadfastness because only then would the help of Allah come to make them victorious over their opponents.

This was briefly the situation when this particular prayer was revealed to the Holy Prophet and it was, in a way, calculated to prepare them for the difficult time which they were to face in the forthcoming battle.

Now, I come back to the story of the

Battle of Badr. When the leader of the trade caravan from Syria, Abu Sufyan, who was a very shrewd and intelligent person, became aware that his caravan of one thousand camels with valuable goods was likely to be attacked, he changed his route. He took an unknown path along the sea-coast and, travelling quite a distance towards the south, reached Makkah. When he felt he was safe, he sent a message to the Makkan people that there was now no need of coming to his rescue. He would be reaching Makkah in a day or two. But the Makkans had left for Madinah and some of their chiefs, like Abu Jahl, were very proud of their power and might, and were adamant on dealing a crushing blow to the Muslims and did not pay any heed to Abu Sufyan's so they paid no heed to Abu Sufyan's message. In an earlier incident, one of the Makkans, Abu Kazeer Mir, was killed by the Muslims. Abu Jahl went to his brother and incited him telling him that the time had come to avenge the death of his brother and that they should not abandon their plan in spite of the fact that the caravan had reached Makkah safely. The memory of the wailing and crying of Abu Mir's brother aroused the people and they decided to continue with their journey towards Madinah. When the Makkan army reached Badr, where some springs existed, they found that the Muslims had arrived earlier and had occupied the place. The Holy Prophet (peace and blessings of Allah be upon him) selected a sand-hill near the springs and built a hut at the top from where he could see his men and also keep an eye on the surrounding area. Therefore, he was in an advantageous position as compared to the Makkans who arrived late and could not occupy this place.

The Muslims filled their utensils and containers with water from the springs at Badr for themselves and their horses and camels. These springs were totally in the possession of the Holy Prophet, but he allowed the Makkans to use the water. It was night-time and both armies were waiting for the morning. The Makkans spent the whole night in feast, enjoying delicious food, drink and dances performed by dancing girls, and also recitals made by poets. All this was expressive of their pomp and show and strength and boastfulness. On the other hand, the Muslims said their congregational prayers and took complete rest. Meanwhile, the Holy Prophet went to his hut along with his companion Hazrat Abu Bakr. The Holy Prophet spent the whole night praying and making tearful petitions and supplications to Almighty Allah to come to the help of the handful of Muslims who were the target of persecution and annihilation only because they believed in one God and stood against all kinds of inequalities and evils. He passionately recited the prayer, which I mentioned in the beginning, and especially went on repeating its last line: *O Allah, grant help to us against the disbelievers.* His entreaties and submissions at times were so emotional and passionate that Hazrat Abu Bakr could clearly hear his words and sobs. It continued for the greater part of the night and during his prayers, even the loose mantle over the shoulders of the Holy Prophet fell several times and Hazrat Abu Bakr had to put it back each time. It was during these tense moments that the Holy Prophet is reported to have uttered in desperation the words: "O Allah, if this small band of believers is destroyed today, then no one will be left on this earth

to worship You."

Hazrat Abu Bakr at this point requested the Holy Prophet to stop making further submissions and entreaties saying that Allah had promised to help them so they should have complete faith in Him and His promise. The Holy Prophet said: "I do not doubt Allah's assurance but I am afraid that due to our own weaknesses maybe Allah will withdraw His help. My prayers are to seek Allah's protection against such weaknesses and infirmities."

Thus, he went on repeating the prayer: *Our Lord, punish us not if we forget or make a mistake*, and the two later entreaties: *Our Lord, do not lay on us a burden as Thou didst lay on those before us*; and: *Our Lord, impose not on us afflictions which we do not have the strength to bear.*

It was almost early dawn when the Holy Prophet received assurance from Allah and he immediately informed Hazrat Abu Bakr and said: "Be happy. I have received the revelation that Allah's help is coming."

At this point the Holy Prophet stopped his prayers.

As I explained in the beginning, Allah's help comes by means of natural laws and not by breaking them. In the present situation, the Muslims had occupied a place which was very sandy so early in the morning heavy showers came down and made the ground on which they were solid and compact. The rainwater flowed towards the enemy position and made it muddy and slippery. Thus, nature started helping the Muslims in response to the prayers of the Holy

Prophet. This was the strongest weapon the Holy Prophet had. We find in the *Sunnah* that at every step of his life – from rising in the morning till he went to sleep – he recited prayers and extolled Allah, invoked His glory and sought His protection and mercy.

This is exactly what the Founder of the Ahmadiyya Movement, Hazrat Mirza Ghulam Ahmad, has strongly exhorted his followers: to always turn to Allah for help and mercy. This has also been commanded to us in the Opening Chapter of the Holy Qur'an: *Thee do we serve and Thee alone do we beseech for help.*

The lesson and the inspiration we get from this prayer and the success the Muslims enjoyed at the Battle of Badr are that we should put in all our efforts and harness all the resources at our disposal and also pray to Allah for His guidance, support and blessing.

Sometimes we talk about how miraculous is the blessing of Allah to human beings at the time of difficulty or in making their efforts successful. It does not come about by any magic wand. It works in the way natural laws operate in the world. When man makes every possible effort and asks Allah's blessings to make it successful, then resources conducive to making the efforts successful are so channelled by Allah at a particular point of time that the efforts are crowned with success. So success comes through the working of laws of nature, but at that particular point of time of need it may seem that it is not possible. It is prayer that attracts Allah's blessings which work in a way in which the human mind cannot con-

THE PROPHET MUHAMMAD (SAS)

by Nerissa Ali

ceive. This was what happened at the Battle of Badr. In spite of the enemy's superiority in numbers and armaments, nature started working against them and all their planning, instead of helping them, went against them and routed them.

The Holy Imam of the Age, Hazrat Mirza, while emphasising the powerful influence of the prayer, said in an Urdu couplet:

*Jo khaak men mi-lay usey
miltaa hai aash-naa
Ay aaz-maa-ney waa-ley ye
nus-khaa bhi aaz-maa*

That is, if one who submits himself to Allah in the manner that the dust annihilates itself in the earth, then Allah becomes his friend.

O you who wish to seek Allah's guidance and blessing, try this prescription.

Thus, this comprehensive prayer revealed at the time of the Battle of Badr contains extremely humble supplications to Allah and gives us the assurance that prayers made with utmost sincerity and reliance are bound to attract Allah's mercy and blessings.

Successful indeed are the believers., Who are humble in their prayers, And who shun what is vain. And who act for the sake of purity, And who restrain their sexual passions – Except in the presence of their mates or those whom their right hands possess, for such surely are not blameable, But whoever seeks to go beyond that, such are transgressors – And those who are keepers of their trusts and their covenant, And those who keep a guard on their prayers. (H.Q. 23:1-9).

Abdul Muttalib, chieftain of the Quraysh, had ten sons who were all worthy and outstanding, but Abdullah was the noblest and most prominent among them. Abdul Muttalib wedded Abdullah to Amina. Amina was the most excellent woman in birth and stature among the Quraysh at that time. Through this marriage, Muhammad (sas) was born, after the death of his father, on Monday the 12th of Rabi-ul-Awwal, the year of the Elephant, and certainly the most auspicious day in the history of mankind.

Since his early youth, the reserved and unassuming young man was known for his gentle disposition and grave purity of life as well as for his candidness, honesty, integrity, and his stern sense of duty. His was the straight and narrow path and none could find the slightest fault with him. The fair character and honourable bearing won for him, in the pinnacle of his youth, the title *Al-Amin*, The Trustworthy.

At 25, the Prophet married Khadijah, who was noble, intelligent, wealthy and respected for the purity and integrity of her heart. Khadijah, a widow at age forty, had ample experience of the Prophet's truthfulness, trustworthiness and honourable character. He emphasised the good treatment of a wife to all of his followers. In fact, to his followers, in his address at the Farewell Pilgrimage, he states, "O my people! You have certain rights over your wives, and so have your wives over you.... They are the trust of Allah in your hands, so you must treat them with kindness."

One of Prophet Muhammad's most important roles in world history is the recipient of the Holy Book, *Al-Qur'an*. Chapter 47, verse 2 states: *And who believe in that which has been revealed to Muhammad and it is the truth from their Lord.* The Prophet first experienced the higher revelation while he was alone in the cave of Hira. Revelation came upon him in two ways, both through the angel, Gabriel. Firstly, in the form of a quiet voice, as the angel appeared in the shape of a human being, and in the other case, the words were uttered like the ringing of a bell, in a harsh tone, which made it a heavier task for the Prophet to receive it.

Apart from this, the second and undoubtedly secondary source from which the teachings of Islam are drawn is the *Sunnah* and the *Hadith*, being the practice and the sayings respectively of the Prophet Muhammad (sas). The two most important institutions of Islam, for instance, are prayer and the compulsory charity of *zakah*. "Keep up prayer" (*aqimus salah*) is the Qur'anic injunction, and it was the Prophet (sas) who, by his own actions, gave the details of this service. "Pay the *zakah*" (*atuz-zakah*) is again an injunction frequently repeated in the Qur'an, yet it was the Prophet who gave the rules and regulations for its payment and collection.

The main mission of the Prophet was to restore the worship of the One True God, the Creator and Sustainer, as taught by Prophet Abraham, and all the other prophets before him. The

Prophet began to preach openly about Islam, much to the distaste of the Quraish, the leaders of Makkah. The most hostile of these were his uncle, Abu Lahab, and Abu Lahab's wife. They tried to bribe him with talks of money and power but nothing could deter the Messenger of Allah from delivering his message. The Quraish then began to persecute Muslims, who were weak, poor or slaves. The Prophet (*sas*) also was publicly ridiculed and abused in the streets and when he went to pray in the Ka'bah. After things became worse, he was forced to migrate to Madinah. The Quraish did not leave the Holy Prophet alone in Madinah. They gathered armies and attacked him and his young community time and time again until, finally, after they had broken a solemn treaty, the Holy Prophet marched with 10 000 soldiers. Without fighting, they headed straight to the Ka'bah, which was fraught with statues and idols, and he stated: "Truth has come and falsehood will neither start nor reappear" (17:81). From that day on, the people of Makkah then accepted Islam and the Prophet's truthful words as their own.

Many who knew the Prophet described him thus: "He was most generous, large-hearted, truthful, clement, lenient and amiable. One who saw him for the first time was overawed, but when one kept his company and came to know him intimately, one became attached to him like an inseparable companion. Those who had seen him say that they never saw a man like him either before or after him. May Allah have peace and blessings on His Apostle."

It is the tribulation of the caller, who is orphaned and who lives through hardships in his youth, which makes

him more sensitive to noble human causes. Such experience makes him more sympathetic to the plight of the orphans, the poor and the oppressed. It mobilises him to fight for the rights of those people who belong to the lower echelons of society and incessantly galvanises him to be good and merciful towards them. Every caller needs to have a great deal of noble human feelings, otherwise known as compassion, which makes him commiserate with the state of the weak and oppressed. Nothing of such sort moulded him better than treading in his own life most of the pains and angst felt by the poor, orphaned and the needy.

In conclusion, we see how important a role the Prophet Muhammad (*sas*) played in the society at that time, and how important it is now to continue his traditions of love, honour, respect, sacrifice, commitment to Islam, giving of charity and keeping up pray, among many others. If we all follow in the Prophet's footsteps, our name would surely be carved in the walls of heaven and we will be assured peace and happiness in this life and in the hereafter. *Assalamu 'Alaikum*.

Muhammad is the Messenger of Allah, and those with him are firm of heart against the disbelievers, compassionate among themselves. Thou seest them bowing down, prostrating themselves, seeking Allah's grace and pleasure. Their marks are on their faces in consequence of prostration. That is their description in the Torah – and their description in the Gospel – like seed-produce that puts forth its sprout, then strenghtens it, so it becomes stout and stands firmly on its stem, delighting the sowers that He may enrage the disbelievers on account of them. Allah has promised such of them as believe and do good, forgiveness and a great reward. (H.Q. 48:29).

Kyaa zindagee kaa zauq agar woh naheen milaa

Can life hold any joy for us if we do not meet Him?

La'nat hai aise jeene pe gar is se hain judaa

Indeed to live far from Him is an accursed existence

Us rukh ko dekhnaa hee to hai asal mudda'aa

A mere sight of His countenance is the cherished goal of life

Jannat bhee hai yehee keh mile yaar-e aashnaa

For heavenly life is gained through meeting that beloved Friend

Ai logo 'aish-e dunyaa ko hargiz wafaa naheen

O people! Place no reliance on worldly pleasures

Kyaa tum ko khauf-e marg-o-khiyaal-e fanaa naheen

Have you no fear of death, no thought of leaving this world?

Dhoondo woh raah jis se dil-o-seenah paak ho

Search for that path which will cleanse your heart and soul

Nafs-e danee Khudaa kee itaa'at men khaak ho

And through obedience to God erase the base desires of the ego .

AVAILABLE FOR SALE

The books, *Commentary on Chapters 102-114 of the Holy Qur'an*, *Commentary on Chapters 86-101 of the Holy Qur'an* and *Commentary on Chapters 78-85 of the Holy Qur'an* by Dr Basharat Ahmad.

Translated by Kalamazad Mohammed, BA. Dip. Ed, Nasir Ahmad, BA. LL.B., and Capt. Abdus Salaam Khan.

An in-depth study and well-structured comprehensive explanation of the short popular *surahs* of al-Qur'an.

Suitable for *imams* on which to base their *khutbahs*.

Published by **The Muslim Literary Trust**

93 Calcutta Road No. 4
Freeport, Trinidad

Phone: 868 673 0085

Price - \$20.00

Cassettes containing songs of Islam

Price - \$20.00

Available from any member of the Trust.

Wide selection of books on Islam in general and Ahmadiyyat in particular available at

USA

PO Box 3370, Dublin, Ohio 43016

Phone: 614-873-1030

Fax: 614-873-1022

E-mail: info@muslim.org or aaail@aol.com

WWW: <http://www.muslim.org>

UK

The Islamic Book Depot

15 Stanley Avenue

Wembley, London. HA0 4JQ.

Phone: 44 (0)20-8524-8212

Fax: 0870-734-7031

E-mail: webmaster@islamic-book-depot.org.uk

WWW: islamic-book-depot.org.uk

Visit the following Web site for

information on Islam and Ahmadiyyat:

<http://aaail.org>; or <http://>

ahmadiyya.ws; or <http://muslim.sh>; or <http://islam.lt>

Get a **FREE e-mail account (6 MB)** at aaail.org (yourname@ahmadiyya.ws; or yourname@muslim.sh; or yourname@islam.lt).

Send **FREE e-cards** from aaail.org

O men, it is you that have need of Allah, and Allah is the Self-Sufficient, the Praised One.

If He please, He will remove you and bring a new creation.

And this is not hard for Allah.

H.Q. 35:15-17

Questions and comments can be addressed to:

Imam Kalamazad Mohammed (673-3171)

E-mail:

TheMessage@ahmadiyya.ws

Published by:

The Muslim Literary Trust,
Trinidad & Tobago.

Also published on the Internet at the web-address (URL):

<http://aaail.org>
or ahmadiyya.ws

Printed by:

HEM Enterprises Ltd.
93 Calcutta Rd. No. 4,
Carapichaima, Trinidad.
Tel: 673-0085/0630