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THE HOLY PROPHET MUHAMMAD

“AND WE HAVE NOT SENT THEE BUT AS A MERCY TO MANKIND”

The Holy Quran declares that the Holy Prophet Muhammad (peace and blessings of Allah be upon him) was sent as a mercy to mankind.

He was born on the 12th of Rabul Awwal corresponding to the 20th April 571 of Christian Era. He was given the name of Muhammad by his grandfather and Ahmad by his mother, Each in accordance with a vision. Both these names are spoken of in the Holy Quran.

His father was Abdullah who was the son of Abdul Muttalib in whom was entrusted the guardianship of Kabah. An office of the highest honour in Arabia. Thus in nobility the Holy Prophet’s dynasty occupies the highest place. His father passed away while yet he was not born and at the age of 6 his mother left this world. He was left an orphan.

His grandfather took charge of him and his patronage was snatched at the age of 8 years when his guardianship was passed on to his uncle Abu Talib. Reading or writing were almost unknown in Arabia and the Prophet had no book learning.

At the time of the advent of the Holy Prophet (peace and Blessings of Allah be upon him) Arab was plunged in ignorance and crime. The worst place on earth. There was no Government. Might was right. Idol worship was rampant. Besides the 360 idols set up in Kabah for each day of worship every tribe had an idol of its own. The Jews, the Christians and the Hanifs tried to bring reformation among the Arabs but failed. From such debasing idolatry the Holy Prophet (peace and Blessings of Allah be upon him) uplifted the whole of Arabia in a brief span of 20 years. Not only idolatry was extirpated root and branch from the soil of Arabia, but such enthusiasm for the unity of God was kindled in the hearts of the self same Arab that it carried them far and wide over the length and breadth of the then known world to uphold the name The One God. It is a well known and undeniable fact that only Muhammad (peace and Blessings of Allah be upon him) established monotheism in its purest form, and the worship of one God was taught in the most unequivocal terms.

The very first ordinance in the Holy Quran puts this perspective of Religion before us in the following words: “O men! Serve your Lord who created you and those before you so that you may guard against evil”. Again it says:

Who made the earth a resting place for you and the heaven a structure, and (Who) sends down rain from the clouds, then brings forth with it subsistence for you of the fruits; therefore do not set up rivals to Allah while you know.”

The world had very erroneous conceptions of human capabilities. Evil had been taken as its backbone; nothing sublime or beautiful was in humanity.

Holy Prophet Muhammad for the first time, declared that human nature was potentially perfect, that every child is born sinless according to nature. He taught that it was free from every taint of evil. Sin, he declared, was an acquisition, an after-acquaintment and not a heritage. Human nature as the Quran says, was capable of unlimited progress, but with inclination to degradation as well; man could soar to the highest of the high, but can also go the lowest of the low, and the religion Muhammad brought was to work out the former and check the latter.

For Universal Brotherhood, Man must live in society. He cannot be happy without it. We must serve others and be served by them. But the self-seeking nature in us, if not properly controlled, makes havoc among us, and creates all the trouble around us. Oppression, persecution, crimes, disputes, war — all these are the outcome of self-seeking tendencies and the sociable nature in man. We need some sort of sacrifice in favour of those around us. We need to cultivate a spirit of brotherhood to improve the said tendency. In this respect, Prophet Muhammad (peace and Blessings of Allah be upon him) can rightly claim to have discovered the specific remedy. He laid down principles of universal brotherhood, and succeeded in establishing it, in his own life time. Through this institution he purged Arabia of all its troubles. The Pre-Islamic God was tribal God everywhere, whether in the East or the West. He was the God of Abraham and Jacob, He was the Mazda of the renowned ancestors in Persia, but the Quran speaks of the Rabbl Alameen-God. The Creator, The Nourisher and the Sustainer of all the worlds, of all the nations and races, and who made no distinction between man and man.

For the first time it was established that there was no intermediary between man and God; that the Divine percepts were accessible to everyone. The door of the Lord is forever open to every striver after Him. The Quran Says: “Those who strive after Us, We show them our way.” “And when My servants ask you concerning Me, then surely I am near: I answer the answerer of the supplicant when he calls on Me, so they should answer My call and believe in Me, that they may find the right way.”

Muhammad (peace and blessings of Allah be upon him) is also the first prophet who “strikes at the root of the idea of a favourite nation whose members alone may be entitled to salvation.” The Quran brought a Gospel of Peace to the whole world when it proclaimed: Surely those who believe and those who are Jews and the Christians and the Sabeans Whoevers believe in Allah and the last day and doeth good, they shall have their reward from their Lord, and there is no fear for them, neither shall they grieve.” He said: Belief in a prophet is to believe in him in his capacity as a Messenger from Allah, which means belief in the Divine message which he brings.

Every man ought to be judged by what he does, and Muhammad (peace and blessings of Allah be upon him) accomplished within 20 years what centuries of the labours of the other reformers could not accomplish, notwithstanding the temporal power at their back. He swept away centuries-old idolatry, superstition, credulity, ignorance, prostitution, gambling, drinking, oppression of the week, internecine war and a hundred
By kind permission of the author and publishers, we produce below, in translation, an extract from the book "Geschichte des Islams in Deutschland" by Mohammad S. Abdullah, published by Verlag Syria (Graz, Vienna and Cologne, 1981) as Volume 5 in the series "Islam und westliche Welt." On pages 23-27 of the book, the story is told of a prisoner-of-war camp specially established for Muslim prisoners by the German Government in 1914 at Wünsdorf bei Zossen near Berlin. This was a consequence of the pledge of Friendship for the Muslim peoples given by Kaiser Wilhelm II in 1898. A wooden mosque was built in service until 1924. The ensuing section (pages 27-34) is entitled "Die Zweite Gemeinde-Gründung (1922-1945)" ("The Establishment of a Second Congregation (1922-1945)"). It is this section of the book which is presented here in translation.

On 27th April 1922 the "El-Ujama-ul-Islamiye Fi Berlin", the Islamic congregation in Berlin, was founded in Berlin under the leadership of Professor Jabbar-Kheiris from India. It has as its members Muslims from 41 nations. The congregation saw itself as a "union of all Muslim men and women resident in Germany for the cause of Islam". When the Wünsdorf mosque had ceased to be available, acts of worship and congregational meetings took place at the most varied locations in greater Berlin: in Wannsee Castle, in Humboldt House, in the Oriental Club, in Hindustan House, in the Tiergartenhof, as well as on the roof of the observatory in Treptow.

During this period plans were laid for the erection of a central mosque. For Berlin, what was envisaged was a building five storeys high, 50 metres in width and 70 metres in length, flanked by two minarets with a height of 65 metres. Attached to the mosque were to be a students' hostel, an oriental restaurant, a Muslim hotel, club rooms of the most diverse kinds, and living-quarters for the officers of the congregation. Moreover, the separate compartments were each to be fitted out according to the national individuality of the various oriental ethnic groups.

Eventually, on 7th August 1923, at the Kaiserdamm near the Witzleben railway station, the first stroke of the spade for laying of the Foundation stone of this mosque was executed by Imam Mubarak Ali. Notwithstanding, the building could not be completed. The congregation had clearly overestimated its financial resources. Building eventually had to stop and the walls had to be demolished.

It is not really possible to speak of an organized Islamic congregational life in the strict sense until after 1924, when the Indian imam Maulana Sadr-ud-Din of the movement known as the Ahmadiyya Anjuman Isha'at-i-Islami (not to be confused with the Ahmadiyya Movement or Mission of Qadian/Rabwah) formed a Muslim congregation at 5/III Giesebruchstrasse — Charlottenburg with a view to erecting a mosque in the area. This mosque, according to the plans of his community in Lahore, would serve as a centre of Islam in Europe. On 13th September 1924 digging commenced on the site of 7/8 Brienerstrasse in Berlin — Wilmersdorf, near Fehrbelliner Platz; the laying of the Foundation stone followed on 9th October 1924.

The mosque was built by the Berlin architect Herrmann. The Taj Mahal at Agra served as his model. What was to result was a domed building 26 metres high, flanked by two minarets with a height of 32 metres. Mosque and congregational centre are surrounded by a graceful garden park.

**BERLIN MOSQUE, WEST GERMANY**

The prayer-hall was opened on 26th April 1925 by the imam of the congregation, Maulana Sadr-ud-Din. The solemnities were attended by, among others, the Turkish ambassador general Kemal-ud-Din Sami Pasha, the Persian ambassador Saddyhos Saitaneh Sadri and the Afghan ambassador General Sirdar Ghulam Siddiq Khan. The Centre finally came into service in 1926/27.

From the beginning on the Berlin mosque stood open to the Muslims of all nations: At the opening ceremony the imam said: "Our mosque shall speak eloquently of the unity of God and of brotherhood among men. This place of worship shall make it known that there is one sole God over us all. It will cry out in the land that we are to hold in like honour all Prophets without distinction: Abraham, Moses, Jesus Christ and Muhammad; that we must believe alike in all holy scriptures, in the Old Testament as well as in the New, and in the Qur'an."

In 1930 the German Muslim congregation adopted the name "Deutsch — Moslemische Gesellschaf(57,238),(435,693)" ("German Muslim Society") — a limited company. Well-known Islamic theologians taught at the mosque, such as Professors Dr Nazir-ul-Islam and Dr Salim Mohammad Abdullah, under whose leadership the mosque soon became a centre of Islamic literature in Europe. Up till 1939 there appeared from the mosque's press a great number of valuable publications in the German language, the greater part of which is to be found today in the library of the Berlin Free University, or else in the Library of Congress in Washington. Most notably, the *Moslemische Review* ("Muslim Review"), edited by Pro-
forcement Abdullah (Founded April 1924, last issue 1940), was at that time something conceived for the specialist world. In 1938 there appeared the *piece de résistance* of the mosque's press — the *first Arabic and German edition of the Qur'an*, translated by Maulana Sadr-ud-Din. The scholar provided his work with a detailed commentary, which was intended especially for a German and Christian readership. It says in the Foreword: "In Germany Islam is looked upon with a gratifying lack of prejudice. Accordingly, I am certain that the German public will give this translation from the pen of a Muslim a friendly welcome." The Qur'an was republished in 1964.

In fact everything of any consequence in the Field of oriental studies was brought together during those years at the mosque, in the German Muslim Society. At its peak the Islamic Congregation, which extended throughout the Empire, numbered 1500 persons, including well-known personalities from the world of specialist scholarship. When Professor Abdullah left Germany in 1939, lecturing duties were temporarily assumed by the Egyptian theologian Professor Dr Ahmad Galwash, who to this day teaches at the Al-Azhar University in Cairo and is the author of an English-language treatise on the principles of religion. Also among the Friday speakers at the Berlin mosque during the First year of war, and later to be President of the Islamic World Congress and Chairman of the Conference of Ulama, was Hajj Muhammad Amin al-Husaini, who resided in Kielläle.

When the Islamic Centre was fully operational in 1926/27, the Islam-Institut (Islamic Institute) was founded, which was combined with an archive, an information bureau, a library, and a so-called "religious observances section" that was organized on 7th January 1929 by the committee of the German Muslims. The Arab members of the student population at Friedrich-Wilhelm University formed themselves into the Islamiya-Akademisch — Islamische Vereinigung (Islam. Academic Islamic Association) and those of the Charlottenburg Technical College into the Arab student confederation "Arabiya". The organizer and leader of these institutions was the Syrian Haji Mohammad Nasi Tschelebi. He also edited the periodicals Islamicische Gegenwart ("Islam at the Present Time," or "Islam Now") and Der Islamische Student ("The Islamic Student") and the Islam-Echo.

Besides these, there also existed in the ambience of the Deutsch-Moslemische Gesellschaft a Deutsch — Türkische Vereinigung (German Turkish Association), the Gesellschaft Für Islamsche Gottesverehrung (Society for Islamic Worship) founded on 27th December 1924, and furthermore the Türkische Club (Turkish Club) the Orient club (Oriental Club), the Caucasian students from Azerbaijan and Georgia, and the Deutsch-Ägyptische Vereinigung (German Egyptian Association) founded on 30th November 1922. To these must be added the Deutsch-Persische Gesellschaft (German Persian Society), which had been founded already, in 1918, and the Suf Movement under the leadership of Kazem-Zadeh Iranschaer, who also distinguished himself as Friday preacher at the mosque. Also active were the Uzbek and Turkestan delegations and the Persian students' union "Iran".

In the course of the struggle for the old imperial capital the Islamic place of worship suffered considerable damage. When the clouds of war had finally dispersed, the slender minarets which had hitherto greeted the

Fehrbelliner Platz were destroyed. Immediately after the war, with Imam Mohammad Aman Hobohm, the Fortunes of the Islamic community in Germany became the responsibility of the first Muslim theologian of native German origin. Although he was to a large extent successful, up till his departure in 1954, in reassembling the Congregation, which had been scattered by disruptive effects of the war and the post-war period, yet at the mosque, on account of the very limited financial resources, only trifling repairs were accomplished, just sufficient to preserve the fabric of the building. All further efforts in the years that followed were finally frustrated when, at Christmas time in 1974, the mosque was affected by high water, which even ruined costly prayer-carpets laid out in the interior of the house of workshop. Imam Mohammed Yahya Butt, leader of the Congregation since 1959, wrote in those days: "Neither the Muslims in Berlin nor the Founding Congregation are in a position to raise the necessary funds to ensure the continued existence of the mosque."

Before the final downfall the historic place of worship was eventually rescued by the Berlin Council. The Council placed 215,000 Deutschmarks at the Congregation's disposal towards the end of the Monument Protection Year 1975 so that in the end, the Imam could still commission a complete renovation from the architect Wolfgang Noack in time for the 50th anniversary of the mosque. Admittedly it is not yet possible to think in terms of finally rebuilding the characteristic minarets as well. A further 800,000 Deutschmarks would be needed for this purpose.

A glance at the visitors' book of the Berlin mosque communicates something of the international atmosphere that surrounded the Islamic Centre up to the start of the Second World War. A few visitors may be mentioned here: the Agha Khan (Agha Sultan Muhammad Shah), in those days President of the League of Nations; the Chief of the Druzes Emir Chekib Aslan; the Prince of Hyderabad; Jada Hawal Bahadur and Za Hawal Mirza Bahadur; the internationally famous islamicist Baron de Montagnac-Verôrs; FI Moussa Douhali, son of the then Shaikh-ul-Islam of Marocco; Al-Hajj Amir Hassanneddin, Prince of Koeti; the Maharaja of Baroda; Princess Sayada; the Sultan of Bhopal; Sir Mirza Ismail, Prime Minister of Mysore; Sir Liakat Ali, Minister of State of Bhopal; Sir Abdul Qadir, justice of the High Court of India.

There are also the signatures of the Muslim participants in the 1936 Olympic Games in Berlin

In May 1936 over sixty evangelical and Catholic theologians visited the Islamic Centre to be instructed by Imam professor Abdullah regarding the teachings of the Qur'an and the Prophet Muhammad.

One might also mention that the Islamic reformer and poet-philosopher Sir Muhammad Iqbal, who died in 1936, was a friend and supporter of the mosque in Berlin.

The establishment of the second congregation in Berlin owed much to the following in particular: Dr Hamid Marcus; Amin Boosfeld; Chald-Albert Selter-Chan; Omar Schubert; Mohammad Aman Hobohm.

On 23rd November 1977 the Deutsche Welle reported in its "News from the World of Islam":

"In token of the 'great debt of gratitude' which was owed him by the Federal Republic of Germany, President Walter Scheel has bestowed the order of Merit of the Federal Republic of Germany upon the Islamic theologian and diplomat Mohammad Aman Hobohm.

(Continued on page 7)"
THE DEATH OF JESUS
Views of the Khulafa Rashideen, the great Imams, and the
Scholars of religion.

16. Maulana Ameen Ahsan Isahi, former deputy head of the
Jama'at-i Islami writes: "The meaning is that Muhammad (peace be upon him) too is a messenger of
God, just as there had been many other messengers of God in the world. He too may have to
face the same kind of trials and tribulations that they encountered. Just as all messengers (tamaam naslun)
had to face death, so would he die one day he His
being a messenger of God does not mean that he
would not die or cannot be killed." (Tadabbur Quran
vol. i, p. 287, under verse 3:143, published in
Lahore, 1967).

17. Sayyid Abul 'Ala Maudoodi has written the
following upon this topic:
(i) "The most appropriate course of action
according to the Quran is to refrain from giving
explanation of ras'jismani (bodily ascension) and
of maut (death) ... In fact, one should consider
Jesus' ascent to be an extraordinary
manifestation of Divine power, and leave its
exact nature explained briefly as God Himself
has left it brief" (Maulana Maudoodi par irrazaat ka ilmi jaiza, by Maulvi Muhammad Yusuf, Part I,
p. 169).

(ii) "I think that this issue is one of the mutashabhat (vague or unclear), for we cannot comprehend
the exact nature of Jesus' ascent, his staying alive
somewhere, and his subsequent descent at some
date. What we have been taught of these views
can be definitely negated or confirmed." (Tafhim
al-Quran by Maulana Maudoodi, p. 240).

18. In his Quranic commentary, under the verse "they
planned, and God also planned", Ghulam Ahmad
Pervaiz writes:
(i) "Thus, that nation became divided into two
parties, one supporting the truth and the other
opposing it. The opponents started using secret
means and plans in order to lay their hands on
Jesus. Countering this, God manifested hidden
ways and means (of saving him), and it is evident
that means devised by God are superior in every
respect. Their final plan was to have Jesus
arrested and crucified, that he would, according
to them, die in disgrace and degradation. But
God said to Jesus: Stay calm, this conspiracy of
theirs shall not succeed; you shall die a natural
death, and I shall honour you greatly; I shall take
you far beyond the reach of these enemies, and
clear you from the accusations coined against
you; your followers appear to be weak but in the
end I shall make those who follow you to be ever
above your rejectors." (Majfhum al-Quran, Sura 3,
vv. 53-54, P. 132).

(ii) "Verse 156: The list of their crimes does not end
here, but carries on. Their denial of truth and
persistence in haughtiness and arrogance,
reached such a stage that they levelled at the
mutashabhat is that we should not investigate
them, but merely repose belief in however much
has been disclosed to us. To undertake investiga-
tion of the mutashabhat, and ignore the explicit,
matters (mukhamat) is a clear sign of perversity." (Letter dated 1 January 1951, ref. 760/71,
Ichtira, Lahore).

(iii) In answer to a letter, Sayyid Abul 'Ala
Maudoodi had his reply written by Mr. Naem
Siddiqui as follows: "As to what I have
understood from the Holy Quran regarding the
death of Jesus ... I have already explained it, and
you can read it. As to Jesus' second coming, it
cannot be put higher than a possibility because
the Quran gives no explanation of it, and the
basis of firm faith cannot be laid upon Hadith. It
could be that God may send Jesus to earth again,
and if He so wishes there cannot be any bar
against it. In any case, this point is not part of
Islamic doctrine."
(Rukh Kardar by Chaudhary Habib-Ullah, p.
243).

(iv) "The Quran does not explicitly state that God
raised up Jesus, body and soul, from earth to
heaven. Nor does it clearly say that he died a
natural death on earth, only his soul being raised
up. Thus, on the basis of the Quran neither
grievous slander against a virtuous woman like
Mary. And regarding a glorious prophet like
Jesus, to this day they proudly claim to have
killed him, making him die in disgrace.
However, the fact is that they neither killed him
nor put him on the cross to make him die,
according to them, a death of disgrace. What
actually happened was different from what they
thought had happened, and the reality became
unclear to them. On the other side, the people
who differ from the Jews on this matter, i.e.,
Christians, do not know the truth either. Their
explanations too are based on conjecture and
guess-work. Thus neither the Jews nor the
Christians know the truth of the event, neither of
them having any sure knowledge. The truth is
what has been stated above, i.e., Jesus was not
killed, nor did he die an accursed death upon the
cross is asserted by the Jews, but rather, God
elevated him in status." (ibid., Sura 4, verses 156 to 158, p. 229).

(iii) "Verse 117 — I (Jesus) said to them only what
You (God) commanded me, i.e., 'worship God,
your Lord and my Lord.' Whilst I was among
them I watched over them (so that they may not
go wrong), but when You caused me to die I
cessated to be the watcher, and after that You
were their Guardian." (ibid., Sura 5, verse 117).

(iv) "From the above explanations the fact has come
to the fore as to how the Holy Quran has refuted
this false belief of the Jews and the Christians
that Jesus was crucified, As to the Christian
belief that he was raised up to heaven alive, this
does not find support in the Quran either. On the
other hand, it contains clear evidence that, like
other prophets, he completed his span of life and
died." (Sha'a Mastur, p. 72).
“The fact is that the idea of Jesus being raised up to heaven alive is a later invention of the Christian religion. The Jews gave currency to the idea — and it served to be so — that they had killed Jesus upon the cross. The disciples knew that this was not true, but for reasons of expediency they could not contradict it.”

(ibid., p. 83).

19. Maulana Sayyid Abdur — Dain Jalali writes: “It is recorded in an authentic hadith that the Holy Prophet Muhammad stated: ‘Had Moses or Jesus been alive, they would have had to follow me’.”

(Tafsir Bayan as-Sabhan, Part III, p. 349).

20. Abu Zafar Nazish Rizvi wrote a poem entitled ‘Dastan-e Haram’, a verse of which says of the Holy Prophet Muhammad’s demise: “After Moses and Jesus, from the world Did the honoured Messenger depart to eternity.”

(Weekly Chatan, 12 October 1951, p. 7).

22. Maulvi Muhammad Ali of Jalandhar writes: “One day I was sitting in the mosque in Multan, where a Mirza’i was having an argument with a maulvi. The Mirza’i kept on repeating that Jesus had died, and the maulvi would shake his head in denial. Fifteen or twenty minutes elapsed in this argument. I went and sat with them, and said to the Mirza’i: ‘Please excuse the Maulvi Sahib, and talk to me instead’. I raised my hands and said: Let us pray that God grants him heaven.”


24. Khwaja Ibadullah Akhtar, B.A., of Amritsar expresses his view as follows:

(i) “We do not wish to say any more on this issue than that Jesus was certainly hailed to the cross. However, he did not die on the cross, nor could have any man died on the cross in such a short period. But he became so unconscious as to make people suspect that he had died. In that state of unconsciousness he was taken down from the cross, and being thought to be dead, placed in a tomb an illustration of which we have given in this book. When he became conscious he left the tomb by himself.”

(Damisq, p. 54, published by the Steam Press, Amritsar, India, 1911).

(ii) “The Christian religion is so bound up with the person of Jesus that if the Christians were to believe that Jesus has died this religion would also be dead. Thus this religion is based upon the person of Jesus.”

(Weekly Chatan, 12 December 1958, p. 7).

25. The editor of the monthly Balagh al-Quran (Lahore) writes: “Just as un-Quranic ideas have made the birth of Jesus a puzzle, so it is also said about his death that he has been living in the fourth heaven for two thousand years, that he shall return, marry, have children, and then die. The argument for his being taken up to heaven is based upon the words Bal rafa’a-hu Allahu ilai-hi, the meaning of which we have explained on page 29, that God caused him to migrate to Himself, in accordance with His law for all the prophets. For if rafa’ be taken to mean lifted up to heaven, it would have to be believed that the prophet Idrees too is alive and living in a high place, as God has said of him wa rafa’a-hu makan-an ‘aliyyan (19:57) — ‘We raised him to a high place’. Obviously, just as the word rafa’a-hu is used about Idrees, the meaning of rafa’a-hu Allahu ilai-hi according to the context is to raise in status by migration, not raise up to the sky.

‘Now let us consider whether Jesus is alive or dead. The following two verses of the Quran should be examined: ‘Muhammad is only a messenger of God; many messengers before him had passed away’ (3:143); ‘The Messiah, son of Mary, is only a messenger of God; many messengers before him had passed away’ (5:75). Both verses contain the expression: ‘Messengers before him had passed away’. According to this, if a messenger before Jesus were alive then it could be believed that a messenger before the Holy Prophet Muhammad, i.e., Jesus, was also alive. But if, according to this expression, no messenger before Jesus himself can be believed to be alive, then it should be remembered that Jesus too, as a messenger before the Holy Prophet Muhammad, according to ‘messengers before him had passed away’ is included amongst these prophets and has died. And as by the clear testimony of the Quran, and in accordance with the laws of nature, Jesus has died, neither is the view correct that he went up to the fourth heaven nor can the idea of his return arise.

‘The following verse is also adduced to prove that Jesus is alive: Quil fa-man yamliku min Allahu Shai’-ting in arada an yuhikha al-masih ibna-Maryama wa umma-hu wa man fil ardi jam’-ting (5:17). Its usual translation runs: ‘Say (O Prophet): who is it that can interfere in God’s purpose if He wishes to destroy the Messiah, his mother, and all the creatures on earth’. If, on the basis of this usual translation, Jesus is believed to be still alive his mother would also have to be believed to be alive because after masih (Messiah) occur the words umma-hu (his mother). However, as Mary is accepted as having died in accordance with the Divine law ‘every soul must taste death’, Jesus too must be considered dead according
to this law. Moreover, since according to the Quranic verdict 'Muhammad is only a messenger, messengers before him had passed away', Jesus passed away before the Holy Prophet Muhammad, i.e., he died like the other prophets, the verse under discussion must be translated according to the rule that in Arabic the past may be referred using the imperfect tense. Remembering also that the wa (and) between umma-ha (his mother) and man fil ardi (those on earth) indicates companionship, the correct significance of this verse, corresponding to the laws of nature, is this: 'Say (O Prophet): who is it that can interfere with God’s purpose if He wishes to destroy, along with the Messiah and his mother, all the creatures on earth'.

In this Quranic verse it is correct to take the imperfect tense as referring to the past, just as in the following verse about the history of Joseph the imperfect tense must be taken to refer to the past: 'And thus did We give to Joseph power in the land — he had mastery (yatalawwa'a) in it wherever he liked (yasha'a)'. In this verse the two verbs yatalawwa and yasha are in the imperfect, but they can only be translated in the past tense. To say about the deceased Joseph that 'he has mastery in it wherever he likes' is absolutely wrong.

'Jesus’ death in his own words — On the Day of Judgment God will ask Jesus: ‘Did you tell people to take you and your mother as gods besides Allah?’ He shall reply: ‘Certainly not! So long as I was among them I watched over them, and did not let them make any such idolatrous utterance. However, when You caused me to die, You were the watcher over them’. Here the words ‘when You caused me to die’ convey that it was after he died that his people made him and his mother gods. This topic is explained in Sura Ma‘ida, verses 116 and 117, where the words used are: Falamma tattawfiatani kunta anta al-raqiha ‘alaihim — ‘when You caused me to die, You were the Watcher over them’. Since it is proved from the Holy Quran that Jesus and Mary were taken to be gods after the death of Jesus, it follows from this that he has died.'


CONCLUSION

In this book we have put forward passages from the Holy Quran, Sayings (ahadith) of the Holy Prophet Muhammad, the unanimous verdict (jima) of the Companions, observations of the Righteous Caliphs and other Companions, conclusions of the great Imams and early elders of Islam, and the writings of Muslim scholars, Arab and non-Arab, of all schools of thought. It is hoped that all this evidence will satisfactorily settle the issue of Jesus’ death, leaving no scope for any doubt or query in the reader’s mind.

Every child is Born Sinless

The Holy Prophet (peace and blessings of Allah be upon him) said: “Every child that is born confirms to the true religion (Allah’s fitrat); and it is his parents who make him a Jew or a Christian or a Magian” (Bukhari, 32-79).

Islam in Germany (Continued from page 4)

Hobohm, who has for some months been engaged in the West German embassy in London, received the honour from the hand of Ambassador Ruete. The presentation ceremony was also attended by the General Secretary of the Islamic Council of Europe, Minister Salim Azzam (of Saudi Arabia).

“In his encomium the Ambassador referred to the fact that Hobohm was one of the few Germans who had consistently and with complete dedication ‘built a bridge between Germany and the world of belief of Islam’. The recognition and friendship which he had thus found as a German among his Islamic co-religionists all over the world had also ‘proved productive and fruitful’ for relations between the Federal Republic and the Islamic countries. ‘They have become, in the best sense of the word, a living link between us, and these states and peoples which are so very important for the future of our world and for world peace’, said the Ambassador. Hobohm had used his close contacts with the Islamic World Congress with the World Muslim League and with the General Secretary of the Islamic Conference of Foreign Ministers in many ways for the benefit of the Federal Republic.

“After the Second World War, Mohammad Aman Hobohm was imam of the Berlin mosque and superintendent of the Muslim congregation in Germany up till 1954. Directly after this he entered the Foreign Service and was engaged in Indonesia, Pakistan, Somalia and Sri Lanka. In 1967 he was decorated with the Star of Pakistan ‘For his services to Islam’. In 1970 the International Islamic Organization elected him as its Vice-President.

The Ambassador stressed especially Hobohm’s role at the Summit Conferenee of Free-World States (1976) in Colombo and during his period of service in Somalia. His work had definitely contributed to the fact that in Somalia there was created that atmosphere of trust which helped prevent a tragic ending to the Lufthansa hijacking.”

Holy Prophet Muhammad (Continued from page 2)

other evils from a whole country. History cannot show any other reformer who brought so wonderful and complete a transformation on so large a scale within so short a time. Never was reform more hopeless than at the advent of Muhammad, and never was it more complete when he departed.

A single sentence in the Encyclopaedia Britannica, 11th Ed., under its article on the “Koran” is sufficient to establish the truth of this statement: “Of all the religious personalities of the world, Muhammad was the most successful.”

An American astronomer, Michael H. Hart a scientist at the Goddard Space Centre and is also an amateur historian, set himself the task of naming the most influential people who ever lived, With researches through libraries and historical records he compiled a list in order of excellence and concluded that the most influential people among the billions born thus far was Muhammad, the founder of the Muslim religion “he was the only in history who was supremely successful on both the religious and secular levels.” His book “The 100” by Hart.

In brief the Prophet spared no pains, to establish, on the one hand, the Unity and Glory of the Lord, and on the other the Universal Brotherhood of Man under the Universal Providence of One God. May Allah shower his choicest blessings on him.
THE MESSAGE OF ISLAM FOR THE MODERN DAY

by Shahid Aziz, M.Sc.

The topic I have chosen for this lecture is "The Message of Islam for the Modern Day". However, the title of this lecture is not correct because it implies; first that the present generations of humans is inherently different from earlier ones, and second, that Islam is in some way new.

A study of history shows that ever since creation man has faced the same problems. Essentially these problems revolve around human arrogance and human greed. Amongst other things we see these qualities manifested as nationalism, slave-labour wages by multi-national companies in the Third World, and strikes by workers who are in a position to hold a nation to ransom for unrealistically high wages at the expense of others. These symptoms of the diseases of greed and arrogance are not new, they have been with us ever since man was put on this planet. One can point to nationalism of the city-states of ancient Italy, to the destructive wars of Athens and Sparta, to the use of labour for building the Pyramids and the Great Wall, and to the use of coercion employed by, for example, the Roman armies to secure high wages.

As for the second point, Islam does not claim to be a new philosophy of life. Islam was taught by all the prophets who preceeded the Holy Prophet Muhammad (peace be upon him). It was the way of life preached by the holy prophets Abraham, Noah, Jacob, Ishmael, David, and many others, down to the prophet Jesus. The Holy Quran clearly states that Moses was given the Book, and messengers were sent after him one after another. It commands Muslims to believe in that which was revealed to Abraham, and Ishmael and Isaac, and Jacob and the tribes, and in that which was given to Moses and Jesus, and that which was given to all the other prophets from their Lord./

The Holy Quran could not have commanded the Muslims to believe in these prophets had their teachings been in any way contradictory to the Holy Quran. On the contrary, the Holy Quran specifically claims to contain the true teachings of all the prophets8. Indeed it goes further than claiming simply to contain the teachings of all the previous scriptures. The Holy Quran, in its own words, verifies that which went before it, and is a guardian over it9.

So Islam is not only the living embodiment of all previous religions, it is their seal of authenticity. Although the Holy Quran does not mention all the religions, it does not mean that prophets not mentioned in the Holy Quran are false.

Messengers were sent to every nation and all people4 although only some of these messengers of God have been mentioned in the Holy Quran8. And just as it is incumbent upon Muslims to believe in Moses, Jesus, and David, we believe there were many others of whom we have no knowledge4.

When one pauses to think about it, one realises that, logically, this is the only acceptable position for a religion to take. Islam means submission to Allah, and it signifies peace between fellow men. This being so, in broad terms, a prophet from Allah could not but preach Islam. As all the prophets preached Islam, it is only right and fair that this should be recognised and verified by that way of life which generally known by the title Islam.

However, because at the time of earlier prophets (may peace be upon them all) the human race had not advanced to a point where one universal message would have been possible or sufficient, there were differences in the Divine guidance revealed to different people. By the time the Holy Prophet Muhammad appeared the stage had been set for the revelation of a universal and eternal message. And because it was to be the universal and everlasting message it contained the supreme teachings of all religions6. Therefore, because the Divine guidance is now complete there is no further need for prophets or for new scriptures. So the Holy Prophet Muhammad is the Last of the Prophets6, and the Holy Quran the final message5. Islam has no message which is confined to the modern day. It is a compilation of the noblest teachings of all the previous scriptures. Its message is universal and everlasting, and within that message lies the solution to the problems of all humanity for all time to come. This does not, however, mean that Allah no longer communicates with His servants. There is continuing Divine guidance in Islam12. It is mediated to this very day through Divinely-raised reformers called mujadidids and saints known as aula11. However, their revelation is subservient to the Holy Quran and is directed towards reviving those spiritual qualities which become dormant through a lack of contact with the Divine-elect. One may think of them as an eternal flame which is used by men through the ages to light their spiritual candles.

Let us now turn to the problem humanity faces, and the solution proposed by Islam. The problem is essentially spiritual, although to us its outward forms only are visible. It is man's soul that is sick and needs to be healed. However, just as for a physical disease, both the symptoms and the causes of a serious disease must be treated, so it is for the spiritual sickness. In Islamic philosophy man's spiritual, moral, and physical states are closely linked. Sickness in any one of these is bound to affect the others. The soul, however, is the seed from which human qualities sprout forth. Bad seed gives a bad crop, 'and a good seed gives a good crop. As I have already said, this sickness manifests itself in arrogance and greed. From these two moral, or rather immoral, qualities springing theories of master races, hoarding of wealth, extortion, production and sale of pornography, and other evils all too familiar to us.

Islam, on the spiritual level, teaches man to subdue his carnal desires, or in the words of the Holy Prophet Muhammad (peace be upon him), to convert the devil within one to Islam. If we do not do so, we will be the losers. In Islamic philosophy only those survive spiritually who exhort each other to patience and truth18. A man's lineage, class, position, or his wealth shall avail him nothing. Man's ego tells him that he is superior because of his culture, language, or living standard. This was the attitude of the founding fathers of America. Settlers in Australia, colonisers of Africa, and the imperial rulers of India had the same idea. It was the Divinely ordained duty, they said, of the European nations to preach the Gospel, and teach the heathen the right way to live.
This is not Islamic teaching. According to Islam, people have superiority over each other in goodness only. It gives one a little hope for the future of humanity when one finds a statesman of the stature of Edward Heath reiterate Islamic teaching, although in a political context. He said:

"In so many cases the extent of our influence depends crucially upon the belief of others that we respect their values ... not merely in the realm of politics but also of culture and religion".

The Holy Quran goes further. It declares the whole of humanity to be one single nation. By this one single statement it removes the seeds of nationalism, and superiority based on colour or culture. The very first verse of the Holy Quran declares Allah to be Al-Rahman and Al-Rahim. That is to say, that His love and mercy are for the whole humanity, without any distinction between the believer and the unbeliever. That the One God is the God of every nation and each religion should not be a surprise to anyone, for we were created to reflect Divine attributes. Humanity could become a single nation only if there was One God for all the people. It also follows from this that there can only be one final way of life which leads to communion with God, and that way of life, we believe, is Islam. Another reason for nations and communities not being condemned wholesale is that much individual is responsible for his actions. Further, he will be punished or rewarded for each action separately. One slip, one wrong step, or one weakness does not mean that all the good one may have done would be wasted. The only superiority Islam recognises is that based on virtue.

Islam has abolished superiority based on gender. You will note that I have not said that Islam has made man and woman equal, but rather that Islam does not recognise any superiority based on gender. The reason is that Islam considers man and woman to be two essential parts of the family unit. They are different, and each has its own duties and obligations. In spiritual, religious, economic and social matters, Islam does not draw any distinction between them. In every place where the Holy Quran mentions "man", it mentions also "woman". Many verses of the Holy Quran begin with: "Say to the believing men, and the believing women".

As for polygamy, it is only permitted, not made incumbent upon Muslims. It was allowed to counter social consequences of wars which were repeatedly thrust upon the Muslims. We do not have to think back to the two world wars to find the social effects of war. In our own life-time we have seen the effect of "fighting for peace" in such places as Vietnam, Laos, and Cambodia. It was to provide for the widows and orphans of such catastrophes that polygamy was allowed.

It is not only in theory that Islam declares an end to superiority based on man-made ideals. It puts this theory into practice in the ritual of its prayer and Pilgrimage, and fasting. Five times a day a man is required to bow to a supreme Being, and to humble himself by prostration. A mosque does not have a special pew for the square, and there are no reserved places. One stands where there is room, the young and the old, the rich and the poor, the prince and the pauper, stand shoulder to shoulder. In the same way, at the time of the Pilgrimage there is no distinction of any kind. At that time all Muslims are even dressed in the same clothes. This gathering of millions, all of them dressed in two white sheets, each performing the same ritual, not only levels all distinctions but also presents the most magnificent spectacle of universal brotherhood. In addition, for a whole month every year all healthy Muslims are commanded to give up food and drink during the whole day. Such abstinence not only helps man to subdue the animal within him but causes the well-to-do to feel the pangs of hunger which, in the normal course of events, are a poor man's lot only.

The other sickness in the human soul is that of greed. Arrogance leads to war, and greed leads to exploitation. Islam counters not only arrogance and greed, but also their consequences. It is a practical religion which recognises that in many instances human beings fail to live up to the ideals that are taught. That is why Islam went so far as to lay down rules for conduct of war and testament of prisoners of war. Today these rules are generally known as the Geneva Convention. Islam counters greed in a similar manner.

However, this is not confined to greed at an individual level. National greed is no less damaging than individual greed to mankind. A deliberate policy by a country, or group of countries, to buy raw material at knocked-down prices, and then sell manufactured products made from the same raw material back to the producer at exorbitant prices does no credit to these countries. Neither to attempt to deprive the, so called, Third World of advanced technology on the pretext that such technology will lead to a spread of advanced destructive weapons. Those countries which have themselves stockpiled enough destructive weapons to destroy the earth many times over, are the ones which are inhibiting spread of advanced technology to those who most need it. Indeed, these are the countries who, at the cost of their programmes to help the old, the sick, and the poor, have announced massive increases in their defence budgets. Not content with conventional weapons, atomic bombs, hydrogen bombs, Tridents, Cruises, and many other instruments of horror and destruction, these powers have now undertaken the most terrifying programme of expansion of their ability to wage Chemical warfare. All this is being carried out in the name of freedom. When we look at the supporters of Afghanistan, South Africa and El Salvador, we realise that behind the smoke-screen of fighting for freedom lies the real reason, which is extension of political power, and influence of one power on another.

Behind this pursuit of national interest by a government lies the collective will of a nation. The national, or the collective, greed is a summation of the greed of the people of a country. This is why Islam lays so much emphasis on eliminating individual greed. Once this is eliminated, so too is unscrupulous pursuit of the so-called national interest at the cost of the rest of mankind. The only way to overmaster human greed is to instill in man a desire for selfless service of humanity.

As with all other problems, Islam deals with greed at both the spiritual and physical levels. It gives service of humanity the status of an article of faith. It is given the same status as belief in the Unseen (God), revelation to the Holy Prophet Muhammad and all preceding prophets, and the Hereafter. Indeed, it gives service of humanity the same status as prayer. It goes so far as to say that praying shall avail a man nothing unless it is accompanied by service of humanity. The reason for laying so much emphasis on service of humanity is that Islam imposes only two obligations upon man. The first is to recognise the uniqueness of his Maker and to serve Him. The second is to serve humanity. Further, service to
humanity should be selfless and without show. So strict is the Holy Quran on this point that it equates service of humanity for show with disbelief in Allah. Islam also commands that, when doing good, no distinction is to be made between Muslims and non-Muslims. The object of the Quranic teaching is to knit together mankind into a bond of love and brotherhood, and selfless service of humanity without distinction of race, colour, creed, or religion, is the first step towards this eventual goal.

Islam has a very broad definition of service to humanity. A kind word, advice to someone with a problem, calling man to the service of his Maker and fellow man, and refraining from sin, are all within the definition of service to humanity. Islam calls the service of humanity struggling in Allah's way. It also lays the greatest emphasis on spending one's wealth for the good of mankind. First there is voluntary spending of one's wealth to help the needy. This includes scholarships for poor students, medical aid for the poor, and financial aid to orphans and widows. Being a practical religion Islam also recognises that voluntary exhortations to doing good are not enough. There will always be those who find excuses to avoid 'wasting' their 'hard-earned' money in this way. Therefore, it imposes a tax, called Zakaat, upon all Muslims. Zakaat can only be used for administration of the tax itself, and for the needy.

By enjoining upon man the obligation to use all his faculties and resources for the benefit of humanity, Islam teachers man to overcome his greed. Once he has achieved this, he puts others' needs before his own.

Let me not leave you with the impression that Islam is against acquisition of wealth. On the contrary, Islam encourages investment and trade undertaken for the purpose of generating wealth. It is unscrupulous pursuit of amassing wealth to the exclusion of all other considerations that Islam prohibits. It regards as lawful only those ventures which may result in a loss as well as a profit. Any means of generating wealth which does not require the investor to take a risk, such as interest on loans, is prohibited by Islam. The other action on the part of the investor which makes acquiring wealth unlawful is a refusal to share it with others, first by refusing to give a part of it away voluntarily, second by not paying Zakaat, and third by not allowing it to be shared amongst as many people as possible after death.

The message of Islam for the modern day, in fact for each and every day, is that the solution to the world's problems lies in curing man's spiritual disease, and that cure can only come about by adopting an Islamic way of life in its totality. As a first step towards complete cure, man should subdue and overcome his arrogance and greed. Then by treating all men as equals, and through selfless service to humanity, will man begin to find communion with God, and start to establish the Kingdom of Heaven on earth.

Footnotes
1. "Say: We believe in Allah and (in) that which has been revealed to us, and (in) that which was revealed to Abraham, and Ishmael and Isaac and Jacob and the tribes, and (in) that which was given to Moses and Jesus, and (in) that which was given to the prophets from their Lord, we do not make any distinction between any of them" (The Holy Quran, 2:136).

2. "A Messenger from Allah, reciting pure pages, wherein are (all) right books" (ibid., 98:2,3).

3. "And We revealed to thee the Book with the truth, verifying that which is before it of the Book and a guardian over it" (ibid., 5:48).

4. "And there is not a people but a Warner has gone among them" (ibid., 35:24).

5. "And certainly We sent messengers before thee — of them are those We have mentioned to thee and of them are those We have not mentioned to thee" (ibid., 40:78).

6. "And who believe in that which was revealed to thee and that which was revealed before thee" (ibid., 2:4).

7. "A Messenger from Allah, reciting pure pages wherein are (all) right books" (ibid., 98:2,3).

8. "Muhammad ... is the Messenger of Allah and the Seal of the prophets" (ibid., 33:40).

9. "This day have I perfected for you your religion and completed My favour to you and chosen for you Islam as a religion" (ibid., 5:3).

10. "Those who say, Our Lord is Allah, then continue in the right way, the angels descend upon them, saying: Fear not, nor be grieved, and receive good news of the Garden which you were promised" (ibid., 41:30).

11. "There will be in my community (i.e., among the Muslims) men who will be spoken to (by God), though they will not be prophets" (Bukhari, 62:6).

12. "Surely Allah will raise up for this people (i.e., the Muslims) in the beginning of every century one who will revive for it its religion" (Kitab al-Sunan, Abu Dawud).


15. "In the name of Allah, the Rahman, the Rahim" (The Holy Quran).

16. "And whoever commits a sin, commits it only against himself" (ibid., 4:111).

17. "And We have made every man's actions to cling to his neck ... thine own soul is sufficient as a reckoner against thee" (ibid., 17:13,14).

18. "And thou wilt see every nation kneeling down. Every nation will be called to its record" (ibid., 45:28).

19. "So he who does an atom's weight of good will see it, and he who does an atom's weight of evil will see it" (ibid., 99:7,8).

20. "And We revealed to Moses' mother ..." (ibid., 28:7).

21. "When We revealed to thy mother that which was revealed..." (ibid., 20:38).

22. "And when the angels said: O Mary, surely Allah has chosen thee and purified thee..." (ibid., 3:41).

23. "For men is the benefit of what they earn. And for women is the benefit of what they earn" (ibid., 4:32).

24. "And give women their dowries as a free gift. But if they themselves be pleased to give you a portion thereof, consume it with enjoyment and pleasure" (ibid., 4:4).

25. "... Who believe in the Unseen and keep up prayer and spend out of what We have given them, and who believe in that which has been revealed to thee and
that which was revealed before three, and of the Hereafter they are sure’’ (ibid., 2:3,4).

21. ‘‘Hast thou seen him who belies religion? That is the one who is rough to the orphan, and urges not the feeding of the needy. So woe to the praying ones, who are unimprovable of their prayer! Who do good to be seen, and refrain from acts of kindness’’ (ibid., ch. 107).

22. ‘‘Fatimah bint Qais said, The Messenger of Allah (peace and blessings of Allah be on him) said: In (one’s) wealth there is a due besides the Zakat. Then he recited: It is not righteousness that you turn your faces towards the East and the West’’ (Mishkat 6:6).

22. ‘‘And those who spend their wealth to be seen of men and believe not in Allah nor in the Last Day’’ (ibid., 4:38).

22. ‘‘Abu Hurairah said, on the authority of the Prophet (peace be upon him): There is a man who gives charity and conceals it so much that his left hand does not know what his right hand spends (Bukhari: 24:13).

23. ‘‘And serve Allah, and associate naught with Him, and be good to the parents and to the near of kin and the orphans and the needy and the neighbour of (your) kin and the alien neighbour, and the companion in a journey and the warfarer …’’ (The Holy Quran, 4:36).

24. ‘‘Abu Hurairah reported, The Prophet (peace be upon him) said: ‘On every bone of the fingers charity is incumbent every day: one assists a man in riding his beast or in lifting his provisions to the back of the animal, this is charity; and a good word and every step one takes in walking over to prayer is charity; and showing the way (to another) is charity.’’ (Bukhari 56:72)

25. ‘‘Jabir said, the Messenger of Allah (peace be upon him) said: ‘Every good deed is charity, and it is a good deed that thou meet thy brother with a cheerful countenance and that thou pour water from thy bucket into the vessel of thy brother.’’ (Mishkat 6:6).

25. ‘‘Abu Musa reported, The Prophet (peace be upon him) said: ‘Sadaqah is incumbent upon every Muslim. They (his companions) said, O Prophet of Allah! And (what about him) who has not got (anything to give?) He said that he should work with his hand and profit himself and give in charity. They said that if he did not have anything (despite this). The Prophet replied that he should help the distressed one who is in need. They asked what if he is unable to do this. The Prophet said: that he should do good deeds and refrain from doing evil — this is charity on his part.’’ (Bukhari 24:31)

26. ‘‘Abu Hurairah said, the Prophet said that the man who exerts himself on behalf of the widow and the poor one is like the one who struggles in the way of Allah, or the one who keeps awake in the night (for prayers) and fasts during the day.’’ (Bukhari 69:1)

26. ‘‘It is not righteousness that you turn your faces towards the East and the West, but righteous is the one who believes in Allah, and the Last Day, and the angles, and the Book and the prophets, and gives away wealth out of love for Him... and pays the poor-rate’’ (The Holy Quran 2:177)

28. ‘‘Zakaat is only for the poor and the needy, and those employed to administer it, and those whose hearts are made to incline (to truth), and (to free) the captives, and those in debt, and in the way of Allah and for the warfarer.’’ (The Holy Quran 9:60)

**Message of the Holy Prophet at his Farewell Pilgrimage**

A UNIVERSAL CHARTER OF BASIC HUMAN RIGHTS OF FREEDOM AND EQUALITY

When at the tenth year of the Hijra, Muhammad set out to perform the pilgrimage to Mecca, there was not a single idolater in the huge concourse of 124,000 pilgrims assembled at Mecca from all corners of the country. The very spot where he was only twenty years ago a rejected person, to whose word no one was willing to lend his ear, was now the scene of marvellous devotion to him.

To whichever side he turned his eye, he saw hosts of devoted friends who recognized him both as their temporal and their spiritual leader — and inspiring manifestation of divine power to him as well as to those who had assembled there.

It was here on the ninth day of Dhul Hijja, the day of the assembling of the pilgrims at Mount Arafat, that he received a revelation from on High which sent a thrill of joy through the vast gathering: ‘‘This day have I perfected for you your religion and completed My favour to you and chosen for you Islam as a religion.

Obviously Muhammad perceived that the message of the perfection of religion meant his approaching end. Here he delivered the following sermon to the whole of Arabia through representatives of tribes coming from every quarter:

‘‘O people! lend an attentive ear to my words; for I know not whether I shall ever hereafter have the opportunity to meet you here.’’

‘‘Do you know what day it is to-day? This is the Yaum al-Nahr or the sacred Day of Sacrifice. Do you know which month is this? This is the sacred month. Do you know what is this? This is the sacred town. So I appraise you that your lives, your properties and your honour must be as sacred to one another as this sacred day in this sacred month in this sacred town. Let those present take this message to those absent. You are about to meet your Lord Who will call you to account for your deeds.

‘‘This day all sums of interest are remitted, including that of ‘Abbas ibn ‘Abd al-Muttalib. This day, retaliation for all murders committed in the days of ignorance is cancelled, and foremost of all, the murder of Rabi ibn Harith is forgiven.

‘‘O people! this day Satan has despaired of re-establishing his power in this land of yours. But should you obey him even in what may seem to you trifling, it will be a matter of pleasure for him. So you must beware of him in the matter of your faith.

‘‘Then, O my people! you have certain rights over your wives, and so have your wives over you...They are the trust of God in your hands. So you must treat them with all kindness...And as regards your salves, see that you give them to eat of what you yourselves eat, and cloteh them with what you clothe yourselves.

‘‘O people! listen to what I say and take it to heart. You must know that every Muslim is the brother of another Muslim. You are all equal. ‘You enjoy equal rights and have similar obligations.) You are all members of one common brotherhood. It is forbidden for any of you to take from his brother save what the latter should willingly give. Do not tyrannize over your people, (do not usurp their rights)’’.

Page 11
کیا آپ بہت مفیدی فوائد سامتا دیورات کا دوست گیا ہے؟ ہر مشاہردہ پرائیمان کے ساتھ کے ساتھ ہے؟

خوشبخت ہیں کہ آپ کا قرآن کریم ہو ہے، ایک اور مزید کرنا چاہتا ہوں کہ ان مزید کرنا چاہتا ہوں کہ آپ قرآن کریم کا مزید کرنا چاہتا ہوں کہ آپ قرآن کریم کا مزید کرنا چاہتا ہوں۔

اب اس سے بہتر ہو جائیں گے کہ آپ کا قرآن کریم ہو ہے۔ اس قرآن کریم کے ساتھ کے ساتھ ہے؟

سخت کہرا نگا ہویں اب پیچھے رہا ہے۔ زمانہ میں سے ہم نے فتح کی۔ یہ دیکھیا جا سکتا ہے کہ ان مزید کرنا چاہتا ہوں کہ آپ قرآن کریم کا مزید کرنا چاہتا ہوں۔

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ضرحت مراعات۔ بناءً على ضرورة موضوع دورة دبلوم كلية الآداب، آُن كنتم تجريون في مختلف برامج ودورات مكررة.

بناءً على ما ذكرتك، فإن هذا الدورة ستجرى بمرجعية من خلال مركز دبلوم كلية الآداب. ستشمل هذه الدورة الفصل الدراسي الأول والثاني، وستكون مدته حوالي شهرين.

لمساعدتك في الحصول على تفاصيل أكثر، أرجو التواصل مع مرشدك الأكاديمي أو عبر مركز دبلوم كلية الآداب للإجابة على أي أسئلة أو استفسارات قد تكون لديك.

وأخيراً، نود أن نشكرك على مجهودك ومساعدتك في هذا الموقف، ونتطلع إلى أن تكون النتائج إيجابية وبناءً على أن تكون الدورة متواصلة وتستمر في عملها بشكل نشط.
یہ انتہائی مقدمہ

"گرہ ہوائی پوری سے ہیم بہونا قبضہ کرتے ہیں۔ ہم ہر دن قوت اور عمائدگی پر بنا کر تیار ہاریے۔ قوت کے

اس طرح کے خیالات کے ایک ڈیپیشر پر تھا ہمیشہ کی جگہ، اور یہ کہ کہ ہمیشہ کی جگہ رہنے والے اور ہمیشہ

کی انتہائی قابلیت کے ذریعے نئی فتنے کے مطابق نئی محققین کو نئی ساختنے کا کام کرنا۔ اور ہم کہ کہ نئی طریقے

کیا میں ہوائی پوری کے ساتھ تھا ہمیشہ کی جگہ اور ہمیشہ کی جگہ پر بنا کر تیار ہاریے۔ قوت کے

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میری قریشی نفظی کا ستمال

میری قریشی نفتی کا ستمال کی اعلی و چھوٹی اور ایک دوسری کی نسل کے متعلق ایک کتاب ہے۔ اس کا ناام نہیں۔ اس کا نام خاص حالات میں مختلف ہو سکتا ہے۔ اس کے بعد اس کے بارے میں لاتاں ساتھی ہی۔ اس کا عالمی ہے۔ اس کے ویک کے نظر نہیں۔ اس کے بعد جلد ایک کتاب بنی۔ اس کو قریشی نفظی کا ستمال قرارداد بنایا گیا ہے۔
بہی تحقیقی ہدایت اسلامی اسلامی جامعہ سمیت میں بیان کی گئی۔

میاں نواز خان کے نام سے ہدایت کی گئی جو اسلامی اسلامی جامعہ سمیت میں بہی تحقیقی ہدایت کی گئی۔