AND FROM AMONG YOU THERE SHOULD BE A PARTY WHO INVITE TO GOOD AND
ENJOIN THE RIGHT AND FORBID THE WRONG, AND THESE ARE THEY
WHO ARE SUCCESSFUL.
The Holy Qur'an Ch. 3 verse 103

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OUR BELIEFS

We believe in Allah, the unique, the Possessor of all the perfect attributes, free from all defects and imperfections, Unite in His Person, unvailed in His Attributes and Works, and One without a partner.

We hold it essential to believe in angels, all of the Divine Books, and all the prophets and messengers of God.

We believe that the Holy Prophet Muhammad is the Khattam al-Nabiyin. With His advent religion has been perfected, so he is the Last Prophet after whom no prophet shall come, neither a new one nor a former one.

We believe in the life after death, and in all matters relating to the grave, the day of judgement, and paradise and hell, that are proven from the Qur'an and Hadith.

From the depth of our hearts, we hold the Righteous Caliphs, the Holy Companions (ashab), the Purified Wives, and members of the Holy Household (ahl batin), as beloved, worthy of respect, and honourable in the sight of God.

We hold the Imams Abu Hanifa, Shafi'i, Malik, and Ahmad Hanbal to be the leaders in the jurisprudence (fijih), and saints such as Shaikh 'Abdul Qadir Jilani, Khwajah Naqshbandi, and Shaikh Ahmad Sirhindii to be leaders in the Sufi sciences. We believe in all such elders of the religion to be worthy of esteem.

In accordance with the Holy Prophet's sayings about mujaddids and mufaddahs, we believe in the truth of the mujaddids of all the centuries, and in accordance with the same tradition, believe in Hazrat Mirza Ghulam Ahmad of Qadian as the Mujaddii of the fourteenth century of Hijra, not as a prophet.

We consider each such person to be a Muslim who professes to believe la ilaha illallah, Muhammad-ur rasul Allah (there is no god but Allah. Muhammad is the Messenger of Allah) and calls himself a Muslim.

All the members of the Ahmadiyya Anjuman Isha'at Islam Lahore believe in acting according to God's Book, the Holy Qur'an and the Sunnah of the Holy Prophet Muhammad, and if no specific direction is found there, they give precedence to the Hanafi school of jurisprudence.

The Ahmadiyya Anjuman Isha'at Islam Lahore has not only been proclaiming these beliefs but, for over eighty years, it has been engaged in the propagation of Islam and service to its cause. The whole world and in particular the Muslim religious scholars of the Indo-Pakistan sub-continent have borne witness to this fact.

SWORN DECLARATION OF HAZRAT MIRZA GHULAM AHMAD OF QADIAN:

"I make it clear to the public that I swear by Almighty Allah that I am not a kafir. My belief is la ilaha illallah Muhammad-ur rasul Allah, and regarding the Holy Prophet I believe that "he is the Messenger of Allah and Khattam al-Nabiyin" (the Qur'an, 33:40). I swear to this statement as many times as the Holy Qur'an, and as many times as there are excellency of the Holy Prophet in God's eyes. No belief of mine is opposed to the directions of God or of the Holy Prophet, and he who thinks otherwise is mistaken. Whoever still considers me a kafir, and does not refrain from declaring me as such, should remember with certainty that God will question him after his death."

"In all matters my beliefs are the same as those of the other ahl sunnah. In this house of God, I amad most clearly that I believe in the finality of prophethood of the Khattam al-anbiyya, the Holy Prophet. Whoever denies the finality of prophethood, I consider him to be a disbeliever and outside the pale of Islam."

SWORN DECLARATION OF HAZRAT MAULANA MUHAMMAD ALI, FIRST HEAD OF THE LAHORE AHMADIYYA COMMUNITY:

"I, Muhammad Ali, head of the Lahore Ahmadiyyah Community, do swear by Almighty God that my belief is that Hazrat Mirza Sahib was a Mujaddid and the Messiah, but not a prophet, and that a person cannot become a kafir and excluded from the pale of Islam by denying him as such: this was also the belief of Hazrat Mirza Sahib himself. "O God, if I have lied in swearing by Thy name, send upon me such exemplary punishment as could not come from human means, and by which the world would see how terrible and frightening is God's punishment for those who deceive His creatures by swearing falsely in His name."
The Holy Prophet's Revelation and its Nature

By Hazrat Manlana Sadr-ud-Din

Revelation, the Word of God

It must never be forgotten that every word of revelation (Walih) is the Word of God. There is no trace in it of the Holy Prophet's sentiment or his style of expression. It is to emphasise this unique aspect that God says:

"But God bears witness by means of the revelation which He has sent down to thee that He has revealed it with His knowledge." (4:166)

Had it been even remotely otherwise, the Holy Prophet (peace and blessings of Allah be upon him) would never have claimed that the Holy Quran has no parallel nor would he have advanced it as an argument in support of his own claim. He would never have said: "Then bring a chapter like this." He challenged the disbelievers that if they persisted in their view that the Holy Quran is the word of man like him, then it was open to them to substantiate their charge by gathering together their scholars and literate currs to produce a word like it. At the same time he told them that in case they failed to do so it would be an irrefutable proof that the Holy Quran is not the work of man. It was this challenge which evoked the following expression from the opponents:

Failure to face the Challenge

The idol-worshippers of Arabia were boiling with anger against the Holy Prophet (peace and blessings of Allah be upon him) who had launched an attack against their idols. They were bent upon destroying him and his followers. Though they were well-versed in the art of eloquence still they ate a humble pie before the Holy Prophet's challenge to bring one chapter like the Holy Quran. Their complete discomfiture is positive proof that every word of the Holy Quran was verbally revealed by God.

Orientalists' Acknowledgement

Enmity of Islam and the Holy Prophet (peace and blessings of Allah be upon him) was a canker eating into the vitals of the Europeans who for centuries have been busy planning the destruction of Islam. Christians of Beirut are as great scholars of Arabic as the Arabs themselves. Even in Sudan and Syria the Christians speak Arabic as their mother-tongue. Some professors in the English Universities have a command over Arabic. But they all have failed to meet the challenge to produce anything like the Holy Quran. If they could do this, they would never have tarried to vindicate their scholarship and ventilate their rancour. Not only have they failed to produce a verse like that of the Holy Quran, on the contrary, they have openly acknowledged the peerless elegance of the dictation of the Holy Quran.

The author of the Arabic lexicon, Al-Munjid, is a Christian missionary of Beirut. In explaining the meaning of the Arabic words, he quotes verses from the Holy Quran in support of his statements. When he deals with grammar, there also he quotes the Holy Quran as authority.

It is indisputable clear that the Holy Quran is absolutely unaffected by human ideas and feelings. Thus the style of the Holy Quran is above and beyond human imagination. In this connection the Holy Prophet (peace and blessings of Allah be upon him) says:

"God has vouchsafed to me such a book as is an ocean of meaning enshrined in a few words."

Free from Environmental Influence

There are scores of the Quranic verses which convincingly prove that the revelation is far above and beyond the influence of environment. The Holy Quran says: "And consult them in matters of administration" (3:158). This directive for democratic consultation is out of tune with those times. On the contrary, it runs counter to the then-prevailing rulers of the world. Those were the times when Chosroes were worshipped like deities and their subjects used to go down in prostration before them. In Syria, the Christian despots and bishops were also adored. In Egypt, a next-door neighbour of Arabia, Pharaohs were venerated as such. In this context of king-worship the divine directive: "And consult them in matters of administration" (3:158) for democratic consultation looks very strange. Hence it could have no reference to the prevailing conditions. It is the glory of the Holy Prophet (peace and blessings of Allah be upon him) that he laid the foundations of parliamentary system in complete negation of the contemporary despotism of the "diedified" autocrats. He translated this injunction into practice by conducting the affairs of the growing Islamic State in consultation with his Companions. This Islamic Democratic State did not come into being in response to any public demand. It was inaugurated by the Holy Prophet himself. In England which is known as the birth-place of democracy, the monarchs did not take any initiative in founding it. They, on the other hand, opposed democracy. There arose a conflict between the rulers and the subjects. The people had to struggle against their monarchs to replace monarchy with democracy. In Islam, initiative came from the Holy Prophet (peace and blessings of Allah be upon him).

Quranic Concept of Sustenance

The first verse in the Holy Qur'an, "Praise be to God Who is the Sustainer of the worlds," has no relevancy to the environment. It proclaims that God is the Creator of the whole universe. He is also the Creator of all nations. In the Holy Qur'an the word 'Alameen' is used for the Universe as well as for the nations. For instance the Holy
Quran says: "God Who is the Sustainer of the Universe, is the fountainhead of all blessings".

**Prophet to Every Nation**

According to the Quran God is not only the Creator, He is also the Sustainer of body and soul. He has created the sun and the moon and other planets and has harnessed them equally into the service of mankind.

For the spiritual well-being, God sent prophets to each nation. The Holy Quran says: "And there is a guide for every people." (13:7) And Again: "And there is no people to whom a warner has not been sent." (35:24) This concept is absolutely antagonistic to the environment, because each nation then dogmatically believed that it alone was the chosen nation and prophets would appear in it and nowhere else. This erroneous notion is referred to in the Holy Quran thus: "We are sons of God and His loved ones." (5:18)

Each nation regarded itself as the blessed one of God and that they alone were destined to get salvation. The Bible says: Salvation is for Bani Israel. (John 4:22) This view of life made the nations narrowed-minded and fanned the flames of mutual hatred and hostility. Similarly Hindus regard Muslims as profane. Likewise the Jews look down upon the non-Jews and call them 'gentiles'. In such a religious atmosphere as this, God reveals to the Holy Prophet that God is the Creator and Sustainer of all the nations. In the eyes of God, the entire mankind is one as the Holy Quran says: "Mankind is one community." (2:213)

God sustains all and loves all. This view of life is reasonable and extremely conducive to universal welfare. It eradicates hatred from the human heart, and binds them with the ties of fraternity and sympathy.

**Revelation about Astronomy**

God revealed to the Holy prophet (peace and blessings of Allah be upon him) that the heavens and the earth lay originally as a closed-up mass. This indeterminate state is termed Dukhan (smoke). The Holy Quran says: "Then He turned to the heaven while it was something like smoke." (41:11)

This intermingled state of matter was set right by God Who separated the elements. As a result of this, the planetary system came into being. This system included the sun which gave birth to other planets. The whole system has, therefore, come to be termed the Solar System. This emergence of divine power is described in the Quran thus: "That the heavens and the earth were a closed up mass, then We opened them out. And We made from water everything living." (21:30)

When the earth came into being, it was a ball of fire. Since then the earth has been belching out fire. This is an indication that it once was a part of the sun. The Holy Quran refers to this: "And the earth, along with it, He threw forth." (79:30)

When the earth was taken out of the sun and hurled, it was fire all over. Where there was a mass there lay gases which contained oxygen and hydrogen. The intense heat turned them into water. To this effect the Holy Quran says: "He produced therefrom its water and its pasture." (79:31)

At another place the Holy Quran pin-points this fact: "And We made from water every living thing." (21:30)

It is repeated in another verse: "And (God) scatters therein all kinds of beasts." (2:164)

What is emphatically brought out in these verses is that water is the original cause of all kinds of life. Water brought forth verdure and vegetation. It sustained animals and insects and human beings. Not only does life originate from water, it is being sustained by water.

The foregoing verses contain a reference to different branches of knowledge. These branches of knowledge were highlighted by revelation fourteen hundred years ago. At that time there were no scientists and consequently no books on science. Obviously the Holy Prophet (peace and blessings of Allah be upon him) did not discover them by himself. They were revealed by God Who is the fountain-head of all knowledge. It was God Who proclaimed this truth by saying: "And (God) has taught thee what thou couldst not know." (4:113)

For instance God endowed the Holy Prophet (peace and blessings of Allah be upon him) with a knowledge about the planets. Ethical knowledge of some kind may not come through revelation. It sometime springs in the heart and mind of man. But this does not happen in the case of astronomical knowledge. As this knowledge was nonexistent in time of the Holy Prophet (peace and blessings of Allah be upon him) it came to him from God. This could never be expressed in the Holy Prophet's own language. The revelation comprehended the needs of the time and the needs of mankind for all times. Thus the supreme purpose of the revelation was to cleanse the political and economic institutions of the dross of corrosive worldliness. The Holy Quran says:

"And We have sent down to thee the Reminder that thou mayest explain to mankind that which has been revealed to them, and that they may reflect." (16:44)

It is also worth remembering that the revelation sent down to each prophet is in the language of the nation to which he belongs. In this connection the Holy Quran says: "And We have not sent any Messenger except with the language of the people." (14:4)

This statement does not imply that the words of God borrowed the language of the people. Both the contents of the revelation and its wording were revealed by God, as has been proved in the foregoing lines.

**God's Exhortation to the Holy Prophet**

The Holy Prophet (peace and blessings of God be upon him) was exhorted by God to be God-fearing in all his dealings. The Holy Quran says: "O Prophet, you should fear God." (33:1) This divine exhortation is repeated in another verse: "And be not thou a supporter of the dishonest" (4:105)
Again God says: "And it is not possible for a prophet to act dishonestly." (3:160)

It is clear that a prophet cannot and does not tamper with the revelation sent down to him. In reference to this important Holy Prophet's trait of character God conferred upon him the title of Al-Ameen, the Trustworthy. The Holy Qur'an refers to this: "That this is surely the revealed word of a noble Messenger, possessor of power, well established in the presence of the Lord and commissioned to be obeyed, and faithful to the trust". (81:19-21)

This is God's testimony to the moral excellence of the Holy Prophet, who was sent to convey God's message to the world. He is venerable in the eyes of God. The Holy Prophet himself confirmed this by saying: "I am a faithful trustee in the heavens and a faithful trustee on the earth".

**God's Admonition against Malediction**

When seventy Quris were killed in the campaign of Bîr Ma'inah, the Holy prophet was deeply shocked and he prayed to God against the perpetrators of this atrocity. At this time he received the following revelation:

"Thou hast no concern in the matter. He may turn to them in mercy or punish them, for they are wrong-doers. And to God belongs whatever is in the heavens and whatever is in the earth. He forgives whomsoever He pleases and punishes whomsoever He pleases and God is Most Forgiving, Merciful." (3:127-128)

Obviously the exhortation cannot be the inner voice of the Holy Prophet. This verse like so many other verses, is decisive on the theme that the Holy Prophet had no say in the revelations which came from On High. The Holy Prophet was debarred by God from praying against the people guilty of shocking inhumanity and who were wrong-doers in the eyes of God.

**Attributes of God**

The following verse is worthy of close observation as it highlights a great spiritual reality.

"He is God and there is no god beside Him, the Knower of the seen and the unseen. He is the Gracious, the Merciful. He is God and there is no god beside Him, Sovereign, the Holy One, the Source of Peace, the Bestower of Security, the Protector, the Mighty, the Subduer, the Exalted. He is God far above that which they associate with Him. He is God, the Creator, the Maker, the Fashioner. His are the most beautiful names. Whatever is in the heavens and the earth declares His glory. and He is the Mighty, the Wise." (59:22-24)

This verse is a clear proof that the names and attributes are far beyond and above the reach of the Holy Prophet's mind.

Similar is an injunction about his worship which cannot be devised or even thought of by, the Holy Prophet himself. The injunction is:

"Stand up in Prayer at night except a small portion thereof. Half of it, or make it less than that or make it little more than that - and recite the Qur'an slowly and thoughtfully; verily We are charging thee with a weighty word." (73:2-5)

The Holy Prophet sincerely obeyed this divine command in the letter and the spirit throughout his life. He prayed in the prescribed manner even as a ruler. He observed this strenuous prayer zestfully. He would stand so long that his feet would get swollen. It is to this state that Hazrat Aeyshah (God be pleased with her) referred when she said:

"His feet would get swollen"

**Existence of God**

Apparently there is no connection between prophethood and astronomy as the chief purpose of revelation is to promote faith in the existence of God. Revelation refers to the manifestations of nature, because their study inculcates faith in God and illumines an observer's mind. Mental illumination has a wholesome effect on one's whole body. This ultimately leads to healthy social relations.

It must be borne in mind that during the Holy Prophet's life the means of communication were non-existent. There was no press, no books, and the Arabs were isolated from the world. Even the Holy Prophet himself was illiterate. In this connection the Holy Qur'an says: "And thou didst not recite any Book before it, nor didst thou write one with thy right hand." (29:48)

It is therefore evident that the Holy Prophet could have no knowledge of astronomy. This condition is further emphasised in the verse: "Thou didst not know what the Book was, nor what the faith." (42:52)

In regard to the divine act of vouchsafing knowledge, the Holy Qur'an says: "Nay, it is a collection of clear teachings, which will be endorsed by hearts of those who are provided with knowledge" (29:49)

**Glimpses of Astronomy**

The Holy Qur'an says: "And He it is Who has made the stars for you that you may follow the right direction with their help amid the deep darkness of the land and the sea." (6:98)

It is an open secret that in the modern age, the stars are a great help in taking right direction on the sea as well as in space above.

In regard to the astronomical structure the Holy Qur'an says: "He has created the heavens without any pillar you could see." (31:10)

There is a reference to this in another verse:

"And the heavens He has raised high and set up balance among them." (13:2)

The whole universe is so created that it balances itself in such a way as is beyond human comprehension. The planets float in their respective orbits. This fact also points to the divine hand. This is stated in the verse: "All of them float in an orbit." (36:40)
The relevancy of these planets to human life on earth is stated in the verse: "And He made the night for rest and the sun and the moon for reckoning time." (6:97)

The sun and the moon were created that they should enable us to make correct calculation in terms of months and years. The planets float without any will or volition. Hence they do so constantly. The sun causes different seasons. About the moon the Holy Quran says: "And for the moon We have appointed stages." (36:39)

It rises in the West. It gradually increases in size and a part of it gets brighter until half of it becomes very bright. People count the weeks by its movement. In four weeks, its movement is complete. The earth moves round the sun in one year. Thus there are four seasons in one year. The moon gives knowledge about one month. Thus the sun and the moon are two great gongs hung in the sky. They are visible to the whole world and all the nations benefit by their guidance and adjust their affairs. The beneficence of the solar and the lunar system is described in the Holy Quran thus: "He it is Who made the sun radiate a brilliant light and the moon reflect lustre, and ordained for it stages, that you might know the number of years and the reckoning of time". (10:5)

It is repeated in another verse: "The reckoning of months with God, has been twelve months by God's ordinance since the day when He created the heavens and the earth". (9:36)

Since the creation of the world, there have been twelve months according to the divine scheme of things. God has universalised His gifts and has allowed all nations and races to benefit by them. For the whole humanity the roof is the sky and the floor is the earth itself. This beneficence is not confined to the physical world. God has been showering His spiritual blessings like rains so that the whole mankind should benefit. He has created man on the finest pattern. To this effect, the Holy Quran says: "The nature made by God - the nature in which He has created mankind". (30:30)

**Unity of God and Oneness of Mankind**

By opening up the vast vista of the seen and the unseen, the prophetic revelation inculcates belief in the Unity of God and the oneness of mankind. It says that God is one. Humanity is also one. The Holy Quran says: "Mankind is one community." (2:213)

This lesson in one-ness and unity is further repeated in the verse: "And We sent no messenger before thee, but We revealed to him saying, 'There is no God but I; so worship Me alone". (21:25)

God provides physical sustenance for the body and spiritual sustenance for the soul. The divine revelation is one, as its beneficiary mankind is one. The divine revelation is a great unifying force. In this regard the Holy Quran says: "He has prescribed for you the religion which He enjoined on Noah, and which We have revealed to thee, and which We enjoined on Abraham and Moses and Jesus, saying, 'Remain steadfast in obedience and be not divided therein'". (42:13)

"To this, then invite mankind. And be thou steadfast as thou art commanded, and follow not their evil inclination, but say, 'I believe in whatever Book God has sent down, and I am commanded to judge justly between you. God is our Lord and your Lord. For us is the reward of our works, and for you the reward of your works. There is no quarrel between us and you. God will gather us together and to Him is the return'." (42:15)

This revelation can come from God only. How blissful this is. It enjoins unity among mankind. Only God can send it down. God says: "It is a revelation from the Lord of all the nations." (56:80)

The Holy Quran repeats this in another verse: "This is not but an admonition for all the nations." (6:91)

When the earth came into being, it was a ball of fire. Since then the earth has been belching out fire. This is an indication that it once was a part of the sun. The Holy Quran refers to this: "And the earth, along with it, He threw forth." (79:30)

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It is repeated in another verse: "And (God) scatters therein all kinds of beasts." (2:164)

About the Holy Prophet (peace and blessings of Allah be upon him), God says what emphasises the unity of mankind. He says: "And We have sent thee not but as a mercy for all peoples" (21:107)

HAZRAT ABU BAKR SIDDIQ

By Prof. Habib-Ur-Rahman, M.A., Model Town, Lahore

His holy faith, conviction, determination, sincerity, self-sacrifice are without example.

He is called Siddiq, because his status is just below the apostles. In the possession of righteousness, boldness, fervid devotion, mental penetration, truthfulness, magnanimity, probity, generosity, piety, hospitality, deep insight into Quran and Hadith, love for the Holy Prophet and God, Abu Bakr Siddiq was second to none except the Prophet.

He corroborated unhesitatingly his faith in the prophethood of Muhammad (may the blessings of God be upon him) on the very first opportunity. He had the honour of offering his first prayer with the Holy Prophet, who confirmed that his companion embraced Islam without any scruple, though others were hesitant and paused when he revealed his messages to them.

He surrendered all his possessions twice to the Holy Prophet - once on the eve of exodus (hijrat) and secondly at the time of war. The Holy Prophet declared that Abu Bakr's wealth proved more beneficial to him than any other companion's monetary help. He repaid others' obligations, but Abu Bakr's favours would be compensated by God alone. He purchased many slaves who were tyrannized by the infidels on account of their conversion to Islam and set them free. Hazrat Belal was one amongst those set at liberty.

It was Abu Bakr who kept company with the Holy Prophet to the cave of Sunr. Imam Ja'far Sadiq said that when Abu Bakr was with the Holy Prophet in the cave, the latter gave Abu Bakr the title of Siddiq. On the occasion of miraj, the infidels mockingly told Abu Bakr that his master claimed to have toured and seen the heavens. Hazrat Abu Bakr forthwith supported the Holy Prophet by saying, "If the Prophet says so, it is all truth, nothing but truth". His vowed devotion to God and solemn dedication to the Holy Prophet were the sole object of his life.

He consolidated the empire on sound basis. It was during his period that victories were won and Islam spread in Iraq and Syria. After the death of the Holy Prophet rebels raised their heads.

Disturbances and upheavals had shaken the foundation of his reign. But due to this statesmanship, discernment, political acumen and steadfast allegiance to Islam, he got over all difficulties, undeterred by dangers and revolts. Whenever patience and skilful management of public affairs were needed, he did not spare his efforts. When force and sword were required, he proved equal to the task of overwhelming the mighty combatants to surrender. He was a conspicuous advocate of Islamic faith, and was ever in the forefront to preach Islamic laws and doctrines.

One of his crowning achievements was to appoint Zaid Ben Sabit Ansari for the arrangement of all the suras of the Holy Quran, and he accomplished the task to the entire satisfaction of Hazrat Abu Bakr and Hazrat Umar. It was Siddiq-i-Akbar who was elected Imam to lead the prayers in Masjid-i-Nabti, on the occasion of Holy Prophet's serious illness. He was held in veneration by the devoted adherents of the Holy Prophet, after whose death the Mussalmans elected him the Prophet's Caliph.
He was a zealous supporter of the Holy Prophet and was ever at his beck and call to shield his master. He even, at the risk of his life, loyally rendered his services, and stood by the Holy Prophet like an adamant.

After the exodus to Medina, the Jews and the Quraish of Mecca brought about a sudden and violent convulsion, which spread over the kingdom. Hazrat Abu Bakr Siddiq played the role of Chief Adviser and guarded his master and the country as a bosom friend and firm patriot.

After Siddiq-i-Akbar’s death the whole land of Arabia was as lamentably shaken as at the death of the Holy Prophet. The heart strings of Hazrat Ali and Hazrat Umar were mournfully stirred. Both the votaries recognised Abu Bakr’s unshakable faith, his life-long sincerity, his genuine loyalty, his impassioned love and meritorious services for the Holy Prophet and Islam. They declared that his unique position in Islam was unattainable by human efforts. The future generations would never forget his remarkable feats of spiritual, political and social skill.

At the time of his death, Hazrat Abu Bakr Siddiq announced that after the funeral his dead body be placed by the side of the sacred tomb of the Holy Prophet with the following declaration, "Peace be unto Thee, O Holy Prophet of God! Abu Bakr is lying at thy feet!" He further advised, "If the door of the Holy tomb open of itself, bury me therein: if not then deposit my corpse in Jannat-ul-Baqi". When his funeral pyre was brought to the Holy tomb, the door voluntarily opened and a voice came, "Bring him to his friend" (Shuwaahid-un-Nabat) So at the age of sixty-three, Siddiq-i-Akbar was buried by the side of the Holy Prophet’s grave.

Hazrat Abu Bakr Siddiq abnegated his personal enjoyment of life for the sake and convenience of his master, the Holy Prophet. He renounced all for the love of Islam and the Holy Prophet Muhammad (may the peace and blessings of God be upon him). Before he embraced Islam, he was a prominent merchant, but after conversion he devoted most of his time to the propagation of Islam. He gave up earnestly the major portion of his possessions for the spread of Islam. No virtue more defined him than his generosity to please God and the Holy Prophet in diverse forms. In the battle of Tabuk, he set apart all his belongings for the conduct of this campaign to the Holy Prophet. He appropriated his wealth to liberate the Muslim slaves from the cruel clutches of the infidels.

Love for Islam in him superseded all other pursuits. One day Siddiq-i-Akbar’s son, during his narration of the battle of Badar said, “On that day my father came within the striking distance of my sword. I could very easily behead my father but his love overmastered me and I desisted”. On hearing these words of his son, Abu Bakr said, “By God, if you had come within my reach, I would not have spared you, because love for Islam transcends all my other considerations.”

So we should make strenuous efforts to come out of the human whirlpool of baser passions - malice, hatred, lewdness, fraud and elevate and ennoble ourselves like Siddiq-i-Akbar by cultivating love for God, for the Holy Prophet and for Islam. Attainment of spiritual salvation is only possible by restraining the camel of our soul from further pitfalls.

Thus Spoke the Holy Prophet

"Abdullah b. Amr reported God’s Messenger as saying, “The Muslim is he whose tongue and hand Muslims are safe, and the Emigrant is he who abandons what God has prohibited.” This is Bukhari’s wording. Muslim has: “A man asked the Prophet, “Which of the Muslims is best?” He replied, “He from whose tongue and hand the Muslims are safe.”

God enjoins you to treat women well, for they are your mothers, daughters and aunts.

Whoever hath a daughter, and doth not bury her alive, or scold her, or prefer his male children to her, God brings him into Paradise.

Do not prevent your women from coming to the mosque.

Shall I not point out to you the best of virtues? It is your doing good to your daughter when she is returned to you having been divorced by her husband.

The rights of women are sacred. See that women are maintained in the rights assigned to them.

Ibn Umar reported God’s Messenger as saying, “Islam is based on five things: the testimony that there is no god but God and that Muhammad is His servant and messenger, the observance of the prayer, the payment of zakat, the Pilgrimage, and the Fast during Ramadan.”

(Bukhari and Muslim).

The Lahore Ahmadiyya Movement

The Ahmadiyya Movement, Lahore is neither a New Religion nor a Sect in Islam. It is a Movement to extend and defend the cause of Islam. It is a Movement for the revival of Islamic Truths and Values taught by the Holy Quran and by the Holy Prophet Muhammad (peace and blessings of God be upon him). It is a Movement which gives a new hope, a new conviction, a new vision and a new direction for the advancement of Islam in the world.

It is a non-Political Organisation. Helping this Movement is helping the cause of Islam.
"Muhammad is not the father of any of your men, but he is the Messenger of God and the Seal (last) of the Prophets. And God has full knowledge of all things." (The Qur'an, 33:40) "There is no prophet after me." (The Prophet Muhammad)

When asked by His Disciples about his way of life, the Holy Prophet replied:

"Meditation in God is my Capital. Reason and sound logic is the root of my Religion. Love is the foundation of my existence. Enthusiasm is the vehicle of my life. Contemplation of God is my companion. Faith is the source of my power. Sorrow is my friend. Knowledge is my weapon. Patience is my garb and virtue. Submission to the Divine Will is my pride. Truth is my salvation. Worship is my habit.

And in prayer lies the coolness of my eye and the peace of my mind."

It is said that knowledge is an inheritance and by knowledge thou may be saved and by ignorance thou may be lost. Verily thou needest more of a good education than to acquire a silver and gold. Who is the most beneficent? He who attains knowledge and instructs others with kind words and good examples. A friend in Guyana said to me that he is a man of religions because he has studied religions, but it seems to me that it is my duty to help him on the following subjects.

He said that the Prophet Muhammad was a negro (African), in other words he belonged to the negro race, (African race), and so that is why we are ashamed to expose the photograph of the Holy Prophet Muhammad. We Muslims do believe that God created all mankind as he created various colours of roses to beautify this world. Allah says in the Holy Quran Chapter 10 verse 19 - "And all people are but a single nation." And the Holy prophet Muhammad said these beautiful words, "God never looks towards your faces, colours and riches, but He always looks only towards your hearts, your sincerity and the nature of your deeds. Islam knows no creed nor colour, nor cares for pomp or show only that the One Great Allah all the world shall learn to know. Why there is no photograph of the Holy Prophet Muhammad? The Holy prophet Muhammad saw what the people did with the photographs of the previous Prophets, they worshipped the photographs of the previous Prophets and so for this reason he said to his people that there must be no photograph of him nor image of him, because the people might worship them. We are not in need of a picture of the Holy prophet Muhammad but we need his message to mankind. We do know that Arabia is very close to Africa but Arabia is not Africa and the Africans came into existence long before the advent of the Arabs. Hence the Arabs came from the seed of Ishmael. In fact the Arab is a race by itself with a different language.

"The Pen-Portrait of the Holy Prophet Muhammad" from the Encyclopedia of Islam -

"Pen-Portrait of the Holy Prophet"

Below is given a pen-portrait of the Holy Prophet Muhammad, as outlined in well-authenticated Books of the Traditions of the Holy Prophet Muhammad.

The Prophet's height was neither too tall nor too short; he was of medium stature.

The Prophet's complexion was fair. Parts of his body exposed to the air and sun, such as the face, neck, ears and hands, were reddish or tanned, while parts covered by his clothes were white in colour.

The Prophet's hair were curly and did not hang straight down, yet they were not too bushy. They are stated to have reached the lobes of his ears. The Prophet used to comb his hair, parting them in the middle of the head. In his beard and head there were only seventeen grey hairs, and never more than that. His beard was thick and not trimmed. His moustache he wore clipped.

His face was neither long, nor circular but slightly rounded. His forehead was wide, and the eyebrows were thin and full. Between the eye brows there was a silvery lustre. The eyes of the prophet were large and open, deep and dark with a tint of redness. His eyelashes were long and so thick that they looked as if they were about to meet. His nose sloped downward in just proportion, his teeth were a little interspaced, and white. His lips were beautiful and fascinating. His cheeks were firm rather than soft. His neck was neither long nor short. His breast, free from all malice was, broad and no part of it seemed more prominent than the rest. His shoulders were broad and overgrown with hair. Both his hands and arms were fleshy, his wrists long and his palms broad. His feet were wide set. His thigh calves were fleshy. His body was moderately stout, and even in his old age it remained muscular and sinewy. His gait was firm, his step steadfast. In walking he leaned forward and kept his paces close together.

(From the "Chronicle" Guyana)
ISLAM AND THE ERADICATION OF POVERTY

By: Maulana Aftab-Ul-Din Ahmad

If in this controlled and guarded freedom, there still remains some room for accidents, it is not a very heavy price to pay. As we have said, even in the enforced eradication of poverty there must be some room for such accidents, and we do not think the number of accidents in the system contemplated by Islam will be any greater. This is a strange age in which one is more impressed by riddles than by plain logical truths. And of such riddles one is that a rule of unmitigated state violence is a necessary preliminary to the dissolution of all states. It is really a wonderful proposition that whereas you cannot trust the individual human nature you must have implicit faith in a group of people having uncontrolled power of violence to evolve an era of absolute peace and concord in the world. Power is always a hard thing to digest whether it be in an individual or a group. The person to whom uncontrolled power is first delegated is invariably a benevolent man. But benevolence in a man of power is a rare quality and more often than not dies with the man and even before him. History has shown that the group is no better than the individual in this matter. And of all powers the power of violence is the most unsafe thing that a population can delegate to any individual or group. At least, Islam never recommends such a delegation of powers. All executive powers in Islam must be under the strictest supervision of constitutional law. As for violence, there is no room for it anywhere in its system.

It disallows all kinds of revengefulness. Its attitude towards the enemies is enunciated in the following words: "Repel evil by what is best, when, lo, between whom and you there was enmity would be as if he were a warm friend." (The Holy Quran, 41:34).

In what a sharp contrast does this stand to the policy of terrorism advocated by Marxism and implied in the term class-war? Islam has no faith in violence. It believes only in fighting in self-defence and in replying in the same term and on an equal footing, never regarding anyone or any party as incorrigibly immoral. It knows that violence reacts more violence, and cruelty in greater cruelty. It knows that man goes wrong only through misguided or through temporary insanity, if the term may be permitted in this connection. One may act with the object of stopping the evil so produced from spreading trouble but in no case should one regard the man as inherently vicious. That being the attitude of Islam, it does not favour either wholesale responsibility of the state in the eradication of poverty or yet any violent measures adopted for the purpose. It believes in the native goodness of man to work for the imperceptible eradication of poverty provided no immoral influences are at work. Like all other sins, economic sins fall within the purview of state censorship. Indeed if economic sins, i.e., earning by anti-social ways, are not allowed to consolidate themselves in any society, poverty in its real sense, cannot find any room to grow. It is because the Christian social system has no principles to guide them in this matter that they now feel obliged to cause violence to certain instinctive play of human faculties. Islam, happily, is placed in a more fortunate position. It has regulations to guide man in his small economic affairs, so that even when matters assume wider dimensions nothing is found to threaten social peace. The dictum, "A stitch in time saves nine" is very appropriate to this case.

Given proper guidance to the individual man, telling him clearly which line of economic effort is right and which wrong, he will never be a callous hoarder. It is the sins of earning that mostly hardens the heart of a man. Nay, he must also be told the wholesome ways of spending the money. Given these instructions, there remains very little for the state to do in the eradication of poverty, excepting to bring the stray sinning person to book and making reparations for any accident that may have been caused either by intentional sin or the unavoidable imperfections of human efforts. In short, the state's function should be one of supervision and correction like that of the police and nothing beyond.

"Capitalism," a typically Western phenomenon, may be regarded by some as a natural evolution of human social organism but to us, Muslims, it is a calamity befalling humanity in consequence of a wrong religion putting a premium on human sins, individual and social. From the era of Islam to that of Capitalism is a lapse, a fall. As a true offspring of the current system, Marxism may condone it, but we Muslims deplore its very existence and consider it a nightmare. It plays no part whatsoever in human social evolution unless it be to stay its progress. The poverty which forms the basis of Marxist slogan is a peculiar creation of Capitalism with all its Western implications. And if any system can really eradicate poverty in its true sense, it has to be the one which believes Capitalism to be a false system in its very origin. And while believing it to be false it must not adopt any violent measures to rectify its mistakes, otherwise the evil will go on swinging from extreme to extreme in the manner of a pendulum. And this is exactly the attitude of Islam towards the question.

Indeed, the enthusiasm for any reform of this nature must be enlightened by a correct knowledge of the deeper laws of human nature. The absence of this enlightenment always makes matters worse in the course of time.
DEFINITION OF A MUSLIM IN THE LIGHT OF THE QURAN AND THE SUNNAH

by Hafiz Maulana Sher Muhammad

Revised into English by Masud Akhtar, B.A., LL.B.

Before going into the teachings of the Holy Qur'an and Sunnah about who is a Muslim, we deem it necessary to state that Islam has granted complete freedom of professing any religion and has guaranteed complete freedom of belief and conduct in accordance with an individual's religious belief. Even the most modern secular state like the U.S.A. do not grant that much freedom of religion to its citizens as has been guaranteed by Islam in as much as these modern states require the conduct or actions of a citizen to conform to the laws of the State when such laws are in conflict with their religious belief. Thus a distinction is made between the religious 'belief' and 'conduct'. There is complete freedom of belief but not that of conduct. As against this, Islam guarantees complete freedom of both religious belief and 'conduct' if such conduct is traceable to one's religious belief. Under the teachings of Islam, professing any religious belief, is an individual's personal right, exercise whereof is in his absolute will and wisdom. If the governments were to determine as to what is the religion of a person in complete deference to the professed beliefs of an individual, then no religious minority, be they Muslims or non-Muslims, shall ever be able to dream of the 'freedom of religion' guaranteed by Islam, nay, there will be no religion left.

Muslim as defined in the Holy Qur'an

1. "Thou canst make none to hear but those who believe in our messages (Ayat) so they submit." (30:53)
2. "Say, we believe in Allah and that which is revealed to us, and that which was revealed to Abraham and Ishmael and Isaac and Jacob and the tribe of Joseph and all the messengers of Allah. We believe in the one God and in His Messenger, and in what has been revealed to us and what has been revealed before us. And we are Muslims in faith." (3:83)
3. "The dwellers of the desert say: We believe. Say: You believe not, but you became Muslims; and faith has not yet entered into your hearts". (49:14)
4. "And say not to any one who offers you salutation, Thou art not a believer". (4:94)

The above four verses have been selected from various Surahs of the Holy Qur'an to bring home to the readers the fact of how liberal a view in the matter of one's being a Muslim has been revealed by Allah to the Holy Prophet Muhammad, peace and blessings of Allah be upon him. The verse (30:53) requires a belief in the Ayat or messages of Allah to be called a Muslim. Verse (3:83) in fact is an explanation to (30:53) whereby a 'belief in our Ayat' has been explained to be a belief in Allah and the messages brought by all the Messengers of Allah without making any distinction between them and acknowledging to be a Muslim to Allah. Verse (49:14) declares that even if the faith has not entered into the heart of a person but he professes it he is to be deemed to be a Muslim. This gives the fine distinction between a 'Mumin' and a 'Muslim'. Verse (4:94) enlarges the liberal view of the matter to the extent that one who offers you salutation (in Islamic manner) he is not to be called a non-believer.

If, inspite of the occurrence of these verses in the Holy Qur'an and inspite of expressing belief in the Holy Qur'an as the word of Allah, one chooses to by-pass these and indulges in proclaiming Kufir on those who profess to be Muslims, then Allah alone can forgive them for this sin.

Muslim as defined in Hadith

Now let us see how the Holy Prophet Muhammad, peace and blessings of Allah be upon him, on whom the above verses of the Qur'an were revealed expresses his views in this matter:

1. Hazrat Umar, Allah be pleased with him, narrated that once Jabrila came to a meeting of the Holy Prophet Muhammad, peace and blessings of Allah be upon him, and inquired, 'What is Islam?' The Holy Prophet replied, 'Islam is that you bear witness that there is no god but Allah and that Muhammad is the messenger of Allah and keep up the prayers and pay Zakat, and keep fast in Ramazan and perform pilgrimage to Ka'bah if you have means for it." (Mishkat-al-Masabeh, Kitab al-Iman)

2. Ibn Umar narrated, "The Messenger of Allah, peace and blessings of Allah be upon him, said: 'Islam is built on five (things): the bearing of witness that there is no god but Allah and that Muhammad is the Messenger of Allah, and keeping up of prayer and the payment of Zakat and the pilgrimage and fasting in Ramazan.' (Bukhari, 2:35)

3. Anas said, "The Messenger of Allah, peace and blessings of Allah be upon him, said: 'Whoever bears witness that there is no god but Allah, offers prayers as we do and turns his face to our Qiblah and eats the animal slaughtered by us, he is a Muslim for whom is the covenant of Allah and the covenant of the Messenger of Allah." (Bukhari, 8:28)

And in Bukhari, kitab al-Salat, Bab, Fazal Istaqbal al-Qiblah - instead of the words 'for whom is the covenant of Allah and the covenant of the Messenger of Allah the words, 'for him that is that for Muslims and on him that is that for a Muslim' i.e. he has the rights and liabilities of a Muslim like other Muslims.

4. "Whoever recites 'There is no god but Allah', and dies thereafter sticking to this belief, he will enter the paradise." (Mishkat-al-Masabeh, Kitab al-Iman)

5. Abu Hurarrah said, "The Prophet, peace and blessings of Allah be upon him, was one day sitting outside among the people when a man came to him and asked, what is Islam?". The Prophet, peace and blessings of Allah be upon him, said, "Islam is that you shall worship Allah and not associate aught with Him and that you keep up prayer and pay the Zakat as ordained and fast in Ramazan."

6. The Holy Prophet, peace and blessings of Allah be upon him, used to say, "Islam is the name of your apparent conduct (or actions) and Iman is the name of the belief which you entertain in your heart."

7. Islam is ten parts, whomsoever could not get even one of it his life went waste and that first part is that one bears witness that there is no god but Allah by reciting
which he enters the Millat (Islam). Narrated by Tibrani from Ibn Abbas - *Kanz al-Ummal*, vol.1, 8-9)

8. Abu Saeed Khudri narrated that Khalid bin Waleed asked for the permission of the Prophet for killing a person. The Holy Prophet did not permit saying, "May be he offers Salat (prayers). Thereupon Khalid said, "There are many who offer salat and they profess from their mouths what is not in their hearts." The Holy Prophet replied, "I have not been ordained to cut open the hearts of the people and search for their inner intentions." *(Agreed upon)* *Tarjamah-us-Sunnah*, vol.2, p.135.

9. Usamah Ibn Zaid narrated from Ibn Abi Shaiba. He said: The Holy prophet sent us to a battle in the morning. We fought against Hurqat who are from Juinar. During the encounter I found a person who recited 'La ilaha illa Allah'. Even then I killed him with my spear. Thereafter it occurred to my mind and I stated this even to the Holy Prophet. The Prophet of Allah enquired. "Had he recited 'La ilaha illa Allah' and even then you killed him?"

I said, "O Messenger of Allah, he had recited it under fear of my weapons." The Prophet replied, "Did you tear open his heart so as to be able to know as to whether he had recited 'La ilaha illa Allah' from his heart?" and the Prophet kept repeating this so much that I desired that I could have embraced Islam only on that day. *(Muslim, Bab. Tahreem Qatal-al-Kafir ha'da Qual, La ilaha illa Allah)*

The above Sayings of the Holy Prophet, peace and blessings of Allah be upon him, establish without an iota of doubt that a person's apparent conduct that he professes belief in Allah and associates none with Him and offers prayers like the Muslims offer facing towards the Qiblah, eats the animal slaughtered by Muslims, pays Zakat and observes fasting in the month of Ramadan like other Muslims, suffices for his being recognized as a Muslim and a probe into his internal condition as to whether his belief is only tongue-deep or heart-deep is not allowed.

### Muslim in the eyes of Jurists

Having known the teachings of the Qur'an and the Sunnah, we now proceed to see how well-known Muslim jurists and Imams of Fiqah have defined a Muslim.

1. Imam Abu Mansoor Muhammad Ibn Muhammad Hanfi Ma'Tercedi Samargandi wrote: "If any one likes to be counted amongst the Ummah of the Holy Prophet Muhammad, then he has simply to recite 'La Ilaha illa Allah Muhammad ar Rasul Allah' (There is no god but Allah and Muhammad is the Messenger of Allah) and confirm it with his heart, so he is a believer even though he may not be informed upon obligatory and prohibitory injunctions. *(Sharah Fiqah i-.Akbar*; published by Dairatul Ma'anif, p.34)

2. Hazrat Imam Shaafi, mercy of Allah be on him, wrote. "It was reported to Hazrat Umar. Allah be pleased with him, that a certain person was not a believer from his heart and was a Muslim only outwardly. Hazrat Umar inquired from him: 'Is not it true that you became Muslim only outwardly and in reality you are not a Muslim? Your object in embracing Islam is only to enjoy the rights of a Muslim? In reply that person inquired from Hazrat Umar, 'Does Islam completely deprive such people of rights who accept Islam outwardly and does not leave any door open for them?' Hazrat Umar in reply said, 'Yes Islam has left the door open for them,' and then Hazrat Umar assumed silence." *(Kitab al-Aam, vol.6, p.159)

3. The author of *Lisaa al-Hukhram* wrote: "It is written in the Commentary of Qadoori that even if a person is an atheist or an idolator or one who believes in God but also believes in other associates of God when he recites 'La ilaha illa Allah' (there is no god but Allah) then he enters in Islam or when he says I believe that the Holy Prophet Muhammad, peace and blessings of Allah be upon him, is a Messenger of Allah, then he enters in the pale of Islam because the denominers of Islam shun reciting or making these statements. Thus when a person manifests acknowledging any one of the two statements then he will be taken out of the fold of the non-Muslim and will be declared a Muslim." *(Lisaa al-Hukkam* - Footnote on Moinul Hukkam, p.204)

4. Allama Isphahani (Allah's mercy be on him) wrote: "According to Islamic Shari'ah, Islam is of two types. One Islam is below *Iman* and that is acknowledging with tongue and reciting the *Kalimah*. This entitles one to security of life and is not conditioned with the correctness of belief. The verse of the Qur'an 'the dwellers of the desert say, we believe, say to them, you have not become Muslims rather say we became Muslim' refers to this type of Islam. The other type of Islam is that which is higher than *Iman* and it is that in addition to recital of the *Kalimah* the heart also testifies the belief and such a person manifests his faithfulness by his conduct too, and completely submits to all the injunctions of Allah. This type of Islam is referred to in the verse of the Qur'an regarding Hazrat Ibrahim (Abraham) in these words when his lord said to him, submit, he said, I submit to the lord of the world." *(Tafhadat, Imam Raghib, p.240)

5. Hazrat Shah Wali Allah Muhaddath Dehlvi (Allah's mercy be on him) wrote, The Holy Prophet Muhammad, peace and blessings of Allah be upon him, has stated two types of *Iman*. One is that on which worldly injunctions are dependent e.g. security of life and property and its application is to such matters as indicate submission and these are the Holy Prophet Muhammad, peace and blessings of Allah be upon him, said, 'I have been ordained *Jihad* (struggle) with the people till such time as they testify that none except Allah is worthy of worship and Muhammad is the Messenger of Allah and offers prayers and pays Zakat when they do this, they will find security of life and property except for the calls of Islam on them and whatever sins or disobedience they will indulge in secretly Allah will take account for that from them.' The Holy Prophet Muhammad, peace and blessings of Allah be upon him, has said, 'Whoever offers prayers as we do and takes our Qiblah for his Qiblah and eats from the animal slaughtered by us, he is a Muslim for whom there is a covenant of Allah and His Messenger so do not do any foul in that covenant; and the Holy Prophet Muhammad, peace and blessings of Allah be upon him, said: These things are the basis of *Iman*, any one who recites from his tongue 'La Ilaha illa Allah' never call him *Kafir* for any sin nor consider him out of the pale of Islam for any bad deed." *(Havat al-Balghah*, vol.1, Al-Qissam al-Thani min Abwab al-Man, p.322)
واسطہ ب پر طرف ب نکریم نے انسجام میں سمحتی ریکھی ہوئی کہ کوئی سرلطان یا رضاکار نہ آیا ہے۔ پر یہ اقرار ہے کہ اس وقت کی تعلیم کے طور پر ایک ہزار اور اس کے نوتروالیاں جواب دیتے رہے تھے جس کا نقاب نہیں بتا سکتا تاکہ لاہور میں ایک بار کوئی لوگ نہیں رہتا۔

 Jameel رابطہ بیوجبیہ میں منصوبے پر بیان کیا گیا تھا کہ اس پر شور سے مرور سے محسوس ہو گیا تھا اور اس کی شدت اور ضرورت کے سلسلے میں ہے۔

 جیسے کہ اور ایسے تاریخی ہیئت سے مرور سے دیگر اسے تحقیق کی اчатیت پہچان ملی اور اس کی ضرورت محسوس کی گئی۔

 جیسا کہ سائیوں کی ایک ہزار لوگوں کا طیارہ ہے، وہ اس کے امتیاز کی ایک ہزار لوگوں کے حوالے سے دیکھتے رہتے ہیں۔

 جیسے کہ ایک بار کوئی لوگ نہیں رہتا۔

 باتی آفس
حکماطی مفکوری کے ساتھ اسلام کی حدود کے ساتھ اسلام کی حدود کے ساتھ

حکمتیار کے جانب کا امراک پریکش کے مخصوصاً کا نقصان ہے کہ

یہ بات ہے کہ امریکا کی ایک فنکاری کی بھی اس کے لئے ایران کے

یہ محبت کے جانب کا امراک پریکش کے مخصوصاً کا نقصان ہے کہ

سی بازی کا ایران کی ایک فنکاری کی بھی اس کے لئے ایران کے

سی بازی کا ایران کی ایک فنکاری کی بھی اس کے لئے ایران کے

سی بازی کا ایران کی ایک فنکاری کی بھی اس کے لئے ایران کے
دیوک بیس مسجد کے قریب...
"وفات سچی نافری"،

"بجا ات احیاء اور عادات اسلامی کے روزدار کی دہشت نہ پہچانی زمین پر ہر قسم کا حفظ محسوس
علیہ اسلامی جماعت کے رکن کا اجازہ۔ اس مسلمان کے نذرین وہ زندہ جسدی انقلاب
ریا دینے کے سماجی اور انسان کے پرستش کے لئے مشترکہ عقیدت میں نکلے گئے کوہورس دوسرے بنیادی عقیدت میں
طبعی ہیں۔ اس سے پہلا کرس کے سلسلہ تیز پیچیدہ کام کے جنوری مہینے کو شرطبہ کے

رانی پرواش بن نافری بن ست کیا بیان

اول ہے۔ بسا ہمایں سوال پیدا کریں چکر وہ وہی سوال جو اس دوسری جماعت کے سب سے

اہم ہے کی روزدار کی سڑک پر پس کیا؟

دوسرے ہے حسن عربی علیہالسلام کے سردار بچہ جماعت کے سب سے اہم ہے۔ ہم

یہی ہے چاہے اور انتہا پرہیز ہیں۔

سوم ہے حسن عربی کے ساتھ مزین ہے۔ بچہ جماعت کے سب سے اہم کیا بنا ے اہم

ہے۔ وہی ہے جو ہم نے سمجھا ہے۔

چارم ہے یہ سمجھنا نامکمل ہے۔ اسلام کے دوسرے اور ہم نے اسلام کے دوسرے

جوہری سمجھنا نامکمل ہے۔ کہ کہویں ہے۔

سو ستمبک نمابل پی سے کر گئے اس زمانہ میں سے ہم نے ہم کا ناکامی کا

یہ ہے۔ ان کے سوال ان کو لوگوں کی طوفان سے میس کا چھت چھباری۔ پیغمبر اسلام کو

اہم ہے کہ ان کو لوگوں کو حکایت ہوئی۔ کیوں کہ میس کا بھی پتہ چہرے پیغمبر

اسلام کو پیش کریں کہ یہ کیوں نا اور ہمیں اور ہمیں اور ہمیں اور ہمیں

سیس کی شریعت کا علم کا مسائل کا سماج را

بنا مائِک یہ کیوں نا ہے کہ نہ ہمیں اور ہمیں تخلیق اسلام کے درستی سب سے بھری

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