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

Ashhadu-an la ilaha illallah wahu la sharika lahu wa ashhadu-anla Muhammad-an abduhu wa rasuluhu.

1. We believe Allah to be the Possessor of all the perfect attributes, free from all defects and imperfections, Unique in His Person, unrivalled in His Attributes and Works, and One without a partner.

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

3. We believe that the Holy Prophet Muhammad is the Khattam al-Nabiyyin. 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.

4. 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.

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

6. We hold the Imams Abu Hanifah, Shafi'i, Malik, and Ahmad Hanbal to be the leaders of jurisprudence (fiqh); and saints such as Shaykh 'Abdul Qadir Jilani, Khawajah Naqshband, and Shaikh Ahmad Sirhindhi to be leaders of Tawwuf (the spiritual sciences). We believe all such elders of the religion to be worthy of esteem.

7. In accordance with the Holy Prophet's sayings about mujaddids and muhaddath, 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 Mujaddid of the fourteenth century of Hijrah, not as a prophet.

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

9. All the members of the Ahmadiyyah 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 Ahmadiyyah 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-un rasul Allah, and regarding the Holy Prophet I believe that "he is the Messenger of Allah and Khatam al-Nabiyyin" (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 admit most clearly that I believe in the finality of prophethood of the Khatam al-anbiya, 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."

Paigham-e-Haqq 2 April/June 1999
Eid-Ul-Fitr Khutbah
delivered at 15 Stanley Avenue, Wembley, UK, 1999
by Nasir Ahmad

Today we are celebrating Id-ul-Fitr at the conclusion of the blessed month of Ramadan. I have just recited verses 183, 184 and 186 of chapter The Cow and its translation. These outline historical, physical, social and spiritual aspects of fasting. None of the existing revealed books contain principles and practices of religion, their rationale and necessary details in a manner as has been done in the Holy Book of Islam, i.e. The Holy Quran.

Fasting is a religious institution almost as universal as prayer. Cruden’s Bible Concordance says: “Fasting has in all ages and among all nations been an exercise much in use in times of mourning, sorrow and affliction.” It is also in vogue among the Hindus. Even Christians were recommended by Jesus to keep the fasts: “Moreover when ye fast, be not as the hypocrites of a sad countenance... That thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly” (Matt. 6:16, 18). These Biblical words remind me of a very significant saying of the Holy Prophet Muhammad SAL in which Allah expresses the ultimate objective of fasting more forcefully: as-siyaa mu lee wa a-naa aj-zee bi-heec, which means, Fasting is for Me and I will grant its reward.

Islam is the only religion in the world in which a believer is required to pray five times a day to Allah at certain intervals. Then he is to observe a month-long spiritual exercise of Fasting. Apparently it seems that Muslims have been burdened with much more religious obligations than any other religion in the world. And keeping in view present day race for material comforts in life, a believer would need special effort and determination to discharge them. But if Muslims are to prove themselves to be “an exalted nation” as envisaged in surah Baqarah verse 143, which is, “And thus We made you an exalted nation that you be the bearers of witness to the people” and also to be the vicegerents of Allah on earth, then a believer needs to undergo hard training and strict discipline in order to demonstrate high moral and social virtues making him worthy of the high position.

The fact is that Islam came to eradicate all wrong beliefs and practices in vogue in the name of religion. Islam beautifies lives of individuals by doing good deeds which should not only make him worthy to be called the best of Allah’s creatures, but he should become instrumental in promoting love, affection and welfare in the society. This principle for a successful life has been explained in the Quran as, “For that which does good to men, it tarries in the earth” (13:17). Indeed good deeds illuminate our innerself, brighten our worldly life and guarantee a beautiful life in the hereafter. This is what the Quran says: “And for him who fears to stand before his Lord are two Gardens” (55:46). The reward of the righteous is plainly spoken of here as two Gardens, i.e. a garden in this life and a garden in the Hereafter. The garden of this life is the spiritual bliss which the righteous find here in the doing of good.

Hazrat Maulana Nur-ud-Din, world-renowned commentator of the Holy Quran and closest associate of the Founder of the Ahmadiyya Movement in Islam, Hazrat Mirza Ghulam Ahmad, explains beautifully object of religion in these words:

“There is a way followed by prophets and there is a way followed by kings. The prophets do not resort to cruelty, oppression and compulsion to perpetuate a system. But kings resort to compulsion and tyranny. Police can take cognizance of an offence only when it has been committed. But religion prevents even intention of committing a sin. Thus when a person accepts supremacy of religion over him, then he does not need supervision of police to lead a righteous life”.

Brothers and Sisters, Fasting in the month of Ramadan has been prescribed with the sole purpose of creating this spiritual awareness in a believer, and the Holy Quran has used the word Taqwa for it, la’al-la-kum tat-ta-qoon i.e. so that they may keep their duty. It conveys the meaning as one who guards himself against evil or one who cares for or keeps his duty. Thus Islam is a religion of action and not of mere faith as we find in Christianity that mere faith in the death of Jesus on the Cross obliterates one’s commissions and omissions and one is not obliged to lead a righteous life to seek Allah’s mercy and forgiveness.

The very object of man’s creation is that he should follow a system as Allah says in the Quran, “And I have not created the Jinn and men except that they should serve Me. I desire no sustenance from them, nor do I desire that they feed me” (51:56,57). It means that it is through obedience to the laws ordained by Allah that man can attain excellence by fully utilizing his capabilities. For Allah has created man with enormous capabilities for advancement as we find it mentioned elsewhere in the Quran, “Certainly We
created man in the best make’ (95:4). The biggest hurdle in the way to progress is the evil against which the Quran warns man time and again. It has often been termed man’s ‘open enemy’ and has also been named Shaitan or devil and that is why man has been commanded by Allah to observe various measures to guard against the evil. The Quran says: “O Men, serve your Lord Who created you and those before you, so that you may guard against evil” (2:2). After ritual prayer, fasting is the most important measure which not only helps man to guard against evil and makes him steady in following the path of righteousness, but it brings him closer to his Creator. And this close relationship with Allah beautifies his soul. Man’s journey from an ordinary soul to the best of Allah’s creation which is also called nafs al-mutma’inna i.e. the soul at rest in the Quran, has been beautifully elaborated in the first five verses of the surah Al-’Aqiq which also happens to be the first revelation of Allah to the Holy Prophet Muhammad S.A.W. These are “Read in the name of thy Lord Who creates—creates man from a clot. Read and thy Lord is the most Generous and Honorable” (96:1-3). The word ‘alqiq means a clot of blood as well as attachment and love. The former significance is the one generally adopted, because of the mention of ‘alqiq in the process of creation of man. Dr. Basharat Ahmad in his wonderful commentary Anwarul Quran has drawn a beautiful analogy between human sperm getting attachment to the womb of the mother and man’s attachment to divine love. When a human sperm, quite an insignificant thing & finds its way to a female womb in a state of love and close contact between the two, in due course of time, it gives birth to a beautiful child; similarly an ordinary man unknown to the world at large, when he is graced with close contact with divine love, he also in due course of time, attains spiritual eminence and becomes Allah’s best creation. And this close contact with the divine love is the objective hinted at in the words i-zaa sa-a-la-ka ‘i-baa-dee ‘an-nee fa-in-nee qa-reeb i.e. And when servants ask thee concerning Me, surely I am nigh. This is the concluding verse in the series of verses where fasting has been prescribed.

Month of Ramadan is not only to purify us of all sorts of dross and weaknesses, and to promote good and human welfare, but is also to rededicate ourselves to achieve great ideals set by Islam. And this requires hard struggle and strict spiritual discipline. Here I would like you to consider a very significant verse of the Holy Quran in which Hazrat Abu Bakr, closest associate and first successor to the Holy Prophet Muhammad S.A.W., has been censured for withholding maintenance to one of his relatives, Mistah, because he had taken leading role in spreading false reports about His daughter Hazrat Ayesha. It says: “And let not possessors of grace and abundance among you swear against giving to the near of kin and the poor and those who have fled in Allah’s way; and pardon and overlook. Do you not love that Allah should forgive you? And Allah is Forgiving, Merciful” (24:22). The incident referred to in this verse took place when the Holy Prophet S.A.W., accompanied by His wife Ayesha, was returning from the expedition against the Bani Mustahq in the fifth year of Hijrah. Hazrat Ayesha had gone out to answer a call of nature, but when returned, she perceived that she had lost her necklace, and went back to search for it. In her absence the attendants, supposing her to be in her howda, started, while it was yet dark. When she returned, finding the camel and the men gone, she sat down there and was later brought to Madinah by Safwan, who was coming in the rear. Some mischievous persons from among the hypocrites spread false reports, slandering her, and some of the Muslims also associated themselves with the slander. Hazrat Ayesha’s innocence was at last established by the revelation contained in verse 11 of chapter Nur (The Light).

The slander against Hazrat Ayesha was absolutely baseless and even Allah witnessed her innocence through divine revelation. Hazrat Abu Bakr’s indignation against Mistah, his relative, was quite genuine. But Islam wants its followers to do good only for the pleasure of Allah and personal displeasures should not come in the way at all. Good works should continue inspire of it. In this case not only Hazrat Abu Bakr has been censured for withholding the allowance, but the Holy Prophet Muhammad S.A.W. and his companions have also been enjoined to forgive the wrong doers. This is the religion, which tends to create real peace and harmony in human attitudes and relationships at all levels. This is how a true believer submits completely to the will of Allah. This is the spirit of submission, which Islam expects that we should show in each act and every moment of our lives. This is the standard of morality Islam requires from its adherents. And, Brothers and Sisters, Fasting is that spiritual discipline through which a believer’s soul is enlightened and enlivened. Month of Ramadan is also the anniversary of the revelation of the Holy Quran. It was on 25th or 27th of this month that the first five verses of the Quran now part of surah Al-’Aqiq were revealed to the Holy Prophet Muhammad S.A.W. in that lonely cave of Hira where he was in a state of deep worship to Allah. That night is called Lailatal-Qadar or the Night of Majesty because it was on that night that the majestic and ever-lasting divine guidance in the form of Quran was
granted to humanity. As Quran says: “The night of Majesty is better than a thousand months. The angels and the Divine spirit descend in it by the permission of their Lord - for every affiar - peace - it is till the rising of the morning.”

This divine gift, the Holy Quran which is unique as a literary piece of literature, unique in its spiritual influence, unique in its style, unique in its comprehensive meanings, elegant and superb among the revealed books, has even suffered at the hands of its own followers. I will explain it briefly and will also tell you briefly what is the Ahmadiyya contribution in defending the integrity of the Quran.

It is a pity that unaesthetic stories mostly from biblical sources had found their way into most of the well-known commentaries of the Quran. These stories relate that Hazrat Ibrahim lied three times; Hazrat Yusuf had illicit relations with Zulaika; Hazrat Lot’s daughters made him drunk and had sex with him; Hazrat Sulaiman worked magic and the Holy Prophet Muhammad was under the magic spell worked by a Jewish woman which made him forgetful. I am leaving these aside and would like to deal with some more fundamental issues which undermine the authenticity and integrity of the Holy Quran viz. its compilation, the theory of abrogation, and the meanings of the abbreviations given at the beginning of several chapters. You will be surprised to know that some of the leading modern Muslim scholars still entertain the idea that the Holy Quran was collected and compiled in the form of a complete Quran in the time of Hazrat Usman. This view has provided western scholars an occasion to raise objections about the authenticity of the Quran. Let us see how far this wrong notion has found its way into the writings of modern Muslim scholars. In his book “A Young Muslim’s Guide to the Modern World” Mr. Sayyed Hossein Naser, an Iranian born scholar presently professor of Islamic Studies at George Washington University, USA and author of over twenty books, under the heading “The Noble Quran” says: “Gradually the verses were assembled, sometimes written on the bones of camels, sometimes on papyri but most of all upon the tablets of the hearts and breasts of the companions who heard the utterances from the mouth of the Prophet.... And so, what had been written by the early khatib or people who had recorded the Quran, especially Ali and Zayd from the period of the life of the Prophet and the caliphate of Abu Bakr on, was assembled. Finally at the time of the caliphate of Uthman, the complete text of the Quran was put together and systemized according to the instructions of the Prophet himself resulting in the order of the 114 chapters, which we have today. Copies were then made of the definitive versions and sent to the four corners of the newly established Islamic world” (pp.9, 10)

Before I quote what Maulana Muhammad Ali wrote in this regard, I would like to read out to you some remarks made by the publishers about the book from which I have just quoted. It runs like this: “The book is written by one of Islam’s greatest contemporary scholars. It was written specifically for Muslims, and in particular young Muslims - urging them to become familiar with their religion and to gain an understanding of the modern world from the Islamic point of view in order to respond positively to its challenges. And now I quote some of Maulana Muhammad Ali’s observations and conclusions based on the Quran and authentic Hadith. He established that the Holy Quran was preserved both in writing and in memory under the direction of the Holy Prophet in his own lifetime. He says,” Among those whom the Holy Prophet used to summon to write down portions of the Quran immediately after their revelation are mentioned names of Zaid ibn Thabit, Abu Bakr, Umar, Uthman, Ali etc....... At Madinah, Zaid ibn Thabit was chiefly called upon to do this work..... and this was the reason why Zaid was chosen to collect the Quranic writings in the conditions, and even when he had to fly for his life to Madinah, he still had writing material with him” (Bukhari 63:45). So Sayyed Naser’s view that “most of all was on the tablets of the hearts” is not correct and is against the facts of history time of Abu Bakr, and again to do the work of transcription in the time of Uthman. At Makkah in the earliest days, there were Abu Bakr, Ali, Khadija, wife of the Prophet, and others who wrote down the portions revealed. The Prophet took the greatest care to have a writer and writing material with him at all times.

Now I come to the theory of abrogation. It means that a verse is considered to be abrogated or cancelled by another when the two cannot be reconciled with each other. This theory of abrogation has even been dragged to the extent that there are verses that though do not exist now in the Quran but are in force, such as stoning to death of an adulterer. This wrong notion has led some to believe that the punishment of flogging in the Quran is meant for unmarried people and stoning to death is for the married ones. Anyhow according to later commentators the figure of abrogated verses has been as high as five hundred. In this connection, Imam Jalaluddin Sayuti, one of the well-known classical commentators, brings the number of verses, which he thinks to be abrogated, down to twenty-one. Then later writer and Mujaddid of the twelfth century hijrah the famous Shah Wali Ullah of Delhi commenting on this in his Fauz al-Kabir, says that the
abrogation cannot be proved in the case of sixteen out of Sayuti's twenty-one verses, but in the case of remaining five he is of the opinion that the verdict of abrogation is final.

Maulana Muhammad Ali under the inspiration of the Founder of the Ahmadiyya Movement and scholarly guidance of Hazrat Maulana Nur al-Din declared that the principle on which the theory of abrogation is based is unacceptable, being contrary to the clear teachings of the Quran. The Quran destroys this foundation when it declares that no part of it is at variance with another, when it says: “Will they not then meditate on the Quran? And if it were from any other than Allah, they would have found in it many a discrepancy” (4.82).

Maulana has established that even those five verses believed to stand abrogated by Shah Wali Ullah are perfectly correct in their sequence and context and thus theory of abrogation falls to the ground on all consideration.

The third point with regard to the integrity of the Quran, which Ahmadi Commentators have elucidated, is the abbreviations or Mughattat (as they are called in Arabic such as alif laam meem etc. These combinations of letters or single letters occur at the beginning of 29 chapters of the Quran. Almost all the Muslim and non-Muslim translators have left them untranslated. Their view is that meaning of these abbreviations are only known to Allah or the Holy Prophet Muhammad SAL, and they carry no significance as far as the subject matter of their respective chapters are concerned. Several verses of the Quran show that every thing mentioned in the Quran is “made easy”, is “without any crookedness”, is “clear” and is “in plain Arabic language”. Arabs used similar letters in their poetry. Abbreviations are known to all languages. It is frequently been used in English these days. Thus to consider abbreviations given in the Quran as meaningless is something very much against the integrity of the Quran as a Divine revelation. Maulana Muhammad Ali was the first Muslim translator, who as early as 1917 not only gave translation of these abbreviations but also explained their significance and connection with their respective chapters. And that is why a monthly called “Islamic Digest” in its issue of March 1996, published from Karachi, Pakistan, praised Maulana Muhammad Ali’s contribution in this regard in these words:

“Maulvi Sahib’s style is that he gives a summary of the subject at the beginning of each chapter. Then he explains how it relates to other chapters and verses. In depicting the relationship of one chapter with another, he puts emphasis on three points: Firstly, the mutual relationship of verses; secondly, the mutual relationships of the sections; and thirdly, the mutual relationship of the chapters.”

On a previous occasion I told you that the author of a book called: “Quran aur Insaan” published by Ferozsons, a well-known publisher of Lahore, Pakistan in 1995, commended Maulana Muhammad Ali’s Urdu translation in these words: Translation of the Holy Quran by the late Maulana Muhammad Ali ... is to a large extent, literal and not an interpretation. For this reason, it expresses the Divine will in a far better way in the Urdu language” (p.41).

Please remember that when Muhammad Asad’s translation was first published by Rabita Alam Islamia, Makkah, its copies were later burnt as it was mostly in accord with the Ahmadiyya views.

Now listen to the review and also the interesting remarks of the author of the recent commentary about the Review: “Muhammad Asad has very ably explained the message of the Quran in English. He has removed all doubts and wrong notions, which disturbed western minds in the understanding of the Quran. His effort is also commendable because he has freed us completely in this respect from depending on the translation of the Quran by Maulana Muhammad Ali of Lahore.”

Now the remarks of the author about the Review are: “Here the reviewer, in spite of his hatred for Maulana Muhammad Ali, has confessed that before the publication of Muhammad Asad’s translation, importance of Maulana’s translation was quite evident and that they could not dispense with this translation.”

Brothers and Sisters, the person who reviewed Asad’s translation is a well-known Ahl-i Hadith speaker and scholar, Maulana Hanif Nadvi. The review was written in a preface to the third volume of Maulana Abul A’la Maududi’s Urdu translation and commentary of the Quran called “Tafheemul Quran” and the remarks about the review are made by an Ahl-i Quran scholar. In short they all admit Maulana’s English translation as an indispensable work. Undoubtedly Maulana has defended and explained the Quran in a manner that its integrity and glory has been thoroughly established. This firm faith and deep commitment to uphold dignity and integrity of the Quran was inspired by the Holy Founder of the Ahmadiyya Movement, Hazrat Mirza Ghulam Ahmad, into the hearts of his followers. They not only defended the Quran against all sorts of criticism of the opponents but even wrong notions of its own adherents. The Holy Founder also urged them to put their heart and soul to spread the Quran to the four corners of the world. Publication of its translations in Russian is the latest Lahore Ahmadiyya landmark in this field. A delegation of the USA Jamaat recently visited important Islamic centers in...
The Sermon of the Holy Prophet Muhammad
(Peace and blessing of Allah be upon him)
on entering the Ka‘bah

It was the 20th of Ramadan, the eighth year of Hijrah, when on the gate of Holy Ka‘bah, and with its key held in his hand, the Holy Prophet (peace and blessings of Allah be upon him) delivered the following celebrated address:

“There is no god but Allah alone. He has no associate. He made good His promise that He held to his bondman and helped him and defeated all the confederates along. Bear in mind that every claim of privilege, whether that of blood, or property is under my heel, except that of the custody of the Ka‘bah and supplying of water to Pilgrims. Bear in mind anyone who is slain, even though unintentionally, may be with club or whip, for him the bloodwit is very severe: hundred camels, forty of them to be pregnant. O People of Quraysh! surely God has abolished from you all pride of the time of ignorance and all pride in your ancestry, (because) all men are descended from Adam was made out of clay. Then he recited to them the verse: “O Mankind! Verily We have created you of a male and a female and We have made you nations and tribes that ye might know one another. Verily the noblest of you with Allah is the most God fearing of you; Verily Allah is Knowing, Aware”. (49:13)

He further added:

O ye people of Quraysh! what do you think of the treatment that I am about to accord to you?

They replied:

O noble brother and son of a noble brother! we expect nothing but goodness from you.

Upon this he said: I speak to you in the same words as Joseph spoke unto his brothers: This day, there is no reproof against you. Go your way, for you are freed ones.

On this occasion Hazrat Umar presented people in singles.

Those who took pledge on that eve had to affirm solemnly the following:

1. I will not assign partner to Allah, to His being, to his attributes, to his soleright of being worshipped.

2. I will not commit theft, fornication, uncalled for murder and will not kill girls and will not level false allegations against anyone.

3. In matters of Allah I will submit to the orders of Holy Prophet to the best of my ability.
The Social Purpose of Islam and Unity amongst Muslims
BY THE SHAYKH MUHAMMAD 'ABD AL-MAJID 'ABD AL-HAMID AL-DIBANI

The Islamic Shari‘ah seeks to establish an Islamic society in which brotherhood, friendship and peace predominate, and in which justice and equality are accorded to all. In such a society there would be no difference or discrimination between people based on the colour of their skin, and people would be graded according to their achievement and their righteousness, irrespective of their racial or linguistic character. The Qur’an, the supreme book of Islam, says: “0 mankind, surely We have created you from a male and a female, and made you tribes and families that you may know each other. Surely God is the most dutiful of you. Surely God is Knowing, Aware” (49:13).

In Islam wealth and all other earthly acquisitions do not affect a man’s status or his worth in the eyes of God. Of this the Qur’an says: “As for man when his Lord tries him, then gives him honour and favours him, he says: My Lord honours me. But when He tries him, then straitens to him his subsistence, he says: My Lord has disgraced me” (89 :15-16). This means that money is not necessarily the source of happiness, and its absence is not necessarily the source of unhappiness. The value and worth of a person is not assessed by the money he possesses but by the nature of his good qualities. Patience and steadfastness are among the valuable qualities in man. Of this the Qur’an says: “Say: 0 My servants who believe; keep your duty to your Lord. For those who do good in this world is good, and God’s earth is spacious. Truly the steadiest will be paid their reward without measure” (39 :10).

Unity and fraternity amongst Muslims
The teachings of Islam decree complete fraternity between the Muslims. This fraternity is based on corresponding rights and duties among the members of the Muslim community. On this subject the Qur’an says: “The believers are brethren, so make peace between your brethren, and keep your duty to God that mercy may be had on you” (49 :10). The sayings and Traditions of the Prophet Muhammad reinforce and amplify upon this concept. “The Muslim is the brother of the Muslim, and no Muslim will, oppress or betray his brother”; “God will help His servant as long as the servant helps his brother.” “The believers are like one monolithic wall, every part of which strengthens the other”; and “The believers are, in their fraternity and loyalty to one another, like a single body which, when any part is afflicted with injury or disease, responds as a whole by fever and pain”. The fact that man is a social animal and that man can only prosper as part of a community and in collaboration with others, is thus a fact clearly recognized in the teachings of Islam.

Merit and virtue sole Criteria of great-ness in Islam
Racial discrimination and strife now so prevalent in parts of the world are altogether alien to Islamic thought. Islamic teachings most strongly and emphatically
condemn such practices. In Islam the colour of a man’s skin and his other physical characteristics are utterly immaterial. Islam opposes unequivocally the creation of any barrier between one Muslim and another, and makes righteousness the sole basis of genuine merit. The history of Islam abounds with examples of tolerance on racial matters and of the complete equality recognized among all the Muslims. Bilal, the first muezzin (the person who calls to prayer) in Islam, was an Abyssinian Negro, and was highly commended by the Prophet Muhammad. Another notable Islamic personality, and a companion of the Prophet Muhammad, was Salman al-Farisi, who was a Persian. In the history of Islam are to be found many examples of this lack of distinction, under the aegis of Muslim teachings, between men on racial grounds. Merit in Islam must be achieved by positive action, and has nothing to do with the person’s racial origin or family ties. The Qur’an says: “Those who oppose God and His Messenger shall be among the most abased. God has written down I shall certainly prevail, my messengers and I. Surely God is Strong, Mighty. Thou wilt not find a people who believe in God and the latter day loving those who oppose God and His Messenger, even though they be their fathers, or their sons, or their brothers, or their kinsfolk. These are they on whose hearts He has impressed faith, and strengthened them with a Spirit from Himself, and He will cause them to enter Gardens wherein flow rivers, abiding therein. God is well pleased with them and they are well pleased with Him. These are God’s party. Now surely it is God’s party who are the successful” (58 : 20 22).

**Islamic Tolerance towards non-Muslims**

Islam’s tolerance towards non-Muslims is also something, which has been repeatedly demonstrated in the long history of Islam. The early Caliphs of Islam enjoined compassion and friendship by the Muslims towards the non-Muslim communities in Islamic countries. The Caliph ‘Umar Ibn al-Khattab, for example, allocated for the needy among the non-Muslims regular assistance from State funds. Another Caliph, the Imam Ali, is reported to have said about these non-Muslim communities, “They deserve what we deserve, and they have the same obligations as we have.”

Islam provides a code regulating man’s relations with his fellows as well as his relations with the Creator. Islamic teachings offer guidance to the Muslim on many aspects of his life. The Qur’an says: “These are the limits of God, so exceed them not, and whoever exceeds the limits of God, is the wrongdoer” (2 : 229). Islam also regulates the economic and social affairs of the State. Islam, for example, has something to say on social justice and welfare. It has instituted the practice of Zakat, which provides that the Muslim must contribute a fixed proportion of his income to be used by the State for public purposes, including the relief of poverty. On this the Qur’an says: “Surely man is created impatient, fretful, when evil afflicts him, and niggardly when good befalls him; except those who pray, who are constant at their prayer, and in whose wealth there is a known right for the beggar and the destitute” (70 :19-25) The institution of Zakat, originated more than thirteen centuries ago, still remains capable of
God reveals His Living Persons to His Chosen Ones
by Maulana Sadr-ud-Din.

The world discovered this fact twelve hundred years after the Holy Prophet’s death. This event by itself exposes the narrow scope of psychology. The revelations enshrined in the Holy Quran are like an ocean while psychologists are just standing on the shores of this vast limitless sea and have incomplete knowledge of its creatures and other numberless wonders. This is best described in the following:

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"O God! Your Holy Book (Furqan) is a virtual Universe. It contains all that is vitally needed."

Prophet David Foretold of Kingship and Forewarned of its Dangers.

The Holy Quran says: "O David, surely We have made thee a ruler in a land; and so judge between men justly and follow not desire, lest it lead thee stray from the path of God. Those who go stray from the path of God, for them is surely a severe chastisement, because they forgot the Day of Reckoning." (38:26)

Kingship is certainly a great gift. But by far the greatest gift from God is prophethood and apostolic status. In regard to both these roles, a great stress is laid on the proper discharge of the duties, which devolve upon the holder of these twin roles. As God conferred prophethood and kingship on Prophet David, He enjoined him to be fair and just to the people, and safeguard their basic rights. In respect for kingship, Prophet David is specially warned against its attendant dangers. Sometimes, kings accumulate wealth and let their relatives do the same. Their dearest and nearest succumb to greed for worldly riches and to take recourse to all methods good or bad, to amass wealth. They are lost in their lust for luxuries and enjoy most of all sorts. People become helpless before the ravages of these wealth-seekers. Prophet David is therefore warned (follow not desire) because when a man gives way to greed, he becomes a slave of his desire for worldly luxuries and enjoyments and goes astray from the path of God.

Voice From Above

Did this revelation (وَحَي) arise from Prophet David’s mind? Could he admonish himself like this? Could he warn himself of chastisement? No, not at all. This revelation (وَحَي) is a proof positive of the fact that the Almighty God could forewarn...
his beloved Messengers. When He confers kingdom on any one, He also directs him how to behave towards his subjects. He instructs the recipient of the divine favours not to let the rights of his subjects go to waste. It is because both the ruler and the ruled are equal before God.

The Holy Prophet's Dialogue with a Woman

Of all the prophets, the Prophet Muhammad was the most beloved of God. There is an incident of an exchange of arguments between the Holy Prophet (peace and blessings of God be upon him) and a woman, named Khaulah. It was the woman's stand that was upheld by God. Khaulah was the wife of Aus bin Sabit. In the course of their domestic life, it so happened that Aus called his wife as his mother. It signified his will to divorce. Khaulah brought a complaint before the Holy Prophet saying that she had been victimized by her husband who has called her as his mother. She enquired of the Holy Prophet if it really amounted to divorce. In reply the Holy Prophet said that in accordance with the custom that obtained at that time, it did mean divorce. She told him that she could not accept it as it was a case of victimization, pure and simple. It was not only cruelty to her, but it signified greater cruelty to the children. She said:

"If she retained the children, they would die from hunger. If she made them over to him (husband) they would go to ruin."

Hearing this, the Holy Prophet (peace and blessings of God be upon him) again said that it was a case of divorce according to the prevalent custom. God however gave His verdict on the controversy between Khaulah and the Holy Prophet and upheld the stand-point of the woman that a mere verbal utterance of a husband does not subvert their marital relationship nor does it convert a wife into mother. In this connection the revelation runs as follows:

"Those among you who put away their wives by calling them mothers - they do not become their mothers."

God further added that those who are guilty of this verbal violence are liable to punishment. They must liberate one slave or fast for sixty days or feed sixty hungry people. The (الله) prescribed by God.

Those who defy these limits shall be met with severe divine punishment.

This incident shows that by that time the Holophet's knowledge about was just in accordance with the prevailing custom. True knowledge was vouchsafed to him through a revelation which abolished the usage. The Holy Prophet's mind was illumined by new knowledge. God said:

"And (God) has taught thee what thou knowest not." (4:113)

God further says:

"God has indeed heard the speech of her who pleads with thee concerning her husband." (58:1)

This verse records acceptance by God of the woman's plea vis-a-vis that of the Holy Prophet (peace and blessings of God be upon him).

This revelation throws into sharp relief the fact that God's beloved Prophet and an ordinary woman are equal before Divine Justice. A woman's view was accepted in the face of the Holy Prophet's disagreement. It also highlights the truthfulness of the Holy Prophet who recited this revelation to the people although it went against the view maintained by him. The Chapter (58) of the Holy Quran referring to this incident is named (The Pleading Woman) after that woman. The Holy Prophet (peace and blessings of God be upon him) narrated this to his people, and they recordcd it on the tablets of their hearts.

This incident presents a mine of valuable facts before the psychologists and philosophers. It is humanly impossible that this Chapter (58) (The Pleading Woman) and the manner of its presentation could be conditioned by the feelings and sentiments of the Holy Prophet.
دوسر مفتی قائم سر کر ایک روح میں ر merchandise شاید کر دوسرے دوسرے کو نویسندہ کیا ہو سکتا ہے، لیکن ایک اور نویسندہ کا نوشته کے مبینہ نصوتوں سے بھی کچھ بھی کام سے زمین کم کے پیش رفتہ ہیں۔

ہر مفتی سے یہ مفتی قائم سر کر ایک روح میں ر merchandise شاید کر دوسرے دوسرے کو نویسندہ کیا ہو سکتا ہے، لیکن ایک اور نویسندہ کا نوشته کے مبینہ نصوتوں سے بھی کچھ بھی کام سے زمین کم کے پیش رفتہ ہیں۔
جانا کی عروی منافع سے گل ہے۔

(1) خاندان کے میں ارکامات ہیں اور یہ دانان کے حکم دن لکھ ہے۔ خود کو کسی میں سے پہنچنے کے لئے جب کہ ایک مرتبہ کو ارکامات کے معیار کو ممکن ہے تو نہیں ہے جب کہ ایک مرتبہ کو ارکامات کے معیار کو ممکن ہے تو نہیں ہے جب کہ ایک مرتبہ کو ارکامات کے معیار کو ممکن ہے تو نہیں ہے جب کہ ایک مرتبہ کو ارکامات کے معیار کو ممکن ہے تو نہیں ہے جب کہ ایک مرتبہ کو ارکامات کے معیار کو ممکن ہے تو نہیں ہے جب کہ ایک مرتبہ کو ارکامات کے معیار کو ممکن ہے تو نہیں ہے جب کہ ایک مرتبہ کو ارکامات کے معیار کو ممکن ہے تو نہیں ہے جب کہ ایک مرتبہ کو ارکامات کے معیار کو ممکن ہے تو نہیں ہے جب کہ ایک مرتبہ کو ارکامات کے معیار کو ممکن ہے تو نہیں ہے جب کہ ایک مرتبہ کو ارکامات کے معیار کو ممکن ہے تو نہیں ہے جب کہ ایک مرتبہ کو ارکامات کے معیار کو ممکن ہے تو نہیں ہے جب کہ ایک مرتبہ کو ارکامات کے معیار کو ممکن ہے تو نہیں ہے جب کہ ایک مرتبہ کو ارکامات کے معیار کو ممکن ہے تو نہیں ہے جب کہ ایک مرتبہ کو ارکامات کے معیار کو ممکن ہے تو نہیں ہے جب کہ ایک مرتبہ کو ارکامات کے معیار کو ممکن ہے تو نہیں ہے جب کہ ایک مرتبہ کو ارکامات کے معیار کو ممکن ہے تو نہیں ہے جب کہ ایک مرتبہ کو ارکامات کے معیار کو ممکن ہے تو نہیں ہے جب کہ ایک مرتبہ کو ارکامات کے معیار کو ممکن ہے تو نہیں ہے جب کہ ایک مرتبہ کو ارکامات کے معیار کو ممکن ہے تو نہیں ہے جب کہ ایک مرتبہ کو ارکامات کے معیار کو ممکن ہے تو نہیں ہے جب کہ ایک مرتبہ کو ارکامات کے معیار کو ممکن ہے تو نہیں ہے جب کہ ایک مرتبہ کو ارکامات کے معیار کو ممکن ہے تو نہیں ہے جب کہ ایک مرتبہ کو ارکامات کے معیار کو ممکن ہے تو نہیں ہے جب کہ ایک مرتبہ کو ارکامات کے معیار کو ممکن ہے تو نہیں ہے جب کہ ایک مرتبہ کو ارکامات کے معیار کو ممکن ہے تو نہیں ہے جب کہ ایک مرتبہ کو ارکامات کے معیار کو ممکن ہے تو نہیں ہے جب کہ ایک مرتبہ کو ارکامات کے معیار کو ممکن ہے تو نہیں ہے جب کہ ایک مرتبہ کو ارکامات کے معیار کو ممکن ہے تو نہیں ہے جب کہ ایک مرتبہ کو ارکامات کے معیار کو ممکن ہے تو نہیں ہے جب کہ ایک مرتبہ کو ارکامات کے معیار کو ممکن ہے تو نہیں ہے جب کہ ایک مرتبہ کو ارکامات کے معیار کو ممکن ہے تو نہیں ہے جب کہ ایک مرتبہ کو ارکامات کے معیار کو ممکن ہے تو نہیں ہے جب کہ ایک مرتبہ کو ارکامات کے معیار کو ممکن ہے تو نہیں ہے جب کہ ایک مرتبہ کو ارکامات کے معیار کو ممکن ہے تو N
ورش ختمی کی زمان توأم ہے۔ نوں نعرہ ہے اور نوں کچھ کیوں دیکھتے ہیں اور نوں ہے۔ اور نوں کچھ کیوں دیکھتے ہیں اور نوں ہے۔
اس ماانون ان کی کو نیت حضرت عالی حمد اللہ یار س نبی کے بھی غیر
دوبارہ تھی اسی نوں اپنی نمبری میں میں یار س نبی کا بہتر ہے۔
گورمین سے اپنی سرزمین قسم کی تفہیم لیتیں دوبارہ بطور ائمہ سے حضرت سال کے چپور
تو ہیں رہتے یا دنیا کے مقام بھی دکھانے میں محسوس فوت پتے پیہ۔

یہ نہیں سے لوگ ہن، کہ اس میں ہے جمہور ہے۔

کا سےہر کی لیے

لیکہ، ہمیشہ کے سلن، کہ اگر رسول ہے، ترخیم سے کہیں سب سے پہلے فوت چوجو۔

یہہ ملی تھی کہ اس میں رسول ہے، سب سے پہلی فوت چوجو۔

ابہ، کہا کہ میں اگر رسول ترخیم کی سب سے پہلی فوت ہے۔

اب قدریں کہ رسول ہے اسے سب سے پہلے فوت چوجو ہے۔

ارم breeze کیا پڑھا کہ اسے سب سے پہلے فوت چوجو ہے۔

پر ہی زیادہ تر بھی پڑت

پھیلا ہے۔

بھی لیا ہے کہ ایسی ہےہوئیا نام کا نون پہ - ہوئیا نون سے پہلی بھی نہ ہے۔

اور دوسری ہوئیا نام کے سب سے پہلے فوت چوجو ہے۔

اب غور یا مکہ ہے وہ دوسری کی لیے پہلی فوت ہے - وہ دوسری کی لیے پہلی اب غور یا مکہ ہے۔

اک بھی ہوئیا نام کا نون پہ - ہوئیا نمن سے پہلی بھی نہ ہے - وہ دوسری کی

تفریک پہلی فوت ہوئیا نام کی - رس ہوئیا نمن سے پہلی بھی نہ ہے۔