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_

**CONTENTS**

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Punishment for Adultery in Islam</td>
<td>3</td>
</tr>
<tr>
<td>by Maulana Muhammed Ali</td>
<td></td>
</tr>
<tr>
<td>Women - Admission of Women to Mosque</td>
<td>6</td>
</tr>
<tr>
<td>by Maulana Muhammed Ali</td>
<td></td>
</tr>
<tr>
<td>Turning Professing Muslims into Practising Muslims</td>
<td>8</td>
</tr>
<tr>
<td>The Greatest Jihad of Modern Times - The Light : May 16, 1975</td>
<td></td>
</tr>
<tr>
<td>The Ideal Teacher of Religion - Holy Prophet Muhammed</td>
<td>10</td>
</tr>
<tr>
<td>by Khwaja Kamal -ud- Dean</td>
<td></td>
</tr>
</tbody>
</table>
OUR BELIEFS

Ashhadu-an la ilaha illallah wahdah la sharika lahu wa asshadu-an-nn 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, unchangeable 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 Khattat al-Mubashir. With His advent religion has been perfected, so that to be a faithful Prophet 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 (ahl hujata), the Purified Wives, and members of the Holy Household (ahl batin) as beloved, worthy of respect, and honourable in the sight of God.

6. We hold the Imams Abu Hanifah, Shafi'i, Malik, and Ahmad Hanbali to be the leaders of jurisprudence (fikr), and saints such as Shahib 'Abdurrahman Islaam Khatam al-Mahabba, and Shahib 'Abdurrahman Islaam al-Muhaddith, to be leaders of Islam (the spiritual sciences). We believe in all such elders of the religion to be worthy of esteem.

7. In accordance with the Holy Prophet's sayings about muajjads and muhaddiths, we believe in the truth of the muajjads 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 ur 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 Ishaat Islam Lahore believe in acting according to God's Book and 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 Hafsi school of jurisprudence.

The Ahmadiyyah Anjuman Ishaat 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 AHMED 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 Khatam 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 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."
PUNISHMENT FOR ADULTERY IN ISLAM

[Extract from “Religion of Islam” by MAULANA MUHAMMED ALI]

Adultery and the accusation of adultery are both punishable according to the Holy Quran: “The adulteress and the adulterer, flog each of them, giving a hundred stripes, and let not pity for them detain you in the matter of obedience to Allah, if you believe in Allah and the last day, and let a party of believers witness their chastisement” [24:2].

In the case of slave-girls, who are guilty of adultery, the punishment is half of this: “And when they (the slave-girls) are taken in marriage, then if they are guilty of fornication, they shall suffer half the punishment which is inflicted upon free women” [4:25].

These are the only verses speaking of punishment for adultery, and they clearly show that flogging, and not death or stoning to death, is the punishment for adultery. In fact 4:25 precludes all possibility of death having ever been looked upon by the Holy Quran as a punishment for adultery. It speaks clearly of the punishment of adultery in the case of married slave-girls, and says further that the punishment is half the punishment of adultery in the case of free married women. It is generally thought that while the Holy Quran prescribes flogging as a punishment for fornication, i.e., when the guilty person is not married, stoning to death is the punishment for adultery, and that this is based on the Holy Prophet’s practice. But the Holy Quran plainly speaks of the punishment for adultery in the case of married slave-girls as being half the punishment of adultery in the case of free married women (muhsanat), and therefore death or stoning to death cannot be conceived of as a possible punishment in case of adultery as it cannot be halved, while imprisonment or flogging may be. Thus the Holy Quran not only speaks of flogging, and not death, as punishment for adultery, but it positively excludes death or stoning to death.

A few words may be added as to the method of flogging. The Arabic word for flogging is jald which means skin, and jalada signifies he hit or hurt his skin (LL). Jald (flogging) was therefore a punishment which should be felt by the skin, and it aimed more at disgracing the culprit than torturing him. In the time of the Holy Prophet, and even for some time after him, there was no whip, and flogging was carried out by beating with a stick or with the hand or with shoes. (RM.VI.P.4) It is further stated by the same authority that the culprit was not stripped naked for the infliction of the punishment of flogging; only he was required to take off thick clothes such as would ward off the stroke altogether. According to a report of Ibn Mas‘ud, baring the back for flogging is forbidden among the Muslims, and according to Shafi‘i and Ahmad, a shirt or two must be left over the body (RM.VI.P.5). It is further related that it is preferable to give the strokes on different parts of the body so that no harm should result to any one part, but the face and the private parts must be avoided (RM.VI.P.5).

Stoning to death, as a punishment for adultery, is nowhere spoken of in the Holy Quran; on the other hand, the injunction to halve the punishment in certain cases is a clear indication that stoning to death was never contemplated as the punishment of adultery, by the Word of God. In Hadith, however, cases
are met with in which adultery was punished with stoning to death. One of these cases is expressly mentioned as the case of a Jew and a Jewess: “The Jews came to the Holy Prophet with a man and a woman from among them who had committed adultery; and by his order they were stoned to death near the place where funeral services were held”(Bu.23:61). Further explanation of this incident is given in another Hadith where it is stated that when the Jews referred the case to him, he enquired of them what punishment the Torah prescribed in case of adultery. The Jews tried at first to conceal the fact that it was stoning to death, but on ‘Abd-Allah ibn Salam giving the reference [That the present Torah does not give stoning as the punishment for adultery is only proof that the text has been altered. The Gospels show that such was the punishment up to the time of Jesus: “And the scribes and the Pharisees brought unto him a woman taken in adultery: and when they had set her in the midst, they say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us that such should be stoned: but what sayest thou?”]. They admitted it, and the guilty persons were dealt with as prescribed in Torah (Bu.61:25). According to a third version, which is the most detailed, the Jews who desired to avoid the severer punishment of stoning for adultery said one to another: “Let us go to this Prophet, for he has been raised with milder teachings; so if he gives his decision for a milder punishment than stoning we will accept it.” It is then related that the Holy Prophet went with them to their midras (the house in which the Torah was read), and asked them what punishment was prescribed in their sacred book. They tried to conceal it at first but the truth had to be admitted at last, and the Holy Prophet gave his decision saying: “I give my judgment according to what is in the Torah”(AD.37:25).

These reports leave not the shadow of a doubt that stoning was the punishment of adultery in the Jewish law, and that it was in the case of Jewish offenders that this punishment was first resorted to by the Holy Prophet when he came to Madinah. There are other Hadith which show that the same punishment was given in certain cases when the offenders were Muslims, but apparently this was before the revelation of the verse [24:2] which speaks of flogging as the punishment for both the adulterer and the adulteress, it being the practice of the Holy Prophet to follow the earlier revealed law until he received a definite revelation on a point. A suggestion to that effect is contained in a Hadith: “Shaibani says, I asked ‘Abd Allah ibn Abi Aufa, Did the Holy Prophet stone to death? He said, Yes. I said, Was it before the chapter entitled the Light (the 24th chapter) was revealed or after it? The reply was, I do not know”(Bu.86:21). The chapter referred to is that which speaks of flogging as a punishment for adultery, and the question shows clearly that the practice of stoning for adultery was recognized as being against the plain injunction contained in that chapter. It is likely that some misunderstanding arose from the incidents which happened before the Quranic revelation on the point, and that the practice was taken as the Sunnah of the Holy Prophet. The Khwaraj, the earliest Muslim sect, entirely rejected rajm as a punishment in Islam.(RM.VI,P.6)

The question seems to have arisen early as to how an adulterer could be stoned, when the Holy Quran prescribed flogging as the only punishment for adultery. ‘Umar is reported to have said that “there are people who say, What about stoning, for the punishment prescribed in the Book
of Allah is flogging.” (Ah.I,p.50) To such objectors ‘Umar’s reply is stated as follows: “In what Allah revealed, there was the verse of rajm (stoning); we read it and we understood it and we guarded it; the Holy Prophet did stone (adulterers to death) and we also stoned after him, but I fear that when more time passes away, a sayer would say. We do not find the verse of rajm in the Book of Allah” (Bu86:31). According to another version he is reported to have added: “Were it not that people would say that Umar has added in the Book of Allah that which is not in it, I would have written it” (AD.37:23). The argument attributed to ‘Umar is very unsound. He admitted that the Holy Quran did not contain any verse prescribing the punishment of stoning for adulterers, and at the same time he is reported as stating that there was such a verse in what Allah revealed. In all probability what ‘Umar meant, if he ever spoke those words, was that the verse of stoning was to be found in the Jewish sacred book, the Torah, which was undoubtedly a Divine revelation, and that the Holy Prophet stoned adulterers to death. The use of the words “Book of God” (Kitab Allah) for the Torah is common in the Holy Quran itself, the Torah being again and again spoken of as Kitab Allah or the Book of God, or al-Kitab, i.e. the Book(2:213,etc). In all likelihood ‘Umar only spoke of rajm as the punishment of adultery in the Mosaic law and he was misunderstood. At any rate he could not have spoken the words attributed to him. Had there been such a verse of the Holy Quran, he would have brought it to the notice of other Companions of the Holy Prophet, when a complete written copy was first prepared in the time of Abu Bakr at his own suggestion. The words, as attributed to him in some of these Hadith, are simply meaningless. How could he say that there was a verse of the Quran which he would have written down in the Quran but he feared that people would say that he had made an addition to the Quran, that is to say, added to it what was not a part of it? A verse could not be said to be a part of the Quran and not a part of the Quran at one and the same time.

There is further evidence in Hadith itself that ‘Umar himself at least in one reported case (and it is a reliable report) punished adultery with flogging as laid down in the Holy Quran in 24:2 and not with stoning to death. According to Bukhari, one of ‘Umar’s collectors, Hamzah by name, found that a married man who had committed adultery with his wife’s slave-girl had been punished by ‘Umar with a hundred stripes, and he referred the case to ‘Umar, and ‘Umar upheld his first decision (Bu.39:1) His own action therefore negatives the Hadith which attributes to him the statement that stoning to death as punishment for adultery was an ordinance contained in a Quranic verse. An explanation is sometimes offered, that such a verse had been revealed but that it was abrogated afterwards, though the ordinance contained in it remained effective. There is no sense at all in this explanation. If the words of the verse were abrogated, the ordinance contained in those words went along with them. No ordinance can be given except in words, and if the words are abrogated, the ordinance is also abrogated. If therefore such a verse was ever revealed (for which there is no testimony worth the name), the admission that it was abrogated leaves the matter where it was before its revelation.

"God has promised to those of you who believe and do good that He will surely
make them successors in the earth as He made those before them to be successors."

WOMEN - Admission of Women to Mosque
[Extract from “THE RELIGION OF Islam” by Mualana Muhammad Ali]

The present pardah conditions of the Muslim world raise the question as to whether women may go to the mosques. There was no such question in the Holy Prophet’s time, when women freely took part in religious services. There is indeed a Hadith which tells us that on a certain night the Holy Prophet was very late in coming out to lead the night prayers, when people had assembled in the mosque; and he came only on hearing ‘Umar call out “The women and the children are going to sleep”[Bu.9:22]. This shows that women were in the mosque even at such a late hour. According to another Hadith narrated by ‘A’ishah, women used to be present at the morning prayer, which was said at an hour so early that they returned to their houses while it was still dark [Bu. 8: 13]. Yet another Hadith shows that even women who had children to suckle would come to the mosque, and that when the Prophet heard a baby crying, he would shorten his prayer lest the mother should feel inconvenienced [Bu.10:65]; while in one Hadith it is stated that when the Holy Prophet had finished his prayers, he used to stay a little and did not rise until the women had left the mosque [Bu.10:152]. All these Hadith afford overwhelming evidence of the fact that women, just in the same way as men, used to frequent the mosques and that there was not the least restriction in the matter. There are other Hadith which show that the Holy Prophet had given orders not to prohibit women from going to the mosque. For instance, there is one which quotes the Holy Prophet as saying: “Do not prohibit the handmaids of Allah from going to the mosques of Allah”[Bu.11:12]. According to another, the Holy Prophet is reported to have said that if a woman wanted to go to the mosque at night, she should not be prohibited from doing so [Bu.10:162]. The words of a third Hadith are more general; “When the wife of one of you asks permission to go out, she should not be prohibited from doing so”[Bu. 10:166]. There was an express injunction that on the occasion of the ‘Id festival women should go out to the place where prayers were said; even in a state of menstruation were to be present, though they would not join the prayers [Bu.13:15,20]. The practice for women to be present in the mosques at the time of prayer seems to have continued long enough after the Holy Prophet’s time. Within the mosque they were not separated from men by any screen or curtain; only they formed into a line behind the men [Bu.10:164]; and though they were covered decently with an over-garment, they did not wear a veil. On the occasion of the great gathering of the pilgrimage, a woman is expressly forbidden to wear a veil [Bu.25:23]. Many Hadith show that they formed themselves into a back row and the men retained their seats until the women went out of the mosques [M.4:28]. This practice seems to have existed for a very long time. Thus we read of women calling out Allahu Akbar along with men in the mosque during the three days following ‘Id al adzha so late as the time of Umar ibn ‘Abd al- ‘Aziz, the Umayyad Caliph, who ruled about the end of the first century [Bu. 13:12].
In the year 256 A.H., the Governor of Makkah is said to have tied ropes between the columns to make a separate place for women [En. Is. Art Masjid]. Later on, the practice grew up of erecting a wooden barrier in the mosque to form a separate place for women, but by and by the pardah conception grew so strong that women were altogether shut out from the mosques.

Another question connected with this subject relates to the entrance of women into mosques during their menstruation. It must be borne in mind, in the first place, that in Islam a state of menstruation or confinement is not looked upon as a state of impurity, as in many other religions. All that the Holy Quran says about menstruation is that conjugal relations should be discontinued during the state of menstruation: "And they ask thee about menstruation. Say, It is harmful; so keep aloof from women during the menstrual discharge" [2:222] [Keeping aloof in this condition relates only to conjugal relations, not to social relations, as the words, that follows, show: "Then when they have cleansed themselves, go into them as Allah has commanded you". The cleansing spoken of here signifies having a bath when the menstrual discharge is over.] According to Hadith, a woman is exempted from saying her prayers, or keeping the fast, so long as menstruation lasts. As regards pilgrimage, she may perform all obligations except tawaf (making the circuits of the Kabah), but there is no idea of impurity attaching to her in this condition. There is a very large number of Hadith showing that all kinds of social relations with women in this condition were permitted, that the husband and wife could occupy the same bed, that the Holy Prophet used to recite the Holy Quran when sitting in close contact with his wife who had her courses on, and that a woman in this condition was allowed to handle the Holy Quran [Bu. 6: 2,3,5,6,7]. There is however, a Hadith from which the conclusion is drawn that a woman should not enter the mosque during the menstrual discharge, but evidently there is some misunderstanding here, for, if she could handle the Holy Quran why could she not enter the mosque? The Hadith runs thus: "A'ishah says that the Holy Prophet said to her, Hand me over the mat from the mosque. I said, I am in a state of menstruation. The Holy Prophet said, Thy menstruation is not in thy hands"(AD.1: 104). Apparently the Holy Prophet wanted a mat which was in the mosque and he asked 'A'ishah to hand it over to him. Now the general opinion concerning a menstruating woman, before Islam, was that she defiled, and 'A'ishah's reply seems to have been given under that impression. They Holy Prophet's reply, on the other hand, clearly shows this conception to have been a mistaken one: "The menstruation is not in thy hands." The reply shows clearly that menstruation did not defile a woman; it was quite a different thing that she be required to abstain from saying her prayers on account of this trouble. Even if it be supposed that she could get hold of the mat simply by stretching her hand into the mosque, how could there be a difference between the hand and the foot in this respect? If the menstruation was not in her hand, as the Holy Prophet said, neither was it in her foot. The hands and the feet were equally free from any taint of impurity. In fact, the whole body was undefiled. There is, however, another Hadith which represents the Holy Prophet as saying: "I do not make the mosque lawful for a menstruating woman or for a person who
is under an obligation to perform a total ablution” [AD.1:91]. But this Hadith has been called weak and cannot therefore be relied on. Or, the mosque here simply represents the prayer service from which such persons are exempted. As the Hadith quoted above show, there is not least the idea of defilement in a menstruating woman. Similarly there are Hadith showing that what a menstruating woman touches with her mouth is not defiled (AD.1:100). Nay, the very clothes which she wears need not be washed if they are not actually defiled(BU.6:11). The Hadith mentioned above is therefore no bar against a woman’s entrance into the mosque when she is menstruating, but as she is to abstain from prayer, she has no need to go there.

TURNING PROFESSING MUSLIMS INTO PRACTISING MUSLIMS
THE GREATEST JIHAD OF MODERN TIMES
[THE LIGHT : May 16, 1975]

In the Holy Quran, we read: “Ye shall be superior if ye are a believer”.

This is what the Holy Prophet Muhammad [peace be upon him] and all his followers were promised. What we see today is just the opposite. 650 million souls claim they are the disciples of Muhammad [peace be upon him] yet the promised glory is inconceivable in our times. Heaven forbid, Allah’s promise cannot be false. Obviously something is wrong with our being believers.

There does not seem any material gain or worldly glamour in identifying yourself as ‘Muslim’, yet with few exceptions, we insist and insist forcefully on calling ourselves “the Muslims”. But Muslims are no purposeless slaves of Allah. The cardinal responsibility for putting into practice the doctrines of Islamic polity rests naturally with Muslims who are in power in the countries in which they live. So far as Muslims living in non-Muslim countries are concerned, they can only make a sincere and well meaning effort, within the limits of practicality of course, to persuade the ruling community there to honour and incorporate as many teachings of Islam as possible in their political systems.

The first step in the revival of Islamic structure in the Muslim States will have to be a religious reorientation of the lives of their Muslim inhabitants. By this we mean the subordination of worldly interests to the interests of the life Hereafter in order that it may become easy for them to forgo material pleasures for the higher ideal of winning the approbation of Allah. There can simply be no other way. History underlines this truth and the innate spirit of Islam also demands it. Unless a religious re-awakening is worked up among the Muslims, the elevation of Muslim countries into genuine Islamic political societies will remain, at least in our present age, an empty dream. This is a hard and painstaking process, but there is no help to it. There is no alternative route and no short cut to an Islamic form of government. And even if by a stroke of good fortune, the Islamic system came into being somewhere, it would be impossible for it to function successfully unless the intellectual and emotional mechanisms of the Muslims living under
it and their practical behaviour were
dominated by considerations of high
piety and moral rectitude.

There is a great need, therefore,
that more servants of Allah make this
auspicious field of work of turning
professing Muslims into practising
Muslims, their own; and devote
themselves according to their capacity
and merit, to the task of popularizing the
way of life the Holy Prophet had brought
into the world.

To strive and struggle in this path
and to make sacrifices for it is the
greatest Jihad of the modern times, the
truest form of loyalty and sincerity to the
Holy Prophet and his most genuine
deputyship. Those who will set their feet
on it will see that other avenues will also
be opened out to them by Allah. It was
in circumstances not far different to what
we are faced with today the following
words of assurance and cheer were
spoken to the Muslims of Mecca through
the last verse of Sura Ankaboot:
“And those who strive in our (cause)
We, will certainly guide them to our
path; for verily, Allah is with those who
do right.”

Mankind has always been in
need of a dependable shelter. Islam is the
one and only unfailing shelter. It is the
duty of Muslims to prove it so. But
unfortunately there is no bright example
of Islam in practice nowadays in the
shape of a truly Islamic state, while the
Muslim countries seem to be hopelessly
disunited and far behind the western
nations in material well-being. The latter
inevitably turn away with the idea that
the guiding principles of such backward,
unsuccessful people must of necessity be
inferior to their own. And they have
every right to do so, seeing what they
servants. Situations will arise and factors
will emerge, as if from nowhere, that
see! The fault is ours, not theirs, if the
West does not find Islam in its true
colour translated into practical reality in
the Muslim world.

If Islam is to be commended to
the modern world, Muslims display
again the spirit of jihad in every walk of
life, and strive unceasingly for what they
believe to be right against what they
believe to be wrong and so gain the
respect which the Muslims of yore
gained. Their conduct and life example
alone can commend Islam and its
wonderful institutions to the other
people of the earth. We cannot adopt the
culture and institutions of any other
people in place of our own without
strangulating our life-line. The Muslims
must be organized as Muslims, or they
will lose the strength of their pure and
perfect State which is the greatest
contribution that they have to offer to the
modern world. There is nothing in the
free Muslim countries to prevent them
organizing themselves on Islamic lines
and developing their own ideals and
institutions to the highest point of
strength and efficiency.

In the process, the Islamic
workers everywhere would continue to
face many problems, varying from
indifference to direct hostility from
certain factions. Gradually these
circumstances will improve, as they are
improving today, if Allah so pleases. It
is certain, however, that if a devout and
dedicated band of Muslims makes
sincere and concerted efforts to make
Islam a practical, social, political and
constitutional reality-a live force to
fashion all facets of our life, they will
succeed in their avowed objective, for
Allah creates a way for His faithful
will alter the course of things and
remove the difficulties in their path. Says the Quran:

"And whosoever keepeth his duty to Allah, Allah will appoint a way out for him, and will provide for him from [a quarter] whence he hath no expectation. And whosoever putteth his trust in Allah, he will suffice him. Lo! Allah bringeth His command to pass." [65:2-3]

By the grace of Allah, Muslims have with them the Holy Quran and Sunnah of the Holy Prophet to guide them through adversities and the obstacles of life. They must hold fast to true faith. The Holy Quran says:

"Or think that ye will enter Paradise while yet these hath not come unto you the like of [that which came to] those who passed away before you? Affliction and adversity befell them. They were shaken as with earthquake till the Messenger [of Allah] and those who believed along with him said:

When cometh Allah's help? Now, surely, Allah’s help is nigh".[2:214]

The Muslims have gained, and are regaining, some of their lost territories. But Islam is yet to regain control of its own society, economy, polity, world state and historic initiative. We must make an all-out effort for achieving this purpose; otherwise we perish!

**THE IDEAL TEACHER OF RELIGION** -
**" HOLY PROPHET MUHAMMAD"**

Respect for Learning and Logic [BY Khwaja Kamal–ud-Dean]

Muhammad was the first teacher of a religion that made religion and science helpmates one to another. He abolished dogma and made reason and logic the only test of religious truth. There is nothing in his teachings that can insult intelligence or cannot meet the demand of rationality.

Muhammad placed the acquisition and cultivation of knowledge even before the worship of God. In his judgment, exploring in the realms of Nature with a view to bringing the various manifestations of Nature to subserve humanity was the real glorification of God. He gave such an impetus to learning, that it brought forth, within a century after him, a tremendous upheaval of various material sciences in Muslim lands. In pre-Islamic days, man worshipped every manifestation of Nature from an eggshell to stars, cloud, etc., Muhammad preached subservience of Nature to man, and with one stroke the gods of yesterday became the servants and handmaids of today. In this respect the prophet says the following:

"To listen to the words of the learned and to instill into others the lessons of Science is better than religious exercises."

"The ink of the scholar is more holy than the blood of the martyr."

"He who leaves home in search of knowledge walks in the path of Allah."

"The acquisition of knowledge is a duty incumbent on every Muslim, male and female."

Acquire knowledge. It enables the possessor to distinguish right from wrong; it lights the way to heaven; it is our friend in the desert, our society in solitude, our companion when friendless; it guides us to happiness; sustains us in misery; it is an ornament among friends and an armour against enemies.
لیکن بہت کم مقامات میں ہزاروں لوگ فکری نشاط کی خاطر اور تعلیم کے لئے خود کو تفریح کرتے ہیں۔

ورمیں اگر فکری نشاط کے لئے ایک اور مقام کھوئں تو اسے تعلیم کے لئے خود کو تفریح کی خاطر اور جوہر کے لئے خود کو تفریح کی خاطر کرنا چاہتا ہوں۔

اور میں اگر فکری نشاط کے لئے ایک اور مقام کھوئں تو اسے تعلیم کے لئے خود کو تفریح کی خاطر اور جوہر کے لئے خود کو تفریح کی خاطر کرنا چاہتا ہوں۔

اور میں اگر فکری نشاط کے لئے ایک اور مقام کھوئں تو اسے تعلیم کے لئے خود کو تفریح کی خاطر اور جوہر کے لئے خود کو تفریح کی خاطر کرنا چاہتا ہوں۔

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اور میں اگر فکری نشاط کے لئے ایک اور مقام کھوئں تو اسے تعلیم کے لئے خود کو تفریح کی خاطر اور جوہر کے لئے خود کو تفریح کی خاطر کرنا چاہتا ہوں۔
او ورسول کراں، تک کے نظر نہیں کیسی جن کے ذریعے کی حیثیت کی کوئی قدرت رہی گی کہ وہ غیب

اور سالواد کر سکے گیا، کہ اس کو مقیبت میں نہ مبنی ہو گیا کے پہلے ہی تقسیم کر گئی رہی گیا۔

وہ پہلے نہایت بھی ایسی تھی کہ اب کوئی میں کوئی کوئی کوئی نہیں کیا کہ وہ غیب ہو گیا کے پہلے

ہم ہمارے سالواد کر سکے گیا کہ اس کو مقیمت میں نہ مبنی ہو گیا کے پہلے ہی تقسیم کر گئی رہی گیا۔

کیوں کہ روایت میں مکملاً ہے کہ بھیجا جو جیسی روایت میں سمجھی جاتی ہے کہ جب سلامان رضی

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اور سالواد کر سکے گیا، کہ اس کو مقیمت میں نہ مبنی ہو گیا کے پہلے ہی تقسیم کر گئی رہی گیا۔

کیوں کہ روایت میں مکملاً ہے کہ بھیجا جو جیسی روایت میں سمجھی جاتی ہے کہ جب سلامان رضی
لا کوئی معینہ نظریہ ہے کہ لوگوں کو ہر بار جھلاؤ والے کورونا وائرس کے ہم، لہذا کوئی آئیو میں ہندوستان کی سیاست کا اہم جزء ہے۔

اس وقت کے نیے بیماری کی شکل کے لیے کلیائی اتحاد کے ہمایون کی مدد میں ایک محنت کا پتہ چلتا ہے۔ یہ تمام لوگوں کو ہزاروں قریہ کی کمی کا ایک حصہ ہے۔ یہ کوئی خیال ہے کہ ایک مخصوص مزید کورونا وائرس کی بجائے اس کے علاوہ چند بہترین دیگر بیماریوں کی بھی نظر رہیں جس کی بحث۔

یہ جو بہت بڑا شکلوں کا ایک حصہ ہے، اس کو ایک دیگر بیماری کا مجموعہ کہ کیا جا سکتا ہے؟ کچھ لوگوں کو یہ سمجھنا آسان ہی ہے کہ کورونا وائرس کا بہت بڑا شکلوں کا ایک حصہ ہے اور یہ تمام لوگوں کو ہزاروں قریہ کی کمی کا ایک حصہ ہے۔

تاہم، اس کوئی خیال ہے کہ ایک مخصوص مزید کورونا وائرس کی بجائے اس کے علاوہ چند بہترین دیگر بیماریوں کی بھی نظر رہیں جس کی بحث۔
"God is the Light of the heavens and the earth." (The Qur'an 24:35)

"والهنَّاكِ ذِبَاحَةٌ لِّلَّهِ إِلَيْهِ تُدَفَّنُ إِلَّا رُءُوسُكُمْ وَأَصْفَاكُمْ يَبْقَى عَلَيْهِمْ عَنْهَا الْمُكْرِهُونَ نَفْرًا مِّنَ الْمُلْكِ وَأَوْلَادُ هُمْ المُفْلِحُونَ"

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