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Ahmadiyya Anjuman, Lahore

5 Usman Block, New Garden Town, Lahore, Pakistan / Email: centralanjuman@yahoo.com

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Message from Hazrat Ameer Professor Dr Abdul Karim Saeed

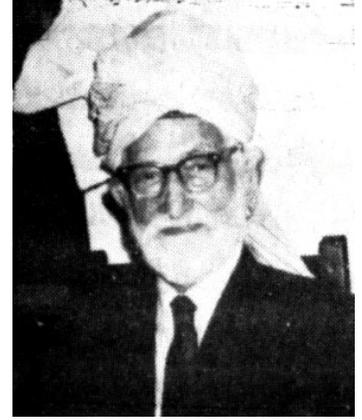
"Say: If you love Allah, follow me: Allah will love you, and grant you protection from your sins. And Allah is Forgiving, Merciful. Say: Obey Allah and the Messenger; but if they turn back, Allah surely loves not the disbelievers" (Holy Quran 3: 31-32).

Dear Members of the Jama'at,

Assalamu 'Alaikum.

The verses cited above emphasise that to love or get closer to Allah one has to obey the Holy Prophet (peace and blessings of Allah be on him). Obeying the Holy Prophet is following the word of Allah and the practice of the religion in the truest spirit. This practice helps develop a bond between the human soul and its Creator. The lives of all the companions of the Holy Prophet show how their devotion and love transformed their lives and they rose to great spiritual heights and nearness to Allah. Such a transformation was also experienced by the Reformer of the present times, Hazrat Mirza Ghulam Ahmad Qadiani. By devoting his life to the teachings of Islam and showering all his love upon the Holy Prophet, he attained the spiritual height where Allah chose him to be the Reformer of the fourteenth century as well as the Promised Messiah and the Promised Mahdi.

This year, Muslims all over the world celebrate the birth of the Holy Prophet (peace and blessings of Allah be on him) in the month of May. Through this message I would like to remind readers that in the life of the Holy Prophet there is the perfect example for us to follow; and in the life of the Reformer we have an example of how Allah showers His love and blessings upon anyone who loves and follows the Holy Prophet. Let us all resolve to draw nigh to Allah by obeying the Holy Prophet and adhering to his teachings, and renew our resolve to spread the light of Islam to the corners of the world.



The late Hazrat Maulana
Sadr-ud Din, second Ameer
and President of the
Ahmadiyya Anjuman
Isha'at-i Islam, Lahore

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The Islamic View on...

The Sanctity of Human Life

Compiled by Sarah Ahmad

Holy Qur'an

“For this reason We prescribed to the Children of Israel that whoever kills a person, unless it be for manslaughter or for mischief in the land, it is as though he had killed all men. And whoever saves a life, it is as though he had saved the lives of all men. And certainly Our messengers came to them with clear arguments, but even after that many of them commit excesses in the land” (Holy Quran, 5:32).

Hadith

In his Last Sermon, delivered on the ninth day of Dhul Hijjah 10 A.H in the Uranah Valley of Mount Arafat, the Holy Prophet Muhammad (peace and blessings of Allah be upon him) said:

“O People, just as you regard this month, this day, this city as sacred, so regard the life and property of every Muslim as a sacred trust. Return the goods entrusted to you to their rightful owners. Hurt no one so that no one may hurt you. Remember that you will indeed meet your Lord, and that He will indeed reckon your deeds. ... You know that every Muslim is the brother of another Muslim. You are all equal. Nobody has superiority over another except by piety and good action.”

Sayings of the Promised Messiah

Upon hearing the news that a cruel Pathan in Peshawar had killed two innocent British persons, Hazrat Mirza Ghulam Ahmad delivered the following speech in a gathering:

“Was this killing of two Britons supposed to be an act of *jihad*? It is such worthless persons that have given Islam a bad name. A better course of action would have been for him to serve these people so devotedly and conduct himself towards them so admirably that, impressed by the excellence of his morals and behaviour, they also become Muslims. A true believer tramples on his egotism. It is related that during a fight with a *kafir* (disbeliever), Hazrat Ali (may Allah be pleased with him) had felled his opponent and was about to slit his abdomen when the man spat in his face. Hazrat Ali climbed off his chest. The *kafir* was amazed and asked: ‘O Ali! How is this?’ He replied: ‘My war against you was for the sake of Allah. But when you spat in my face, part of my egotism became involved in it too, whereupon I let you go.’ Hazrat Ali’s action greatly impressed the man.

Whenever I hear such reports, I am extremely grieved that people have strayed so far from the Holy Qur’an to consider the killing of innocent souls a virtuous deed” (*Al-Hakam*, vol. 4, no. 14, pp. 10-11, 17 April 1900).

NEWS

The Netherlands

Royal Honouring of Brother AS Santoe



Alhamdu lillah. Praise be to Allah.

On 30 April 2004, the eve of Holland's traditional Queen's Day, our dear brother, Mr August Abdul Samad Santoe, Central Anjuman's representative for Europe, was awarded the special Royal Medal of the Order of Knighthood (Ridderorde) of the House of Oranje Nassau. The Queen's Mayor of Rotterdam, Mr. Ivo van Opstelten, decorated Mr Santoe with the prestigious Medal on behalf of Her Majesty, the Queen.

During a majestic assembly in the Hall of Knights within the City Hall Building of Rotterdam, Mr Santoe's citation was solemnly announced. Besides his official duties in the government services of Surinam and the Netherlands for more than 45 years, special mention was made of his lifelong voluntary dedication for communal work. His never ceasing efforts for the

integration of the Ahmadiyya community into the Dutch society and his services for the Ahmadiyya Movement in its widest sense were particularly mentioned. On the occasion, the Mayor praised Mr Santoe's favourite maxim or motto: **"Ignorance is the fiercest enemy of man."**

On the same day, tributes were paid to Mr Santoe for this remarkable achievement in a spectacular, vast gathering of the Ahmadiyya community in the Netherlands.

We are very proud of Mr Santoe for achieving this honour. He truly deserves it. Congratulations to him and his family from Hazrat Ameer, members of Central Anjuman and the worldwide Lahore Ahmadiyya Movement. May Allah *Ta'ala* bestow even greater honours on him in the future. *Ameen.*

PAKISTAN (The Centre)

A Worthy Achievement of the Okara Jama'at



The hub of the Lahore Ahmadiyya *Jama'at* of Okara, Pakistan is the Toka family. The founder of the family was Hafiz Mohammad Bakhsh, who visited Qadian at a very young age when he was still a student and took the *bai'at* [pledge] at the hand of Hazrat Masih-i-Mau'ood. The family originally belonged to Jalandhar, India but moved to the Okara area in 1914

as settlers to develop the new canal-irrigated colonies. The family had a very close association with the family of Hazrat Maulana Muhammad Ali. The Toka family has always been involved in the activities of the *Jama'at*. Scions of the family include Professor Aziz Ahmad, Central Anjuman's General Secretary, and Chaudhry Riaz Ahmad, the present *Imam* of the Berlin Mosque, Germany.

11 April 2004 will go down as a red-letter day in the history of the Okara *Jama'at*. Hazrat Ameer Dr Abdul Karim Saeed, together with six delegates, including three ladies, visited the *Jama'at* to solemnise two auspicious events - completion of *hifz-i-Quran* by Amna Hayee and dedication of two *kanals* (about 1,200 sq yards) of land to the Central Anjuman.

Amna Hayee, daughter of Chaudhry Abdul Hayee, is the great-grandniece of Hafiz Mohammad Bakhsh. She suspended her regular studies in class 5 to take up *hifz-i-Quran* (memorisation of the Holy Quran). *Masha Allah*, she has memorised the whole of the Holy Quran in a short period of three years. She is only 14 years old. A large number of family and *Jama'at* members had gathered to celebrate the occasion. Hazrat Ameer lauded the efforts of the young *Hafizah* and prayed for her success and happiness in life. This is indeed a mighty achievement and a source of pride for her family and all members of the *Jama'at*. May Allah *Ta'ala* grant her the wisdom to understand the Quran and act upon its teachings. *Ameen*.

The Toka family has dedicated two *kanals* of land to the Central Anjuman for the future development of the *Jama'at's* institutions there. A boundary wall has been built around the area to demarcate and protect it. Hazrat Ameer laid the foundation stone of a *Jamiah Ahmadiyya* which will, *Insha Allah*, be built there at an appropriate time in the future. Hazrat Ameer thanked the family for their generous donation and prayed for Allah's blessings on them. He also hoped and prayed that the Okara *Jama'at* may one day become a vicegerent for the propagation of Islam and the Ahmadiyya Movement.

Dr Simon Valentine visits the Central Anjuman



Dr Simon Valentine is a researcher and lecturer at the University of Bradford, UK. He is currently studying the Ahmadiyya Movement and plans to write a book on the subject. He visited the *Jama'at's* headquarters in Lahore and stayed from 26 to 28 April 2004. He held very useful discussions with Hazrat Ameer and other members of the *Jama'at*. He later went to Rabwah, Qadian and to Srinagar to visit the tomb of Jesus Christ. On his way back, he was with us again for an evening for further discussions. We are looking forward to Dr Valentine's book and hope and pray that it will help clear misunderstandings about the Ahmadiyya Movement.

Tanzim-i-Khawatin-i-Ahmadiyya, Lahore

The *Tanzim-i-Khawatin-i-Ahmadiyya*, Lahore (Ahmadiyya Ladies' Association) held a general meeting on 24 April 2004. It was devoted to the memory of Hazrat Dr Basharat Ahmad whose death anniversary falls on 21 April, and Begum Saleha Zahoor Ahmad whose death anniversary is on 23 April. Papers were read highlighting the outstanding qualities of Dr Basharat Ahmad and Begum Saleha Ahmad, particularly as members of the *Jama'at*. Sarah Ahmad discussed in detail Dr Basharat Ahmad's literary contributions such as *Anwar-ul Quran* and *Mujaddad-i Azam*. The Saleha Zahoor Ahmad Library is only one of Begum Saleha's many contributions to the betterment of the *Jama'at*. *Fatihah* was also offered for Mohammad Anwar Shaheed and other members of the *Jama'at* whose death anniversaries fall in the month of April.

The meeting was well attended and participants were moved by the great sacrifices made by members in the past.

Hazrat Ameer Returns from Pacific Tour

Al hamdu lillah. Hazrat Ameer returned to Lahore on 20 May 2004 after a very extensive three-week tour of the *Jama'ats* in Fiji, New Zealand and Australia. Mrs Sabiha Saeed and Mr Aamir Aziz accompanied him up to Fiji. Preliminary reports indicate the great success of this visit - the first by an *Ameer* of the *Jama'at*. We will,

Insha Allah, be presenting details of the visit in our subsequent issues.

Weddings

Mr Usman Nazir, son of Ch Nazir Ahmad, has married Miss Faiza Aziz, daughter of the late Mr Abdul Aziz of Kachee, District Hazara. The *walimah* ceremony was held in Lahore on 21 March 2004. A large number of *Jama'at* members, family and friends attended the function. We wish the newlyweds a happy and prosperous life.

Fareeha Hafeez (Laado), daughter of the late Mr Hafeez-ur-Rahman, was married to Jawad Nazir, son of Mr Nazir Ahmad and Mrs Shahida Nazir. The wedding ceremony was held at Darus Salaam, Lahore on 28 April 2004. The bride has proceeded to the UK to join her husband. We wish the bride and groom a happy and prosperous life

Obituaries

Inna Lillahi wa inna ilaihi raaji'un.

Begum Safia Qadir expired in Hayward, California, USA on 10 May 2004. She was the granddaughter of the late Chaudhry Khairuddin (eldest brother of Hazrat Maulana Muhammad Ali), and sister of the late Brigadier Abdul Latif (Shaheed), Chaudry Abdul Karim (Okara, Pakistan), Chaudry Abdul Sattar, Mrs. Qudsia Masud Akhtar and Mrs. Zakiyya Zafar Abdullah (Hayward California).

Mrs. Razia Manzoor died at the age of 72 on 19 May 2004. She had been ill for the last year and a half. She was the daughter of Chaudhry Nizam-ud-Din of the Okara Ahmadiyya family. She is survived by two daughters and a son. Her son, Mr.

Munawar Ahmad, is an active member of the *Jama'at*.

Mrs. Manzoor retired a few years ago as Head Mistress of M.C. Girls High School, Okara, where she served as Head of the institution for about 20 years. For the last five years she was living in the Darus Salam Colony with her son. She was a very active member of the Tanzim-i-Khawatin.

May the departed souls of both sisters rest in eternal peace and may Allah *Ta'ala* grant fortitude and patience to the bereaved families to bear these great losses.

IT MATTERS MUCH.

It matters little where I am born,
Or if my parents were rich or poor ;
Whether they shrank at the cold world's scorn,
Or walked in the pride of wealth secure.
But whether I live an honest man,
And hold my integrity firm in my clutch,
I tell you, brother, plain as I am,
It matters much.

It matters little how long I stay
In the world of sorrow, sin and care ;
Whether in youth I am called away,
Or live till my bones and pate are bare.
But whether I do the best I can
To soften the weight of adversity's touch,
On the faded cheek of my fellow-man,
It matters much.

It matters little where be my grave,
Or on the land or on the sea ;
By purling brook or 'neath stormy wave,
It matters little or naught to me.
But whether the Angel Death comes down
And marks my brow with his loving touch,
As one that shall wear the victor's crown,
It matters much.

Editors' Note

This poem is reproduced from the first issue of *Muslim India and Islamic Review*, February 1913.

Introducing the new Imam of the Berlin Mosque



Chaudhry Riaz Ahmad, the new *Imam* at the Berlin Mosque in Germany was born on 3 June 1942. He is the grandson of Hafiz Mohammad Bakhsh, founder of the prominent Lahore Ahmadiyya family of Okara. His father, Chaudhry Shabbir Ahmad, was member of the Central Anjuman's Majlis-i-Mautamidin from the early fifties till his death in 1985.

Chaudhry Riaz Ahmad has an excellent academic record. He has a Bachelor of Arts degree and is also a Law graduate. He ran his own business and managed a private hospital in Lahore till the late 1980s when he decided to work for the *Jama'at*.

He has studied the Quran, books of *Hadith* and relevant literature of the Ahmadiyya Movement. He has been a regular speaker at the Annual Conventions of the Central Anjuman at Lahore. In 1987, he was deputed to visit the *Jama'ats* in North America and to represent the Central Anjuman at the Ahmadiyya Convention in Toronto, Canada. He visited the *Jama'ats* in Germany, Holland, USA, UK and Canada in 1991 and stayed in the USA from 1991 to 2000. During his stay in the USA he served as a director and as assistant *Imam* of the Hayward *Jama'at* in California.

HAZRAT MUHAMMAD, OUR PROPHET (peace and blessings of Allah be on him)

*Athar Rasool*¹

Chaudhry Riaz Ahmad has profound knowledge of Islamic teachings and the beliefs of the Ahmadiyya Movement. He has been a regular contributor to the Central Anjuman's official journal, *Paigham Sulh*. He was also editor of this journal during 1988-89.

Chaudhry Riaz Ahmad has been a dedicated and active Ahmadi since his youth. He worked as Secretary and later on as President of the Shabban-ul-Ahamadiyya (Youth Wing of the Ahmadiyya Anjuman) Lahore. He was elected as a member of the Majlis-i-Mutamidin (General Council of the Anjuman) in 1983 and served in this position for six years. He was member of the Majlis-i-Muntazima (Executive Committee) from 1987 to 1991. He also served as Joint Secretary and Assistant Financial Secretary at the head office of the Central Anjuman in Lahore. Chaudhry Riaz Ahmad also worked as a trainer for the future *muballighin* (preachers) of the *Jama'at* and was a regular lecturer during the Annual Training Course for the youth of the *Jama'at*.

Chaudhry Riaz Ahmad was appointed *Imam* of the German Centre by Central Anjuman in June 2001 and took charge of the mission in January 2004. He is carrying the tremendous load of responsibility on his shoulders and has the complete confidence and prayers of the entire *Jama'at* to support him. May Allah *Ta'ala* crown his efforts and sacrifices with success. *Ameen*.

Every man ought to be judged by what he does and the Holy Prophet Muhammad, (peace and blessings of Allah be on him), accomplished within twenty years what other reformers could not accomplish with centuries of labour. He swept away centuries old idolatry, superstition, cruelty, ignorance, prostitution, gambling, drinking, oppression of the weak, internecine war, and a hundred other evils from a whole country. History cannot show any other prophet who brought so wonderful and complete a transformation on so large a scale within so short a time. Never was reform more hopeless than at the advent of Muhammad, (peace and blessings of Allah be on him), and never was it more complete than when he departed.

"If greatness of purpose, smallness of means and astounding results are the three criteria of human genius, who could dare to compare any great man with Muhammad?" writes the distinguished French writer, Alphonse de Lamartine (1854). In the words of Carlyle, "It was a birth from the darkness into light." Whereas Leonard remarked, "If ever man on earth found God, if ever man devoted his life to God's service with good and great motive, it is certain that the Prophet of Arabia was that man."

On the basis of a book, every letter of which has become law, he created a spiritual nationality which blended together people of every tongue and every race. He has left us, as the characteristic of this

¹ Adapted from *Muhammad the Prophet* by Maulana Muhammad Ali.

Muslim nationality, the hatred of false gods, and the passion for the One and Only God.

Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogma, one without images, the founder of many terrestrial empires and of one spiritual empire, that is Muhammad, (peace and blessings of Allah be on him). As regards all standards by which all human greatness may be measured, we may well ask "Is there any man greater than he?"

If there is any trait of his character, which is more marked than another, it is his care of the orphan and the widow, his support of the weak and the helpless, his love of labour and work for the distressed.

A life so great cannot be devoid of potentialities as great for the future. It is the life of a man who lived for God and died for God. It cannot but inspire into any heart the noblest ideas of the service of humanity.

May Allah provide us the strength to follow his footsteps. *Ameen*

Editors' Note

The present issue of I'LAN is a double issue for the months of April and May 2004. We regret the delay in publication but resolve to bring out future issues on time. Please remember us in your prayers.

Hazrat Mirza Ghulam Ahmad's Love for the Holy Prophet Muhammad (peace and blessings of Allah be on him)

Haleemah Saeed, USA

Hazrat Mirza Sahib had a deep love and affection for the Holy Prophet Muhammad (peace and blessings of Allah be on him). This is reflected in his life and his writings. He devoted his life to following the Holy Prophet's guidance and propagating his teachings. Dr Basharat Ahmad devotes a whole chapter to the discussion of this great love in his book *Mujaddid-i-Azam*. He notes that five characteristics prove ones love for someone:

- To model one's actions and life after the loved one.
- To always mention his great characteristics.
- To not be able to bear any wrong allegations about him.
- To be ready to sacrifice all for him.
- And to always pray for him.

He then goes on to prove from personal observations of his actions as well as Hazrat Sahib's writings that he fulfilled the above characteristics.

He followed the Holy Prophet's sayings in all aspects of his life. In religious matters he hated innovations and deviation from the Holy Prophet's practices. When Dr Basharat Ahmad asked him for the best means to attain nearness to Allah, he instructed him to focus on his prayers and perform *Tahajjud salah* (voluntary late night prayer) since that was the practice of the Holy Prophet (peace and blessings of Allah be on him).

He was once asked to lecture on the vices of alcohol but to not mention religion. He refused to speak at the occasion saying that he could not do so without mentioning the one person in the history of the world who removed the evils of intoxication and addiction from an entire society.

It was his greatest wish to respond to all wrong allegations about the Holy Prophet (peace and blessings of Allah be on him) and show his true character to the world.

Whenever he held debates with followers of other religions he always insisted on the condition that they would not insult the Holy Prophet (peace and blessings of Allah be on him) in any way. He was deeply hurt by the book *Umma haatul Muminin* written by a Christian priest that contained evil implications about the Holy Prophet (peace and blessings of Allah be on him) and his wives. He declared that his peace was destroyed and that it would have been easier for him to lose his inheritance and his children than to have read such writings against the Holy Prophet (peace and blessings of Allah be on him).

He declared that it was impossible to attain true peace of mind without following the example of the Holy Prophet. In his book *Haqiqat-ul Wahy*, he very eloquently supports this claim by describing the incredible change in the Arab society by the Holy Prophet's influence. He compares him to a brightly shining sun that is emitting guidance. He offers himself as a living example that it was only through following this guidance that he was able to

attain closeness to Allah and have real communication with Him.

He devoted his life to propagating the message of the Holy Prophet, (peace and blessings of Allah be on him). He was always ready to defend the Holy Prophet's name. He held multiple discussions with leaders of other religions in which he presented the true character of the Holy Prophet (peace and blessings of Allah be on him). When Bishop Liferoy of Lahore challenged Muslims to a discussion on "A Living Messenger", Hazrat Mirza Ghulam Ahmad was the only one to accept the challenge. He presented compelling arguments to show that Hazrat Muhammad (peace and blessings of Allah be on him) was the only true "living messenger" as his teachings and influence were still alive. The Bishop was unable to come up with a good response. After this instance, Hazrat Sahib challenged him several times to another debate but he never came forward again.

Hazrat Sahib's greatest challenge in serving his beloved Prophet (peace and blessings of Allah be on him) came from within the Muslim community. While the Muslims gave lip service to the finality of prophethood, their beliefs contradicted this. A clear example was the very prevalent belief in Prophet Jesus' supernatural powers, like his giving life to birds, healing lepers and the blind and, most of all, his living ascension and the fact that he would have to come back to save the Holy Prophet's followers from the trial of the latter times. All of these clearly placed him above Prophet Muhammad (peace and blessings of Allah be on him). He explained the metaphorical meanings of the verses of the Quran from which the above beliefs had arisen. Then by claiming to be the Promised Messiah he put a stop to the senseless wait for a Messiah to descend from the sky and fight for Islam with the sword.

His poetic works are full of the Holy Prophet's praise. He uses his verses to present arguments and facts to prove that the Prophet Muhammad is the greatest Prophet of all times. He also issued challenges to people of all religions to disprove this claim. Dr Basharat Ahmad quotes multiple verses in this chapter that should be read by all that can understand the poetic language.

He considered the Holy Prophet's example to be the ultimate guidance in all matters of life. Once he was walking up and down at the railway station with his wife. Some of his companions, like Maulana Nur-ud-Din and Maulvi Abdul Karim Sahib, felt that some of the more conservative Muslims might see him and make unnecessary objections. His reply was: "I do not respect anyone more than the Holy Prophet Muhammad (peace and blessings of Allah be on him). When he and his companion's wives could participate in battles, and bring water to the injured and look after their wounds, then I do not consider myself any more respected than them. In fact, to follow his example is a source of pride for me."

So great was his love for the Holy Prophet (peace and blessings of Allah be on him) that not only did he himself (*Durood Shareef*) call for the blessings of Allah on the Holy Prophet (peace and blessings of Allah be on him), he also made it a part of the conditions of joining the Movement as the third condition of the *bai'at* (pledge of fealty). He wanted to inspire the same degree of love for the Holy Prophet (peace and

blessings of Allah be on him) in his followers that he had himself.

The greatest expression of his love was the immense amount of literature and knowledge that he has left with us about the Holy Prophet's greatness. It is now our duty to truly understand the gift of knowledge that has been given to us and to make it the mission of our lives to spread this message.

I would like to close with an extract from the writings of Hazrat Masih-i-Mau'ood:

"We know for certain that **the greatest Prophet of God and His best beloved is the Holy Prophet Muhammad, the chosen one (peace and blessings of Allah be on him)**. The followers of other prophets are in darkness having nothing with them except old stories and tales. But Muslims always receive fresh signs from God Almighty. Therefore, among Muslims there are found many persons of understanding who believe in God with such certainty as if they beheld Him; but other people have not this certainty concerning God Almighty. Therefore, our soul bears witness that the true and right religion is Islam alone.... The miracles of our Holy Prophet Muhammad (peace and blessings of Allah be on him), are real and not mere stories. By obeying the Holy Prophet Muhammad (peace and blessings of Allah be on him), we experience those signs ourselves, and through the blessings of observation and experience we arrive at complete certainty. How high is the status of that perfect and Holy Prophet whose prophethood always furnishes fresh proof to seekers, and by the blessings of witnessing continuous signs, we arrive at the stage where we see God Almighty with our own eyes, as it were. Thus true religion is that, and the true Prophet is he, the fresh spring of whose truth should always be witnessed. To rely

upon mere stories that are subject to all kinds of exceptions does not commend itself to the wise. Hundreds of people have been deified in the world and they are believed in on the basis of hundreds of old tales, but the truth is that **the true miracle-worker is the one whose river of miracles never dries up. Such a person is our lord and master, the Holy Prophet Muhammad (peace and blessings of Allah be on him).** In every age, God Almighty has raised someone to display the signs of that perfect and holy one. In this age, He has sent me with the title of "Promised Messiah". Signs are being shown from heaven and all sorts of extraordinary events are coming to pass. Every seeker-after-truth can come and stay with me and witness these signs, whether he is a Christian or a Jew or an Arya. **All these are the blessings of our Holy Prophet Muhammad, (peace and blessings of Allah be on him)."** (*Kitab-ul Bariyyah*: Footnote, pp. 127-129).

Prophet Muhammad (peace and blessings of Allah be on him) has not only brought Allah's last and perfect message to mankind but also interpreted the message in his practical life. In the Holy Prophet (peace and blessings of Allah be on him), one finds a model to be followed. It is the example of the Messenger of Allah that inspires a living faith in the hearts of his followers, which is important for bringing about a complete transformation in their lives.

The Prophet Muhammad (peace and blessings of Allah be on him) was raised for all nations: "And We have not sent thee but as a mercy to the nations" (21:107).

The object of sending one final Prophet to all nations was to make the Divine Will known and interpreted by the Holy Prophet (peace and blessings of Allah be on him) in his own life, thus paving a path for his followers to tread upon to attain communion with Allah. The coming of the last Messenger in no way stops the believers from getting spiritual elevation. In fact, Islam is a perfect religion, brought and practised by the perfect man, Hazrat Muhammad (peace and blessings of Allah be on him). If one follows the footsteps of the Holy Prophet and does not deviate from the right path, one achieves communion with Allah. There have been many in the *Ummah* who received communication from Allah. Hazrat Mirza Ghulam Ahmad is one such example. Hazrat Mirza Sahib has repeatedly said, both in his poetry and prose, that he received this honour and rank by following the footsteps of the Holy Prophet. No other can surpass his love and devotion for the last Messenger of Allah. Hazrat Mirza Sahib said that deviation of even one step from the path shown by the Holy Prophet could result in total spiritual loss.

Summing up this vast subject, Qari Ghulam Rasool said that belief in Allah

A Summary of the Friday Sermon

Safia Saeed, Pakistan

On 30 April 2004, Qari Ghulam Rasool delivered the Friday sermon at Jami'ah Darus Salam. The central idea of the sermon was that spiritual elevation and communion with Allah come only through following the footsteps of the Holy Prophet (peace and blessings of Allah be on him). Allah, the Beneficent and Merciful, sent His last messenger to mankind as a great favour. The Holy

could only come through belief in His Prophet (peace and blessings of Allah be on him). It is only through practising what the Holy Prophet has taught that one can attain spiritual elevation and communion with Allah. He also stressed the importance of remembering Allah and calling for His blessings on His Prophet (peace and blessings of Allah be on him).

Dignity of Labour

Extract from "The Living Thoughts of the Prophet Muhammad" by Maulana Muhammad Ali

One of the greatest services, which the Holy Prophet (peace and blessings of Allah be on him) rendered to humanity was to give an impetus to work and to dignify labour. The principle was laid down at the very start in the most unequivocal terms that anyone who does not work should not hope to reap any fruit and that the worker should have his full reward:

"That man shall have nothing but what he strives for: and that his striving will soon be seen. Then he will be rewarded for it with the fullest reward" (53: 39-41).

"So whoever does good works and he is a believer, there shall be no denying of his effort, and We surely write (it) down for him" (21: 94).

"As the work is, so is the fruit:

Your striving is surely directed to various ends. Then as for him who gives to others and is dutiful, and accepts what is good -- We facilitate for him (the way to) ease. And as for him who withholds from others and considers himself free from need, and rejects what is good -- We facilitate for him the (the way to) distress. And his wealth will not avail him when he perishes" (92: 4-11).

"Faces on that day will be happy, glad for their striving" (88: 8,9).

"Surely this is a reward for you, and your striving is recompensed" (76:22).

"And for all are degrees according to their doings. And thy Lord is not heedless of what they do" (6:132).

It was not only his followers whom the Holy Prophet told to work and to hope for nothing but the fruit of their work; he repeatedly drew the attention of his opponents to the same principle:

"Say: O my people! Work according to your ability. I too am working" (6: 135; 11: 93, 121; 39: 39).

Equal stress is laid throughout the Holy Quran on faith and work: "those who believe and do good" is the ever-recurring description of the faithful. In fact, faith without work is expressly stated to be of no use:

"On the day when some of the signs of thy Lord come, its faith shall not profit a soul which did not believe before, or earn good through its faith" (6:158).

The Holy Prophet (peace and blessings of Allah be on him) himself

was an indefatigable worker. While he passed half the night, and even two-thirds of it, praying to God, he was doing every kind of work in the daytime. No work was too low for him. He would milk his own goats, he would dust his house; he would tie his camel and look after it personally. He would assist his wife in her household duties. He would do the shopping, not only for his own household but also for his neighbours and friends. He worked like a labourer in the construction of the mosque. Again, when a ditch was being dug around Madinah to fortify it against heavy attack, he was seen at work among the rank and file. He never despised any work, however humble, notwithstanding the dignity of his position as Prophet, as generalissimo and as king. He thus demonstrated through his personal example that every kind of work dignified man, and that a man's calling, whether high or low, did not constitute the criterion of his status. A roadside labourer, a hewer of wood and a drawer of water were as respectable members of the social order founded by the Holy Prophet as a big merchant or a high dignitary.

Here are some of his sayings:

“No one eats better food than that which he eats out of the work of his own hand”
(*Bukhari*, 34:15).

In answer to a question on whether he pastured goats, he replied:

“Yes! I used to pasture them for the people of Makkah for some carats”
(*Ibid.*, 37: 2).

He made it clear that every work was honourable in comparison with asking for charity:

“If one of you should take his rope and bring a bundle of firewood on his back and then sell it, with which Allah should save his honour, it is better for him than that he should beg of people, whether they give him or do not give him” (*Ibid.*, 24: 50).

The most honourable of his Companions did not disdain the work of a porter. Abu Masud said:

“When the Messenger of Allah commanded us to give in charity, one of us went to the market and carried a load for which he got a small measure of grain, and some of them are millionaires today” (*Ibid.*, 24:10).

“The humblest work carried with it dignity; those who followed the profession of a butcher or a seller of meat, a goldsmith, a blacksmith, a tailor, a weaver or a carpenter were looked upon as honourable members of society” (*Ibid.*, 34:21, 28-32).

The relations between a labourer and his employer were those of two contracting parties on terms of equality. The Holy Prophet laid down a general law relating to contracts:

“Muslims shall be bound by the conditions that they make” (*Bukhari*, 37:14).

The master and the servant were considered two contracting parties, and the master was as much bound by the terms of the agreement as the servant. The Holy Prophet made this plain:

“Allah says: There are three persons whose adversary in dispute I shall be on the day of Resurrection: a person who makes a promise in My name then acts unfaithfully, and a person who sells a free person then devours his price, and a person who employs a servant and receives fully the labour due from him then he does not pay his remuneration” (Bukhari, 34: 106).

“No service carried with it any indignity, so much so that it was recommended that the servant may eat on the same table with his master” (Ibid., 49: 18).

If the remuneration of a labourer was left unpaid, its investment in some profitable business was recommended, the servant being entitled to the profits. In a long *hadith* it is related that three men were overtaken with a severe affliction, from which God delivered them because of some good which each had done. One of these was an employer who invested a servant's unpaid remuneration in a profitable business:

“And the third man said, I employed labourers and I paid them their remuneration with the exception of one man -- he left his due and went away.

So I invested his remuneration in a profitable business until it became abundant wealth” (Ibid., 37: 12).

The *hadith* goes on to say that when, after a long time, the labourer came back for the remuneration, the employer made it over to him along with all the profit that it had brought.

The employees of the State, its collectors, its executive officers and its judges, were all included in the category of servants. They were entitled to remuneration but they could not accept any gift from the public. Even those who taught the Quran were entitled to remuneration:

“The most worthy of things for which you take remuneration is the Book of Allah” (Bukhari, 37:16).

Hazrat 'Umar was once appointed a collector by the Holy Prophet, and when he was offered remuneration he said that he did not stand in need of it. The Holy Prophet, however, told him to accept it and then give it away in charity if he liked (Ibid., 94:17). The principle was thus laid down that every employee, every servant, every labourer was entitled to a remuneration.

Is this God? *Nur Alam, Australia*

I saw a star in the sky and wondered
Is this God?

I saw the moon shine upon the sea and wondered
Is this God?

I saw dappled light through the tree and wondered
Is this God?

I saw a mother hold a babe in her arm and wondered
Is this God?

I saw a man do a man great harm and wondered
Where is God?



Honouring our Parents

Mohammad Saeed, Pakistan

The second Sunday in May is celebrated as Mothers' Day and the third Sunday of June as Fathers' Day in many countries of the world. These are days when children honour their parents with cards, gifts, and flowers.

These occasions were not formally celebrated until the beginning of the twentieth century, but there were days honouring mothers even in the days of ancient Greece. In those days, however, it was Rhea, the Mother of the gods, that was given honour. Although these days are not formally celebrated by Muslims, however, Muslims also commemorate a mother's sacrifice, that is, Hazrat Hajirah's sacrifice for her son Hazrat Ismael (peace be on him) by running seven times between the hills of Safa and Marwa while performing the *Hajj* or *Umrah*.

Respect and care of parents is a cornerstone of Islamic teachings. So, while we celebrate Mothers' and Fathers' Days, we should also ponder over what the Holy Quran and the Holy Prophet (peace and blessings of Allah be on him) have taught us about respect for parents, especially mothers. I am

reproducing below a few verses from the Holy Quran and quotations from the *Hadith* to remind us of our duty to our parents.

The Quran

- ❖ "And We have enjoined on man the doing of good to his parents. His mother bears him with trouble and she brings him forth in pain. And the bearing of him and the weaning of him is thirty months. Till, when he attains maturity and reaches forty years, he says: My Lord, grant me that I may give thanks for Thy favour, which Thou hast bestowed on me and on my parents, and that I may do good which pleases Thee; and be good to me in respect of my offspring. Truly I turn to Thee, and truly I am of those who submit" (*Al-Ahqaf*: 46: 15).
- ❖ "And thy Lord hath decreed that you serve none but Him, and do good to your parents. If either or both of them reach old age with thee, say not "Fie" to them, nor chide them, and speak to them a generous word. And lower to them the wing of humility out of mercy, and say: My Lord, have mercy on them, as they brought me up (when I was) little." (*Bani Israel*: 17: 23-24).
- ❖ "And We have enjoined on man goodness to his parents. But if they contend with thee to associate others with Me, of which thou hast no knowledge, obey them not. To Me is your return, so I will inform you of what you did" (*Al-Ankabut*: 29: 8).
- ❖ "We have enjoined on man concerning his parents -- his mother bears him with faintings upon faintings and his weaning takes two years -- saying: Give thanks to Me and to thy parents. To Me is the eventual coming.

And if they strive with thee to make thee associate with Me that of which thou hast no knowledge, obey them not, and keep kindly company with them in this world, and follow the way of him who turns to Me; then to Me is your return, then I shall inform you of what you did" (*Luqman*: 31: 14-15).

The Hadith

- ❖ Mu'awiya ibn Jahimah reported, Jahimah came to the Holy Prophet, (peace and blessings of Allah be on him) and said: "O Messenger of Allah! I intend that I should enlist in the fighting force and I have come to consult thee." He said: "Have thou a mother?" He said: "Yes." He said: "Then stick to her, because paradise is beneath her two feet" (*Nasai*, 25: 6).
- ❖ Abu Hurairah said a man came to the Holy Prophet (peace and blessings of Allah be on him) and said: "O Messenger of Allah! Who has the greatest right that I should keep company with him with goodness?" He said: "Thy mother." He said: "Who then?" He said: "Thy mother." He said: "Who then?" He said: "Thy mother." He said: "Who then?" He said: "Then thy father." (*Bukhari*, 78:2).
- ❖ Abu Usaid Saidi said: "We were once sitting with the Holy Prophet (peace and blessings of Allah be on him) when a man from the tribe of Salmah came and said to him: 'O Messenger of Allah! Do my

parents have rights over me even after they have died?' And the Prophet said: 'Yes. You must pray to Allah to bless them with His Forgiveness and Mercy, fulfil the promises they made to anyone, and respect their relations and their friends' " (*Ibn Majah*, 33:2).

- ❖ Abu Bakr said the Messenger of Allah (peace and blessings of Allah be on him) said: "Should I not tell you what the major sins are?" He repeated this three times. The companions replied: "O yes, Messenger of Allah." He said: "To believe that Allah has partners, to disobey one's parents, to commit murder, and to bear false witness" (*Bukhari*, 52:10).
- ❖ Asma bint Abu Bakr related that during the life of the Holy Prophet (peace and blessings of Allah be on him), her mother, who was then a disbeliever, came to see her. Asma informed the Messenger of Allah (peace and blessings of Allah be on him) of her arrival. She told him that her mother loves her and asked for his ruling if she should treat her well. He said: "Be good to your mother" (*Bukhari*, 51:29).

May Allah *Ta'ala* guide us so that we respect and care for our parents as He and the Holy Prophet (peace and blessings of Allah be on him) have instructed us to do. *Ameen.*

"The most important thing a father can do for his children is to love their mother."

The Farewell Pilgrimage

It was in the year 10 A.H. when the whole of Arabia had accepted Islam as its religion that the Holy Prophet set out on a pilgrimage to Makkah from Madinah (where he resided). About 124,000 Muslim pilgrims had assembled at Makkah. The ultimate triumph of truth had taken place and the Holy Prophet realised that his mission on earth had been fulfilled. The Divine word came to tell him:

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

The sermon that the Holy Prophet delivered on this momentous occasion is remarkable. He was mounted on a camel and the people were assembled all around him in the plain of Arafat. He addressed them as follows:

"O people! Lend an attentive ear to my words for I know not whether I shall ever hereafter have the opportunity to meet you here. Do you know what day it is today? This is the *Yaum-un-Nahr* or the sacred Day of Sacrifice. Do you know which month this is? This is the sacred month. Do you know what place this is? This is the sacred town. So I inform you that your lives, your properties, and your honour must be as sacred to one another as this sacred day, as this sacred month and as this sacred town. Let those present take this message to those who are absent. You are about to meet the Lord Who will call you to account for your deeds.

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

O people! This day, Satan has despaired of re-establishing his worship in this land of yours. However, should you obey him even in what seems to you a trifling, it will be a matter of pleasure for him. So you must beware of him in the matter of faith.

Then, O my people! You have certain rights over your wives, and your wives have certain rights over you. They are the trust of God in your hands. Therefore, you must treat them with great kindness. And as regards your slaves, see to it that you give them to eat what you yourselves eat, and clothe them with what you clothe yourselves.

O people! Listen to what I say and take it to heart. You must know that every Muslim is the brother of every Muslim. You are all equal; you enjoy equal rights, and have similar obligations. You are all members of one common brotherhood. So it is forbidden for any of you to take from his brother save what the latter should willingly give. So do not tyrannise your people; do not usurp their rights."

Then the Holy Prophet cried at the top of his voice:

"O Lord! Have I conveyed Thy message?"

And the valley resounded with the reply from a myriad human tongue with one accord:

"By Lord! Surely you have."

The Pledge (Bai'at) of a Lahore Ahmadi

"I bear witness that there is no God but Allah, and I bear witness that Muhammad, (peace and blessings of Allah be on him), is His servant and His messenger."

1. I declare in all sincerity that from now till I am laid in the grave, I will desist from associating anyone with Allah.
2. I will shun falsehood, adultery, sensual gaze and all kinds of inequity and impiety and perfidy and sedition, disloyalty, and will not submit to carnal passions under the most provocative instigation.
3. I will regularly perform my prayers five times in accordance with the injunctions of Allah and the Holy Prophet (peace and blessings of Allah be on him), and so far as possible, I will say the *Tahajjud* prayers (voluntary nightly prayers), and call for blessings on the Holy Prophet (peace and blessings of Allah be on him) (*Darood*) and seek Allah's forgiveness and will crave for His mercy.
4. I will not inflict any injury on people generally, and in particular on Muslims, under any undue provocation by tongue or hand or in any other manner.
5. I will ever remain faithful to Allah under all circumstances whether in grief or respite, or distress or prosperity, and will be always content with Allah in calamity, and will be ready to bear willingly any disgrace and affliction in His path, and will not abandon Him on occurrence of any calamity; but instead will move forward.
6. I will abstain from following the traditional customs, and indulging in licentiousness. I will comply fully with the Quranic injunctions, and will follow in every way, the commandments of Allah and the Holy Prophet, (peace and blessings of Allah be on him).
7. I will entirely shun arrogance, haughtiness, and will spend my life in humility, and meekness, politeness and gentleness in consonance with the Quranic injunctions as contained in verse 63 of Chapter *Al-Furqan*: "And the servants of the Beneficent are they who walk on the earth with humility," and in verse 37 of Chapter *Bani Israel*: "And go not about in the land exultingly."
8. I will keep the Faith, and the honour of the Faith, and my sympathies with Islam, dearer than my life, my honour, my wealth and my children, and, even more precious than everything dear to me.
9. I will be compassionate with all mankind for Allah's sake only, and as far as possible, I will utilise my God-given energies to benefit them with Allah's favours.
10. I will maintain fraternal relations with Hazrat Mirza Ghulam Ahmad, exclusively for Allah's sake with the pledge for submission in the right cause till my death, and in this fraternal kinship will be so thoroughly steadfast as to be above all blood relations and connections, and all subjugatory positions.