

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
مَجَلَّةٌ وَصِيَّةٌ عَلَى مَسَلَّةِ الْوَلَدَانِ

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ازالدين عند الله اسلامه

لا اله الا الله محمد رسول الله

AHMADIYYA GAZETTE <Canada>

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A page from Ph. D. dissertation

' The Ahmadiyya Movement - a history & perspective '

The beginning of a persecution sensitivity is evident in the writings of Ahmad's biographer. At the end of September 1891, Ahmad travelled to Delhi where he held a debate with one Nazir Husayn, a local leader of Ahl-i-Hadith. Such debates attracted growing numbers of people, and some 5000 are said to have been present at the Juma Masjid for this one. The affair turned into a disturbance rather than a debate, however, and Ghulam Ahmad, surrounded by 12 of his disciples, again was likened to Jesus accompanied by his own disciples during those uncertain last days in Jerusalem. Although his opponents did all they could to stop Ahmad in Delhi, his biographer reports that he went on preaching in a Christ-like style:

God has sent me to deliver the captives, and to comfort those that are heavy-laden and to relieve them of burdens which men have put upon their backs. I have come to cleanse mankind from the leprosy of sin and to lead them back to God; I have come to remove hatred and strife and to establish peace, goodwill and love.

Did Ahmad actually speak these words? It is difficult to judge whether he could have been sufficiently familiar with Gospel of Matthew to make the statement or whether later writers have placed these words in his mouth to help reconstruct the comparison between Ahmad and Jesus.

On the one hand, Ahmad and his small group of followers did feel the pressure of the more orthodox 'ulama' and there can be no doubt that the confrontation of the hostile crowd at Delhi was not an isolated incident.

Whether Ahmad would use such New Testament language in an address to an essentially Muslim audience is doubtful. Thus, it seems likely that the appearance of these phrases in a biography of Ahmad directed towards an English speaking Christian reader would help in building Ahmad's image as being one, who like Jesus, resisted the overpowering pressure to conform.

(this dissertation was submitted to the Faculty of Graduate Studies and Research in partial fulfillment of the requirements for the Degree of Doctor of Philosophy, by Dr. Spencer Lavan presently Assistant Professor at Tufts University, Medford, Mass. U.S.A.

The thesis has since been published and will be available in Toronto at a nominal cost very shortly. Brothers outside ()

AHMADIYYA COMMUNITY AROUND THE WORLD

HEALTH OF HAZRAT KHALIFATUL-MASIH III: According to the daily Al-Fazl of Rabwah the Spiritual Leader of the world-wide Ahmadiyya Community Hazrat Mirza Nasir Ahmad has is in good shape. May Allah vouchsafe our most loving leader a perfect health. Amen
Opening Ceremony of another Guest House : In the latest issue of Al-Fazl a report has appeared on the grand opening ceremony of another guest house in Rabwah. This building is furnished with all the facilities of modern architect.

Two thousand enter into Community: According to a reliable report reaching here in Toronto almost 2000 people are reported to have enter into the fold of Ahmadiyyat in the rich district of Shaikhupura, Pakistan. This is to mention only one case where a bulk of people offered their allegiance, where as there are numerous individual cases.

AHMADIYYA COMMUNITY IN C A N A D A

Election of Secretary Amoor-i-auma: As published in our previous issue the election of Secretary Amoor-i-auma took place in our March monthly meeting. Our National President conducted these elections and Mr. Tahir Ahmad Bukhari was elected by a majority of vote. His name has been sent to Rabwah for approval of the Centre.

Election of Lajna-Iarnaullah: Toronto Chapter:

All the members of women's organization Lajna-Iarnaullah are hereby again informed that the election for the post of President and Secretary will be held in our monthly meeting of April 1976. All the sisters are implored to please attend this forthcoming meeting in order to cast their valuable votes.

Seerat-u-Nabi celebrated in Toronto

The birth day of the Holy Prophet of Islam Hazrat Muhammad(s.a.s.w.) was celebrated in Toronto on March 7/1976 at YMCA-Hall with all its honour and grace. All the brothers were notified to join in the celebration and about 75 men, 60 women and 25 children flocked to the venue of meeting. Following brothers were honoured to speak on this occasion: Mr. Habibullah Tariq(Seerat-i-Tayyaba)Mr. M. Issajan Khan (Promised Messiah's love for Prophet Muhammad-s.a.s.w.)Mr. Salim Siddiqui read a writing of Promised Messiah,Mr. Abdul Bari Ahmadi(Hazrat Musleh Maood). In the speeches duration Mr. Zakaria Virke recited a poem, whereas Mr. Mubarak Khan recited 'Salam'.

Births: We are pleased to announce that Br. Lutful Mannan Aagha of St.Catherine has recently been blessed with a son. Congratulations from all usof us.

Marriage : We offer our heartfelt felecitations to Br. Mubarak Qureshi on his marriage which took place in Montreal on 14th February 1976. May Allah shower His innumerable blessings on this couple and make this union a bliss to the parties.

Sudden demise of a brother: It is very distressing for us to inform our brothers that the dear brother of Mr. Akhtar Hussain Malik passed away in Pakistan in an accident. All the brothers share this great loss with him. May Allah grant the deceased a chosen place in the heaven and patience to his old father and relatives. Amen

Engagement : We are pleased to announce to engagement of Mr. Manzoorul-Hassan's daughter to the younger brother of Mr. Jameel Saeed of Acton. Congratulations from all of us.

Solicitation for prayer:

We have been informed that our venerable missionary Br. Mian Muhammad Ibrahim, Missionary based in Dayton has been indisposed on account of fever for the last few days. All the brothers are requested to kindly pray for his speedy recovery so that he can again get involved in the propagation of Islam.

N E X T M E E T I N G

Date A P R I L 4 th 1976
Time 2 P.M.
Place Central Y.M.C.A. College St, Toronto
Room 1,2, (men) 4(Nasirat)18(women)

THINK OF THE DAY WHEN

May I thank you Mr. Editor for sending me the Ahmadiyya Gazette so regularly thereby keeping informed of the upto-date developments against and within our God-blessed community. For the last few months, as I have noticed, the content and style of the Gazette has been remarkably upgraded. In my humble opinion this Gazette is no more a news-letter rather a periodical which is shaping the thinking of its readers and a leading promoter of the ideas and views of the Ahmadiyya Movement.

I would not have penned down my thoughts but for the letter of our most beloved and honourable German brother Herrn Hubsch whose views irritated my thoughts thus necessitating the writing of these lines.

Mr. Hubsch's views are though spontaneously exposed on the paper, they do reflect his profound scholarship, his enthusiastic love for Al-Islam, his inspiring clear and fine line of thinking in the matter of Ahmadiyyat, in which he seems to be well-grounded. May Allah-subsahhu bless this one of the innumerable 'white-birds' of German origin, of which the Promised Messiah was foretold in a truthful dream nearly 80 years ago.

The 1st point he raises about Freud is based on only a part of the argument advanced by Dr. Freud, the so-called western prophet of the 20th century. From my point of view it is not fair to chip-off a part of the argument from the whole thesis and the context in which it is said and then to base a heap of objections on that. I believe that to propound a thesis which produces a deep change in the thought and action of the people as has evidently been in fact generated by Freud, is something and to contradict it, is quite another, even less significant in a way.

From this point of view, I dare say that Freud must be given some ~~and~~ credit. I would suggest to your readers to read his inspiring book 'Moses and Monotheism' for a penetrating insight and to find an answer to the question: who originate the concept of ONE GOD.

Now comes the crunch. The charge-sheet laid against Muhammad Ali need not be taken at its face-value. I want you to believe that my answer is without an ironic content and permit me to ask

- a) who gave Mr. Hubsch the right to pass judgement on the belief and conviction of Ali? Is it fair to do so?
- b) how can Mr. Hubsch contend that 'it seems that his love for Islam is at least not a love for Islam'?

It looks to me that his notions about the faith and profession of a person are somehow fallacious. I could argue my point on the strength of reason but I deem it beneficial for him and to your readers to quote an incident from the early history of Islam! When Hazrat Ali overpowered his opponent in a battle and was about to cut his head the enemy pronounced - there is no god but God and Muhammad is the messenger of Allah - Ali did not pay heed and proceeded with his action whence the Prophet of Allah came to know and thus addressed to Ali

Ali did you open his chest to know if he is pronouncing Kalima due to instant fear.

I would request Mr. Hubsch to ponder on this illuminous answer and believe me that to embrace Islam the simple formula is to pronounce Kalima. Thereafter the matter rests with ~~Ali~~ to decide his faith and ^{not} with a political assembly.

In the history of conversion there is a relevant case of Mr. Schumann - a German national of the city of Hannover (Niedersachsen) who desired to embrace Islam and wrote a letter to the SHAIKH-JUL-ISLAM of Constantinople enquiring how to become Muslim? It is said that Mr. Schumann embraced Islam in 1888 and the reply of the Grand Mufti of Istanbul was published in the newspaper of Constantinople - later translated into English and French. Sir Thomas Arnold has given this in full detail in his famous book 'The Preaching of Islam' and we give hereunder a paragraph which will be a decisive argument in our present point of discussion.

Conversion to Islam demands no religious formality and depends upon the authorization of no one. It is sufficient to believe and to proclaim one's belief.
..... to accept conscientiously this

There is only one God and Muhammad is His Prophet -
and he who makes this profession of faith becomes a
Muslim ' (page 455 Sh.M.Ashraf Lahore) this was
printed also in 'The Independent' New York, dt, 9.2.1888

Such is the criteria to determine the faith of a person. Simple is the definition
of Islamic faith. This was the same stand taken by the Spiritual Head of Ahmadiyya
Movement when Pakistan parliament declared the Ahmadis as non-Muslims.

It appears to me that the article 'if Muhammad Ali enters Pakistan' did not
aim at portraying the 'glorious deeds' of the boxing champion but as a matter of fact
it was calculated to point out to unaware Ahmadis the crowing horror looming
over their heads in Pakistan once the amendment to the Constitution and the Penal Code
is implemented to its letter and spirit. Call it whatever you may, the article was
certainly focused on penal code whose horrible effects only a discerning eye can sense.
This matter has been scholarly handled in an article 'the Qadyanis a non-
Muslim minority in Pakistan' published some months back in the sole Islamic periodical
of England - The Muslim Herald. I quote here few lines

" If the bill is passed (then) presumably every Ahmadi would
be liable to be convicted of this new and extraordinary offence
and could be sent to JAIL FOR A TERM OF 7 YEARS.

But that would not be end of the matter: when such a
person emerges from jail after the sentence imposed upon him
he would still profess the same doctrine and would be liable
to be prosecuted again and sent back to prison so that in effect
every Ahmadi in Pakistan would be liable to be sent to jail time
after time to pass the rest of his life in prison "

Isn't it terrible. Read the quote again and it invariably will leave your body
thrilled. I would't wonder if someone shouts: Oh it's awful.

Such is the criteria to determine the faith of Ahmadis as compared to
what has been the fixed rule in all the Muslim lands in the past centuries. May Allah
enwrap all the Ahmadis scattered over the globe in his Mercy & benevolence.
May the Lord of Worlds keep them safe from all such evils and those unknown to them.

A H M A D I S OF THE WORLD - P R A Y

.....
Film on Prophet Muhammad's life is complete

According to a report in the T.V. supplement of the daily Atlanta
Constitution of a film on the life of Prophet Muhammad (s.a.w.s.)
has been completed. (Ahmadiyya Gazette published in Urdu long
ago when this venomous film was under preparation. This is just
the beginning never mind about the end since end of such things
cannot be comprehended. Naoozo-billah.

It may be recalled that the makers of this film were
driven out of Libya and other African countries following world-
wide protests. The film has now been completed in Syria. The
Prophet himself is not shown but his voice is heard.

.....
Pills machine being installed in Pakistan

The Population Planning Council has imported 30 automatic
vending machines for contraceptive pills to make pills available
to consumers at subsidised rates.

The consumer will put a 25 paisa coin in the slot,
turn the handle and the machine will churn out a packet of pills.

Initially the machines are being installed at
different drug stores in 3 major cities (14 in Islamabad, 6 in
Lahore and 10 in Karachi).

Later the PPC will introduce similar machines for
the benefit of condom consumers.

ایک انگریزی وصفا

انتہائی نگاہ عام کر کے کہا جو فارسی لکھ کر پڑھتا ہے اس میں ایک خانہ "مذہب" کا ہے اس طرح سکھوں میں داخلے ایسے فارسیوں میں ہیں "مذہب" کا خانہ ہے۔ بعض اور ناموں میں بھی ہوتا ہے۔ متعلق انسان انفرادی ہے کہ انگریزی ایسے ایک غیر مسلم درج کریں۔ ان کا یہ مطالبہ غیر انتہائی اور بالکل غیر حرم معارف ہے۔ یہ درست ہے اس وقت کے انسان اور قانون انسان ایسے "انگریزی" انسان نامی نہیں دیکھتا۔ آپنی سماجی دستور کا آرٹیکل نمبر ۱۳ پر نہیں کر رہے ہیں وہاں یہ کہہ کر ہو رہا ہے کہ راتناہر اس کا راجہ اعلیٰ کر کے اس پر عمل کرے اور اس کی نسیباً ۱۶ کرے یہ حق بدستور قائم ہے اس حق کو ورہ ختم کرنے والے انسان جناب ذوالفقار علی بھٹو کی اس تقریر میں جو انہوں نے انگریزوں کے متعلق کرتے ہیں اس میں نے وقت کی اور زیادہ وضاحت اور خواجہزادوں کی خبر دیکھی کہ ان الفاظ میں بیان کیا گیا ہے کہ یہ پالیسی کی اس بات کا حق حاصل ہے کہ وہ ضرور اس مسئلہ سے بغیر کسی خوف کے اپنے عدلیہ عقائد کا انحصار کرے پالیسی کی اس بات کا انسان اس میں اس قدر پرست ہے کہ اس انگریزی حاکمیت دی گئی ہے "ہم اپنے عزیز کے متعلق اللہ تعالیٰ کو جاننا نہیں چاہتے کہ جس کی جھوٹی قسم کھانا لگتا ہے اس کے غضب سے بچنے کے لئے آج کے یہ بیان کرتے ہیں کہ ہم اللہ تعالیٰ پر اس کے فرشتوں پر ایمان نہیں لگاتے پھر حضرت محمد صلی اللہ علیہ وسلم پر اور آپ کی نبوت و رسالت پر اور آپ کے خانم العیسیٰ کے پیر اور قرآن کریم کے آگے شریعت ہونے پر صدق دلی سے ایمان رکھتے ہیں اور قرآن کریم اور اس کی تحفہ اور اس کے سبب افکار اپنے کے فرق ہوتے ہیں اور ان پر عمل کرنے میں ہی اپنی بات لیتے رہتے ہیں۔ اور کلمہ لیبور "اذا نزل الوتر نزلت من عندك النور" ہی جہاں کلمہ ہے "محضرت صلی اللہ علیہ وسلم نے ان فتوات جہاں کے وقت ہی ہم حضرت میرزا علی محمد اعجاز علیہ السلام کو مسجد مولانا اور اس پر جو ہر یقین کرتے ہیں انہی آفتاب صلی اللہ علیہ وسلم کی عنایت میں۔ ای جہاں انگریزوں کے لئے ملتا ہے اور کوئی مذہب نہیں۔

پس ہم اس آزادگی مذہب کی جسے انتہائی بڑے بڑے جو ہیں دستور پالیسی میں دی گئی ہے اپنے آپ کو کس طرح راستہ اور دبا بنداری کیسے اور کس طرح اپنے دلوں کی پڑائوں میں ہیں اسلام اور عرف اسلام کو جانتے ہیں اور ان کی صحابہ کے عقائد میں جنواں میں تو ہم اپنے آپ کو غیر مسلم سے کہیں یا کہیں۔ ہم خود کو "انگریزی" کہتے ہیں میں میں غیر مسلم نہیں کہہ سکتے اس بات کو کوری طرح تسلیم کرتے ہیں بھی انگریزوں کی ان کے لئے ہمیں مسلمان نہیں تھا گیا۔ خود میں قانونی مجبور نہیں کیا جاسکتا کہ اپنے آپ کو غیر مسلم کہیں اور جھوٹ تو ہاں اور یہ عقائد قانوناً اور اخلاقاً بھی درست نہیں اور اس پر کوئی کہہ بھی سکتا ہے کہ ما اور یہ اس پر حاکمیت کے دائرہ اور اس پر ہے ہم

"انگریزی مسلمان" کی حالت میں دیکھو اور پھر ہی انگریزوں کو پڑھنی ہے۔

(بعض ذوالفقار علی بھٹو کی)