



از الذين عند الله الاسلام

لا اله الا الله محمد رسول الله

AHMADIYYA GAZETTE «Canada»

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FIRST AHMADIYYA MUSLIM MISSIONARY FOR CANADA ARRIVED

We are delighted to publish this exhilarating news that the first Ahmadiyya Muslim Missionary for Canada Brother MANSOOR AHMAD BASHIR, B. Sc., Shahid, H.A arrived in Toronto on Wednesday ;the 22nd March 1977. An exulting delegation consisting of Canada and Toronto Jamaats heartily greeted him at the Toronto International Airport. He was introduced to the members by our National Ameer Br. Abdul Aziz Khalifa. In order to mark his first step on the Canadian soil , silent prayers were offered before the departure from the Airport.

Brother Mansur A. Bashir is a former student of Talim-ul-Islam College, Rabwah where in 1962 he graduated in Physica and Chemistry from the University of Punjab, Pakistan. While he was in the third year of his studies, he devoted his life for the cause of Ahmadiyyat and Islam. (Waqifi-Zindagi). In 1962 he enrolled himself in the world renowned Ahmadiyya Missionary Training College, Rabwah where in 1968 he obtained the SHAHID's degree on graduation. He is an honour in the Arabic language. One year he was given 'on-hand' training in the Ahmadiyya Foreign Mission's office by Br. Nasim Saifi and later worked with Brother Mubarak Muslih-u-din Ahmad, Wakil-ul-Mal Sani, Rabwah.

In 1969 he was dispatched to Siera Leone as an Ahmadiyya Missionary and spent his 4½ years in the propagation, training and wel-fare of the Movement. He was Editor of the 'African-Crescent' and was honoured to be the first Principal of Nusrat Jehan Secondary School. In 1974 he was called back to the Centre and worked in the office of Private Secretary to Hazrat Khalifa-tul-Masih III. Before his departure to Canada he was a Murabbi for the last 1½ years in the city of Chakwal, Punjab. By the grace of God he is now present among us. He can be contacted on the following number: 661-4068. Address; 4673- Jane Street, Apt 616, Downsview, Ontario Canada.

MONTHLY MEETING

April 2/1977 at 2 p m.

AHMADIYYA COMMUNITY AROUND THE WORLD

Health of Hazrat Khalifa-tul-Masih III: According to the latest newspaper Al-fazl the Spiritual leader of the Ahmadiyya Movement is enjoying sound health with the grace of Allah. One of our Toronto Jamaat member Captain M. H. Cheema was fortunate to see Hazoor in the middle of March 1977. He says that Hazoor met him with usual smile on his face and has expressed his profound desire that the Canada Movement should accelerate its activities towards the Mosque project. May Allah enable us to live up to Hazoor's expectations.

Election of President Calgary Movement: We are pleased to announce that our missionary in New York brother Masood A. Jehlumi flew to Calgary in order to conduct the elections of the Jamaat and that of the Edmonton Jamaat. The details of the elections are awaited. On his way back to New York Br. Masood Jehlumi paid a short visit to Toronto. Many members of the Jamaat went over to visit him. He was honoured to address the Executive Council of Khuddam-ul-Ahmadiyya Toronto.

Election of Zaeem Ansarullah Toronto:

The election for the first Zaeem of Ansarullah organization of Toronto were held in the monthly meeting of March 77. With a majority of vote Brother. Sharif Ahmad of Mansoori was elected as Zaeem. His name in the meantime has been sent to the Centre for approval.

Birth: We are pleased to announce that Brother and Begum Mubarak Ahmad Qureshi of Montreal were blessed with a Son. Many hearty congratulations from all of us. May Allah award the new born a long life and source of contentment to his parents.

Lajna - Imaullah Toronto: The members of the Lajna Toronto are informed that in the coming meeting of April, the routine meeting shall take place first, followed by Exam as per announcement in the last month's Gazette.

A senior member of the Lajna Imaullah Pakistan Mrs. Amtur -Rashid Shaukat, Editor Misbah left Toronto for Pakistan in the month of March 1977. A farewell party was given in her honour.

Friday prayers April 8/ 1977

Brothers should note that we shall inshallah offer the congregational prayer of Friday on April 8/ 1977 the long week-end. The time for the prayer is one O'clock.

MONTHLY MEETING April 2/ 1977

The monthly meeting of April shall take place as usual at 2 p.m. at Central YMCA, College Street Toronto. The newly arrived Missionary will be addressing the Jamaat. Brothers from Montreal, Ottawa, London, Hamilton, Brantford, Aton and other places are specially requested to attend this meeting.

THE ADVISORY COMMITTEE OF MOVEMENT

Majlis-i-Mushawarat

The Majlis-i-Mushawarat was instituted by the present Khalifa in 1922. (This was written around 1940 -Ed) The Majlis is composed of elected and nominated delegates of the Community. The total number of its members is not yet finally fixed, but is at present between 500 and 600. Roughly 75 per cent of the members are elected by affiliated branches of the Sadr Anjuman Ahmadiyyah all over the country. The remaining members are nominated by the Khalifa himself to provide representation for such sections of the Community as may not otherwise be adequately represented, or are invited to attend as individuals whose advice the Khalifa is desirous of obtaining.

The Majlis is summoned to meet normally once a year but as the number of matters on which it is called upon to tender advice is increasing it may have to be summoned oftener.

Affiliated associations outside India at present find no direct representation on the Majlis, but with the rapid improvement in means of communication that is expected after the war, it may become possible to accord representation to these associations also.

Tendering advice:

The Majlis tenders advice to the Khalifa on such matters as it may be invited to advise at the instance of the various departments or by the Khalifa himself. It also considers the annual budget. The agenda is printed and circulated to the branch Anjuman well ahead of the commencement of the session, so that delegates attend the session after ascertaining the views of and obtaining instructions from their respective Anjuman.

The proceedings at each sitting of the session are opened after silent prayers for divine guidance by the Khalifa in which all assembled delegates and visitors join.

After the Khalifa's inaugural address, Committees are set up to consider and report on each group of items in the agenda. When those reports are submitted the full Majlis meets to consider them. Each recommendation in a Committee's report is discussed and is voted on. The Khalifa takes note of the volume of opinion in support of and in opposition to each proposal and in most cases announces his decision immediately. Normally he accepts the unanimous advice or the advice of the majority of the Majlis, as the case may be, but is not bound to do so.

He often accepts such advice though he may himself think differently. When that happens or when his decision differs from the advice tendered he explains his reasons for the course adopted by him, but his decision is final and is always cheerfully accepted and loyally and scrupulously carried out.

from the booklet " THE HEAD OF THE AHMADIYYA MOVEMENT" by Sir Muhammad Zafrullah Khan K.C.S.I., LL.D. Judge, Federal Court of India published by the London Mosque, J.D. Shams page 16, 17

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The readers of the Ahmadiyya Gazette should note that all those letters which are published on this page do not reflect in any way the opinion policy or the beliefs of the Ahmadiyya Movement in Islam. The writers are responsible for the contents of the letters.

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LETTER TO THE EDITOR

Brother Mostafa Sabit, Toronto

Dear brother
The Editor of Ahmadiyya Gazette
Toronto, Canada.

Assalamo- Alaikum

In last month's issue of the Gazette (Feb 77) I read a very interesting letter written by two of our knowledgeable and respected brothers, objecting a statement by H.D. Griswold that describes the Promised Messiah (Peace be on him) of being a mediator between God and man, a true intercessor and metaphorically a manifestation of Deity.

I was very pleased to see that the Gazette is gaining more and more concerned readers. The mentioned letter revealed the fact that we have in our Toronto Jamaat such talented and knowledgeable brothers who can write in so wonderful language. It also reveals the great love and concern of those two brothers to the Ahmadiyya doctrines and its Holy Founder.

However, I do not agree with their objections for the following reasons:

1) In the quoted statement, Mr. Griswold did not say that the Promised Messiah claimed to be "... as claimed by the Christians for the Prophet Jesus", but to be "like JESUS CHRIST" and there is a world of difference between the two statements. Yes, it is true that the Promised Messiah (Peace be on him) claimed to be like Jesus Christ. Everyone knows that but no one, not even Mr. Griswold, says that this claim is in the same sense as that the Christians hold of Jesus Christ.

2) They wrote in their letter "according to Islam..." there is no intermediary or intercessor between Allah and His creatures. I think that this statement is far from being true. It would be very difficult to deal in detail with the teachings of Islam about intercession in such a limited comment. I would, however, kindly request my respected brothers to refer to the Commentary of the Holy Quran by the late Khalifa-tul-Masih Second, where the word 'intercession' and its derivations were mentioned in no less than 29 places. Our former Missionary in Guyana, Fazl Ilahi Bashir, summarized Hazrat's views, in an article which he published in 1972 from which I quote:

"In religious terminology Shafaat means intercession with God by a holy man for a sinful person. The holy person who intercedes with God must have a special connection with Him, enjoying His special favour and being very near and dear to Him. On the other hand, he should also have real connection with the person on whose behalf he wishes to intercede, for without such connection he cannot be properly moved to intercede nor can his intercession carry much weight with God"

3) In their letter our brothersw wrote: "That there can be no mediator between God and man is repeatedly stated in the Quran" but they did not give any reference from the Holy Quran to support their statement. I don't know in what sense they understand or interpret the word "mediator". According to the definition given in Webster's Dictionary A mediator is "one that mediates between parties at variance". In this sense, every prophet is a mediator between God and his people. Accordingly the Promised Messiah(p.b.h.) wrote:

"For mankind now, all over the surface of the earth there is no Book except the Holy Quran; for the sons of man there is no Messenger and no MEDIATOR except MUHAMMAD, may peace and blessings of Allah be upon him. "

4) Our respected brothers wrote further: Tauhid implies that there can be no manifestation of Diety in the form of man". Again this statement could be true or not depending on the way one would interpret it. If taken literally, then it is true, because God does not transform His Essence (zat in Arabic) into any man. But Mr. Griswold wrote clearly this manifestation of Diety is METAPHORICALLY. Again there is a world of difference between the two statements. This point, however, was dealt with in more details by our respected brother Issajan Khan in the monthly meeting of March 77. But due to the limited space, I feel that the subject was not and would not be dealt with adequately on the pages of Gazette.

I feel that our two knowledgeable brothers may have something to say after this short comment from brother Issajan Khan and myself. In order to deal with these three topics in more proper explanation and to give the full and detailed views of the teachings of Islam concerning the subject of intercession and to understand in full details what is meant by the metaphorical manifestation of Diety, I would humbly suggest that a disscussion would be held in which both parties can have all the time to explain their views more adequately. This, if I may borrow our two brothers words, " stimulates reasoning faculty which is a much purported trump card of our Jamaat"

Before I conclude, I would like , sincerely and humbly to emphasize that we should be very careful in selecting the words we use to describe other people who write or comment about our Jamaat. Not every article written by a Christian Missionary must be condemned as 'a biased article distorting the face of Islam'. From what is published from Mr. Griswold's article, I feel that condemning it as such is unfair and unjust.

Your humble brother in Islam

Mostafa Sabet.

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Dr. Soekarno on Ahmadiyya Movement:

Ahmadiyya has a far reaching influence even beyond the borders of India. Its branches stretch far and wide. It spreads its literature to every corner of the globe. People of Europe and America are studying these books. Propagandists of this Movement are to be found everywhere.

(Soekarno - former President of Indonesia)

PROPHET MUHAMMAD
on the intellectual front

Muhammad Zakaria Virke

(II instalment)

It is also established that one of the tactic of the Jews of Medina to annoy the Prophet of Islam was to declare belief in him in his presence but renounced it on meeting their bretheren. It is described in the Tradition that some learned Jews of Medina would come to Prophet Muhammad so as to enquire about the new faith. Thus they would get an opportunity to pose Prophet of Islam some hard theological questions to test his prophethood. A case in point is given in the famous book 'seerat ibn Ishaq' and it runs as follows:-

A number of Jewish rabbies came to the Apostle and asked him to answer four questions, saying that if he did so they would follow him and testify to his truth and believe in him. He got them to swear on solemn oath that if he gave them the right answers they would acknowledge his truth. They asked the Prophet the following questions: @@

1. Why does a boy resemble his mother when the semen comes from the man?
2. Tell us about the sleep?
3. Tell us about what 'Israel' voluntarily forbade for himself?
4. Tell us about the Spirit?

The Prophet of Islam answered their above questions with the aid of Almighty Allah:

- 1 I adjure you by God and His favours towards the Children of Israel do you not know that a man's semen is white and thick while a women's is yellow and thin and the likeness goes with that which comes to the top. **
2. Do you not know that sleep which you allege I do not have is when the eye sleeps but the heart is awake .
3. Do you not know that the food Israel love best was the flesh and milk of Camels and that once when he was ill God restored him to health so he deprived himself of his favourite food and drink in gratitude to God.
4. Do you not know that it is Gabriel he who comes to me.

But a strong tradition in the Muslim world assets that this story and that of Dhul-Qarnain and possibly that of Moses and the angel were revealed to the Prophet to enable him to answer the questions which the idolators of Arabia posed to Prophet on the instructions of the Jewish rabbies in order to test his prophethood; There were 3 questions:

1. Ask him of some youth who were of old, what was

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@@ for full details see Ibn Ishaq's biography page 255 Tran slated by A Guillaume , Oxford Uni.Press, 1955

** With reference to this answer of Prophet I asked Mr. Omar Nasrullah M.D. to give his opinion in the light of modern scientific research in the field of genetics. He is of the view that what Prophet apparently intended to say is the predominant character in a new-born child.

The resemblance of the child may be as much to his father as to his mother. Dr. Nasrullah submits that it is hard to interpret the explanation in the context of modern genetic theories. After all the scientific terms have been coined after an elapse of over a thousnad years. Accordingly the explanation was correct and satisfactory for that age time and environment. For further discussion please give him a call on 1- 939- 2213.

their fate, for they have a strange story?

2. Ask him of a much travelled man who reached the sunrise regions of the earth and sun-set regions thereof, what was his history?

3. Ask him of the Spirit, what it is?

I) The first question is answered in Surah Al-Kahf of the Quran. The story of this chapter is generally identified by Western writers with the legend of seven sleepers of Ephesus. (vide Gibbon Fall of Roman Empire)

II) For Dhul-Qarnain history see verses 83 to 98. of Chap 18 Which runs as follows:

- They will ask thee of Dhul-Qarnain. Say I shall recite unto you a remembrance of him. - Lo: we made him strong in the land and gave him unto everything a road - and he followed a road - till when he reached the setting place of Sun he found it setting in a muddy spring and found a people thereabout We said: O Dhul Qarnain either punish them or show them kindness. (for Ahmadiyya translation of Quran please consult verses 84 to 99)

III) The third question is answered in chapter 17 verse 85.

'they will ask thee concerning the Spirit. Say the spirit is by command of my Lord and of knowledge ye have been vouchsafed but little.'

(Trans. M. Pickthall page 212)

Another interesting incident is also given in the Seerat ibn Ishaq and I quote here for the elaboration of the purpose of this dissertation.

The apostle came to Medina when the Jews were saying that the world would last for seven thousand years and that God would punish men in the hell one day in the next world for every one thousand years. There would be only seven days and then punishment would cease. So God sent down concerning this

And they say the Fire will not touch us except for a limited time. Say have ye received a covenant from God. (page 252)

The renowned scholar of the 19th century Sir William Muir gives an interesting incident in his biography of Prophet Muhammad and it is as follows:

Asad son of Zarara was one of the earliest converts of Medina who took allegiance at Aqaba(I) among five others. In 622 Asad was seized with virulent sore throat. Prophet was deeply grieved at his illness. Most of all by, he was troubled by the insinuations of Jews. "IF THIS MAN BE A PROPHET CAN HE NOT WARD OFF SICKNESS EVEN FROM HIS FRIEND"

The Prophet of Islam replied: I HAVE NO POWER FROM MY LORD OVER MINE OWN LIFE, OR OVER THAT OF ANY OF MY FOLLOWERS. THE LORD DESTROY THE JEWS THAT SPEAK THUS".

(Life of Muhammad by Muir Vol III page 60)

The 'psychological memento' of the verse 23rd of chapter III is described that on one occasion Prophet Muhammad visited the synagogue of the Jews and exhorted them to embrace Islam. They asked him of what faith he was? The faith of Abraham, he replied. But Abraham was a Jew. They said. Prophet denied this and said: Bring hither the Taurat that it may Judge between us.

I shall close this article with this Quranic statement "Never will the Jews be pleased with thee, nor yet the Christians unless thou follow their creed" (Chap II verse 120) *****

Muhammad Issajan Khan

Downsview, Ontario

March 15, 1977

The Editor

The Ahmadiyya Gazette Canada

P.O. Box 1183, Station B,

Mississauga, Ontario

Dear Sir,

It afforded me great pleasure to read a letter published in your February issue of the Gazette challenging Mr. Griswold statement about the Promised Messiah being the metaphorical manifestation of the Deity.

Whereas it is very heartwarming to see that our brothers read the contents of the Ahmadiyya Gazette thoroughly, it appals me to say that the writers of the said letter did not study the Ahmadiyya literature on this subject before voicing their objections to a wide variety of readers.

As far as the question of intercession in Islam is concerned, my observation is that nearly all the religious scriptures proclaim that prophets are raised to establish true and sincere relationship between men and God. This is the reason they are called intercessors, since they interpose to God on behalf of the men.

It is my assumption that word 'metaphorical' may have slipped from their sight which has created some sort of confusion in their minds. This word is as attached to the next disputed statement as skin is to flesh. If it did not slip their sight then perhaps they are not quite aware of its meaning. Metaphoric means a figure of speech which makes an implied comparison between things which are not literally alike. Therefore when Mr. Griswold says that Mirza Sahib is metaphorical manifestation of deity, all he means to say is that the comparison drawn is strictly unlike.

Metaphoric language is used in almost every Holy Scripture. In the Bible the prophets of Israel are called the Sons of God in fact they are not. Also in the Holy Quran the hands of the Holy Prophet of Islam are described as hands of the God. In the Tradition the creatures are called the children of God. There are even metaphorical revelations of the Holy Founder of Ahmadiyya Movement to substantiate this point. The founder of the Movement has interpreted the biblical word 'sons of God' as the chosen one's of God. While elaborating this point he says in his book 'Haqiqat-ul-Wahi':

" In previous religious books righteous persons were called sons of God. It does not mean that they are actually sons of God, because to say so is blasphemy, but it only means they were chosen one's of God. In the Bible, Job, Moses, David and Solomon are called sons of God. If the Christians also consider Jesus to be son of God in the same sense as other prophets are called sons of God, then we have no objection at all. Our Holy Prophet Muhammad, peace and blessings of Allah be upon him, is called 'God' in some of the prophecies, but as a matter of fact neither the prophets of Israel were sons of God, nor are our Prophet is God. These are only metaphorical usages which simply express the love of God."

I shall now quote a paragraph from a message of our present Head of the Ahmadiyya Movement which was sent to our American Ahmadi brothers: Hazoor said in his message

Dear friends and my spiritual Children; Fortunately you have got the same opportunity, being the first bearers of truth in the United States of America, being the disciples of the Promised Messiah (Peace be on him) beloved of God, His only begotten son, in the same sense as the Christ was. God has no son but those who gain His presence and win his pleasure through steadfast love and never wavering faith, then become like sons to Him. Nay even more than that. A father may forsake his son in certain circumstances but God never forsakes his beloved Ones."

(The Muslim Sunrise 1975)

All praise belongs to Allah, the Lord of the Worlds.

I am a humble servant of Allah and His prophet Muhammad (p.b.u.h.)

Your brother in Faith

Muhammad Issajan Khan, Downsvlew

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The Economist , March 5, 1977

Of Whisky, war and Islam

Islam is another deeply felt issue that will not go away in the avowedly theistic state. The opposition has promised to enforce Koranic law and to ban liquor, prostitution, gambling and other vices. It has accused Mr. Bhutto of drinking heavily and indulging in Bacchanalian orgies. Mr. Bhutto started out by ignoring these charges but eventually ADMITTED THAT HE DOES INDEED VIOLATE THE BAN ON ALCOHOL, BUT NOT "ALL THE TIME" like former Presidents Ayub Khan and Yahya Khan, and only to RELAX at the end of an 18 hour working day. This admission has not helped his campaign.

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A dream of Promised Messiah (p.b.o.h.)

I saw that I was standing on a pulpit in the city of London and explaining the truth of Islam in a strongly argued speech in English language and after this, I caught a large number of birds that were sitting on small trees and in colour they were white and their size was probably the size of the partridge.

So I interpreted this dream as meaning that though I may not personally go there yet my writings would spread among those people and many righteous Englishmen would accept the truth.

Isala Ahlam page 170

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***** If men's minds were as easily controlled as their speech every King would sit safely on his throne. Spinoza

***** Let it be granted that freedom may be crushed and men be so bound down that they do not dare to utter a whisper, save at the bidding of their rulers, nevertheless this can never be carried to the pitch of making them think according to authority.

Spinoza 1632 1677

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سپرٹ الہی کے ہا پرکت جلدوں کی پہلی عالمی تحریک

* اخبار ”کشمیری“ لاہور پائٹ ۲۸ جون ۱۹۲۸

”میرزا بشیر الدین محمود احمد (جماعت احمدیہ قادیان کے خلیفہ المسیح) کی یہ تجویز کہ ۱۷ جون کو آنحضرت صلی اللہ علیہ وسلم کی پاک پرست ہندوستان بھر کے گوشے گوشے میں یکجا اور مضبوط چاہیں ہمارے وجود اختلاف عقائد کے نہ صرف مسلمانوں میں مقبول ہوئی بلکہ بے تعصب امن پسند مسیح جو عین مسلم اصحاب نے ۱۷ جون کے جلسوں میں محلی طور پر حصہ لے کر اپنی پسندیدگی کا اظہار فرمایا ۱۷ جون کی شام کیسی مبارک شام تھی کہ ہندوستان کے ایک ہزار سے زیادہ مقامات پر یہ یک وقت ساعت ہمارے سرگزیدہ رسول کی جہات اندس، ان کی عظمت ان کے احسانات و اخلاق اور ان کی سنٹی امور تعلیم پر ہندو مسلمان اور سکھ اپنے اپنے خیالات کا اظہار کر رہے تھے اگر اس قسم کے یکجا ہونے کا سلسلہ برابر جاری رکھا جائے تو عہد ہی متنازعہ و فسادات کا فوراً السداد ہو جائے

* ملکئہ کے بنگالی اخبار سداٹ ۲۱ جون ۱۹۲۸ نے لکھا

”جماعت احمدیہ نے ۱۷ جون کو رسول کریم صلی اللہ علیہ وسلم کی سپرٹ بپا کرنے کیلئے ہندوستان بھر میں جلسے منعقد کیے ہمیں اطلاعات موصول ہوئی ہیں کہ اکثر بیابان جگہ جلسے کا مہیا ہوئے اور یہ تو ایک حقیقت ہے کہ اس نواح میں احمدیوں کو ایسی عظیم الشان کامیابی ہوئی ہے کہ اس سے قبل کبھی نہیں ہوئی اور اس سے معلوم ہوتا ہے کہ جماعت احمدیہ روز بروز طاقت ور ہو رہی ہے اور لوگوں کے دلوں میں جگہ حاصل کر رہی ہے ہم خود بھی ان کی طاقت کا اعتراف کرتے ہیں اور ان کی کامیابی کے متمنی ہیں“

(مورایا دیت محمد صاحب شاہد - القرآن مارچ ۷۷)

پچھوں کیلئے عربی سبق

مترجمہ امۃ الرشید شوکت صاحبہ مدیرہ مباح

گزشتہ صفحہ سے پچھوئے

READ THESE WORDS AND LEARN THEM BY HEART

کرسی

کرسی

A CHAIR

راديو

رڈیو

RADIO SET

مکتبہ

ڈیسک

A DESK

سارلا

پردہ

A CURTAIN

چاٹ

دروازہ

A DOOR

خاندانہ

کھڑکی

A WINDOW

* WHEN WE ASK WHAT A THING IS, WE USE THE ARABIC WORD مَا

ہذا راديو یہ رڈیو ہے

ہذا سارلا یہ پردہ ہے

THIS IS CURTAIN

ماہذا یہ کیا ہے؟

ماہذا (مونث) یہ کیا ہے؟

WHAT IS THIS

* TO ASK WHERE A PERSON OR A THING IS, WE USE THE WORD (اين) WHERE IN ANSWERING THIS QUESTION WE SAY THESE WORDS

وہاں ہے

مبارک امام الراديو

مبارک رڈیو کے سامنے کھڑا ہے

MUBARAK IS IN FRONT OF RADIO

(یہ سبق آئندہ ماہ بھی شائع کیا جائیگا)

اُمامہ سائے

اين مبارک؟

مبارک کہاں ہے؟

WHERE IS MUBARIK

جناب محمد المنان صاحب ماہیہ
کبھی آپ آ کے دیکھو

غم عشق کیا ہلا ہے تمہیں عشق ہو تو چائو
نہیں سہل رنج سہنا کبھی تم سہو تو چائو
میری داستان سنی ہے میرے دشمنوں سے تم نے
جو اسے میری زباں سے کبھی تم سہو تو چائو
مرے دل پہ جو کبھی گزری مراد دل ہی جانتا ہے
تمہیں نہیں اٹھے تو سمجھو تمہیں درد ہو تو چائو
تمہیں کیا خبر زمانہ کہاں چل کے جا چکا ہے
شب و روز سوئے والو کبھی جاگ اٹھو تو چائو
تمہیں کیا پتہ پائش کیا ہے اتر ہوائے رلو
جو تم اس دُعا میں آ کر کبھی سالش لو، تو چائو
وہی خاک پاک آخر ہوئی کھپیا سے ہلہتر
اسے آرمہ کے دیکھو میرے دوستو، تو چائو
رہ سہو سنی سنائی میرے دشمنوں کی پائش
کبھی آپ آ کے دیکھو کبھی دیکھو لو تو چائو

یہ شکر یہ ماہنامہ "العرفان" رلو، مارچ ۱۹۷۷
کیسٹ ایکڑے آپ سال کا چند ہوئی ڈاک ۱۸۵ روپے
بحری ڈاک ۶۵ روپے