



AHMADIYYA Gazette

CANADA 

HELP ONE
ANOTHER IN
RIGHTEOUSNESS
AND PIETY (5:3)

DIFFERENCE
FROM OTHER
MUSLIMS

*THE IDEAL
FAMILY LIFE*

New Feature:
KIDS ZONE

Plus!

MEDIEVAL
SULTANS OF
SCIENCE &
PHILOSOPHY

“

Such is the beautiful teaching of Islam that after mentioning that transgression and enmity for the enemy ought not to compel you to transgress at all, it then urges one to always cooperate in righteousness and piety. True piety lies within a believer, as it should. Therefore, there should always be cooperation in pious acts, for righteousness continues to sow the seeds of further good deeds. If there is anything that a believer must always bear in mind, as he should, then it is to focus on and promote good deeds. Conversely, if he is to safeguard against anything, then it is sin and transgression. It does not behove a believer to commit sin—such a sin that is committed intentionally.”

(Friday Sermon dated February 5, 2010,
translated from Urdu)





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AHMADIYYA
MUSLIM JAMĀ'AT

Canada

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ABBREVIATIONS OF SALUTATIONS

sa Ṣallāllahu 'alaihī wa Sallam - May peace and blessings of Allah be upon him!
Usage: Salutation written after the name of the Holy Prophet Muḥammad^{sa}

as 'Alaihis-Salām/ 'Alaihas-Salām - May peace be upon him/her!
Usage: Salutation written after names of Prophets other than the Holy Prophet Muḥammad^{sa}, and pious women prior to the era of the Holy Prophet Muḥammad^{sa}

ra RaḍīAllahu 'anhu / 'anhā/ 'anhum - May Allah be pleased with him/her/them!
Usage: Salutation written after names of Companions of the Holy Prophet^{sa} and Companions of the Promised Messiah^{as}

rh Raḥimahullāh - May Allah have mercy upon him!
Usage: Salutation written after the names of deceased, pious Muslims who are not Companions

aa Ayyadahullāhu Ta'ālā binaṣṣrihil-'Azīz - May Allah be his Helper!
Usage: Salutation written after the name of Hazrat Mirzā Masroor Aḥmad, Khalīfatul-Masīḥ V^{aa}

The Editors of the Ahmadiyya Gazette Canada shall be solely responsible for all errors or omissions contained in the publication herein of the writings of the Promised Messiah^{as} or any of his Successors, as well as the Friday Sermon summaries or other Addresses of Hazrat Mirzā Masroor Aḥmad, Khalīfatul-Masīḥ V^{aa}. Articles published in the Ahmadiyya Gazette Canada reflect the views of their respective authors and may not necessarily reflect the views, beliefs and tenets of the Ahmadiyya Muslim Jamā'at Canada.

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PEARLS

THE HOLY QUR'ĀN

O ye who believe! profane not the Signs of Allah, nor the Sacred Month, nor the animals brought as an offering, nor the *animals of sacrifice* wearing collars, nor those repairing to the Sacred House, seeking grace from their Lord, and *His* pleasure. And when you put off the pilgrims' garb and are clear of the Sacred Territory, you may hunt. And let not the enmity of a people, that they hindered you from the Sacred Mosque, incite you to transgress. And help one another in righteousness and piety; but help not one another in sin and transgression. And fear Allah; surely, Allah is severe in punishment. (5:3)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْلُوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا
الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا آمِينَ الْبَيْتِ الْحَرَامَ يَبْتَغُونَ فَضْلًا مِّنْ
رَّبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَا
نُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى
الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ
إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٥﴾

HADĪTH

Hazrat Abu Huraira^{ra} reported that the Messenger of Allah^{sa} said:

“Whoever relieves a believer of some worldly distress, Allah will relieve him of some of the distress of the Day of Resurrection; and Allah will provide ease for whomever facilitates ease for a destitute person, in this world and the next; and whoever conceals the faults of a Muslim, Allah will conceal him (his faults) in this world and the Day of Resurrection. Allah will help His servant so long as His servant helps his brother.” (Sahih Bukhari, Kitab-uz-Zikr wad-Du‘a wat-Taubah wal-Istighfar, Bab Fadl ala Tilawat-il-Qur’an)

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

"مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ
كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ وَمَنْ يَسِّرْ عَلَى مُعْسِرٍ يَسِّرَ اللَّهُ
عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا
وَالْآخِرَةِ وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ"

(صحيح مسلم، كتاب الذكر والدعاء والتوبة والاستغفار، باب فضل الإجتبائِ
على تلاوة القرآن وعلى الذكر)

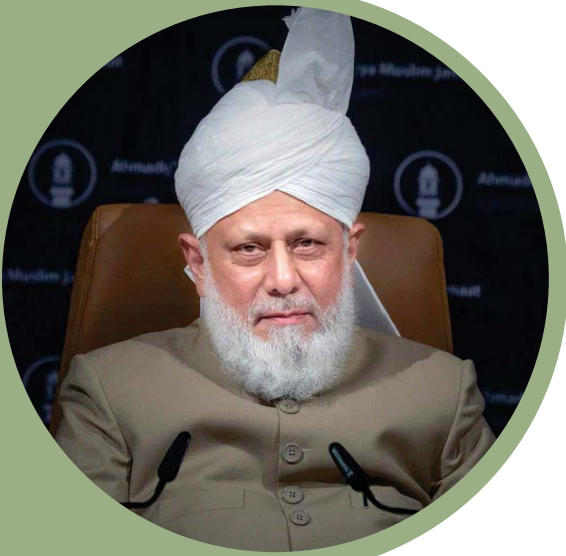
F WISDOM

SO SAID THE PROMISED MESSIAH^{AS}

“It should be our practice to help our weaker brothers and become a support for them. How grossly inappropriate would it be if there were two brothers, one of whom knew how to swim while the other did not; would it not be the responsibility of the former to save his brother from drowning, or would he let him drown? It would be incumbent upon him to save his brother from drowning. That is why تَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى has been mentioned in the Holy Qur’an [i.e., “Help one another in righteousness and piety”].

“Carry the burden of your weaker brothers and assist them in matters of faith and deeds, and through financial difficulties. Treat physical weaknesses as well. No community can be deemed a community until the strong support the weak. This can only take place when one covers the faults of others.

The Companions of the Holy Prophet^{sa} were given this very teaching that they ought not to become frustrated upon seeing the faults of new Muslim converts, for they too were once weak. Similarly, it is vital for an elder to treat a youngster with respect and kindness.” (*Malfuzat*, vol. 3, pp. 142-143, translated from Urdu)



GUIDANCE FROM HAZRAT KHALIFATUL- MASIH (MAY ALLAH BE HIS HELPER)

Highlights from the Friday Sermons of Hazrat Khalifatul-Masih V (may Allah be his Helper!)

1.

SEPTEMBER 2, 2022

MEN OF EXCELLENCE: HAZRAT ABU BAKR^{RA}

In continuation of his series of sermons on the life and character of Hazrat Abu Bakr^{ra}, Hazrat Khalifatul-Masih V^{aa} highlighted the incidents surrounding the Conquest of Damascus, which was the last battle that took place during his era of Khilafat.

Damascus, the capital of Syria, was once a center for idolatry but Christianity was now more prevalent there. A well-fortified city with high walls and tranches surrounding its borders, Damascus was also a key location for trade and many caravans would cross through the city. First, Hazrat Abu Bakr^{ra} sent Hazrat Ubaidah bin Al-Jarrah^{ra} as commander of the Muslim army towards Homs. Later, he sent Hazrat Khalid bin Walid^{ra} towards Damascus to lay siege there with other Muslim forces.

As the siege waged on, Heraclius brought out his army to help the people of Damascus. At the suggestion of Hazrat Abu Ubaidah^{as}, Hazrat Dhirar bin Azwar^{ra} was dispatched as the commander of 500 troops against the Byzantines. Although they were apprehensive due to the overwhelming size of the opponents, Hazrat Dhirar motivated them to shed away their fears and not be disheartened. Consequently, the Muslims fought fiercely.

Unfortunately, during the battle, Hazrat Dhirar^{ra} was captured, and Huzoor^{aa} mentioned the details surrounding the successful mission to rescue Hazrat Dhirar^{ra}.

2.

SEPTEMBER 9, 2022

MEN OF EXCELLENCE: HAZRAT ABU BAKR^{RA}

Huzoor Anwar^{aa} continued mentioning the life and character of Hazrat Abu Bakr^{ra} in this sermon.

Huzoor^{aa} said that as Hazrat Abu Bakr's^{ra} demise drew near, he called Hazrat Abdur Rahman bin Auf^{ra} and asked him what he thought of Hazrat Umar bin Khattab^{ra}. He replied that Hazrat Umar^{ra} was even better than what he thought of him to be, except that he had a temper. Hazrat Abu Bakr^{ra} replied that this was only because he saw leniency in me, otherwise, were he to be made leader, this would not be the case. Hazrat Abu Bakr^{ra} also asked Hazrat Uthman's^{ra} opinion about Hazrat Umar^{ra}, who responded by saying

that Hazrat Umar's^{ra} inner condition was even better than his apparent condition.

One day, despite his grave illness, Hazrat Abu Bakr^{ra} addressed the Muslims

and said that after much deliberation, he had come to the conclusion that Hazrat Umar^{ra} should be the Khalifa after him. Everyone accepted this, and pledged allegiance to Hazrat Umar^{ra} after Hazrat Abu Bakr's^{ra} demise.

Hazrat Abu Bakr^{ra} passed away on Wednesday, 22 Jamadi al-Akhir 13 AH, after a period of Khilafat that lasted two years, three months and ten days. His last words were the following Qur'anic verse:

تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ

'Let death come to me in a state of submission to Thy will and join me with the righteous.' (12:102)

He was fortunate to be buried alongside the Holy Prophet^{sa}, in a way so that his head aligned with the shoulders of his Noble Master.

3.

SEPTEMBER 16, 2022 MEN OF EXCELLENCE: HAZRAT ABU BAKR^{RA}

In this Friday Sermon, His Holiness Hazrat Khalifatul-Masih V^{aa} highlighted some of the extraordinary achievements of Hazrat Abu Bakr^{ra}, including the compilation of the Holy Qur'an into a single book form.

Huzoor^{aa} also mentioned that Hazrat Abu Bakr^{ra} was a pioneer Muslim in many ways. For instance, he was the first to accept Islam; the first to build a mosque in front of his home in Makkah; the first to fight alongside the Holy Prophet^{sa} against the disbelievers of Makkah; the first to buy and free such slaves who were tortured for accepting Islam; the first to compile the Holy Qur'an into a single book form; and the first Rightly Guided Caliph. Hazrat Abu Bakr^{ra} was also the first to lead Muslims in prayer during the lifetime of the Holy Prophet^{sa}; the first to establish a treasury in Islam; and the first Caliph in Islam for whom a stipend was designated. Interestingly, Hazrat Abu Bakr^{ra} was the first person whose four generations were blessed to be the companions of the Holy Prophet^{sa}, namely his father, himself, his son and his grandson.

4.

SEPTEMBER 23, 2022 MEN OF EXCELLENCE: HAZRAT ABU BAKR^{RA}

Highlighting the faith-inspiring character of Hazrat Abu Bakr^{ra}, Hazrat Khalifatul-Masih V^{aa} narrated an incident of his exemplary trust in Allah and devotion to the Holy Prophet^{sa} at the time of the Treaty of Hudaibiyah.

Huzoor^{aa} stated that the terms of the Treaty of Hudaibiyah left the Companions quite unhappy, however, they controlled their emotions in front of the Holy Prophet^{sa}. At last, Hazrat Umar^{ra} could hold back his emotions no longer. He asked the Holy Prophet^{sa} that if he was the true prophet, then why were the Muslims being forced to face such humiliation? Did the Holy Prophet^{sa} not say that they would enter Makkah and perform circuits around the Ka'bah? The

Holy Prophet^{sa} responded that he did, however, he did not say that this would happen that very year.

Still not completely satisfied, Hazrat Umar^{ra} went to Hazrat Abu Bakr^{ra} and voiced the same concerns. Hazrat Abu Bakr^{ra} responded to him by saying that he should remain steadfast and not waver in his commitment to the Holy Prophet^{sa}, for the person in whose hand they had given theirs was certainly truthful. It was upon this that Hazrat Umar^{ra} realized the error of his thinking and felt regret over his actions. As an expiation for his error, Hazrat Umar^{ra} later offered various voluntary prayers and offered sacrifices in the way of Allah.

5.

SEPTEMBER 30, 2022 – THE INAUGURATION OF FATH-E-AZEEM MOSQUE

Hazrat Khalifatul-Masih V^{aa} delivered this sermon from the newly constructed Fath-e-Azeem Mosque in Zion, Illinois. Huzoor^{aa} mentioned that the location of this mosque holds special significance for the Jama'at, as it is a city founded by an opponent of Islam, John Alexander Dowie, whose death fulfilled a great sign of the truth of the Promised Messiah^{as}. Hence, this day is not only a day of immense joy for Ahmadis, but also a day for immense gratitude, for Allah the Almighty manifested a great sign in this place for the truth of the Promised Messiah^{as}.

However, Huzoor^{aa} said that our task does not end at the construction of this mosque, rather, the task of the Promised Messiah^{as} was to spread the message of Islam to every corner of the world. It was also promised that it will come to pass, yet

it will not happen without prayer.

Expounding upon the purpose of the construction of mosques, Huzoor^{aa} said that mosques are constructed so that people may worship five times a day, remember God and refrain from worldliness. But if this is not the result after constructing this mosque, then we will not partake of the blessings of this mosque. Therefore, it is our duty to make worship an integral part of our lives and inculcate it within our children. How fortunate are those who attain this and witness the blessings of God upon them. Thus, we must assess ourselves in this regard.

In regard to the history of the prayer duel between the Promised Messiah^{as} and John Alexander Dowie, and its outcome,

Huzoor^{aa} stated that it was actually a sign for the grandeur of Islam, and to demonstrate that it is now the time for the Promised Messiah's^{as} community to prevail. Hence, today it is our duty to establish the unity of God in the hearts of people, excel in our righteousness, and develop a strong relationship with God. Moreover, we must cleanse our inner state, so that further avenues to victory are opened. Every sign of victory should bring about a revolutionary change within us. This day must cause a spiritual revolution to take place within us, otherwise, the end of Dowie will be of no benefit to us whatsoever. The great victory must be the great change that happens within us, and when the world comes under the banner of the Holy Prophet^{sa}.

Q&A *and more...*

ATTAINING THE LOVE OF ALLAH & HIS KHALIFA

On February 19, 2022, Hazrat Khalifatul-Masih V (may Allah be his Helper) held a virtual meeting with members of Nasiratul Ahmadiyya aged 10-12 from Germany.

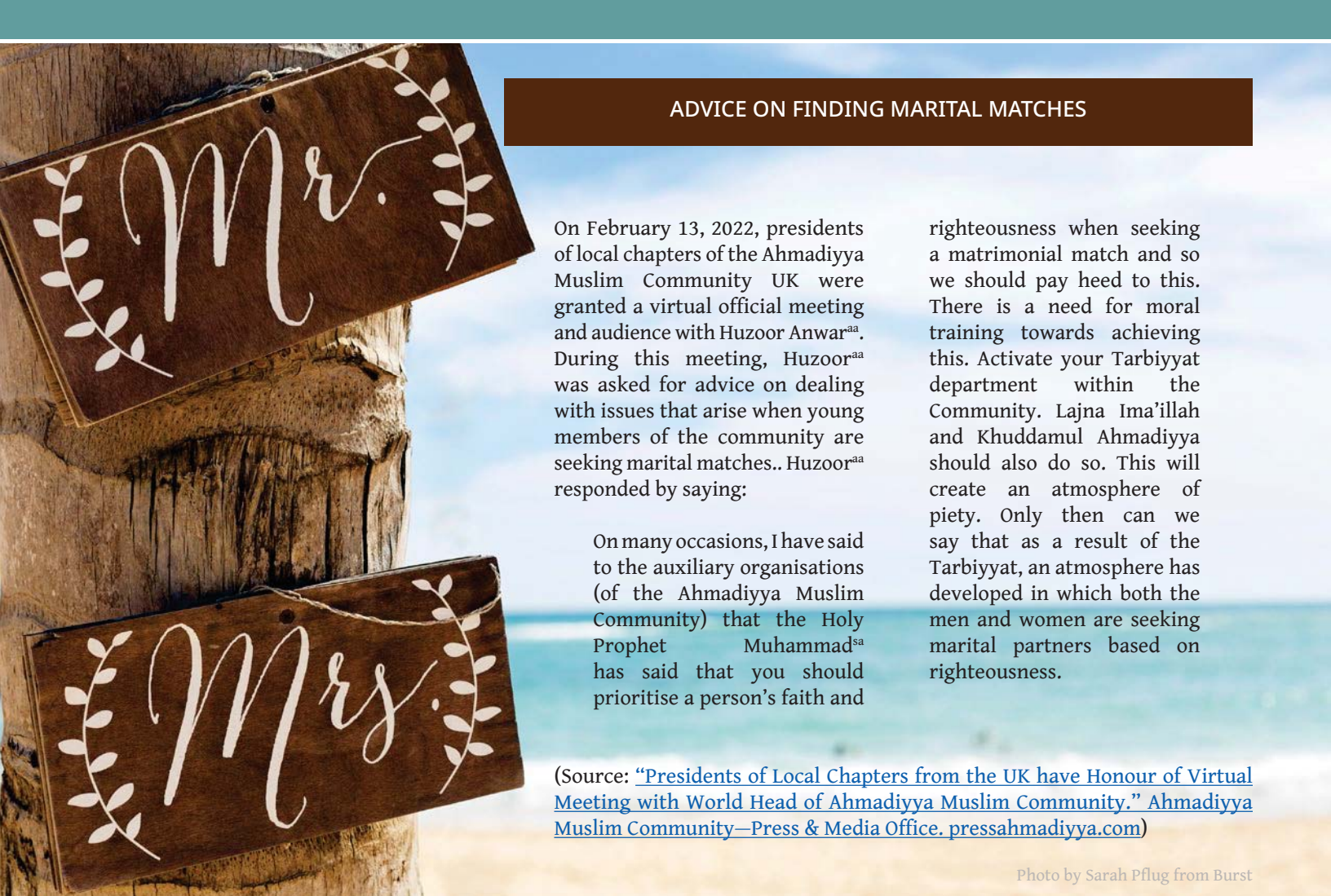
In this meeting, one of the attendees asked Huzoor^{aa} how she can attain the love of Allah the Almighty and the Khalifa of the time. He replied:

To attain the love of Allah the Almighty, He says that we should worship Him and come nearer to Him. He tells us to observe the daily prayers and to weep fervently during the prayers. Then does Allah the Almighty grant His nearness. Allah the Almighty will then accept your prayers and when your heart feels content when you pray, you will know that you have

attained the nearness of Allah.

When you attain the nearness of Allah the Almighty, then He Himself will put it in your heart that you should also gain the nearness of the one to whom you have pledged your allegiance and that you must listen to him and act upon what he says. The Khalifa of the time only tells you to do good things and when you do so, you will attain the nearness. The same good deeds will lead you to attaining the pleasure of Allah too. When you do good deeds and also pray to Allah the Almighty that He may enable you to do good and grant you His nearness, then Allah the Almighty will grant you the comfort of your heart as well.

(Source: [“Members of Nasirat-ul-Ahmadiyya from Germany have Honour of a Virtual Meeting with Head of the Ahmadiyya Muslim Community.” Ahmadiyya Muslim Community—Press & Media Office. pressahmadiyya.com](https://pressahmadiyya.com))



ADVICE ON FINDING MARITAL MATCHES

On February 13, 2022, presidents of local chapters of the Ahmadiyya Muslim Community UK were granted a virtual official meeting and audience with Huzoor Anwar^{aa}. During this meeting, Huzoor^{aa} was asked for advice on dealing with issues that arise when young members of the community are seeking marital matches.. Huzoor^{aa} responded by saying:

On many occasions, I have said to the auxiliary organisations (of the Ahmadiyya Muslim Community) that the Holy Prophet Muhammad^{sa} has said that you should prioritise a person's faith and

righteousness when seeking a matrimonial match and so we should pay heed to this. There is a need for moral training towards achieving this. Activate your Tarbiyyat department within the Community. Lajna Ima'illah and Khuddamul Ahmadiyya should also do so. This will create an atmosphere of piety. Only then can we say that as a result of the Tarbiyyat, an atmosphere has developed in which both the men and women are seeking marital partners based on righteousness.

(Source: [“Presidents of Local Chapters from the UK have Honour of Virtual Meeting with World Head of Ahmadiyya Muslim Community.” Ahmadiyya Muslim Community—Press & Media Office. pressahmadiyya.com](https://pressahmadiyya.com))

Photo by Sarah Pflug from Burst

GUIDANCE FOR OFFICE BEARERS

In the same meeting, a question related to the conduct of those who hold some office within the Ahmadiyya Muslim Community's national, regional or local structure. Huzoor^{aa} instructed:

You must cast your eyes upon what Allah desires from you. We have all been made brothers to each other. The Holy Qur'an states [about believers] that they are 'Tender among themselves'. So you should treat each other with kindness and compassion. An office bearer should always bear in mind that they must treat people with tenderness and kindness and they must win the trust of the people."

(Source: [“Presidents of Local Chapters from the UK have Honour of Virtual Meeting with World Head of Ahmadiyya Muslim Community.” Ahmadiyya Muslim Community—Press & Media Office. pressahmadiyya.com](https://pressahmadiyya.com))

HOW TO TALK TO ATHEISTS ABOUT FAITH

Another questioner asked Hazrat Khalifatul-Masih V^{aa} about arguments that can be used when speaking with atheists during outreach work at stalls which are setup to deliver the message of the Ahmadiyya Muslim Community. Huzoor^{ra} advised:

You can tell them that you believe in God and you have personal experiences of Allah the Almighty and you have signs of the acceptance of your prayers. You can tell them that Allah the Almighty fulfils the prophecies that were given by the prophets. The prophecies mentioned in the Holy Qur'an were fulfilled in the time of the Holy Prophet^{sa} and they continue to be fulfilled. In this era the Promised Messiah^{as} was sent as a servant of the Holy Prophet^{sa} and he made prophecies which were fulfilled too. You can explain to them that after witnessing the fulfilment of these prophecies, you have no option but to accept that there is a Being Who informs of the unseen...

Other than that, when our own prayers are accepted, it makes us realise that there is a Being that accepted those prayers. Sometimes those prayers are accepted in exceptional ways and under seemingly impossible circumstances. So, there are personal experiences as well as the prophecies. If you speak of them, then the people will either listen to you or they will mock you and leave you. Upon such mocking demeanour, you should remain silent because you have fulfilled your obligation. It is up to Allah the Almighty to guide people and our task is only to convey the message. You should always bear this in mind. Allah the Almighty stated to the Holy Prophet^{sa} that one cannot force anyone to become Muslim.

(Source: [“Presidents of Local Chapters from the UK have Honour of Virtual Meeting with World Head of Ahmadiyya Muslim Community.” Ahmadiyya Muslim Community—Press & Media Office. pressahmadiyya.com](https://www.pressahmadiyya.com))



Image from Pexel

BEING FINANCIALLY RESPONSIBLE

On September 4, 2022, during a virtual meeting with members of the National 'Amila of Lajna Ima'illah Italy, a Lajna member asked how young people can navigate the current financial problems that the world is facing. Huzoor^{aa} replied:

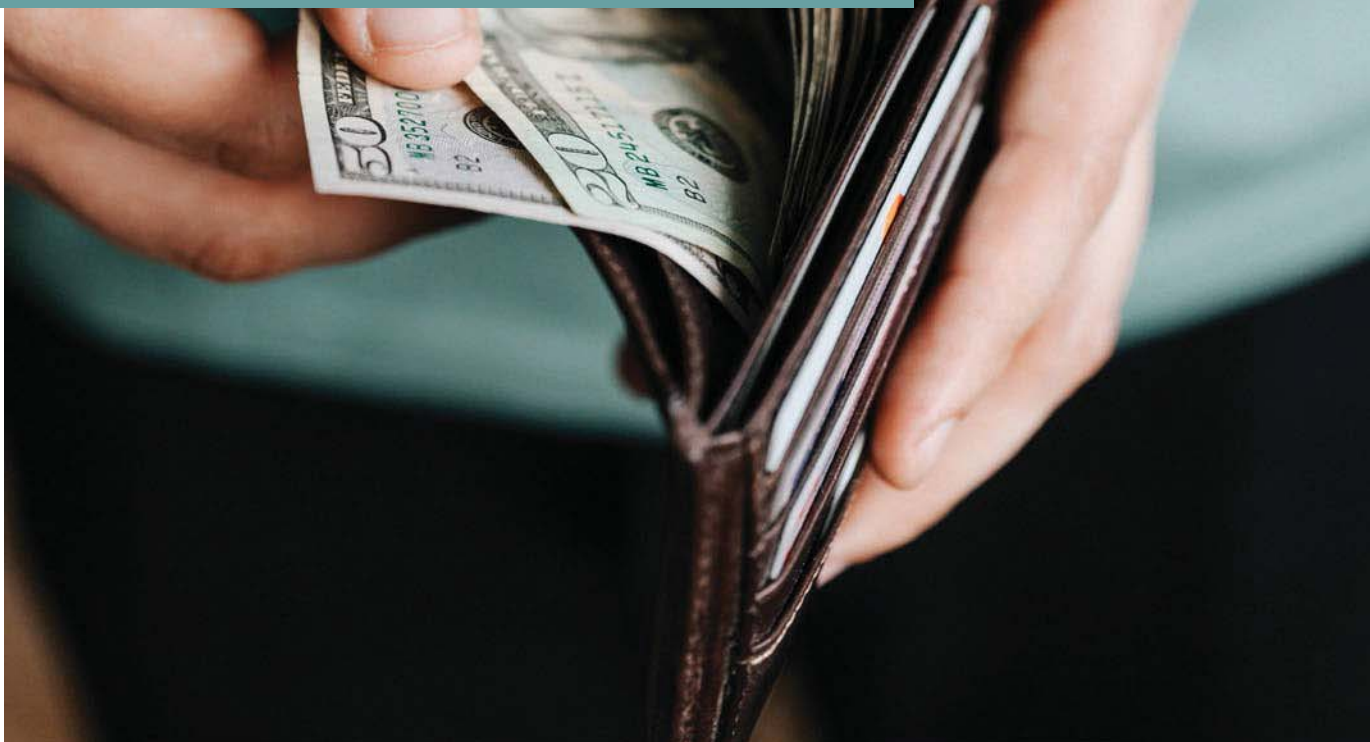
Allah the Almighty has commanded that we must remain content with what we have. When there is contentment, there is less wastage of money on extravagant items and people's yearning for wealth reduces. If a person desires that she should only wear designer clothes beyond her means, then of course it will create frustrations. However, if we are content then we will learn to live within our means.

Those who are truly inclined towards the faith do not lust after material possessions. Remember, (as Ahmadi

Muslims) you are the people who are to guide the world. Rather than chasing after wealth and usurping the rights of one another and perpetrating injustices, or stealing or resorting to violence and creating disorder on the streets and instigating uprisings against governments in countries, you should create contentment within yourselves. Try to make best use of minimum resources. If Ahmadi Muslims can establish themselves upon such morality then they can carry out the moral and spiritual training of the rest of the world too."

Contentment and the remembrance of Allah the Almighty must be adopted. Pay attention towards your prayers and all the problems will be resolved. If you develop a bond with Allah the Almighty, all the spiritual illnesses will be cured.

(Source: ["Lajna Imaillah Italy National Amila have Honour of Virtual Meeting with World Head of Ahmadiyya Muslim Community."](https://www.pressahmadiyya.com) Ahmadiyya Muslim Community—Press & Media Office. [pressahmadiyya.com](https://www.pressahmadiyya.com))



DIFFERENCE FROM Other Muslims

The Ahmadiyya Gazette Canada is serializing sections of the book "Invitation to Ahmadiyyat" by Hazrat Mirza Bashiruddin Mahmood Ahmad, Khalifatul-Masih II^{ra}. Written in 1926, this book serves as a primer of the Ahmadiyya Muslim Community's doctrinal beliefs.

JESUS^{AS} DIED A NATURAL DEATH (CONTINUED FROM LAST ISSUE)

Some day we must all die, present ourselves before God, and answer for ourselves. Why should we fear any humans? What harm can come to us from them? We fear only God and we love only Him. After Him, we love and honour the Holy Prophet^{sa} the most. If for the sake of the Holy Prophet^{sa} we have to sacrifice the honour, interests and the good things of this world, we will find it easy enough. But dishonour and disrespect to the Holy Prophet^{sa} we cannot bear. Knowing how very holy he was, what spiritual knowledge and insight he had and how close was his contact with God, we cannot think for a moment that God loved some other man or prophet more than He loved our Holy Prophet^{sa}. If we entertained such a thought we would be more deserving of punishment than others. We know too well that those who denied the Holy Prophet^{sa} challenged him and asked him if he could perform the miracle of ascent to Heaven. They said:

أَوْتَرَفِّي فِي السَّمَاءِ ط وَكَنْ تُؤْمِنَ بِرَبِّيكَ حَتَّى
تُنْزَلَ عَلَيْنَا كِتَابًا نَقْرُؤُهُ ط

We will not believe except if—you ascend to Heaven. And we will not believe in your ascent unless you bring to us from Heaven a Book which we may then read. (17:94)

In reply to this challenge, God did not empower the Holy Prophet^{sa} to show the miracle which those who denied the Prophet asked him to show. Instead, God made the Prophet say: 'Only my God is free from all weaknesses. As for me, I am a mere man.' And yet, as the maulvis teach, when the enemies of Jesus^{as} confronted him with a similar challenge, God raised him to Heaven. When the Holy Prophet^{sa} is challenged and asked to ascend to Heaven, ascent to Heaven is declared by God to be inconsistent with humanity. But when Jesus^{as} is similarly challenged, he is raised to Heaven without the least hesitation. If this be true, will it not follow that Jesus was not man but God? We seek refuge with God from this wild thought. Will it not imply that Jesus^{as} was spiritually superior to our Holy Prophet^{sa} and more dearly loved by God? But we know, and it is as evident as the sun, that the Holy Prophet^{sa} is the best, the highest, in the hierarchy of prophets. Knowing this, how can we think that the Holy Prophet^{sa} should not rise to Heaven but instead die in the normal way and be buried here on this earth, while Jesus^{as} should go to Heaven and remain alive for these two thousand years?

Now, it is not merely that our feeling for the Holy Prophet^{sa} is strong. It is a question also of his truth, the truth of his claims. Did not





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the Holy Prophet^{sa} say: 'If Moses^{as} and Jesus^{as} had been alive, they would have had to believe in me and follow me.'

If Jesus^{as} is alive, the claim of the Holy Prophet^{sa} that in that case Jesus would have had to follow him has to be set down as false. The Holy Prophet's^{sa} words are significant and clear. If, says he, Moses^{as} and Jesus^{as} were alive. This 'if' means that the two are not alive. Moses^{as} is not alive, nor is Jesus^{as}. This is an important declaration by the Holy Prophet^{sa} bearing on the subject. After hearing this declaration, no true follower of the Prophet can think that Jesus^{as} is alive in Heaven, because, if Jesus^{as} is alive, this declaration of the Holy Prophet^{sa} turns out to be false, as also his knowledge of the subject. For is not Jesus dead according to him?

There is another important statement by the Holy Prophet^{sa}. During his last illness, the Holy Prophet^{sa} said to his daughter Fatima:

إِنَّ جَبْرِيلَ كَانَ يُعَارِضُنِي الْقُرْآنَ فِي كُلِّ عَامٍ مَرَّةً وَإِنَّهُ
عَارِضُنِي بِالْقُرْآنِ الْعَامَ مَرَّتَيْنِ وَأَخْبَرَنِي أَنَّهُ لَمْ يَكُنْ نَبِيٌّ
إِلَّا عَاشَ نِصْفَ الدَّيْنِ قَبْلَهُ وَأَخْبَرَنِي أَنَّ عِيسَى ابْنَ مَرْيَمَ
عَاشَ عَشْرَيْنِ وَمِائَةً سَنَةً وَلَا أَرَانِي إِلَّا دَاجِبًا عَلَى رَأْسِ
السَّيِّئِينَ

Once in every year, Gabriel recited the Qur'an to me. This year he recited twice. He also told me that every succeeding prophet has lived to half the age of his predecessor. He told me that Jesus son of Mary, lived to a hundred and twenty years. Therefore, I think, I may live to about sixty years.

The statement is an inspired one. The Holy Prophet^{sa} does not say anything on his own, but reports what he received from Gabriel the angel of revelation. The important part of the statement is that Jesus^{as} lived to a hundred and twenty years. According to the New Testament records, Jesus^{as} was about thirty-two or thirty-

three years old when the event of the Cross took place and Jesus^{as} 'ascended' to Heaven. If Jesus^{as} really did 'ascend', his age up to the time of the Holy Prophet^{sa} comes to about six hundred years, not a hundred and twenty. If what the Holy Prophet^{sa} received from Gabriel is true, the Holy Prophet^{sa} should have lived for at least three hundred years. But he lived only for sixty-three years. Yet, according to Gabriel Jesus^{as} lived for a hundred and twenty years. This important statement by the Holy Prophet^{sa} proves that to think Jesus alive is against the teaching of the Holy Prophet^{sa}, against what was revealed to him by God. In view of all this, how can we be persuaded to believe that Jesus^{as} is alive? How can we deny anything which the Holy Prophet^{sa} has taught so clearly?

COMPANIONS OF THE HOLY PROPHET AGREED ON THE DEATH OF JESUS^{AS}

It is said sarcastically that for thirteen hundred years nobody but ourselves could spot the truth about the death of Jesus^{as}. All the doctors and teachers of Islam remained ignorant of it. The suggestion is that the consensus of early Muslims does not favour the view which we teach on the subject. But those who indulge in this sarcasm forget that the first exponents of Islam were the Companions of the Holy Prophet^{sa}. The Companions first expounded the beliefs and practices of Islam to others. Then these others became the teachers of Islam, spreading to other parts of the world. Now as far as the Companions are concerned, they were united in teaching what we think today about Jesus^{as}. And could they have taught anything else? Could they have taught a belief derogatory to the Holy Prophet^{sa}? Not only are the Companions one with us, but the first formal affirmation which the Companions of the Holy Prophet^{sa} collectively resolved on was the truth of the death of Jesus^{as}. The first [consensus] of the Companions set its seal on his death. For in the recorded Traditions we find that when the Holy Prophet^{sa} died, the Companions were prostrated with grief. They could not move, nor

utter a word. Some were so deeply affected that they died a few days later, unable to bear the pangs of separation. Umar^{ra}, indeed, was so afflicted by grief that he made up his mind not to believe that the Prophet had died. He unsheathed his sword and declared that whoever said the Prophet was dead would lose his head. He began to say that the Holy Prophet^{sa} had disappeared from their midst temporarily, even as Moses^{as} had disappeared on a Call from God. Moses^{as} returned to his people after forty days, and so would the Holy Prophet^{sa}. On his return, the Holy Prophet^{sa} would call to account all those who had said unworthy things about him and had behaved hypocritically towards him. He would even put them to death or order their crucifixion. Umar^{ra} was solemn and determined. None of the Companions dared to resist and deny what he said. Some were even persuaded by Umar's^{ra} declaration. They began to think the Prophet had not died. Because of this, their dejection changed to delight. The signs of it were on their faces. Those who had their heads bowed with grief raised their heads. Others, who were not so overcome by grief and who could also see far into the future, sent out one of their number to fetch Abu Bakr. Abu Bakr^{ra} was not in Medina when the Holy Prophet^{sa} died. The Holy Prophet^{sa} had permitted him to go, because his condition seemed to have improved. This Companion had hardly left the town when he saw Abu Bakr^{ra} coming. On seeing Abu Bakr^{ra}, the Companion could not contain himself. Tears rolled down his cheeks. No words were necessary. Abu Bakr^{ra} understood what had happened. He asked the Companion, 'Has the Prophet died?' In reply, the Companion not only confirmed the sad news but also

told Abu Bakr^{ra} what Umar^{ra} had been saying, that 'whoever should say the Prophet had died would lose his head!' Abu Bakr^{ra} heard this and at once made for the place where the Holy Prophet's^{sa} dead body lay. He lifted the mantle which covered him and knew at once that he had died. The pain of separation from his beloved friend and leader made his eyes wet. He bent low and kissed the Prophet's^{sa} forehead and said:

By God, you will not suffer more than one death. The loss mankind have suffered by your death is greater than the loss they suffered by the death of any other prophet. You need no praises, and mourning cannot reduce the pangs of separation. If we could but avert your end, we would have done so, with our lives.

Abu Bakr^{ra} said this, and covered the Prophet's face; then he went to the spot where Umar^{ra} was speaking to the Companions. Umar^{ra}, of course, was telling them that the Prophet had not died, but had only disappeared temporarily. Abu Bakr^{ra} asked Umar^{ra} to stop for a time and let him speak to the assembly. Umar did not stop but went on. Abu Bakr^{ra} turned to some of the Companions and started telling them that the Holy Prophet^{sa} had really died. Other Companions turned to Abu Bakr^{ra} and began to listen to him. Umar^{ra} also was compelled to listen. Abu Bakr^{ra} recited from the Holy Qur'an:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ ۖ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ
أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ

Muhammad is but a prophet. There have been prophets before him and they had all died. If he also should die or be put to death, would they turn back upon him? (3:145)





إِنَّكَ مَيِّتٌ وَآلَهُمْ مَيِّتُونَ

Thou (O Muhammad) art surely going to die and they surely are going to die. (39:31)

Having recited these verses, he went on to say:

يَا أَيُّهَا النَّاسُ مَنْ كَانَ يَعْْبُدُ مُحَمَّدًا فَإِنَّ مُحَمَّدًا أَقْدَمَ مَا تَ وَمَنْ كَانَ يَعْْبُدُ اللَّهَ فَإِنَّ اللَّهَ حَيٌّ لَا يَمُوتُ

O ye men, whoever amongst you worshipped Muhammad, let him know that Muhammad is dead, and whoever amongst you worshipped Allah, let him know that Allah is Living, there is no death for Him.

When Abu Bakr^{ra} recited the verses of the Holy Qur'an and pointed to their meaning, the Companions realized what had happened. The Prophet had died. They began to cry. Umar^{ra} is reported to have said that when Abu Bakr^{ra} recited the verses out of the Holy Qur'an, and their meaning suddenly dawned upon him, it seemed as though the verses had been revealed on that day, at that moment. His legs could no longer support him. He staggered and fell down in a paroxysm of grief.

This account of what passed between the Companions at the Holy Prophet's^{sa} death proves three important things:

First, it proves that the first formal and collective expression of opinion upon which the Companions resolved after the death of the Holy Prophet^{sa} was that all prophets before the Holy Prophet^{sa} had died. There was no exception. If the Companions present on this solemn occasion thought that some earlier prophets had not died, they would have stood up and pointed to the exceptions. They could have said that at least Jesus^{as} had been alive in Heaven for six hundred years. It was wrong to say that all the earlier prophets had died. If some could remain alive, why not the Holy Prophet^{sa}?

Second, it proves that the Companions' belief that the earlier prophets had died was not a mere matter of opinion: it was a truth recorded in the Holy Qur'an and taught clearly by the Holy Book. When Abu Bakr^{ra} recited the verses, the Companions received them without demur. If the truth of the death of the earlier prophets was not contained in these verses, they could have said that, although the earlier prophets had really died, the verses recited by Abu Bakr^{ra} were not relevant. The fact, therefore, that Abu Bakr^{ra} recited the verse 'and there had been [other] prophets before him' to prove the death of earlier prophets, and the fact that the Companions, who heard this verse and heard Abu Bakr's^{ra} argument based upon the verse, not only remained silent but began to rejoice over it and went about the town reciting it, proved beyond doubt that the Companions agreed entirely with Abu Bakr's^{ra} interpretation of the verse.

Third, it proves that whether or not the Companions believed in the death of other prophets, they certainly did not think that Jesus^{as} was alive in Heaven. All accounts of this important incident and the important speeches made on this occasion show that even Umar^{ra}, in the height of his excitement, threatening to kill those who should say the Prophet had died, could cite the analogy only of Moses^{as} who disappeared for forty days from amongst his people. Even Umar^{ra} did not cite the analogy of Jesus^{as}. If the Companions had believed that Jesus^{as} was alive in Heaven, could not Umar^{ra}, or the Companions who thought like him, have cited the analogy of Jesus^{as}? The fact that they cited only the analogy of Moses^{as} proves that they did not believe that Jesus^{as} had not died, or that he had even had an experience similar to that of Moses^{as}.

(*Invitation to Ahmadiyyat*, pp. 23-32)

IDEAL FAMILY LIFE

PRACTICE AND GUIDANCE OF THE PROMISED MESSIAH^{AS}

Hafiz Attaul Wahab, Missionary Ahmadiyya Muslim Jama'at

One of the claims of the Promised Messiah^{as} was that he truly reflects the high morals of the Holy Prophet^{sa}, and he has attained all the spiritual heights by following the Sunnah or example of his beloved master the Holy Prophet^{sa}.

رہا ہے جانِ محمدؐ سے مری جاں کو مدام
دل کو وہ جام لبالب ہے پلایا ہم نے

My soul is forever wedded to the soul of Muhammad^{sa}

I have filled my heart to the brim with this elixir.

(A'ina-e-Kamalat-e-Islam, Ruhani Khaza'in, Vol. 5, pp. 224-225)

Then he also states:

ایں چشمہ رواں کہ بخلق خدا دہم
یک قطرہ ز بحر کمال محمدؐ است

This everflowing water which I distribute freely among God's creatures; Is but a drop from the ocean Of the excellences of Muhammad^{sa}

(Majmu'ah Ishtiharat, Vol. 1, p. 97)

Like all other aspects of his life, his family life too was a true reflection of the noble example of the Holy Prophet^{sa}. Therefore, he describes and explains the nature of this relationship between a husband and a wife in light of the Holy Prophet's^{sa} sayings. He states:

"The relationship between a husband and wife should be like two genuine and

sincere friends. After all, the wife is the primary witness of a man's high moral qualities and relationship with God Almighty. If his relationship with his wife is not good, how can he be at peace with God? The Holy Prophet^{sa} has said:

خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ

'The best among you is he who is best towards his wife.' (Malfuzat, vol.5, pp. 417-418)

The same criteria can be used to judge the noble character of the Promised Messiah^{as}. In this regard, we find the following testimony of Maulwi Abdul Karim Sahib^{ra}, who observed the Promised Messiah^{as} very closely and gave the following testimony about his family life:

It has been a period of some fifteen years since His Holiness^{as} once again undertook the heavy but delicate responsibility of domestic life. During this time, never once has there been an instance when flames of domestic conflict have arisen in his home . . .

Then Hazrat Maulwi Abdul Kareem Sahib^{ra} highlights why there is never any dispute or conflict in the married life of His Holiness^{as}. He says:

There is primarily one dangerous weakness that ought to be reformed and which is the root of all internal disorder. What is that weakness? It is the habit of constant criticism and being quickly irritated. These flaws





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characterize a mean and narrow-hearted person about whom it can easily be concluded they live a life of hell. For ten years I have observed with a close and critical eye, and have reached the conclusion with a full insight that the pure nature of His Holiness^{as} is free in all respects from any satanic influence in this regard. When I judge myself and look at many others, I can say that this very tendency to object, criticize, complain, and be easily vexed has disturbed the comfort and delight of many.

(*Life of the Promised Messiah*^{as} by Hazrat Maulvi Abdul-Karim^{ra} of Sialkot, pp. 23-24)

This companion of the Promised Messiah^{as} has beautifully pinpointed the root cause of family disputes, whether between a husband and a wife or between parents and their children. They originate from a poor choice of words and harsh, bitter tones. Under the pretext of “reforming” their behaviour, whether our spouse or child, we hurl poisonous words in fits of rage, leaving deep wounds and lasting scars. This damages the other person’s self-esteem and raises barriers of distrust, enmity, and malice towards us.

There were numerous occasions when the Promised Messiah^{as} had every reason to express his anger or irritation. But his reactions were the opposite of what ordinary people would show in such situations.

“I have heard and observed many capable authors and seasoned writers sitting in a room while reflecting or writing, and if a bird has made its way into the room, they become so flustered and aggravated that their train of thought and direction in writing is lost completely . . .

I have observed His Holiness^{as} when he is absorbed in writing the most subtle and intricate of expositions— at times even his matchless, most articulate of books in the Arabic language. Nearby a chaotic uproar may be ensuing in full surge, children or simple women may be arguing with one another disrespectfully, or yelling; other

ladies may even be engaged in altercation as women do. However, His Holiness^{as} will continue writing and remain absorbed in his work as though he was sitting alone in quiet seclusion. All of his unparalleled and magnificent books in Arabic, Urdu and Persian were written in these sorts of circumstances. On one occasion, I asked the Promised Messiah^{as}; “In such noise does His Holiness^{as} not feel the least disturbed in writing or thinking?” He smiled and said: “I do not hear them. Why and what sort of disturbance could this cause me?” (Ibid. p. 33-34)

But beyond the screams and noise made by kids, even frequent interruptions or damage to his critical works failed to irritate him. Here is another example of the Promised Messiah’s^{as} absolute cool-mindedness:

“On one occasion, when Miyan Mahmud was some four years of age, His Holiness^{as} was sitting inside writing as usual. Miyan Mahmud came with a matchbox accompanied by a group of children. Initially, for some time the children played and argued with one another as children do, then Miyan Mahmud did as he pleased and set fire to the written manuscripts in the room. This amused him, and he began to clap in joy; all the while, His Holiness^{as} was engrossed in writing and did not even raise his head to see what was being done. Before anything could be done, as the fire subsided, these valuable manuscripts were reduced to a heap of ash. Some other form of amusement drew in the children, and they went on their way. Later, the matter became apparent when His Holiness^{as} felt the need to consult his previously written pages for context. The Promised Messiah^{as} asked one child, but he was silent, then he asked another who also had no words out of fear. Finally, one child said, “Miyan Sahib has burnt the papers.” All those in the home were in fear of what would happen next. In reality, due to the gravity of the situation, they were all apprehensive and expected a terrible outcome and an unpleasant situation— and no doubt, they should have. However, His Holiness^{as} smiled and said: “Wonderful. In this, there must be great wisdom of Allah the Exalted. Now God Almighty desires to disclose upon me an even better exposition.” (Ibid. pp. 34-35)

Sometimes, in situations our child has done something wrong, not only do we rebuke the child, we (parents) tend to shift the blame on each other. One spouse says, “It’s all because of your negligence that our child is behaving so.” The other says: “No, you are responsible for taking care of his/her upbringing. It’s your job to teach him/her good manners”. Such scenes are typical in families but cause more damage than good. Perhaps this is why the Holy Prophet^{sa} instructed us not to say anything in anger and to speak only when our emotions are in check.

Prophets of God are human beings. They have feelings and emotions like us. At times, they must have felt irritated. But owing to their exemplary role, they exercised immense control. Yet, if they were overwhelmed at any given moment, they would realize it and never hesitate to accept it and feel sorry. While advising one of his companions, the Promise Messiah^{as} cited his example:

As for me, I once raised my voice to my wife. At the time I felt that this louder than normal voice of mine was mixed with sentiments of grief. Even though I had said no hurtful or harsh words, I later sought forgiveness from God continuously for a very long time. I offered voluntary Prayers with great humility and lowliness and gave alms as well; for I felt that the sternness I had shown to my wife was due to some unconscious weakness in my obedience to God Almighty.
(Ibid. pp. 29-30)

An excellent lesson for all of us is to look inwards instead of finding faults with our spouse or children. If you have mistreated

them, admit your mistake, apologize to them, and seek Allah’s forgiveness—but that’s not all. Evaluate if this lapse in your attitude is caused by a failure to fulfil your duties towards God.

Sometimes, despite our efforts to overlook any shortcomings in our spouse, people around us try to incite us against them. They will pass remarks as: “Poor you. You are being victimized in this house. You must act and fight for your rights....”

In the time of the Promised Messiah^{as}, they were people who pretended to be well-wishers but sowed the seeds of conflict between couples and disrupted their domestic peace. Hazrat Maulwi Abdul Kareem Sahib^{rs} relates:

“On one occasion, When the Promised Messiah^{as} was in Amritsar for his debate with Deputy Atham, there was a large gathering one evening at the home of the late Khan Muhammad Shah. Many friends had come from afar to see the debate. On the same day as the evening of which I would like to relate an account, the Promised Messiah^{as} was suffering from a headache, as was often the case. When devotees yearning to see His Holiness^{as} were most eagerly waiting, he blessed the audience. With immense love and devotion, Munshi Abdul-Haqq Sahib, the pensioner from Lahore, began to inquire from the Promised Messiah^{as} about his pain and illness and said: “Your work is very difficult and heavy obligations burden you.

You ought to take care of your physical health. Special food that gives strength must be prepared daily.” His Holiness^{as} said: “Yes, you are right. I have mentioned this a few times, but ladies tend to be so busy

SOMETIMES, DESPITE OUR EFFORTS TO OVERLOOK ANY SHORTCOMINGS IN OUR SPOUSE, PEOPLE AROUND US TRY TO INCITE US AGAINST THEM.

in their own work that they do not care too much about these sorts of things.” On this, Munshi Abdul-Haqq Sahib^{ra}—an old brother, a faithful Muslim of good nature and kind heart, and previously a follower of Maulvi Abdullah Ghaznavi—said: “Your Holiness^{as}, you do not instruct them in a stern and awe-inspiring manner. I, for my part, ensure that proper arrangements are made for my meals. My instructions are never disregarded, and there are never any lapses in these special arrangements; otherwise, I would have them answer for their disregard.” I was sitting to one side, and at the time, I was pleased to hear these comments of Munshi Sahib because this point was in favour of my beloved master. Due to my love for the Promised Messiah^{as}, I often thought that excellent food should be prepared for him instead of simple food. I felt that the simple food served in the community kitchen (langar khanah) could never be adequate for a man who was endlessly exerting his mental faculties. In this respect, I found Munshi Sahib to be a firm supporter of the view I already held, so I spoke without thinking. In actuality, during those days, my understanding of divine matters required much teaching. So, I spoke in favour of this aged and experienced saintly man who had been trained in the company of Abdullah Ghaznavi and said: “Indeed, Your Holiness! Munshi Sahib is right. Your Holiness ought to be stern and have his instructions followed.” His Holiness^{as} turned to me, smiled and said: “Our friends ought to refrain from such manners.” Allah the Exalted knows well that I am a sensitive individual. In those days, I held a very stereotypical outlook on honour and disgrace and considered myself to know well and have justified views. Only God knows how embarrassed I felt in that gathering. I was deeply disappointed in myself for supporting the view of the old, experienced, kind-hearted, saintly man. (Ibid. pp 27-28)

The Promised Messiah^{as} also pointed out

to what extent a husband should keep on ignoring the shortcomings of his wife:

“With the exception of indecency, all weaknesses and petulant behaviour peculiar to women should be tolerated. I find it shameful that a man should fight a woman. God has made us men, which is the consummation of His grace upon us, and we should express our gratitude for this great bounty by treating women with kindness and compassion.” (*Malfuzat*, vol. 1, p. 307)

Not only would the Promised Messiah^{as} ignore his wife's trivial lapses, he would also appreciate her small achievements—even when the outcome was below her expectations.

The couple was newly married. Hazrat Amman Jan^{ra} learnt that sweet rice was one of the favourite dishes of the Promised Messiah^{as}, so she endeavoured to make some. (It was to be a lifetime habit of Hazrat Amman Jaan^{ra} to strive to make the particular foods her husband liked.) She specially ordered some rice and cooked it. However, she accidentally added four times as much sugar as required in the recipe. To her horror, she ended up with a thick, glutinous mixture, hardly recognizable as rice! She was distraught as she took the rice out of the pan. It was already dinner time, and there was no time for a second attempt. The Promised Messiah^{as} arrived. Hazrat Amman Jan^{ra} related how she felt like crying. The Promised Messiah^{as} must



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have read her thoughts. He consoled her:

"What, are you upset about the rice? No, it is good, the way I like."

Then, he ate the rice with a smile and spoke cheerfully with Hazrat Amman Jan^{ra}, who soon forgot the embarrassment of her cooking disaster.

The above incident may sound trivial, but the Promised Messiah's^{as} considerate conduct in even minor things resulted in his domestic bliss. Such exemplary conduct had the greatest influence on Hazrat Amman Jan's^{ra} life. It affected how she treated her physical and spiritual children of the Jama'at. She would treat them with the same tenderness and forbearance the Messiah of the Age showed her. At the same time, it illustrates how Hazrat Amman Jan^{ra} tried to cater to her husband's tastes. This mutual consideration reinforced their harmonious relationship.

MORAL TRAINING OF THE CHILDREN

How to properly raise children is a perennial question and concern for all mothers and fathers. The Promised Messiah^{as} gave the following valuable insight and advice to parents:

"In my view, to strike a child in this manner is equivalent to associating partners with God. The ill-natured perpetrator who hits a child arrogates themselves to a position of granting guidance, a position only held by God, and seeks to partake of God's station of providence. When an incensed man punishes someone for something, he will continue to grow in anger until he takes on the form of an enemy, and in proportion to the actual offence, he will overstep in punishment by miles. A person who is patient and does not lose the reins of self-control and who is entirely tolerant, forbearing, calm and composed does have the right to punish or reprimand a child on an appropriate occasion.

However, a short-tempered, intolerant and unreasonable person is unsuitable for training children. Alas! If only parents would spend as much effort in prayer as they do in seeking to punish their children, and if only they made it a constant practice to supplicate for them with a burning heart. Indeed, parents' prayers for their children are blessed with special acceptance." (*Mal'uzat*, Vol. 2 [English Translation], p. 181).

"Guidance and upbringing, in essence, are in God's hands. Nagging incessantly and persisting on a matter beyond reasonable bounds, i.e. to prohibit and rebuke children on every little thing, demonstrates that we are, as if, the masters of guidance and will be able to bring our children on the path that accords with our own will. This is a hidden form of associating partners with God. My community ought to refrain from such a practice."

I pray for my children and see to it that they follow broad principles, etiquette and teachings; this is all, nothing more. Then, I place my entire trust in Allah the Exalted. The seed of goodness that is present in each of them, according to their nature, will flourish when the time comes." (*Ibid*. 182).

The Promised Messiah^{as} expressed love for his children from an early age when most fathers hardly do.

Hazrat Munshi Zafar Ahmad^{ra} narrates incidents he witnessed personally. He relates that the Promised Messiah^{as} would always unbolt the door for his son Mahmud^{ra}. Likewise, when Sahibzada Mirza Mahmud Ahmad^{ra} would put small clay pots or toys in the pocket of the Promised Messiah^{as}, he would not permit their removal, saying, "Mahmud placed these toys in my pocket trusting me. If he asks for them, how will I return them [if they are not in my pocket]?" (*Ashab-e-Ahmad*, Vol. 4, p. 110)

The tarbiyat of childhood is of paramount importance. Hazrat Musleh Mau'ud^{ra}





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related that once, he hunted a parrot. The Promised Messiah^{as} was very busy with some work, but sighting such an action, he said, “Mahmud, although the flesh of this bird is not forbidden, Allah the Exalted has not created every animal for eating.” (*Tafsir-e-Kabir*, Vol. 4 p. 263)

How fortunate he was to have received such close attention.

Sahibzada Mirza Mahmud Ahmad^{ra} was told to prepare an essay on the comparison of knowledge and wealth by his school. A discussion ensued on this topic during a meal in the company of the Promised Messiah^{as}. Hazrat Ahmad^{as} explained that neither knowledge nor wealth was superior and that God’s beneficence surpassed everything in goodness. (*Al-Badr*, 31 October 1902, p. 1)

The Promised Messiah^{as} once observed a small Mirza Mahmud^{ra} catching birds in the house and said, “Mian, you should not catch the birds of the house. The one who has no mercy has no faith.” (*Sirat Masih Mau’ud*, Hazrat Yaqub Ali Irfani^{ra}, p. 342)

The Promised Messiah^{as} would also assess his children if they heard any religious discussions to ascertain what had been grasped by them.

Hazrat Dr. Mir Muhammad Ismail^{ra} narrates that after returning home from a Jalsa Salana, the Promised Messiah^{as} [tested] Mirza Mahmud^{ra} —who was 10 to 12 years at the time—on the contents of his speech. According to his age, understanding, and memory, the Promised Son recalled elements of the discussion. The Promised Messiah^{as} was highly pleased with his observation. (*Siratul Mahdi*, Part 3, pp. 111-112)

Hazrat Musleh Mau’ud^{ra} completed his first reading of the entire Holy Qur’an on 7 June 1897. On this joyous occasion, one can gauge the delight of the Promised Messiah^{as} from the fact that he gifted a considerable sum of

one hundred and fifty rupees of his own free will to Hazrat Hafiz Ahmad Khan Nagpuri^{ra}, who taught him to read the Qur’an. (*Al-Fazl*, 26 October 1926, p. 6)

Moreover, every poetic verse written by the Promised Messiah^{as} on this occasion portrays that extreme delight.

May Allah enable all of us to follow these golden examples of the Promised Messiah^{as} in our family lives and thus turn our homes into paradise! Amin!

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THE ILL-
NATURED
PERPETRATOR
WHO HITS
A CHILD
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TO A POSITION
OF GRANTING
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POSITION ONLY
HELD BY GOD . . .

TAHRIK JADID

BLESSINGS OF FINANCIAL SACRIFICE

Usman Shahid, Missionary Ahmadiyya Muslim Jama'at



When we scan the Friday Sermon archives of our beloved Imam Syedna Hazrat Khalifatul-Masih V^{aa}, we come across invaluable subjects throughout the course of his Khilafat. One striking topic Huzoor^{aa} has addressed, year after year, is Tahrik Jadid. Invariably he has drawn the Jama'at towards this topic on the first Friday of November each year. The sheer continuity undertaken by the Khalifa of the time on this subject is indeed telling of its gravity.

The word Tahrik means *scheme* and Jadid means *new*. Most of us know that a department in the Jama'at system is called "Tahrik Jadid." We make pledges each passing year and endeavour to fulfill our pledges during the course of the year and ensure it is paid before the deadline of October 31st, which marks the end of Tahrik Jadid year. Subsequently, Huzoor Anwar^{aa} commences the new year of Tahrik Jadid; on the first Friday of November, His Holiness^{aa} highlights the importance of the scheme, the blessings of financial sacrifices, and the faith-inspiring experiences of our brothers and sisters.

In his [Friday Sermon on November 5, 2021](#), our beloved Imam^{aa} inspired us again on this topic.

WHY MAKE FINANCIAL SACRIFICE?

"One of the qualities of a believer that God Almighty has mentioned in the Holy Qur'an is that they spend their pure wealth in the cause of God Almighty in order to acquire His pleasure."

Furthermore, he has said that: "Spending in the cause of Allah is the hallmark of divine communities because it purifies their souls and advances their spirituality."

It is under this spirit and intention that Ahmadis partake in financial sacrifices and contribute towards Tahrik Jadid.

Image from Pexels

WHY TAHRIK JADID AND HOW IT SPREADS THE UNITY OF ALLAH

The Promised Messiah^{as} was divinely sent with the mission of establishing the unity of Allah the Exalted and to raise the flag of Islam and the Holy Prophet^{sa} across the world. This is no ordinary undertaking. To spread this message across the globe is a monumental task and one requiring financial resources.

By the grace of Allah, members of the Jama'at try to fulfill these expenses in view of the divine commandment of spending in the cause of Allah.

Huzoor Anwar^{aa} pointed out the ways in which this chanda helps spread the message of Islam-Ahmadiyyat:

“It is spent for the propagation of Islam. We also have a TV channel and a large amount of money is spent towards this; also, towards the publication of books and the Holy Qur'an. These funds are also spent towards the education of poor children and to feed the hungry. It is spent towards the training of the missionaries and the tabligh carried out through them. Mosques are being constructed. Similarly, there are various other projects of the Jama'at.”

SPIRITUAL AND WORLDLY BLESSINGS

Ahmadis worldwide offer sacrifices in this divine scheme of Tahrir Jadid for His sake and pleasure. There are countless instances of individuals who hardly had money, but contributed funds in the cause of Allah through one means or another. And against all odds, Allah granted them gracious rewards according to His promise:

وَيَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ

“And He will provide for him from whence he expects not” (65:4).

Ahmadis are witnessing this promise being fulfilled in real-time and write to

Huzoor Anwar^{aa} about the astonishing ways God Almighty not only accepted their sacrifices but blessed their humble contributions.

Here are a few narrations that show us the blessings of financial sacrifices:

1. An Australian Ahmadi made a pledge to donate in chanda, though his finances were unstable. Still, he decided to pay the amount he had pledged, fully convinced that Allah would return it to him a hundred-fold as per His promise. The person owned a piece of land of nominal value. After paying his chanda, the value of the plot soon increased by a hundred percent.
2. A member from Guinea Conakry had 20,000 francs in savings, though he was not affluent by any means. When the Jama'at reminded him to pay towards the Tahrir Jadid, he said that he kept some savings for essential needs. Nonetheless, having firm faith in Allah, he donated the entire savings for Tahrir Jadid. Being a carpenter, the man had built a wooden bed-frame that he was trying to sell for over three months. No sooner did he pay the chanda than someone came over and purchased the bed for 1.5 million francs.
3. A lady from Jordan converted to Ahmadiyyat 22 years ago. In her experience, whenever she spent in the way of Allah, God always rewarded her manifold. Sometimes God provided her the precise sum she pledged for donation. One time, she had nothing and was concerned how she would fulfill her pledge. Very soon, a person came and asked if she would tutor her. And in this way, Allah provided her a source of income which she then used to fulfill her pledged chanda.

For more stories of incredible sacrifices and miraculous ways in which Allah accepts these contributions, please watch the Friday Sermon at the following link: [Friday Sermon - November 5, 2021](#)



Image from Unsplash

WHAT DOES IT MEAN FOR US?

The keys to attaining purity of heart and elevation of soul have been handed to us through Islam-Ahmadiyyat. Financial sacrifice through Tahrir jadid is a cornerstone for propagating the Unity of God and bringing humanity back to its Creator. Let us trust Allah and contribute towards this blessed scheme.

May God Almighty enable us to offer sacrifices from our pure earnings for the propagation of Islam, and may He accept these offerings and grant us the paradise of His pleasure and nearness! Amin!

TABLIGH REPORT

Riaz Ahmed Bajwa
Nazim Tabligh Majlis Ansarullah Peace Village Muqami

Tabligh Day was held by the Majlis
Ansarullah Peace Village Muqami.



On Sunday 25 September 2022, a Tabligh Day was held in the area of GTA. In this event, three Majalis, namely Peace Village Muqami, Vaughan, and North York, participated.

After Zuhr prayer Majlis Peace Village and Majlis Vaughan gathered at Baitul Islam Mosque. A total of 40 Ansar brothers participated in the event.

The program began with silent prayers led by Respected Amir Sahib Jama'at Ahmadiyya Canada. The rally started from the Mosque at about 2:45 pm. The Tabligh trailer was driven towards the scheduled destinations.

According to plan, the first stop of the rally was Vaughan Mills shopping

centre. Finding a big crowd there, our Da'iyān distributed tabligh leaflets. The trailer did two loops around the mall to ensure maximum flyers were distributed.

The second stop was the Vaughan Metropolitan Centre Station at Highway 7. The Tabligh trailer was parked in front of the subway station, and our Da'iyān displayed banners and distributed flyers.

The third stop was at Jane & Finch Mall. Again, there were huge crowds. The trailer was parked near the middle of the parking lot and our pamphlets were distributed. Most Da'iyān were holding banners while sharing our flyers.

One guest asked "Who is the Messiah and where was he born?" The answer was explained to him in some details.

He seemed satisfied with the answer and commended our efforts to spread our message.

While we were still at Jane & Finch Mall, it began to pour. We returned to our vehicles and decided to proceed to the next destination of Yorkdale Mall.

However, seeing as the downpour continued, the team decided to continue the rest on another day.

By the grace of Allah, the Da'iyān partook in this event with high spirits and enthusiasm. Please pray that Allah may bless our team and enable us to continue conveying the message of Islam Ahmadiyyat in the best possible manner. Amin!



MEDIEVAL SULTANS OF SCIENCE & PHILOSOPHY

Taha Anwar Syed, Missionary Ahmadiyyat Muslim Jama'at

The first words of the Qur'an that were revealed to Prophet Muhammad^{sa} were:

"Convey thou in the name of thy Lord Who created, Created man from a clot of blood. Convey! And thy Lord is Most Generous, Who taught man by the pen, Taught man what he knew not." (Al-Alaq: 2-6)

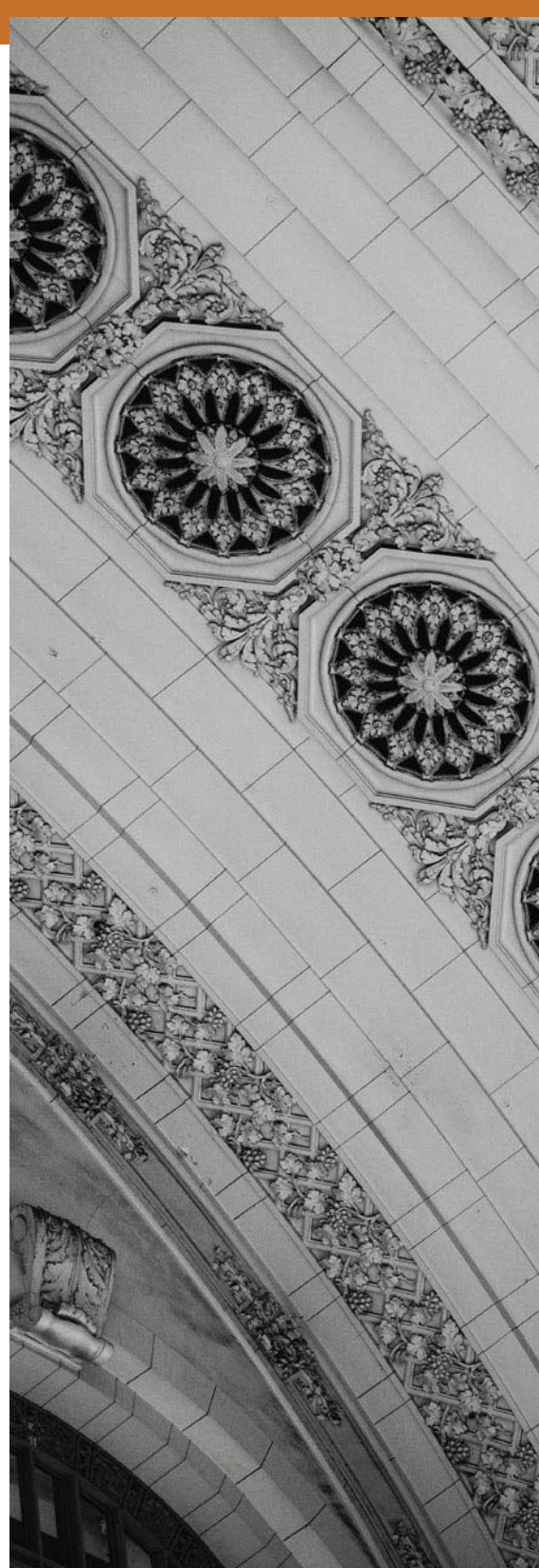
Here the emphasis on knowledge is evident. Since God taught humans what they did not know, now they must learn and teach others. In the verses mentioned above, reference is made to the pen since it is the most critical tool to gain knowledge. The ahadith also highlight the importance of acquiring knowledge. For example, Prophet Muhammad^{sa} instructed Muslims to gain knowledge even in China. History bears witness that Muslims went all the way to China to gain knowledge; indeed, they brought knowledge to the Islamic world from all corners of the globe. Muslim scientists and philosophers revived many old works and built upon their foundations. Their works were the catalyst for European Renaissance.

SCIENTISTS AND THEIR SCIENCE

The period of Abbasid Dynasty was the golden age in the Muslim scientific world. During this age, the Islamic Empire was the light of the world. Translations of Greek works and Arab advances in

learning laid the foundations of modern science, medicine, chemistry, astronomy, zoology and other fields of learning. Some of the Greek works were seized by Muslims when they conquered areas of the Byzantine Empire, and some were taken from the Persians. During the reign of Caliph al-Mamun during the ninth century many Greek works were translated. One of the Caliph's major achievements was that the centre for learning philosophy and sciences was built in Baghdad during his reign. In the year 815, *Bait al-hikmah* (house of wisdom) was built, the first center of its kind in the world. This center was a work of art with its own library, observatory, school of translation etc. A significant number of scholars were dedicated just for the translation work of different texts. Eventually, these Arabic translations of scientific and philosophical works were translated into Latin in Europe, thus bringing intellectual light to Europe after many centuries.

One of the things unique to Muslim scientists and scholars was their universality. Many were well-versed in different fields, even fields of study completely unrelated. If a scholar was in medicine, he was also an expert in philosophy. If a person was an astronomer, they could very well be a chemistry expert. And almost all the scientists were religious and considered pious. This is unique to Muslim scientists. Scholars of other cultures typically stayed within their area of expertise. There are



exceptional cases such as Leonardo Da Vinci, who was not only a painter and sculptor but an architect, engineer, musician, mathematician, and scientist. But examples like him were rare in Europe.

Another interesting thing to note is that most Muslim scientists were religious

CONTRIBUTIONS TO THE FIELD OF MEDICINE

Indeed the most outstanding contribution of Muslim scientists was in medicine. Muslim physicians built on the Greek theories of medicine and advanced medical studies so much that they became the top physicians of their time in the world. Early Muslim physicians were mainly Persians, some of their medical practises are used in the world even today, and many current medical advances owe their origin to these medieval doctors.

Muslim physicians recorded their findings on the effects of different drugs in many volumes. Trade between the Islamic Empire and the rest of the world enabled Muslims to learn about various medicines from other parts of the world. They also calculated and recorded the correct dosages needed for the condition, and pharmacology became a profession that students could study and practise.

During the Medieval age, European clergy forbade doctors from performing surgeries. Yet, in the same period, Muslim physicians were routinely performing surgeries. They are well known for inventing some extraordinary surgical instruments. Eye surgery became very common in the Islamic world. Many great surgeons and doctors came from Egypt. Terms like Retina and Cataract originate from Arabic. Muslim surgeons are also credited for using anesthesia to make a patient unconscious to perform surgery; opium was usually used for this purpose.

Muslim physicians are among the first to be credited for understanding the contagious nature of diseases. They described how germs could be transmitted to another person through clothing, jewellery, and vessels; from one house to another; from one land to another. The understanding of germs led to their knowledge of the importance of hygiene. The idea of a germ-free environment for the treatment of patients led to clean buildings dedicated for treatment. They identified the germ-killing qualities of alcohol and used it in hospitals. Consider here that alcohol is forbidden for Muslims to drink, but the Qur'an mentions that Alcohol has some good qualities:



Source: Wikimedia.org

“Throughout Islamic History, the central figure in the transmission of the sciences has been the wise man, or *hakim*. He has usually been a physician, a writer and poet, an astronomer and mathematician, and, above all, a sage. In this figure of the *hakim*, one can see the unity of the sciences as so many branches of a tree whose trunk is the wisdom embodied in the sage. The *hakim* has always established the unity of the sciences in the minds of students, by the very fact of his teaching all of the sciences as so many different applications of the same fundamental principles. The Islamic teaching system as a whole and the classification of the sciences, which forms its matrix, are themselves dependent upon this figure of the *hakim*, or sage.”¹

The Muslim scientists were well versed in different fields of study; therefore, it is difficult to categorize their works. Still, here is a brief sketch of Muslim contributions to the sciences, in no specific order.

men and had excellent knowledge of Islam. Scientific knowledge went hand in hand with spiritual knowledge, since Qur'an's statements about scientific facts are not contradictory to science. Seyyed Hossein Nasr, a learned scholar of history, explains this point clearly:

Image from Pexels

“They ask thee concerning wine and the game of hazard. Say: ‘In both there is great sin and also some advantages for men; but their sin is greater than their advantage.’” (Al-Baqarah: 220)

Thus Muslims learned about the advantages of alcohol and used it for medicinal purposes. They also kept records of patients in hospitals. They treat everyone in the hospital, regardless of race or religion. Separate wards were used for treating different kinds of diseases and including emergency rooms. Unlike the rest of the medieval world, potential Muslim doctors required training and, in some cases, a licence to become doctors. While the Qur’an and the Prophet^{sa} placed some dietary restrictions, they also mentioned the benefits of certain foods. Similarly, Muslim physicians realized the effects of different foods and recommended particular diets for diseases.

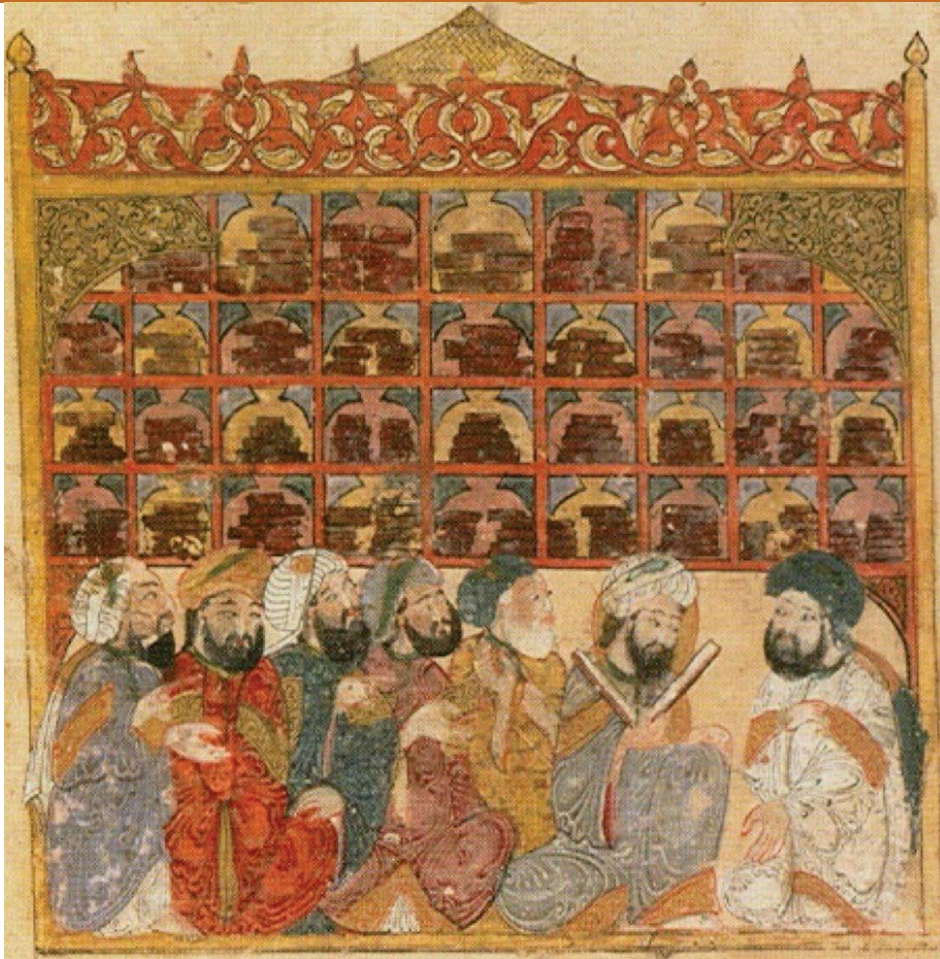
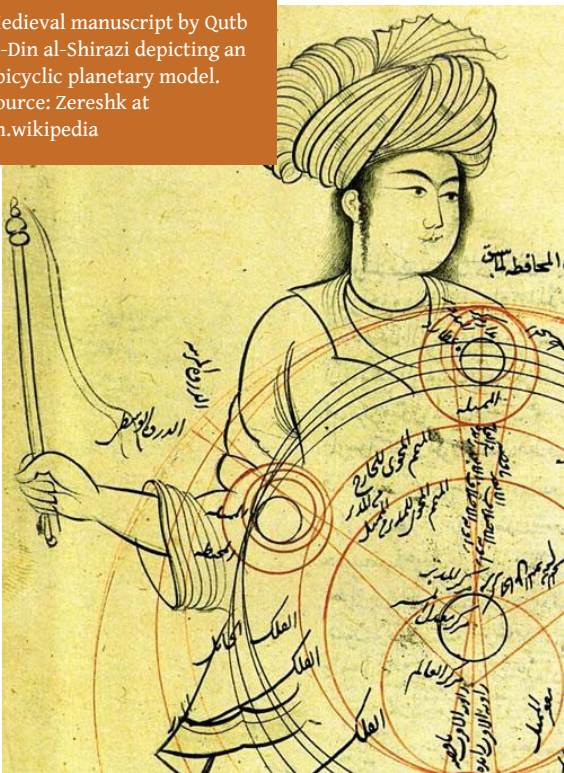


Photo credit: By Zereschk - Own work, Public Domain, Wikimedia.org

Medieval manuscript by Qutb al-Din al-Shirazi depicting an epicyclic planetary model. Source: Zereschk at en.wikipedia



CONTRIBUTIONS TO THE FIELD OF ASTRONOMY

Persian and Indian works largely inspired early Muslim advances in astronomy. But this does not mean that the Arabs did not know astronomy. The pre-Islamic Arabs also studied the heavenly bodies and made some advances in this field. Muslim astronomers quickly absorbed the works of Greeks, Persians, Indians and Arabs to further their studies of the heavens. Studying the heavens was not controversial for the Muslims since the Qur’an mentions the valuable nature of the heavenly bodies, a noticeable contrast to the Christian world where clergy persecuted those who differed with the Biblical concepts.

Christians continued to believe that the earth was flat, while the Muslims considered it was round. The Biblical concepts of creation, earth and heavens contradicted the observations of Christian astronomers, which naturally confused them. In the Christian world, disagreeing with the Biblical idea could lead one to be convicted of heresy and persecuted. This retarded the advancement of astronomy and geography in Christian Europe until the renaissance. In the medieval Muslim world, there was no such problem. Observatories started to appear throughout the Islamic world, from Egypt to Baghdad and India, where Muslim astronomers made and recorded their observations. Centuries later, European astronomers made these same observations, and some have credited Muslim astronomers for their discoveries. Many of the stars, planets and solar systems known today have names with Arabic origins, a testimony to their Muslim discovery and documentation.



"Islamic Golden Age" Photograph from the Museum of The History of Science and Technology in Islam (Istanbul, Turkey)

CONTRIBUTIONS TO THE FIELD OF MATHEMATICS

Mathematics became a vital field of study for Muslim scholars because of its wide range of uses. Muslims travelled far and wide by land and sea; they traded in foreign lands, did geographical surveys, and studied chemistry and astronomy, all of which required extensive study and use of mathematics. They needed math to calculate distances, navigate their travels by land and sea, and be more efficient in commerce. The result was a profound interest in the study of mathematics, which led to the rise of great mathematicians throughout the Muslim world, who advanced such disciplines that we know today as arithmetic, algebra and geometry.

Indeed the most useful Muslim contribution to mathematics was the use of Arabic numerals that we know today as numbers. It was an innovation from the Indian system of numbers. Before this time, the most common use of numbers was Roman numerals, but they were complicated and could not be used to make complex calculations quickly and efficiently. Before Arabic numerals, people used fingers to calculate or with the use of complex devices. With the invention of Arabic numbers, problems could be solved with pen and paper. The concept of zero and base-10 system also came from India which made arithmetic logical. The Muslims further developed this into a decimal system and fractions.

What we know today as algebra comes from the Arabic term al-Jabr, a system invented by Muslim mathematicians to solve equations. They also developed a step-by-step method called algorithm to solve problems. Muslim mathematician al-Khwarizmi advanced algebra and wrote a textbook studied in Europe for many centuries.



Engraving of Abū Sahl al-Qūhī's perfect compass to draw conic sections.
Source: Abū Sahl al-Qūhī - Persian Wikipedia

CONTRIBUTIONS TO THE FIELD OF CHEMISTRY

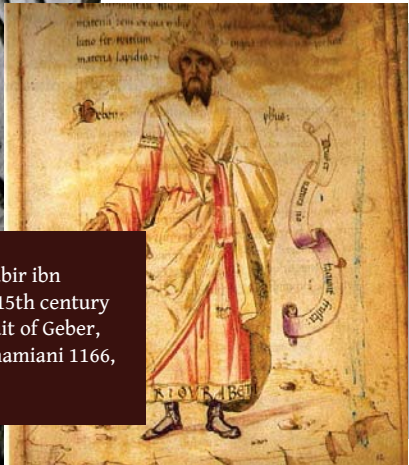
Since gold was a precious commodity in the Middle Ages, there was always a struggle to create gold from other metals by converting base metals like iron into gold. In many cases, the people working on these processes were not even scientists, and some even tried to use magic to convert metals into gold, a process called Alchemy from the Arabic *al-Chimia*. Some of the methods applied would be considered laughable by today's standards, and it would seem like Muslim contributions to Alchemy would have no place in a serious discussion on authentic branches of science. But here it gets interesting. While non-scientists were applying techniques to alchemy, real Muslim scientists were also working on the problem. Although they were not successful in turning metals into gold, they invented many scientific processes. Muslim scientists invented new methods of crystallization, reduction, distillation and evaporation, which eventually laid the foundation of modern chemistry. Advancements in Alchemy led to a better understanding of refining metals, dyeing cloth, manufacturing glass, and making medicines and ointments.

MUSLIM SCIENTISTS

As mentioned earlier, most Muslim scientists were experts in several different fields. This makes categorizing them according to their works especially difficult since he contributed to several fields of study. Still, almost all of them had a specific area of study for which they were well known. Here is a brief look at some of the most influential intellectual figures of the medieval Islamic world.

Jabir ibn Hayyan (721-815):


Jabir Ibn Hayyan is considered the father of Alchemy. People know him in the west as Geber. Jabir was considered an authority on medieval chemistry and wrote many books and treatises. One problem in studying his work is that some historians believe that others have written on this subject under his name, making it difficult to separate his work from others. He also wrote on philosophy, medicine, physics, mechanics, logic etc.



The alchemist Jabir ibn Hayyan, from a 15th century European portrait of Geber, Codici Ashburnhamiani 1166, wikimedia.org

ibn Ishaq al-Kindi (801-873):

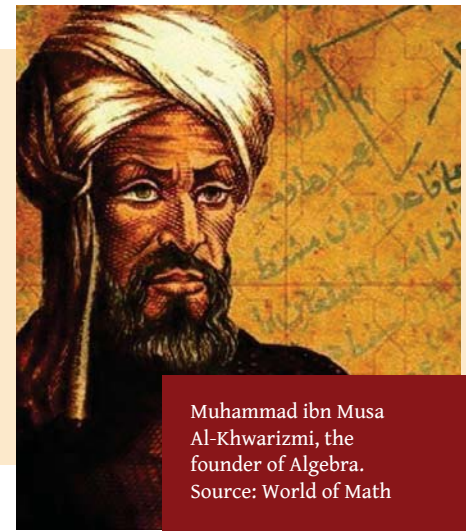
Al-Kindi belonged to the Arab tribe of Kindah and spent most of his life in Kufa. He wrote more than two hundred treatises on various topics like physics, logic, philosophy, medicine, and natural history. Al-Kindi was also interested in astrology, optics, meteorology, light reflection, and weights. In Renaissance Europe, people extensively read his works on optics and philosophy.



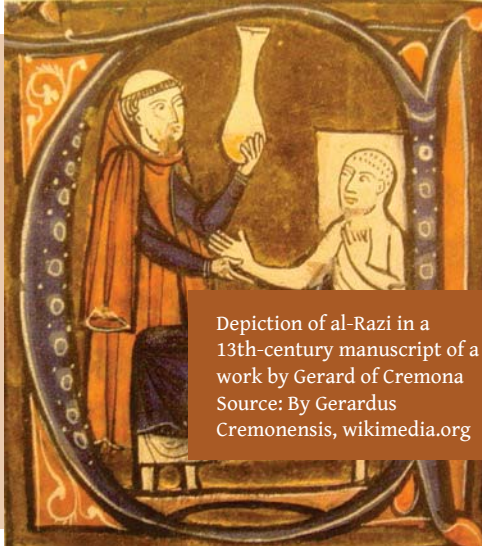
An imaginary drawing of al-Kindi, derived from an Egyptian postage. Image by Michel Bakni, wikimedia.org

Muhammad ibn Musa al-Khwarizmi (d. 863):

Al-Khwarizmi, who can be called the father of Mathematics in the Muslim world, was born in Khwarizm. According to some, he might have gone to India, where he studied numbers. He was well known for his scientific work in the court of al-Mamun and helped astronomers in calculations. He is credited for the invention of algebra; his work *al-Jabr wal-Muqabalah* was the first of its kind. He introduced Indian numerals and advanced the work in arithmetic; the West absorbed this concept of numerals and gave it the name *Arabic numerals*. He was also knowledgeable of geography and astronomy and made geographical and celestial maps, tables and drawings, some of the best known to the Muslims of the era.



Muhammad ibn Musa Al-Khwarizmi, the founder of Algebra.
Source: World of Math



Depiction of al-Razi in a 13th-century manuscript of a work by Gerard of Cremona
Source: By Gerardus Cremonensis, wikimedia.org

Muhammad ibn Zakariya al-Razi (865-925):

Al-Razi, a Persian, can be called *the doctor of Islam*, second only to Avicenna, who was himself one of the most outstanding physicians from Muslim Iberia. He was interested in medicine from an early age but did most of his medical studies later in life. He became the director of the Baghdad hospital, and his fame reached far and wide, he became well known for his excellent knowledge of medicine and his kind treatment of his patients.

He wrote over a hundred medical books. Perhaps the most famous is *The Treatise on Smallpox and Measles*. He was the first person to document the symptoms of smallpox. He also wrote about treating broken bones with plaster and the importance of hygiene for healing. He classified all things into three major groups, i.e. animals, vegetables, and minerals. In addition, he wrote works on philosophy, many of which did not survive.

Abu Nasr al-Farabi (870-950):

Al-Farabi's Latin version of the name is Alfarabius. He was considered an authority on philosophy and logic. He was also well known for his knowledge of many different languages, including Arabic, Persian and Turkish.

"His commentary on the *Metaphysics* helped Avicenna understand that work." ²



Old picture of Al-Farabi, great philosopher and musician.
Source: Unknown author - Journal "Farabi Aktuel" (Turkey, 2021)



1950 "Avicenna" stamp of Iran
Source: By Iran post, wikimedia.org

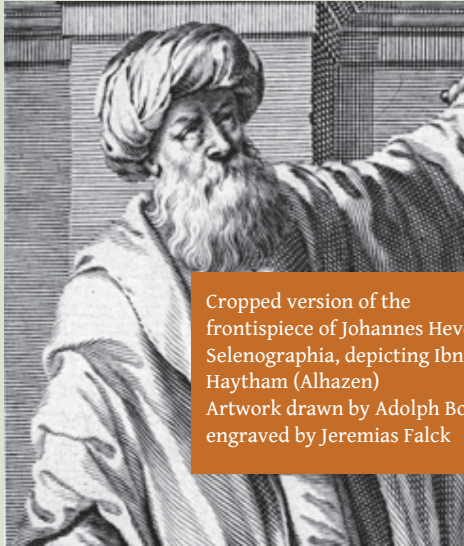
Abu Ali al-Husain ibn Sina (980-1037):

A discussion on Medieval Muslim intellectuals remains incomplete without ibn-Sina. As the greatest philosopher-scientist of Islam, he earned the title *Shaykh al-Rais* which means "leader among wise men." He was a Persian born in Bukhara, where he received an excellent education. He was a precocious child, having learned the Qur'an by heart early on; he mastered grammar, literature, and theology. By the age of eighteen, he was already practising medicine. He travelled to many places throughout his life. Because of his renown, he became the official physician of Persian rulers.

Abu Ali al-Husain ibn Sina (Continued)

As he travelled extensively, he wrote some of his groundbreaking works during his travels. His most influential works are the *Canon of Medicine* and *The Book of Healing (Kitab al-shifa)*. Many parts of these books were translated into Latin and used by European Physicians for centuries.

“In the West, he became known as the “Prince of Physicians” and dominated medical science for centuries while his scientific, philosophical and theological views left their mark upon many important figures such as Albertus, Magnus, St. Thomas, Duns Scotus and Roger Bacon.”³



Cropped version of the frontispiece of Johannes Hevelius, *Selenographia*, depicting Ibn al-Haytham (Alhazen)
Artwork drawn by Adolph Böj, engraved by Jeremias Falck

Abu Ali al-Hasan ibn al-Haitham (965-1039):

This great Muslim physicist was born in Basra, known to the West as Alhazen. He was perhaps the most remarkable Muslim physicist, but his life was tragic. He was initially well respected and invited to Egypt to apply his knowledge of physics to solve the Nile River's flooding problem. Unfortunately, he was unable to succeed in this task and, as a result, incurred the ruler's displeasure. He pretended to be insane to save himself and lived in obscurity until he died in Cairo.

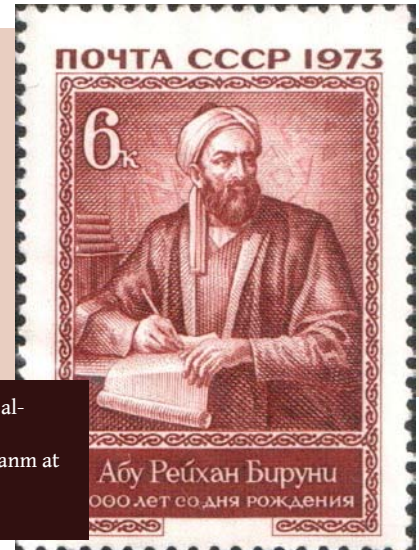
Haitham is known to have written almost two hundred treatises on scientific subjects, including medicine and astronomy. His most famous work was on Optics, considered one of a kind and influenced by some well-known Western scientists.

“His major work, *Optics*, is the best medieval work of its kind, a work that influenced the optical writings of Roger Bacon, Witelo and Kepler in the West, and many later treatises by Muslim scientists.”⁴

Abu Raihan al-Biruni (973-1051):

Al-Biruni was born near Khwarazm and is considered by some to be the greatest Muslim Scientist. He had the opportunity to travel through India. He wrote extensively on the Hindu religion, sciences, and customs. He wrote extensively on astronomy, astrology, physics, geography, mineralogy, and mathematics.

“No one in Islam combined the qualities of an outstanding scientist with that of a meticulous scholar, compiler and historian to the same degree as al-Biruni.”⁵



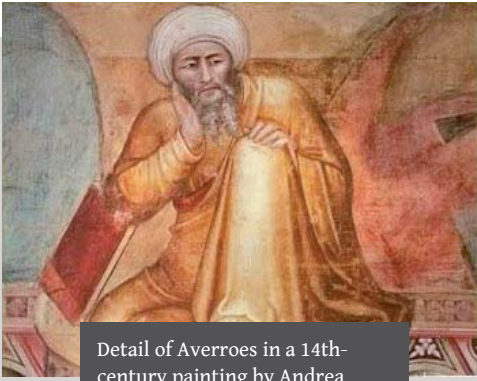
USSR stamp, Abū Rayhān al-Bīrūnī
Source: uploaded by Romanm at Slovenian Wikipedia



An imaginary sketch representing Imam Abū Hāmid Al-Ghazālī.
Source: Scanned Photo from a book entitled Sayr mulhimah: min al-Sharq wa-al-Gharb

Abu Hamid Muhammad al-Ghazzali (1058-1111):

Al-Ghazzali, known in the West as Algazel, was such an intellectual of Islamic thought that he became one of the most outstanding scholars of Medieval Islam. At an early age, he became interested in *Sufism* and travelled to Naishapur to study theology. Al-Ghazzali spent most of his young life as a mystic away from society and became a famous Sufi master. He was an influential writer, and through his writings, he legitimized *Sufism* and opposed philosophy. He brought about a tremendous intellectual transformation in the Islamic world of his time, primarily in religious ethics.



Detail of Averroes in a 14th-century painting by Andrea di Bonaiuto, Source: Scanned Photo from a book entitled Sayr mulhimah: min al-Sharq wa-al-Gharb

Abul-Walid Muhammad ibn Rushd (1126-1198):

Ibn Rushd is undoubtedly the most well-known Muslim philosopher in the west and has been for many centuries. Known as Averroes in the West, he was born in Cordova in Muslim Spain to a family of judges and religious scholars. He studied law and medicine in Cordova and later continued his studies overseas. Soon he became a famous physician and judge. Apart from studying religious law and medicine, he was a brilliant philosopher. He was most famous for his commentaries on Aristotle's work. He also published works on astronomy, medicine, and physics.

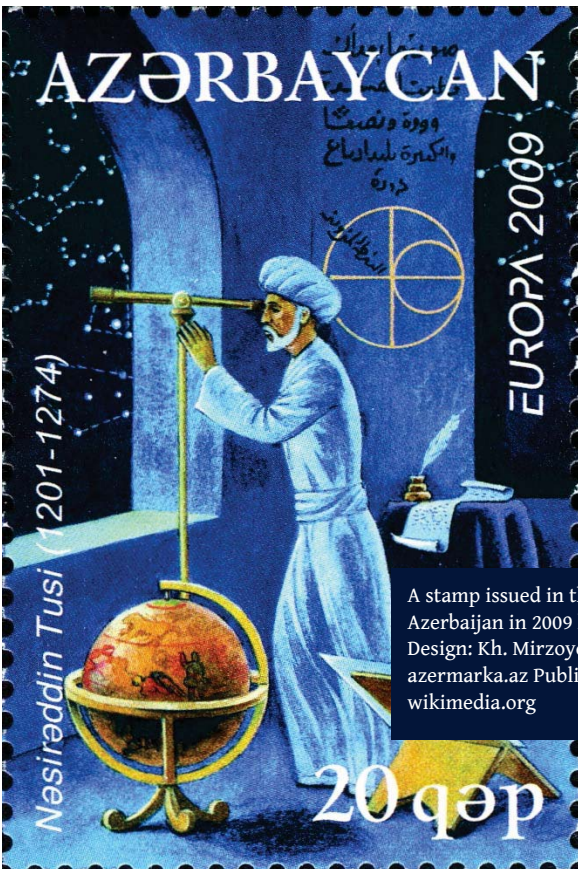
"St. Thomas called him 'the Commentator,' and Dante referred to him as 'he who made the grand commentary.' According to H. A. Wolfson, one of the leading authorities on medieval philosophy and particularly on the commentaries of Aristotle, there are thirty-eight commentaries by Averroes on different works of Aristotle in addition to short treatises devoted to particular aspects of Aristotelian philosophy."⁶

Nasir al-Din al-Tusi (1201-1274):

Al-Tusi is another excellent example of the universal scientific genius that the medieval Islamic world often had. Al-Tusi was such a brilliant philosopher, astronomer and religious scholar that he is considered the most dominant authority on these subjects after ibn-Sina (Avicenna). During the Mongol invasion, when Hulagu conquered Persia, al-Tusi negotiated with Hulagu and convinced him to make an observatory and a scientific institution. He was also able to save a number of universities and libraries during the destructive reign of the Mongols. He left many written works in Persian, which were widely read and translated in the East and West. He wrote on various subjects, from science to religion and philosophy, and left a lasting impression.



Stamp issued in 1976 by Iran picturing Nasir al-Din Tusi, astronomer
Source: scan of stamp 30 May 2006, Public Domain wikimedia.org



A stamp issued in the republic of Azerbaijan in 2009 honoring Tusi
Design: Kh. Mirzoyev - www.azermarka.az Public Domain wikimedia.org

ENDNOTES

1. Nasr, Seyyed Hossein. Science and Civilization in Islam. New York: Barnes & Noble, 1992. Print. 41
2. Ibid. 47
3. Ibid. 49
4. Ibid. 50
5. Ibid. 51
6. Ibid. 54

TRANSLATE THE FOLLOWING ATTRIBUTES OF ALLAH:

1. Rabbul 'Aalameen _____
2. Al-Wadood _____
3. An-Noor _____
4. Al-Kareem _____
5. Al-Hakeem _____
6. Ar-Raqeeb _____
7. As-Shaafi' _____

Solutions:
 1. Lord of All the Worlds
 2. The Loving
 3. The Light
 4. The Noble
 5. The Wise
 6. The Reckoner
 7. The Healer

TRIVIA

1. What is the personal name of God in Islam?
2. Why is it important to learn the attributes of Allah?
3. Which attribute means "The Great Forgiver"?
4. Which attribute means "The Protector"?
5. Which attribute means "The All-Knowing"?
6. Which attribute means "The Wise"?
7. Which attribute means "The Friend"?

Solutions:
 1. Allah
 2. So we learn about Allah, appreciate Him and fulfill the purpose of our lives;
 3. Al-Ghaffar
 4. Al-Muhamman
 5. Al-'Aleem
 6. Al-Hakeem
 7. Al-Waliyy

CHALLENGE: MEMORIZE THIS HADITH:

إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَأَمْوَالِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ

Verily, Allah does not look at your appearance or wealth, but He looks at your heart and action. (Sahih Muslim)

ZONE

WORDSEARCH

Attributes of God

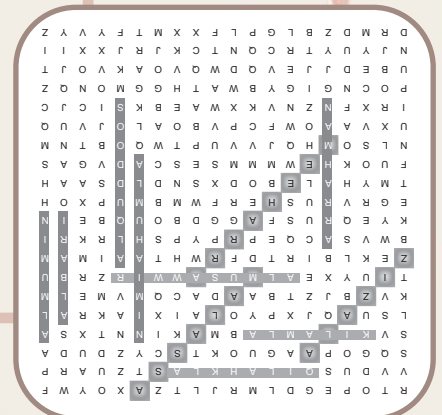
Circle the Attributes

R T O P E G D L M R J L T Z A X O Y W F
V V D U S Q I L A H K L A S T Z U A R P
S Q G O P A A G U O K T S C Y Z D U D A
S V K I L A M L A B M A K I N N T X S A
L S U A Q J X P Y O L A I X I A K R A L
K V Z B J Z T B A A D A C Q M V M E L M
T I U Y X E A L M U S A W W I R Z R B U
Z E K L B I R T D F R W H T A A I M A M
B W V S A C Q E P R P Y P S H L R K R I
K Y E Q R U S F A G G D B O U Q B E I N
E G R V R U S H E R F W M B M U P X O H
T M Y H A L E B O D X S N D L D S A A H
F U O K H E W M M M S E S C A D V G A S
N L S O M H Q J V V U P T W Q O B T N M
U X V A A O W F C P V B O A L O J V U Q
I R X F N Z N V K X W A E B K S I C J C
P O C N G I G Y B W A T H G G M O N Q Z
U B E D J J E V Q D W Q V O A K V O J T
N J Y U Y T R C Q N T C K J R J X X I I
D R M D Z B L G P L F X X M T F Y V Y Z

ALAZIZ
ALMALIK
ALMUSAWWIR
ARRAHMAN

ALBARI
ALMUHAIMIN
ALQUDDOOS
ASSALAM

ALKHALIQ
ALMUMIN
ARRAHEEM



DID YOU KNOW?

There are over 99 attributes of Allah mentioned in the Holy Qur'an.

Social Media

Issues Related to Social Media and its Resolution Proposed by Hazrat Mirza Masroor Ahmad, Khalifatul- Masih V (may Allah be his Helper!)

This book is a compilation of wisdom-filled exhortations and beautiful advice from our leader, Hazrat Khalifatul-Masih V (May Allah be his Helper) on ways to safeguard ourselves from the moral ills spreading in the society due to the irresponsible use of Social Media in the current age.

This book also presents the responsibility of Ahmadis while using Social Media, drawing attention to the judicious use of Social Media for intellectual, moral, and spiritual training.

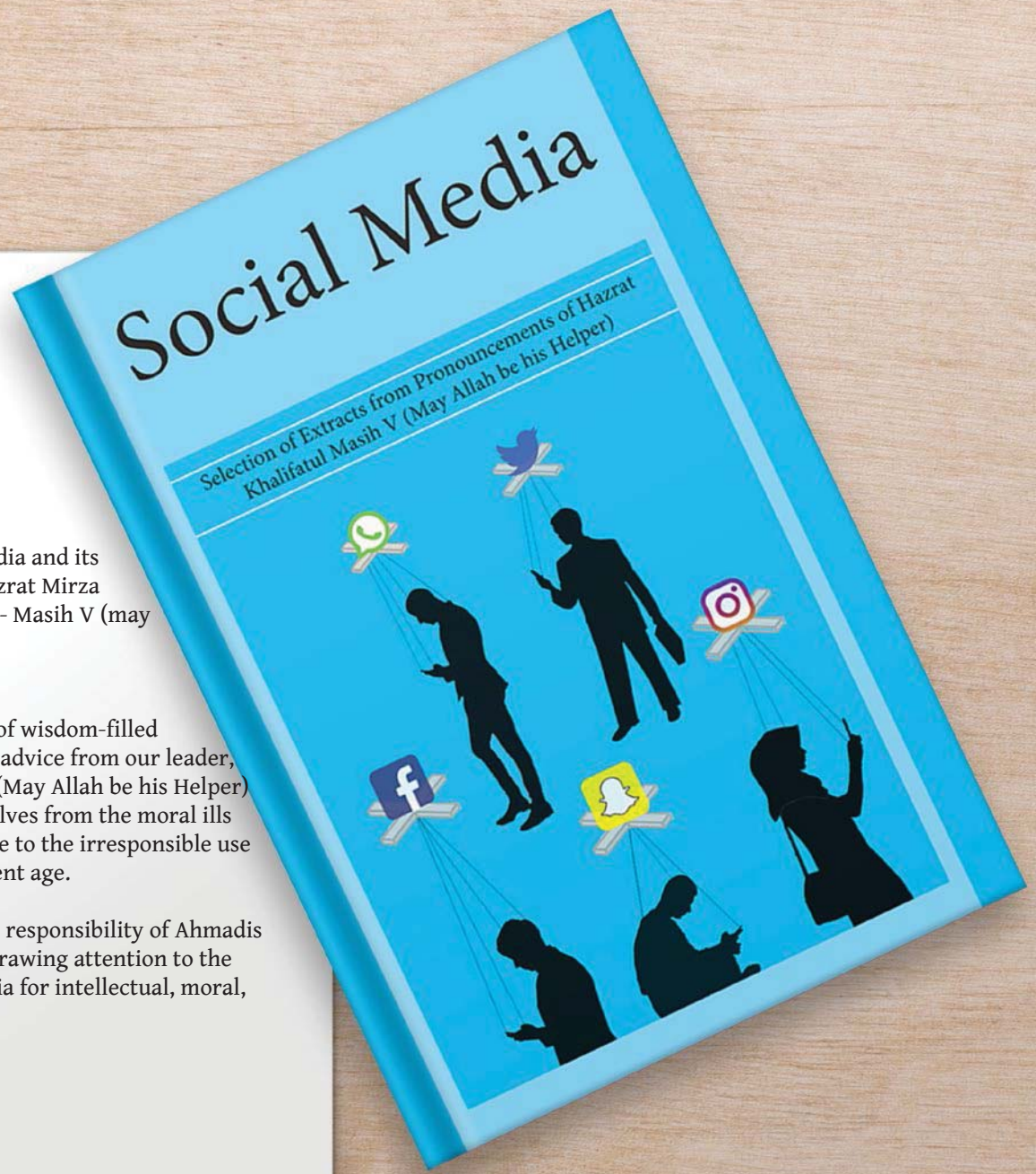


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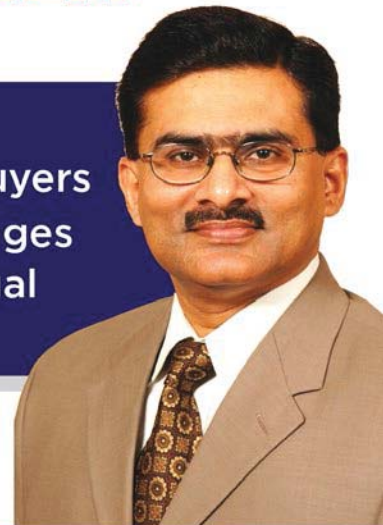
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