

"In the name of ALLAH, the BENEFICENT, the ,MERCIFUL"

NOOR-I-ISLAM

{ A Newsletter from Jama'at Ahmadiya (Lahore) in Calgary, Canada }

From the Holy QUR'AN

"O you who believe, keep your duty to Allah, as it ought to be kept, and die not unless you are Muslims (101). And hold fast by the covenant of Allah all together and be not disunited. And remember Allah's favor to you when you were enemies, then He united your hearts so by His favor you became brethren. And you were on the brink of a pit of fire, then He saved you from it. Thus Allah makes clear to you His messages that you may be guided (102).

[Part IV .. Ch. 3]

The controversy with the People of the Book having come to an end, and the truth of Islam having been established, the Muslims are now exhorted, first to be individually conscious of the duty they owe to God, and then to remain united in carrying the message of Islam to the whole world. Every Muslim must live a life of true submission to God, so that when death comes to him it should find him a Muslim. The Muslim's great duty to which attention is called here is the carrying of the message of Islam to others. The Arabic word for covenant is *habl*, which means primarily *a rope or a cord*, and hence a bond, a cause of union, a bond of love or friendship, a covenant or a compact by which one becomes responsible for the safety of a person or a thing. By *habl-Allah* or the covenant of Allah, is meant the Qur'an, a significance supported by two sayings of the Prophet, according to one of which the Book of Allah is the covenant (or rope) of Allah, and according to the other the Qur'an is the firm covenant, or

rope, of Allah. All Muslims, we are here told, should be united in holding fast to the Qur'an and carrying its message to other people.

Before the advent of the Holy Prophet, the Arabs were in a state of continual internecine warfare which threatened to devastate the whole country. As a modern writer says: "A more disunited people it would be hard to find, till suddenly, the miracle took place! A man arose who by his personality and by his claim to direct Divine guidance, actually brought about the impossible -- namely, the union of all these warring factions". It should be noted that in Arabic literature and in the Qur'an, *nar*, or fire, is often a symbol of war. The Arabs used to kindle a fire as a sign that war was contemplated, so that the tribes should assemble. Hence the use of the word as implying war, In the Qur'an itself we read, "whenever they kindle a fire for war, Allah puts it out" (5:64).

**{English Translation and
Commentary by Hazrat
Maulana Muhammad Ali}**

HADITH NABAWI

Instructions, Guidance and Sayings of Prophet Muhammad (peace and blessings of Allah be on him)

"SADAQAH"

Abu Musa reported, The Prophet, peace and blessings of Allah be on him, said:

"Sadaqah is incumbent on every Muslim."

They (his companions) said, O Prophet of Allah ! And (what about him) who has not got (anything to give)? He said: "He should work with his hands and profit himself and give in charity."

They said, If he has nothing (in spite of this). He said: "He should help the distressed one who is in need." They said, If he is unable to do this. He said: "He should do good deeds and refrain from doing evil - this is charity on his part"

(Bukhari 24 : 30)

**{a page from "A Manual of Hadith"
by Hazrat Maulana Muhammad Ali}**

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MARCH 2003, CALGARY, CANADA

NOOR-I-ISLAM

{ A Newsletter from Jama'at Ahmadiya (Lahore) in Calgary, Canada }

MARCH 2003 [YEAR 1 -- ISSUE 3]

Alhamdulillah

Dear Brothers and Sisters:

As-Salaam-o-Alaikum

Alhamdulillah, this is our third issue of newsletter from Calgary.

Miss. Siddiqa started editing and producing it and it was also her idea to start something informative for the benefit of younger members of our jama'at. And then, she got occupied with her university exams and asked me to continue the good work she started. That is how I took over the responsibility of making it a regular newsletter. I will need Prayers, Guidance, Help and Co-operation of everyone around the world to make it a successful step towards teaching our younger generation something about Islam and Ahmadiyat.

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I am requesting my Elders, Scholars of our jama'at and friends to send their contributions and articles on the topics that will interest our kids and adults at the same time.

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Our young Ahmadies (from the age of 6 to 25) are also requested to send me whatever they can write, on a topic of their own interest and knowledge. They can also send me any questions or concerns that they face in daily life at home, at school, in the streets or at public places. Our younger generation is very firm and have very solid believes whatever they have learnt from their parents and elders, but at the same time, they are leading a tough life in the western society and I, sometimes, have noticed that they

get confused when confronted by their non-Muslim friends with different questions about Islam, and by their non-ahmadi and Qadiani friends about our believes. We will try to answer all their questions and that will give them a sense of confidence among group of their buddies.

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Eid Al-Adha was celebrated, as usual, with good attendance in Calgary, on the 11th of February 2003. After the Eid prayers, Mr. Muneeb Sadiq, Mr. Abdul-Rehman Sadiq and Miss Nausheen Sadiq gave short speeches on the history of Eid Al-Adha and its importance in Islam and ideology of sacrifice in Islam. Mr. Raza Saadat read "Eid Greetings Message" sent by the Amir of our jama'at Dr. Abdul Kareem Saeed, and then everyone was invited for "Eid Breakfast" hosted by Mrs. Habibur-Rahman Sadiq for which we are all thankful to her and pray that Almighty Allah be happy with her and grant her good health and happiness of her family (Amen).

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I am also taking this opportunity to thank Mr. Waheed Sadiq, who has very generously accepted the financial responsibility for the Printing and distribution of this newsletter. May Allah accept his service and reward him for this kindness.

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That is it for now, till next issue Allah be with you all, remember us in your prayers.

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(Sadiq Noor, Regina)

Letters of Encouragement & Support

"I am very happy and hope that Allah reward you for this great effort. We all would love to have the regular copy of the news letter".

(Najeeb Sadiq, Islamabad)

"Alhamdulillah, I am delighted to note that the Calgary Jama'at took the initiative to publish a monthly newsletter a while ago. As a result of my inability to communicate with you, I was not aware of it and have not received any issue of the newsletter. I shall be very grateful if you would kindly arrange to put me on your mailing list for future issues."

(Shaukat A. Ali, Bangkok)

"Dear brother Sadiq, Thank you very much for starting the magazine. May Allah reward you for your efforts."

(Mohammed Ahmad, USA)

"Assalamo Alaikum Thanks for informing that you intend to bring out newsletter from Canada Jama'at. I hope and pray that it will be published regularly. Someone is needed who can devote time for it, otherwise to bring out a newsletter is a difficult and time-consuming job. Wishing you all the best."

(Nasir Ahmad, UK)

"God bless you and your efforts. Give my love and salaam to everyone in your Calgary Jama'at."

(Kamran Kareem, UK)

"There is no prophet after me". (Hadith, quoted in Al-Bukhari, 64 : 48.)

"MUJADDID" (REFORMER) OF THE FOURTEENTH CENTURY

(May Almighty Allah be pleased with him and shower His blessings on him)

(Most of our school going children in North America and Europe, are sometime asked questions about the life of our beloved Mujaddid Hazrat Mirza Ghulam Ahmad, and they, most of the time, do not know what to say. Following is a brief life-history of the reformer of 14th Century as reported by Hazrat Maulana Mohammed Ali.)

It was in the year 1835 that Hazrat Mirza Ghulam Ahmad, son of Mirza Ghulam Murtada, was born at Qadian, a village in the north of Punjab (India). He belonged to a respectable Mughal family, which traces its migration into India to the time of Emperor Babar, during the sixteenth century.

He received his primary education in his village. In his youth, though he loved solitude and hated worldly pursuits, he was occupied, under instructions of his father, in the management of family lands. Again, to fulfill his father's wishes in 1864, he joined government service at Sialkot (Now in Pakistan). It was here that he first came into contact with Christian missionaries.

In 1868, his father allowed him to give up service and to return to Qadian. For some years he was called upon to manage his family lands and to pursue law suits connected with them. He had to pay frequent visits to the town of Batala, which at that time was an important Christian district. He soon made up his mind to grapple with the unpleasant propaganda carried on by Christian missionaries against Islam.

After the death of his father in 1876, he devoted himself completely to the study of the Qur'an, the Traditions and the Commentaries and the tenets of other religions. About that time, while he was refuting the Christian arguments against the Islamic doctrines, the "Arya Samaj Movement" had started among the Hindus. In his controversies with its leaders, his scholarship and his enthusiasm to defend Islam came into display.

In 1880, appeared his famous book "*Barahin-i-Ahmadiyyah*", which created a deep impression on Muslims in particular. In this first volume, he adduced a large number of arguments based on original texts, establishing the claims of Islam as the best religion for mankind. He emphasized the necessity of Divine inspiration and argued that Allah spoke to His chosen ones even today as He did in the past. In this connection, he referred to his own visions and inspirations and mentioned the fulfillment of some of these. In fact, it was while writing this book that it was revealed to him that he had been appointed the Reformer (*mujaddid*) of the fourteenth century of Hijrah for defending the cause of Islam.

In 1891, he announced that it had been revealed to him that Jesus Christ was

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not alive, but had died like other prophets. He declared that the Messiah, whose advent had been promised to the Muslims, was to be a Reformer of the nation and that the prophecies had been fulfilled in his own person. He further made it known that the reports relating to the appearance of the Mahdi also referred to the coming of the Messiah, who was to spread Islam in the world not by sword, but by arguments and reasoning.

This statement raised against him a storm of opposition from Christians, Hindus as well as Muslims. However, in the midst of all trials and afflictions, with even the Government keeping strict watch over him owing to his claim to be the Mahdi, he continued propagating Islam with rare energy and sincerity. The burning passion of his heart was to carry the Message of Islam to the whole world, particularly to Europe, where only a dark picture of Islam had been drawn. His aspirations materialized to some extent in 1901, when he started an English monthly, *the Review of Religions*, from Qadian, to present a true picture of Islam and its Prophet to the English-knowing world. The plan was further developed after his death when at first, in 1912, the Working Muslim Mission was established in England and later, in 1922, the German Muslim Mission at Berlin. Thenceforward the task of propagating the teachings of Islam was carried from one country to another. Doubtless, the passion at the back of all this enterprise originated in the heart of that pious figure of Qadian, author of more than eighty (80) books on Islam, who breathed his last on the 26th of May in 1908.

"Nay, whoever submits himself entirely to ALLAH and he is the doer of good (to others), he has his reward from his LORD, and there is no fear for such nor shall they grieve" -- (Holy Qur'an 2 : 112.)

and now after 100 years

Now, that you have read what Messiah and Mahdi of our time said (as revealed to him) about the death of Jesus Christ. We also note that the Muslim Mullas of that time went into a strong opposition to him and declared him 'kafir', 'crazy', 'non-sense' and millions of other names. It was about 100 years ago and NOW, please read the following "Fatwa" from Saudi Arabia.

Arab News is the daily English language newspaper of Saudi Arabia. Every Monday, it publishes a page where anyone can ask questions about Islam and the answers are given with the authority and approval of "General Fatwa Council", headed by a group of Scholars from that country. Note the following question and the answer (Fatwa):

Q. A well-known hadith related by Muslim speaks of the appearance of Al-Mahdi who will deliver the Muslim community. He is to be followed by the second-coming of the Prophet Jesus Christ. Could you please tell me whether this Hadith is authentic, without any traces of doubt? If so, should we believe that

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Jesus Christ is still alive somewhere in the universe?

(KPS, Dhahran Airport, Saudi Arabia)

A. Any Hadith that is related by Muslim is taken as authentic, because Muslim was very meticulous in his selection of Hadiths. He included in his compilation only those Hadiths which he was convinced were of highly authentic degree. The standards he applied in his selection were very strict indeed. Therefore, we take every Hadith related by Muslim in his "Saheeh" as authentic.

The Hadith to which you have referred has no defect in its text. Therefore, it should be acceptable as authentic. Some scholars are of the view that Prophet Jesus Christ was raised to heaven in person, and he experienced no death. He remains there until the time God has appointed for his second-coming. When he is back on earth, Jesus Christ will preach the divine faith in its final form, which is Islam. He will help humanity to adopt the faith based on submission to God and ensure that all deviant creeds and causes are defeated.

A majority of scholars have a different view. They interpret the Qur'anic references to the Prophet Jesus Christ as indicating that his term of life on earth ended with death. They are also in agreement with the other scholars that Prophet Jesus was neither killed nor crucified. He died naturally at the time when his life ended. Their view is quite well-founded.

The belief in Jesus Christ's death or continued life, and his reappearance before the day of judgment or otherwise is not something that touches on the basis of Islamic faith. This means that everyone of us may choose the view with which he/she is happier, without decrying the other view. You need not worry that you may be wrong. Whichever view you select is well-supported. One only needs to make his selection on the basis of study. If one does not bother about this question at all and makes no choice in either direction, he will still be a good Muslim.

(THE DAILY ARAB NEWS, MONDAY, DECEMBER 13, 1993, JAMADIUL THANI
30, 1414 A.H. --- VOL. XIX NO. 15)

ALL AHMADI BROTHERS AND SISTERS

WE NEED YOUR HELP IN MAKING THIS NEWSLETTER A SUCCESS. TELL YOUR RELATIVES, FRIENDS, JAMA'AT MEMBERS TO GET A FREE COPY FROM US. MAKE COPIES AND DISTRIBUTE IN YOUR COMMUNITY. MAKE DONATION OF YOUR THOUGHTS, SEND US YOUR ARTICLES, POETRY, HUMOR, QUESTIONS, CONCERNS OR ANYTHING YOU WANT TO SEE ON THESE PAGES. GIVE US YOUR FEEDBACK AND TELL US HOW DO U LIKE IT AND HOW WE CAN IMPROVE. CONTACT US VIA E-MAIL AT msnoor53@yahoo.com or jsmkw@hotmail.com. (Thank you)

"Mohammad is not the father of any of your men, but he is the Messenger of Allah and the Seal (Last) of the prophets". (The Qur'an,33:40)

AHMADDIYYAT

The Great Theory of our Belief

1. **Islam** is a living religion whose followers are favored with Divine communications.
2. **Islam** is a religion of perfect Unity. All Muslims are brethren and no one becomes a "*kafir*" (unbeliever) on account of some difference of opinion, as long as he professes his faith in the *kalimah*; "There is but One GOD, Muhammad is the Messenger of GOD."
3. **Islam** is liberal in its outlook. It recognizes the unity of the whole of mankind, and accepts the raising of prophets among all nations.
4. **Islam** is a triumphant religion which will ultimately dominate all the other religions. Its principles are gradually gaining ground in the world.
5. **Islam** is rational in its outlook. Its principles and other details of religion are in conformity with reason.
6. The door of '*Ijtihad*' (Exercise of Judgment) remains open in Islam for ever.
7. **The Qur'an**, possessing the first and foremost place in Muslims' life, is the original and unalterable source of the Islamic Law. **Hadith** comes next which is subordinate to the Qur'an. Then follow **Fiqh** (Jurisprudence) and **Ijtihad** (Exercise of Judgment) by the Imams which, in their turn, are subordinate to the **Qur'an** and the **Hadith**.
8. The **Qur'an** is a source of guidance to mankind for all ages to come. None of its verses has been, nor shall ever be, abrogated.
9. The **Qur'an** possesses a great spiritual force. For its spiritual conquests it has neither stood, nor shall ever stand in need of the sword.
10. The **Qur'an** is a collection of all the spiritual and religious truths and throws perfect light on them. It does not only advance all the claims concerning religious matters but also produces arguments in their support.
11. **Mohammad**, *may the peace and blessings of Allah be upon him*, possesses the excellences of all the prophets in him, therefore his nation neither stands, nor shall ever stand in need of any other prophet -- new or old.
12. **Mohammad**, *may the peace and blessings of Allah be upon him*, is the seal of all the prophets. No prophet, neither new nor old, shall appear after him. **Mujaddids** (renovators) will, however, be raised at the head of each century for the removal of errors from among the Muslims and for guiding them to the right path.

**"THESE PEOPLE HAVE FORGED A LIE AGAINST ME WHO SAY THAT I HAVE LAID
A CLAIM TO PROPHET HOOD."**

(Hazrat Mirza Ghulam Ahmad in his book '*Hamamat al-Bushra*', p-79)