

QUARTERLY

In the Name of Allah, the Beneficent, the Merciful

# The Message

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***So bear patiently what they say, and celebrate the praise of thy Lord before the rising of the sun and before its setting, and glorify (Him) during the hours of the night and parts of the day, that thou mayest be well pleased.***

(H.Q. 20:130)

## Chapter 96 *Al-'Alaq* — The Clot

by Dr. Basharat Ahmad

(Translated by Imam Kalamazad Mohammed, BA, Dip. Ed.)

It is unanimously accepted that the first five verses of the chapter *Al-'Alaq* (The Clot) were the first words of revelation to the Holy Prophet Muhammad (*sas*). The remaining verses of the chapter were revealed later on. The Holy Prophet was deeply engrossed in devotion (meditation) in the Cave of Hira when the Angel Gabriel descended and said to him, "Read!"

He replied, "I cannot read."

The Angel then squeezed him in a tight embrace and repeated the command: "Read!" Again the Holy Prophet answered: "I do not know how to read."

This happened three times. Then the Holy Prophet began to read and the Angel read out these five verses to him. The Holy Prophet then returned home, and so overcome was he by the majesty of the revelation, that the flesh on his shoulders and throat began to shiver so

that he requested of Lady Khadija, "Cover me. Cover me."

*Read in the name of thy Lord Who creates.* That is, seek the assistance of your Lord and read. What must be read? The meaning is, *Read the Holy Quran.*

When a book of guidance is being read, what are the things that are needed that will help us to seek that guidance? The first thing is that true knowledge of it may be acquired. The second thing is that we may receive guidance in putting this knowledge to proper use, for if we do not have true knowledge of a book, or if the knowledge is there but the action does not correspond with it, then the reading of the book becomes useless. Therefore, before reading the Holy Quran, we are commanded to seek the help of our *Rabb* (Lord) Who sent down this book in order that we

**PASS ON THE MESSAGE**

may make greater and greater progress in life. We are to do this so that, through Allah's Providence, we may acquire the correct knowledge and the blessings of acting according to this guidance.

Thus, before beginning the Holy Quran, Almighty Allah has given the command to seek His help so that He may bestow on us the right knowledge of this book and the right ability to act upon it. It is for this reason that we find in the beginning of the Holy Quran, in *Suratul Fatihah*, the following words that are uttered in the presence of the Almighty, the Lord of the worlds: *Thee alone do we serve and Thee alone do we beseech for help*; and the petition is made: *Guide us on the right path*. That is, grant us the knowledge and understanding of the Holy Quran; let not our actions make us swerve from this straight path nor let us stumble along it, and let us be among the group who have inherited Thy favours. But more than this, we find in the beginning of every chapter, except chapter 9 (*At-Taubah*) and in the beginning of *Suratul Fatihah* itself, the words: *Bismillahir Rahmanir Rahim*, which are placed there for that purpose.

In short, the words, *Bismillahir Rahmanir Rahim*, are placed at the beginning of every chapter and even at the beginning of *Suratul Fatihah*, which itself contains a *du'a* (petition) for seeking the help of Allah. The object is that we should seek the assistance of Allah when reading the Holy Quran.

There are two aspects of Allah's *Rububiyyat* (Providence) in relation to

man. The first is His *Rahmaniyyat* and the second is His *Rahimiyyat*. That is, Allah Most High, solely through His favour and mercy and without any effort on the part of man has made ample provisions beforehand for man to attain a state of perfection. That is His *Rahmaniyyat*. When man makes good use of those provisions, then Allah rewards his actions with higher and higher and better and better results. That is His *Rahimiyyat*. For example, only through His grace and mercy has Allah provided man with the sun, the moon, air, water, rain, earth, seed, hands, feet, eyes, brain, intellect etc. This aspect of Allah's Providence to man is called His *Rahmaniyyat*. Now, when man makes efforts, for example, he ploughs the land, sows the seeds, in short, when he makes use of his hands and feet and other provisions, then in a short time he reaps mounds and mounds of grain from a very small number of seeds that he sowed. This second aspect of Allah's Providence to man is called His *Rahimiyyat*.

Therefore the command *Iqra bismi Rabbika* (Read, by seeking the assistance of thy Lord) finds its full compliance in the words *Bismillah ir-Rahman-ir Rahim* (In the name of Allah, the *Rahman* (Beneficent), the *Rahim* (Merciful)). Here we find in *Rahman* and *Rahim* the two aspects of Allah's Providence. That is, the *Rahman*, without any effort on the part of man, bestowed the Holy Quran purely as a gift as is mentioned in 55:1-2. The *Rahman* (Beneficent) taught the Quran so that man may attain his

perfection by understanding the Holy Quran and acting upon it. The attribute of *Rahim* signifies that if man acts in accordance with the teachings of the Holy Quran, he is given the highest rewards through which he can achieve the purpose of his creation.

So to say *Bismillah ir Rahman ir Rahim* before reading the Holy Quran means that we are seeking Allah's aid, that He Who blessed us with the Holy Quran through his *Rahmaniyyat* may by that very *Rahmaniyyat* now confer on us knowledge and the guidance to act upon it and then through His attribute of *Rahim* He may bring about such results that will enable us to attain the highest perfection. And that is the reason for which the Holy Quran was sent down.

In short, together with the command to read the Holy Quran, the instruction to seek the help of Allah's Providence was also given in order that guidance in knowledge and action may be acquired. But it was important for us to know Who that *Rabb* (Lord) was so it was said: *Al-ladhi khalaq* (The One Who created you). This is the testimony of man's inner voice, for every man knows that he is not his own creator but that someone else created him. So we are commanded to read by seeking the help of our *Rabb* (Lord) Whose Providence brought into being thousands upon thousands of provisions with the express purpose of creating us. And this we cannot deny. (When the whole heaven and the earth and the sun and the moon, air, water, grain, in short, the result of

all the workings of the whole universe is solely for the creation and maintenance of man, then it becomes evident that man has indeed been created for a very high purpose.) Thus, we should always keep in mind Allah's Providence with which He has blessed us before our birth, and consider well that if we forge a bond with that *Rabb* (Lord) and Creator, to what great heights of advancement and perfection will His Providence lead us.

*Creates man from a clot.*

*'Alaq means attachment or clinging.*

Today Science has discovered that when the male sperm and female egg combine, first of all it clings to the womb and this clinging or attachment is called '*alaq*. Allah says here: O man, ponder over your former creation which was only your bodily or animal creation – that when the male sperm and female egg combined and formed an attachment with the womb, then through this Providence in the mother's womb, it received such nourishment that a beautiful and perfect human form was produced. That came about because of its attachment to the mother's womb. Now, a mother is only a minuscule manifestation of your *Rabb's* (Lord's) Providence. So if you form a strong connection with your real *Rabb* and if you fall into the lap of His mercy and grace, then your spirituality or, in other words, your humanity, will achieve such nourishment and perfection that you will achieve the stature of *Akram* (most honourable). That is, you will obtain pre-eminence in honour and rank over

the whole of creation. Your being the best of creation will be easily recognised by all and sundry. This is the reason behind our Holy Prophet's saying that Allah's *rahm* (mercy) and the *rihm* (womb) of a mother resemble not only in pronunciation and form but also in beneficence. Just as by clinging to the womb of a mother a contemptible sperm is transformed into a beautiful human being, in the same way by clinging to Allah's mercy a lowly human being can obtain the perfection of his humanity and become the inheritor of the highest excellence.

*Read and thy Lord is the Most Honourable.*

Here, for the sake of emphasis, the command *Iqra'* is repeated, meaning: *Indeed read! Your Rabb is the Most Honourable of those possessing honour.* Whomsoever He gives knowledge is honoured in this world and the next. His teaching contains in itself intrinsic honour and excellence. It is impossible for anyone who acts according to His teachings to be disgraced. Instead, his honour is assured both in this life and in the Hereafter. Whoever acts upon His teachings and stands under the umbrella of the Providence of this Most Honourable Lord, and establishes a strong connection with Him, will definitely verify the truth of the Quranic verse: *Karramna bani Adama* (We have honoured the Children of Adam – 17:70). ☪

**To be continued ...**

## **EXPO BOOKS EXHIBITION, WASHINGTON**

**Ahmadiyya Anjuman Isha'at-i Islam  
(Lahore) USA Participated**

**Report by Mrs. Samina Malik, In-charge,  
Publications and Translations**

Ahmadiyya Anjuman Isha'at-i Islam (Lahore) USA participated in the second largest book fair of the world "BOOK EXPO" held in Washington D.C. from 18 to 21 May, 2006. This fair is attended mainly by Librarians and Booksellers. It is not open to the general public. A fee of \$ 90.00 has to be paid to attend the Exhibition. The USA *Jama'at* purchased a 10 x 10 ft. booth with bookshelves, tables and chairs for over \$4000.00.

Miss Sara Ahmad, daughter of our very devoted member and Financial Secretary of the Central Anjuman, Mr. Saadat Ahmad, came all the way from Minneapolis at her own expense. She is presently completing her Masters in Biochemistry at the University of Minnesota. Similarly, another of our enthusiastic members, Mr. Tariq Ahmad, grandson of the late Hazrat Maulana Muhammad Ali, and his wife Maliha Ahmad, who live in Washington, also helped us in manning the Ahmadiyya Anjuman's booth. Bro. Fazeel S. Khan, one of our Directors, had designed a flyer of the book *Jesus in Heaven on Earth* copies of which were distributed to thousands of people at the Exhibition. It received special attention because of the wide publicity given to the best seller, *The Da Vinci Code*, which proves the bloodline of Mary Magdalene as wife of Jesus Christ, and the film based on this book which has recently been released. We also distributed a flyer about *The Religion of Islam* which we had prepared to be placed in the *New York Times*. Besides the flyers, we also distributed thousands of copies of the two booklets by Hazrat Maulana Muhammad Ali, viz., *Islam the Religion of Humanity* and *The Prophet of Islam*, along with the catalogue of our publications. ☪

# Immunity of Muhammad Anwar

As this paper is being compiled, we are passing the 20th anniversary of the death by martyrdom of Mr Muhammad Anwar, our *Imam* in the U.K. from 1981 to 1986, who met his demise at the hands of a gunman in Guyana, South America, on 9th April 1986. *Inna lillahi wa inna ilai-hi raji'oon*. Mr Anwar had travelled there from London to attend a convention of our Movement which was also being attended by delegates from many other countries.

The assassin had gone into Guyana for the set purpose of seeking out and killing some prominent delegate to the Ahmadiyya Convention, and he achieved his dastardly and inhuman objective by committing the brutal murder of the perfectly innocent Muhammad Anwar. The culprits who carry out such crimes, and the fanatical leaders who incite them to do so, misguidedly believe that they are serving the cause of Islam by murdering someone who, in their view, is an enemy of Islam. But what they are actually succeeding in doing is to deal a deadly blow to Islam. On the one hand, their crimes blacken the image of Islam as a religion that preaches wanton violence and promises heavenly reward to the perpetrators. On the other hand, their actions are weakening those who are striving to enhance the honour and prestige of Islam in the world by correcting such distortions.

Mr Muhammad Anwar came to the

U.K. as our *Imam* in 1981, with his wife Bano, leaving his teaching career in Pakistan to devote himself to this Movement. He served during a crucial time in the early period of the U.K. *Jama'at* when it was being established. It was during that time that the *Darus Salaam* building was purchased and became our U.K. Centre. He undertook many hardships in the path of working for our Movement, an example that has been continued by his wife since then till now. A person becomes a martyr in Islam more by how he led his *life* than by how he met his death.

The Holy Quran says: "*Surely Allah has bought from the believers their person and their property — theirs in return is the Garden*" (9:111), but goes on to add: "*Those who turn to Allah, who serve Him, who praise Him, who fast, who bow down, who prostrate themselves, who enjoin what is good and forbid what is evil, and who keep to the limits prescribed by Allah — and give good news to the believers*" (9:112).

To be a martyr in Islam, a person must display these qualities in his life and be serving the cause of the faith through sacrifice of material interests. We in the U.K. *Jama'at*, and many other people in the world who knew him well, are witness to the fact that Mr Anwar exemplified exactly these great qualities in his life. Allah's mention and His praise were ever on his lips. His prayers were

sincere, humble and charged with spiritual life. He bore all sorts of hardships cheerfully, without the slightest complaint, in his daily *jihad* in the way of Allah. The Holy Quran also tells us that martyrs continue to live after their physical death. It says: "*Do not speak of those who are slain in Allah's way as dead. Rather, they are alive but you do not perceive*" (2:154), "*Do not think of those who are killed in Allah's way as dead. Rather, they are alive, being provided sustenance from their Lord, rejoicing in what Allah has given them out of His grace*" (3:168).

These words indicate, of course, the highest level of spiritual life being granted to them. But they are also alive in the sense that their cause continues to live because of their sacrifice. They and their lives are so closely identified with the cause, because they lived and died for it, that in a sense they *are* the cause that they represented. As the cause is not dead but lives on, so do they.☪

(Taken from <http://www.ahmadiyya.org/uk/light-may06.pdf>.)

**Say: As for me, my Lord has guided me to the right path – a right religion, the faith of Abraham, the upright one, and he was not one of the polytheists.**

**Say: My prayer and my sacrifice and my life and my death are sure for Allah, the Lord of the worlds –**

**No associate has He. And this am I commanded, and I am the first of those who submit.**  
(H.Q. 6:162-164)

# ISLAM'S TEACHING ON RESPONSE TO ABUSE AND MOCKERY

Show patience under provocation, disregard abuse and politely turn away from abusers.

Violence not allowed.

by Dr. Zahid Aziz

According to the religion of Islam, Muslims can only respond to verbal abuse, mockery and lampooning of their faith and its sacred figures in the following forms:

1. Any criticism of Islam, or allegations against it, which underlie the abuse must be refuted and answered by means of words and speech.
2. Apart from answering specific criticism, all possible efforts must be made to present the true and accurate picture of Islam in general. With more enlightenment and less ignorance prevailing about Islam and its Holy Prophet Muhammad, the instances of abuse, vituperation and mockery will decrease.
3. As regards the offence or hurt that Muslims naturally feel as a result of such abuse, they are taught to respond by:
  - a) bearing the provocation with resolute patience,
  - b) ignoring the abuse,
  - c) separating themselves temporarily from the company of the abusers while the abuse continues,
  - d) exercising forgiveness in view of the ignorance of the abusers.

All this is stated plainly and categorically in the Holy Qur'an and is evident from the actions of the Holy Prophet Muhammad. It is not allowed by Islam to respond intemperately with fury and rage, call for physical retribution and punishment, or threaten or attack anyone with physical violence.

It is entirely false and totally unfounded to allege that Islam teaches Muslims to attack or seek to murder anyone who verbally abuses their religion, mocks it, or offends their feelings towards their faith.

Below we give arguments from the Holy Qur'an and incidents from the life of the Holy Prophet Muhammad to prove the above points. We are confident that no one can cite any text from the Holy Qur'an which contradicts the position set out below.

We may preface our discussion with the following saying of the Holy Prophet Muhammad:

"The Muslim who mixes with the people and bears patiently their hurtful words, is better than one who does not mix with people and does not show patience under their abuse" [*Mishkat*, Book: Ethics, chapter: 'Gentleness, modesty and good behaviour'].

What a noble and wonderful piece of guidance, which is so applicable in the modern world in which people of widely differing faiths and opposing views have to mix and come into contact so much!

## Teachings of the Holy Qur'an

As a general point, it may first be noted that the Holy Qur'an itself records the many accusations made against, and the insults heaped upon, the Holy Prophet Muhammad by his opponents during his life (for example, that he was insane, or that he fabricated his revelation), and it answers these charges, but nowhere does it require Muslims to inflict any kind

of punishment on the accusers. If such abuse or criticism requires to be silenced by force, then why should the Qur'an itself have quoted so much of it from its opponents' mouths and thus preserved it forever?

The Holy Qur'an tells Muslims:

1. "You will certainly hear much abuse from the followers of previous books and from the idol-worshipping people. And if you are patient and keep your duty - this is surely a matter of great resolution" - 3: 186.
2. "Many of the followers of previous books wish that they could turn you back into disbelievers after you have believed, but you should pardon and forgive" - 2:109.

In connection with these verses, it is recorded in the *Hadith* collection *Bukhari*:

"The Messenger of Allah and his Companions used to forgive the idolators and the followers of previous books, as Allah had commanded them, and they used to show patience on hearing hurtful words" [Bukhari, Book: 'Commentary on the Qur'an', ch. 16 under *Sura 3*. In the Muhsin Khan translation see the report 6:60:89].

Addressing the Holy Prophet, God says in the Qur'an:

1. "Bear patiently what they say" - 20: 130 and 50:39.
2. "And bear patiently what they say and forsake them with a becoming withdrawal" -73:10.
3. "Obey not the disbelievers and the

*hypocrites, and disregard their hurtful talk” - 33:48*

In the verses quoted above, Muslims are taught to bear their feelings of hurt and anger with patience, and to ignore the abuse.

Another verse having some bearing on this subject is as follows:

*“And if you invite them to guidance, they hear not; and you see them looking towards you, yet they see not. Hold fast to forgiveness and enjoin goodness and turn away from the ignorant” 7:198-199.*

This directs us that when we have to deal with people who are blindly prejudiced/and ignorant, and therefore fail to understand the guidance, we must not give vent to anger, fury and violence against them. We should treat them with forgiveness, do our duty of enjoining simple acts of goodness that everyone recognises as good, and then turn away from them, leaving the matter in the hands of Allah.

### **Withdrawing from company**

Muslims are told:

*“When you hear Allah’s messages disbelieved in and mocked at, sit not with them until they enter into some other discourse” - 4:140; see also 6:68.*

These passages deal with the case when the religion is being mocked and derided (as distinct from being criticised). A Muslim is required to do no more than to withdraw from such a company, and even that only while the mocking continues, and actually to rejoin the same company when they have changed the subject! How far from ordering Muslims to kill such people!

Muslims are instructed to part company with them for the duration of their gratuitous abuse but still maintain other aspects of their relationship with those very offenders. Can any teaching be nobler and more uplifting?

Any criticism underlying the abuse must, of course, be answered. But the response to any sheer abuse, ridicule or mockery is withdrawal of oneself from the company of the abusers. The following verse, addressed to the Prophet Muhammad, has already been quoted above:

*“And bear patiently what they say and forsake them with a becoming withdrawal” -73:10.*

The word for “becoming” here means literally ‘beautiful’. The ‘withdrawal’ therefore is to be done in a dignified, well-mannered way, not by descending to their level of misbehaviour and abuse.

### **Some incidents from the Holy Prophet Muhammad’s life**

1. Suhayl ibn Amr was a prominent man among the opponents of the Holy Prophet Muhammad at Makka. He was a spokesman and skilled orator of the Quraish tribe, and used to employ his oratory in making speeches against the Holy Prophet. He was captured by the Muslims at the battle of Badr and brought before the Holy Prophet.

Umar ibn al-Khattab suggested that the following punishment should be applied to him before releasing him:

*“O Prophet of God, let me pull out Suhayl’s front teeth so that he would never be able to exercise his oratory against you.”*

The Holy Prophet replied without hesitation:

*“Certainly not. I will not mutilate anyone, for God would mutilate me even though I am His Prophet.”*

The Holy Prophet also made this prediction about Suhayl:

*“Perhaps one day he will say something which will make you happy.”* Some six years later when Makka was conquered by the Holy Prophet, he declared a pardon for all his former enemies including Suhayl. Deeply moved by this compassionate treatment, Suhayl embraced Islam. Two years later when the Holy Prophet died and the Muslims were plunged into confusion and uncertainty, then just as in Madina Abu Bakr made a speech that restored their faith and composure, likewise in Makka it fell to Suhayl to make a similar speech that reinforced the confidence of the Muslims of that city too that Islam would continue to exist despite the Holy Prophet’s death. Thus was fulfilled the Holy Prophet’s prophecy that the man who was making speeches attacking Islam would one day make a speech that would bring Muslims great joy. [Compiled from: (1) Muhammad Husein Haykal, *The Life of Muhammad*, ch. The Great Battle of Badr, p. 239 of the 8th edition’s translation, 1983. (2) The biography of Suhayl Ibn Amr at the University of Southern California Muslim Texts website: [www.usc.edu/dept/MSA/history/biographies/sahaabah/bio.SUHA\\_YL-IBN-AMR.html](http://www.usc.edu/dept/MSA/history/biographies/sahaabah/bio.SUHA_YL-IBN-AMR.html).

2. Once when the Holy Prophet divided some wealth among his

followers, a man accused him to his face of being unfair and insulted him by telling him:

“Fear God, O Muhammad.”

After the man had left, a Muslim asked the Holy Prophet’s permission to go and kill him. The Holy Prophet refused to allow it and actually tried to find some good in the man by saying:

“Perhaps he says his prayers.”

That Muslim replied:

“There are many people who pray, but what they say with their tongues is not what is in their hearts.”

He meant that the man might not be a Muslim at heart. The Holy Prophet replied:

“I have not been commanded by God to look inside people’s hearts or cut open their insides” [Bukhari, Book *Maghazi*, ch. 63, and Book *Al-Anbiya*, ch. 6. In the Muhsin Khan translation see the reports 4:55:558 and 5:59:638].

3. Once some Jews accosted the Holy Prophet Muhammad by distorting the greeting *as-salamu alaikum* (“peace be upon you”) and saying it as *as-samu alaikum*, which means “death be upon you”. His wife Aisha retorted: “And upon you be death and curse”. The Holy Prophet told her:

“Be calm, Aisha, Allah loves that one should be kind and lenient in all matters”, or according to another version he said:

“Be calm, Aisha. You should be kind and lenient, and beware of

using harsh and bad language.”

The Holy Prophet said that he had heard their greeting and had given them a sufficient reply by’ simply saying: “and upon you too”.

Thus the utmost extent of the retaliation, far from being to attack them physically, was not even to repeat the same words against them but to reply that whatever they wished him, he wished them the same - [Bukhari, Book *A I-A dab*, ch. 35 and ch. 38. In the Muhsin Khan translation, see the reports 8:73:53 and 57].

4. Once there were four men who spread an accusation of immoral conduct against the Holy Prophet’s wife Aisha. Their allegation was ultimately proved to be false. One of them, .called Mistah, who was poor, used to receive financial assistance from Aisha’s father, Abu Bakr (the foremost follower of the Holy Prophet Muhammad and later the first Caliph of Islam). After this incident, Abu Bakr swore never again to help Mistah. The following verse was revealed to the Holy Prophet on this occasion:

“Let not the possessors of grace and means among you swear against giving to the near relatives and the poor and those who had to flee in God’s way. Pardon and overlook. Do you not love that God should forgive you?” (24:22).

Hearing this, Abu Bakr exclaimed:

“Indeed, I certainly love that God should forgive me.”

He then resumed providing assistance to Mistah, as before -’-

[Bukhari, Book *Ash-Shahadat*, ch. 15. In the Muhsin Khan translation, see the report 3:48:829].

Note that this allegation was not made against just an ordinary Muslim woman, but the wife of the Holy Prophet, and therefore it struck at the holy household at the centre of the religion of , Islam, which was required to be a model of purity for all Muslims. In view of this, the forgiveness taught in the above verse, and put into practice by Abu Bakr, the greatest of Muslims after the Holy Prophet, becomes all the more generous and magnanimous.

In incidents number (1) and (2) above, the Holy Prophet Muhammad *protected* from any harm those who had insulted and abused him. In number (2), *he did not even want to think ill* of his slanderer. In incident number (4), the Holy Prophet Muhammad received revelation from God

asking Muslims *not only to pardon* a man who had slandered his wife with an accusation of immoral conduct but also *to continue providing financial help* to him. Obeying this, Hazrat Abu Bakr continued to financially assist a man who had stigmatised his daughter. One cannot imagine *F* that anyone, whether Muslim or non-Muslim, faced with the same situation whether in those days or now, would ever forgive such a man.

[Taken from: [www.ahmadiyya.org/islam/abuse.pdf](http://www.ahmadiyya.org/islam/abuse.pdf).] ♣

***And abuse not those whom they call upon besides Allah, lest, exceeding the limits, they abuse Allah through ignorance. Thus to every people have We made their deeds fair-seeming; then to their Lord is their return so He will inform them of what they did.*** (H.Q. 6:106)

# MY DREAM HAS COME TRUE

(Summary of talk given by Mr. Enayat Mohammed, Chairman, Ahmadiyya Muslim Literary Trust, Trinidad and Tobago at Masjid Darus Salaam, Lahore on 26 December, 2005.)

“In the name of Allah, the Beneficent, the Merciful. Praise be to Allah, the Lord of the worlds, the Beneficent, the Merciful. Master of the day of Requital. Thee do we serve and Thee do we beseech for help. Guide us on the right path, the path of those upon whom Thou has bestowed favours, nor those upon whom wrath is brought down, nor those who go astray.”

My dear respected Hazrat Ameer, Chairman, Brothers and sisters, *Assalamo alaikum wa Rahmatullah wa Barakatuh.*

First of all I would like to offer my profound thanks to Almighty Allah for allowing me and my wife to be present on this auspicious occasion at the Masjid Darus Salaam of the Central Anjuman, Lahore. I would like to quote from the writings of our holy Founder, Hazrat Mirza Ghulam Ahmad, regarding the importance of such annual gatherings, and I quote from the letter of invitation which was sent to us:

“Efforts will be made before the Most Honourable and Glorious Allah to unify all the brothers spiritually and to remove their aloofness, alienation and differences. There will be many other spiritual benefits and profits of these gatherings that shall, *Inshaallah*, become manifest from time to time.”

Imagine this was written almost one hundred years ago. But amazingly, how appropriate it is today for us in this year of 2005. We spontaneously responded to the invitation of the Central Anjuman and we are here today.

Let me first introduce myself. I am Enayat Mohammed, Chairman of the Ahmadiyya Muslim Literary Trust, Trinidad and Tobago. Previously I had been President of the Ahmadiyya Anjuman Isha’at-i Islam, (Lahore), Trinidad and Tobago for more than ten years. The Ahmadiyya Muslim Literary Trust was started just about six years ago.

Thanks also to Almighty Allah and to the Central Anjuman for making it possible for my wife, Hazra, and me to attend the *Salaana Du’aiyya* this year. It has been a dream come true for us. Our desire to attend a *Jalsa* started in the late 60s when the late Maulana Sheikh Muhammad Tufail was in Trinidad doing religious work on behalf of the Lahore Ahmadiyya Anjuman.

In 1970, Hazrat Ameer, late Maulana Sadr-ud-Din, visited Trinidad when my wife, Hazra, had the pleasure of taking the *bai’at* at his hands. Our desire to visit since then increased much more. After that, many dignitaries of the Central Anjuman visited Trinidad to participate in the Conventions of the *Anjumans* of Trinidad, Guyana and Suriname. And it had been our pleasure to be the host to many of the dignitaries.

In 1990, my wife, Hazra, and I visited Lahore to renew our *bai’at* with the newly appointed *Ameer* of the Lahore Ahmadiyya Movement, the late Dr. Saeed Ahmad Khan. We were very inspired by him and we pledged our commitment to continue in the service of the Lahore Ahmadiyya Movement.

In August 2004, my wife, Hazra, and I again renewed our *bai’at* with our present *Ameer* at the Lahore Ahmadiyya Convention in Suriname on the happy eve of our 49th wedding anniversary. And thus we came close to him when he visited Trinidad soon after the Suriname Convention. We realised that here was a leader who was young and vibrant and was dedicated to further the progress of the Lahore Ahmadiyya Movement and we seriously responded to his appeal to join him in moving the Ahmadiyya Anjuman Isha’at-i Islam, Lahore forward. Our desire to attend the annual spiritual gathering (*Salaana Du’aiyya*) at Lahore further increased.

When Central Anjuman invited the Ahmadiyya Muslim Literary Trust to the *Salaana Du’aiyya* from the 22nd to 26th December 2005, and also indicated their willingness to give financial assistance, my wife and I immediately decided that we must make every effort to attend it. A few days after the receipt of the invitation, that is, on 17th October, I developed a problem in my right eye. I had major surgery to correct the problem (torn retina). This failed and I was referred immediately to another ophthalmologist. By then my eye was haemorrhaging and the new doctor had to stop the

bleeding. He further found that there were blood clots and that the retina had become detached. I was now completely blind on my right eye. After many weeks of treatment, the doctor gave me, on 21 st November, a date for another major surgery to be done on December 15, 2005. On that day I realised that the trip to Lahore for the *Salaana Dua'iyya* would have to be cancelled. On 22nd November I said I will inform the Central Anjuman of our inability to attend the *Dua'iyya*. But on the morning of the 22nd November, I received a call from the doctor's office that the doctor will perform the surgery on November 24th. By then I felt that there was a possibility of attending the *Dua'iyya* if the surgery went well. The surgery was successful and after eight days I was given the approval to travel with certain restrictions. Allah had answered our prayers to go to Lahore to attend the *Dua'iyya*. We immediately made arrangements and by the grace of Allah we arrived here on Thursday the 22nd December 2005. Our dream of more than 30 years has been realised with the grace of Allah and the help of the Central Anjuman. So I would like to thank the brother who very generously financed our visit.

I am here as Chairman of the Ahmadiyya Muslim Literary Trust of Trinidad and Tobago. I am also happy that Bro. Ashraf Ali and his wife Nafiesa of the Trust were able to come to the *Dua'iyya* as well. The Trust has embarked on publications pertaining to the Lahore Ahmadiyya Movement. Our regular publication is a quarterly, *The Message*, which is in its 6th year of publication. We have so far published

many booklets and translations from Urdu with the help of Bro. Nasir Ahmad of Pakistan and Imam Kalamazad Mohammed of Trinidad. The Trust has almost completed the English translation of the well-known commentary of the Qur'an, *Anwarul Quran*, by Dr. Basharat Ahmad, viz. parts 27th and 30th. The list of publications so far done by the Trust has been handed over to the Central Anjuman. We are happy to note that many of our publications are being translated into Indonesian and Dutch. All these publications have also been put on the Central Anjuman's website, that is, [www.aaail.org](http://www.aaail.org). The message I would like to leave with you is taken from chapter 47 verse 19 of the Holy Qur'an:

*“So know that there is no God but Allah and ask protection for thy sins and for the believing men and the believing women. . . .”*

Let us all, in our daily prayers, pray for protection from sin at all times, just as we do in the *Fatihah*, *Darood* and *Qunut* prayers where we pray not only for ourselves but for all the believing men and women. We need this to bring about love and unity among ourselves and an urge of dedication for the cause of Islam.

Before I end, I will like to recall the great loss we have suffered in the death of the coordinator of Suriname, Guyana and Trinidad, Bro. Rashied Pierkhan. It is difficult to replace him at this time. May Allah forgive him his faults and reward him for all the good work he has done for his community and the cause of the Lahore Ahmadiyya

Movement in that region.

As I close, I would like to thank our *Hazrat Ameer* and all members of Central Anjuman for making it possible for bringing us, the foreign delegates, to the *Salaana Dua'iyya*. We thank you for the hospitality shown to us. We have certainly benefited spiritually - the main purpose of the *Salaana Dua'iyya*. I could not have benefited from the speeches made here were it not for the translators who were organised by Hazrat Ameer. For this I wish to thank Dr. Jawad Ahmad, especially, and others who assisted in this much-needed service. We wish to thank all others who became our friends, for their love shown to us. We thank especially our hosts.

Finally, I would like to appeal to all present and even those who are absent that we pledge our full support to our leader, Hazrat Ameer, and contribute generously towards the plans he and the Central Anjuman have for the progress and the betterment of the Lahore Ahmadiyya Movement. May Allah bless us all and have His mercy and peace on all of us and the Muslim *Ummah*. ☪

***What is with you passes away and what is with Allah is enduring. And We shall certainly give to those who are patient their reward for the best of what they did.***

***Whoever does good, whether male or female, and is a believer, We shall certainly make him live a good life, and We shall certainly give them their reward for the best of what they did.*** (H.Q. 6:96-97)

# UNVEILING THE MYSTERY ABOUT JESUS' BIRTH, MISSION AND DEATH

(Publication of books on Leonardo Da Vince's *Code* and the *Three Parts* of James .Polster's account on the Yahoo Website [[http://travel.news.yahoo.com!b/rba\\_daily/20060515/rba\\_daily/rba - daily4336](http://travel.news.yahoo.com!b/rba_daily/20060515/rba_daily/rba - daily4336)] of his visit to the Martyr's Tomb in 1979 in Srinagar, Kashmir have given rise to many questions and doubts about the validity of what has been said in the past by Christian and Muslim religious scholars interpreting relevant verses of the Bible and the Qur'an: interpretations put forward and researches made more than a hundred years ago by the Founder of the Ahmadiyya Movement, Hazrat Mirza Ghulam Ahmad, and Ahmadiyya scholars are proving amazingly true in the light of what is very much in the media these days. It has unveiled the personality of Prophet Jesus (*as*) from mystery into a reality in a much more impressive and inspiring manner as one of the most influential religious personalities among the founders of the three great religions. We will be reproducing writings of the Founder of the Ahmadiyya Movement and Ahmadi scholars whose interpretation of sacred texts, and researches made, are corroborative to the recent revealing facts and interpretations coming up in the media these days. In this issue we are reproducing from *Jesus in Heaven on Earth* replies to some of the wrong interpretations of some of the verses of the Qur'an put forward by Muslim and Christian scholars. It is a well-known research work done by Khwaja Nazir Ahmad, a leading lawyer of Pakistan, who, after seven long years of deep study and research, published his book in 1952. - Ed.)

Christian critics of Islam raise various objections and try to justify their dogmas by wrongly interpreting certain verses by attaching special meaning to the words of the Holy Qur'an. I will now deal with these objections.

**1. Jesus has been described in the Holy Qur'an as a *Kalimah* (word) of God and a *Ruh* (inspiration, revelation or spirit of God), and as a sign of God into whom the spirit of God was breathed. It is, therefore, urged that Jesus had no father:**

The relevant verses are:

*"O people of the Book, exceed not the limits in your religion, nor speak any thing against Allah but the truth. The Messiah, Jesus, son of Mary, is only a messenger of Allah and His word which He communicated to Mary and a mercy from Him"* (The Qur'an, 4 : 171. See also 19: 17; 21: 91).

The Arabic words are *Kalimah* and *Ruh*. *Kalimah*, a word from Allah, stands for a prophecy of God; and Jesus was born in accordance with a prophecy from God to Mary. This word

is frequently used in the Holy Qur'an to mean a prophecy. Thus the promise given to Zacharias was "a word from Allah" (*Ibid.*, 3 : 39), and John was the verifier of that *word* because his birth brought about the fulfilment of that prophecy. A comparison with another verse makes the position perfectly clear:

*"And Mary, the daughter of Amran, who guarded her chastity, so We breathed into him Our inspiration and she accepted the truth of the words of her Lord and His books, and she was of the obedient ones"* (*Ibid.*, 66 : 12. See also 3: 45).

Speaking of Mary the Book says that "she accepted the truth of the words of her Lord." Thus here Mary is the verifier and not Jesus. The only meaning that can be given to the word *Kalimah* in the verse is the prophetic words of her Lord that is, the Divine inspiration which she received from God relating to the birth of Jesus. It is noteworthy that the *inspiration* is breathed into *him*, that is, Jesus.

The Holy Qur'an in numerous places speaks of the *word* of Allah to indicate Divine revelation, and the context in

those places shows that Divine prophecies are meant (The Holy Quran, 6: 34, 115; 10: 64). Further, all creatures have been declared to be words of Allah (*Ibid*, 18 : 109).

Jesus was spoken of as a "sign" of God as in the case of his birth a difficulty had to be removed. But even so, all prophets of God have been spoken of as "signs" of God because they, like Jesus, bring with them Divine arguments and revelation (*Ibid*, 2 : 87, 253). The creation of the heavens and the earth (*Ibid*, 2 : 164), the creation of night and day (*Ibid*, 3 : 190) and the creation of man himself (*Ibid*, 30 : 20) have been described as "signs" of God.

I have already explained that the Book speaks of Divine *inspiration* or spirit having been breathed into *him* (*Ibid*, 66 : 12). Evidently the word *him* cannot refer to Mary and this personal pronoun has been taken by commentators like Imam Fakhru-d-Din Razi to refer to Jesus (*Tafsir-i-Kabir*, Vol. 8 : 176). Therefore the verse means that Mary gave birth to Jesus who received Divine inspiration. It would make no difference if the word *Ruh* is taken to mean *spirit* for we are told that the spirit of God is breathed into every man:

“Who made good everything that He created, and He began the creation of man from dust. Then He made his progeny of an extract of worthless water. Then He made him complete and breathed into him of His spirit, and made for you ears and eyes and hearts; little it is that you give thanks!” (The Holy Quran, 32: 7-9).

Again speaking of the creation of man the Book says:

“And when your Lord said to the angels: surely I am going to create a mortal of sounding clay, of black mud fashioned into shape. So when I have made him complete and breathed into him of My spirit, fall down making obeisance to him” (The Qur’an, 15: 28-29. See also 38: 71-72).

These verses indicate that man is made complete only when Divine *inspiration* or *spirit* is breathed into him. Thus if Divine spirit was breathed into Jesus, it does not prove that he was born without a father. In fact Lane says that *breathing of spirit* signifies *quickenning with spirit* (Lane, Arabic-English Lexicon). In dealing with the relevant verses regarding breathing of spirit into Jesus, Imam Fakhr-ud-Din Razi attaches this very significance to these words (The Qur’an, 21: 91 and 66: 12. See Imam Fakhr-ud-Din Razi’s *Tafsir-i-Kabir*, Vol. 6: 130 and Vol. 8: 176). But the real interpretation is inspiration, for Divine revelation has been called *Ruh* (The Qur’an, 16: 2; 40: 15) and the Qur’an itself has also been named as such (*Ibid*, 42 : 52). The Qur’an also refers to Jesus being strengthened by *Ruh-ul-Qudus* (*Ibid*, 2 : 87, 253), but it is not a special attendant of Jesus for the faithful followers of the Holy Prophet were all strengthened and

attended by the Divine spirit (*Ibid*, 58 : 22) and we have on record that the Holy Prophet addressing Hasan bin Sabit said:

“And *Ruh-ul-Qudus* is with you.”

## 2. The Holy Qur’an does not mention the name of the father of Jesus.

I have already stated that the Holy Quran is not a book of history. There was no necessity for Joseph’s name to have been mentioned. The name of Zacharias’s wife is omitted. There are other Prophets of God, Moses for instance, whose fathers’ names have not been mentioned. The name of the father of the Holy prophet is not mentioned. The reference to Jesus as son of Mary was really to indicate: firstly, that Mary was a chosen one of God and thus her character was cleared of the allegations made against her: and secondly, to indicate that Jesus was born of woman. This in itself established that Jesus was neither God, nor son of God, for one born of a woman can never be God (Job 25: 4). There was yet another reason. For purposes of identification, the Jews used to couple a man’s name with that of his father. But in this case they were faced with a difficulty. *Joshuah* (Jesus) was a very common name among the Jews and so was *Yusuf* (Joseph.) Thus *Joshuah ben Yusuf* - Jesus, son of Joseph - would have failed to achieve the desired result. I give but one instance. Barabbas who is mentioned by Pilate in the trial proceedings was also named Jesus (Dummelow, *Commentary on the Holy Bible*, 716. See also Peake’s *Commentary on the Bible*, 772). The name of his father was also Joseph, the Teacher. To avoid confusion, Pilate referred to him as Barabbas (son of a teacher). It is because of these peculiar

circumstances that Renan, in his *Life of Jesus*, says:

“Joseph had died before his son had assumed any public position. Mary remained in a manner the head of the family and this explains why Jesus, where it was desired to distinguish him from others of the same name, was most frequently called *Son of Mary*” (Renan, *Life of Jesus*, p42).

I may mention that the *Fatimids* are called after Hazrat Fatimah, the daughter of the Holy Prophet, and not after her husband Hazrat Ali for similar reasons.

## 3. There Js no mention in the Holy Qur’an that Jesus had a father.

Those that urge this objection, really expose their ignorance of the Holy Quran. The Book says:

“And this was Our argument which We gave to Abraham against his people; We exalt in degrees whom We please. Surely your Lord is Wise, Knowing. And We gave him Isaac and Jacob. Each did We guide: and Noah did We guide before and of his descendants, David and Solomon and Job, and Joseph and Moses. And Aaron, and thus do We reward those who do good (to others). And Zacharias and John and Jesus and Elias; each one (of them) was of the righteous; and Ishmael and Elisha and Jonah and Lot and each one of them We made to excel the ‘people. And some of their fathers and their descendants and their brethren. And We chose them and guided them to the right way” (The Qur’an, 6:83-87).

Jesus, among other prophets of God, is spoken of as a descendant of

Abraham. Without a father he could not be styled as such. But this is not all. Some eighteen prophets have been mentioned by name in these verses and *their fathers* are also mentioned. The last verse (88), which deals with their fathers, must be taken “to refer back to all the four groups” (Yusuf Ali, *Translation and Commentary of the Holy Qur’an*, p. 313, n. 207). If Jesus, according to the Holy Qur’an, had no father, his name ought not to have been included in any of these groups - for the Holy Qur’an refers to the fathers of all the eighteen prophets mentioned in these verses. It is contended that the word *abaa-i-him* means paternal grandfathers, and not fathers. This is incorrect, for there can be no paternal grandfather without a father.

#### 4. The following verses of the Holy Qur’an are relied upon to prove that Jesus had no father:

“Then with him (Jesus) she (Mary) came to her people *carrying him* (with her). They said: O Mary! surely thou hast brought a great evil. O sister of Aaron! thy father was not a bad man, nor was thy mother an unchaste (woman). Thereupon she *pointed towards him*. They said, How can we speak to one who *was* a child in the cradle? He said: Surely I am the servant of God, He has given me the Book and made me a Prophet. And He has made me blessed wherever I be, and He has ordered me prayer and (to give) alms (poorrate) so long as I live, and (He has) made me good to my mother, and He has not made me *rebellious*, unhappy” (The Holy Quran, 19: 27-32. Translation by Hafiz Ghulam Sarwar).

It is urged that these verses follow, as they do, the reference to the birth of Jesus, indicate that when Mary came

to her people *carrying him* in her arms, they charged her with adultery because she had given birth to Jesus while she was unmarried. If such had been the case, it is surprising indeed that neither Mary nor Jesus refuted this charge. Besides, as a result of this accusation Mary should have been stoned to death. The fact that she was not, conclusively establishes that they had not charged her with adultery.

To begin with, the word *tahmilahu* (carrying him) does not mean “carrying him in her arms.” It means “carrying him on an animal” (*Lisan-ul-Arab*, Vol. 13: 185. See also *Tajul-Arus*, Vol. 7: 28). Lane relying on the *Misbah* of E! Feiyoomie translates it as carrying or mounting him on a beast (Lane, *Arabic-English Lexicon*, Vol. 2: 647). If we turn to the Holy Qur’an itself, we find that the same word occurs twice in another place. Some of the Companions of the Holy Prophet wanted to join an expedition. They had neither horses nor camels to ride on and came to the Holy Prophet and requested him to provide them with some animals for that purpose. The Holy Prophet could not do so and the Book exonerated them from any responsibility:

“Nor on those to whom when they came to you that you might carry them, you did not say: I cannot find that on which to carry (mound) you” (The Qur’an. 9: 92).

This verse does not mean that the Holy Prophet was to carry them in his arms, “but rather had to take them with him, carrying them on animals.”

The verses in question really point to the fact that when Jesus entered Jerusalem he was riding on an ass

(Matt., 21: 7: Mark, 11: 17: Luke, 19: 35); and that Mary, with other women of Galilee, was with him (Matt., 27: 55-57: Mark, 15: 40-41. Luke, 23: 49).

But the question whether Mary was carrying Jesus in her arms or on an animal can be conclusively settled if the period to which these verses refer can be determined. For this purpose we should compare these verses with verses 9 to 12 of the same chapter which deal with John. In both cases there is a gap of time, and it is evident that the Book does not mention all the details of the lives of John and Jesus. In verse 9 the news of John is conveyed. Verses 10 and 11 speak of certain instructions given to Zacharias, and in verse 12, all of a sudden the Holy Qur’an, directs John to “take hold of the Book,” thus indicating that in the meantime he had reached the age of prophethood. The same sequence is maintained in the case of Jesus. Verses 23 to 25 relate to the birth of Jesus; verse 26 contains directions to Mary which are somewhat similar to those which had been given to Zacharias, and verse 30 suddenly represents Jesus as saying:

“He has given me the Book and made me a Prophet.”

Thus, both verses 12 and 30 refer to a period when John and Jesus had respectively been made Prophets of God. Jesus could have stated: “He has made me Prophet” only when he had been entrusted with the mission, and he must have already reached the age of prophethood. In any case Jesus could not have been enjoined to say his prayers soon after his birth. Even if it be conceded that every child prays to God irrespective of his age, can it be urged that a child could also have been

enjoined to pay the poor-rate (alms)? To comply with this command he must have had some independent means of income .or must have owned some property in his own name or right. That Jesus, during his ministry in Palestine, had funds is evident from the fact that he had appointed Judas Iscariot as treasurer, or as one who, in the words of John, “had the bag” (John, 12 : 6). Further Jesus said:

“(He has) enjoined me to be kind to my mother.”

How could he have been good to his mother if he was an infant? No child of that age can be of any help to himself, much less to his mother.

No, the incident mentioned in the Holy Qur’an refers to a period when Jesus had already become a Prophet of God, and had in fact been entrusted with the mission. He was then over forty years (*Ubi. Sup.*, pp. 86-87), or at least thirty years old as mentioned by Luke (Luke, 3: 24). That is why Jesus referred to himself as a servant of God in the *present* tense. But throughout the remaining part of his speech he spoke in the *past* tense. It is for these reasons that Maulana Muhammad Ali in his Commentary (Muhammad Ali, *Translation of the Holy Qur’an* p. 614, 19: 29) and also the learned author of *Tafsir Ru al-Ma’ani (Tafsir Ruh-ul-Ma’ani*, Vol. 5: 174) state that the reference to Jesus as being “one who was a child in the cradle” related back to a past event and that Jesus was not a child in the cradle at the time when this conversation took place. It is therefore wrong to allege that Mary was carrying Jesus in her arms at that time.

The ministry of Jesus in Palestine, according to Matthew and Luke, lasted

for one year. It was during this time that Jesus went to the temple in Jerusalem and had a talk with the Scribes and Pharisees. He then realised the impossibility of any argument or reconciliation with these authoritative exponents and leaders of Judaism. He was shocked at their shortcomings and wrong-doings and gave vent to his indignation. The violence of his language overreached all bounds, for he called them fools and blind hypocrites, serpents and vipers (Matt., 23: 15: 33), and described them as the children of the devil (John, 8: 44). They, therefore, decided to try him and kill him.

The Sanhedrin under the Roman Law had the power to try all Jews, but it could not impose the capital sentence (John, 18: 31) and it had to be confirmed by Pilate. The offence they had charged Jesus with was:

“We found this fellow perverting the nation and forbidding to give tribute to Caesar, saying that he himself is an anointed king” (Luke, 23: 2. Revised Version, p.1163 discloses another Christian forgery. The word Christ was inserted later on.)

In John the charge against Jesus is explained thus: “Whosoever maketh himself a king speaketh against Caesar” (John, 19: 12).

No doubt, the charge was so framed, on false allegations, as to give Pilate his jurisdiction to impose the capital sentence. The procedure laid down in the Talmud for establishing -the guilt of an accused person required that he should be questioned first. If he did not plead to the charge or admit his guilt, two witnesses had to depose to his guilt. Jesus was accordingly questioned:

“The High priest then asked Jesus of

his *disciples* and of his *doctrine*. Jesus answered him, I spoke openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort, and in secret have I said nothing. Why asketh thou me? Ask *them which heard me*. What I have said unto them: behold they knew what I said” (John, 18: 19-21).

It is obvious that his disciples were not present and the elders had to question Jesus about them and “his doctrine” but Jesus “held his peace” (Matt., 26: 63: Mark, 14: 61) and refused to plead to the charge. Then as was required by Law: “The chief priests and all the council sought for witnesses against Jesus to put him to death, and found none” (Mark, 14: 55 cf. Matt., 26:59).

The high priest and the elders then tried to persuade the blind man, whom Jesus had cured, to testify against him. They asked him: “What sayest thou of him; that he hath opened thine eyes? He said: *He is a prophet*” (John, 9: 17).

The blind man was thus of no help to them; and they next questioned his parents (John, 9: 18-22), but they also would not, or could not, give the desired testimony. In the absence of the other disciples of Jesus, who had all fled (Matt., 26:56: Mark, 14: 50), they questioned Peter, through three different persons. Peter not only denied on oath his connections with Jesus but even cursed him (Matt., 26: 70-74; Luke, 22: 56-60). All this took place, as required by Law, in the presence of Jesus:

“And the Lord turned and looked upon Peter and Peter went out and wept bitterly” (Luke, 22: 61-62).

The only person left was Mary. Speaking of the atrocities of the

Sanhedrin on this occasion, Dean Milman says that they maltreated all partisans of Jesus with the terrible threats of excommunication and the timid believers and his relatives, including Mary, were put before this awful tribunal, and when questioned refrained from saying anything, lest their testimony should be used against Jesus; but they one and all referred it to Jesus himself for information (Dean Milman, *History of Christianity* p. 272).

It is to this incident that the Holy Qur'an next refers:

*"They said O Mary, thou hast indeed brought a strange thing. O sister of Aaron, your father was not a wicked man, nor was your mother an unchaste woman!"* (The Qur'an, 19:27-28).

The mention of Mary as sister of Aaron had a far deeper significance. It was meant as an appeal to her high lineage, to her better sense of justice; for Aaron, whose descendant she was, had been the first in the line, the fountainhead of the Israelite priesthood: a saintly man bound by the Law. It was an appeal to Mary to do her duty, to uphold the Law and to support and side with the Pharisees who "sat in Moses' seat," even though her so doing would set her up against her own son. She was also reminded that she belonged to a noble family, the pride of Israel, and that her parents had also been virtuous and noble; and that, therefore, she was expected and ought to give the required testimony against the "great evil" which she had unwittingly brought into the world. They did not refer to Joseph intentionally. Firstly, because he was dead at that time (For the lamentations of Jesus at the death of his father Joseph, see *Ubi. Sup.*, p. 113), and, secondly, even a mention of him would have by

itself suggested a defence which would have disproved the charge of Jesus being a "King of the Jews" as Joseph was a "son of David" (Matt., 1: 20) and the Messiah, whom the Jews expected to be their king, redeemer and deliverer, had to be "born of the seed of the loins of David."

The background of this form of address is purely Oriental. Jesus was spoken of as an "evil" because his deeds appeared to the Pharisees to be against the Law; it had nothing to do with the birth of Jesus.

Mary, however, quite naturally refused to answer and "pointed to him" for a reply. But the elders wanted her testimony. They had, only a short while before the trial, when Jesus was talking of Abraham, taunted him: "Thou art not yet fifty years old" (John, 8: 57). The elders, therefore, goaded her to speak and pointed out to her in the same Oriental strain that they could not speak in her presence to one who "was a child in the cradle." There was nothing extraordinary for the elders to speak of Jesus in these terms. It is noteworthy that they referred to him as one who was and not is "a child in the cradle." They had in their own Oriental way tried to appeal to Mary once again and had applied this phraseology, a subterfuge, to induce her to speak.

Jesus realised the awkward position in which his mother had been placed. He already knew that her refusal might expose her to maltreatment by the Sanhedrin. To spare her the ordeal and suffering, and to be true to the character of being "kind to his mother," he decided to and did address the elders himself. This address was both a memorable speech and a masterpiece of advocacy" (Lawrence, *The*

*Ecclesiastical History*, p 201). It is this address of Jesus which is reproduced in the Holy Quran in the verses under discussion

(The Qur'an, 29: 30-33). Had the question in issue been his legitimacy, or the conduct of Mary herself, Mary, and Mary alone, could have thrown light on it. In any case, Jesus ought to have referred to this matter in his reply. But he said nothing of the kind. The reply of Jesus becomes intelligible only if we consider it in the light of the charge which the Pharisees and elders had framed against him. They wanted to know of his "doctrine" and the charge was that he was a rebel against Caesar as he claimed to be a "King of the Jews." Jesus, in his address explained his "doctrine" and then concluded it by refuting the specific charge. He said: "Surely I am the servant of God. He has given me the Book and made me a prophet

He has not made me *rebellious*" (*Ibid.*, 19: 30-33, Translation by Hafiz Ghulam Sarwar: See Lane, *Arabic English Lexicon*, Vol., 2 : 375).

It is, therefore, abundantly clear that Jesus was forty or at least thirty years old, and his mission had already been entrusted to him when the incident mentioned in the Holy Qur'an took place and that the only charge against him was that he had rebelled against Caesar; and that the chastity of Mary or the birth of Jesus was not being challenged by the Jews. These verses of the Holy Quran do not, therefore, discuss or deal with the chastity of Mary. ☪



## *Ai dos-to jo parh-te ho um-mul ki-taab ko*

*Ai dos-tojo parh-te ho um-mul ki-taab ko,  
Ab de-kho me-ree aan-khon se is aaf-taab ko.*

*So-cho du- 'aa-e Faa-ti-hah ko parh ke baar baar  
Kar-tee hai yeh ta-maam ha-qee-qat ko aash-kaar*

*De-kho Khu-daa ne tum-ko ba-taa- ee du- 'aa ya-hee  
Us-ko ha-beeb ne par-haa- lee du- 'aa ye-hee*

*Parh-te ho panj waqt u-see ko na-maaz mein  
Jaa-te ho us-kee rah se dar-e be ni-yaaz mein*

*Us-kee qa-sam ke jis-ne yeh soo-rat u-taa-ree hai  
Us paak dil pay jis-kee woh soo-rat pi-yaa-ree hai.*

Friends who read the Holy Qur'an, the mother of all revealed  
Books,  
Now look at this glorious sun through my eyes.

Ponder over the prayer that is the *Fatihah* and read it over  
and over;  
It brings to light all the profound truths of life.

Behold! This prayer has come to you from God Himself,  
And it was his beloved friend who taught it to you.

This is the *du 'a* that you recite five times a day in your  
prayers,  
And this is the path that leads you to the threshold of the  
Self-Sufficient One.

I swear by Him Who has sent down this chapter,  
On that pure heart (of the Holy Prophet) whose countenance  
is so sweet and beautiful. ☪

**Successful are the believers,  
Who are humble in their prayers  
And who shun what is vain,  
And who act for the sake of purity,  
And who restrain their sexual passions –  
Except in the presence of their mates or  
those whom their right hand possess, for such  
surely are not blamable,  
But whoever seeks to go beyond that, such  
are transgressors –  
And those who are keepers of their trust  
and their covenant,  
And those who keep a guard on their prayers.  
These are their heirs,  
Who inherit Paradise. Therein they will abide.  
And certainly We create man of an extract  
of clay,  
Then We make him a small life-germ in a  
firm resting-place,  
Then We make the life-germ a clot, then We  
make the clot a lump of flesh, then We make  
(in) the lump of flesh bones, then We clothe  
the bones with flesh, then We cause it to  
grow into another creation.  
So blessed be Allah, the Best of creators!  
Then after that you certainly die.  
Then on the day of Resurrection you will  
surely be raised up.  
And indeed We have made above you seven  
ways – and never are We heedless of crea-  
tion.  
And We send down water from the cloud  
according to a measure, then We cause it  
to settle in the earth, and We are indeed  
able to carry it away.  
Then We cause to grow thereby gardens of  
palm-trees and grapes for you. You have  
therein many fruits and of them you eat.**

(H.Q. 23:1-19)

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And the camels, We have made them of the signs appointed by Allah for you – for you therein is much good. So mention the name of Allah on them standing in a row. Then when they fall down on their sides, eat of them and feed the contented one and the beggar. thus have We made them subservient to you that you may be grateful.

Not their flesh, nor their blood, teaches Allah, but to Him is acceptable observance of duty on your part. Thus has He made them subservient to you, that you may magnify Allah for guiding you aright. AND give good news to those who do good (to others).

(H.Q. 22:36-37)