

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ
(There is but one God. Muhammad is the Messenger of God)

Daigham-e-Haqq

IN THE NAME OF ALLAH
THE BENEFICENT THE MERCIFUL

ORGAN OF THE AHMADIYYA ANJUMAN ISHAAT-I-ISLAM, FIJI

PUBLISHED QUARTERLY — HEADQUARTERS: 12 BAU STREET, SUVA, FIJI.

VOL.

OCTOBER/DECEMBER 1984

No. 44

AS THEY SEE HIM

Opinions of Some Non-Muslims About Prophet Muhammad

Out of the many religions in the world, to-day only Islam and Christianity could be called world-wide missionary religions. While Islam enjoins its followers to honour and respect the founders of other known religions of the world, it is a pity that quite a number of non-Muslim writers have not done justice to Islam and its founder, although it can be proved that all the known founders of the Faith had predicted the advent of the Prophet Muhammad, the final and universal Messenger of God.

Still there have been some great non-Muslim writers, mostly Christian, who have been just and fair enough when commenting on Islam and its founder Muhammad (may God's blessings be on him). For the first time in Western literature it was Goethe (the famous German poet and philosopher) who represented Muhammad without reserve as a prophet — a true prophet of God. A few of such other opinions and quotations are given below:

(1) "The most successful of all the Prophets and religious personalities" (*Encyclo. Brit.*, 11th Edn.).

(2) "The driving force of his life was his belief in the unity of Allah and his desire to bring his people to this belief ... He showed deep sincerity and must have been a man of unusual personality and charm, for he not only bound to himself men of different types, but also kept their devotion..."

"... In his private character he showed amiability, loyalty, tenderness towards his family and a forgiving spirit. He lived at the height of his power in extreme simplicity..." (*Chamber's Encyclopaedia* under the headline 'Muhammad').

(3) "They called him a prophet, you say? Why, he stood face to face with them, bare, not enshrined in mystery, visibly clouting his own cloak, cobbling his own shoes, fighting, counselling, ordering in the midst of them; they must have seen what kind of a man he was, let him be called what you like."

"No emperor with his tiaras was obeyed as this man in a cloak of his own clouting. During the three and twenty years of rough actual trial, I find him something of a hero, necessary for that of itself..." (Thomas Carlyle in his Essay "Hero as Prophet" in his book *Heroes and Hero-Worship*).

(4) "Other men have been monotheistic in the midst of idolaters but no other man has founded a strong and monotheistic religion. The distinction in his case was his resolution that other men should believe ... certainly he had two of the most important characteristics of the Prophetic order. He saw the truth about God which his fellow-men did not see and he had an irresistible inward impulse to publish this truth..." (Dr. Marcus Dodds, about Muhammad in his book *Muhammad, Buddha and Christ*).

(5) "We shall see, moreover, that the Koran is an exceedingly human document, reflecting every phase of Muhammad's personality and standing in close relationship to the outward events in his life; so that here we have materials of unique and incontestible authority for tracing origin and early development of Islam as do not exist in the case of Buddhism or Christianity or any other ancient religion" (Professor R.A. Nicholson in his *Literary History of the Arabs*, London, 1914).

(6) "By a fortune absolutely unique in history, Muhammad is a threefold founder, of a nation, of an empire and of a religion.. Muhammad to the end of his life claimed that title only with which the highest philosophy and the truest Christianity will one day, I venture to believe, agree in yielding him, that of a Prophet, a very Prophet of God..." (R. Bosworth Smith in his *Muhammad in Muhammedanism*, London, 1874).

(7) Bernard Shaw, the famous writer and critic, opined that if a man like Muhammad were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it much needed peace and happiness.

(8) "In his private dealings he was just. He treated friends and strangers, the rich and the poor, the powerful and the weak, with equity, and was beloved by the common people for the affability with which he received them, and listened to their complaints" (Washington Irving, *Mohomet and his Successors*, London, 1909, P. 193).

(9) "... His (Muhammad's) memory was capacious and retentive, his wit easy and social, his imagination sublime, his judgment clear, rapid and decisive. He possessed the courage of both thought and action; and although his design might gradually expand with his

(Cont. on P. 3)

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OCTOBER/DECEMBER 1984

Editor : Nizam-ud Dean

Published by : Ghulam Nabi Dean and Abdul Wahid Khan
for the Ahmadiyya Anjuman Ishaat-i-Islam of Fiji
Headquarters: 12 Bau Street. P.O. Box 407, Suva.

Printed by the Oceania Printers Ltd., 42 Raajibhai Patel St., Suva.

THE DIVINE COMMUNICATIONS

by *Salim Baksh*

MLS, ALAA (Lib. & Arch.) ALA

It is accepted by believers that messages which are revealed in all ages and in every section of mankind came from an All-knowing external source, known to us as God. Oral messages were received and transmitted for the guidance of all. This kind of messages are based on an immediate apprehension of truth revealed by the All-wise and All-knowing God. Some people accept revelation as true, because it is believed by them to be sent by God himself and what God communicates cannot be false. But there are others who would not accept revelation as the word of God unless it is established according to strict laws of physical sciences and observation.

The Divine communications, as we know today, began with Adam who was the first to whom God revealed His messages. God continued to educate men through prophets or special teachers to warn them that their happiness and progress lay in accepting His instructions and submitting themselves to Him according to His law of nature. In His communications God appeared Himself as commanding and forbidding, rewarding and punishing with other numerous attributes of special qualities.

In each case, however, the message which was intended for the betterment of humanity, was changed and deformed by perverse men. The original communications which were revealed to prophets were no longer found. Continuation of the former messages were finally sent down as God's final revelation¹ through the seal of Prophet Mohammed, in a definitive form which would not be lost, mutilated or misconstrued². This message calls upon man to pursue his life in willing conformity to the will of God or the laws which govern life in order that he might attain peace and happiness within himself and peace and prosperity in his relations with his external world.

The Holy Qur'an is the word of Allah and it came to the Prophet of Islam in an oral form and was memorized and recorded immediately by his companions as soon as the revelations were transmitted to them.

The Holy Book is also called al-Kitab, "the Book" by its author, although it was revealed orally. The meaning of "the Book" shows distinctively its application that the Holy Qur'an was from its inception meant to be a complete book in visible characters on writing material.

Alif, Lam, Mim³ — these letters are abbreviations in Arabic. Abbreviations are known to be used in all

languages, U.K., U.S.A. and U.S.S.R. are abbreviations which stand for names of super powers of this world and are accepted by all without any commotion. Allah, the God, being the most supreme power of the worlds used His name in an abbreviated form with his

qualifications as the best knowledgeable author of the Book. Further, He describes the suitability of the Book for readers — the introduction reads "this Book, there is no doubt in it, is a guide to those who keep their duty,"⁴

The Prophet of Islam did not know reading and writing, yet the very first revelation which he received from God was an instruction to read. The wisdom behind it was to show that it is through reading and writing that man can attain a position of glory in the world he lives. He can create a pleasant atmosphere around himself and help his community towards perfection.

"Recite in the name of thy God who creates",⁵ was the first verse of the Holy Qur'an which was transmitted to the Prophet Mohammed through the intermediary of the Archangel Gabriel and that is, therefore, at the level of pure revelation, having the sacramental status of divine speech. The whole revelation did not come in one sequence but in portions according to the occasions and needs. Therefore, the truth lies that when the need was necessary a portion was revealed to the Prophet for the guidance of the community.

Prophet Mohammad heard the first of these revelations in the cave of Hira' near Makkah (Mecca) with a voice commanding him to "Read". The Lord continued to deliver the Divine Messages till the Prophet's death on 25th May, 632 AD.

When God's messages were completed the last revelation which was given to Prophet Mohammed shows also that the Book came to its end:—

"This day have I perfected for you your religion and completed my favour to you and chosen for you Islam as a religion"⁶

It is reported in Bukhari in his "As'hal-Kutbe bada Kitab Allah" that Ibn Abbas, a companion of the Prophet stated to Shaded bin Ma'Aqqal that the Prophet left no asset after his death except "a volume between two covers",⁷ meaning the Holy Qur'an.

(1) Al-Qur'an, ch.96:1-7 (Al-'Alaq = the Clot)

(2) **Note.** Identical manuscripts of the Holy Qur'an, dating from the first century of the Hegira up to the present era are still in existence and are preserved in great libraries of the world. In European libraries, besides innumerable modern manuscripts of the Holy Quran, there are also codices, or fragments of antiquity, some of them are dating from the first century of the Hegira. The original texts written by Hazrat Othman himself, has been exhibited in various parts of the world. The top garment of Hazrat Ali containing the entire verses of the Holy Quran written in Arabic is still preserved in the Library of Maulana Azad at Aligarh University, India.

(3) Al-Qur'an, ch. 2:1. Alif, Lam, Mim — I, Allah, am the best knower.

(4) Ibid. ch. 2:2.

(5) Ibid. ch. 96:1.

(6) Ibid. ch. 5:3.

(7) Yaqub Ali Arfani Al-Asdi. Tareekh Al-Qur'an P. 66.

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(Cont. from P. 1)

success the first idea which he entertained of his divine mission bears the stamp of an original and superior genius" (Edward Gibbon, *The History of the Decline and Fall of the Roman Empire*, London, 1838-39, Vol. V, p. 335).

(10) Mahatma Gandhi, the great Hindu leader, on reading a book on the life of the Prophet, wrote in his newspaper, *Young India*, an extract from which is given below:

"... I became more than ever convinced that it was not the sword that won a place for Islam in those days in the scheme of life. It was the rigid simplicity, the utter self-effacement of the Prophet, the scrupulous regard for pledges, his friends and followers, his intrepidity, his fearlessness, his absolute trust in God and in his own mission. These and not the sword carried everything before them and surmounted every obstacle... It is enough for me to know that he was a man among millions who tried to walk in the fear of God, died a poor man, wanted no grand mausoleum for his mortal remains and did not forget even on his death-bed the last of his creditors."

(12) James A. Michener, the famous American writer, contributed an article "Islam, the Misunderstood Religion" in the May 1955 issue of the American Edition of *The Reader's Digest*, extracts from which are given below:

"... Later he (Muhammad) became head of the State, and the testimony of even of his enemies is that he administered wisely... In his final years he was invited to become a dictator or a saint, but he rejected both temptations, insisting that he was an average man to whom God had sent another of His periodic messages to the world... "Muslims think it particularly ironic when Muhammad is charged by Western writers with having established a voluptuous religion. Among drunkards he abolished alcohol, so that even to-day all good Muslims are prohibitionists. Among the lazy he ordained individual ritual prayers five times each day. In a nation that revelled in feasting he instituted a most rigorous daytime fasting a full month each year... "Western writers have based their charges of voluptuousness mainly on the question of women. Before Muhammad, however, men were encouraged to take innumerable wives; he limited them to four only and the Koran is explicit that husbands who are unable to maintain strict equality between two or more wives must confine themselves to one..."

(13) "Mohomet himself, after all that can be said about him, was not a sensual man. We shall err widely if we consider this man as a common voluptuary, intent mainly on base enjoyments, nay, on enjoyments of any kind. His household was of the frugalest; his common diet barley-bread and water; sometimes for months there was not a fire once lighted on his hearth. They record with just pride that he would mend his own shoes, patch his own cloak. A poor, hard-toiling, ill-provided man; careless of what vulgar men toil for. Not a bad man, I should say; something better in him than *hunger* of any sort, or these wild Arab men, fighting and jostling three-and-twenty years at his hand, in close contact with him always, would not have revered him so! They were wild men, bursting ever and anon with quarrel, with all kinds of fierce sincerity; without right worth and manhood, no man could have commanded them... No emperor with his

tiaras was obeyed as this man in a cloak of his own clouting. During three-and-twenty years of rough actual trial, I find something of a veritable hero necessary for that myself." (Thomas Carlyle, *On Heroes, Hero-Worship and the Herotic in History*, London, 1888, p. 61).

(14) "Four years after the death of Justinian, A.D. 569, was born at Mecca, in Arabia, the man who, for all men, has exercised the greatest influence upon the human race ... Muhammad" (John William Draper, M.D., LL.D., *A History of the Intellectual Development of Europe*, London 1875, Vol. I, pp. 329-330).

(15) "Never claiming divine powers at any period of his mission, this very human prophet of God made his first converts in his own family, in his own aristocratic gens (people), and had such a remarkable personal influence over all with whom he was brought into contact that, neither when a poverty-stricken and hunted fugitive, nor at the height of his prosperity, did he ever have to complain of treachery from those who had once embraced his faith. His confidence in himself, and in his inspiration from on high, was even greater when he was suffering under disappointment and defeat than when he was able to dictate his own terms to his conquered enemies. Muhammad died as he had lived, surrounded by his early followers, friends and votaries: his death as devoid of mystery as his life of disguise." (H.M. Hyndman, *The Awakening of Asia*, London 1919-20, p. 9.)

(16) "Never has a man set for himself, voluntarily or involuntarily, a more sublime aim, since this aim was superhuman: to subvert superstitions which had been interposed between man and his Creator, to render God unto man and man unto God; to restore the rational and sacred idea of divinity amidst the chaos of the material and disfigured gods of idolatry, then existing. Never has a man undertaken a work so far beyond human power with so feeble means, for he (Muhammad) had in the conception as well as in the execution of such a great design no other instrument than himself, and no other aid, except a handful of men living in a corner of the desert. Finally, never has a man accomplished such a huge and lasting revolution in the world, because in less than two centuries after its appearance, Islam, in faith and in arms, reigned over the whole of Arabia, and conquered, in God's name, Persia, Khorasan, Transoxania, Western India, Syria, Egypt, Abyssinia, all the known continent of Northern Africa, numerous islands of the Mediterranean, Spain, and a part of Gaul.

"If greatness of purpose, smallness of means, and astounding results are the three criteria of human genius, who could dare to compare any great man in modern history with Muhammad? The most famous men created arms, laws and empires only. They founded, if anything at all, no more than material powers which often crumbled away before their eyes. This man moved not only armies, legislations, empires, peoples and dynasties, but millions of men in one-third of the then inhabited world; and more than that, he moved the altars, the gods, the religions, the ideas, the beliefs and the souls. On the basis of a Book, every letter of which has become law, he created a spiritual nationality which blended together peoples of every tongue and of every race, he has left us as the indelible characteristic of this Muslim nationality the hatred of false gods and the passion for the One and Immaterial God. This avenging patriotism against the profanation of Heaven formed the virtue of the followers of Muhammad; the conquest of one-third of the earth to his dogma was his miracle; or rather it was not the miracle

of a man but that of reason. The idea of the unity of god, proclaimed amidst the exhaustion of fabulous theogonies, was in itself such a miracle that upon its utterance from his lips it destroyed all the ancient temples of idols and set on fire one-third of the world. His life, his meditations, his heroic revilings against the superstitions of his country, and his boldness in defying the furies of idolatry, his firmness in enduring them for fifteen years at Mecca, his acceptance of the role of public scorn and almost of being a victim of his fellow countrymen: all these and, finally, his flight, his incessant preaching, his wars against odds, his faith in his success and his superhuman security in misfortune, his forbearance in victory, his ambition, which was entirely devoted to one idea and in no manner striving for an empire; his endless prayers, his mystic conversations with God, his death and his triumph after death: all these attest not to an imposture but to a firm conviction which gave him the power to restore a dogma. This dogma was twofold, the unity of God and the immateriality of God; the former telling what God is, the latter telling what God is not; the one overthrowing false gods with the sword, the other starting an idea with the words.

“Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of national dogmas, of a cult without images; the founder of twenty terrestrial empires and of one spiritual empire, that is Muhammad. As regards all standards by which human greatness may be measured, we may well ask, is there any man greater than he?” (Lamartine, *Histoire de la Turquie*, Paris 1854, Vol. II, pp. 276-277).

(17) “He (Muhammad) is, in fact, the promoter of the first social and international revolution of which history gives mention ... He lays the foundations of a State which is to spread over the whole world and to observe no other laws than those of justice and of charity. He preaches the equality of all men and the duty of mutual aid and of universal fraternity.” (Raymund Lerouge, *Vie de Mahomet*, pp. 18-19).

(18) “A master was enjoined to make his slave share the bountries he received from God ... He (Muhammad) recommended to set free slaves who demand it, and he himself gave the example in setting free all his slaves shortly before his death ... It must be recognized that, in this respect, the Islamic teaching acknowledged such a respect for human personality and showed a sense of equality which is searched for in vain in ancient civilizations,” (P.L. Riviere in *Revue Bleue* for June 1939).

(19) “It is impossible for anyone who studies the life and character of the great Prophet of Arabia, who knows how he taught and how he lived, to feel anything but reverence for that mighty Prophet, one of the great messengers of the Supreme. And although in what I put to you I shall say many things which may be familiar to many, yet I myself feel, whenever I re-read them, a new way of admiration, a new sense of reverence for that mighty Arabian teacher.” (Annie Besant. *The Life and Teachings of Muhammad*, Madras 1932, p. 4).

(20) “... He was gifted with mighty powers of imagination, elevation of mind, delicacy and refinement of feeling. ‘He is more modest than a virgin behind her curtain,’ it was said of him. He was most indulgent to his

inferiors, and would never allow his little page to be scolded whatever he did. ‘Ten years,’ said Anas, his servant, ‘I was about the Prophet, and he never said as much as “uff” to me.’ He was very affectionate towards his family. One of his boys died on his breast in the smoky house of the nurse, a blacksmith’s wife. He was very fond of children; he would stop them in the streets and pat their little heads. He never struck anyone in his life. The worst expression he ever made use of in conversation was. ‘What has come to him? May his forehead become darkened with mud!’ When asked to curse someone he replied, ‘I have not been sent to curse, but to be a mercy to mankind.’ ‘He visited the sick, followed any bier he met, accepted the invitation of a slave to dinner, mended his own clothes, milked the goats, and waited upon himself,’ relates summarily another tradition. He never first withdrew his hand out of another man’s palm, and turned not before the other had turned.

“He was the most faithful protector of those he protected, the sweetest and most agreeable in conversation. Those who saw him were suddenly filled with reverence: those who came near him loved him; they who described him would say, ‘I have never seen his like either before or after.’ He was of great taciturnity, but when he spoke it was with emphasis and deliberation, and no one could forget what he said.”

“The day of Muhammad’s greatest triumph over his enemies was also the day of his grandest victory over himself. He freely forgave the Koraysh all the years of sorrow and cruel scorn in which they had afflicted him and gave an amnesty to the whole population of Mekka. Four criminals whom justice condemned made up Muhammad’s proscription list when he entered as a conqueror to the city of his bitterest enemies. The army followed his example, and entered quietly and peacefully; no house was robbed, no woman insulted. One thing alone suffered destruction. Going to the Kaaba, Muhammad stood before each of the three hundred and sixty idols, and pointed to it with his staff, saying, ‘Truth is come and falsehood is fled away!’ and at these words his attendants hewed them down, and all the idols and household gods of Mekka and round about were destroyed.

“It was thus Muhammad entered again his native city. Through all the annals of conquest there is no triumphant entry comparable to this one.” (Stanley Lane-Poole. *The Speeches and Table-Talk of the Prophet Muhammad*, London 1882, Introduction, pp. 46-47).

(21) “This child (Muhammad) was destined to become the greatest Arab who ever lived and one of the most influential figures in all time.” (J. Christy Wilson, *Introducing Islam*, New York, 1950, p. 6).

(22) “In his private dealings he was just. He treated friends and strangers, the rich and poor, the powerful and the weak, with equity, and was beloved by the common people for the affability with which he received them, and listened to their complaints.” (Washington Irving, *Mahomet and his Successors*, London 1909, p. 193)

[SOURCE — *The Islamic Review*
Vol III, No. 3, December 1982]

MAN AND GOD IN ISLAM

Lecture by Mr A.R. Sahu Khan, delivered at the Parliament of World Religions — University of Oregon — Eugene, in the United States of America on 25th January, 1956.



A.R. SAHU KHAN

Mr Chairman, Members of this Parliament of Religions and Guests!

The subject that we have before us for discussion this evening is that of "MAN AND GOD IN ISLAM". In order that we may have a better perspective of it, it would first be necessary for us to have an idea as to what Islam teaches in regard to the creation of man. The creation of man is a subject vast in itself, and much argument may be adduced from several angles in support of it, but as this is a Parliament of Religions, it would be appropriate and perhaps sufficient that I present to you the teachings of Islam on the question, and adduce the original texts of the Holy Qur'an to support my statements.

In Chapter VII verse 11, the Holy Qur'an says: "And we indeed created you, then we fashioned you...". And, again in Chapter 40 Verse 67, in regard to the creation of man, the Holy Book says:

"He it is Who created you from dust, then from a small life germ, then from a clot, then He brings you forth as a child, then that you may attain your maturity, then that you may be old — and of you there are some who are caused to die before — and that you may reach an appointed term, and that you may understand"

The creation of man, you will observe, is traced back to earth, as being an extract or essence of the earth, for life germ in sperms is an extract of the food which is drawn from the earth in whatever form it may be.

Before we proceed to place man in his relationship to his Creator, let us ponder for a while, as to the coming into existence of this creature, from dust, into the stage of life germ and then to that of a clot.

Truly the creation of man is in all humbleness, and certainly not much for which he may be proud or boastful. In comparison, the method of propagation of the vegetable kingdom by nature, would seem, at least, to be a little superior to that of the method for the propagation of the species of man. Man, this little particle of dust, this small life germ, this clot, finds his beginning in the evolution of his existence in something which is not in the least grand. Yes, the beginning, or the coming into existence of man, is most humble, for humble and submissive he is to remain at all times in relation to his

Creator. He should often remember that he has been the product of a little life-germ passing through unmentionable means into a resting place or receptacle equally unmentionable. Here this little object, which is later to be called man, remains for a fixed period of time under conditions again unmentionable, drawing his means of subsistence and evolving in existence from materials equally as unmentionable as of all his prior stages. Then he has his exit, to breathe into this material world, to be dependent upon many other creatures of his Creator, and to be sustained by the Great Sustainer, his one true God.

At this point one may ponder over the vicissitudes through which this humble creature has to pass. We have so much of discussion on this aspect from learned men in many religions. We have philosophers expounding the theory of the creation of man, as to what he was, what heights he attains in this world, and what objective there is for him to attain in the end.

I shall not weary you with any argument on this aspect of the question, for we can keep discussions alive for quite a while and from many angles, yet in the end we shall conclude by saying, this is only an opinion of an individual, or that this is an exposition by some thinker. That is not my assignment here tonight. I feel duty-bound, therefore, to present to you the teachings of Islam as contained in the Holy Quran, the Gospel of the Muslims.

We shall now pass over the space of time between his coming into existence and that of his attaining maturity. We shall leave the period when he knew nothing. We shall go on to the time when he acquired some knowledge and understanding and bring him to a stage where his existence is related to the rest of creation.

Humble as his beginning is, yet the whole of creation has been made subservient to man, as the Holy Quran in Chapter 14 verses 32 to 34 declares.

"Allah is He Who created the heavens and the earth and sent down water from the clouds, then brought forth with it fruits as a sustenance for you, and He has made the ships subservient to you, that they may run their course in the sea by His command and He has made the rivers subservient to you. And He has made subservient to you the sun and the moon pursuing their courses and He has made subservient to you the night and the day. And He gives you of all you ask of Him, and if you count Allah's favours you will not be able to number them, most surely man is very unjust, very ungrateful."

And again, humble as man is, he is placed above the whole of creation, in that he has been granted discretionary powers so that he can choose to follow one path or another, as against the rest of creation, which must necessarily follow the laws to which it is subject. Hence, led by that discretion, men follow different ways, adopting different sects, whereas if man's very nature had been so made as to make him unable to use his discretionary powers, his better qualities, which gave him preference over the rest of creation, would not have been manifested.

In regard to man's vast capabilities, I refer to Chapter 2 Verse 30 of the Holy Qur'an, which says:

"And when thy, Lord said to the Angels, I am going to place a ruler in the earth."

From this one should be able to realize that man has been placed above every other creation in this world, in that he has been made to rule in it. So it will follow, that there is nothing on this earth which could be worthy of worship by man. Nay, man himself is the ruler of all things in this planet.

While on the one hand we have that man has been placed on this earth to rule it, we have on the other that God gave him knowledge of all things. The Holy Qur'an on this point says in Chapter 2 Verse 31:

"And He gave Adam knowledge of all things."

I shall now recite to you a very important part of the Holy Qur'an which deals with the greatness of man and his capabilities. In Chapter 45, verses 12 and 13 it says:

"Allah is He Who made subservient to you the sea that the ships may run therein by His command, and that you may seek His grace, and that you may give thanks. And He has made subservient to you WHATSOEVER IS IN THE HEAVENS AND WHATSOEVER IS IN THE EARTH, ALL, FROM HIMSELF, most surely there are signs in this for a people who reflect."

It should be crystal clear, that when the whole of creation has been made subservient to man, it cannot be that there is anything in creation worthy of worship by him. When all of the creation in the heavens and the earth are included, then even the angels have to take a place after that of man. Man, therefore, is the ruler and master of the whole creation, as it has been made subservient to him. But this creature, MAN, owes his all to his Creator, Allah or God Almighty.

This high position of man, has opened for him the way to explore for himself, with the knowledge that God has given him, into everything around him, since he is now the central figure in the whole creation. The sun, moon, stars and other objects that had hitherto been worshipped, were, by the teaching of the Holy Qur'an, reduced to things for the service of man. This may point us the way for the beginning of things that this humble little creature, man, ventures forth in all directions and endeavours to plunge even into the regions of the yet unknown. But having been imbued with knowledge and understanding he has been investigating and will continue to investigate and explore things and objects to further his own wisdom and knowledge. Today, man proves the truth of this statement by his daring efforts to discover and harness all the elements of nature, including different energies of the atom. He will not be content, but will continue with his daring exploits for further and greater knowledge of things that have been made subservient to him. Even time and space have to a very great extent lost their meanings, and it would be no wonder if not in the immediate future but later, this little creature, man, pays regular visits to other planets in our solar system, in almost the same way as one travels these days from one country to another.

The latter portion of the last quotation that *"there are signs in this for a people who reflect"*, gives ample testimony to the searching and inquiring mind of man. He now finds that the seas, the sun, the moon and whatsoever else in the heavens and in the earth, all, are subservient to him. We all know that there has been a time on this planet, that these very objects which have been singled out by their respective names had enjoyed as being

deities, but the Holy Qur'an has assigned to each of them their rightful places, in that they are all subservient to man.

I had made a mention, in passing, of the discretionary powers of man. I would now submit the teaching of the Holy Qur'an in this respect to support my statement. In Chapter V verse 48 it says.

"For everyone of you did We appoint a law and a way, and if Allah had pleased He would have made you all a single people, but that He might try you in what He gave you, therefore strive with one another to hasten to virtuous deeds."

Thus we have before us, the beginning of man, the nature and condition of his birth, we have his status or position in the whole of creation, and now we have him who alone is vested with discretionary powers to choose one path or another.

We shall now proceed to discuss the object of man's life in this world, and then deal with the subject proper, that is the relationship of man and God in Islam.

Different men, at different times, on account of superficial views or petty-mindedness, have set before themselves different objects generally limited to a gratification of low desires and pleasures of this world. But Almighty God has in His Holy Word, the Holy Qur'an, declared a higher aim or object of man's existence. The Holy Qur'an says in Chapter 51 verse 56: *"I have not created the Jinn and the men, except that they should serve Me."*

The real object of man's life according to the Holy Qur'an is, therefore, only a true knowledge and worship of God and a total or complete resignation to His will, so that whatever is said or done, it is said or done for His sake only. One thing, at least, would seem to be plain, and that is that man has no choice in the matter of fixing the aim of his life. We all know and admit that he does not enter the world at his own choice, nor does he leave it as and when he desires. He is a mere creature, and the Creator, Who has brought him into existence and bestowed upon him more excellent faculties than upon other animals, has also given or assigned an object to his existence in this world. A man may or may not understand it, or different worldly motives may hold him back from it, or may have false notions about it, but the truth is that the grand aim of his life and existence consists in knowing and worshipping God and living for His sake.

Happiness in the true sense of the word, which is generally admitted to be the goal of life, is not attainable through diverse pursuits, which men follow, but only through God, according to Islam. Not all the facilities which this world can bestow, can afford a relief from the harrowing grief which attends a man's last moments upon this earth! The richest, the highest, the most successful, the greatest or the wisest, does not possess contentment of heart and mind, and departs from this world a prey to poignant regret. His heart upbraids him for his absorption in worldly cares, and his conscience judges him guilty of the employment of deceit and unfair means to attain success in his worldly affairs. We may look at the same question in another light, For instance, in the case of lower animals we observe that their faculties are so made, as to render them unable to serve a higher purpose than a particular one, and they cannot go beyond a certain limit. This should lead us to the conclusions that the highest limit which the faculties of a particular animal can reach, is also the highest aim of its creation. Judging man in the same manner, we find that of all the faculties which

nature has bestowed upon him, his highest is that which awakens him to a search after God and encourages him to the noble aspiration of losing his own self in the love of God and completely submitting himself to His will.

In the requirements of physical nature, man and the lower animals appear to be on the same level. In some ways, it has been found that some animals display more skill than human beings. The perfection of men therefore, does not consist in these physical matters but in something else which is higher and greater. It consists in the excellence of his spirituality, in his union with God. The true object of man's life in this world is, therefore, that he should be completely submissive to the will of his Creator.

There are several ways of attaining this end. The first is that in the recognition of God, a man should go along the right path and have his absolute faith in the true and living God. We are to remember that the goal can never be reached by the man who takes the first step in the wrong direction, and looks upon some stone or creature or an element of nature as his deity. The true God assists those who seek Him, but let us remember also that a dead deity cannot assist its dead worshippers, nor can any creature or element of nature render any assistance.

The next means to attain the true object life, consists in being informed of the perfect beauty which the Divine Being possesses. It is natural that beauty attracts the heart and incites love. The beauty of God consists in His Unity, His Majesty, His Grandeur, and His other lofty attributes. In the words of the Holy Qur'an, attention is drawn to these lofty attributes. It says in Chapter 112, verses 1 to 4: "*Say: He, Allah, is One; Allah is He on whom all depend; He begets not, nor is He begotten; And none is like Him.*"

So according to Islamic teachings, it presents a God who attracts the heart on account of His beauty, His Omnipotence, His Majesty, his Glory, and rejects the dead, weak, powerless, false gods.

We shall now proceed to discuss the third means of reaching the goal. This consists in realizing the great goodness of God. Both beauty and goodness are incentives to love. The attributes of God relating to goodness are described in the opening chapter of the Holy Qur'an, which says: "*Praise be to Allah, the Lord of the Worlds. The Beneficent, the Merciful, Master of the Day of requital.*"

I shall now endeavour to present to you the fourth means for the desired end. It is prayer. In this regard the Holy Qur'an says: "*Call upon Me, I will answer you.*" Much stress has been laid on this point by the Holy Qur'an, because man can only reach God with the assistance of God. There are numerous passages in the Holy Qur'an that call upon man to pray for guidance and assistance in this world.

We shall now come to the fifth means whereby the goal may be reached. It is by spending one's riches, exerting one's whole power, sacrificing one's life and applying one's wisdom in the way of God. I should like again to refer to the Holy Qur'an on this point. In Chapter 29 verse 69 it says: "*And for those who strive hard for Us, We will most certainly guide them in Our ways*", and again it says in Chapter 9 verse 41: "*And strive hard in Allah's way with your wealth and your lives*".

Another means by which a person may attain the goal is perseverance. One should be indefatigable and untiring in the way in which he walks; he should be unswerving under the hardest trials. It is now proverbial that

"perseverance is more than a miracle". The highest degree of perseverance is called forth and required when adversities encompass a man all round, when he is threatened with the loss of life, his property, honour and other things, in the path of God, and whatever is consoling or comforting, forsakes him. It is when a man is surrounded by these dreaded sights, when danger and threat lurks, and the last beam of hope passes away, that perseverance must be shown. Under such ills, hardships and sufferings, a man must show firmness, and not swerve away from the true line. He should hold on, through fire and water, be willing to suffer every disgrace, wait for no help or support. In spite of his utter helplessness and the absence of all comforting elements, he must stand up firmly, swim or sink, submitting himself to the heaven will. This is true perseverance, which reveals the glorious face of God! It is this noble quality which the dust of the apostles, prophets, the righteous and the faithful still exhale!

In times of afflictions and trials, Almighty God causes a light to descend upon the hearts of his faithful servants. They are thus strengthened and they meet the hardships and afflictions with calmness, and on account of the sweetness of their firm faith, they would kiss the very shackles with which they are bound, for walking in the path of God.

When the true and righteous servants of God are under hard trials and sufferings, when they see even death face to face, they do not squirm nor do they contend with their Lord to remove their sufferings. They do not ask that the cup be removed from them. The true lover does not recede. He takes a forward step. When he sees ills and adversities, and looking upon his own life as a very insignificant thing, he willingly submits himself to the will of Heaven and is prepared to meet the worst. This is perseverance for the attainment of the goal.

I would now refer to the seventh means for the attainment of the object of life in this world. It is the company of the righteous and the imitation of their perfect models for guidance. It is really one of the greatest needs of the appearance of Prophets and men of God. Man appears to have the natural inclination to imitate a model and he feels the need of it. A perfect model gives him the courage to act upon the principles of righteousness. He who does not imitate a model, gradually loses all eagerness to do good and to live up to high morals. He ultimately falls into error. Where we have had no guidance or imitation of a model, it has been found in our worldly affairs, that times without number, they have been committed to the process of trial and error. How many errors have to be committed in these series of trials before one attains perfection, is really something that one has to look at with amazement!

I shall now state the eighth and the last in the series of means for attainment of the goal. It is pure dreams, visions and revelations from God. The spiritual wayfarer may depart from the right course of his journey, for the road which leads to God is a secret and a mysterious one, and it has difficulties as well as dangers. The Grace of God, therefore, encourages and strengthens him in his spiritual journey with inspiring visions and revelations, giving him consolation in hours of grief, and animating him with a still more zealous desire to pursue his journey. Such is the Divine Law with the wayfarers of His path, that He continues to cheer their hearts every now and then with His word, and to reveal to them that He is with them.

These are but a few of the ways through which we may reach the goal of life. The Holy Qur'an has described many other ways, but for fear of the discussion on this aspect becoming lengthy, I shall conclude it here.

With your permission, Mr Chairman, I should like now to touch upon the sources of Divine knowledge, as understood and accepted by the Muslims and as taught by the Holy Qur'an, for it has a bearing on the topic of this evening's discourse.

The Holy Book describes three degrees of knowledge. One is the knowledge of a thing that is acquired by inference, for instance we conclude the existence of a thing from the presence of something that can be witnessed. The second degree of knowledge is the witnessing of the thing with the eye and the experiment of the thing witnessed. And the third and the highest stage of knowledge is the certainty of the thing in itself.

The courses which give rise to a knowledge of certainty are reason and information. Through the Holy Qur'an, we have been given very clearly to understand that the doctrines and beliefs to which Allah invites people through His prophets or messengers are only such as are within the capacity of human understanding and knowledge. He does not force them nor require them to bear any burden which is beyond their strength. On this point, I crave your indulgence to refer to Chapter 3 verse 18 of the Holy Qur'an, which says: "*Surely the true religion with Allah is Islam.*" It means that Allah or God has willed it that man should devote his faculties to the love, obedience and worship of God. It is for this reason that God has granted him faculties which are suited for Islam — which is the religion of Peace and of Humanity I would like to add here a few remarks upon the wonderful aptitude of the faculties of man. The external and internal endowments of human nature give us clearly to understand that the highest object of their creation is the love and worship of God.

Now, a little more on the question of religion, as stated by the Holy Qur'an, in Chapter 30 verse 30; It says: "*So set thy face for religion, being upright the nature made by Allah in which He has made men; there is no altering in Allah's creation: that is the right religion, but most people do not know.*"

Islam, according to this verse, is the natural religion of man, or a religion to the truth of which human nature bears testimony. Its fundamental principles, the Unity and all-comprehensive providence of Allah, the universality of divine revelation, and the accountability of actions in a life after death, are recognized by all religions and all nations, and their universal acceptance is a clear evidence that it is the very nature of man that bears testimony to their truth. Islam removes all limitations upon these three fundamental doctrines of the religion of humanity, and gives them as wide a significance as humanity itself. According to the Holy Prophet Muhammad, every child that is born, conforms to the true religion, which literally means human nature, then his parents make him a Jew, a Christian or a Magian.

In this evening's discourse, I have frequently used the term "Allah", which, as near as it can express the same meaning would be "GOD" in English. "Allah", is a proper name applied to the Being Who exists necessarily

by Himself. And this word "Allah" is not applied to any except to the only one true God. According to Islamic teachings, the attributes are 99 in number, and some of His attributes are: Lord, Beneficent, Merciful, Master,

Creator, Sustainer, Originator, Mighty, Wise, Knowing, Seeing Etc.

The Holy Prophet Muhammad has directed his people or community that they imbue themselves with the attributes of God. Hence man should endeavour to clothe himself with such Divine attributes, so as to make him one with God himself.

From the teaching of Islam sprang the cult of Sufi-izm, in the practice of which, there have been many saints and men of God, who completely lost their own personal being in that of the Creator. It is related that from among these men was Mansoor, who having practiced himself in his belief in God to such perfection, and of exercising self-restraint in the way of God, that he reached a stage when he could not help crying out "Anal haq" which means 'I am the Truth'. This declaration by him was treated as blasphemy. He was apprehended, taken to the scaffold and beheaded! This happened sometime ago. But today, when one treats the subject with a little liberal attitude, it is easily understandable that the declaration of Mansoor was nothing but the declaration of God in him, for Mansoor as a man had lost his own identity in the Divine Being. To make the point clearer, suppose a piece of iron were put in a blazing fire, the iron will soon assume the attribute of fire, and will become as hot as fire itself. Now if this piece of iron were given the tongue, and it declared that it was fire, as it could burn as well as fire, then the piece of iron in the attribute of fire would certainly be fire. But the iron once removed from fire, would become, after a while, its own original element, namely iron. So in the case of Mansoor, who had wrapped himself in the attribute of God in Truth, he had lost his own identity and was therefore "The Truth". Mansoor as a man perished at the hands of his fellow-men, for they knew not better, but Mansoor in the attribute of Allah as "The Truth" lives an immortal. This is another aspect of Man and God in Islam.

Now Sir, I have endeavoured to cover the growth and progress man, his vast capabilities through reason, knowledge and understanding, and ultimately to his relationship with his Creator — God.

Before I conclude this discourse of "Man and God in Islam", may I again remind the audience the verse of the Holy Qur'an which says: "*I have not created the Jinn and the men, except that they should serve me and worship me.*" This then is the relationship of man to God in Islam.

Finally, permit me to recite the opening Chapter of the Holy Qur'an, which is the prayer of every Muslim throughout the world, which stresses that he serves and worships the one true God.

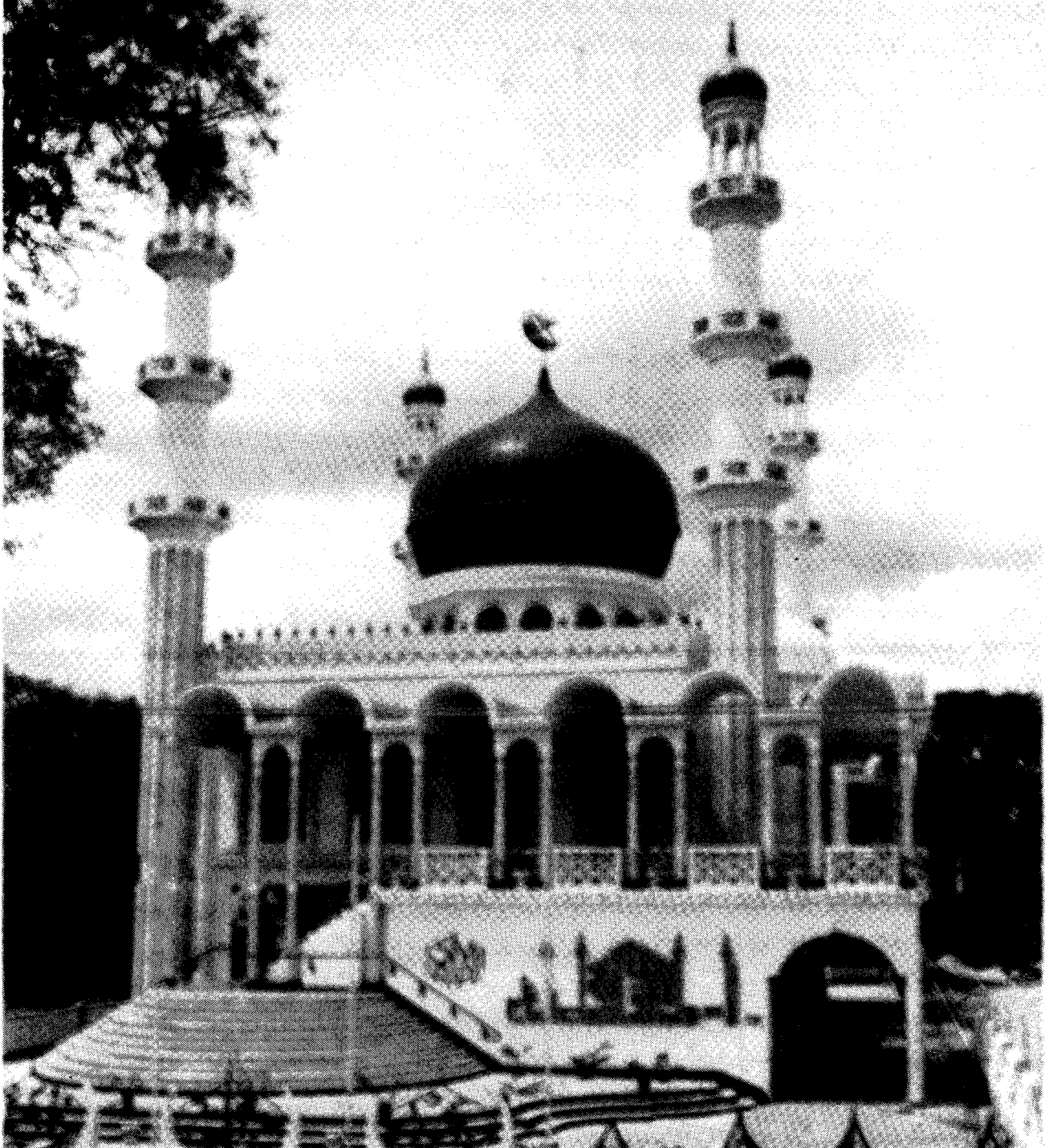
"All praise is due to Allah, the Lord of the Worlds, the Beneficent, the Merciful. Thee do we serve and Thee do we beseech for help. Guide us on the right path., The path of those upon whom Thou has bestowed favours, not those upon whom wrath is brought down, nor those who go astray."

I thank you all for your patient hearing.

امیران ساہو خان، شیخ عبدالجلیل، چودہری مسعود اختر اور ماسٹر محمد عبداللہ کی تقاریر ہوئیں۔ مہمان خصوصی میں حضرت امیر کے علاوہ ملک اور بیگم اعجاز الہی، ڈاکٹر نعمان الہی، ڈاکٹر محمد احمد، محمد یسین و بیگم یسین ساہو خان، ریٹائرڈ میجر جنرل عبداللہ سعید و بیگم عبداللہ سعید تھے۔ اس کانفرنس میں اشاعت و تبلیغ اسلام اور جماعتی امور پر غور و خوض کیا گیا۔

آخر میں حضرت امیر نے لندن سٹن پرفرنس کی ادائیگی کے لئے اپیل کرتے ہوئے فرمایا کہ مجھے اس فنڈ میں ایک عزیز سے دس ہزار 10,000 ڈالر وصول ہوئے ہیں۔ باقی بیس ہزار ڈالر کی ضرورت ہے۔ اس پر بیگم اعجاز علی اور بیگم عبداللہ سعید نے چار-چار عدد 22 کیرٹ طلائی چوڑیاں دیں۔ اور ہر ایک نے اپنی استطاعت سے بلکہ کرخیہ ادا کیا۔ اور چند سٹوں کے اندر 20 ہزار ڈالر جمع ہوئے

الحمد للہ -



JAMA MASJID

IN PARAMARIBO, SURINAME, SOUTH AMERICA.

The inauguration of the above masjid was performed by the Head of the Ahmadiyya Anjuman Ishaat-I-Islam Lahore, Hazrat Ameer Doctor Saeed Ahmad Khan Sahib on 27 July, 1984.

کے موقع پر موجود حالات طبع اپنے ناموں سے کیا۔ اہم سیکڑوں کی جمع میں کرسی پر بیٹھ کر تقریر بھی کی۔ گذشتہ ماہ میں اجلاس ملی کہ ان کا انتقال ہو گیا۔ یاقانہ و ایٹا البیہ و احبوں۔ الوب صاحب اپنے بڑے صاحبزادے کے ساتھ پانچ سال قبل فیجی تشریف لائے تھے۔ آپ نے کئی بار حج بیت اللہ کیا۔ اور دنیا کی سیاحت بھی کئی بار کی تھی بہانہ کہ دو سال قبل روس بھی پہنچ گئے تھے۔ نہایت فیاض مسلمان تھے) مسجد کے افتتاح کا عام جلسہ 27 جلدی کی شام کو 7½ بجے انڈین میسوریل ہال میں کیا گیا تھا۔ حاضری ایک ہزار سے بڑھ گئی تھی۔ صدر انجمن کے تعارفی ریمارکس کے بعد حضرت امیر ڈاکٹر سعید احمد خان صاحب کی تقریر ہوئی۔ آپ کی تقریر کے بعد پاکستان ٹرینڈ اڈ۔ گیانا۔ امریکہ۔ کینیڈا۔ انڈونیشیا۔ فلپائن۔ ٹائیڈ اور فیجی (جسکی نمائندگی مولانا حافظ شیر محمد صاحب نے کی) کے مندوبین کو پانچ پانچ کی تقریریں ہوئیں۔ جلسہ کے بعد حاضرین اور حضرات کی تواضع مشروبات سے کی گئی۔

مسجد کے افتتاح کے پہلے روز نماز جمعہ سے چند گھنٹے قبل صدر انجمن محمد نعمت صاحب کو گورنمنٹ ہاؤس میں پریزینڈنٹ حکومت سر نیام نے سونے کا تمغہ عطا کر کے ان کی عزت افزائی کی۔ اور وزیر اعظم کی طرف سے ان کو ایک نمبر پر سرٹیفکیٹ ملا۔ صدر انجمن نے اپنی تقریر میں بتایا کہ یہ عزت افزائی محمد نعمت کی صرف نہیں ہوئی۔ بلکہ قوم کی بے جنگی قربانیوں اور متواتر کوششوں سے یہ شاندار مسجد تیار ہوئی ہے۔

مسجد کے افتتاحی جلسوں کے بعد تین دن متواتر کنونشن Convention کے لئے تجویز کئے گئے تھے۔ ان ایام کے دوران میں شام کے 7 بجے سے 10 بجے مسجد کے مال میں تقاریر ہوتی رہیں۔ نظموں و دیگر پروگراموں سے ان اجلاس کو دلچسپ بنا دیا گیا تھا۔ ہر نشست میں حاضری ایک ہزار سے بڑھ جاتی تھی۔ اور خوبی یہ تھی کہ اوسط حاضری آخر تک برابر یکساں رہی۔ اور وقت کی بائندی کو ہر ایک نے ملحوظ رکھا۔ جلسہ شروع کرنے کے لئے حاضری کے پورا کرنے کے لئے دیر نہیں ہوتی تھی۔

بیرون ممالک کے مہمانوں کی رہائش کا بندوبست جماعت کے محترزمین نے اپنے ذمہ لے لیا تھا۔ ان کی نشست و برخاست سیر و سیاحت۔ تفریح۔ خورد و نوش کا انتظام ان ہی مہمانوں کے ذمہ تھا۔ جماعت کے بعض مالدار ممبروں نے اپنے مکانوں پر مہمانوں کی تواضع اور سوشل تعلقات باہمی بڑھانے کے لئے لسیج کا بندوبست کر دیا تھا۔ ہر روز لسیج کی دعوت ان کی طرف سے مل جاتی تھی۔ ایک بار لسیج کے لئے پچاس میل کے فاصلے پر حاکم ضلع کی کوشھی پر جانا پڑا۔ لسیج کے لئے کافی تکلفات کو ملحوظ رکھا جاتا تھا۔ اور لوکل احباب بھی کثرت سے ان میں شامل ہوتے تھے۔ آخری روز ایک بس کے ذریعہ ان مہمانوں کو جماعت کی تیرہ 13 مسجدوں کی زیارت کرائی گئی۔ مہمانوں کے علاج معالجہ اور ڈاکٹری مشورہ کے لئے انجمن کی طرف سے جماعت کے چار ڈاکٹر مقرر تھے۔ ہر پروگرام کے صدر مسٹر رشید پیر خان تھے۔ جو ایک ریڈیو اسٹیشن کے مالک ہیں۔ مسجد کی کارپسٹ ڈائریکٹوری جماعت نے خرید کر کے بھیجی تھی۔ نہایت خوبصورت اور پائدار ہے۔ جلسہ میں مسجد کے لئے چندہ کی اپیل نہیں کی گئی۔ مسجد کے افتتاح سے قبل مسجد کے تمام بل مقامی انجمن نے ادا کر دیئے تھے۔ اور اس پر قرض نہیں رہا۔

حضرت امیر ایڈالہ کا امریکہ میں وروڈ

اس میں شک نہیں کہ مخالفت حق پرستوں کے مشن کو کامیاب بنانے کے لئے کھانا دکھانا کام دیتی ہے۔ جب سے احمدی مسلمانوں کو خیر مسلم قرار دیکر ان کی مذہبی آزادی اور حقوق پاکستان میں قانونی طور پر سلب کئے گئے ہیں۔ احمدی انجمن لاہور کے بیرونی ممالک کے مشنوں میں کافی ترقی ہوئی ہے۔ گذشتہ پانچ سالوں کے دوران میں ہماری تین عالی شان مسجدیں تعمیر ہوئی ہیں۔ لندن میں مرکز کے لئے ایک مکان خرید کیا گیا ہے۔ مائینڈ میں چھ نئے مرکز کھولے گئے ہیں اور گرجا گھر کو خرید لیا گیا ہے۔ قرآن کریم کا طبع زبان میں ترجمہ شائع کیا گیا ہے۔ ہسپانوی زبان میں قرآن کریم کا ترجمہ بمعہ تفسیر اور ریلمین آف اسلام کا ترجمہ دونوں برس میں جا چکے ہیں۔ ان کی اشاعت کے لئے جماعت کے ایک مختصر وفد نے چالیس ہزار ڈالر کا عطیہ دیا ہے۔ گذشتہ سال کے جلسہ میں حضرت امیر ڈاکٹر سعید احمد خان صاحب کی اپیل پر گیارہ لاکھ روپیہ پاکستانی وصول ہوا۔ جس نے جماعت کی تاریخ میں ریکارڈ قائم کر لیا ہے۔

ماہ اگست میں حضرت امیر ڈاکٹر سعید احمد خان صاحب کیلی فورنیا میں تشریف لائے۔ آپ کے یہاں وروڈ سے ہماری روجیں تازہ ہوئیں۔ 31 رات اور یکم ستمبر کو دو یومیہ احمدیہ کانفرنس کے اجلاس اور دفتر پارٹیاں ہوئیں۔ جسکے لئے سیٹی کے ایک ہال اور ہوٹل کے کمرے ریزرو کرنے گئے تھے۔ اس موقع پر حضرت امیر کی انگریزی تقریر کے علاوہ ڈاکٹر محمد اقبال رجب علی۔ محمد حسین ساہو خان۔

اللہ تعالیٰ ایسا رحیم ہے۔ رحم کرنے والا ہے۔ کہ وہ ہماری محنتوں کے چل عطا کرتا ہے۔ یہ عظیم اشان عمارت جو شہر کے وسط میں نہایت قیمتی کمرشل قطعہ زمین پر کھڑی کی گئی ہے۔ یہ جماعت کی مالی قربانیوں اور محنت کا پھل ہے۔ جو اللہ تعالیٰ نے جماعت کو عطا فرمایا ہے۔ اس مسجد کی شان اور خوبصورتی کو دیکھ کر پرس و ناکس کا سر جھٹک جاتا ہے۔ یہاں تک کہ اس ملک کے پریزیڈنٹ انجن کے صدر کو گورنمنٹ ہاؤس میں سونے کا میڈل سے اعزاز بخشے ہیں۔ "مَالِكِ يَوْمِ الدِّينِ" مسجد کا ماہک تو مولانا کریم ہے۔ وَالْمَسَاجِدُ لِلَّهِ - مسجدیں اللہ کی ہیں۔ لیکن عام اصطلاح میں اگر کوئی شخص اس مسجد کے متعلق دریافت کریں تو پوچھے گا۔ اہدیوں کی مسجد کہاں ہے؟ - خواہ اس کا نام کوئی اور کیوں نہ رکھا جائے۔ خداوند کریم کے ہمد احمدیہ جماعت ہی اس مسجد کی متولی ہے۔ اس سے ماہک کی تفسیر ہوئی۔ آیاتُ تَعْبُدُوا آيَاتُ تَسْتَعِينُ - اِهْدِنَا صِرَاطَ الْمُسْتَقِيمِ - یہ دعا نمازوں میں ممتاز حیثیت رکھتی ہے۔ ہم شیری ہی عبادت کرتے ہیں اور تجھ سے ہی مدد

چاہتے ہیں۔ مسجد کے بنوانے میں جماعت کو سخت دشواریوں کے مراحل سے گزرنا پڑا۔ اور اسکی وجہ سے کام میں ٹکاؤ پیدا ہوتی رہی۔ ان مشکلات کے دوران میں جماعت کے مخلص ممبروں کی شرح صدر کے لئے یہی دعا حتمی کا کام دیتی رہی۔ اِهْدِنَا صِرَاطَ الْمُسْتَقِيمِ - اللہ تعالیٰ نے آپ کو سیدھا راستہ دکھایا۔ اَلْعَمَلُ عَلَيْكُمْ - اور یہ بے پناہ اور خوب صورت تہذیب دیا۔ غیر المغضوب علیہم وَلَا الضَّالِّينَ اور آپ کو افراط تفریط سے نکال کر اس مبارک پراجیکٹ کی تکمیل کی توفیق بخشی۔

اللہ تعالیٰ جماعت کو توفیق عطا فرمائے۔ کہ وہ اس خانہ خدا کو صحیح طور پر استعمال کریں ورنہ

بنا پڑیگا۔ مسجد تو بنا دی دم بھر میں ایمان کی حرارت والوں نے
مَنْ اٰنَا پُرَانَا پاپی تھا۔ برسوں میں غازی بن نہ سکا سے اقبال

مختصر رپورٹ جلسہ افتتاح جامع مسجد سرینام جنوبی امریکہ

جامع مسجد سرینام کا افتتاح (opening) نماز جمعہ اور خطبہ کے ساتھ 27 جولائی 1984ء سے

حضرت امیر جماعت ڈاکٹر سعید احمد خان صاحب کے ذریعہ ہوا۔ آپ جناب میاں فضل احمد صاحب اور ظفر اقبال عبداللہ صاحب کی معیت میں 26 جولائی کی شام کو بذریعہ قطارہ لنڈن سے پیرامارے بوسرینام پہنچ گئے تھے۔ حضرت امیر امیر اللہ تعالیٰ کی پیشوائی کے لئے سینکڑوں زن و مرد بھولوں کے ٹارگٹ پہنچ گئے تھے۔ حضرت امیر امیر اللہ تعالیٰ نے اپنے بصیرت فیز خطبہ میں مسجد کے مقام اور حرمت پر روشنی ڈالی اور مسجد کو نمازوں کی ادائیگی کے ذریعہ آباد رکھنے کی تاکید فرمائی۔

جامع مسجد سرینام شہر اور مضافات کی جملہ مسجدوں سے زیادہ وسیع اور خوبصورتی کے لحاظ سے نمایاں حیثیت رکھتی ہے۔ یہ مسجد جیکے چار لمبند ترین مینار ہیں اور گنبد ہے۔ شہر کے مرکز میں نہایت قیمتی بزنس علاقہ میں واقع ہے۔ اسکی بائیں جانب یہودیوں کی عبادت گاہ اور چند بلاک چورڈ کردیاں جانب چرچ ہے۔ مسجد کے مقابلہ میں یہ دونو عبادت گاہیں ایک جگہ کی حیثیت رکھتی ہیں۔ مسجد کی دو منزلیں ہیں۔ گروئنڈ فلور پر عام جلسوں کے انعقاد کے لئے مائل ہے۔ جو چاروں طرف کھلا ہے۔ اور اوپر کی منزل میں نماز کے لئے وسیع مائل اور ایسے دونو جانب گیلریاں ہیں۔ اس میں سات آٹھ سو آدمی بچوں کی نماز ادا کر سکتے ہیں۔ عیدین کے موقع پر جبکہ نمازیوں کی تعداد بڑھ جاتی ہے۔ گروئنڈ فلور کا مائل

ہی استعمال کیا جا سکتا ہے۔ مسجد کی تعمیر پر پونے آٹھ لاکھ ڈالر کے قریب خرچ ہوا (US \$ 775,000)

مسجد کے پیچھے مہمان خانہ۔ دفتر۔ رہائشی مکان برائے امام ہے۔ یہ عمارت جناب محمد ایوب یعقوب نے اپنے خرچ سے اپنی نگرانی میں تعمیر کرائی۔ جو ان کے نئے صدقہ جاریہ کا کام دیگی (جناب محمد ایوب یعقوب نے اس عمارت کا افتتاح کونشن



پیغامِ حق



احمدیہ انجمن اشاعت اسلام فیجی

سورة الفاتحة کی علی تفسیر

تقریر ماسٹر محمد عبداللہ بر موقوعہ اسلامک کنونشن پارے مارے بو۔ سرینام۔ جنوبی امریکہ

صاحب صدر۔ حاضرین و حضرات جلسہ! السلام علیکم! اس دو منزلہ عالیشان عمارت جسکو جامع مسجد کے اسم مبارک کے نام سے موسوم کیا گیا ہے۔ کو دیکھ کر مجھے یہ محسوس ہو رہا ہے۔ کہ احمدیہ جماعت سرینام نے اس مسجد کو تعمیر کر کے سورۃ فاتحہ کی علی تفسیر ہمارے سامنے پیش کر دی ہے۔ سورۃ فاتحہ کی ابتدا ”الحمد لله“ سے ہوتی ہے۔ جس کا روزمرہ کی نمازوں میں تکرار خداوند کریم کی ذات پر مضبوط ایمان پیدا کرتا ہے۔ اسلام کے لئے مال کی قربانی کا جذبہ بغیر مضبوطی ایمان باللہ ہرگز پیدا نہیں ہو سکتا۔ بسا اوقات مالداروں سے خدا کے لئے۔ اسلام کی تبلیغ و اشاعت کے عمومی رقومات وصول کرنی دشوار ہو جاتی ہیں۔ اس کے برعکس یہاں تو یہ حال ہے۔ کہ جماعت کے ایک فرد نے پچاس ہزار ڈالر اپنی جیب سے خرچ کر کے مسجد کے ساتھ دفتر انجمن۔ مہمان خانے اور امام کی رہائش کے لئے ایک اللہ عمارت کھڑی کر دی ہے۔ یہ قربانی کی سپرٹ اور جوش ایمان کی مضبوطی کے بغیر پیدا نہیں ہو سکتا۔ اور ایمان باللہ اور اسکی مضبوطی الحمد لله کے صحیح مفہوم سے پیدا ہوتی ہے۔

الحمد لله کے بعد ”رب العالمین“ ہے۔ جو ہماری توجہ کو اپنے ذاتی اعتماد اور بھروسہ پر دلالت کرتا ہے۔ جس طرح اللہ تعالیٰ ایسی شے کو پیدا کر کے چھوڑ نہیں دیتا۔ بلکہ اگلے درجہ سے کمال تک پہنچاتا ہے۔ اسی طرح اللہ تعالیٰ کی صفت ”رب“ کی تقلید کرنے والا جس نیک کام کو شروع کرتا ہے۔ اس کو پائے تکمیل تک پہنچانے کے بغیر آرام نہیں آتا۔ سرینام کی جماعت نے ایک ایسے پراجیکٹ کو شروع کیا۔ جس کی تکمیل نہایت آزمائش کن تھی۔ بیرونی مالی امداد کے بغیر اس عالیشان عمارت کو تعمیر کرنا ناممکن تھا۔ سرینام کی جماعت نے خداوند کریم کی ذات پر بھروسہ کر کے اپنی ہمت اور ذات پر بھروسہ کرتے ہوئے اس منصوبہ کو بغیر بیرونی امداد پائے تکمیل تک پہنچایا۔

”العالمین“ اس اسلامی کنونشن کا جو مسجد کے افتتاح کے ساتھ ہو رہی ہے۔ عنوان ہے:

”Ahmadiyyat in the concept of International Brotherhood“

”امدیت جسکی غایت بین الاقوامی برادری ہے“ احمدیہ انجمن اشاعت اسلام سرینام نے ان مقاصد کو بھی مسجد کھڑی کر کے سورۃ فاتحہ کی علی تفسیر ہمارے سامنے پیش کر دی ہے۔ اسلامی تاریخ گواہ ہے۔ کہ آنحضرت صلعم نے بحران سے پادھیوں کو جو آنحضرت صلعم سے مذہبی بحث کی غرض سے آئے تھے مسجد میں ان کو عبادت کرنے کی اجازت دی تھی۔ اور اس نمونہ اہم مذہبی وواداری سے بین الاقوامی برادری کی بنیاد ڈالی تھی۔ احمدیہ جماعت اسی اصول پر قائم ہے۔ اس نے مسجد کا دروازہ ہر ایک شخص کے لئے جو خداوند کریم کی عبادت کرنا چاہتا ہے۔ کھول دیا ہے۔ خواہ وہ کسی مذہب وملت اور قوم سے تعلق رکھتا ہو۔

”الرحمن“۔ خداوند کریم ایسا رحم والا ہے۔ کہ وہ ہر کس وناکس کو خواہ اس نے خدائی فیض کو حاصل کرنے کے لئے محنت کی جو یا نہ۔ اپنے فضل وکرم سے انعامات عطا کرتا ہے۔ جیسے اس نے ہمارے لئے زمین۔ آسمان۔ ہوا۔ پانی چاند سورج بنا دیئے ہیں۔ حالانکہ ان کے حصول کے لئے ہم نے کوئی محنت نہیں کی۔ احمدیہ جماعت کے ممبروں نے اللہ تعالیٰ کی صفت رحمانیت کی تقلید میں بغیر کسی نفسانی اغراض اور توقع قابل تقلید قربانیاں کر کے الرحمن کی علی تفسیر کر دی ہے۔ ”الرحیم“