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Editors:

Shahid Aziz
Mustaq Ali

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this devotion in the way of Allah. This sacrifice relieves one of all manner of sorrow and grief.

I am astonished that, when every person, by nature, wants comfort and ease and seeks relief from sorrow and pain and hardship, what reason is there that when he is presented with a tried and tested recipe for this ailment, that he does not give it any consideration? Has the recipe of devoting your life in the way of Allah not proven to be effective for the last 1,300 years? Were the Companions (r) not deemed deserving of everlasting life because of this sacrifice? Then what reason is there at this time

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Webcasts: Please note that the Friday *khutba* and prayers, the *dars*, as well as all meetings are broadcast over the Virtual Mosque (www.virtualmosque.co.uk).

Call of the Messiah

Sacrificing your life

Thus, to sum up, it is incumbent upon a person to sacrifice his life in the way of Allah. I have read in some newspapers that so and so Arya has devoted his life for Arya Samaj and so and so padre has devoted his life to a (Christian) mission. I am astonished at why it is that Muslims do not devote their lives for the service of Islam in the way of Allah. Look at the blessed time of the Holy Prophet (s) and see. Then you will know how lives were sacrificed for Islam.

Remember, this is not a loss-making deal. On the contrary, it is a deal with reward without measure. I wish Muslims knew this and they were informed of the benefit and the reward in this trade of sacrificing their lives for the sake of Allah and his religion. Does such a person make a loss in his life? Their *Rabb* gives the reward of



Hazrat Mirza Ghulam Ahmad,
Mujaddid of the 14th Century,
The Promised Messiah and Mahdi

that we should hesitate in benefiting from the efficacy of this prescription?

The fact is this, that people are unaware of this fact, and the joy which is attained after such a sacrifice. For if they had found even an atom of such joy, they would come to this field with limitless desire for sacrifice.

I have, myself, experience of this way, and solely by Allah's blessing and reward I have benefited from this joy. I desire only this, that if I come to life again after sacrificing my life in the way of Allah, that I die again in his way. And that every time this happens my keenness and joy at sacrificing my life in Allah's way increases.

(*Malfuzat*, vol. 2, pp 99–100)

Respect and Obedience to Parents

(From: *A Spiritual Note*, May 2012, Suriname)

The Bible

"Children, obey your parents in the Lord: for this is right. Honour thy father and mother which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord."

(*Ephesians* 6:1–4)

"But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God."

(*1 Timothy* 5:4)

Manava Dharma Shastra

"The trouble that a mother and father endure in giving birth to human beings cannot be redeemed even in a hundred years. He should constantly do what pleases the two of them." (2:226)

The Quran

"And thy Lord has decreed that you serve none but Him, and do good to parents. If either or both of them reach old age with thee, say not fie

to them, nor chide them, and speak to them a generous word. And lower to them the wing of humility out of mercy, and say: My Lord, have mercy on them, as they brought me up (when I was) little.... And give to the near of kin his due and (to) the needy and the wayfarer, and squander not wastefully." (17:23–24, 26)

"And We have enjoined on man goodness to his parents. But if they contend with thee to associate (others) with Me, of which thou hast no knowledge, obey them not. To Me is your return, so I will inform you of what you did." (29:8)

This verse, while signifying the importance of obedience to parents, warns against attaching over-importance even to a filial duty. It shows that when an important duty clashes with a still higher one, the former is to be sacrificed to the latter.

"We have enjoined on man the doing of good to his parents. His mother bears him with trouble and she brings him forth in pain. And the bearing of him and the weaning of him is thirty

months. Till, when he attains his maturity and reaches forty years, he says: My Lord, grant me that I may give thanks for Thy favour, which Thou hast bestowed on me and on my parents, and that I may do good which pleases Thee; and be good to me in respect of my offspring. Truly I turn to Thee, and truly I am of those who submit. These are they from whom We accept the best of what they do and

pass by their evil deeds among the owners of the Garden. A promise of truth, which they were promised. And he who says to his parents: Fie on you! Do you threaten me that I shall be brought forth, when generations have passed away before me?" (46:15–17)



Haqiqat-ul-Islam Mosque of the Ahmadiyya Anjuman Isha'at Islam Lahore in Suriname

Obedience to parents is placed next to submission to Allah, for among fellow-beings none has a greater claim upon a person than his parents. Moreover, obedience to parents is the seed from which – if the child is properly taught this lesson – spring the great obligations of obedience to all constituted authority.

Prayers for our parents

“Our Lord, grant me protection and my parents and the believers on the day when the reckoning comes to pass.” (14:41)

“My Lord, forgive me and my parents and him who enters my house believing, and the believing men and the believing women.” (71:28)

The Prophet Muhammad (pbuh)

“Abu Hurairah, a companion of the Holy Prophet, said: A man came to the Messenger of Allah, peace and blessings of Allah be on him, and asked: ‘Who has the greatest right that I should keep company with him with goodness?’ He replied, ‘Thy mother.’ He asked: ‘Who then?’ He replied: ‘Thy mother.’ He asked again: ‘Who then?’ He replied: ‘Thy mother.’ He asked for the (fourth) time, ‘Who then?’ He replied, ‘Then thy father.’” (Bukhari, 78:2)

“Asma, daughter of Abu Bakr, related: My mother came to visit me while she was a pagan and she expected love from me. I asked the Holy Prophet: ‘Shall I gratify her wish?’ He said: ‘Treat her as she expects from you.’” (Bukhari, 51:29)

Children are a Trial and a Temptation

Mr Shaukat Ali, Australia

Every soul will be recompensed for what it earns

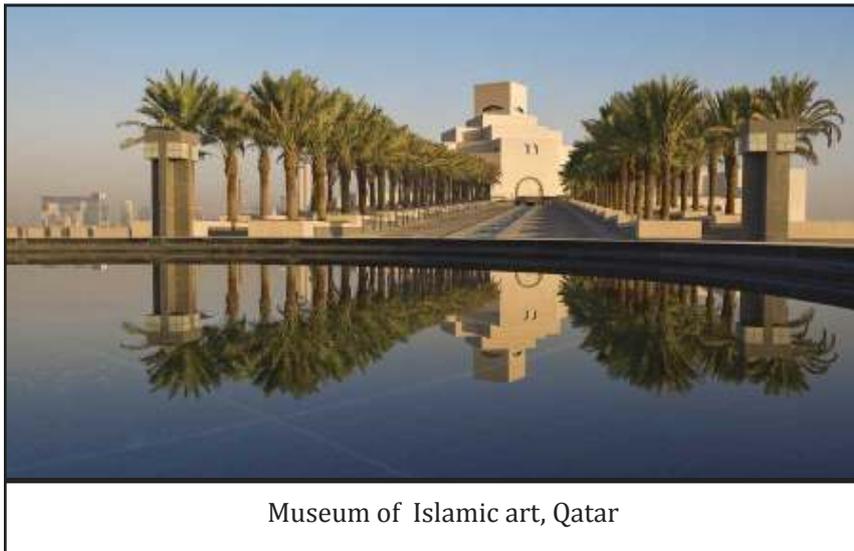
“Say: Come! I will recite what your Lord has

forbidden to you: Set up no partner with Him, and do good to parents, nor kill your children for (fear of) poverty – We provide for you and for them, nor go near to indecencies, open or secret, nor kill the soul which Allah has made sacred except in the course of justice. This He enjoins upon you that you may understand.... We do not impose on any soul a duty beyond its ability. And when you speak, be just, even (against) a relative. And fulfil Allah’s covenant. This He enjoins on you that you may be mindful; and (know) that this is My path, the right one, so follow it, and do not follow (other) ways,

for they will lead you away from His way. This He enjoins on you that you may keep your duty.” (6:151-153)

The above verses summarize some of the prohibitions, duties and responsibilities imposed upon

us by our Creator and what is expected of us. In this message, I am taking up an important issue which we face in our daily life. People argue about obligations of parents and children and sometimes hold each of them responsible for actions of the other. In the above verses Allah *ta’ala* tells us: “And do good to parents, nor kill your children”; and also: “And when you speak, be just, even (against) a relative.” There are many other verses which provide guidance to humanity when it comes to matters relating to children. Often parents are blamed for actions, deeds or words of children when those actions are taken by children without approval, consent or knowledge of the parents (as is the case with the Qadiani beliefs). Similarly, actions of parents should not be held against the children. In every situation justice must be done as every soul is responsible for what it earns. Each one of us will be asked what each one has done – no one will be asked about actions of others and no one will be



Museum of Islamic art, Qatar

able to bear the burden of another person on the Day of Judgment.

I prefer to quote actual verses of the Holy Book extensively (bearing in mind that I want to reduce this to two pages for those who distribute printed copies) rather than expressing my personal views or opinions expressed by individuals which can be contradicted. Some of the relevant verses pertaining to the above subjects are quoted below:

“O you who believe, be maintainers of justice, bearers of witness for Allah, even if it is against your own selves or (your) parents or near relatives – whether he is rich or poor, Allah has a better right over them both.... And if you distort (the truth) or turn away (from it), surely Allah is ever Aware of what you do.” (4:135)

“Say: If your fathers and your sons and your brethren and your wives and your kinsfolk and the wealth you have acquired, and trade whose dullness you fear, and dwellings you love, are dearer to you than Allah and His Messenger and striving in His way, then wait till Allah brings His command to pass.” (9:24)

“And it is not your wealth, nor your children, that bring you near to Us in rank; but whoever believes and does good, for such is a double reward for what they do, and they are secure in the highest places.” (34:37)

“Your parents and your children, you do not know which of them is the nearer to you in benefit.” (4:11)

“Wealth and children are an adornment of the life of this world; but the ever-abiding, the good works, are better with your Lord in reward and better in hope.” (18:46)

“And know that wealth and children are a temptation, and that Allah is He with Whom there is a mighty reward.” (8:28)

“Your relationships and your children would not benefit you on the day of Resurrection – He will decide between you.” (60:3)

“O you who believe, surely some among your wives and your children are enemies to you, so beware of them.” (64:14)

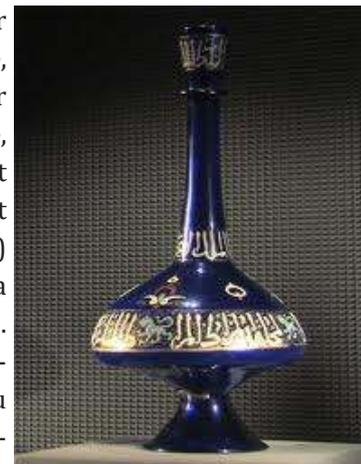
“And no bearer of a burden can bear another’s burden. And if one weighed down by a

burden calls another to carry his load, nothing of it will be carried, even though he be near of kin. You can only warn those who fear their Lord in secret and keep up prayer. And whoever purifies himself, purifies himself only for his own good. And to Allah is the eventual coming.” (35:18)

“No soul shall be burdened beyond its capacity. Neither shall a mother be made to suffer harm on account of her child, nor a father on account of his child.... And keep your duty to Allah and know that Allah is Seer of what you do.” (2:233)

“Whoever goes aright, goes aright only for the good of his own soul; and whoever goes astray, goes astray only to its detriment. And no bearer of a burden can bear the burden of another.” (17:15)

“On the day when every soul will find present whatever has done, whatever has done, wish that (evil) were a distance. Allah caution you His retribution. And Allah



good it and evil it will be - and that there long And tions against bution. is Com-

passionate to the servants.” (3:30) “And every soul shall be fully paid what it has earned, and it shall not be wronged?” (3:25) “For them is what they earned and for you what you earn; and you will not be asked concerning what they did.” (2:134; 2:141) “Our duty is to deliver the message clearly and plainly And know that Allah comes in between a man and his heart, and that to Him you will be gathered.” (8:24) “And the believers, men and women, are friends of one another. They enjoin good and forbid evil and keep up prayer and give the due charity, and obey Allah and His Messenger.” (9:71)

We must always enjoin good and forbid evil. We pray for blessings of Allah upon you and all those who receive this message.

Muhammad (s) Foretold in Ancient Scriptures

**Khoorshid Khanum
Qassim Ali Jairazbhoy**

According to the injunctions of the holy Quran we Muslims believe that the advent of our Prophet Muhammad was expressly foretold in all the sacred books of the religions.

The holy Quran represents: "And when God made a covenant through the prophets: Certainly what I have given you of book and wisdom – then an apostle comes to you verifying that which is with you, you must believe in him and you must aid him. He said: 'Do you confirm and accept My compact in this (matter)?' They said: 'We do confirm.'" (3:80)

The claim is advanced here that all the prophets had prophesied the advent of a world Prophet who should verify the truth of all the prophets who had appeared in the World.

Prophecies in the Old Testament

There are many prophecies regarding the holy Prophet both in the Old and the New Testaments. Deut. xviii 15–18 speaks very clearly of the rising of a prophet (who shall be the like of Moses) from among the brethren of Israelites, i.e. the Ishmaelites or the Arabs. The passage in question reads:

"15. The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.

"16. According to all that thou desiredst of the Lord thy God in Horeb in the day of assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not.

"17. And the Lord said unto me, They have well said that which they have spoken.

"18. I will raise them up a prophet from among their brethren, like unto thee, and I will put my words in his mouth; and he shall speak unto them all that I shall command him."

In the above-quoted passages our Prophet is evidently foretold. For God declared to all the Israelites that He would raise up a Prophet from among their brethren. Now we hesitate not to affirm that it is impossible that the phrase "brethren of Israel" could have any other meaning than that of Ishmaelites, and these never had any prophet but Muhammad. It is admitted both by Jews and Christians that revelations to the Israelitish Prophets were not made in the very words as given in the Scriptures, but only their purport, which they afterwards delivered to the people in their own language. But the holy Quran, on the contrary, revealed to our prophet



word by word as it now is, is a fact which makes the expression "and will put my words in his mouth" inapplicable to anyone except Muhammad. In promising to raise up a prophet God tells Moses that "I will raise up

a prophet from among their brethren." But we find in Deut. 34:10 that there arose not a prophet since in Israel like unto Moses. There cannot then remain a single doubt but that the promised prophet must have been from among the Ishmaelites, the brethren of the Israelites.

Another prophecy of the prophet Isaiah

"He saw two riders, one of them was a rider upon an ass and the other a rider upon a camel, he hearkened diligently with much heed." (Isaiah xxi:7).

Isaiah saw in a vision two riders, one of them was a rider upon an ass and the other a rider upon a camel. In our opinion the above passage is the faithful rendering of the original

Hebrew. In the English Bible, however, it is thus translated: "He saw a chariot of asses and a chariot of camel, etc."

The Vulgate has it as follows: "He saw a chariot of two horsemen, a rider upon an ass and a rider upon a camel, etc."

There can be no doubt that of the two riders represented by the Prophet Isaiah, as being the restorers of the true worship of the Godhead, the rider upon the ass is Jesus Christ, because he so made his entry into Jerusalem, and that by the rider of a camel is meant the prophet of Arabia, of which country the camel is characteristic of conveyance.

Prophecies in the New Testament: the Ahmad of Messiah

John 14. v.15: "If ye love me ye will keep my commandments." *v.16:* "And I will pray the Father and he shall give you another Parakletos [Comforter] that he may be with you for ever." *v.25:* "These things have I spoken unto you while yet abiding with you." *v.26:* "But the Comforter [Parakletos] which is the spirit of truth whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance, whatsoever I said unto you."

John 16. v.7: "Nevertheless I tell you the truth. It is expedient for you that I go away, for if I go not away, the Comforter [Parakletos] will not come unto you, but if I go, I will send him unto you." *v.8:* "And he, when he is come, will convict the world in respect of sin and of righteousness and of judgment." *v.12:* "I have yet many things to say unto you, but ye cannot bear them now." *v.13:* "Howbeit when he, the Spirit of Truth is come, he shall guide you into all the truth for he shall not speak from himself, but what things soever he shall hear, these shall he speak and he shall declare unto you the things that are to come."

We have not the least doubt that the word "Perikalutas" [*read: "Parakletos" - Editor*] rendered in English as "Comforter" was not the one uttered by Jesus Christ, but that it was "Parakletos" [*read: "Periklutos" - Editor*] meaning "illustrious" or "renowned" answering in every respect to the Arabic word "Ahmad." Sir

William Muir says that the word Ahmad must "have been erroneously employed as a translation of Perikalutas [*read: Parakletos - Editor*] in some Arabic version of the New Testament" and that Parakletos [*read: Periklutos - Editor*] (illustrious) for "Perikalutas" [*read: "Parakletos" - Editor*] was forged by some ignorant or designing monk in Muhammad's time (Muir, *Life of Mahomet*).

It is a well-known fact that a person was expected by a great number of Christians in accordance with the prophecy from a very early period, which shows that the construction put on the passage in the Acts by the Roman Church and by Protestants was not general.

Of this Montanus in the second century earlier than Tertullian furnishes an example. He was considered by his followers to be the promised person.

Prophecies in Hindu scriptures

Likewise in Hindu scriptures too there are a good many prophecies about the Holy Prophet Muhammad. A few of these are in the Puranas. The one in the Bhavishya Purana is the clearest of all. The fifth word from left to right is the name of our holy Prophet. It gives even the name of the country of the prophet "Marusthahnivasinan", denizen of the desert (Arabia). For this reason the Arya Samaj has tried to cast doubt on the authenticity of this Purana. Their argument is that it contains a reference to the Prophet. According to Sanatanist Pandits and the vast bulk of Hindus, nevertheless, it is considered very authentic. The prophecy runs as follows:

"O people, listen this emphatically! the man of praise [Muhammad] will be raised among the people. We take the emigrant in our shelter from sixty thousand and ninety enemies whose conveyances are twenty camels and she camels, whose loftiness of position touches the heaven and lowers it.

"He gave to Mamah Rishi hundreds of gold coins ten circles, three hundred Arab horses and ten thousand cows." *Atharva Veda, Kanda 20, Sukta 127, Mantra 1-3.*

Prophecy in the Parsi scripture

The Parsi religion is one of the oldest religions in the world, perhaps as old as if not older

than the Hindu religion. It has two collections of Scriptures – the Dasātīr and the Zand Avasta, which may be called respectively the Old and the New Testaments of the Parsi religion. In Dasātīr, No. 14, which is associated with the name of Sasānil, there is not only a corroboration of the Doctrines and the Teachings of Islam, but a clear prophecy as to the Advent of the Prophet Muhammad. The Prophecy is made in the clearest terms, and is preceded by a vision of a state of extreme disorder and demoralization in Persia. It runs thus:

“When the Persians should sink so low in morality, a man will be born in Arabia whose followers will upset their throne, religion and everything. The mighty stiff-necked ones of Persia will be overpowered. The house which was built (referring to Abraham building the Kaaba) and in which many idols have been placed will be purged of idols, and people will say their prayers facing towards it. His followers will capture the towns of the Parsis and Taus and Balkh and other big places round about. People will embroil with one another. The wise men of Persia and others will join his followers.”

This prophecy is contained in a book, which has ever been in the hands of the Parsis, and its words do not admit of two interpretations. The coming man is to be an Arab. The Persians would join his faith. Fire temples would be destroyed. Idols would be removed. People would say their prayers facing towards the Ka'ba. Can this prophecy fit in with any person other than Muhammad?

Conclusion

Thus if, on the one hand, the holy Prophet Muhammad testified to the truth of all the other Prophets, belonging to all the different nations of the world, and made it a part of his religion, on the other hand, the Scriptures of these previous Prophets are found to contain clear prophecies about the advent

of our holy Prophet Muhammad (the Peace and the Blessing of God be upon him). This mutual corroboration, by furnishing a great evidence of the spiritual providence of God for humanity, strengthens people's faith in religion in general, and in the religion of Islam in particular.

Aminah Bint Mihsan

From *Noor-i-Islam*, June 2012

When the Prophet, peace on him, started advocating his message in Makkah, only people with vision and clear minds gave him a positive response. This is the case with all new ideas that seek to initiate a fundamental change in human

life. When the advocated change touches on the core of people's way of life, as is the case with all religions and with Islam in particular, the new believers are bound to suffer persecution by those who want to maintain the status quo. This is what happened to the early Muslims in Makkah. They suffered much persecution. Even those among them who belonged to noble families were put under much pressure,

mental and often physical, by their own families.

Some families felt it to be their duty to punish their own sons and daughters who became Muslims. Despite all types of pressure, the message of Islam continued to gain ground, and there were many families in Makkah whose all members became Muslim.

When the situation in Makkah became intolerable for Muslims while Islam was able to make significant gains in Madinah, the Prophet, peace on him, advised his companions in Makkah to emigrate to Madinah.

Aminah bint Mihsan and her brother Ukka-shah were among the early emigrants. They left Makkah together with a large group of their own people, including whole families, abandoning their homes and property. Aminah was keen



King Faisal at the Woking Mosque after praying behind the Ahmadi imam

to have an insight into Islam, and she used to learn directly from the Prophet. Therefore, scholars of Hadith have related 24 hadiths which she reported directly from the Prophet. This is evidence of her achievement, as there are many of the Prophet's companions, men and women, who did not report a single hadith.

The Prophet's, peace on him, companions sought his guidance on all matters. He did not lose a moment in delivering his message and establishing it as a way of life; yet he had time to attend to people's personal concerns. He was like a loving father to all people. He addressed their personal concerns and blessed their children. One day Aminah brought her baby to the Prophet so that he would bless the child. The baby was still fully breast-fed. The Prophet took

the boy and began to bless him and talk to him, when the boy wet himself and the Prophet's clothes were wet. The Prophet, peace on him, smiled called for some water, and sprinkled some water over his clothes, without washing them. We learn from this that this is the way to remove such impurity by a breast-fed child. Aminah also reports another occasion when she took her son to the Prophet, as he was suffering from a throat infection that gave him tonsillitis. She apparently had tried to push the boy's tonsils back physically, as people used to

do at the time. The Prophet, peace on him, told her that that was useless and would give the child more pain. He told her what to do with the child. Her brother, Ukkashah ibn Mihsan, was a dedicated servant of Islam. One day the Prophet, peace on him, mentioned to his companions that seventy thousand of his followers will be admitted to heaven without having to face any reckoning of their deeds. Ukkashah spontaneously said: "Messenger of Allah, pray to Allah to make me one of them." The Prophet said: "You are one of them." Another man made the same request, but the Prophet said: "Ukkashah has beaten you to it."

Perhaps we should add here that in Arabic, the numbers seven, seventy and their multiples do not signify actual numbers, but indicate plenty. So the number seventy thousand in the hadith could be

taken to mean a huge crowd that may be much more than seventy thousand. Ukkashah reported something to the Prophet about his sister, who lost her son. She said to the man who was preparing the child's body for burial: "Do not wash my son with cold water; you will kill him if you do." The Prophet, peace on him, smiled and said: "What is the matter with her? May Allah give her a long life." This was a prayer by the Prophet. Like all his prayers, it was answered in the best form. She lived to a very old age. Al-Nissaei, who reported this hadith, adds: "We do

not know of any woman who lived as long as she did."



The picture uses the letters *fa*, *wa*, *ta*. Who died? For the answer donate £5.00 to the UK Jamaat and find out!

Ahmadiyya Anjuman Isha'at Islam Lahore (UK)

The first Islamic Mission in the U.K. established 1913 as the Woking Muslim Mission

Dar- us-Salaam, 15 Stanley Avenue, Wembley, UK, HA0 4JQ

Centre: 020 8903 2689 President: 020 8524 8212 Secretary: 01753 575313 E-mail: aaiiLahore@gmail.com

Websites: www.aaii.org/uk | www.ahmadiyya.org | www.virtualmosque.co.uk

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