

# BASHSHAAR



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## A DISCUSSION ON GOD'S ATTRIBUTE OF CREATOR

by Dr. Basharat Ahmad

{English translation of an Urdu article that  
appeared in *Basharat-e-Ahmadiyya*, Vol. I,  
pp. 152–157}

### From Dalhousie to Khijar:

In the year 1925, to recuperate from illness, I took 6 months leave from work to rest at the hill station of Dalhousie (in Himchal Pradesh, India.). Dalhousie was a popular summer retreat for those who could afford it. One such person, was a distinguished lawyer, who held naturalistic views (i.e., he was a follower of the views of Sir Syed Ahmad Khan, whose views were termed naturalistic, as he believed, for instance, that angels were only representations of natural forces.), whom I first met at the Friday Prayers which were led by Maulana Muhammad Ali.

Near Dalhousie is a beautiful scenic area Khijar. Encircled by mountains, is a wonderful green meadow, with its beautiful grass, which delights the heart and charms the eye. One is indeed mesmerised by the greenery. In the middle of the meadow is a small lake, wherein there is a tiny floating island, which is enchantingly moved hither and thither by gusts of wind. The meadow is bordered on all sides by majestic trees, which are arranged in regular lines. To one's eyes, it appears as if these trees were marching down from the surrounding mountains and suddenly stopped at the edge of the meadow, as if

arrested by the beauty of the scene in front of them. In short, to take the effort to come to Dalhousie and not visit Khijar was almost inconceivable. So one day, some friends, including the lawyer mentioned above, and I, went for a visit. The route was scenic with colourful flowers abounding. Cool, sweet water from the natural streams, was also readily available to refresh the weary traveller. Nevertheless, it was a walk of eleven miles, and, therefore, it was necessary to spend the way in conversation, so that the journey would pass easily. Many matters were touched upon, some of which were of a religious nature. Among these was one interesting topic, debated between the lawyer and myself. I cannot recall the exact words used, however, I will present the meaning in my own words. It is possible that somebody will find this of some benefit.

### Has Creation always Existed?

My lawyer friend put forward the argument that creation must be co-eternal with the creator. Since God's attribute as creator has always existed, he argued, it follows that creation would also always co-exist with this attribute. In short, the attribute of creating is the cause, and creation is the effect, and where a cause exists, the effect would also be present. For example, a lamp is a cause and light is its effect. So if there is a lamp there will be light, or, where a sun exists there will be sunshine. We cannot say that the light is the lamp, or, that the sunshine is the sun. We can, however, definitely say that the light has always existed along with the lamp and that sunshine has always existed along side the sun. Similarly, creation has always co-existed along with the creator. This indeed, he concluded, is what the scholars and philosophers have written and this has also been accepted by the late Maulana Shibli (A well-known religious scholar of that time.).

**I replied:** First I will answer you, assuming that your example of the lamp is correct. From your example you pose that the relation of the creator and creation is like that of a lamp and its light. But, the lamp is self-existent, whereas, light has only a contingent existence. That is to say that a lamp

exists in itself, while light does not have any separate independent existence. It is like an attribute which is sustained by the lamp. If the lamp is extinguished, then the light would vanish. According to this example, the creator is, therefore, self-existent and creation only has a contingent existence. So, if anything has any eternal existence it would be the essence of the creator and not the essence of creation, as creation does not exist in itself, but is only like an attribute. As creation does not have an independent existence, it is meaningless to state that it has in itself eternally existed.

### **The Example of the Lamp and its Light is Inappropriate:**

This example of the lamp and its light, even though it has been put forward by many great scholars, and has unfortunately been also accepted by the religious scholars of Islam (who have tried to reconcile it with the religious teachings of Islam) is nevertheless totally inappropriate. "By the grace of God," I continued, "I will, today, prove the error of this argument." My lawyer friend perked up with interest on my statement. Listen, I said, if the relationship of the creator and creation is similar to that of a lamp and its light then it necessarily follows that God, too, is evolving for there could be no change in the light until its cause, that is the lamp, changes. For instance, the more powerful the lamp, the more powerful its light would be. Only when there is a change in the lamp can there be a change in the light. In other words, change in the light is caused by change in the lamp. Now it is an accepted fact that creation is changing and progressing under evolution. Thus it follows, the cause, i.e., the creator, is also changing and progressing under evolution. When the cause, i.e., the creator, emitted a lower form of creation, then the creator was also at a lower stage, and now, as higher forms of creation have emerged, the creator, too, has progressed to a higher stage, and may indeed in the future, progress even further. My lawyer friend appeared quite annoyed at my argument. Regrettably, I continued, it never occurred to our religious scholars that this example is totally inappropriate. As they accepted the principle of cause and effect, the example of the lamp as a cause and light as its effect, was, therefore, considered correct by them, even though it is not appropriate.

### **God is a Purposeful Being:**

The example of the lamp and its light was given by people who were primarily concerned with this world, and who only accepted God as the First Cause. Their observation of the continuous chain of cause and effect operating in creation, left them

no recourse, but to accept a first cause. However, they did not allow this cause to have any purpose or intention. Instead, they believed this cause to be like a lamp needed for light, without being aware of any purpose of its own. But, we (Muslims), believe the first cause to be a Purposeful, Knowing and Wise Being. Why should we not believe this, when a special purpose is apparent in the order and arrangement of the Universe? The fact that each particle in this universe, both individually and in totality, is so bound in the straightjacket of the laws of nature, points out that there is some Wise, Knowing, and Purposeful Designer. So we accept God to be a Purposeful, Knowing and Wise Being, and we further accept that He has created all creation for some purpose and intention. Furthermore, as the Quran states, "fa'alol-lima yurid" (**The Holy Quran 11:107**) (**He does as He desires**), therefore, all the laws of nature, and His own actions, operate under the jurisdiction of His will and intention. An appropriate example of His attribute of being a creator, therefore, should be given by a being, which in some small measure also acts purposefully, and possesses some quantum of knowledge and wisdom. Man, who under his own will fashions some object, is a more appropriate example of this attribute. A lamp, on the other hand, emits light automatically and without any intention on its part, i.e., light is emitted from a lamp or a sun, not due to any conscious intention on their part, but because their very nature demands that light be automatically emitted from them.

### **The Example of Man:**

The sun or lamp, have no will or desire. Their attribute of giving light is not subordinate to any intention, but is something automatic. God's attribute of creation is subordinate to His will, as the Quran states, "iza arada shaiun ay-yaqula lahu kun fayukun" (The Holy Quran 36:82) (when god desires to create anything He states be and it is). So, if there is any similitude of God as creator, then it must be a being that also possesses a will, and such a being is man and not a lamp or the Sun which do not possess any will. A man has a specific purpose in mind when he creates a watch. But the fact that he has once made a watch, definitely does not mean that he must then, uncontrollably and unintentionally, continue to automatically make watch after watch, and no matter how much he desires to cease this activity, be compelled to continue making watches. We would laugh at such a picture, for we all know, that the making of watches is subordinate to a man's intention and desire. This attribute, therefore, can only find expression as and when intended by man: He can make a watch if he desires, and if he so desires, not make a watch. It is definitely not

correct to say, that man's ability to make watches, requires that watches should at all times and all places be coexistent with man. In the same way, God's ability to create is subordinate to His will. Whenever He desires He can create something and whenever He so desires, He does not need to create anything.

#### **Attributes and their Potential Existence:**

To sum up, God's attribute of a creator can in no way require, that without his intention and beyond his control, things be continuously created. Therefore, God's attribute of creator does not mean, that like himself, creation would always be necessary. God has always existed and his attributes have always existed, too. Nevertheless, the attributes that are subordinate to His will and desire, although they have always existed potentially, are only activated as and when He so wills. The Quran also tells us this: "iza arada shaiun ay-yaqula lahu kun fayukun" (The Holy Quran 36:82) (when He intends a thing He says be and it is). Because man is a being with a will and intention, one can perceive that he also possesses the potential to carry out various deeds. However, these deeds are only actualised as, and when, he so desires. So, to believe that the attributes of God, Most Great, whose will is All-powerful, can only be manifested in an automatic manner, is to believe that God is a mere constrained being and this just shows a lack of knowledge of God and the blind following of irreligious people. In short, by following this belief, the naturalists, and the unthinking scholars and philosophers, have mistakenly accepted God as a kind of cause, which in some automatic manner causes things to happen. For example, the steam in an engine, without any intention on its part, is bound to cause motion in the engine. So, in this example, the movement of the engine and the presence of steam are bound to occur together. But the truth is that God acts according to his purpose and intention, and, therefore, we must accept God as a cause, that creates an effect as per His desire and intention, and, not because He was in any way constrained to do so. Take the example of the man who made the engine for some purpose: When the engine was not present the man still existed and his capacity to make the engine existed. So, when he desired to make the engine, this capacity became activated, and he made the engine.

#### **God's Power to Create has Always Existed:**

In the same way, God has always had the potential to create. So when He intended to bring forth creation, this capacity was activated, and creation came into being. To sum up, it is totally wrong to say that creation always co-existed with God. His power to create did indeed co-exist with Him from

eternity and was activated (and is still activated) as and when He so intended. The blind following of materialists/atheists in this matter has caused the naturalists to deny the efficacy of prayer. Steam in an engine will never hear you, no matter how much you shriek and cry for it to stop, rather it will continue to propel the engine, even if it causes the engine to fall into a ditch and cause the death of people; for it is bound under the law of physics, which it must fulfil. But, a human being with a will, listens to us, may have mercy on us, can reward us, and can act purposefully in this world to benefit others. So, if God is a Purposeful, Sovereign, Knowing, Wise, Merciful and a Generous being, then why should we accept the naturalists view, that He is beyond the reach of His created human beings: That He keeps Himself totally away from the affairs of this world and does not listen to our pleas, and like the steam in an engine, is a lifeless constrained being, so that whether He exists or not has no practical import. In short, and I seek the refuge of God from such views, God is no more than a stone idol, on which the Quranic statement "Alazi yuniqu bima la yasmao illa dua'a wa nida'a" (The Holy Quran 2:171) ("one who calls out to that which hears no more than a call and a cry") is applicable. In other words, a person can cry his life out in front of God, and plea forlornly, but God, poor being can hear nothing: He, poor thing, is a being without any will or control, whom fate set up as the first cause. His working is subordinated to some law, i.e., He is only a lifeless machine, which without any intention of its own, is continuously fashioning new creations. Such views can only be called materialism. By God, would one accept that in created beings one can find will, knowledge, wisdom, understanding, planning, control and power, but in the creator of these beings these attributes are absent. A purpose is apparent in the fashioning of the entire universe, which forces us to acknowledge the presence of a Supreme, Purposeful being. Yet, strangely when we humans seek to deduce (knowledge of His attributes from the universe) we tend to overlook that God has a will, and, therefore, anything that a created being with a will can do, the creator with a will must certainly be also able to do. We reduce God in His relationship to His creation to an automatic cause, and not to His rightful position of a purposeful willing being. So, we need to remember that God's attribute as a creator is subordinate to His will. Therefore, the fact that God's ability to create is eternal does not necessitate that creation has also been eternally with Him. Creation only appears when the attribute of creation is activated under God's intention. **"So Praise be to God, the Lord of all the worlds"** ("fa-alhamdu lillahi rabbil alameen.") (The Holy Quran 1:1.)

# DREAMS

by Naseer Ahmad Faruqui  
The Light (July 1999)

Every human being dreams. But most of those dreams are not worth telling. They are hazy, and are soon forgotten. They are really the doings of the human brain as deep sleep fades into light slumber. They are born of physical causes. They are not real or true.

But some dreams are different. They leave a permanent impact on the mind of the dreamer. They are not forgotten, even until death. The passage of time does not erase their details from one's memory. These are the true dreams, the real ones. Their origin is spiritual, as opposed to the physical origin of false dreams. Unfortunately, most of the modern mankind have lost their religion. They do not, therefore, believe that there is such a thing as the human spirit. But such people ignore the unanimous evidence of all the religions. Such persons attach no weight to the equally unanimous evidence of all prophets, saints and men of God, that there is in fact a soul within each human body. These men of religion were known and respected for their truthfulness. They were born at different times, in different countries, and were separated from one another by long distances with no means of communication, so that their views were not influenced by one another's thinking. And what about the revealed books? They are equally unanimous about the existence of the human soul in each human body, the former being the more important of the two, and more permanent. Each human being is himself conscious of the fact that he is something more than his body. That extra-physical thing in him is his soul.

In fact, it is the human soul from which spring the moral and spiritual qualities of man. Shorn of the human soul, man would be no better than animals, which do possess the animal life (which keeps their bodies going until death) but not the soul which is blown by the Great Creator into each human being before he is born. It is because of that soul, which is not given to creatures other than man, that he has superiority over other creatures, which are sometimes physically stronger than man. It is because of the human soul which comes from God that man can acquire the reflection of the divine attributes in himself. That is why the Holy Quran exhorts the faithful to (acquire) Allah's colour, and who has a better colouring than Allah? (2:138). The colour of Allah clearly means the beautiful attributes of Allah. The Holy Prophet (pbuh) also has said: "Acquire the attributes of

Allah." Therein lies the greatest honour open to man. Those who deny the existence of the human soul demean man to the level of beasts.

## **Freudian View:**

In recent times, the Freudian school of thought has unfortunately come into vogue. According to it, man is no more than an animal in the highest form of evolution. According to this school of thought, all human actions, and even all human thoughts, can be explained with reference to the animal world which is before human eyes, as opposed to the inside of man which is hidden from view. The result of this kind of thinking is that most of the human beings today are no better than animals, for the aim and object of their lives is confined to food, drink and sex. And that is the be all and end all of the life of all animals, too. So, the poison of Freudian philosophy, and the loss of religion, have ruined the moral and spiritual superiority of man over animal, particularly in the West.

Since all known religions were born in the East, there is yet quite a large number of people in the East who believe in their religions. And all religions and men of religion bore testimony to the existence of the human soul, which is the gift of God to man when he was made the vicegerent of God on earth (The Holy Quran, 2:4). The animals possess only the animal life, which keeps their physical body going. Man also possesses the animal life for the sake of his physical body. Death means the end of animal life, both in man and in the animals. But the human soul, on the death of the human body, leaves it for the next world to answer for its faith and deeds to the Great Creator Whose special gift to man was the human soul. Every human being is keen on living forever. That is not possible in this physical world. The fulfilment of the universal desire to live forever is promised in the next world by all religions, but not so satisfactorily as by Islam. Even those who are misguided by the materialistic view of life will soon realise from bitter experience that they are not satisfied with that view. The human soul in each human body will assert itself, sooner or later, to make man turn to the satisfaction of the spiritual needs of the soul to be found at its best in Islam.

## **The Holy Quran on Dreams:**

To turn back to dreams, the true ones inspired by God to a person's soul cannot be explained except with reference to religion which deals with things spiritual. Unfortunately religions, other than Islam, due mainly to the loss or to corruption of their Divine Books, do not throw light on the mystery of true dreams. Fortunately, we have in our hands the Divine Book of Islam, the Holy Quran, which is admitted by friend and foe to be free from human interference and corruption, and which is available to us today exactly in the words in which it was

revealed. So let us turn to that Sublime Book for guidance on the subject of true dreams.

The relevant verse of the Holy Quran on the subject of true dreams is:

**"And it is not vouchsafed to a mortal that Allah should speak to him except by revelation or from behind a veil, or by sending a messenger and revealing by His permission what He pleases. Surely He is High, Wise" (42:51).**

An explanation of these three forms of Divine communication with man will be found in footnote 2235 to the above verse in the world-renowned English translation and commentary of the Holy Quran by the late Maulana Muhammad Ali, and on page 203 of the masterly book by the same author entitled, *The Religion of Islam*. I quote from the latter book as follows:

"The second mode of God's speaking to man is said to be from behind a veil and this includes dreams...."

Discussing this form of Divine communication with a human being, the learned Maulana, after quoting the Holy Quran, goes on to say:

"This shows that, according to the Holy Quran, revelation in its lower form (including true dreams) is the common experience of all mankind, of the unbeliever as well as of the believer, of the sinner as well as of the saint."

The words within brackets in the above quotation are mine. They have been inserted to make the quotation clear to a person who does not get an opportunity to read the whole explanation given in the learned book quoted from.

True dreams are the greatest honour done to man by his Beneficent Creator. They relate mainly to the future. And when they are proved to be true by later events, they help man to understand that there is a Supreme Being Who possesses knowledge of the future, of the unseen, which man does not. They also help man to understand, when the true dreams come in reply to his prayers, that they did not go unheard by the Merciful Providence to Whom he prayed. Thus true dreams create a living faith in a Living God.

The Holy Quran tells us that the gift of interpreting true dreams is given by God to those who deserve it because of their moral and spiritual purity, and because of their leading a pious life of devotion and prayer to God. But if such a gifted person is not known to the readers of this article, they should themselves turn in prayer and devotion to God Who sent the true dream, to seek an understanding of the dream.

One must remember that man is answerable to his Creator only in respect of his deeds and faith, the complete guidance of which is contained in clear terms in the Holy Quran. Man is not answerable if he fails to understand the real significance of a true

dream. So he should live his life according to the clear directions by his Creator, Who alone knows why He has created man and the way by which man can attain to the object of his creation. True dreams are only incidental evidence of the existence of God and His knowledge of the future. That knowledge is not possessed by anyone else unless it is given to him by God.

## **RELIGION, THE RE-CONNECTION**

"We believe in Allah and (in) that which has been revealed to us, and (in) that which was revealed to Abraham, and Ishmael and Isaac and Jacob and the tribes, and (in) that which was given to Moses and Jesus, and (in) that which was given to the prophets from their Lord, we do not make any distinction between any of them and to Him do we submit" (Quran, 2:136).

No matter how difficult it may be to give a concise description which comprises all aspects of religion, from the outset, it must be stated that all religions strive to connect humankind with the Higher One. This is irrespective of ideology, ontology, moral teachings, methods and techniques, or rituals. Indeed, depending upon epoch and culture, different people have used different names for their conception and understanding of this Higher One. But whether it be tribes without a written language or people with a written tradition, first and most important is a relationship with the Higher One. At the same time, it must be said that every religion emphasises the development of some non-material aspect of the human being. That this non-material part offers a possibility to make contact with the Higher One, is also a fundamental assumption of religion.

Because of its religion and tradition, every culture and every nation has a possible path for the development of man's non-material aspect of the being - and especially for the development of the ethical code. This ethical code is, after all, the original spark which connects every living being with the "umbrella life field". This connection enables the flow of information and energy: Information which indicates the direction of growth; energy which provides it with vitality of healing. Without this connection, it is impossible to live.

The Latin word "Religare" means: "to re-connect". There is no fundamental difference between the existing systems and techniques to re-connect. The external differences - in the techniques used (prayers, meditations, rituals), or in fundamental claims (unique history, Holy Book, etc.) - are nothing else than the possibilities which the ruling culture, as part of a given bio-region, saw as most fit to connect to the umbrella life-field. Real ecumenism acknowledges and respects the deep unity of all existing religions, as well as the necessary diversity.

*From the book: Eternal Spring, Living with Enough in a World of Abundance (Jef Crab, 2002)  
Note: The Quran mentions "Religare" as follows: "Surely we are Allah's, and to Him we shall return" (2:155).*

## OVERCOMING DIFFICULT TIMES

Why should life be this way, that Allah grants us pleasurable experiences but also moments of deep sadness? As believers, should we expect that Allah should grant us only pleasure during our life on earth in return for our belief?

No, life is not that easy. On the contrary, Allah wants to test the believers, to see the strength of our belief, and with that comes matters such as fear, loss of wealth, loss of lives, etc. We will explain this further with some verses from the Holy Qur'an.

**29:2-3:** "Do men think that they will be left alone on saying, We believe, and will not be tried? And indeed We tried those before them, so Allah will certainly know those who are true and He will know the liars."

**47:31:** "And certainly We shall try you, till We know those among you who strive hard, and the steadfast."

**2:155:** "And We shall certainly try you with something of fear and hunger and loss of property and lives and fruits. And give good news to the patient, who, when a misfortune befalls them, say: Surely we are Allah's, and to Him we shall return. Those are they on whom are blessings and mercy from their Lord; and those are the followers of the right course."

The following verse refers those who are not strong enough to undergo the trials of life:

**22:11:** "And among men is he who serves Allah, (standing) on the verge, so that if good befalls him he is satisfied therewith, but if a trial afflicts him he turns back headlong. He loses this world and the Hereafter. That is a manifest loss."

Thus, Almighty Allah gives us trials again and again to test the faith of the believers. However, in His Mercy He also gives the believers the tools to overcome these trials, namely sabr and salah (patience and prayer), as the Qur'an teaches us in **2:45-46:**

"And seek assistance through patience and prayer, and this is hard except for the humble ones, who know that they will meet their Lord and that to Him they will return."

We conclude with a prayer of comfort from the Holy Qur'an, **2:286:**

"Our Lord, punish us not if we forget or make a mistake. Our Lord, do not lay on us a burden as Thou didst lay on those before us. Our Lord, impose not on us (afflictions) which we have not the strength to bear. And pardon us! And grant us protection! And have mercy on us! Thou art our Patron, so grant us victory over the disbelieving people."

Let us therefore gratefully accept and use the support given to us in the Qur'an to overcome the difficult times in our lives.

## THE TRIAL OF SUCCESS AND WEALTH

"Fair-seeming to men is made the love of desires, of women and sons and hoarded treasures of gold and silver and well-bred horses and cattle and tilth. This is the provision of the life of this world. And Allah - with Him is the good goal of life" (**Quran, 3:14**).

Do not start wondering why other people are meeting with success although they have not the slightest idea of your Most-perfect and All-powerful God. The answer is this, and this alone, that having forsaken Allah, they have been put to trial by means of material means.

Often times, a trial from Allah comes in such a way that whoever forsakes Him, and gives himself up to carnal pleasures and, setting his mind wholly on

material wealth, finds that the doors of worldly advancement are opened to him even though from a religious and spiritual point of view he is altogether destitute and naked. He finally dies while engrossed in this world only to be thrown into an eternal hell.

"There are some people who say: Our Lord, give us in the world. And for such there is no portion in the Hereafter" (**Quran, 2:200**).

Sometimes this trial takes another form in that such a person remains unsuccessful even in the task of amassing wealth. But the latter trial is not so dangerous as the former, since the former breeds an inordinate measure of pride and engenders a superiority complex.

In any case, both these groups are of those on whom falls the wrath of Allah. The true fountainhead for all kinds of prosperity is Allah. Therefore, when these people are unaware of this Living and Sustaining Being and in fact become heedless of Him and turn their backs upon Him, how can real prosperity be their lot? Blessed are they who understand this secret, and in dire straits is he who fails to grasp it.

"O you who believe, let not your wealth nor your children divert you from the remembrance of Allah" (**Quran, 63:9**)

"Your wealth and your children are only a trial, and Allah - with Him is a great reward" (**Quran, 64:15**)

The Quran teaches us the middle course between worldly and spiritual striving in 2:201:

"And there are some among them who say: Our Lord, grant us good in this world and good in the Hereafter, and save us from the chastisement of the Fire."

Based on: The Ark of Noah  
Hazrat Mirza Ghulam Ahmad

**"Our Lord, on Thee do we rely, and to Thee do we turn, and to Thee is the eventual coming"  
(Holy Quran 60:4)**

**BASHSHAAR**  
(Bringer of Glad Tidings)  
Layout & Design: Farhaz Khan

**THE LAST SERMON (KHUTBAH) OF  
THE HOLY PROPHET MUHAMMAD {PBUH}  
(FAREWELL SERMON)**

Prophet Muhammad (SAWS) delivered his last sermon (Khutbah) on the ninth of Dhul Hijjah (12th and last month of the Islamic year), 10 years after Hijrah (migration from Makkah to Madinah) in the Uranah Valley of mount Arafat. His words were quite clear and concise and were directed to the entire humanity.

After praising, and thanking Allah he said:

"O People, lend me an attentive ear, for I know not whether after this year, I shall ever be amongst you again. Therefore listen to what I am saying to you very carefully and TAKE THESE WORDS TO THOSE WHO COULD NOT BE PRESENT HERE TODAY.

O People, just as you regard this month, this day, this city as Sacred, so regard the life and property of every Muslim as a sacred trust. Return the goods entrusted to you to their rightful owners. Hurt no one so that no one may hurt you. Remember that you will indeed meet your LORD, and that HE will indeed reckon your deeds. ALLAH has forbidden you to take usury (interest), therefore all interest obligation shall henceforth be waived. Your capital, however, is yours to keep. You will neither inflict nor suffer any inequity. Allah has Judged that there shall be no interest and that all the interest due to Abbas ibn 'Abd'al Muttalib (Prophet's uncle) shall henceforth be waived...

Beware of Satan, for the safety of your religion. He has lost all hope that he will ever be able to lead you astray in big things, so beware of following him in small things.

O People, it is true that you have certain rights with regard to your women, but they also have rights over you. Remember that you have taken them as your wives only under Allah's trust and with His permission. If they abide by your right then to them belongs the right to be fed and clothed in kindness. Do treat your women well and be kind to them for they are your partners and committed helpers. And it is your right that they do not make friends with any one of whom you do not approve, as well as never to be unchaste.

O People, listen to me in earnest, worship ALLAH, say your five daily prayers (Salah), fast during the month of Ramadan, and give your wealth in Zakat. Perform Hajj if you can afford to.

All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over black nor does a black have any superiority over white except by piety (taqwa) and good action. Learn that every Muslim is a brother to every Muslim and that the Muslims constitute

one brotherhood. Nothing shall be legitimate to a Muslim which belongs to a fellow Muslim unless it was given freely and willingly. Do not, therefore, do injustice to yourselves.”

Remember, one day you will appear before ALLAH and answer your deeds. So beware, do not stray from the path of righteousness after I am gone.

O People, NO PROPHET OR APOSTLE WILL COME AFTER ME AND NO NEW FAITH WILL BE BORN. Reason well, therefore, O People, and understand words which I convey to you. I leave behind me two things, the QURAN and my example, the SUNNAH and if you follow these you will never go astray.

All those who listen to me shall pass on my words to others and those to others again; and may the last ones understand my words better than those who listen to me directly. Be my witness, O ALLAH, that I have conveyed your message to your people”.

## **Mother's Day**

**Respect and Obedience to Parents**

### **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)

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 - springs 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)

## **This issue of BASHSHAAR**

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is sponsored by

**Mrs Hamidan Sahu-Khan**

In loving memory of her beloved parents

**Mr Mohammed Ali Uddan and Mrs Amina Ali Uddan**