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## Ijtima ANsarullah

### *Proud Ansar*

Great are those ansar who sacrificed their time and comfort of their cosy homes to make 23<sup>rd</sup> annual Ijtima a success.

A small number of Ansar working tirelessly to becoming a model for the new generation camped overnight in the Markaz. Mr Laeeq travelled from Tauranga and stayed for two days.

Quiz , Message relay and sports competitions were of great interest.

For those who missed this Ijtima - Results are shown on page 3

## Christmas

The vast majority of Christian Churches proclaim that Jesus was born on the 25th December and it is on this date that Christians all over the world celebrate Christmas Day. Although the manner in which this occasion is observed raises many points of discussion, we are focusing attention only on whether or not Jesus was born on the 25th December. We quote the views and findings of some Christian authorities who believe that he was born at another time of the year.

Bishop Barnes writes: There is, moreover, no authority for the belief that December 25th was the actual birthday of Jesus ... Our Christmas Day seems to have been accepted about 300 AD. (Rise of Christianity)

The Encyclopaedia Britannica informs us: Christmas was not among the earliest festivals of the Church, and before the 5th century there was no general consensus of opinion as to when it should come into the calendar. The exact day and year of Christ's birth have never been satisfactorily settled.

According to the Holy Quran the birth of Jesus took place at a time when fresh dates are found on palm-trees in Judea. After delivering Jesus under a palm-tree an angel spoke to Mary saying: And shake towards thyself the trunk of the palm-tree; it will drop upon thee fresh ripe dates. (19:26)

The Bible mentions that shepherds were watching their sheep at the time of Jesus' birth which would have been most unlikely in December when the climate in Judea is extremely cold.

(The Review of Religions, December 1990)

## Death of Jesus

Death of Jesus is equally a controversial affair with the Jews, the Christians and the Muslims. The Jews believe that Jesus died on the cross because he was a false prophet. In this Connection they quote the Bible.

*"And if a man have committed a sin worthy of death, and he be put to death, and thou hang him on a tree" is "the accursed of God".(Deut.21:22-23).*

According to them, Jesus was a false prophet; therefore he died on the cross as the accursed of God. The Christians also believe that Jesus was hanged on the cross and died an accursed death. Says Paul: *"Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, cursed is every one that hangeth on a tree".(Galatians 3:13).*

But the Holy Quran declares that Christ did not die on the Cross. God saved him from death by crucifixion in the same way as He saved His dear ones from tribulations; Did not Jonah the Prophet come out alive from the belly of the whale? The fact of the matter is that Jesus Christ only fell into a swoon on the Cross, but when he was taken down from it, he recovered then died a natural death at the good old age of 120 years.

On the strength of their belief that Jesus was a false prophet the Jews, particularly the Pharisees of his time, brought serious political charges against him alleging that he was disloyal to the Roman Emperor, and that he claimed himself to be the King of the Jews. The governor, Pilate was not convinced of his guilt but being influenced by the tumult of the multitude he delivered Jesus to be crucified. They put him on the cross where he remained, at the utmost, for three or four hours only and then was taken down in a swoon and placed in a sepulchre in a garden nearby.

Now in those days it took several days for criminals to die on the cross. They suffered the pangs of hunger and thirst and in most cases their legs were broken. They died a lingering death extending over several days. But it was not so in the case of Jesus Christ. Incidentally, he was put on the Cross on a Friday afternoon. The following being the Sabbath day - a day of religious observance by the Jews - no criminal could remain on the Cross on that Holy day, so he was taken down from it after about three or four hours. The loss of blood from the wounds caused him to fall into a swoon. He was taken for a **dead** man. His body was placed in a spacious sepulchre in a garden by Joseph of Arimathaea, his own disciple. Jesus being still alive in the sepulchre, left it on the third day in disguise, met his disciples at Galilee and ate with them. His wounds were healed by the application of an ointment especially prepared by his disciples for the purpose.

This is the natural story of Jesus's Crucifixion but the Christians gave a strange version of his death which is not only unnatural but also against historical

evidence as well as logic. They believe that Jesus actually died on the Cross but on the third day he rose up to the heavens. What a paradox! What a myth! Modern Christianity rests on the belief that Jesus died on the Cross. But if it is proved that he did not die on the Cross nor did he rise from the dead, then the whole edifice of Christianity tumbles to the ground. Paul, who is the real founder of modern Christianity, himself says:

*"And if Christ be not risen, then is our preaching vain and your faith also vain".(Corinthians 15:14).*

The late Dr. Zwemer, the well-known American missionary says:

*"If our belief in the death of Christ on the Cross is wrong then the whole of Christianity is a farce".*

(extracted from alislam.org)

**Please read Jama'at literature on this topic for full understanding**

## 23<sup>rd</sup> Ansar Annual Ijtema Competitions Results

|                                       |                          |                             |                    |
|---------------------------------------|--------------------------|-----------------------------|--------------------|
| <b>Religious Knowledge Total = 20</b> |                          | <b>Quran Reading Senior</b> |                    |
| 1 <sup>st</sup>                       | Laeq Ahmad               | 1 <sup>st</sup>             | Mahmood Ahmad      |
| 1 <sup>st</sup>                       | Basharat Khan            | 2 <sup>nd</sup>             | Bashir Khan        |
| 2 <sup>nd</sup>                       | Muhammad Afzal Sadiq     | 3 <sup>rd</sup>             | Laiq Ahmad         |
| 3 <sup>rd</sup>                       | Mubarak Khan             |                             |                    |
| <b>Quiz Competition</b>               |                          | <b>Quran Reading Junior</b> |                    |
| 1 <sup>st</sup>                       | Halqa Manurewa           | 1 <sup>st</sup>             | Basharat A Khan    |
| 2 <sup>nd</sup>                       | Halqa Whau               | 2 <sup>nd</sup>             | Mohammad Shamim    |
| 3 <sup>rd</sup>                       | Halqa Manukau            | 3 <sup>rd</sup>             | Eqbal A Khan       |
| <b>Hifz Quran</b>                     |                          | <b>Nazm Competition</b>     |                    |
| 1 <sup>st</sup>                       | Eqbal A Khan             | 1 <sup>st</sup>             | Ghulam A Cheema    |
| 2 <sup>nd</sup>                       | Basharat A. Khan         | 2 <sup>nd</sup>             | Mahmood Ahmad      |
| 3 <sup>rd</sup>                       | Ghulam A. Cheema         |                             |                    |
| <b>Prepared Speech</b>                |                          | <b>Impromptu Speech</b>     |                    |
| 1 <sup>st</sup>                       | Bashir A Khan            | 1 <sup>st</sup>             | Nasir Zafarullah   |
| 2 <sup>nd</sup>                       | Basharat A Khan          | 2 <sup>nd</sup>             | Mubarak A Khan     |
| 3 <sup>rd</sup>                       | Muhammad Yaseen Chaudhry | 3 <sup>rd</sup>             | Basharat A Khan    |
| <b>Message Relay</b>                  |                          | <b>Table Tennis</b>         |                    |
| 1 <sup>st</sup>                       | Halqa Manurewa           | 1 <sup>st</sup>             | Halqa Te irrirangi |
|                                       |                          | 2 <sup>nd</sup>             | Halqa Whau         |

## حضرت عیسیٰ علیہ السلام کا مقام دیگر انبیاء کے ساتھ

حضرت مالک بن صعصعہ سے روایت ہے کہ نبی کریم ﷺ نے ان کو اسراء کی رات کے بارہ میں بتایا کہ میں خانہ کعبہ کے کسی حصہ حطیم یا حجر میں لیٹا ہوا تھا۔۔۔ کہ مجھے جبریل علیہ السلام لے کر چلے یہاں تک کہ پہلے آسمان پر آئے۔۔۔ وہاں میں نے حضرت آدم علیہ السلام کو دیکھا۔ جبریل نے کہا یہ آپ کے باپ آدم ہیں انہیں سلام کہیں۔ میں نے انہیں سلام کیا۔ انہوں نے سلام کا جواب دیا اور کہا نیک بیٹے اور نیک نبی کو خوش آمدید۔ پھر ہم اور بلند ہوئے اور دوسرے آسمان پر پہنچے۔۔۔ تو کیا دیکھتا ہوں کہ یحییٰ اور عیسیٰ علیہم السلام دونوں خالہ زاد بھائی (موجود) ہیں۔ جبریل نے کہا یہ یحییٰ اور عیسیٰ ہیں ان کو سلام کہیں۔ میں نے سلام کیا انہوں نے جواب دیا اور کہا نیک بھائی اور صالح نبی کو خوش آمدید۔ (اس کے بعد اگلے آسمانوں کی سیر روحانی کا ذکر ہے)۔ تشریح: بخاری اور مسلم نے اس حدیث کی صحت پر اتفاق کرتے ہوئے اسے صحیحین میں درج کیا ہے۔ نسائی میں بھی یہ روایت موجود ہے۔ اس حدیث سے صاف ظاہر ہے کہ حضرت عیسیٰ کا رُفَع بھی دیگر انبیاء کی طرح ہوا۔ وہ خاکی جسم کے ساتھ آسمان پر نہیں گئے اور دوسرے انبیاء کی طرح وفات یافتہ ہیں۔ اگر وہ زندہ ہوتے تو ان کے لئے الگ مقام مقرر ہوتا کیونکہ زندہ اور فوت شدہ الگ الگ مقام پر رہتے ہیں۔ لیکن واقعہ اسراء میں نبی کریم ﷺ کا ان کو دیگر وفات یافتہ انبیاء کی روحوں کے ساتھ دیکھنا بتاتا ہے کہ حضرت عیسیٰؑ بھی دیگر انبیاء کی طرح فوت ہو چکے ہیں۔ چنانچہ حضرت امام حسنؑ کا بیان ہے کہ حضرت علیؑ اس رات فوت ہوئے جس رات حضرت عیسیٰ بن مریم کی روح آسمانوں پر اٹھائی گئی یعنی ۲۷ رمضان کی رات۔ (الطبقات الکبریٰ از علامہ ابن سعد جلد ۳ صفحہ ۳۹ مطبوعہ دار صادر بیروت)

حضرت علامہ ابن قیمؒ نے لکھا ہے کہ رسول اللہ ﷺ کی روح کے ساتھ خارق عادت طور پر معراج کا واقعہ پیش آیا۔ جب کہ دیگر انبیاء کی ارواح وفات کے بعد جسم سے جدا ہو کر آسمان کی طرف بلند ہوئیں اور اپنے مقام پر جا ٹھہریں۔ زاد المعاد فی ہدی خیر العباد از علامہ ابن قیم جلد اول صفحہ ۲۰۳ مطبوعہ نظام کانپور)

حضرت داتا گنج بخشؒ جو یری فرماتے ہیں کہ پیغمبر خدا نے فرمایا کہ میں نے معراج کی رات آدم صلی اللہ علیہ وسلم اور یوسف صدیق اور موسیٰ کلیم اللہ اور ہارون حلیم اللہ اور عیسیٰ روح اللہ اور ابراہیم خلیل اللہ صلوات اللہ علیہم اجمعین کو آسمانوں میں دیکھا تو ضرور بالضرور ان کی روحیں ہی تھیں۔ (کشف المحجوب صفحہ ۳۱ مطبوعہ کشمیری بازار لاہور)

پس حدیث معراج سے یہ بات خوب واضح ہو جاتی ہے کہ حضرت عیسیٰ علیہ السلام کا بھی دیگر انبیاء کے ام کی طرح طبعی موت کے بعد روحانی رُفَع ہوا ہے۔ اور وہ خدا تعالیٰ کی ابدی جنت میں داخل ہو چکے ہیں جہاں سے کبھی نکالے نہیں جائیں گے اور جہاں سے کبھی کوئی واپس آیا، نہ آئے گا