

The Ahmadiyya

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Seeratun Nabi^{saw} Edition

"Surely, a Messenger has come unto you from among yourselves; grievous to him is that you should fall into trouble; *he is ardently desirous of your welfare; and to the believers he is compassionate, merciful.*"

(Holy Quran 9:128)



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Acronyms for salutations used in this publication

saw:	sallallahu alaihi wasallam (Peace and Blessing of Allah be upon him)
as:	alaihissalam (Peace be upon him)
ra:	radhi allahu 'anhu (May Allah be pleased with him/her)
rh:	rahimahullahu ta'ala (May Allah shower mercy on him/her)
aba:	ayyada hullah ta'ala binasrihil aziz (May Allah strengthen him with His mighty help)
swt:	subhana wa ta'ala (Holy and Exalted)

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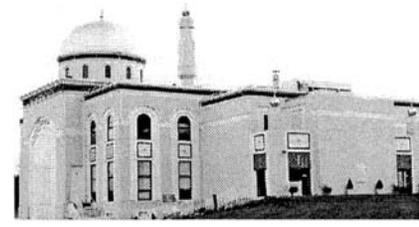


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Al-Qur'an

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ۗ وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ۗ وَ لَسَوْفَ
يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ۗ أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ۖ وَ وَّجَدَكَ ضَالًّا
فَهَدَىٰ ۖ وَ وَّجَدَكَ عَائِلًا فَأَغْنَىٰ ۗ فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ۗ

Your Lord has not forsaken you, nor is He displeased *with you*. Surely *every hour* that follows is better for you than *the one* that precedes. And Your Lord will soon give you and you will be well pleased. Did He not find you an orphan and give *you* shelter? And He found you wandering in search *for Him* and guided you *unto Himself*. And He found you in want and enriched *you*. So the orphan oppress not. (93:4-10)

COMMENTARY:

Every day and night of the Holy Prophet^{saw}, his great successes and temporary setbacks, the joys and tribulations, his devotion at night and activities in the day, all bear out that God was with him. Every moment of the Holy Prophet's^{saw} life was better than the one proceeding it. The Holy Prophet^{saw} was an orphan in fact as well as figuratively. His orphanhood was of the extreme kind. His father died before he was born and his mother died when he was hardly six years old and his grandfather 'Abd al-Muttalib, who took charge of him after his mother's death, died two years later, leaving him under the care of his uncle, a man of scanty means. Thus the Prophet^{saw} was deprived of parental care and love in his early childhood. Yet he received love and affection from his juniors and seniors, his companions and compatriots, from his followers in the later centuries, in such a large measure that no woman-born had ever received the like of it before, or is likely to receive it in future.

The Holy Prophet^{saw} started his life as a poor orphan and ended it by being the undisputed master of the whole of Arabia.

Verses 7,8 and 9, speak of God's favors on the Holy Prophet^{saw} and in verses 10, 11 and 12 he is enjoined to show his gratitude by doing similar favors to his fellow-beings. The commandment applies equally to his followers.

Al-Hadith

عَنْ عَبْدِ اللَّهِ بْنِ سَلَامٍ قَالَ لَمَّا قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ
اسْتَشْرَفَهُ النَّاسُ فَقَالُوا قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَخَرَجْتُ فِيمَنْ
خَرَجَ فَلَمَّا رَأَيْتُ وَجْهَهُ عَرَفْتُ أَنَّ وَجْهَهُ لَيْسَ بِوَجْهِ كَذَّابٍ فَكَانَ أَوَّلُ مَا سَمِعْتُهُ
يَقُولُ يَا أَيُّهَا النَّاسُ أَفْشُوا السَّلَامَ وَ اطْعِمُوا الطَّعَامَ وَ صَلُّوا الْأَرْحَامَ وَ صَلُّوا وَ
النَّاسُ نِيَامٌ تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ -

Hadhrat ‘Abdullah bin Salām^{ra} relates that when the Messenger^{saw} of Allah came to Medina, the people came out to receive him. They announced, "The Messenger^{saw} of Allah has arrived. He said, 'I was among those who came out to receive him. When I saw the face of the Holy Prophet^{saw}, I realized that certainly his face is not the face of a false person.' The first thing I heard him saying on this occasion was, 'O people! Spread the greetings of peace, feed the needy, show tenderness towards kith and kin, offer Prayers while people are asleep, you will enter Paradise in peace.' "

(Sunan Dārmi kitābul isti'dhān bāb fi afshā' assalām, Tirmidhi abwāb suffatul qayyamah)

عَنِ الزُّهْرِيِّ سَمِعَ مُحَمَّدَ بْنَ جُبَيْرِ بْنِ مُطْعِمٍ عَنْ أَبِيهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَ
سَلَّمَ قَالَ أَنَا مُحَمَّدٌ وَ أَنَا أَحْمَدُ وَ أَنَا الْمَاحِي الَّذِي يُمْحِي بِي الْكُفْرَ وَ أَنَا الْحَاشِرُ
الَّذِي يُحْشِرُ النَّاسَ عَلَى عَقِبِي وَ أَنَا الْعَاقِبُ الَّذِي لَيْسَ بَعْدَهُ نَبِيٌّ -

Hadhrat Zuhri relates that he heard Muḥammad bin Jubair bin Mut‘im^{ra} who reported from his father that the Holy Prophet^{saw} said: "I am Muḥammad and I am Aḥmad; I am the obliterator through whom infidelity will be obliterated. I am the resurrector. People will be resurrected after me, and I am the last one to come, after (besides or against) whom there is no (law-bearing) Prophet."

(Muslim kitābul faḍāi'l bāb fi asmāi' ṣalallāhu 'alaihi wasallam)

SAYINGS OF THE PROMISED MESSIAH^{AS} Exalted Status of the Holy Prophet^{saw} Manifestation of the Living God and the Light Divine

That light of high degree that was bestowed on the perfect man was not in the angels, was not in the stars, was not in the moon, was not in the sun, was not in the oceans and the rivers, was not in rubies, emeralds, sapphires, or pearls; in short, it was not in any earthly or heavenly object. It was only in the perfect man whose highest and loftiest and most perfect example was our lord and master, the Chief of the Prophets, the Chief of all living ones, Muhammad, the chosen one^{saw}. That light was bestowed on this man and, according to their ranks, upon all those who bore the same colour to some degree. . . This dignity was found in its highest and most perfect form in our lord and master and our guide, the immaculate Prophet, the righteous one, testified to by the righteous, Muhammad, the chosen one^{saw}.

[Ayena-i-Kamalat-i-Islam, Roohani Khazain, Vol. 5, pp. 160-162]

I always wonder how high was the status of this Arab Prophet, whose name was Muhammad, thousands of blessings and peace be upon him. One cannot reach the limit of his high status and it is not given to man to estimate correctly his spiritual effectiveness. It is a pity that his rank has not been recognised, as it should have been. He was the champion who restored to the world the Unity of God which had disappeared from the world; he loved God in the extreme and his soul melted out of sympathy for mankind. Therefore, God, Who knew the secret of his heart, exalted him above all the Prophets and all the first ones and the last ones and bestowed upon him in his lifetime all that he desired.

He is the fountainhead of every grace and a person who claims any superiority without acknowledging his grace is not a man but is the progeny of Satan, because he has been bestowed the key to every exaltation and he has been given the treasury of every understanding. He who does not receive through him is deprived forever. I am nothing and possess nothing. I would be most ungrateful if I were not to confess that I have learnt of the true Unity of God through this Prophet^{saw}. The recognition of the Living God we have achieved through this perfect Prophet and through his light. The honour of converse with God, through which we behold His countenance, has been bestowed upon me through this great Prophet. The ray of this sun of guidance falls like sunshine upon me and I continue illumined only so long as I am adjusted towards it.

[Haqiqatul Wahy, Roohani Khazain, Vol. 22, pp. 118-119]

O all ye who dwell upon the earth, and O all human souls that are in the east or in the west, I announce to you emphatically that the true reality in the earth is Islam alone, and the true God is the God Who is described in the Qur'an, and the Prophet who has everlasting spiritual life and who is seated on the throne of glory and holiness, is Muhammad, the chosen one^{saw}. The proof of his spiritual life and holy majesty is that by following him and loving him we become recipients of the Holy Spirit and are favoured with the bounty of converse with God and witness heavenly signs.

[Tiryaaqul Quloob, Roohani Khazain, Vol. 15, p. 141]

The Holy Prophet Muhammad's^{saw}

Charter of Freedom and Security

Granted to All Christians of All Times

This is the document which Muhammad, son of Abdullah, God's Prophet, Warner and Bearer of glad-tidings, has caused to be written so that there should remain no excuse for those coming after. I have caused this document to be written for Christians of the East and the West, for those who live near, and for those of distant lands, for the Christians living at present and for those who will come after, for those Christians who are known to us and for those as well whom we do not know.

1. Any Muslim violating and abusing what is therein ordered would be regarded as violator of God's testament and would be the breaker of His promise and would make himself deserving of God's curse, be he a king or a subject.
2. I promise that any monk or way-farer, etc., who will seek my help on mountains, in forests, deserts or habitations, or in places of worship, I will repel enemies with all my friends and helpers, with all my relatives and with all those who profess to follow me and will defend him, because they are my subject and to them my shelter is extended, that is, they are on my Covenant. And will I defend the covenanted against the persecution, injury and embarrassment from their enemies in lieu of the poll-tax (*Jizya*) they have promised to pay.
3. If they will prefer themselves to defend their properties and persons, they will be allowed to do so and will not be put to any inconvenience on that account.
4. No bishop will be expelled from his bishopric, no monk from his monastery, and no priest from his place of worship, and no pilgrim will be detained in his pilgrimage.
5. None of their churches and other places of worship will be desolated, destroyed or demolished. No material of their churches will be used for building mosques or houses for the Muslims. Any Muslim so doing will be regarded recalcitrant to God and His Prophet.
6. Monks and bishops will be subject to no tax or indemnity, whether they live in forests or on the rivers, or in the East or West, North or South. I give them my word of honor. They are on my promise and covenant and will enjoy perfect immunity from all sorts of inconveniences.
7. Those who retire to the mountains and dedicated places, the produce of their cultivated lands will not be subjected to tax or tithe and in times of scarcity of food they will not be compelled to contribute anything in the form of grain. No military service will be taken from them, nor will be required to pay poll-tax (*Jizya*). Not more than 12 dirham per annum will be taken from their (Christians) merchants, landholders and from the wealthy among them. None should be harassed and tyrannized for the payment of taxes.
8. In religious controversies and disputations, they may be and they should be protected from all troubles and injuries. He, who break God's covenant and adopt a defiant attitude, will be regarded as His (God) enemy and violator of His testament.
9. Every help shall be given to them in the repair of their churches. They shall be absolved from wearing arms. They will be protected by the Muslims. Let this document be not disobeyed till the Judgment Day.

(Al-Wasaiq-ul-Siyasiyya, pp. 187-190)

(Submitted by: Maulana Inamul Haq Kauser)

Synopsis of Friday Sermon Delivered by Hadhrat Mirza Masroor Ahmad, Khalifatul Masih V^{aba}, on May 6, 2011 at Baitul Futuh Mosque, Morden, UK

Shermeen Butt

Hazoor^{aba} recited *Ayatul Kursi* at the beginning of his Friday Sermon and gave a discourse on the correct Islamic viewpoint of intercession. The translation of *Ayatul Kursi* reads: ‘Allah — there is no God but He, the Living, the Self-Subsisting and All-Sustaining. Slumber seizes Him not, nor sleep. To Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is he that will intercede with Him except by His permission? He knows what is before them and what is behind them; and they encompass nothing of His knowledge except what He pleases. His knowledge extends over the heavens and the earth; and the care of them burdens Him not; and He is the High, the Great.’ (2:256).

Hazoor^{aba} said a while ago he had mentioned the erroneous practices by some Muslims to visit shrines of *Pirs* and ascetics as well as some saints and ask in a manner that one asks God. Due to lack of education, a large majority in India and Pakistan assume that *Pirs* can fulfill their wishes and some exceed in this wrong practice to the extent of prostrating before graves of *Pirs* and saints and women maintain that they have been blessed with child through the help of a dead saint. While the teaching of Islam focuses on the Oneness of God and demands of its adherents to be believers in it, unfortunately many are embroiled in *shirk* (associating partners with God). At times the extent of their involvement in *shirk* makes them closer to idolaters.

It was God’s great favor on us that He sent the true and ardent devotee of the Holy Prophet (peace and blessings of Allah be on him) so that he could guide us away from the deteriorated state of the teaching. He was the *Hakm* (Judge) and the *Adl* (Arbiter) of the age and as such in order to rid us of the infestation of *shirk*, he guided us precisely in light of the teaching of the Qur’an, which had established the Oneness of God and which tells us about the true teachings of the Holy Prophet (peace and blessings of Allah be on him) as well as Islam’s superiority over other world religions.

Christianity claims that through the atoning death of Jesus^{as} his followers are ‘reconciled’ to God. Some saints are also thought to be means of intercession. It has been recently said about the previous Pope, John Paul II that owing to a miracle healing of a woman he had reached the station of intercession with God, while in Paradise. Hazoor^{aba} said, these are their viewpoints, whereas the reality is that their teaching is contrary to the teaching of Jesus and is based on *shirk*.

The Promised Messiah^{as} informs us: ‘Remember, it is wholly calumnious to ascribe divinity to Jesus^{as}. He certainly did not make any such claim. Whatever he said as regards himself did not go beyond intercession. As such, who can deny the intercession of Prophets? Many times the Israelites were saved from raging torment because of the intercession of Moses^{as} And I have experience of this myself. Many esteemed people of my Community know very well that due to my intercession some embroiled in problems and illnesses were relieved of their grief and they had been informed of this beforehand. For Jesus^{as} to be crucified for his followers and for the sins of his followers to be imputed to him is a meaningless creed that is far-removed from reason. It is beyond the Divine attributes of fairness and justice that the punishment of the sin of someone should be given to another. In short, this creed is a collection of errors’.

Explaining the requisites of intercession, the Promised Messiah^{as} wrote: ‘Firstly, it is essential that an intercessor has a perfect connection with God, so that he can attain beneficence from God. And [he] also has an intense connection with mankind so that he can take to mankind the beneficence and the good that he attains from God. Unless both these connections are not intense, one cannot be an intercessor...unless these two models are not to be seen, there can be no beneficial outcome’.

The Promised Messiah^{as} also wrote that Jesus^{as} could not even reform his disciples. By contrast, through his perfect model, our Prophet^{saw} saved his followers from physical and spiritual chastisement and transformed their world. The intercession of Moses^{as} had similar outcome. However, after Jesus^{as} the condition of his followers deteriorated.

Hazoor^{aba} said thus the Promised Messiah^{as} illustrated the facts about Christianity. In his lifetime, Jesus could not reform his disciples, his death on the Cross was also considered accursed by the Jews, although we Ahmadi Muslims do not accept this concept and say that God saved His Prophet from all the accusations that the Jews wanted to ascribe to him. He lived a long life and was successful in the objective for which God had sent him. Hazoor^{aba} explained that he had spoken regarding the Pope [John Paul II] because there is a lot of debate going on these days in schools about his ‘miracles’ and Hazoor^{aba} wished to inform our youngsters about the facts. They listen to what is said out there and can at times be influenced by it. Always remember that the lofty station of the Holy Prophet^{saw} is the real station of intercession. And his miracles have taken place from his lifetime to this day. People are being born among his followers who can show miracles. We Ahmadi, firmly believe that God continues to manifest His Powers through adherence to the Holy Prophet^{saw}. We are also firm on the belief that there is no need for any saint or any recommendation; God is found by following the teachings of the Holy Qur’an and the commandments of the Holy Prophet^{saw}. Whereas Christians are beatifying the Pope, after his death, for miracles the validity of which is disputed. A Polish newspaper has raised objections regarding this, stating it is possible that the team of doctors which ascertains the legitimacy of ‘miracles’ did not research the matter properly about the woman about whom it is said that she suffered from Parkinson’s disease. It is possible that she had some other illness which naturally is cured after a while.

Hazoor^{aba} said he wished to speak on the correct Islamic viewpoint on intercession and what should a Muslim consider intercession. The Qur’an mentions this subject in many places and the Promised Messiah (on whom be peace) has explained the concept to us in light of its verses. The Holy Prophet^{saw} called the verse recited at the beginning by Hazoor^{aba}, *Ayatul Kursi* as the chief of all the verses. According to another tradition Satan runs away from the home of one who reads the first four verses of *Surah Al-Baqarah*, *Ayatul Kursi* and its two adjoining verses and the last three verses. Hazoor^{aba} said of course this entails that one reads these verses while fully understanding them and also tries to put them in practice. God has thus placed blessing in these verses. *Ahadith* prove that in spite of their human frailties, people who try and abide by these matters, are the recipients of the Prophet’s^{saw} intercession.

The Promised Messiah^{as} explained in light of *Ayatul Kursi* that God is that Being Who combines all perfect attributes and is free from all defects. He is truly worthy of worship and He alone is Living, Self-Subsisting and All-Sustaining. All else is given life and ultimately dies. Hazoor^{aba} said how could one who has limited life span listen to prayers and grant children? *Ayatul Kursi* states from the very start that God alone is worthy of worship, therefore if one wishes to seek the beneficence of intercession, one should avoid open and hidden, overt and covert *shirk*. It is God alone Who does not slumber or sleep and is running the entire cosmos and this does not tire Him. Our *Pirs* certainly get tired, in fact the *Gaddi Nasheens* (keepers of tombs of saints etc.) pay no attention to *Salat* and worship; they are only interested in eating, drinking, amusement and sleeping.

Ayatul Kursi also mentions intercession. Hazoor^{aba} said intercession cannot take place without God’s permission. Who can make a claim today of intercession even among the Muslims, who practice the faith fully, that anyone has permission to intercede? As it is, those [Muslims] who have not accepted the Promised Messiah^{as} do not fulfill God’s commandment. No matter how devout an Ahmadi is, they will never claim to have knowledge of intercession. The Promised Messiah^{as} related that once *Nawab* Muhammad Ali Khan Sahib’s son fell very ill

and he requested the Promised Messiah^{as} for prayer. The prayer was not answered favorably, so the Promised Messiah^{as} said if the prayer did not work, he would try intercession. On this God told him who was he to intercede without being granted permission to do so. The Promised Messiah^{as} was left trembling upon this. Seeing his condition, after a short while, God told the Promised Messiah^{as} ‘You are given permission to intercede’. With the grace of God, *Nawab* Muhammad Ali Khan Sahib’s son was better and lived a long age. *Hadith* also inform us that the Holy Prophet^{saw} interceded when God gave him the permission to do so. Once a person came to the Prophet^{saw} and said, ‘O Prophet of God, I have a need, which is that on the Day of Judgement you intercede for me’. The Prophet^{saw} asked who had drawn his attention to this, to which the person replied, ‘my Lord’. The Prophet^{saw} answered, ‘why not, you should help me with a profusion of prostration [to God]’. Explaining, Hazoor^{aba} said if intercession is desired then we need to offer prostrations to God in abundance. Intercession does not come about by prostrating before graves; rather it is sincere and devout worship of God which can facilitate this blessing.

Another *Hadith* narrated by Hadhrat Abu Huraira^{ra} relates that the Prophet^{saw} was asked: ‘O’ Prophet of God who is the fortunate one among people for whom you will intercede on the Day of Judgment?’ The Prophet^{saw} replied, ‘Abu Huraira, I had thought that no one would ask me this question before you. For I have seen the eagerness you have regarding *Hadith*. On the Day of Judgment, that person among others will be fortunate through my intercession who has said with the sincerity of heart: there is none worthy of worship except Allah.’ Hazoor^{aba} explained that when it is said with sincerity: ‘**Allah — there is no God but He**’, that alone is of significance in terms of intercession.

The Qur’an states: ‘Say, ‘If you love Allah, follow me: *then* will Allah love you and forgive you your faults. And Allah is Most Forgiving, Merciful.’ (3:32). This verse is an open declaration for the Jews and the Christians and is also a challenge for us not to be Muslims in mere name but try and follow the Prophet^{saw}. If we wish to have a measure of his intercession, we must follow the blessed model of the Prophet^{saw} and implement the commandments of the Qur’an in our lives, because as Hadhrat ‘Aishah^{ra} said the Prophet was a personification of the Holy Qur’an.

The Promised Messiah^{as} said the Qur’an cites the intercession of the Holy Prophets^{aw} in various places, as in the aforementioned verse (3:32). He said that this verse tells us that man can become God’s beloved by following in the footsteps of the Prophet^{saw} with love, respect and obedience and his sins are forgiven. He said: ‘If one has consumed the toxin of sin, then the antidote of love and obedience and adherence removes the effect of this toxin. Just as through medicine one can be free of disease, similarly a person becomes free of sin. Just as light dispels darkness and antidote removes the effect of toxin and fire burns, similarly, true obedience and love has its effect’.

The Promised Messiah^{as} further unfolded the subject: ‘It should never be thought that intercession is of no significance. It is our belief that intercession is truth and hence it is evident: ‘... And pray for them; thy prayer is indeed a *source of* tranquility for them...’ (9:103). This is the philosophy of intercession; that the passion of selfishness of sin is cooled off. The outcome of intercession tells that death descends on life of sin and selfish impulses and desires cool off. This puts an end to sins and in their place, virtues begin. Thus, the issue of intercession has not rendered deeds useless, rather it inspires good works.’

As regards the difference between intercession and atonement, the Promised Messiah^{as} wrote: ‘Atonement frees one from good works and intercession inspires one towards good work.

He also said: ‘How does intercession stimulate good works? The answer to this question is also found in the Holy Qur’an and it is proven that it does not have the connotation of atonement as the Christians believe, because that which produces indolence and idleness has not been relied on. Rather, it is stated: ‘...I am near. I answer the prayer of the supplicant when he prays to Me...’ (2:187)...this verse also tells of a secret of acceptance

of prayer, and that is to inculcate perfect belief in the Power of Allah the Exalted and to always believe Him to be near'.

The Promised Messiah^{as} also said that prayer can only be beneficial for that person who also reforms himself. If the Prophet intercedes but the person for whom he intercedes does not come out of life of negligence, intercession can not avail that person.

Hazoor^{aba} prayed that may God truly make us and our generations to come, part of the *Ummah* of the Holy Prophet^{saw} so that we may seek the beneficence of intercession.

Next Hazoor^{aba} presented a few prayers of the Promised Messiah^{as} as regards intercession:

'Grant this noble Prophet from us the most excellent reward that can be given to anyone among creation. And let death overtake us while we are in his following and raise us on the Day of Judgment while we are in his *Ummah* and make us drink from his fountain and make his fountain a source of satiation for us. And make him in this world and also in the Hereafter an intercessor for us; whose intercession is accepted. O' our Lord, accept this prayer of ours and give us place in this abode of refuge.'

'O Allah, send grace and peace on this intercessor, whose intercession is accepted and who is the savior of mankind.'

'O my Lord, listen to my prayer for my nation and my supplication for my brothers. I seek from you through the agency of Your Prophet, *Khatamun Nabiyeen* and successful intercessor of sinners.'

Hazoor^{aba} read another extracts from the writings of the Promised Messiah^{as} stating that now there is no Book other than the Qur'an for mankind and no other Prophet, but the Holy Prophet^{saw}, thus efforts should be made to attain true love of the Holy Prophet^{saw} so that one is granted salvation. He is the intercessor for true salvation and it is through his spiritual beneficence that the Promised Messiah^{as} was sent.

Hazoor^{aba} explained that now the only living Prophet is the Holy Prophet^{saw} and it is through seeking beneficence of his beneficence that the Promised Messiah^{as} came. It is thus imperative for us to remain connected to him. May God enable us to make this connection stronger and stronger and may we continue to seek God's grace.

HADITH

Hadhrat 'Abdur Rahman bin Sa'd As-Sa-'idi^{ra} relates that the Holy Prophet^{saw} appointed a man from the *Azd* tribe by the name of Ibnul-Lutbiyyah as collector of *Zakat*. When he returned from his assignment he said: "This is for you and this is for me, as it has been given to me as a gift. Thereupon the Messenger^{saw} of Allah ascended the pulpit, praised and glorified Allah and then said: 'I appoint a man from among you to carry out some duty in connection with that which Allah has committed to me and he comes back and says: 'This is yours and that has been presented to me as a gift.' If he is telling the truth why did he not sit in the house of his father or mother so that his gifts should have come to him? By Allah, none of you should take anything to which he has no right, otherwise he will meet Allah the Exalted on the Day of Judgment carrying that thing. So let me not see any of you meet Allah carrying a grunting camel or a mooring cow or a bleating goat.' Then he raised his arms so high that the white of both his armpits became visible and his supplication went up: 'O Allah, I have conveyed (Your Command).'"

(Muslim kitabul imarah bab tahrir hadaya al 'amal)

HADHRAT MUHAMMAD MUSTAFA'S^{saw} FASCINATING WAYS OF TRAINING He Gave With Love, Affection and Wisdom Such Training That the Companions Started to Sacrifice Their Lives for Him

A. R. Zafr

Translated by: Arifa Haleem

The pride of the universe The Holy Prophet Muhammad Mustafa^{saw} was a magnificent gift from God Almighty. He was the source of all the inferences of the Divine lights. God Almighty by declaring his holy existence as an excellent model of good qualities for the mankind, opened the ways for getting His love and made him announce from his blessed tongue:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

Verily you have in the Prophet of Allah an excellent model. (33:22)

The sun of God's beauty shown on the universe through the Holy Prophet^{saw}. He, who was *Ummi Rasool* was brought up among them and there he grew into a youth. God Almighty Himself became his Patron. He used to say that:

ادبني ربي فاحسن ادبي

(Malfoozat vol. 3 p. 94)

My God has taught me respect and trained me very well.

What a true saying it is that somebody said: "Respect is the first condition among the conditions of love"

So God Almighty blessed him with high ranking natural and moral

balance and revealed His Holy Qur'an to his pure heart and by naming his religion Islam, gave him this good news that the way to peace and safety can only be attained by acting upon the teachings and sayings of the Holy Prophet^{saw}. Then by the Will of God Almighty he was named Muhammad because God Almighty inculcated all those powers, energies, loves and abilities in him which made him to deserve this name. God Almighty absorbed in him such a great and magnificent power that whoever shared from this divine light, he after becoming a luminary being, became a spiritual milky way for the others. The Promised Messiah^{as} says, the reason for the existence of the Prophets and the *Auliyas* (saints) is that people should follow their collective morals and those matters in which God Almighty has blessed them with steadfastness; all the seekers of Truth should follow that way of steadfastness. (Braheen-e-Ahmadiyya, vol.1 p.276-277, Hashia no. 11)

So the mission of the Prophets' coming into this world is to train the people of

God and show them the path that leads to God Almighty. They should polish their hearts and by encouraging their abilities, capabilities and capacities, make them the manifestation of the Divine Attributes and enable them to reach the threshold of Divinity. The blessed existence of the Holy Prophet^{saw}, his appointment as a Prophet, his life and death, his teachings and his sayings were a great manifestation of getting the blessings of God Almighty. His morals, and his character were so pure and beautiful that God Almighty, the Master of the heavens by giving the evidence about his morals said,

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ۝

"And you do surely possess high moral excellences." (68:5)

In *Surah Al Imran* (Verse 165) God Almighty by mentioning His great favor that was bestowed on the faithful, i.e., by mentioning his appointment as a Prophet, has explained his holy power and the ways of his training and education in a very beautiful manner. He says, "Verily, Allah has conferred favors on the believers by raising among them a Messenger from among themselves, who recites to them his signs, and purifies them and teaches them the Book and Wisdom; and before that they were surely

in manifest error.”

He was a great purifier. The nation for which he was sent, it had left the right path and openly gone astray. The Holy Qur'an itself has mentioned the dangerous darkness of this age by mentioning,

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَ الْبَحْرِ بِمَا كَسَبَتْ
أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا
لَعَلَّهُمْ يَرْجِعُونَ 0

“Corruption has appeared on land and sea because of what men's hands have wrought, that He may make them taste *the fruit* of some of their doings, so that they may turn back *from evil*. (30:42)

i.e., the nation who got this Heavenly Book in its hands, even that nation was spoiled and, the nation that did not have it was just like a dry forest and was spoiled. The world had become the house of *shirk* (associating some one's partnership with God Almighty) and idolatry. The land was full of every type of sin and falsehood. Spiritualism had disappeared. The condition of the priests according to the Qur'anic verdict were like

اکثرهم فاسقون

and the people by breaking Godly limits had become

عبد الطاغوت

i.e., the slaves of the Satan. The Arabian Peninsula which was engulfed in the clouds of ill omen and disgrace, its people were habitual of drinking, gambling and love making with women and their nights were spent in vulgar amusements.

In short the whole of the Arabian Peninsula was drowned in the tumultuous sea of voluptuary and idola-

try so that the *Ka'bah*, the House of God Almighty, which was the first house of the unity of God and was constructed for the establishment of the unity of God even that was also filled with 360 idols. In that dark period when the *Quraish* considered idol worship as the matter of their life and death, The Merciful God's living sign, the king of the believers of the unity of God, Hadhrat Muhammad^{saw} according to God's Will said this,

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا
الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ

“Say, ‘O mankind! Truly I am a Messenger to you all from Allah to Whom belongs the kingdom of the heavens and the earth. (7:159)

It is that highest position and it is that rank of magnificence which no other prophet before him was blessed with. No doubt the matchless success which the prophet of this grandeur, Hadhrat Muhammad Mustafa^{saw} achieved, no other Prophet received. He^{saw} was a great fountain of Divine knowledge from which every nation drank water. God Almighty gave glad tidings of His spiritual blessings in these sacred and words, “And He it is Who sends the winds as glad tidings before His mercy, and we send down pure water from the sky, that We may thereby give life to a dead land, and gave it for drinking to Our creation ---cattle and men in great numbers.” (25:49-50)

Its meaning was that the nations unaware of civilization and leading the life of animals,

they by drinking deep from the clear and spiritual water of the blessings of Muhammad^{saw} and by being under his training will bring a great revolution in themselves.

God Almighty made His beloved Muhammad^{saw} a teacher and purifier for the nation's education, training and self-purification. He imparted them such a pious training that their long time spoiled habits were molded in the shape of purity and transformed into good qualities. They under the influence of Hadhrat Muhammad^{saw}, the proclaimer of human honor became a living image of the dignity of humanity and those whose nights were spent in merry-making by singing and in intoxication by drinking, they due to the companionship of this Holy Existence and his purified training became a true copy of

يَبْتَئُونَ لِرَبِّهِمْ

And they became

كراما برة

They stamped their beliefs with their own blood. The Promised Messiah^{as} pays tribute to the Holy Prophet's^{saw} wonderful training and reformation by saying:

کتنے ہیں یورپ کے ناداں یہ نبی کامل نہیں
دشمنوں میں دیں کو پھیلا نا یہ کیا مشکل تھا کار
پر بنانا آدمی وحشی کو ہے اک معجزہ
معنی راز نبوت ہے اسی سے آشکار
نور لائے آسمان سے خود بھی وہ اک نور تھے
قوم وحشی میں اگر پیدا ہوئے کیا جائے عار

It means: The ignorant people of Europe say that this prophet is not perfect because it was not a difficult task to spread religion among the savages. The fact is that it is a miracle to transform a savage into a man. The

meaning of the secret of Prophet hood is very clear from it. He, it is who brought the Divine light from the Heavens, he himself was a divine light. It makes no difference if he was born and raised in a savage nation. Let us see in the mirror of *Seerate Nabavi*^{saw} some flashes of Hadhrat Muhammad Mustafa's^{saw} charming and fascinating style of training. The most important media that he^{saw} used for the training and reformation of his nation was the instrument of Prayer. At every moment and in every action He prayed to his God Almighty and never let despair come near him. He left behind such unending treasures of Prayers that the blessings of which even today are going on. These were his heart moving supplications and earnest requests which brought the blessing of God Almighty and such a revolution occurred in the world which changed the destiny of the world. How beautifully, and in such fascinating words the Promised Messiah^{as} mentions this great reformation of the Holy Prophet^{saw}. He says:-

A strange incident happened in the wilderness of an Arabian country that in a few days hundred of thousands of dead bodies became alive and the generations' spoiled people received divine color, the blind received sight and from the tongues of the dumbs, words of divine knowledge started flowing, and such a revolution that once occurred in the world neither any eye had ever seen before nor any ear had heard about it. Do you know what that was? They were the supplications of a total subservient of God in the dark nights which had shaken the world and manifested such strange things that seemed to be impossible by this poor *Ummi* (An unlettered person) (Barkatud Dua, Roohani Khazain Vol. 6 p.10-11)

The acceptance of Islam by such a hero like Hadhrat Umar Farooq^{ra} was the result of the Holy Prophet's^{saw} supplications. The people of Taif became rich by the wealth of Islam only due to the blessings of this heart touching supplication of the Holy Prophet, i.e.,

اللَّهُمَّ اهْدِ قَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ

The best way of training and reformation that the Holy Prophet taught, possesses a charming glory and unique beauty in His holy person. First of all he became an example of these attributes and virtues and then he taught it to the world. No doubt this way is very difficult but it is the most effective one also. On every occasion, every delicate turn and every critical moment, the Holy Prophet^{saw} set such a beautiful example that even today it is the guiding light and by treading in this light we can reform ourselves and our coming generations. In the garden of the teacher of morals and a great caretaker the flowers of the training, betterment and reformation of morals and conduct are scattered here and there. On the delicate occasion of battles this great Purifier taught such a fascinating lesson of good morals to his companions that whatever aspect of their training and reformation was adopted, even today the heart is filled with the love of this Benefactor and human wisdom wonders, how high-ranking this Prophet is whose name is Muhammad^{saw} and whose deeds are also Muhammad. On the occasion of the Battle of Uhud Hadhrat Umme Am-

mara^{ra} very bravely set the example of self-sacrificing. She was such a devoted and self-sacrificing woman who accepted Islam in the valley of Uqba. She says, "When I saw that there is chaos at the place of Uhud and, not even ten people were left with the Holy Prophet^{saw}, my husband, I and my sons stood in front of the Holy Prophet^{saw} and started to push back the groups of enemies and the people were in such a condition that they were running away. In the meantime the Holy Prophet^{saw} saw me that I had no shield, so he said to a runaway person who had a shield, Oh shield holder! Give your shield to a fighter. So a person who was running away while still running threw away his shield. She says that I picked up the shield and stood in front of the Holy Prophet^{saw}. Suddenly an attacker came and if that shield were not there I could have died." See even in such hard times and in the horrors of the battle what a nice lesson of training the Holy Prophet^{saw} had taught. He neither taunted the deserted person nor called him by his name. He said only this much, "O man with a shield, before you leave, handover your shield to the man who is still fighting." The truth is:

محمد بنی نام اور محمد بنی کام
علیک الصلوٰۃ علیک السلام

His name is Muhammad^{saw} but his task is also Muhammad. He has all the qualities of the name of Muhammad and he works like these qualities. Peace be upon him and may God shower blessings on him. The Holy Prophet's^{saw} ways of training were unique. He kept the self respect of the person under training intact. Whenever he observed a weak point, without mentioning the name, he exhorted.

In general, he^{saw} used to cover the weaknesses and expose their good points and always made the present companions to participate in the process of training.

The result of the Prophet Muhammad's^{saw} excellent and beautiful training was that the companions whether they were men or women became his true devotees. They for the sake of their beloved Muhammad^{saw}, and for the protection of his face, got their hands cut down.

They for the cause of Muhammad's^{saw} *Deen* laid down on the burning fire of charcoal and got their bodies discolored. They for the sake of the exaltation of the truth and for the eminence of beloved Muhammad's^{saw} name offered such sacrifices that their life, their individual and collective character became guiding light till the Day of Judgment.

Yes, these were the blessed and miraculous people who in the rattles of the swords drank from the cups of martyrdom. Among the horse riders of God Almighty one of the horse riders was Hadhrat Umru bin Jammuh who was a very passionate Muslim. Before the battle one of his feet was injured due to which he was lame. In the Battle of Badr his sons forbade him by saying that *Jihad* was not obligatory for him. He could not walk in a right way. He was forbidden to participate in the battle but when the time for the Battle of Uhud came, once again the boys stopped him but this time he persisted and this matter was brought to the notice of the Holy Prophet^{saw}. The Holy Prophet^{saw} said, "Abu Khallad you are handicapped, so *Jihad* is not compulsory for you". Hadrat Umru bin Jammuh requested the Holy Prophet^{saw} with wet eyes, "O Messenger of Allah! these boys are stopping me to sacrifice my life for you but I

swear by God and hope that I will sacrifice my life for you and by crawling with the lame leg I will enter the Heaven". The Holy Prophet^{saw} was very much moved due to his passion for sacrifice. So he did not consider it suitable to force him anymore and made his sons understand not to argue with him. Even at such a difficult time what a nice lesson the Teacher of morals taught, that neither should be prevented doing good nor should there be compulsion to do good, but it should also not be forgotten that in religious matters it is necessary to obtain permission from the *Imam*.

When Hadhrat Umru bin Jammuh after being laced with the weapons of war left for the Battlefield, he prayed to God Almighty like this, "Oh God bless me with martyrdom that I should not come back home"

On the battle field when the battle was in full swing and a group started to disperse, then he said to his son, Khallad!, "The attack of the enemies is very severe, lest there should be any harm done to our beloved Prophet." There could not be any better opportunity than this one to sacrifice the life for him. After this, the father and the son attacked the non-believers and while fighting very bravely, they embraced martyrdom and in fact it was the same martyrdom which the father wished to have.

When his wife got the news of martyrdom, she brought the camel, loaded the dead bodies of her brother, son and husband and set out for Medina. Hadhrat Aisha^{ra} narrates, "Hind,

who was the wife of Hadhrat Umru bin Jammuh was coming towards Medina. I asked her, "*Bibi!* Tell me what is going on in the battle field?." She replied, "Thank God everything is well because the Holy Prophet^{saw} is all right". "When I had a look at the camel, then I saw that something was loaded on the camel, then Hadhrat Aisha^{ra} asked, "*Bibi* what is loaded on the camel?" Hind, the wife of Hadhrat Umru Bin Jamooh said, "It is the dead body of my husband, the dead body of my brother and the dead body of my son." and, she continuously uttered the words *Alhamdulillah*, i.e., Thank God, the Holy Prophet^{saw} is all right. Hadhrat Aisha says, When she was about to set out for Medina, the camel refused to walk, but when she turned towards Uhud, the camel happily started walking and then the dead bodies of these three were brought in the footsteps of the Holy Prophet^{saw}. The Holy Prophet^{saw} with a saddened heart said that, "Some-times a man with dust covered, scattered hair becomes so much endeared to God Almighty that when he swears in the name of God Almighty that such and such will happen then God Almighty definitely makes this to happen. I am watching Umru bin Jammuh walking in the Heavens." Then these devotees who sacrificed their lives for the sake of Muhammad were laid to rest in one grave in the lap of Uhud. What a great family it was of which every member from head to foot was intoxicated with the love of Muhammad^{saw}. The truth is that among the runners of this race of goodness, one who was apparently lame in one leg got preference over hundred thousands of runners and, by sacrificing his life for the sake of God Almighty attained eternal life. O, Umru bin Jammuh a hundred thousand salutations (blessings)

be on you. The most effective way for the training of the under training individuals is to inculcate in them the essence of obedience and the spirit of sacrifice. The stories of the sincerity of those honorable lovers, life sacrificers of life, and the martyrs who were unique in obedience, devotion and sacrifice, have been written in the footsteps of Uhud. The companions of the Holy Prophet^{saw} learnt the lesson of obedience from the Holy Prophet Muhammad^{saw} and sacrificed their lives in his obedience. The honorable Companions learnt the lesson of obedience from the Holy Prophet^{saw} and then they perished in his obedience. It was the faith of these Companions to follow his every command and every word. In the *Masjide Nabavi*, on the announcement of "sit down" Hadhrat Abdullah bin Rawaha who was walking in the street, sat down there and then by sitting in the same condition started crawling towards the mosque.

About the matchless obedience and devotion of the companions of the Promised Messiah^{as} recites an Arabic verse and its translation is: "That even in journey or stay they followed the Holy Prophet^{saw} and in this way perished for the cause of their Dear One."

This is a saying in Arabic language:

الفضل ما شهدت به الأعداء

Excellence is that which even the enemies acknowledge.

Before the acceptance of Islam Abu Sufian gave this evidence that he had seen the Courts of *Qaiser o Kisra* but the obedience that he saw in the Companions of the Holy Prophet^{saw} that obedience he never saw anywhere else.

On the day of the conquest of Mecca, when the Holy Prophet asked to bring water from the fountain of

Zamzam, some of it he drank and with the rest he made ablution. Not a single drop from his body could fall down on the land, the Muslims at once pounced upon it and by considering it as a sacred thing rubbed it on their bodies. By observing this view of the love and devotion even the non-believers said that we have not seen any king like this whom the people love so much. (Deebacha Tafseerul Qur'an p. 217)

These moon and stars of the spiritual world were illuminated by the divine light of the Holy Prophet^{saw}. It was the miracle of his blessings and training which turned the particles of dust into the moon. For the obedience to the *Shariah* matters this Great *Murrabbi* did not give concession to anybody. He acted upon this command of the Holy Qur'an, "O ye who believe save yourselves and your families from the Fire". (66:7)

And by presenting his own example he trained his family members. Prayer was the food of his soul. He used to make arrangements in the house for saying *Nawafil* and *Tahajud* regularly and by awakening his holy wives instructed them to say *Nawafil*. It is in the traditions that for six months the Holy Prophet^{saw} by passing in front of the door of his daughter, Hadhrat Fatima Zehra^{ra} used to say, "O, the people of the family! It is time for prayer and then he recited this verse, "O, members of the house hold, Allah desires to remove from you all uncleanness, and purify you completely." (33:34).

The basic doctrine that the Holy Prophet^{saw} adopted for the training and reformation of family members, its real source was the unity of God and love for God.

وَ أَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ۝

And warn thy nearest kinsmen. (26:215)

He instructed this to his daughter, Hadhrat Fatima^{ra} and his near and dear ones that, "In comparison to Allah I cannot do anything for you. Your own actions will help you." (Sahih Bukhari Kitabut Tafseer Surah Al shua ara)

Along with moral advice to his holy wives, he also taught them prayer, supplication, manners and religious matters. He paid special attention to their education and training and taught them the methods to improve their prayers. Once some women gathered, in the house of Hadhrat Umme Salma^{ra}, the Holy Prophet^{saw} observed that all of them were saying prayer individually. He asked Umme Salma, Why you did not lead the congregational Prayer? Hadhrat Umme Salma^{ra} asked, "Is it permissible?" He said, "Yes, when there are many women then one of you should lead the prayer by standing in the middle.. (Majmoa Rawayyat Zaid bin Ali)

In this way he generated in them the interest for congregational prayer and the remembrance of God. On the marriage of Hadhrat Fatima^{ra}, he in a very simple way gifted her a few things of necessity and, after that when she demanded a servant, then by drawing her attention to the remembrance of God Almighty he made her understand to make progress in the love of God Almighty because He Himself will take care of her needs. Do not forget God and He will not forget you.

He was never harsh to his family members. He treated his wives with love and respect, but, in spite of this love and good treatment he never ignored to take account of his family. Where ever he saw any shortcoming, he corrected it on the spot. He never neglected God and *Sharia* matters. After Hadhrat Khadija's^{ra} demise, Hadhrat Aisha^{ra} was very dear to him but he used to keep an eye on her every movement and every charming action.

Once somebody stole something that belonged to Hadhrat Aisha^{ra}. As a womanly habit she cursed her. He said, "Aisha! By cursing her, do not lessen your reward and lessen her sins." Once Hadhrat Aisha^{ra} accompanied by the Holy Prophet^{saw} was riding a camel, and the camel was a little bit fast; she like other common women uttered a cursed sentence unknowingly. On this the Holy Prophet^{saw} commanded to send the camel back and said, "This cursed thing cannot stay with us." (Musnad Ahmad bin Hanbal p. 72)

He advised Hadhrat Aisha^{ra}, "Even the animals should not be called by bad words" and save yourself even from committing the minor sins. Even for this you will be answerable to God Almighty. (Musnad Ahmad bin Hanbal)

Once the Holy Prophet^{saw} advised Hadhrat Aisha^{ra} like this: "Aisha! God Almighty is kind and merciful. He likes politeness. The things that He gives with politeness He does not give with harshness and does not give in any other way." (Sahih Muslim Bab Fazlur Rafq)

Once Hadhrat Aisha^{ra} while describing someone said that she was dwarfish in height, the Holy Proph-

et^{saw} immediately checked her and said, "Aisha! This is also backbiting." (Musnad Ahmad Bin Hanbal 106)

Once, Hadhrat Aisha^{ra} due to the shortness of Hadrat Safia's^{ra} height, called her dwarfish. The Holy Prophet^{saw} said, "Aisha! You have uttered such a harsh word that if it is mixed in in the sea water then even this will become very bitter." (Sunan Abu Dawood)

The Holy Prophet^{saw} was always worried about this matter that his family members should never forget the Last Day of Judgment and love this temporary world. They should never be negligent of doing good deeds and achieve the supreme ascension of the remembrance of God Almighty. The day of the Holy Prophet's^{saw} demise is the hardest day in the human history. The life of those who were living under the shade of his favors and kindness was changed on this day but it was the excellence of the training of the Holy Prophet^{saw} that the Holy Wives of the Holy Prophet^{saw} got control over their emotions. Hadhrat Umme Salma^{ra} used to say that it was a very hard time and when we remember this hard time then as compared to it every hard time, seems to be a minor and easy one. (Al Seeratul Nabaviyya, Ibne Kaseer Vol.4 p.538)

These holy wives spent the rest of their lives according to the full of wisdom teachings and golden advice and became the image of Godly signs. The Holy Prophet^{saw} blessed Hadhrat Aisha^{ra} with the certificate of authority by saying, "Learn half of

the *Deen* from Hadhrat Aisha^{ra}" and in this way he has done such a magnificent task for the education, training and reformation of the whole *Ummah* which is matchless.

A very big treasure of the Traditions depends upon her Traditions. From the study of the Traditions it is clear like the bright day that the Holy Prophet^{saw} used all the possible resources for education and training because he was a great pulse feeler. He was a well-wisher of all the people. He said,

الدين نصيحة

"*Deen* (Religion) is the name of well-wishing."

When he saw the weakness or shortcoming of any person, he advised him accordingly. If anyone asked permission for performing Haj, then he said that the best virtue for you is to serve the parents and to someone he said, the best deed for you is to say prayer on time. The way of Holy Prophet's^{saw} training was unique. He encouraged virtue and also incited to excel in virtuous deeds. About Hadhrat Hifza's brother Hadhrat Abdullah Bin Umar he said, "Abdul Salah is a youth, it would be nice if he should adopt the habit of saying *Tahajjud* Prayer." (Sahih Bukhari Kitabur Roya)

The Holy Prophet's^{saw} sentence full of love and advice totally changed the life of Hadhrat Abdullah. He became such a pious and chaste person that throughout his life he did not omit the *Tahajjud* Prayer. It means: The

روح پر نقش ہے وہ شخص محبت کی طرح
ذکر ہے جس کے فضائل کا عبادت کی طرح
جس نے روجوں میں جلائے تھے محبت کے چراغ
اب بھی ہے سایہ گلن داود رحمت کی طرح

person whose blessings are mentioned like the remembrance of God, that person like great love has left his deep prints on the soul. The person who lighted the lamps of love in the souls he like the blessings of God is still with us as a protector. Hadhrat Muawia who once got a chance to say Prayers in the company of the Holy Prophet^{saw} and the Holy Prophet^{saw} on some person's sneezing said

برحمتك الله

He (Hadhrat Muawia) said, "My parent be sacrificed for your sake, I have never seen such a person who could educate better than you. You neither hurt me nor said any bad word to me. He said only this much to me that while saying prayer no other talk is permissible. Prayer is the remembrance of God Almighty and it consists of His praise and the proclamation of Greatness." (Sahih Muslim, Kitab Al Salat Bab Tehreem ul Kalam)

أمر بالمعروف ونهى عن المنكر

is the best instrument for the training of a Believer. He by lacing himself with these instruments, formed a peaceful, customs free and heavenly society. Lamentation, i.e., wailing by making a hue and cry over the dead body was a very important custom of the Arabians and wailing for many days used to continue on the death of a deceased person. It was a very difficult task to end this evil which was practiced by the whole society but the way of prudence that he adopted to end this evil is unique. Every method of his doing things is pride worthy and worth to be followed. The truth is:

محمد بن عبد الله
عليك الصلوة عليك السلام

Hadhrat Hamza^{ra} who was the uncle of the Holy Prophet^{saw} was mar-

tyred in the Battle of Badr. Then Hinda the wife of Abu Sufian took out his liver and chewed it. By looking at him in this condition the Holy Prophet^{saw} got tears in his eyes. He addressed the dead body of his uncle like this: Oh uncle! the torture that I have seen today, my God will never show such torture in the future. Hadrat Safia^{ra}, his paternal aunt who was coming to see her brother, was stopped by him because she could not tolerate to see her brother in a bad condition.

Hadhrat Safia^{ra} showed patient. She neither beat her head, pulled her hair, nor made a hue and cry. By acting upon the education of her lord Hadrat Muhammad Mustafa^{saw} she went on repeating some words and praying to God Almighty. The Holy Prophet sat beside her and in this condition shared her grief. The companions of the Holy Prophet^{saw} say that when Hadhrat Safia's^{ra} tears were flowing fast, the Holy Prophet's^{saw} tears were also flowing fast and when her tears stopped flowing for a while, then his tears also stopped flowing for a while. When in this condition he returned to Medina, whole of Medina had become a mourning place. The voices of mourning were coming out of every house.

Look at the glory of the Holy Prophet^{saw}, when he entered Medina he said, all of you here are the weepers and lamenters but there is none of you here to weep for my uncle Hamza. The *Ansar* who accompanied him, ran to their houses and forbade their family members to

stop wailing and lament only and only for the sake of Hadhrat Hamza^{ra}, the uncle of the Holy Prophet^{saw}. So all the women, wailing and lamenting reached the house of the Holy Prophet^{saw}. When the Holy Prophet^{saw} saw them he asked, what are you doing?" It was replied that those women have come here who are wailing for your uncle Hamza. He thanked them and said, "Look! Lamenting is forbidden. From today I end this custom."

See what a magnificent our dear Prophet Muhammad^{saw} was, when all the people were lamenting over the dead bodies of their dear ones, he did not forbid them but with his wisdom he diverted their attention towards his uncle, Hadhrat Hamza^{ra} and then ended a bad custom forever. According to the teachings of the Holy Qur'an he said, "So advise, anyhow the advice helps". (Surah Al A'la, v 10)

According to the commands of Allah, he liked the repetition of some exhortations and words. Especially he used to remind about the adoption of *Taqwa*. To make someone to be inclined towards self-evaluation and surpass in virtues is the best way of training and reformation of the self. By this beautiful way of training, the Holy Prophet^{saw} made the lives of the Companions a torch of *Taqwa*. In his gatherings he talked in a simple and charming way. One day, he asked the Companions, "Who fed the poor today?" Hadhrat Abu Bakr Sidique^{ra} said, "When I came to the mosque I saw a needy person and I took a piece of bread from the hand of my son Abdur Rehman and gave it to the poor." (Sunan Abu Dawood)

In the same way he asked, "Who visited any sick brother today to enquire about his health?" Hadhrat Abu Bakr Sidique^{ra} said, "I got information about the sickness of my

brother Abdur Rehman Bin Auf so, when I was going for prayer I went to his house and enquired about his health? ”Then the Holy Prophet^{saw} asked, who observed optional fast day? Hadhrrat Abu Bakr^{ra} Said, “At present I am fasting.” The Holy Prophet^{saw} said, “One who has collected all these virtues in a day, Paradise has become mandatory for him”. When Hadhrrat Umar Farooq^{ra} heard this, his competitive spirit was excited and he said, “Lucky are those who got Paradise.” Then the Holy Prophet^{saw} said such a sentence of prayer in his favor, that made Hadhrrat Umar Farooq^{ra} heartily happy. He prayed, “May God be Merciful to Hadhrrat Umar Farooq^{ra} May God be Merciful to Umar. Whenever he intends to do some virtuous deed, Abu Bakr surpasses him.” (Majma al Zwa'id vol.3 p 164)

A big source for the reformation of the self is the company of the *Sadqeen* i.e. Faithfuls. God Almighty by giving the lesson in *Surah Tauba*. (19 -119) has instructed to keep the company of the Truthful because by keeping such a company one gets a share from the light of truth. So the gatherings of the Holy Prophet^{saw} were the best source for individual and collective training. He gave special attention to *Ashabe Suffa* (a group of pure companions). He put the hand of affection on their heads and by taking care, comforted them. In his purified company the purification of their self was also going on side by side.

The Promised Messiah^{as} says, “This excellence and blessing is found in keeping the company. The Companions sat in the company of the Holy Prophet^{saw} and its result was that the Holy Prophet^{saw} said, “*Allah, Allah Fi Ashabi*” It means the Companions became the image of God. This status was not possible for them to attain if they were sitting far away. This is a very

important issue. The nearness of God Almighty is the nearness of the men of God and God Almighty says and *Surah Al Tauba* (verse 119) is its witness.

In order to reveal the Truth, the Holy Prophet^{saw} came as a *Mujadid-e-A'zam* It is he in whose Glory, God Almighty said,

جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ

He imparted the education of “*Alaikum Bil Sidiq*” to his Companions and also said that by becoming a symbol of truthfulness and uprightness, inculcate truthfulness in your children and never tell a lie even in humor. Hadhrrat Abdullah Bin Aamer narrates, when the Holy Prophet^{saw} came to our house, at that time I was a young child but when I intended to go out for playing, my mother called me, “Abdullah come here, I will give you something. The Holy Prophet^{saw} said, “What is the thing that you want to give him”? My mother replied, “Dates”. The Holy Prophet^{saw} said, “If you really had no intention to do so then you could be sinful by telling a lie.” (Musnd Ahmad vol.3 p 447).

To educate the offspring, to keep them firm in Faith, to pray for them, to treat them respectfully and to teach them respect is the foremost responsibility of the parents. Parents should always keep these golden sayings of the Holy Prophet^{saw} in mind. He says, there is not any other best gift as compared to good training which the father can give to his children. He said,

أَكْرَمُوا أَوْلَادَكُمْ وَأَحْسِنُوا أَدَبَهُمْ

(Sunan Abi Majah Abwabul Adab)

It means treat your children with respect and give them good training. His pious education turned the houses into the manifestation of paradise and a beautiful place of Benevolence. The Benefactor of women folk, the great *Murrabbi* (moral trainer), the Holy Prophet^{saw} has given a great importance and honor to woman from every aspect, due to which her existence proved to be a source of respect and devotion for the community and nation, but only that woman is capable of pride who fulfills her responsibilities very well. He considered a pious woman the most valuable asset. He Said, “O people! Two things out of your worldly things are very dear to me. One is woman and the other is fragrance but my solace lies in Prayer”.

These pious words of the Holy Prophet^{saw} are not only raising her head in pride but also drawing her attention towards those great responsibilities which are mandatory to become dear to God Almighty. So pay attention to your training and reformation because a family, a society and the reformation of the nations are linked with the reformation of the woman. That is why it is said that behind every big personality there is a great woman. A well trained pious woman is like a diamond but if she is not trained, she is a stone. No doubt the pure revolutionary education has changed the life of women. The Benefactor of women, the Holy Prophet^{saw} said, “Paradise lies under the feet of your mother”. By giving this good tiding of getting the paradise, he made the children to serve the mothers and the mothers, to give the best training to the children. The fact is that only God fearing, religious and praying women are the builders of the nation.

ARABIA DURING THE TIME OF THE HOLY PROPHET MUHAMMAD MUSTAFA^{saw}

Muhammad Sharif Khan

Introduction

Arabian Peninsula in 6th Century AD Geology, Geography, and Cultural Norms

Before we go into next phase of Holy Prophet's ^{saw} life, and follow events occurring in the early Islamic history, we need to have a basic knowledge of the history, geography, geology and sociology of the Arabian Peninsula.

Geography and Geology

The Arabian Peninsula lies in the southwestern corner of the Asian Subcontinent. It is a rough rectangular stretch of 2,149,690 sq km of land, disposed in a north-south direction which lies between 14-30° N and 35-60° E. It is bordered by the Persian Gulf in the East, the Red Sea in the West, and the Arabian Sea in the South, and continues northward with the Middle East. The rocky western half of the peninsula lies in the Hijaz Region, while the eastern half comprises of the sandy plain of the Najd Region.

The rocks are a mix of sedimentary and limestone; mostly the limestone has been dissolved by acidic rain, leaving wide spaces forming caves supported by sedimentary slabs. In the foothills run an array of interconnected narrow/ wide valleys between the hills, used as a major means of communication in the Hijaz Region. There are several ways and

byways between any two places, meeting and separating at passes and oases in the desert, providing camping grounds for the caravans.

The Najd Region is a vast stretch of desert fields of rolling sand dunes interspersed by occasional outcrops of rocks. It was under the shallow sea about 600 million years ago with a teeming sea life. Over millions of years, the layers of mud and sand including the dead bodies of animals and plants were compressed into sedimentary rock under high temperature and pressure; their body fat decanted and is trapped in non porous rocks as fossil fuel vast subsoil oil reserves under Eastern Arabia, while the bones turned into limestone rock.

Huge quantities of water lie trapped under the sand since thousands of years. In the remote past the Arabian climate was much wetter than today, water seeped through porous sedimentary rock and trapped by clay impermeable rocks, now form huge underground reservoirs or aquifers. Water is either naturally released through faults between rocks or flows out as natural fountains, and is drawn up by sinking wells. In deserts aquifers come naturally close to the surface supporting thick growths of vegetation of oasis.

Temperature and Climate

Arabia lies in the tropics,

with an overall average temperature of 18°C (64°F), varying from province to province. The local average varies considerably from 24°C (75°F) in the West, rising towards the southwest, reaches 28°C (82°F) in Jeddah, and 30°C (86°F) in Jizan. In the northwest, the average temperature is 22°C in Tabuk and 28°C in Medina, (850 meters above the sea level). The central provinces, surrounded by desert, have an average temperature of 21-25°C. Apart from topographical factors, because of little rainfall and constantly shifting sand dunes the temperature often exceeds 50° C, making life extremely demanding for local plants and animals. Sparse, stunted, narrow-leaved thorny bushes provide perches and food for several species of desert birds, mammals, and insects. Nomads heavily depend on the meager wild vegetation for food, building material and medicines.

Saudi Arabia is one of the driest countries in the world, with an annual rainfall average less than 100 mm. During winter the climate is principally determined by a southern shift in the wind patterns, bringing rain and cool weather. Other factors such as latitude, proximity to the sea and altitude, also affect the climate. In the great southeastern sand desert for years there is no rain. The highlands in the south are much rainier due to the monsoon, which may exceed 255 mm per year. Taif, has pleasant temperate weather.

Summer temperatures reach 49° C (120°F), while winters are cooler with an average temperature of 23°C

(74°F), falling below freezing in the central and northern parts of the country and snow and ice sometimes occurs in the higher elevations in the south-west. In the areas with little ground cover, a northwesterly wind blows most of the summer months, especially in the eastern part of the country, whipping up violent sandstorms. Tropical winds cause monsoons in the west and southwest, during the summer. In the south, tropical continental winds blow particularly in winter often accompanied by sandstorms. October and May are generally pleasant with cool nights and sunny days. Night temperatures in coastal areas may dip into the 40° F. From April to November, temperatures are considerably higher and life is very unpleasant.

Culture

Except for a few coastal areas, the Arabia mainly remained cut off from rest of the world. It never came under a foreign nation nor tried to invade any nation. There had been no centralized control in Arabia, feudal lords controlled affairs related to their tribes. The leadership was not inherited, the one with an impressive personality and valor usually took the leadership. Tribes consisted of clans that had various branches and families.

The Arab cultural habits were the result of inbreeding, except in cities and trading centers where a mixture of Arabic and surrounding cultures occurred. Basically the Arabic way of living was simple and ancient. Food consisted of dates, goat and camel milk. Bread from ground barley was mixed in meat curry and relished by the rich. Roasted meat was the staple dish of the rich. The usual dress was simple, a sheet of

cloth wrapped round the waist, however, the rich would wear shirts and cloaks. Usually there were no regular houses, only small huts built on stone plastered with clay walls, the roofs were supported by dry branches thatched with dry leaves and grasses, plastered with wet clay. The rich had double storied houses. Cots were not used for sleeping, instead mats made from date leaves were used, however the rich had wooden benches for the purpose.

The Arabs were divided into two distinct cultural classes: The *Alhazar* الحاضر who lived in cities, in permanent social group, they had their own cultural habits. In city culture people were interdependent on each other, with division of labor among them. The second division was *Al badu* (البدو) The Bedouins, truly wild people, with a gypsy type of roaming life, moving from place to place carrying tents, cattle and families. Their movements were mainly concentrated to locate water and greenery, where they would stay temporarily till the water lasted. Bedouin Arabic language was pure as compared to those living in cities.

Usually barter trade was the norm among Arabs, however, crudely minted silver and gold coins were also current. Silver coins included *Dirham* and *Aukia* (one Aukia was equal to 40 Dirhams) while gold coin was *Dinar*. The use of scales for weighing was rare, however the length of a hand was used for measuring, which was usually taken as 1.5 ft.

Means of Income

There were three occupations in Arabia: Agriculture was confined to small areas, with regular rain fall and proximity of subsoil water, as around Medina and Ta'if. The second occupation was pasturing, limited to the Bedouins, in wide stretches of grassland and bushes. The third was trade, which was the most preferred occupation among the Arabs. It was particularly common along coastal areas. Arabs were linked with trade since ancient times, linking eastern and western nations around Arabia. The Meccans were basically traders.

During the Holy Prophet's^{saw} time the Meccans trading caravans regularly visited Syria in the north and Yemen in the south, infrequently to other parts of Arabia, however, their main trading centre remained Syria. The most frequent route taken to Syria was along the Red Sea coast, passing close to Yatrib. The usual article of exports were precious metals, beads, hides, spices and essences, while grains, cloth, articles used in war, wines and dry eatables were imported. Trade festivals were held around the year at different places throughout Arabia, and were heavily attended.

Habits

The Arabs were famous for their three vices: Drinking, gambling and adultery. They would boast of their extent of indulgence in these vices, especially poets would relate their exploits in them with fervor.

Arabs had a high sense of honor. They would treat their guest honorably and protect his interests with their life. They would frequently boast of the high status of their tribe and elders, while they treated slaves and

servants very meanly. Arabs were intelligent with good memories they would remember and relate exploits of their ancestors at special occasions.

Common Ailments

The Arabs were mostly healthy and strong with athletically built bodies, because of their rough and tough natural life style and simple food and lot of exercise. However, dry ecological conditions caused different heat related ailments. Heat-stroke, constipation, eye sores, loss of sight, jaundice, edema, kidney failure, skin boils, skin rashes, heat exhaustion, extreme fatigue, muscle ache, nausea, fever, diarrhea, rapid pulse, nausea, vomiting, and failure of the bodies control of heat system were common. This failure often leads to horrible symptoms include confusion, agitation, hyperventilation, racing pulse, lethargy, convulsions, and eventually loss of consciousness. The body temperature rises to extremely high levels, sometimes above 110 degrees Fahrenheit, damaging major organs in the body.

Nomadic Arabs were healthier because of their simple rigorous life style, living on milk and the meat of camel and goat, barley bread and fruits from wild plants. They were seasoned to environmental fluctuations. They knew how to avoid heat related afflictions by using different herbs and trees around them.

The ailments in relatively moist areas like along the coast and around the agricultural areas of Medina and Ta'if were different. Mostly they were insect borne like malaria, typhoid, measles, small pox etc., Often they were automatically cured after some time. However to get relief

from the severity of affliction, herbal medicines were used. Remedies were also imported from neighboring countries, carried from place to place by caravans. Epidemics of measles, smallpox, and cattle diseases would spread over large areas, resulting in a devastation of the population. Bubonic plague was common in coastal villages carried by rats from one city to the other by boats.

Peoples wounded in wars and conflicts were treated with herbs. The dressing for wounds were prepared with pieces of cloth soaked in different infusions to prevent infection and keep away flies. Bleeding was stopped by stuffing wounds with ash from burnt wood, mat, cloth etc. Some tribes had specialists who could fix dislocated limbs, drawing afflicted peoples from far and wide, having little or no knowledge of the human skeletal anatomy.

There were no qualified doctors, only the elders would use their acquired knowledge through generations to treat different diseases. Since Jews had knowledge of their scriptures they would use cures mentioned in their texts to treat common afflictions. Because of their knowledge and wealth, Jews were generally respected in Arabic culture.

Arab Calendar

Arabs based their calendar on moon phases, they kept track of the moon for a reckoning of years and months. Of the twelve months of a year, the first, seventh and the last two

months were thought to be prestigious, during these months fights were banned. However, during an emergency they would change the position of the months according to their need.

During the Holy Prophet's^{saw} time lunar calendar was retained and is now known as the Islamic calendar, where a year always consists of 12 lunar months. The lunar calendar is not linked to the seasons, and drifts each year by 11 or 12 days, and comes back to the position it had in relation to the solar year every 33 or 34 Islamic years. Lunar reckoning is used predominantly for religious purposes, however in Saudi Arabia it is also used in commerce.

For the solar year 2007, the following equivalence of Islamic lunar months has been calculated:

Islamic months	Gregorian months
Muharram	January/February
Safar	February/March
Rabi'al-Awwal	March/April
Rabi' ath-Thani	April/May
Jamada l-Ula	May/June
Jumada t-Thani	June/July

Women in Arabian culture

Over all the position of women was not good. Though women were allowed to choose a husband, however, after marriage she was powerless. However, intelligent women would not loose control on their husband. Sexes were not segregated, women would move about freely in the society. There was no limit on the number of wives. Every man was free to have as many wives as he likes. The son would inherit the women folk of his father's house, would marry his own mother, and two sisters together. Divorce was quite common, a husband

would divorce his wife whenever he liked, without dowry. In some tribes it was common to bury new born girls alive.

Women with no male issue would not inherit her husband's property. The brother of her late husband would take the whole property, leaving her and her daughters at the mercy of nature.

Wars and Defense

Intertribal wars were frequent. A conflict would start on a flimsy pretext, and would go on for years. More and more tribes would go on joining both sides. Some times the war would last so long that no one of the fighters would remember its cause, because the actual contestants had died long ago. It continued until everybody was fed up and the tribes were weakened by the slaying and killing of the able bodied men. Avenging the dead was the main feature in Arab culture, enmity would continue, would not stop even when the actual culprit was killed. They would disfigure dead bodies by mercilessly mutilating and cutting hands, feet, ears and nose, which were strung on string and worn proudly as a necklace. No regular army was maintained, tribe men would stand up at the call of their leader. Fighters were to manage themselves for food, clothing, rides and weapons. To provide this they would loot and kill innocent people and snatch their possessions.

Before going to war, the Arabs would light a traditional sacred fire at a high place, and keep it burning, putting it out was a bad omen, and the war was abandoned. Women would accompany men in battlefield to encourage fighters with war songs, supplying them with water and tending the wounded.

To begin with, warriors from both sides would challenge rivals for a dual fight. Archers, spear and stone throwers would defend which invading army was at a distance. In a hand to hand fight swords and knives were used. For protection fighters would wear coats of arms, hold shields and wear helmets. A large army composed of several tribes was controlled by a commander, with several sub-commanders controlling their tribes. Mules, donkeys, horses and camels were used as rides. The cavalry would form flanks, while foot soldiers would compose the main body of an army. Mainly camels were used for transportation of food and war equipment etc., and they supplied milk and were slaughtered for meat.

A challenging fighter would hamstring his horse, indicating his intention to die or win, blocking his retreating passage. It was considered a sign of bravery and valor. During army movement there was almost no consideration of properties lying in the way, looting and destroying everything occurred and women and children were pulled out of houses and slaughtered, leaving behind utter devastation.

Avenging murder played a key role in Arab culture. It was believed the soul of the murdered is embodied in an animal *Suda*, who would fly here and there crying for vengeance. Either the murderer, or his close relative or member of his tribe was killed in revenge. Accepting blood money was also common, however in taking blood

money, monetary gain was not in the consideration, rather the humility and shame of the payee.

Harsh ecological conditions in Arabia usually meant a constant state of conflict between tribes, however, once a year they would declare a truce and converge to Mecca for Hajj. It was the time when disputes were arbitrated, debts resolved, and trading was done on a large scale. This annual event gave different tribes a sense of common identity and gave Mecca and the *Qureshites* an extremely important status throughout the peninsula.

In the 5th century AD, the *Qureish* took control of Mecca, being skilled merchants, they were the richest and controlled the economy of the city. In the 6th century they joined the lucrative spice trade as well, since battles in other parts of the world were causing trade routes to divert from the dangerous sea routes to relatively more secure overland routes. Gradually Mecca became a prominent trading center. Camel caravans became a regular feature of the town's economy. Nomadic tribes, would bring leather, livestock, and metals which were mined in the local mountains. Caravans would then be loaded up in Mecca, and carry goods to cities in Syria and Iraq, so the goods from neighboring continents flowed through Mecca. From Africa and the Far East through Syria came spices, leather, drugs, cloth, and slaves; and in return Mecca received money, weapons, cereals, and wine, which were carried by returning pilgrims throughout Arabia. The Meccans signed treaties with the Byzantines and the Bedouins and negotiated safe passage for caravans, which included water and pasture rights. These factors increased Mecca's political power as well as established it as economically strong. The *Qureshites* as

Meccan leaders became the center of a loose confederation of client tribes. Meccan influence was the primary binding force in Arabia in the late sixth century.

Religions and Beliefs in 6th Century AD Arabia

Before the advent of Islam, most Arabs followed a religion featuring worship of a number of deities, including *Hubal*, *Wadd*, *Al-Lat*, *Manat*, and *Uzza*. Though they were believers in God, they used idols as a media to reach God. However, they got entangled so much in idol worshipping associated rituals that they lost sight of the actual God. Every tribe had its specific idol, they would slaughter animals before it. The idol *Hubal* was given the highest status among host of idols, it was fixed in the *Ka'ba*. At the time of victory in wars the name of *Hubal* was proclaimed. The *Ka'ba* was the main depository of idols. During *Hajj*, idol worshippers from all over Arabia would converge on the *Ka'ba* to worship the idol of their choice, which was included in *Hajj* rituals.

Some tribes had converted to Christianity and Judaism. Among the multitude of idol worshippers, few sensible persons realized the absurdity of giving godly status to pieces of rock. They were purely monotheistic and called themselves *Hanif*. They claimed to follow purely the teachings of Prophet Abraham. However, mostly people turned to Christianity because it was the revealed monotheistic religion of the time. Zaid bin Umro, Qais bin Saada, Usman bin Hawairas and Warqa bin Naufal were well known of them. Warqa was a scholar of the Torah, Psalms of David and the Bible and knew the interpretations of these books. He was also well versed in the

prophecies of the past messengers of Allah. Because of his knowledge, Warqa was respected among the *Qureshites*. Khadija took the Holy Prophet^{saw} after he received his first revelation, to seek his advise and help. Warqa heard the story and attested by saying: "Muhammad you are the luckiest person of your time. I congratulate you on your prophet-hood. You received the same angel that appeared to Moses, and the words he spoke to you, are the words from Allah's mouth. If I am alive that day when your people will banish you from your land, I would certainly help you."

Warqa and most of his group were dead before the Holy Prophet^{saw} announced his messenger-ship. The most prominent Arab Christian kingdoms were the Ghassanid and Lakhmids. Christianity was introduced in Arabia long ago before Islam; several tribes were converted to it. Najran, in southwestern Arabia, was the main centre of Christianity. Jews originally came from Syria, converting several Arab tribes to their religion. The main Jewish centers were Yathrib, Khaibar, and Teema. With the conversion of the Himyarite kings to Judaism in the late 4th century the elites of the other prominent Arab kingdom, the Kindites, being Himyarite vassals, appear to have been converted (at least partly) to Judaism too. With the expansion of Islam, the majority of Arabs rapidly became Muslims, and the pre-Islamic polytheistic traditions gradually disappeared.

Important Cities in 6th Century Arabia

There were few permanent human settlements in mid sixth century AD, located in the mountainous Hejaz Region, around oases.

Yathrib (Medina)

Located in central Hejaz, at a distance of 193 km from Red Sea, 338 km north from Mecca. Situated in two fertile lava plains, about ten miles square, which are one of the most fertile parts of the Hejaz Region. Surrounded by high mountains, communications are maintained through valleys. In the centre there was a low outcrop of rock Mount Sal and several smaller rocks. The plains are fed by streams draining hills around Medina, the plains extend extensively towards south and are used as pastures and cultivation of grains, which was main occupation of Medinites. Agriculture, produce including grains, dates and fruits were supplied to other parts of the country.

Mecca: One of the most ancient cities of Arabia, is situated 277 m above sea level, at 80 km from the Red Sea coast. It is surrounded by barren hills, due to which there is no pasturage and cultivation is possible around it. However, Mecca has been the wealthiest and most important town of the Hijaz Region since ancient times. Its water supply is through the *Zamzam* well system. Moreover, it is the site of the holiest shrine in Arabia, the *Ka'ba*. It is situated at the crossroads of major caravan routes coming from all sides.

The Meccans were merchants by trade, their caravans would carry merchandise to Syria, Iraq and Egypt in the north, while in south to Yemen

and Hadhramaut.

Prominent of the inhabitants of the city were the *Qureshites*, because of their custodianship of the *Ka'ba* they were respected throughout Arabian, and had political leverage over other compatriot groups. Their caravans were not looted, rather they were provided safe passage to their destination. The *Qureshites* handled most of the international trade with Asia, Europe, Africa and the Middle East.

Ta'if

An important ancient city in the southwestern Hijaz, is situated at a plateau 2000 m high. It lies at 70 miles south-east of Mecca, surrounded by vast fertile plains, fed by streams from hills. It is famous for its produce of grains (sorghums, wheat, rice), fruits (grapes, oranges, dates, apricots, pomegranates, lemons), and vegetables.

In 619 AD the Holy Prophet^{saw} visited the city to deliver the message of Allah to its inhabitants, who refused to listen and stoned the prophet. The city had strong fortification, with high walls.

Quarries of clay, gold and iron deposits are scattered in the surrounding hills.

Khaibar

An ancient fort situated 95 miles from Medina towards Syria. It has been the stronghold of Jews since ancient times. The Jews had amassed silver and gold and stored grain and water. It was a rich city, surrounded by fertile plains, known for production of high quality dates. The grandeur of the fort could be estimated that it was composed of several forts within eight larger forts, packed with arsenal and stored food stuff.

Khaibar fell to the Muslims in 7th year of *Hijra*.

Tabuk

An ancient oasis city in the northwestern corner of Arabia, situated at an elevation of 771 m, snow fell in winter and had mild temperatures in summer. In the 6th century Tabuk formed Syrian border town and was under the influence of the Roman Empire. In the 9th year of *Hijra* the Holy Prophet^{saw} with an army of 30,000 trekked 350 miles from Medina to Tabuk, with an intention to curb repeated reports of the amassing of Roman forces at the border, however, there was no encounter.

Tayma: Teema

The city of Tayma is located in the north-west of the Arabian Peninsula in Tabuk Province (27°37'30" N, 38°32'30" E, 830 m above sea level). Tayma is situated in a flat basin surrounded by several high mountains. The area is characteristic of its arid climate.

The city is an ancient settlement around an oasis, and an important trade center of the ancient incense route. It was known by its bead production industry, which was its main export. Here mostly Assyrian and Arab traders met. The city played an important role in the expansion of Islam towards the Levant. As late as the 11th century, according to the historian Al-Bakri, Tayma was known as a wealthy place with a large city wall.

HADITH

Hadhrat Abu Hurairah^{ra} relates: The Messenger^{saw} of Allah addressed us and said: "O ye people! Allah has prescribed the Pilgrimage for you, so that you may perform it. A man asked: 'O Messenger^{sa} of Allah! Is it prescribed every year?' The Messenger^{sa} of Allah kept silent till the man had repeated his question three times. Then the Messenger^{sa} of Allah said: 'Had I said yes, it would have become obligatory (every year) and you would not have power to do so; then he^{sa} added: 'Do not ask me about things which I do not mention to you, as people before you were ruined because of asking a lot of questions and due to disobeying the matters told by their Prophets. Therefore, when I direct you to do something carry it out as far as it is within your power and when I forbid you anything then leave it.' "

(Muslim kitabul Hajj bab faraidul hajj marrata fil 'umr)

Hadhrat 'A-bis bin Rabi'ah^{ra} relates: "I saw Hadhrat 'Umar bin Al-Khattab^{ra} kissing the Stone (i.e., The Black Stone) and he was saying: 'I know well you are but a piece of rock and have no power to confer a benefit or to do harm. Had I not seen the Messenger^{saw} of Allah kiss you I would not have kissed you.' "

(Bukhari kitabul Hajj bab ma dhikrafil Hajril aswad)

Hadhrat Mukhnaf bin Salim^{ra} relates that they were stationed with the Messenger^{sa} of Allah in the field of 'Arafat when the Messenger^{saw} of Allah said, "O Ye people, offering a sacrifice every year is obligatory on every household (which can afford it)."

(Abu Da'wud kitabud.d.uha'ya')

MUHAMMAD^{saw} – A PROPHET FOR OUR TIME

A Synopsis of the Book Authored by Karen Armstrong

Mansura Bashir Minhas, Miami, FL

Karen Armstrong, a renowned religious historian, has written extensively about Islam and has been effectively presenting an objective overview of the faith to the Western audience. One of her earlier books, *'A History of God: The 4,000-Year Quest of Judaism, Christianity and Islam'*, an international best seller, is required reading in many theology courses. 'Muhammad – A Prophet for Our Time' is her second biography of the Prophet Muhammad^{saw}. Her first book on the subject 'Muhammad- A Biography of the Prophet' was first published in 1992. She felt compelled to write that book in the aftermath of the controversy surrounding Salam Rushdie's 'Satanic Verses'. In order to counter the myths surrounding the life of the Holy Prophet of Islam^{saw}, she set out to write an accessible account of his life. However, after 9/11, she felt a need to focus on other relevant aspects of Prophet Muhammad's^{saw} life, to fully comprehend his ideals and vision.

The advent of Prophet Muhammad^{saw} heralded a paradigm shift in the Arabian Peninsula; one intended to have lasting, beneficial consequences for times to come. The Prophet Muhammad^{saw} set out to counter the '*jahiliyyah*' - a term that not only encompassed an era, but also a state of mind that propelled terror and violence in seventh century Arabia. Armstrong argues that

'*jahiliyyah*' is evident today also, not only in the Muslim world but in the West too. She explores how Prophet Muhammad's^{saw} life was a constant '*jihad*' (struggle) to bring peace to war torn Arabia. His life has important lessons for the whole world, Muslims and the Western people alike. He embarked upon a mission to rid the world of injustices and tyranny. Armstrong stresses that post 9/11, the world has entered a new era in its history, that calls for sweeping reforms and an urgency to adopt measures to counter the onslaught of hatred, mistrust and bigotry that has become the new norm.

Karen Armstrong calls the Holy Prophet^{saw} a 'timeless' personality due to the intensity of his powerful message. She delves into his life and transports the readers to that era, depicting moving accounts from his life in beautiful prose. She explores how Hadhrat Muhammad^{saw} strived to promote pluralism and how his message gained traction and won the hearts and minds of the barbaric Arabs. Initially, only the weaker segments sought refuge in the egalitarian spirit preached by Prophet Muhammad^{saw}. The powerful and authoritative continued to mock, ridicule and

subdue those who converted to the new faith, Islam. It did not take long for them to be enamored by the new faith. Contrary to what opponents of Islam propagate, it is an undeniable fact that it was love and humility that ultimately triumphed over barbarism and evil. Arrogance, hatred and viciousness were eventually defeated, not with brutal force but with perseverance and resilience.

Armstrong gives a detailed perspective on the Islamic teachings relating to war. Aggressive warfare is prohibited, and the only permission to engage in war is limited to the justification that it would counter hostility, and be undertaken for self-defense only. Preemptive strikes are condemned and unjustified. Armstrong explains how the prime essence of the word '*Jihad*' is not 'holy war', something we hear most often, rather it is the 'effort' or 'struggle' that Muslims are exhorted to pursue in various realms of life- intellectual, social, economic, spiritual and domestic. This is where the greater emphasis and focus should be in light of the words of the Prophet Muhammad^{saw} that he uttered on return from the battle of Badr:

'We are returning from the Lesser *Jihad* (the battle) and going to the Greater *Jihad*' - the more important and intense struggle to reform the society and hearts.

Armstrong terms the Treaty of *Hudaybiyyah* a watershed moment- a victory unlike any before. It not only ushered in peace but between 628 and 630, *'Double as many or more than double as many entered Islam as ever before'*.

The conquest of Mecca was unique and Prophet Muhammad^{saw} did not *'establish a purist Islamic regime. All former dignitaries kept their position in the Haram, and the assembly and the status quo remained intact. His most hated enemies were not only reinstated but promoted and showered with gifts'*.

This was because Hadhrat Muhammad^{saw} never sought political power; his sole aim was social reform and the establishment of a compassionate, just and peaceful society. In a span of just ten years since the *Hijrah*, he had transformed the political and spiritual landscape of Arabia.

This objective account of Prophet Muhammad's^{saw} life asserts his affinity for nonviolence and commitment to peace and reconciliation. Those who draw other lessons are seriously misguided. In conclusion, Armstrong suggests that in order to bridge the understanding gap between the Muslims and the Western world, it is imperative that they tolerate and appreciate each other. She offers them a good start- the life of Prophet Muhammad^{saw} *'who had profound genius and founded a religion and cultural tradition that was not based on the sword but whose name -Islam- signified peace and reconciliation.'*

64th JALSA SALANA USA

USA *Jama'at* is holding its 64th *Jalsa Salana* on June 29, 30 and July 1, 2012 at

The Farm Show Complex, Harrisburg, PA.

Hadhrat Khalifatul Masih V^{aba} is expected to grace this *Jalsa* with his presence. *Insha Allah.*

Registration site is up, please register yourself and start planning on attending the *Jalsa*. The foundation of *Jalsa Salana* was laid by the Promised Messiah^{as}. It is great blessing to attend the *Jalsa*. The members are earnestly requested to attend this blessed *Jalsa*.

ACCOMODATION

The *Jama'at* has negotiated special rates with a few hotels. The list of these hotels is being provided here. Please call and reserve your rooms.

VOLUNTEERS NEEDED

There is a tremendous need for helpers during and after the *Jalsa*. It is requested that you please volunteer your time for *Jalsa* duties. On the registration portal there is an option to volunteer your time. Please offer your time and services as early as possible so that duties could be assigned before hand.

May Allah Almighty be our Guardian and make this event the source of His utmost blessing."

Jazak'Allah.

Waseem Haider

703.628.2262

MIGRATION OF THE HOLY PROPHET^{saw} TO MEDINA

Karimullah Zirvi

A Plan to Assassinate the Holy Prophet^{saw}

When the *Quraish* realized that they could not stop the tide of conversion, and migration of the Muslims to Medina they became furious and their chiefs, such as Abu Jahl, Abu Lahab, Abu Sufyan, and 'Utbah gathered at *Darun-Nadwah* and, after rejecting suggestions to imprison or banish Muhammad^{saw}, they planned to assassinate him. In order to escape the vendetta of *Banu-Hashim*, they decided that every clan would provide one man, and that they would collectively assault the Holy Prophet^{saw}. God Almighty informed the Holy Prophet^{saw} about their hideous plan. When the Holy Prophet^{saw} learned of their evil intentions, he made a plan to leave the house at a time about which the enemy could not perceive. The Holy Prophet^{saw} confided his plan to Hadhrat 'Ali^{ra} and made him cover himself with his mantle and told him to sleep in his place on the bed.

God Almighty states in the Holy Qur'an:

وَ إِذْ بَمَكْرٍ بِكَ الَّذِينَ كَفَرُوا لِيَسْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ ط وَ بَمَكْرُونِ وَ بَمَكْرٍ
اللَّهُ ط وَ اللَّهُ خَيْرُ الْمَكْرِينِ ٥

And remember the time when the disbelievers plotted against you that they might imprison you or kill you or expel you. And they planned

and Allah also planned, and Allah is the Best of planners. (8:31)

The *Quraish* men assigned to kill the Holy Prophet^{saw} thought that the Holy Prophet^{saw} was sleeping on the bed and kept an eye on the bed while looking for an opportune time to kill him. The Holy Prophet^{saw} quietly slipped out of the house in the secrecy of night just before dawn and on the way he picked up Hadhrat Abu Bakr^{ra}. They both took shelter in a nearby cave called "*Thaur*!" No one except the three children of Hadhrat Abu Bakr^{ra}, Hadhrat 'Abdullah^{ra}, Hadhrat 'A'ishah^{ra} and Hadhrat Asma^{ra}, knew about their hideout. For two days and two nights, the Holy Prophet^{saw} and Hadhrat Abu Bakr^{ra} hid in the cave. On the third night, according to plan, the Holy Prophet^{saw} continued his journey towards *Yathrib*, where the people were eagerly awaiting his arrival. When he reached *Yathrib*, he decided to stop for a while in *Quba'*, a nearby village. He stayed in *Quba'* for a few days and also laid down the foundation of the first mosque ever built by the Muslims. After ensuing the work on the *Quba'* mosque, the Holy Prophet^{saw}, finally arrived in Medina. The prospect of having to leave Mecca was very painful to the Holy Prophet^{saw}.

However, the anguish was softened by the Divine assurance that God Almighty would surely bring him back.

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأْدُكَ إِلَى مَعَادِطِ

Most surely He Who had made the teaching of the Qur'an binding on you will bring you back to your place of return. (28:86)

Hadhrat 'A'ishah^{ra} relates about the migration of the Holy Prophet^{saw}:

"While we were at home, around noon-time, one day someone informed Hadhrat Abu Bakr^{ra} that the Holy Prophet^{saw} was coming with his head covered with a sheet of cloth, whereas he never before came to our house at noon-time. Bewildered, Hadhrat Abu-Bakr^{ra} arose saying, 'My father and mother be sacrificed for the Holy Prophet^{saw}. By God! There must be something very important which has brought the Holy Prophet^{saw} at this time.'

When the Holy Prophet^{saw} arrived, he asked permission to enter. After getting permission, he entered the house and said to Hadhrat Abu Bakr^{ra}, 'I have to talk to you about an important matter. Therefore, send the other people sitting here outside.' Hadhrat Abu Bakr^{ra} said: 'My father and mother be sacrificed for you^{saw}! No one is an outsider. Everyone belongs to your household.' Anyhow, the Holy Prophet^{saw} told Hadhrat Abu Bakr^{ra} that he had been granted permission by God Almighty to migrate. Hadhrat

Abu Bakr^{ra} said, 'Will you please let me accompany you?' The Holy Prophet^{saw} said, 'Yes.' Then Hadhrat Abu Bakr^{ra} said: 'My father and mother be sacrificed for you! Take one of these two camels.' The Holy Prophet^{saw} said, 'Alright. However, I will pay for the camel.' "

Hadhrat 'A'ishah^{ra} says: "For the journey, we packed and provided provisions for both of them in a sack. My sister Asma' tore a portion of her waist band and tied the mouth of the sack with it. That is why she came to be known as '*Dhatun Nitaqain*'. Hadhrat 'A'ishah^{ra} says: 'Both the Holy Prophet^{sa} and Hadhrat Abu Bakr^{ra}, after leaving Mecca, hid in a cave in the *Thaur* mountain. They hid there for two to three nights. My brother 'Abdullah^{ra} was quite young, strong, and efficient at that time. He used to mix with the *Quraish* of Mecca and memorize whatever he heard. At night, he used to go to the cave and give all the news. Just before dawn, while it was still dark, he used to come back to Mecca, as if he was in Mecca throughout the night.

Hadhrat Abu Bakr^{ra} had a slave, 'Amir bin Fuhairah, who used to take care of his goats. Around '*Isha*' Prayer time he used to bring goats near the cave and give fresh milk to the Holy Prophet^{sa} and Hadhrat Abu Bakr^{ra} for drinking. He also used to come back home just before the break of the dawn. He did so every night.

The Holy Prophet^{sa} and Hadhrat Abu Bakr^{ra} hired a person belonging to the '*Bani Ad-Dail*' tribe from the family of Bani 'Abd bin 'Adi as an expert guide. He was an expert in showing the way and knew every nook and cranny of the land, and he was in alliance with the fami-

ly of Al-'As bin Wa'il As-Sahmi. Although he was on the religion of the infidels of *Quraish*, he was a reliable person. Therefore, both the Holy Prophet^{sa} and Hadhrat Abu Bakr^{ra} charged their rides to him and told him to bring their rides near the cave of the mountain *Thaur*, early in the morning, after three days. Thus, The Holy Prophet^{sa}, Hadhrat Abu Bakr^{ra}, 'Amir bin Fuhairah, and the guide left the cave. The guide adopted the coastal route to travel. ' "

Ibn Shahab relates that 'Abdur Rahman bin Malik Mudliji, nephew of Suraqah bin Malik bin Ju'sham, told him that his father told him that he had heard from his brother, Suraqah: "Messengers from the infidels of *Quraish* came to us and told us that the *Quraish* had fixed a bounty (of 100 camels) each, for bringing back the Holy Prophet^{saw} and Hadhrat Abu Bakr^{ra}, dead or alive. Suraqah said: 'One day, I was sitting in the company of my people when a person came and said: 'O Suraqah! I have seen some people travelling along the coastal route. I think that they were Muhammad and his Companions.' Suraqah stated that he realized that the travelers were the party of Muhammad; however, as a decoy he said: 'They can't be Muhammad and his party. You must have seen so and so who has just passed in front of us.' Anyway, I stayed for a short period of time in the company of my people and then silently slipped away to come to my home. I told my servant to bring my horse to the

other side of the hillock and wait there till I come. Then I took my spear and left by the back door of my house dragging the lower end of the spear on the ground and keeping it low. Then I reached my horse. After mounting the horse I galloped swiftly. When I reached near the caravan of the Holy Prophet^{saw}, my horse slipped and I fell down in front of the horse. I got up fast, reached for my quiver, and picked an arrow as an omen whether I would be able to cause these people loss or not. However, I got the omen that I did not like. I did not accept the bad omen and mounted the horse again. The horse took me so near the caravan that I could hear the recitation of the Holy Qur'an by the Holy Prophet^{saw}. The Holy Prophet^{saw} did not look back. However, Hadhrat Abu Bakr^{ra} repeatedly looked back towards me. In the meantime, both front feet of my horse sank up to the ankles in the ground. I got off the horse quickly and scolded the horse. The horse tried to get up and pull her feet out of the ground. When the horse pulled her feet out of the ground and stood up straight, a severe dust storm like rising smoke rose. At this, I again took an omen from my arrows. I picked the same arrow I had drawn the last time. At this, I called the caravan of the Holy Prophet^{saw} with a loud voice, and I bade them peace and security. Hearing me, the caravan stopped. After mounting the horse, I reached near them. All that had happened to me while I was following the caravan had convinced me that the Holy Prophet^{saw} would definitely succeed and gain power. So I told the Holy Prophet^{saw} that his people had fixed a bounty for capturing and bringing him to them. I told the Holy Prophet^{saw} other matters including the intentions of his people. I told them

that I wished to offer them some provisions for the journey and other things. The Holy Prophet^{saw} did not accept my offer. However, he asked me to continue meeting them secretly and not to tell anyone. At this occasion, I also requested the Holy Prophet^{saw} to give an guarantee of peace and protection for me in writing. The Holy Prophet^{saw} told 'Amir bin Fuhairah to do so. He wrote a guarantee on a piece of leather. Then the Holy Prophet^{saw} restarted travelling.' "

(Sahih Bukhari? Kitab Fada'il Ashabinnabi^{ra}, Bab hijratun Nabi^{sa} wa ashabihi^{ra} ilal Medina)

Stay in the Cave Thaur During Migration to Medina

In the evening, as soon as it became dark, the Holy Prophet^{saw} left his house and went to the house of Hadhrat Abu Bakr^{ra}. The two then made their way out of Mecca and went up to one of the surrounding hills and took shelter in a cave called, "Thaur". The cave had an entrance so narrow that a person had to lie flat and crawl into it. During the course of the night the young men of *Quraish* who were assigned the task of killing the Holy Prophet^{saw} discovered that the Holy Prophet^{saw} was no longer in the house. In the morning, these young men decided to search for the Holy Prophet^{saw} by following his footprints. Soon they realized that the Holy Prophet^{saw} had company as there were tracks of two men. The tracks led the enemies of Holy Prophet^{saw} to the mouth of the cave where the tracks suddenly disappeared. They were puzzled by the sudden disappearance of the marks and the leader of the group said, "The fugitives have not

gone any farther; they have either sunk into the earth or ascended into the sky." The other possibility he suggested was their taking refuge in the cave. However, the possibility of their taking refuge in the cave was ruled out as they thought it would be certain death to go inside the cave as poisonous vipers abounded inside and at the mouth of the cave. The leader of the search party had reached close to the entrance of the cave but did not go inside the cave. The other members of the search party asked him why he did not go inside the cave to look for the Holy Prophet^{saw}. He told them that the entrance was covered with cobwebs and there was a pigeon nest with a pair of pigeons and their eggs in it. No one could have gone inside the cave without destroying the cobweb and the pigeons' nest. Then, the party decided to leave the cave area.

Hadhrat Abu Bakr^{ra} relates, "I was with the Holy Prophet^{saw} in the cave. When I raised my head, I saw the feet of the people. I said, 'O Allah's Messenger! If some of them should look down, they will discover us.' The Holy Prophet^{sa} said, 'O Abu- Bakr! Be quiet. (For we are) two and Allah is the Third One of them.' "

(Sahih Bukhari, Kitab Fada'il Ashabinnabi^{ra}, Bab hijratun Nabi^{sa} wa ashabihi^{ra} ilal Medina)

The incident is stated in the Holy Qur'an:

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِي اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى ط

If you help him not, then know that Allah helped him even when the disbelievers drove him forth while he was one of the two when they were both in the cave, when he said to his companion, 'Grieve not, for Allah is with us.' Then Allah sent down His peace on him, and strengthened him with hosts which you did not see, and humbled the word of those who disbelieved. (9:40)

After three nights in the cave of Thaur, they set off for Medina. The Holy Prophet^{saw} looked back at Mecca, bidding it a heartfelt farewell, then said:

إِنِّي لَأَخْرَجُ مِنْكَ ، وَإِنِّي لَأَعْلَمُ أَنَّكَ أَحَبُّ بِلَادِ اللَّهِ إِلَى اللَّهِ ، وَأَكْرَمُهَا عَلَى اللَّهِ تَعَالَى ، وَلَوْ لَا أَنَّ أَهْلَكَ أَخْرَجُونِي مِنْكَ مَا خَرَجْتُ مِنْكَ ، اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنَّهُمْ أَخْرَجُونِي مِنْ أَحَبِّ الْبِلَادِ إِلَيَّ ، فَاسْكِنِي أَحَبِّ الْبِلَادِ إِلَيْكَ

"I am leaving you, but I know that you are the most beloved of the land of Allah to Allah, and the dearest to Allah. Were it not that your

people expelled me from you, I would not have left. O Allah, You know that they drove me out from the land that is most beloved to you."

On 12th *Rabi'ul Awwal*, the Holy Prophet^{saw} reached Quba', where he stayed for four days, and established the first mosque to be built in Islam.

(*As-Siratun Nabawiyyah libne Hisham*, Vol. 2, p. 89; *Ibn Sa'd's Al-Tabaqat Al-Kabir*, Vol. 1, p. 277; *Al-Kamil fit-Tarikh* Vol. 2, p. 71)

Stop at the Camp of Umm Ma'bad

During migration while travelling from Mecca to Medina when the Holy Prophet^{saw}, Hadhrat Abu Bakr^{ra} and the guide reached the Caravan Camp of Umm Ma'bad, they asked her for some dates. However, at that time, she had none to offer them. Umm Ma'bad was a lady who used to offer water and food to travelers without any compensation. Then the Holy Prophet^{saw} asked her for a little milk. She did not have even milk at that time to give to them. Her husband had taken all the healthy goats out to pasture. Only those goats which were too weak to walk and unable to give milk were left behind. The Holy Prophet^{saw} asked Umm Ma'bad for permission to milk one of these goats. She told him to pick any one of the goats he liked. The Holy Prophet^{saw} picked one of the goats, and said, 'In the name of Allah', and started to milk the goat. Milk started to flow. The Holy Prophet^{saw} gave the first bowl full of milk to Umm Ma'bad. He gave the second bowl to Hadhrat Abu Bakr^{ra} and the third bowl to the guide. The Holy Proph-

et^{saw} was the last to drink. Then the Holy Prophet^{saw} milked the second goat and gave many bowls full of milk to Umm Ma'bad. When the husband of Umm Ma'bad returned home he was amazed to see so many bowls full of milk while he had left home only those goats which were too weak to walk and also unable to give milk. He asked his wife, "Where did the milk come from?" She told him that a blessed man came with two of his friends. The face of the blessed man was luminous like a full moon. When he was quiet, he was very dignified. When he spoke his words were like pearls. His friends obeyed him and listened to him most obediently. Her husband said, "He is the man the *Quraish* are looking for. Had I been here when he visited I would have accepted Islam. Let us follow him and accept Islam." Thus, they followed the Holy Prophet^{saw} to Medina and accepted Islam.

(*Ibn Sa'd's Al-Tabaqat Al-Kabir*, Translation by Mo'inul Haq, Kitab Bhavan, New Delhi, India, Vol. 1, pp. 267-269; *Baihiqi in his Dala'il al-Nubuwwah* 9/491)

Arrival of the Holy Prophet^{saw} in Medina

Ibn Shahab relates that 'Urwah bin Zubair told him: "During this journey, Hadhrat Zubair^{ra} who was coming back from Syria with a trade caravan also joined the Holy Prophet^{saw}. Hadhrat Zubair^{ra} presented white clothes as a gift to the

Holy Prophet^{saw} and Hadhrat Abu Bakr^{ra}, which they wore. Back in Medina, people had come to know that the Holy Prophet^{sa} had left Mecca and was on his way to Medina where he was about to reach shortly. Therefore, every morning they came to Medina's high plane, an open space dotted with black stones called '*Harrah*' and waited there for the Holy Prophet^{saw}. They used to leave by noon. One day, they stayed at the open space for a long time before returning to their homes. They had just reached their homes when a Jew went to the top of a hillock for his own errand. He saw the Holy Prophet^{saw} and his Companions^{ra} who were wearing bright white clothes coming towards the town. Slowly, their faces became clear. Seeing them, the Jew shouted involuntarily, 'O Arabs! Here is he for whom you have been waiting for days.' As soon as the Muslims heard him, they ran with their armaments towards the Holy Prophet^{saw} and received him with great enthusiasm in the center of the '*Harrah*.' The Holy Prophet^{saw} along with all the Muslims turned to the right and stayed at the house of Hadhrat 'Umu bin 'Auf^{ra}. It was the second of *Rabi'ul Awwal*. Hadhrat Abu Bakr^{ra} talked with the people, while the Holy Prophet^{saw} sat silently, constantly thinking. Those *Ansar* who had not seen the Holy Prophet^{saw} thought Hadhrat Abu Bakr^{ra} was the Holy Prophet^{saw}. When sunshine warmed the side where the Holy Prophet^{saw} was sitting, Hadhrat Abu Bakr^{ra} provided shade over the Holy Prophet^{saw} with a sheet of cloth. Then the people realized that the person protected from the heat with a sheet was the Holy Prophet^{saw}. The Holy Prophet^{saw} stayed at *Bann 'Amr bin 'Auf* for more than ten days and

there, in Quba', he laid the foundation of the first mosque to be built in Islam which is mentioned in the Holy Qur'an:

لَمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَى

A mosque which was founded upon piety (9:108)

(As-Siratun Nabawiyyah libne Hisham, Vol. 2, p. 89; Al-Tabari, Vol. 2, p. 369; Ibn Sa'd's Tabaqat Al-Kabir Vol. 1, p.227)

Construction of Masjid Nabawi

The Holy Prophet^{saw} led the Prayer in the first mosque for a few days. Then he mounted his camel and went to the town of Medina. His camel stopped and sat at the place where nowadays 'Masjid Nabawi' (Mosque of the Holy Prophet^{saw}) is located. The Muslims started offering their Prayers at this place temporarily. It belonged to two orphan brothers named Suhail and Sahl and was used as an open land for drying fresh dates. The orphaned brothers belonging to the Banu Najjar tribe were living under the supervision of Asad bin Zurarah.

Anyhow, when the camel of the Holy Prophet^{saw} rested on the land, the Holy Prophet^{saw} said: "This is our real destination." Then the Holy Prophet^{saw} called both children to whom the land belonged and discussed the price of the land so that a mosque could be built there. Both children told the Holy Prophet^{saw} that they presented the land to him as a gift. However, the Holy Prophet^{saw} did not accept the gift. He bought the land by paying the price of the land and built a mosque there which is now known as 'Masjid Nabawi'.

During construction of the mosque, the Holy Prophet^{saw}, along with others, used to pick and carry bricks and recite the following couplet:

هَذَا الْحِمَالُ لَا حِمَالٍ خَيْرِ
هَذَا أَبْرُ رَبَّنَا وَ أَطْهَرِ

This is not the load of trading material from Khaibar
Rather, this is the load of righteousness for our Lord's pleasure
And also:

اللَّهُمَّ إِنَّ الْأَجْرَ أَجْرُ الْأَخْرَهُ
فَارْحَمِ الْأَنْصَارَ وَالْمُهَاجِرَهُ

O Allah! The real reward is the reward of the next life
Bestow Your Mercy on *Ansar*
and *Muhajirin* "

(Sahih Bukhari? Kitabul Wa'il Al-Hatimi^{ra}, Bab hijratun Nabi^{sa} wa Al-Hatim ilal Medina)

The 'Masjid Nabawi' was a modest structure made of mud and bricks. The roof was made from leaves and trunks of date palms. The dimensions of the Holy Prophet's^{saw} mosque were as follows: Height, 10 feet; Length, 105 feet; Width, 90 feet.

PAY ZAKAT

HADITH

Hadhrat Zaid bin Aslam^{ra} relates that his father Aslam^{ra} heard Hadhrat 'Umar bin Al-Khattab^{ra} say: "The Messenger^{sa} of Allah commanded us to spend in the way of Allah. In those days, I had plenty of riches. I thought, if ever I could earn more reward than Abu-Bakr^{ra}, this is the time. So I took half of my wealth (to the Messenger^{sa} of Allah). The Messenger^{sa} of Allah asked me, 'How much did you bring and how much did you leave for your family?' I said: 'Messenger^{sa} of Allah! I have brought half and left the same for the family.' Hadhrat Abu Bakr^{ra} brought everything he had. The Holy Prophet^{saw} asked Hadhrat Abu-Bakr^{ra}: 'Abu Bakr! What did you leave for your family?' Hadhrat Abu Bakr^{ra} replied: 'Messenger^{saw} of Allah! I have left Allah and His Messenger^{saw} for them.' Hadhrat 'Umar^{ra} said, 'After hearing this, I said, to myself, By Allah, I can never excel Abu Bakr^{ra}! "

(Tirmidhi abwabul munaqib fi munaqib Abu Bakr^{ra} wa 'Umar^{ra})

Hadhrat 'Uqbah bin 'Amir^{ra} relates that he heard the Messenger^{saw} of Allah say: "Certainly, Allah will admit three people to Paradise on account of one arrow: The one who makes it with a good motive, the one who shoots it, and the one who hands it up for shooting. So practice archery and riding. I prefer that you should learn archery rather than riding. He who gives up archery due to lack of interest after learning it deprives himself of a blessing of Allah or he said, 'He is ungrateful to Allah.' "

(Abu Dawud kitabul jihad wa bab fil rami)

DEVELOPING HARMONY IN MARRIED LIFE

Maulana Naseem Mahdi, Missionary In charge & Na'ib Ameer

Maulana Naseem Mahdi Sahib started his speech with the following verses from the Holy Qur'an:

“Men are guardians over women because Allah has made some of them excel others, and because they (men) spend of their wealth. So virtuous women are those who are obedient, and guard the secrets of their husbands with Allah's protection. And as for those on whose part you fear disobedience, admonish them and leave them alone in their beds, and chastise them. Then if they obey you, seek not a way against them. Surely, Allah is High, Great.” (4:35)

This is the verse which normally is considered to be a central commandment of the Holy Qur'an as far as the husbands' guardianship over wives in regards to governing the household and its affairs. I will not go into the dictionary to describe the detailed meanings of the word 'Qaw-aam.' Qaw-aam means Guardian, someone who is the manager of the home, the head of the family. Now think if we are on the receiving end, and we have a CEO, a director or a manager. Think how we would expect to be treated. Think how you would compare a kind, good, flexible manager to the one who is not considerate. So if Allah has made us the manager of the household, we should think how to become good managers. Many books are available that describe the ways and methods to follow to become good managers. If in the secular world and corporate America, such approaches are successful then it is a matter of common sense that we should be able to apply this at home.

I have seen people change companies/jobs just because of the manager. Allah does give the similar right to the wives to move and change their household. Harmony can only be created if we don't show our being Qaw-aam as our right or power. How can we not learn this lesson about harmony at home?!

If Allah has made men the guardian of the family, what kind of model did the Holy Prophet (peace be upon him) present us in this regards? This morning I read 60-70 Ahadith about the Holy Prophet (peace be upon him) and how he behaved with his family at home. He would not shout at home. He would never beat up anyone. He never looked down upon anybody in his house. The atmosphere at his home was always very comfortable, open and frank. There was never any sense of fear, or tussle. Everybody in his home was comfortable. He would sit down once a day with his wives to talk and share jokes. According to his wives' accounts, this was their best time of the day. Once at the occasion of an Eid, Hadhrat Ayesha^{ra} had a slave girl at home and she was singing while everyone was enjoying this. During this, Hadhrat Umar^{ra} came to the house and upon hearing the singing showed his displeasure. At this the Holy Prophet^{saw} said that since it was Eid day and everyone was enjoying, it should not stopped. Hadhrat Ayesha^{ra} narrated that sometimes there was very little

food at home, but the Holy Prophet^{saw} would try to make everyone happy. Once, some people wanted to display martial arts at Masjid-e-Nabwi. The Holy Prophet^{saw} asked her if she wanted to see the event. When Hadhrat Ayesha^{ra} indicated her desire to attend, the Holy Prophet^{saw} took her to the site of the event and asked her to stand behind her and enjoy the event. He then went on to tell her that he was going to stand there with her as long as she wanted to stay. One time Hadhrat Ayesha^{ra} was playing at home with some of her friends with dolls. When the Holy Prophet^{saw} came home, the girls stopped playing and ran away. The Holy Prophet^{saw} asked Hadhrat Ayesha^{ra} why they stopped and ran out. She told him that they did so because he had come home. At this the Holy Prophet^{saw} said that they did not have to stop playing. He then went outside, found those girls and called them back inside so that they could resume playing. Meanwhile he himself left the house so that they could play freely.

Another important aspect that I would like to mention is that every day, with all his busy life, the Holy Prophet^{saw} would do something with his own hands to help his wife at home. We should make a point of following this particular example in our own homes. Hadhrat Ayesha^{ra} was once travelling with the Holy Prophet^{saw} with a big army. The group made a short stop, but during this stop Hadhrat Ayesha^{ra} lost her necklace. The Holy Prophet^{saw} announced that they will not move from that location until the necklace was found. Seeing the delay of a whole army being

caused by the loss of a mere necklace of his daughter, Hadhrat Abu Bakr^{ra} was very upset and indicated his displeasure to his daughter. At this, the Holy Prophet^{saw} smiled and said that we will not move until we find the necklace. This is how he played the role of a *Qawaam*. Whenever a mistake was made by anyone, he would always show forgiveness. Wherever some admonishing was needed he would do that... that was all.

The Holy Prophet^{saw} stated that those husbands and wives are most fortunate who help each other to get up in the morning to offer *Nawafil*. While in Europe (Switzerland) I got to know a very wise person. A domestic dispute case between a husband and a wife came to me for resolution. I asked this wise person to counsel that husband and wife. He told them that if both of you pray on the same prayer rug then all problems will be solved. The couple followed this advice and indeed the issues between them dissipated. Some people quote the *Hadith* that if prostration to someone other than Allah was permitted then it would be permitted then Allah would have allowed the wives to prostrate in front of their husbands. On the basis of this *Hadith*, a husband is metaphorically called a '*Majazi Khuda*' (metaphorical God). My comment is that the husbands should become like God: *Al-Rehman* (Compassionate), *Al-Rahim* (Merciful), *Wadood* (Affectionate), *Saboor* (Patient). If the husbands cannot become like that then they don't have the right to be called '*Mijazi Khuda*'. The Holy Prophet^{saw} gave us a motto, a motto that should always be in front of us. He said that the best among you is the one who is the best in dealing with their wives. We should take this as the top most among our priorities,

in order to become the best person in the sight of Allah.

The Promised Messiah^{as} revived the beautiful model of the Holy Prophet^{saw} of treating the wives in the best way. His *Sahabah*^{ra} would say that: "We are governed by the Queen... not only Queen Victoria but Hadhrat *Amma Jan*^{ra} as well." The Promised Messiah^{as} gave complete authority to Hadhrat *Amma Jan*^{ra} in making decisions regarding the household. Once it was realized that there was a shortage of space in the house. Hadhrat *Amma Jan*^{ra} was consulted and she suggested a solution that the Promised Messiah^{as} agreed to. Some *Sahabah*^{ra} saw some technical problems with this solution and mentioned this to the Promised Messiah^{as}. The Promised Messiah^{as} responded by saying that "My wife has given me those children about whom Allah gave glad tidings. So how can I refuse her suggestion?"

The Promised Messiah^{as} once said that "Throughout my life I raise my voice in front of my wife but only once. After that incident I sought forgiveness of Allah hundreds of times, and gave *Sadaqa*. I felt as if I had disobeyed Allah in this matter and thus I offered prayers profusely for forgiveness. This is indeed the model for us to follow. Do not misuse the above quoted *Hadith* to oppress your wives. We should not wait until our wives are reformed, rather we should reform ourselves. We should become good 'Managers' and those *Qwaa*-*ms* (Guardians) who are enlightened by the example of the Holy Prophe^{tsaw}.

HADITH

Hadhrat Sa'd bin Abi Waqqas^{ra} has related: "The Messenger^{saw} of Allah came to inquire about my health when I was struck hard by an ailment in the year of the Farewell Pilgrimage. While talking about the severity of my illness I said: 'O Messenger^{saw} of Allah, you see how ill I am. I am a rich man and no one inherits me save my daughter. May I, then, give away two-thirds of my property in charity?' He^{saw} said: 'No.' I said, 'Then one-half of it, O Messenger^{saw} of Alla-h?' Again he^{sa} said: 'No.' 'Well then, one-third, O Messenger^{saw} of Allah?' He^{sa} said: 'One-third, and one-third is also too much or great. It is better that you leave your heirs wealthy than to leave them poor, reduced to soliciting alms from others. Whatever you spend seeking the pleasure of Alla-h, even a morsel of food that you put in the mouth of your wife, you will be rewarded for it.' Then I said: 'O Messenger^{saw} of Allah, Will I be left behind my fellow-companions?' He said: 'You will certainly not be left behind. Whatever you do seeking the pleasure of Allah will raise your rank and status with Alla-h. I am hoping that you will survive to be a source of benefit for some people and others (the enemies) be harmed by you.' (Then he supplicated): 'Make perfect the emigration of my Companions, O Allah, and do not turn them back on their heels.'" But the one to be pitied was Sa'd bin Khaulah who died in Mecca, and the Messenger^{saw} of Allah felt sorry for him.

(*Bukhari kitabul fara'id bab mirathul binat, Muslim*)

MUSLEH MAU'OOD "PROMISED SON" DAY AFFIRMS GOD HEARS, ANSWERS PRAYERS

Jonathan M.A.Ghaffar, L.A. East

One of the central concepts in religion, aside from the obvious belief in some form of deity, is that God hears our prayers and can answer them. If either of these qualities of God are missing from a person's religious worldview, chances are, that person won't have very much faith in God or devotion to his or her religion.

So when approximately 400 Ahmadi Muslims gathered this past Sunday, Feb. 19th, at the Baitul Hameed Mosque in Chino, the reason for their meeting was especially significant. They were convening in remembrance of a revelation given by God in 1886 to the Promised Messiah and Imam Mahdi, Hadhrat Mirza Ghulam Ahmad^{as}, which foretold the birth of a "Promised Son." The revelation stated that this blessed child, through his righteousness, piety, noble character and intelligence, would be instrumental to the future success and stability of Hadhrat Ahmad's^{as} Islamic reformist movement, the Ahmadiyya Muslim Community -- an organization he hadn't even officially started yet -- but which would one day have tens of millions of members worldwide in 200 countries and embody the motto: "Love for All – Hatred for None."

Such amazing success and fulfillment of divine promises began with the birth in January of 1889 of the Promised Son, Bashiruddin Mahmood Ahmad^{ra}, who would eventually become the second *Khalifa*, or spiritual leader, of the Ah-

madiyya Muslim Community. Mirza Ghulam Ahmad^{as}, under divine decree, would establish his Islamic Community a few months later in March of 1889. Upon his death in 1908, with an estimated membership of 300,000 people, his first successor, Hadhrat Hakeem Nur-uddin^{ra}, was elected as *Khalifa* and served in that capacity until his death in 1914.

It was at this point in time that Hadhrat Bashiruddin Mahmood Ahmad^{ra} was elected as the second *Khalifa* at the age of 25. He would serve as the Ahmadiyya Community's spiritual leader for the next 52 years, creating the organizational framework and providing the guidance and spiritual strength that would ensure the Community's continued growth and security.

To date, the Ahmadiyya Community is responsible for translating the Holy Qur'an into 70 languages and publishing books on Islam in more than 100 languages. Ahmadiyya Islam has built schools and hospitals in Africa, India and Pakistan, and has missionary training programs in India, Pakistan, Indonesia, Africa, Great Britain and Canada. And Ahmadiyya was the first Islamic organization to send missionaries to America, starting in 1920, to bring the message of Islam and

the teachings of the Holy Prophet Muhammad^{saw} to the West.

The Ahmadiyya Community is also the only Muslim group to independently finance, own and operate a 24-hour satellite TV station that delivers multiple language programming (including an all-Arabic channel) to every corner of the Earth. This programming can be seen live on the internet at www.MTA.tv, and in those countries where access to official Ahmadiyya websites is blocked by the government, MTA can be watched live at:

www.AhmadiyyaTimes.com.

All these accomplishments were made possible through the grace and mercy of God and by the invaluable contributions to the spread of the message of Islam made by the Promised Son, Hadhrat Bashiruddin Mahmood Ahmad^{ra}, whose legacy is remembered in and around Feb. 20th each year by Ahmadi Muslims all over the world.

The revelation from God to Hadhrat Mirza Ghulam Ahmad^{as} in 1886 contained 52 specifics about the character, qualities and achievements of his Promised Son – all seen to be fulfilled with the passage of time – and these were the collective focus of the speeches delivered at the "Promised Son" Day event at the Chino Mosque on Feb. 19th. The event opened with Arabic recitation from the Holy Qur'an with its English translation, followed by an Urdu poem with English translation.

Opening remarks and introduction of the speakers was made by Ahmadiyya Inland Empire Chapter President, Asim Ansari, who clarified beforehand that the day's event was not in celebration of the birthday of the Promised Son because Islam does not recognize the celebration of anyone's birthday, including the Holy Prophet's^{saw}. Mr. Ansari then read the Urdu text of the 1886 revelation about the Promised Son. The English translation of the revelation was read by Rahman Abdul Aleem.

Jalees Dar then gave a 15-minute speech entitled: "A Life Sketch of Hadhrat Musleh Mau'ood" providing a brief biography of the Promised Son (Musleh Mau'ood). This was followed by an address by Jameel Muhammad, who presented numerous statements made by religious leaders and scholars on the many achievements and successes accorded to Hadhrat Bashiruddin Mahmood Ahmad^{ra} in the service of Islam. Many famous Western scholars of Islam, such as H.A.R. Gibbs and A.J. Arberry, were also quoted in their commendation of the Promised Son's efforts to bring the true message of Islam to both the Muslim and non-Muslim world.

The last speech was made by Rizwan Jattala, who spoke on the blessing of divinely-guided *Khilafat* in Islam and how the second *Khalifa*, Hadhrat Bashiruddin Mahmood Ahmad^{ra}, exemplified and manifested this in the world for more than half a century. Rizwan Jattala covered the major programs and initiatives of the Promised Son, which included organizing missionary training and dispersal efforts and the

building of mosques throughout the world for the propagation of Islam. The address also highlighted the fact that the second *Khalifa* was also a prolific speaker and writer in numerous languages, delivering thousands of Friday Sermons and public discourses and authoring more than 200 books on Islam and related topics.

A children's Question-and-Answer session on the life and accomplishments of the second *Khalifa* was then conducted by Dr. Ahsan Khan with two teams of youngsters competing.

Final closing remarks were made by Imam Shamshad A. Nasir, Southwest regional U.S. Ahmadiyya missionary and spiritual leader of the Baitul Hameed Mosque in Chino. He again reminded the audience that the Promised Son event was not in commemoration of a birthday but of a life's work in the service of God and humanity. The *Imam* pointed out that the accomplishments of Hadhrat Bashiruddin Mahmood Ahmad^{ra} were the result of his complete submission to God and to the Holy Prophet Muhammad^{saw} and in the service of the *Imam Mahdi* and Promised Messiah *Qwaams* who are enlightened by the example of the Holy Prophe^{tas}, his father, Hadhrat Mirza Ghulam Ahmad^{as}.

Imam Shamshad also reminded the audience that the proof of the accomplishments of the Promised Son was proof that God still hears, still speaks and still acts in this age and forever more. No attributes or

powers of God can ever be suspended or negated, and that the fundamental nature of God as the supreme authority over all the universe dictates that He can send guidance to any of his servants whenever He chooses and that no one can ever tell Him otherwise. It is this blessing of Divine help and communication from God that instills hope and love for God in the hearts of mankind, and this is precisely why God does this as and when He chooses for the ultimate salvation of mankind through His Law-bearing prophets like Moses^{as} and Muhammad^{saw} and their respective messiahs, Jesus^{as} and Hadhrat Mirza Ghulam Ahmad^{as}.

A brief Question-and-Answer session was then convened by the Imam for the benefit of the general audience members. The meeting, which ran from 11am-1pm, was officially concluded with silent prayer, followed by the combined congregational afternoon prayers and then lunch was served for all attendees.

CONGRATULATIONS

Attorney Kimberly Tignor Fouzi and Abdul Quddus Fouzi of Washington D.C *Jama'at* are the proud parents of a baby girl, Sophia Iman Fouzi, born on February 18, 2012.

May Allah bless the new born with good health and may she grow up to be a pious Ahmadi and delight of the eyes for the parents. *Ameen*

Congratulations to the parents.

TOTAL NUMBER OF VERSES IN THE HOLY QUR'AN

An overview on the subject

Hafiz Samiullah Chaudhary, North Jersey

People sometimes ask, how many verses of the Holy Qur'an are in total? This is also a famous quiz question, often tested in jeopardy contests but almost always accepted with a wrong answer. The answer could have been very simple and would have been there already, since these verses were revealed more than 1500 years ago, but it is not as simple as it seems. *Ayah* is the Arabic word for sign or evidence and *Ayaat* is the plural of *Ayah*. In the Holy Qur'an Allah *Ta'ala* says in *Surah Al'Jathiyah* 45:07

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ فَبِأَيِّ حَدِيثٍ بَعْدَ اللَّهِ وَآيَاتِهِ يُؤْمِنُونَ ﴿٧﴾

These are the Signs (*Ayaat*: verses, signs, proves, evidences, lessons, revelations, etc.) of Allah which We rehearse unto you with truth. In what word, then, after *rejecting that of* Allah and His Signs, will they believe?

There are many other places in the Holy Qur'an where word *Ayah* is mentioned about the verses of Holy Qur'an.

The word *Ayah* is used to refer to the smallest unit of the Holy Qur'an usually called 'verses' or 'signs' in English translations of the Holy Qur'an. We believe that each *Ayah* of the Qur'an is a sign from Allah the Almighty. Chapters in the Qur'an, called *Surah* in Arabic, are made up of several *Ayaat* (verses). *Surahs* vary greatly in length, ranging from 4 to 287 *Ayaat*. Within the *Surah*, *Ayaat* may be further divided into thematic sequences, passages or a cluster of *Ayaat* containing a continuous flow of verses on the same subject.

A common myth persists that the total number of verses in the Holy Qur'an is 6,666 and that is NOT true. How this number became common is very interesting. *Al'Zamakhshari* [(b. March 1075 CE – d. June 1144 CE)] He is best known for his book *Al-Kashshaaf*, a seminal commentary on the Holy Qur'an. This commentary is famous for its deep linguistic analysis of the verses^[1], the genius eloquent scholar of the Arabic language and literature counted the verses as 6666. This number was quoted by many scholars of past and still quoted by many without any evidence in the support this, but it was *Ibne Hazm* [(born 384 AH, 994 CE – died 456 AH, 1063 CE^[2]), a Spanish born Arab theologian], one of the eminent scholars of his time who made the following explanation on “6666 issue”. He described this in a topic “Qur'an's miracle of number” in his book titled “*An Nasikh wal Mansukh*” re-published in Cairo in 1297 AH^[3] more than seven hundred years after his death. He divided the verses of Holy Qur'an according to the subject matter mentioned in those verses in the following nine (9) categories:

There are 1000 verses about promising (*Wa'ad*)

There are 1000 about threat (*Wa'eed*)

There are 1000 command (*Amr*) verses

There are 1000 forbiddance (*Nahy*) verses

There are 1000 information and story verses

There are 1000 warning and example verses

There are 500 verses about ruling

There are 100 verses about invocation and glorification

There are 66 “*nasikh* and *mansukh*” (“the abrogating and abrogated”) verses

Totaling, 6,666 verses in the Holy Qur'an. Consequently, the expression "Qur'an has 6666 verses" is based on the mentioned points. Another interesting theory about this "6666 issue" relates to Christian scholars. It has been suggested that this is a lie spread by Christian missionaries, picked up by Muslims and oft-repeated and spread in ignorance. In Christian theology 666 is the number of the beast mentioned in the book of Revelation (13:18) as a sign of the Anti-Christ. It is thought that they made up this number to connect the book of Allah and the Prophet of Islam^{saw} to the Antichrist! (*Na'oodhu Billah*). According to these scholars, this number was spread by the Christians to have a satanic number attributed to the total number of verses of the Holy Qur'an (*Wallahu Aa'lamu Bisawaab* - Allah knows the best).

Various Shia books also refer to different total number of verses in the Holy Qur'an. A *Shi'a* scholar in his book *Al-Kafi* [Al Kulayni, *Al Kafi*, Vol. 2 Matba'a al Islamiyya, Tehran] writes on page 463 that Abu 'Abdullah Al-Sadiq said, "The Qur'an which was brought by Jibrail^{as} to Muhammad^{saw} is seventeen thousand verses".

The total counting MUST be one absolute number because the Holy Qur'an claims the sanctity and security of its verses and contents forever by Almighty Allah himself in *Surah Al'Hijr* 15:10

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَفِظُونَ ﴿١٠﴾

Verily, We Ourselves have sent down this Exhortation and most surely We will be its Guardian.

As far as the satanic influence is concerned, that is covered by this command of seeking refuge in Allah from the rejected devil before reciting any verse of the Holy Qur'an. This Qur'anic injunction is mentioned in *Surah An'Nahl* 16:99

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٩٩﴾

And when you recite the Qur'an, seek refuge with Allah from Satan the rejected.

Thus, no non-Muslim can even enter into this arena of the secure castle of our book, the Holy Qur'an, where any part of it can be susceptible to any influence of doubt because Allah *Ta'ala* with his mighty powers is the guardian over its safety and security.

There are many books written by classical Islamic scholars on the count of Qur'anic verses, some names are mentioned below just to understand the significance of the subject in the eyes of early scholars:

Adad al-Madani al-Awwal by Nafi' bin Abdur-Rahman al-Madani

Al-Adad by 'Ata bin Yisar

Al-Adad by Hamza al-Ziyyat

Adad al-Thani by Nafi' bin Abdur-Rahman al-Madani

Al-Adad by Khalf bin Hisham

Al-Adad by Muhammad bin Eisa

Al-Adad by Al-Kisai

Al-Adad by 'Aasim al-Juhdari

Al-Adad by Khalid bin Ma'daan

Kitab by Abu Ubaid bin Sallam

Adad Aai al-Quran by Abu Hafs al-Tabari

Adad Aai al-Quran 'Ala Madhab Ahlal-Basra by Abu al-Abbas Al-Kiali

Al-Bayan Fee Adad Aai al-Quran by Uthman bin Saeed

THE COUNTING ISSUES

The Counting will be easy if we resolve the issue of the number of verses in a *Surah*. Even the most decisive chapter whose names include *Ummul Kitab*, *Surah Al'Fatihah* is not free of counting issues. A very simple

example of this is in verse number seven of *Surah Al-Fatihah*. *Kufi* scholars (early scholars from the city of *Kufa*, now in Iraq) add a ۞ sign where they thought there may have been a completed sentence. They applied their rule in *Surah Al-Fatihah* verse number 7, in order to complete the counting to reach the number seven.

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ 5 صِرَاطَ الَّذِينَ
 اَنْعَمْتَ عَلَيْهِمْ 6 غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ
 وَلَا الضَّالِّينَ 70

An image of *Surah Al-Fatihah* with *Kufi* counting, Printed under Taj Company Limited by Fareed Book Depot, 975 Bazar Chitli Qabar Dehli No. 6, India

After *An`Amta Alaihim* there is a ۞ sign making it a verse within a verse and *Kufi* scholars have numbered it as verse number 6, you can see a small digit of 6 below sign ۞. If you don't count *Basmalah* as the 1st verse then the total number of verses in *Surah Al-Fatihah* would be 6 without *Kufi* counting, if you count this as a verse then the count would be 7, and if you count both (*Basmalah* & *Kufi* counting) then the total number would be 8. Hence, right from the beginning, the count becomes doubtful and depends on how you count the verses in a *Surah*.

But the Holy Qur'an testifies itself about the counting of verses of *Surah Al-Fatihah* putting it at seven in number. Allah *Ta`ala* says in *Surah Al`Hijr* 15:88 addressing the Holy Prophet^{saw}

وَلَقَدْ اَتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ ﴿٨٨﴾

“And We have, indeed, given you the seven oft-repeated *verses*, and the Great Qur'an”.

The Holy Prophet^{saw} is reported to have said that *As-Sab`al Mathani* is the opening chapter (*Bukhari*). *Surah Al-Fatihah* is often repeated, because this *Surah* is recited in every *Rak`at* of the *Salat* by all Muslims throughout the world.

Dar Qutni relates that someone asked Hadhrat Ali^{ra} what is *As-Sab`al Mathani*?, it is *Surah Al`Hamd*, he answered. The man said, *Surah Al`Hamd* consists of six verses. Hadhrat Ali^{ra} answered *Bismillah Hirahma Nirraheem* is verse one^[5].

Counting Basmalah as Verses

The opinion that *Basmalah*, the Arabic title for “*Bismillah Hirrahma Nirraheem*”, is an *Ayah* of every *Surah* was attributed to very prominent companions^[4] of the Holy Prophet^{saw} like Hadhrat Ibne Abass^{ra}, Hadhrat Umar^{ra}, Hadhrat Abu Hurairah^{ra} and Hadhrat Ali^{ra}. This was also the view of *Imam Shafa`i* and *Imam Ahmad bin Hambal*^[4]. Thus, scholars of *Shafa`i* school of thought regarded *Basmalah*, as a part of each *Surah*, so they did enumerate them as verse number one in 113 chapters, the only exception being *Surah At`Taubah* (Chapter 9) which does not begin with *Basmalah*.

On the other hand *Imam Malik* and *Imam Abu Hanifah* believed that *Basmalah* is not an *Ayah* in *Surah Al-Fatihah* or any other *Surah*^[4]. So, the *Hana`fi* scholars did not count *Basmalah* as a verse.

Hadhrt Anas^{ra} relates that one day Messenger of Allah^{saw} was sitting amongst us that he dozed off. Then he raised his head smilingly. We said what makes you smile Messenger of Allah^{swt}. He said; a *Surah* has just been revealed to me and then recited; In the name of Allah, the Compassionate the Merciful, Verily We have given thee *Kauther* (fountain of abundance)...^[6]. This proves that *Basmalah* was part of the revelations as verses were revealed, making it verse number one of the *Surah*.

Another *Hadith* is narrated by Hadhrat Abu Hurairah^{ra} that Messenger^{saw} of Allah said: If anyone recited (*Surah*) *al-Hamd*, he shall recite *Bismillah Hirrahma Nirraheem* because it is the head of Qur'an, the head of the book and the *As-Sab'al Mathani* (seven verses) and *Bismillah Hirrahma Nirraheem* is part of its verses (Kanzul Aa'maal, Volume 7, page 437 Tradition 19665).

We, the Ahmadi Muslims follow our Master Holy Prophet^{saw} [6] and follow the footsteps of his companions [4] and count *Basmalah*, as the first verse where it appears in the beginning of the *Surah*.

Counting Huroof e Muqatta`at as Verses

A similar issue arises again with the *Huroof e Muqatta`at* or "Qur'anic initials", the Arabic alphabets that are written in the beginning of some *Surahs* for example "*Alif Lam Meem, Ya Seen, Ha Meem, etc.*". There are 14 different Arabic letters which form 30 different sets of *Huroof e Muqatta`at* and prefix in 29 *Surahs*. Some of the early scholars enumerated them as specific verses, while the others did not and that made the difference in various countings. As a matter of fact, there are some *Huroof e Muqatta`at* which are a complete verse by itself and some are part of a verse. We find both examples in the Holy Qur'an. In *Surah Yousuf* verse 12:02 *Alif Lam Raa* has *Huroof e Muqatta`at* and a sentence in one verse while *Al`Baqarah* verse 02:02 *Alif Lam Meem* has *Huroof e Muqatta`at* as a complete verse

In addition, in *Surah Ash`Shura* (chapter 42), the 2nd and 3rd verses consists of two sets of *Huroof e Muqatta`at* as complete verses in the beginning of the *Surah*.

CONCLUSION

A statement from Wikipedia, the free encyclopedia, taken from sub-heading Text, will put some light on the controversy, "The actual number of *Ayaat* has been a controversial issue among Muslim scholars since Islam's inception, some recognizing 6,000, some 6,204, some 6,219, and some 6,236, although the words in all cases are the same. The most popular edition of the Qur'an, which is based on the *Kufa* school tradition contains 6,236 *Ayaat*".

This is also mentioned in Islamic literature that the first person who counted the total verses of Holy Qur'an for the first time was *Ummul Mo`mineen* Syeda Hadhrat Ayesha^{ra}. But we could not find the total count that she came up with.

Alhamdu`Lillah, now for Ahmadi Muslims all confusing matters have been resolved by the *Hakam* and *Adl* of our age, Syedna Hadhrat Masih Mau`ood^{as} and his *Khulafa*. The total number of verses in the Holy Qur'an is 6,348, counting *Bismillah Hirrahma Nirraheem* as verse number one in the 113 *Surahs* where *Basmalah* appears in the beginning of the *Surah*. Please refer to the following table in excel spreadsheet for the correct counting of the verses. The total number of verses in a *Surah* computed in this table is taken from the texts of the *Su`huf*^[7] of the Holy Qur'an published under the auspices of Ahmadiyya Muslim Community.

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Number	Chapter	Verses	Subtotal	Number	Chapter	Verses	Subtotal	Number	Chapter	Verses	Subtotal	Number	Chapter	Verses	Subtotal
1	Al`Fatihah	7	7	30	Ar`Rum	61	3497	59	Al`Hashr	25	5207	88	Al`Ghaa`shiah	27	6079
2	Al`Baqarah	287	294	31	Luq`man	35	3532	60	Al`Mumtahinah	14	5221	89	Al`Fajr	31	6110
3	Aale`Imran	201	495	32	As`Sajdah	31	3563	61	As`Saff	15	5236	90	Al`Balad	21	6131
4	An`Nisa	177	672	33	Al`Ahzaab	74	3637	62	Al`Jumu`ah	12	5248	91	Ash`Shams	16	6147
5	Al`Maa`idah	121	793	34	Saba	55	3692	63	Al`Munafiqoon	12	5260	92	Al`Layl	22	6169
6	Al`An`Aam	166	959	35	Fatir	46	3738	64	At`Tagha`bun	19	5279	93	Adh`Dhuha	12	6181
7	Al`Aa`Raaf	207	1166	36	Ya`Seen	84	3822	65	At`Talaq	13	5292	94	Al`Inshirah	9	6190
8	Al`Anfaal	76	1242	37	As`Saaffaat	183	4005	66	At`Tahreem	13	5305	95	At`Teen	9	6199
9	At`Taubah	129	1371	38	Saad	89	4094	67	Al`Mulk	31	5336	96	Al`Alaq	20	6219
10	Younus	110	1481	39	Az`Zumar	76	4170	68	Al`Qalam	53	5389	97	Al`Qadr	6	6225
11	Hood	124	1605	40	Al`Mu`min	86	4256	69	Al`Haqqah	53	5442	98	Al`Bayyinah	9	6234
12	Yusuf	112	1717	41	Haa`Meem As`Sajdah	55	4311	70	Al`Ma`arij	45	5487	99	Al`Zilzaal	9	6243
13	Ar`Ra`ad	44	1761	42	Ash`Shura	54	4365	71	Nooh	29	5516	100	Al`Aadiyyat	12	6255
14	Ibraheem	53	1814	43	Az`Zukhruf	90	4455	72	Al`Jin	29	5545	101	Al`Qaariah	12	6267
15	Al`Hajar	100	1914	44	Ad`Dukhaan	60	4515	73	Al`Muzzamil	21	5566	102	At`Takathur	9	6276
16	An`Nahl	129	2043	45	Al`Jaathiyah	38	4553	74	Al`Muddathir	57	5623	103	Al`Asr	4	6280
17	Bani Isra`eel	112	2155	46	Al`Ahqaaf	36	4589	75	Al`Qiyamah	41	5664	104	Al`Humazah	10	6290
18	Al`kahf	111	2266	47	Muhammad	39	4628	76	Ad`Dahr	32	5696	105	Al`Feel	6	6296
19	Maryam	99	2365	48	Al`Fat`h	30	4658	77	Al`Mursalaat	51	5747	106	Al`Quraysh	5	6301
20	Ta`Ha	136	2501	49	Al`Hujuraat	19	4677	78	An`Naba	41	5788	107	Al`Maeroon	8	6309
21	Al`Ambiyaa	113	2614	50	Qaaf	46	4723	79	An`Naazi`aat	47	5835	108	Al`Kauther	4	6313
22	Al`Hajj	79	2693	51	Ad`Dhariyyat	61	4784	80	A`ba`sa	43	5878	109	Al`Kaafiroon	7	6320
23	Al`Mu`minoona	119	2812	52	At`Toor	50	4834	81	At`Takweer	30	5908	110	An`Nasr	4	6324
24	An`Noor	65	2877	53	An`Najim	63	4897	82	Al`Infitaar	20	5928	111	Al`Lahab	6	6330
25	Al`Furqan	78	2955	54	Al`Qamar	56	4953	83	Al`Mutaffifeen	37	5965	112	Al`Ikhlaaas	5	6335
26	Ash`Shu`araa	228	3183	55	Ar`Rahman	79	5032	84	Al`Inshi`qaaf	26	5991	113	Al`Falaq	6	6341
27	An`Naml	94	3277	56	Al`Waqi`ah	97	5129	85	Al`Burooj	23	6014	114	An`Naas	7	6348
28	Al`Qassas	89	3366	57	Al`Hadeed	30	5159	86	At`Tariq	18	6032				
29	Al`Ankaboot	70	3436	58	Al`Mujaadilah	23	5182	87	Al`Aala	20	6052				
													Total Verses	6348	

Table: Number of verses in each Surah computed in a spreadsheet to determine total number of verses in Holy Qur`an

WHETHER THE MESSIAH WAS TO BE THE SEED OF DAVID OR ISHMAEL?

Syed Sajid Ahmad

A debate took place on 21 February 2012 at the Religion and Science Lunch Seminar at the North Dakota State University in Fargo ND between Syed Sajid Ahmad and Arun Thomas on whether the Messiah was to be the seed of David or Ishmael. What prompted the debate was that it was claimed in a previous meeting that Biblical prophecies about the coming of a prophet did not apply to the Holy Prophet Muhammad^{saw}. All chairs in the room were occupied. This seminar is held every Tuesday while school is in session and is attended by professors, seminarians and students. Previously *Imam Daud Hanif*, *Imam Azhar Hanif* and *Imam Mubasher Ahmad* have spoken at this seminar on different subjects.

A coin was flipped and as I had prayed and wished, Allah was merciful, and I got the first turn. This way I was not distracted by what Arun Thomas presented after me and I was able to concentrate on the message I intended to convey. I said in the beginning that Muslims respect, honor and revere Jesus, Mary, John and other prophets of the Bible. They are mentioned respectfully and honorably in the Holy Qur'an and there are chapters in the Holy Qur'an dedicated to some of them.

Then I said that let us go back to the time of Jesus^{as}. We find Jews asking John some questions. Those questions tell us that they were waiting the appearance of three people, 1. ELias/Elijah, 2. Messiah/Christ and 3. "that Prophet." John denied to be

any of them (John 1:19-23). Jesus indicated that Elijah/Elias had already come (Mark 9:11-13) and disciples understood that John was the second coming of Elias/Elijah (Matt 17:10-13). But John was born on earth and had not descended from heaven (2 Kings 2:11) as was prophesied in Malachi (Malachi 4:6) setting a precedent that no one returns from heaven and the second coming of a person means the coming of a person like the first one.

Next, let us come to the second person they were waiting for, that is, Messiah/Christ. Matthew gives a long genealogy of Joseph (Matt 1:1-17) and then makes sure that the reader understands that Joseph was not the biological father of Jesus (Matt 1:18-25). Thus it is not proven at all from the Bible that Jesus was the seed of David from his father's side as Joseph was not his biological father. Then we read from the Bible that one who is hanged is accursed (Deut 21:22-23) and Christians believe that Jesus died on the cross (Gal 3:13). Both these facts do not help in convincing the Jews even today that Jesus fulfilled the prophecy in their Bible. It was rather Islam who confirmed and sanctified the advent of Jesus^{as} as the Messiah.

Next, let us look at "that

prophet." Deut 33:2 says that God will appear on Sinai (Moses^{as}), Sier (Jesus^{as}) and Paran. There are three known Parans, one to the north of Jerusalem, another to the south of it and the third to the east of it in Arabia. Genesis tells us that God will make Ishmael a great nation and that he settled in Paran (Gen 21:13-21). And that is the only Paran through thousands of years of history we know of that a Prophet appeared over it along with his exactly ten thousand followers with a fiery law in his right hand. There is no such other example in the known history of the world, thus Prophet Muhammad^{saw} is the only person who fulfills the prophecy about "that prophet" as mentioned in the Bible.

Then I presented additional prophecies especially about the Comforter that Jesus said he shall testify of him (John 15:26-27), and the Holy Prophet^{saw} did, and I presented how he testified of the truth of Jesus^{as} and exonerated him of the Jewish innuendos, and that he could not come unless Jesus was gone (John 16:7-8). And that they will not see Jesus until "Blessed is he that cometh in the name of the Lord" would not come (Luke 13:35 and Matt 23:38-39). And that Jesus^{as} will not come until the advent of that promised prophet (Acts 3:20-23). I presented some additional prophecies and concluded that Islam fulfilled the Biblical prophecies and authenticated the true Christianity of Jesus^{as} and that all Christians are obligated to accept the one who came according to the prophecies of the

Bible.

Arun Thomas began by saying that all promises were for Isaac^{as} and Jacob^{as} and it was "not so bright an idea" by Sarah to have suggested Hagar to Abraham^{as}. That Ishmael^{as} (God forbid) was a "donkey of a man" (Gen 16:12 in some translations) and wild and did not deserve any status. He pointed to Luke 1:17 that John came in the spirit and power of Elijah but that is what I had pointed out earlier anyhow.

He said that the Prince of the world meant Satan. Then he said that the Comforter actually was the spirit of truth and not a person. Then he said that the meaning of Kingdom going to another nation meant to Gentiles like himself. Then he mentioned the verse about the coming of false prophets. Trying to prove that Jesus^{as} was the prophet like Moses^{as} he quoted that Moses was mentioned as meek and Jesus was mentioned as meek, etc. He started direct attacks on Islam by saying that Jesus^{as} did not force anyone to believe, did not kill anyone, did not have his disciple kill anyone, loving those who hurt him, God is love, he was kind and merciful, refused to stone, and he was the way, and a long quote from Gal 4:21-31.

Then QA ensued. I showed the reference that God will make Ishmael also a great nation (Gen 21:13) so God's promise was not exclusive to Israelites but also extended to their "brethren." The donkey of a man for Ishmael (Gen 16:12) was a malicious translation. King James version does not translate like this. I said that many a translation are influenced by the intent of the translator especially this one. About the part that prince is Satan, I said that many a good people in the Bible have been mentioned as

prince so it was strange that it should apply to Satan. That Comforter and Spirit of Truth was a person and not a spirit as a spirit does not speak while the one who was to come was to speak and testify to the truth of Jesus. The transfer of kingdom was from one line (Israelites) to the other (Ishmaelites). I showed the references as to the taking away of the Kingdom (Matt 21:42-44) and the parable of the garden (Matt 21:33-41). I said that it is true that the coming of false prophets is mentioned in the Bible but how can it mean that even the prophesied "that Prophet" will be false. That Moses stood up before his persecutors and saved his people and so did Muhammad^{saw}, and his enemies either were vanquished or became Muslims so Jesus cannot be said to be like Moses^{as}. I said that war is a reality. Christians fought against each other and killed millions in the World War I and in the World War II. If Qur'an gives guidance on how to deal with war situations then how it can become a violent religion for guiding in the matters of war, and if Christianity ignores the reality of war and does not guide its adherents in this respect, then how does that make Christianity a peaceful religion? Muslims were persecuted for a long time, and gave examples of incidents, so they had to be encouraged to defend themselves against the aggressors, and that Muhammad did not kill anyone during his life.

There was a question whether there is any scripture

which exists in its original form today. I explained how Qur'an was scribed, safeguarded, rehearsed every *Ramadan* and at least one original copy is in Istanbul even today.

One person asked a question about a known verse from Chapter 9 which is often presented to prove Islam forces people into Islam (9:5) and as a religion of violence. My reply was to read before and after the quoted verse to find that it was about the people who had broken the treaty, so the verse should be read in context, and not a portion be presented to create misunderstandings.

Another question was about salvation by grace or actions. I said among other things in reply that the belief in the death of Jesus does not relieve any believer of the punishment of tilling the ground or pain of childbirth, the punishments of the original sin. Another question was as to which translation of the Qur'an should be trusted. I said that translations in general do not affect a believer's daily life and that there are a few verses where *Sunni* and *Shia*, etc., may have sharp differences, and the original Arabic text is always available to refer to for consultation. On the other hand, the Bible translations differ verse to verse and original script has long been lost.

SUPPORT HUMANITY FIRST WITH MONETARY DONATIONS

RELIGIOUS FOUNDERS DAY FUNCTION ORGANIZED BY SEATTLE JAMA'AT

Waqas Malik

The Religious Founders Day we just held at the University of Washington. By the Grace of Allah, the hall was filled to capacity with more than 200 in attendance. There were about 140 guests who attended the event. Here is a brief synopsis of the event as published by Theosophy Northwest View:

“On Religious Founders Day the Ahmadiyya Muslim Community, to honor the founders of all religions, sponsored a Tolerance and Mutual Respect Conference on February 15 at the University of Washington. Dr. Alyssa Gabbay, Rabbi Oren Hayon, Rev. Carl Livingston, Rev. Marian Stewart, and Naseem Mahdi shared thoughts on whether persecution had a place in the Abrahamic faiths. The evening ended with a delicious complimentary dinner.

Dr. Gabbay, professor of Near Eastern Languages and Civilization at the university, discussed the history of toleration as a response to times of violence and upheaval. She referred to Indian Buddhist King Asoka (d. 232 BCE), who dedicated his reign to tolerance and kindness after being appalled by the 100,000 casualties in his campaign of conquest; and to Rumi and Saadi, 13th-century poets whose open attitudes arose in the aftermath of the brutal Mongol Mideast conquest. Today is such a time, and she gave the example of the work of Dr. Judea Pearl, whose son Daniel was executed by Pakistani terrorists in 2002. Beginning in 2003 Dr. Pearl invited Mus-

lim scholar Akbar S. Ahmed to join him in interfaith dialogues around the country focusing on the differences between the two faiths. He holds that one should tackle first the hard historical issues that divide people, not just the easy points. Rev. Livingston stressed that it's easy to be for justice and tolerance when you are weak. The true test is whether you keep those values when you are the stronger party. He acknowledged that Christianity became a persecuting religion once it was strong enough, and that this challenge remains for all who have power. He stressed the need for religious and racial justice, particularly in the US and the Mideast.

Mr. Mahdi, National Vice-President of the Ahmadiyya Muslim Community, argued that Islam was a religion of tolerance, respect and love for all the world's faiths, quoting extensively from the Qur'an. He said salvation was not solely for Muslims. To illustrate God's mercy, he told the story of a profligate, irreligious woman who passed a dog dying of thirst and saved it by stopping to give it a drink. The Prophet was told that merely because of that one act of compassion she was saved.

The Ahmadiyya Muslim Community was founded in India in 1889 by Hadhrat Mizra

Ghulam Ahmed^{as}, who declared that he was the Messiah promised by all religions, which would finally unite under Islam. A revivalist reform movement within Islam, it promotes peace, interfaith understanding, and universal brotherhood, regarding all the great religious teachers, such as Muhammad^{saw}, Moses^{as}, Jesus^{as}, Krishna^{as}, Buddha^{as}, Confucius^{as} and Zoroaster^{as}, as equally sent by God with messages of reform and communion with the Divine. Members engage in charity and work for social justice around the world.”

The video of the event can be found at:

<http://www.youtube.com/watch?v=9LVvksXXA>

HADITH

Hadhrat Abu Hurairah^{ra} relates that the Holy Prophet^{saw} said: "The upper hand is better than the lower hand. Give charity first to the one who is under your care. The best charity is the one that is given after taking into consideration one's own needs. Allah will give the one who will try his best to avoid begging, the strength to do so and the one who will try to be generous, Allah will make him a generous person."

*(Bukhari kitabuzzakat bab la
s.adaqatal a'an z.ahri ghina)*

TABLIGH REPORT FOR THE MONTH OF FEBRUARY 2012

Mirza Mahmood Ahmad, Columbus, OH

1. Keith Padgett, an instructor of Tariq Malik Sahib is doing a study of our community with the following details:

The Ahmadiyya community in Columbus, Ohio is a member of the larger Ahmadiyya community throughout the country and the world.

He would like to compose the study around observations of education within the community and interviews with those who teach and learn in the community.

This study will help to increase understanding of some of the beliefs of the community and how the community understands education as a part of life. In particular it will look at how education is done and how educational choices are made.

The information gathered will be shared solely with students and staff in the winter and spring courses (2012)

2. We have been attending a meeting of a group of different faiths in the city of Worthington for the last a few months.

This humble one gave the presentation on the life and the journey of Jesus^{as} from the holy land to Kashmir, in reply to a Jew who distributed a handout against the Messiah, Jesus^{as}.

By the Grace of Allah, I am getting a lot of chances to preach to the participants. I gave 7 books of Jesus in India on CD and a hard-copy to read. There are more than

20 members; three of them attended our Promised Messiah day.

3. One of them sent the following email, when we sent them a thank you note:

From John Wepler to Mirza Ahmad

The pleasure was mine. I will be sharing more about my visit as I find time to write you. Your Community of faithful men and women are an inspiration to me and I hope to others. Your message of peace has to get out to the masses, and I need to help in this communication. Peace be upon you and your Community.

4. Five non-Muslim guests attended our Promised Messiah Day. They enjoyed from the presentations and talk during the hospitality.

(This number can easily be increased by paying a little attention to it)

5. Recently we went to three churches of Pataskala and met some pastors and offered brief introduction to them of our community and asked them to help us to organize a program in your church or in our mosque to know each other. They said that they are going to address this matter to the board of the churches

of Pataskala city.

Sohaib Awan just received the following copy of an email message from the Pastor Dennis Witt, which he sent to some other pastors of Pataskala:

“Yes, an Inter-faith forum seems a good idea. I met these Muslim moderates 2 weeks ago. They were nice and friendly. Came from their "fellowship" in Groveport, Ohio; this group reminds me of the Sufi "mild"--moderate branch off from Islam. I read materials, visited websites and learned of their founding 120 years ago by their Imam Ahmad in the India in 1889. Both the vastly larger Sunni and Shiite groups have animosity towards what are viewed by them as "heretical" smaller Islamic groups.....

I found that this group the Ahmadiyya Muslim Community is named after their founder Ahmad.

There are 2 websites: musmlimsforpeace.org and alislam.org

Their contact from Groveport (spelling may be wrong) Awan Sohaib 614-329-1884

I think many people view news headlines from Afghanistan and Middle East, and then think all Muslims are "scary." This surely could alleviate some of this mistrust. I would like to see this dialog occur. I would publicize such a meeting thru this congregation but suggest it is held especially after

Easter season. But I myself am exhausted, unable to co-ordinate/participate. I am overwhelmed. My disabled wife - 4 years at nursing home; and now my bro. Art in Pittsburgh 4 months in hospice since Nov. 9. (Now back in hospital.) He almost died of complications. I and my young brother in West Va. are only family Art has.

Sohaib Awan
Secretary, Muslim Writers Guild
of America
13928 Bainwick Dr.
Pickerington, OH 43147
(614) 329-1884

6. In Worthington every Friday a meeting is held at 7:00am. Last Friday I attended the meeting and I was asked by another Jew the member that "what is the difference between the Messiah and the son of God?" This humble one explained in detail the different meanings of the Messiah and the meaning of son of God according to Islam.
7. Recently some community members, mostly youngsters of our *Jama'at* wrote letters to the news papers, which are published in three big papers of USA including The Columbus Dispatch. *Alhamdulillah*.
- Request for prayer: I request all the members of the community to please pray for those non-Muslims who are impressed by the teachings of Islam Ahmadiyya and want to help.

PAY ZAKAT

I REMEMBER MY GRANDMA WHOM I LOVE AND MISS

Saman Ayesha Khan

(Saman Ayesha's grandmother, Professor Rashida Tasneem, wife of Muhammad Sharif Khan Sahib lived in Philadelphia and passed away on April 23, 2011. Editor)

What my grandma's personality was like cheerful and calm. She liked to garden a lot and talk on the phone. On long car trips we played guessing games. When a guest came she would talk about me. When my tooth hurt, she would say to eat something salty, and when I did, it stopped hurting me. When she did gardening I would help her. She was careful. She didn't let anyone step on the plants. She was happy when the vegetables and flowers grew. I helped her to remove weeds, she never like them. We both brought new plants from the store for our garden.

When she was talking on the phone mostly she would talk about me. She loved when I read books to her, when I read a word wrong she would stare at me a little bit hard and I would go back and read that word again, and then she would nod at me with a smile. I liked to go in her room, and hide under her bed, she would act as if she didn't know where I was. When my sister was born she laughed at her little feet and my big feet. She liked making paper dolls for me, would put cotton ball on the head to use as hair. She would sew clothes for my dolls from little pieces of fabric for clothes. I really enjoyed making crafts with her.

She played this game with me: she used her finger to write something on my back with her finger. I would guess what she wrote. There was another game we played. She would look out of the window and choose some thing from outside and give me a clue, I would guess what she was looking at.

She was really happy when my sister was born. I wanted to bring my sister into her room. When my sister wasn't born, I and my grandmother would think of good names for her. Me and my grandma were happy when my sister started to talk a little bit.

She didn't like long car trips like me! We discussed lots of things together. I could always count on her to be my friend. I really, really loved her even when I was offended. I still loved her from my inside and after that I felt sorry, after I was cross with her. I never missed my parents when they had gone out, because I was with my loving Dado, we being together. I miss and love her!

Sir Muhammad Iqbal And Ahmadiyya

Rehan Qayoom

(Rehan Qayoom is a British poet, translator and editor of English and Urdu. Educated at Birkbeck College, University of London, his poems and articles have appeared in numerous magazines and periodicals. His books include *Seeking Betjeman Country* (2006), *Prose 1997 - 2008* (2009), *The Borders* (2012) and *About Time*, a collection of his poetry in English. He is the editor of the prose and poetry of Morney Wilson, published as *Martyr Doll, Remains* and *The Recordings* (2011).

It is mentioned that the famous poet Sir Muhammad Iqbal, arguably the greatest twentieth century poet of the Indian sub-continent was greatly influenced by the Holy Founder of the Ahmadiyya Muslim Community, Hadhrat Mirza Ghulam Ahmad (1835 - 1908). This is thought to be a cause of consternation to those Muslims who wish to herald Iqbal as a champion of twentieth century Muslim thinkers.

Iqbal had become a great admirer of Mirza Ghulam Ahmad of Qadian following the conversion of Iqbal's father and elder brother Shaikh Ata Muhammad. Iqbal himself made his pledge in 1897 and even celebrated it in a poem on the subject.[1] He visited Qadian and had defended Mirza Ghulam Ahmad in other verses as well before and after this event. When Mirza Ghulam Ahmad visited Sialkot in 1904, Iqbal and his friend Sir Fazli Husain sought audience with him.[2]

It is a well known fact, for example, that it was Iqbal, who became instrumental in choosing Mirza Bashiruddin Mahmood Ahmad to lead the All India Kashmir Committee in 1931.[3] He also had a close relationship with Hadhrat Sir Chaudhry Al-Hajj Muhammad Zafarullah Khan, who also a prominent Ahmadi.[4]

In 1900, Iqbal published a paper in English on the famous Sufi saint Abdul Karim ibn Ibrahim al-Jilli. Mentioning the great scholarship of the saint, Iqbal wrote:

“It will appear at once how strikingly the author has anticipated the chief phase of the Hegelian Dialectic and how greatly he has emphasized the doctrine of the Logos—a doctrine which has always found favour with almost all the profound thinkers of Islam, and in recent times has been re-advocated by M. Ghulam Ahmad of Qadian, probably the profoundest theologian among modern Indian Muslims.”[5]

During the period of the Caliphate of Hadhrat Al-Hajj Hafiz Hakeem Maulana Nooruddin, Iqbal was married to his granddaughter. The Caliph himself led the ceremony of *Nikah* in Qadian on 26 August 1910.[6] Iqbal would also correspond with the Caliph on many issues regarding Islamic jurisprudence, theology and Arabic literature. He even sent Mirza Jalaludin to Qadian to request an Edict from the Caliph regarding the case of the divorce of his wife (who he had intended to divorce and was unsure as to whether the divorce had taken place from the point of Islamic Law) which he promptly acted upon:

The Maulana said that no divorce had taken place according to Islamic law, but if he was uncertain in his mind he could hold the marriage ceremony again. So a Maulvi was called, and the Allama was re-married to this lady. He then took her to Sialkot. This happened in the year 1913. [7]



Muhammad Zafrullah Khan and Muhammad Iqbal in Whitehall, London

Iqbal referred to the Community as "a true model of Islamic life" in a lecture he delivered at Aligarh[8] and sent his eldest son Aftab from his first marriage to Karim Bibi to Qadian to be educated in the Talimul Islam High School there.[9]

He actively continued engaging with both the Qadian and Lahore branches of the movement for the rest of his life.[10] Praising their work and influential publications. But eventually he retracted to the Sufi order of the *Qadiriyya* on the grounds of doctrinal difference only during the last few years of his life.

[1] *Makhzan*, vol 2, p 48. See also *AlHakm*. (10 January 1903). 8, 9.

[2] Maulana Muhammad Ali. *Sir Muhammad Iqbal's Statement re the Qadianis*.

[3] Shahid, Maulana Dost Muhammad. *Tahrikh eAhmadiyya v. [History of Ahmadiyya v]*. 418.

[4] Perwazi, Professor Pervez. *The Reminiscences of Sir Muhammad Zafrullah Khan*. (Oriental Publishers, 2004). 15 - 19.

[5] *Indian Antiquary*, vol. 29. (September 1900). 239.

[6] Nooruddin, Hadhrat al-Hajj Maulana Hafiz Hakeem. *Khutbat e Noor*. (Nizarat Nashar o Ishaat, Qadian. 2003). 477

[7] Salik, Abdul Majeed. *Zikr e Iqbal*. 70. See also Ahmad, Syed Hasanat. *Hakeem Noor-ud-Deen - Khalifatul Masih I - The Way of the Righteous*. (Islam International Publications Ltd, 2003). 126, 127.

[8] Iqbal, Sir Muhammad. *Millat Baiza Per Ayk Imrani Nazar*. 84, 85.

[9] [9] *Al Fazl*, 2 August 1935.

[10] See Muhammad, Hafiz Sher. *Dr. Sir Muhammad Iqbal & the Ahmadiyya Movement*. (Ahmadiyya Anjuman Ishaat Islam Lahore, 1995).

‘Muslims for Peace’ Thanksgiving Day Parade Flyer Distribution

Muhammad Ahmad, Publications Secretary, Detroit Jama’at

Detroit *Jama’at’s* Tabligh Department held a ‘Muslims for Peace’ flyer distribution campaign at the 2011 Detroit City’s annual Thanksgiving parade. The Detroit city’s annual Thanksgiving parade, also known as ‘America’s Thanksgiving Parade is one of the country’s oldest and most celebrated Parades. Hundreds of thousands of parade-goers attended the event watching as the Parade made its way down Woodward Avenue. The campaign program started at 6:30 AM with a delicious ‘Paya’ breakfast prepared by the *Ziafat* team at *Masjid Mahmood* on Thursday, November 24, 2011. The team of volunteers left for the flyer distribution in groups at 8:30 AM after silent prayers. By the grace of Allah, volunteers were able to distribute more than 1200 flyers despite very cold and chilly weather conditions. Eighteen members attended the event to distribute the flyers under the leadership of the Tabligh team. May Allah reward the efforts and sacrifice of time of all who participated in this blessed scheme. *Ameen*

Labor Day ‘Muslims for Life’ Flyer Distribution

This year Detroit city’s huge annual Labor Day parade started around 9:30 a.m. The parade that normally draws 50,000 to 60,000 marchers drew as many as 100,000 people due to President Obama’s visit to Detroit on Monday, September 6, 2011. Close to twenty volunteers under the leadership of *Majlis Khuddamul Ahmadiyya*, Detroit took the opportunity to deliver the peaceful message of Ahmadiyyat, the True Islam and distributed ‘Muslims for Life’ flyers. By the grace of Allah the team of volunteers managed to distribute approx. 3500 flyers during the parade festivities. May Allah reward the efforts of all the volunteers. *Ameen*

'SECOND COMING' EVENT BY AHMADIYYA MUSLIM COMMUNITY, GA CHAPTER, IN GWINNETT

Saima Ahmad (Lajna Georgia)

The Ahmadiyya Muslim Community, GA chapter, organized an event to educate the public on the topic of the "Second Coming of the Messiah" on March 17 at the Baitul Baqi mosque in Norcross. The National Vice President of the Ahmadiyya Muslim Community, USA, Naseem Mahdi who was visiting from Washington D.C. to meet Georgia Chapter members, gave a speech on the topic followed by a question and answer session. Mahdi serves as the Missionary In-Charge for the community. In the past few years, he led the community in their nationwide campaigns "Muslims for Peace", "Muslims for Loyalty", and "Muslims for Life". Last year he had the honor to inform President Obama about the "Muslims for Life" campaign in person when he was invited at the annual *Iftar* dinner hosted by the White House.

Talking about the concept of the Messiah, *Mahdi* said that Muslims are not the only people of faith who believe in the idea of the second coming of the Messiah. But since most clerics have not understood how to recognize the Messiah, they have lost hope whether he will ever show up or not. He also gave examples of a few rabbis who have started saying that there is no concept of the second coming of the Messiah emulating this hopelessness. Even some Muslim scholars are telling people that they do not think the Messiah is going to appear. He urged Muslims not to lose hope because apart from other holy scriptures, Prophet Muhammad (Peace Be upon him) also gave glad tidings of the Messiah who will unite and purify them and Islam will be restored to its original pure and pristine form. He emphasized that it is just a matter of seeking and recognizing him.

We, the Ahmadi Muslims, believe that the second coming of the Messiah has already happened in the person of Mirza Ghulam Ahmad of Qadian (India). He was born in 1835 and claimed to be the Promised Messiah. Ahmad (peace be upon him) claimed to be the metaphorical second coming of Jesus (peace be upon him) of Nazareth and the divine guide.

Mahdi expressed his shock and disappointment at the statement made by the grand mufti of Saudi Arabia recently, who is asking Kuwait to demolish all churches in the country. He quoted a saying of the Prophet of Islam in regards to all such clerics that "they will be the worst people under the canopy of heaven. Disorder will start from them and it will come back to them"

Citing Chapter 16, verses 40, and 41 of the Holy Qur'an, he said that God gave people who have been wronged permission to fight so that they could protect their places of worship, which would have been destroyed otherwise. He said, "The Holy Qur'an respects the places of worship of other faiths. Cloisters, churches, and synagogues are mentioned before mosques in these verses."

"In the light of the Holy Qur'an, if there is one *Jihad* then that *Jihad* is to establish freedom of religion," Mahdi said.

A guest shared a common belief prevalent in Damascus that he got introduced to, during his stay in that country. He hinted to a saying of the Prophet Muhammad (peace be on him) that talks about the Messiah appearing in Damascus as the root of this belief. Mahdi expressed that the *Hadith* is indeed authentic but also clarified that it tells us to look for the Messiah on the east of Damascus and not in Damascus.

The event concluded with silent prayers and light refreshments.

TaQWA

Department of Taleemul Qur'an & Waqf-e-Ardhi
Ahmadiyya Muslim Community, USA

The Department of Taleemul Qur'an and Waqf-e-Aardhi

by Sajid Khan

Chief Administrative Officer of the National Department of TaQWA

By the Grace of Allah, the second yearly Status and Planning Meeting of the Department of Taleemul Qur'an and Waqf-e-Aardhi (TaQWA) was held on March 10th, 2012 at Masjid Bait-ur-Rahman, Silver Spring, MD.

The National Secretary Taleemul Qur'an and Waqf-e-Aardhi (TaQWA) Dr. Zaheeruddin Mansoor Ahmad Sahib, several National Team Leads within the Department, and over 40 volunteers of the department attended the meeting. The meeting was started with the recitation of the Holy Qur'an, followed by Dr. Zaheeruddin Sahib's welcome address. He thanked the present members who travelled from far places and mentioned that some members could not attend the meeting due to the distance; however, some members joined the meeting via WebEx. Elaborating on the verses he recited in the beginning of the address, he mentioned that Allah says that human beings are always at a loss but those who join themselves with their Lord. We are blessed that we are followers of the Holy Prophet^{SAW}. The followers of the Promised Messiah^{AS} will be successful in their lives only if they follow the path of Taqwa.

Afterwards, the team leaders and other volunteers provided updates of their initiatives. Respected Naseem Mahdi Sahib also addressed the participants. Being a strong promoter of the importance of the study of the Holy Qur'an, Naseem Mahdi Sahib congratulated the team for their dedication and said we can also get the truth and knowledge through the blessings of the Promised the Holy Qur'an in the light of science and science in the light of the Holy Qur'an. The last millennium is the timeMessiah^{AS}. He asked that school and university students should have an in-depth knowledge of the Holy Qur'an so as to understand for the community of the Promised Messiah^{AS}.

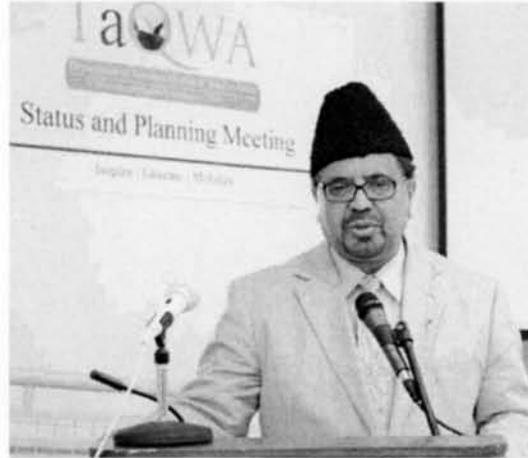
At the end of the day, dinner was arranged. Respected Amir Sahib of USA, Dr. Ahsanullah Zafar Sahib, three Naib Amirs, several *Jama'at*'s officials, and other *Jama't* members also attended the dinner. Before the dinner, Amir Sahib, in his remarks, appreciated the work being done by the Department. Respected Amir Sahib led the silent prayer and the meeting was officially concluded.



Inspire | **Educate** | **Mobilize**

Images from the 2nd Annual Status & Planning Meeting of the Department of Taleemul Qur'an and Waqf-e-Aardhi (TaQWA)

Photos courtesy of Danial Khan



TaQWA

Department of Taleemul Qur'an & Waqf-e-Ardhi
Ahmadiyya Muslim Community, USA

Waqf-e-Ardhi Update

by Khalid Asad

Assistant National Secretary

Taleem-ul-Qur'an and Waqf-e-Ardhi Department

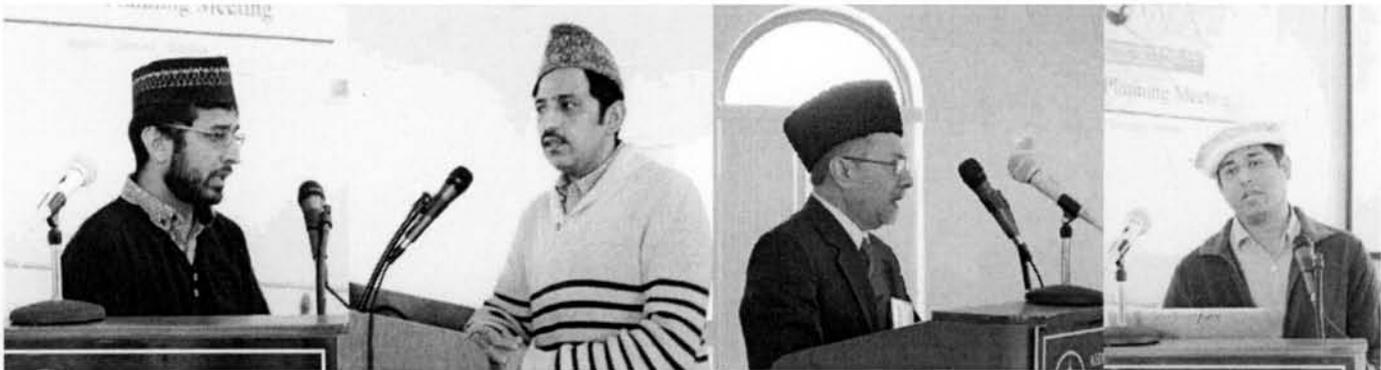
A key goal of the *Taleemul Qur'an* and *Waqf-e-Ardhi* (TaQWA) department is to encourage and support increasing levels of participation of U.S. *Jama'at* members in the blessed *Waqf-e-Ardhi* scheme.

The department has been developing an online *Waqf-e-Ardhi* application to achieve this goal. This application enables *Jama'at* members to submit *Waqf-e-Ardhi* requests online and enables local *Jama'at Amila* members to specify the kind of help they need.

Alhamdulillah, during this past year, an IT team devoted to developing this *Waqf-e-Ardhi* application has completed thorough testing of all modules. May Allah bless this *Waqf-e-Ardhi* team for their relentless dedication and service. A pilot testing phase of this application was initiated with the members of Seattle *Jama'at* in February of this year. The objective of the pilot testing was to solicit feedback from a segment of the end-user community.

Alhamdulillah, the pilot testing went very well, and the participants commended the *Waqf-e-Ardhi* team for building a robust and user-friendly application. The TaQWA department would like to express their gratitude and appreciation to the Seattle team for their efforts during this testing phase. Their feedback, including suggestions for future improvements, was very valuable and has already led to improvements in the *Waqf-e-Ardhi* application. The TaQWA department will shortly begin a phased rollout of the *Waqf-e-Ardhi* application starting with a subset of *Jama'ats* from across the country. *Inshallah*, the *Waqf-e-Ardhi* application will be fully operational for this selected group of *Jama'ats* by the end of April of this year.

Images from the 2nd Annual Status & Planning Meeting (conn't.)
Photos courtesy of Danial Khan



Inspire

Educate

Mobilize

Volunteers Needed for TaQWA

With the Grace of Allah, the National TaQWA Department has embarked on various initiatives to inspire, educate and mobilize members to further the objectives of TaQWA. Currently, TaQWA is in urgent need of bright, capable and dedicated members for non-Information Technology (IT) and Information Technology (IT) roles. Members are generally expected to work remotely (from home or office) and volunteer 5-20 hours monthly, depending on the position. If you have the skillset for any of the roles, we would love to hear from you. Please forward your resume to **Sajid A. Khan**, Chief Administrative Officer of the National TaQWA Department at sajid@microagility.com.

Core Non-IT Roles	Required/Desirable Skillset
Project Managers/Coordinators <i>(To manage initiatives)</i>	<ul style="list-style-type: none"> • Planning, management and/or coordination skills • Good knowledge of MS Word, Project, Excel, PowerPoint • Ability to resolve problems without delay and to operate under time-sensitive deadlines • Experience: BA or BS preferred plus minimum 3+ years of direct relevant experience.
Administrative Support	<ul style="list-style-type: none"> • Office administration skills • Good knowledge of MS Word, Excel, PowerPoint
Marketing Managers <i>(To manage marketing campaigns of various TaQWA's initiatives)</i>	<ul style="list-style-type: none"> • 1-4 years of marketing experience; some experience in new media • Extensive experience with online marketing and online media • Exceptional people skills and the ability to work alone or partner with other teams • Experience: B.S. in marketing or a related field from a four-year college
Communication Managers <i>(To write and edit communications)</i>	<ul style="list-style-type: none"> • Knowledge of principles and practices of communications and public information techniques through different mediums, including print, internet, and PowerPoint • Superior writing and editing ability, specifically analytical and creative experience • Bachelor's degree in marketing, journalism, public relations, or a related field • 1-5 years of experience in corporate communications, marketing or public relations
Content Producers <i>(To develop and update content on our webpages)</i>	<ul style="list-style-type: none"> • Prior online journalism experience • Experience with publishing content online; familiarity with CMS and web tools, including basic HTML and Photoshop • Understanding of SEO concepts • Bachelor's degree or equivalent
Graphics Experts <i>(To develop images used in creative projects, including presentations, brochures, direct mail, and webpages)</i>	<ul style="list-style-type: none"> • Strong design abilities and proficiency in software applications (Quark, InDesign, Illustrator, and/or Photoshop) • Agency experience required • Must have intermediate skills with: HTML CSS Flash
Videographers <i>(Produce video projects, including videotaping, editing and publishing for our audiences)</i>	<ul style="list-style-type: none"> • Capable of understanding our objectives and portraying them through video • Experience in television broadcast or corporate setting producing video content end to end • Knowledge and ability to use video and audio production equipment; ability to use graphic software for the development of graphics for television • Bachelor's degree in fine arts, graphic design, telecommunication, or a related field or 1 - 5+ years professional video production
Core IT Roles	Required Technical Skillset
LAMP Developer, Sr.	<ul style="list-style-type: none"> • Strong understanding of software development life-cycle and best practices • Strong experience in designing, developing, maintaining and optimizing secure and scalable multi-tier web applications with LAMP (Linux, Apache, MySQL, PHP) • Strong knowledge of stored procedures, triggers, indexes, table normalization and database design • Expert understanding of Web Standards, specifically XHTML, CSS, JavaScript, XML, Application Security
LAMP Developer	<ul style="list-style-type: none"> • Strong experience in designing, developing, and maintaining secure and scalable multi-tier web applications with LAMP (Linux, Apache, MySQL, PHP) and procedural programming methodologies and languages (C, C++, Java, Python) • Strong knowledge of stored procedures, triggers, indexes, table normalization and database design • Knowledge of AJAX development
LAMP Administrator	<ul style="list-style-type: none"> • Strong experience with installing, configuring and maintaining Linux, Apache, MySQL and PHP packages • Strong experience with MySQL installation, administration, replication, backup/recovery and tuning • Deploy code and database changes to testing and production environments
LAMP Tester	<ul style="list-style-type: none"> • Strong experience working in a LAMP environment • Experience in automation, black box, and white box testing and with writing test plans and test cases • Experience with MYSQL

In the name of Allah, the Most Gracious, the Ever Merciful

JALSA SALANA USA



AHMADIYYA
MUSLIM COMMUNITY
United States of America

64th JALSA SALANA USA

will be held on

June 29, 30 & July 01, 2012

at

**PA Farm Show Complex & Expo Center
Harrisburg, Pennsylvania (Insha'Allah)**

2301 N. Cameron ST, Harrisburg, PA 17110

<http://www.pafarmshowcomplex.com/>

JALSA SIGNIFICANCE - In the words of the Promised Messiah (peace be on him)

“It is essential that those who are able to afford to travel should attend the Jalsa which is in so many ways a source of blessings. They should not mind minor losses in the way. God gives ample rewards to sincere believers at every step and no hardship or trouble goes to waste (it is definitely rewarded by God). I should like to make it clear that this Jalsa must not be taken like other gatherings. This is a special event that has been based on the succor of God.” (Ishtihar, 7 December 1891)

“The aim of the gathering is that the sincere members of the Jama'at should be able to derive religious benefits and at the same time they should acquire more knowledge and advance in their nearness to God. One advantage is that meeting their friends will broaden their circle of brotherhood and it will strengthen the mutual ties.” (Asmani Faisla)

“I pray to God that He may be with those who are coming to attend the Jalsa and that He may grant them great rewards and He may show mercy and His grace. O God! O You who are the Greatest Granter, the Benevolent and Merciful, and the Remover of hardships, do respond to all these prayers of mine and grant us victory over our opponents, with great shining signs, for You have the power to do whatever You like.” (Ishtihar, 7 December 1891)

JALSA INFORMATION

Nazim Information: Awais Butt,

Email: naziminfojalsa@gmail.com , **Phone:** 802-473-1040

JALSA REGISTRATION

Instructions for Jalsa Registration

1. All participants must register online using the registration website:
<http://member.ahmadiyya.us>
2. Only USA members can register with the login information provided.
3. Please do not create New Accounts! If you don't know your Member Code, please contact Tajneed or call your local jamaat president.
4. All non-member (Ahmadi and Non-Ahmadi) guests can be registered at the website.
5. If you have your Member ID card from previous years, please bring it to the Jalsa Gah. You can use your Member ID card as your Jalsa registration card and you will not have to stand in the registration line at the Jalsa Gah.
6. New Member ID cards will be issued to those who did not receive their cards or have lost their cards in the previous years by Tajneed.
7. Pictures for Member ID cards are required by Ansarullah, Khuddamul Ahmadiyya and Itfal-ul-Ahmadiyya and should be sent to Tajneed.
8. Please let us know if you require assistance with accommodation and transportation at the registration website.
9. For your questions, please contact the Jalsa Registration team at jalsausa@jalsasalana.org.

JALSA ACCOMODATION

Hotel Rooms for Jalsa Salana 2012

Name of Hotel	Address	Distance	Phone	Rate(s)	Code	Total Rooms
Radisson Hotel Harrisburg	1150 Camp Hill Bypass, Camp Hill	4.5 mi	(717) 433-9737	\$85	Call	60
Hilton	1 North Second St, Harrisburg	3.3 mi	717-233-6000	\$134	Call	30
Crowne Plaza Harrisburg	23 South Second Street, Harrisburg	3.1 mi	717-234-5021	\$89- \$137	Call	70
Comfort Inn - Capital City	1012 Wesley Drive, Mechanicsburg	9.3 mi	(717) 766-3700	\$82	Online (LJALSA)	32
Hotel Carlisle & Embers Convention Center	1700 Harrisburg Pike, Carlisle	17.4 mi	(717) 243-1717	\$60	Jalsa	100
Sleep Inn & Suites	631 Eisenhower Boulevard, Harrisburg	7.5 mi	(717) 564-8888	\$82	Call	40
Best Western Plus Inn & Suites	702 Limekiln Road, New Cumberland	6.7 mi	717-774-4440	\$95	Call	64

Days Inn – Carlisle	1825 Harrisburg Pike, Carlisle	17.6 mi	(717) 245-2242	\$45	Call	160
Rodeway Inn Carlisle	1239 Harrisburg Pike, Carlisle	17.3 mi	(717) 249-2800	\$45	Call	65
Travel Inn	300 Commerce Dr., New Cumberland	6.7 mi	717-774-5990	\$45	Call	45
Park Inn Harrisburg West	5401 Carlisle Pike, Mechanicsburg	10.2 mi	717-697-0321	\$99	Call	20
Country Inn & Suites by Carlson, Harrisburg West	4943 Gettysburg Road , Mechanicsburg	9.7 mi	(717) 796- 0300	\$129	Call	17
Wyndham Garden Hotel Harrisburg- Hershey	765 Eisenhower Blvd, Harrisburg	7.9 mi	717-558-9500	\$109	Call	50
Springhill Suites by Marriott – Harrisburg	2217 Kohn Road, Harrisburg	2.6 mi	717-540-5100	\$159	Call	40
Howard Johnson – Harrisburg	473 Eisenhower Blvd, Harrisburg	7 mi	717-564-6300	\$74-89	Call	65
Econo Lodge – Mechanicsburg	650 Gettysburg Rd, Mechanicsburg	10.1 mi	717-766-4728	\$55	Call	39
TownePlace Suites – Harrisburg	450 Friendship Rd, Harrisburg	5.0 mi	717-558-0200	\$159+	Call	20
America's Best Value Inn Harrisburg	4125 N Front Street, Harrisburg	3.1 mi	(717) 233- 5891	\$50	Call	25

***Room Blocks will be reserved under “Jalsa” or “Ahmadiyya Muslim Community”. Please check www.ahmadiyya.us or www.jalsasalana.org/usa for updates.**

Accommodation Department Contact Info

HOTEL Accommodation

Nazim Accommodation: Shehzad Bashir

Primary #: (240) 447-3735

Email: sbashir81@hotmail.com

Please leave a voice mail with a call back # if the phone is not answered

HOME Accommodation

Naib Nazim Accommodation: Lutafullah Salim

Primary #: (717) 253-4539

Email: Lsalim46@gmail.com

Please leave a voice mail with a call back # if the phone is not answered

We look forward to serving you

JALSA TRANSPORTATION

Transportation Department Contact Info

Primary Contact

Nazim Transportation: Jalil Nasir

Primary #: (443) 608-1238

Email: jalsatransportation@gmail.com

Please leave a voice mail with a call back # if the phone is not answered

We look forward to serving you

Transportation Service Request Form

- Please complete and fax this form attention to Jalil Nasir at **(443) 608-1238**
- ALL fields with (*) are required
- Please indicate total number of members who will require transportation 'From' and 'To' the airport
- Please choose **Harrisburg International Airport (MDT)** as your preferred airport, however pick-up and drop-off service from BWI will be provided but with less frequency and longer intervals so please allow additional time to reach the Jalsa Gah
- Transportation from Train Station is considered as a special request so please contact Nazim Transportation to make arrangements
- **ALL transportation requests must be sent via email using this form and confirmed by June 23, 2012**
- ALL pick-up request will be confirmed via phone by the transportation team few days prior to your arrival date

*Name: _____

*Cell Phone No: _____

Home Phone No: _____

*Arrival Airport: _____ *Arrival Time: _____

*Airline: _____ *Flight No: _____

*Departure Airport: _____ *Departure Time: _____

*Airline: _____ *Flight No: _____

*Hotel you will be staying at during Jalsa Salana: _____

*Total Number of Members Requiring Transportation: _____

Please call Nazim Transportation for any special needs

Please email this completed form to jalsatransportation@gmail.com

JALSA ETIQUETTES

The **Promised Messiah (AS)** has prayed for all participants of the Jalsa - past, present and future - in the following words: *"I pray to God that He be with all those who are coming to attend the Jalsa. May God grant them great rewards, may He show Mercy on them and remove their hardships and sorrows. May He let them have what they desire and raise them on the Day of Resurrection along with those to whom He has shown Mercy and His Grace. 'O God, O You who are the great Granter, the Benevolent and Merciful, the Remover of hardships, do listen to all these my prayers and grant us victory over our opponents with great glaring signs, for You have the power to do whatever You like. Ameen."* (December 7, 1892)

This is no ordinary gathering. There are many benefits of the Jalsa to the participants. Members should utilize this opportunity to renew their personal faith and spirituality, meet and establish friendship with other members of the community, welcome new members into the fold of the community and remember those who have passed away in the previous year and pray for them.

Jalsa participants should:

- Pray for safe travel of all members to and from Jalsa.
- Try to portray the true and beautiful image of the Jamaat to outsiders, especially our neighbors.
- Cooperate with Khuddam on duty to help you park in appropriate spaces.
- Register as soon as you come to Jalsa and put on your name badge.
- Notify security about any suspicious characters not wearing a badge.
- Offer Salat in congregation at designated times.
- Observe proper mosque etiquette when in the prayer area.
- Listen quietly during recitation of the Holy Quran.
- Not disturb others by talking among yourselves during the formal sessions.
- Attend Jalsa sessions in marquees at proper times.
- Not visit the dining tent or stalls during formal sessions.
- Not waste food and keep the dining area clean.
- Keep the bathrooms clean and report any non-functional bathrooms ASAP.
- Be courteous to fellow attendees of the Jalsa.
- Show respect to your elders and act in a kind manner to those younger than you.
- Not waste time in idle gossip but spend their spare time in remembering Allah.
- Wear Islamic clothing. Men and women should cover their heads.
- Women must observe Purdah and men must observe "Ghaz-e-Basr"(lowering of the eyes).
- Men should not crowd near the women's entrance.
- Families should fix their meeting points beforehand to avoid crowding in these areas.
- Make sure that children as well as teenagers are at their best behavior.
- Mothers should come prepared and bring formula, supplies and diapers etc for their infants.
- Constantly pray for the success of the Jalsa.



All members are requested to please pray for the success of Jalsa Salana and also for the safe travel of all members who will come to receive the blessings of Jalsa Salana