

An informational, literary, educational, and training magazine  
of Ahmadiyya Muslim Community, USA

اللَّهُ وَبِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ  
القران الحكيم ٢:٢٥٨

December 2022

# Ahmadiyya Gazette

## Online

United States of America

Baitul Hameed Mosque, Chino, California  
Site of the 34th Jalsa Salana West Coast USA  
December 23, 2022-December 25, 2022



AHMADIYYA  
MUSLIM COMMUNITY  
United States of America

Muslims who believe in the Messiah  
Mirza Ghulam Ahmad<sup>as</sup> of Qadian

# Ahmadiyya Gazette Online

United States of America

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## Acronyms for salutations used in this publication

- s.a./s: Ṣallallahu 'Alaihi Wa Sallam  
(may peace and blessings of Allah be upon him)  
a.s./a: 'Alaih-is-Salām  
r.a.: Raḍiyallāhu 'Anhu/'Anha  
(may Allah be pleased with him/her)  
r.h.: Raḥimahullāhu Ta'ālā  
(may Allah shower His mercy on him)  
a.b.a.: Ayyadahullāhu Ta'ālā Bi-Naṣrihil-'Azīz  
(may Allah support him with His mighty help)

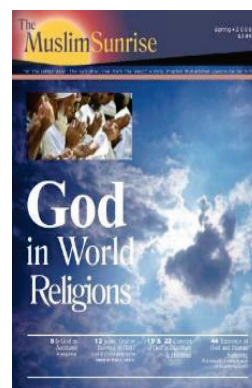
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**Verse numbers in the references from the Holy Qur'ān count  
Tasmiya at the beginning of a chapter as the first verse.**

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# Spend in the cause of Allah

Guidance from the Holy Qur'an



وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ  
وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

And spend in the cause of Allah, and cast not yourselves into ruin with your own hands, and do good; surely, Allah loves those who do good. (2: [Al-Baqarah]: 196) [English translation of the Holy Qur'an by Maulawi Sher Ali]

Guidance from the Holy Prophet, peace and blessings of Allah be upon him



وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ: " قَالَ اللَّهُ تَعَالَى: أَنْفِقْ يَا ابْنَ آدَمَ أَنْفِقْ عَلَيْكَ "

Abu Huraira reported Allah's messenger as stating that Allah the Almighty says: Spend with an open heart, Allah will spend upon thee. (Sahih al-Bukhari, Book of Zakat, Book 6, Hadith 89, English translation from "An Introduction to Financial sacrifices" (Published by Tahrik Jadid Anjuman Ahmadiyya, Pakistan), p. 5).

Guidance from the Promised Messiah, peace be on him



It goes without saying, that you cannot love two things at the same time: it is not possible for you to love wealth as well as to love Allah. You can love only one of them. Lucky is he who loves Allah. If any of you loves Him and

spends his/her wealth in His cause, I am certain that his/her wealth will increase more than that of others, for wealth doesn't come by itself, rather it comes by Allah's will. Whoever parts with some of his wealth for the sake of Allah, will surely get it back. But he who loves his wealth and doesn't serve in the way of Allah as he should, will surely lose his wealth. Do not ever imagine that your wealth comes of your own effort, no, it comes from Allah Almighty. And do not ever imagine that you do a favor to Allah or his appointed one by offering your money or helping in any other way. Rather it is His favor upon you that he calls you to this service. (Majmu'ah Ishtiharat, Vol. 3, pp. 497-498)

Hundreds of people pledge allegiance to me each day, but, when you enquire of them, there are few indeed who pay their Chanda regularly on monthly basis. What more can we expect from one who doesn't help this movement with a little money according to his capacity? What good is such a person to this movement? Even when a common man goes to town, however destitute he may be, he always brings back something, according to his capacity, for himself and his children; then is this movement, which Allah has established for such great purposes, not worthy enough that he should sacrifice a little money for it... (Malfuzat, Vol. 3, pp. 359-360) (Al-Hakam Qadiyan, July 10, 1903)

# Friday Sermons of Hazrat Khalīfatul-Masīḥ V

## October-November 2022

May Allah support him with His mighty help

### 21 October 2022

Hazrat Khalīfatul-Masīḥ V recounted the blessings of the recent US tour (September-October 2022).

Huzoor said that in Zion, Dallas and Bait-ur-Rahman, Maryland, a large number of men, women and children gathered for the Prayers. The emotions and sentiments they expressed as he walked to and from the

mosque clearly indicated that they had true love for Khilafat in their hearts. People lined up for hours just to get into the mosque for Prayers. Huzoor also mentioned the sentiments and impressions of guests in the US. Thirty-two newspapers mentioned the prayer duel. American media covered all the events during the US tour.

### 28 October 2022

Currently, in his Friday sermons, Hazrat Khalīfatul-Masīḥ V is describing biography of Hazrat Abu Bakr (may Allah be pleased with him). The Holy Prophet (may

peace and blessings of Allah be upon him) said about Hazrat Abu Bakr, "I am from Abu Bakr and Abu Bakr is from me. We are brothers in this life and the next."

### 4 November 2022

Hazrat Khalīfatul-Masīḥ V announced 89th year of Tahrik Jadid. The Community contributed 16.4 million British pounds towards Tahrik Jadid last year. Germany stands first in the amount contributed. The Community

in Pakistan has also made great sacrifices. There was also a large increase of Tahrik Jadid contributions from Canada, Australia, India and Ghana.

### 11 November 2022

Hazrat Khalīfatul-Masīḥ V continued describing incidents from the life of Hazrat Abu Bakr (may Allah be pleased with him). Huzoor described following qualities of Hazrat Abu Bakr.

- An expert in Genealogy
- A deep understanding of issues
- An authority in the interpretation of dreams

- The first adult male to accept Islam
- A man ready to sacrifice everything for his faith
- A liberator of slaves
- The Holy Prophet's deputy in leading the Prayer
- The love and care for members of Prophet's family

### 18 November 2022

Currently, in his Friday sermons, Hazrat Khalīfatul-Masīḥ V is describing excellencies in biography of Hazrat Abu Bakr (may Allah be pleased with him). Huzoor said that according to Hazrat Ali, the Holy Prophet (may peace and blessings of Allah be upon him) said that every prophet is given seven companions, however he was given fourteen. When asked who they were, the Holy

Prophet said: Hazrat Ali and his two sons, Hazrat Ja'far, Hazrat Hamzah, Hazrat Abu Bakr, Hazrat 'Umar, Hazrat Mus'ab bin 'Umair, Hazrat Bilal, Hazrat Sulaiman, Hazrat Ammar, Hazrat Miqdād, Hazrat Hudhaifah and Hazrat Abdullah bin Mas'ud (may Allah be pleased with them).

### 25 November 2022

Hazrat Khalīfatul-Masīḥ V said that he would continue highlighting incidents from the life of Hazrat Abu Bakr. He was innate yearning to serve mankind and an example in the feeding of the poor. He removed a

misconception about the Quranic injunction about Zakat. His sacrifices for the sake of Islam were unparalleled.

Full original text of Friday Sermons by the Caliphs of Ahmadiyya Islam is available in print in Al-Fazl International, Al-Fazl Rabwah and Badr. These publications are also available online at [alislam.org](http://alislam.org) under periodicals. Translations and summaries of Friday Sermons are available in various languages on [alislam.org](http://alislam.org) under Friday Sermons. Weekly Al-Fazl International (Urdu) can be subscribed at [amibookstore.us](http://amibookstore.us).

# An Introduction to Waqf-e-Jadid

Waqf-e-Jadid was founded in 1957 by Hadrat Khalifatul Masih II (may Allah be pleased with him). The aim of this scheme is to provide education and training to rural Jamā'ats, as well as to take the message of Tauhid to idol worshippers. It was, at first, limited to Pakistan, but Hadrat Khalifatul Masih IV (may Allah showers His mercy on him) later made it international.

About this scheme, Hadrat Khalifatul Masih II (may Allah be pleased with him) said:

“This is the undertaking of Allah, and He Himself will complete it. Since it is Allah Almighty who has put this inspiration in my heart, I shall endeavor to fulfil it even if I have to sell my house and my clothes to do so and even if not, a single person assists me. Allah shall cut them off from the Jama‘at who are not helping me in this regard and will send down angels from heaven to help me.” (Friday Sermon, January 5, 1958)

## Waqf-e-Jadid and the responsibilities of mothers

Addressing Ahmadi mothers, Hadrat Khalifatul Masih III (may Allah showers His mercy on him) said:

“If all the Ahmadi children who grow up under your care, and whose proper upbringing is your responsibility, were to give full attention to this matter... But the fact is that this matter has not been given the attention it deserves. You cannot inculcate the importance of Waqf-e-Jadid among your children unless you yourselves fully realize its importance.” (Al-Fadl, February 11, 1968)

## Exhortation to Ahmadi children

While inaugurating *Daftar Atfal* in 1966, Hadrat Khalifatul Masih III (may Allah showers His mercy on him) said:

“Today I appeal to all Ahmadi Children (boys and girls) to come forward and fill the gaps which have been left by your elders due to their laxity and get rid of the weaknesses which have found their way into the work of Waqf-e-Jadid.” (Al-Fadl, October 7, 1966)

Hadrat Khalifatul Masih IV (may Allah showers His mercy on him) said:

“If children are made part of *Waqf-e-Jadid* at an early age, Allah increases their ability to offer other *Chandas* as well.”

## Instructions

1. The Waqf-e-Jadid year begins on 1st January and ends on 31st December.
2. Effort should be made so that not a single member of the Jama‘at, man, woman, old or young should be left out of this scheme.
3. New Ahmadis should also be included in this scheme.
4. The head of the family should make sure that no member of his house is left out of the scheme. Chanda should even be paid on behalf of newborns.
5. Those who have just started earning independently should participate in it with greater zeal.
6. Members should try to continue the sacrifices of deceased relatives who used to pay Chanda Waqf-e-Jadid. (Ref: An introduction to financial sacrifice by Tahrik Jadid Anjuman Ahmadiyya Pakistan, pp. 118-9, published by Islam International Publications Ltd Islamabad, UK,)

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## Khilafat News

### Head of Ahmadiyya Muslim Community meets Information Minister and the delegation from the National Television GRTS of the Gambia



Minister of information of the Gambia and the delegation from the Gambia National Television GRTS have the opportunity to have a meeting with Mirza Masroor Ahmad, Khalifatul-Masih V on 25 November 2022. The delegation visited United Kingdom on behalf of the government to thank the Ahmadiyya Jamā'at for the support and co-operation, the Jamā'at have extended to the National GRTS and the Gambia. (Transcribed from video)

## News of US Ahmadiyya Muslim Community

### Philadelphia Jamā'at celebrates Eid-ul-Fitr 2022



On Monday, May 2, 2022, the Philadelphia Chapter of the Ahmadiyya Muslim Community USA celebrated Eid-ul-Fitr. The program started at 11 A.M. with Eid prayer. Our Missionary then gave a sermon on the importance of coming to the mosque for congregational prayers and keeping good relations with others



There was then a short session recognizing converts, and appreciation gifts were given to them. Afterwards, there was ample time for everyone to greet each other and say, "Eid Mubarak." This was followed by a tasty lunch that included American and Pakistani foods. The program concluded with Zuhr prayer at 1:15 P.M.

## An interfaith lecture on “After Life” at Saint Elizabeth Ann Seton Catholic Church, Lake Ridge, Virginia



After a brief introduction of Ahmadiyya Muslim Community and himself, Missionary Syed Shamshad Ahmad presented the Islamic point of view on the purpose of existence and responsibilities of humans towards their Creator. Quoting the teachings of the Holy Quran, he explained that as humans; our responsibility is to show obedience to God. The teachings of Islam on the After Life are easy to understand and straightforward i.e., the After Life is the reflection of our actions in this world. He said that one of the commandments of God is to worship Him but the act of worship is not limited to visiting Church once a week or Mosque five times a day, but also being kind to one another, to your family, neighbors, and the rest of the creation of God.

Syed Shamshad said that if we maintain our spiritual health by staying obedient to God in this world, God has promised paradise in After Life. Those who cause harm to their spiritual well-being by acting against the commandments of God, those individuals will be admitted to a kind of rehab or hospital where they will get treatment to recover their spiritual health, that facility is called Hell. These hospitals are a blessing of God for such people because they shall continue to live their lives with mental and physical health after the recovery. Similarly, Hell is a place for those who

damaged their spiritual health in this world because in the After Life they will enter paradise.



Missionary Shamshad’s lecture was well received, and the audience asked different questions related to the teachings of Islam about the After Life. At the end of the program, Syed Shamshad presented “The Philosophy of Teachings of Islam” to the speakers and organizers of the interfaith meeting. On this occasion three from other faiths also spoke about life after death. (Report by Mirza Maaz Ali)



## Dr Harris Khan and Hailey Hiba Ahmed are blessed with baby boy

Dr. Harris Khan writes: “We are excited to share the news that by the grace of Allah we have been blessed with a baby boy, Hakan Mustafa Ahmed, grandson of Kareem Ahmed. Hakan is enrolled in the blessed scheme of Waqf-e-Nau. We request for his long, healthy and righteous life. May Allah guide us to raise waqf-e-Nau child according to the wishes of our beloved Imam, Khalifatul-Masih V (Ayyadahullāhu Ta’ala Binasrih-il-‘Aziz), Ameen. (Report by Naser Noor)

## Hurricane Ian: Ahmadi youth spend hundreds of hours providing relief to locals in Florida, US



On 28 September 2022 Hurricane Ian made landfall on the western coast of the state of Florida with sustained winds of 155 mph. The initial estimate of the damage caused is well over USD 50 billion. The storm has taken the lives of at least 157 people with at least 130 people losing their lives in Florida alone, making it the deadliest hurricane in the state since 1935.

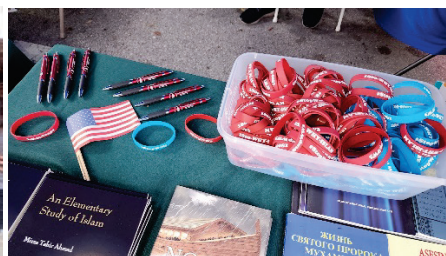
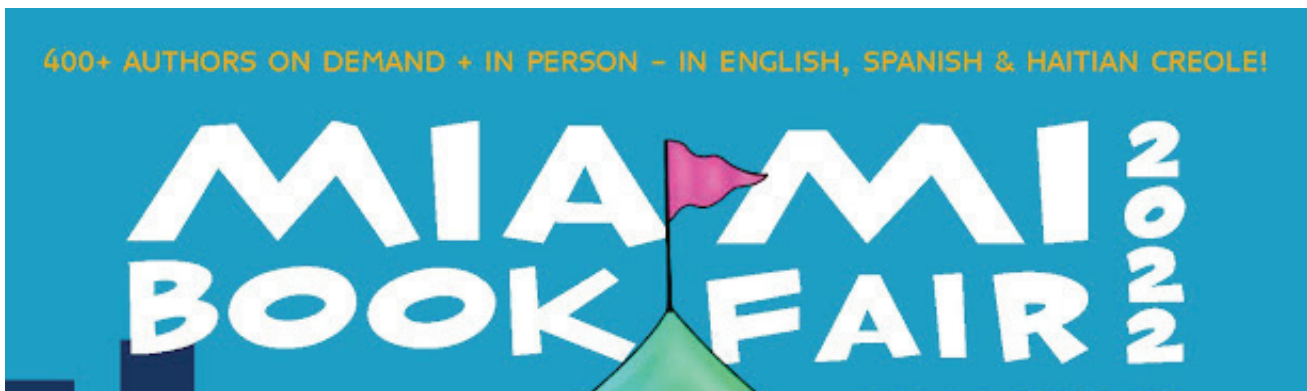
Around 11 pm on 27 October 2022, a group of 11 members of Majlis Khuddam-ul-Ahmadiyya USA arrived in Ft. Lauderdale, Florida, from Chicago, Illinois, to assist with the humanitarian and disaster relief efforts in

the wake of Hurricane Ian.

Khuddam were able to assist about 9 homes with major clean-up and repairs. In total, 22 Khuddam participated in these efforts across the three days. The total number of hours contributed by Khuddam was about 252. There were well over 100 people assisted during the weekend. (Report Raheel Tauyyahb Khuddam-ul-Ahmadiyya, USA)



## Ahmadiyya Muslim Community, Miami, USA holds Book Fair 2022



Miami Book Fair, the much sought-after annual street fair, started on 18 November 2022. Unlike the previous years, we could secure only one booth due to high demand. We were privileged to have a corner booth at the main street, maximizing the traffic on two sides. This year, our theme was “STOP WW3,” as the national Tabligh team directed.

In addition to flyers and literature, visitors were engaged in several activities. One of the interactive activities that the guests loved was the visualization of their names in Arabic Calligraphy. We made specially designed wristbands with #STOPWW3 inscription and were handed out freely. Other goodies like pens, mugs, and candies were distributed to the visitors to help us



spread our peaceful message and engage the visitors for discussion.

We were blessed to have two Missionaries, Faheem Arshad and Arsalan Warriach, who engaged visitors on various Tabligh topics.

We have three dedicated sections

(1) Holy Quran stand showcasing translations in various languages and copies of the Holy Quran in English, and Spanish were available for selling.

(2) The second section was dedicated to literature in Spanish. The Spanish section of the booth and had very detailed discussions with the visiting guests.

(3) The rest of the booth was used for general literature of Jama'at.

The three-day fair attracted thousands of visitors. However, due to a heavy storm on the third day, the number of visitors dropped. Several booths were forced to close, but our volunteers not only opened the booth but also had meaningful dialogue with visitors and exchanged contact information for follow-up dialogue.

The Holy Quran stall was the center of attention. Holy Quran with Translation in English, Spanish and other languages were displayed. By the blessing of Allah, twenty-five copies of the Holy Quran were sold.

Thank You email was sent to the visitors which

included the link to our Jama'at websites. More than 30 contact information was obtained.

### **More than 200 books and Periodicals were distributed**

English Books: World Crisis, Pathway to Peace, Claims of the Promised Messiah, Fountain of Christianity, Jihad and World peace, True love for the Holy Prophet, An Elementary study of Islam, The Trinity, Selected sayings of the Holy Prophet of Islam along with other titles.

Spanish Books: Islam "Un Jardin de Sabiduria", Salat El Libro de la Oracion Musmana, Problemes Des Temps Modernes: Les Solutions De L'Islam, Tres Preguntas de un Cristiano y las Respuestas and other titles

### **More than 1000 flyers were distributed.**

Peace through Messiah, Muslim for Peace, I Love Muhammad, Saving the world, Ahmadiyya Muslim Community, True Islam, Jesus Son of Mary.

### **Link to the album of pictures:**

<https://photos.app.goo.gl/r8mDRZoKo4aMN4BN9>

### **MTA World – Miami Book Fair News**

<https://youtu.be/MgIIDWPSLiM>

## **Majlis Khuddam-ul-Ahmadiyya Virginia holds regional Ijtima**



Rashid Yousaf, Regional Mutamid of Majlis Khuddam-ul-Ahmadiyya Virginia reports that their regional Ijtima was held on 16 July 2022, at the Masroor Mosque in Manassas. Around 200 Khuddam and Atfal from North Virginia, Research Triangle Park, Richmond Virginia, and South Virginia Majalis attended the event.

Academic and sports competitions were held.

The region exhibited MKA Hub, in which various stalls were set up for Khuddam and Atfal to visit, such as "Letters to Beloved Huzoor stall," "Murabbi Corner", "Chanda Stall", "Wasfiyat Corner" and a "Games Corner.

During the afternoon session, my humble self and regional Qa'id led an engaging session on the theme of Majlis Khuddam-ul-Ahmadiyya USA and developing a

relationship and closeness to Allah. The session included clips consisting of excerpts of the Promised Messiah and Hazrat Khalifatul Masih V (may Allah be his helper).

In the end the awards were distributed to the best performing Atfal and Khuddam.

## Antonio Franco of Baitul Hameed Halqa (Victorville) CA passes away



Antonio Franco of Bait-ul-Hameed Halqa (Victorville) passed away on 5 November 2022. Inna Lillāhi Wa Innā Ilaihi Raji'oon. [Surely, to Allah we belong and to Him shall we return.' (Al-Baqarah 2:157)]

Antonio Franco accepted Islam/Ahmadiyyat along with his wife, Edna Franco few years ago.

May Allah grant health and

patience to Edna Franco to bear the loss of her beloved husband Ameen. (Naser Noor)

## Sabahat Farooq passes away

Sabahat Farooq of Covina, CA passed away on 11 November 2022. Inna Lillāhi wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong and to Him shall we return.' (Al-Baqarah 2:157)]

She left behind two daughters: Rija Farooq and Umema (Amber) Farooq . May Allah grant Sabahat Farooq forgiveness and higher station in Paradise. May Allah also

grant solace and consolation to both Rija and Umema, Ameen.

Sabahat was the granddaughter of Hakeem Khalil Ahmed Mongheri. She was the daughter of Late Khalid Hamidi and late Sadaat Hamidi. Her maternal grandmother was Zubeda Begum, wife of Hakim Khalil Ahmad Mungheri of Qadian and was daughter of Maulānā Zulfiqar Ali Khan Gohar. She was elder sister to

father of Anwer Mahmood Khan.

She was a pious lady who had a strong faith on Allah Almighty. She was regular in Tahajjud and five daily prayers. She has spent all her life in tawakkul- illallah. During her illness, she showed immense bravery and was content with the will of Allah.(Naser Noor)

## Zafar Ahmad of Buffalo Jamā'at passes away

Zafar Ahmad of Buffalo Jamā'at passed away on 12 November 2022. He was a Musi and served as local Secretary Tahrik Jadid and Waqf Jadid and as Za'im Majlis Ansarullah. He was a devout member of the Jamā'at and had a deep love for Ahmadiyya Khilafat. His son-in-law Nasir Khan is currently serving as President of Buffalo Jamā'at. (Mukhtar Ahmad Malhi, General Secretary USA Jamā'at)

## Naseem Sheikh of Orange County, Covina, CA, passes away

Naseem Sheikh of Orange County, Covina, CA passed away on 15 November 2022. She was mother of Sameer Sheikh and wife of Afzal Sheikh. Inna Lillāhi wa Innā Ilaihi Raji'oon. [(Surely, to Allah we belong and to Him shall we return.' (Al-Baqarah 2:157)]

She had full faith in Ahmadiyyat. She was humorous in nature. She was very humble.

She was daughter of Hameeda Begum Rajpoot and elder sister of Rajpoot brothers—Ashraf, Mubarak, Tahir and Arshad of Los Angeles Jamā'at and Munawar and Muzaffar of UK. May Allah grant her high station in Paradise and grant solace and forbearance to her family. Ameen. (Naser Noor)

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# International News of Ahmadiyya Muslim Community

## Canadian city Brampton renames a park as “Ahmadiyya Park”, recognizing community support by Ahmadi Muslims



The city of Brampton is home to the Mubarak Mosque of Jamā‘at -e-Ahmadiyya Canada, located about 20 km west of the Bait-ul-Islam Mosque. Close to 10,000 Ahmadi Muslims call it their home. They are active members of the city, giving back in any way possible. This includes cleaning parks, raising funds for the local hospital and actively participating in local civic life.

The city of Brampton recently recognized this by renaming a city park as the “Ahmadiyya Park.” The formal ceremony took place on 24 September 2022.

The ceremony commenced with a recitation from the Holy Quran with its English translation. The opening remarks by Mayor Patrick Brown, who recognized the services of Jamā‘at Canada. He mentioned the raising of over \$100,000 to support various community and charity programmes that the Jamā‘at achieved and appreciated the setting up of multiple Covid-19 vaccine clinics, food drives and blood donation clinics at the Mubarak Mosque. He concluded by saying that he hoped the Ahmadiyya Muslim Community would also feel the love from the city of Brampton and thanked the Jamā‘at for all they have done in Brampton. Over 650 individuals attended the historic ceremony. (Syed Mukarram Nazeer)



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# Notes on chapters and verses of the Holy Qur'ān by Hazrat Khalifatul-Masih IV<sup>rh</sup>

— Surah An-Nur to Ar-Rum —

English Translation by Missionary Shahid Ahmad of Ghana

(Continued from previous issues)

## 24. An-Nur : Introduction

This is a Medinite Surah, and it was revealed in the fifth year of emigration. Including *Basmallah*, it consists of sixty-five verses.

In the beginning of the preceding Surah, Al-Mu'minun, a sign of the true believers has been specifically mentioned, i.e., the safeguarding of one's private parts. And the subject-matter of Surah An-Nur basically relates to this very subject. It talks about the punishment of an adulterer and an adulteress; and that wicked and immoral people have their relationships with that very type of people. And the true believers are very particular about the selection of their companions. In this connection it has also been emphasized that those wicked people who calumniate the chaste women will be punished very severely for it. The account of a calumny against Hazrat Ayesha Sadiqa<sup>ra</sup>, who was a very chaste lady, by some wicked people and their punishment is also found in this very Surah.

Next are found the directives for those who seek to lead a pious life whereby Allah would enhance their righteousness further. One of the directives is to extend greetings of peace to the inmates of a house before entering it, lest you find them unaware in such a state which may lead your thoughts astray.

The second precautionary measure mentioned is that both the believing men and women should restrain their looks and should not allow their eyes to wander around aimlessly.

After all this discussion the Holy Prophet<sup>sa</sup> has been presented as a great manifestation of the Divine light, whose basic traits are that he neither belongs to the east nor west. Rather he would illuminate the east and west equally with his Divine light. He is like such a lamp that would kindle many more other lamps. Next are mentioned the houses of the noble Companions (may Allah be pleased with them) as to how the Holy Prophet<sup>sa</sup> kindled lamps in those houses as well.

Next, the similitude of the disbelievers is mentioned in two ways. Firstly, their strife in order to satiate their thirst in pursuit of worldly pleasures is ultimately turned into regrets. As a thirsty person in desert takes a mirage to be water; but once he approaches there, he finds no other result save he is punished for his deception. Secondly, as compared to light they are engulfed in layers upon layers of darkness. Like a person drowning in deep sea with dense clouds above in the sky; he drowns in layer upon layer of darkness and it is so dark in there that he fails to see even his own hand.

Verse 52 gives the definition of the true believers that when they are called to Allah and His Messenger, without any reservation they say, 'we submit'. Here the word *Falah* (success) has been used in *Qad Aflah-al-Muminun*, i.e., it is these who are successful.

This very Surah also contains *Ayat Istikhla'f* (verse of Khilafat), which elaborates that as Allah the Almighty appointed *Khulafa* (successors) after the past Prophets, in the same way *Khulafa* would be appointed after the Holy Prophet<sup>sa</sup> by the command of Allah; though they may be elected by the agency of human hand. One sign of theirs' would be that amidst dangers and disorder, while people will think that they are going to be overpowered by the opponents, We will give them in exchange security and peace after their fear.

One sign of the unconditional obedience, which has been discussed repeatedly, is that they not only obey the Holy Prophet<sup>sa</sup>, rather they also give him great respect. So much so that when they assemble for perusal and counseling on some issue, on no account they leave without permission from the Holy Prophet<sup>sa</sup>. And in order to teach etiquettes to the ignorant it was directed not to summon the Holy Prophet<sup>sa</sup> by calling out to him as they call out to each other.

In the concluding verse of the Surah Allah the Almighty says, any assertion one makes can either be sincere or hypocritical; Allah knows best in what condition they are.

**Verse 5**

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ  
فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا  
وَأُولَئِكَ هُمُ الْفَاسِقُونَ

The way of calumny for adultery has been blocked in this verse. For, such calumniators are enjoined to provide four eye-witnesses, otherwise they will be meted out such and such harsh punishment. This discourages such calumniators who do it on the basis of mere ill-thinking.

The second important point here is that since it was an issue related to the Holy Prophet's<sup>sa</sup> own wife and excessively people engaged themselves in hearsay that is why he remained silent as long as Allah the Almighty proved Hazrat Ayesha's exoneration to him. This is what Hadith proves.

**Verse 27**

الْحَبِيبَتُ لِلْحَبِيبَتَيْنِ وَالْحَبِيبُونَ لِلْحَبِيبَاتِ وَالطَّيِّبَاتُ  
لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ وَأُولَئِكَ مَبْرُؤُونَ مِمَّا يَقُولُونَ  
لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

A general principle has been laid out here that evil men generally marry none other than bad women; but this is not a rule. There are exceptions to it as well. And the good men marry only the good women. This too has exceptions sometimes.

**Verse 36**

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا  
مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ  
يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ  
زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ  
لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ  
شَيْءٍ عَلِيمٌ

Olive oil has been mentioned in this similitude. Olive oil produces light, but no smoke, on burning.

*(la sharqiyyatin wa la gharbiyyah)* لا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ means that the Light of Allah is exclusively neither for the East nor for the West. Being a proof of this similitude the Holy Prophet<sup>sa</sup> is the only Messenger for both the East and the West. And this is the very light which the

Companions (may Allah be pleased with them) received through the agency of the Holy Prophet<sup>sa</sup>. That is to say, the Holy Prophet<sup>sa</sup> did not confine this Light to himself only; rather he publicized it. The following verse mentions this very fact that this light illumined the houses of the Companions as well.

Stars have been cited as an example because their light is visible from a very far distance. Similarly, the light of the Holy Prophet<sup>sa</sup> and that of the Companions will be visible from very far.

*(Mishkāt)* مِشْكَاةٌ is a safe and secure niche wherein a lamp is placed. The light of this lamp, when reflected from the glass, illuminates not only the niche which holds the lamp, but it is reflected outside as well. The glass surrounding the lamp serves two purposes. Firstly, the glass-lamp does not emit smoke; secondly, the light emits and disseminates with all the more luster.

**Verse 56**

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ  
لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ  
وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ  
خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ  
ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ

This verse is termed as the verse of *Istikhlaaf* which explains that as God initiated the institution of Khilafat (successorship) after the past Prophets in the similar way He will initiate it after the Holy Prophet<sup>sa</sup> as well, and that the Khilafat will proceed with the light of the Prophet. Every time a Khalifah passes away his community will be faced with fear, which will, by the grace of Allah the Almighty and the blessings of Khilafat, be exchanged with peace. Thus, the sign of a rightful Khilafat is that it will bring the community of the believers to peace and security from disorder. This is what the Promised Messiah<sup>as</sup> stated in *Al-Waṣīyyat* that after a Prophet or Khalifah is gone temporarily it is felt that the opponents will extinguish this light; but the verse of *Istikhlaaf* holds the certain promise that the enemy will fail every time.

The objective of the advent of a Prophet is to establish the Unity of God. Thus, this is the very sign for the rightful Khilafat that its ultimate objective will be to establish the Unity of God.

**25. Al-Furqan: Introduction**

This Surah was revealed towards the end of the Meccan period, and including *Basmallah* it consists of seventy-eight verses. It was asserted in the beginning of the Surah that Allah the Almighty bestowed on the Holy Prophet<sup>sa</sup> that *Furqan*, i.e., the great touchstone which clearly distinguishes between the truth and falsehood. This is the same touchstone which has repeatedly been discussed in Surah Al-Nur. Some more examples of it will be furnished in the

current Surah.

One such example being that the Holy Prophet<sup>sa</sup> was endowed with the ability to distinguish not only the people around him; rather he was bestowed upon the great *Furqan*, in the form of the Holy Quran, to distinguish between the true and untrue in the entire world.

In reply to the wonderful miracles of the Holy Prophet<sup>sa</sup>, the opponents presented a fabricated criterion of a true Prophet as to what sort of a Messenger is this that he eats food and walks in the streets. Why has not an angel been sent down to him that he might be a warner with him? Similarly, they had fabricated another criterion that a material treasure should have been sent down to a Prophet from the heavens; whereas a Prophet is bestowed upon an endless treasure of his teachings, and not a material treasure.

Similarly, according to them a Messenger should have huge gardens so as to eat therefrom without any toil. In reply Allah the Almighty says that the gardens of heavens which We have assigned for him are beyond the imagination of these ignorant. Spiritual palaces made exclusively for him will also be available in these gardens.

Similarly, in refutation of the claim of the disbelievers it was also asserted (and asked from them) if they can show any one of the past Messengers that did not walk in the streets. If they fail to show then it is an absolute denial of the Prophethood, meaning that God cannot send anyone as a Messenger. And as for the descent of angels to the disbelievers they definitely will descend, but with the message of their destruction and with the news of such chastisement from which they must not be saved.

Another objection raised was that why the Quran was not revealed all at once? The truth is that there are numerous points of wisdom in not revealing the Quran all at once. One of them is that the circumstances of that age demanded that as the shortcomings of that age showed up the relevant verses of the Quran should be revealed accordingly. Secondly, to strengthen the heart of the Holy Prophet<sup>sa</sup> with new signs every moment; and not one but throughout the period of revelation of the Quran he should witness an endless series of signs. Also, that if the Holy Prophet<sup>sa</sup> had authored the Quran on his own, spanned over a period of twenty-three years, it would have lacked the manner of recitation and order (found in it). How can an illiterate person watch an age spanned over twenty-three long years.

The Promised Messiah (may peace be on him) drew attention to this point as well that throughout the period of twenty-three years the Holy Prophet<sup>sa</sup> faced extremely serious circumstances. Leading the Companions from the front in extremely dangerous situations he encountered the opponent right in the middle of dangers. An attempt was also made to poison him to death. But as long as the entire law was not revealed he was not taken to Allah the Almighty. Thus, revelation of the Quran in piecemeal is a very great miracle.

Talking about the signs of the servants of the Gracious God it was said towards the end of the Surah that as in the heavens there are twelve mansions (of stars) similarly after the Holy Prophet<sup>sa</sup> twelve Reformers would be raised to defend his faith. And the full moon of the fourteenth night, perfectly illumined from his light, will also be raised.

In the very Ruku' the signs of the servants of the Gracious God including their moderation, humility, spending their time in prostration and standing before God are also discussed. All excellences are granted merely as a result of this. And the final verse of the Surah relates as to why they spend their time in prostration and standing before God supplicating; because there is no other way to attain Divine life without supplications. Those who deny it and sever their ties with Allah they are afflicted with countless fatal ailments which are to remain attached to them.

## Notes: 25. Al-Furqan

### Verse 31

وَقَالَ الرَّسُولُ يُرَبِّ إِنِّي قَوْمِي اتَّخَذُوا بِدَا الْقُرْآنِ  
مَهْجُورًا

This verse definitely does not relate to the Companions, because in the lifetime of the Holy Prophet<sup>sa</sup>, even for three centuries after him the Companions, their followers, and followers of their followers, did not treat the Quran as a thing discarded. Certainly, this is a prophecy which was to be fulfilled in future, when the followers of the Holy Prophet<sup>sa</sup> would

treat the Quran as a thing discarded, and the Holy Prophet<sup>sa</sup> would complain of it to Allah the Almighty.

### Verse 54

وَبِئْسَ الَّذِي مَرَجَ الْبَحْرَيْنِ بِدَا عَدْبٍ فُرَاتٍ وَبِدَا مِلْحٍ  
أَجَاجٍ ۖ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَجِجْرًا مَّحْجُورًا

This is a reference to the Pacific Ocean and Atlantic Ocean. The water in the Atlantic Ocean is relatively saltier than that of the Pacific Ocean. There is a barrier between these two, about which it has been stated in another verse that this barrier would be removed and both of these oceans would be joined.

## 26. Ash-Shu'ara': Introduction

This is a Meccan Surah, and including *Basmallah* it consists of two hundred and twenty-eight verses.

This Surah also starts with some abbreviated letters, and the letter س 'seen,' as an abbreviated letter, has been revealed for the first time in this Surah. It may have, and has, different meanings. But some scholars explain these abbreviated letters as thus: ط (*Ta*) signifies purity, س (*seen*) stands for All-Hearing, and م (*meem*) stands for All-Knowing.

Towards the end of the preceding Surah, it was explained that once man severs his ties with Allah the Almighty by disbelieving in supplication then as a result of it, he is caught by all sorts of spiritual ailments. This Surah, as an example, mentions those peoples who were treated by Allah the Almighty in the same way as a result of their disbelief in supplication. The repetition of الْعَزِيزُ الرَّحِيمُ (the Mighty, the Merciful) after the mention of all these disbelieving peoples shows that being the Merciful, Allah the Almighty gave them another chance that they may return; but despite getting chances upon chances, they would refuse to accept the truth ultimately. And then Allah the Almighty descended on them with a new manifestation of mercy.

The repetition of الْعَزِيزُ (the Mighty) here shows that the enemies of Allah did endeavor to humiliate and abase the Prophets, but their Mighty Lord granted them perpetual honor.

Next, the Holy Prophet<sup>sa</sup> has been directed to warn his nearest kinsmen about their evil end, and to lower his wings of mercy to the spiritual kinsmen granted to him. If the disbelievers insist on their disbelief, then announce that I repudiate with your disbelief; and I put all my trust only in Allah, Who is the Mighty, the Wise, the Merciful, the All-Hearing, and the All-Knowing.

Next, an argument has been furnished which absolutely proves that the evil ones can in no case descend on the Prophets; because they are neither أَفَّاكٌ (lying), nor أَثِيمٌ (sinner). That is to say, neither they are liars, nor sinners. And all those who spend their time with them are a witness to their truthfulness.

The greatness of the Word (Quran) revealed to the Holy Prophet<sup>sa</sup> is also manifested from the fact that it is full of grand poetic style. And being influenced by the poetic eloquence of the Holy Quran many of the poets had stopped producing their poetry. But as a result of it the assumption that the Holy Prophet<sup>sa</sup> himself was a great poet is wrong, because a poet wanders aimlessly in every valley. But the Quran is not a book that should wander aimlessly in every valley.

Immediately after that the Muslim poets, as an exemption, have been absolved who believe, and do righteous deeds, and remember Allah much, and defend themselves after they are wronged. Here the reference is to those Muslim poets who defended with their poetry when evil-mouthed poets of the disbelievers maligned the Holy Prophet (may peace and blessings of Allah be upon him).

### Notes: 26. Ash-Shu'ara'

#### Verse 64

فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ اصْرَبْ بِعَصَاكَ الْبَحْرَ ۖ فَانْفَلَقَ  
فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ

This verse mentions the place where Hazrat Moses<sup>as</sup> crossed the sea where the Nile River runs into the sea. Sometimes in the Nile River the flood water flows very fast and it seems as if a wall of water is advancing. Similarly at the time of flux the sea rises along with high tides. Allah the Almighty helped Hazrat Moses<sup>as</sup> to safely cross over this meeting point of the river and sea at a time when both of these waters had not joined. But the people

of Pharaoh, who followed them to capture them, along with the Pharaoh were all drowned when both of these high tides (violent waters) had joined each other.

#### Verses 193-195

وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَلَمِينَ ۖ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ۖ عَلَىٰ  
قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ

The Holy Quran was revealed through Hazrat Gabriel<sup>as</sup>, whose second name is *Ar-Ruh-ul-Ameen* (Spirit, faithful to the trust). And it was revealed on the heart of the Holy Prophet<sup>sa</sup>.

## 27. An-Naml: Introduction

This is a Meccan Surah, and including *Basmallah* it consists of ninety-four verses.

This Surah starts with the abbreviated letters of طس (*Ta Seen*). Like Allah the Almighty, the Holy Prophet<sup>sa</sup> as well is pure; and the evil ones do not descend on the pure. Therefore, certainly this is the Word of such a Pure God,

Who is All-Wise; Who has revealed a pure and full of wisdom revelation to His pure servant.

Next, Hazrat Moses<sup>as</sup> has been discussed again that Allah the Almighty, through Divine revelation, makes his pure servants blessed ones as well. Thus, verse 9 states that Allah the Almighty shows a manifestation of His light to those righteous servants of His who keep on the lookout for Divine light, and invites them to blessings.

Next comes the mention of Hazrat David<sup>as</sup> and Hazrat Solomon<sup>as</sup> which is comprised of many a such issues which unveils the Quranic idiom, and direct man from darkness to light. But in this context many *Mutashabih* verses are found which may lead the crooked hearts further astray, and they fail to reach the crux of the matter. And the issue that requires the most attention is *مَنْطِقُ الطَّيْرِ* (*Mantiq-at-Tair*). According to the Holy Quran *مَنْطِقُ الطَّيْرِ* (*Mantiq-at-Tair*) is the language of those people who soar in the sky like birds, i.e., they communicate in heavenly tongue. It is a misconception that Hazrat Solomon<sup>as</sup> was granted the language in which birds communicate to each other. Many of the verses of this Surah remove this misconception. For instance, it says that the people of Naml were talking to each other and Hazrat Solomon<sup>as</sup> understood it. If Naml is taken to be ants instead of the people of Naml, as some commentators take it to be, then the ants were no birds. And how come Hazrat Solomon<sup>as</sup>, who was granted *مَنْطِقُ الطَّيْرِ* (*Mantiq-at-Tair*), understood the language of ants.

It is also said that the army of Hazrat Solomon<sup>as</sup> included a contingent of birds as well whose commander had reached the court of the Queen of Sheba in her quest. On his return he gave the reason for his absence and related the discussion in the Queen's court as if he understood it; whereas the language of the Queen and her courtiers was different from that of birds. When he presented Hazrat Solomon's letter to the Queen at that time also that bird understood all the discussion between the Queen and her courtiers, which was being made in human tongue. In short, rejecting the hypothetical stories with regard to *مَنْطِقُ الطَّيْرِ* in this Surah its only interpretation presented is that the servants of Allah communicate in heavenly tongue.

Thereafter, the queen who had accepted political superiority of Hazrat Solomon<sup>as</sup> but hitherto, in truth, had not renounced her faith and did not join the faith of the unity of God of Hazrat Solomon<sup>as</sup>, in order to make her realize (her mistake) the artisans of Hazrat Solomon<sup>as</sup> made a floor in his palace that shined like a glass, and it looked to be water, and not floor. At this, in order to avoid water, the queen tugged her clothes up from her shanks. At that time Hazrat Solomon<sup>as</sup> explained to her that it was just like the example of the sun which itself seems to be the source of light but in reality, it takes its light from Allah the Almighty. And those who take the sun to be the source of light are deceived as the Queen Sheba became a victim of optical illusion. Having understood this point the queen also realized the reality that everywhere it was the manifestation of Allah the Almighty, and rest all the manifestations were optical illusions.

Next, those Prophets find their mention successively who, when raised the banner of the Unity of God, were faced with rejection from the polytheistic peoples repeatedly, as the people of Sheba were polytheistic. Though Allah the Almighty forgave the people of Sheba on account of their guidance but other peoples were destroyed on account of their successive treading on the way of polytheism.

Next, it has been stated that the subject of the Unity of God descends on Prophets like rain, which is a fountainhead of life. The material life originates from this heavenly water, and the spiritual life too is granted to the Prophets due to this very heavenly water.

Next, a question has been raised that if it was possible for any hypothetical deity, besides Allah, to create the system of raining clean water on earth. And this subject was concluded on the point that Allah the Almighty has created a barrier between the seas. This is the point which, like heavenly water, was revealed to the Holy Prophet<sup>sa</sup> from Allah the Almighty. Otherwise, there were absolutely no such scientific or geographical information available at that time. The point of a barrier between two seas mentioned in the Holy Quran concealed a prophecy in fact, which, once disclosed, should have proven to be very faith inspiring for the people of knowledge. That is, Allah the Almighty will join the seas between whom an impassable barrier had been created. A clear prophecy of this subject is found in another two verses.

The same subject of prayer, continued in the previous few Surahs, has been discussed again that Allah the Almighty answers the prayers of a distressed person. And surprisingly, this subject is also connected with seas. As mentioned in other verses that when some people are faced with a storm in a sea and are distressed, and in extreme restlessness and anxiety they call unto Allah the Almighty, as a result He rescues them from the fatal storms and transports them to land. But despite this salvation when some of them revert back to polytheism then Allah the Almighty has all the power to destroy them even on land. This subject has been elaborated in some other verses. And the account of the ones who have been buried alive in the ground is also found in the Holy Quran. As we can also see in these days that as a result of earthquakes sometimes the land opens up and large communities of people are buried



alive into it.

Continuing this subject Allah said that man should ponder as to who liberates them from all sorts of hazards in the darkness of land and sea. Is there a god besides Allah? Similarly, He said, who originates creation, and then continues repeating it? is there a god besides Allah? The lesson in it being that they know that it is none other than Allah the Almighty Who originates the creation, (Otherwise there is no other solution to the enigma of the origination of creation), and daily He continues repeating it in that all the time the world over, with the blessings of water, He creates all forms of organism from soil; how then can He be frustrated to resurrect man after death as He wishes. But as they have no knowledge with regard to the Hereafter they are always in doubt about their resurrection. Addressing the Holy Prophet<sup>sa</sup> in this backdrop Allah the Almighty said, the disbelievers and polytheists are like the dead and you are not audible to the dead. Therefore, these deaf of understanding fail to listen to you when you invite them to guidance. Similarly, the blind as well fail to benefit from your light, because the eyes too need the ability to see to follow the light.

Next, in verse 83 is a serious warning for those who lead their lives on earth like animals that an animal from the very earth will be assigned to punish them. Both the meanings of *تُكَلِّمُهُمْ* (*Tukallimuhum*) apply here. One meaning of the word is that it will talk to them. That is, it will communicate to them in self-evident state of affairs. The second meaning is that it will bite them and as a result of which they will be afflicted with a deadly disease. Thus, in this noble verse *دَابَّةَ الْأَرْضِ* (*Dabbat-ul-Arz*) signifies the mice which are *دَابَّةٌ* (*Daabah*) as well as cause plague to spread on earth. On their backs they carry the insects which cause plague.

At the advent of the Holy Prophet<sup>sa</sup> the people believed the mountains to be firmly fixed. But verse 89 of this Surah states that the mountains pass away like the clouds pass away, whereas they are also firmly fixed in the ground. The only interpretation that can be made from this point is that they are moving like clouds along with the earth. The last part of the verse has conclusively proven that how the manufacturing of Allah the Almighty, which has firmly fixed these mountains in the ground, can be criticized? At this point the misconception that this will take place on the Day of Judgment has been removed. No eye will see these mountains flying on the Day of Judgment. It will go against the claim of *أَتَقَنَ كُلَّ شَيْءٍ* (He has made everything perfect) if they passed away in any case. Therefore, there is no other way except to believe that the mountains move with the earth like clouds pass in the sky. These things have been stated so that the people of knowledge firmly believe that Allah the Almighty, their Lord, is a great manufacturer.

A promise has been given in the last verse of the Surah that the aforementioned signs will certainly be shown to mankind; which includes the terrestrial as well as heavenly signs. And the people of knowledge of the future generations will testify to it that it took place exactly as the Holy Quran had stated.

## Notes: 27. An-Naml

### الْغَائِبِينَ

#### Verses 8-10

إِذْ قَالَ مُوسَىٰ لِأَخِيهِ هَارُونَ إِنِّي أَنسَتُ نَارًا سَاتِيكُمْ مِنْهَا بِخَبْرٍ  
أَوْ أْتِيكُمْ بِسَهَابٍ فَبَسْ لَعَلَّكُمْ تَصْطَلُونَ - فَلَمَّا جَاءَهَا نُورًا  
أَنْ بُورِكَ مَنْ فِي النَّارِ وَمَنْ حَوْلَهَا - وَسُجِّنَ اللَّهُ رَبِّ  
الْعَالَمِينَ - يُمُوسَىٰ إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ

The account of sending revelation to Hazrat Moses<sup>as</sup> has been discussed in these three verses while he was emigrating, accompanied by his family, from Midian back to Egypt. It was winter season and he felt the need of fire. On Tur Mountain he saw a brilliant flame that resembled fire. But he failed to find the fire once he reached there. Rather one part of the tree looked to be extraordinarily brilliant. At that time Allah the Almighty sent a revelation to him that the thing which you see as brilliant as fire is not the fire but it is my light. This is a similitude.

#### Verses 21

وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهَدْيَ ۚ أَمْ كَانِ مِنْ

The word *طَيْرٌ* (*Tair*) means a high-minded person (*Ghareeb-ul-Quran*)

‘Hud-Hud’: in Hebrew, Hudad is the name of a general in the army of Hazrat Solomon<sup>as</sup> (See *Jewish Encyclopedia*)

#### Verse 40

قَالَ عَفْرَيْتُ مَنْ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ  
مَقَامِكَ ۚ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ

The word *عَفْرَيْتُ* (*Afreeet*) which has been declared as a jinn was not the jinn which is commonly understood to be a jinn (a supernatural creature). The despotic chieftains of mountainous peoples are also termed as jinn; they were made subservient to Hazrat Solomon<sup>as</sup>.

#### Verse 41

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ  
يَرْتَدَّ إِلَيْكَ طَرْفُكَ ۚ فَلَمَّا رآهُ مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِنْ

فَصَلِّ رَّبِّي ۖ لِيَبْلُوَنِي ۖ أَشْكُرُ أَمْ أَكْفُرُ ۚ وَمَنْ شَكَرَ فَإِنَّمَا  
يَشْكُرُ لِنَفْسِهِ ۚ وَمَنْ كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ

Knowledge of the book in this verse does not stand for knowledge of the Bible, rather it stands for scientific knowledge. As the Holy Prophet<sup>sa</sup> said that knowledge is of two kinds: knowledge of religion and knowledge of bodies. This is such an example. He was an expert of sciences, and due to his expertise in sciences he was able to make copies of very difficult things. To make a copy of the throne of the Queen Sheba was a daunting task, but he claimed to make that throne before his envoy would return to him from the borders.

#### Verse 42

قَالَ نَكُرُوا لَهَا عَرْشَهَا نَنْظُرْ أَتَهْتَدِي ۖ أَمْ تَكُونُ مِنَ  
الَّذِينَ لَا يَهْتَدُونَ

To hear this Hazrat Solomon<sup>as</sup> ordered to make her own throne appear quite ordinary to her; and not that bring her throne from there. It only meant that make a replica of that throne so that the throne she is very proud of should appear to her quite ordinary.

#### Verse 43

فَلَمَّا جَاءَتْ قِيلَ أَهَكَذَا عَرْشُكِ ۖ قَالَتْ كَأَنَّهُ بُؤَةٌ  
وَأَوْتَيْنَا الْعِلْمَ مِنَ قَبْلِهَا وَكُنَّا مُسْلِمِينَ

This verse explains the whole issue. The queen was not said if it was her throne? Rather what was said was that, if her throne was like that? In reply the Queen Sheba

did not say that it was the same. Rather she said, it resembled so much as though it were the same.

#### Verse 45

قِيلَ لَهَا ادْخُلِي الصَّرْحَ ۖ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً  
وَكَشَفَتْ عَنْ سَاقِيهَا ۚ قَالَ إِنَّهُ صَرْحٌ مُّمَرَّدٌ مِّنْ قَوَارِيرَ ۖ  
قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ  
الْعَالَمِينَ

The Queen Sheba was allowed to enter the palace. Its floor was made of crystal-clear glass pieces, and due to its brilliance, it appeared to be water, whereas it was just normal floor with no water on it. Considering it to be water the queen tugged her clothes up lest they get wet. At that time Hazrat Solomon<sup>as</sup> explained to her that it was only an optical illusion. Like taking the sun to be brilliant she considered it the source of light, whereas it was the Light of Allah the Almighty that caused its brilliance. At this she understood that they worshiped the sun unduly.

#### Verse 77

إِنَّ بِدَا الْقُرْآنِ يَقْضَىٰ عَلَىٰ بَنِي إِسْرَائِيلَ أَكْثَرَ الَّذِي هُمْ  
فِيهِ يَخْتَلِفُونَ

Earlier, about the past wonders, unbelievably strange stories have been found in the Bible. The Holy Quran unshrouded the real incidents and presented them in their true sense. Whereas the Bani-Israelites took them to be literal.

## 28. Al-Qasas: Introduction

This is a Meccan Surah, and including *Basmallah* it consists of eighty-nine verses.

This Surah also starts with the abbreviated letters of طسم (*Ta seen meem*) which is a proof that the subject-matter of the Pure, the All-Hearing, and the All-Knowing is continued, which has already been explained in detail.

In the preceding Surah as the great signs that are to be fulfilled in future have been discussed, similarly the current Surah explains that Allah the Almighty has the knowledge of the past in the same way as He has the knowledge of the future. In this context the Holy Prophet<sup>sa</sup> was granted the knowledge with regard to Hazrat Moses<sup>as</sup> that consists of numerous miracles. In short, the water that failed to drown an innocent infant, Hazrat Moses<sup>as</sup>, the same water drowned the Pharaoh and his armies.

Next, it mentions that disbelieving in the Holy Prophet<sup>sa</sup> the Jews of this age say that they would not disbelieve in him if he showed signs similar to that of Moses<sup>as</sup>. But they forget that the Jews also rejected the signs manifested in the time of Moses<sup>as</sup>. Otherwise, having witnessed those signs, they would not have inclined to idol-worship. All the disbelievers, whether they belonged to the past or the time of the Holy Prophet<sup>sa</sup>, have very similar crooked nature in that they apparently believe in the signs of the past people and when they witness the similar signs being descended before their eyes they deny them.

Next, those people of the book are mentioned who, earlier as well, earnestly believed in Hazrat Moses<sup>as</sup> and when they witnessed the miracles descended on the Holy Prophet<sup>sa</sup>, on account of their pure nature, they believed in them as well. In other words, they deserved double reward. They will be rewarded for their belief in Hazrat Moses<sup>as</sup> as well as for their belief in the Holy Prophet<sup>sa</sup>.

The conclusion of the whole argumentation is that man cannot attain guidance at the point of his strength. Rather, Allah the Almighty Himself guides the people who possess blessed nature. And this has also been mentioned that the discussion of numerous peoples that were destroyed earlier is not due to the fact that Allah the Almighty wronged

them; rather they became a victim of their own oppressions that they inflicted on their own selves as well as on the Prophets of their time.

Next, the Holy Quran states that the darkness is not set over humans for good, as on earth as well night and day appear alternatively. It has been warned in a highly eloquent language that if night had been set over you for good in such a case you wouldn't have been able to see in that darkness, but if you had ears to hear then definitely you could have heard. Thus, they are being warned of the dangers of darkness. And if day had been set over for good in such a case the deaf should have been able to see the way in daylight. Then why do they not see.

Next comes the mention of Korah who was given abundance of wealth, and people watched him with longing if only they as well could get such wealth. But his end was such that he was buried into the ground along with his treasures. A warning had been issued in the beginning of this very surah that Allah the Almighty has the power not only to drown in seas, rather if Allah wills some of the arrogant, along with their riches, would be buried in ground perpetually. As we find in this age as well that as a result of earthquakes the ground opens up and a number of settlements and huge and big inventions of this age are buried in the ground with no trace of theirs to be found.

After these verses comes a verse (No. 86) which sufficed to conclusively prove to the enemies that this was the Word of Allah, and it had to be fulfilled in any case. And the verse being, "We will most surely bring you back to Ma'ad," i.e., Mecca. Thus, they witnessed the fulfillment of this very miracle right before their eyes. Does it leave any chance of doubt with regard to the past or future prophecies? Thus, it concludes that nothing is established except the Unity of God. The accounts of destruction establish that everything is to come to an end, whether it is due to the wrath of Allah, or being subject to the law of nature. The manifestation of the only One Allah is to stay perpetually.

## Notes: 28. Al-Qasas

### يَهْدِيَنِي سَوَاءَ السَّبِيلِ

#### Verses 16-23

وَدَخَلَ الْمَدِينَةَ عَلَى حِينٍ غَفْلَةٍ مِّنْ أَيْلَاهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ ۖ هَذَا مِنْ شِيعَتِهِ وَهَذَا مِنْ عَدُوِّهِ ۖ فَاسْتَعَاثَ الَّذِي مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ ۖ فَوَكَرَهُ مُوسَى فَقَضَىٰ عَلَيْهِ ۖ قَالَ يَدَا مِنْ عَمَلِ الشَّيْطَانِ ۖ إِنَّهُ عَدُوٌّ مُّضِلٌّ مُّبِينٌ ۖ قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ ۖ إِنَّهُ بُوَّ الْعَفْوَ وَالرَّحِيمُ ۖ قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَاهِرًا لِّلْمُجْرِمِينَ ۖ فَاصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَّتَرَقَّبُ فَإِذَا الَّذِي اسْتَنْصَرَهُ بِالْأَمْسِ يَسْتَصْرِحُهُ ۖ قَالَ لَهُ مُوسَى إِنَّكَ لَعَوِيٌّ مُّبِينٌ ۖ فَلَمَّا أَنِ ارَادَ أَنْ يَبْطِشَ بِالَّذِي هُوَ عَدُوٌّ لَّهُمَا ۖ قَالَ يُمُوسَى أَتُرِيدُ أَنْ تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًا بِالْأَمْسِ ۗ إِنَّكَ تُرِيدُ إِلَّا أَنْ تَكُونَ جَبَّارًا فِي الْأَرْضِ وَمَا تُرِيدُ أَنْ تَكُونَ مِنَ الْمُصْلِحِينَ ۖ وَجَاءَ رَجُلٌ مِّنْ أَقْصَا الْمَدِينَةِ يَسْعَى ۖ قَالَ يُمُوسَى إِنَّ الْأَمْلَأَ يَأْتَمُرُونَ بِكَ لِيَقْتُلُوكَ فَاخْرُجْ إِنِّي لَكَ مِنَ النَّاصِحِينَ ۖ فَخَرَجَ مِنْهَا خَائِفًا يَّتَرَقَّبُ ۖ قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ۖ وَلَمَّا تَوَجَّهَ تَلْقَاءَ مَدْيَنَ قَالَ عَسَىٰ رَبِّي أَنِ

It seems that before his ministry Hazrat Moses<sup>as</sup> used to come to his house in the dark of dawn. One day on his way home he found an Israelite to be fighting one of the people of Pharaoh. The former called out to Hazrat Moses<sup>as</sup> for help. The one from the people of Pharaoh died as a result of the strike of his fist.

The next morning while Hazrat Moses<sup>as</sup> was passing from there at dawn he found the same quarrelsome man from his people fighting a man from the people of Pharaoh. When Moses<sup>as</sup> advanced to help the man from his people the one from the people of Pharaoh, in protest, said to Hazrat Moses<sup>as</sup> that if he would do the same to him as he had killed one of their men yesterday. After mentioning these two accounts follows the verse which tells that the chiefs of the people of Pharaoh had decided to punish Moses with death penalty. A well-informed man had already informed Hazrat Moses<sup>as</sup> about this, and from there he fled to Midian.

## 29. Al-'Ankabut: Introduction

This is a Meccan Surah, and including *Basmallah* it consists of seventy verses.

This Surah has been started once again with *Alif Laam Meem* (Alif Laam Meem) which may have an implied reference to the fact that once again Allah the Almighty is going to repeat the subject matters of Surah Al-Baqarah in a new style. As the Jews were mentioned in Surah Al-Baqarah that their faith was not accepted by Allah the Almighty as long as they had fulfilled the trials; now the current Surah as well repeats the same subject matter. In the current age as well, i.e., the age of the Holy Prophet<sup>sa</sup>, merely claim of faith like that of the past peoples will not be enough. Rather, they will definitely have to endure all trials through which earlier peoples were made to go through.

Next, Allah the Almighty states that in some cases people have to face severe trials from their parents who themselves being polytheists invite their children to polytheism. But man must remember that Allah is much more kind to his servants than the parents in whose favor He has directed a person to be kind. Therefore, at no cost they

should embrace polytheism for the sake of their parents.

As the mention of hypocrites is found in the beginning of Surah Al-Baqarah, and their internal ailments have been uncovered, similarly the current Surah as well discusses hypocrites, and various types of their spiritual diseases are being evaluated.

The claimants of belief have to go through another trial in that their elders demand them to follow them, and that even if their belief happened to be wrong, they would carry their burdens; whereas such claimants are going to bear not only their own burdens but the burden of misguiding their followers as well. As for the issue of their various fabrications against Allah the Almighty this will be decided only on the Day of Resurrection.

Next, the people of Hazrat Noah<sup>as</sup>, Hazrat Abraham<sup>as</sup>, Hazrat Lot<sup>as</sup>, and many more such peoples of the past Prophets who were destroyed for going against the Prophets of their time have been mentioned. And their ruins can still be found on this earth until to date. The archaeologists have discovered a number of such past peoples, and many are yet to be discovered. So much so that they claim that the archaeologists are not unmindful of Noah's Ark, and they are sure to discover it one day.

The pivotal verse (No. 42) of the Surah, which has its connection with the title of the Surah, Al-'Ankabut, states that the similitude of those, who associate partners with Allah, is like that of a spider which spins a very intricate web. Similarly, the argumentations of such people are extremely intricate, but in actuality they are utterly ridiculous. And the similitude of those who are entangled in them is like stupid flies who are entangled in the webs and become a victim of the spider. And they are unaware that the spider web is the weakest of the snares.

The spider web has an inconsistency; the thread produced from the saliva of the spider is stronger than the iron thread of similar weight and thickness; despite this fact it proves to be the weakest snare. Thus, this is a challenge to the enemies that they may produce stronger snares if they will, the fate of their snares will be no better than that of the spider web snare, which is stronger ostensibly but in actual fact it proves to be extremely weak.

In the final verse of the Surah Allah the Almighty gives a glad tidings to those who are His earnest seekers that whatever belief they may hold to, if Allah wills, He will ultimately guide them to the straight path. The guidance to the truth of Islam and the straight path is possible, if Allah wills, through the perusal of the verities that are found in every religion of the world.

## Notes: 29. Al-'Ankabut

### Verse 15

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا  
خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ

The age of Hazrat Noah<sup>as</sup> as mentioned to be 950 years does not signify his physical age, rather it stands for the time span of his dispensation.

### Verse 32

وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبَشْرَىٰ « قَالُوا إِنَّا مَهْلِكُوا  
أَهْلَ بَيْتِكَ الْقَرِيَةَ » إِنَّ أَهْلَهَا كَانُوا ظَالِمِينَ

The angels that came to destroy the people of Lot<sup>as</sup> had come to Hazrat Abraham<sup>as</sup> prior to it. As Hazrat Abraham<sup>as</sup> was very kind of heart he excessively pleaded

to Allah the Almighty for the forgiveness of these people.

### Verse 41

فَكُلًّا أَخَذْنَا بِذُنُوبِهِ ۚ فَمِنْهُمْ مَنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا ۖ  
وَمِنْهُمْ مَنْ أَخَذَتْهُ الصَّيْحَةُ ۖ وَمِنْهُمْ مَنْ حَسَفْنَا بِهِ الْأَرْضَ ۖ  
وَمِنْهُمْ مَنْ أَعْرَفْنَا ۖ وَمَا كَانَ اللَّهُ لِيُظْلِمَهُمْ وَلَكِنْ كَانُوا  
أَنْفُسَهُمْ يَظْلِمُونَ

This verse mentions the end of the enemies of the Prophets as to by what means they were destroyed. Some were destroyed by violent sandstorms; some were overtaken by roaring thunder; some were buried in the ground as a result of earthquakes; and some were drowned. Generally, these are the four means adopted to destroy the enemies of the Prophets.

## 30. Ar-Rum: Introduction

This is a Meccan Surah, and including *Basmallah* it consists of sixty-one verses.

This Surah as well starts with the abbreviated letters of ألم (Alif Laam Meem). The Surahs that start with ألم discuss that Allah the Almighty is All-Knowing as to what has happened and what is yet to happen.

Towards the end of the preceding Surah a claim was made that surely Allah the Almighty is with those who do good, and the Holy Prophet<sup>sa</sup> was the best of those who do good. Thus, he is being given the glad tidings of further victories which are found to be mentioned at numerous places in the current Surah. In the first place it has been mentioned in a prophetic style that when the polytheists of Persia triumphed against the Christian state of Rome in

a small territory, they took omen that they will get a conclusive victory as well against those who associate themselves to Allah the Almighty. This Surah announces that it is never going to take place. The Romans will certainly retrieve back their territories that they lost at the hands of the polytheists of Persia; and the Muslims will rejoice at this in good faith that now, God willing, the Muslims as well will achieve a great victory against the polytheists.

This prophecy belongs to the time when the Muslims were extremely weak, and nobody could claim for their victory. In this connection this prophecy was also implied in the promise of victory that the Muslims will also get victory over the powerful state of the polytheists, i.e., the state of Persia. Thus, exactly did it take place. Despite having witnessed this very clear proof as well people continue to deny the existence of Allah the Almighty. Thus, once again their attention has been drawn to the fact that they should ponder over the heavens and earth, or their own selves, so that they could witness the signs of the existence of Allah the Almighty within their selves, the earth, and in the firmament of the heaven. Similarly, their attention was drawn once again to the relics of the past peoples as to if they are oblivious of their state then they should see the end of the past peoples. From the worldly point of view, they were very powerful peoples. And as compared to the people of the time of the Holy Prophet<sup>sa</sup> they had populated the earth in greater degree. But once they denied the Prophets that came to them all their grandeur as a result was ruined to dust.

Next, through various examples this subject recurs that wherever you cast your eyes you will find the subject-matter of death after life and vice versa spread all around. But regretfully, man fails to ponder over the fact that his final destination cannot be to create him time and again for this very world. The final life must be when he will be presented before God for accountability.

Thus, the Holy Prophet<sup>sa</sup> once again has been advised to exercise patience. The promise of Allah is true in any case. And those who do not believe will not be able to budge him from his stance. At this point patience means to stick to virtues and abandon not the truth at any cost.

## Notes: 30. Ar-Rum

### Verses 3-7

عُلِبَتِ الرُّومُ - فِي آدَى الْأَرْضِ وَهُمْ مِّنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ - فِي بَضْعِ سِنِينَ ۗ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ ۗ وَيَوْمَئِذٍ يُفْرِحُ الْمُؤْمِنُونَ - بِبَصَرِ اللَّهِ - يُبْصِرُ مَنْ يُشَاءُ - وَيُبْهِمُ الْعَزِيزُ الرَّحِيمَ - وَعَدَّ اللَّهُ - لَا يُخْلِفُ اللَّهُ وَعْدَهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

The words *عُلِبَتِ الرُّومُ* (*ghulibat-ir-rum*) in the initial verses of Surah Ar-Rum signify the defeat of the Roman Empire at the hands of the fire worshipping Persian Empire in a battle in the nearby land. But immediately thereafter a prophecy was made that again they would be granted victory over the Persian Empire, and this will take place within a period of nine years. This, too, is a great proof of the truthfulness of the Holy Prophet<sup>sa</sup>, because definitely it is only the Omniscient God Who disclosed it to him.

In these very verses is also found the prophecy of the Muslim victory which in the same way was fulfilled with grandeur. This victory, too, was granted within *بَضْعِ سِنِينَ* (in a few years) on the occasion of the battle of Badr.

### Verse 23

وَمِنْ آيَاتِهِ خَلْقُ السَّمُوتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَالْوَأْنِكُمْ ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ

This verse also points to the fact that in the beginning there was only one language, which was Divinely

revealed. Along with the territorial differences the language was also diversified as a result of people dispersing into various lands. Similarly, the complexion of all human beings was same in the beginning. That, too, kept on changing according to the hot, cold or moderate areas.

### Verse 31

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۗ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۗ لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ۗ ذَلِكَ الدِّينُ الْقَيِّمُ \* وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

That is to say, Allah the Almighty has created men according to the nature. And every man is created according to one nature, i.e., with the pure nature. Later when he grows up he is misguided on account of various influences. According to this verse every child whether he be a child of a Hindu, or a Christian, or a Jew, or a polytheist is none else but innocent at the time of his birth.

### Verse 49

اللَّهُ الَّذِي يُرْسِلُ الرِّيحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ كِسْفًا فَتَرَى الْوَدَّعَ يَخْرُجُ مِنْ خِلْفِهِ ۚ فَإِذَا أَصَابَ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ إِذَا بُمٍ يَسْتَبْشِرُونَ -

This verse mentions the rising of pure water vapors from the seas, which strike against high mountains and flow down to the low lands by which the land is

quickened. It would have been impossible to find any sort of signs of life on earth if this system had not been initiated by Allah the Almighty.

Note: This concludes Surah 1-30 Introduction and Notes.

## Two brothers from the same mother

Tahir Abdullah Hagura, Philadelphia



From left to right: Abdul Wahab Adam (Amir Ghana), Hussein Abdul Aziz, Bilal Abdus Salaam.

Indeed, Brother Hussain Abdul Aziz lived the exemplary true life of being “two brothers from the same mother” as expected by our beloved Imam of the time, Hazrat Masih Mau’ud (may peace be on him). I dare to write a few lines with the confidence that any brother who met him or spent some time with him would agree with me and have the same feelings as me.

The first time I met him was in 1976. He had a superb personality, and he was the President of the Philadelphia Jamā’at at that time. He was blessed with the opportunity to serve the Jamā’at in different capacities. His prime dedication in his life was Tabligh (propagation), and he helped everybody who came close to him, specifically the immigrant Ahmadi Muslims from Pakistan. He exhibited the noble example of practicing “the upper hand is better than the lower hand” throughout his entire life under all circumstances. I

never saw him expressing his anger over anything. If something bothered him, he observed silence. He never associated himself with any ethnic group. He always felt and expressed himself as being grateful to Allah Ta’ala to live as an American Ahmadi Muslim. His most favorite word to address each one of us was “brother.” He always had warm feelings and love pouring out from his body.



Whenever I saw him offering salat prayers, he was always engulfed in worship without any hurry. He was ten years older than me, but he never ever made me feel that. He always treated me as an older brother more than anybody.

May Allah Ta’ala rest his soul in peace in the Hereafter. Ameen.

# Hussein Abdul Aziz of Philadelphia

Tahir Abdullah Hagura, Philadelphia



Hussein Abdul Aziz was born as Harvey Howell Brown, Jr. on January 22, 1937 in Philadelphia, Pennsylvania. He was the first child born to the union of Harvey Howell, Sr. (father) and Naomi Brown (mother).



At an early age, Hussein Abdul Aziz attended White

Rock Baptist Church of Philadelphia. He was educated in the Philadelphia public school system. He attended Overbrook High School. Hussein enlisted in the United States Air Force, and he diligently served in Alaska from 1954 to 1958. He received an honorable discharge.



Hussein Abdul Aziz married Firdous Abdul Aziz in 1955, and this marriage continued until his demise on August 22, 2022. At the time, Firdous Abdul Aziz was known as Florence Whitney. Their children are Talib Abdul Aziz, Waliyya Geraldine Brown (Lyons), and Jameel Ahmad Brown. Talib Abdul Aziz was born as Harvey Howell Brown III.

In 1958, Hussein Abdul Aziz, Firdous Abdul Aziz, and Talib Abdul Aziz joined the Ahmadiyya Movement in Islam. After this, they became known by their Muslim names. Waliyya and Jameel were born in 1961 and 1965 respectively. They are Ahmadis by birth.

Hussein Abdul Aziz showed immense kindness to others and was very humble. He was a very pious person. Even in his old age, he would have a thirst for knowledge and would be interested in new literature published by the Jamā'at.

Hussein Abdul Aziz leaves behind his wife, three children, two daughters-in-law, seven grandchildren, ten great-grandchildren, and one sister, whose name is Geraldine B. Martin. May Allah elevate his station in the Hereafter. Ameen.

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# Was Jesus born on December 25th

(May peace be on him)

**Khalid Khan, Missionary Northern California, USA**

The month of December is one of the most important months for our Christian brothers as they celebrate Christmas, the birth of Jesus Christ (may peace be on him). They start preparing for it some month before. Wherever you go, you see Christmas decorations. You go to the stores or you go to the shopping malls, you see Christmas posters. Generally, Christians decorate their houses with lights and themed decoration.

According to Christians, Christmas is a Christian holy day that marks the birth of Jesus, whom they believe as the son of God. The Christians believe that Jesus was born on December 25th.

Looking up the history of December 25th, we see that, originally, they celebrated this day, to celebrate the birthday of the sun-God, called *Mithra*, a pagan festival. Later on, they started celebrating the day as birthday of Jesus Christ.

It is written in Chambers Encyclopedia: "In the second place the winter solstice [ the time or date (twice each year) at which the sun reaches its maximum or minimum declination, marked by the longest and shortest days (about June 21 and December 22)) was regarded as the birthday of the sun, and at Rome 25th December was observed as a pagan festival of the nativity of Sol-Invictus. The Church, unable to stamp out this popular festival, spiritualized it as the feast of the Nativity of the Sun of Righteousness." (Chambers Encyclopedia 1970, page 538, article Christmas)

It is also written: "December 25 was the date of the Roman pagan festival inaugurated in 274 as the birthday of the unconquered sun which at the winter solstice begins

again to show an increase in light. Sometime before 336, the Church in Rome, unable to stamp out this pagan festival, spiritualized it as the Feast of the Nativity of the Sun of Righteousness." (New International Dictionary of the Christian Church, page 223).

Now the question is, is December 25th the real birthday of Jesus. The simple answer is "NO." Now this becomes a big claim, because for centuries Christians believe that Jesus was born on this day.

In this article we will look at the Holy Bible and the Holy Quran if it sheds any light on the birth of Jesus.

December 25th, the birthday of Jesus is contradicted not only by the Holy Quran but also by history and even the writers of the New Testament. Nowhere in the Bible exact date of the birth of Jesus is mentioned. However, the Bible does shed some light in regard to the birth of Jesus in terms of the possible month of his birth.

Luke Chapter 2 verse 6-8 states: "And so, it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night."

From these verses we can deduce two things:

1. After the birth of Jesus, his mother wrapped him and put him outside in a manger. No mother in her right senses would put her newborn child outside in cold winter season.

2. The birth of Jesus took place when shepherds were watching their flocks at night, which is the lambing season, not in the winter, but around the months of August-September.

Regarding these verses of Luke, Christian scholars have written that it is not possible for Jesus to be born in the month of December. Bishop Barns writes: "There is, moreover, no authority for the belief that December 25 was the actual birthday of Jesus. If we can give any credence to the birth story of Luke, with the shepherds keeping watch by night in the fields near Bethlehem, the birth of Jesus did not take place in winter, when the night temperature is so low in the hill country of Judaea that snow is not uncommon. After much argument our Christmas day seems to have been accepted about A.D. 300." (Rise of Christianity, page 79)

This is a very clear statement that if we take the narration of Luke to be true, then it is not possible to keep a newborn child outside nor the Shepherd and their flocks are outside due to severe cold weather.

This view of Bishop Barns is supported by the writers of article on "Christmas" in Encyclopedia Britannica: "The exact day and year of Christ's birth have never been satisfactorily settled; but then the fathers of the Church in A.D. 340 decided upon a date to celebrate the event, they wisely chose the day of the winter solstice which was firmly fixed in the minds of the people and which was their most important festival. Owing to changes in man-made calendars, the time of the solstice and the date of Christmas day vary by a few days." (Encyclopedia Britannica 15th edition, Vol. 5, pp.642; 642A)



From these narrations of the Bible and the writings of Christian scholars we can clearly say that Jesus was not born in the month of December, but rather in the months of summer. The incident referred to in Luke; very probably took place in the months of August and September.

During these months fresh ripe dates are found on the palm-trees in Judea. The Holy Quran also mentions about this time of the year when Mary (may peace be on her) was commanded by Allah to shake the palm-tree and it will cause fresh date to fall.

In the Holy Qur'an, Chapter 19,

Verse 26: "And shake towards thyself the trunk of the palm-tree; it will cause fresh ripe dates to fall upon thee."

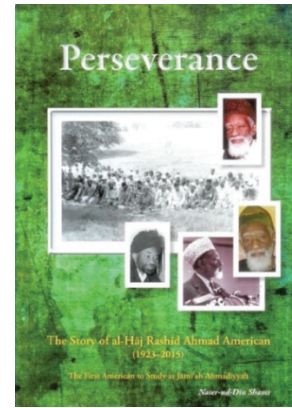
Thus, the Gospel of Luke inadvertently has lent wonderful support to the Quranic view about the birth of Jesus had taken place in the month of August or September which is the season of fresh ripe dates in Judaea. Moreover, there is ample and very reliable historical evidence also to show that Jesus was born in the month of August or September.

Dr John D. Davis, in the Dictionary of the Bible written: "Under the word "year" – that "dates

become ripe in the Jewish month of Elul."

Also, in Commentary on the Bible, Dr Arthur S. Peake, page 117, is written: "The month of Elul corresponds to the months of August-September."

In conclusion, it is evident that Jesus (may peace be on him) was not born on December 25th or in the month of December, rather, he was born in the summer months of August / September. When the weather was such that, his mother was able to put him outside in the manager and fresh ripe dates were available for Mary to eat after the birth of her child.



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# *Waqf-e-Jadid*

On December 27, 1957, the Khalifat-ul-Masih II started the blessed project called the New Dedication (Tahrik-e-Waqf-e-Jadid). The primary objective of this project was to look after the spiritual upbringing of the members living in the rural communities. The secondary objective was to bring the message of Islam to Hindu population of the country.

Huzoor planned to create a network of Mu'allimeen (teachers) wholly devoted to the upbringing of the members throughout the length and breadth of Pakistan.

On February 1, 1958 fourteen such Mu'allimeen were dispatched to selected rural areas of the country. Now the number has reached into thousands by the Grace and Mercy of God Almighty. Huzoor asked the members to donate six rupees each towards this project. However many members donated their farmland for this purpose. Huzoor appointed Sahibzada Mirza Tahir Ahmad its first Director (Nazim Irshad).

Up to 1986, the project was intended mainly for the rural communities of Pakistan. However Hazrat Khalifat-ul-Masih IV broadened the scope of this project and now all the countries of the world are within the scope of this plan. Huzoor issued a directive in 1984 whereby there is no prescribed amount of donation for this blessed initiative; members can donate as much as they want. Children can make financial contributions as well.

By the grace of God Almighty the scheme is operating very successfully. A lot of useful & productive work is carried out in the vast rural areas.

Waqf-e-Jadid was the last initiative Hadrat Khalifatul Masih II (may Allah be pleased with him) put forth before the Community.

