

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

The Ahmadiyya

June 2006

# Gazette

USA



*Khana Ka'bah, Mecca, Saudi Arabia*





Scenes from New Zealand Jalsa Salana 2006

An educational and spiritual monthly publication

# Ahmadiyya Gazette USA

OFFICIAL GAZETTE OF THE AHMADIYYA  
MOVEMENT IN ISLAM, USA

June 2006

Patron **Dr. Ahsanullah Zafar**  
Ameer Jama'at USA

Editor-in-Chief **Dr. Naseer Ahmad**

Editor **Dr. Karimullah Zirvi**

Editorial Advisor **Muhammad Zafrullah Hanjra**

Cover: Latif Ahmed Photos: Kalim Bhatti

## Ahmadiyya Gazette USA

Masjid Baitur Rehman  
15000 Good Hope Road, Silver Spring, MD 20905  
Phone: 301-879-0110 Fax: 301-879-0115  
Email: karimzirvi@yahoo.com  
www.ahmadiyya.us www.alislam.org

### Acronyms for salutations used in this publication

saw: sallallahu alaihi wasallam  
(Peace and Blessing of Allah be upon him)

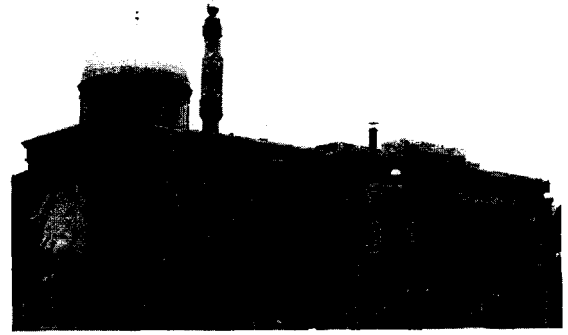
as: alaihissalam  
(Peace be upon him)

ra: radhi allah hu '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)



## Table of Contents

2	Al-Qur'an
3	Al-Hadith
4	Sayings of the Promised Messiah <sup>as</sup>
5	Summary of the Friday Sermon of Hadhrat Khalifatul Masih V <sup>aba</sup> Delivered on March 3, 2006
7	Summary of the Friday Sermon of Hadhrat Khalifatul Masih V <sup>aba</sup> Delivered on March 10, 2006
9	Summary of the Friday Sermon of Hadhrat Khalifatul Masih V <sup>aba</sup> Delivered on March 17, 2006
11	Salman Al-Farisi <sup>ra</sup> : A Persian Trekker in Search of the Truth
25	Promoting Goodness
27	Response to the Book Entitled: "The Trouble with Islam"
33	Behind the Veil: A Muslim Woman's Status in Islam
35	Invitation to Take Admission in Jamia Ahmadiyya - Canada
38	My Dear Grandfather: Master Muhammad Yaseen
42	58th Jalsa Salana USA: Hotel Accommodation Information
43	58th Jalsa Salana USA: Homes Accommodation Registration Form
46	Books Available and Order Form
49	Nizam-e-Qaza in the USA
50	Eighth Annual Tarbiyyat Class — 2006

The Ahmadiyya Gazette USA is published by the Ahmadiyya Movement in Islam, Inc., at the local address: 31 Sycamore Street, P.O. Box 226, Chauncey, OH 45719

Periodicals Postage Paid at Chauncey, Ohio  
Postmaster: Send address changes to  
The Ahmadiyya Gazette  
P.O. Box 226  
Chauncey, OH 45719-0226

## Al-Qur'an

Hadhrat Abu Mas'ood<sup>ra</sup> states: "Recitation of the last two verses of the *Surah Al-Baqarah* before going to sleep at night is more than enough for the reciter of the verses. These verses are the part of the treasure which has been bestowed to no one else before the Holy Prophet<sup>saw</sup>."

(Bukhari Kitabul Maghazi, Tafsir At-Tabarani)

أَمَّنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ ط كُلُّ أَمَنٍ بِاللَّهِ  
وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ س لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْ رُّسُلِهِ س وَقَالُوا سَمِعْنَا  
وَأَطَعْنَا ق غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ٥ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا  
ط لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ط رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ  
أَخْطَأْنَا ع رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا ع  
رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ع وَاعْفُ عَنَّا س وَاعْفِرْ لَنَا س وَارْحَمْنَا  
س أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ٥

This Messenger of Ours believes in that which has been revealed to him from his Lord, and so do the believers: all of them believe in Allāh, and in His angels, and in His Books, and in His messengers, saying, 'We make no distinction between any of His Messengers;' and they say, 'We hear, and we obey. We implore Thy forgiveness, O our Lord, and to Thee is the returning.'

Allāh burdens not any soul beyond its capacity. It shall have the reward it earns, and it shall get the punishment it incurs. Our Lord, do not punish us, if we forget or fall into error; and our Lord, lay not on us a responsibility as Thou didst lay upon those before us. Our Lord burden us not with what we have not the strength to bear; and efface our sins, and grant us forgiveness and have mercy on us; Thou art our Master; so help us Thou against the disbelieving people. (2:286-287)

# Al-Hadith

## Prayers of *Sajdah Tilawat*

One should prostrate where *Sajdah* is described in the verses of the Holy Qur'an. For this prostration it is not necessary to be in a state of *wudu'* or to face the *Qibla*. Besides the standard prayers of glorification of Allāh (*Tasbihat*), repeated recitation of the following prayer is found in various traditions of the Holy Prophet <sup>saw</sup>. Hadhrat A'ishah <sup>ra</sup> relates that when the Holy Prophet <sup>saw</sup> prostrated himself at night while reciting the Holy Qur'an he said:

سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ، وَشَقَّ سَمْعَهُ، وَبَصَرَهُ، بِحَوْلِهِ وَقُوَّتِهِ۔

My face prostrates itself to Him Who created it and brought forth its hearing and seeing by His Might and Power.

(Abu Dau'ood Kitabus-Salt, Tirmidhi Kitabudda'wat)

اللَّهُمَّ اكْتُبْ لِي بِهَا عِنْدَكَ أَجْرًا وَضَعْ عَنِّي بِهَا وِزْرًا وَاجْعَلْهَا لِي عِنْدَكَ ذُخْرًا وَتَقَبَّلْهَا مِنِّي كَمَا تَقَبَّلْتَهَا مِنْ عَبْدِكَ دَاوُدَ۔

O Allah! I beg Thee to record for me a reward with You for my prostration, and due to this remove a burden (of my sins) from me and credit a reward (to my account) with You. Accept from me this prostration as You accepted it from Your servant, Dau'ood

(Tirmidhi Kitabudda'wat)

Hadhrat 'Ali <sup>ra</sup> relates that as the Holy Prophet <sup>saw</sup> prostrated, he used to make the following supplication :

اللَّهُمَّ لَكَ سَجَدْتُ، وَبِكَ آمَنْتُ، وَلَكَ أَسْلَمْتُ، أَنْتَ رَبِّي، سَجَدَ وَجْهِي لِلَّذِي شَقَّ سَمْعَهُ، وَبَصَرَهُ، تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ۔

O Allah, for Thee I prostrated; and in Thee I affirmed Faith; to Thee I surrendered. Thou art my Lord. My face is prostrated to the One Who gave it hearing and sight. Blessed is Allah, the Best of the creators.

(Ibni Majah Kitab Iqamatas-Salat)

# SAYINGS OF THE PROMISED MESSIAH<sup>as</sup>

## The Highest and Lowest Points of God's Creation

We have already stated that the possessor of extreme perfection whose being is situated at the highest point of the line of creation is the Holy Prophet<sup>saw</sup> and in contrast with him the meanest being who is situated at the extreme lowest point is called Satan. The being of Satan is not apparent and felt, but observing this system of the line of creation, we have to confess that as at the highest point of exaltation is a being who is good personified who appeared in the world as a guide towards good, in contrast there should be at the extreme lowest point a being who incites towards evil and pulls towards it. For this reason in the heart of every person there is found internally the effect of both these things. The holy effect of Muhammad<sup>saw</sup>, the chosen one, the pure being who is also called the Spirit of the Truth and Light, calls every heart to goodness and virtue through holy emotions and inner attention. To the degree to which anyone develops love and a relationship with him, he is bestowed the faculty of faith and light spreads in his heart so that he takes on his color and acquires by way of reflection all those excellencies that belong to him. The influence of the being who incites towards evil, that is to say, Satan, whose station is the extreme lowest point, pulls everyone whose heart has any relationship with him, towards *shirk*. To the degree to which anyone establishes a relationship with him, to that degree his thinking turns to disbelief and wickedness so that when he acquires a complete resemblance to him he takes on his color and becomes a complete Satan and acquires all the grades of wickedness which belong to Satan. In the same manner, the friends of *Rahman* and the friends of Satan are pulled in different directions according to their relationship.

(*Surmah Chashma Arya, Roohani Khaza'in, Vol. 2, pp 248-251, footnote*)

# **A BRIEF SUMMARY OF THE FRIDAY SERMON OF HADHRAT KHALIFATUL MASIH V<sup>aba</sup>**

**DELIVERED ON MARCH 3, 2006**

On 3rd March 2006, Hadhrat Khalifatul Masih V<sup>aba</sup> delivered the Friday Sermon at Baitul Futuh Mosque, London.

Hazoor<sup>aba</sup> said: The London edition of *Jang* newspaper has published a story, which does not at all represent the beliefs of Jama'at Ahmadiyya. It is completely against the facts and an act of sheer mischief.

The article accuses the Jama'at of believing that – God forbid -- the Era of the Holy Prophet has come to an end; and slanders the Jama'at with regard to the despicable cartoons published in Denmark. This is despite the fact that Jama'at Ahmadiyya was the first to raise its voice against the publication of these sacrilegious cartoons. Danish newspapers published an interview with our missionary expressing the terrible pain we felt due to these cartoons. The newspapers also published an interview of a native Danish Ahmadi: Mr. Madison, who strongly condemned the publication of the cartoons and said that if the Danish Prime Minister would talk to the Muslim Ambassadors he would understand the pain felt by the Muslims. The papers also explained how deeply Mr. Madison himself was pained. He said that anti-blasphemy laws are already in Denmark and they had to be enforced to stop incitement.

Hazoor<sup>aba</sup> said: This is what our feelings are at this heinous act our hearts are full of indescribable love for the Holy Prophet. The Promised Messiah says:

*I am lost in that light (the Holy Prophet<sup>saw</sup>) and I am his forever; He is all and I am nothing; what more is there to say?*

Hazoor<sup>aba</sup> said: We are continuously issuing statements and press releases protesting against these cartoons. Love for the Holy Prophet<sup>saw</sup> is an integral part of our lives, without which we are nothing.

Hazoor<sup>aba</sup> read out some extracts from the writings of the Promised Messiah<sup>as</sup> describing the Holy Prophet's<sup>saw</sup> high status. The Promised Messiah<sup>as</sup> says: "He was the greatest Reformer who came for the manifestation of the truth. He brought back the long-lost truth to the world. In this no other Prophet comes anywhere near him. The highest quality of light that was given to man--to the Perfect Man--was not to be found among the angels, nor among the stars, nor in the moon or the sun, nor in the earth, nor in the oceans and



rivers; no, it was not to be found in the rubies, emeralds, sapphires, or pearls; it was to be found only in one man — in the perfect man—whose greatest and loftiest manifestation was our Lord and the Lord of all the Prophets and the Chief of all the living, Muhammad , This light was given to him."

Hazoor said<sup>aba</sup>: As for the issue of Jihad, contemporary scholars are putting forward the same views as held by Jama'at Ahmadiyya.

Hazoor<sup>aba</sup> said; Our hearts have been severely injured by the publication of the cartoons and the story published in Jang is a bundle of lies.

(Ch. Hameedullah)

Wakil A'la

Tahrik Jadid Anjuman Ahmadiyya Pakistan

\*\*\*\*\*

## LIFE IN THE HEREAFTER

"According to his (Hadhrat Mirza Ghulam Ahmad of Qadian, the Promised Messiah and Mahdi<sup>as</sup>) profound study, the life in the Hereafter would not be material. Instead, it would be of a spiritual nature of which we can only visualize certain aspects. We cannot determine precisely how things will take shape. One of the salient features of his vision of the Hereafter concerns the soul giving birth to another rare entity, which would occupy the same position in relation to the soul as the soul occupies in relation to our carnal existence here on earth. The birth of a soul from within the soul will be related to the sort of life that we have lived here on earth. If our lives are spent in submission to the Will of God and in accordance with His commands, our states gradually become cultured and attuned to enjoying spiritual pleasures as against carnal pleasures. Within the soul a sort of embryonic soul begins to take shape. New faculties are born and new tastes are acquired, in which those accustomed to carnal pleasures find no enjoyment. These new types of refined human beings can find the content of their heart. Sacrifice, instead of the usurpation of others' rights, becomes enjoyable. Forgiveness takes the upper hand of revenge, and love, with no selfish motive, is born like a second nature, replacing all relationships that have ulterior motives. Thus, one can say a new soul within the soul is in the offing."

(*An Elementary Study of Islam, Hadhrat Mirza Tahir Ahmad<sup>rh</sup>, pp 46,47*)

\*\*\*\*\*



# **A BRIEF SUMMARY OF THE FRIDAY SERMON OF HADHRAT KHALIFATUL MASIH V<sup>aba</sup>**

**DELIVERED ON MARCH 10, 2006**

On 10th March 2006, Hadhrat Khalifatul Masih V<sup>aba</sup> delivered the Friday Sermon at Baitul Futuh Mosque, London.

Hazoor<sup>aba</sup> said: The teachings of Islam are so beautiful and pristine that an unbiased mind cannot help but admire them. In numerous places, the Holy Qur'an admonishes us to protect and safeguard the rights of non-Muslims. It teaches us to deal with them with equity and kindness. Islam does not permit any coercion or compulsions in matters of faith. In the time of the Holy Prophet<sup>saw</sup>, the circumstances forced Muslims to fight in self-defense, but even in those circumstances the Holy Prophet<sup>saw</sup> set the highest standards of human rights and values.

Hazoor<sup>aba</sup> said: The Holy Prophet<sup>saw</sup> was all mercy and kindness. He was the greatest benefactor of humanity. When he entered Mecca as a victor, he did not start taking retributions for the atrocities of the Meccans; rather he announced a general amnesty and thus showed the highest example of freedom of religion and tolerance. Ikrama, the son of Abu Jahl, who deserved to be killed for his atrocities, was not only forgiven but was given full freedom to practice his religion. He was so impressed by this generosity that he immediately accepted Islam. Then there was Thamama bin Athal (The Chief of Yamama) whom the Muslims had taken prisoner in Medina. The Holy Prophet<sup>saw</sup> graciously forgave him and he too became a Muslim as a consequence. When he returned to Mecca, he was persecuted for having accepted Islam. He, therefore, left Mecca and stopped the supply of wheat from Yamama to Mecca. But when the Meccans appealed to the Holy Prophet<sup>saw</sup> for mercy in this regard, he sent a message to Thamama and had this blockade lifted. Again, the Holy Prophet<sup>saw</sup> had a Jewish servant who became sick and was close to dying. The Holy Prophet<sup>saw</sup> out of regard for his salvation, invited him to accept Islam. He did so for he had witnessed the love and kindness of the Holy Prophet<sup>saw</sup>.

Hazoor<sup>aba</sup> said: This is the religious freedom and tolerance, which the Holy Prophet<sup>saw</sup> established, whose like you will not find anywhere else. The Holy Prophet<sup>saw</sup> strove to establish these values even before he was ordained as a Prophet. When he married Hadrat Khadija<sup>ra</sup> she handed over to him all her slave-servants and her property. The Holy Prophet<sup>saw</sup> freed all the slaves and distributed most of the money among the poor. Zaid<sup>ra</sup> was a servant

of the Holy Prophet<sup>saw</sup> who had been a slave before the Holy Prophet<sup>saw</sup> freed him. When his father learned of his whereabouts, they came to take him home, but Zaid<sup>ra</sup> refused to go with them because he could not bear to be separated from the Holy Prophet<sup>saw</sup>. Upon this, the Holy Prophet<sup>saw</sup> took Zaid<sup>ra</sup> as his own son. Once, the Holy Prophet stood up as a funeral passed by. The Companions said, "O Prophet<sup>saw</sup> of Allah! It is the funeral of a Jew."

The Holy Prophet<sup>saw</sup> said, "But is he not a human being?"

Hazoor<sup>aba</sup> said: These are the perfect examples as to how we should respect humanity and the faiths of other people. It is through these examples that we can create an environment of religious tolerance, fraternity, love and kindness. May thousands of blessings be upon the Holy Person<sup>saw</sup> who set these examples,

(Ch. Hameedullah)

Wakil A'la,

Tahrik Jadid Anjuman Ahmadiyya Pakistan.

\*\*\*\*\*

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجِ النَّبِيِّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا قَالَتْ مَا  
خَيْرَ رَسُولٍ اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
بَيْنَ أَمْرَيْنِ إِلَّا أَخَذَ أَيْسَرَهُمَا مَا لَمْ يَكُنْ  
إِنَّمَا فَإِنْ كَانَ إِنَّمَا كَانَ أَبْعَدَ النَّاسِ مِنْهُ

Hadhrat 'A'ishah<sup>ra</sup> relates: "Wherever the Holy Prophet<sup>sa</sup> was given the option to adopt one of two courses, he adopted the easier course, unless it was sinful to do so, in which case he avoided it more than anyone else."

*(Muslim kitabul faza'il bab muba'idtah salallahhu  
alaihi wasallam lil aham wa ikhtiyarah minal  
mabah)*

\*\*\*\*\*

---

# **A BRIEF SUMMARY OF THE FRIDAY SERMON**

## **OF**

# **HADHRAT KHALIFATUL MASIH V<sup>aba</sup>**

**DELIVERED ON MARCH 17, 2006**

On 17th March 2006, Hadhrat Khalifatul Masih V<sup>aba</sup> delivered the Friday Sermon at Baitul Futuh Mosque; London.

Hazoor<sup>aba</sup> said: Hadhrat Khalifatul Masih IV<sup>rh</sup> delivered a series of sermons about the Gulf crisis, in which he warned the Arab world of dreadful times ahead, and advised them in this regard. Today what Hazoor<sup>rh</sup> had predicted is coming true word for word. Everyone can see how Iraq is being turned upside down. The newspapers are warning of impending civil war. Only yesterday a powerful air attack was launched in Iraq, and the fire continues to rage out of control. Ahmadies are very much distressed by these circumstances. May Allah protect the people who claim to be the followers of the Holy Prophet<sup>aaw</sup> both from internal turmoil and from outside adversaries. May Allah grant them such leadership as should give preference to the needs of the people rather than their personal gains.

Hazoor<sup>aba</sup> said: A recently published book describes in detail how the developed countries control the third world countries through various cartels, and how they are planning to control Iraq and Iran. When Iraq was attacked in 1991 the West claimed that they had no interest in oil, they only wanted to punish Iraq for threatening world peace. But it is now sixteen to seventeen years since the attack and the way they are continuing to punish Iraq says a lot for their interest in the oil. Now they are considering sanctions against Iran and have already begun the process.

Hazoor<sup>aba</sup> said: The whole country of Iraq has become a shambles, but unfortunately the people there do not understand what they are doing. They have been so blinded by sectarian hatred, that they are attacking the shrines and launching suicide attacks against one another. They do not realize that the majority of people being killed are their own countrymen. Western powers have taken advantage of these foolish acts and occupied their country under the pretext of establishing democracy there. The people of Iraq themselves are giving these occupiers the justification for staying in their country.

Hazoor<sup>aba</sup> said: Allah has promised victory to the Muslims, , but this victory is linked to *Taqwa*, Along with praying for these people; Ahmadies should try to make them understand that the only way to gain peace and security is through *Taqwa* and unity and these cannot be achieved unless people accept the Imam of the age. Christians have launched an all

out intellectual assault against the Arab world. They raise such objections against Islam as the Arabs are unable to answer. It is only Jama'at Ahmadiyya that is able to rebut these attacks.

Hazoor<sup>aba</sup> said: Prayer is the greatest weapon. We cannot compete with the West through outward physical means, but we have the power of prayer and we must use it. We have to pray for the whole of mankind that Allah may save it from destruction. May the aggressor hold his hands back from aggression I otherwise when aggression exceeds beyond limit Allah's chastisement comes in the form of calamities and catastrophies which fall upon those who transgress.

Hazoor<sup>aba</sup> prayed: May Allah so ordain that we may not have to witness these calamities. May the world recognize its true Creator and come together under one flag. May Allah enable us to work hard to bring this about. Amin.

(Ch. Hameedullah)  
Wakil A'la,  
Tahrik Jadid Anjuman Ahmadiyya Pakistan.

\*\*\*\*\*

## **JALSA SALANA USA**

**The 58th Jalsa Salana USA will *Insha Allah* be held from:**

**September 1st to September 3rd, 2006**

**at**

**The Dulles Expo Center**

**4368 Chantilly Center  
Chantilly, VA 20153**

**[www.dullessexpo.com](http://www.dullessexpo.com)**



# SALMAN AL-FARISI<sup>ra</sup>

## A PERSIAN TREKKER IN SEARCH OF THE TRUTH

**Muhammad Sharif Khalid**

And as for those who strive  
in Our path - We will surely  
guide them in Our ways.  
(Qur'an 29:70)

### Profile

Given name: *Rouzbah Mehyar*; acquired name *Salman*; Islamic name *Salman Al-Farisi*, filial name *Abu Abdullah*; father's name *Bukhashan bin Maoor Salaan*, chieftain of the village, a powerful man; family name *Abul Mulk*, birth place: village *Jayyan* (Ibn Ishaq), *Ram Hurmuz*, (Bokhari), Isfahan Province, southwestern Iran; year: 570 AD; religion *Maghian* (Zoroastrianism founded by the Prophet Zoroaster, 1500 BC: worship fire, offer sacrifices to gods, leave dead in open for birds to feed upon).

### Family History

It was a fateful day when a beautiful boy was born in *Jayyan* village, Isphahan, Iran. The boy's father was overjoyed, and

named him *Rouzbah Mehyar* (meaning cheerful, moon-like);. The newborn was really as beautiful as the moon. History is silent about the rest of his family, perhaps the child's mother died after giving birth. *Rouzbah* was cared for and brought up by a servant named *Mehran*. *Rouzbah* grew into a fine intelligent boy with loveable habits. His father took extra care of him, seldom letting him go out. He was so over protective as if *Rouzbah* was a young girl. He took extra care lest he may lose his son, he would lock the doors before leaving the house. His fears were genuine, since in those days child-traffickers were at large, moving with caravans from place to place, picking up unattended children and selling them into slavery in distant lands. The prevailing lawlessness was due to the political chaos created by the Iranian Sasanid, Roman Byzantine and African Abyssinian Empires who were always

in a state of war with each other. Their soldiers would raid into each other's territories committing atrocities against helpless civilians, by looting their homes, and rounding up women, children and cattle.

The *Maghian* religion was the state religion of Iran. Because of *Rouzbah's* strong devotion to religion, intelligence and good behavior, he was appointed custodian of the holy flame. Most of the time he would occupy himself by continuously putting wood into the fireplace lest the holy flame may die. Constantly looking into the flame purified *Rouzbah's* heart, creating a vacuum for something which *Rouzbah* could not understand, an insatiable spiritual thirst!

One day as his father was busy with his duties as chief of the village, he instructed *Rouzbah* to go and look after the work at the farm. While out of the house, everything attracted *Rouzbah's* attention; vast

green fields, lines of houses and strange people moving around. On his way he heard singing voices coming from an impressive gothic building. Curious, he went inside to find people singing devotional prayer songs. He was mystified by the scene, and by the meaning of their songs. He kept on listening and questioning the people around, about their religion. He learned that the building was a church, the worship place for Christians. Singing and chanting prayer songs was their form of worship. He was told about Christ, and that the religion originated in Ash-Sham (Syria). *Rouzbeh* was so impressed, that he forgot to go to the farm, and stayed in the church till it was evening. Meanwhile, his father, finding that *Rouzbeh* had neither visited the farm nor was in the house, was much disturbed and worried about the safety of his son. He sent people in different directions to look for him. When in the evening *Rouzbeh* entered the house his father was furious at him. As he calmed down, *Rouzbeh* told him what he had been doing all the day long. Knowing that *Rouzbeh* had been praying with Christians and has learned about Christianity, he was alarmed. His fears were further strengthened when

*Rouzbeh* argued that Christianity was a better religion than theirs, despite his father's insistence that the religion of his father and forefather was better than Christianity. *Rouzbeh* was not convinced and the argument remained where it was. Knowing that things were turning against his wishes, his father became concerned that he may lose his son to Christianity. He started taking extra care when going out of the house, by locking *Rouzbeh* in a room and putting a chain around his leg. Morning and evening he would try to convince his son that the *Maghian* religion was better than Christianity, but *Rouzbeh* stood unconvinced. Things went on like this for some time. His Father sometimes in despair would beat and torture *Rouzbeh* to deter him from Christianity, but without success.

*Rouzbeh* was now a young strong man of 18-20 years. At last he decided to leave for Syria, the birth place of Christianity. His nurse who brought him up and loved him was worried about him.

### **Trekking in Search of the Truth (See Fig. 1)**

Through his nurse *Rouzbeh* managed to send a

message to the Christians at the church, requesting them to let him know when a caravan was ready to leave for Syria. He waited and waited impatiently, until after some days, he received the news that a caravan was soon to leave for Syria. The nurse freed *Rouzbeh* from the chains and helped him disguise himself and escape from the house, by providing him a horse. While in the caravan he took Salman as his name. Back at home learning that *Rouzbeh* had escaped, his father in desperation went around the town in search of him, particularly questioning and threatening the Christians at the church. He went from caravan to caravan, but he never found any clue of his beloved son.

### **In Syria**

The caravan carried Salman to his destination Damascus, Syria. There Salman went around the city in search of a leading figure of the Christian religion. He was directed to a church where he met the bishop, and told him his story and requested him by saying, "I want to become a Christian and would like to attach myself to your service, so as to learn from you and pray with you." Seeing Salman's devotion the bishop agreed to keep

him, so Salman entered into Church service. At that time in Christianity there were still some righteous people left, who adhered to their faith. However, Salman soon found, that the Bishop was a corrupt person. He would collect money from his followers in the name of charity, and instead of distributing it to the needy he would hoard it for himself. He had amassed a vast quantity of gold, that he hid in several jars. When the bishop died and people gathered to bury him, Salman told them of his corrupt practices. As proof he showed them where the Bishop had kept their donations. When they saw jars full of gold and silver they were furious. They nailed the dead body of the Bishop on a cross and stoned it, and left it for birds to feed upon.

The newly appointed bishop was an old pious person, longing for the Hereafter. Salman was impressed by his spirituality. He prayed with him day and night and devoted himself to his service. Soon the bishop fell ill and when he was on his deathbed Salman asked him where should he go after he has gone, to find another person of his creed. The dying bishop told him of a bishop in Mosul, who may give

him peace of heart.

### **In Mosul**

Salman joined a caravan heading for Mosul in the north. There he met the bishop, telling him about the deceased Bishop and his advice to join him. The bishop granted Salman's request and allowed him to live with him. Soon this Bishop also fell ill. When he was on his death-bed Salman, much disturbed and dismayed, asked for his advice, where to go after him. The dying Bishop advised Salman to go to Nusaybin, in the north, where there was a Bishop of his creed.

### **In Nusaybin**

As soon as Salman reached Nusaybin he met the Bishop. He recounted his story of struggle in the search of truth. Salman found the Bishop to be pious and God-fearing, like the other two Bishops. Here also their companionship proved short-lived, as the bishop soon fell ill. When he was about to die, Salman asked him for his advice. The dying bishop told him, "O, my son I do not see any person far and wide who is on the true creed, however, far away in the city of *Emmuriyah*, Rome, there is a God-fearing person. If you

can, go and join him to satisfy your thirst to find the path of God".

At that time the Roman Empire was stretched to northern Iraq and Turkey (Asia Minor) where the city of *Emmuriyah* was located.

### **In Emmuriyah**

Salman joined a caravan to northern Iraq, then into Turkey. After several years of traveling, he reached *Emmuriyah*. He met the Bishop to whom he was referred to. He found him to be an old pious man. The bishop heard Salman's story, and appreciating his enthusiasm to search for the light, he very willingly allowed him to stay with him. Salman found the Bishop to be a pious, God fearing person, truly on the creed of his former teachers.

By that time Salman had grown into a strong man due to bearing the hardships of traveling long distances on foot. He started working in the town. Because of his hard work and being strong-bodied, and honest, he saved enough money to buy a flock of cattle consisting of goats, sheep and cows. Soon he became rich, however he never neglected his duty towards the Church

and diligently kept the company of the Bishop. Time was passing smoothly, until the time of the pious Bishop arrived and he fell ill. At his death bed, Salman attended him with a heavy heart and asked him for his advice for further searching in the path of truth. The dying bishop replied, "My son, I do not see any other person whom I may refer you to. However, I may tell you with certainty that the time of the advent of an Apostle of God is nearing. He will come in the land of Arabia and he will be on the path of Abraham<sup>as</sup>. He will migrate to a place that is in between black lava formations, where date palm trees grow in abundance. Here are some distinctive signs by which you can easily recognize him as a true prophet:

1. He will not partake of alms (*sadqat*);
2. He will readily partake from gifts (*hadya*); and
3. He will bear a seal-mark of prophethood on his back between his shoulders.

If you have the strength to go to Arabia, than do go there, and locate the Apostle". Soon after the pious man breathed his last.

Salman stayed in *Emmuriyah* for some time, preparing and looking for a chance to travel to Arabia. One day when he was tending his cattle, a caravan of horse merchants belonging to *Banu Kalab* from Arabia, passed by. Learning that they were from Arabia, Salman met the leaders of the caravan and requested them to carry him to Arabia. In return he would give them all his cattle. Salman traveled with the caravan who were on horses and Salman followed them on foot. The journey was long and arduous, but Salman endured the travail with stoical courage. While the other travelers rode their camels or horses, Salman walked, a feat of endurance that astonished them.

### **In Arabia - Valley of *Al-Qura***

As the caravan entered Arabia and neared the valley of *Al-Qura* in the Hijaz, Salman found a preponderance of date-palm trees in the landscape. He was jubilant in his heart thinking that he was nearing the land of the Apostle about whose advent his mentor at *Emmuriyah* had told him. As the caravan reached the *Al-Qura* valley Salman happily handed over his cattle

to the merchants as was agreed upon. As he turned to go away, he was called back. By that time the merchants had learned that Salman was an outsider, with no backing in Arabia, they conspired to betray him by making him their slave. To the utter disappointment of Salman, they declared him as their slave despite strong protest from Salman, but there was nobody to witness his claim. They sold Salman into slavery, who bore this hardship with a heavy heart. Salman, as a slave, attracted much attention in *Wadi-ul-Qura* due to his gigantic strong stature, and many buyers showed an interest in him, Salman was sold more than nine times (between 13 to 19 times according to Bokhari), changing hands from one master to another. Salman's last master was from Yathrib who during his visit to *Wadi-ul-Qura* bought Salman. He was a Jew named Uthman bin Ashhel, from *Bani Quraiza*. He owned date palm groves in *Yathrib*. He brought Salman with him to *Yathrib*.

### **In Yathrib**

When in *Yathrib*, Salman observed the land formation (black lava) and an abundance of date-palm trees all around, he realized



that he was in the city of the Apostle, and was happy in his heart, that at last he was on the right track.

By that time the Holy Prophet<sup>saw</sup> had already announced his prophethood in Mecca. Salman due to his duties as a slave working day and night for his master, never came to know about the declaration of prophethood.

One day Salman was high up in a date-palm tree, picking dates and his master was sitting below the tree. A visitor came to meet his master. He said something which distracted Salman's attention from his work. He was saying: "May God destroy the *Aws* and the *Khazraj* (two main Arab tribes). By God, they are now gathering at *Quba'a* (a small village in the outskirts of *Yathrib*) to greet a man who has come today from Mecca and claims to be a Prophet". As soon as Salman heard these words, his head swooned and he started trembling. He was about to fall down on his master. He hurried down the tree and asked the visitor to tell him what he was talking about a short while ago.? Salman's master, not liking his intrusion, flew into a rage and gave a mighty slap on Salman's face, muttering what had he

to do with such things, and telling him to mind his own business. However, Salman's heart was jubilant on hearing the great news of the visiting personality, and he never minded the beating.

### **In Quba'a**

From then on Salman was eager to get as much information as possible about the Apostle. He gleaned information from the talk of people around him, about the teachings of the Apostle. He came to know about his migration from Mecca and his present stay at *Qaba'a* (in the outskirts of *Yethrib*). Salman decided to meet the Apostle in person. He remembered what he had been told by the bishop at *Emmuriyah*, regarding the advent of an Apostle. He started saving dates, from his daily wages, to present to the Apostle at the time of meeting him. At last the opportunity presented itself. One evening when his master was away and he had finished his work, Salman took the dates with him and went straight to *Quba'a*. Hazoor<sup>saw</sup> was staying as a guest at the house of Hadhrat Abu Ayub Ansari<sup>ra</sup>. Salman was directed to the mosque, where the Holy Prophet<sup>saw</sup> was staying after prayer. Salman was impressed by the Muslims whom he met along the way

and the serenity around the place. He asked for the Prophet. On finding himself in the presence of the impressive personage of the Holy Prophet<sup>saw</sup>, Salman placed the dates before Hazoor<sup>saw</sup> saying, "I am told you are a pious man. You have recently migrated with your followers, most of whom I find are without sustenance. I have some dates as charity (*sadqa*), I do not find anybody else more deserving than you and your people, please accept them". The Holy Prophet<sup>saw</sup> thanked him and allowed the *Sahaba* around him to eat from the dates, abstaining himself from partaking. From Hazoor's<sup>saw</sup> not partaking of the dates offered as charity, Salman found the first sign of a promised apostle fulfilled in the Holy Prophet<sup>saw</sup>. Hazoor<sup>saw</sup> later introduced Salman to Islam and his claim of prophethood. Salman stayed for some time in the pleasant company in the mosque, observing the behavior and interaction of the Muslims to each other and their devotion to the Holy Prophet<sup>saw</sup>.

### **In Medina-tun-Nabi<sup>saw</sup>**

With the fulfillment of the first sign of apostlehood in the person of the Holy Prophet<sup>saw</sup>, Salman's desire

to return to Hazoor<sup>saw</sup> was sparked and he looked for another opportunity. Meanwhile Hazoor<sup>saw</sup> moved to *Yathrib* (that was now called Medina-tul-Nabi). One evening Salman having finished his work for the day, took dates that he was saving for the occasion, and went to present himself again before Holy Prophet<sup>saw</sup>. He placed the dates before Hazoor<sup>saw</sup> saying, "I know you do not partake from charity, please, accept these few dates as a gift from me." This time Hazoor<sup>saw</sup> took the dates himself and also gave some to his companions around him. To Salman's joy the second attribute of the promised apostle was met. He was greatly impressed by Hazoor's<sup>saw</sup> honesty. As before Salman was looking constantly for an opportunity to meet the Holy Prophet, to avail of an opportunity to see the third sign.

A few days later Salman got the opportunity. He visited the Holy Prophet<sup>saw</sup>. He learned that the Holy Prophet<sup>saw</sup> had gone with a funeral procession of one of his companions to the *Baqee Al-Farqad* graveyard. Salman almost ran to the place, catching up with the procession. At that time, the Holy Prophet<sup>saw</sup> was

wearing two sheets of cloth. Salman went in front of Hazoor<sup>saw</sup> and greeted him, then turned around to be at the back of Hazoor<sup>saw</sup>. Hazoor<sup>saw</sup> perhaps knew from insight what Salman wanted. Without Salman's request Hazoor<sup>saw</sup> bared his back. Salman satisfactorily saw the sign of apostlehood between Hazoor's<sup>saw</sup> shoulders. He was so overwhelmed with love that he fell down and began kissing Hazoor's<sup>saw</sup> feet. Hazoor<sup>saw</sup> ordered him to rise up. He arose and sat before Hazoor<sup>saw</sup>. He recited the *Kalima* and was converted to Islam, saying,

***"O Messenger of Allah! I have spent more than thirty-five years of my life searching for the Light of Truth, and I have spent more than five years searching for you. Praise be to Allah that I found you at last; and through you, I found the object of my long quest for Truth. I thank Allah for His mercy that He made my quest fruitful."***

Salman then narrated the story of his wanderings in search of truth. Hazoor<sup>saw</sup> admired the narration and wished that his companions should also listen to it. Hazoor<sup>saw</sup> joined Salman in

brotherhood with Abu ad-Dardaa.

## **Benevolence of the Holy Prophet and Deliverance from Slavery**

When Uthman bin Ashhel learned that Salman had converted to Islam, he started keeping a stern watch over him, and strongly objected to his visiting the Muslims in Medina. However, whenever Salman found the time and opportunity he would go and pray in the company of the Muslims. The Holy Prophet<sup>saw</sup> advised Salman to come to terms (*makatib*) with his master to gain his freedom. Uthman bin Ashhel agreed to free Salman on two apparently difficult conditions:

1. He should plant three hundred date-palm trees for him.
2. He should pay 14 *aukia* of gold as ransom (1 *aukia* = one ounce), quite a high price!

Hazoor<sup>saw</sup> asked his companions to help their brother Salman. Two companions provided the required three hundred date-palm saplings. Under the instructions of the Holy Prophet<sup>saw</sup>, three hundred pits were dug. The *Sahaba*

would place saplings one by one near to the pits. Hazoor<sup>saw</sup> would go on placing each sapling in the pit with his own hands. None of the saplings died. Soon there was a vigorously sprouting date-palm grove, at a place which once was a piece of barren land!

The second condition of providing 14 *aukia* of gold was beyond the capabilities of Salman and the *Sahaba*. Salman was much worried about it, and prayed. Soon Hazoor<sup>saw</sup> received a piece of gold of the size of a hen's egg in the spoils from a battle (*ghaz'wah*). One day Hazoor<sup>saw</sup> asked the companions, "Where is Salman Farisi?" When Salman presented himself, Hazoor<sup>saw</sup> gave him that piece of gold and said, "Take this gold to fulfill the second demand of the Jew." Salman said, "O, prophet of God, this much gold will not suffice to meet the required weight of gold." Hazoor<sup>saw</sup> replied, "Take it. Allah will make it sufficient for you." Salman jubilantly took the gold and got himself released from the bondage of slavery.

When Salman was free he spent as much time as possible in the august company of the Holy Prophet<sup>saw</sup> and the *Sahaba*.

He used to express his gratitude by declaring:

**"I am Salman, the son of Islam from the children of Adam!"**

Salman's life story illustrates the truthfulness of the following verse of Holy Quran:

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ  
صَنْدَرَهُ لِلْإِسْلَامِ ۖ

So, whomsoever Allah wishes to guide, He expands his bosom for the acceptance of Islam. (6:126)

### Salman's Participation in Battles

- **Battle of Al-Ahzab:** When the battle of Badr was fought, Salman Al-Farisi was a slave. However, afterward as a free man he participated in every battle, and played an important supportive role during the struggle of the growing Muslim State. It was on his advice that the *Khandaq* (ditch) was excavated around the city of Medina, as a stratagem at the battle of the ditch. This innovation of military strategy kept the invading army of the *Quraish* at bay. Abu Sufyan, the

commander of the invading Meccans, was astonished to see the ditch as a stratagem against his army, that made him helpless.

- **Fall of Ta'if:** The siege of the city of Ta'if was prolonged due to strong fortification around the city. For some time the Muslim army was helpless until Salman Al-Farisi devised catapults (*majneiq*) a new device to break the fortification of the city. Big chunks of rocks were hurled forcefully against the wall of the city, that shattered the fortification. So the city fell to Muslims.
- **Fall of Iraq and Persia:** In 16<sup>th</sup> *Hijra* during the *Khilafat* of Hadhrat Umar<sup>ra</sup>, Salman Al-Farisi accompanied the Muslim army under the command of Sa'd Ibn Abi Waqqas<sup>ra</sup> for the conquest of Iraq and Iran.

After the fall of Iraq the Muslim army marched towards Iran. They were to cross the Tigris River which was in high flood. The commander of the army, Sa'd Ibn Abi Waqqas<sup>ra</sup>, following a dream of his, ordered the entire Muslim army to

plunge into the rushing waters of the river. The soldiers were afraid and hung back. Sa'd, flanked by Salman<sup>ra</sup> cried: "Our Allah grant us victory and defeat Your enemy!" While Salman's<sup>ra</sup> cried: "Islam gives good fortune. With the help of Allah, the crossing of rivers is as easy for the Muslims as the crossing of deserts. By Him in Whose Hand lies Salman's soul, the soldiers will emerge from the water on the opposite bank in the same number in which they entered it!" Sa'd and Salman then plunged their horses into the furious Tigris water. It is said the river was covered with horses and men. The horses swam and when they tired the river floor appeared as if to rise up and support them until they regained their breath. To some soldiers it appeared as if the horses rode effortlessly on the waves. The whole army emerged out of the river as Salman<sup>ra</sup> had prayed. Nothing was lost except a tin cup (*At-Tabari*).

The Iranians never expected the Muslim army to cross the swelling River Tigris, however, when the Muslim army marched across the river to take the Persian capital, the Iranians were terrified and closed the gates of the castle. Sal-

man<sup>ra</sup> was the spokesman from the Muslim side and said to the Persians: "I am one of you, an Iranian. I shall be compassionate toward you. You have three options. If you embrace Islam, then you will be our brethren and you will have the same privileges and obligations as we enjoy. Or you may pay the *Jizyah* (tax) and we will govern you fairly. Or we will declare war on you." The Persians, having witnessed the miraculous crossing of the river by Muslim army, accepted the second option. In this way due to Salman's able diplomacy Persia fell to the Muslims without a major battle.

The Muslims witnessed with their own eyes the fulfillment of the Holy Prophet's<sup>saw</sup> prophecy and fell in *sajdah* to thank Allah the Almighty!

### Prophecies of Future Victories

During the excavation of the ditch around Medina, Salman<sup>ra</sup> struck a rock that did not break. The Prophet<sup>saw</sup> took an axe and struck it. Some of the rock broke, giving off a big spark, again with the second hit some part of it broke giving off a second spark, the third strike shattered the rock in pieces giving off a third

spark. Hazoor<sup>saw</sup> asked Salman<sup>ra</sup>, "Salman, did you see those sparks?" Salman<sup>ra</sup> replied, "Yes, O Prophet, indeed I did" The Prophet (saw) said, "When I struck the first blow, in the light of the spark I saw the palaces of *Al-Hirah* and *Al-Madain* of *Kisra* lit up, and *Jibreel* informed me that this *Ummah* would be victorious over them. In the spark of the second blow, I saw palaces of the pale men in the land of the Byzantines lit up and *Jibreel* informed me, this *Ummah* would be victorious over them. Then in the spark of third blow, I saw the palaces of *Sana*, and *Jibreel* informed me that this *Ummah* would be victorious over them."

(*Bokhari*)

### Ahadith Narrated by Salman<sup>ra</sup>

- Salman<sup>ra</sup> reported that the Prophet<sup>saw</sup> said: "Nothing but supplication averts the decree, and nothing but righteousness increases life," and "Your Lord is bountiful and generous, and is ashamed to turn away the empty hands of a servant when he raises them to Him."

(*Tirmidhi*)



- Allah's Apostle<sup>saw</sup> said, "Anyone who takes a bath on Friday and cleans himself as much as he can and puts oil (on his hair) or scents himself; then proceeds for the prayer. Does not force his way between two persons (assembled in the mosque for prayer). And prays as much as is written for him. And remains quiet when the Imam delivers the *Khutba*, all his sins in between the present and the last Friday (of his life) will be forgiven." (*Bokhari*)

- Once Salman<sup>ra</sup> was asked: "Your Prophet teaches you everything, even about excrement".

He replied: "Yes. He has forbidden us to face the *qiblah* at the time of easing or urinating, and cleansing with the right hand, and cleansing with less than three stones, or cleansing with a piece of dry dung or bone." (*Muslim*)

- Once Salman<sup>ra</sup> told the Holy Prophet<sup>saw</sup>: "I have read in the Torah that the blessing of food consists in ablution before it".

The Holy Prophet<sup>saw</sup> replied, "The blessing of food consists in ablution

before it and ablution after it." (*Mauwata, Abu Dawood*)

- Once the Holy Prophet<sup>saw</sup> said, "The interval between Jesus and Muhammad was six hundred years". (*Bokhari*)

- Salman<sup>ra</sup> narrated:

"Once I heard the Messenger<sup>saw</sup> of Allah say: Keeping watch on one's daily duties is better (in point of reward) than fasting for a whole month and standing in prayer every night. If a person dies (while, performing this duty), his (meritorious) activity will continue and he will go on receiving his reward for it perpetually and will be saved from the torture of the grave." (*Muslim*)

- The Prophet<sup>saw</sup> said: Your Lord is munificent and generous, and is ashamed to turn away empty the hands of His servant when he raises them to Him. (*Abu Dawood*)

### Salman's Place Among Sahaba

- During excavation of the ditch around Medina, the *Sahaba* were divided into *Muhajireen* and *Ansar* groups. The question

arose to which group Salman Al-Farisi<sup>ra</sup> belonged. The *Ansar* wanted him to join them while the *Muhajireen* wanted him in their group. Hazoor<sup>saw</sup> helped to solve the question by saying, "Salman belongs to my group and is a member of my family."

- 'A'idh bin Amr reported that Abu Sufyan<sup>ra</sup> passed by a place where Salman<sup>ra</sup>, Suhaib<sup>ra</sup> and Bilal<sup>ra</sup> and other were sitting. One of the three remarked: "By Allah, the sword of Allah did not reach the neck of this enemy of Allah as it was required to reach". At which Abu Bakr<sup>ra</sup> felt offended and said: "Do you say this to an old man of the *Quraish* and their chief"? Then he came to the Holy Prophet<sup>saw</sup> and informed him of the incident. The Holy Prophet<sup>saw</sup> said: "Abu Bakr, you have perhaps annoyed them and if you annoyed them you have in fact annoyed your Lord". So Abu Bakr<sup>ra</sup> came to them and asked: "O my brothers, have I offended you". They said: "No, our brother, may Allah forgive you".

(*Muslim*)

- Abu Huraira<sup>ra</sup> narrated: "Once when we were sitting in the company of the Holy Prophet<sup>saw</sup> *Surah Al-Jumu'a* was revealed to him. When the Holy Prophet<sup>saw</sup> recited following verse:

وَأَخْرَجَ مِنْهُمْ لِمَا يُلْحَقُوا بِهِمْ  
وَمَوَ الْعَزِيزُ الْحَكِيمُ ٥

And *among* others from among them who have not yet joined them. He is the Mighty, the Wise." 62:4]

I asked, "Who are they, O Allah's Apostle?" The Holy Prophet<sup>saw</sup> did not reply till I repeated my question thrice. Salman Al-Farisi<sup>ra</sup> was with us. Allah's Apostle<sup>saw</sup> (saw) placed his hand on Salman's<sup>ra</sup> shoulder, saying, "If Faith were at *Ath-Thurayya* (Pleiades), even then (some men or a man from these people (i.e. Salman's<sup>ra</sup> folk) would attain it." (*Bokhari*)

### Salman the Good

- Salman<sup>ra</sup> had a commanding, tall, heavily built, compelling figure, with flowing hair. He spoke eloquently in heavily accented Arabic. His perception of Allah, and his love for

the Holy Prophet<sup>saw</sup> caught the attention of everybody. Salman<sup>ra</sup> was one of the most knowledgeable of the *Sahaba*. He had gained vast knowledge during his travels to distant lands and places. He had practical knowledge of every type of job, which he learned as a slave. He knew different languages, cultures and people of Asia Minor. He was fair-minded and had strong conviction. His advice was usually accepted by the Holy Prophet<sup>saw</sup>. He was known among *Sahaba* as 'Salman the Good'. He was a scholar though he lived a rough and ascetic life.

- Once when Salman came into *Masjid-e-Nabwi* (the Prophet's<sup>saw</sup> mosque) to offer *Zuhr* (noon) prayer. There where other *Sahaba* also waiting for the *Azan* (call to prayer). Just to amuse themselves they wanted to know the name of Salman's<sup>ra</sup> tribe, as was customary with the Arabs. Instead of asking directly from Salman<sup>ra</sup>, they started mentioning the names of their tribes: "I am from *Tamim*, *Quraish*, *Al-Aus*", and so on. Salman

remained silent until they asked him, "Salman, where are you from, and what is your tribe"? Salman<sup>ra</sup> answered:

**"I am a son of Islam! I was lost, Allah guided me to Muhammad. I was poor, Allah made me rich due to Muhammad. I was a slave, Allah released me with the help of Muhammad<sup>saw</sup>. This is my tribe!"** The audiences were spell bound by this sagacious and comprehensive answer.

- The Holy Prophet<sup>saw</sup> made a bond of brotherhood between Salman and Abu Ad-Darda. Once Salman paid a visit to Abu Ad-Darda's<sup>ra</sup> house and found Um Ad-Darda<sup>ra</sup> dressed in shabby clothes. Salman<sup>ra</sup> asked, "Why are you in such a shabby state?"

Um Ad-Darda<sup>ra</sup> replied, "Your brother Abu Ad-Darda is not at all interested in (the luxuries of) this world."

In the meantime Abu Ad-Darda<sup>ra</sup> came and a meal was prepared. When Salman<sup>ra</sup> requested Abu Ad-Darda<sup>ra</sup> to eat (with him).

Abu Ad-Darda<sup>ra</sup> replied, "I am fasting."

Salman<sup>ra</sup>: "I am not going to eat unless you eat." So, Abu Ad-Darda<sup>ra</sup> ate (with Salman<sup>ra</sup>). At night when hardly a part of the night had passed, Abu Ad-Darda<sup>ra</sup> got up to offer *Tahajjud* Prayer, Salman<sup>ra</sup> told him to go to sleep, Abu Ad-Darda<sup>ra</sup> slept. After sometime Abu Ad-Darda<sup>ra</sup> again got up, but Salman<sup>ra</sup> told him to go to sleep. When it was the last hours of the night, Salman<sup>ra</sup> told him to get up, and both of them offered the prayer. Salman<sup>ra</sup> addressed Abu Ad-Darda<sup>ra</sup>, **"Your Lord has a right on you, your soul has a right on you, and your family has a right on you; so you should give the rights of all those who have a right on you."** Abu Ad-Darda<sup>ra</sup> came to Holy Prophet<sup>saw</sup> and narrated the whole story. The Prophet<sup>saw</sup> said, "Salman<sup>ra</sup> has spoken the truth."

(Bokhari)

- Once Abu Ad-Darda<sup>ra</sup> wrote to Salman Al-Farisi<sup>ra</sup>, "Come immedi-

ately to the holy land." Salman<sup>ra</sup> wrote back, "Land does not make anyone holy. Man's deeds make him holy. I have heard that you are appointed as a physician to treat and cure people. If you treat people honestly, then may you have delight! If you are treating people without knowledge of disease like a quack, then beware lest you kill a man and enter the Fire! From thence on when Abu Ad-Darda<sup>ra</sup> treated people judging from their symptoms, and they would leave, he would look at them and say, "Come back to me, and tell me about your health. By Allah, I am just a quack, guessing from symptoms, the real healer is Allah!"

(Muwatta)

- Once Salman<sup>ra</sup> had the following interesting argument with a builder:

The builder: "Should I build a house for you to live in?"

Salman<sup>ra</sup>: "I do not need a house."

The builder; "I know the type of house that would suit you."

Salman<sup>ra</sup>: "Well, describe it to me."

The builder: "I shall build you a house in which if you stood up, the roof would hurt your head, and if you were to stretch your legs, the wall would hurt them."

## Scholarship of Salman

- Salman Al-Farisi<sup>ra</sup> was noted for his vast knowledge and wisdom. Ali<sup>ra</sup> said of him that he was like Luqman<sup>as</sup> the Wise. And Ka'b Al-Ahbar said, "Salman<sup>ra</sup> is stuffed with knowledge and wisdom like an ocean that does not dry up." Salman<sup>ra</sup> had knowledge of both the Christian scriptures and the Holy Qur'an, in addition to his knowledge of the Zoroastrian religion. Salman<sup>ra</sup> was the first person to translate some parts of the Holy Qur'an into the Persian language during the life-time of the Holy Prophet<sup>saw</sup>.
- Salman<sup>ra</sup> was a bold person, he never hesitated to question even the Caliph Omar<sup>ra</sup>. Once from the spoils

of a war sheets of cloth were distributed, one sheet to each one of the *Sahaba*.

One day Omar<sup>ra</sup> got up to speak in a gathering saying: "Lower your voices so that I may hear you". Omar<sup>ra</sup> at that time was wearing a dress made from two sheets which were distributed. Salman<sup>ra</sup> rose up saying, "By Allah, we will not hear you, because you prefer yourself to your people." Omar<sup>ra</sup> inquired, "Why?" Salman replied: "You are wearing a dress made from two pieces of cloth, while everyone else is wearing a dress from only one." Omar<sup>ra</sup> called out:

"O Abdullah!" No one answered him. He again called, "O Abdullah bin Omar!" Abdullah<sup>ra</sup>, his son called out: "I am here!" Omar<sup>ra</sup> said, "I ask you by Allah, will you not testify that the second piece is yours?" Abdullah<sup>ra</sup> said, "Yes, I testify". Salman<sup>ra</sup> said: "Now we shall hear you, O *Ameerul Mo'mineen!*"

(Bokhari)

- Salman<sup>ra</sup> as a ruler of

*Al-Madian* was a humble servant of Allah. He spent much of his time in glorifying Allah's name. Most of the night Salman<sup>ra</sup> would pray. When tired, he would engage himself in *Zikr* (glorifying Allah's name by tongue). When tired of that, he would contemplate and meditate on Allah's powers and greatness in creation. He would often say to himself, "O Salman, you have taken your time for rest, now get up and pray"

### Governorship of Al-Madian

- After the fall of Iraq Omar Bin Al-Khattab<sup>ra</sup> appointed Salman Al-Farisi<sup>ra</sup> as governor of *Al-Madian* (Ctesiphon), Iraq. Salman's<sup>ra</sup> salary was 5000 dirhams, and he was commander of 30,000 troops. Salman<sup>ra</sup> would distribute the whole of the amount of his salary in charity (*sadqah*). He lived by the work of his own hands. Once some visitors found him working in a palm grove. Astonished, they asked him, "You are governor of

the land and getting a stipend for your livelihood, yet you are doing such petty work"? Hadhrat Salman Al-Farisi<sup>ra</sup> calmly replied "I like to eat from the work of my own hands".

For a long time Salman<sup>ra</sup> did not own a house. Instead he preferred to rest under the shade of trees or of a wall. Once a mason asked him: "Shall I build a house for you to live in?" Salman<sup>ra</sup> replied "I have no need of a house".

- Salman<sup>ra</sup> often expressed his surprise by saying, "People spend the whole of their lives running after petty worldly gains, without having a thought for the inevitable death which will one day take them away from the world".
- Salman<sup>ra</sup> would wear a simple dress, and was often mistaken for a laborer. Once, while he was passing through a market place, a traveler judging him to be a laborer ordered him to carry his baggage. Salman<sup>ra</sup> obeyed without hesitation and carried the baggage, walking after the traveler. As they passed through the



streets, people greeted Salman<sup>ra</sup> respectfully. The traveler wondered and asked the people around him, who the laborer was? "He is Salman Al-Farisi<sup>ra</sup>, the companion of Holy Prophet<sup>saw</sup> and the Ameer (Governor) of Al-Madian". The traveler was surprised. He apologized to Hadhrat Salman<sup>ra</sup> and asked him to put down the baggage. Hadhrat Salman<sup>ra</sup> refused and said: "I will carry it until I see you off to your destination"

- In old age he would sit under the shade of a huge tree, in front of his simple house in Al-Madian. He was engaged in making baskets and other things from date palm leaves, telling his life story, as his beloved master Holy Prophet<sup>saw</sup> had asked him, to the people surrounding him. He always thanked Allah for guiding him to Islam. He threw himself into the arms of poverty for the mere salvation of his mind and soul. He was Salman<sup>ra</sup>, the Persian, the son of Islam!

### Salman's Family Life

There is no record of his family life, except that he

had a son Abdullah<sup>ra</sup> who was also a well known *Sahabi*..

### Demise

Abu Abdullah Salman Al-Farisi<sup>ra</sup>, passed away in 33 *Hijri* at an age between 83 and 88 years, during Uthman Ibn Affan's<sup>ra</sup> *Khilafat*. As Governor of Al-Madian, he stood fast in the face of extreme difficulties and hardships to quench his thirst for truth, which was kindled by the 'holy flame' which he tended during his youth. His struggle to find the light of Islam was rewarded as Allah the Almighty has promised:

وَالَّذِينَ جَاءُوا مِنَّا فَتَنَّا لَنَهْدِيَهُمْ  
سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ٥

And so for those who strive in Our path-We will surely guide them in Our ways. And verily Allah is with those who do good (29:70).

Salman<sup>ra</sup> came from an influential family. He could easily have attained major status in the Persian Empire of his time. Throwing away all this, he set forth in search of truth. It is worth noting Salman<sup>ra</sup> was almost a contemporary of Holy Prophet<sup>saw</sup>. His quest for truth almost started at the

same time as the Holy Prophet<sup>saw</sup> had proclaimed his prophethood hundreds of miles away in Arabia; where Salman<sup>ra</sup> reached after 35 years by a difficult tortuous journey, and quenched his thirst for the truth.

Salman Al-Farisi<sup>ra</sup> now rests in a big shrine known as *Salman Paak* (Salman the pure), the great companion *Salman al-Muhammadi* (as he loved to be called), the loyal son of Islam. In the same area the remains of *Tak-e-Kisra*, the palace of Nausherwan stands, the walls of which developed cracks at the time of the birth of the Holy Prophet<sup>saw</sup>, foretelling the conquest of Iraq by Muslims. The humble conqueror of Iraq - Salman Al-Farisi<sup>ra</sup> is now resting in the same area.

*Allah-o-Akbar, Al-Hayee  
Al-Qayyum, Azza wa Jal!*

Allah is great, He is ever Living, Exalted and Magnificent of great Powers!.

\*\*\*\*\*

**HELP THE  
NEEDY**

**HUMANITY FIRST**

\*\*\*\*\*

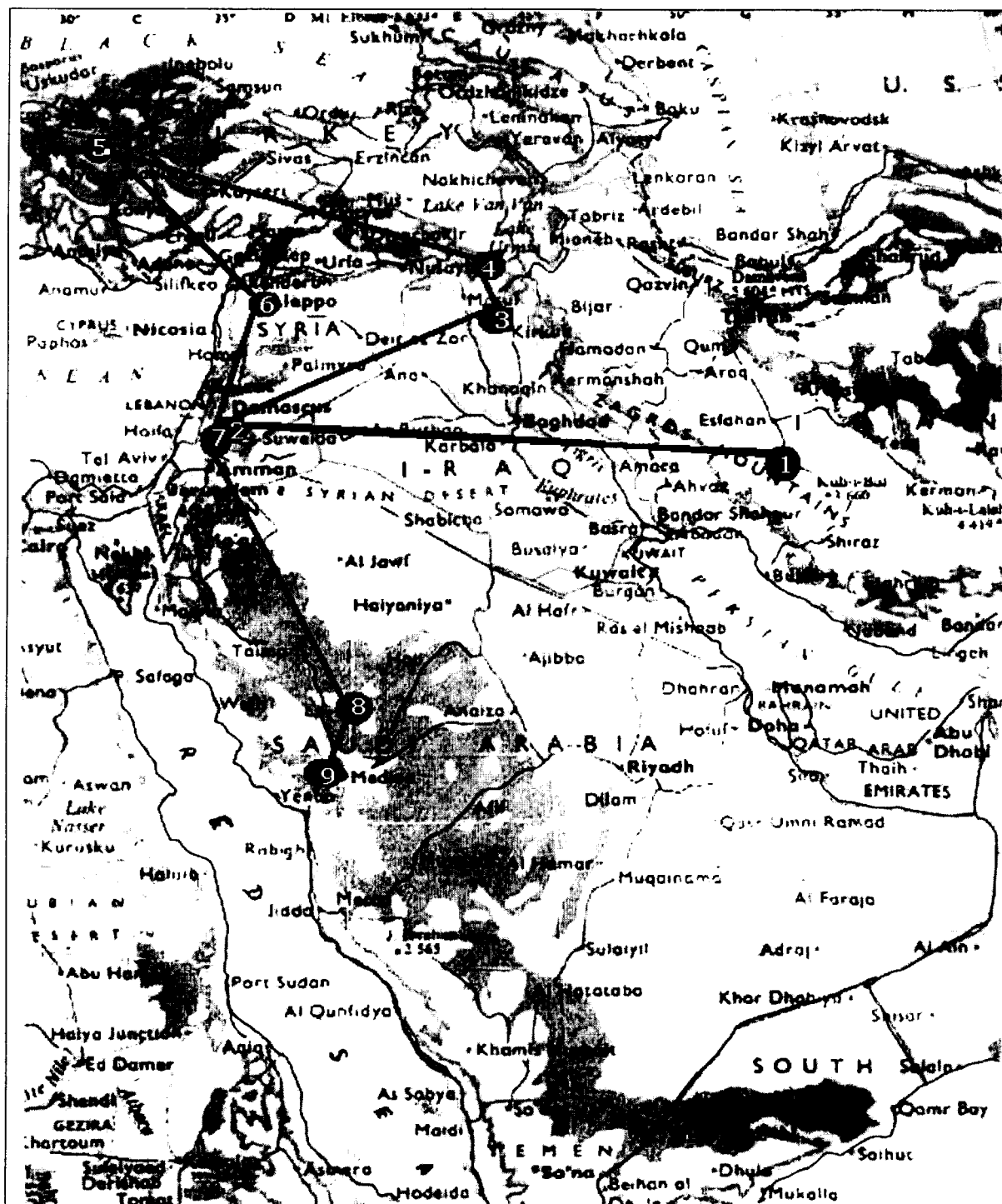


Fig.1. Track of Salman Al-Farisi in search of truth. Cities visited are numbered in chronological order of visit.

1. Esphahan; 2. Damascus; 3. Mosul; 4. Nasybian; 5. Ammuryia; 6. Halb; 7. Damascus; 8. Wadi'al Qura; 9. Madina Manuwara.

# PROMOTING GOODNESS

## Falahud Din Shams

I was seventeen and riding my bike near my house when he waved at me to stop. It was Maulvi Bashir Ahmad Qadiani. He was our *Qaid Khuddam*. Every time he talked to me I got stuck doing some *Khuddam* work. I stopped anyway. He said he was taking pledges for *Tehrik-e-Jadid* for the next year. I told him to put down my usual amount of five rupees. He was not happy, but he didn't show it. He started to tell me that I should increase it from the last year.

Living in Rabwah, I had heard all the different approaches to increase *chanda* collections. I had also mastered the responses to these approaches because of my youth, but mostly because of necessity. (Forgive me, I was only seventeen). So, I said to him that he needed to talk to my father. "Until my father changes my allowance, my pledge remains the same. After all, it is figured based on income. God knows that I try it everyday with my father, but it hasn't worked. Maybe he will listen to you." That was a project even he was not willing to take on. I also

think that he figured he would look silly having a discussion with the *Nazir Islaho Irshad* about the allowance of his son. In case you are not familiar with the titles, *Nazir Islaho Irshad* was a high-ranking position at the central offices of our Jama'at in Rabwah. But, Bashir Sahib was not a quitter. You would not believe how the rest of the conversation went. It was as follows:

*Bashir Sahib:* What about the pledge from your wife?

*Me:* My wife? Do you know something that I don't? You do know that I am not married?

*Bashir Sahib:* I know, but you will be one day.

*Me:* I hope so. (Notably, it was a quick response. I was too young to know the ups and downs of marriage.)

*Bashir Sahib:* Allah knows who she is. So if you will pledge for her, she will get the reward.

*Me:* Come again?

*Bashir Sahib:* You can pay on behalf of your prospective wife in the future.

Allah knows who it is and will give her the reward.

*Me:* I really don't believe this conversation!

You must have realized by now that we had a lot of time at our hands. It was basically due to the lack of television sets. We had to devise our own reality sitcoms. So he put down one rupee on behalf of my future unnamed wife. On the way home, pedaling my one speed bike, I was trying to absorb what had just happened. This was a new one for me. It was definitely something for which I had not figured out an answer. I have to tell you that Bashir Sahib was older than I was and unmarried. I have not seen him in many years, but from what I hear, he never married. Isn't it ironic? I wonder if he made a pledge on behalf of his future wife. Now there is an accounting nightmare for the angels!

In case you don't appreciate the one rupee pledge I made for my wife, let me put it in perspective. This was long before Pakistan became an ally of the USA for the fight against terrorism. At that time, the rupee had value. I could

have gone for four days to *Manan's kebab* place and had four *shami kebabs* on each trip. Maybe you don't relate to *shami kebabs*. I could have gone to Rasheed Pahlawan's fruit shop for four days and had fresh orange juice on each trip. He made it real good with salt and pepper. Don't make any faces. You think it is easy for me to see people putting ketchup on eggs. I think it is an insult to eggs. And, no, we did not have juice at home. It was hard to keep it without a refrigerator. Anyhow, that one rupee was a large sacrifice in whosoever name I gave it.

We have a wonderful concept of sharing rewards. You tell someone to say *Salat* and when he does it, you get the reward for it. Yet, it doesn't diminish the reward from the one doing the *Salat*. It really is a good principle for promoting good. Tell others to do good and watch your rewards grow. For that one rupee, I got the reward for paying it. My future wife got the reward because it was paid on her behalf. Bashir Sahib got the reward for coming up with the whole scheme. Three persons getting a reward for a rupee is a darn good deal.

To promote good and forbid evil is a course of ac-

tion prescribed for Muslims repeatedly in the Holy Quran. It is essential for the survival of the society. When a person in a society becomes evil, it affects the whole society.

One of the *Hadith* of the Holy Prophet<sup>saw</sup> makes the point clear. Numan Ibn Bashir<sup>ra</sup> relates that the Holy Prophet<sup>saw</sup> said: "The case of those who observe the limits set by Allah and those who are careless about them is like passengers on a ship who cast lots to see who should occupy the upper deck and who should be on the lower one and then took their places. Those who were on the lower deck passed through those of the upper deck whenever they had to fetch water. So they said to the ones on the upper deck: If we were to bore a hole through the bottom, we would not then have to trouble you. Now, if the people of the upper deck were to leave the others to carry out their desires, they would all perish together. But, if they were to stop them from carrying it out they would all be saved."

It is really up to the good guys on the upper deck. If they don't stop the wrong and promote goodness, the whole society will suffer. The bad guys at the lower deck just don't know

what they are doing. Society is made up of both kinds of individuals. It is like when one part of the body aches, the rest of it feels it. A strong immune system is needed to fight the disease.

Promoting good and forbidding evil is the immune system of the society. Evil is the disease that must be fought against and good is the strength that needs to be promoted. This job cannot be left to just the priests, ministers and the missionaries. Everyone must get involved. The immune system is not a part of the body; it is settled throughout the body. The immune system must also be alert at all times.

I think I have done enough preaching for the day. You may not have noticed, but I have tried to promote goodness. Every one of you who will do some good will get me a reward for writing these words. I would not even rely on the good work of the others. I think I will do my good deed for the day. You know the rupee I contributed; I will not collect it from my wife. Now this may even get me an extra reward. (Note: Since I wrote this article, (Maulana Bashir Ahmad Sahib Qadiani has passed away. May Allah grant him best reward in paradise.).

## ***A Response to the Book Entitled:***

# **THE TROUBLE WITH ISLAM**

**Zakaria Virk, Kingston, Canada**

A Canadian writer, Miss Irshad Manji, published a book in 2003 under the title "The Trouble with Islam". The book has 9 chapters and 247 pages. It is filled with virulent attacks on the Holy Prophet Muhammad<sup>sa</sup>, the Holy Qur'an, Islamic teachings and the sages of Islam. It contains many errors, biases, manipulations, and distortions. There is nothing new in the book that has not been discussed before by Orientalists and Western critics of Islam. A cursory reading shows this is no highbrow work of scholarship. I am certain the trouble is with Manji's mind and not with Islam.

In Canada the book has been completely ignored by Muslims and non-Muslims alike. Although the media had predicted a major backlash, it did not happen. No Muslim bothered to picket the bookstores selling the book. This has been a great disappointment to the author. She has even travelled to Pakistan, but did not make any waves there either.

Although she professes to be an Ismaili Muslim, the types of objections she has raised against the Holy Quran and the Holy Prophet Muhammad<sup>sa</sup>, make one ask if she finds Islam such an archaic religion then why hasn't she left its fold. Isn't she like a fish, which hates the pond water, but wants to stay in it so as to pollute it even more? For instance right at the beginning she says: "Islam is on very thin ice with me. I am hanging on by my fingernails, in anxiety over what's coming next from the self-appointed..." She goes on to say that Islam promotes hatred against Jews and is in need of total reformation. She asks what are 'we' doing for its reformation. To answer this question, she labels herself a Muslim Refusenik, a sinister reference to Soviet dissidents who fought for personal and religious freedom under the former Soviet Union. She alleges, "the trouble with Islam is that lives are small and lies are big". In one full swipe she has labelled one of the Abrahamic faiths as *full of lies*.

Irshad Manji has emancipated herself from the yoke of Islam. She writes, "After my expulsion from the *madrassa* (religious school), I didn't damn the whole religion and get on with celebrating my emancipated North American self .... Most of us Muslims aren't Muslims because we think about it, but rather because we're born that way." (Page 17) If she has liberated herself from Islam why does she want to reform it? Is this Salman Rushdie repackaged in the form of a self-professed lesbian? She does not need to reform Islam; what she needs is to reform herself.

She alleges that Islam is an atrophied religion, yet she wants to be part of this religion because by declaring herself a '*mujtahid*' she can gain notoriety and make money by maligning a world religion. "Why would I aspire to be part of an intellectually atrophied and morally impaired mainstream?" she asks. (Page 55)

## Manji and Her Family

In the first chapter of the book she explains how her family immigrated to Canada from Uganda in 1972. She says that Muslims in East Africa treated blacks like slaves. (page 6) She informs us that her father was not fond of children. (page 7). When she was 8 years old she was given an award 'Most Promising Christian'. When her father took her out from a Sunday school and enrolled her in a *madrassa* (Islamic school) she didn't like it and calls her father a 'geek'. (page 8) She tells us how her father used to beat her mother up. Her father was ever ready in slapping his kids for misbehaviour. Punching his unruly kids kept them in line. Children were not allowed to laugh at the dinner table, and when he stole their money or kicked them on their buttocks, they were reminded that next time he will kick even harder. Kids were forewarned that when he beats up their mother, they were not to call the cops as he will convince them to go away.... Once her father was so enraged that he ran after her with a knife in his hand, but Manji managed to escape through a window and spent the entire night on the rooftop. (page 10)

Such was the troubled childhood of this troubled child turned broadcaster, author, feminist and self-professed lesbian. As is evident she did not enjoy her parent's love and affection in her formative years. And like many who've experienced similar disappointments, she blames her religion, its Holy Book and its teachings. I leave it to a psychiatrist to tell us what effect this child abuse had on her that propelled her to a perverted lifestyle.

The real purpose of attending *madrassa* was to find a mindless lover (page 13). In the classroom she would ask the teacher obtuse questions like why are women not allowed to lead the prayer service (be imam in the *Salat*). When she did not get satisfactory answers to her silly questions, she labels herself *big mouth* (page 17). Now she has the audacity to inform us that she is a professed lesbian. She further states that my upbringing took place in a household where happiness was abhorred.

As to the question, if she disliked Islamic teachings so much, why did she not leave the fold of Islam? She says that I did not abandon Islam because this is my identity. (page 20). While tracing the tenets of

Islam in Judaism, she says that this is a "gift of the Jews" (page 23). At one point however she did entertain the idea of leaving Islam for the sake of her female lover (page 26). Instead of understanding the real cause of lesbianism, she blames God for this (page 27). Then she raises the question, if God is the best of Creators (*Ahsan Al-Khaliqueen*), then why does Quran condemns homosexuality? (page 27). It's a pity that she does not get the simple fact that homosexuality is an unnatural act. There should be something very basic to distinguish animals from humans. Pigs occupy themselves in such an activity, whereas man is the best of creations.

## Objections to the Holy Qur'an

While comparing the teachings of Talmud with the Holy Qur'an, she says that Jews are way ahead of us because they publicize disagreements by surrounding their scriptures with commentaries, while most Muslims treat the Qur'an as a document to imitate rather than interpret, limiting their capacity to think for themselves. (page 34). The Muslims do try to understand the Holy

Qur'an; scores of Urdu and English translations and commentaries that come out every year, are a testimony to the fact that Muslims do use their heads. Every scholar is free to address the newly arising problems from his point of view. No scholar is forced to toe the line. Muslims are not brain-dead as you allege.

To her, the Holy Qur'an is full of contradictions as if this is something which we have not been told by the Christians Orientalists before. She says, "What's our excuse for reading the Koran literally when it's so contradictory and ambiguous." (Page 2) Ms Manji believe me there is no ambiguity in the teachings of the Holy Qur'an, to understand this all you need is a pure heart free of bias. A prejudiced mind is bound to find defects even in a million dollar pearl.

Ms Manji alleges that the Qur'an propagates violence and it's not perfect, even though the Quran claims that it is a perfect book. "What's that? I should understand the context of the Koran's violent passages? Let me assure you: I've read the scholarship that explains these verses *'in their context'*, and I think there's a fancy

dance of evasion going on. It's not choreographed by conspiracy, just by a deep-seated assumption that the Koran is perfect, so there must be perfectly valid reason for the hate it often preaches." (Page 48).

She wants to have the Holy Quran revised, but let me ask her this. Has any one (Jew or Christian) ever suggested that the Old Testament should be revised because there are verses in it that advocate killings, racial superiority, suppression of women's rights, and denial of gays/lesbian rights. How come you hate the Holy Quran only? Is it because it condemns gays and lesbians? You want to interpret it to justify your immoral lifestyle. Not a chance Miss Manji.

On page 50 she alleges that Muslims like martyrdom because they have been promised seventy virgins in paradise as a reward. (page 51) This is totally false. Nowhere in the Holy Qur'an are seventy virgins mentioned. *'Hoors'* are mentioned in four verses of the Holy Qur'an, 44:55, 52:21, 55:73, 56:23. Then she tells us that a human error made its way into Quran. According to her scholars have for centuries translated *Hoor* as dark-eyed virgins, whereas her

research reveals that it should be understood as 'white raisins'. She is wrong once again. 'Hur' in Arabic is derived from Pahlavi in which it means dark-eyed pretty woman.

She alleges that interpretation of Quran is rather difficult because of its "wild mood swings" (page 56). Only a person with a *'big mouth'* would say such a thing.

Anything that paints a favourable picture of Islam or Muslims, she has made fun of it. For instance while talking about Cordoba; she says there were seventy libraries. "That's one for every virgin today's Muslim martyrs believe they are pledged. Libraries then virgins now". Similarly while talking about Maimonides, she calls him the good doctor (page 60) but when she talks about Muslims fighters who seized control of Cordoba, she calls them 'rowdies' (page 61).

## Intellectual Dishonesty

An obvious example of her intellectual dishonesty is on page 70 where she gives three clauses of 'Pact of Umar'. She quotes Dr Abdulaziz Sachedina, a professor at the University



of Virginia who is supposed to have called these clauses "divinely sanctioned system of discrimination provisions". A scholar from Toronto, Mr Ansar Raza contacted Dr Sachedina via email to clarify this statement after reading his book "The Islamic Roots of Democratic Pluralism". It turns out that Ms Manji had distorted and misrepresented Dr Sachedina's views about this pact. He said, "*Ms. Manji, because of her inability to use any primary sources in their languages like Arabic or Persian, depends on the secondary sources about Islam, and retrieves only those materials that she intends to polemicize or utilize to support her own personalized interpretation. This practice is unacceptable academically, especially when it implicates the entire Muslim community.*"

On page 67 she has mentioned the name of Bat Yeor, an Egyptian born female scholar. I had the opportunity to read yet another book against Islam called "*The Myth of Islamic Tolerance*", by R. Spencer, 2005. On page 34 of this book Bat Yeor asserts that the Pact of Umar is generally attributed to Umar II (717-740). Now Ms Manji should decide if she is right

or her bigoted European scholar. Or is it a case of blind leading the blind.

Justin Podur, an activist and writer from Toronto, in his article "A Multifaceted Fraud" has exposed another distortion of Ms Manji. In this article, which is available at <http://www.zmag.org/content/showarticle.cfm?ItemID=4624>, he has mentioned how she misquoted and selectively used Edward Said's article, "Israel-Palestine: A Third Way", published in *Le Monde Diplomatique*, Sept 1998. In trying to refute the idea that Israel is not an apartheid state (pp 116-123) she quotes Edward Said as evidence. But the very article Manji cites explicitly says Israeli is an apartheid state.

### Ms Manji's Ignorance

On page 73 she says "in the Hadith nearly all mentions of black dogs appear alongside degrading references to women and Jews". This is yet another example of her mental deficiency, bigotry and ignorance. I decided to check this out from one of the most authentic books of Hadith i.e. *Sahih Bukhari* which is available on the internet: [http://www.usc.edu/dept/MSA/funda-](http://www.usc.edu/dept/MSA/funda-mentals/hadithsunnah/bukhari/)

[mentals/hadithsunnah/bukhari/](http://www.usc.edu/dept/MSA/fundamentals/hadithsunnah/bukhari/). A search on word dog displayed the following: Narrated 'Aisha: The things which annul the prayers were mentioned before me. They said, "Prayer is annulled by a dog, a donkey and a woman (if they pass in front of the praying people)." I said, "You have made us (i.e. women) dogs. I saw the Prophet praying while I used to lie in my bed between him and the Qibla. Whenever I was in need of something, I would slip away for I disliked to face him." Volume 1, Book 9, Number 490:

### Prayer at the Wailing Wall

When Zionists booked a plane ticket for her to go to Israel, she visited the Al-Aqsa Mosque but did not care to offer 'nafal' prayer or to say a silent prayer. However when she visited the Western Wall she scrawled a request to God on a piece of paper and placed it in one of the cracks. "I feel at home. More viscerally than ever, I know who my family is" (page 93). Being a Muslim she did not feel at home at the mosque, but at the Wall she did. Is it because the air-ticket was paid by your Zionist sponsors? The piper calls the tune, right. You have faith

in the Jewish God, but not in the Muslim one, how come?

One gets the feeling from the book that her mission in life is to revive the tradition of *Ijtehad* (independent thinking). I sensed it from the subtitle of the book “a wake up call for honesty and change” she would like herself to be labelled a *Mujtahid*. However on page 55 she admits that a Muslim helped her learn the pronunciation of this word. So much for her so-called ‘wake up call for change’. Instead of undermining Islam, why don’t you try changing your warped thinking and perverted lifestyle. Salman Rushdie, Tasleema Nasreen, Irshad Manji appear to be pawns in the hands of neo-cons and ultra right wingers.

### Wrong Historical Facts

She alleges that the wife of Muhammad Ali Jinnah, the founder of Pakistan, was a non-Muslim (page 137). Wrong. The fact is that Ratan Bai, a born Parsi, became Muslim one day before the wedding.

Then she says on the same page “rioters tried to prevent Dr Abdus Salam

from entering Pakistan”, after he had been awarded the Nobel Prize in Physics in 1979. “An act of Parliament even stripped away his citizenship”. (page 137) This is a misrepresentation of facts. It seems like a brutish attempt to malign Pakistan. The fact is Dr Abdus Salam was invited by the President of Pakistan and was received as a state guest. He was awarded an honorary doctorate degree by the Qaid-e-Azam University, Islamabad. He was given the highest civilian award, *Nishane Imtiaz*, by the President in an elegant ceremony. I have newspaper clippings of Dawn and Jang (21-12-1979) to substantiate this.

Every Muslim believes that the Qur’an is the word of Almighty God, but she wants us to believe otherwise. She says “the Koran doesn’t prescribe any specific form of government. Assuming the Koran is the work of God- in whole or in part – wouldn’t this silence be deliberate?” (page 145). She blames God that He has deliberately not told us about a specific form of government which amounts to blasphemy. I wish she had studied the Holy Qur’an in her madrasa classes diligently. The Holy Qur’an advises us “and

consult them in matters of administration (3:159). “and their matters are decided with mutual consultation” (42:38) Mutual consultation in my view can be construed as parliamentary system or democratic form of government.

They say a little knowledge is dangerous. Ms Manji tells us she has read the Qur’an in its context. I don’t think so. Here is another example of her ignorance and blind hatred for anything Islamic. She says “While the Koran requires the Prophet’s wives to veil, it never decrees such a practice for all women.” (page 153). On the contrary the Holy Qur’an says: “O Prophet! Tell your wives and your daughters, and the women of the believers, that they should pull down upon them of their outer cloaks *from their heads over their faces*. That is more likely that they may *thus* be recognized and not molested. And Allah is Most Forgiving, Merciful.” (33:60). Is this command not self-explanatory? Ms Manji you will be better off to find another profession instead of trying to mislead Muslims with your limited knowledge of Islam.

She does not like the fact that Muslims face

God". (2:116). Why then, must Muslims bow to Mecca five times a day? Isn't this a sign of being desert-whipped?" No Ms Manji this is not desert-whipped. Rather it is unity-whipped. When one billion Muslims face Mecca in their daily prayers, it is a demonstration of universal brotherhood and unity. Mecca is the spiritual centre of the Muslims, just like the Vatican is for the Catholics and Jerusalem for the Jews. *Ka'bah* was the first house of God built for the worship of one true God.

Like Tasleema Nasreen, Manji detests the fact that Muslims recite prayers in Arabic in the Salat. The reason for this is quite logical, Muslims belong to various races, they speak different languages and dialects, so there must be one language which should be understood by all. For instance in a mosque, if the Imam was a Gujarati, and gave instructions (like *Al-lah-o-Akbar*) to start the prayer in his mother tongue, then how would the others follow his instructions.

Time and again, she calls Islam a desert religion. She proposes criminal charges against the Saudies (page 200). She is dismayed that Muslims in Denmark are abusing liberalism,

though Muslims make up only five per cent of its population, they consume forty percent of its welfare handouts (page 207). This is a figment of her imagination. This allegation has been denied by the Danish government. The National Post, Toronto, in its issue of 6<sup>th</sup> September 2002, published a statement of two members of parliament who categorically denied this.

### Status of Women

No anti-Islam book can be complete unless it discusses the status of women. Manji is no different, she has merely rehashed age old objections. If only she had cared to know how women were viewed in the Old Testament (Hebrew Scriptures) she would not have delved into this topic. For a moment, let us see how women have fared in Christianity. Christian unmarried women were not allowed to leave the home of their fathers, married women were not allowed to leave the home of their husbands, they were normally restricted to roles of little or no authority, they could not testify in court, they could not appear in public venues, they were not allowed to talk to strangers, they had to be doubly veiled when they left their homes, a vir-

gin woman who was raped was required to marry her attacker, women could not initiate divorce. In Genesis 3:16, women are told "*thy desire shall be to thy husband, and he shall rule over thee*"

This review should be sufficient for anyone to judge this book as the product of a troubled mind. Believe me, there is no trouble with Islam, the trouble is with Manji herself. Her book is not the work of a self-critical individual trying to reform the Muslim community, but a self-congratulatory individual. By ignoring facts and distorting citations, she is bent on advancing a career for herself.

\*\*\*\*\*

Hadhrat Anas bin Malik<sup>ra</sup> relates that the Holy Prophet<sup>saw</sup> was of medium height, neither too tall nor too short. He had an elegant fair complexion, which was neither too white nor too wheatish. His hair was somewhat straight, neither too curly nor plain straight. He was forty years old when he was commissioned as a Prophet. After being commissioned, he stayed for ten years in Mecca and then ten years in Medina. When he passed away, he was sixty years old, and he did not have more than twenty white hair in his head and beard.

*Almu'jamasaghir liltibrani  
babuljm min ismuhu ja'far, p  
118/1*

# BEHIND THE VEIL: A MUSLIM WOMAN'S STATUS IN ISLAM

**Khullat Munir, Ithaca, NY**

A *burqa*-clad woman fearing as she crosses a street in broad daylight with her child's hand in her own, the veiled head of a woman whose face cannot be seen, and stories of "honor killings" - all these images of women pervade the media coverage of the status of women in the Islamic world. The media should not be blamed for such negative coverage, however.

They only report what they see and hear. Nations that claim to govern their populations by Islamically principled law, or *Shariah*, are perpetuating through their own practices the images of subjugation that relate to the status of women in Islam. One would be hard pressed to find a legitimate authority on Islamic law and practice today who would find the treatment of women in Islamic nations in agreement with the guidelines set down in the Qur'an and the Hadith. The reason for this erroneous distortion of the role of women in Muslim society has to do with the socio-

economic and political factors of each respective Islamic nation - but that is a separate issue altogether. The fundamental tenets of Islam offer liberation in its truest sense to women - not by the western standards of the 21st century, but by the humanitarian principles about equality and justice.

The principal right granted to women in Islam - and some would argue the most important - is that of spiritual equality to the rest of mankind. Whereas the Judeo-Christian tradition recounts the creation of women from the rib of a man, the Qur'an explicitly does not talk of which gender begot which: "Fear your Lord who created you from a single soul and of its kind created its mate, and from them twain spread many men and women" (4:2). As a direct parallel to previous monotheistic religions, the Qur'an could not be clearer in telling us that there exists no inferiority in the status of women. Yet in another account, the Bible relates the story of Adam and Eve and holds Eve culpable as a

temptress and persuader of evil. The Qur'an tells the same story without any isolated blame on Eve. "But Satan caused them both [Adam and Eve] to slip by means of it and drove them out of the state in which they were" (2:36). With the absence of particular blame held over Eve, it is clear that women are not perceived as harbingers of evil and temptation in Islam.

Some would argue that Islam dictates that women are inherent sources of temptation for men - and that donning the veil counteracts this temptation. Some go so far as to say that the veil is worn for the sole purpose of keeping men's temptations at bay. Again, this is a grievous misconception. The veil is utilized as a means of protection for women; it is a physically manifested barrier between herself and the harm that may befall her - and it also affects her mental state. It is widely known that incorporating the veil into one's external appearance effectively instills confidence in one's persona. No

longer must a woman completely rely on her physical beauty to achieve her goals and be successful in society. This proves to be especially true in western countries.

The rights granted by Islam in the 7th century were revolutionary and incredibly progressive for the time. In a period when female infanticide was prevalent and women were bartered like livestock, Islam broke the chain of social norms and elevated women to new heights. The roles of women as mothers and wives are highly revered in Islam.

The Prophet Muhammad<sup>saw</sup> elevated the status of women through his own example of the treatment of women in his life — not once did he abuse his wives physically, or mistreat them in any manner. Rather, it is recorded in the Hadith that he said, "The best among you is he who treats his wife the best" (Reported by Abu Dawud). Concerning respect for mothers, the Prophet Muhammad<sup>saw</sup> has established that they are due three times over the respect that is due to fathers. In light of these precedents, how can Islam be thought unjust in its treatment of women? When certain

rights such as voting, inheritance, initiating divorce, alimony, child support, property ownership, etc. were given to women in America in the 20th century, how can Islam be barbaric and backwards in its granting of these same rights in the early 7th century? In addition to these particular rights, the duties and responsibilities of a woman are defined according to her capacity. Contrary to popular opinion in the west, Islam does not deprive women of their rights and elevated status in society, but provides for women in a way that is not wholly recognized by the cultural norms of western society.

...

**Theithecajournal.com**  
**Originally published**  
**April 5, 2006**

\*\*\*\*\*

## HADITH

The Promised Messiah and Mahdi<sup>as</sup> states:

"Of the many sects that subsequently appeared in Islam, the true one derived great benefit from the true *Ahadith*. The correct way, therefore, is neither to treat the *Ahadith* as having greater authority than the Qur'an, as do the sect *Ahli*

*Hadith* of this age, and not to prefer statements in the *Hadith* which are contradictory of the Holy Qur'an to the Qur'an itself, nor to regard the *Ahadith* as vain and false as is the belief of Maulvi Abdullah Chakralvi. The Qur'an and the *Sunnah* should judge the *Ahadith* and those that are not opposed to them should by all means be accepted. This is the straight path and blessed are those who follow it. Most unfortunate and foolish is the person who rejects the *Ahadith* altogether without regard to the test that we have proposed.

It should be the duty of the members of our community that a *Hadith* which is not opposed to the Holy Qur'an and the *Sunnah*, should be accepted and followed, however weak might be its authority, and it should be preferred to the rules framed by the jurists."

(Review of *Mubahisa-e-Batalvi and Chakralvi*,  
 p 5,6)

\*\*\*\*\*

**SUPPORT**  
**HUMANITY**  
**FIRST**



## Jamia Ahmadiyya Canada

*"I will give precedence to my faith over all worldly affairs"*

1194 Matheson Blvd. E, Mississauga, Ontario, Canada, L4W 1R2 Tel: 905-206-1605 Fax: 905-206-1144

Email: [info@JamiaAhmadiyya.ca](mailto:info@JamiaAhmadiyya.ca) Web: [www.JamiaAhmadiyya.ca](http://www.JamiaAhmadiyya.ca)

### INVITATION TO TAKE ADMISSION IN JAMIA AHMADIYYA - CANADA

My Dear Waqfeen-e-Nau Boys:

*Assalamu Alaikum wa Rahmatullah wa Barakatuhu!*

I sincerely commend your parents who responded to the clarion call of Hadhrat Khalifatul Masih IV<sup>th</sup> and dedicated your life for the service to Islam – Ahmadiyyat.

The prophecies of Hadhrat Masih Mau'ood<sup>as</sup> indicate that the time is at hand when people of all nations will join the Ahmadiyya Muslim Community in large numbers. To better shoulder the present and future responsibilities, Hazoor<sup>th</sup> under divine intuition started the Waqf-e-Nau scheme. It was also a matter of concern that this expected influx of new Ahmadies, if lacking in proper Ta'lim and Tarbiyyat might not dilute our dearly held Islamic values. Needless to say that it was also the ardent desire of Hazoor<sup>th</sup> that Ahmadies should excel in every field. It was for this that he invited the parents of Ahmadies all over the world to dedicate their children in the Waqf-e-Nau scheme. It gives me great pleasure and I congratulate you that you are among those chosen ones. *Masha Allah*.

It is towards achieving this noble goal of Ta'lim, Tabligh and Tarbiyyat that Hazoor<sup>th</sup> gave permission towards the opening of a Jamia Ahmadiyya in North America (Canada). It is by the sheer grace of Allah that this Jamia has now been functioning very successfully for the past 3 years. *Alhamdu lillah*.

We offer a 7-year course leading to the 'Shahid' degree. We scrupulously follow the International syllabus prepared under the direct supervision of Hadhrat Khalifatul Masih IV<sup>th</sup>. All the Jamias in Qadian, Rabwah, UK and Canada follow the same syllabus. One great advantage of attending the Jamia is that you will be under the direct instructions and guidance of Hadhrat Khalifatul Masih V<sup>aba</sup>. In addition we have, by the grace of Allah, very intellectual, learned and dedicated staff members who spare no effort in training our future missionaries with prayers, love and affection.

**My dear Waqfeen-e-Nau Boys:**

- **Are you 17 years – 20 years?**
- **Will you be completing your high school this year?**
- **Can you read the Holy Qur'an with relative fluency?**
- **Do you have a basic knowledge of Islam and Ahmadiyyat?**
- **Do you possess that zeal of unconditionally dedicating your entire life for the service of Islam – Ahmadiyyat?**
- **After your education, do you agree to serve in any country – under any conditions at the behest of Hadhrat Khalifatul Masih?**
- **Do you possess a 'Green Card' or a US passport?**

If your answer is in the affirmative, then please respond immediately to this letter because we are looking out for such talented young Ahmadies. There is no better profession in the world than to become a true servant of Allah.

If you are conversant with the speaking, reading or writing of Urdu it would be an added advantage because those totally unfamiliar with Urdu may be required to attend extra Urdu classes and might even be required to spend a longer time in the Jamia.

**The interviews will be conducted on July 11 and 18, 2006 at Baitul Islam Mosque Toronto. I shall be anxiously looking forward to your reply.**

E-MAIL:

[info@jamiaahmadiyya.ca](mailto:info@jamiaahmadiyya.ca)

May Allah guide you and bless you. Amen!

Before I end – a note to your parents: Thank you for dedicating the life of your beloved son. If your son becomes a high quality missionary I can assure you that your future progeny will be proud of him and your family will be recognized by his name. *Insha Allah*.

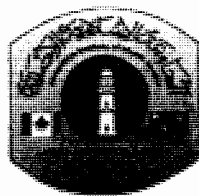
May Allah empower you to properly train and motivate your children so that this 'trust' is handed over to the proper 'Trustees'.

Wassalam – Khaksar

Mubarak A. Nazir  
Principal

\*\*\*\*\*





# WAQFE NAU TRIP TO JAMIA AHMADIYYA, CANADA



Friday, June 23 — Sunday, June 25

*For Waqifeene Nau boys, 14 years & older*

- Experience a full day at the Jamia.
- Meet Jamia faculty and staff.
- Meet Jamia students.
- Unique opportunity to enjoy Jamia hospitality.
- Sightseeing visits to other locations.

Don't miss this golden opportunity to experience life at  
Jamia Ahmadiyya, Canada!

To sign up and for more details,  
contact your local or regional Secretary Waqfe Nau immediately.

## Waqfe Nau Ijtema, West Midwest Region

Waqfe Nau Ijtema for West Midwest region was successfully held on April 15, 2006 — Alhamdulillah. We had participation from Chicago-East, Chicago-West and Milwaukee Jama'ats. 28 boys and girls attended the Ijtema.

### 1<sup>st</sup> Session

Registration commenced at 10:30AM and the program started at 11:00AM. Syed Fazal Ahmad sahib, Assistant National Secretary Waqfe Nau, presided over the program. The program was organized by Mir Ahmed Naser sahib, Acting Regional Secretary Waqfe Nau, and was conducted by Dr. Nadeem Ahmad sahib, Murabbi Atfaal of Chicago-West. Opening session was combined for both Waqfe Nau boys and girls via audio link. The session began with recitation of the Holy Quran and poem. Subsequently, Maulana Mubashir Ahmad sahib addressed the participants of the Waqfe Nau Ijtema.

### 2<sup>nd</sup> Session

The 2<sup>nd</sup> session began at 11:45AM. The session included competitions for the Recitation of the Holy Quran, Nazm and Hadith for both 6-11 & 11-15 age groups. This session was conducted separately for both Waqfe Nau boys and girls. At 1:00PM, there was salaah and lunch break.

### 3<sup>rd</sup> Session

Religious knowledge competitions were held for both 6-11 & 11-15 age groups. The session was conducted by respected Syed Fazal Ahmed sahib.

### Concluding Session

Syed Fazal Ahmed sahib gave the concluding remarks and handed out the prizes. Prizes included trophies, certificates and candy bars. Finally, the session ended with silent prayer.

## My Dear Grandfather: Master Muhammad Yaseen

**Maham Saleem, Willingboro, NJ**

We all have heard of the great stories and miracle of Ahmadiyyat. I grew up with my grandfather—my *Dada Jan* who was a devout Ahmadi and a very pious man. Living with him, I lived through the miracles of Ahmadiyyat.

My grandfather, Master Muhammad Yaseen was born in 1911 in the village of Nagariyan in District Gujrat. He was the only child of Jannat Bibi who used to teach Qur'an in the village. His father had passed away when he was still an infant. He converted to Ahmadiyyat at age 18 although there was much protest from his mother. He did his Munshi Fazil, which is a diploma in Persian and is equivalent to Masters in Persian these days in Pakistan. He became a school teacher. In 1947 at the time of the partition of India, there was the need for caretakers of the town of Qadian to protect the sacred city from rioting. *Dada Jan* went to Qadian and registered as one of the 313 *Derwaish-e-Qadian*. His duty in Qadian was at Bait-ud-

Dua. He had the honor of living and praying day and night in that sacred room for 6 months.

There are many faith enhancing stories from the life of my grandfather. I am going to tell you a few...

When my *Dada Jan*, Master Muhammad Yaseen moved to the beautiful town of Noshki in 1934, nearby Quetta a prominent incident happened. One of his fellow colleagues was a Shia Muslim and under his Tabligh. One day he came and said, "My only son who is in 6<sup>th</sup> grade can not see. What should I do?" My grandfather advised him to write to Hadhrat Mirza Bashir-ud-Din Mahmood Ahmad, Khalifatul Masih II<sup>ra</sup> about it and ask for prayers. The Shia teacher replied since he did not know Hazoor<sup>ra</sup> in person, it would be better if my grandfather wrote it on his behalf. So my grandfather wrote to Hazoor<sup>ra</sup> and after a few weeks a reply came that, "I have prayed and *Insha Allah*, Allah will give back his sight." My grandfather gave the letter

to that teacher. After a few days he came running to meet my father saying that by the grace of Allah, his child can see again! Everything was good until that same Shia teacher sat in a group of non-Ahmadi friends and said inappropriate words about the Promised Messiah<sup>as</sup>. My grandfather came to know about this and he inquired if it was true. The teacher said he was sorry, but my grandfather was heartbroken that even after seeing this great miracle he still was not giving the least amount of respect to Hadhrat Sahib. My grandfather said that Allah would make him pay for this action of his.

The next day the Shia teacher came crying that his son has lost his eye sight. Now he was really repenting his actions. My grandfather advised that he write in person this time to Hazoor<sup>ra</sup> and tell the whole story. He did write to Hazoor<sup>ra</sup>, and the reply came, and the eye sight was restored again. *Dada Jan* now told him that he had seen the miracle of

Ahmadiyyat and the effect of Hazoor's<sup>ra</sup> prayer. He should convert to Ahmadiyyat now. The Shia teacher replied that he would like to meet Hazoor<sup>ra</sup> himself and convert at his hand. So they went to Jalsa Salana Qadian that year. The three days of Jalsa passed and he still did not convert. They came back to Noshki. Soon after coming back to Noshki the Shia teacher passed away, without converting to Ahmadiyyat. This was a sad end to this story.

On a hot summer day my *Dada Jan* was walking back home from work. He stopped at the well which the nearing 4-5 villages used as a source of water. The villagers standing at the well denied him any water as he was a "Qadiani". My grandfather thought it did not matter he would reach home in an hour or so and get a drink of water then. After walking a few yards he heard a loud thud. He looked back and more people had gathered at the well. Thirsty as he was, he continued home without inquiring what caused the fervor at the well. The next morning some 70 people from all the near by villages had gathered at his front door and said, "Master Sahib, we have all come to the conclu-

sion that the well fell yesterday due to your bad omen as we did not let you drink from there. We all will convert to Ahmadiyyat if you pray and make the well stand back up just as it had fallen down." My grandfather said that this was not practical, but that he would pray and meanwhile the villagers should dig the well again and Insha Allah the water will be found again. They insisted that he should make the well stand up magically just as it had fallen down and only then would they believe. My grandfather finally said if what has already happened does not stir your hearts to believe in Allah's Will being in favor of the Ahmadies then we do not need such Ahmadies. Even though they were associating the falling of the well with not letting *Dada Jan* drink from the well, but they would not commit to the truth of Ahmadiyyat!

There were 2 other Ahmadi families in the village. They had started preaching about Ahmadiyyat to the villagers. The villagers said, "We are illiterate people, what do we know? But if you preach to Maulvi Muhammad Alam and he converts, then we will all convert to Ahmadiyyat." So they discussed

*Khatme Nabuwat* and the Death of Christ with the Maulvi Sahib and he understood it all. He converted. The villagers said, "He is old and gone crazy, but we are not mad. So we will not convert. After a few months Maulvi Muhammad Alam got really sick and he was on his death bed. The villagers came to him and said, "Look! You have lived a pious life and in the end you have become an infidel. Convert back to Islam, because if you don't there would be no one in the village to say your funeral prayers." Maulvi Alam said that they can throw him in the street for the dogs and eagles to eat for all he cares. Then he said the Shahada and passed away. The villagers said that they had not seen anyone die in so much peace. The family members gave him a bath and took him to the graveyard to say the funeral prayers. No one would pray his *Namaz-e-Janaza*. Incidentally there were no Ahmadies in the village at the time of his death. The time of *Zuhr* passed, then *Asr* and the sun was going down. Then came three horse riders and inquired what was going on? The villagers told them that this man was a Qadiani and there is no one to say the funeral prayers. The

horse riders said, “*Alhamdulillah* we are Ahmadi and we will say the prayers.” So the prayers were said and he was buried. By the next morning it was the talk of the town that 3 angels had come on horses and said the funeral prayers of Maulvi Alam and then gone off.

Then again in Nagariyan an incident happened. My grandfather sent his goat to graze in the woods, night fell and it did not come back. He presumed that the goat has wandered off or been caught by some one. Next morning he was walking in the street and his neighbor who was sisterly with his mother called him and said, “Why don’t you ask your Mirza to show a miracle and get back the goat?” My grandfather did not like her taunt and turned away without saying anything. Late that night *Dada Jan* found out that his neighbor’s cow was missing. She called him again and said, “Ask Mirza to show a miracle and bring your goat back.” The voice of her husband came from inside that, “haven’t you seen enough miracles that you want to see more?” Even though at every occasion the non-Ahmadies realized the truth of Ahmadiyyat but it is sad how they kept rejecting the truth time

after time.

My dear grandfather moved to Karachi after his retirement, which was going to be his final abode. He made a friend whom we cousins used to call Uncle Warris. Uncle Warris and his son ran a little shop by the corner of the street. In the evenings he used to visit *Dada Jan*. *Dada Jan* started talking about Ahmadiyyat to him. He was a very learned man himself. He finally said one day that he believes that whatever Hadhrat Mirza Ghulam Ahmad<sup>as</sup> has claimed is the truth. *Dada Jan* was thrilled. Uncle Warris had a daughter who lived in the US. One day Uncle Warris came to meet *Dada Jan* and seemed really sad. His daughter had developed cancer. My grandfather said that he would pray for her. After a few months Uncle Warris came to visit *Dada Jan* dancing with joy, and said the doctors are amazed with the results of her last test. She has no signs of cancer! This was surely a fruit of the prayers and it brought *Dada Jan* great joy. His daughter came to Pakistan and said she wanted to meet the man who had prayed for her. Uncle Warris said he would like to bring both his wife and daughter to meet *Dada Jan*,

but he advised *Dada Jan* not to mention anything about Ahmadiyyat to his family. *Dada Jan* was heartbroken. His eyes were watery. He had prayed for her recovery to show the miracle of Ahmadiyyat and its truth. He met them in any case. After returning to USA, she developed cancer again. After a while Uncle Warris died too. *Dada Jan* was left sad with this incident.

*Dada Jan* always used to smile. He used to make a happy noise when I used to visit him. Oh! I love him so much. He was such a blessing and a shadow of love and kindness. He died on 25<sup>th</sup> December 2002 at the age of 91.

*Inna lillah he wa inna ilaihi raji’oon.*

May his soul rest in peace and may Allah elevate his status in the Hereafter. Ameen. *Dada Jan* was buried at *Bahisti Maqbara* in Rabwah. He is survived by 3 daughters, 5 sons and 30 grandchildren living all across the world. May Allah give us all strength to follow in the footsteps of our ancestors.

\*\*\*\*\*

***Is your son or daughter  
considering a career in  
medicine or the sciences but you don't know  
what advice to give?***

The Ahmadiyya Muslim Medical Association USA (AMMA) invites anyone to join our conference call series where we are providing free school and career counseling to anyone interested in the field of medicine. This monthly call features different AMMA members who describe their experiences relating to medicine followed by an open discussion. Students of all ages are especially invited as these are designed to foster and stimulate their interest. This also allows them to interact with other students who are ahead and behind them. *Alhamdulillah*, we have already been providing individually tailored advice for all the participants who have been calling in. *Jazakamullah* and please remember this effort in your prayers.

**Upcoming calls:**

**8 PM EST, June 5, 2006  
641-696-6600, Access Code: D-O-C-T-O-R**

**8 PM EST, July 3, 2006  
641-696-6600, Access Code: D-O-C-T-O-R**

**8 PM EST, August 7, 2006  
641-696-6600, Access Code: D-O-C-T-O-R**

**8 PM EST, September 4, 2006  
641-696-6600, Access Code: D-O-C-T-O-R**

**8 PM EST, October 2, 2006  
641-696-6600, Access Code: D-O-C-T-O-R**

**8 PM EST, November 6, 2006  
641-696-6600, Access Code: D-O-C-T-O-R**

**8 PM EST, December 4, 2006  
641-696-6600, Access Code: D-O-C-T-O-R**

**8 PM EST, January 1, 2007  
641-696-6600, Access Code: D-O-C-T-O-R**

**\*\*\*\*\***

**58th JALSA SALANA, USA**  
**EXPO CENTER, CHANTILLY, VIRGINIA**  
**SEPTEMBER 1st, 2nd & 3rd, 2006**

**Hotel Accommodation Information**

Please call Hotel to make reservation

For further information, please call  
**Mansoor Ahmed, Nazim Accomodation (Hotels)**  
**Telephone # 301-366-8338(Cell) 301-253-0377(Home)**

HOTEL NAME & ADDRESS	HOTEL TELE.NO. FOR RESERVATION	NUMBER OF ROOMS RESERVED			RESERVATION CODE	ROOM RATE	RESERVATION CUT-OFF DATE	BRKFST.INCL. IN ROOM RATE	DRIVING TIME TO EXPO CTR	TAHAJUD/FAJR PRAYER ARRANGEMENT IN HOTEL
		KING	2DBL BEDS	TOTAL						
<b><u>HOLIDAY INN SELECT</u></b> 4335 CHANTILLY SHOPPING CTR CHANTILLY, VA 20151	<b>703-815-6060</b> www.hiselect.com/ chantillyexpo cde J94	75	100	175	AHMADIYYA	\$75.00 PLUS TAX	8/10/2006	NO	WALKING DISTANCE	NO
<b><u>HYATT DULLES AIRPORT</u></b> 2300 DULLES CORNER BLVD HERNDON, VA 20171	<b>703-713-1234</b> <b>800-233-1234</b>	100	150	250	AHMADIYYA	\$75.00 PLUS TAX	8/17/2006	NO	15 MINUTES	YES SATURDAY & SUNDAY
<b><u>HILTON DULLES AIRPORT</u></b> 13869 PARK CENTER ROAD HERNDON, VA 20171	<b>703-478-2900</b>	50	100	150	AHMADIYYA	\$75.00 PLUS TAX	8/10/2006	NO	10 MINUTES	YES SATURDAY & SUNDAY
<b><u>AMERI SUITES</u></b> 4994 WESTONE PLAZA CHANTILLY, VA 20151	<b>703-961-8160</b>	60	50	110	AHMADIYYA	\$75.00 PLUS TAX	8/15/2006	YES	5 MINUTES	YES SATURDAY & SUNDAY
<b><u>WINGATE INN DULLES AIRPORT</u></b> 3940 CENTERVIEW DRIVE CHANTILLY, VA 20151	<b>571-203-0999</b>	25	50	75	AHMADIYYA	\$79.00 PLUS TAX	8/10/2006	YES	5 MINUTES	YES SATURDAY & SUNDAY
<b><u>COMFORT SUITES</u></b> 13980 METROTECH DRIVE CHANTILLY, VA 20151	<b>703-263-2007</b>	25	50	75	AHMADIYYA	\$69.00 PLUS TAX	8/15/2006	YES	10 MINUTES	YES SATURDAY & SUNDAY
<b><u>HYATT FAIR LAKES</u></b> 12777 FAIR LAKES CIRCLE FAIRFAX, VA 22033	<b>703-818-1234</b> <b>800-233-1234</b>	25	75	100	AHMADIYYA	\$75.00 PLUS TAX	8/18/2006	NO	15 MINUTES	YES SATURDAY & SUNDAY
<b><u>COURTYARD BY MARRIOTT</u></b> 3935 CENTERVIEW DRIVE CHANTILLY, VA 20151	<b>703-709-7100</b> <b>800-321-2211</b>	25	75	100	AHMADIYYA	\$75.00 PLUS TAX	8/10/2006	NO	5 MINUTES	YES SATURDAY & SUNDAY
<b><u>SPRINGHILL SUITES</u></b> 5920 TRINITY PARKWAY CHANTILLY, VA 20120	<b>703-815-7800</b> <b>888-287-9400</b>	25	75	100	AHMADIYYA	\$75.00 PLUS TAX	8/10/2006	YES	5 MINUTES	YES SATURDAY & SUNDAY

## HOMES ACCOMMODATION REGISTRATION FORM

58th Jalsa Salana, USA Jama'at  
September 1-3, 2006

**MAILING ADDRESS:** Nazim, Homes Accommodation, Jalsa Salana 2006  
15000 Good Hope Road  
Silver Spring, MD 20905  
Phone: 301-879-0110

### INSTRUCTIONS:

1. All Jalsa participants who want to be accommodated in Ahmadi Homes must complete this form.
2. Fill a separate form for each family. Make copies as needed.
3. Due to limited available Home Accommodation, it will be provided on first come first serve basis.
4. **Deadline to submit this form at above address is June 15, 2006.** After this date assignments will be complete and you will receive your host's information, so that you can coordinate your arrival date and location to meet your host. Please also read Travel Information note below.
5. If you are staying with your friends or relatives during the Jalsa, Please provide their name and address in the section below.

### I. Personal Information

#### a. Head of Family (HOF) Information.

Jama'at Name					
Please provide member code assigned by National Headquarters.					
HOF Member Code	Last Name	First Name		Middle Name	email
Members in the Family - attending Jalsa	Lajna and Nasirat	Ansar and Khuddam		Children	
Address					
City		State		Zip Code	Phone

#### b. When are you planning to arrive in Virginia/MD/DC for the Jalsa:

Arriving By:	Arrival Date	Departure Date
Car/Van		
Airline		

#### c. If you are planning to stay with a friend or family member while attending the Jalsa, please provide their details:

Name	Address	Phone No.



**II. Hotel/Motel Accommodation**

If you are planning on staying in a hotel/motel, please consult the hotels list published in the Ahmaddiya Gazette and call them directly to make reservations.

*You are responsible for making payments for the Hotel/Motel Accommodation on your own.*

**III. Travel Information**

Please note that:

**Jama'at will not provide transportation to and from your host's residence to Jalsa Gah.** You are responsible for your own transportation during Jalsa. A map and directions will be mailed to you after we receive this form and assignment of your host has been made. If you are traveling by Airline, please rent a car for your transportation to your host's residence and to & from Jalsa Gah.

**IV. Please indicate any special needs or requests.****VI. Registration verification by Jama'at President**

(Only Required For Those With No Membership Code)

Name		Jama'at	
Designation	PRESIDENT	Signature	

*Bismillah*

## Ahmadiyya Movement in Islam, Inc., USA

NATIONAL HEADQUARTERS: BAITUR RAHMAN MOSQUE

15000-GOOD HOPE ROAD, SILVER SPRING, MD 20905 PHONE: 301-879-0119 FAX: 301-879-0115

INTERNATIONAL HEADQUARTERS, RABWAH, PAKISTAN

No. 6119/2006

May 10, 2006

JAMAT PRESIDENTS      MISSIONARIES      NATIONAL AMLA MEMBERS  
SADR ANSAR-ULLAH SADR KHUDDAMUL-AHMADIYYA      SADR LAJNA IMA'ILLAH

Assalamo Alaikum wa RahmatUllah wa Barakatohu

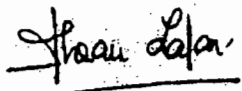
The Ahmadies in America have each and collectively shown their commitment to Khalifatul Masieih Al-Khamis such that they have attained the target of raising the funds for THI (\$3.5) expected by Hazur within this short time.

This is a reflection of their Belief in Allah, and a mutual trust and unity under Khilafat Ahmadiyya. It is an outward reflection of their inner faith.

Please join together in conveying this aspect to each and all as you interact with individuals especially, but also in meetings.

Please let us do so by joining in prayers for each other, and encourage others. We stand before His Qudrat in the shaky surroundings of this world, hoping for His Mercy and Support. May Allah unite our hearts in Belief and Raise us among the Specially Beloved of Him. Ameen.

Wassalam, Khaksar



Ahsanullah Zafar

Copy to Private Secretary Sahib for Hazur's favor.

<b>Book Order Form</b>				
<b>Name Of Jamat:</b> _____				
<b>Order place by:</b> _____				
<b>Date of delivery:</b> _____				
<b>Ship to:</b> _____				
_____				
_____				
Please make an effort to pay your previous bills, and if possible send check with order.				
you can email this order or mail to Bait ur Rehman mosque addressed to Zaheer Bajwa sahib.				
The budget year is going to end in june, pls use your tabligh and tarbiyyat budgets to order these books.				
If you have any questions, feel free to contact zaki kauser at 202-380-2083 or at zakikauser@yahoo.com				
#	Name of Book	Price	Quantity	Total
	<i>Holy Qur'an</i>			
1	Holy Qur'an Arabic text only	\$ 10.00		
2	Holy Qur'an Urdu	\$ 10.00		
3	Holy Qur'an English	\$ 10.00		
4	Holy Qur'an English(Short Commentary)	\$ 20.00		
5	Holy Qur'an English(Red Pocket book)	\$ 10.00		
6	Yasarnall Qur'an	\$ 3.00		
7	Holy Quran spanish	\$ 10.00		
8	Commentary of the Holy Qur'an Surah Fatiha Vo1	\$ 10.00		
9	Introduction to study of Holy Qur'an	\$ 10.00		
	<i>English Books</i>			
1	Religion, Babi and Bahai	\$ 3.00		
2	Jihad and World Peace	\$ 1.00		
3	Jihad Against a Just Ruler?	\$ 1.00		
4	Mother of the Faithful	\$ 1.00		
5	Ahmad the Promised Messiah and Mahdi	\$ 1.00		
6	Reminiscences of Sir Muhammad	\$ 5.00		
7	Muhammad in the Bible	\$ 1.00		
8	Pathway to Paradise	\$ 3.00		
9	Jesus in India	\$ 3.00		
10	Way of the Seekers	\$ 3.00		
11	Heavenly Sign	\$ 3.00		
12	Why Islam?	\$ 1.00		
13	The British government and Jihad	\$ 1.00		
14	Selected verses of the Holy Qur'an	\$ 1.00		
15	The Will	\$ 1.00		
16	The Exalted Status of the Holy Prophets as Khatamun	\$ 1.00		
17	The true Story of Jesus	\$ 3.00		
18	Life Supreme	\$ 3.00		
19	Victory of prayer over Prejudice	\$ 1.00		
20	Refutation of the allegation of insult to Jesus Christ	\$ 3.00		
21	Salat-the Muslim prayer book with loved the Muslim of	\$ 3.00		
22	A Crisis of conscience	\$ 1.00		
23	Welcome to Ahmadiyyat	\$ 5.00		
24	Homeopathy English	\$ 10.00		

25	Christianity a journey from facts to fiction	\$ 3.00		
26	Philosophy of teaching of Islam	\$ 6.00		
27	Islam's response to contemporary issues	\$ 3.00		
28	Elucidation of objectives	\$ 3.00		
29	Ahmad the Guided one	\$ 10.00		
30	Essence of Islam vol 1	\$ 10.00		
31	Essence of Islam vol 2	\$ 10.00		
32	Tazkirah English	\$ 10.00		
33	Essence of Islam vol 3	\$ 10.00		
34	Life of Muhammad (new edition)	\$ 10.00		
35	Islam the summit of religious evolution	\$ 3.00		
36	Condition of Bait	\$ 3.00		
37	New world order-Nizam-e-Nau	\$ 3.00		
38	Islam and human Rights	\$ 1.00		
39	Remembrance of Allah	\$ 1.00		
40	Woman in Islam	\$ 1.00		
41	Philosophy of revival of Religion	\$ 1.00		
42	Pocket book of Biblical references	\$ 1.00		
43	Invocations of the Holy Prophet (saw)	\$ 6.00		
	<b>Kids Books</b>			
1	Islam(a basic introduction)	\$ 1.00		
2	Kindness of the Children, Holy Prophet	\$ 1.00		
3	Jonah and the Whale	\$ 1.00		
4	Zachariah and his prayers	\$ 1.00		
5	Moses and 12 springs	\$ 1.00		
6	Lesson on Islam Book two	\$ 1.00		
7	Lesson on Islam Book three	\$ 1.00		
8	Lesson on Islam Book four	\$ 1.00		
9	Waqf-e-Nau, foundation course in Urdu	\$ 1.00		
10	my book about God	\$ 1.00		
11	Sermons on Waqf-e-Nau	\$ 3.00		
12	Hazrat Ahmad	\$ 1.00		
13	Hadhrat Nuh	\$ 1.00		
14	Our Teaching	\$ 1.00		
15	Understanding Islam	\$ 1.00		
16	Bilal	\$ 1.00		
17	Mosque	\$ 1.00		
18	The Mosque(2)	\$ 1.00		
19	My first book on Animals	\$ 1.00		
20	Story of Early Islam	\$ 3.00		
21	Set of Posters	\$ 10.00		
	<b>Urdu Books</b>			
1	Tafseer e saghir	\$ 10.00		
2	Tafseer hazrat masih maud 3 vol set	\$ 30.00		
3	tafseer kabir 5 vol set	\$ 60.00		
4	haki-ul-furquan Vol 1	\$ 10.00		
5	haki-ul-furquan Vol 2	\$ 10.00		
6	un-war uloom vol 1	\$ 10.00		
7	Khutbatay masroor Vol 1	\$ 10.00		
8	Khutbatay masoor Vol 2	\$ 10.00		



*Bismillah*

## Ahmadiyya Movement in Islam, Inc., USA

NATIONAL HEADQUARTERS: BAITUR RAHMAN MOSQUE

15000-GOOD HOPE ROAD, SILVER SPRING, MD 20905 PHONE: 301-879-0110 FAX: 301-879-0115  
INTERNATIONAL HEADQUARTERS, RASWAH, PAKISTAN

March 27, 2006

Assalamo Alaikum wa RahmatUllah wa Barakatohu

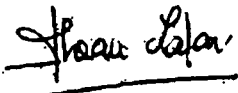
With the approval of Hazrat Khalifatul Masieh Al-Khamis the following appointments for Nizam-e Qaza in USA are announced for general awareness as well as support and prayers for their work:

<b>Mirza Maghfoor Ahmad Sahib</b>	Chairman
<b>Justice Islam Bhatti Sahib, Maryland</b>	Member
<b>Lutfur Rahman Mahmoud Sahib, Texas</b>	Member
<b>Syed Sajid Ahmad Sahib, North Dakota</b>	Member
<b>Wasim Bajwa Sahib, California</b>	Member
<b>Haji Zhul Waqar Yaqub Sahib, Milwaukee</b>	Member
<b>Anser Ahmad JD, Maryland</b>	Member

In addition this year the system was updated by Hazur's approval by including **Chaudhry Aziz Ahmad Vance Sahib** as Nazim Qaza, USA. This post is traditional within the Jamat but had not been filled as yet.

While we all hope for and pray that Allah keep disputes away from the Ahmadies in USA in particular, the Qaza Nizam and its members should be accorded the full respect to make this system functional. Insha'Allah.

Wassalam, Khaksar



Ahsanullah Zafar

*Bismillah-ir-Rahman-ir-Rahim*

**AHMADIYYA MOVEMENT IN ISLAM - USA  
NATIONAL TARBIYYAT DEPARTMENT**

Tel: 248-348-7678

e-mail: [ntsusa@yahoo.com](mailto:ntsusa@yahoo.com)

Fax: 509-696-3011

**8<sup>th</sup> ANNUAL NATIONAL TARBIYYAT CLASS – 2006**

**Purpose:** Train the participants to learn and live Ahmadiyyat, the true Islam.

**Date/Loc:** 12:00 PM July 1 – 5:00 PM July 13, in Baitur Rahman Mosque, Silver Spring, MD.

- General:**
- Students shall be boys over 14, unless accompanied by an adult.
  - Students (jama'ats) will be responsible for transportation to the class.
  - Students will be expected to abide by the Class Rules and Regulations.
  - Limited 'Need Based Assistance' will be available on a first come basis.
  - Students will be expected to stay at the class site for the full class duration.
  - Students will share the daily cooking, serving, and cleaning responsibilities.
  - Students will be expected to bring their own sleeping bags, pillows, toiletries, etc.

**Schedule:** Over 50 hours of classroom activities (tentative schedule attached).

**ENROLLMENT INFORMATION**

*Please return this information, by 31May06, to Mr. Junayd Latif at  
[qaid\\_zion@yahoo.com](mailto:qaid_zion@yahoo.com) or 2101 33<sup>rd</sup> Street, Zion, IL 60099*

Name: \_\_\_\_\_ Age: \_\_\_\_\_ Jama'at: \_\_\_\_\_

Waqf-e-Nau (Y/N): \_\_\_\_\_ e-mail: \_\_\_\_\_ Tel: \_\_\_\_\_ - \_\_\_\_\_ - \_\_\_\_\_

Address: \_\_\_\_\_

Dates Attending (circle all dates you will be attending):    7/01    7/02    7/03    7/04

                    7/05    7/06    7/07    7/08    7/09    7/10    7/11    7/12    7/13

Education: \_\_\_\_\_

Traveling to the Class By (please circle one):    CAR    AIR    BUS    TRAIN

Special Needs: \_\_\_\_\_

Jama'at President's Signature: \_\_\_\_\_ Date: \_\_\_\_\_



# 8<sup>th</sup> Annual National Tarbiyyat Class – 2006

	5:00 AM	8:00 AM	9:00 AM	10:00 AM	11:00 AM	NOON	2:30 PM	3:30 PM	4:30 PM	5:00 PM	8:00 PM
Sat 7/01						Lunch/ Salaat	Registration	Orientation	Snacks	Asr/Sports/ Personal Break	Dinner/ Salaat
Sun 7/02	Fajr/ Dars	B/Fast	Religion	Articles of Faith	Pillars of Islam	Lunch/ Salaat	Existence of God	Seerat-un-Nabi (saw)	Snacks	Asr/Sports/ Personal Break	Dinner/ Salaat
Mon 7/03	Fajr/ Dars	B/Fast	Memorization	Holy Qur'an	Salaat	Lunch/ Salaat	Attributes of Allah	Seerat-un-Nabi (saw)	Snacks	Asr/Sports/ Personal Break	Dinner/ Salaat
Tue 7/04	Fajr/ Dars	B/Fast	SITE SEEING/PICNIC (Weather Permitting)						Snacks	Asr/Sports/ Personal Break	Dinner/ Salaat
Wed 7/05	Fajr/ Dars	B/Fast	Memorization	Holy Qur'an	Salaat	Lunch/ Salaat	Zikr-e-Ilaahi	Khilafat-e-Rashidah	Snacks	Asr/Sports/ Personal Break	Dinner/ Salaat
Thu 7/06	Fajr/ Dars	B/Fast	Memorization	Holy Qur'an	Fasting	Lunch/ Salaat	Taqwa	Zikr-e-Habib (as)	Snacks	Asr/Sports/ Personal Break	Dinner/ Salaat
Fri 7/07	Fajr/ Dars	B/Fast	Memorization	Holy Qur'an	Juma Preparation	Lunch / MTA Khutba / Juma		Khilafat-e-Ahmadiyya	Snacks	Asr/Sports/ Personal Break	Dinner/ Salaat
Sat 7/08	Fajr/ Dars	B/Fast	Tilawat-e-Qur'an	Hadith	Hajj	Lunch/ Salaat	Lughwiyat	Career Choices	Snacks	Asr/Sports/ Personal Break	Dinner/ Salaat
Sun 7/09	Fajr/ Dars	B/Fast	Tilawat-e-Qur'an	Hadith	Zakaat	Lunch/ Salaat	Peer Pressure	Modesty	Snacks	Asr/Sports/ Personal Break	Dinner/ Salaat
Mon 7/10	Fajr/ Dars	B/Fast	Memorization	Roohani Khazain	Conditions of Bai'at	Lunch/ Salaat	Status of Parents	Marriage in Islam	Snacks	Asr/Sports/ Personal Break	Dinner/ Salaat
Tue 7/11	Fajr/ Dars	B/Fast	SITE SEEING/PICNIC (Weather Permitting)						Snacks	Asr/Sports/ Personal Break	Dinner/ Salaat
Wed 7/12	Fajr/ Dars	B/Fast	Memorization	Nizam-e-Jama'at	Discipline/Obedience	Lunch/ Salaat	Dua	Islamic Celebrations	Snacks	Asr/Sports/ Personal Break	Dinner/ Salaat
Thu 7/13	Fajr/ Dars	B/Fast	Memorization	Nizam-e-Waqf	Cleanliness	Lunch/ Salaat	Quiz/Q&A	Concluding Session	Snacks		

June 2006

51

Ahmadiyya Gazette USA

# news

The National Society of High School Scholars

FOR IMMEDIATE RELEASE

Media Contact:

Gary E. Voreis

NSHSS Vice President

[gary.voreis@nshss.org](mailto:gary.voreis@nshss.org)

866.343.1800

## LOCAL STUDENT ZAKIYYA LATIF RECEIVES NATIONAL HONOR

King College Preparatory High School student recognized for superior academic achievement  
by The National Society of High School Scholars

ATLANTA — March 17, 2006 — The National Society of High School Scholars (NSHSS) today announced that King College Preparatory High School student Zakiyya Latif from Chicago, IL has been selected for membership. The Society recognizes the top scholars in the nation and invites only those students who have achieved superior academic excellence. The announcement was made by NSHSS Founder and Chairman Claes Nobel, senior member of the Nobel Prize family.

"On behalf of NSHSS, I am honored to recognize the hard work, sacrifice, and commitment that Zakiyya has demonstrated to achieve this exceptional level of academic excellence," said Mr. Nobel. "Zakiyya is now a member of a unique community of scholars — a community that represents our very best hope for the future."

"Our vision is to build a dynamic international organization that connects members with meaningful content, resources, and opportunities," stated NSHSS President James Lewis. "We aim to help students like Zakiyya build on their academic successes and enhance the skills and desires to have a positive impact on the global community."

Membership in NSHSS entitles qualified students to enjoy a wide variety of benefits, including scholarship opportunities, academic competitions, free events, member-only resources, publications, participation in programs offered by educational partners, online forums, personalized recognition items, and publicity honors.

*Formed in 2002, The National Society of High School Scholars recognizes academic excellence at the high school level and encourages members of the organization to apply their unique talents, vision, and potential for the betterment of themselves and the world. Currently, there are more than 150,000 Society members, representing 15,000 high schools in nearly 20 countries. NSHSS advocates for scholarship opportunities for deserving young people and has awarded more than \$100,000 in scholarships since its inception just two years ago.*

For more information about NSHSS, visit [www.nshss.org](http://www.nshss.org).

