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"Surely, the first House founded for mankind is that at Becca, abounding in blessings and a guidance for all peoples."

Holy Qur'an 3:97





Interfaith Event, Dallas, Texas



Inauguration Ceremony of Masjid Mahmood, Symrna, Tennessee



An educational and spiritual monthly publication

Ahmadiyya Gazette USA

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Acronyms for salutations used in this publication

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

as: alaihissalam
(Peace be upon him)

ra: radhi allahu 'anhu
(May Allah be pleased with him/her)

rh: rahimahullahu ta'ala
(May Allah shower mercy on him/her)

aba: ayyada hullah ta'ala binasrihil aziz
(May Allah strengthen him with His mighty help)

swt: subhana wa ta'ala
(Holy and Exalted)

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Al-Qur'an

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي
 الْأَمْرِ مِنْكُمْ ۖ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ
 وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ ذَلِكَ
 خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ۝

O ye who believe! obey Allah, and obey *His* Messenger and those who are in authority over you. And if you differ in anything among yourselves, refer it to Allah and *His* Messenger, if you are believers in Allah and the Last Day. That is best and most commendable in the end. (4:60)

COMMENTARY:

The word "obey" which has been repeated before the words "Allah" and "Messnger" has been omitted before the word, *those who are in authority*, in order to point out that obedience to the authority properly constituted by Law amounts to obedience to God and His Messenger. The injunction embodied in the words, "refer to Allah and His Messenger" may either relate the difference between the rulers and the ruled or to those among the ruled themselves. In the former case the significance is that if there is a matter on which disagreement arise between the rulers and the ruled, it should be decided in the light of the Qur'anic teaching, or failing that, in that of the *Sunnah* and the *Hadith*. If, however, the Qur'an, the *Sunnah* and the *Hadith* are silent on the question, it should be left to those in whom is vested the authority to manage the affairs of Muslims. The verse seems to refer to matters concerning particularly the affairs of the state. The basic commandment in this respect is that all obedience to authority is subject to the obedience to God and His Messenger. In case, however, of differences and disputes regarding social matters, etc., to which the words *if you differ* seem to refer, the Muslims should be guided by Islamic Law and not by any other law.

Al-Hadith

عَنْ سَعْدِ بْنِ هِشَامٍ رَضِيَ اللَّهُ عَنْهُ قَالَ انْطَلَقْنَا إِلَى
عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا فَقُلْتُ يَا أُمَّ الْمُؤْمِنِينَ أَنْبِئِي عَن
مُحَلِّقِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ أَلَسْتَ تَقْرَأُ
الْقُرْآنَ قُلْتُ بَلَى قَالَتْ فَإِنَّ مُحَلِّقَ نَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ كَانَ الْقُرْآنَ - وَ فِي رِوَايَةٍ كَانَ مُحَلِّقُهُ الْقُرْآنَ -

مسلم كتاب الصلوة باب جامع صلاة الليل ' مجمع البحار المجلد الأول صفحة ٢٧٢ ' دلائل النبوة للبيهقي صفحة
٣٠٨١

Hadhrat Sa'd bin Hisham^{ra} relates that he visited Hadhrat 'A'ishah^{ra} and said: "O Mother of the faithful! Tell me about the character and conduct of the Holy Prophet^{saw}. She said, 'Don't you read the Holy Qur'an?' I said, 'Why not! (Certainly, I read the Holy Qur'an.)' Then Hadhrat 'A'ishah^{ra} said, 'The character of the Holy Prophet^{saw} was the Holy Qur'an.' "

Another version is: "The character of the Holy Prophet^{saw} was in full accordance with the Holy Qur'an."

(Muslim kitabussalat bab jami' salatullail, majma'ul bahar, vol.1, p 372, dalā'ilunnabuwawatu lil-baihaqi, p 308/1)

SAYINGS OF THE PROMISED MESSIAH^{AS}

Exalted Status of the Holy Prophet^{saw}

Manifestation of the Living God and the Light Divine

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

[Ayena-e-Kamalat-i-Islam, Roohani Khaza'in, Vol. 5, pp. 160-162]

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

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

[Haqiqatul Wahy, Roohani Khaza'in, Vol. 22, pp. 118-119]

Synopsis of Friday Sermon Delivered by Hadhrat Mirza Masroor Ahmad, Khalifatul Masih V^{aba}, on January 22, 2010 at Masjid Baitul Futuh London

Shermeen Butt

Hazoor^{aba} gave a discourse on the *nur* of the Holy Prophet^{saw} in his Friday Sermon today. Hazoor^{aba} began elucidating the subject by reading extracts from the august writings of the Promised Messiah^{as}. The Promised Messiah^{as} said that the wisdom and supremely excellent morals of this Prophet of God were such that they illuminated even before God's revelation descended upon him (advent of prophethood).. Explaining the Qur'anic term '**...light upon light...**' (24:36), he wrote that the Seal of the Prophets^{saw} was already an amalgamation of light, on top of which the light of God's revelation descended and he thus became a compilation of light. The Holy Qur'an calls him '*Seerajum Muneera*' (lamp that gives bright light) (33:47) and the Promised Messiah^{as} explains that the exquisite wisdom in calling him thus is that one lamp can alight hundreds of thousands of lamps. In following the Prophet^{saw} hundreds of thousands of people will attain a status and a general grace rather than an exclusive grace will be granted.

Citing *Ahadith* Hazoor^{aba} expounded that the Holy Prophet^{saw} had said that the very first thing that was created was his *nur*. That is, God had decided in the very beginning that the *nur* that was going to be granted to this Prophet^{saw} was not going to be in the earlier ones or the latter ones. The blessed mother of the Holy Prophet^{saw} saw in a dream that a light emerged from within her which illumined the palaces of Syria. Thus God had given the glad-tiding to the mother who had given birth to her son in widowhood and who herself did not live to see all of the childhood of her great son. She was consoled that her orphan son would not have a life of deprivation; rather his being would be a source of light for all humanity.

The blessed countenance of the Prophet^{saw} is described in one *Hadith* as, 'dignified and handsome of face' and his blessed face having the 'resplendent shine of a full moon'. Another *Hadith* relates that a Companion saw him during a moon-lit night dressed in a red outfit, he would look at the moon and then at the Prophet^{saw}. To him, the Prophet^{saw} was more attractive than the moon. It is related that the Prophet^{saw} was fair of complexion, as if he was made of silver. The apparent light of the Holy Prophet^{saw} could be seen by all. When the Companions saw him before accepting Islam, they would know this was not the face of a liar. As the Promised Messiah^{as} said, the Prophet^{saw} was called a lamp, because a lamp has the capacity to lighten thousands of lamps.. This phenomenon was fulfilled in the life-time of the Prophet^{saw}.

The Holy Prophet^{saw} said that he would recognize those who would attain his light because on the Day of Judgment as they will be given their book of account in their right hand.

Their faces will indicate that they had made prostrations [before God] with profusion and light will be in front of them. God has given this as an indication of the inheritors of Paradise that they will have light in front of them. About those who make prostrations and whose faces are illuminated, the Holy Qur'an states: **'Thou seest them bowing and prostrating themselves in Prayer, seeking grace from Allah and His pleasure. Their mark is upon their faces, being the traces of prostrations.'** (48:30). Hazoor^{aba} explained that light will be in front of these people because of their readiness to seek God's pleasure and their endeavors to attain it. He said an Ahmadi should be most heedful of this.

The Holy Prophet^{saw} said the one who goes to the mosque during hours of darkness is given the glad-tiding of perfect light on the Day of Judgment. Forgiveness and intercession is closely related to the blessed person of the Prophet^{saw}. *Hadith* relates that on the Day of Judgment when, having gathered the earlier ones and the latter ones, God will pass His judgment, the believers will say, who is it that will intercede to our Lord on our behalf. They will go to Adam^{as} as God had created him with His hands and ask him. Adam will send them to Nuh^{as}. Nuh^{as} will send them to Ibrahim^{as} who will guide them to Moses^{as}. Moses^{as} will send them on to Jesus^{as}. Jesus will say, 'I guide you to your un-lettered Prophet^{saw}'. Believers will then go to the Holy Prophet^{saw}. God will allow the Prophet^{saw} to stand before Him and intercede. God would then infuse *Nur* in the entire person of the Prophet^{saw}. The non-believers will then ask *Iblees* to intercede on their behalf for it was him who had led them astray. But he will be pushed towards Hell and he will say that certainly God had given you a true promise and it was I who had been disloyal about my promises. Such is the status of our Holy Prophet^{saw} that his *Nur* would be more resplendent than all the other Prophets and it is him alone who will be given the authority of intercession. A thousand-fold *Durud* on the Holy Prophet^{saw} in following whom one's life and the Hereafter are enriched.

The Holy Prophet^{saw} said when it is morning everyone should say, 'We have reached the morning and so has all of Allah's sovereignty, Who is the Lord of all the worlds. O Allah, I ask You for the good of this day. I seek its triumph and help from You. I seek its light, blessing and guidance. I take refuge in You from the evil of this day and the evil of what follows it.' He said, this should be repeated in the evening.

Hazoor^{aba} explained that in order to attain *Nur*, God's pleasure, and to enhance one's life and the Hereafter, prayers are needed. The best way is nightly worship of God and the prescribed Prayers during the day. The Prophet^{saw} said that whoever recites the verses in the beginning and at the end of *Surah Al Kahf*, the verses will become light for him from his head to toe. Whoever recites the entire *Surah*, it will become light for him between the heavens and the earth. Hazoor^{aba} said another *Hadith* recommends recitation of both the beginning and ending ten verses of *Surah Al Kahf* as protection against *Dajjal*. The evil of *Dajjal* is the evil of rejection of the Unity of God. There is a great need to recite these verses in the current age when *Dajl* is prevalent. Mere verbal recitation of the verses is not sufficient. One must also abide by the blessed model of the Holy Prophet^{saw}.

Another prayer the Holy Prophet^{as} taught is: 'O Allah, grant good to our hearts, make concord between us and guide us on the paths of peace. Save us from the darkness and bring us to the light. Save us from what is bad and evil whether it is apparent or hidden. Bless us in our ears, our eyes, our hearts, our wives and our children. Turn to us. You are Oft-turning with

compassion and Ever Merciful. Make us thankful for Your blessing and make us among those who give thanks for it, give praise for it and accept it. Perfect Your blessing for us.' Hazoor^{aba} said the greatest blessing for a believer is for him/her to be firm in faith, to do good work and abide by God's commandments.

When the Prophet^{saw} offered his *Tahajjud* Prayer, he would say, 'O Allah, You alone are worthy of praise; You alone are Keeper of the heavens and the earth and whatever is therein. You alone are worthy of praise, Yours is the sovereignty over all that is in the heavens and the earth. You alone are worthy of praise. You are the Light of the heavens and the earth and whatever is therein. You alone are worthy of praise, Master of the heavens and the earth. You alone are worthy of praise, You are Truth, and Your promise is Truth, and the meeting with You is Truth, and Your word is Truth, and Paradise is Truth, and Hell is Truth. The Prophets are truth and Muhammad^{saw} is truth and the taking place of the Day of Judgment is Truth. O Allah! I turn to You, and believe in You, and I put my trust in You and submit to You with Your help I contest. I seek judgment from You alone. Forgive me my sins which I have committed in the past or those that I will commit in the future, and also the sins which I did in secret or in public. You are the First and You are the Last. There is none worthy of worship except You.'

A prayer of the Holy Prophet^{saw} is: 'O Allah, I am Your servant, the son of Your servant and Your maid. You hold me by my forelock. Your command is what controls me, and Your decree for me is based on justice. I beseech You by each one of Your Names, those which You use to refer to Yourself, or have taught to anyone of Your creation or have revealed in Your Book, or have chosen to keep hidden with You in the Unseen, to make the Qur'an the spring of my heart, the light of my breast and the source of removing my grief and sorrow.' The Prophet^{saw} said Allah will take away the distress and grief of one who says this and replace it with joy. He was asked: 'O Messenger of Allah, should we learn this?' He said: 'Of course; everyone who hears it should learn it.' Hazoor^{aba} said he has explained in one of his previous sermons that the Holy Prophet^{saw} and the Holy Qur'an are the light through which one can protect oneself from the attacks of Satan. Making the Qur'an the spring of one's heart signifies reading it, understanding it and putting its teachings in practice.

Another prayer of the Holy Prophet^{saw} is: 'O Allah, I seek that special mercy of Yours through which You may guide my heart and settle my matters and make good my troubled matters. Unite me with those who have been apart from me and exalt those who are connected to me. Through Your mercy purify my deeds and reveal guidance to me. May those who I love are united with me. Indeed, a special mercy that will protect me from every evil. O' Allah bestow me an everlasting belief and certainty after which disbelief cannot be.'

Hazoor^{aba} said keeping in view the exalted status of the Prophet^{aba} and the fact that he used to say these prayers should make us realize the concentration with which we need to say them. The prayer continues: I seek success from You in every decision and wish for a life with an acceptance and acquiescence of martyrs and triumph over enemy. Lord, I have come to You with my need. Even if my thought is defective and my planning weak, I am still in need of Your mercy. O Arbitrator of all matters and O' One Who grants tranquility to hearts I ask of You to save me from the torment of Fire as You save man in a turbulent sea. Save me from destruction and from the torment of grave. O' my Lord, a prayer of which my thought may be

unaware of and a matter for which I have not sought from You. Yes, a good for which I have not even been able to make an intention for, if You have promised that good to anyone from Your creation or are about to grant that good to anyone, I am inclined to all that good. O' Lord of all the worlds, I seek that good from You, through Your mercy. Master of guidance, I seek peace from You on the Day of Judgment and wish for Paradise in that eternal period. Certainly, You are Most Merciful and Loving in the company of those who are near You and submit in Your Presence, those who prostrate to You and those who fulfill promises. Without doubt, You do what You will to do. O' Allah make us those guided leaders who neither go astray nor do they lead others astray. '

Hazoor^{aba} said if the Muslims said this prayer with sincere intention they will be enabled to accept the Imam of the age. The prayer continues:

'For Your love, we love each person who loves You and for Your sake, bear enmity to those who oppose You and are hostile. O Allah it is our humble prayer and its acceptance depends on You. O Allah, this prayer is all our endeavor and planning and all reliance is on You. O Allah instill light in my heart for me and also illuminate my grave. Make light in front of me and behind me, on my right and on my left and over me and under me. Fill my hearing with light and my sight with light, fill my hair with light and make my skin of light, instill light in my flesh and my blood, in my brain and my bones. O Allah infuse the greatness of light in my heart, make me a personification of light. Holy is He Who is Eminent and of Honor and Holy is He Whose Purity alone is worthy of mention. Holy is He Who grants grace and mercy, Holy is the Master of Eminence. Holy is He Master of Glory and Honor.'

Hazoor^{aba} prayed that may God enable us to understand and say this prayer and seek its beneficence. May we be blessed with that light which the Holy Prophet^{saw} brought. The compassion with which he made these prayers was for us to learn them. May God enable us to do everything to seek His pleasure and may we give precedence to the love of the Prophet^{saw} over all other loves of this world and in doing so, may we fulfill all his wishes and expectations of his *Ummah*. May we, having sought the beneficence of 'light upon light, honor the dues of *Ummah*.

HADITH

Hadhrat Jarir bin 'Abdullah^{ra} relates: "We were sitting with the Holy Prophet^{saw} when he looked at the moon which was the 14th night's moon and said, 'You will surely behold your Lord as you are beholding this full moon without anything blocking your view. Therefore, if you want to try to get this honor then do not neglect the Prayer before sunrise and the Prayer before sunset, if you can.' "

(Bukhari kitabuttauhid warrad 'alal jahmiyyah bab qaulallah wajah yauma'idhin nadirah ila rabbiha nazirah)

BATTLE OF BADR

Hadhrat Mirza Bashiruddin Mahmood Ahmad, Khalifatul Masih II^{ra}

While the Holy Prophet^{saw} planned for the practical institution of laws which were to serve not only his own generation of Arabs but all mankind for all time to come, the people of Medina made their plans for war. The Prophet planned for a law which was to bring to his own people and all the others peace, honor and progress ; his Meccan enemy planned for the destruction of that law. The Meccan plans eventually resulted in the Battle of Badr. It was the eighteenth month after the *Hijra*. A commercial caravan led by Abu Sufyan was returning from Syria. Under pretence of protecting this caravan, the Meccans raised a large army and decided to take it to Medina. The Holy Prophet came to know of these preparations. He also had revelations from God which said that the time to pay back the enemy in his own coin had come. He went out of Medina with a number of followers. Nobody at the time knew whether this party of Muslims would have to confront the caravan which was coming from Syria or the army which was coming from Mecca. The party numbered about three hundred. A commercial caravan in those days did not consist only of camels loaded with merchandise. It also included armed men who guarded the caravan and escorted it through its journey. Since tension had arisen between Meccans and the Muslims of Medina, the

Meccan chiefs had begun to take special care about arming the escort. History records the fact of two other caravans which passed by this route a short while before. In one of these, two hundred armed men were provided as guard and escort, and in the other three hundred. It is wrong to suggest, as Christian writers do, that the Prophet took three hundred followers and set out to attack an undefended commercial caravan. The suggestion is mischievous and unfounded. The caravan which was now coming from Syria was a large one and, considering its size and the armed escort provided for other caravans, it seems reasonable to think that about four to five hundred armed guards must have been provided to serve as its escort. To say that the Muslim party of three hundred poorly-armed men was led by the Holy Prophet^{saw} to attack such a well-armed caravan in the hope of looting it is unjust in the extreme. Only frank prejudice and determined ill-will against Islam can prompt such a thought. If the Muslim party was out to confront only this caravan, their adventure could have been described as an adven-

ture of war, although war in self-defense, for the Muslim party from Medina was small and ill-armed and the Meccan caravan was large and well-armed. For a long time they had been carrying on a campaign of hostility against the Muslims of Medina.

In point of fact the conditions under which this small party of Muslims set out of Medina were far more grave. As we have said, they did not know whether it was the caravan from Syria or the army from Mecca which they would have to confront. The uncertainty under which the Muslims labored is hinted at in the Qur'an. But the Muslims were prepared for both. The uncertainty under which the Muslims left Medina redounds to the credit of their faith and their tremendous sincerity. It was after they had gone some distance from Medina that the Prophet made it known to them that they would have to confront the large Meccan army rather than the small Syrian caravan.

Speculations had reached Muslims about the size of the Meccan army. The most moderate of these speculations placed the number at one thousand, all of them seasoned soldiers skilled in the art of war. The number accompanying the Prophet was only three hundred and thirteen, and of these many were unskilled and inexperienced, and most were ill-armed. A great majority of them went on foot, or mounted on camels. There were only two horses in the

whole party. This party, which was as poorly equipped with the weapons of war as it was raw in experience, had to confront a force three times its number, consisting mostly of experienced fighters. It was quite obviously the most dangerous thing ever undertaken in history. The Holy Prophet^{saw} was wise enough to ensure that nobody took part in it without due knowledge and without his will and heart in it. He told his party clearly that it was no longer the caravan they had to confront but the army from Mecca. He asked the party for their counsel. One after another, his Meccan followers stood up and assured the Prophet of their loyalty and zeal, and of their determination to fight the Meccan enemy who had come to attack the Muslims of Medina in their homes. Every time the Prophet heard a Meccan Muslim, he asked for more counsel and more advice. The Muslims of Medina had been silent. The aggressors were from Mecca, with blood relations to many of those Muslims who had migrated with the Holy Prophet^{saw} to Medina and who were now in this small party. The Muslims of Medina were afraid lest their zeal to fight the Meccan enemy should injure the feelings of their Meccan brethren. But when the Holy Prophet^{saw} insisted on more and more counsel, one of the Medinite Muslims stood up and said, "Prophet of God, you are having all the counsel you want, but you Continue to ask for more. Perhaps you refer to us, the Muslims of Medina. Is that true?"

"Yes," said the Holy Prophet^{saw}.

"You ask for our counsel," he said, "because you think that when you came to us, we agreed to fight on your side only in case you and your fellow emigrants from Mecca were attacked in Medina. But now we seem to have come out of Medina, and you feel that our agreement does not cover the conditions under which we find ourselves today. But O Prophet of God, when we entered into that agreement we did not know you as well as we do now. We know now what a high spiritual station you hold. We care not for what we agreed to. We now stand by you, whatever you ask us to do. We will not behave like the followers of Moses who said, 'Go you and your God and fight the enemy, we remain here behind.' If we must fight, we will and we will fight to the right of you, to the left of you, in front of you and behind you. True, the enemy wants to get at you. But we assure you that he will not do so, without stepping over our dead bodies. Prophet of God, you invite us to fight. We are prepared to do more. Not far from here is the sea. If you command us to jump into it, we will hesitate not."

(Bukhari, *Kitab al-Maghazi*, and Hisham).

This was the spirit of devotion and sacrifice which early Muslims displayed, and the like of which is not to be found in the history of the world. The example of the followers of Moses^{as} has been cited above. As for the disciples of Jesus^{as}, we know they abandoned Jesus at a critical time. One of them gave him away for a paltry sum. Another cursed him, and the remaining ten ran away. The Muslims who joined the Holy Prophet^{saw} from Medina had been in his Companionship only for a year and a half. But they had attained such a strength of faith that, had the Holy Prophet^{saw} but ordered, they would have plunged themselves heedlessly into the sea. The Holy Prophet^{saw} took counsel. But he had no doubt at all as to the devotion of his following. He took counsel in order to sift the weaklings and send them away. But he found that the Meccan and the Medinite Muslims vied with one another in the expression of their devotion. Both were determined that they would not turn their backs to the enemy, even though the enemy was three times their number and far better equipped, armed and experienced. They would rather put their faith in the promises of God, show their regard for Islam, and lay down their lives in its defense.

Assured of this devotion by both Meccan and Medinite Muslims, the Holy Prophet^{saw} advanced. When he reached a place called Badr, he accepted the suggestion of one of his followers

and ordered his men to settle near the brook of Badr. The Muslims took possession of this source of water, but the land on which they took up their positions was all sand, and therefore unsuitable for the maneuvers of fighting men. The followers of the Holy Prophet^{saw} showed natural anxiety over this disadvantage. The Holy Prophet^{saw} himself shared the anxiety of his followers and spent the whole night praying. Again and again he said

My God, over the entire face of the earth just now, there are only these three hundred men who are devoted to Thee and determined to establish Thy worship. My God, if these three hundred men die today at the hands of their enemy in this battle, who will be left behind to glorify Thy name? (*Tabari*).

God heard the supplication of His Prophet. Rain came overnight. The sandy part of the field which the Muslims occupied became wet and solid. The dry part of the field occupied by the enemy became muddy and slippery. Maybe the Meccan enemy chose this part of the field and left the other for the Muslims because their experienced eye preferred dry ground to facilitate the movements of their soldiers and cavalry. But the tables were turned upon them by a timely act of God. The rain which came overnight made the sandy part of the field which was in the possession of the Muslims hard and the hard field where the

Meccans had encamped slippery. During the night the Holy Prophet^{saw} had a clear intimation from God that important members of the enemy would meet with their death. He even had individual names revealed to him. The spots at which they were to drop dead were also revealed. They died as they were named and dropped where it had been foretold.

In the battle itself this little party of Muslims displayed wonderful daring and devotion. One incident proves this. One of the few generals which the Muslim force included was 'Abd al-Rahman bin 'Auf, one of the chiefs of Mecca and an experienced soldier in his own way. When the battle began, he looked to his right and to his left to see what kind of support he had. He found to his amazement, that he had only two lads from Medina on his flanks. His heart sank and he said to himself, "Every general needs support on his sides. :More so I on this day. But I only have two raw boys. What can I do with them?" 'Abd al-Rahman bin 'Auf says he had hardly finished saying this to himself when one of the boys touched his side with his elbow. As he bent over to hear the boy, the latter said, "Uncle, we have heard of one Abu Jahl, who

used to harass and torment the Prophet. Uncle, I want to fight him; tell me where he is." 'Abd al-Rahman had not yet replied to this youthful inquiry, when his attention was similarly drawn by the boy on the other side, who asked him the same question. 'Abd al-Rahman was not amazed at the courage and determination of these two boys. A seasoned soldier, he did not think that even he would select the commander of the enemy for an individual encounter. 'Abd al-Rahman raised his finger to point at Abu Jahl—armed to the teeth and standing behind the lines protected by two senior generals, with drawn swords. 'Abd al-Rahman had not dropped his finger, when the two boys dashed into the enemy ranks with the speed of an eagle, making straight for their chosen target. The attack was sudden. The soldiers and guards were stupefied. They attacked the boys. One of the boys lost an arm. But they remained unnerved and unbeaten. They attacked Abu Jahl, with such violence that the great commander fell to the ground, mortally wounded. From the spirited determination of these two boys, one can judge how deeply the followers of the Holy Prophet^{saw}, both old and young, had been stirred by the cruel persecution to which they and the Prophet^{saw} had been subjected. We only read about them in history, but yet are deeply stirred. The people of Medina heard of these cruelties from eye-witnesses. The feelings they must have had, can well be imagined. They heard of Meccan cruelties on the one hand and of the

forbearance of the Prophet on the other. No wonder their determination mounted high to avenge the wrongs done to the Prophet and to the Muslims of Mecca. They looked only for an opportunity to tell the Meccan tormentors that if the Muslims did not retaliate, it was not because they were powerless ; it was because they had not been permitted by God to do so. How determined this small Muslim force was to die fighting can be gauged from another incident. Battle had not yet started when Abu Jahl sent a Bedouin chief to the Muslim side to report on their numbers. This chief returned and reported that the Muslims were three hundred or more. Abu Jahl and his followers were glad. They thought the Muslims an easy prey. "But," said the Bedouin chief, "my advice to you is—Don't fight these men, because every one of them seems determined to die, I have seen not men but death mounted on camels" (*Tabari and Hisham*).

The Bedouin chief was right—those who are prepared to die do not easily die.

A Great Prophecy Fulfilled

The time of the battle drew near. The Holy Prophet^{saw} came out of the little hut in which he had been praying, and announced

"The hosts will certainly be routed and will show their backs."

These were the words revealed to the Prophet^{saw} some time before in Mecca. Evidently they related to this battle. When Meccan cruelty had reached its extreme limit, and Muslims were migrating to places where they could have peace, the Prophet^{saw} had the following verses revealed to him by God:

"And surely to the people of Pharaoh also came Warners. They rejected all Our Signs. So We seized them as the seizing of One Who is Mighty and Omnipotent. Are your disbelievers better than those? Or have you an exemption in the Scriptures? The hosts will certainly be routed and will show their backs. Nay, the Hour is their appointed time; and the Hour will be most calamitous and most bitter. Surely the offenders will be in bewilderment and flaming fire. On the day when they will be dragged into the Fire on their faces and it will be said to them, Taste ye the touch of burning" (54:42-49).

These verses are part of *Sura Al-Qamar* and this *Sura*, according to all reports, was revealed in Mecca. Muslim authorities place the date of its revela-

tion somewhere between the fifth and tenth year of the Prophet's Call, that is, at least three years before the *Hijra* (*i.e.* the year of the Prophet's migration from Mecca to Medina). More likely, it was revealed eight years before. European authorities have the same view. According to Noldeke, the whole of this Chapter was revealed after the fifth year of the Prophet's Call. Wherry thinks this date a little too early. According to him, the Chapter belongs to the sixth or seventh year before the *Hijra*, or after the Holy Prophet's^{saw} Call. In short, both Muslim and non-Muslim authorities agree that this Chapter was revealed years before the Prophet and his followers migrated from Mecca to Medina. The prophetic value of the Meccan verses is beyond dispute. There is in these verses a clear hint of what was in store for the Meccans in the battlefield of Badr. The fate they were going to meet is clearly foretold. When the Holy Prophet^{saw} came out of his hut, he reiterated the prophetic description contained in the Meccan Chapter. He must have been put in mind of the Meccan verses, during his prayers in the hut. By reciting one of the verses he reminded his followers that the Hour promised in the Meccan revelation had come.

And the Hour had really come. The Prophet Isaiah (21: 13—17) had foretold this very hour. The battle began, even

though Muslims were not ready for it and non-Muslims had been advised against taking part in it. Three hundred and thirteen Muslims, most of them inexperienced and unused to warfare, and nearly all of them illequipped, stood before a number three times as large, and all of them seasoned soldiers. In a few hours, many noted chiefs of Mecca met their end. Just as the Prophet Isaiah had foretold, the glory of Kedar faded away. The Meccan army fled in miserable haste, leaving behind their dead as well as some prisoners. Among the prisoners was the Holy Prophet's^{saw} uncle, 'Abbas, who generally stood by the Prophet during the days at Mecca. 'Abbas had been compelled to join the Meccans and to fight the Holy Prophet^{saw}. Another prisoner was Abu'l 'As, a son-in-law of the Prophet. Among the dead was Abu Jahl, Commander-in-chief of the Meccan army and, according to all accounts, arch-enemy of Islam.

Victory came, but it brought mixed feelings to the Holy Prophet^{saw}. He rejoiced over the fulfillment of divine promises, repeated during the fourteen years which had gone by, promises which had also been recorded in some of the earliest religious writings. But at the same time he grieved over the plight of the Meccans. What a pitiable end had

they met! If this victory had come to another in his place, he would have jumped with joy. But the sight of the prisoners before him, bound and handcuffed, brought tears to the eyes of the Holy Prophet^{saw} and his faithful friend Abu Bakr^{ra}. 'Umar^{ra}, who succeeded Abu Bakr as the Second *Khalifa* of Islam, saw this but could not understand. Why should the Holy Prophet^{saw} and Abu Bakr^{ra} weep over a victory? 'Umar^{ra} was bewildered. So he made bold to ask the Holy Prophet^{saw}, "Prophet of God, tell me why do you weep when God has given you such a grand victory. If we must weep, I will weep with you, or put on a weeping face at least." The Holy Prophet^{saw} pointed to the miserable plight of the Meccan prisoners. This was what disobedience of God led to.

The Prophet Isaiah spoke again and again of the justice of this Prophet; who had emerged victorious from a deadly battle. Of this there was a grand demonstration on this occasion. Returning to Medina the Holy Prophet^{saw} rested for the night on the way. The devoted followers who watched him could see that he turned from side to side and could not sleep. They soon guessed that it was be-

cause he heard the groans of his uncle, 'Abbas, who lay nearby, bound tight as a prisoner of war. They loosened the cord on 'Abbas. 'Abbas stopped groaning. The Prophet, no longer disturbed by his groans, went to sleep.

A little later he woke up and wondered why he no longer heard 'Abbas groan. He half thought 'Abbas had gone into a swoon. But the Companions guarding 'Abbas told him they had loosened the cord on 'Abbas to let him (the Prophet) sleep undisturbed "No, no," said the Holy Prophet^{saw}, "there must be no injustice. If 'Abbas is related to me, other prisoners are related to others. Loosen the cords on all of them or tie the cord tight on 'Abbas also." The Companions heard this admonition and decided to loosen the cords on all the prisoners, and themselves bear the responsibility for their safe custody. Of the prisoners, those who were literate were promised freedom if they each undertook, to make ten Meccan boys literate—this being their ransom for liberty. Those who had nobody to pay ransom for them, obtained their liberty for the asking. Those who could afford to pay ransom, were set free after they had paid it. By setting the prisoners free in this way, the Holy Prophet^{saw} put an end to the cruel practice of converting prisoners of war into slaves.

INSPIRING EVENTS FROM THE LIFE OF THE HOLY PROPHET^{saw}

Hadhrat Doctor Mir Muhammad Isma'il^{ra}

Translated by: Belal Khalid

Age of the Holy Prophet^{saw}

Hadhrat Ibn Abbas^{ra} relates that the Holy Prophet^{saw} received the first revelation at the age of 40 years. He remained in Mecca for 13 years after that and then migrated to Medina, and remained there for 10 years, and was 63 years of age at the time of his death.

Strangling of the Holy Prophet^{saw}

People asked Hadhrat Abdullah ibn Amr ibn 'As^{ra} about the greatest hardship faced by the Holy Prophet^{saw} in Mecca. He narrated, "Once the Holy Prophet^{saw} was offering *Salat* in the *Ka'bah* when Uqbah came and put his stole around the neck of the Holy Prophet^{saw}, and started strangling him by turning it until it tightened like a rope around his neck. That unjust person kept turning it to the point that the Holy Prophet^{saw} could not breathe anymore and was close to death. Luckily, Hadhrat Abu Bakr^{ra} happened to be there. He stopped the hands of that unfortunate person barely relieving the Holy Prophet^{saw} and re-

cited the verse of the Holy Qur'an:

التقتلون رجلا ان يقول ربي الله

Do you kill a person just for saying that Allah is his Lord?

Reward for Abu Talib for Helping the Holy Prophet^{saw}

Once Hadhrat Abbas^{ra}, the uncle of the Holy Prophet^{sa} asked him if his other uncle, Hadhrat Abu Talib, would get any reward for helping him and opposing people for his sake. He said, "Yes, his pain is limited to the point that the chastisement of hell is only up to his ankles. If he had not helped me, he would have been in the lowest depths of hell. But the fire of hell below his ankles would be enough to boil his brain."

Arrogance of Abu Jahl

After the victory of the day of Badr, the Holy Prophet^{saw} said that someone should go and see how

Abu Jahl was doing. Ibn Mas'ood went looking for him and found out that M'az and M'ooz had killed him, and he was breathing his last breaths. Ibn Mas'ood asked him, "Are you Abu Jahl?" He affirmed. Thereafter, when Ibn Mas'ood held Abu Jahl by his beard, he said, "Has there been anyone higher in stature than me killed today?" When Ibn Mas'ood was about to cut off his neck, the unfortunate Abu Jahl said, "Cut off my head with a long neck so people could tell that I was their leader." Ibn Mas'ood replied, "Your this desire will also not be fulfilled." So he cut off his head in such a way that there was no part of neck attached to it, and presented it in the feet of the Holy Prophet^{saw}. The Holy Prophet^{saw} said that Abu Jahl was the Pharaoh of his nation (he was a lot worse than the Pharaoh because when the Pharaoh was about to drown, all of his arrogance was gone, and he expressed his belief in Musa^{as}, but Abu Jahl, even at the time of his death very arrogantly said to keep his neck long. The Pharaoh was drowned in the river, but Abu Jahl was drowned in the well of Badr.)

Address to the Dead of the Disbelievers after Badr

The Holy Prophet^{saw} stayed for three days at Badr after the victory. On the third day when he rode, he stopped by the well of Badr where the dead bodies of the disbelievers were buried. Standing there, he called the names of all the leaders of the disbelievers and said, "Would it not have been easier for you to listen to Allah and His messenger. The promise made by God to us was fulfilled. Was also the promise made to you by God fulfilled?" Hadhrat Umar^{ra} said, "Do the dead hear?" Hazoor said, "God is my witness that today these dead are listening to me more than the living."

Hazoor^{saw} declared the companions who took part in the Badr battle the most eminent companions. He even told them that Allah said, "You could do whatever pleases you as I have forgiven you."

The Muslims who participated in the Badr battle are called Badri (because of their high status).

A Horrible Dream of the Holy Prophet^{saw}

The Holy Prophet^{saw} used to sit on the prayer mat after the morning prayers until the sunrise. Sometimes people would relate events of their lives or talk about the age of

ignorance, and sometimes the Holy Prophet^{saw} would ask people to describe their dreams, and the Holy Prophet^{saw} would describe the interpretations of their dreams. Once when Hazoor^{saw} asked, the companions said that they had not seen any dream. Holy Prophet^{saw} said that he had a strange dream that day. He said,

"I saw that two people came and took me with them to a place. There I saw a person sitting and another standing. The person who was standing had a rod of iron in his hand. He pierced the rod on one side of the jaw of the person sitting to the point where it touched the root of his tongue. Then he would pull it out and pierce the other side of the jaw and kept on chastising him. Upon asking, both of them (my two companions) replied that he used to spread false rumors to the point that his false information would spread around the entire world and that this was his punishment. When I went ahead, I saw a person laying flat on the ground and another person standing by his head with a rock in his hand. He hit his head with the rock with a great force. When the rock rolled away, he picked it up again. By the time he brought it back, the wound had healed, and he struck

him again with the rock, and this process continued. When I asked about it, my companions said that Allah, the Exalted, bestowed him the knowledge of the Qur'an, but he neither read Qur'an at night, and nor did he follow it during the day. And now this was his continuing punishment.

When we moved forward, I saw a cave with a small opening, but it was spacious from inside. It had a fire burning in it, and bare men and women were burning inside it. When the fire would blaze, the people inside jumped. When I asked about them, I was told that these were adulterous people.

When we moved further, I saw a stream of blood and a person standing in it and another person standing on its bank. The person standing on the bank had lots of rocks beside him. When the person in the stream tried to come out, the person standing outside hit his face hard with a rock pushing him back to the center of the stream. Upon asking, I was told that the person in the stream used to practice usury.

When we moved further, we arrived in a greatly fruit bearing garden. There was a big tree in it and a saint was sitting beside it with a number of children around him and a person sitting close by was stoking a fire. Upon asking, I was told that the saint was Hadhrat Abraham^{as} and the children around him were those children who

had died during the age of innocence and the person stoking the fire was Malik, the doorman of the hell.

Thereafter, my two companions climbed me on the tree and took me to a house where I saw a number of young men, women, and children. Thereafter, they took me to another branch of the tree where there was another very magnificent and elegant house. When I asked about the owner of the house, my companions told me that the first house was for the ordinary people in the paradise, and the second house was for the martyrs. When I asked my companions who they were, they replied that one was Gabriel, and the other one was Mikhail. They asked me to look up. When I looked up, I saw something like a cloud. They told me that was my house. I asked them to show it to me. They said that some of my life was still remaining; otherwise they would have shown me my house.

A Riddle

One day the Holy Prophet^{saw} asked the companions to solve a riddle that there was a tree that did not shed leaves and was like a believer. People started naming different wild trees. When they could not guess the answer, they asked the Holy Prophet^{saw} to tell them. He said that it was the date tree. Abdullah, the son of Hadhrat Umar^{ra} was also present in that gathering. When he got home, he told his father that

he also thought that it was the date tree, but he did not say it because of his shyness in the presence of so many elders. Hadhrat Umar^{ra} said that he would have been pleased if he had guessed the riddle of the Holy Prophet^{saw}.

Fun with the Kids

A companion said that he remembered very well that when he was 6 years old, he once appeared before the Holy Prophet^{saw} when he was drinking water from a pitcher. Seeing him, he laughed and spitted out water at me.

Pearls of Wisdom for Kids

Once Ibn Mas'ood^{ra} asked the Holy Prophet^{saw}, "What is the most pleasing act before Allah, the Exalted?" He said, "A timely *Salat*. After it, is the obedience to parents."

Personal Hygiene

The Holy Prophet^{saw} used to say that everyone should take a bath on Friday, use *Miswak* (floss his teeth), wear clean clothes, use perfume, and offer *Salat* in the *Masjid*.

Should I not be Grateful to my God?

Hadhrat Mughira^{ra} says, "The Holy Prophet^{saw} used

to pray so much in *Tahajjud* prayers that his feet would swell. When people would say to him not to put himself through so much hardship since Allah, the Exalted, had already forgiven him. The Holy Prophet^{saw} would reply, "Should I not be even grateful to my God?"

Modesty a Sign of Faith

Once the Holy Prophet^{saw} was going somewhere in Medina when he saw an *Ansari* (Medinite) person yelling at his younger brother for being shy. The Holy Prophet^{saw} said, "Modesty and bashfulness is a great virtue and a sign of faith."

Desire for Martyrdom

Once the Holy Prophet^{saw} said to the companions that he desired to be martyred in the path of Allah, and then he would be again given life, and killed again, and that it would continue forever.

Five Pillars of Islam

Once the Holy Prophet^{saw} said, "There are five pillars of Islam.

1. To bear witness that there is no one worthy of worship besides Allah, and Muhammad^{saw} is his messenger.
2. To offer *Salat*.
3. To pay *Zakat*.
4. To fast in *Ramadan*.
5. Perform *Haji*."

(Al-Fazl, January 22nd, 1929)

MIGRATION OF THE HOLY PROPHET^{saw} TO MEDINA

Karimullah Zirvi

A Plan to Assassinate the Holy Prophet^{saw}

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

God Almighty states in the Holy Qur'an:

وَ إِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ
يَقْتُلُوكَ أَوْ يُخْرِجُوكَ ط وَ يَمْكُرُونَ وَ يَمْكُرُ
اللَّهُ ط وَ اللَّهُ خَيْرُ الْمَكْرِينِ ٥

And remember the time when the disbelievers plotted against you that they might imprison you or kill you or expel you. And they planned and Allah also planned, and Allah is the Best of planners. (8:31)

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

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأْدُكَ إِلَى مَعَادٍ ط

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

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

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

When the Holy Prophet^{saw} arrived, he asked permission to enter. After getting permission, he entered the house and said to Hadhrat Abu Bakr^{ra}, 'I have to talk to you about an important matter. Therefore, send the other people sitting here outside.' Hadhrat Abu Bakr^{ra} said: 'My father and mother be sacrificed for you^{sa}! No one is an outsider. Everyone belongs to your household.' Anyhow, the Holy Prophet^{saw} told Hadhrat Abu Bakr^{ra} that he had been granted permission by God Almighty to migrate. Hadhrat Abu Bakr^{ra} said, 'Will you please let me accompany you?' The Holy Prophet^{saw} said, 'Yes.' Then Hadhrat Abu Bakr^{ra} said: 'My father and mother be sacrificed for you! Take one of these two camels.' The Holy Prophet^{sa} said, 'Alright. However, I will pay for the camel.' "

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

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

The Holy Prophet^{saw} and Hadhrat Abu Bakr^{ra} hired a person belonging to the '*Bani ad-Dail*' tribe from the family of Bani 'Abd bin 'Adi as an expert guide. He was an expert in showing the way and knew every nook and cranny of the land, and he was in alliance with the family of Al-'As bin Wa'il As-Sahmi. Although he was of the religion of the infidels of *Quraish*, he was a reliable person. Therefore, both the Holy Prophet^{saw} and Hadhrat Abu Bakr^{ra} charged their rides to him and told him to bring their rides near the cave of the mountain *Thaur*, early in the morning, after three days. Thus, The Holy Prophet^{saw}, Hadhrat Abu Bakr^{ra}, 'Amir bin Fuhairah, and the guide left the cave. The guide adopted the coastal route to travel. ' "

Ibn Shahab relates that 'Abdur Rahman bin Malik Mudliji, nephew of Suraqah bin Malik bin Ju'sham, told him that his father told him that he had heard from his brother, Suraqah: "Messengers from the infidels of *Quraish* came to us and told us that the *Quraish* had fixed a bounty (of 100

camels) each, for bringing back the Holy Prophet^{sa} and Hadhrat Abu- Bakr^{ra}, dead or alive. Suraqah said: 'One day, I was sitting in the company of my people when a person came and said: 'O Suraqah! I have seen some people travelling along the coastal route. I think that they were Muhammad and his Companions.' Suraqah stated that he realized that the travelers were the party of Muhammad; however, as a decoy he said: 'They can't be Muhammad and his party. You must have seen so and so who has just passed in front of us.' Anyway, I stayed for a short period of time in the company of my people and then silently slipped away to come to my home. I told my servant to bring my horse to the other side of the hillock and wait there till I come. Then I took my spear and left by the back door of my house dragging the lower end of the spear on the ground and keeping it low. Then I reached my horse. After mounting the horse I galloped swiftly. When I reached near the caravan of the Holy Prophet^{sa}, my horse slipped and I fell down in front of the horse. I got up fast, reached for my quiver, and picked an arrow as an omen whether I would be able to cause these people loss or not. However, I got the omen that I did not like. I did not accept the bad omen and mounted the horse again. The horse took me so near the caravan that I could hear the recitation of the Holy Qur'an by the Holy Prophet^{sa}. The Holy Prophet^{sa} did not look back. However, Hadhrat Abu- Bakr^{ra} repeatedly looked back towards me. In the meantime, both front feet of my horse sank up to the ankles in the ground. I got off the horse quickly and scolded the horse. The horse tried to get up and pull her feet out of the ground. When the horse pulled her feet out of the ground and stood up straight, a severe dust storm like rising smoke rose. At this, I again took an omen from my arrows. I picked the same arrow I had drawn the last time. At this, I called the caravan of the Holy Prophet^{sa} with a loud voice, and I bade them peace and security. Hearing me, the caravan stopped. After mounting the horse, I reached near them. All that had happened to me while I was following the caravan had convinced me that the Holy Prophet^{sa} would definitely succeed and gain power. So I told the Holy Prophet^{sa} that his people had fixed a bounty for capturing and bringing him to them. I told the Holy Prophet^{sa} other matters including the intentions of his people. I told them that I wished to offer them some provisions for the journey and other things. The Holy Prophet^{sa} did not accept my offer. However, he asked me to continue meeting them secretly and not to tell anyone. At this occasion, I also requested the Holy Prophet^{sa} to give a guarantee of peace and protection for me in writing. The Holy Prophet^{sa} told 'Amir bin Fuhairah to do so. He wrote a guarantee on a piece of leather. Then the Holy Prophet^{sa} restarted travelling.' "

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

Stay in the Cave Thaur During Migration to Medina

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

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

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

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

The incident is stated in the Holy Qur'an:

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

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

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

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

"I am leaving you, but I know that you are the most beloved of the land of Allah to Allah, and the dearest to Allah. Were it not that your people expelled me from you, I would not have left. O Allah, You know that they drove me out from the land that is most beloved to you."

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

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

Stop at the Camp of Umm Ma'bad

During migration while travelling from Mecca to Medina when the Holy Prophet^{saw}, Hadhrat Abu Bakr^{ra} and the guide reached the Caravan Camp of Umm Ma'bad, they asked her for some dates. However, at that time, she had none to offer them. Umm Ma'bad was a lady who used to offer water and food to travelers without any compensation. Then the Holy Prophet^{saw} asked her for a little milk. She did not have even milk at that time to give to them. Her husband had taken all the healthy goats out to pasture. Only those goats which were too weak to walk and unable to give milk were left behind. The Holy Prophet^{saw} asked Umm Ma'bad for permission to milk one of these goats. She told him^{saw} to pick any one of the goats he liked. The Holy Prophet^{saw} picked one of the goats, said, 'In the name of Allah', and started to milk the goat. Milk started to flow. The Holy Prophet^{saw} gave the first bowl full of milk to Umm Ma'bad. He gave the second bowl to Hadhrat Abu Bakr^{ra} and the third bowl to the guide. The Holy Prophet^{saw} was the last to drink. Then the Holy Prophet^{saw} milked the second goat and gave many bowls full of milk to Umm Ma'bad. When the husband of Umm Ma'bad returned home he was amazed to see so many bowls full of milk while he had left home only those goats which were too weak to walk and also unable to give milk. He asked his wife, "Where did the milk come from?" She told him that a blessed man came with two of his friends. The face of the blessed man was luminous like a full moon. When he was quiet, he was very dignified. When he spoke his words were like pearls. His friends obeyed him and listened to him most obediently. Her husband said, "He is the man the *Quraish* are looking for. Had I been here when he visited I would have accepted Islam. Let us follow him and accept Islam." Thus, they followed the Holy Prophet^{saw} to Medina and accepted Islam.

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

Arrival of the Holy Prophet^{saw} in Medina

Ibn Shahab relates that 'Urwah bin Zubair told him: "During this journey, Hadhrat Zubair^{ra} who was coming back from Syria with a trade caravan also joined the Holy Prophet^{saw}. Hadhrat Zubair^{ra} presented white clothes as a gift to the Holy Prophet^{saw} and Hadhrat Abu Bakr^{ra} which they wore. Back in Medina, people had come to know that the Holy Prophet^{saw} had left Mecca and was on his way to Medina where he was about to reach

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

لَمَسْجِدٍ أُتِيَ عَلَى التَّقْوَى

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

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

Construction of Masjid Nabawi

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

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

هَذَا الْجَمَالُ لَا جَمَالَ خَيْبَرَ
هَذَا أَبْرٌ رَبِّنَا وَ أَطَهْرُ

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

And also:

اَللّٰهُمَّ اِنَّ الْاَجْرَ اَجْرُ الْاٰخِرَةِ
فَاَزْحِمِ الْاَنْصَارَ وَالْمُهَاجِرَةَ

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

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

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

Early Days of the Holy Prophet^{saw} in Medina

The Muslims of Medina were extremely happy to receive the Holy Prophet^{saw} and his Companions^{ra}. This emigration of the Holy Prophet^{saw} from Mecca to *Yathrib* is called the *Hijrah* and took place on September 10, 622 AD. The Islamic Calendar (*Hijri* Calendar) dates from this event. Also, after the arrival of the Holy Prophet^{saw} the name *Yathrib* was changed to *Medinatun-Nabi* (The city of the Prophet^{saw}) and later it was shortened to Medina. In Medina the Holy Prophet^{saw} stayed at the home of Hadhrat Abu Ayyub Ansari. Hadhrat Abu Ayyub Ansari^{ra} house was double-storied. He offered to let the Holy Prophet^{saw} have the upper storey. But the Holy Prophet^{saw} preferred to have the lower storey for the convenience of his visitors. After his arrival in Medina the Holy Prophet^{saw}, first of all, bought a piece of land in Medina and laid the foundation of a mosque, called, '*Masjid Nabawi*' (The Holy Prophet's^{saw} Mosque).

Establishment of Fraternity Among Ansar and Muhajireen

The faithful followers of the Holy Prophet^{saw} who had left their homes and other worldly possessions in Mecca and had come to Medina for the sake of Islam, were known as *Muhajireen* or Emigrants. The new converts at Medina, who helped the Prophet^{saw} at a most difficult time, were called by him *Ansar* or Helpers. The *Ansar* belonged to the tribes of '*Aus* and '*Khazraj*. Besides *Ansar* and *Muhajireen*, there were Jews from the tribes of '*Banu-Qainuqa*', '*Banu Nadir* and '*Banu Quraizah* in Medina. Upon the arrival of the *Muhajireen* in Medina, the Holy Prophet^{saw} gathered the *Ansar* and told them to become brothers of the *Muhajireen*. The *Ansar* decided to share their property and other belongings with their *Muhajireen* brothers. They exhibited the real spirit of brotherhood.

إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَئِكَ
 بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَالَّذِينَ آمَنُوا وَلَمْ
 يُهَاجِرُوا مَا لَكُمْ مِّنْ وَلاَ يَتَّبِعُهُم مِّن شَيْءٍ حَتَّى
 يُهَاجِرُوا ۗ وَإِنِ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمْ
 النَّصْرُ إِلاَّ عَلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ ۗ وَاللَّهُ
 بِمَا تَعْمَلُونَ بَصِيرٌ ۝

Surely, those who have believed and left their homes and striven with their property and their persons for the cause of Allah, and those who have given *them* shelter and help - are indeed mutual friends. But as for those who have believed but have not left their homes, you are not at all responsible for their protection until they leave their homes. But if they seek your help in *the matter of religion*, then it is your duty to help them, except against a people between whom and yourselves there is a treaty. And Allah sees what you do. (8:73)

Hadhrat Anas bin Malik^{ra} relates, "At the time the Holy Prophet^{saw} migrated from Mecca to Medina, the *Muhajreen* came to the Holy Prophet^{saw} and said, 'O Messenger^{saw} of Allah! We have never seen people more open-hearted and sympathetic than the people with whom we have settled with. If someone was wealthy he reserved a large portion of his wealth to spend upon us. If someone did not have money he found other extraordinary means of being sympathetic to us. They work hard to earn money and then spend equally upon us and themselves. We are worried that the *Ansar* may not get all the reward and thus deprive us of the reward.' The Holy Prophet^{sa} responded, 'As long as you will keep on praying for them to God Almighty and keep on praising them till then what you are worried about will not happen and you will get reward similar to them.' "

(*Jami' Tirmidhi, Kitab Sifatul Qiyamah war Raqa'iq wal wara' an Rasulullah^{saw}*)

The Holy Prophet^{saw} became the leader of the city and Medina became the capital of the Islamic state. After becoming the leader of Medina, the Holy Prophet^{saw} took steps to secure internal peace and external security. To this effect, a treaty was signed with the Jews. The Muslims felt safe in Medina and became well organized under the leadership of the Holy Prophet^{saw}.

THE HOLY PROPHET MUHAMMAD^{saw} A BLESSING FOR MANKIND

Mansura Bashir Minhas, Miami, FL

Sixth century Arabia was one of the most desolate, barren and down-trodden places on earth- both in literal and spiritual terms, the denizens of which were a corrupt and barbaric people, lacking any semblance of civilization, and driven by their passions to the most horrendous moral vices imaginable. Tribal warfare was rampant and human life had lost its value. Women were treated as mere chattels. Chivalry was one of the few positive traits that the Arabs possessed; however, ironically, they shamelessly indulged in the practice of female infanticide.

Such were the circumstances when Allah chose to change the destiny of the Arab nation, and indeed entire mankind not only for that time, but for all times to come. The arid land which had been devoid of spiritual nourishment and had apparently been ignored previously in the Divine scheme of Guidance, was about to be bestowed with a reformer who would change the course of human destiny. The Holy Qur'an depicts this era - the 'Age of Ignorance' in this verse:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا
كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ
الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ ٥

“Corruption has spread on the

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

Thus, the advent of Hadhrat Muhammad^{saw} occurred at a time when spiritual anarchy was at its very zenith. Even from his early childhood, he exhibited impeccable morals, and by the time he was a young adult he had earned unparalleled respect and credibility. He was bestowed the titles of 'Siddeeq' (truthful) and 'Ameen' (trustworthy). He inherently possessed extraordinary traits that were all the more exceptional, given the harsh circumstances that he grew up in.

Having lost both of his parents at a tender age, he never experienced a stable childhood. He grew up in various households, first under his grandfather's supervision and later on his uncle's. Reflections even from his early age bore the mark of a life that was extraordinary, and the hallmarks of a great personality -one which was destined to reform not just the people of Arabia, but indeed

the entire mankind for all times to come.

The Holy Prophet^{saw} demonstrated his truthfulness through his deeds and actions in all aspects of life. He was not a man of sheer words; rather he lent credibility to his teachings by putting them into action. When his wife Hadhrat Aisha^{ra} was asked to describe his disposition, she replied that his character was the Holy Qur'an. (Abu Dawud). What a manifest testimony to his luminous and flawless personality!

Allah chose to perfect religion in the form of Islam, and this was perfectly manifested in the life of Hadhrat Muhammad^{saw}. His life was actually a manifesto of how life must be lived, through his multi-faceted roles as a leader, a teacher, a friend, a husband, a father etc. His character is the embodiment of all human virtues. He demonstrated the finest qualities in all aspects of life and provided guidelines in that regard. Muslims are blessed to have his example as a role model, even as they go about their routine day to day chores. Of all the Prophets, his life is in fact the most accessible and well-archived.

His outstanding compassion and humility is what gave momentum to his message in the initial years. It attracted the weaker

segments of society who perceived a savior in his persona, one who would help them and patiently listen to their woes. It is no surprise then that the first to embrace his message were the women, the slaves and the other neglected segments of society.

The strength of his character was such that eventually even his staunchest opponents and enemies succumbed to his magnetic personality and his message. They did so, not out of fear of reprisal but solely due to the sheer magnanimity of his character. One instance is worth quoting here to elaborate the point. At the battle of Hunain, Abu Sufyan^{ra} chose to shield the Prophet^{saw} from the enemy attack by walking close to him. Considering the fact that Mecca had been conquered just a few days ago, when Abu Sufyan^{ra} had been an erstwhile commander of the opposing army which was determinedly fighting the Muslims, this appeared nothing short of a miracle.

This is just one of the numerous illustrations of Divine help to the Prophet^{saw} and it proves that the sheer nobility of his character over-powered his enemies and they seceded without any force and repression. In fact, they became his staunchest allies who were willing to lay down their lives for him. It also validates that forgiveness, compassion and humility have greater ability to overcome the barriers of hatred, and reap more benefits than vengeance.

No ordinary human being

can overlook grave atrocities meted out to them, and it requires immense courage to do so. He even forgave the man who was responsible for the death of his daughter Zainab^{ra}. This man, Habbar had been awarded a death sentence when Mecca was conquered. When he appeared before the Holy Prophet^{saw} to seek forgiveness, he was granted amnesty.

The Holy Prophet^{saw} is attacked by his narrow-minded critics for marrying multiple times. On looking at each of his marriages, the self-evident truth emerges that his motivation for each marriage was always pure, unselfish and spiritual. It is astounding how well and equitably he treated each of his wives, and in such a manner that no other man can take care of even one. In the seventh year after Hijra, the Holy Prophet^{saw} went to Mecca for the circuit of the *Ka'bah*. Hadhrat Abbas^{ra} proposed that Hazoor^{saw} marry his widowed sister-in-law, Hadhrat Maimuna^{ra}. On the way back to Medina, he camped at a place called Sarif and that is where his new wife joined him. It is narrated that she lived a long life after the death of the Holy Prophet^{saw} and on the eve of her death at eighty years of age, she requested to be buried at the very same place where she had first met the Holy Prophet^{saw}. Other worldly stories of love pale in comparison to this. By

worldly standards, it seems surreal that a woman who was just one of many wives cherished her husband's memory to such a great degree.

The Holy Prophet Muhammad^{saw} was the recipient of the perfect religion and the perfect Book - the Holy Qur'an. Allah chose to manifest in him the qualities that would make him a perfect human being, one whose example would be a guide for mankind forever. Even though no one can emulate his life to the fullest, it can be used as a measure to compare, judge and reflect on human actions. It sets forth that standard - the highest moral bar that all humans can strive to achieve. Human life is all about striving and betterment of the self. Personal reformation and self enhancement is indeed a painstaking process. Emulating the Prophet's^{saw} life to the fullest might not be possible, yet persistence, curbing of the ego and combating selfish instincts can provide a right sense of direction. A moral guide in the form of our beloved Prophet^{saw} can enable us to stay on the right track, in spite of the inherent susceptibility of man to falter.

In modern times, some segments of the Muslim society have deviated from the core tenants of Islam and chosen to ignore the prime example of the Holy Prophet^{saw}. They give preference to violence and bloodshed and are deluded that their aggressive course of action is the only means of achieving Islam's supremacy. Indeed, the message of Islam will gain credence all over the world,

but that is only possible with adoption of the course of action espoused by the Holy Prophet^{saw}—one that is not tainted with hatred, brutality and vengeance. The Holy Prophet^{saw} preached and practiced love and compassion. There were times when retaliation seemed to be the natural and logical course of action, but he refrained from it till every effort of negotiation and compromise had been exhausted.

The treaty of Hudaibiyah is a landmark peace agreement that bears marks of Prophet Muhammad's^{saw} remarkable negotiating skills. Some companions of the Holy Prophet^{saw} including Hadhrat Umar^{ra} were greatly distressed as it appeared to them that he was yielding to the demands of the *Quraish* while charting out the draft of the treaty. They had serious reservations about certain clauses of the agreement that seemed humiliating for the Muslims. The Prophet^{saw} appeased their concerns and history is witness that his profound wisdom yielded splendid results for the Muslims in the long run.

The landscape of Arabia had changed dramatically by the time Hadhrat Muhammad^{saw} passed away. He had managed to facilitate peace between the warring factions of Arabia through his amicable and conciliatory stance. The spirit of brotherhood between the *Ansars* and *Mohajirs* was exemplary, barriers of race and color had eroded, slaves had been freed and women had earned their lawful rights. Fourteen hundred years ago, the Holy Prophet^{saw} empowered the women of Arabia and guaranteed

them the rights and freedom that the liberated women of the West were vying for till recently..

The radical and violent sects within Islam do a grave injustice to the Holy Prophet's^{saw} legacy by declaring themselves to be his followers. Their actions are a far cry from his example which expounds the virtues of forgiveness, peaceful co-existence and compassion for all mankind irrespective of faith, creed and color.

The condition of these radical Muslims today is reminiscent of the *Jahiliyyah* (the ignorant people) of pre-Islamic times of Arabia. Their actions have distanced them from the core principles of Islam. They are a barbaric, fanatical and narrow-minded group and their harsh stance is a grave violation of the true essence of Islam, which ironically literally means “peace”. An objective study of the Holy Prophet's^{saw} life is a dire need of the day and it will attest that the actions of these bigots are a contradiction to the Prophet's^{saw} peaceful and conciliatory approach.

Sustainable peace in the world seems to be an elusive reality today. The only solution lies in a return to the fundamentals of Islam. Extreme intransigence seems to have encroached

upon the true message. It is time to listen to elements within Islam that espouse its true beliefs and follow the true example of the Holy Prophet^{saw}.

The world can be a better place if each human being chooses to incorporate the example of the Holy Prophet^{saw} in his/her life. Following in his footsteps and adopting the high morals of his personality can ensure an end to the moral degradation that is rampant today, and guarantee peace and harmony in all spheres of life.

Karen Armstrong has written extensively about the Holy Prophet^{saw}. She advises the West to rid itself of its old prejudice against Islam in these words:

“Muhammad had genius of a profound order and founded a religion and a cultural tradition that was not based on the sword, despite the Western myth, and whose religion signifies peace and reconciliation”.

She further writes:

“And there can be no better place to start the essential process than with a more accurate knowledge of the life of the Prophet Muhammad, whose special genius and wisdom can illuminate these dark and frightening times”.

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EVERYONE SINGS PRAISES OF THE BENEFACTOR OF THE MANKIND AND THE MERCY FOR THE UNIVERSE

Tariq Mahmood, Murabi Silsila

Translated by: Belal Khalid

*May our lives be sacrificed on
Muhammad^{sa}; the guide of the
path leading to the beloved*

Remarkable Tributes of Thinkers and Intellectuals to the Holy Prophet^{saw}

Since the creation of the world, billions of people after being born have gone to the land of extinction. It includes ordinary and extraordinary people, weak and strong people, rulers and ruled, saints and philosophers, and poets as well as prophets.

But the greatest being after God, the Exalted, is his Holiness, Muhammad Mustafa^{saw}, whose name will be remembered with the greatest esteem till the end of the world.

Our leader, Promised Messiah^{as} says,

“I always wonder how high was the status of this Arab Prophet, whose name was Muhammad, thousands of blessings and peace be upon him. One cannot reach the limit of his high status and it is not given to man to estimate correctly his spiritual effectiveness. It is a pity that his rank has not been recognized as it should have been. He was the champion who restored to the

world the Unity of God which had disappeared from the world; he loved God in the extreme and his soul melted out of sympathy for mankind. Therefore God, Who knew the secret of his heart, exalted him above all the Prophets and all the first ones and the last ones and bestowed upon him in his life-time all that he desired. He is the fountain-head of every grace and a person who claims any superiority without acknowledging his grace, is not a man but is the progeny of Satan. He has been bestowed the key to every exaltation and he has been given the treasury of every understanding. He who does not receive through him is deprived forever. I am nothing and possess nothing. I would be most ungrateful if I were not to confess that I have learnt of the true Unity of God through this Prophet. The recognition of the Living God we have achieved through this Perfect Prophet and through his light.”

[Haqiqatul Wahi, (Qadian, Magazine Press 1907), now published in Roohani Khaza'in (London, 1984), Vol. 22, pp. 115-116].

Hadhrat Promised Messiah^{as} praising his master and the leader says,

“That light of high degree that was bestowed on perfect man was not in angels, was not in stars, was not in the moon, was not in the sun, was not in the oceans and the rivers, was not in rubies or emeralds, or sapphires, or pearls; in short, it was not in any earthly or heavenly object. It was only in the perfect man whose highest and loftiest and most perfect example was our lord and master, the Chief of the Prophets, the Chief of all living ones, Muhammad, the chosen one, peace be on him.”

[Ayenae Kamalat-e-Islam, (Qadian, Riyadh Hind Press 1893); now printed in Roohani Khaza'in (London, 1984), Vol.5, pp. 160-162].

Hadrat Promised Messiah^{as} expressing high regard for the being dearer to him than his life and parents says,

“How can we ever be at peace with such people who—without justification and without regard for the fear of Allah—speak of our Holy Prophet, Hadhrat Muhammad^{saw} with disrespect, and abuse him and refrain

not from the use of foul language? In truth, I declare that it is possible for us to make peace with the serpents fed on brackish soil and the wolves of the wilderness, but not with those who make wanton attacks on our Holy Prophet^{saw} who is dearer to us than our lives, our mothers and our fathers.”

[*Paigham-e-Sulah, Roohani Khaza'in, Vol.23, pp.459*].

Sir William Muir describing the Holy Prophet's^{saw} righteousness and godliness says,

“It is strongly corroborative of Muhammad's sincerity that the earliest converts to Islam were not only of upright character, but his own bosom friends and people of his own household who, intimately acquainted with his private life could not fail otherwise to have detected those discrepancies which even more or less exist between the profession of the hypocritical deceiver abroad and his actions at home.”

[*An Apology for Mohammed and the Koran, pp. 17*]

Michael Hart, an American author, in his historical book, “The 100: A Ranking of the Most Influential Persons in History”, writes,

“Of many important historical events, one might say that they were inevitable and would have occurred even without the particular political leader who guided them. For example, the South American colonies would probably have won their independence from Spain even if Simon Bolivar had never lived.

But this cannot be said of the Arab conquests.”

[*Paighamber-e-Islam Ghairon ki Nazar Mayn, p.70*]

He further describing his impressions and sentiments about Hadhrat Muhammad^{saw} writes,

“My choice of Muhammad to lead the list of the world's most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both the religious and secular levels.

Of humble origins, Muhammad founded and promulgated one of the world's great religions, and became an immensely effective political leader.”

[*Paighamber-e-Islam Ghairon ki Nazar Mayn, pp.73*]

Following his example is considered an honor by everyone, whether rich or poor, big or small, ruler or ruled, king or subject, friend or foe, father or husband.

Angels send blessings on the Holy Prophet^{saw}. People sing praises of his excellent example and character, and consider his message of truth a source of honor and esteem for them. He was called ‘Ameen’ by all men, women, elders and children of Mecca, and they considered him trustworthy

and dependable. He was the most respectable person in the society who showed an excellent character from his childhood to his adult life. He led a life without any blemish and possessed a light par excellence that turned beasts into human beings, and human beings into godly persons.

It is the same blessed personage for whom the father of the prophets, Hadhrat Abraham^{as} prayed for, and the Old Testament and the New Testament sing his praises, whether *Vedas* or *Paran*. . No religious book or a journal is complete without the mention of his name. He changed the direction of history and produced a commotion in the world of ideologies. He brought wars to end and promoted peace. He advanced knowledge and wisdom, and art and culture

On May 8th, 1940, Thomas Carlyle in his second lecture paying tribute to Hadhrat Muhammad^{saw} says,

“From the first rude times of Paganism among the Scandinavians in the North, we advance to a very different epoch of religion, among a very different people: Mahometanism among the Arabs. A great change; what a change and progress is indicated here, in the universal condition and thoughts of men!

The hero is not now regarded as a God among his fellowmen; but as the one God-inspired, as a Prophet... It is the second phase of hero-worship: the first or oldest, we may say, has passed away without return;

in the history of the world there will not again be any man, never so great, whom his fellow men will take for a god. Nay we might rationally ask, Did any set of human beings ever really think the man they saw there standing beside them a god, the maker of this world? Perhaps not: it was usually some man they remembered, or had seen. But neither can this any more be. The Great Man is not recognized henceforth as a god anymore.”

[Paigaember-e-Islam Ghairon ki Nazar Meyn]

Thomas Carlyle in the same lecture also says,

“What is the chief end of man here below? Mahomet has answered this question, in a way that might put some of us to shame! He does not, like a Bentham, a Paley, take Right and Wrong, and calculate the profit and loss, ultimate pleasure of the one and of the other; and summing all up by addition and subtraction into a net result, ask you, Whether on the whole the Right does not preponderate considerably? No; it is not better to do the one than the other; the one is to the other as life is to death,—as Heaven is to Hell...”

The Great Man was always as lightning out of Heaven; the rest of men waited for him like fuel, and then they too would flame.”

[Paighember-e-Islam Ghairon ki Nazar Meyn, pp. 65-67]

Napoleon writes,

“Arabia was idolatrous when, six centuries after Jesus, Muhammed introduced the worship of the God of Abraham, of Ishmael, of Moses and of Jesus [peace be with them]. The Ariyans and some other sects had disturbed the tranquility of the East by agitating the question of the nature of the Father, the Son, and the Holy Ghost. Muhammed [peace be upon him] declared that there was none but One God Who had no father, no son, and that the Trinity imported the idea of idolatry...”

[Paighamber-e-Islam Ghairon ki Nazar Meyn, p. 18]

Thomas Carlyle describes the grandeur of the Holy Prophet Muhammad^{sa} in the following words,

“A false man founded a religion? Why, a false man cannot build a brick house! If he does not know and follow truly the properties of mortar, burnt clay and what else he works in, it is no house that he makes, but a rubbish-heap. It will not stand for twelve centuries, to lodge a hundred and eighty millions; it will fall straightway.” [

Paighamber-e-Islam Ghairon ki Nazar Meyn, pp.30]

He further writes,

“Mahomet himself, after all that can be said about him, was not a sensual man. We shall err widely if we consider this man as a common voluptuary, intent mainly on basic enjoyments,—nay on enjoyments of any kind. His household was of the frugal; his common diet barley-bread and water: sometimes for months there was not a fire once lighted in his hearth... Not a bad man, I should say; something better in him than hunger of any sort,—or these wild Arab men, fighting and jostling three-and-twenty years at his hand, in close contact with him always, would not have revered him so!... Why, he stood there face to face with them; bare, not enshrined in any mystery; visibly clouting his own cloak, cobbling his own shoes; fighting, counseling, ordering in the midst of them: they must have seen what kind of a man he was, let him be called what you like!... During three-and-twenty years of rough actual trial. I find something of a veritable Hero necessary for that, of itself.”

[Paighamber-e-Islam Ghairon ki Nazar Meyn, pp.61]

He further writes,

“The rude message he delivered was a real one withal; an earnest confused voice from the unknown Deep. The man's words were not false, nor his workings here below; no Inanity and Simulacrum; a fiery mass of Life cast up from the great bosom of nature herself. To kindle the world; the world's Maker had ordered it so.

Neither can the faults, imperfections, insincerities even, of Mahomet, if such were never so well proved against him, shake this primary fact about him.”

[*Paighamber-e-Islam Ghairon ki Nazar Meyn*, pp. 33]

He further writes,

“His last words are a prayer; broken ejaculations of a heart struggling up, in trembling hope, towards its Maker. We cannot say that his religion made him worse; it made him better; good, not bad. Generous things are recorded of him.”

[*Paighamber-e-Islam Ghairon ki Nazar Meyn*, pp. 61, 62]

He also writes,

“But, from an early age, he had been remarked as a thoughtful man. His companions named him *Al-Ameen*, The Faithful." A man of truth and fidelity; true in what he did, in what he spoke and thought. They noted that he always meant something. A man rather taciturn in speech; silent when there was nothing to be said; but pertinent, wise, sincere, when he did speak; always throwing light on the matter. This is the only sort of speech worth speaking! Through life we find him to have been regarded as an altogether solid, brotherly, genuine man. A serious, sincere character; yet amiable, cordial, companionable, jocosely even;—a good laugh in him withal: there are men whose laugh is as untrue as anything about them; who cannot laugh. One hears of Mahomet's

beauty: his fine sagacious honest face, brown florid complexion, beaming black eyes.”

[*Paighamber-e-Islam Ghairon ki Nazar Meyn*, p. 42]

He further says,

“For we are to consider Mahomet, through these three-and-twenty years, as the center of a world wholly in conflict. Battles with the *Koreish* and Heathen, quarrels among his own people, backslidings of his own wild heart; all this kept him in a perpetual whirl, his soul knowing rest no more. In wakeful nights, as one may fancy, the wild soul of the man, tossing amid these vortices, would hail any light of a decision for them as a veritable light from Heaven; any making-up of his mind, so blessed, indispensable for him there, would seem the inspiration of a Gabriel. Forger and juggler? No, no! This great fiery heart, seething, simmering like a great furnace of thoughts, was not a juggler's. His Life was a Fact to him; this God's Universe an awful Fact and Reality.

[*Paighamber-e-Islam Ghairon ki Nazar Meyn*, pp.57]

He also writes,

“To the Arab Nation it was as a birth from darkness into light; Arabia first became alive by means of

it. A poor shepherd people, roaming unnoticed in its deserts since the creation of the world: a Hero-Prophet was sent down to them with a word they could believe: see, the unnoticed becomes world-notable, the small has grown world-great; within one century afterwards, Arabia is at Grenada on this hand, at Delhi on that;—glancing in valor and splendor and the light of genius, Arabia shines through long ages over a great section of the world. Belief is great, life-giving. The history of a Nation becomes fruitful, soul-elevating, great, so soon as it believes. These Arabs, the man Mahomet, and that one century,—is it not as if a spark had fallen, one spark, on a world of what seemed black unnoticeable sand; but lo, the sand proves explosive powder, blazes heaven-high from Delhi to Grenada! I said, the Great Man was always as lightning out of Heaven; the rest of men waited for him like fuel, and then they too would flame.

[*Paighamber-e-Islam Ghairon ki Nazar Meyn*, p. 57]

When Bernard Shaw searched for someone to rescue the world from the crisis of the times, he did not find anyone other than the Holy Prophet^{saw}.

Michael Hart could not resist saying, “My choice of Muhammad to lead the list of the world's most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both the religious and secular levels...It is this unparalleled combination of secular and religious influence

which I feel entitles Muhammad to be considered the most influential single figure in human history.”

[Islam Aur Maghrib ka Tasadam, p. 34]

Hadhrat Promised Messiah^{as} says,

“That light is exemplified (by the perfect man, the Messenger) as if there were a lustrous niche (by which is meant the breast of the Holy Prophet^{saw}). In the niche, there is a lamp (meaning Divine revelation). The lamp is contained in a crystal globe as bright as a glittering star, (meaning the pure and holy heart of the Holy Prophet^{saw} which in its nature is free from all dirt and opaqueness, like a clear mirror and has no relationship except with God. That mirror is as bright as a glittering star, which shines in heaven with great glory, (meaning that the heart of the Holy Prophet – peace and blessings of Allah be on him - is so clear and bright that its inner light is displayed on its outer surface flowing like water). That lamp is lit with the oil of a blessed tree, (which is an olive tree). (By this is meant the being of the Holy Prophet^{saw} which is a collection of diverse types of blessings and the grace of which is not confined to any place or age or direction, but is everlastingly flowing and will never be cut off). The blessed tree is neither of the east nor of the west, (that is to say, the nature of the Holy Prophet^{saw} suffers neither from excess nor from deficiency and has been created in the best mold). The oil of the blessed

tree by which the lamp of revelation is lit, means the fine bright reason of the Holy Prophet^{saw} together with the natural high moral qualities which are nourished by the clear fountain of his perfect reason.

The meaning of the lamp of revelation being lit up by the high moral qualities of the Holy Prophet^{saw} is that the grace of revelation descended upon them and they were the cause of the descent of revelation. There is here also an indication that the grace of revelation was in accord with the nature of the Holy Prophet^{saw} the explanation of which is that revelation descends in accord with the nature of the Prophet to whom it is vouchsafed. For instance, the temperament of Moses [peace be on him] was compounded of glory and wrath; so in accord with it the Torah was revealed in the framework of a majestic law. Jesus had a temperament which was meek and gentle and so the Gospel teaches meekness and gentleness. The Holy Prophet^{saw} was by temperament extremely firm and steadfast. He disliked to be unduly lenient, nor did he like to be wrathful on every occasion. Instead his was a sagacious temperament that paid due regard to the demands of the occasion.”

[Braheen-e-Ahmadiyya, Roohani Khaza'in, Vol.1, pp.192]

Tribute of Hindu Poets

Hindu poet, Jagan Nath Azad writes in the praise of the Holy Prophet^{saw}:

Peace be upon the holy being,
peace be upon the pride of the era;
Countless are his favors on contingently existing world;

Peace be upon him who came as the supporter of the unfortunate ones;
Who came as the helper for the helpless and the supporter of the poor;

Peace be upon him who came as the Mercy for the Universe;
With the message of friendship, the truthful and the trustworthy;

Peace be upon him whose light has filled the entire world;
Peace be upon him whose sayings have captivated the world;

Peace be upon him who kindled the lamp of enlightenment in the bosom;
He gave the quest of truth to the prostrating foreheads;

Peace be upon him who prayed in response to the injustice meted out to him;
He responded by prayers to the stones thrown at him, and the abuse hurled on him

[Mujallah Alaig, Rawalpindi, pp. 445, 446]

Lala Chanomal Nafiz Dehvi, a pupil of Baikhood Dehvi, wrote a praise by the name of “Gulshan Batha”,

The separation of Ahmad has made me entreat so much; My every tear has the commotion of Noah's flood

My body and soul burn day and night in the separation of the Prophet^{sa}; It is not my heart, rather a burning flame in my chest

I have seen many good gardens in the world; But the garden of the valley of Mecca is unique in its hue and smell

Why would I fear from the darkness of the grave; When the image of the beautiful is in my mind

This is a humble expression of the love of his holiness; What an excellence in the praising (of Muhammad^{saw}), and by a Hindu

[Mujallah Alaig, Rawalpindin, pp.447, 448]

Shyam Sundar, the editor Pars Lahore says in his praise,

Your coming illuminated the world; And readily eliminated all the darkness
Listening to the message of truth delighted people; The liquor of unity had inebriated people

[Mujallah Alaig, Rawalpindin, pp.461]

(Al-Fazl, January 14th, 2010)

A presentation on the fallacy of Gregory Davis' Islam 101

Syed Sajid Ahmad was given an opportunity to talk about Islam at the Science and Religion Lunch Seminar at the North Dakota State University on February 23, 2010. Imam Daud Hanif, Imam Mubasher Ahmad, Imam Azhar Haneef and Syed Sajid Ahmad have spoken at this seminar in previous years on various topics related to Islam.

Speaking on the topic, Is what you hear and read about Islam true, Syed Sajid Ahmad focused on the contents of an article published in Dakota Beacon titled Islam 101. Syed Sajid Ahmad explained the fallacy of the intent, content and premise of the said article. The speaker explained the obligation of the five pillars of Islam and said that in today's world where once a week worship is falling in attendance; even with tax incentives, people find difficulties in helping the poor; fasting even a few days a year for the sake of God is rare; there is much more commitment to meet one's personal desires as opposed to what their Creator wants them to do, Muslims give the world a hope that man is able to bear the rigors of spiritual practices and not despair of his salvation.

The speaker explained how the text of the Holy Qur'an was collected and safeguarded, and that the sequence and the text of the Holy Qur'an was known at the death of the Prophet of Islam and it is not true that it was arranged or collected many years after him, and that no verses of the Holy Qur'an abrogate any others.

Questions by the audience continued for almost an hour after the 40-minute presentation. The questions related to the difference among various sects in Islam, status of Jesus in Islam, did Jesus die on the cross, means of salvation in Islam, etc.

The meeting was attended by professors, students, seminarians and local citizens.

THE HOLY LETTERS

Khalil Aktar, Atlanta, Georgia

In the Holy Qur'an, the Prophet^{saw} was advised, "O Messenger! Convey to the people what has been revealed to thee from thy Lord." So Muhammad^{saw} wrote letters to different kings conveying the message of God. These letters were sent at different times to various heads of states.

The first letter was sent to King Harqal, the Kaiser of Rome in 6 A.H. A very sensible and intelligent companion Dihyah all-Kalbi was selected to deliver the letter. He had traveled much throughout Syria and knew the country well. The Holy Prophet^{saw} had said that whoever would do the service would go to heaven. When the letter was ready, the Prophet^{saw} advised him to take it to Ra'ees of Basra, the governor of the area, and through him to King Qaiser. This procedure was adopted because any letter sent directly to the king without a stamp would not be received. The Prophet^{saw} had a ring prepared to use as a stamp, and took every step to make the letter presentable.

While the Holy Prophet^{saw} was preparing the letter, the king was willing to receive some news. In Bukhari there is a *Hadith* that

when King Harqal came to Aley (*Baitul Moqaddus*) he was perplexed. His attendants asked him why he was nervous. The king was at the home of an astrologer who told him that a new king would appear in the nation who will be circumcised. The king was told that only the Jews circumcised and there was no danger from them. The suggestion was made to slay the Jews. This matter was much under discussion, when news came from the chief of Gassan that a man named Muhammad^{saw} claimed to be a prophet of God and he was having success in his endeavor. The King Harqal asked if these people were circumcised? The answer was yes. The king said that this was the very man who would govern. Then he wrote to a learned man living in Romya about his opinion. Meanwhile, he received the letter from the Prophet^{saw} inviting him to Islam.

This letter was delivered through Dihyah al-Kalbi, who was advised to take the letter to the Chief of Basra for delivery to Qasir Harqal. He received the letter when he was in *Baitul Moqadus*. He said that anyone who belonged

to the nation should be brought forward. Incidentally, Abu Sufyan was in Syria for trade. The king's people took him to the court. King Qaiser was there in full glory. He had a crown on his head and his courtiers were sitting around him. He asked them who was the nearest relation to Muhammad^{saw}. The answer was a first cousin on his father's side. The cousin came to stand facing him while the other people stood at the back. He said he was going to ask some questions, and if Abu Sufyan answered incorrectly, the cousin should speak up.

King Qaiser: What is the pedigree in your nation?

Abu Sufyan: He comes of a good lineage and a noble family.

KQ: Had someone among you made a similar claim?

AS: No sir

KQ: Has he ever told a lie?

AS: No sir.

KQ: Is there some king among his forefathers?

AS: No sir.

KQ: Is he accepted by rich people or by the weak and poor of heart?

AS: The weak and poor of heart.

KQ: Are the people who believe increasing or decreasing?

AS: Increasing.

- KQ: Has anyone who believed in him apostated?
- AS: No sir.
- KQ: Does he break his covenant?
- AS: No sir. We have made an agreement recently and we don't know the outcome.
- KQ: Was there any battle among you?
- AS: Yes sir.
- KQ: What was the result of the war?
- AS: It is like a bucket – sometimes he wins, sometimes we prevail.
- KQ: What does the claimant ask you to do?
- AS: He says that God is One and we must not believe in polytheism. He forbids us worship merely on the design of our forefathers. He asks us to pray, to give alms, to shun evil and fulfill our promises. He forbids embezzlement and advises us to behave with integrity.

After these questions and answers, King Qaiser asked his interpreter to tell Abu Sufyan that when he was asked about the pedigree, the answer was about a noble family, and prophets always come from reputed families. The next question was about someone else making this claim and the answer was that no one had made such a claim. This was to see if he was an imitator. The next was if he had told lies and the answer was that no one could say such a thing.

So the conclusion is if he has not spoken a lie then how can he tell a lie about God. Next question was to determine if he wanted to regain the past glory of his family. The question was if mighty people are believing in him or weak, and the answer was that the weak were the most believing. The next question was if the believers were increasing in number, and the answer was that they were. This is the case with believers – they increase until they reach perfection. Next question was if anyone apostates after believing, and the answer was no. This shows that anyone who enters into belief never finds reason to leave.

Then the question was if he breaks a promise, and the answer was no. This is the status of persons who believe in God – they do not become disloyal to their words. Next, was there any battle, and the answer was yes. Sometimes he overcame and sometimes they gained the upper hand. The same is the condition of the community of God. They win and they lose, but overall they are successful. Next was a question about his teaching. The answer was to believe in One God, do not associate partners with Him, pray and give alms, shun the bad habits and fulfill promises. Do not breach trust. These are attributes of a prophet.

The king said he

knew that very soon a prophet would come, but he didn't think it would be from Arabia. If the question and answer session was the truth, then the time would come when this man would own the land of the king. The king wanted to see him and said he would be willing to wash his feet. After the letter came to King Qaiser he ordered it to be read in court. It said:

“In the Name of Allah the Gracious, the Merciful. This letter is from Muhammad the servant of God and His messenger, to Harqal the Chief of Rome. Whoever treads the path of guidance, on him be peace. After this O King, I invite you to Islam. Become a Muslim. God will protect you from all affliction and reward you twice. But if you deny and refuse to accept this messenger, then the sin will be not only of your denial but the denial of your subjects will be on your head. Say, ‘O People of the Book, come to a word equal between us and you, that we worship none but Allah and that we associate no partners with Him and that some of us take no other lords besides Allah.’ But if they turn away then say, ‘Bear witness that we have submitted to God.’”

Abu Sufyan related that when this letter was read, the court of Roman elders talked loudly and shouted so that he could not understand them. They were ordered to leave the court. When he went to his

companions he told them that the Prophet^{saw}'s star was in ascendancy and the Roman King was afraid of him. Abu Sufyan said he believed himself inferior and disgraced, but he believed that Muhammed^{saw} would overcome and Islam was the true religion, although he (Abu Sufyan) was not yet a believer.

Although the King Harqal became silent as the court became noisy, the letter had affected him deeply. When he came back from Elia (*Baitul Moqadus*) to Hams, he had received a letter from a learned man of Romia who had attested to the appearance of a prophet. The king called the court elders and closed all the entrances for privacy, and told them to accept the prophet of Arabia for their own safety. The courtiers were enraged and tried to leave the palace, but it was locked. The king called the elders and told them that he wanted to examine their faith. When they saw this change, they accepted it and prostrated.

The second letter was written to Chosroes the Emperor of Persia. His personal name was Khusro Parvaiz Hormez of the Sasani family. He was of the Zoroastrian religion. He had political supremacy over the whole of Arabia and had governors stationed at Bahrain and at Yeman. The letter was sent to the governor of Yeman, Mun-

zar bin Sarvie for onward delivery to Emperor Chosroes. But the emperor was outraged at receiving it and ordered the arrest of the Holy Prophet^{saw} (God forbid). The letter said:

“In the Name of Allah the Gracious, the Merciful. From Muhammad the messenger of God to Chosroes the great chief of Persia. Peace be on him who submits to perfect guidance and on the believers of God and His messenger and those who bear witness that there is no God but Allah Who is Alone and Who has no partners with Him, and Muhammed is His servant and messenger. With the command of God, I have been sent to all the mankind as Messenger of God, and that I may warn all living men that only God's Will will prevail. O chief of Persia! Accept Islam because it is the only way to peace. If you reject, then the sin will be on you for yourself and for your nation.”

Abdullah bin Husafa says that when he reached the Court of Chosroes with the letter, he submitted it to the interpreter. When the letter was read the king was outraged. He took the letter from the interpreter and tore it into pieces and said that Muhammad^{saw} was his slave (God forbid) and wrong to

address him like that. When the Holy Prophet^{saw} was told of the reaction, he predicted that the kingdom would be broken into pieces as was the letter. The king asked Bazan, the governor of Yeman, to assign soldiers to arrest the Holy Prophet^{saw} (God forbid) and bring him. If the Holy Prophet^{saw} refused the emperor's authority, he would be put to sword. Governor Bazan sent his secretary Banvah with a stout soldier to Medina with a letter instructing the Holy Prophet^{saw} to go to the emperor, or he and his nation would be destroyed. On hearing this, the Holy Prophet^{saw} smiled and gave them the message of God. He told them to stay for the night, and in the morning they would have his answer. The following day he asked them to tell Governor Bazan that the previous night his^{saw} Lord murdered their lord.

Banvah and his companion returned to Yeman and gave the message to the governor. Bazan said if it was as the Holy Prophet^{saw} said, then he is surely a prophet of God. Then after some time he received a letter from Sharvan, the son of the king, that he had been murdered due to his bad behavior and because of his murdering innocent people. In this letter was the advice that he cancel the orders regarding a man of Arabia. When Bazan got this message, he said that the Holy Prophet^{saw} was on the right path and he and some of his companions believed in Muhammad^{saw} immediately.

The third letter was written to King Muqauqs of Egypt. His name was Juraj bin Mina, and he believed in Christianity. His nation was Copt (Qebti). The letter was sent through a Badri companion Hatib bin Ali Balta. The letter read:

“In the Name of Allah the Gracious, the Merciful. This is from Muhammad the servant of God and His messenger to Muqauqs the Copt. Peace be on him who follows the guidance. After this, I invite you to Islam. Be a Muslim and be safe. God would grant you the reward two-fold. But if you turn away, then the sin of Copts would be on you as well. Say, ‘O People of the Book! Come to a word equal between us and you, that we worship none but Allah, that we associate no partner with Him and that some of us take not others for Lord beside Allah.’ But if they turn away, then say ‘Bear witness that we have submitted to God.’”

When Hatib reached Alexandria and went to court, he gave the letter of the Holy Prophet^{saw} to the King Muqauqs. The king read it and said jokingly that if this man was really a prophet of God, why did he not pray that God should subdue me? Hatib asked him why was it that no such thing was prayed for by Hadhrat Jesus^{as}? Then he advised the king to take the matter seriously, as a king from the same Egypt has passed after

claiming to be the supreme head of the entire world. God held him and he became a warning for others to come. The king said as he already had a religion he would not leave it unless a better one came. Hatib replied that Islam was a religion that completes all others. It did not forbid belief in Jesus^{as} – it commands belief in all true prophets. Moses^{as} gave glad tidings about Jesus^{as}. In the same way Jesus^{as} gave the divine inspiration about Muhammad^{saw}. The king responded that he had heard that Muhammad^{saw} had been expelled from his Motherland, and wondered why he did not pray for their destruction. Hatib replied that the Holy Prophet^{saw} only had to leave his country, but that the people tried to kill Jesus^{as} on the cross. Why did he not pray for their destruction? Muqauqs was impressed and said that this was a wise envoy of an enlightened person. He considered the matter attentively and observed that this envoy was not doing anything bad, and appeared to want to do all things good. The king took the letter, put it in an ivory container, stamped it and gave it to a woman of the household for safe keeping.

Then the King Muqauqs called on an Arabic-knowing person and dictated the following reply to the letter:

“In the Name of Allah the Gracious and Merciful. To Muhammed son of Abdullah from Muqauqs the Chief of Copts. Peace be upon you. I read your letter and understand what you have explained and have considered your invitation. I already knew that a prophet will come but I thought that he would come from Syria. I have honored your envoy. I am sending two girls who have a very high status in Copts, some garments and a mule for your riding. *Wassalam.*”

The fourth letter was written to King Negus Najashi of Abyssinia. His personal name was Asmaha. In the 5th year of *Hijra*, when the affliction of Muslims in Mecca was at its height, the Holy Prophet^{saw} permitted Muslims to migrate to Abyssinia. In all, 15 Muslims migrated there. They were 11 male members and 4 female. Hadhrat Usman bin Affain, the 3rd *Khalifa* and his wife Ruqia, the daughter of the Holy Prophet^{saw} were among them. Then more people came until they became 101 including 18 women.

The *Quraish* were not happy about the Muslims' flight. They sent Omer ibn Aas and Abdullah bin Rabia with costly presents for the king and his courtiers. They first met the courtiers with presents and then through them they met the King Negus. They told the king that some foolish people had brought a new religion that was against the king's faith. They said these people created a great

deal of unrest and commotion and some of them had come to that country. So they were requesting that the king send them back. The king said that these people came and it would not be fair to expel them until their view was heard. So the Muslim refugees were called to court. The king asked them about the new religion they were accused of introducing. Jaffer bin Abi Talib replied on behalf of the Muslims, saying, "O king. We were ignorant, worshipping idols, carrion-eaters, immoral indulging in falsehood, snatching the wealth of orphans. He restrained us from bloodshed and asked us to worship Allah. We believed in Allah and followed Him. Our nation became offended and put us in misery and distress and troubled us in various manners and forced us to withhold our religion, until we were forced to leave our households and country and take refuge in your territory. So O king, we hope there would be no injustice here." King Negus was much impressed with the oration and asked Hadhrat Jaffer to recite the verses that were revealed. Hadhrat Jaffer recited the primary verses of *Sura Maryam*. On hearing this, the king's eyes filled with tears and he said in a tone of tenderness that by God these verses and the saying of Jesus^{as} were coming from the same source of light. He told the delega-

tion of *Quraish* to go back, as these people would remain where they were. He returned the gifts as well.

The *Quresh* were not deterred and were not ready to leave silently. On the following day, their representative Omer bin Abdulaziz again reached the court. The king called the Muslims, who were much worried because Muslims do not believe that Jesus^{as} was the son of God. King Nagashi asked the Muslims about their beliefs concerning Jesus^{as}. Jaffer told the king plainly that according to Muslims' faith Jesus^{as} was a prophet of God. He was a human being and not God or His son. But he was very dear to God and was born due to God's word. The king observed, "By God, I do not think him bigger than even a straw." The clergy present were very much upset about his remark but the king did not care. The *Quraish* went back empty-handed.

After this, Muslims lived there peacefully. Some of them came to Medina after migration but others remained in Abyssinia until there was peace in Medina. King Najashi lived there until the 9th year of *Hijra*, when he passed away and the Holy Prophet^{saw} said his funeral prayer.

The fifth letter was addressed to Haris ibn Ali Shmer, the ruler of Ghassan. Hazoor^{saw} sent the letter through Shuja bin Wahib. The letter was presented to Haris. He was very annoyed and threw the letter away. He said that he would arrest the Holy Prophet^{saw} (God forbid). Qaiser replied to him not to use force and to meet him at the court at Abia (*Baitul Muqaddas*). The Muslims awaited the attack for a long time.

The sixth letter was addressed to the chief of Yamama Hunza bin Ali through Saleet bin Umer Qwarshi. In this letter, he was invited to Islam. But Hunza was a worldly man. He received the message very well. He communicated to Hazoor^{saw} that he can be a Muslim provided that Hazoor^{saw} made a will that Hunza would have a share in his^{saw} legacy or he would have some territory. Hazoor^{saw} was much annoyed by this response and refused to give an unripe date even if he asked for it. After the conquest of Mecca, this man died.

The Promised Messiah^{as} also acted on this procedure (*sunnah*) and presented a book named *Tohfatul Qaisaria (A Present to the Queen)* to Queen Victoria on the occasion of her diamond jubilee in 1897. In this writing he explained his claim to be the Promised Messiah and described the real meaning of *Jihad*.

FINDING GOD IN LIGHT OF THE WRITINGS OF THE PROMISED MESSIAH^{as}

Atif Munawar Mir

Most religions describe God as an infinite reality, which is not bounded by time and space, and thus outside the grasp of human mind. A great chasm separates human mind and God. Can this gap be bridged and if so, how? Science is taking tiny steps forward but new scientific discoveries only confirm the depth and breadth of human ignorance. Since the development of modern science in the late 1600s, scientists and philosophers have attacked the idea of a God. They hold religion responsible for the oppression of humanity and want to replace religion with science as the supreme authority on human affairs. The idea that God does not exist became prevalent in the 19th century, which Nietzsche articulated in his famous phrase: "God is dead".

In such context, Allah sent the Promised Messiah^{as}, who relied on *Surah Al-Ta-kathur* to identify three tools that grant us certainty in the existence of Allah. These three tools are:

1. Knowledge by way of inference:
2. Knowledge by way of sight
3. Knowledge by way of experience

The degree of certainty these three tools provide varies. Knowledge by way of experi-

ence provides the highest degree of certainty in the existence of Allah followed by knowledge by way of sight. Knowledge by way of inference is the inferior of three forms of knowledge.

Knowledge By Way of Inference

The Promised Messiah^{as} says that knowledge of God by way of inference is knowledge based on reason and information.¹ When we see smoke from a distance, we infer the existence of fire. In a similar manner, when we see creation, we infer that there must be a creator. The sight of a sublime glacier melting into rivers, which snake their way into the ocean, and then vaporize to form clouds and then falls back on earth in the form of rain or snow is one of many marvelous phenomena in the universe. To a curious mind, a natural question comes to mind. Who created this beautiful machinery of nature in such an artistic manner? Such breathtaking beauty helps us to infer that a supreme being exists who created the universe and the life in it.

The challenge is to

find this creator. How do we know where He is, and how do we know His attributes? Holy Scriptures and prophets point to the fact that the creator of the universe communicates with His creation. Muslims believe that the final scripture revealed to humanity is the Holy Qur'an. The teachings of this scripture were demonstrated by the Holy Prophet^{saw} in practice. The Holy Qur'an and the life of Prophet Muhammad^{saw} offer indirect proof that Allah exists. Can we gain an even better knowledge of Allah? Yes. To understand Allah better, we need to rely on Allah's grace. We have to seek His help to develop knowledge about Him without any intermediary.

The Holy Qur'an states:

Eyes cannot reach Him but He reaches the eyes. And He is the Incomprehensible, the All-Aware. (6:104)

Knowledge by Way of Sight

We can say that we see God with our own eyes when God reveals Himself to us. No longer do we depend on logic and information to infer the existence of Allah. At this stage of knowledge, we do not see only the smoke but also the fire.²

However, sometimes revelation is not a testimony of our righteousness, but is a motivation for us to become righteous. It is

like when our parents show us a beautiful toy and take it back until we finish our homework. In a similar manner, God grants us revelation and shows Himself to us but he stops His revelations if we do not respond with improved level of righteousness. In other words, if someone is blessed with revelation, it does not mean that the spiritual destination has arrived. It is more so that God has given us a glimpse of our destination so that we start traveling faster on the spiritual path.³

What is true revelation? The Promised Messiah^{as} first explains what revelation is not. Any brilliant idea of a scientist or philosopher cannot be termed as revelation. Otherwise, a thief who comes up with brilliant ideas of robbery will also be considered a recipient of revelation.⁴

The Promised Messiah^{as} describes true revelation as something that is not a product of our mind but a meaningful back-and-forth dialogue between Allah and his servant.⁵ Those who are blessed with revelation are few because most of us choose worldly things over spiritual bounties. But once we have acquired the taste of genuine revelation, all worldly things become meaningless.⁶

Knowledge By Way of Experience

According to the Promised Messiah^{as}, revelation is open to

us all, however we can only become worthy of it by becoming righteous. If revelation inspires righteousness in you then you become worthy of further revelations. Revelation and righteous actions reinforce each other and give us the highest level of certainty in the existence of Allah. At this stage of certainty, we feel the warmth of God in our hearts. It is as if we have become certain of fire by inserting our hand into the fire.

Since righteousness is a prerequisite for attaining certainty in the existence of God, we should know the meaning of righteousness. Righteousness, among other things, also means showing steadfastness in the face of misfortune. When great calamities enter the house of a righteous person, he does not "lose heart but says: Surely to Allah we belong and to Him shall we return. It is these on whom are blessings from their Lord and mercy, and it is these who are rightly and perfectly guided (2:156-158)."⁷

Observing steadfastness during extreme hardships allows man to arrive at the absolute certainty of the existence of Allah.

The Promised Messiah^{as} explains that when people show steadfastness and do not lose heart in the face of fear, hunger, suffering and loss of wealth, it is they who are

blessed from God and are perfectly guided. Steadfastness in the face of trials imprints divine attributes on their soul. At this stage, the knowledge is perfected through experience and moral qualities such as forbearance become part of our personality.⁸

Why is steadfastness, in the face of suffering, necessary to gain absolute certainty in the existence of God? Steadfastness in bleak times proves that that we love and worship Allah and not our desires.

The Promised Messiah^{as} calls steadfastness a moral quality when "*one suffers a loss one should consider it as rendering back to God that which He had bestowed, and should utter no complaint about it*".⁹ In other words, steadfastness is "*reconciliation with the divine will*"¹⁰.

If we want to be filled with divine light, we must be ready to show steadfastness.¹¹

Conclusion

It is in our nature to seek. Some try to find happiness in money and possessions. Some try to find happiness in knowledge. Others seek satisfaction in relationships and friendships. Then there are those who find happiness in self-denial and self-mortification. According to the Holy Qur'an, true happiness comes when our souls are at peace. And our souls are at peace when the reality of Allah has penetrated into our soul, body and mind. You do

not find God in physics laboratories or in mathematical formulas. You will find God in logic, historical knowledge and revelation but the absolute certain knowledge of God comes when we are righteous and hence show steadfastness in the face of suffering. Steadfastness is one of the important keys that unlocks the door of our hearts and opens us up into the presence of Allah. It is interesting that scientists find logic to be the ultimate tool of knowledge . . . In Islam, steadfastness is an important tool that grants us knowledge of the infinite reality. Steadfastness and knowledge of God's existence are strongly intertwined in Islam.

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NAME OF THE JAMA'AT AND ITS SIGNIFICANCE

The name which is appropriate for this Movement and which I prefer for myself and my *Jama'at* is *Musalman Firqah Ahmadiyya* (Ahmadiyya Muslim Sect). It would also be appropriate to call it Muslims of the Ahmadi faith... I have chosen this name because the Holy Prophet had two names. Muhammad and Ahmad. The name 'Muhammad' contained an implicit prophecy that the Holy Prophet^{saw} would punish with the sword such enemies who would have attacked Islam with the sword and slaughtered hundreds of Muslims. But the name, 'Ahmad' represented his beauty, which indicated that he would spread peace and harmony in the world. God so arranged the life of the Holy Prophet^{saw} that his Meccan life was a manifestation of his name Ahmad and the Muslims were taught steadfastness and endurance, while in his life in Medina, his name Muhammad was manifested, and God in His wisdom decided to chastise the enemy. But there was a prophecy that the name Ahmad would be manifested again in the latter days and that a person would appear through whom the qualities of beauty which characterized Ahmad, would be manifested, and all fighting would come to an end. For this reason, it has been considered appropriate that the name of this sect should be the Ahmadiyya Sect, so that everyone hearing this name should realize that this sect has come into being for the spread of peace and harmony and that it would have nothing to do with war and fighting. (*Majmu'ah Ishtjharat, vol. 3, pp. 364-366*)

Names like *Hanafī. Shafī'i*, which people have appointed for themselves, are all innovations. the Holy Prophet^{saw} had only two names, Muhammad and Ahrnad. Moses^{as} described the Holy Prophet^{saw} as Muhammad, for Moses^{as} himself was a manifestation of glory. Jesus^{as} described the Holy Prophet^{saw} as Ahmad, for he himself was a manifestation of beauty. Since our community has been established for the manifestation of beauty and harmony, it has been named Ahmadiyya.

HADITH

Hadhrat Aswad^{ra} relates that Hadhrat 'Umar bin Al-Khattab^{ra} visited the Holy Prophet^{saw}. The Holy Prophet^{saw} was ill and was lying on a *Qutwani* bed-sheet and his pillow was filled with *Adhkhar* grass. Seeing this, Hadhrat 'Umar bin Al-Khattab^{ra} said: "May my father and mother be sacrificed for you! Caesar and Chosroes rest on silky mattresses and you are in such a condition. Hearing this, the Holy Prophet^{saw} said: 'O 'Umar! Would you not be happy that you get these comforts in the Hereafter, whereas worldly people have these in this world?' Then Hadhrat 'Umar bin Al-Khattab^{ra} touched the body of the Holy Prophet^{saw} and noticed that he had a very high fever. At this, Hadhrat 'Umar bin Al-Khattab^{ra} said: 'Messenger of Allah^{saw}! You are a Messenger of Allah, yet you have such a high fever.' The Holy Prophet^{saw} said: 'In this *ummah*, it is the Prophet who is tried the most, after that, rank-wise, the virtuous people. This has been the case with other Prophets and peoples who passed before me.' "

(*Msunadul Imamul A'zam kitaburriqa-q, p 217*)

Revival of the Faith in Unity Through the Holy Prophet^{saw}

The Holy Prophet (peace and blessings of Allah be on him) came into the world to bestow hearing on the deaf, who had continued in that condition for hundreds of years. Who is blind and who is deaf? The one who does not accept the Unity of God and who does not accept this Prophet who revived the Unity of God on the earth. The same Prophet who converted the wild ones into men and then converted them into men possessing true moral qualities, then dyed them in the Divine colour of those who establish their relationship with God; the same Prophet, the sun of righteousness, at whose feet thousands of those who had died of paganism and atheism and evil living were revived and came to life and a sample of the Judgment Day was exhibited. It was not mere talk like that of Jesus. The Prophet who appeared in Mecca and dispelled the darkness of paganism and worship of man was the true light of the world, who found the world in darkness and bestowed such light upon it that he converted a dark night into day. What was the world before his advent and what did it become after it? This is not a question that is difficult to answer. If we are faithful our conscience will tug at us to persuade us to believe that before that great personage the greatness of God had been forgotten by the people of every country and it had been assigned to *avatars*, stones, stars, trees, animals, and mortal men, and despised creation was seated in the place of that Lord of Glory and Holiness. It is true that if these men and animals and trees and stars were in fact God, Jesus being one of them, then this Prophet was not needed, but if they were not God, the claim that our lord Muhammad^{saw} made on the hill of Mecca has a grand light attending upon it. What was that claim? It was that God, having found the world in the deep darkness of associating partners with God, had sent him to dispel that darkness. It was not only a claim, but that Messenger^{saw}, accepted God, fully established that claim. If the superiority of any Prophet can be established by such works as proclaim true sympathy with mankind exceeding that of all other Prophets, then, O ye people, arise and bear witness that in this respect Muhammad (peace and blessings of Allah be on him) has no equal in the world. . . Blind worshippers of creatures have not recognised that great Prophet^{saw} who set forth thousands of examples of true sympathy with mankind. I perceive, however, that the time has arrived when this Holy Messenger^{saw} would be recognised. If you wish you might record my statement that henceforth the worship of the dead will decline daily till it disappears altogether. Will man set himself up against God? Will a despised drop frustrate the designs of God? Will the projects of mortal man disgrace Divine commandments? O ye who can hear, listen, and O ye who can reflect, consider and remember that truth will be proclaimed and he who is the true light will shine forth. [Maj'mooa Ishtiharat, Vol. 2, p. 305-307]

Al Islam E-Gazette

UTILITARIAN PURPOSE OF ISLAMIC TEACHINGS

Philosophy of the Teachings of Islam

Hadhrat Mirza Ghulam Ahmad, the Founder of Ahmadiyya Muslim Community, demonstrated the superiority and practicality of Islamic teachings to a spell bound, interfaith gathering of more than 7000 people, through the reading of this thesis. The Conference of Great Religions was held at Lahore on December 26-29, 1896. The organizer of the conference was a concerned Hindu, Swami Shugan Chandra. Representatives of various religions accepted his invitation, and the Conference of Great Religions was held during the Christmas holidays of 1896. Each of the speakers, from different religions, was required to address five questions published in advance by the committee. The five questions were:

1. The physical, moral and spiritual states of man
2. What is the state of man after death?
3. The object of man's life and the means of its attainment,
4. The operation of the practical ordinances of the Law in this life and the next
5. Sources of Divine knowledge.

After receiving prophetic revelation from God, on the 21st of December, a week before the meeting, Hadhrat Mirza Ghulam Ahmad publicly declared that his essay would be the most overpowering one. To read the book and comments about it please go to: <http://www.alislam.org/library/books/Philosophy-of-Teachings-of-Islam.pdf>

Chastity – Essential for Preservation of the Institution of Marriage

By Nasir M. Malik

“They are a garment for you, and you are a garment for them.” (Al Qur’an 2:188)

The Centers for Disease Control and Prevention reported in 2009 that births to unmarried women have reached an astonishing 39.7%. How much does this matter? More than words can say. There is no other single force causing as much measurable hardship and human misery in USA as the collapse of marriage. It hurts children, it reduces mothers' financial security, and it has landed with particular devastation on those who can bear it least: the nation's underclass.

During the last few decades the divorce culture became a fact of life — turning weddings into overwrought exercises in consumer spending, as if by just plunking down enough cash for the flower girls' dresses and tissue-lined envelopes for the RSVP cards, we can somehow improve our chance of going the distance. Islamic teachings about chastity and marriage are covered in these links:

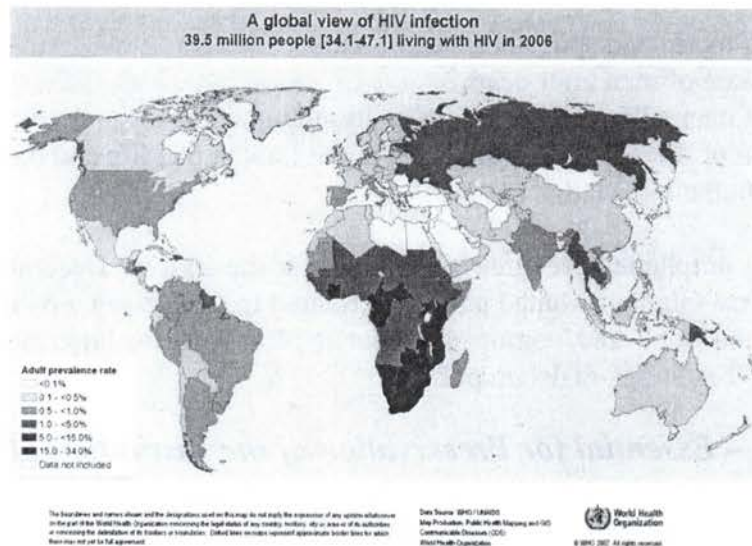
http://www.alislam.org/library/articles/Islam_and_Chastity-20081201MN.pdf
<http://knol.google.com/k/zia-shah/marriage-melt-down-a-fatherless-america/1qhnhcumbuy/131#>

Saving yourself from HIV infection

By Zia H Shah

“Do they seek a religion other than Allah’s, while to Him submits whosoever is in the heavens and the earth, willingly or unwillingly, and to Him shall they be returned?”
(Al Qur’an 3:84)

Seven thousand people sink every day in the dark sea of HIV infection. What can each individual do to save himself or herself from this unfortunate fate! Promiscuity and sexuality has almost taken the form of an addiction. In this article it is reviewed, as to how and why millions have condemned themselves to the misery of HIV infection. How a lack of religiosity or wrong choice in religion, is making people vulnerable to HIV at least in the continent of Africa, is examined a Muslim Sunrise article: <http://knol.google.com/k/zia-shah/saving-yourself-from-hiv-infection/1qhnnhcumbuyp/93#>



Alcohol: moderate use a gateway to alcoholism

Muslims realize that all the detrimental consequences related to alcoholism are a proof that alcohol is the reason for numerous problems in the society. The non-Muslims especially the Westerners have a convenient rationalization. They fracture the reality into two parts, moderate use and excessive use and keep trying to blame all problems on excessive use, while applauding the recreational value of moderate use and its other benefits. This also requires denying any possible relationship between moderate and excessive use.

"Thus unto every people have We (Allah) caused their doing to seem fair." (Al Qur’an 6:109)

The simple fact is that every alcoholic starts as a moderate consumer of alcohol. He may or may not have a genetic predisposition but the reality is that if he had never tasted alcohol his vulnerability would not have been exposed. <http://knol.google.com/k/alcohol-moderate-use-a-gateway-to-alcoholism#> There are several other Google knols about alcohol and Islam also.

Gambling related problems: An international repository

“They ask thee concerning wine and the game of hazard (gambling). Say: ‘In both there is great sin and also some advantages for men; but their sin is greater than their advantage.’” (Al Quran 2:220) This Google knol has an article about the problems associated with gambling addiction that in its earlier form was published in Journal of the Islamic Medical Association of North America: <http://jima.imana.org/> It was also published in JAMMA

All the Google knols linked here provide possibility for readers to add information there. Please make well referenced contributions in the comment section to make it an international repository, to demonstrate the truth of this verse of the Holy Qu’an: <http://knol.google.com/k/zia-shah/gambling-related-problems-an/1qhnnhcumbuy/48#>

Pope John Paul flagellated himself, new book says

The late Pope John Paul flagellated himself regularly to emulate Christ's suffering, a new book shows. The book, called "Why a Saint? was written by Monsignor Slawomir Oder, the Vatican official in charge of the process that could lead to Roman Catholic sainthood for John Paul. It includes some previously unpublished documents. Many saints of the Church, including St. Francis of Assisi, St Catherine of Siena and St. Ignatius of Loyola, practiced flagellation and asceticism as part of their spiritual life. The book, which was published this year, reveals that even when he was not ill, he inflicted pain on himself, known in Christianity as mortification, so as to feel closer to God

"In Krakow as in the Vatican, Karol Wojtyla flagellated himself," Oder writes in the book, citing testimony from people in the late pope's close entourage while he was bishop in his native Poland and after he was elected pope in 1978.

"In his closet, among his vestments, there was hung on a clothes hanger a particular kind of belt for pants, which he used as a whip," Oder writes in an AP news item in February, 2010.

Islam does not prescribe any such self infliction or self-mortification to progress in spirituality.

Prohibition of sex during menstruation: wisdom of the Quranic teaching

By Zia H. Shah MD, Bashir Chaudhary MD, Hassam E. Fadel MD.

The Holy Qur’an has been revealed by All-Knowing and Omniscient Allah. Therefore its teachings when properly understood by human mind are above criticism and any question. The validity of the verses of the Holy Quran has to stand the test of time and scrutiny of accurate methods of science if the above statements are indeed true. The Qur’an has certainly maintained its validity through such testing. In the medical field several teachings of the Qur’an have been shown to be very accurate and helpful. The Qur’anic teaching about shunning alcohol can prevent numerous problems related to alcoholism. The Qura’nic teaching about gambling likewise will prevent the crime and the numerous other problems related with gambling. The teaching about chastity will go a long way in preventing the high prevalence of sexually transmitted diseases, teen pregnancies and broken families. The Qur’anic teaching about moderation in eating will certainly help control obesity. In this article we examine the benefit of a particular teaching of Qur’an about menstruation: <http://knol.google.com/k/zia-shah/prohibition-of-sex-during-menstruation/1qhnnhcumbuy/143#>

AN INTERFAITH CONFERENCE HELD AT SNOHOMISH, WA

Imran Ghumman

On February 28, 2010 an interfaith conference was held at St. Michael Catholic Church in Snohomish, WA. The program started at noon and ended at around 3:30 PM. The total attendance was around one hundred ten including ninety members of church and around twenty members of *Jama'at* Seattle. Snohomish city mayor, Karen Guzak, was the chief guest and moderator of the conference. There were speeches and recitation of the Holy Qur'an for half an hour. It was followed by a ninety minutes of question & answer session.

Lunch Buffet was setup and the attendees were picking up their food before and during the conference.

The program started with introduction of the panel. Mayor Karen Guzak introduced speakers of the conference. Waqas Malik recited the first chapter of the Holy Qur'an with English translation. Next was a presentation from a Christian speaker Deacon Gene of Snohomish church. He gave Biblical perspective on the subject of God Almighty. During his speech he referred many times to the first chapter of the Holy Qur'an and the books of Philosophy of the teachings of Islam. These books

were given to him a week before the conference as a gift. The next was a speech by Imran Ghumman. He gave Ahmadiyya perspective on understanding of God and His relationship with humanity. Incidents from the life of the Holy Prophet Muhammad^{saw} and the Promised Messiah^{as} were presented. To understand God's relationship with humanity God's attribute of kindness was elaborated. The ways to communicate with God were presented from the Philosophy of the teachings of Islam. Speeches were followed by two hours long Question & Answer session. All questions were answered well and the audience was happy. It is worth mentioning when during question answer session a member of audience asked about *Jama'at* perspective on terrorism mayor answered that question. She said:

"I visited alislam.org. It is a very deep website and I was not able to view so thoroughly, however, I know that Ahmadiyya Muslim Community categorically rejects all forms of terrorism".

A gift bag was given to the city mayor, Karen Guzak. The gift bag contained the Holy Qu'an with short commentary, Life of Muhammad^{saw}, Ahm-ad — The Guided One, Philosophy of the Teachings of Islam and DVD documentary of "One Community One Leader". Mayor was thankful on receiving these gifts.

I sent a thank you letter to Mayer Karen Guzak for attending the conference. I am quoting her response below:

Dear Imran, It was a distinct pleasure to participate in this conference with you. The message of love for all, hatred for none" is powerful. and one to which I can say "yes!" Also. I thank you for the books on Islam... such a kind gift. that I will pass on to others. Continue with your good work, and I will with mine. All to make a better world, as best as we can. Karen Guzak Mayor, City of Snohomish At the end of program many members of the audience met with the speakers and asked them more questions. They were thankful for the organizing of this conference and look forward to holding more similar conferences in future. Many members of the audience told me that they had been looking for this kind of conference for a very long time.

The local newspapers, The Herald of Snohomish, covered the conference and published an article about the conference. The newspapers circulated in around five cities of Snohomish County. The article can be read at

<http://heraldnet.com/article/20100227/NEWSOI/702279950>

Some extracts of article include:

“Our community has a motto of love for all, hatred for none and this is what we live by. The Ahmadiyya Muslim Community was founded in 1889 and believes that Mirza Ghulam Ahmad was sent by God to end religious wars and promote peace. They believe Ahmad to be the Messiah awaited by the world religions. The belief is different than those of other Islamic organizations and followers face religious persecution in Pakistan, Bangladesh, Indonesia and many other Muslim countries, Ghumman said

Thank you notes to the author for publishing an article were sent. She responded back with the following response:

Imran: Thanks for the e-mail. I heard from several people that the conference was very successful. I hope I can attend one in the future.

Amy Daybert

Reporter The Daily Herald

Imran’s speech is published under his latest column at examiner.com. Link to his speech is http://www.examiner.com/examiner/x-31043-Seattle-Islam-Examiner---v20_1Om3_d2-Understanding-of-God-and-His-relationship-with-Humanity

RESEARCH CELL PROJECT

Please contact us immediately if you have ever written any thesis or a book or have any publication under your name.

The Research Cell is collecting data of all such books and thesis’ that have been published under the name of any member of *Jama’at* Ahmadiyya since 1889. Additionally, also contact us if you have any **old books** in your possession.

Please fax or email us the following detail. We anxiously await your responses.

Required Details

Book Name: Author: Edition: Publishing Place: Publishing Date:

Publisher: Pages: Language: Subject

For Reply:

Phone: Office: 0092476214953

Res: 0476214313

Mob: 03344290902

Fax No: 0092476211943

**Emails: tahqeeqi@yahoo.com,
tahqeeq@gmail.com,
ayaz313@hotmail.com**

In-Charge Research Cell Rabwah

**Research Cell Jamia Ahmadiyya
P.O Box #2 Rabwah (Chenab Nagar) PAKISTAN**

North Jersey Jama'at Celebrates Musleh Mau'ood Day

Parisa Jaffari

North Jersey Jama'at celebrated Musleh Mau'ood^{ra} Day on Saturday Feb 20, 2010 at Baitul Wahid Masjid in Clifton, NJ. It started with a beautiful recitation of the Holy Qur'an (verses 13:39-44) by Kashif Nadeem Chaudhary Sahib. The English translation was given by Kashif Omer and the Urdu translation was given by the Tifl, Hussain Ahmad.

Then the Grand Prophecy of the birth of Hadhrat Musleh Mau'ood^{ra} was read by Saad Tariq Sahib and the translation was given by Brother Saiyad Muhammad. The prophecy states, "...Thou wilt receive an intelligent youth who will be of thy seed and will be of thy progeny. A handsome and pure boy will come as your guest. His name is Emmanuel and Bashir. He has been invested with a holy spirit, and will be free from all impurity. He is the light of Allah..."

After the introduction, Zia Unas Sahib beautifully recited the poem entitled "*Mayn Apnay pyaroon ki nisbat...*" by Hadhrat Musleh Mau'ood^{ra}. A very interesting and multimedia PowerPoint was presented by Jahanzaib Tahir and Saifulla Khaled on the establishment of *Majlis Khuddam-ul-Ahmadiyya* and its objectives. The presentation also touched on some of the schemes by Musleh Mau'ood^{ra} such as *Lajna Imaillah*, *Tahrik Jadid* etc.

"We are really the backbone of the *Jama'at*," said one of the *Khuddams* who were presenting the PowerPoint. This presentation included the first-time translations of several passages written by Hadhrat Musleh Mau'ood^{ra}.

A speech was given by the guest speaker Brother Ahmed Noorudin on the topic of "What Hadhrat Musleh Mau'ood^{ra} means to me" where he gave examples of how his life was touched and changed through Musleh Mau'ood^{ra}. Next Brother Bilal Abdus Salaam reminisced on his memories of Hadhrat Musleh Mau'ood^{ra} and his bond with him through personal letters written by the *Khalifatul Masih* himself. "His steadfastness is a sign for all of us to observe. An inspiration!" said one of the speakers present at the event.

The program was followed by a speech given by Abdul Rafi Haqani on the achievements of Hadhrat Musleh Mau'ood^{ra}'s life, which included creating *Al-Fazl*, establishing *Majlis-e-Shoora*, writing *Tafsir-e-Kabir*, and organizing *Ansarullah*, *Khuddamul Ahmadiyya*, *Atfalul Ahmadiyya*, *Lajna Imaillah*, and *Nasiratul Ahmadiyya*. Hadhrat Musleh Mau'ood^{ra} also initiated *Tehrik-e-Jadid* and *Waqf-e-Jadid*.

The purpose of the event was to convey how the *Jama'at* flourished and became structured under the supervision of the second *Khalifa*. The event also touched on the 52 qualities that *Musleh Mau'ood^{ra}* embodied and how they were apparent in his personality. He put special emphasis on the training of youth and said "Nations cannot be reformed without the reformation of their youth."

One of North Jersey's most active and hardworking *Tifl*, Salman Omer, gave a very beneficial speech on the topic of "Advise to the Youth" by Hadhrat Musleh Mau'ood^{ra} which was inspiring to all the listeners. The event was carried forward with a collective view of Hadhrat Musleh Mau'ood^{ra}'s life. It was an inspiration for the young and the old to take something beneficial from the life of this great man and follow his footsteps. The program ended with a very interesting address by Maulana Inamul Haq Kauser Sahib and silent prayer followed by dinner and refreshments.

RISHTA NATA DEPARTMENT

www.Rishtanata.us

By the Grace of Allah, under the directives of our beloved Hazoor^{aba} and the direction of our Respected *Ameer* USA, the Department of *Rishta Nata* is actively engaged in helping our members. I am pleased to share with you the current structure and process of the *Rishta Nata* Department.

National Secretary

Dr. Farooq A. Padder NJ 267-974-4197 Secretary@Rishtanata.us

Assistant National Secretaries

(Responsibilities/assigned *Jama'ats* given in brackets):

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(CA, AZ, WA, CO)

Lajna Members

- | | | | |
|--|----|--------------|------------------------------|
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| 5. Bushra Bajwa (CA, AZ, WA, CO) | CA | 951-283-1183 | Bushra.Bajwa@Rishtanata.us |

More members are being added as identified.

Process

1. Registration and submission of profiles on *www.Rishtanata.us*
2. Applicants can maintain and periodically update their profiles
3. Each applicant is assigned to a member of the team (usually but not always from the same geographical area).
4. Coordinated effort by the team members
5. Strict confidentiality is maintained (only the members of the *Rishta Nata* team have access to the database)
6. All the profiles are treated with respect and dignity

Members are requested to kindly pray so that Allah may help us in discharging our responsibilities to the best of our abilities, and that He may bless our humble efforts. Any suggestions and feedback that will be useful to enhance our efficiency are most welcome. Please feel free to call the team member assigned to your *Jama'at* or myself with any questions or comments.

Dr. Farooq Ahmad Padder
National Secretary, Rishta Nata
 Secretary@Rishtanata.us
