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Muslims who believe in the Messiah,
Mirza Ghulam Ahmad Qadiani^{ra}

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Seeratun Nabi^{say} Edition



Holy Qur'an 21:108 وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ



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World Water Day 2014

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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/'anha
(May Allah be pleased with him/her)
rh: rahimahullahu ta'ala
(May Allah shower mercy on him/her)
aba: ayyadahullahu ta'ala binasrihil aziz
(May Allah support him with His mighty help)
swt: subhanahu wa ta'ala (Glorified is He and exalted)



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Al-Qur'an

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ٥

إِنَّا أَعْطَيْنَكَ الْكَوْثَرَ ٥ فَصَلِّ لِرَبِّكَ وَانْحَرْ ٥ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ٥

In the name of Allah, the Gracious, the Merciful. Surely We have given you abundance of good. So pray to Your Lord, and offer sacrifice. Surely, it is your enemy who is without issue. (108:1-4)

Commentary: (Short Commentary by: Malik Ghulam Farid)

Kauthar among other things means, abundance of good. It also means, a person possessing much good and one who gives much and often. (Mufradat & Jarir) The *Surah* refers to the Holy Prophet as one upon whom God had bestowed abundant good. It was revealed at a time when the Holy Prophet did not possess anything and had nothing to give. He was then a very poor man and his claim to prophethood was looked upon with contempt and as unworthy of serious considerations. For years after the *Surah* had been revealed he was mocked and jeered at, opposed and persecuted and at last he had to leave his native town as a fugitive, a price having been laid on his head. For several years at Medina, too, his life was in contrast peril and his enemies were eagerly waiting to see (humanly speaking quite justifiably) the tragic and early end of Islam. then towards the end of his life abundance of good in every shape and form began to pour down upon him like a cataract, and the promised contained in the *Surah* was literally fulfilled. The 'outlaw' of Mecca became the arbiter of the destinies of the whole Arabia, and the unlettered son of the desert proved to be the eternal Teacher for all mankind. God gave him a Book which is humanity's infallible guide for all time to come and by imbibing Divine attributes he rose to such high degree of nearness to his Creator as is possible for any human being to attain. He was blessed with a company of devoted followers whose loyalty and devotion have never been equalled; and when the Call came to him from his Creator to leave the world he was satisfied that he had fully discharged the sacred task entrusted to him. In short, all manner of good, material and moral, was bestowed upon the Holy Prophet in full measure. He, therefore, eminently deserved to be called, 'the most successful of all Prophets' (Enc. Brit.). It is very significant that in this verse enemies of the Holy Prophet have been emphatically referred to as *Abtar* (having no male issue), while the historical fact is that all the sons of the Holy Prophet himself born before and after the revelation of this *Surah* died and he left no male issue after him. This shows that the word *Abtar* here only means, 'one deprived of spiritual issues and not sons commonly so called,' In fact, it was God's own design that that the Holy Prophet should have left no male issue as he was destined to be the spiritual father of a multitude of sons in all ages to the end of time, sons who were to be far more faithful, obedient and loving than the physical sons of any father. Thus, it was not the Holy Prophet but his enemies who died issueless, since by joining the fold of Islam their sons had become the spiritual sons of the Holy Prophet, and they felt a sense of shame and humiliation at their pedigree being attributed to their own fathers.

Al-Hadith

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فُضِّلْتُ عَلَى الْأَنْبِيَاءِ بِسِتِّ أُعْطِيتُ جَوَامِعَ الْكَلِمِ وَ نُصِرْتُ بِالرُّعْبِ وَ أُحِلَّتْ لِيَ الْغَنَائِمُ وَ جُعِلَتْ لِيَ الْأَرْضُ مَسْجِدًا وَ طَهُورًا وَ أُرْسِلْتُ إِلَى الْخَلْقِ كَافَّةً وَ مُخْتِمَ بِي النَّبِيُّونَ <١> -

Hadhrat Abu Hurairah^{ra} relates that the Messenger^{saw} of Allah said: "I have been given superiority over other Prophets in six matters. I have been bestowed a comprehensive message. I have been succored with veneration. Spoils of war have been made lawful for me. The whole earth has been made a mosque and purified place for me. I have been sent as a Messenger for the entire creation, and all the Messengers have been completed and perfected with me."

(Muslim kitabul masajid, p 1-1/194)

Note:<١>

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي عِنْدَ اللَّهِ فِي أُمِّ الْكِتَابِ لَخَاتَمُ النَّبِيِّينَ وَ إِنَّ آدَمَ لَمُنْجِدِلٌ فِي طِينِهِ -

The Messenger^{saw} of Allah said: "Surely, according to Allah I am the *Khatamun Nabiyyin* (The Last Law-Bearing Prophet) in the Mother Book while Adam was yet being created."

(Musnad Ahmad 66/4)

SAYINGS OF THE PROMISED MESSIAH^{AS}

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

The Holy Prophet^{saw} 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 (peace and blessings of Allah be on him) 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 of 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.

[Majmoo'a Ishtiharat, Vol. 2, p. 305]

Excellence of Calling Allah's Blessings on the Holy Prophet^{saw}

It is my personal experience that to obey the Holy Prophet (peace and blessings of Allah be on him) with a sincere heart and to love him, ultimately makes a person beloved of God. God creates in his heart a burning for His Own love and such a one, withdrawing his heart from everything else, leans towards God and his affection and desire remain only for God Almighty. Thereupon a special manifestation of Divine love falls upon him and, bestowing upon him the full colour of love and devotion, pulls him towards itself with great force. He then overcomes his passions and from every direction extraordinary works of God Almighty appear as signs in his support and to help him.

[Haqiqatul Wahy, Ruhani Khazain, Vol. 22, p. 67-68]

Translation of Friday Sermon Delivered by Hadhrat Mirza Masroor Ahmad, Khalifatul Masih V^{aba}, on May 11, 2012 at Baitul Futuh Mosque, Morden, UK

Shermeen Butt

‘I know from my veritable and complete knowledge that neither can any man reach God without following the Holy Prophet^{saw} nor can he receive perfect spiritual knowledge.’ (The Promised Messiah^{as})

In his tenth condition of *Bai'at*, the Promised Messiah^{as} has stated it essential that the bond of brotherhood and devotion with him must surpass all other worldly connections. It is essential because in this age he alone is the true and ardent devotee of the Holy Prophet^{saw} who, in accordance to the prophecy of the Prophet^{saw} brought back faith from the Pleiades, removed harmful innovations in religion and once again presented the pristine teaching of Islam. He thus identified the true station of the Holy Prophet^{saw} and connected man with God.

The Promised Messiah^{as} said: ‘I know from my veritable and complete knowledge that neither can any man reach God without following the Holy Prophet^{saw} nor can he receive perfect spiritual knowledge.’

His complete devotion and perfect subservience of the Holy Prophet^{saw} became the source of his nearness to God. In return, God too deemed it essential that a bond of brotherhood and devotion with him is maintained. The Promised Messiah^{as} said that when man loves God in the true sense, God too loves that person. Acceptance is disseminated for that person on the earth and his true love is put in thousands of hearts and he is granted a power of attraction. A light is bestowed on him which always remains with him.

Hadhrat Allah Yar Sahib^{ra}: He relates that owing to his deep devotional love for the Promised Messiah^{as} he moved to Qadian and started his carpentry work. His savings were depleted and in order to make a living he started selling freshly made ‘*halwa*’ as a vendor. He set up a stall directly underneath the residence of the Promised Messiah^{as}. Hearing him announce his merchandise Hadhrat *Amaan Jan*^{ra} wondered aloud to the Promised Messiah^{as} at the new occupation chosen by him and she mused what other jobs he could possibly take on and the Promised Messiah^{as} explained the limitations Allah Yar Sahib had. Meanwhile, Allah Yar Sahib overheard this conversation from below. Later, the Promised Messiah^{as} gave him an order of 20 bedstead parts made with whichever timber was available. Hadhrat Malik Khan Sahib^{ra}: He relates that he went to Qadian with Sahibzada Abdul Latif Shaheed^{ra} and perhaps it was the day after arriving there that he took *Bai'at*. It took place after *Zuhr* and first Sahibzada Shaheed extended his hand and then Malik sahib. Later, they had spent a couple of days in Qadian when Sahibzada Shaheed told him to return home, lest the rulers of Khost harass him. Malik Sahib says Sahibzada Shaheed used to say that with the grace of God alone, he had not met a greater scholar than himself and that if he were to meet one, he would kiss his feet. Malik Sahib says after taking *Bai'at* he saw with his own eyes Sahibzada Shaheed kissing the Promised Messiah^{as}'s blessed feet. Hadhrat Maulawi Sakandar Ali Sahib^{ra}: He relates that on one visit to Qadian prior to moving there, he went with the Promised Messiah^{as} on his early morning walk. He remembers the Promised Messiah^{as} saying that those who could not give up small matters, abandoning which would not upset anyone, like tobacco or other addictions, how could they give up bigger matters which would make their near and dear turn against them. *Maulawi Sahib* showed such devotion to the Promised Messiah^{as} which made it possible for him to give it up. Hadhrat Shukar Elahi Ahmadi^{ra}: He relates about the time he was twelve or thirteen years old and completely unaware of religion. The Promised Messiah^{as} used to

come to attend a court case at a nearby place to where his school was. He would skip school and go and look at the blessed face of the Promised Messiah^{as}. He would be astonished at one of the companions who had a large fan in his right hand and would fan the Promised Messiah^{as} with it with great vigor, as if it was run on electricity. As a child he wondered at the magical way the companion devotedly fanned the Promised Messiah^{as} with one hand. He writes that he now realizes that it was the ardent love of the Promised Messiah^{as} which made the companion serve him as he did.

Hadhrat Madad Khan Sahib^{ra}: He relates that he had newly joined the army and it was his great wish to visit Qadian before starting his employment and to take *Bai'at* by hand as his initial *Bai'at* had been via letter. He feared that if he left for his employment he may not get a chance to see the Promised Messiah^{as}. After arriving at Qadian when he saw the blessed face of the Promised Messiah^{as} he instantly felt that even if the entire state of Kashmir was given to him, he would not leave Qadian. Having seen the blessed face, it became very difficult for him to leave Qadian. He forgot everything else and felt that even if he was paid a salary of thousand rupees but did not see the spiritual luminous face, it would not be worthwhile. He thought if he met his death while in Qadian the Promised Messiah^{as} would lead his funeral Prayer and he would thus gain his objective. Each day he would leave an envelope for the Promised Messiah^{as} but felt unsure if he was doing the right thing. One day the Promised Messiah^{as} wrote back to say it was a good idea to remind him of prayers regularly. He wrote that he prayed for Khan Sahib and would also do so in future.

Hadhrat Muhammad Ismail Sahib^{ra}: He relates that he was twenty years old when the Promised Messiah^{as} came to Gurdaspur for the hearing of a court case. Ismail Sahib went along and saw that the Promised Messiah^{as} had arrived and his own father was among the people around him. Ismail Sahib started fanning the Promised Messiah^{as} with a fan. The Promised Messiah^{as} smiled, looked at Ismail Sahib's father and said 'Mian Ismael has also partaken of *sawab/thawab*'. Ismail Sahib relates that each time he recalls that incident, he feels elated.

Hadhrat Sheikh Asghar Ali Sahib^{ra}: He writes that generally when visiting friends sought permission to leave Qadian, the Promised Messiah^{as} used to advise them to visit frequently. At other times, where he felt people could stay on, he used to ask them to stay for a few more days. Every visitor left Qadian after seeking permission to go and having shook hands with the Promised Messiah^{as}. At times the turn to shake hand would come quite late and there would be a chance to miss the train but many a time the train would be late. Asghar Sahib relates that this happened with him as well. They briskly walked and even ran to the train station to make it in time but found out that the train was in fact late.

Hadhrat Master Nazir Hussein Sahib^{ra}: He writes that it was his routine that whenever he had the opportunity to be in the blessed company of the Promised Messiah^{as}, he would keep a notebook and pencil with him to note down matters that should be acted upon and other beneficial things.

Hadhrat Allah Ditta Sahib^{ra}: He relates that in 1901 or 1902 a *Nawab Sahib* came to Hadhrat Maulana Nur ud Din^{ra} for treatment with a couple of his workers. Meanwhile they got news that the Viceroy was about to visit their area. It was the *Nawab's* wish that as he returned home he took Hadhrat Maulana Nur ud Din^{ra} with him but Hadhrat Maulana Nur ud Din^{ra} told him that his life was not his own, that he had a master who should be asked. The *Nawab's* workers went and asked the Promised Messiah^{as} who said that there was no doubt that if he put '*Maulawi Sahib*' in fire, he would accept it and if he was put under water, he would accept it, but he was much needed in Qadian where he treated the underprivileged and if the *Nawab* needed his treatment he had to stay on. Hadhrat Maulana Nur ud Din^{ra} was most pleased to hear what the Promised Messiah^{as} had said about him. He said he was so happy that he could not speak that his master thought of him in those terms.

Hadhrat Master Wadaway Khan Sahib: He relates that he was told that once in Qadian the Promised Messiah^{as} pointed to Hadhrat Maulana Nur ud Din^{ra} and said, 'this person is my true ardent devotee.' Hadhrat Master Maula Bakhsh Sahib^{ra}: He relates that once he came to visit Qadian in seasonal holidays. On his way out he did not want to go and sat in a field and sobbed and cried. He then returned to Qadian and returned after his seasonal holidays were over.

Hadhrat Maulawi Mohib Sahib^{ra}: He relates that he went to Qadian with his father in 1899. As soon as the carriage stopped in front of the guest house his father leaped out of the carriage and went inside. The luggage etc. was dealt by Hafiz Hamid Ali Sahib who had emerged from the building. The next day his father and he went to the Promised Messiah's^{as} house after *Fajr*. The Promised Messiah^{as} answered the door himself. He sat on a divan surrounded by books. Mohib Sahib's father and the Promised Messiah^{as} talked at length. The father said he had brought Mohib Sahib along for *Bai'at*. The Promised Messiah^{as} replied that his *Bai'at* was as good as taken but the father said he wished for him to take *Bai'at* so that he could be included in prayers. Mohib Sahib relates he took *Bai'at* after *Maghrib* and it was then that he realized why his father had leaped out of the carriage the other day. It was indeed his ardent love for the Promised Messiah^{as} that had spurred him.

Hadhrat Haji Musa Sahib^{ra}: He relates that once his four year old son insisted that he wanted to hug the Promised Messiah^{as}. Such was his persistence that the next morning Musa Sahib travelled with the little boy via train to Qadian. Once there a message was sent to the Promised Messiah^{as} that the child wanted to hug him. When the Promised Messiah^{as} emerged the child hugged his legs and said in the vernacular that he felt relieved/comforted.

Hadhrat Abdul Ghaffar Sahib^{ra}: He relates that once when he was at the clinic of Hadhrat Maulana Nur ud Din^{ra} with his father, he saw the Promised Messiah^{as} come out in the Ahmadiyya *chowk* [village square]. He told his father that the Promised Messiah^{as} was there. His father told him to speak softly lest a crowd gathered and they would not get their chance to be near the Promised Messiah^{as} and listen to him. They went up to him and shook his hand. The Promised Messiah^{as} engagingly asked Ghaffar Sahib's^{ra} father to relate something about Amritsar. His father said to the Promised Messiah^{as} that people tended to interrupt with their own talk, but the Promised Messiah^{as} said that day only Ghaffar Shaib's father would talk. As they walked, someone told Ghaffar Sahib's father to stop talking, but the Promised Messiah^{as} said, 'today only Ghulam Rasool will talk and no one else will talk.'

Hadhrat Sheikh Zainul Abideen Sahib^{ra}: He relates that his brother who was a student of class/grade 8 fell ill. When all hope for his recovery was lost the family took him to Qadian. The Promised Messiah^{as} had had a revelation that he was to lead a child's funeral Prayer and he had thought it was to be one of his own children. While Zainul Abideen Sahib's brother was in Qadian, the Promised Messiah^{as} received another revelation that the boy would not survive and he should be taken back. Arrangements were made to take him home but he refused to go and said he wanted to be near the Promised Messiah^{as}. When the Promised Messiah^{as} was told about this, he smiled and said that was fine, he could stay, but he informed the family that he was going to die while being up and about. One evening he came home and told his mother that the lamp was about to be extinguished. His mother embraced him and he passed away while he hugged his mother. The Promised Messiah^{as} led the funeral Prayer. The funeral Prayer was so extended that it left people exhausted.

Hadhrat Mian Abdur Razzaq Sahib^{ra}: He relates how when the Promised Messiah^{as} once visited Jhelum to attend a famous court case multitudes of people gathered to see him and how fervently they all wanted to get a glimpse of him. The police and the crowd were eventually settled. Mian Sahib relates that their main concern was that the Promised Messiah (on whom be peace) reached his place of residence safely.

Hadhrat Mian Wazir Muhammad Khan Sahib^{ra}: He relates that when he first set eyes on the blessed face of the Promised Messiah^{as} his senses were dazed. He offered his *Salatul Jumu'ah* near the Promised Messiah^{as} and noticed that the Promised Messiah^{as} had given him an attentive look. This moved him so much that he cried profusely during *Salat* as well as afterwards.

Hadhrat Dr. Ghulam Ghaus Sahib^{ra}: He writes that Mir Mehdi Hussein relates that once he was sent off from Qadian to Amritsar to fetch ice. On the way back on the train he looked out of the window and his muslin cap blew off. When he returned Mir Nasir Nawab Sahib asked him if someone had beaten him up, why his head was uncovered. He said his cap had blown off. Mir Nasir Nawab Sahib related this to the Promised Messiah^{as}

who said he would give him a cap. Mir Mehdi Sahib made no such demand and purchased an ordinary cap for himself. About six months later the Promised Messiah^{as} gave him a cap, along with a very fine woollen coat and footwear. He used the coat and the cap but gave the footwear to his father. On his way home someone said to him that the cap looked a little used and they would get him a new cap from Amritsar. Mir Mehdi Sahib replied that a cap like the one he had on could not be found in the heavens or the earth because it had been on the head of the Promised Messiah^{as} for a couple of years.

Hadhrat Maulawi Aziz Din Sahib^{ra}: He relates that he may have met the Promised Messiah^{as} around sixty to seventy times. He says every time as soon as he met the Promised Messiah^{as} he used to take his turban off and rub the Promised Messiah's^{as} both hands on his head and until such time that he stopped, the Promised Messiah^{as} did not ever release his hands. Aziz Sahib wrote that as a result he was 81 years old and had never been ill.

Hadhrat Sheikh Muhammad Ismail Sahib^{ra}: He relates that when the Promised Messiah^{as} stayed on after finishing *Salat* in *Masjid Mubarak* everyone would be elated. They eagerly looked forward to listening to matters of spiritual knowledge which would remove corrosions of their hearts. He relates that they would look eagerly and keenly at the blessed face of their beloved master so that they would understand very well what he spoke. They never tired of listening to him and the Promised Messiah^{as} did not ever stop them from asking.

Hadhrat Chiragh Bibi Sahiba^{ra}: She was the daughter of one of the pupils of Sahibzada Abdul Latif Shaheed. Badr du Din Ahmad Sahib writes about her that she related once the Promised Messiah^{as} was out for a walk in a garden and as a child she followed him around. Out of her love for the Promised Messiah^{as} she would put her foot in exactly the footstep of the Promised Messiah^{as}. She relates that she knew there was blessing in doing so. Hearing the sound of her footsteps, the Promised Messiah^{as} turned and looked at her and then resumed his walk.

Hadhrat Muhammad Zahoor ud Din Sahi^{bra}: He relates that three to four months after his return from Qadian he heard the news that the Promised Messiah^{as} had passed away in Lahore. He writes that his father-in-law was beside himself with grief. They went to the station and asked that a telegram is sent to Lahore to find out if the news was correct or not. Seeing them so bereft, many non-Ahmadiis derided and mocked them. He relates this was a most painful episode. When Hadhrat Khalifatul Masih I^{ra} was elected they sent their letters of *Bai'at* and later attended the *Jalsa Salana*. The place which was once graced by the Promised Messiah^{as} looked vacant and this saddened them. At the *Jalsa* Mian Mahmood^{ra} made a speech in which he said that the tears of the Israelites shed due to the oppression of the Pharaoh became the river which drowned the Pharaoh. This speech left everyone in an entranced state. It was followed by a speech by Hadhrat Khalifatul Masih I^{ra} and before making his speech he said that Mian Mahmood had spoken on a subject which had not even crossed his mind.

Hadhrat Sheikh Muhammad Ismail Sahib^{ra}: He relates that while offering *Salat* in *Masjid Mubarak* one is spiritually moved with love and fear of God but he says being deprived of the 'light of God' [the Promised Messiah^{as}] fills him with sadness and remembering his blessed company his heart is pained. One forgot all one's problems just by looking at the 'light of God' and while in his company it appeared as if they were in paradise. He relates that so filled were they with the love of the Promised Messiah^{as} that as youngsters after offering one *Salat* they would eagerly anticipate the next *Salat* and hoped that they would get a place on his left hand side during *Salat* and could be near him. Such blessed was his person that they were nonchalant about the rest of the world. He had showed them the threshold of God. Hadhrat Khalifatul Masih prayed that may we too be enabled to pay the dues of *Bai'at* and continue to strengthen our love and devotional bond with the Promised Messiah^{as} so that we may be completely subservient to the Holy Prophet^{as} and thus attain God's love. Hadhrat Khalifatul Masih announced that he would lead funeral Prayers in absentia of two esteemed ladies from Qadian. Rasheeda Begum Sahiba was 85 years old, she was the wife of a dervish of Qadian and a daughter of a companion of the Promised Messiah^{as}. She had served as *Sadr Lajna* India for six years, she leaves behind three sons, one of her sons had passed away. Nazar un Nisa Sahiba was 75 years old and was a *Moosiya*. She leaves behind three sons who are all *Waaqifin e Zindagi*. May God elevate the station of the deceased and may He enable their children to walk in their footsteps.

LOVE OF ALLAH AND THE HOLY PROPHET^{saw}

Translated from Hadiqatussalihin by: Karimullah Zirvi

Hadhrat Ibn 'Abbas^{ra} relates that the Messenger^{sa} of Allah used to supplicate:

اللَّهُمَّ لَكَ أَسْلَمْتُ وَ بِكَ آمَنْتُ وَ عَلَيْكَ تَوَكَّلْتُ ،
وَ إِلَيْكَ أَتَيْتُ وَ بِكَ تَخَصَّصْتُ: اللَّهُمَّ إِنِّي أَعُوذُ
بِعِزَّتِكَ ، لَا إِلَهَ إِلَّا أَنْتَ تُضِلُّنِي أَنْتَ الْحَيُّ الَّذِي
لَا يَمُوتُ وَ الْجِنُّ وَ الْإِنْسُ يَمُوتُونَ -

O Allah! To You I submit, I believe in You and in You I place my trust, to You do I turn and from You do I seek judgment. Allah, I seek refuge with You through Your honor, there is no one worthy of worship except You, that You safeguard me against going astray. You are the Ever-Living Who dies not, whereas the *Jinn* and the human beings, will all die.

(Muslim kitabudhdhikr)

Hadhrat Abu Darda^{ra} relates that the Messenger^{saw} of Allah said that Hadhrat Dawud^{as} (David^{as}) used to supplicate:

اللَّهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ وَ حُبَّ مَنْ يُحِبُّكَ وَ
الْعَمَلَ الَّذِي يُبَلِّغُنِي حُبَّكَ ، اللَّهُمَّ اجْعَلْ حُبَّكَ
أَحَبَّ إِلَيَّ مِنْ نَفْسِي وَ أَهْلِي وَ مِنْ الْمَاءِ الْبَارِدِ -

O Allah! I seek from You, Your love and the love of those who love You, and the love of the deed which brings me close to Your love. O Allah! Make Your love pleasing to me than myself, my family and the cold water.

(Tirmidhi kitabudda'wat)

Hadhrat Anas^{ra} relates that the Holy Prophet^{saw} said: "Whosoever possesses the following three things, will experience the sweetness of the Faith:

That Allah and His Messenger are dearer to him than anything else, and that he loves someone, only for the sake of Allah, and that once Allah has saved him from infidelity, he dislikes returning in to it, as much as he dislikes being put into fire."

(Bukhari kitabul Iman bab hilawatul Iman)

Hadhrat Anas^{ra} relates that a rustic asked the Messenger^{saw} of Allah: "When will the Judgment be? The Holy Prophet^{saw} said instead, "What preparation have you made for it? The man said, 'The love of Allah and His Messenger,' He said: 'You will be with those whom you love.' "

Another version is: I have not prepared for it with many Prayers and fasts and much almsgiving, but I love Allah and His Messenger.

(Bukhari kitabul adab bab 'alamatul hub fillah)

It is related once Hadhrat Usaid bin Hudair^{ra} who was from the *Ansar*, was sitting among the people and amusing them with his witty talk. The Holy Prophet^{saw} poked him on his ribs with a stick. At this, he said to the Holy Prophet^{saw}, "I have to avenge that. The Holy Prophet^{saw} said, 'Alright, you can take revenge.' He replied: 'But you are wearing a shirt, while I am not wearing a shirt.' At this, the Holy Prophet^{saw} raised his shirt. Hadhrat Usaid bin Hudair^{ra} embraced the Holy Prophet^{sa} and started to fervently kiss his side, and said: 'O Messenger^{saw} of Allah, this was my intention.' "

(Abu Dawud kitabul adab bab fi qublatul jasad, Mishkat kitabul adab)

Hadhrat 'Abdur Rahman bin Abi Qurad^{ra} relates that, one day, the Holy Prophet^{saw} was performing ablution, the Companions of the Holy Prophet^{saw} started to rub ablution water dripping from him^{saw} on their hands and faces. The Holy Prophet^{saw} asked them, "Why are you doing so? The Companions replied, 'For the love of Allah and His Messenger.' The Holy Prophet^{saw} said, 'He who, really loves Allah and His Messenger, or deeply desires that Allah and His Messenger should love him, should always tell the truth, and return the trust entrusted to him, and always treat his neighbor fully well.

(Mishkat bab ashshafqatah warrahmata 'alal khalq ba-hawalah (with reference to) baihaqi fi shu'abil Iman)

The Holy Prophet Hadhrat Muhammad Mustafa^{saw}, Khatamun-Nabiyyin

I heard Hadhrat Bra' bin 'Azib^{ra} saying: "One day, Hadhrat Abu Bakr^{ra} came to my father at his house. He bought a saddle from him and said to 'Azib^{ra}, 'Let your son carry the equipment with me.' So, I carried the equipment with him, while my father went (along with him) to collect its price. My father asked him, 'O Abu Bakr! Relate the details of your journey at night in the company of the Messenger^{saw} of Allah. He said: 'Alright. We travelled all night and also till mid-day the next morning. We chose a deserted route. The route was not normally used by people to travel. We saw a large rock. It had shade and sun did not reach there. We disembarked there. I cleaned the place with my hands on which the Prophet^{saw} of Allah could sleep and spread a blanket on it and I said, 'O Prophet^{saw} of Allah, rest there while I survey the surroundings for you. I happened to see a shepherd who was bringing a flock of goats towards the rock with the same intention as we had when we came to it. I said to him, 'O young man, you are working for whom?' He said, 'I am a shepherd of someone from Medina or Mecca. Anyhow, I asked him, 'Can any of your goats give milk and will you milk the goat?' He said, 'Yes.' He brought the goat. I asked him to clean the udders from dirt or filth. He milked some milk in a cup. I had a jug with me for the Holy Prophet^{saw} and he used water from it for drinking and performing ablution. I came to the Holy Prophet^{saw} I disliked to awaken him. When he woke up I got close to him. I poured the water on the milk until its bottom became cool. I said, 'Drink it, O Prophet^{saw} of Allah. He drank the milk till he was satiated. Then he asked, 'Is it not time to leave?' I replied, 'Yes, it is time to move.' He says, 'Soon after the decline of the sun we left the place.' We had gone but a short distance when we saw Suraqah bin Malik following us. I said: 'O Messenger^{saw} of Allah! We are caught.' He said: 'Don't be afraid. Allah is with us.' The Holy Prophet^{saw} supplicated to Allah and his horse was buried up to its belly in the ground. He shouted: 'I am sure both of you have prayed against me. Now, invoke good for me. By God, I shall cause those who are searching for you to turn back.' Thus, the Holy Prophet^{saw} prayed for him and he was relieved. On his return, whosoever met him was told by him: 'You will waste your time. There is nothing on this way.' In this way, he turned back everyone and fulfilled his pledge.' "

(Bukhari bab 'ilamatun Nabuwwat fil Islam)

Hadhrat 'Uqbah bin 'Amir^{ra} relates that the Messenger^{saw} of Allah went to the graves of the martyrs of the battle of Uhud eight years after the battle and prayed as if he was saying farewell to the living and the dead. Then he ascended the pulpit and said: "I am going ahead of you, and I am a witness over you and our meeting shall be at the *Haud- Kauthar* (Reservoir in the Heaven). I am looking right now at the place where I will be standing. I am not worried that you will start associating partners with Allah. However, with regards to the world, I am worried about you that you may try to compete with each other for gaining the world." Hadhrat Uqbah^{ra} says this was his last opportunity of looking at the Messenger^{saw} of Allah.

Another narration is: "I am worried that you will compete with each other for gaining the world. Consequently, you will fight each other, which will cause your destruction like the people before you were destroyed by doing so." Hadhrat 'Uqbah^{ra} says this was his last opportunity of looking at the Messenger^{saw} of Allah on the pulpit.

According to another narration the Messenger^{saw} of Allah said: "I am going ahead of you so that I could do good for you and I am a witness over you. By Allah! I am presently looking at the Reservoir in the Heaven where I will stand. Certainly, I have been given the keys to the treasures of the world or the keys of the whole world. By Allah! I am not worried that you may become polytheists after I depart. Rather, I am worried that you may compete with each other for worldly things."

(Muslim kitabul Fada'il, Bukhari kitabul maghazi bab ghazwah Uhud)

Hadhrat Anas^{ra} relates that on the day that the Messenger^{saw} of Allah arrived in Medina, everything in the town was illuminated and when he passed away darkness engulfed everything. We buried the Holy Prophet^{saw} and we had dusted our hands, we began to feel the change in our hearts.

(Tirmidhi kitabul manaqib bab fi fadlun Nabi^{saw}, Shama'il Tirmidhi bab fi wafatun Nabi^{saw})

Hadhrat Abu Sa'id Al-Khudri^{ra} relates that the Messenger^{saw} of Allah said: "I am the leader of Adam's^{as} progeny. However, I do not take pride over it. I will be the standard-bearer of the Glory of Allah. However, I do not take pride over it. On the day of resurrection, Adam and all other Prophets besides him will be gathered under my flag. I will be the first one to be raised on the Day of Judgment, but I do not take pride over it. He continued: 'People will encounter fear on three occasions. They will go to Adam^{as} and say to him: 'You are our father Adam, so intercede on our behalf to your Lord.' He will reply to them: 'I had committed a sin for which I was expelled from Heaven to the earth. I suggest you go to Noah^{as}.' Then they will go to Noah^{as} and ask him. Noah^{as} will say: 'I prayed against the people of the land which led to their destruction. I suggest that you go to Abraham^{as}.' Then they will go to Abraham^{as} and ask him. Abraham^{as} will say: 'I told three lies.' The Messenger^{saw} of Allah said: 'In fact none of these were lies, they were just some prudent decisions he made in the interest of Faith.' Anyway, Abraham^{as} will reply to the people, 'You should go to Moses^{as}.' The people will go to Moses^{as} and ask him. He will say to them: 'I had killed a person unjustly, you should go to Jesus^{as}.' So they will come to Jesus^{as}. He will say to them: 'I have been worshipped instead of Allah, you should go to Muhammad^{saw}.' Then they will come to me. I will accompany them. I will be asked, 'Who is this?' The respond will be: Here is 'Muhammad.' So they will open the door for me and will welcome me with the chants of welcome. I will fall in prostration and at that time Allah will reveal to me special praises and glorification, and it will be said to me: 'Raise your head and ask, it will be granted. Intercede and your intercession will be accepted; and speak, it will be heard. That is the '*Muqam-e-Mahmud*' about which Allah has said:

عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

It may be that thy Lord will raise thee to an exalted station. (17:80) "

(Tirmidhi abwabut Tafsir surah Bani Isra'il, Bukhari kitabut Tafsir Surah Al-Nahl, Muslim kitabul Iman bab adna ahlil jannah manzilah)

RAHMATULLIL ALAMEEN HADHRAT MUHAMMAD^{saw}

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

(This article was written by Hadhrat Khalifatul Masih II^{ra} in 1933 and was published in the *Khatamun Nabiyeen* issue of Al-Fazl 26 Nov 1933.)

(The article will be published in two parts)

(Part 1)

Translated by: Mansurah B. Minhas, Miami, FL

Allah Ta'ala has created such a strange kind of human mind. It goes through so many conditions. At one time, arguments of philosophy are keeping it busy and at another the winds of magic are flying it. At one point, the intrigues of knowledge are pulling it down and at another the heights of love are lifting it upwards. I was experiencing once such a condition. I was contemplating about the life of Holy Prophet^{saw}. My mind was trying to grasp it and my heart was escaping me. Encountering the endless and vast sea, freed my mind of all bonds. It escaped the bounds of time and space and started flying higher than its strength and effort.

Mercy for the heaven

My eyes looked up at the sky and I saw the bright sun and the shining stars. They were a pleasant sight and pleased the heart. Every ray was shining with the light of love. It appeared as if a lover was watching from the stars. My heart became restless upon this sight. I saw someone in this light - an immortal and everlasting Beloved who is the source of all the beauties. I was in a state that is stated here:

moon yesterday

Because in it was the mark of the beauty of my beloved

I would have remained immersed in these thoughts, had I not seen that the light of the sun became yellow and pale and the moon and the stars appeared to be disappearing. It seemed as if the one who was the source of their brightness had stepped backwards as if unhappy and the one who was peeking had been deprived of the light of that face. Those who were alive appeared to be lifeless mounds of sand. I looked around in panic and I saw my fellow human beings in the trenches below. I saw that hundreds and thousands of apparently wise men, weeping and crying earnestly while praying. Someone said, O the Sun God, look at me and lighten my dark house with your rays, give a child to my childless wife and destroy my enemies. Another said, enlighten me in this time of darkness and remove the hardships and sorrows from our home. Another said, O Stars, you are the source of happiness and my pleasures. O Zahra, fill our homes with love and return the hearts of our loved ones towards us. O Mercury, don't be upset with me and don't bring hardships upon us and turn

your anger towards our opponents.

My heart panicked at this chaotic scene and I said how man has turned these beautiful things into ugly ones. When a lover starts loving his beloved's covering instead of his face, when he forgets his real beauty and starts admiring his adornments, then his beloved escapes the garments and throws them at the lover and tells him to keep looking at it. But the same garment, which appeared so beautiful on the beloved, now appears so ragged and ugly. I said this is the state of the appearance of the heaven. As long as the immortal, everlasting beloved is sought in them, they appear so beautiful, majestic and honorable. But when their being is confined, then their honor is destroyed. How they are mercilessly reduced to mere gases and mass of elements by the beasts who tear them apart. Before this thought, I looked up wishfully at the skies and their lost beauty and then at the lost wisdom of man. I was in this state when a pleasant, melodious voice reached my ears. It said in a forceful, majestic tone: Don't prostrate to the sun or the moon, but to Allah, who is One, who controls all these heavenly bodies and other things. Remember, He has

I became restless when I saw the

created the Sun, the Moon and the Stars and they are all under His Command. Remember, He is the One who creates and controls.

That voice was so powerful and captivating. The Earth appeared as if excited and the state of man was as if the asleep had been awakened. With ashamed, humble faces, people got up and bowed in front of their Creator. The sky appeared beautiful again, the immortal Beloved started looking down at the Earth from the constellation of the Sun, Moon and Stars. Every particle of the earth became the manifestation of God's Might. The arguments of the skeptics appeared insignificant. Those of the heart said, you can take your arguments about gases and elements home. You look at the outer covering but pay no heed to the core. You don't look at whose beauty shines behind the gases and elements. I saw the dull soil of the moon (which is deemed dead due to the thousand years of activity) shining with joy. It does not matter if it is cold or hot, its every particle is shining with joy and will be called "*Ayatun Min Ayatullah*" (Signs from signs of Allah) from now. Something pinched my heart and I heaved a sigh. Then I said that this voice is a blessing for the heavenly planets.

Mercy for the Angels

Then my sight went even upwards and in the realm of thoughts, I saw species in the heavens, which were very beautiful and pure. I had seen those faces in dreams. In my thoughts, I saw the same faces. They appeared very innocent to me. Beautiful bodies that only the spiritual eyes can see, pure face, pure character, and hardworking. They don't care about the passing time, as if

every moment was to serve the Lord. They were machines operating on the orders of the Lord. I looked at them with the thinking eye, and there was sadness in their beautiful faces. In their freshness also, there was a sense of sadness. I searched for the cause but I did not find anything in the sky that could have caused it. Their Lord was pleased with them and they were pleased with Him. Then what was the source of the sadness? I looked at the Earth and saw a heart wrenching sight. I saw tall buildings named after these obedient souls. I saw statues that people were worshipping. I saw heavyset people with serious faces pretending as if the whole world's knowledge has been gathered in their minds. They were talking to people around then in a manner as if they were sharing a secret with them - something that other people could never achieve after years of efforts and toil. They were saying that angels are in reality the daughters of God and if something needs to be done by God, the best solution is to get a hold of his daughters. Then with pride they were telling people about such worships that could help control the angels. People's faces were shining with joy and their hearts were filled with love for those sharing the spiritual treasure.

Then my eyes went towards another side. I saw that similarly dressed people (in cloaks) surrounded by their fans were standing near a well and talking secretly. They were talking as if sharing a deep secret, that two angels (*Harut* and *Marut*) were entrapped in this well for falling in love with a bad woman. Some were insisting that they are still in captivity in this place and some even said that their teacher had seen them

hanging upside down. Upon hearing this, some fans shivered. Then I realized that human sin has not evaded even the angels. I was in this surprised state when I heard the same beautiful, melodious voice (with a strange mix of love and might) becoming loud. It said that angels are neither people of God, nor daughters and they are completely obedient to Him. They never defy his injunctions. People were aroused again. A lot of people woke up from their slumber and were ashamed of their beliefs. Some tall buildings named after the daughters of God were demolished and in their place, God's places of worship were erected. The wells that were memorials of the sins of the angels were destroyed. Pilgrims stopped visiting them. I saw that the angels were happy, as if the cleaner washed their clothes that had been dirtied. A sigh escaped me and I said that this voice proved to be a mercy for the angels.

Mercy for the Era

From here, my eyes went to the era. I said how long is time? How long have these angels been working? Since how long the sun and its planets are performing their duties? Who could tell what is the age and how much upheavals it has witnessed? Since when and how it has been a measure of happiness and sadness? If it was a living thing, then it would have been so proud to have served God's creations for such a long time. I was in these thoughts that I saw two blemishes on the face of the era. I heard some people saying that this era is immortal - it is ever lasting like God. I heard some people saying that this was a cruel era, it killed my certain relative. The era is bad because it brought upon

me certain destruction. I said if this era was a living thing, it would have been hurt upon hearing these opinions. The same voice was raised again. It said that those who say that this era has killed and destroyed our people or that it is God, are wrong. They don't know the reality. Killing and burning are God's works. When He gives life to something, it stays. The era stays with him like a state in different stages. Then it said what is the era? It is a manifestation of God's attributes. When you curse it, in fact you are cursing God. My heart came closer to that voice and I said with love in my heart that this voice proved to be a mercy for the era also.

Mercy for the Earth

Looking away from the era, my eyes went towards the Earth. I said our earth is no less beautiful than other planets whereas it is more because from there only light comes. Here, in addition to the light, different types of vegetation, colorful sights, flower laden mountains, lakes, rising fountains, valleys, trees laden with fruits, beautiful fields and chirping birds and animals and a lot more is present. At that point, the earth appeared so beautiful that even in the beasts, snakes, scorpions, other deadly insects and mosquitoes and plague filled mice, I began to see beauty. I thought that even though the lion is a beastly animal and sometimes eats man but if there were no lions, how would have lion hunters been born. If there was no brave lion to test the bravery of the humans, then the only test of human bravery would have been that people attacked other human beings to test it. And this animal is of use also when it dies. Its fat, its nails and its skin has been useful in treatments

and creation of adornments. I began to see more advantages of the snake's meat than its venom and I said if there was no snake, how would our medical remedies been created? If there was no scorpion, how would have kidney stone patients received cure without surgery. I found the mosquito an alarm for the increased moisture. This little insect wakes up at night and bites us to remind us that our sewage drains are dirty, people are wasting water. Thus, it reminds us of our duty day and night. When we don't pay attention and don't let go of our laziness, it bites us in anger. So much disease is not caused from mosquito as from the dirty sewage drains and their smell, filth and carelessly thrown waters.

Thus, in every thing, I saw the beauty of the Creator. In every particle, began to see the face of the Immortal Ever Lasting Beloved. I looked towards the inhabited land and I saw that people are prostrating before the mountains, trees, stones, rivers and animals and were forgetting the core and loving the shell. I became distressed and leave aside the lion, snake and scorpion, I began to see countless germs in clear water. From the green fields, I could smell the stench of rotten greenery and I saw that this earth is not worth living in not even for a day. I felt as if everything here was dead and its sights were like a bad, old woman who despite the thousands of adornments and embellishments could not hide her ugliness and low character.

I was in that state when the voice was raised again. Again that sweet, heart warming voice was raised and it said that whatever is in this earth has been created for the benefit of man. Its mountains, rivers,

birds, its fruits require that man's actions are improved and through the best use of these assets, he achieve nearness to His Creator. Everything good in this earth and everything that apparently looks bad, all things are a test for man. Thus, blessed is he who takes advantage of them and achieves nearness to his Creator. As the voice was raised it appears as if every particle of this earth was relieved of a weight. This earth started to appear as a heaven and it seemed to be a continuation of the next world's heaven and nothing else. A lot of people who heard this voice were ashamed of their wrongdoings and sought forgiveness from *Shirk* and ran towards their Creator. Then the world became an abode for the Might of God. Then someone's beauties started reflecting in it and I heaved a sigh that this voice deemed to be a mercy for our earth.

Mercy for Mankind

When I compared the worships of man with all other creations and looked at his wrongdoings and his seeking of forgiveness, and observed his failures along with his continuous struggle, my heart jumped with joy and I said in this beautiful world, this good creation looks so nice and how it touches the heart. As I was immersed in this blissful thought, suddenly I looked towards a few people who were wearing black robes and who had long beards and from their thick prayer beads and solemn faces, they appeared to be religious scholars. There was a gathering around them. Lots of people were listening to them and getting impressed. It appeared as if the majority of people in the world had paid attention to them and were still doing so. From their faces, there appeared to be traces of knowledge

and from their talk, pain and love could be sensed. They addressed the people and said, O, you unfortunate people, why are you happy? What is the hope that sustains you? Are you not aware of the Hell that your ancestors have prepared for you? That constantly burning fire that is blazing, the darkness against which the dimness of the world appears to be light, is waiting for you. Then why are you happy? How are you asking for redemption and how can your heart wish for it? Don't you understand that there is no relationship between pure and impure? No one can change the past. Who can say amongst you that he is pure and worthy of meeting God? And who can say that he can become pure? Because *Shariah* does not make pure, it makes the impure. Orders are made by the disobedient and not the obedient. Who can follow all the injunctions? And who disobeyed a slight order becomes a traitor. Is not even the best thing blemished by a slight drop of impurity? Then how can you think that you are pure and can become pure? Don't you remember that your father Adam committed a sin and forgot the blessings of Allah and Satan coaxed him and his wife, Eve who is your mother and made them sinners. You, who are their progeny, how can you think that you will not partake in the inheritance of the sin. Do you hope to usurp the wealth and not pay the loans? You would get their good deeds but not partake in their sin. That sin that you received in inheritance how can you remain safe from it. You think that God will forgive you. O, don't you remember that he is Merciful and Just? His Mercy cannot work opposite to his Justice. How can it be that he forgives His Justice for your sake. I saw that the wave of desperation was so

strong in their speeches that it blew away all avenues of hope. The faces that were beaming with joy, looked so sad. The world and its inhabitants appeared to be a toy, a broken toy. After a small break, these scholars addressed the people in loud voice and said don't lose hope, because if your hopes have been broken there is a remedy for that. Where there has been a scare, there has been glad tidings. God's Justice wanted to punish you but His Mercy saved you. He sent his only son to this world so that he would be put on the Cross without committing any sin and would be declared a liar despite being truthful. Thus he appeared in the Earth in the shape of Messiah and the Jews put him on the Cross even though he was innocent. He atoned for the sins of all the believers by taking up their sins. Thus you believe and he will take care of your sins. I saw despair leaving and people jumping with happiness and the world rejoiced as it had never done before. Those people came crying and embraced the Cross, which was a source of their atonement. Restlessly, they kissed it and hugged it and with a sense of elation welcomed it. But I saw some people whispering as the furor faded away. Amongst themselves they said that it appears that a man cannot escape sin but somehow the message of hope is unclear.

If it is imperative for God to be Just, His son must also be just and if forgiving the sinner's sin is against justice, then punishing an innocent is also against the principle of justice. So how did it happen that God's son took others' sins unto himself and God didn't punish the sinner. Then they said that we don't understand that death was made a punishment for sin, so when there

was so sin then how come death remained? Upon the forgiveness of sin, even death must be suspended. Some people said that we still sometimes commit sins, then if our hereditary sins were removed, then how do we commit sin even though we try to avoid it. When others heard them saying this boldly they also started saying: and from us and from us.

In my thoughts I saw that these people asked why did God create us? Mankind, which is considered such an esteemed thing, is so impure? How it erupted from sin, grew up in sin which became its food and its dressing. What was the point of creating such an impure thing? What is this heaven and for whom? Because we cannot see anything besides despair and except hell we cannot see the truth of anything. I was in these thoughts when the same sweet and captivating voice which had solved previous issues of the world, was raised. Beautiful songs erupted from that voice and encircled the world. Then every person starting talking. In every heart, feelings of hope started beating. That voice was raised and gave the detailed message to the world, which I will deliver in my own words and parables.

It said that whosoever creates despair in the heart, is responsible for destroying it. The feelings of faith can only be developed in the confines of hope and despair and only when hope overpowers despair. Thus who leaves hope, he doesn't remove sin, he increases it and doesn't lessen danger rather enhances it. Despite the fact that Adam committed a sin, it was an error. It was not a deliberate sin. And it is not necessary that whatever a father

does, the son will get it in inheritance. If it was so, then ignorant parents' children would always remain ignorant and the scholars' would be scholars. There is inheritance in some things and in others it isn't. And where there is inheritance, God had created avenues to remain safe from that. If there were no means to escape nature, what would have been the purpose of knowledge and propagation? The fact that the children of disbelievers accept faith tells that God has not carried forward the law of nature in matters of faith. If the law of nature had applied, then the advent of the Messiah would have been futile. He said that God has created man with pure strengths. Some men improve these states and are successful whereas some ignore them and fail. Even though everyone's law of *Shariah* is acceptable, but the foundation of deliverance is not based upon deeds rather upon faith, which absorbs the blessings. Actions are very important and a means to accomplish that. But it is a means of achieving and if something lacks the means, there is so scarcity of the things. A tree erupts from a seed but it grows with water. A tree cannot grow with water alone. If the seed is imperfect and water is scarce, even then the tree grows. Farmers normally make mistakes in watering but that doesn't destroy the fields until there is a huge error. Human actions keep the faith alive and its scarcity develops a defect in it. Its scarcity, which is free of mischief and rebellion and not excessive, cannot destroy the field of faith. Even if there is rebellion and mischief, God's justice is not a hurdle in forgiveness. Justice is not that there must be punishment, rather that an innocent is not punished. Thus, forgiving a sinner due to mer-

cy is not against Allah's attribute of Just, rather it completely complies with it. If justice means that every deed is given the equal reward for it, then what is the meaning of forgiveness? Then forgiving a sin would be against the principle of Justice. Rewarding the deed more that it would be against it too. Because Justice means fairness. And if it was correct, then a person must be given forgiveness equal to his life and that also equal to his actions. But no one agrees to it. Then why is God's Mercy confined to this issue. He said God is the Lord and for Him reward and forgiveness are not limited. Even though He weighs, but it is so that no one gets less than their right and not because they get something more than their right. Even though the Messiah was a prophet of the innocent man and God, it is not correct to say that he will pick up other's weight. On the Day of Judgment, everyone will have to pick up their own cross and whosoever will be unable to do so, will not be redeemed. Except that with God's Grace, he is forgiven and God Himself picks up someone's weight. Thus don't say that Man is by nature impure. Yes, whosoever destroys the nature bestowed by God is impure. God's creatures are worthy of His nearness and will achieve it.

I saw that as the voice was raised, the hearts opened. The relationship between the Creator and Creation were brightened up and despair was converted into hope. God's fear sat alongside hope and every wrong belief's path was closed. Those who had given up, geared up to strive freedom from Satan. Those who were too hopeful and were thinking about putting their weight on someone else, ran to keep it on their own shoulders. The

world's restlessness was removed and peace entered the hearts and saw through the spiritual eye that mankind was jumping with joy. A sigh escaped me. Just like one that escapes the heart of a lover who is away from the Beloved. I saw far into the times and lowered my head. My heart was filled with emotions and I said: This voice proved to be a Mercy for mankind.

Mercy for Humans

I thought that just like this voice is a mercy for mankind, is it also a mercy for humans? Can man physically gain from it and is dependent upon it? I was in this thought when I saw that some people immersed in God's love were hanging upside down and prayed day and night in this state. And I saw that some were immersed in the remembrance of God in frigid waters in harsh cold weather. And I saw a group in summer sitting around a bonfire lost in thoughts and without any senses. And I saw that some had pledged that they would not marry and a woman would not see a husband and a man would not see the face of a wife. And some said that they would not eat good things and in fact started cutting down on their favorite food. I saw these people in this state and I became perplexed. On one side, their exemplary sacrifice made me admire them and on the other hand my heart questioned whether God had created all the beauty and goodness so that it is not availed and it is shunned? Does it not raise an objection upon God that He created everything for temporary advantage and there is nothing for the real advantage? I was in this thought when I heard the same voice being raised. I felt as if the Master of this voice can see the

deep trenches of the heart and the deep points in a man's nature are clear to him. Or as if a being that is aware of the hearts and man's wishes watched everything and tells him. The voice that has an unparalleled sweetness and in front of its beauty all the notes of the world appear dull, was saying: O, the unwise, your outer piety cannot help you. Piety is not that you punish your body. Piety is that your hearts are clear. Brave is one who stands in the field of opposition and doesn't agree to the rival. If God has made something pure, sin cannot be created from it. Sin is born when the limits of God are crossed. O don't you think that God has not appointed his rights solely upon you. If he has made you good natured, then he has assigned you rights for your friends, neighbors, nation and even your self. When you leave all these rights and lead an ascetic life, you commit ten foul deeds with the intention of one good one. Instead of getting out of the sinful life, you get more entrenched in it. Your not marrying doesn't create purity in you. If the annihilation of humans was goodness, then why did God create man? Do you find faults with what Allah did and change his creation? Remember, a good deed is not that your self is hurt without reason and in the presence of doors you climb walls. In fact goodness is using the blessings of God within the guidelines provided by Him so that pure blood is created and you become steadfast in good deeds.

I saw that this thing was so beautiful and this advice was so pure, that the sad faces of the humans lit up. The traumatized mankind who even stayed away from its own shadows, it adorned itself in the garment of mankind and it started

looking at the beauty of God with a new sight - those who considered everything their foe, and in every beauty saw the hidden hand of Satan, and thought that the world is encircled with enemies and considered themselves alone and moved around the world in a state of loss. I saw relief on their faces. Instead of thinking everything as poisonous they started looking at the good. Instead of thinking that they are surrounded with enemies, they felt that Allah has created helpers on every step and at every milepost; He has put up signs for guidance. Then they expressed their embarrassment on their impatience and silliness and started thanking God that He did not fill this world with enemies but in fact appointed friends. Filled with gratitude, they prostrated before their teacher and guide. Upon this my heart relieved a sigh again and I said that this voice is a mercy for the human generation.

BIRTH ANNOUNCEMENT

Almighty Allah has blessed us with another granddaughter. *Al-hamdolillah*. She is the first child of my daughter Tayyaba Ahmad Swain w/o Yousef Firoze Alan Swain. Her name is Sofia Norah Swain. She was born on February 19, 2014 at 6:01 PM in Cumming, GA suburb of Atlanta.

We humbly request all members of the *Jama'at* to pray for her, that May Allah bless her with long healthy prosperous life, and May Allah make her a true devotee of Islam Ahmadiyyat.

Saleem A Hayat

HADITH

Hadhat Ibn 'Abbas^{ra} relates that, "One day, I was riding behind the Holy Prophet^{saw} when he said: 'O Young man! I instruct you about certain matters. Be watchful of Allah, He will be watchful of you. Safeguard His Commandments, He will always be with you. When you must ask, ask of Allah alone; and when you must seek help, implore Allah alone for help. Remember that if all the people unite to grant favors to you, they would not be able to benefit you in anyway except that which Allah has destined for you, and that if all of them were to unite to harm you, they would not be able to afflict you with any harm except that which Allah has decreed against you. The pens have been kept away and the writing in the books of destiny has dried.' "

Another tradition states, "Keep your eyes focused towards Allah and you will see Him in front of you. Remember Allah during prosperity and He will remember you in your hard times. Keep in mind that what you did not get was not destined for you and what you have received, no one could have stopped it from reaching to you. Remember, help surely comes with patience, and happiness is associated with discomfort, and the days of hardship are followed by the days of comfort and ease."

(Tirmidhi abwab sifatul qiyamah)

PAY ZAKAT

SIXTH YEAR OF HIJRA: ISLAM SPREADS BEYOND THE BORDERS OF ARABIA

Muhammad Sharif Khan

Islam is the religion of peace and tranquility, it takes roots from mutual trust, kindness, compassion and forgiveness. It is the human solidarity against every type of oppression and tyranny; Muslims sustained together fear and intimidation in Mecca for 13 years, now they are like solid rock. They emerged victorious under the guidance of Allah Almighty and the Holy Prophet^{saw} despite that they were subjected to extreme torture, killing, and looting. Their sacrifices bore fruit, gradually and steadily the heavenly light of Islam percolated from heart to heart, from man to man, encompassing the whole of Arabia. At last they emerged as a huge formidable force, wining over the opposition with love, persuasion, and compassion.

Just an overview of the life of the Muslims in Mecca before *Hijra*, shows how cruelly they were treated, tortured, and their ego was slowly and steadily chiseled to thin away their self respect. The Holy Prophet^{saw} advised them to bear all that was happening to them, with prayer and submission. The Muslims were followed wherever they went. There was no mercy for them anywhere in Arabia.

Post Hudaibiya Muslim Activities

The Hudaibiya Pact opened a new chapter in Muslim history. At last the *Quraish* were convinced to realize that Islam was a force, a real force! To control Islam from spreading is beyond their and anyone else's power. They understood that real happiness lies in the peaceful coexistence and understanding, live and let live. It was a great victory of Islam—Peace and tranquility.

Holy Prophet^{saw} Attends to His Designated Duty

The Holy Prophet^{saw} had reached 58th year of age when the Hudaibiya Pact was signed. Now that the issue was quite settled with *Quraish*, the Holy Prophet^{saw} turned attention to his real duty to call people to Islam through *Tabligh*:

Prophet's Message Bore Glad Tidings and Hope for Mankind

[34:29] And We have not sent thee but as a bearer of glad tidings and a Warner for all mankind, but most men know not.

لَكِنَّا أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٩﴾

The Holy Prophet^{saw} called people of all nations of the world to their only Creator and Sustainer:

7:159] Say, 'O mankind, truly I am a Messenger to you all from Allah to Whom belongs the Kingdom of the heavens and the earth. There is no god but He. He gives life and He causes death. So believe in Allah and His Messenger, the *Ummi* Prophet, who believes in Allah and His words; and follow him that you may be rightly guided.'

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جِئْتُ بِالْحَقِّ
لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَ
يُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي
يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٩﴾

Islam Spreads Beyond Borders of Arabia

The Muslim presented excellent example, so different from the *Quraish* and the Jews, that the peoples who

came in contact with them were attracted towards Islam. There were a large number of conversions.

Now the time was ripe for this message of kindness, humility, compassion, and peace to flow around Arabia to the non-Arab nations. The Holy Prophet^{saw} decided to convey the glorious message of Islam to the Governors, Emperors and Kings around Arabia.

Preparation to Write Invitation Letters

The Holy Prophet^{saw} decided to write letters, inviting heads of the states around Arabia to Islam, and discussed the matter with his companions. Those who were acquainted with the norms and customs observed in courts, suggested that a seal be made, since sealed letters are entertained in the courts. After a short discussion the Holy Prophet^{saw} approved the design of seal engravings: "Allah" at top line, "Rasul" in middle, and "Muhammad" in lower most line.

The Holy Prophet^{saw} wore the seal on his right hand for the rest of his life. Later it was worn by subsequent Caliphs, Hadhrat Abu Bakar^{ra}, Hadhrat Umar^{ra}, and Hadhrat Usman^{ra}, until it fell from the finger of Hadhrat Usman^{ra} in a well known as *arees*. Hadhrat Usman^{ra} and his companions looked for the missing ring for three days. In the effort water from the well was drained out, and sand was sieved through, but the ring was not found (Mirza Bashir Ahmad (1996), *Seerat* part III, page 798). A ring, said to be that of the Holy Prophet^{saw} is displayed in Topkapi Palace Museum, Istanbul, Turkey (Title pages of English rendering of *Ismael Panipatti* (1996), Islam International Publications Ltd. Tilford, Surrey, UK.



Prophet's seal

Seal

Scribers of the Holy Prophet's^{saw} Letters

It was in the month of March 628 AD, the month of *Tabligh* that the conveyance of the message of Islam began. To begin with six letters were written, mostly transcribed by Ali Ibn Abdul Muttalib. The other companions sharing this honor on other occasions were 'Uthman ibn 'Affan, 'Amr ibn Al-'As, Mu'awiyah ibn Abi Sufyan, Shurahbil ibn Hasanah, 'Abdullah ibn Sa'd ibn Abi Sarh, Al-Mughirah ibn Shu'bah, Ma'adh ibn Jabal, Zayd ibn Thabit, Hanzalah ibn Al-Rabi', Ubay ibn Ka'b, Juhaym ibn Al-Salt, and Husayn Al-Numayri.

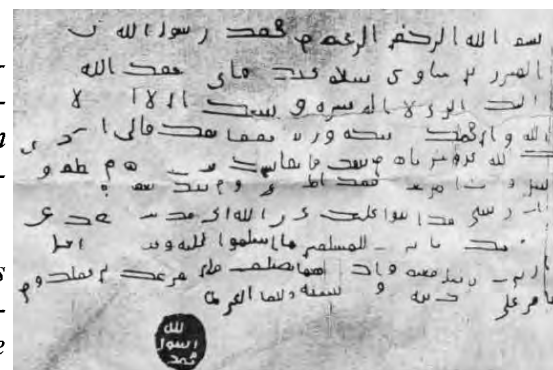
The Message

The message of the six letters was similar. Following is the text of the letter written to Heraclius, the Roman Emperor:

"In the name of Allah, the Beneficent, the Merciful. This letter is from Muhammad the slave of Allah and his Apostle to Heraclius, the ruler of the Byzantines.

Peace be upon him who follows the right path. Furthermore, I invite you to Islam and if you become a Muslim you will be safe, and Allah will double your reward, and if you reject this invitation of Islam you will be committing a sin by misguiding your subjects. And I communicate to you Allah's statement:

"O People of the Scriptures! Come to a word common between us that we worship none but Allah and that we associate nothing in worship with Him, and that none of us shall take others as Lords beside Allah. Then if they turn away, say: Bear witness that we are Muslims."



One of Prophet's letters

Deliverance of letters: The letters were entrusted to prominent companions who were acquainted with the norms of the respective courts to which they were carrying the letters:

Names of envoys	Recipients
<i>Dihyah ibn Khalifah al-Kalbi</i> ^{ra}	Heraclius: Emperor of Roman Empire
<i>'Abdullah Bin Hudhafah</i>	Chosroes II: Emperor of Persian Empire
<i>'Amr Bin Umayyah</i> ^{ra}	Negus: Emperor of Abyssinia
<i>Hatib Bin Abi Baitah</i> ^{ra}	Macaques: Ruler of Egypt
<i>Shuja Bin Wahab al-Asadi</i> ^{ra}	Harith Bin Abi Shmir: Governor of Ghassan
<i>Sleet Bin Omro Qarsh</i> ^{ra}	Hauza Bin Ali: Ruler of Yamamah

Response of the Recipients

The recipients responded differently: those using their honest judgment based on events that have been occurring in Arabia received the Holy Prophet's^{saw} envoys with due respect, and responded respectfully; while those under the influence of poisonous propaganda of Jew and Christian, responded insolently and disdainfully, not suited to their status.

Heraclius: Received the Holy Prophet's envoy with respect, heard the contents of the letter from an interpreter, and placed it in an ivory box for safe keeping.

Naturally he wanted to know more about the Prophet from an Arab. Fortunately there was an Arab caravan in the town, led by the Holy Prophet's arch enemy *Abu Sufyan*. He was summoned to the court. Heraclius himself interrogated him. The questions and answers between the two men are well-recorded in history:

Heraclius: "What is the status of this man in your nation?"

Abu Sufyan: "He belongs to a high status respected noble family."

Heraclius: "Has anybody from his family have ever claimed like him before?"

Abu Sufyan: "No."

Heraclius: "Did you ever hear him telling a lie?" **Abu Sufyan:** "No."

Heraclius: "Were some of his forefathers a king?" **Abu Sufyan:** "No."

Heraclius: "Who are believers in him, men of high status or poor and meek?"

Abu Sufyan: "Poor and weak people."

Heraclius: "Are his believers increasing or decreasing?"

Abu Sufyan: "Increasing."

Heraclius: "Did any of his followers ever leave him saying his religion is bad?" **Abu Sufyan:** "No."

Heraclius: "Did he ever break his promise?"

Abu Sufyan: "No, however, currently we have treaty with him. That so far is going on well. However, we do not know about the future."

Heraclius: "Did you ever have a war with him?" **Abu Sufyan:** "Yes."

Heraclius: "What was the result?"

Abu Sufyan: "Wars are like buckets on a water wheel, victory and defeat alternate between us."

Heraclius: "What does he teach?"

Abu Sufyan: "He teaches us to worship one God, forbids to set up gods beside Him. He teaches to pray, give alms to the poor and abstain from bad things, and fulfill promises. He also forbids to cheat in our trusts."

Commenting on Abu Sufyan's answers Heraclius concluded: "It seems to me, therefore, that his claim to be a Prophet is true, I was half expecting him to appear in our time, and I did not expect him to be an Arabia. If what he (Abu Sufyan) says is correct, then his kingdom will spread over our lands."

Chosroes Perwaiz: The fire-worshipper king of Persia had been pumped with enmity of Muslims by Jewish and

Christian propaganda. He received the Holy Prophet's^{saw} envoy scornfully, was infuriated by the contents of Prophet's^{saw} letter, and tore it into pieces, saying, "How dare my slave to write to me in such a tone!" He turned away Muslim envoy insolently. When the Holy Prophet^{saw} came to know of his bad behavior, he declared: "So shall Allah shatter his kingdom to pieces."

Chosroes went further in animosity and wrote to order Badhan, his governor in Yemen: "Arrest the Arabian Prophet, and send him to Ctesiphon, immediately." Badhan deputed two men to communicate the king's orders to the Holy Prophet^{saw}. The envoys met Holy Prophet^{saw} and conveyed the message, insisting for him to accompany them immediately, otherwise Chosroes threatened to destroy Arabia and its inhabitants. The Holy Prophet^{saw} told them to wait till the morning. Next morning the Holy Prophet^{saw} called the envoys and told them "Go and tell your master (governor), that my Allah Almighty has killed his god (Chosroes) this night."

Upon returning, the envoys communicated the Holy Prophet's^{saw} reply to the governor, he declared: "If it happens as this man says, then he surely is a Prophet of God." In a few days the governor received a message from Persia bearing a new seal. When opened it was from the new Emperor Shareware saying: "To preserve integrity of my country, I have killed my father, because of his atrocities and wrong doings. Take an oath of allegiance from the people of your country in my name. My father's orders regarding the Arab man are cancelled." On receipt of this message the governor of Yemen readily converted to Islam.

Muqawqis: The governor of Egypt, was Christian. He received the Holy Prophet's^{saw} letter with due respect. He had short discussion about the personality and message of the Holy Prophet^{saw} with the envoy Hatib Bin Abi Balta'ah. Thus satisfied he declared: "I gather this Prophet did not teach anything evil, nor forbids from anything good, nor he is a sorcerer or soothsayer. His prophecies have come true." Then he place the letter for safe keeping in an ivory box.

Macaques sent for an Arabic scribe and dictated a courteous response and showed the highest regards to the envoy. He sent gifts for the Holy Prophet^{saw} including two girls belonging to a respected family, some clothes and a mule for the Holy Prophet^{saw} to ride.

Negus

The Abyssinian king showed great respect to the Holy Prophet's^{saw} letter. He held it up to his eyes and descended from the throne and declared: "I bear witness that Muhammad is Allah's Messenger." He secured the letter in an ivory box and said: "I firmly believe that Abyssinians will be blessed as long as this letter remains preserved in my house." What he declared proved true for over a thousand years, the kingdom of Negus remained inviolate, while all other kingdoms around were dismembered, and in due course disappeared.

Mundhir Taimi: the chief of Bahrain received the Holy Prophet's^{saw} letter with reverence. He felt honored; he and several of his men were converted to Islam. He wrote to request the Holy Prophet^{saw} for prayers and sought his advise in how to treat non-Muslims in his jurisdiction. The Holy Prophet^{saw} wrote back to advise him: Make arrangements to teach the Muslims the ways and practices of Islam. Protect the life and property of your subjects irrespective creed. Do not allow your subjects to have more than four wives. Tax the Jews and Magians (fire worshippers), do not make any other demand from them. Give enough land to the poor so that they may maintain themselves. Give each destitute four *dirhams* and clothes to wear per month.

Harith Bin Abi Shamir: The Governor of Ghassan (Syria) was under the Roman Emperor. Poisoned by Jewish and *Quraish* propaganda, he was discourteous to the Holy Prophet's^{saw} envoy and insolently, asked for the letter.



On hearing its contents, he threw it away saying: “Who has the power to snatch my country from me? I myself will fight this claimer of prophethood.” He ordered his army to prepare immediately to invade Medina. When the governor sought permission to do so from Heraclius, he calmed him down.

Hauza Bin Ali: The ruler of Yamamah was an insolent haughty person. After hearing the contents of the letter, he mockingly told the Holy Prophet’s^{saw} envoy, that he demands his share in the kingdom of the Prophet. When the Holy Prophet^{saw} was told of his remarks, the Holy Prophet^{saw} remarked: “Messengership is from Allah. It cannot be shared or divided. If he asks it from me, I am not at all prepared to give him even a single unripe date.” When Hauza died the Holy Prophet^{saw} remarked: “Shortly after my demise a false prophet will arise from Yamamah, and will soon be killed.” The Holy Prophet’s^{saw} prediction came true when *Musailamah Kazzab* proclaimed himself as prophet, and was killed in Hadhrat Abu Bakr’s^{ra} time.

In addition to the above six letters, several letters were later sent to rulers and chieftains of smaller domains all over Arabia, except a few, most of the recipients responded positively by submission to the Holy Prophet’s^{saw} call.

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‘Messiah In Your Faith’ AMSA - University of Minnesota (Twin Cities)

Touba Khurshid

AMSA at the University of Minnesota (Twin Cities Campus) hosted a discussion about 'Messiah in your Faith'. The discussion was hosted in collaboration with the Multi Faith Student Council at the University. The event was held on the 11th of March 2014 from 5.00 Pm to 6:15Pm.

Alhamdulillah, a total of 12 students from Christian/Catholic, Muslim, Hindu and Jewish backgrounds participated in the event. An MTA documentary - Coming of the Messiah - was presented at the discussion. The video was divided into 3 sections with a discussion session planned after each section. The first part introduced the concept of a Messianic figure in most world religions. The second part elaborated on the first part and was followed by pre-prepared questions, answers and open discussion. The third and last part of the video, introduced the Promised Messiah, Hadhrat Mirza Ghulam Ahmad^{as}, signs of his advent followed by brief summary about *Jama'at Ahmadiyya* and its progress. A number of questions were directed to AMSA regarding the Promised Messiah^{as}, differences between *Jama'at Ahmadiyya* and other sects in Islam and in particular with reference to the signs of the coming of the Messiah and his role in the world. At the end of the discussion, AMSA distributed 'Peace through the Messiah' fliers to all attendees and 3 books of 'Life of Muhammad'. Everyone fully participated in the event and turned it into a friendly, interesting and lively discussion. Food and refreshments were provided by AMSA using a grant from the University of Minnesota.

THE TREATY OF MEDINA (MISAQ MADINAH): AN ANALYSIS

Dr. Lutf ur Rehman. Nashville, TN

The ministry of the Holy Prophet Muhammad^{saw} has two distinct portions. The first thirteen years were in Mecca. This was a time of weakness. Muslims had no power and many were persecuted severely. Some left the city of Mecca to save their lives. Even with this opposition, the message of Islam was spreading, not just in Mecca but also to other parts of Arabia.

In the eleventh year of the ministry twelve people from Medina accepted Islam at the hand of the Prophet^{saw}. This is called *Bai'at Aqabah Ula* or the first acceptance at *Aqabah*. The elements or conditions of this *Bai'at* were:

- 1) We shall worship the only and One God and shall not make associates with Him.
- 2) We shall not steal.
- 3) We shall not fornicate.
- 4) We shall not kill our children (especially girls)
- 5) We shall not falsely accuse.
- 6) We shall not slander.
- 7) We shall obey the Prophet in all that is good. Upon the request of these men, Holy Prophet^{saw} sent Hadhrat Musa'ab ibn Omair as their teacher of religion or "*murabbi*".

The next year another 75 people from Medina accepted Islam at the hand of the Prophet^{saw}. This included two women. This is called *Bai'at Aqabah Sania* or the second acceptance at *Aqabah*. After this the Holy Prophet^{saw} permitted Muslims to migrate to Medina. Over the next year a large number of Muslim families left Mecca and went to Medina. It was so significant that many neighborhoods of Mecca

were deserted.

Medina was a city about three hundred miles northeast of Mecca. Several tribes lived there but they were always fighting with each other and there was no central government. The tribes of Medina consisted of Jewish tribes and the pagan tribes. Pagan tribes were in majority but due to fighting did not have political influence. Two years before the *Hijrah*, there was a serious war between the tribes of *Aus* and *Khazraj*. The Jewish tribes also participated. Jews were wealthy and had control of the trade. The result of this infighting was anarchy and chaos in Medina without any effective governance. The people of Medina understood this but it was very difficult to come to an agreement. They were looking for someone who was smart and wise and could gain the trust of all the warring factions. Gradually the consensus was developing around one person, Abdullah ibn Ubay. This was the time when the Holy Prophet^{saw} migrated from Mecca and arrived in Medina. There was already a significant Muslim presence in Medina and the Prophet^{saw} had a huge reputation of being a person of honesty, integrity, intelligence and trustworthiness. All tribes of Medina suddenly saw this as their opportunity out of their chaos and accepted Muhammad^{saw} as their leader.

The second part of the ministry, which started with the arrival of the Prophet^{saw} in Medina can be considered the rise of Islam. At the time of *Hijrah* there were around four hundred companions. At the time of "*Hudaibiya*", six years after *Hijrah* the number of companions was 1400. Two years later at the time of fall of Mecca, there were 10,000 companions. Another two years, at the time of the last pilgrimage there were 125,000 Muslims which constituted most of the population of the lands of Arabia.

These days we hear a lot about the implementation of *Shariah* in Islamic lands. There is supposed to be an Islamic way of governance which is radically different from all the systems we see all around the world. This imaginary system is considered a cure for all the problems of this world, only if we could install it somewhere. There are eleven countries in the world which have implemented Sharia Law in family matters as well as in criminal law: Pakistan, Afghanistan, Sudan, Nigeria, Mauritania, Iran, Iraq, Maldives, Qatar, Saudi Arabia, and Yemen. None of these countries is considered a haven for peace and prosperity. Turkey which is considered to be the most advanced and peaceful Muslim country abolished *Shariah* Law in 1924. Let us see when the Holy Prophet^{saw} was placed in a position of authority and asked to fix the problems of a divided nation, how he was able to achieve it. Soon after *Hijrah* a treaty was signed by all the tribes of Medina including the Muslims. This treaty was drafted by the Holy Prophet^{saw} and was written on paper by Hadhrat

Ali^{ra}. This treaty is known as “*Misaq Madinah*” or the treaty of Medina. It is also called “*Suhfatul Madinah*”, or “Charter of Medina”. The original text is not available but there is no dispute among historians that it was written in the early period after arrival of the Holy Prophet^{saw} in Medina. Some say it was written in the first few months, some say 5 months and some even claim that it was written after the battle of Badr. But most agree that it was written in the first month of February after *Hijrah* which places it about 5 months after *Hijrah*. This was a written document and different people have divided it into different number of clauses from 46 to 63. The total number of words in this document remain the same, 730. Difference in the number of clauses is because of dividing the sentences differently, the substance remains the same.

Many have claimed that “*Misaq Madinah*” is the first written constitution in the world and many dispute this assertion. The earliest known written governing document was discovered in modern day Iraq. This was written in the time of the Sumerian king in 2300BC. Although the document itself does not exist, but it granted some rights to its citizens such as tax relief for widows and orphans. Then there were other written documents such as Code of Ur (2050BC), the code of Hammurabi of Babylonia, the Hittite code, the Assyrian code and the Mosaic Law. In 621BC a scribe named Draco codified the cruel oral laws of the state of Athens. This was a very strict code and prescribed death penalty for many crimes. Nowadays very strict rules are called “draconian”. But *Misaq Madinah* remains the most extensive and detailed document of its time covering all aspects of communal life.

The birth of the modern state is

considered to have taken place in Britain when the King signed the “Magna Carta” in 1215. The US Constitution was written in 1787 and the Bill of Rights in 1789. French Constitution was written in 1791. *Misaq Madinah* was written in 622CE. The treaty of Medina became the basis of a peaceful and progressive city state of Medina which ultimately expanded to include the whole of Arabia in the next few years. There are many fundamental and important principles found in this treaty.

Political Unity: This treaty was between different groups of people, some religious and some tribal. In the tribal system of the Arabs this was the first ever political entity which was above tribal and religious allegiances. The first and the second article of the treaty say,

(1) This is a document from Muhammad the Prophet (governing relations) between the believers and Muslims of *Quraish* and the people of Yathrib (city of Medina), and those who followed them and politically joined them and fight along with them.

هذا كتاب من محمد النبي (رسول الله)
صلى الله عليه وآله وسلم بين المؤمنين
والمسلمين من قريش و (اهل) يثرب و من
تبعهم و جاهد معهم -

(2) The aforementioned shall form a Constitutional Unity distinct from (other) people.
انهم امة واحدة من دون الناس -

Devolution of Power: All tribes were individually addressed and given responsibility

to carry out justice among themselves equitably according to the commonly accepted practices.

(3) The emigrants from *Quraish* shall be responsible for their ward and they shall, according to their former approved practice, jointly pay the blood money in mutual collaboration and every group shall secure the release of their prisoners by paying the ransom. Moreover, the deal among the believers shall be in accordance with the recognized principles of law and justice.

(4-8) And the emigrants from Banu Auf shall be responsible for their ward and they shall, according to their former approved practice, jointly pay the blood money in mutual collaboration and every group shall secure the release of their prisoners by paying the ransom. Moreover, the deal among the believers shall be in accordance with the recognized principles of law and justice. The Banu Sa'ida, the Banu Harith, and the Banu Jusham, and the Banu Najjar likewise.

(9-11) The Banu 'Amr, Banu 'Auf, the Banu al-Nabit and the B. al-'Aus likewise.

Rule of Law: Punishments were based on crimes regardless of tribal affiliation or religious beliefs.

(13) There shall be collective resistance by the believers against any individual who rises in rebellion, attempts to acquire anything by force, violates any pledge or attempts to spread mischief amongst the believers. Such collective resistance against the perpetrator shall occur even if he is the son of anyone of them.

(15) God's protection is one: the least of them may give protection to a stranger on their behalf.

(16) To the Jew who follows us belongs help and equality. He shall not be wronged nor shall his enemies be

aided.

(36) He who slays a man without warning slays himself and his household, unless it is one who has wronged him, for God will accept that.

(21) Whoever is convicted of killing a believer without good reason shall be subject to retaliation unless the next of kin is satisfied (with blood-money), and the believers shall be against him as one man, and they are bound to take action against him.

Common Defense

(36) None of them shall go to war without the permission of Muhammad.

(17) The peace of the believers is indivisible. No separate peace shall be made when believers are fighting in the way of God. Conditions of peace must be fair and equitable to all.

(19) The believers must avenge the blood of one another shed in the way of God.

(20)(b) No pagan shall take the property or person of the *Quraish* under his protection nor shall he intervene against a believer.

(24) The Jews shall contribute to the cost of war so long as they are fighting alongside the believers.

(38) The Jews must pay with the believers so long as war lasts.

(43) The *Quraish* and their helpers shall not be given protection.

(44) The contracting parties are bound to help one another against any attack on Yathrib.

(45)(a) If they are called to make peace and maintain it they must do so; and if they make a similar demand on the Muslims it must be carried out except in the case of a holy war. (*Jihad*)

(45)(b) Every one shall have his portion from the side to which he belongs.

Economic Justice:

The subjects of the state were not allowed to go bankrupt or face economic ruin because of unusual expenses.

(12)(a) Believers shall not leave anyone destitute among them by not paying his redemption money or blood money in kindness.

Religious Equality and Freedom

(16) To the Jew who follows us belong help and equality. He shall not be wronged nor shall his enemies be aided.

(25) The Jews of Banu Auf (non-Muslim minorities) shall be considered a community along with the believers. They shall be guaranteed the right of religious freedom along with the Muslims. The right shall be conferred on their associates as well as themselves except those who are guilty of oppression or the violators of treaties. They will bring evil only on themselves and their family.

(26-35) The same applies to the Jews of the B. al-Najjar, B. al-Harith, B. Sai ida, B. Jusham, B. al-Aus, B. Tha'laba, and the Jafna, a clan of the Tha'laba and the B. al-Shutayba. Loyalty is a protection against treachery. The freedmen of Tha'laba are as themselves. The close friends of the Jews are as themselves.

Moral Society

(13) There shall be collective resistance by the believers against any individual who rises in rebellion, attempts to acquire anything by force, violates any pledge or attempts to spread mischief amongst the believers. Such collective resistance against the perpetrator shall occur even if he is

the son of anyone of them.

Social Justice

(12)(b) A believer shall not take as an ally the freedman of another Muslim against him.

(15) God's protection is one, the least of them may give protection to a stranger on their behalf.

(22) It shall not be lawful to a believer who holds by what is in this document and believes in God and the last day to help an evil-doer or to shelter him. The curse of God and His anger on the day of resurrection will be upon him if he does, and neither repentance nor ransom will be received from him.

(37) The Jews must bear their expenses and the Muslims their expenses. Each must help the other against anyone who attacks the people of this document. They must seek mutual advice and consultation, and loyalty is a protection against treachery. A man is not liable for his ally's misdeeds. The wronged must be helped.

(40) A stranger under protection shall be as his host doing no harm and committing no crime.

Final Authority

(23) Whenever you differ about a matter it must be referred to God and to Muhammad.

(42) If any dispute or controversy likely to cause trouble should arise it must be referred to God and to Muhammad the apostle of God. God accepts what is nearest to piety and goodness in this document.

Peace for All Citizens:

(39) Yathrib shall be a sanctuary for the people of this document. The valley of Yathrib is sacred and there shall be prohibition of fighting and bloodshed among the various communities of the State.

Final Disclaimer

(47) This deed will not protect the unjust and the sinner. The man who goes forth to fight and the man who stays at home in the city is safe unless he has been unjust and sinned. God is the protector of the good and God-fearing man and Muhammad is the apostle of God. What is missing from this document? There is no mention of *Shariah* Law, so called Islamic punishments or retaliation against the blasphemers or apostates, all hot topics in Muslim countries. There is no discrimination on the basis of belief. No one is prohibited in participating in the defensive wars on the basis of their Faith. There is no *Jizya*. The legitimacy of local laws and customs has been accepted. Justice is the underlying current of this document. After reading this document it is clear that religious belief takes a back seat when it comes to governing. (Separation of Church and State) Practical realities have been given all the importance as opposed to ideological considerations. Everyone is included in the "Nation" and has an equal status regardless of their Faith or tribal connection.

Non-Muslim commentators

Sir Thomas Arnold In order to appreciate his position after the Flight, it is important to remember the peculiar character of Arab society at that time, as far at least as this part of the peninsula was concerned. There was an entire absence of any organized Administration or Judicial system such as in modern times we connect with the idea of a Government. Each tribe or class formed a separate and absolutely independent body, and this independence extended itself also to the individual members of the tribe, each of whom recognized the authority or leadership of his chief only as being the exponent of a public opinion

which he himself happened to share but he was quite at liberty to refuse his conformity to the (even) unanimous resolve of his fellow clansmen. Further there was no regular transmission of the office of Chieftain. (The Preaching of Islam)

R. A. Nicholson (Reynold Alleyne Nicholson, or R. A. Nicholson, was an eminent English orientalist, scholar of both Islamic literature and Islamic mysticism, and widely regarded as one of the greatest Rumi scholars and translators in the English language. 1868-1945) Muhammad's first care was to reconcile the disparate factions within the city and to introduce law and order among the heterogeneous elements which have been described. "He drew up in writing a charter between the Emigrants and the Helpers, in which charter he embodied a covenant with the Jews, confirming them in the exercise of their religion and in the possession of their properties, imposing upon them certain obligations and granting to them certain rights." This remarkable document is extant in Ibn Hisham's Biography of Muhammad. Its contents have been analyzed in masterly fashion by Wellhausen, who observes with justice that it was no solemn covenant, accepted and duly ratified by the representatives of the parties concerned, but merely a decree of Muhammad based upon condition already existing which developed since his arrival in Medina.

At the same time no one can study it without being impressed by the political genius of the author. Ostensibly a cautious and

tactful reform, it was in reality a revolution. Muhammad durst not strike openly at the independence of the tribes, but he destroyed it, in effect, by shifting the center of power from the tribe to the community; and although the community included Jews and pagans as well as Muslims, he fully recognized, what his opponents failed to see, that the Muslims were active, and must soon be the predominant partners in the newly founded state.. (A Literary History of the Arabs)

J. Wellhausen (Julius Wellhausen, was a German biblical scholar and orientalist, noted particularly for his contribution to scholarly understanding of the origin of the Pentateuch/Torah. 1844-1918)

The community (of Medina) was divided into two hostile camps - Aus and the Khazraj. Murder and manslaughter were the order of the day; no body dared venture out of his quarter without danger; there reigned a tumult in which life was impossible. What was wanted was a man to step into banish anarchy; but he must be neutral and not involved in the domestic rivalry. Then came the Prophet from Mecca, as if God-sent. Blood, as a bond of union, had failed; he put faith in its place. He brought with him a tribe of Believers, the companions of his flight from Mecca, and slowly advancing steadily step by step, he established the commonwealth of Medina on the basis of religions as an *Ummat* Allah, a congregation of God ... what had to be done was the elementary work, the establishment of order and the restoration of peace and right. Since there was no other authority a religious authority took the lead, got the power into its hands and secured its position by performing what was expected of it. Muhammad displayed the gift of ability to deal with affairs in the mass (Arab Kingdom and

its Fall)

Frants Buhl The task which awaited him placed the greatest strain on his diplomatic and organizing abilities. He could only rely with the absolute certainty on those who had migrated with him (the *Muhajirun*), for their whole existence depended entirely on him, and of course only they had migrated who were firmly convinced for the truth of his mission. In addition, there were those Madinese who had already adopted Islam or did so soon after his arrival, the so-called *Ansar* or "helpers" who, however, formed only a portion of the inhabitants of Medina. He only found direct opposition in a few families, like the *ws* but at the same time there were a number who while they did not exactly oppose him reluctantly accepted the new relationship, the so-called *munafikun* who were to cause him much anxiety... A further danger lay in the fact that the old and bitter feud between the two chief parties, the *Aus* and *Khazraj*, had by no means died down but might easily break out again on any occasion. Finally, there were the Jews and the Judaicised tribes in Medina who played an important part because of their wealth and the support they had in the Jewish colonies of Khaiber (Shorter Encyclopedia of Islam)

Joseph Hell (A German orientalist) The so-called ordinance governing the community of Medina shows so rare a statesmanship and is of such far-reaching import that we must acquaint ourselves with its main provisions..... these passages read as if they were laying down the basis of an Islamic state. (The Arab Civilization)

G. M. Draycott The treaty between Mahomet and the Bedouin Tribes marked the beginning of a significant development in his foreign

policy. Like the Romans, and all a version of this very valuable documentary nations, he knew the ment, called the Constitution of Medinaworth of making advantageous na... It reveals his (Holy Prophet's^{saw}) alliances, while he was clear-great diplomatic skills, for it allows the sighted enough to realize that the ideal that he cherished of an *Ummah* struggle with Mecca was inevitable. During the months preceding the battle of Badr he concluded the background and is shaped essentially by practical considerations. It is true and it is to this policy he owned that the highest authority with God and in part his power to maintain his Muhammad before whom all matters of aggressive attitude towards Ko-importance were to be laid but the *Ummah* reish, for with the alliance of the *mah* as portrayed in the Constitution of tribes around the Caravan routes Medina included also Jews and polytheists... (The Encyclopedia of Islam)

SAD DEMISE

Hugh Kennedy Clearly the constitution of Madinah only illustrates some aspects of Muhammad's authority in the early years after the Hijra. In the eight momentous years which followed, his energies and those of his followers were devoted to establishing his unquestioned authority within Madinah, conducting an effective struggle against Mecca, attracting the alliance of as many of the surrounding nomad tribes as would co-operate and working out the rules and role of the Muslim community. All these processes went hand in hand and the struggle against the Meccans was instrumental in the establishment of power within Medina, while the support of outside tribes materially to his eventual success. (The Prophet and the Age of the Caliphates)

Trude Ehlert A more significant factor in the termination of these early arrangements in Medina may have been the formal agreement established between Muhammad and all of the significant tribes and families. Fortunately, Ibn Ishak preserved

My mother in law Nasira Mahmood Sahiba wife of Mahmood Ahmad Sahib Bashir (Former-Ameer Jama'at District Jhang, Pakistan), the youngest sister of Sheikh Abdur Qadir Sahib late (Renowned Research Scholar of Christianity "*Mohaqqiq Isaiyyat*") and aunt (*Khala Jan*) of Maulana Mu-barak Ahmad Sahib Nazir Missionary in -charge Canada has passed away on Sat Mar 22, 2014 at the age of 79 in Gambrills, MD USA.

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

May Allah Almighty shower His mercy upon the departed soul and exalt her status in "*Jannatul Firdaus*", *Ameen*. May Allah provide the grieved family with solace and grant them strength to bear this loss with patience, peace and concord, *Ameen*. By the grace of Allah she was a Mousiyya and her funeral prayer was offered on Sun Mar 23, 2014 in Baitul Rahman mosque, Silver Spring, Maryland. The burial took place on March 24 in *Maqbaratul Salam*, Sykesville, MD.

Muzaffar A. Malik

THE HOLY PROPHET^{saw}

A Blessing For the Whole of Mankind

Sayyarah Chowdhry

The world was enveloped in total darkness and chaos of ignorance and evil. When suddenly the sun shone from behind the mounts of Faran .Its splendor illuminated the abyss of Mecca.

The Holy Prophet^{saw} was the model of perfection in all walks of life, a source of blessings for all mankind for all climes and times to come. He gave the message of peace. The first charter of Human Rights of equality, fraternity and liberty which was given centuries later by Rousseau and the slogan that was raised in the French-Revolution. It is only recently that the women's rights are being championed but the Holy Prophet^{saw} came as a deliverer of women from men's slavery. He gave the status of esteem and dignity to women never enjoyed by woman before. As a mother she enjoys reverence and regard by her children Even a single nights service from a mother to her child cannot be paid back. She gives him birth after undergoing so much pain and labor .She is the symbol of unconditional love and supreme sacrifice for her child. Once a follower asked the Holy Prophet^{saw}, "I want to go to perform *Hajj* but I have an aged and ailing mother to attend to." The Holy Prophet^{saw} said attend to your mother first; for three times the follower asked the same question and every time the answer was the same. The Holy Prophet^{saw} assured to the wives and daughters of Islam a rank of dignity not yet generally assured to woman by the laws of the western world. The bond of love between a mother and child

is of extreme tenderness more than that enjoyed by the father. A child resents discipline by the father but learns it easily when taught by the mother. In pre-Islam Arabia women were treated as chattels and slaves. They were treated as weak, dumb and ignorant less fortunate beings. Therefore less advantaged, rather a lower part of society, so they were victimized as a norm, The birth of a son was welcomed, as he was supposed to bring good luck to the family. A son was a symbol of pride and prestige while the birth of a daughter was shame, a source of stigma to the family's name. In some tribes a new born daughter was buried alive. Man had so fallen into the dungeon of degradation. In fact, this world was a devil's workshop.

The bliss for humanity, the Prophet of God said "A daughter is a source of blessings. She is a fountain of love a fragrance of spring", and also said, "If a person treats his daughters well, brings them up well he will stand by me on the day of judgment." A *Hadith* says if a person treats his daughters well, makes no discrimination in the bringing up of sons and daughters, they will shield him from the fire of hell, He loved his daughter Fatima from the core of his heart according to him she will be the leader of ladies residing in Paradise,

In the western world a bad name is associated with the rank of woman in Islam. The Holy Prophet^{saw} said to declare it sinful not to safeguard the rights of two weak ones; orphans and women. In Islamic society a wife enjoys a pedestal of great regard in her home as she is the queen of home. The Holy Prophet^{saw} said, they are garments to you and you are garments for them. As a wife she enjoys a blissful place in the heart of her husband. A good woman is like a cover, a shield that protects you from worldly harms, from sin, from devil's designs. She is a source of comfort, and solace who treats your wounds during distress. The Holy Prophet^{saw} gave an equal status to women, he said ;He has created you from a single Being; so according to Him a Muslim's approach should be proactive and positive. Equality between the two brings constructive change in society, it emphasizes educationally sound minds. Men and women will be equally rewarded in Heaven. The Holy Prophet^{saw} urged to seek forgiveness for both men and women equally. According to Him both the husband and wife each have their duty; the due discharge of which constitutes the dignity enjoyment, fulfillment and beauty of life. Each has been assigned his role according to his constitution. A woman's physique is more flexible, more loving, more sacrificing so therefore more fit to perform the duties of the household and child-bearing, but laboring in the fields, and commanding the forces in the battlefield would bring disastrous results, there is not a question of inferiority or superiority

but of natural capacity and proper functioning. A social system which is based on wisdom helps to maintain balance and accord between the two sexes. As the ultimate purpose of marriage in Islam is to attain the pleasure of God through chastity and fulfillment. The Holy Prophet^{saw} said, "This world is a provision, and the best provision of the world is a noble and virtuous woman." Another *Hadith* says, "Feed her, clothe her, do not strike her do not revile her, do not separate yourself from her, except inside the house.

The institution of marriage in Islam is introduced for spiritual contentment, for moral support, protection and continuation of the species; "Conjugal life is our way, and who turns aside from our way is not one of us." The West no longer regards chastity as a virtue. It is an overtly sexed culture with experimental living together, licentiousness has become the fashion of the day. Present day Western society has reduced the status of women to mere sex objects that exist to gratify men especially as they are depicted in the media. The relationship between a wife and husband has been characterized by grace in Islam. The Holy Qur'an states, "When you come together, supplicate, O Allah safeguard us against Satan, keep Satan away from such issues as you may Bestow upon us". In an Islamic society marriage consent is compulsory. Nobody should marry against his consent. There is no concept of dowry. The Holy Prophet Muhammad^{saw} gifted his beloved daughter at the time of her wedding with only a few gifts for household use. On the other hand, the bridegroom should offer "*Mehr*" and gifts to his wife. The Prophet said that while making a selection of a wife you should not go after her beauty, looks, property and family but her nobility and character. The Prophet of God treated his wife justly equally, fairly and lovingly. He

often praised Hadhard Khadija for her virtues and sent gifts to her friends even after her death. He stated, "Let no Muslim man bear a grudge against a woman. Again He said, "The highest in value is that dinar you spend on your family." Till recently according to British law no woman could own property. According to Muslim law, a wife, a daughter, a mother is the legal inheritor of her kin's property.

Purdah and modesty in Islam has been introduced to cover and protect women from lustful looks, dirty designs, and sexual attraction. As sobriety and decency is the hall-mark of a Muslim society, free mixing of the sexes is banned. There is no ban on female education. Hadhrat Ayesha^{ra} was a treasure house of knowledge. In fact the greatest number of *Hadiths* have been quoted from her. A woman in no way is hindered from doing anything that is beneficial to the service of mankind. In fact, Muslim history is replete with golden deeds done by women in various brave, daring and courageous fronts. They nursed the injured in the battlefields. They were scholars of noble repute. And mothers of brave soldiers, saints, sages seers writers and heroes. I must clarify the Islamic standpoint on matters of divorce. The Holy Prophet^{saw} said, "Of that which is permitted the most obnoxious to Allah is the divorce; while divorcing the right of woman should be safeguarded. The sum of *mehr* and all the gifts given to her at the marriage time should be given to her. She has the custody rights of her children till they attain the age

of puberty. After puberty they can live with their father or mother according to their will. If a child is still in need of nursing, the father should arrange for the expenses of a wet nurse. In married life things do not always run smoothly. If differences cannot be reconciled by a third neutral party, there should a separation of four months. This is a time period assigned for cool reflection and for thought and reconsideration. If this does not work then divorce can be considered. But divorce should never be acted upon lightly heartedly or in a fitful mood of passion or anger. Where children are involved the psyche of a broken-home child can harm their lives. It is being very cruel to the children. There is much criticism in the west against the polygamy system allowed by Islamic law. Islam is the religion which gives certain options in view of human nature and instincts. A man can keep up to four wives. It is for the sake of fostering high moral values and safeguarding chastity. Polygamy is a moral and cultural safety-valve. In the western world, moral corruption is going on in the name of preserving monogamy. It is a cultural suicide. Polygamy is permitted under some circumstances; for example, the wife is chronically ill and unable to fulfill her marital duties or cannot have children. In any case certain conditions as described in the Holy Qur'an must be followed; the husband must provide for and treat his wives equally. In the early days of Islam at the time of the Islamic wars there were many widows and orphans who needed to be provided for. They had to be looked after as they were in a miserable plight. So in these situations polygamy is an obligation for the good of the society and a sacrifice not a carnal indulgence. Thus in an Islamic world a woman stands on an equal pedestal with the man. She in no way is inferior to the man.

SAYINGS OF THE HOLY PROPHET^{saw} AND THEIR WISDOM

Unique Guidance of the Holy Prophet^{saw} About the Manners of Eating and Drinking

Translated from Al-Fazl May 11, 2012 by: Arifa Haleem

Note: In 1910 an elderly pious person from Qadian who did not reveal his full name and only wrote his short name Sayyid, wrote a letter to the editor of Badr Qadian to start a series of articles about the sayings of the Holy Prophet^{saw}. After positive response from them he wrote many articles which are being offered again (as refined sugar) to the friends for their liking.

All things that exist in this world are not devoid of dual states. Either they are self-evident truths or they are ideological. The things that come under the self-evident truth, do not require any deep thinking and in order to prove their existence no botheration of arguments is needed. For example the existence of the sun does not depend on any argument. A person who has got sight, he can see it very clearly and a blind man can have its knowledge by feeling its heat but a person who is blind and his sense of touch or feel has been lost and he is totally deprived of this sense then in that case even the arguments cannot make him understand that the sun really exists. In the same way there are thousands of other things which fall under the category of self-evident truth and they do not need to be pondered upon but so many such things also do exist, the existence of which cannot be proved without some deliberation and provision of evidence e.g., the roundness of the earth

. Though a wise person can very quickly understand it yet every Tom, Dick and Harry cannot know it without explanation and proof. That is why people in general need proofs. Similarly thousands of other things also exist which are called theoretical or ideological and in order to prove their existence, they really require deep thinking and foresight. Now leaving aside the discussion about other things, I humbly want to talk only about human actions. There are so many such actions to which the followers of all the religions and their scriptures consider evil and unlawful and they all jointly are trying to uproot them. Not only this but all the human beings who are decorated with the jewels of wisdom and virtuous nature, they consider such actions evil and worth uprooting. Even an Atheist considers such deeds abominable. For example theft, lying and treachery and so many such other actions, apart from this fact that Zand (the spiritual scripture of Zoroastrians) has declared them absurd or the Vedas, Torah, Bible or the Holy Qur'an has created hatred from them, they overall by their own nature have been considered hateful and in this regard there is no uniqueness in any religion.

Those people who deny the existence of God and do not believe in any religion and also make fun of religion and religious people, do they consider these actions good ones and not evil ones?

They do consider them evil and we get this information from the habits and actions of non-religious and infidel nations of the world. Thousands of Chinese and millions of civilized Atheists of Europe are free from theft and treachery in the same way as a religious one and believer in the Unity of God is free from these sins. So it is very clear that there are some such actions which are collectively considered evil and there are also some actions which are generally considered permissible and worth doing and from the very beginning of the creation of mankind human nature has been endowed with the potential to act upon these acts, such as to parents, or to have mercy on the poor and to help them etc. Moreover it has nothing to do with the quality of one's being religious or non-religious because it is inherent in nature and in this way it is naturally accepted. We observe thousands of non-religious people who very frequently spend millions of rupees for the national service and help of the poor and destitute and show such a great spirit in treating the helpless animals and needy human beings which the religious people rarely show. So God Almighty has included all those actions in human

nature which are useful in promoting public order and culture and are the source of good morals. All those actions which can interfere and can cause hindrance in the way of promoting public peace have naturally been made abominable. Their evil has not been confined only in the religious books because bad actions generate hatred and good deeds promote goodness in the whole mankind. So no proof is required for the goodness and badness of such deeds, because the general public obviously knows them. And I had started my subject from the self-evident truths and theories, so I will call such actions and works by the name of self-evident truths because they have got their own proofs. Some such actions are done by a man, the very root of which is disliked by nature or the goodness of their root is inscribed in nature. It does not come individually or in an episodic form and directly exists in nature.

There are thousands of such commands in religion about which the general public has got no idea. There are also hundreds of prohibitions to which people do not consider prohibited and this set back is only due to not reading the religious books. Thousands of commands are present in *Ahadith-e-Sahihah* but those who do not know about them, how can they be able to act upon them? I thought in my heart that if the managers of *Badr* approve it then according to my ability I will write down those commands of the Holy Prophet^{saw} about daily work first from *Bukhari Sharif* and secondly from *Muslim* and *Abu Dawood* and from time to time after writing two or three columns, I will present them to the readers. And along with it according to my understanding I will also write about the wisdom that lies in those commands, so that they should be desirable to the nature of today's educated youth. The Holy Prophet^{saw} has greatly emphasized to convey his principle, i.e., to avoid evil is inherent in human nature, in the same way having mercy is also inherent in human nature, but there are such hundreds of incidental issues and plans of mercy about which man is absolutely ignorant and unaware. Such actions which are not directly present in nature they deserve to be called ideological or theoretical and awareness regarding such actions can be provided only through *Shariah*, and religious books i.e., revelations and divine inspiration which we possess in the form of books. In every religion there are thousands of such things which are known only by studying *Shariah*, otherwise the general public cannot be aware of them.

To avoid evil is the principle of nature but all its branches, i.e., all types of vices and evils are not individually present in nature, and mostly youth. The Holy Prophet^{saw} has man is also not aware of them. As its principle, i.e., to avoid evil is inherent in human nature, in the same way having mercy is also inherent in human nature, but there are such hundreds of incidental issues and plans of mercy about which man is absolutely ignorant and unaware. Such actions which are not directly present in nature they deserve to be called ideological or theoretical and awareness regarding such actions can be provided only through *Shariah*, and religious books i.e., revelations and divine inspiration which we possess in the form of books. In every religion there are thousands of such things which are known only by studying *Shariah*, otherwise the general public cannot be aware of them.

Badr

Hadhrat! Fulfill your virtuous and useful intentions with great pleasure. The columns of *Badr* remain open all the time for such things. (*Badr* January 20th 1910 p.6)

Upon entering into the world, the first thing that a man has to

deal with is his hunger and till death he remains busy in eating and drinking and after his death even in the Heavens he will be dealing with it till the last day. So I start a series of *Irshadat-e-Nabvi* with the virtuous sayings of the Holy Prophet^{saw} which from time to time he used to relate. I will try my best to write them down by deriving the philosophy of these sayings from the sayings of the resolute members of *Ummah*. God willing.

وما توفيقى الا بالله العلى العظيم

(Raaqim az Qalm Syed Az Qadian)

Manners of Eating and Drinking

قوله عز وجل - كُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا

قوله عز وجل - كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ

Begin eating food by mentioning the name of Allah and eat what is in front of you.

Hadith: Hadhrat Anas narrated that the Holy Prophet^{saw} said, "mention the name of Allah before eating food and you should eat what is in front of you."

Wisdom: Mentioning the name of Allah before eating (food) means that whenever any person eats bread or any other thing he should not eat it for the sake of his carnal pleasure but only for the sake of Allah by mentioning His name and by obeying His command

كُلُوا وَاشْرَبُوا

he should eat food and in between there should not be any feelings of bodily pleasure and the meaning of

كل مما يليك

Is that he should not stretch out his hand and it should not go all around the dish but should start eating from the edge otherwise the leftover food will not be in such condition that any other person could eat it. Moreover it comes under bad manners and people sitting nearby will hate it.

Eating with the Right Hand

Hadith: Hadhrat Umru Bin Abi Salma narrated that the Holy Prophet^{saw} said, "Eat with the right hand."

(1) Wisdom: All the people in the world eat with the right hand. It is something which already exists in nature and it is not a specialty of any particular religion otherwise the Atheist might have eaten with the left hand. The observation clearly shows that eating with the right hand is quite natural and this is a sign of true religion that is according to nature or in other words it can be said that nature is according to it, and because Islam is a true religion so in it nature has been given a due consideration.

(2) The other thing is that every limb has been assigned some works. In this regard hands are not an exception to this system. Since cleaning the private parts and purification has been fixed for the left hand, then it should have been necessary that this hand should not be used for eating. That is why the right hand has been fixed for eating and drinking. If any person objects as to why the left hand has not been fixed for eating and the right hand for cleaning the private parts, the answer is that Islam is according to nature and nature has selected the right hand for this significant task.

Eating by Reclining Against Cushion and its Prohibition

Hadith: It is narrated by Abi Juhaifa that once I was with the Holy Prophet^{saw} and he said to some person, "I do not eat anything by reclining against a cushion, i.e., at the time of eating food I do not use the support of a cushion."

Wisdom: By reclining against a pillow, the spiritual set back to man is that it leads to arrogance and the prophets are always deadly against arrogance. The other thing is that by reclining against a cushion man cannot eat informally and also cannot openly and frankly stretch out his hand on the table cloth.

But the religion of a prophet is

ما انا من المتكلفين

and to eat by reclining against a cushion is just the opposite to it and it is also physically harmful because while taking food from the table cloth, the mouth of the food eater, his legs, stomach and chest will be far away from it, and in order to take a morsel to the mouth, the hand will pass over the legs, stomach and chest, and in all this process the morsel will fall down and stain the clothes.

Prohibition of Finding Fault in Food

Hadith: It is narrated by Abu Huraira^{ra} that the Holy Prophet^{saw} had never found fault in any meal. If he liked that

meal then he ate it and if he did not like it then he left it.

Wisdom: This attitude manifests forgiveness and this is high ranking forgiveness which only the prophets can manifest. We hear the stories of great civilized people and kings that sometimes got the cooks killed only due to the mistake of putting extra salt in the food and we do not find any such person who on spoiling the food does not say anything to the cook and not only once but every time he remains silent on the mistake and this *Hadith* is an evidence of the truthfulness of the Holy Prophet^{saw}.

(1) The experiments show that if a cook is frequently called lazy then instead of becoming more careful, he teases the employer by spoiling the food more often, because mostly the cooks and such other servants come from poor people, but if the employer keeps quiet and does not eat tasteless food then instead of insolence they become ashamed and fearful in their hearts and go on to become more careful.

(2) If the food is badly cooked and the employer by being angry with the cook, points out a certain fault, then either the cook will not be careful or if he is a noble cook then he will be careful about the fault which his employer has pointed out. For example if he says, today there is more salt in the meal then the next time the cook will put less salt, but if he leaves the tasteless meal and remains silent then he will take care of all the possible mistakes. Moreover he will think perhaps he has committed such and such mistake and that is why the employer has not eaten the food and due to this strategy the meal will rarely be badly cooked.

Taking Care of the Subtlety of Soul in Eating Food

Hadith: Hadhrat Abdul Aziz^{ra} narrates that the people asked Hadhrat Anas^{ra}, What have you heard about garlic from the Holy Prophet^{saw}? He replied that the Holy Prophet^{saw} said that a person who has eaten garlic should not even come close to our mosque.

Hadith: The above mentioned sayings are full of wisdom. Some of them I explain here.

(1) Garlic is an odor producing thing and in one of the Hadiths it is mentioned that the angels do not come near the odorous things and where ever these things are placed, the angels do not descend there. A mosque is such a place where according to the traditions it has been proved that the angels descend there regularly. Then the result is very clear that after eating garlic it has been prohibited to approach the mosque lest due to a bad smell the angels stop descending in the mosque.

(2) Wisdom: - For the members of the society i.e., the mosque is the only place where the people of every temperament have been commanded to get to gather on regular basis. No matter how rich, and how fragile he is, it is necessary that he should go to the mosque. But in this world some such temperamentally delicate people also do exist who cannot tolerate even the slightest offensive odor, and if the offensive odor producing things are not restricted then it becomes difficult for them to approach the mosque. That is why eating garlic has been prohibited so that nobody should mind to approach the mosque.

(3) The third wisdom is that external conditions greatly affect the internal conditions. When a man is sick then generally his inside, i.e., heart also inclines towards sluggishness and idleness.

So the outer factors greatly affect the inner conditions. In the mosque where there is race of internal horses (maximum spiritual efforts of the soul) there is fear from garli-like smelly thing that it should not affect the inside of man and the internal horses (internal spiritual efforts) should not be stumbled by this outer offensive odor.

(4) Repugnant odors create restraint in the ideas of the mind and heart. In short garlic is one of the offensive odor things. Due to this repugnant smell the subtlety of the heart and mind is affected because the act of offering prayers and methods of the presence of heart are observed in the mosque and the heart-felt supplications and presence of heart cannot happen at the restraint time and repugnant smell definitely causes blockage. In this situation it is necessary that garlic or such other offensive odor producing things should be prevented from the mosques. So due to this idea the Holy Prophet^{saw} used to have the fragrant things like frankincense to be burned in the mosque so that it should be refreshed.

(5) Therein lies a prophecy that the Holy Prophet^{saw} said to his companions, "By fol-

lowing me you will become masters of *Qaisar -o- Kisra* and very soon you will rule the whole world so do not use such an odorous things when you enter your spiritual college lest those things be a hindrance in your spiritual education and you are not able to make progress. In one of the traditions the same thing is stated about onion that it should also be considered like garlic and it is also stated, when a repugnant odor goes away from the mouth, then it is allowed to approach the mosque. At another place it is stated if it is necessary to eat garlic then eat it in a cooked form because after cooking the odor goes away. So it has been revealed that the real purpose is to avoid an offensive smell which blocks the exquisiteness of heart and mind

Licking of the Fingers After Taking Food

Hadith: Hadhrat Ibne Abbas^{ra} narrated that the Holy Prophet^{saw} said, when anybody among you has finished eating, he should not wipe his hand (with towel etc.) until he has licked it off..

(1) Wisdom: All the wise people (*Hukama*) have experienced it and all the doctors agree that the human fingers have got a special sense of touch. For example if we want to find out the softness of a cloth, we cannot find it without fingers. Though the whole body has got the sense of touch, but if for example besides the hand we want to guess the softness with the foot, then we will not be fully successful. There is a special electric effect which is limited only to the fingers and the

eye which is a tool of attraction has got a special connection with the fingers. That is why hypnotists pay more attention to the fingers of the subject and in this way they, through the fingers can put significant influence of their eyes on the subject and they become successful in their mission. In the same way those drugs which are handmade are more effective than those medicines which are manufactured by machines because at the time of making them by hand the eyes concentrate on the hands and a special electricity of the hands at the time of the eyes' concentration combines with it and produces a special effect. That is why the drug becomes more effective. The Europeans also admit it but as there is need for manufacturing millions of mounds of drugs together and a long period of years is required for making by hand. So in spite of knowing about this difference, they due to their own necessity use machines for manufacturing drugs. Under this rule if at the time of eating food, a man picks up a morsel with his fingers, then every time his eye will look at the ends of his fingers and there will be fingers. So when after eating food a man without washing with water or cleaning with a towel licks his fingers, then it is clear that it will have an effect on the stomach due to that fat which was sticking to the fingers and it will strengthen the digestive function and in this way the food will be quickly digested.

- (2) One of the doctors proved that when saliva of the mouth and the skin of the fingers touch each other then a condition is produced which significantly impacts digestion. In order to prove this thing he presented this example that those people

who use a fork and knife for eating, their food takes more time in digestion than those people who eat with fingers and those people who sparingly touch the mouth with fingers, have got weaker stomachs than those who lick their fingers after eating food. It so happens because when fingers and saliva of the mouth get together, digestive system of stomach works very well.

- (3) Digestive system works very well by walking, exercise, ascetic practice, and moving the limbs. People who are not used to taking walks are complaining all the time about digestion. So in order to improve the digestive function, exercise is an inevitable condition. Tender age children can neither walk or get up from the bed for a long time nor for years do they get the chance of exercise. That is why in order to keep their digestion good, God Almighty has blessed them with the prescription of sucking the thumb and fingers. The whole world knows that mostly the children go on sucking fingers, so, this thing has naturally been installed in their nature to maintain their digestive tract efficiency.

- (4) According to the law of nature whatever is useful for a man, God Almighty makes him learn through wisdom, hard work and experience but contrary to it, whatever is useful for the animals that is granted to them naturally. As swimming is beneficial for a man but without experience

and hard work he cannot learn it, so a duck also needs it but it has never been seen anywhere that a duck needed experience and hard work for swimming. In the same way there are hundreds of useful things and one of them is the issue of licking fingers after eating food. It was known to man through the Holy Prophet's^{saw} divine revelation but the animals have been given this naturally as part of their creation. We daily observe when a cat eats something then the whole day she goes on licking. In the same way the dog also has been found licking hands and paws. All the animals have equally been found doing the same thing and they do it after eating food and they lick up the fingers only. So it is clearly known that this action is very useful for the improvement of the digestive system. It is useful as well as inevitable. In short animals that lack in wisdom have been taught this instinctively and man has been taught through divine revelation. What a beautiful Messenger^{saw} is he who has blessed us by revealing such a useful and easily accessible treatment?

Editor's Note: Explanations of the *Ahadith* are the personal opinion of the author of the article which reflects the understanding prevailing at the time the article was written (in AD 1910) and the explanations may not be supported by the current scientific knowledge.

SUPPORT HUMANITY FIRST MONETARILY

IMPORTANCE AND BLESSINGS OF DUROOD

Faheem Ahmed

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ
كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
إِنَّكَ حَمِيدٌ مَجِيدٌ.
اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ
كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
إِنَّكَ حَمِيدٌ مَجِيدٌ.

Bless, O Allah, Muhammad and the people of Muhammad, as Thou did bless Abraham and the people of Abraham. Thou are indeed the Praiseworthy, the Glorious.

Prosper, O Allah, Muhammad and the people of Muhammad, as Thou did prosper Abraham and the people of Abraham. Thou are indeed the Praiseworthy, the Glorious.

My Dear Brother and Sisters and very Dear Children,

*Assalamo Alakium Wa Rahmatullah
Wa Barakatuhoo*

Durood is a prayer which Muslims make by saying specific phrases to complement the Holy Prophet Muhammad ^{saw}, which has been commanded by Allah. We recite the *Durood Sharif* in *Salat* every day, we pray for blessings and prosperity to be shown to the people of the Holy Prophet ^{saw}, as shown to the people of Hadhrat Abraham ^{as}.

In other words, *Durood Sharif* is a way of showing respect to the Holy Prophet ^{saw}. Through him Allah guided us, and he was a great blessing from

Allah.

Also in the Holy Qur'an we have been commanded to send *Durood Sharif* on the Holy Prophet ^{saw}.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

تَسْلِيمًا

[33:57] Allah and His angels send blessings on the Prophet. O ye who believe! you also should invoke blessings on him and salute him with the salutation of peace. (*Surah Al-Ahzab*, Chapter 33 verse 57):

In this verse of the Holy Qur'an, Almighty Allah, His Mala'ikah (Angels) send blessings on the Prophet and Allah reminded us that we as believer should also send *Durood* upon the Holy Prophet ^{saw}. So, *Durood Sharif* is actually "a *Du'a* (prayer) in praise of the Holy Prophet Muhammad ^{saw}".

Hadhrat Abdullah ibn Mas'ud (may Allah be pleased with him) narrates that the Holy Prophet ^{saw} Said:

On the Day of Qiyamah, the closest to me from among the people will be those who have read the most amount of Durood Shareef." (Tirmidhi) or in other words nearest to me on the Day of Judgment will be the ones

most conscientious in invoking blessings upon me"

It is clear that the recitation of *Durood Sharif* is in perfect obedience to the Command of Allah and to the teachings of the Holy Prophet ^{saw}. There is no reason to choose anything else when we have with us the words of Allah and His Prophet ^{saw}.

Our Master Hadhrat Muhammad Mustafa ^{saw} has clearly proclaimed that *Durood Sharif* is the remedy of all ills and that if any one comes across a calamity he should recite the maximum number of *Durood* and God has promised that:

He who reads a single *Durood* upon me, Almighty Allah blesses him ten times, ten of his sins are forgiven, and he is increased ten times in rank (internally)." Hadhrat Anas ibn Malik ^{ra}. (*Mishkatul Masabih*)

In a *Hadith*, narrated by Hadhrat Umar ibn al-Khattab ^{ra}, the Holy Prophet ^{saw} is reported to have said: "The supplication is stopped between Heaven and Earth and none of it ascends till you invoke blessing on your Prophet." (*Tirmidhi*)

My Brothers and Sisters::

The Holy Prophet ^{saw} is not the one who is in need of our prayers. Allah Almighty has bestowed His bountiful mercy upon us and shown us the way for our prayers to be accepted by the recitation of the *Durood* and its recitation has been made a vessel to gain closeness to Allah. If we do not adopt this method and take advantage of it, then all our worship is in vain

because Allah has created this universe for the service of the Holy Prophet^{saw}.

Hadhrat Masih Mau'ood^{as} emphasized greatly on the recitation of the *Durood* and made *Durood* as part of 3rd. conditions of *Bai'at* invoking blessings on the Holy Prophet^{saw} and explained for our benefit and I quote :

“First of all, it must be clearly stated that the Holy Prophet^{saw} does not need our prayers and salutations. We must not think that the elevated status he has achieved is because of our invocations and prayers. The Holy Prophet^{saw} has already been chosen as the dear Prophet of Allah and has gained the love of Allah. There is profound wisdom hidden in the injunction of reciting the *Durood* excessively. When a person prays and he invokes the blessings of Allah on another person solely because of his sheer love and affection for that person with the purest of intentions, then that person becomes deserving of receiving the same blessings for himself. Allah sends His bountiful blessings on both, the one who prays, and the one who is being prayed for, the only condition being that the prayers are earnest and sincere and done with the purest of intentions.”

Hadhrat Masih Mau'ood^{as} received many blessings from Allah due to his extensive recitation of the *Durood*. He says that one night, he saw in a dream that heaps of lights were entering his body, symbolizing that the blessings of Allah were being sent on him as a result of his supplication as *Durood* on the Holy Prophet^{saw}. The Promised Messiah^{as} says that in order to gain closeness to Allah, one must pass through many struggles and difficulties. To ease

this path towards Him, Allah has shown the believers a way they can reach Him effortlessly, and that is to recite the *Durood* because the only way towards Him is through His Prophet.

Hazoor^{aba} in his Friday Sermon of September 5, 2003 said that the recitation of *Durood* should be performed in a beautiful manner; not like those who rotate the beds or rosary in their hands swiftly. These people do not invoke blessings for the sake of pleasing Allah but to show their righteousness off to others.

Hazoor^{aba} in the same Friday sermon mentioned the proper ways of reciting the *Durood*. He instructed that *Durood* should be offered repeatedly and excessively. He also explained that the injunction of reciting *Durood* to gain blessings is a favor from Allah; He has shown us a way to reach Him and has provided a way for believers to gain His pleasure.

My Brothers and Sisters:

The Companions of the Holy Prophet^{saw} realized the importance of reciting *Durood* and their love for the Holy Prophet^{saw} compelled them to excel amongst one in another in invoking *Durood* upon the Prophet^{saw}.

In a *Hadith* narrated by a Companion of the Holy Prophet^{saw}, it has been recorded as follows: “I (the Companion) said to the Prophet^{saw}: ‘O Messenger of Allah, I invoke Allah's peace and blessings upon you copiously; how much time should I earmark for this?’ He said: ‘As much time as you think proper.’ I

submitted: ‘A quarter of my time?’ He said: ‘As much you wish; but it would be better for you, if you could devote more time.’ I said: ‘Half of my time?’ He said: ‘Whatever you wish; but it would be (still) better for you, if you were to increase it.’ Then I said: ‘Two-third of my time?’ He said: ‘As much you wish; but it would be (still) better for you if you were to increase it.’ I said: ‘Shall I devote all my time (supplications) to reciting *Salat* (benediction) on you?’ He said: ‘Then it will take care of all your worries and your sins will be forgiven.’ (*Tirmidhi*)

And also in this time – the time of Hadhrat Masih Mu'ood^{as} many of his companion were excelling each other in sending *Durood* on the Holy Prophet^{saw} there are many such examples but I will just quote one: Hadhrat Mufti Muhammad Sadiq Sahib^{ra} used to feel great pleasure in invoking the *Durood* upon the Holy Prophet^{saw} and one day he came across a *Hadith* in which the importance and excellence of reciting the *Durood* was described. After reading that *Hadith*, it was the intense desire of Hadhrat Mufti Mohammad Sadiq Sahib^{ra} to increase his invocations of the *Durood* to the extent that all his supplications became only the recitation of the *Durood*. At one occasion, when he was visiting Qadian, he mentioned to the Promised Messiah^{as} that all his supplications consisted of reciting the *Durood*, upon which the Promised Messiah^{as} expressed his happiness. After that, Hadhrat Mufti Mohammad Sadiq Sahib^{ra} continued his practice ever more intensely to recite only the *Durood* during his supplications.

My Brothers and Sisters, *Durood* and supplication, are ways to conflict resolution and to attain internal peace and as well as well peace in

the society.

Hazoor^{aba} in his Friday Sermon of January 2, 2009 says "It is also a duty of those who recite the *Durood* to increase in their love for the Holy Prophet^{saw} and his family (blood relatives as well as spiritual relatives i.e., his companions (contemporaries and those who were to follow his teachings in the future), and to also pray for the *Ummah* to truly understand and reap the benefits of reciting *Durood*. We can all become closer to Allah by following the example of the Holy Prophet^{saw} and the example of those who loved the Holy Prophet^{saw}. If the Muslim *Ummah* understands this concept, all conflicts will be resolved. The responsibility of an Ahmadi Muslim, however, is to continue to pray and supplicate, and to recite *Durood*, and to beg for protection and mercy, and to strive to increase in love for the Holy Prophet^{saw} and his dear ones, and to exhibit an unparalleled love for them."

The next step is to be thankful to Allah for guiding us to the blessings of *Durood*- as our beloved Prophet was thankful to Allah for the blessings of *Durood* we should also do the same.

Hadhrat 'Abdur Rahman ibn 'Auf^{ra} relates that the Messenger of Allah went out once and he followed him until he entered a garden of palm trees and prostrated. His prostration was so long that 'Abdur Rahman feared that Allah had taken his soul. 'Abdur Rahman came to look at him and he raised his head and said: "What is wrong, Abdur Rahman?" Abdur Rahman mentioned what had happened, and he said: "Gabriel^{as} came to me" and said: 'Shall I not give you glad tidings'? Allah says to you, Whoever prays upon you, I pray

upon him. Whoever salutes you, I salute him.' Therefore, I prostrated to Allah in thanks."

Another *Hadith* records that the Holy Prophet^{saw} said: "Among the most excellent of your days is Friday; on it Adam was created, on it he died, on it the last trumpet will be blown, and on it the shout will be made, so invoke more blessings on me that day, for your blessings will be submitted to me. The people asked: messenger of Allah, how can it be that our blessings will be submitted to you while your body is decayed? He replied: Allah, the Exalted, has prohibited the earth from consuming the bodies of Prophets." (*Abu Dawud*)

A few of the benefits and blessings of *Durood* are:

- 1) Ways to reach Allah
- 2) Acceptance of prayers
- 3) Sins will be forgiven and the person becomes purified
- 4) Intercession
- 5) All the worries and problem resolved
- 6) Sense of Thankfulness
- 7) Source of *Tabligh*
- 8) Peace and harmony
- 9) Conflict resolution and many more
- 10) Complete *Dua*
- 11) Blessings and Prosperity

We as Ahmadi Muslims are very grateful that, this teaching of the proper way of *Durood* revived to us through Hadhrat Masih Mau'ood^{as} which guaranteed that the recitation of *Durood* is the formula for acceptance of prayers. But the recitation of *Durood* is not suffi-

cient; we must meet the standards to become the recipients of the blessings of *Durood*.

In light of this, it is important to remember that not every person will be deserving of this intercession; only those whose hearts are pure and contain no ill in their hearts for others (malice) or rancor will be the recipients of such an intercession.

Hadhrat Khalifatul Masih V^{aba} says in his Friday sermon of Jan. 2, 2009 and I quote: "The Holy Prophet^{saw} came to the world as a Messenger of peace and unity. Are the Muslims of the world reflecting these teachings of the Holy Prophet^{saw}? We hear in the news every day that one Muslim sect has assaulted another, a Muslim suicide bomber has killed so many other Muslims, and so forth. All these groups are Muslims, all recite the *Durood*, but who will be the recipient of the blessings of reciting *Durood*? This is a detail we must ponder and reflect upon! "

May Allah help and guide us to be the true recipient of the blessings of *Durood* and understand the true meaning of the importance of *Durood* and inculcate the habit of reciting the *Durood* and pass it on to our children. Our Hearts should be filled with love of *Durood* and the words of gratitude are on our tongues all the time (*Ameen*).

PAY ZAKAT

THE HOLY PROPHET MUHAMMAD^{saw} IN THE EYES OF NON-MUSLIM SCHOLARS

Dr. Shahab Ahmad, Edmonton, Canada

(All quotations are from the original sources.)

Cambridge and London educated, a top historian, journalist, novelist, and recipient of the top-most academic award from the Indian Government, Khushwant Singh (2008):

“The most misunderstood of the major religions of today is Islam which, after Christianity, is the second most widely practiced religion in the world. It also gains more converts than any of the others. Prejudice against Islam was spread in Christendom from the time Muslims gained dominance in the Middle East, North Africa and Spain. Christian crusaders failed in their mission to crush it in its homeland but continued to vilify its founder Muhammad.”

“The two principal contentious are that Islam was spread by the sword and that its founder Prophet was not the paradigm of the virtue that Muslims make him out to be. It can be proved by historical evidence that Islam was not forced upon the people; it was readily accepted by millions because it offered them new values - equality of mankind as one fraternity and rights to women unheard of during those times. In countries like Indonesia and Malaysia, Islam was not forced on the population by Muslim invaders but by missionaries.”

“It would be wrong to judge him by the doings of *Al-Qaida* and the Taliban or the *fatwa's* of the half-baked *mullahs* (Muslim clergy). You do not judge Hinduism of the Vedas

and Upanishads (religious books of Hindus) by the doings of Hindus, who in the name of Hindutva, destroy mosques, murder missionaries and nuns, vandalize libraries and works of art. You do not judge the teachings of the Sikh Gurus by the utterances of Bhindranwale and murders of innocent people by hooligans.”

“Likewise, judge Muhammad by what he taught and stood for and not by what his so called followers do under his name.”

“Most of the ill-found criticism of Muhammad is directed towards the number of women he married after the death of his first wife Khadijah. It has to be seen in the perspective of the Arabian society of the time. Tribes lived on warring against each other and looting caravans. There were heavy casualties of males, creating serious gender imbalances. Widows and orphans of men killed had to be provided homes and sustenance. Otherwise, they took to prostitution or beggary. Instead, they were given protection by being taken in marriages. Also, matrimonial alliances were a good way of creating bonds between different tribes. Muhammad did nothing not acceptable to his people. He went further. He was the first teacher to proclaim that

the best union was a monogamous marriage, and fixed the outside limit to four, provided a man could keep all of them equally happy – which was most unlikely.”¹

**The World Book Encyclopedia
(2006)**

“Muhammad was one of the most influential men of all time....When Muhammad began to preach in the 600's, Arabia was a wild, lawless land. The fierce tribes of the deserts fought continual bloody wars. In Mecca, a city in southwestern Arabia, there was much suffering among the poor. Most of the people worshipped many gods, and prayed to idols and spirits. Muhammad brought a new message to his people from God. He taught that there is only one God and that this God requires people to make Islam (submission) to Him. Muhammad replaced the old loyalty to tribes with a new tie of equality and allegiance among all the Muslims. He also preached against the injustice of the wealthy classes in Mecca, and tried to help the poor. During his lifetime, Muhammad led his people to unite in a great religious movement. Within a hundred years after his death, Muslims carried the teachings of Muhammad into other parts of the Middle East into Northern Africa, Europe and Asia.”²

**The World Book Encyclopedia of
People and Places (2004)**

“Islam, one of the world's largest

religions, traces its beginning to the area that is now Saudi Arabia. Muhammad, the founder of Islam, was an Arab born in Mecca about 570. He was orphaned at an early age, and his uncle eventually became his guardian."

"At the time, Arabia was a wild, lawless land where desert tribes continually fought each other in bloody wars and the poor suffered terribly. Arabs believed in many gods and prayed to idols and spirits."

"Starting about year 610, Muhammad began to preach publicly. He taught that there is only one God, Allah, and that he, Muhammad, was Allah's prophet. He also preached that Allah requires people to make Islam, or submission, to him. Muhammad tried to replace the old tribal loyalty with equality and loyalty among all Muslims. He preached against the injustice practiced by the wealthy classes in Mecca.

"As a leader of a religion and a community, Muhammad began to make his message into law. He abolished the worship of idols. He limited polygamy (marriage to more than one women) and divorce. He reformed inheritance laws, regulated slavery, and promoted care of the poor. Some tribes had avoided the risk of poverty by killing unwanted baby girls; Muhammad banned this practice." ³

The New Encyclopaedia Britannica (1998)

"By his contemporaries, however, Muhammad was admired for his courage, resoluteness, and Impartiality, and for a firmness that was tempered by generosity. He won men's hearts by his personal charm. He was gentle, especially with children. Though he was sometimes silent in

thought, for the most part he was engaged in purposeful activity. He walked vigorously and spoke rapidly. He became for later Muslims an exemplar of virtuous character, and stories presented him as realizing the Islamic ideal of human life." ⁴

A Western Scholar, George Beshore (1998)

"The ancient Egyptian, Greek, and Roman scientists had made remarkable advances in medicine, math, astronomy, philosophy, and alchemy. Their discoveries might have been lost forever if a child named Muhammad had not been born in Arabia around 570." ⁵

An Indian Philosopher, K.S. Ramakrishna Rao (1996)

"In the desert of Arabia was Mohammad born, according to Muslim historians, on April 20, 571. The name means 'highly praised.' He is to me the greatest mind among all the sons of Arabia. He means so much more than all the poets and kings that preceded him in that impenetrable desert of red sand. When he appeared Arabia was a desert – a nothing. Out of nothing a new world was fashioned by the mighty spirit of Mohammad – a new life, a new culture, a new civilization, a new kingdom which extended from Morocco to India and influenced the thought and life of three continents – Asia, Africa and Europe. ...The theory of Islam and the Sword for instance is not heard now frequently in any quarter worth the name. ...The principles of universal brotherhood and doctrine of the equality of mankind which

he proclaimed presents one very great contribution of Mohammad to the social uplift of humanity. All great religions have preached the same doctrine but the prophet of Islam had put this theory into actual practice and its value will be fully recognized, perhaps centuries hence, when international consciousness being awak-ened, racial prejudices may disappear and greater brotherhood of humanity come into existence. ...The Arabs had a very strong tradition that one who can smite with the spear and can wield the sword would inherit. But Islam came as the defender of the weaker sex and entitled women to share the inheritance of their parents. It gave woman, centuries ago, the right of owning property, yet it was 12 centuries later in 1881 that England the supposed cradle of democracy, adopted this institution of Islam and the act was called, 'the married woman act'. ...Historical records show that all the contemporaries of Mohammad both friends and foes, acknowledged the sterling qualities, the spotless honesty, the noble virtues, the absolute sincerity and every trustworthiness of the apostle of Islam in all walks of life and in every sphere of human activity. ...Circumstances changed, but the prophet of God did not. In victory or in defeat, in power or in adversity, in affluence or in indigence, he is the same man, disclosed the same character. Like all the ways and laws of God, Prophets of God are unchangeable. An honest man, as the saying goes, is the noblest work of God, Mohammad was more than honest. He was human to the marrow of his bones. Human sympathy, human love was the music of his soul. To serve man, to elevate man, to purify man, to educate man, in a word to humanize man - this was the object of his mission, the be-all and ends all of his life. In thought, in word, in action he had the good of humanity as his sole inspiration, his sole

guiding principle.”⁶

The highly acclaimed religious writer, Karen Armstrong (1991)

“...he became a brilliant and charismatic political leader who not only transformed Arabia but changed the history of the world ...It is possible to see the egalitarian ideal of Islam as a practical way of fostering brotherly love by reducing all men to the same social and political level. ... Indeed Muhammad himself set a high standard of ‘brothering’ in his own behaviour. ...Over the centuries in the West, we have tended to think of Muhammad as a grim figure, a cruel warrior and a callous politician. But he was a man of great kindness and sensibility.

...Divine aid seemed the only possible explanation for Muhammad’s extraordinary success. ... Instead of devoting all their efforts to restructuring their own personal lives within the context of the ‘pax Romana,’ like the early Christians, Muhammad and his companions had undertaken the redemption of their society, without which there could be no moral or spiritual advance. ...the Islamic empire had reached the limits of its expansion about a hundred years after Muhammad’s death, and Muslims developed normal diplomatic and economic links with their neighbours in the House of War. There was no pressure on Jews, Christians or Zoroastrians to convert to Islam, ...We in the West have never been able to cope with Islam: our ideas of it have been crude and dismissive and today we seem to belie our own avowed commitment to tolerance and compassion by our contempt for the pain and inchoate distress in the Muslim world. Islam is not going to disappear or wither away; it would have been better if it had remained healthy and

strong. We can only hope that it is not too late. ...If Muslims need to understand our Western traditions and institutions more thoroughly today, we in the West need to divest ourselves of some of our old prejudice. Perhaps one place to start is with the figure of Muhammad: a complex, passionate man who sometimes did things that it is difficult for us to accept, but who 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 name ‘Islam’ signifies peace and reconciliation.”⁷

A scholar, Alan Blackwood (1983)

“Mohammed founded the religion of Islam. He was born in the Arabian city of Mecca, Arabia was a barren, hard and brutal land, and Mohammed needed courage to start preaching his new faith. He and his early followers were frequently stoned and beaten, and in AD 622 Mohammed had to flee from Mecca to the neighboring town of Medina— an event called the ‘Hegira’, which marks the beginning of the Islamic era. Gradually, though, Muhammad’s message was accepted”,

“By the time of Mohammed’s death, the tribes of Arabia were united in the new faith of Islam. In the centuries to come the Islamic faith itself and the civilization that grew up with it – rich in both the arts and sciences – spread from Spain and North Africa right across the Middle East to India,

and into large part of eastern Europe.”⁸

A great scholar and writer, Michael H. Hart (1978)

“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 probable that the relative influence of Muhammad on Islam has been larger than the combined influence of Jesus Christ and St. Paul on Christianity. ...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.”⁹

Lieutenant General, Scholar and Author, Sir John Glubb (1970)

“Whatever opinion the reader may form when he reaches the end of this book, it is difficult to deny that the call of Muhammad seems to bear a striking resemblance to innumerable other accounts of similar visions, both in the Old and New Testaments, and in the experience of Christian saints, possibly also of Hindus and devotees of other religions. Such visions, moreover, have often marked the beginnings of lives of great sanctity and of heroic virtue. To attribute such phenomena to self-delusion scarcely seems an adequate explanation, for they have been experienced by many persons divided from one another by thousands of years of time and by thousands of miles distance, who cannot conceivably have even heard of each other. Yet the accounts which they give of their visions seem to bear an extraordinary likeness to one another. It

scarcely appears reasonably to suggest that all these visionaries imagined' such striking similar experiences, although they were quite ignorant of each other's existence."

Regarding the migration of the companions of the Holy Prophet^{saw} to Abyssinia (the Prophet^{saw} was in Makkah at that time), he wrote:

"The list seems to have included very nearly all the persons who had accepted Islam and the Messenger of God must have remained with a much reduced group of adherents, among the generally hostile inhabitants of Mecca, a situation which proves him to have possessed a considerable degree of moral courage and conviction."

"His clemency and generosity on the occasion of his capture of Mecca were quite remarkable. The readiness, with which he freely forgave his bitterest enemies, when they fell into his hands, was extraordinary.

"His kindness to women, children, and slaves even extended to animals. He forbade men to hit horses or donkeys on the head, or to cut off their manes and tails.

He greeted all his visitors with kindness and usually with smiles. He was even known at times to play little practical jokes on his intimates. Although he smiled frequently, he never laughed loudly,¹⁰

Professor of Arabic and Islamic Studies at the University of Edinburgh, U.K., W. Montgomery Watt (1960)

"It must rank as one of Muhammad's greatest achievements that he effected a genuine reconciliation with the leading men of Mecca – the men who a few months before had been

his implacable enemies. ...In both Meccan and Medinan periods Muhammad's contemporaries looked on him as a good and upright man, and in the eyes of history he is a moral and social reformer. ...The more one reflects on the history of Muhammad and of early Islam, the more one is amazed at the vastness of his achievement. Circumstances presented him with an opportunity such as few men have had, but the man was fully matched with the hour. Had it not been for his gifts as seer, statesman, and administrator and, behind these, his trust in God and firm belief that God had sent him, a notable chapter in the history of mankind would have remained unwritten."¹¹

Another great scholar, James A. Michener (1955)

"Orphaned at birth, he was always particularly solicitous of the poor and the needy, the widow and the orphan, the slave and the downtrodden. ...He lifted women from the bondage in which desert custom held them and preached general social justice. ...Among drunkards he abolished alcohol ...He preached that slaves should be set free, that fathers should not kill unwanted baby girls, that those oppressed by society inherit the earth, that peace is better than war, that justice prevails. ...No other religion in history spread so rapidly as Islam. ...The West has widely believed that this surge of religion was made possible by the sword. But no modern scholar accepts that idea, and the Koran is explicit in support of freedom of conscience. ...

Many Westerners, accustomed by their history books to believe that Muslims were barbarous infidels, find it difficult to comprehend how profoundly our intellectual life has been influenced by Muslim scholars in the fields of science, medicine, mathematics, geography and philosophy. ...I have been studying Islam for many years, and I cannot see any valid reason why this religion and Christianity cannot cooperate."¹²

Robert L. Gulick Jr. (1953)

"Aside from the life of Muhammad, the most interesting topic related to educational aspect of Islam is the Muslim contribution to culture in its manifold manifestation: economic theory and practice, music, literature, architecture, sculpture, mathematics, chemistry, physiology, and medicine.... Westerners associate force with the spread of Islam. Their conception of *Jihad* or 'holy war' is distorted beyond recognition. They picture the Saracen with the Qur'an in one hand and the sword in the other. This is a clear case of mistaken identity. The Christians, not the Muslims, were the chief offenders in this respect. In Spain, during inquisition, two million Muslims were threatened with death unless they accepted a particular brand of Christianity. It may be stated categorically that the wars of Muhammad were purely defensive in nature. Had they not been waged, the Muslims would have perished – with what dire results for the future of civilization one can only imagine....A strong case can be made for the belief that wherever Islam penetrated it left itself in its wake a more advanced, an enriched civilization. There are Persians who maintain that Islam ruined their country. History does not support this chauvinistic, prejudiced statement. Iran attained the summit in the

arts and sciences when the light of Islam shone at its fullest intensity. Her greatest achievements in astronomy, architecture, weaving and painting, and , most striking of all in literature featuring such giants among them of all times as Hafiz (the tongue of the invisible), Sadi and Jalal al-Din Rumi, took place after she had benefited from the noble teachings of His Holiness Muhammad, one of the thorough educators of the human race.... Muhammad was indeed an educator the three of direction to guide humanity toward greater freedom and happiness.”¹³

A Western Scholar on World Religions, Ruth Cranston (1949)

“Orphaned in childhood, Mohammed was brought up by an uncle and from his youth exhibited an upright honorable character: gentle and quiet, faithful to his duties, beloved by his kinsmen and his neighbors. Later he was given the name of Al-Amin or ‘the Trustworthy’, by his people of Mecca.”

“Mohammed was not dogmatic in his teachings about the afterlife or in any of his teaching. The Koran is remarkably free from dogma. It appeals to the inner conscience of man and to the rational nature. It stresses man’s direct relation to God, intuition from God and from his conscience, with no intervening intermediaries.”

“Mohammed never instigated fighting and bloodshed. Every battle that he fought was in rebuttal. He fought in order to survive – and he fought with the weapons and in the fashion of his time.”

“Thirteen hundred years before the Atlantic Charter incorporated freedom of religion and freedom from fear, Mohammad made treaties with the

Jewish and Christian tribes he had conquered and gave them freedom of religious worship and local self-government. In many Moslem- invaded countries there has been conspicuously fair and just treatment of the non-Moslem populations and non-proselytizing has been the rule.”

“Compassionate, humble, a thoughtful man of few words: a good listener, and with a good sense of humor too; no wonder the Prophet’s people adored him. He had his difficulties like all religious leaders: schisms and jealousies among the companions, illness and complaints, the hardships that go with pioneer effort and establishing an orderly community in a new country. Mohammed weathered them all and pulled his people through – largely through the vigorous, indomitable courage and devotion of his own personality.”¹⁴

A top historian and professor of history at Allahabad University, India, Tara Chand (1945)

“It is necessary that non-Muslims should know better Mohammad Al-Amin, the friend of the poor, the down-trodden and the orphaned; Mohammad who spurned the life of ease and comfort, toiled with his own hands to mend his garments and shoes and to build the house of worship, who lived on a fare of dates and water which in his travels he shared with his servant, who forgave his enemies, showed kindness to slaves, who was brave and intrepid yet gentle and affable. We must recognize that he spread Islam not through

victories won by the sword, but by the magic of his personality and the wonderful persuasiveness of his eloquence.”

“It is equally necessary to know that Islam is a religion which combines in an amazing manner humility with self-respect. For while it exalts the sublime transcendence of Godhead and teaches man to realize his insignificance to Him, it sets man in relation to man on a level of complete equality emphasizing the worth and dignity of each irrespective of considerations of birth, status and wealth. Islam lays stress upon the virtues of justice, wisdom, courage and moderation and, interpreted properly, it gives due respect to prophets of all religions and shows tolerance to all faiths which teach worship of God.”¹⁵

A great revolutionary leader, M. N. Roy (1939)

“Every Prophet establishes his pre-tension by the performance of miracles. On that token, Mohammad must be recognized by far the greatest of all prophets, before or after him. The expansion of Islam is the most miraculous of all miracles.”

“Today the educated world has rejected the vulgar theory that the rise of Islam was a triumph of fanaticism over noble and tolerant peoples. The phenomenal success of Islam was primarily due to its revolutionary significance and its ability to lead the masses out of the hopeless situation created by the decay of antique civilizations not only of Greece and Rome but of Persia and China - and of India.”

“The basic doctrine of Islam – ‘there is but one God’ – itself makes for toleration. If the whole world, with its defects and deformities, the entire mankind, with all its follies and

frivolities, is admitted as the creation established a religion which in of the self-same God, the believer in vast areas superseded Christianity and Judaism and still claims the adherence of a goodly portion of the human race; and laid the basis of an empire that was soon to embrace within its far-flung boundaries the fairest provinces of the then civilized world. Himself an unschooled man, Muhammad was nevertheless responsible for a book still considered by one-eighth of mankind as the embodiment of all science, wisdom and theology.”¹⁷

redemption.”¹⁶

Professor Emeritus of Semitic literature, Princeton University, U.S.A., Philip K. Hitti (1937)

“Arabia, which had hitherto never bowed to the will of one man, seemed now inclined to be dominated by Muhammad and be incorporated into his new scheme. Its heathenism was yielding to a nobler faith and a higher morality. ...Even in the height of his glory Muhammad led, as in his days of obscurity, an unpretentious life in one of those clay houses consisting, as do all old-fashioned houses of present-day Arabia and Syria, of a few rooms opening into a courtyard and accessible only there from. He was often seen mending his own clothes and was at all times within the reach of his people. ...Thus by one stroke the most vital bond of Arab relationship, that of tribal kinship, was replaced by a new bond, that of faith; a sort of *Pax Islamica* was instituted for Arabians. The new community was to have no priesthood, no hierarchy, and no central see. ...Within a brief span of mortal life Muhammad called forth out of unpromising material a nation never united before, in a country that was hitherto but a geographical expression;

The great thinker and playwright, George Bernard Shaw (1936)

“If any religion had the chance of ruling over England, nay Europe within the next hundred years, it could be Islam.”

“I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to me to possess that assimilating capacity to the changing phases of existence which can make itself appeal to every age. I have studied him. — the wonderful man and in my opinion far from being an anti-Christ, he must be called the Saviour of Humanity.”

“I believe that if a man like him were to assume the dictatorship of the modern world he would succeed in solving its problems in a way that would bring it the much needed peace and happiness: I have prophesied about the faith of Muhammad that it (will) be acceptable to the Europe of tomorrow as it is beginning to be acceptable to the Europe of today.”¹⁸

A great thinker, a top leader and the first Prime Minister of India, Jawaharlal Nehru (1932)

“It is strange that this Arab race, which for long ages had lived a sleepy existence, apparently cut off from what was happening elsewhere, should suddenly wake up and show such tremendous energy as to startle and upset the world. The story of the Arabs, and of how they spread rapidly over Asia, Europe and Africa, and of the high culture and civilization which they developed, is one of the wonders of history. Islam was the new force or idea which woke up the Arabs and filled them with self-confidence and energy. This was a religion started by a new prophet, Mohammad, who was born in Mecca in 570 A.C. ...He lived a quiet life, liked and trusted by his fellow-citizens. Indeed, he was known as ‘Al-Amin’ — the Trusty. ...The religion he preached, by its simplicity and directness and its flavour of democracy and equality, appealed to the masses in the neighbouring countries that had been ground down long enough by autocratic kings and equally autocratic and domineering priests. They were tired of the old order and were ripe for a change. Islam offered them this change, and it was a welcome change, for it bettered them in many ways and put an end to many old abuses.”¹⁹

An Orientalist, Murray T. Titus (1929)

“It (Islam) permits prince and sweeper to worship together in the house of God.”²⁰

Professor of Arabic and History of Muslim Civilization at the University of Naples, Italy, Laura Veccia Vaglieri (1925)

“If we look into the prophecies of

Muhammad or at the first Muslim conquests, it is easy to see how false was the accusation that Islam was imposed by the sword and that only by such means could its rapid and wide diffusion be accounted for. The Quran says: There should be no compulsion in Religion...Against the accusation of cruelty the answer is easy. Muhammad, Head of a State, defender of the life and freedom of his people, in the exercise of justice punished severely individuals guilty of crimes ... Muhammad, as a preacher of the religion of God, was gentle and merciful even towards his personal enemies. In him were blended justice and mercy, two of the noblest qualities which the human mind can conceive. ...Enemies of Islam have insisted in depicting Muhammad as a sensual individual and a dissolute man, trying to find in his marriages evidence of a weak character not consistent with his mission. They refuse to take into consideration the fact that during those years of his life when by nature the sexual urge is strongest, although he lived in a society like that of the Arabs, where the institution of marriage was almost non-existent, where polygamy was the rule, and where divorce was very easy indeed, he was married to one woman alone, Khadija, who was much older than himself, and that for twenty-five years he was her faithful, loving husband. Only when she died and when he was already fifty years old did he marry again and more than once? Each of these marriages had a social or a political reason, for he wanted through the women he married to honour pious women, or to establish marriage relations with other clans and tribes for the purpose of opening the way for the propagation of Islam. With the sole exception of Ayesha, he married women who were neither virgins, nor young nor beautiful. Was this sensuality?²¹

The Great Thinker and the Leader of the War of Independence for India, Mohandas Karamchand Gandhi, usually called Mahatma Gandhi (1924)

“When the West was sunk in darkness a brilliant star rose in the Eastern firmament and gave light and comfort to a groaning world. Islam is not a false religion. Let Hindus study it reverently and thy will love it as I do.”²²

The great philosopher and historian, H.G. Wells (1920)

“Islam prevailed because it was the best social and political order the times could offer. It prevailed because everywhere it found politically apathetic peoples robbed, oppressed, bullied, uneducated, and unorganized, and it found selfish and unsound governments out of touch with any people at all. It was the broadest, freshest, and cleanest political idea that had yet come into actual activity in the world, and it offered better terms than any other to the mass of mankind.”²³

A Christian expert on Islam, William Muir (1912)

“I will merely add that the simplicity and earnestness of Abu Bekr, and of ‘Omar also, the first two Caliphs, are strong evidence of their belief in the sincerity of Mohammad; and the belief of these men must carry undeniable weight in the formation of our own estimate of his character, since the opportunities they enjoyed for testing the grounds of their conviction were both close and long-continued. It is enough that I allude to this

consideration, as strengthening generally the view of Mohammad’s character which throughout I have sought to support. ...A remarkable feature was the urbanity and consideration with which Mohammad treated even the most insignificant of his followers. Modesty and kindness, patience, self-denial, and generosity, pervaded his conduct, and riveted the affections of all around him. ...In the exercise of a power absolutely dictatorial, Mohammad was just and temperate. Nor was he wanting in moderation towards his enemies, when once they had cheerfully submitted to his claims. The long and obstinate struggle against his pretensions maintained by the inhabitants of Mecca might have induced its conqueror to mark his indignation in indelible traces of fire and blood. But Mohammad, excepting a few criminals, granted a universal pardon; and, nobly casting into oblivion the memory of the past, with all its mockery, its affronts and persecution, he treated even the foremost of his opponents with a gracious and even friendly consideration.”²⁴

A great historian, S.P. Scott (1903)

“The most convincing evidence of Muhammad’s honesty of purpose, his self-confidence and his earnest devotion, I furnished by the rank and character of his first disciples, and the reverence with which his teaching were received.”

“He was slow to resent an injury and quick to pardon an offender, - a signal mark of cowardice in the opinion of the Arab;...timely submission and an appeal to his generosity rarely failed to disarm his short-lived hostility; and those who began by being his implacable enemies ended by being his loyal and devoted

champions. His magnanimity and the profound know-ledge of the human heart which stamped him as a leader of men were evidenced by his noble conduct and princely liberality to the *Koreish* after the conquest of Mecca.”

“The glory of Muhammad consists in the fact that he fully realized the moral and practical necessities of his people, and opened for them a career of unprecedented brilliancy; that his efforts for their substantial improvement, reacting, in turn, upon other nations utterly foreign to the Arab blood and language, will be felt to the end of time; that he abolished many cruel and degrading customs; that he elevated and dignified the character of all who received his teaching, and left devout worshippers of a single God those he had found polytheists and idolaters.”²⁵

The great scholar on Islam, Thomas W. Arnold (1896)

“It has been frequently asserted by European writers that from the date of Muhammad’s migration to Medina, and from the altered circumstances of his life there, the Prophet appears in an entirely new character. He is no longer the preacher, the Warner, the apostle of God to men, whom he would persuade of the truth of the religion revealed to him, but now he appears rather as the unscrupulous bigot, using all means at his disposal of force and statecraft to assert himself and his opinion.”

“But it is false to suppose that Muhammad in Medina laid aside his role of preacher and missionary of Islam, or that when he had a large army at his command, he ceased to invite unbelievers to accept the faith.”

“Thus, from the very beginning, Islam bears the stamp of a missionary religion that seeks to win the hearts of men, to convert them and persuade

them to enter the brotherhood of the faithful; and as it was in the beginning so has it continued to be up to the present day”²⁶

**Schoolmaster and author,
Reverend Bosworth Smith
(1889)**

The practices that Mohammed forbade, and not forbade only, but abolished, human sacrifices and the murder of female infants, and blood feuds, and unlimited polygamy, and wanton cruelty to slaves, and drunkenness and gambling, would have gone unchecked in Arabia and the joining countries.”

“Those who knew him best, his wife, his eccentric slave, his cousin, his earliest friend - he who, as Mohammed said, alone of his converts, ‘turned not back, neither was perplexed’ - were the first to recognise his mission. The ordinary lot of a prophet was in his reversed; he was not without honour save among those who did not know him well.”

“To say that Arabia needed renovation was to say in other words that the time for a new prophet had come, and why might not that prophet be Mohammed himself? Sprenger, the most recent and exhaustive writer on the subject, has shown that for some hundred years before Mohammed the advent of another prophet had been expected and even predicted”

“On the whole the wonder is to me not how much, but how little, under different circum-

stances, Mohammed differed from himself. In the shepherd of the desert, in the Syrian trader, in the solitary of Mount *Hira*, in the reformer in the minority of one, in the exile of Medina, in the acknowledged conqueror, in the equal of the Persian Chosroes and the Greek Heraculis, we can still trace a substantial unity. I doubt whether any other man, whose external conditions changed so much, ever himself changed less to meet them: the accidents are changed, the essence seems to me to be the same in all.”

“By thus absolutely prohibiting gambling and intoxicating liquors, Mohammed did much to abolish, once and for all, over the vast regions that own his sway, two of the worst and most irremediable evils of European society; evils to the intensity of which the Christian Governments of the nineteenth century are hardly yet beginning to awake.”

“Can anyone then who recollects what the Arabian Prophet did for woman, and the slave and the orphan, for the poor and the sick, and the lower animals, and who knows also how much he has done to restrain throughout the East certain vices which are still rampant in Christendom, deny what I have already hinted above, that, looking at him merely as a moral reformer, and apart from his great religious revolution, Mohammed was really doing Christ’s work?”

“Head of the state as well as of the church, he was Caesar and Pope in one; but he was Pope without the Pope’s pretensions, and Caesar without the legions of Caesar. Without a standing army, without a bodyguard, without a palace, without a fixed revenue, if ever any man had the right to say that he ruled by a right Divine, it was Mohammed; for he had all the power without

its instruments and without its supports. “²⁷

A scholar on Indian religions, W.W. Hunter (1888)

“It (Islam) brought in a higher conception of God, and a nobler idea of brotherhood of men.”²⁸

Writer and biographer, John Davenport (1882)

“If we consider what the Arabs were before Mohammed’s appearance and what they became after it – if we reflect, moreover, upon the enthusiasm kindled and kept alive by his doctrine in the breasts of more than one hundred and sixty millions of the human race – we cannot but feel that to withhold our admiration from so extraordinary and so great a man would be the most flagrant injustice, and that to attribute his advent to mere blind chance would be to doubt the over-ruling power of Divine Providence. “It may be truly affirmed that of all known legislators and conquerors, not one can be named, the history of whose life has been written with greater authenticity and fuller detail, than that of Mohammed.

“He possessed talents of a superior order – his perception was quick and active, his memory capacious and retentive, his imagination lively and daring, his judgment clear and perspicuous, his courage dauntless, and whatever may be the opinion of some as to the sincerity of his convictions, his tenacity of purpose in the pursuit of the great object of his life, and his patient endurance, cannot but extort the admiration of all. His natural eloquence was enhanced by the use of the purest dialect of Arabia, and adorned by the charm of graceful elocution. “It is strongly corroborative of Mo-

hammed’s sincerity that the earliest converts to Islam were his bosom friends and people of his household, who, all intimately acquainted with his private life, could not fail otherwise to have detected those discrepancies which more or less invariably exist between the pretensions of the hypocritical deceiver and his actions at home.”

Commenting on the sensuality and polygamy of the Holy Prophet^{sa}w, Davenport remarks:

“But over and above the consideration that polygamy, though it is forbidden by the European law, was in Mohammed’s time generally practised in Arabia and other parts of the East, and was far from being counted an immorality, it should be recollected that he lived from the age five and twenty to that of fifty years satisfied with one wife; that until she died at the age of sixty-three he took no other, and that she left him without male issue; and it may then be asked, is it likely that a very sensual man, of a country where polygamy was a common practice, should be contended for five-and-twenty years with one wife, she being fifteen years older than himself;

Mentioning the unparalleled general amnesty of the Holy Prophet to his enemies on the occasion of capturing Mecca, Davenport writes:

“What,” said he, “do you ask of me?” “That you treat us as a father,” replied a thousand supplant voices. “Go,” was the

answer, “go, and may the blessings of Allah rest upon you!”

After being defeated in the battle of Hunain, Banu Hawazin appealed the Prophet to free their captives and return the booty: “everything taken was restored, all the captives were set at liberty, and the spirit of religion and justice replaced that of violence and rapine.”

“Mohammed, a simple Arab, united the distracted, scanty, naked and hungry tribes of his country into one compact and obedient body, and presented them with new attributes and a character among the people of the earth.”

More pure than the system of Zoroaster, more liberal than the law of Moses, the religion of Mohammed might seem less inconsistent with reason than the creed of mystery and superstition which in the seventh century disgraced the simplicity of the Gospel.

“That Mohammed was wholly free from the vice of ambition is proved by almost every circumstance of his life, but more especially by the indisputable fact that, after living to see his religion fully established, and himself in possession of unlimited power, he never availed himself of it for the purpose of self-aggrandizement, but retained to the very last his original simplicity of manners.”

“As to the term imposture, meaning falsehood or forgery, which has been so unsparingly bestowed upon Mohammed’s doctrine, the fact that his first principle was the unity of the Godhead – a principle preached by Jesus Christ himself – sufficiently shows its injustice. The word – imposture, however, may be meant to apply to his pretension of being a prophet. Now, it is certain that the

abolishing of idolatry and the setting up of the worship of one true God, among a people lost in the first and ignorant of the latter, was an errand worthy of a mission from heaven. It is also certain that Mohammed did establish the worship of one God in Arabia, and so effectually abolished idolatry in that country that it has never reappeared there, in any shape, for above one thousand years, whereas idolatry no sooner got footing again among the Christians, than that section of them that had gained ascendancy condemned the iconoclasts as heretics, solely for demolishing the idols that had been set up by them."

"Is it possible to conceive, we may ask, that the man who effected such great and lasting reforms in his own country by substituting the worship of the one only true God for the gross and debasing idolatry in which his countrymen had been plunged for ages; who abolished infanticide, prohibited the use of spirituous liquors and games of chance (those sources of moral depravity), who restricted within comparatively narrow limits the unrestrained polygamy which he found in existence and practice – can we, we repeat, conceive so great and zealous a reformer to have been a mere impostor, or that his whole career was one of sheer hypocrisy? Can we imagine that his divine mission was a mere invention of his own falsehood he was conscious throughout? No, surely, nothing but a consciousness of really righteous intentions could have carried Mohammed so steadily and constantly without ever flinching or wavering, without ever betraying himself to his most intimate connections and companions, from his first revelation to Khadijah to his last."

"Surely a good and sincere man, full of confidence in his Creator, who

makes an immense reform both in faith and practice, is truly a direct instrument in the hands of God; and may be said to have a commission from Him." ²⁹

Orientalist, Archaeologist and Professor of Arabic, Stanley Lane-Poole (1882)

"He (The Holy Prophet Muhammad^{saw}) lived with his wives in a row of humble cottages, separated from one another by palm branches, cemented together with mud. He would kindle the fire, sweep the floor, and milk the goats himself. The little food he had was always shared with those who dropped in to partake of it. Indeed, outside the Prophet's house was a bench or gallery, on which were always to be found a number of poor, who lived entirely upon his generosity, and were hence called 'the people of the bench.' His ordinary food was dates and water, or barley bread; milk and honey were luxuries of which he was fond, but which he rarely allowed himself. The fare of the desert seemed most congenial to him, even when he was sovereign of Arabia."

"Mohammad has been blamed for the severity with which he suppressed the rebellious parties in his state, and the sentences of exile and death passed upon the Jews have been regarded as proof of vindictive nature. An impartial study of the facts of the case, however, shows plainly that strong measures were needed for the preservation of the Muslim religion and polity; and the vigorous blows struck by Mohammad at

rebellion in the beginning probably saved bloodshed afterwards.

"The day of Mohammad's greatest triumph over his enemies was also the day of his grandest victory over himself. He freely forgave the Koresh all the year of sorrow and cruel scorn in which they had afflicted him, and gave amnesty to the whole population of Mekka....It was thus that Mohammad entered again his native city. Through all annals of conquest there is no triumphant entry comparable to this one."

"The Koran is known beyond any doubt to be at this moment, in all practical respects, identical with the Prophet's words as collected immediately after his death." ³⁰

Two Christian commentators on the Qur'an, G. Sale and E. M. Wherry (1882)

"This passage (*Yunus*, Chapter 10, verses 32-37) contains very cogent reasoning against idolaters, and very justly represents their folly in worshipping inferior deities, while regarding God as the source of all their blessings, and fleeing to him in every time of trouble. These teachings account for much of success of Islam as a missionary religion. Its pure monotheism stands out in strong contrast with their polytheism of the idolaters." ³¹

A great scientist and historian, John William Draper (1861)

"Four years after the death of Justinian, A.D. 569, was born at Mecca, in Arabia the man who, of all men, has exercised the greatest influence upon the human race – Mohammad, by Europeans surnamed 'the impostor.' He raised his own nation from Fetishism, the adoration of a meteoric stone, and from the basest idol worship; he preached a monotheism which quickly

scattered to the winds the empty disputes of the Arians and Catholics ... Mohammad possessed that combination of qualities which more than once has decided the fate of empires. A preaching soldier, he was eloquent in the pulpit, valiant in the field. His theology was simple: 'There is but one God.' The effeminate Syrian, lost in Monothelite and Monophysite mysteries; the Athanasian and Arian, destined to disappear before his breath, might readily anticipate what he meant. Asserting that everlasting truth, he did not engage in vain metaphysics, but applied himself to improving the social condition of his people by regulations respecting personal cleanliness, sobriety, fasting, and prayer. Above all other works he esteemed almsgiving and charity. With a liberality to which the world had of late become a stranger, he admitted the salvation of men of any form of faith provided they were virtuous. To the declaration that there is but one God, he added, 'and Mohammad is his Prophet.' Whoever desires to know whether the event of things answered to the boldness of such an announcement, will do well to examine a map of the world in our own times. He will find the marks of something more than an imposture. To be the religious head of many empires, to guide the daily life of one-third of the human race, may perhaps justify the title of a messenger of God. ...It is altogether a misconception that the Arabian progress was due to the sword alone. The sword may change an acknowledged national creed, but it cannot affect the consciences of men. Profound though its argument is, something far more profound was demanded before Mohammedanism pervaded the domestic life of Asia and Africa, before Arabic became the language of so many different nations." ³²

French writer, poet and politician. As a poet and author he was "one of the key figures in the Romantic movement in French literature." As a politician he was instrumental in the foundation of the Second Republic of France, *Alphonse de Lamartine* (1855):

"If the grandeur of the design, the pettiness of the means, the immensity of the results, be the three measures of human genius, who would dare to compare humanly the greatest men of modern times to Mahomet? The most famous of them have agitated but armies, laws, empires; they have founded (when they founded anything) but physical potencies, often crumbled to the earth before themselves. Mahomet has recast armies, legislations, empires, peoples, dynasties, with millions of men, throughout a third of the inhabited globe. More than this, he recast altars, gods, religions, ideas, creeds, souls. He has founded upon a book, of which every letter is become a law, a spiritual nationality which embraces peoples of every tongue and race,

"Was this man an impostor? We do not think so, after having well studied his history. Imposture is the hypocrisy of conviction. Hypocrisy has not the might of conviction, as falsehood has never the force of truth."

"Philosopher, orator, apostle, lawgiver, warrior, conqueror of ideas, restorer of rational dogmas, of worship without images, founder of twenty terrestrial em-

pires, and of one spiritual empire – such was Mahomet!

What man was greater, by all the scales on which we measure human greatness? ³³

Author, essayist, biographer and historian of the early 19th century, Washington Irving (1849):

"His (the Holy Prophet's^{saw}) lenity (on the occasion of capturing Mecca) was equally conspicuous. The once haughty chiefs of the Koreishites appeared with abject countenances before the man they had persecuted for their lives were in his power.

What can you expect at my hands?" demanded he sternly.

"Mercy, oh generous brother! Mercy, O son of a generous line!

"Be it so" cried he with a mixture of scorn and pity. "Away! begone! Ye are free!"

Among the Koreishite women who advanced to take the oath, he described Henda, the wife of Abu Sufian, the savage woman who had animated the infidels at the battle of Ohad, and gnawed the heart of Hamza (uncle of the Holy Prophe^{tsaw}), in revenge for the death of her father. On the present occasion she had disguised herself to escape detection; but seeing the eyes of the Prophet fixed on her, she threw herself at his feet, exclaiming, 'I am Henda: Pardon! Pardon!' Mahomet pardoned her – and was requited for his clemency by her making his doctrines the subject of contemptuous sarcasms"

"Among those destined to punishment was *Wacksa* (or *Wahshi*), the Ethiopian, who had slain Hamza; but he had fled from Mecca on the entrance of the (Muslim) army. At a subsequent period he presented himself

Humanity First USA



Hadhrat Mirza Masroor Ahmad, Khalifatul Masih V^{aba}

Globally, Humanity First (HF) is driven by the vision and blessings of Hadhrat Mirza Masroor Ahmad, Khalifatul Masih V^{aba}. Hazoor-e-Aqdas^{aba} has guided HF through countless endeavors which would appear to be beyond HF's capabilities.

Under the guidance of Hazoor-e-Aqdas^{aba}, HF and professional associations of Jama'at Ahmadiyya such as IAAAE and AMMA are finding new ways to serve humanity without any distinction. During one mulaqaat, Hazoor-e-Aqdas^{aba} emphasized that HF and professional associations of Jama'at Ahmadiyya should work together and support each other's work in a way that it reiterates the commitment of Jama'at Ahmadiyya towards serving humanity.

During a meeting with National Amila Jama'at Ahmadiyya USA in 2012, Hazoor-e-Aqdas^{aba} mentioned that it should be clear to everyone that HF is part of Jama'at Ahmadiyya.

May Allah enable all of us to serve humanity according to the wishes of our Imam^{aba}.

Ameen.

Some Key HF Projects Initiated Under the Guidance & Blessings of Hadhrat Mirza Masroor Ahmad, Khalifatul Masih Vaba

Human Development Projects

- 2014: Establishment of Nasir Primary School in Mali
- 2014: Global Medical Education Course for Doctors for Nusrat Jehan-Humanity First Physicians from around the world, in Ghana
- 2014: Establishment of Medical Center in Indonesia
- 2013: Establishment of Medical Center in Mali
- 2012: Establishment of Bilal Primary School in Mali
- 2012: Feed the Hungry in America Program
- 2011: Establishment of Ahmadiyya Vocational College in Liberia
- 2011: Water for Life in Tharparkar Desert, Pakistan
 - Provision of safe and clean drinking water to the African nations is very dear to Hazoor-e-Aqdas^{aba}. “Water for Life” program of HF has provided almost 2.5 million people with access to safe and clean drinking water so far.



Disaster Relief Initiatives

- 2014: Thar Drought, Pakistan
- 2013: Syrian Refugee Crisis
- 2013: Typhoon Haiyan in Philippines
- 2011: Japan Earthquake and Tsunami
- 2010: Haiti Earthquake
- 2010: Pakistan Floods
- 2005: Pakistan Earthquake
- 2004: Asian Tsunami







Give a Monthly Gift to Humanity

Dear Friends of Humanity,

On behalf of Humanity First USA, I would like to thank our volunteers who so generously give their time and energy and our donors who enable us to carry out our mission in serving humanity.

In the past few years, we have established technical & vocational training institutes, primary schools, sewing centers for women, medical clinics, and several other ongoing projects in many countries. Each month on average, almost 800 students attend our educational & training institutes and more than 2,000 people are directly benefited through our medical projects.

Most of our projects offer discounted or free services. For example, in Liberia our HF Ahmadiyya Technical & Vocational College has given more than 600 full or partial scholarships to youth in the last 2 years; our Bilal Primary School in Mali is educating 125 children for free so they don't have to *lead the bulls* to plough the fields or collect water from miles away each day; our Gift of Sight program is giving the gift of vision for free to tens of people each year.

These are just some of the many examples of how we are able to serve humanity with your support. Once again, I am seeking your help in supporting such projects on an ongoing basis by giving a ***“Monthly Gift to Humanity.”*** Through your monthly donations, we will be able to sustain projects where we have to invest each month to make sure that our students finish their education, women and youth complete their courses, or the terminally ill receive their routine healthcare.

We all believe that everyone deserves a second chance and your ***“Monthly Gift to Humanity”*** can be that second chance. For the cost of a family's fast food meal each month, you can change someone's life.

Please join hands with us and let us serve Humanity all year long.

Thank you,

Munum Naeem

Na'ib Ameer, Jama'at Ahmadiyya USA &
Executive Director, Humanity First USA



before the prophet, and made the profession of faith before he was recognised. He was forgiven, and made to relate the particulars of the death of Hamza; after which Mahomet dismissed him with an injunction never again to come into his presence.”

“The whole conduct of Mahomet, on gaining possession of Mecca, showed that it was a religious more than a military triumph. His heart, too, softened toward his native place, now that it was his power; his resentments were extinguished by success, and his inclinations were all toward forgiveness.”

“His intellectual qualities were undoubtedly of an extraordinary kind. He had a quick apprehension, a retentive memory, a vivid imagination, and an inventive genius. Owing but little to education, he had quickened and informed his mind by close observation, and stored it with a great variety of knowledge concerning the systems of religion current in his day, or handed down by tradition from antiquity.”

“In his private dealings he was just. He treated his friends and strangers, the rich and poor, the powerful and the weak, with equity, and was beloved by the common people for the affability with which he received them, and listened to their complaints.”³⁴

**The great historian and writer,
Thomas Carlyle (1840)**

“A false man found a religion? ... It will not stand for twelve centuries, to lodge a hundred-and-eighty millions; it will fall straightway. ... This Mahomet, then, we will in no wise consider as an Insanity and Theatricality, a poor conscious ambitious schemer; we cannot conceive him so.

...To kindle the world; the world's Maker had ordered it so. ...this deep-hearted Son of the Wilderness, with his beaming black eyes and open social deep soul, had other thoughts in him than ambition. ...Much has been said of Mahomet's propagating his Religion by the sword. ...The sword indeed: but where will you get your sword! Every new opinion, at its starting, is precisely in a minority of one. In one man's head alone, there it dwells as yet. One man alone of the whole world believes it; there is one man against all men. That he take a sword, and try to propagate with that, will do little for him. ...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 base enjoyments, -nay enjoyments of any kind. ...No emperor with his tiaras was obeyed as this man in a cloak of his own clouting. During three-and-twenty years of rough actual trial. I find something of a veritable Hero necessary for that, of itself. ...To the Arab Nation it was 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, ...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.”³⁵

**Archaeologist, humanist, social reformer and author of several books,
Godfrey Higgins (1829)**

“Nothing is so common as to hear the Christian priests abuse the religion of Mohamed for its bigotry and intolerance. Wonderful assurance and hypocrisy! Who was it expelled the Moriscoes from Spain because they would not turn Christians? Who was it murdered the millions of Mexico and Peru, and gave them all away as slaves because they were not Christians? What a contrast have the Mohamedans exhibited in Greece! For many centuries the Christians have been permitted to live in the peaceable possession of their properties, their religion, their priests, bishops, patriarchs, and churches;

“To the reasons which the reader has seen for the rapid propagation and success of Mohamedism, may be added the total abstinence in its followers of persecution, at least as far as concerned Jews and Christians. As the Rev. Mr. Robinson has said, ‘Jews and Christians all lived happily among them.’ This will surprise Christians at this day very much, but it is nevertheless true. The enlightened subjects of the caliphs persecuted none;”³⁶

One of the greatest historians the world has ever produced, Edward Gibbon (1737-94)

“The genius of the Arabian prophet, the manners of his nation, and the spirit of his religion, involve the causes of the decline and fall of the Eastern empire; and our eyes are curiously intent on one of the most memorable revolutions which have impressed a new and lasting character on the nations of the globe. ...His memory was capacious and retentive; his wit easy and social; his imagination sublime; his judgment clear, rapid, and decisive.

He possessed the courage both of thought and action; ...The creed of Mohammed is free from suspicion or ambiguity; and the Koran is a glorious testimony to the unity of God. The prophet of Mecca rejected the worship of idols and men, of stars and planets, on the rational principle that whatever rises must set, that whatever is born must die, that whatever is corruptible must decay and perish. ...the sayings of Mohammed were so many lessons of truth; his actions so many examples of virtue; ...he asserted the liberty of conscience, and disclaimed the use of religious violence: ...the deputy of Mecca was astonished by the attention of the faithful to the words and looks of the prophet, by the eagerness with which they collected his spittle, a hair that dropped on the ground, the refuse water of his lustrations, as if they participated in some degree of the prophetic virtue. 'I have seen,' said he, 'the Chosroes of Persia and the Caesar of Rome, but never did I behold a king among his subjects like Mohammad among his companions.' The devout fervour of enthusiasm acts with more energy and truth than the cold and formal servility of courts. ...The chiefs of the Koreish were prostrate at his feet. 'What mercy can you expect from the man whom you have wronged?' 'We confide in the generosity of our kinsman.' 'And you shall not confide in vain: be gone! You are safe, you are free'. ...If the slightest credit may be afforded to the traditions of his wives and companions, he maintained, in the bosom of his family, and to the last moments of his life, the dignity of an apostle, and the faith of an enthusiast; ...The good sense of Mohammed despised the pomp of royalty; the apostle of God submitted to the menial offices of the family; he kindled the fire, swept the floor, milked the ewes, and mended with his own hands his shoes

and his woollen garment. Disdaining the penance and merit of a hermit, he observed, without effort or vanity, the abstemious diet of an Arab and a soldier. On solemn occasions he feasted his companions with rustic and hospitable plenty; but in his domestic life many weeks would elapse without a fire being kindled on the hearth of the prophet. ...It is not the propagation, but the permanency of his religion, that deserves our wonder: the same pure and perfect impression which he engraved at Mecca and Medina is preserved, after the revolutions of twelve centuries, by the Indian, the African, and the Turkish proselytes of the Koran. If the Christian apostles, St. Peter or St. Paul, could return to the Vatican, they might possibly inquire the name of the Deity who is worshiped with such mysterious rites in that magnificent temple: ...But the Turkish dome of St. Sophia, with an increase of splendour and size, represents the humble tabernacle erected at Medina by the hands of Mohammad. The Mohammedans have uniformly withstood the temptation of reducing the object of their faith and devotion to a level with the senses and imagination of man. 'I believe in one God, and Mohammed the apostle of God,' is the simple and invariable profession of Islam. ...From the Atlantic to the Ganges the Koran is acknowledged as the fundamental code, not only of theology but of civil and criminal jurisprudence; and the laws which regulate the actions and the property of mankind are guarded by the infalli-

ble and immutable sanction of the will of God. ...He piously supposed, as the basis of his religion, the truth and sanctity of their prior revelations, the virtues and miracles of their founders, ... he breathed among the faithful a spirit of charity and friendship; recommended the practice of the social virtues; and checked, by his laws and precepts, the thirst of revenge, and the oppression of widows and orphans." ³⁷

Orientalist and Preaching Solicitor, George Sale (1697-1736)

"And if the religious and civil institutions of foreign nations are worth our knowledge, those of Mohammed the lawgiver of Arabians, and founder of an empire which, in less than a century, spread itself over a greater part of the world than the Romans were ever masters of, must needs be so; whether we consider their extensive obtaining, or our frequent intercourse who are governed thereby. I shall not here inquire into the reasons why the law of Mohammed has met with so unexampled a reception in the world, (for they are greatly deceived who imagine it to have been propagated by the sword alone,) or by what means it came to be embraced by nations which never felt the force of the Mohammedan arms; and even by those which stripped the Arabians of their conquests, and put an end to the sovereignty, and very being, of their Khalifas: yet it seems as if there was something more than what is vulgarly imagined, in a religion which has made so surprising progress.

"For how criminal so ever Mohammed may have been in imposing a false religion on mankind, the praises due to his real virtues ought not to be denied him: nor can I do otherwise than applaud the candour of the pious and learned Spanhemius, who, though

he owned him to have been a wicked impostor, yet acknowledged him to have been richly furnished with natural endowments, beautiful in his person, of a subtle wit, agreeable behaviour, showing liberality to the poor, courtesy to every one, fortitude against his enemies, and, above all a high reverence for the name of God; severe against the perjured, adulterers, murderers, slanderers, prodigals, covetous, false witnesses, &c. a great preacher of patience, charity, mercy, beneficence, gratitude; honouring of parents and superiors, and a frequent celebrator of Divine praises.”³⁸

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MUHAMMAD^{saw} MESSENGER OF PEACE (MMOP) EVENT

Hafeez Ur Rehman, MD, President Albany Jama'at

Alhamdulillah Albany Jama'at held their MMOP event at the Interfaith Center of SUNY Albany. The total attendance for this event was 55 people. 40 were guests and 15 were our community members. Among the guests we had teachers, students, local businessmen, pharmaceutical reps, doctors and members of the clergy. One of the speakers, Mrs Christine Sipperly-Bult, spoke about Prophet Muhammad's^{saw} treatment of women and the poor and needy. She gave many quotes from the Holy Qur'an and *Hadith* in her speech. The other speaker was a young American who is learning about Islam Ahmadiyyat and he spoke about the early life of Prophet Muhammad^{saw} and his last Friday sermon. He spoke with great passion and energy. The speeches were verified and checked by me for accuracy prior to the event. I spoke on different faiths inspiring incidents of the life of our beloved Prophet Muhammads^{saw} stressing the importance of the fact that he was a source of mercy for every one. Abraham Rehman (*Qaid* Albany) read a few verses of *Qaseeda* in a melodious voice and it was translated by Brother Khalid Rasheed. The English translation of the verses of the Holy Qur'an were read by Brother Noah Ahmed Quick. The hall was decorated with large and beautiful banners: Muhammad^{saw} Messenger of Peace, Love for All Hatred for None and Muslims For Life. We had two tables with different books and pamphlets. At the entrance of our hall we had a registration desk. The guests had many doubts about our beloved Prophet and with this conference they were *Alhamdulillah* clarified. Many people stayed for a longer time than expected to carry on with the conversation about Islam and Prophet Muhammad^{saw}. At the end of the event we held a question and answer session and served our guests with soft drinks and coffee and snacks. I had written a letter to Hazoor for the success of this program prior to the event and requested prayers for our volunteers. The interfaith center at SUNY has a small place dedicated for Muslims to pray so our congregation did our *Salat* there and thanked Allah Almighty for successful completion of our event. I am very thankful to our volunteers who spent countless hours planning for this event and serving during and after the event. May Allah almighty bless them all and reward them richly.

A REPORT OF SILVER SPRING PUBLIC AFFAIRS DEPARTMENT

Musa Asad, PR Secretary, Silver Spring, MD

The following is a brief summary from the Silver Spring perspective regarding recent Capitol Hill and Public Affairs Seminar events held at the end of February 2014. During February 2014, activities for the Dept. of Public Affairs (PA), Silver Spring Chapter, focused on preparations for the Annual Day on Capitol Hill ("Day on the Hill") and National PA Seminar activities held on February 28-March 1, 2014. In this context, ongoing team-building across the Maryland Chapters also continued. On February 28, PA Dept. Secretaries from Silver Spring, Laurel and Baltimore, along with Sadr Silver Spring Jama'at and some members of the Jama'a't, jointly held up to 10 meetings with Offices of Senators and Members of Congress representing Maryland. In each meeting, a detailed "deck" (power point presentation) was presented regarding the Ahmadiyya Muslim Community, and Hazoor's latest book compiling letters and addresses to world leaders regarding the need to focus on peace above all else was hand-delivered. As schedules permitted, the "Maryland PA Team" joined National PA Team colleagues for an event the same day commemorating the launch of the first ever Ahmadi Muslim Caucus, a House of Representatives organization seeking to address persecution of Ahmadi Muslims and other religious minorities globally. On March 1, the "Maryland PA Team", including myself (PA Sec. from SSP) and one *Lajna*-Silver Spring member, participated in the annual National PA Seminar held at Masjid Baitur Rahman. The Seminar activities provided a useful opportunity to refresh our PA-related skills and plans, and to spend time with our "Maryland PA Team" colleagues as well as other PA Secretaries from across the USA. Shortly following the Seminar, the "Maryland PA Team" held a conference call to discuss follow-up and next steps, and a "Day on the Hill" style event (or series of events) will be planned for State officials in Annapolis in the near future. .

NURUDDIN ABDUL LATIF

Wajeeh Bajwa



Nuruddin Abdul Latif

On April 13, 2014, a spiritual soldier of the Ahmadiyya Muslim Community USA, Nuruddin Abdul Latif, of Research Triangle, NC *Jamā'at*, completed his earthly journey and returned to His Maker,

إِنَّا لِلّٰهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ

Nuruddin Abdul Latif's love for Allāh was paramount in his life. He was a sweet fruit of the prayers of the Promised Messiah^{as}: an embodiment of the prophecy that Allāh had caused the Promised Messiah's^{as} message to reach not only the corners of the earth, but also that He had etched that message deep into the hearts of those, like Nuruddin, who had been born into another faith.

Nuruddin Abdul Latif was born Norman Galloway, in New York in 1937 and accepted Islām in the early 1960s, after spending time with the Nation of Islām. In 1965 he accepted Ahmadiyyat after reading 'The Philosophy of the Teachings of Islām' and 'The Introduction to the Holy Qur'ān'.

Nuruddin Abdul Latif was blessed with great intellect, a scholar of many religions and, as such, expert in the field of comparative religion. He possessed the ability to effortlessly connect subjects such as philosophy, history, politics, the Bible, and psychology, while describing a verse of the Holy Qur'ān.

Nuruddin also served as Secretary of *Ta'lim*, *Tarbiyat*, and *Tabligh*, at various times and in various US *Jamā'ats* and auxiliaries. He taught Qur'ān classes (both *Yassarnal Qur'ān* and Arabic grammar), continuing this even up to a few days before his sudden death. He was loved by old and young alike as a gentle and patient teacher. He had recently completed writing his own book on the subject of comparative religion (not yet published).

Majlis Anṣārullāh, USA awarded him a Lifetime Service Award in 2003 for his service as an excellent teacher and mentor. He also received the Muftī Muḥammad Ṣādiq^{ra} Lifetime Commitment Award in 2009 from *Majlis Khuddāmul Ahmadiyya*. Nuruddin Abdul Latif was a *Mūsī*.

Nuruddin is survived by his wife of 40 years, Rabiah Latif. May Almighty Allāh grant her fortitude and strength to bear this great loss, Amīn.

May Almighty Allāh grant Nuruddin Abdul Latif the highest echelons of Paradise (*Jannatul Firdaus*) and may He bless our *Jama'at* with millions of spiritual soldiers like him, Amīn.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ وَعَلَى عِبَادِهِ الْمَسِيحِ الْمَوْعُودِ

خدا کے فضل اور رحم کے ساتھ ہوا المنتصر

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Research Cell Project

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