"This is a Book which We have revealed to thee that thou mayest bring mankind out of every kind of darkness into light, by the command of their Lord, to the path of the Mighty, the Praiseworthy."

(Sura Ibrahim, V. 2)
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From the Editor...

“Tthe depth of feeling in his dark black eyes, and the winning expression of a face otherwise attractive, gained the confidence and love of strangers, even at first sight. His features often unbended into a smile full of grace and condescension. He was, says an admiring follower, the handsomest and bravest, the brightest-faced and most generous of men.”

If these were the words in description of the Holy Prophet saw of Islam by Sir William Muir, a biographer who was not too favourable towards him, then what might be the testimony of this beautiful being by his believers? When asked about his character, his wife Hadhrat Aishaa commented: “His character was the Qur’an.” There could not be a greater praise than this that describes what a perfect being he was, one who lived every part of his life entirely according to the teachings brought to him by Allah Almighty.

Yet, while we live in awe at his most humble and devoted nature, the current world chooses to ignite fires in our hearts by picking holes in his perfect character, through derogatory films, cartoons and statements made against him, with the attempt of inciting hatred and anger. What they fail to apprehend, however, is that no attempt to tarnish the Prophet of Islam saw, will ever be successful, as Allah has promised:

“Oh Messenger convey to the people what has been revealed to thee from thy Lord; and if thou do it not, thou hast not conveyed His message at all. And Allah will protect thee from men. Surely, Allah guides not the disbelieving people.” (The Holy Qur’an, Ch.5: V.68)

These pearls of wisdom we find beautifully placed in an orderly manner in a treasure book found carefully placed at the most elevated station in every Muslim household. Held most sacred to our hearts, the Holy Qur’an is that book, which contains the revelations sent down to the Holy Prophet saw by Allah Almighty for the whole of mankind, as it shines guidance on every single aspect of our daily lives.

We must consider it our duty as Waqf-e-Nau to unravel this book of treasures through research and hold the key to complete understanding of the teachings contained in it, with the help of commentaries that are readily available to read and from our beloved Hudhur’s explanations in his Friday Sermons, in order to successfully remove misconceptions from the minds of the betrayed society by opening their hearts and minds to the perfectly guided religion of Islam that was founded by the perfect human being, our beloved Prophet Muhammad saw.

Munazza Khan

Please send us your feedback, suggestions and articles. Email us at: waqfenaumagazine@gmail.com
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The Holy Qur’an

**Instruction to read Ta’awudh when reciting the Holy Qur’an**

![Ta’awudh](image)

Translation:
And when thou recitest the Qur’an, Seek refuge with Allah from the Satan the rejected.
(Surah Al-Nahl: V.99)

**To recite the Holy Qur’an at dawn**

![Dawn](image)

Translation:
And the recitation of the Qur’an in prayer at dawn. Verily the recitation of the Qur’an at dawn is specially acceptable to God.
(Surah Bani-Isra’il: V.79)

**To recite the Holy Qur’an slowly and thoughtfully**

![Slow](image)

Translation:
And recite the Qur’an slowly and thoughtfully.
(Surah Al-Muzzammil: V.5)

**To ponder over the teachings of the Holy Qur’an**

![Ponder](image)

Translation:
Will they not, then, ponder over the Qur’an, or is it that on the hearts are their locks?
(Surah Muhammad: V.25)
To remain silent when the Holy Qur’an is being recited

Translation:
And when the Qur’an is recited, give ear to it and keep silence, that you may be shown mercy.
(Surah Al-A’raf: V.205)

Only those who are purified can touch the Holy Qur’an

Translation:
Which none shall touch except those who are purified.
(Surah Al-Waqi’ah: V.80)

To follow the Divine Book

Translation:
And this is a Book which We have sent down; it is full of blessings. So follow it.
(Surah Al-An’am: V.156)

Revelation and protection of the Holy Qur’an

Translation:
Verily, We Ourself have sent down this Exhortation and most surely We will be its Guardian.
(Surah Al-Hijr: V.10)

(Translation of the Qur’anic verses is taken from the translation of the Holy Qur’an by Hazrat Maulvi Sher Ali sahib*)
A Saying of the Holy Prophet
(May Peace and Blessings of Allah Ta’Allah be Upon Him)

Four Qualities of a Hypocrite

TRANSLATION:

Hazrat Abdullah ibn Amra relates that The Holy Prophet saw said: There are four qualities which, if they are found in a person, prove him a thorough hypocrite. If a person has one of them, he has one quality of hypocrisy until he gets rid of it.

These are: when he is entrusted with something he embezzles, when he talks he lies, when he promises he breaks his promise and when he contends he reviles.

(Sahi Bukhari, Vol. 1, Kitab-ul-Iman, Hadith no. 34, pp.80-81. English translation is taken from The Gardens Of The Righteous, No.693, p.140)
EXPLANATORY NOTES:

Hypocrisy has been mentioned here, while discussing faith (Imaan); The stress has the same objective as the mentioning of infidelity, blasphemy and every form of extremism and impropriety while discussing faith. It means hypocrisy harms the faith.

As long as any of the characteristics of the hypocrite are found in a person, he will become more of a hypocrite and less of a faithful person. Hypocrisy means a person has an outside façade, which is not the same as what he is inside. The distinguishing characteristics of a hypocrite, as explained by the Holy Prophet saw in this Hadith, truly define what hypocrisy is. Word of a person when he lies, his act of breaking a promise and his intention of dishonesty and treachery, these are all in contrast to what is right and true.

Breaking a covenant and using foul language are also examples of contradiction because such a person is saying or acting opposite to what he has said or done. In short, these are just a few examples of hypocrisy. Disbelieving in heart while talking of sincerity is also opposite to the reality; Or even if a person has faith in his heart but no expression is made or no proof is given by actions, then such would also be an example of contradiction and hypocrisy. So if there is duplicity in anything, it is hypocrisy.

(Sahi Bukhari, Vol. 1, Kitab-ul-Imaan, Hadith no. 34, p.81)

FURTHER NOTES:

The Promised Messiah as saw said that you should remember that the hypocrite is not only that person who does not keep his word or talks of sincerity but has disbelief in his heart, even that person is a hypocrite who has a dual nature, though he may have no control over it.

He has further explained that when a man talks with great boldness, he becomes a hypocrite. If somebody hears other talk in a way that they hurl insults on religion, and he does not leave that company, he is a hypocrite. If one does not guard the honour of religion as a believer should do, and he does not show steadfastness, he is hypocrite.

Unless a man remembers God all the time, he would not be free from hypocrisy - and you can achieve this state of mind through prayers alone. You should always pray to God that He may save you from it.

(Malfoozat, Vol. 6, p. 174)
The Holy Qur’an

“My heart yearns every moment to kiss Thy Book; And to perform circuits around the Qur’an, for this is my Ka’bah.”

(Extracts from the writings of the Promised Messiah®, Hadhrat Mirza Ghulam Ahmad of Qadian)

“We are a witness and testify before the whole world that we have found in the Holy Qur’an the reality that leads to God. We have heard the voice of God and have witnessed the signs of the mighty arm of Him Who has revealed the Qur’an. We believe that He is the True God and is the Master of the worlds. Our heart is filled with this certainty as the ocean is filled with water. We, therefore, invite everyone to this faith and to this light on the basis of enlightened perception. We have found the true light which dispels all darkness and which really renders the heart cold to all that is beside God. This is the only way by following which a person emerges from the grip of passion and the darkness of the ego as a snake sloughs off its skin.”


“As it is not possible that we should be able to see without eyes, hear without ears, or speak without a tongue, in the same way, it is not possible that we should be able to behold the countenance of the sweet Beloved without the Holy Qur’an. I was young and am now old, but I have found no one who might have drunk of this clear understanding without this holy fountain.”


“I call Allah to witness that the Holy Qur’an is a rare pearl. Its outside is light and its inside is light and its above is light and its below is light and there is light in every word of it. It is a spiritual garden whose clustered fruits are within easy reach and through which streams...
flow. Every fruit of good fortune is found in it and every torch is lit from it. Its light has penetrated to my heart and I could not have acquired it by any other means. And Allah is my Witness that if there had been no Qur'an I would have found no delight in life. I find that its beauty exceeds that of a hundred thousand Josephs.”


“The clear miracle of the Holy Qur’an which can manifest itself to every people and by presenting which we can silence everyone, whether an Indian, Persian, European or American, is the unlimited treasury of insights, verities and wisdoms, which are expounded in every age according to its need and stand as armed soldiers to refute the thinking of every age. If the Holy Qur’an had been limited in its verities and insights, it would not have amounted to a perfect miracle. Beauty of composition is not a matter the miraculous nature of which can be appreciated by every literate and illiterate person.”


“The expression Khatam-un-Nabiyyin which has been applied to the Holy Prophet [peace and blessings of Allah be on him] demands that the Book that was revealed to him, should be the most perfect of all books and should comprise all excellences; and indeed so it is. The rule is that whatever degree of spiritual power and inner perfection is possessed by the person upon whom the word of God descends, the same degree of power and majesty is possessed by that word. As the spiritual power and inner perfection of the Holy Prophet [peace and blessings of Allah be on him] were of the highest degree, which no one exceeded or will exceed, therefore the Holy Qur’an occupies that high station and rank which has not been reached by any of the previous books or scriptures.”


“The Holy Qur’an is a miracle the like of which never was and never will be. The door of its graces and blessings is always open, and it is bright and manifest in every age as it was in the time of the Holy Prophet [peace and blessings of Allah be on him].”


“Bear it in mind that the miracle of unlimited insights and verities which are contained in the Holy Qur’an has accomplished more in every age than has the sword. All the doubts that every age raises according to its circumstances, and all the claims of superior insights that are put forward, are completely refuted by the Holy Qur’an. No Brahmu Samajist, Buddhist, Arya or any other philosopher can put forward a Divine verity which is not already comprised in the Holy Qur’an. The wonders of the Qur’an will never cease. As the wonderful qualities of the book of nature have never come to an end in any previous age, but appear ever fresh and new, the same is the case with this Holy Book, so that the word of God and the work of God should be proved to be in accord.”


All volumes of Ruhani Khazain are available on line at www.alislam.org
True Love for the Holy Prophet

Friday Sermon

Delivered by Hazrat Mirza Masroor Ahmad, Khalifatul Masih V, Head of the worldwide Ahmadiyya Muslim Community, on 21st September 2012 from the Baitul Futuh Mosque, London. (Translated from the Urdu)

In response to the crude film depicting the Holy Prophet Muhammad in the most offensive manner and in light of Muslim and non-Muslim reaction to the film worldwide, His Holiness explained how an Ahmadi—a true Muslim—should react and how true love for the Holy Prophet should be displayed by all Muslims worldwide. He also drew the attention of the world towards its responsibilities.

After reciting Tashahhud, Ta’awwuz and Surah al-Faatihah, His Holiness read out verses 57-58 of Surah al-Ahzaab (chapter 33 of the Holy Qur’an):

His Holiness then said:

“The translation of these verses of the Holy Qur’an is:
“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. Verily, those who annoy Allah and His messenger – Allah has cursed them in this world and in the Hereafter, and has prepared for them an abasing punishment.”
Nowadays, an intense wave of indignation and anguish is sweeping through the Muslim world and also amongst Muslims living in other countries, due to an extremely crude, offensive and grotesque act perpetrated by anti-Islamic elements. The Muslims are certainly justified in their expression of sorrow and rage. Whether or not a Muslim has proper insight of the true station of the Holy Prophet Muhammad, he or she is nonetheless prepared to give up his or her life and be slain for the respect and honour of the Prophet, in which they have portrayed him in the most crude and insulting manner. As such, the indignation and anger of every Muslim is only natural.

The Holy Prophet Muhammad was the Munisin-e-Insaaniyyat (Benefactor of Mankind), the Rahmatul-Lil-Aalameen (Mercy for all Mankind) and the Beloved of God who would stay awake all night in deep anguish that humanity be saved from ruin. He would express such agony and sorrow to alleviate the pains of mankind that the God of the Heavens, addressing the Holy Prophet, stated that should he grieve himself to death in sorrow for those who did not believe in the Creator?

The Promised Messiah says:

“Muslims are those people who give their lives for the honour of their noble Prophet...”

He says further:

“Through the blessing of their pure discourse, those with pure speech ultimately win hearts and minds, whereas those of wicked nature have no skill other than creating discord and conflict in the land in a disorderly way...experience also bears witness that such offensive people meet a sorry end. The sense of honour of God ultimately comes to pass for His beloved ones.”

In the current era, in addition to newspapers and pamphlets etcetera, other forms of media are also being used for such vulgarity. Hence those who stubbornly persist in their transgression and in trying to contend with God will be seized by His wrath, God willing.
In 2006, when some malicious people in Denmark drew vulgar caricatures of the Holy Prophetɑ, I drew the Ahmadiyya community’s attention to giving an appropriate response. I also told them that such wicked people existed before and they would not stop there. The protests by the Muslims would have no impact and they would continue acting in this manner. Thus we observe that their actions have become more vulgar and unjust than before. Since then, their behaviour in this regard has continuously worsened. This is their downfall and defeat by Islam, which is compelling them to being offensive and slanderous in the name of freedom of conscience. As the Promised Messiahɑ stated that remember, these people are not the well-wishers of even their own nations. One day their wrong approach will clearly unfold upon them. The vulgarities and obscenities they perpetrate today will in fact harm their own nations, for such people are selfish and unjust. Apart from merely fulfilling their own desires, they are not interested in anything else.

Currently, in the name of freedom of speech, both politicians and others, openly in some places and mostly indirectly, are speaking in their favour. Occasionally some are speaking up for the Muslims as well. However remember that this world has now become a global village. As such, these matters can destroy the peace of these countries if wickedness is not openly declared as wickedness, and this is separate to God’s wrath that will come to pass. Remember the saying of the Imam of the age; that all victories come from the heavens and it has been decreed in the heavens that the Messenger whom you are trying to insult will prevail over the world. As the Promised Messiahɑ stated, he will prevail by winning over the hearts, because pure discourses have an impact. Pure discourses do not require extremist measures to be taken nor do they require that vulgarity should be responded to with vulgarity. The despicable behaviour and use of foul language has been instigated by these people and will, God willing, quickly come to an end. God will also deal with these perpetrators in the Hereafter.

In the verses that I recited from the Holy Qur’an, God the Almighty has also drawn the attention of the believers towards their responsibilities; that it is their duty to invoke Durood and Salaam (salutations and peace) upon the Holy Prophetɑ. Vulgarities, maliciousness and mockery do not in the least affect the honour and dignity of the Prophetɑ in any way, shape or form. He is such a great Prophetɑ upon whom even God and His angels send Durood. It is thus the duty of believers to constantly engage in Durood (invoking blessings and salutations) upon the Holy Prophetɑ. When the enemy exceeds in vulgar acts, then they should invoke Durood upon the Holy Prophetɑ more than before.

“Bless O Allah, Muhammad and the people of Muhammad, as You did bless Abraham and the people of Abraham; You are indeed the Praiseworthy, the Glorious! Prosper, O Allah, Muhammad and the people of Muhammad, as You did prosper Abraham, and the people of Abraham; You are indeed the Praiseworthy, the Glorious!”

Thus this alone is the Durood (invocation of salutations and blessings) and this alone is the Prophetsɑ for whom triumph in the world is destined. While an Ahmadi Muslim expresses abhorrence, deep grief and anger at these vulgar acts, he or she also tries to draw the attention of the wrongdoers themselves to desisting from these acts and those in authority towards stopping them. From a worldly perspective, an Ahmadi tries to make a personal effort to inform the world of the reality as opposed to this conspiracy, and presents the beautiful aspects of the blessed model of the Holy Prophetsɑ. An Ahmadi tries to demonstrate the blessed example of the Holy Prophetɑ through his or her every act, and thus illustrate to the world its true image in practice. Indeed men, women, young, old and children, more than ever, should give greater attention towards Durood and Salaam (invoking salutations and peace upon the Holy Prophetɑ)”
and must fill their surrounding atmosphere with it. Everyone should make their actions a practical model of Islamic teachings. This is the beautiful response we should give.

As far as the consequences of the wrongdoers is concerned, Allah has explained in the second verse [recited at the outset], that those who hurt the Messenger or who wound the hearts of the believers of this age by slandering the Messenger, will be dealt with by Allah Himself. These are the people who have been cursed by Allah the Exalted in this life, and due to this curse they will continue sinking further in filth and indecency. For such people Allah has decreed a humiliating chastisement after death. The Promised Messiah has explained this subject pertaining to the end of those people who use vulgar language, that they will certainly reach their sorry end. In this life they will reach their fate in the form of God’s curse, and in the hereafter it shall be in the shape of the abasing punishment of Allah. Other Muslims also, in accordance with the commands and teachings of Allah the Exalted, should react by filling their countries, their regions and their atmosphere with Durood (salutations and blessings) upon the Prophet Muhammad. This is how Muslims should react. It is futile to react by burning or setting fire to properties and possessions in their own countries or by killing their fellow countrymen or that the police are compelled to fire at their own citizens as protestors are killed.

Through media and newspaper reports it has emerged that often the sincere people of the West, both in the USA and here, have expressed disgust and displeasure upon this crude act. However, on the one hand the leadership declares this to be wrong, but on the other hand, it backs it in the name of freedom of expression and freedom of speech. These double standards cannot continue. The law regarding freedom of speech is not a Divine scripture. Thus, as I also said in my address to politicians in the US, man-made laws are prone to errors and flaws. Certain aspects whilst legislating can be overlooked because man does not possess knowledge of the unseen, whereas God the Almighty is the Knower of the Unseen. Laws made by God are flawless. Do not consider, therefore, your man-made laws to be perfect and that there can be no alterations and changes made to them. While a law for freedom of speech exists, neither in any country nor in the UN Charter do we find a law that states that no person will be allowed the freedom to hurt the religious sentiments of others or insult the holy personages of other religions. This is not written in the law anywhere and it is because of this that the peace of the world is being destroyed. This causes the lava of hatred to erupt and the gulf between countries and religions to increasingly widen. While a law for freedom of speech has been made giving an individual freedom, which is fine, there should not be a law permitting playing with others sentiments. This is exactly why the UN is failing. It considers the formation of this futile law a huge accomplishment.

However, look at God’s law. The law of God the Exalted states that do not even mock the idols of other people lest they in retaliation do the same to your All-Powerful God in ignorance by using disparaging words, which would make your hearts grieve, increase enmity, and lead to clashes, quarrels and disorder to break out in the country. Therefore, this is the beautiful teaching imparted by the God of Islam, the God of this world and the God of this universe. That God has given us this teaching Who sent His Beloved One, the Holy Prophet, with the perfect law and teaching for the reformation of mankind and to establish love and compassion. He conferred upon him the title of Rahmatul-Lil-Aalameen (Mercy for all Mankind) and thus sent the Prophet Muhammad as the Mercy for all peoples. Hence the educated people of the world, the politicians and those in power should ponder, that by not firmly dealing with these few despicable people are they too a party to this disorder? The people of the world at large also should think; that by playing with the religious sentiments of others and by agreeing with these few revolting creatures, are they also playing a part in destroying world peace?

We, who are Ahmadi Muslims, do not leave any stone unturned to serve humanity. In the US, there was a need to give blood and so last year Ahmadis helped to collect 12,000 bottles of blood and they are currently carrying out a similar blood drive this year. I said to them that we Ahmadi Muslims are donating our blood to give life, whilst you make our hearts
bleed through such despicable acts and by agreeing with those who committed them. Thus, this is the response of an Ahmadi—a true Muslim. On the other side this is the response of a certain segment who think that they are establishing justice. They allege that Muslims are acting wrongly. It is correct that some of the Muslim reaction is wrong; damage and destruction, setting things on fire, killing of the innocent, leaving diplomats unprotected or killing or murdering diplomats are all entirely incorrect. However, derision and insult of the innocent prophets of God is also a huge sin. Following suit, recently a French magazine has published offensive caricatures which are even worse than the previous ones. These worldly people consider the world to be everything not realising that this world alone is the source of their destruction.

Here I would like to state that the Muslim governments rule over much of the world. Allah the Almighty has given natural resources to many Muslim countries. Muslim countries are also a part of the United Nations. They read and believe in the Holy Qur’an, which provides the perfect and complete code of conduct for every aspect of life. Why then have the Muslim governments not made an effort to impart to the world the beautiful teachings of the Holy Qur’an at every level? Why do they not present to the world that according to the teachings of the Holy Qur’an, playing with the religious sentiments of others or to try to dishonour the prophets of God is a major crime and major sin? Why do they not act in this manner? It is necessary for world peace that this is made a part of the UN peace charter so that no member country would allow any of its citizens to play with the religious sentiments of others and so that world peace is not allowed to be destroyed in the name of freedom of speech. Sadly however, all of this has been happening for so long. The Muslim countries have never made a combined and concerted effort to inform the world about the honour of the Holy Prophetsa and all the other prophets and they have never had this acknowledged at an international level. Although like other charters of the United Nations, this will similarly not be implemented, as which peace charter of the UN is being properly implemented at present? At the very least however, something would go on record.

The OIC (Organisation of Islamic Countries) is established but it has never made rigorous efforts to try and establish the honour and dignity of Muslims in the world. Instead the Muslim leaders are busy pursuing their vested interests. They are not concerned about the splendour of the faith. If our Muslim leaders had made robust efforts then the public would not react inappropriately, as is currently occurring in Pakistan and in other countries, that their leaders, who have been appointed for this task, would strive to fulfil the right that for upholding the honour of the Holy Prophetsa and to uphold the honour of all the prophets, they would rise up on the world forum in a way that the world would have to accept that they are right.

There are a large number of Muslims living in the West and in every part of the world. Muslims are the second greatest power of the world in terms of population and religion. Were they to abide by the commandments of Allah the Almighty they could become the greatest force in every sense. In such an instance, the anti-Islamic forces would never even dare contemplating or perpetrating such heart-
rendering acts. Apart from the Muslim countries, a large number of Muslims live in every country of the world. In Europe, the number of Turks alone runs into millions. In fact, there are millions of them, living in every European country.

Similarly, other Muslim ethnic groups have come from Asia to the UK, to the US, to Canada and to every part of Europe. If they all decided that they would vote for those politicians who not only expressed religious tolerance verbally, but also demonstrated it practically, and who condemned people who perpetrated such vulgarities and made such films, then even from among these worldly governments a segment would rise up to denounce this indecency. Thus, if Muslims understood their importance they could bring about a revolution in the world. They could facilitate laws pertaining to respecting religious sentiments within countries. However it is unfortunate that they are unmindful of this. The Ahmadiyya Muslim Community is focused on this, yet Muslims are busy opposing it, and are instead strengthening the hand of the detractors. May Allah the Almighty grant sense and wisdom to Muslim leaders, politicians and religious scholars so that they may strengthen themselves, recognise their importance and give heed to Islamic teachings.

The moral degradation of those who raised obscene allegations against the Holy Prophet ﷺ and produced or worked for this film can be assessed from media reports regarding them. The main person behind the film is said to be a Coptic Christian living in the US by the name of Nakoula Basseley Nakoula—or is referred to “Sam Bacile” or something or the other—who is reported to have a criminal background and served time in jail in 2010 for fraud. The person who directed the film is a director of pornographic films and all the actors who featured in the film are actors of pornographic films. The excesses of pornography are beyond envisagement. So this is the level of their morality. This is how low they have stooped in filth and indecency, yet they purport to criticise that person whose high morals and purity even God testified to. By committing this obscene act they surely continue to invite the wrath of God. The sponsors and supporters of this film also cannot avoid God’s Punishment, amongst whom is also a Christian priest who time and again for cheap publicity in the US has attempted to burn the Holy Qur’an.

“Our Lord, shatter them into pieces, a complete breaking up and reduce them to dust.”

Some sections of the media have condemned this film and have also condemned the reaction of the Muslims. Inappropriate reactions should indeed be condemned, but it should also be noted who instigated this. As I said earlier, it is the misfortune of Muslims that this has happened because Muslims have no unity and no leadership. Despite claiming to have ardent love and affection for the Holy Prophets, they are distant from their faith. They may claim to be strong in faith, but they have no knowledge of religion and are also continuously weakening in a worldly sense.

No Muslim country has strongly protested to any other country in this regard. Where protests have been made they have been so weak that the media took no notice. The news item which has been given regarding the protests and objections of the Muslims was that 1.8 billion Muslims were reacting in a childish manner. As there is no one at the helm and they are scattered and walking lost, the reaction would then be childish. This was a cynical comment, but it also exposed the reality. May God enable the Muslims to at least now show some embarrassment and shame. The other people are spiritually blind and know nothing about the status of the prophets. They remain silent even when the rank of Prophet Hazrat Isa (Jesus) is slighted. They would consider therefore, the passion of the Muslims towards the Holy Prophet ﷺ as childish.

As I stated earlier, in 2006 I also drew attention towards forming a robust plan of action so that in future no one would even dare to insult in this way, but if only Muslims paid heed to this. Every single Ahmadi should also make efforts to convey this message. By [Muslims] merely protesting for a short while and then keeping silent the problem will not be resolved. One
suggestion was presented (often people present various suggestions) that all of the Muslim lawyers of the world should join together and form a petition. If only Muslim lawyers with international standing deliberated upon the feasibility of this, or would come up with another option.

For how long will you continue observing such vulgar and obscene acts? For how long will you go on protesting and causing damage and destruction, only to fall silent thereafter? This will have no effect upon the Western world or on the producers of the film. It is completely contrary to the teachings of Islam to attack innocent people in Western countries, to threaten them or to attempt to kill them and attack their embassies. Islam does not permit this in any way, shape or form. By acting in this way you will be giving an opportunity for objections to be raised against the Holy Prophet[sa]. Thus, extremism is not the answer. The answer is, as I have explained before; to reform one’s practice, to invoke Durood and Salaam (salutations and peace) upon the Holy Prophet[sa], who is the means of salvation for mankind. It is by the Muslims uniting together and it is by Muslims living in the West gaining strength by their vote. Members of the Ahmadiyya Jama‘at must work in this manner wherever they are. They should also strive to convince their non-Ahmadi acquaintances to tread on this path; that they should build their strength in such countries through the power of voting. Present the beautiful aspects of the blessed life of the Holy Prophet[sa] to the world.

Today the world clamours over freedom of speech. They allege that it is non-existent in Islam citing examples of the present day Muslim countries where citizens do not have freedom of speech. If this is the case in Muslim countries it has no link whatsoever with Islam and it is their misfortune that they are not implementing the Islamic teachings. In history there are examples of people addressing the Holy Prophet[sa] very rudely and without any etiquette or respect whatsoever. Despite this the Holy Prophetsa displayed such forbearance and tolerance, the like of which is not found anywhere in the world. I shall present a few examples of such accounts, which although are normally presented relating to the munificence and generosity of the Holy Prophet[sa], but they also demonstrate his fearlessness, resolve and forbearance.

Hazrat Jubair bin Mut‘am[ra] has related that once he was with the Holy Prophet[sa] and some other people were also with him. The Prophet[sa] was returning from Hunain. The Bedouins surrounded the Prophet[sa] making such persistent demands to him that he was forced to move towards a thorny tree, where his cloak became stuck in its thorns. The Holy Prophet[sa] stopped and said, “Return my cloak. If I had as many camels as the wild trees I would have given them to you and thus you would not have found me niggardly, false or a coward.”

In another tradition, Hazrat Anas[ra] relates:

“Once I was in the company of the Holy Prophetsa who was wearing a cloak with thick edges. A Bedouin pulled his cloak so hard that the edges left a mark on his neck. He then said, ‘O Muhammad[sa]! From amongst the wealth that Allah the Almighty has given you, load some of it upon these two camels of mine, because neither will you give out of your wealth nor from the wealth of your father.’ Initially the Holy Prophetsa kept quiet. He then stated that, ‘Wealth is God’s and I am God’s servant.’ Then the Prophetsa said, “Revenge will be extracted for the pain you have caused me.” That Bedouin said, “No”. The Prophetsa said, “Why will revenge not be taken?” The Bedouin replied, “Because you do not respond to badness with badness.” The Holy Prophetsa laughed. He then instructed for barley to be loaded on one of the Bedouin’s camels, and dates on the other.”

This, therefore, is that highest station of tolerance and patience of Holy Prophet[sa]. He did not display this only to his followers, but...
even to his enemies. His high moral standards encompass munificence, compassion, patience, forbearance and also a demonstration of vast tolerance. Yet the ignorant detractors, without thought or consideration, come forth and allege that the Rahmatul-Lil-Aalameen (Mercy for all Mankind), the Prophet Muhammad\textsuperscript{saw}, was severe, was harsh and so on.

Objections have also been raised against the Holy Qur'an in the film. I have not seen the film myself, but have heard from people regarding it. It alleges that the Qur'an was written by the cousin of Hazrat Khadijah\textsuperscript{a}, Waraqah bin Naufal, who Hazrat Khadijah\textsuperscript{a} took the Prophets\textsuperscript{saw} to after he received his first revelation. During the life of the Prophets\textsuperscript{saw}, the Kuffaar (disbelievers) would constantly raise the allegation as to why the Qur'an was being revealed to him part by part, rather than all at once. Such pitiable people are completely devoid of knowledge and true historical facts. Those Christians who consider themselves knowledgeable in this area are actually completely ignorant. Waraqah bin Naufal actually said, “I wish to be alive when your people will turn you out of your nation.” Indeed, a short while after this he passed away.\textsuperscript{4} Such Christian priests, as I stated, are completely uninformed of true historical facts. Orientalists have always engaged in the debate regarding the location of where Surahs (chapters of the Qur'an) were revealed, whether in Makkah or Madinah. Yet they also believe that Waraqah wrote the Holy Qur'an. The Holy Qur'an has given the challenge itself that if they believe that it was written by someone else, then produce a chapter like it.

With respect to taking care of the sentiments of others, the Holy Prophets\textsuperscript{saw} was peerless also. Even though the Prophet Muhammad\textsuperscript{saw} is greater than all other prophets, yet in consideration of the sentiments of a Jew he once said, “Do not give me superiority over Moses”\textsuperscript{5}.

There is the Prophet’s care for the sentiments of the poor and respect for their status. Once, for example, a very wealthy Companion expressed his superiority over others. The Holy Prophets\textsuperscript{saw} heard this and stated: “Do you believe your strength, your power, your wealth and your possessions were all acquired through your own efforts? Absolutely not! Your tribal strength as well as the power of your wealth were all acquired due to the poor.”\textsuperscript{6}

Today the claimants of freedom establish the rights of the poor and endeavour to safeguard them. Yet 1400 years ago the Holy Prophet\textsuperscript{saw} established these rights when he said that the labourer should be paid his wages before his perspiration dries off. Thus, where can they possibly contend with the Benefactor of Mankind? There are countless accounts of the Prophet\textsuperscript{saw}. Take any aspect of his life and in every respect you will find the highest moral example established by the Holy Prophet\textsuperscript{saw}.

Another allegation raised is that the Holy Prophet\textsuperscript{saw} was a womaniser, and objections are raised against his marriages. Allah the Almighty knew, however, that such allegations and questions would be raised in the future and so facilitated such incidents which provide the rebuttal to these allegations. It is said regarding Asmaa bint Nu’maan bin Abi Joan that she was amongst the most beautiful women of the Arabs. When she came to Madinah her beauty was praised by every woman who saw her. They would say that they had never seen such a beautiful woman in their lives. On the wish of her father her Nikah (Islamic official marriage pronouncement) was solemnised with the Prophets\textsuperscript{saw} for a dowry of 500 Dirhams.

When the Holy Prophets\textsuperscript{saw} went to her she said, “I seek God’s refuge from you.” The Holy Prophet\textsuperscript{saw} replied, “You have sought the refuge of a Great Sanctuary” and then left. He then said to one of his Companions, Abu Usaid, to take her back to her family. It has been recorded in history that her family were extremely happy that their daughter was being married to the Holy Prophet\textsuperscript{saw}. When she returned however, they were extremely upset.\textsuperscript{8} Thus, this was that great person about whom dreadful allegations are made, that he was a womaniser; whilst he married according to God’s command.

The Promised Messiah\textsuperscript{as} has explained that:

“If the Holy Prophet\textsuperscript{saw} had not wives and children, and had not faced the relating trials and tribulations which he expressed and passed through, and had not treated his wives most kindly, then how else would we learn about his exemplary model in this regard? Every act of the Prophet was for the sake of the pleasure of God.”\textsuperscript{9}
An erroneous allegation regarding Hazrat Aa’ishah the Prophet’s granddaughter being treated more fondly and also regarding her age is also raised. The Holy Prophet would say to Hazrat Aa’ishah on certain nights that, “I wish to worship my God all night, Who is the most beloved to me.”10 Hence people with perverted minds will indeed raise such allegations; as they have done in the past and they may perhaps continue to do so in the future. As I have stated earlier, Allah the Almighty has already decreed that He will fill Hell with such people. They and their supporters should be fearful of the chastisement of God. As the Promised Messiah has stated, “Allah the Almighty has great honour for His beloved ones.”11 In this age He has sent His Messiah and Mahdi and He has drawn the attention of the world towards reformation. If they do not desist from their wrongdoing and mockery then the wrath of God is also severe. Today, natural disasters are prevalent and there is destruction all around. Storms and hurricanes are occurring in the US at a greater frequency than before. The economic crisis is worsening. Various inhabitations of the world are at a threat of being submerged by water due to global warming. The world is thus engulfed in perils and dangers. These excesses should draw the attention of such people towards God, rather than towards obscenities. Unfortunately, the opposite is occurring. They are trying to transgress beyond all limits. The Imam of this time has already warned everyone openly. He has said clearly that if the world does not take heed and listen, then every step they take will lead them towards destruction. The message of the Promised Messiah is a message that should be repeated again and again. This is oft repeated and presented and I will present it here again today.

He said:

“Remember that God has informed me about the coming of earthquakes. So remember surely that in accordance with the prophecy, earthquakes came in America and also in Europe. They will also occur in different parts of Asia. Some of them will be as terrifying as doomsday. There will be death on such a large scale that rivers will run with blood. Even birds and animals will not escape it. Such destruction will overtake the Earth as has not happened since man was born. Most places will be turned upside down as if they had never been inhabited. There will also be other terrible afflictions both in the Heaven and in the Earth and every sensible person will realise that they are no ordinary phenomena and no trace of them will be found in books of astronomy or philosophy. Then people will be seized by anxiety and will wonder what is going to happen. Many will be saved and many will perish. Those days are near. Indeed they are at the doorstep, that the world shall witness a spectacle of doomsday. Not only will there be earthquakes but other terrible calamities will also appear; some from the heaven and some from the Earth. This will happen because men have given up the worship of their God and all their thoughts and their designs and all their resolves are diverted towards this world. Had I not come, these calamities might have been delayed for a while but with my coming, the secret designs of God’s wrath that had been long hidden have been manifested.

As God Almighty said, We never punish until We have sent a Messenger. Those who repent shall find security and those who fear before the calamity overtakes them will be shown mercy. Do you think that you will be saved from the earthquakes? Or that you can save yourselves by your own designs. No, you cannot. All human designs will come to nought that day. Do not imagine that only America has been shaken by the earthquake and that you are safe for you may experience even greater calamities. O Europe, you are not secure! O Asia, you are not secure! O you who dwell in the islands, no artificial God will come to your aid. I see the cities falling and I see the habitations in ruin. The One and the Unique has long remained silent. Abominations were committed before His eyes and yet He remained silent, but now He shall reveal His Countenance in a dreadful manner. He, who has ears to hear, let him hear. The hour is not far. I try to bring everyone under the security of God but the decrees of destiny had to be fulfilled. Assuredly, I say that this country’s turn is also drawing near. The days of Noah shall appear before your eyes and you will see with your own eyes what happened to the land of Lot. But God is slow to wrath. Repent so that you are shown mercy. He who abandons God is a worm, not a man and he who does not fear Him is dead not alive.”12

May Allah the Almighty grant wisdom to the world and enable them to desist from their wrong and unjust ways. May He also enable us to fulfil our responsibilities.”
KEY FOR ABBREVIATIONS:

sa
Sallallaahul Alyhi wa Sallam
“May peace and blessings of Allah be upon him.”
This is written after the name of the Holy Prophet.

al
Alaihis Salaam
“May peace be upon him.”
This is written after the name of Prophets other than the Holy Prophet.

ra
Razi-Allaah anhu/anha/anhum
“May Allah be pleased with him/her.”
This is written after names of the Companions of the Holy Prophet and of the Promised Messiah.

aba
Ayyahadduallahu Ta’ala
binasrihil Aziz
“May Allah the Almighty help him with His powerful support.”
This is written after the name of the current Khalifah of the Ahmadiyya Muslim Jama’at.
The Holy Prophet Mentioned In Habakkuk

This advent was also prophesied by Habakkuk (3:3-7) six hundred and twenty-six years before Jesus. Thus we have:

God came from Teman, and the Holy One from Mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hands: and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting. I saw the

Here we have a mention of Tema and of a Holy One from Paran. From the prophecies of Moses and Habakkuk it is evident that the advent of Jesus was not to mark the last stage in the spiritual development of man. It was to be followed by the advent of another Prophet to mark the third manifestation of divine glory. This prophet was to manifest both the Beauty and the Majesty of God and bring a fiery Law into the world, not merely a Message of forgiveness.

The Holy One to appear from the land of Tema and Mount Paran is the Holy Prophet Muhammad, and his fiery Law is the Quran which has the virtue of consuming to ashes the stuff of which sins and satanic machinations are made. Moses truly said that the Promised One, rising from Paran, would be accompanied by ten thousand saints. As all the world knows, it was the Holy Prophet of Islam who rose from Paran and marched into Mecca with ten thousand followers. Could Jesus be said to have fulfilled this great prophecy or David or Moses? Did any of them rise from Paran? Did any of them march to victory with ten thousand saintly followers? Jesus had only twelve disciples, one of whom sold him for a little money. Another cursed him for fear of being maltreated. Ten remained faithful but, according to the Gospel account, even they dispersed when Jesus was put on the Cross. Had they stood by their Master’s side, even then a following of ten could not have equalled a following of ten thousand. And then the Biblical prophecy says clearly that the ten thousand would be with the Promised Prophet. But the Gospels tell us that the ten disciples of Jesus who remained abandoned him when he was put on the Cross. According to Habakkuk, one sign of the Promised One was to be the amount of praise showered upon him. Thus Habakkuk (3:3) says,

“and the earth was full of his praise.”

It does not seem to us a mere accident that the Holy Prophet of Islam was named Muhammad (literally, the Praised One).
When his enemies denounced him, they were worried by the contradiction entailed in denouncing the Praised One. So they changed his name from Muhammad to Mudhammam, from the Praised One to the denounced one. When the Prophet’s Companions got exasperated at the denunciations and abuse hurled at him he would say, “Hold your peace; they abuse not me but someone else called Mudhammam.”

Only a man with a name as beautiful as his personality and character could answer to the description which Habakkuk had given of the Promised One. No less significant is the tradition of devotional verse which has grown in Islam, and which has resulted in an important branch of the poetry written by Muslims of all countries.

Habakkuk also says:

“Before him went the pestilence, and burning coals went forth at his feet” (3:5).

This sign of the Promised One was also fulfilled in the Prophet of Islam. True, the prophecy speaks of pestilence, that is, a disease in epidemic form. But it is large scale destruction and death which a pestilence brings which is here meant. Because the enemies of the Holy Prophet suffered large scale destruction and death in their encounters with him, he may be said to have fulfilled even this part of the prophecy.

The Prophet who beheld and drove asunder the nations was the Prophet of Islam. Truly did he say of himself, “My presence is awe-inspiring, and I have been helped not a little by it. People fear me from a distance of one month’s journey” (Bukhari).

Again:

“The everlasting mountains were scattered, the perpetual hills did bow” (3:6).

This part of the prophecy also applies to the Holy Prophet of Islam. For his enemies were completely routed. Mountains and hills only mean powerful enemies.

Again we have in Habakkuk (3:7):

“I saw the tents of Cushan in affliction: and the curtains of the land of Midian did tremble.”

This part of the prophecy clearly shows that the Promised Prophet was to belong to somewhere outside Syria. For it is the hordes in Cushan and Midian which are to be afflicted and frightened on the appearance of the armies
of the Promised One. The description cannot apply to Moses or Jesus. It applies only to the Prophet of Islam. When a small army of his, in the time of his First Successor, Abu Bakr, advanced towards Palestine, notwithstanding the fact that Canaan was then under the Roman Kaiser, master of half the known world at the time, the superior forces of the Kaiser were crushed by the inferior Muslim forces.

“The tents of Cushan were in affliction and the curtains of the land of Midian did tremble.”

The people of these lands found their salvation in laying down their arms before the servants of the Holy Prophet Muhammad. (Introduction to the Study of The Holy Quran, pp. 95-97)

**The Prophet’s Advent Foretold by Solomon**

(a) In the Song of Solomon (5:10-16) we have

*My beloved is white and ruddy, the chiefest among ten thousand. His head is as the most fine gold, his locks are bushy, and black as a raven. His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set. His cheeks are as a bed of spices, as sweet flowers: his lips like lilies, dropping sweet smelling myrrh. His hands are as gold rings set with the beryl: his belly is as bright ivory overlaid with sapphires. His legs are as pillars of marble, set upon socks of fine gold: his countenance is as Lebanon, excellent as the cedars. His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem.*

This prophecy promises a Prophet who would be superior to others, and would possess a rank higher than others. We say this because the rapturous description in the Song of Solomon comes in reply to the question:

“What is thy beloved more than another beloved?” (5:9). We are told that this beloved would stand out like a flag among ten thousand men. As a flag symbolizes an army, the description, therefore, applies to some great occasion on which this beloved would command a following of ten thousand.

We are also told:

“His lips like lilies, dropping sweet smelling myrrh” (5:13).

Now myrrh is a kind of gum, of bitter taste but sweet-smelling and very useful, a germ-killer and a cicatrizier, used in disinfectant preparations, in treating wounds and making scents and perfumes.

We are also told that

“He is altogether lovely” (mark the Hebrew Mahamaddim).

It means his person and character would be such as to compel love and admiration.

This prophecy clearly applies to the Holy Prophet of Islam. It was he who headed ten thousand saints and marched victorious from the heights of Paran into the valley of Mecca, exactly as had been foretold by Moses. It was he whose teaching proved like myrrh for the world, bitter in taste but beautiful in its effects. It contained principles and rules all of which were calculated to promote the well-being of man, and which yet tasted bitter to
some nations. And it is he who is called (and is true to the description) Muhammad.

Christian writers are wont to say that the beloved promised in this prophecy has been called Mahamadd not Muhammad. But this objection does not go very far. The Old Testament name for God is Elohim. In Hebrew it is common to show consideration and reverence by using a plural for a single person. We do the same in Urdu. Lecturing in Urdu, a lecturer might easily conclude his tribute to the Prophet by saying Yeh hain hamare Muhammad, meaning, These are our Muhammad!

(b) In the Song of Solomon, we have another prophecy about the Holy Prophet of Islam. This is in 4:9-12. In these verses Solomon addresses his beloved as both sister and spouse (4:9; 4:10; 4:12). The simultaneous use of the two forms of address—sister and spouse—is not without significance. “Sister” indicates that the Promised Prophet would be an Ishmaelite, one of the brethren of the Israelites; and “spouse” indicates that the Message of the Promised Prophet will not be confined to his own people, as were the Messages of all the Israelite Prophets. It would be open to other nations and peoples as well. We should not be misled by the feminine form of address used here. The passage is couched in poetical language, full of metaphors. The last line of the chapter uses the masculine form, which is contradictory, but significant. Thus we have:

“Let my beloved come into his garden, and eat his pleasant fruits” (4:16).

The result was an Arab led movement embracing every conceivable side of human progress—spiritual, intellectual, political.

From this description it appears that Solomon foretold the advent of a Prophet who would come from the south, and he (or his people) would be black of skin as compared with the descendants of Isaac. It is well known that the people of Syria and Palestine have a fairer complexion than the people of Arabia. The Prophet of Islam was an Arab.

(d) In the same place another sign of the Promised One is given as follows:

My mother’s children were angry with me; they made me the keeper of the vineyards; but mine own vineyard have I not kept (1:6).

This is a description of the people to which the Promised One was to belong. The Arabs, at the advent of the Prophet of Islam, were an unambitious people. They accepted employment under Romans and Iranians, but of their own country they thought but little. The Holy Prophet came and Arabia rose from her slumber. The result was an Arab-led world movement embracing every conceivable side of human progress—spiritual, intellectual, political.

The Arabs became the keepers not only of their own vineyard, but of the vineyards of the whole world.
Occasionally, a Prophet draws the sword, but only against those who first draw the sword against him. He makes war only upon those who first make war upon him and seek to put down by force and oppression the Message sent by God.

(e) The Song of Solomon also contains a warning for Israel: they are told not to meddle with the Promised Prophet. Thus in 2:7 we have:

I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please.

The theme is continued in the Song in 3:5 and in 8:4. These passages only mean that when the Promised Prophet appeared, Jews and Christians, two branches of Israel, would oppose and oppress him; but as the Prophet would be a God-appointed Prophet, they would not succeed, but would instead suffer an ignominious defeat. Solomon accordingly, warned his people saying:

“\( I \ charge \ you, \ that \ ye \ stir \ not \ up, \ nor \ awake \ my \ love, \ till \ he \ please. \)"

The Israelites, both Jews and Christians, were advised to do nothing to the Promised Prophet. When his influence spread to their land, they should accept him. It would not do to oppose him and to try to stem the tide of his influence. Opposition would spell the opponents’ own destruction. For a people who meddle with a Prophet’s mission become liable to divine punishment. The warning proved true. Jews and Christians became meddlesome and brought divine punishment upon themselves. If a people remain passive and show no hostility to a Prophet, he adopts no violent steps against them but confines himself to teaching and preaching. Occasionally, a Prophet draws the sword, but only against those who first draw the sword against him. He makes war only upon those who first make war upon him and seek to put down by force and oppression the Message sent by God. The Holy Prophet’s example illustrates this point. It was the risk entailed by thoughtless hostility to a true Message against which Solomon warned.

These prophecies cannot possibly apply to Jesus. Jesus did not appear from the south of Palestine. Nor was he one of the brethren of Israel. Nor did he have the means to resist and to destroy the opposition of Israel. The prophecies apply only to the Prophet of Islam. He is the beloved of the Song of Solomon. The Song is, in fact, a rapturous description of the Prophet.

(Introduction to the Study of The Holy Quran, pp. 97-101)
Travel to Syria and the Incident of Bahirah the Monk

When Muhammad\textsuperscript{saw} was twelve years of age, Abu Talib was required to travel to Syria with a mercantile caravan. Since the travel was long and difficult, Abu Talib decided to leave Muhammad\textsuperscript{saw} behind in Makkah. However, for young Muhammad\textsuperscript{saw}, the thought of separation from Abu Talib was far too difficult to bear. Therefore, at the time of departure, due to his emotions of love, the child clung to Abu Talib and began to weep. When Abu Talib witnessed this he was moved and decided to take the young Muhammad\textsuperscript{saw} along.

To the south of Syria there is a very well known place called Busra, where a very strange incident took place. There resided a Christian monk by the name of Bahira. When the caravan of the Quraish passed by this monk’s holy abode, he witnessed all the rocks and plants have fallen into prostration simultaneously. In the light and spirit of divine scriptures, he was aware that a prophet was to be raised and due to his deep insight, he concluded that this very prophet was present in the caravan. Hence, he was able to recognize Muhammad\textsuperscript{saw}. The Monk informed Abu Talib of this fact and advised him to protect the young Muhammad\textsuperscript{saw} from the evil designs of the Ahl-e-Kitab.

In the spirit of ‘Ilm-e-Riwayat, this particular narration is rather weak. However, if such an instance did in fact occur it should not be the cause of bewilderment. If this occurrence did in fact occur, the prostration of trees would be considered a divinely inspired sight of the monk, which is not unusual in relation to the stature of the Holy Prophet\textsuperscript{saw}.

God’s Protection from Evil

There is an instance that on one night during the childhood of Muhammad\textsuperscript{saw}, he requested his companion, who was also a partner in grazing goats saying, “Tend to my flock so that I may go to the city in order to view the nightly gathering of the people”. In those days, it was a custom of the Arabs to gather at a single location where after they would relate stories and share various forms of poetry. On various occasions, the whole night would be devoured by these gatherings. In his childhood curiosity, Muhammad\textsuperscript{saw} also ventured out to observe one of these spectacles. However, God the Almighty disliked the idea that His Khatamun-Nabiyyin, partake of such nonsense. Therefore, on one occasion, Muhammad\textsuperscript{saw} departed for such a gathering but fell asleep enroute and remained in a state of sleep until dawn. The young Muhammad\textsuperscript{saw} intended to witness a similar gathering a second time; however, the unseen hand prohibited him this time also. During the time of his prophethood, the Holy Prophet\textsuperscript{saw} said, “I intended only twice, in the entirety of my life, to observe such a gathering, but I was restrained both times.”

Harb-e-Fijar

The Arabs were an excessively combatant nation and it was considered an honour to fight to death.
It was due to this very reason that the sword was instantly unsheathed even upon trivial differences. Whenever such an occasion would arise, the Arabs would fill a large goblet with blood and dip their fingers in it whilst taking oath that they may die on the battlefield but shall never retreat from combat. There existed constant enmity between various tribes as every tribe considered it absolutely incumbent to safeguard its reputation and grandeur. In carnivals, etc., where diverse types of people gathered together, quarrelling and fighting was nothing out of the ordinary.

It was during the childhood of Muhammad saw that on the occasion of the ‘Ukaz Carnival, which would be held in a pleasant valley situated to the east of Makkah at a distance of approximately three days, provocation was spurred between the tribes of the Qais ‘Ailan and Banu Kinanah. During that period, the various tribes of the Qais ‘Ailan resided to the southeast, between Makkah and Ta’if. For some time, the tribal leaders of both parties successfully managed to avert warfare. In history, this war is known as Harb-e-Fijar, which means ‘The Unlawful War’, because this war was commenced in the sacred month in which, according to ancient custom, fighting was forbidden.

This war was fought with such vigour and violent fervour that it possesses distinct fame among the wars of the Jahiliyyah. The Banu Kinanah paired with the Quraish and on the other side was the Qais ‘Ailan allied with the Hawazin. The most dangerous battle of this war was the last one, which is referred to as the fourth battle of the Harb-e-Fijar. The state of passion in this last fight was to such extent that some commanders had themselves tied to the battleground with ropes thus leaving no means of retreat even if it was so desired. During the initial portion of the day the Qais ‘Ailan lead in battle, however, towards the end of the day, the Banu Kinanah overcame their opponent’s edge. After the defeat of the Qais ‘Ailan, both parties were reconciled in a concord of friendship.

Young Muhammad saw also participated in this war. However, from various narrations it is found that Muhammad saw did not actively engage himself in battle. Instead, his participation was merely limited to the fact that he was a part of the army and would hand over arrows to his paternal uncle. At that time, Muhammad saw was approximately twenty years old. In this battle, every tribe had its own commander. Therefore, the Banu Hashim was under the command of Zubair bin ‘Abdul-Muttalib; however, the commander-in-chief of the entire army of the Banu Kinanah was Harb bin Umaiyyah who was the father of Abu Sufyan and the paternal grandfather of Amir Mu’awiyah.

(The Life & Character of the Seal of Prophetssaw, pp. 143-144)

**Harb-e-Fijar**

During the ancient age, various noble-hearted individuals of Arabia thought to establish a mutual agreement. This agreement stated that the rights of the oppressed would be protected and that the oppressor would be restrained from injustice. In the Arabic language, the word fadl also refers to one’s ‘right’, which transforms into fudul when expressed in plural. This is why the agreement was named the Hilful-Fudul. In accordance to other narrations, it is also said that since the names of the proponents of this confederacy contained the word fadl, this agreement was named Hilful-Fudul. In any case, after the infamous Harb-e-Fijar, Zubair bin ‘Abdul-Muttalib, a paternal uncle of Muhammad saw was most probably inspired by this war and proposed to revive this agreement once again. Therefore, representatives from the different tribes of the Quraish gathered at the home of ‘Abdullah bin Jad’an where arrangements for a feast had been made. All the representatives unanimously took a mutual oath that they would forever restrain injustice and assist...
the oppressed. The ones who took part in this agreement include the Banu Hashim, Banu Muttalib, Banu Asad, Banu Zuhrah and Banu Yatm.

Muhammad saw was also present at this occasion and joined in this agreement. Hence, on one occasion during the time of his prophethood, the Holy Prophet saw said that, “In the house of ‘Abdullah bin Jad’an, I once partook in such an oath that even if I was called to it today, in the age of Islam, I would present myself saying, here I am to do thy undertaking”. Perhaps it was due to the influence of this deep inspiration that during the time of Amir Mu’awiyah, when his nephew Walid bin ‘Utbah bin Abu Sufyan, the governor of Madinah, usurped one of the rights of Hadrat Husainra, Hadrat Husainra said, “By God if Walid does not return my due right, I shall stand before Masjid-e-Nabawi, with my sword in hand, calling people towards the Hilful-Fudul. (The Life & Character of the Seal of Prophetsaw, pp. 144-145)

“His commanding mien inspired the stranger with an undefined and indescribable awe; but on closer intimacy, apprehension and fear gave place to intimacy and love”

His Blessed Appearance

Muhammad saw had now reached adulthood and his physical development had completed. Therefore, at this point it will be quite relevant to mention his appearance.

It is recorded that Muhammad saw was of moderate height and had an incredibly beautiful complexion. He was not excessively white shaded, such as appeared displeasing to the eye, nor was he of a dark brown complexion. Instead, he was slightly fairer than dark brown The hair on his head were not completely straight, rather they were slightly curled. His beard was thick and beautiful. He possessed a well balanced body. His skin was delicate and soft. His body and sweat discharged a delightful fragrance. He had a large head and was broad-chested. His hands and feet were relatively full of flesh. His palms were wide and his face was round. He possessed a broad forehead and a beautiful nose which appeared slightly risen. He possessed sparkling black eyes adorned with long eyelashes. He walked swiftly but in a dignified manner. His style of conversation was soft and gentle, such as if the listener desired he could count his words. In a state of anger, his face would turn red and in times of happiness it would gleam brilliantly.

A famous historian from England, Sir William Muir, makes mention of the appearance of Muhammad saw in the following words:

“His commanding mien inspired the stranger with an undefined and indescribable awe; but on closer intimacy, apprehension and fear gave place to intimacy and love” (The Life & Character of the Seal of Prophetsaw, pp. 145-146)
The Ship Returned

The late Dr. Sardar Nazir Ahmad Sahib had a great passion for preaching. He would spend days and nights in preaching, ignoring everything else. A faith-inspiring incident related to his passionate absorption in preaching is detailed here.

Dr. Sardar Nazir Ahmad Sahib narrates:

“I was employed as a Physician on a ship. On one particular return trip, the ship anchored in Aden and I went into the town to preach. I became so absorbed in preaching that I forgot the ship’s time of departure. Returning to the seaport after preaching, I noticed that the ship had already left. At this, I was so distraught that I was perspiring profusely. I was worried about what the crew of the ship would think of me? If any passenger were to die, by law I could be blamed and arrested for that. I passed the whole night praying in a very troubled state of mind. ‘O God Almighty! I was doing Your work. I was giving the message of truth to the Arabs. I was not doing anything personal. Now that the ship has left, I do not know what to do. I beg You to bring the ship back.’ While praying, I fell asleep. That night I saw in a dream that the ship had returned. Those to whom I had been preaching already had made a laughingstock of me because my ship had left and now I was in trouble. In the morning, when I announced that my God had told me that the ship had returned, they laughed at me even more. Did the ship ever return! God’s Power is limitless and His acts are extraordinary. In the morning, we witnessed an unusual and incredible scene. A person came running and reported that the ship, in fact, had returned to the ship. The return of the ship was an extraordinary act of God Almighty. The apparent reason for its return was that due to the war, there was the danger of a submarine attack and the ship did not have a Peace flag on board. So, to obtain this flag the ship returned to the Port. It is a common observation that if one misses a train or bus while travelling, it never returns. Here, God Almighty showed the miracle of His Power that a great ship returned for the sake of an enthusiastic preacher.”

(Faith-Inspiring Incidents of Heavenly Support in the Field of Preaching) (“The Devotion of Life, Its importance and Blessings,” pp.498-499)

A Qur’anic Argument

‘Khalid-e-Ahmadiyyat’ Hadrat Maulana Jalalud Din Shams Sahib stated,

“In 1926, I had a lengthy religious discussion with a Syrian lawyer of an English Priest. The lawyer claimed, with great confidence, that the Holy Qur’an establishes Jesusas to be superior to the Holy Prophet Muhammad (Peace and blessings of Allah be upon him). I asked him to provide proof. He replied,
'In the Holy Qur’an Jesus is referred to as ‘Ghulaman Zakiyya’ (Righteous Son) (19:20) and the word Zakiyya (Righteous) has not been mentioned for any other Prophet. This establishes that no other Prophet shared this characteristic of Jesus with him. Therefore, it establishes that Jesus is superior to all Prophets including the Holy Prophet Muhammad (Peace and blessings of Allah be upon him.)’

‘God Almighty taught Hadrat Maulana Sahibb an excellent response to the argument. He countered, “It is true that the word ‘Zakiyya’ is not mentioned in regards to the Holy Prophet (Peace and blessings of Allah be upon him) in the Holy Qur’an. However, the word, ‘Yuzakki’ has been mentioned numerous times for him (2:152, 3:165, 62:3). The word ‘Yuzakki’ proves the Holy Prophet’s (Peace and blessings of Allah be upon him) purity, but is also comprehensive in its meanings as it includes the meaning of the word ‘zaki’. Thus, the word ‘yuzakki’ not only attributes the high status of the Holy Prophet (Peace and blessings of Allah be upon him), but also shows that he was capable of granting purity to others. If we look from this angle, it establishes Jesus to be a pupil of the Holy Prophet (Peace and blessings of Allah be upon him) and the Holy Prophet (Peace and blessings of Allah be upon him) as his teacher.” Upon hearing this answer, the Syrian lawyer was dumbfounded.

(Faith-Inspiring Incidents of Heavenly Support in the Field of Preaching, p.20) ("The Devotion of Life, Its importance and Blessings," pp.499-501)

Cunning of an Opponent Reversed upon Himself

The late Master Muhammad Shafi Aslam Sahib has related:

“I was once involved in a debate with a Hindu Pandit. Cunningly, he sent me a document written in English and asked me to respond to it. His intention was that I would not be able to read English, and then he would claim to the audience that the Maulvi cannot even read his writing, so how is he going to debate with me? God Almighty, through His sheer Mercy, guided me to counteract the Pandit’s cunning plan. I took a piece of paper, and after writing a couple of lines in Arabic in response to his note, sent it to the Pandit. Since the Pandit did not know Arabic, he was very perplexed and said, “What is written here?” Then I, at once, said to the audience, ‘Look, he cannot even read my handwriting, so how is he going to debate with me?’ By the Grace of God, the Pandit’s cunning scheme was reversed upon him.”

(Faith-Inspiring Incidents of Heavenly Support in the Field of Preaching) ("The Devotion of Life, Its importance and Blessings," p.501)

The Argument of an Opponent Backfired

The late Hadrat Qazi Muhammad Nazir Fazal, Lyalpuri, related a very interesting incident, “Once, in Sialkot, I was engaged in a debate with Pir Nadir Shah Sahib on the topic of Khatam-e-Nubuwat. When Pir Sahib felt impending defeat in the debate, he made one Maulvi stand up and asked him to announce that he is a Prophet of God just as Mirza Sahib was a Prophet. Then, he told me to prove that the person’s claim of being a Prophet was false. At this, I stood up and addressed the gathering: ‘O my friends! I am extremely thankful to God Almighty that the issue of discussion between me and Pir Sahib has been resolved. The point

Hadrat Maulana Jalalud Din Shams Sahib

Master Muhammad Shafi Aslam Sahib
of discussion was whether any Prophet could come after the Holy Prophet (Peace and blessings of Allah be upon him) in his Ummah. Pir Sahib has practically proved that a prophet can come. Look! Pir Sahib’s prophet is standing in front of you. Now he wants me to prove that he is a false Prophet. I don’t need to prove that he is a false prophet. He has not been sent by God Almighty. Rather, right now in front of you, Pir Sahib has asked him to claim that he is a prophet. Obviously, there is no need to prove such a person to be an impostor. Pir Sahib was stunned to hear this answer and the non-Ahmadi, who was representing Pir Sahib on the panel of moderators, announced on the spot that he had accepted Ahmadiyyat.”

Manifestation of Divine Punishment

The late Hadrat Maulvi Muhammad Ilyas Sahib relates that in Charsadah, there were three men who were bitter enemies of Ahmadiyyat. God’s Glory and Power work in strange ways. God Almighty humiliated all of the three opponents of Ahmadiyyat. The details of their story are extremely painful. However, from one aspect, it is a very faith-inspiring story. Mullah Mahmood was a sworn enemy of Hadrat Maulvi Muhammad Ilyas. He used to practice charms so that Maulvi Sahib’s wife would dislike and leave him. His own end was very dishonourable as he was disgraced for having an affair with a woman who was related to him. Thus, he left his house in such shame that he never returned.

The second enemy was a person by the name of Akbar Shah. He was an excellent swimmer and used to say, ‘If Muhammad Ilyas comes to the river to swim, I will drown him in the river.’ All Glory belongs to God Almighty! Akbar Shah himself died due to drowning while swimming in the river.

The story of the third person is a lesson for others. Mukarram Khan was a very powerful landlord and the Numberdar of Charsadah. He had exceeded all the limits of oppression through carrying out a social boycott. God Almighty punished him in this way: First his wife died from tuberculosis and then his three sons died one after the other in front of his eyes from the same disease. He lost all his assets in gambling. He was dismissed from the post of Numberdar. He became so poor that he had to drive a horse-drawn carriage to earn his livelihood. One day, a strange thing happened. Hadrat Maulvi Sahib was travelling in a horse carriage and asked the person steering the horse-drawn carriage about the residents of Charsadah, one by one. When he asked him about Mukarram Khan, the man who was sitting on the footstep of the carriage looked up with tears in his eyes and said, ‘I am that wretched person who by opposing the Truth has lost both religion and the world.” Such grievous Divine punishment falls only on those who deserve it because of their ill deeds, particularly those who exceed so much in their wretchedness that instead of accepting the Truth they arrogantly oppose it and denigrate the beloved ones of God Almighty. Such persons soon come under the wrath of God Almighty, and they are made an example for others.

(Faith-Inspiring Incidents of Heavenly Support in the Field of Preaching, pp. 21-22)
(“The Devotion of Life, Its importance and Blessings,” pp.505-506)
In this Issue, we introduce to our readers a book written by Hadhrat Khalifatul Massih II, Hadhrat Mirza Bashir Ud-Din Mahmud Ahmadra. *Introduction to the study of the Holy Qur’an*. We aim to give a brief introduction to the book and an insight into the very important and informative topics discussed in it.

**Title:** Introduction to the Study of the Holy Quran

**Author:** Hadhrat Mirza Bashir-Ud-Din Mahmud Ahmadra

**Language:** English

**Urdu Version:** Deebaachah Tafseer-ul-Quran

**Number of Pages:** 443

**Edition and Year of Print:** 5th Edition, 1996

**Printed by:** Islam International Publications Ltd, Islamabad

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**About the Author**

Hadhrat Mirza Bashiruddin Mahmud Ahmad, Khalifat ul-Masih the IIra was born in January 12th, 1889 on a Saturday at Qadian. He was the eldest son of the Promised Messiah as born to Hadhrat Sayyeda Nusrat Jahan Begumra. His blessed birth was in fulfillment of a prophecy by the Holy Prophet of Islam, peace & blessings of Allah be upon him. According to this prophecy the Promised Messiah would marry and would be blessed with children. Also his birth was in fulfilment of a magnificent prophecy of the Promised Messiahas. This particular prophecy is
referred to as the 'Prophecy of Musleh Mauood'. One of the greatest achievement of Hadhrat Khalifat al-Masih the II is the translation and the commentary of the Holy Quran. He interpreted the holy text in such a scholarly manner that it has no match in the modern world. His English translation and the commentary were printed under the title “Five Volume Commentary.” His Urdu translation of the Quran is idiomatic, and easy to understand. It has been printed with brief explanatory notes under the title Tafseer-e-Saghir. A large portion of the Noble Quran with detailed commentary has been printed in Urdu in 10 volumes under the title Tafseer-e-Kabir. These two commentaries of the Holy Quran are of such a high caliber that scholars both Muslim and non-Muslim have written great reviews. They have acknowledged that the significance of religion, the Holy Quran and the true features of Islam have all been splendidly explained in these commentaries. No other book even comes close to this. Many people were converted to Ahmadiyyat the true Islam after their deep study. These commentaries help a lot in fully comprehending the true beauties of the Quran and the wide array of spiritual matters discussed and explained in it.

Introduction to the Study of the Holy Quran

Introduction to the study of the Holy Quran is an English rendering of “Deebacha Tafseer-ul-Quran,” written by Hazrat Mirza Bashir-ud-Din Mahmud Ahmadra. It was written as an introduction on the publication of the English translation and Commentary of the Holy Quran Vol 1, but was printed separately in the form of a book “Deebacha Tafseer-ul-Quran. Translation of this General Introduction from Urdu into English was done by Hazrat Qazi Muhammed Aslamra and Hazrat Sir Muhammed Zafrullah Khanra. Introduction to the study of the Holy Quran was first published in June 1947. Hazurra announced the good news of its publication in a Friday sermon in June 1947 and said that the first volume of the translation of the Holy Quran has been published and also the Introduction. He said that even though this introduction to the study of the Holy Quran is translated from Urdu to English, the translation is so fine and interesting that it looks in some parts as if it was written originally in English. He said that those who read this book should pass it on to others for reading. Huzurra said that “I think that this Introduction is so splendidly written that with God Almighty’s blessings it can guide many to the right path…” In this introduction, arguments in favour of the
truthfulness of Islam are given in such a way that as a result, the love of God and the Holy Prophet\(^\text{\textregistered}\) shall be created in the hearts of people.” (Tarikh -e- Ahmadiyyat, Vol. 9, present Edition, pp. 663-666)

A word by the Author about “Introduction to the Study of the Holy Quran

“On the publication of the English Translation and Commentary of the Holy Quran Vol. I, friends expressed a wish that the introduction, which I wrote, be printed separately. In “INTRODUCTION TO THE STUDY OF THE HOLY QURAN.” It will thus be within the reach of a greater number of people, so that benefiting by it they may acquire the understanding of the teachings of the Holy Quran. The criticisms of the Translation and Commentary of the Holy Quran, made by various scholars, will be dealt with subsequently.”

(Mirza Bashir-Ud-Din Mahmud Ahmad\(^a\), Khalifatul Masih II, Introduction to the study of the Holy Quran, p.3)

A Brief Insight into the Book

Giving an introduction to “Deebacha Tafseer ul Quran,” Hadhrat Maulana Jalal-ud-Din Shams\(^a\) wrote that it was dictated in Urdu by Hazrat Khalifatul Massih II\(^a\) in a very short period of time. He wrote that in this book Huzur\(^a\) has made a crushing reply to the known allegations of the European critics, also the topic “Need of the Quran” has been discussed in a very fine way. The events relating to the holy character of the Holy Prophet\(^\text{\textregistered}\) from his birth to his demise are narrated in a very attractive and unique way. (Introduction by Hazrat Maulana Jalal- ud -Din Shams\(^a\) in “Deebachah Tafseer- ul- Quran”)
Some Sample Topics in the Book and Specimens of Writing

NEED OF A NEW TRANSLATION

“Our effort has been prompted by the belief that while a new translation is needed today by those who do not know Arabic, a new commentary is needed by all, whether they know Arabic or not and this for two reasons: (i) Translations prepared by non-Muslims (with the exception of translations into Urdu and Persian) have all been prepared by authors who had little or no knowledge of the Arabic language and who were, therefore, unable even to understand the Arabic text, not to speak of being able to translate it. (ii) For their interpretation of the text these translations rely not on a knowledge of the Arabic language, but on the older commentaries.” (Introduction to the study of the Holy Quran, p.1)

NEED OF THE QURAN

“In the presence of all these books and teachings, did the world need another book? This is the question which should occur to everyone who starts upon a study of the Quran. Its answer will take many forms: First, was not this division between religion and religion reason enough for the coming of yet another religion to unite all? Secondly, was not the human mind to undergo a process of evolution similar to that which the human body had already gone through? And, just as physical evolution had ultimately become established, were not mental and spiritual evolution destined towards an ultimate perfection which was the very end of human existence? Thirdly, had not earlier books become so defective that a new book had now become a universal necessity which was met by the Quran? Fourthly, did earlier religions regard their Messages as absolutely final? Did they not believe in continued spiritual progress? Did they not continuously assure their followers of a coming Message which would unite mankind and lead them to their ultimate objective? The answer to these four questions is the answer to the question concerning the need of the Quran in the presence of earlier books and Messages.” (Introduction to the study of the Holy Quran, p.7)

PROPHECIES IN BIBLE ABOUT THE HOLY PROPHET ﷺ

“And again (Genesis 16:10-12): And the angel of the Lord said unto her (i.e. to Hagar), I will multiply thy seed exceedingly, that it shall not be numbered for multitude. And the angel of the Lord said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the Lord hath heard thy affliction. And he will be a wild man; his hand will be against every man, and every man’s hand against him; and he shall dwell in the presence of all his brethren.” (Introduction to the study of the Holy Quran, p.80)
THE HOLY PROPHET – A LIFE SKETCH

“We have now answered the question concerning the need for the revelation of the Quran in the presence of other religious books. We wish now to give a life-sketch of the Holy Prophet. The connection between a revelation and its recipient is intimate, and we cannot hope to understand the one without the other.” (Introduction to the study of the Holy Quran, p.130)

THE COMPILATION OF THE HOLY QUR’AN

“It has been demonstrated in the opening portion of this Introduction that the text of none of the sacred Scriptures, claimed to have been revealed before the Quran, has been preserved intact. They have all been interfered with to such an extent that an earnest seeker after truth finds it impossible to adopt any of them as a practical guide for right conduct. In contrast with this, the text of the Quran has been preserved intact and every word of it has come down to us as free from interference and interpolation as when it was revealed to the Holy Prophet one thousand three hundred and fifty years ago.” (Introduction to the study of the Holy Quran, p.354)

SOME PROPHECIES OF THE HOLY QUR’AN

“It has been explained in the earlier portion of this General Introduction that Scriptures revealed before the Quran contained prophecies relating to the Quran. Western writers have alleged that the Quran itself contains no prophecies. This is not correct. The very first revelation received by the Holy Prophet in Hira Cave contains the prophecy that through the Quran knowledge would be vouchsafed to man to which he had not had access before. Consequently we find several instances where the Quran points out errors which had crept into previous Scriptures and in these respects the Quran has subsequently been confirmed by events. For instance, it was revealed in the Quran that when Pharaoh was drowned his body was saved and was preserved so that it should serve as a Sign for future generations.” (Introduction to the study of the Holy Quran, p.372)

CHARACTERISTICS OF QUR’ANIC TEACHINGS

“One special feature that distinguishes the Quran from all other Scriptures is that it deals adequately with all problems arising within the sphere of religion, and by stressing the function of religion it directs attention to its proper sphere and the benefits that may be derived from it. A reader of the Old and the New Testaments or of the Vedas or of the Zend-Avesta is left with the impression that somebody appearing at an intermediate stage in the middle of a long drawn-out phenomenon of nature had set out to describe those stages of it of which he had been a witness. That is not the case with the Quran. It expounds the philosophy of creation and all matters connected therewith. It explains why God created the universe and the object of man’s creation and the means to be adopted for the achievement of that object.” (Introduction to the study of the Holy Quran, p.379)
AHMAD, THE PROMISED MESSIAH

“We learn from the Quran that as in the material universe the moon obtains light from the sun and illumines the earth when the light of the sun is not directly available, in the same way men will continue to appear who will obtain spiritual light from the Holy Prophet and will continue to illumine the spiritual universe. These men, in accordance with the degree of the need which they are designed to fulfil, will appear in the shape of Reformers, but in the case of widespread disorder and mischief in the spiritual realm would be appointed as Prophets subordinate, and in strict obedience, to the Holy Prophet. The Quran indicates at various places the appearance of one such Prophet who would be the spiritual image of the Holy Prophet and whose advent would be regarded as the advent of the Holy Prophet himself. In the Traditions this image of the Holy Prophet has been given the name of Messiah and the Quran also at one place indicates the applicability of this name to him (43: 58).” (Introduction to the study of the Holy Quran, p.434)

THE MESSIAH’S PROMISED SON

“God thus made me the instrument of the spread of the Ahmadiyya Movement in all parts of the earth. At each step He has blessed me with His guidance and on numerous occasions He has honoured me with His revelation. Then the day arrived when He revealed to me that I was the Promised Son, the tidings of whose advent had been proclaimed by the Promised Messiah in 1886, three years before my birth. From that day the volume of God’s support and succour began to swell even faster and today Ahmadiyya Missionaries are fighting the battles of Islam in every continent. The Quran, which had become like a closed book in the hands of the Muslims, has again been made an open book for us by God through the blessings of the Holy Prophet and the instrumentality of the Promised Messiah. Fresh sources of knowledge are revealed to us through it. Whenever any teaching or doctrine contained in the Quran is made the target of criticism on the basis of some new scientific development, God reveals to me the true answer contained in the Quran.” (Introduction to the study of the Holy Quran, p.438)

TRANSLATIONS INTO OTHER LANGUAGES

“The Quran directed the Prophet to carry on his greatest struggle with the help of the Quran, which was the most effective weapon for this purpose (25 : 53). It is in pursuance of this direction of the Quran that this volume of the English Translation is being published. It is expected that the publication of the remaining portion of the English Translation will not be long delayed. Besides the English Translation, translations in the following seven European languages have been completed and will be published as soon as post-war restrictions permit: Russian, German, Dutch, French, Italian, Portuguese and Spanish. Thereafter it is hoped that this series will be continued till it comprises translations into all the principal languages. A translation into Swahili is already under preparation.” (Introduction to the study of the Holy Quran, p.440)

“Introduction to the study of the Holy Quran” is available to read online at www.alislam.org
As people need to constantly communicate with each other, there is an obvious necessity to learn each other’s languages.

There is also a need to study older languages, some of which are no longer spoken, so as to be able to access the information contained in ancient books, scrolls and parchments. Many of the religious writings in the world were written in ancient tongues no longer spoken today, such as Ancient Hebrew, Sanskrit, Pali, Old Aramaic and Avestan, and these languages have to be studied so as to be able to understand very old texts.

There is thus a constant need to increase one’s knowledge of languages. The simple but effective prayer of the Holy Prophet Muhammad (peace and blessings of Allah be upon him) in this regard is:

“O my Lord, increase me in knowledge.” (Ch.20: V.115)

For Ahmadi Muslims, conveying the message of Islam to the world is an important obligation to be discharged throughout one’s life. However, for the message to be accepted by people, it has to be presented in a way that is understandable to them. In the Holy Qur’an, God Almighty has recorded the prayer of the Prophet Moses (peace be upon him) for our benefit:

“And loose the knot of my tongue, that they may understand my speech.” (Ch.20:V.28-29)

The in-depth learning of the Arabic tongue was so important to the Promised Messiah (peace be upon him), that Allah Himself taught him 40,000 roots of Arabic, along with the knowledge of how to use them, by direct revelation in a single night, as a result of which he became extremely eloquent in his speech, as he himself declares:

“I have been given the sign of eloquence and mastery in Arabic, as a reflection of the Quranic miracle of eloquence, and no one can challenge me on this. I have been given the sign of expressing the truths and verities of the Holy Quran, and no one can challenge me on this.” (Hadhrat Mirza Ghulam Ahmad⁹, The need for the Imam, 1st English Ed. (2007), p. 42)

As far as his followers are concerned, the Promised Messiah (peace be upon him) has stressed the importance of learning languages to an advanced degree. He declares:

“Every language has its own set of idioms (expressions). As long as a person does not have a language as his mother tongue, or does not master it to such a degree that leaves no room for uncertainty, he cannot understand the language properly.”
(Malfuzat, Vol. 4, p. 77)

The Promised Messiah (peace be upon him) also declared:

“I have come to know that the Japanese are now inclined towards Islam. That being the case a very comprehensive book on the teachings of Islam should be compiled... This book should contain all the good points in Islam. All the aspects of its teachings should be discussed; this also should be shown as to what the
The result of those teachings is and the fruits that they bear. Islamic morals should form a separate chapter and therein they should be compared with the morals presented by other religions… I think it is so important to publish a book of this type that the person for whom the Hajj has become obligatory should spend the money for the Hajj to publish this book instead; it would be a religious Jihad… Think of the preparations that the opponents of Islam are now making. They are not lining up armies. They are publishing magazines and books. We also should, therefore, pick up our pen and answer their attacks with magazines and books. *(Malfuzat, Vol. 8, p. 20)*

From this we gather that it would be important to learn the Japanese language so as to publish the book in that language. And also, that Ahmadis must learn languages so that they can answer the attacks launched against Islam by its enemies in different languages.

Hadrat Mufti Muhammad Sadiq (may Allah be pleased with him) wrote in his memoirs that the Promised Messiah (peace be upon him) had instructed him to learn Hebrew, which he complied with immediately. Thereafter, he was able to help the Promised Messiah (peace be upon him) with several tasks related to the Hebrew language.

Hadrat Khalifatul Masih IV (may Allah envelop him in His mercy) gave comprehensive instructions for children dedicated to the service of Islam, the Waqifeen-e-Nau. These instructions can serve as guidelines for all other Ahmadis too. The following are extracts from his Friday Sermon of 17 February 1989, delivered in Holland:

“As far as the teaching of different languages is concerned, from the very beginning the greatest emphasis should be on Arabic… You should start laying the foundation of Arabic from early childhood and where facilities exist children should be taught to speak Arabic.”

“Next in importance is Urdu, because most of the books of the Imam of this Age, who is completely subservient to the Holy Prophet Muhammad (peace and blessings of Allah be upon him), are in Urdu.”

“The future generation of Waqifeen need to be experts in at least three languages, namely, Arabic, Urdu and the local language of the country. Then we will have good missionaries to spread the message of Ahmadiyyat, that is the true Islam, in most countries.”

Regarding girls, Huzur said:

“They should become specialists in languages and become top experts in literary writings so that they can help with the publications of the Jama’at.”

However, it is of no use if we learn languages, but do not use them in the correct manner. In the same Friday Sermon, Hadrat Khalifatul Masih IV (may Allah envelop him in His mercy) said:

“Teach affable manners to your children so that they can talk sweetly and their love can conquer the hearts of people and move the hearts of strangers and even of enemies… No training or education in the world can bestow on man that inner holiness which understanding and love of Allah does. In training these children, rely mostly on prayers. Pray for them and make them children who pray.”

All these wonderful teachings are nowadays being reiterated by Hadrat Mirza Masroor Ahmad, Khalifatul Masih V (may Allah strengthen His hand) in classes with Waqf-e-Nau girls and boys. Huzur is greatly stressing the importance of our young girls and boys getting into higher education for the study of languages in order to serve Ahmadiyyat, the true Islam.

May Allah grant the capacity to all Ahmadis, to become prayerful, pleasant in their dealings with people, and experts in different languages in order to discharge the duty of tabligh throughout the world in the most beautiful fashion. Ameen.
Basic Arabic Language Lessons for Waqifat-e-Nau

Lesson 3

This is part 3 of a series of Arabic language learning sessions for all Waqifat-e-Nau.

In Arabic, adjectives (describing words) come after the nouns they describe. When the noun is masculine, the adjective will also be masculine. Likewise, when the noun is feminine, the adjective will also be feminine. Adjectives are written after the nouns they describe.

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<td>Masculine</td>
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<tr>
<td>Small</td>
<td>صغير</td>
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<tr>
<td>Large, big</td>
<td>كبير</td>
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<tr>
<td>Short</td>
<td>قصير</td>
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<tr>
<td>Tall, long</td>
<td>طويل</td>
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<tr>
<td>Light</td>
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<td>مفتوحة</td>
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<td>Closed</td>
<td>مغلق</td>
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**Exercise 5:**

Translate the phrases below into Arabic. Make sure the adjectives agree with the nouns they describe.

1. A heavy book
   
2. An open door
   
3. A new sofa
   
4. A light bag
   
5. An old radio
   
6. A tall candle
Among common knowledge, a prophecy is regarded as a foretelling or prediction of what is to come in the future. However, in the religious sense, a prophecy is far from an educated guess made by any common man. Prophecies are considered to be the most authentic proof of truthfulness in God, or a Prophet of God.

Knowledge of the future lies beyond human being’s awareness. However, it is also safe to say that knowledge of even the present is beyond people’s awareness. For example, man does not know of the events taking place outside his house. He is unaware of what is going on around him, despite all the information presented on the news. He is also unaware of the true feelings and thoughts of his family and friends, as he cannot penetrate across the human visage to see what actually lies in their minds and hearts. There are many things that affect man individually, yet he is unaware of it. Examples of such incidents could be if cancer is developing inside his body, why hormone imbalance leads to changes in mood and feeling, and how life is put into a child when it is conceived. Many people have yet to learn that all knowledge, whether past, present and unseen, lies with the ultimate source of truth and knowledge with the Creator.

The Holy Qur’an is the word of Allah in the eyes of Muslims and its words prove to anyone, who reads it with an open heart, that a human could not have written it. However, if a person doubts or disbelieves that the Qur’an is not the word of Allah, the prophecies claimed in the Qur’an can be used as proof of its truthfulness.

The Qur’an has revealed numerous prophecies to prove Allah’s existence, the truthfulness of the Holy Prophet Muhammad ﷺ and the truthfulness of the religion of Islam, which was brought through him.

The first revelation received by the Holy Prophet ﷺ in Cave Hira contains a prophecy that, through the Qur’an, knowledge would be vouchsafed to man to which he had no access to previously. This prophecy can be found in Surah Al-’Alaq, where it reads:

“Convey thou in the name of thy Lord Who created, Created man from a clot of blood. Convey! And thy Lord is the Most Generous, Who taught man by the pen, taught man what he knew not.”

(Ch.96: V.2-6)

As this was the first revelation received by the Holy Prophet ﷺ, for it to be fulfilled, the remainder of the revelation made to the Holy Prophet ﷺ must have contained further knowledge to enable man to understand it fully. If we read the Holy Qur’an in its entirety, it is clear that a lot can be learnt from it, including history, science, prophethood, law, astronomy and much more. The Qur’an is a book full of knowledge that people had not understood before, this prophecy in its entirety.

In Surah Al- Zilzal, it is stated: “When the earth is shaken with her violent shaking, And the earth throws forth her burdens.”

(Ch.99: V.2-3)

This verse predicts that the earth will experience a mighty shaking and will throw up its heavy metals, but man will be unaware
of what is happening. The word athqal means everything that is heavy and the third verse, “And the earth brings forth her burdens,” also means “the earth will throw up its hidden treasures.” The establishment of minerals, coal, petroleum, uranium, plutonium etc. has enabled scientific advancements and the production of modern invention to take place. This proves that 1400 years ago, before all of the above and many more metals were discovered, it was foretold in the Holy Qur’an that these scientific advancements would come about.

Another prophecy is mentioned in verse 21 of Surah Ha Mim Al-Sajdah: “...and their skins will bear witness against them as to what they have been doing.” (Ch.41: V.21)

The finger prints system at borders, criminal investigation cells and immigration centres, that has proved to be significantly important on a global scale, has proved the fulfilment of this Qur’anic prophecy. Who would have known that such an advanced use of technology used in identifying people worldwide through the touch of a finger would have been prophesised in the Holy Qur’an.

It has also been prophesised in the Holy Qur’an that plastic surgery, genetic engineering and cloning would take place in the future. This prophecy can be found in Surah Al-Nisa, where it stated: “...and they will alter Allah’s creation...” (Ch.4: V.120). It can be clearly understood that “they” refers to human beings, as it is impossible for any creation in the world other than human beings that is able to alter Allah’s creation, such as animals or other living beings in the universe. Therefore, without a doubt, this prophecy has been fulfilled and can be easily witnessed especially in the West, where cosmetic surgery, cloning and other methods of altering God’s creation is on a rapid increase.

Another prophecy that has been fulfilled in recent times is the invention of cars, trains and other modes of modern transport. In verse 9 of Surah Al- Nahl, it reads:

“And He has created horses and mules and asses that you may ride them, and as a source of beauty. And He will create what you do not yet know.” (Ch.16, V.9).

New modes of transport are still being created whilst old ones are constantly being improved. Therefore, we witness this prophecy being fulfilled in modern times. Yet, who else during the time of the Prophet ﷺ could have predicted this? In Surah Al-Dhariyat it says: “And by the heavens full of tracks” (Ch.51, V.8).

This relates to air traffic systems, which is an essential part of aviation. In a time when no roads, motorway systems and bridges were built, the prophecy of air traffic in the future was revealed to the Holy Prophet ﷺ.

A prophecy that is mentioned more than once in the Qur’an is the joining of the Suez with the Mediterranean Ocean and the Panama Canal joined with the Atlantic and Pacific Oceans. In Surah Al-Rahman, it is stated: “He has made the two bodies of water flow. They will one day meet;
Between them is now a barrier; they encroach not one upon the other,” (Ch.55: V.20-21); and in Surah Al-Furqan, it says: “And He it is Who has caused the two seas to flow, this palatable and sweet, and that saltish and bitter; and between them He has placed a barrier and a great partition.” (Ch.25, V.54).

Great truthfulness of the Holy Qur’an comes to light in the fulfilment of this prophecy. In 1869 and 1914, these canals combined with oceans, which cannot have been foretold by anyone at the time of the Holy Prophet, because science had not developed enough at the time. Yet, a simple and humble man revealed this knowledge to mankind through Allah’s knowledge of the unseen.

During the time of the Holy Prophet, books were being written, but unless they were taken by foot, books were unable to be sold and sent abroad to other countries. Printing companies had not been established for one book to be printed more than once for many people to read and to be sent abroad. However, Allah prophesised in the Holy Qur’an that printing press and publication houses would be invented in later times for the purpose of books to be spread about in the world on a global scale. In Surah Al-Takwir, Allah states: “And when books are spread abroad,” (Ch.81, V.11), which is a prophecy that has shown its fulfilment in recent times.

This prophecy was revealed during the dark ages of ignorance and illiteracy and was a promise to the Holy Prophet that not only will all types of literature be spread about, but ultimately, the most perfect book, the Holy Qur’an would be spread about for others to enhance their knowledge on all aspects of life from it, and Insha’Allah, enable them accept the religion of Islam.

These are just some of the many prophecies mentioned in the Holy Qur’an, but from the narration of the prophecies presented, it can be clearly understood that the Holy Qur’an has proven Allah’s existence and supremacy over all the worlds. It has also proven the truthfulness of the Holy Prophet as a Messenger from Almighty God, as all the prophecies revealed through the Prophet have been fulfilled and will continue to be fulfilled in the future. If one seeks to find truth and faith in this life, the fulfilment of prophecies found in the Holy Qur’an and the Ahadith of the Holy Prophet show that Islam is the true religion where the true existence and connection with Almighty God can be found.
Allah the Exalted assures the believers as regards the Holy Qur’an in Surah Al Hijr:

“Verily, We Ourself have sent down this Exhortation, and most surely We will be its Guardian.”
(Ch.15: V.10)

Indeed, it is our belief that the Qur’an is the last and final law of Allah the Exalted and is the guiding light of Muslims. Our love for it is an integral part of our faith and while Allah assures us of its safeguard, we will uphold its honour till our last breath. However, the question arises, how best we can do so at a time when Islam is under attack in the media.

From the time of the Orientalists to current day the Qur’an has had its critics. Some of these objectors exceeded limits in their derision and caused great hurt to the religious sentiments of Muslims. One such person to raise his voice against the Qur’an recently was the dubious America pastor Terry Jones. When his book on the subject did not garner interest, he announced in 2010 that he would burn copies of the Qur’an. Many Western commentators labelled him a nut case; however, his actions managed to generate a wave of indignation in the Islamic world and sadly violent riots and protests ensued. The rioting Muslims did not stop and think that their rampaging was not going to uphold the dignity of the Holy Qur’an. On the contrary, their actions discredited Islam. Fast forward to 2012 and Terry Jones decided to get on the bandwagon of the crude and vulgar anti-Islam American film ‘Innocence of Muslims’.

Again, the film led to violent protests in the Muslim world. Many lives were lost in the inflamed surge that followed; somewhere in the chaos sadly US ambassador to Libya Christopher Stevens was also killed.

While it is very natural for Muslims to feel aggrieved at the derisory and insulting treatment of Islam by some, we must never lose sight of the fact that the Qur’an forbids creating disorder and teaches Muslims to be dignified in response to ‘ignorance’.

We Ahmadi Muslims are fortunate to have the guidance of our Khulafa at such sensitive times. In the recent past each time offense and disrespect has been caused to Islam, be it the Danish caricatures, Pastor Terry Jones’ Qur’an burning or the current episode of the crude US film, Hudhur Aqdas’s recent Friday sermons have given clear and masterful response via his Friday sermons. Making it evident that the elegant and Islamic way to respond to such nonsense is firstly to self-reflect and try and follow the blessed model of the Holy Prophet (peace and blessings of Allah be on him) to the best of our ability and also to respond and try to silence the critics of Islam with positive practical steps like using the power of the pen, holding exhibitions etc.

The Holy Qur’an teaches us to: “…Repel evil with that which is best…” (Ch.41: V.35) and what could be better than presenting the beauty of the Holy Qur’an and the beauty of the blessed model of the Holy Prophet (peace and blessings of Allah be on him) to the world. Hudhur Aqdas’s recent Friday sermons of 21st and 28th September and 5th October 2012 are an absolute beacon of light in these troubled times. May Allah enable us to put his words in practice and try and uphold the honour of the Qur’an and the Holy Prophet (peace and blessings of Allah be on him).

Ameen.
The Islamic system of inheritance is one that is just and ensures the equal distribution of property amongst those who should rightfully receive it. It is based upon the laws set forth within the Holy Qur’an and various Ahadith.

‘And to everyone we have appointed heirs to what the parents and the relations leave, and also those with whom your oaths have ratified a contract. So give them their portion. Surely, Allah watches over all things.’ (The Holy Qur’an, Ch.4: V.34)

The words ‘with whom your oaths have ratified a contract’ within this verse are referring to spouses, both husbands and wives.4

‘So give to the kinsman his due and to the needy and to the wayfarer. That is best for those who seek the favour of Allah, and it is they who will prosper.’ (Ch.30, V.39)

‘And in their wealth was a share for those who asked for help and for those who could not.’ (Ch.51: V.20)

The commentary of this verse from the Holy Qur’an states that those who are able to express their needs and also those who are not able to express their needs both have the right to a share of a rich man’s wealth, this being in the form of Zakat. The reason they are entitled to this is because of the considerable contribution they have made to the wealth of the rich, through their labour.4

Thus, the legal proprietor of a property is not the only one who is entitled to use it. Those who ask him for its use or those who are in need of it, but are incapable of asking, both have a right to the property and it is a part of the resources that God has provided for the benefit of the whole of mankind.6

Islam was the first religion that gave women the right to an inheritance, whether that was given to a daughter, a wife or a mother. Islam gave women economic independence; they were given the right to possess wealth and property of their own, regardless of whether it was inherited or earned. Islam gave women the right to fully control their own property and spend it as they wished.

The following verse of the Holy Qur’an explains that both men and women get what they earn and that which they deserve. It also demonstrates the equality of men and women, according to their work and rewards.4

‘Men shall have a share of that which they have earned, and women a share of that which they have earned. And ask Allah of His bounty. Surely, Allah has perfect knowledge of all things.’ (Ch.4: V.33)

The following Hadith relates to the revelation of the Qur’anic verses, which specified the division of inheritance and the inclusion of women in an inheritance:
Sa’ad bin Rabi’ Ansari\textsuperscript{a}, who passed away on the day of Uhud, left behind no male heirs. At that time, the Arab law dictated that his widow and daughters should receive no inheritance, with all of it going to any male collaterals. Thus, all of his estate was given to his brother, and his widow and his daughters were left with no money. They went to visit the Holy Prophet\textsuperscript{saw} and told him about their situation. Upon hearing it, the Holy Prophet\textsuperscript{saw} was greatly moved, but he told them that he had not yet received any Divine instruction regarding inheritance, so they should wait until some Divine direction relevant to their situation was received.\textsuperscript{5}

Shortly after this incident, verses 12 and 13 of Surah Al-Nisa were revealed, which stated that both men and women should receive specific amounts of inheritance. Upon receiving this revelation, the Holy Prophet\textsuperscript{saw} sent for S’adra’s brother and told him to hand over individual shares to his brother’s widow and daughters, and to only keep his own rightful share. He carried out the direction fully (\textit{Tirmidhi and Dawud}).\textsuperscript{5}

In the following verse, Allah states:

‘And when other relations and orphans and the poor are present at the division of the heritage, give them something therefrom and speak to them words of kindness.’ (Ch.4: V.9)

By mentioning other relations, this verse is referring to distant relatives, orphans or the poor who are not classed as legal heirs, and thus have no valid claim to a right of any part of the deceased’s property. Although this verse is not providing them with a legal right to the deceased’s assets, it is advising Muslims to set aside a part of the property for them as Zakat.\textsuperscript{4}

Before any inheritance is handed out, Islamic law requires that all of the deceased individual’s loans are paid off, and only after that the inheritance can be distributed amongst close relatives.\textsuperscript{1}

The following verse of the Holy Qur’an explains who the rightful heirs to an inheritance are and the amount of inheritance they are entitled to receive:

‘Allah commands you concerning your children: a male shall have as much as the share of two females; but if there be females only, numbering more than two, then they shall have two-thirds of what the deceased leave; and if there be one, she shall have the half. And his parents each of them a sixth of the inheritance, if he have a child, but if he have no child and his parents be his heirs, then his mother shall have a third; and if he have brothers and sisters, then his mother shall have a sixth, after the payment of any bequests he may have bequeathed or of debts. Your fathers and your children, you know not which of them is more beneficial to you. This fixing of portions is from Allah. Surely, Allah is All-Knowing, Wise.’ (Ch.4: V.12)

Therefore, according to the Holy Qur’an and Islamic law, the following relatives can be the rightful heirs of a deceased person:

The deceased’s son, father, grandfather, brother, nephew, paternal uncle, cousin, husband, daughter, mother, grandmother, sister and wife.

\textit{“Islamic law states that one’s wealth should remain in continuous circulation and, thus, should not be under the control of the rich.”}
This ensures that the individuals’ accumulated wealth or property is broken down and distributed widely.¹

The reason for this is because Islamic law states that one’s wealth should remain in continuous circulation and, thus, should not be under the control of the rich,⁶ as explained in the following verse of the Holy Qur’an:

‘Whatever Allah has given to His Messenger as spoils from the people of the towns, it is for Allah and for the Messenger and for the near of kin and the orphans and the needy and the wayfarer, in order that it may not circulate only among those of you who are rich. And whatsoever the Messenger gives you, take it, and whatsoever he forbids you, abstain from it. And fear Allah; surely Allah is Severe in retribution.’ (Ch.59: V.8)

The basic philosophies of Islamic economics state that wealth should be spread amongst society to create a fair and just community.⁶ As a person’s health requires that their physical needs are met to a reasonable level, accordingly, a just society needs to have money in circulation to achieve this. These laws break down the system of economic castes in society and also diminish inequality of the privileges associated with being wealthy.⁴

Under the Islamic law of inheritance, there is no preference given to one person, and the law of primogeniture, where the first born is entitled to the deceased’s entire estate, does not exist.² The deceased is not allowed to bequeath all his wealth or property, to a single heir or to specific individuals chosen by him. The reason for this is to maintain equality. Both transferable and fixed assets continue to be distributed amongst three or four generations.² This in effect guarantees that a large group of people receive lesser amounts, rather than one single heir or a small group of individuals receiving excessive amounts of money.

Large estates are also divided into small holdings, which in turn ensure that there is no division or quarrels caused amongst heirs, due to the sole ownership of land.²

The share of a male is double to that of a female in the same degree of relationship. This is not to discriminate against women, but for the reason that Islam requires a male to provide for his family, whereas women are not required to follow any similar obligation, regardless of how much money they own or have earned.³

‘Men are guardians over women because Allah has made some of them excel others, and because men spend on them of their wealth...’ (Ch.4: V.35)

This verse signifies that the husband is completely responsible for fulfilling his wife’s needs, offering her protection and providing enough money for her care and for their home.

If a man has only daughters and no sons, then two thirds of the estate is prescribed to them as inheritance, if there are more than two of them. However if there is only one daughter, then she will be given one half of the estate.

Under the Islamic laws of succession, the deceased is allowed to leave a maximum of one third of his disposable assets to people or various societies that he wishes to bequeath them to.³ This method also ensures that a great amount of wealth is not amassed in fewer hands.

The following verse of Surah Al-Nisa explains the shares of the husband and wife in inheritance:

‘And you shall have half of that which your wives leave, if they have no child; but if they have a child, then you shall have a fourth of that which they leave, after the payment of any bequests they may have bequeathed or of debt. And they shall have a fourth of that which you leave, if you have no child; but if you have a child, then they shall have an eighth of that which you leave, after the payment of any bequests you may have bequeathed or of debt.’ (Ch.4: V.13)
It then goes on to explain what happens to the inheritance of one who leaves neither parent nor child:

‘And if there be a man or a woman whose heritage is to be divided and he or she has neither parent nor child, and he or she has a brother and a sister, then each one of them shall have a sixth. But if they be more than that, then they shall be equal sharers in one-third, after the payment of any bequests which may have been bequeathed or of debt. And all this shall be without intent to cause injury to any one. This is an injunction from Allah and Allah is Wise, Forbearing.’
(Ch.4: V.13)

As can be seen from this verse, the property of a person who leaves neither parent nor child (a Kalala), is inherited by his or her brother and sister. If there is only one brother and one sister, then they will get one sixth each of inheritance. If, however, there are more siblings, then they will all have a share in one third of the property.4

If the deceased does not have any legal heirs, their money or property is given to Baitul Mal, which is the department responsible for the Jamaat’s financial record.1

The verses mentioned within this article demonstrate perfectly the degree of equality set forth within Islamic law. Everyone is accounted for within these laws - the poor, the rich, orphans and relatives.

The purpose of these laws is to create a fair society, which is unprejudiced and there is no separation between the rich and poor. All worldly wealth is a gift from God Almighty and, thus, it is the right of all of God’s creation to receive a share of this wealth and benefit from it.

REFERENCES:
5 Sir Muhammad Zafrullah Khan, Muhammadaw: Seal Of The Prophets, (1980) Ch. 9
6 Dr. Iftikhar Ahmad Ayyaz, Islam’s Response to the Global Economic Crisis, (2010)
During his 5-year trip on the survey ship HMS Beagle in 1831, Charles Darwin, the father of the theory of evolution, was mesmerised by the vast array of animals and plants, particularly on the Galapagos Islands, located 500 miles west of South America. He observed that organisms on the different islands were closely related and were very similar, but had differences that were specific to the environment of that island. This variation between species fascinated him and upon his return, he pondered over this and that is when he came up with the theory of evolution. Darwin made observations of many organisms but the different types of finches that each island supported enabled the breakthrough in his theory. The proposed theory of evolution which, according to him, occurred due to natural selection.  

The Theory of Evolution

This theory is not hard and fast science. Because evolution is such a slow progress, it is almost impossible to observe significant evolutionary changes in a time space of centuries, let alone decades. Evolution is like working out a large puzzle with more than half of the pieces missing. The puzzle pieces are mainly historical evidence such as fossils. It is for this reason, that while scientists are able to paint a more general idea of how life evolved on planet earth, the exact processes are more presumptions. The main argument for the evolution theory is that there is no evidence opposing the current theory and thus the hypothesis remains as not proven wrong, and hence in general acceptance in the scientific world. Many aspects are covered by this theory. The beginning of life, natural selection and human evolution are a few examples, examples which will be discussed in this article.

Beginning of life

A greatly asked question is what exactly was the first living organism on planet earth? How did it arise and what under conditions was it adapted to survive in? These are questions that many may ask but there is little exact knowledge of this. Yet we know that life must have begun as a simple single celled organism, most probably a microbe. The Holy Qur’an supports this idea. In Surah Al-Hijr, verse 28, we read:

وَالجَنَّانَ خَلَقْنَاهُم مِّنْ نُفْلٍ مِّنْ ثَارٍ السَّمَوُّم

“And the Jinn We had created before from the fire of hot wind.” (Ch.15: V.28)

The word Jinn connotes many things. In Arabic lexicon, one finds that the different definitions of Jinn are such a thing that is concealed, invisible, secluded and is remote. An example of this are microbes such as bacteria, viruses and protozoa. Not only can we not see them with the unaided naked eye but
certain species of microbes can also be harmful to us.\(^2\) So life must have begun from a single-celled organism, perhaps a bacterium. Yet this is not the only question addressed in this verse. We also find an explanation as to the conditions in which the first microbe was created, in blasts of fire. This is a vital indication to the initial hostile environment that existed on earth 3.5 billion years ago.\(^3\) It is important to also note here that the Arabic word ‘samum’ used in this verse to describe fire, translates to hot blazes of lightning and cosmic radiation. Despite there being only limited evidence, current thinking of most scientists is that the first microbe arose by harnessing energy from lightning bolts or ultraviolet energy (cosmic radiation) and converted this into chemical heat in the form of molecules for metabolic processes. Similar organisms still exist in the present day and they are known as archaebacteria. Archaebacteria live and survive in a variety of extreme conditions in which other organisms can’t and it is believed for this reason that their ancestors were the first organisms on earth when the earth’s atmosphere was toxic, filled with ammonia and methane and the temperatures were much warmer due to the greenhouse effect.\(^4\)

It is for this reason most scientists believe that the first organism must have arose in extremely hot conditions and this idea is wholly supported by Qur’an, an example being the previous verse stated.

**Natural Selection**

Once the question about the conditions in which life began has been answered, the next vital question that arises is of how life has evolved from a simple single-celled organism to complex organisms such as human beings and this was the largest part and the most controversial in Charles Darwin’s theory of evolution. He suggested that organisms evolve due to Natural Selection, which according to him takes place randomly.

All living organisms have genetic material, genes, mostly in the form of DNA. Eyes, toes, heart, stomach, brain and even parts of personality, our DNA has all the information stored which is needed to make us ‘us’. Unlike the overall DNA never being the same for two individuals, except for identical twins, the building blocks for DNA are highly conserved. As it is the most precious component of any organism, it is vital for it to be highly stable and have a low reactivity just as it does. Despite this, DNA is prone to mutations and the smallest of mutation can change a certain gene greatly thus leading to a different trait. It is due to mutations we have ultimately ended up with such variation between and within species but sadly, it is also due to these mutations, people get cancers or genetic diseases. According to Darwin’s theory, we are all mutants who’s mutated traits had increased our chance of survival in specific environments and since survival chances were more probable, the mutant trait was more likely to be passed on to our offspring by reproduction.\(^5\)

This is the part of the theory to which lies much controversy as this is a subject which many people use to portray what they believe is an area where science and religion do not complement each other, be they atheist, agnostic or even...
religious people. Yet is it true that the Holy Qur’an does not support the concept of natural selection? Most certainly not. Natural selection takes place in steps, there is no such thing as sudden morphing from one organism into another. The Holy Qur’an does not support the blind aspect of natural selection that places humans and apes on the same evolutionary line. What we find in the Holy Qur’an is this mentioning of stages over and over again and according to the Holy Qur’an, it is one of God’s attributes.⁵

Allah tells us that the creation of earth took place over 7 stages. When Allah talks about the moon, He talks about it also having several stages: “And for the moon We have appointed stages, till it becomes again like an old dry branch of a palm-tree,” (Ch.36: V.40). The same way Allah has declared that life on earth, He has created it in stages.

**Human Evolution**

Not only is this true for general evolution of organisms, but also true for the evolution of human beings. Hadhrat Musleh Mau’dra writes in his book ‘Sayray Roohaani’ that despite little detail about the specific stages, the Holy Qur’an does mention the principle that human beings were created in 4 stages, which are as following:

1) **Humans were lifeless material.**
All organisms are made of organic material and it is vital for living organisms yet the initial composition on earth was of inorganic material, which the mentioning of this stage indicates.

2) **Humans were physically humans but their mental ability was of animals.**
This indicates the stage before humans became as we know them today. They looked like humans but they lacked logic, articulation and language.

3) **Humans developed thinking skills.**
Our high level of thinking skills, combined with the final stage is what makes us distinct from other animals and thus, the last two stages were vital in the process of Human evolution.

4) **Humans learned to live as a society.**
The Qur’an states how Allah created us into tribes and sub-tribes so we could recognise one another. This reflects on the importance of us living as a society, making us distinct from other animals.

Despite not having great depth of details of these 4 stages mentioned in the Qur’an, we find many other aspects of human evolution covered.

In Surah Al-Hijr, verse 27, it says:

“And surely, We created man from dry ringing clay, from black mud wrought into shape.” (Ch.15: V.27)

Here we find evidence to two important aspects of life. The first one is implied in the first stage of human evolution mentioned above: Humans were lifeless material. This material being spoken about is organic matter, a type of matter that can only be created due to conversion from inorganic matter under specific conditions. This reaction is also reversible (see below) and due to this, conditions must be controlled.

![Inorganic matter](<image1>)

One of the requirements of reaction 1 (IM to OM) is that it occurs in a dry state; and this is clearly stated in the
Holy Qur’an, which goes even further and explains the beginning of human life:

“And, surely, We created man from dry ringing clay, from black mud wrought into shape.” (Ch.15: V.27)

Indeed, ‘black mud wrought into shape’ is what we find, as the first humans inhabited Africa, and are thought to indeed be Africans of black colour. Thus, we can see how once again the theory of evolution and the Holy Qur’an are in harmony.

**Qur’anic Contribution to the Theory**

Charles Darwin’s theory of evolution exists based on three conditions. The first condition is that the parent organism can reproduce in order to pass on the mutation and the second condition is that the parent’s offspring should differ from the parents even if it is a slight difference. The mutation that has been passed onto the offspring should increase its chances to survive and reproduce, which is the third and final fundamental condition.⁵

Although, when Darwin had proposed this theory by explaining mutations for the second condition due to the environment surrounding the species, the mainstream belief now is that mutations are NOT affected by the environment, but are a result of random mutations, but how probable is this theory?

To make one of the basic building blocks of life, a simple protein by chance, Professor Frank Allen of the University of Manitoba worked out that it would take $10^{248}$ (10 to the power of 248) years! This calculation far exceeds the age of planet earth, currently estimated at 4.5 billion years and this is only for a single protein. So, could a human really be created purely by chance in this small space of time? Most certainly not! Science alone is not capable of creating such complex organisms, and this is where we start to see the true harmony between the Holy Qur’an and science. The Holy Qur’an does not only support the modern theory of evolution but it takes it beyond what science alone is capable of. Where scientists are looking for an answer to how random mutation could have created such vast variety of organisms, some being extremely complex, in such short space of time, the Qur’an has already provided an answer 1400 years ago. And it is a very simple, yet highly profound answer to this confusion – Divine Will. It is only due to Allah’s intervention, that this planet is inhabitant with such beautiful creatures and the Qur’an says on this matter:

“And thy Lord creates whatever He pleases and chooses whomsoever He pleases. It is not for them to choose. Glorified be Allah, and far is He above all that they associate with Him.” (Ch.28: V.69)

This verse alone is a great sign for him who wishes to ponder. Not only do we clearly read of Allah’s manifest selection to guide evolution in the right direction but we also see that Allah says that He is ‘above all that they associate with Him’. In the case of evolution, this can be interpreted as evidence of the Divine Will being far greater than what some scientists believe in, that evolution occurred by chance due to blind natural selection. It is only due to this Divine Will that life has evolved into the complexity we see today.

The mentioned examples are a few out of many examples of the Qur’anic harmony with evolution and show that our Holy Qur’an, the complete and perfect guidance for all mankind is not only in complete harmony with science but verifies and corrects science and, by the Will of the Creator, will continue to do so.

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I am Aemun Ahmad and I was born in the UK, but now live in The Netherlands. This is a short story of my experience of moving to ‘The Land of Tulips’ – The Netherlands, a completely new place for me.

In 2009 when I was nine years old, my father had got a new job in Amsterdam, The Netherlands and it meant I would have to move there with my family. I was upset when I heard we were going, because I had to leave my friends and family and most of all my Beloved Huzoor ayadahullah behind.

We drove to The Netherlands and I had my first experience of the ferry over the English Channel. The ship jolted around a lot and I felt a little seasick. We arrived in France and then there was a three hour drive ahead of us. We got there deep into the night. We had moved into a flat on the third floor and I remember being really excited about the lifts, because I had never lived in a flat before.

In September that year, I started school and was a bit nervous, as I did not speak any Dutch. I left England when I was in Year 4, but was put in Year 6 when I came to The Netherlands, which meant I never got a chance to attend Year 5.

Holland is a country with lots of history and is famous for its bikes, windmills, clogs, cheese and tulips. The bikes are really fun, but in the winter it is very hard, as the roads become very slippery.

One of the biggest and most visited attractions in spring is Keukenhof Gardens, also known as the Garden of Europe, as it is seen to be the world’s largest flower garden. It is massive garden full of over a million colourful tulips.

Two other popular attractions are Zaanse Schans and Kinderdijk Village. Both of these are filled with windmills that show how The Netherlands competes against water. Most of the windmills are for pumping out water when there are floods and as most of The Netherlands is about five meters under sea-level, there can be floods at any time and in every place.

Apart from the windmills, Zaanse Schans is a town where you can see lots of traditional Dutch crafts and architecture, a wooden shoe workshop, a cheese farm and more.

The Netherlands has a small Jamaa’t, but everyone is very friendly. I have made lots of friends and my best Ahmadi friend’s name is Nadia. There is a mosque in The Hague called The Mobarak Moskee, which was built by the chandas of Nasirat and Lajna.

The Netherlands has lots of specialities of food such as pea soup, vegetable soup, haring (fish eaten raw), kibbeling (fried fish) and mini pancakes called poffertjes.

The Netherlands is my new home and with Allah’s blessings I now speak fluent Dutch. I hope you will get a chance to visit the Netherlands, as it is a unique and special place.
As Muslims, our main endeavour in life is to spread the true message of Islam. This is no easy task and requires a lot time and effort. However, when one puts all their energy into this blessed opportunity, then the result is never inadequate. This was greatly demonstrated in the Hajj exhibition beautifully put together for all public to view at the National British Museum from 26th January – 15th April 2012, which Alhamdolillah we were blessed to have visited.

Hajj, the pilgrimage to Mecca is the fifth pillar of Islam. The requirement for this pillar is that every Muslim must make this spiritual journey at least once in their lifetime if economic and political conditions enable one to.

The wonderful presentation of the exhibition enabled the attraction of a global audience of over 140,000 respectable and open minded people to an understanding of this pillar in Islam. The aim of the exhibition was to facilitate the understanding of its magnitude to all Muslims and its origin. The exhibition skilfully expressed this and displayed the central facet of the pilgrimage of the Ka’bah. The different sources laid out for everyone to absorb created a picture of the expedition of this pilgrimage. Contemporary items and stories were used to explain the historical and modern-day pilgrimages made from entering the state of ‘Ihram,’ which is the state of purity, equality and peace, to the ancientness of the rituals, tracing back way beyond the Holy Prophet Muhammad’saw to Adamas.

“Allah-o-Akbar, Allah-o-Akbar (Allah is the Greatest, Allah is the Greatest),” were the beautiful words that where echoing around the exhibition. Just listening to these words gave an inexplicable feeling inside, making the atmosphere more blessed.

The exhibition highlighted upon several beautiful substances, including textiles, historical and modern art and texts, bringing the reflective spiritual implication of the blessed rituals that have remained unchanged since the Prophet Muhammad’saw’s time of existence. The different artefacts and resources, obtained from public and private collections, enabled an insight to the intensity of this pilgrimage and how this virtuous journey has evolved over the many years. Nowadays, journey to Mecca is made effortless by airplanes, in comparison to ancient times when Muslims travelled by camels or by ships on sea to reach Mecca. The difficulties and hardships experienced by pilgrims were illustrated in the exhibition as well, enabling the understanding that even though some things have advanced in this current century, the spiritual significance and the experience of performing Hajj remains the same.

The objects in the exhibition documented the perilous journey connected with the Hajj. Here are just some of the sources and objects we saw at the exhibition. It was amazing to see some of the most antique pieces, documents and historical artefacts and how sources have developed over time.

One of the most astonishing attractions to see in the Hajj exhibition was one of the oldest known editions of the Holy Qur’ans in the world, which dated back to the eighth century.
The text of this Qur’án was written in an early style of Arabic script called ‘Ma’il’ (meaning sloping, in this case to the right) on parchment paper. It is available to view at the British Library.

This was the Ivory sundial and Qibla pointer made by Bayram bin Ilyas in Turkey (1582-1583). This sort of invention was held at a high importance, as the Qibla is the direction Muslims pray towards every day. The Qibla is viewed as a spiritual centre and the heart of Islam, therefore we pray towards Mecca.

This artefact was a Water bottle made of Chinese porcelain containing Zamzam water in the 19th century. Zamzam is a fountain which revolves around it a remarkable Islamic story. Hadhrat Ibrahim was told through Divine revelation to leave his wife and offspring in the lifeless wilderness of Paran, in Arabia, where the water of Zamzam gushed out, and later the town of Mecca developed around it. Drinking this water is considered an act of devotion as it holds a vital story, which shows the glory of Allah Almighty.

This was the curtain for the door of the Ka’bah, which is in the name of Sultan Abd al-Majid Khan in Cairo (1846-7). This particular piece stood out to all of us, due to the way it was designed so beautifully and each Arabic saying stood out drastically, yet very skilfully.

Alongside these artefacts were astonishing clips viewing diverse people’s experiences. These clips touched numerous audiences and left them feeling as if they were just steps away from truly being there.

As Muslims, this experience was refreshing and built an eager desperation to be a part of such a spiritual journey, as neither of us have had the opportunity to go to Hajj yet. For non-Muslims, it lifted the veil of this journey to the heart of Islam and enabled them to externally experience the beauty and passion, as well as hardship, for this opportunity. It was a great pleasure to see the extraordinary number of people that had the interest of taking some time out to see the Hajj exhibition.

Our appreciation and prayers are with those who put their efforts in to achieving such a high standard exhibition and to the non-Muslim guests who supported and appreciated this hard work with such love and respect.
There has been much talk about the Higgs Boson, an elusive elementary particle integral to our understanding of the laws of particle physics. The existence of the particle was hypothesised by various members of the scientific community, including Dr Abdus Salam in 1964, but progress on its discovery had been slow. The $10 billion large hadron collider was built near Geneva with hopes to validate the Higgs hypothesis. In July 2012, the scientists at the European Organization for Nuclear Research (CERN) reported the discovery of a particle with the properties predicted by scientists including Peter Higgs nearly five decades ago. The scientific community had eagerly awaited its discovery; hence it was no surprise when it caused much media interest.

But why is this particle so important and what significance does it have on the scientific world? The aim of this short article is to simplify and present some of these concepts. The universe is believed to be made up of matter and energy. More than 90% of the universe is made of dark matter and dark energy that we cannot observe, nor explain. Less than 5% of the whole universe consists of matter; things like planets, stars and nebulae. Matter consists of elements, like water (H2O). These elements are composed of atoms, like the oxygen (O) atom in water. The atom itself is made up of neutrons, electrons and protons. These structures are further split into the very basic building blocks of matter, some of which are represented by the last row in Diagram 1. The Standard model explains why these subatomic particles are held as they are by three of the four fundamental forces of nature: electromagnetism, the strong nuclear force and the weak nuclear force.

Before proceeding further with the article, it is best to clarify the synonym with which this particle is often referred to; The God Particle. It was a name coined by Leon Lederman as a title for his book, because in his opinion, the Higgs particle is ‘so central to the state of physics today, so crucial to our final understanding of the structure of matter,’ but it lacked direct empirical (observational) evidence. The scientific community strongly disliked the name because they felt it overemphasised its importance, ‘This is scientific hype at its most outrageous,’ commented American science journalist, John Horgan. This controversial name was another reason for the immense media hype.

Diagram: An example of a hierarchy showing some physical substructures
The model doesn’t explain the behaviour of the fourth force - gravity; the model is therefore incomplete. Half of the subatomic particles are called fermions, which make up all matter and half are bosons - particles that transmit forces. The standard model is the best available explanation of particle physics, but it is still missing a few crucial pieces. Higgs Boson was one of them. In a nutshell, it is thought that Higgs Boson gives subatomic particles their mass through the Higgs mass generation mechanism.

Dr Abdus Salam’s vision was to prove that everything in the universe is governed by a single force, and that the four fundamental forces are, in fact, variations of one central force.

- Strong nuclear force: Holds the atomic nucleus together

- Weak nuclear force: Responsible for radioactive decay

- Electromagnetism: responsible for interactions within electric and magnetic fields (electricity, light or radio waves)

- Gravity: An attractive force between two pieces of matter (how earth revolves around the sun)

During his lifetime, Dr Salam worked on the unification of the weak nuclear and the electromagnetic forces. By the grace of Allah, in 1979, Dr Abdus Salam, along with two researchers was awarded the Nobel Prize in Physics for the unification of the electroweak force and the Higgs mechanism to create the modern day electroweak theory. This theory helped shape the standard model as it stands today. Dr Salam also worked on the Pati-Salam model, which furthered the theoretical understanding of the model.

Studying and observing these facts, how can one not see the beauty with which the universe hangs in balance? Every iota is perfectly placed as commanded by our Lord.

I would like to finish this article with a quote from Dr Salam’s speech at the Nobel Banquet on 10th December 1979, on acceptance of his prize, where he recited a couple of verses from The Holy Qur’an, Surah Al-Mulk:

“Thou sees not, in the creation of the All-Merciful any imperfection. Return thy gaze, seest thou any fissure. Then Return thy gaze, again and again. Thy gaze, Comes back to thee dazzled, aweary.’

This, in effect, is the faith of all physicists; the deeper we seek, the more is our wonder excited, the more is the dazzlement for our gaze.”

Dr Abdus Salam receives the Nobel Prize from King Carl XVI Gustav of Sweden (Source: Alislam.org personalities gallery)
1. How many Chapters and Parts is the Holy Qur’an divided into?

There are 114 Chapters and 30 Parts contained in the Holy Qur’an.

2. Over how many years was the Holy Qur’an revealed to Prophet Muhammad(saw)?

Over a period of 23 years.

3. How old was the Holy Prophet(saw) when the Qur’an was first revealed to him?

He was 40 years old.

4. Which is the shortest Surah (Chapter) in the Holy Qur’an?

Surah Al-Kausar.

5. Which is the longest Surah (Chapter) in the Holy Qur’an?

Surah Al-Baqarah.

6. Which angel revealed the Holy Qur’an to the Holy Prophet(saw)?

Angel Gabriel(as).
7. How many different names of Allah are mentioned in the Holy Qur’an?

8. In which Surah (Chapter) of the Holy Qur’an is ‘Bismillah’ mentioned twice?

9. Name the last 3 Surahs of the Holy Qur’an

Surah Al-Naas
Surah Al-Falaq
Surah Al-Ikhlas


Crossword Puzzle

**ACROSS:**

3. The Surah (Chapter) known as ‘the heart of the Holy Qur’an.’
4. The literal meaning of ‘Al Qur’an.’

**DOWN:**

2. The only Muslim woman whose name is mentioned in the Holy Qur’an.
3. The other name given to the city of Medina, according to the Holy Qur’an.
4. The place where the Holy Qur’an was revealed.

Crossword Answers:

ACROSS: 3. YaaSeen 4. The recitation,

Economic Rights
Kashifa Qamar, Croydon

Islam came at a time when women all over the world were being oppressed and exploited. People never admitted her dignity or gave her rights and responsibilities equal to those of men. Islam, however, considers men and women equal, as far as the basic human rights are concerned, and gives women the privilege of economic independence.

Women in Islam are granted the right to work and earn their own money. The earning men of the house are required to not only spend their money on themselves, but also on the other members of his household. However, a Muslim woman is granted the right to keep her earnings or any assets that she herself has earned, and neither her husband, nor father, can take her money without her consent. The Holy Qur’an also grants women the right to a dowry (mehr), a fixed amount of money payable to a married woman: “And give the women their dowries willingly.” (Ch.4: V.5) Thus, granting her a degree of economic independence.

It is related that on one occasion, The Holy Prophet saw admonished women to spend in charity out of their own means also. Thereafter two women, both bearing the name of Zainab, one of them the wife of the well known companion Abdullah bin Masood, came to the Holy Prophet saw and told him that their respective husbands were men of straitened means, but that they in their own rights were comparatively better off. Would it be an act of spiritual merit if they were to assist their husbands out of their own means? The Holy Prophet saw assured them their spending on their husbands would be doubly meritorious, as it would rank both as charity and as graciousness towards kindred. (Muhammad Zafrullah Khan, Woman in Islam, p.24)

In Islam, women are granted the right to inheritance of their father or husband’s property. In general circumstances, Islam allots women half the share of inheritance available to men who have the same degree of relation to the deceased. For example, a daughter will receive half the inheritance that her brother will get from their father. The wife of the deceased is granted one eighth of her husband’s wealth. The Qur’an also sheds light on this matter:

“And to every one We have appointed heirs to what the parents and the relations leave, and also those with whom your oaths have ratified a contract. So give them their portion. Surely, Allah watches over all things.” (Ch.4:V.34)
Men and women are Allah’s creations, and He has created them in a wonderful, diverse and complimentary manner. They are spiritually similar and receive Allah’s favours and rewards equally, but physically they are different and, therefore, they possess different functions. Men and women are diverse in their respective faculties and capacities, and Allah explains this in the Holy Qur’an:

“He said, ‘Our Lord is He Who gave unto everything its proper form and then guided it to its proper function.’” (Ch.20: V.51)

“And follow the nature made by Allah – the nature in which He has created mankind. There is no altering the creation of Allah.” (Ch.30: V.31)

In the sight of Allah, men and women are equal, but due to the differences in their physical nature, they have been assigned separate roles for the smooth operation of human society.

Brain wave research shows that men and women think and feel differently, and that different parts of their brains are affected differentially by the same mental function. Hence, Allah has provided man and woman with specific roles in society according to their natural capacity and appropriate functioning, without appointing either one as dominant or weak. In Islam women occupy three positions, i.e. as a daughter, as a wife and as a mother. Due to their roles as mothers, Islam has placed women at a higher status than men, as it recognizes the great role that women play in the upbringing of the children and, therefore, that the future of mankind and of society that inevitably lies on mothers. Allah says in the Holy Qur’an:

“And We have enjoined on man concerning his parents – his mother bears him in weakness upon weakness, and his weaning takes two years – ‘Give thanks to Me and to thy parents. Unto Me is the final return.’” (Ch.31: V.15)

Child-bearing imposes certain restrictions and risks on women, from which men are free, and this is the reason why mothers, in Islam, are accorded a special place of honour. Even after birth the mother is responsible for the upbringing of the child, whereas the father’s role in the first few years of the child’s life is supplementary to that of the mother’s role.

When a child gets hurt, it instinctively runs to its mother rather than its father for comfort and when it is frightened it turns to the mother for security. The child doesn’t feel any resentment if the mother disciplines or scolds him, while it dislikes being punished by the father.

This fact is also proven by science. An article in the Times of India reported that the reason why children have a stronger bond with their mothers rather than their fathers is because of the scientific claim that the maternal love is guided by a cuddle hormone, that is increasingly found in women.

“Brain wave research shows that men and women think and feel differently, and that different parts of their brains are affected differentially by the same mental function.”

“Scientists at Mount Sinai Medical Center in New York have identified a hormone, called oxytocin, which is produced in much larger amount by women, may be behind their stronger bonding with their children.”

The devotion, tenderness and love due to parents, and especially to the mother, are repeatedly emphasised in the Holy Qur’an:

“And We have enjoined on man to be good to his parents. His mother bears him with pain, and brings him forth with pain. And the bearing of him and his weaning takes thirty months, till, when he attains his full maturity and reaches the age of forty years, he says, ‘My Lord, grant me the power that I may be grateful for Thy favour which Thou hast bestowed upon me and upon my parents, and that I may do such good works as may please Thee. And make my seed righteous for me. I do turn to Thee; and, truly, I am of those who submit to Thee.” (Ch.46: V.16)

Hence, to maintain harmony and balance between man and woman, Allah has allocated specific roles to each. For a woman as wife and mother, the home is the most important and “normal sphere” of her activities, whereas as a man, who is the wage earner, spends his time outdoors for his activities and functions. This exactly is the Islamic concept of homes and families, which is regarded as the most important central unit in society.
These are the verses that are recited at the time of Nikah and in the words of our beloved Khalifa these verses point out the most significant matters relating to men and women regarding fulfilling the important bond of marriage. In his address in the ladies sessions of Jalsa Salana UK 2011, Hudhuraba pointed out that it is not a coincidence that the word Taqwa (righteousness and the fear of God) is mentioned five times in these verses. Indeed Taqwa is the key to a successful marriage. The word Taqwa itself is one with very deep meanings, as it is fundamental in the making of a righteous men or women of God. There is a lot that can be said on the topic of Taqwa, a word that repeatedly surfaces in many of Hudhuraba’s Friday sermons. In the Holy Qur’an Allah places more emphasis on Taqwa than any other commandment. Taqwa in simple terms is to whole-heartedly forsake the smallest of ills and to adopt the smallest of virtues.

Honesty is an important part of Taqwa and is crucial for any relationship, most importantly that of a husband and wife. Honesty is the root of all good and that is why when a man asked the Holy Prophet(saw) if he were to only give up one vice, which vice it should be, the Holy Prophet(saw) told him to give up lying and always speak with honesty. By acting on this the man was able to consequently remove all vices.

Allah Almighty also commands us as Mominas (believing women) to fear Allah, particularly respecting ties of kinship. Lack of respect for one another’s families is often the cause for marital disharmony. Just as a husband and wife must have warm feelings and sentiments for one another they must also respect one another’s relatives.

As a wife, it is natural for a woman to want to beautify herself for her husband; she would want to look her best and would take a lot of care of her beauty and adornment, but when a woman channels this energy into discovering and enhancing her real beauty (the beauty that comes from wearing the apparel of piety; the true and inner beauty of a women), her home becomes paradise. No amount of makeup, no amount of jewellery can give a woman the radiance and the enhanced beauty that adopting Taqwa does.

“Oh ye people! fear your Lord, Who created you from a single soul and created therefrom its mate, and from them twain spread many men and women; and fear Allah, in Whose name you appeal to one another, and fear Him particularly respecting ties of relationship. Verily, Allah watches over you.” (Ch.4:V.2)

“Oh ye who believe! Fear Allah and say the straightforward word. He will bless your works for you and forgive you your sins. And whoso obeys Allah and His Messenger, shall surely attain a mighty success.” (Ch.33:V.71-72)

“Oh ye who believe! fear Allah; and let every soul look to what it sends forth for the morrow. And fear Allah; verily Allah is Well-Aware of what you do.” (Ch.59:V.19)

One cannot speak on the topic of the obligations of a wife without quoting this well known verse. To understand the true implications of this verse we must look at the meaning of the word Garment. The Qur’an itself elaborates:

“Oh children of Adam! We have indeed sent down to you raiment to cover your shame, and to be an elegant dress; but the raiment of righteousness — that is the best. That is one of the Signs of Allah, that they may remember.” (Ch.7:V.27)

“And Allah has made for you, of that which He has created, things affording shade; and He has made for you, in the mountains, places of shelter; and He has made for you garments which protect you from heat, and coats of mail which protect you in your wars. Thus does He complete His favour on you, that you may submit to Him.” (Ch.16:V.82)

Not only are we responsible for our own Taqwa we have a duty to spiritually beautify our husbands.

“Men are guardians over women because Allah has made some of them excel others, and because they (men) spend of their wealth. So virtuous women are those who are obedient, and guard the secrets of their husbands with Allah’s protection.” (Ch.4:V.35)
We are obligated to show obedience to our husbands. We are required to guard our husbands secrets, the term used being Haafizat (guardians). Another meaning of this verse can be to protect them/their property with the help of Allah, or the protection of that which Allah has emphasised. Many meanings can be derived from the term Haafizat.

We have been entrusted guardianship over our husbands’ properties in their absence. Furthermore it also means that we must guard their honour and respect, we must not speak ill of them in their absence or complain of their weakness as this will not only allow us to be guardians for them but also it will allow us to be garments for them.

In the end I would like to request readers to educate themselves on the definitions of Taqwa from the sayings and Sunnah (practices) of the Holy Prophet ﷺ and read the pronouncements of the Promised Messiah ﷺ on this topic. Read them. Note them. Strive to put them into practice.

**Spiritual Equality with Men**

Aisha Satwat Ahmad, Islamabad

When Islam was born 1500 years ago, it was a global phenomenon that brought with it a spiritual revolution. One of the many gifts it brought for women was that it gave them an equivalent spiritual capacity to men.

Allah has stated in the Holy Qur’an that women have a soul and the same spiritual capacity as men:

“But whoso does good works, whether male or female, and is a believer, such shall enter Heaven, and shall not be wronged even as much as the little hollow in the back of a date-stone.” (Ch.4: V.125)

This means that a woman can achieve a high spiritual status if she strives towards it and puts in the optimum effort. In this way she will ultimately attain Paradise just as a man can also attain Paradise through his own efforts.

Another benevolence that Islam bestowed upon women is a status in society which is equivalent to that of a man’s. Both social and spiritual statuses are mentioned in the Holy Qur’an in conjunction with each other, wherein both men and women are addressed together:

“We have been entrusted guardianship over our husbands’ properties in their absence. Furthermore it also means that we must guard their honour and respect, we must not speak ill of them in their absence or complain of their weakness as this will not only allow us to be guardians for them but also it will allow us to be garments for them.

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**“The Holy Qur’an openly declares and stresses the spiritual equality of women with men...”**

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“Surely, men who submit themselves to God and women who submit themselves to Him, and believing men and believing women, and obedient men and obedient women and truthful men and truthful women, and men steadfast in their faith and steadfast women, and men who are humble and women who are humble, and men who give alms and women who give alms, and men who fast and women who fast, and men who guard their chastity and women who guard their chastity, and men who remember Allah much and women who remember Him — Allah has prepared for all of them forgiveness and a great reward.” (Ch.33: V.36)

Thus, the Holy Qur’an gloriously places both men and women on the same pedestal and states that they each have the same spiritual capacity and are both fully able to attain the ultimate reward from Allah the Almighty based on their own merits and deeds.

In conclusion, The Holy Qur’an openly declares and stresses the spiritual equality of women with men and leaves no doubt that their spiritual capacities are also equal. As Waqf-e-Nau women and girls, we should always thank Allah the most Benevolent, because ultimately, Islam has altered the status of women from being despised members of society to becoming cherished and accomplished citizens. Alongside this, it has blessed us with a high spiritual capacity. It is our mission now to create a positive impact on modern civilization so that we do not return to the harsh derogatory society of the Jahilliyyah (ignorance of Divine guidance).