

## OUR HISTORY

the month of

## RAJAB

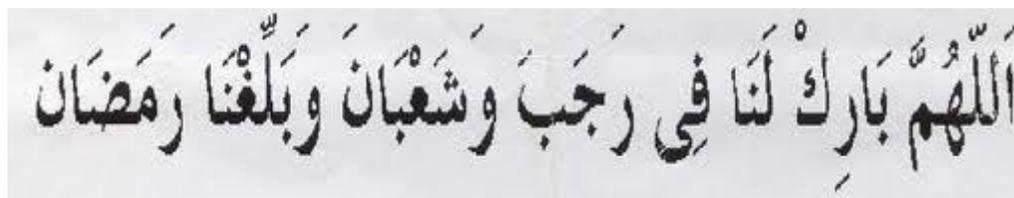
- ❖ **Rajab is the Seventh month of the Islamic calendar. Derived from the word "Rajaba", this means 'to respect'.**
- ❖ **This month is regarded as one of the four sacred months in Islam, in which battles are prohibited.**
- ❖ **This month is also a prelude to the month of Ramadan, which follows after the intervening month of Sha'ban. Therefore, when the Prophet, *peace and blessings of Allah on him*, sighted the moon of Rajab, he used to pray to Allah in the following words:**

**"Allahumma baa-rik-lanaa fee-Rajaba Wa Sha'bana Wa bal-ligh-naa Ramadan"**

**'O Allah, make the months of Rajab and Sha'ban blessed for us, and let us reach the month of Ramadan'**

- ❖ **13 Rajab - Birthday of Ali ibn Abi Talib, Allah be pleased with him.**
- ❖ **20 Rajab - Birthday of Sakina bint Hussain, Allah be pleased with her.**
- ❖ **24 Rajab - Victory to Muslims in the Battle of Khaibar.**
- ❖ **27 Rajab - Some Muslims observe the Mi'raj. It is a national holiday in some Muslim countries.**
- ❖ **28 Rajab - Hussain ibn Ali started his journey to Karbala from Medina.**
- ❖ **28 Rajab - 1342 A.H., 03 March 1924, the Ottoman Caliphate was abolished by Mustafa Kamal Ataturk.**

- ❖ **During the month of Rajab, in the year 5 A.H., Bilal ibn Harith is reported to have brought a congregation of four hundred men named 'Banu Muzeena' in the presence of the Prophet and they all embraced Islam.**
- ❖ **The Battle of Tabouk took place in Rajab, 12 A.H. [October 630]**
- ❖ **The Second 'Oath of Aqabah' took place in Rajab, 12 A.H. [September 633]**
- ❖ **Jerusalem was captured by Salahuddin in the month of Rajab, 583 A.H. [September/October 1187]**



## “REWARD”

### Enduring Patiently Earns Purge Of Sins

The Prophet's, *peace and blessings of Allah on him*, companions were able to develop a keen insight into Islam, its constitution and method of dealing with human life. The best among them were even able to attain a highly refined understanding of the basic Islamic concepts, which made their judgment both accurate and mature. Let us consider the following Hadith, which has been related by Ahmad and Al-Bukhari: **“A man came to visit Abu Ubaidah ibn Al-Jarrah when he was ill. He asked him: ‘How is the reward of the Ameer getting on?’ In reply Abu Ubaidah asked him: “Do you know what earns you a reward?” The man said: “What befalls us of things which we dislike.” Abu Ubaidah said: “You earn reward for what you spend or get to be spent on your behalf for Allah’s cause. [He then enumerated all articles of a horse’s equipment, even including the horse’s rein.] What you complain of physically is credited to you by Allah in order to erase some of your past sins.”**

Perhaps it is important first to say a few words about Abu Ubaidah, who has made this distinction between what earns a reward and what, erases past mistakes and sins. Abu Ubaidah was one of the very early companions of the Prophet, *peace and blessings of Allah on him*. The Prophet, *peace and blessings of Allah on him*, sent him on several missions, some of which involved fighting or chasing the non-believers. His leadership qualities were manifest to the extent that Abu Bakr, *may Allah be pleased with him*, appointed him as one of the principal commanders of Muslim armies fighting in Syria and Palestine. At the time of Omar, *may Allah be pleased with him*, he was appointed

Commander-in-Chief of all Muslim armies in those two important provinces, which were at the time under the Byzantine Empire. The Prophet, *peace be on him*, gave him the title of ‘The Trusted Man of the Muslim Community.’ Moreover, he was one of the ten companions of the Prophet, *peace be on him*, who were given the happy news of assured admission into heaven.

It is not uncommon to confuse earning a reward with the forgiveness of sins. Abu Obaidah’s visitor made this common error, and asked him about his illness in an indirect but highly comforting manner. He asked about his reward, meaning that if the illness were very severe, his reward would be greater. To a Muslim, this is most comforting. He is reminded that what he suffers does not go in vain.

However, Abu Ubaidah felt that he should correct his visitor. He pointed out to him that a handsome reward is earned by donating one’s money to further the cause of God. He enumerated every article of equipment a horseman needs, no matter how cheap it might be. This example is only to be expected from an army commander. To him, the most important thing is to concentrate his soldiers’ attention on their duty to sacrifice. On the other hand, physical complaints, pains and illness erase some of one’s past sins.

Someone may suggest that it will eventually come to the same thing, since one’s reward is weighed up against one’s sins to determine his destiny in the Hereafter. The fewer his sins are, the higher his position in heaven is. Again, the greater his reward, the better his position. The two will be weighed against each other and the side, which is preponderant, determines the outcome.

Nevertheless, the distinction is real. When we examine the Prophet's Hadiths on this point, we find that they concur in stressing the erasing of sins as a result of illness or calamities and reversals, which one may have to endure in life. Abu Saeed Al-Khudri and Abu Huraira, both companions of the Prophet, quote him as saying: **“Whatever befalls a Muslim of physical weakness or complaint or worry or distress or harm or despondency, even a thorn in his finger, is used by Allah to erase some of his sins.”** [Al-Bukhari, Muslim & others]. Here the Prophet, *peace be on him*, enumerates all prospects of misfortune, going down to having a thorn in one's finger. All these would be used to forgive him some of his past sins. When he endures whatever happens to him with patience and perseverance, his reward is much greater. This is because he combines the misfortune with patience, which is in itself a virtue.

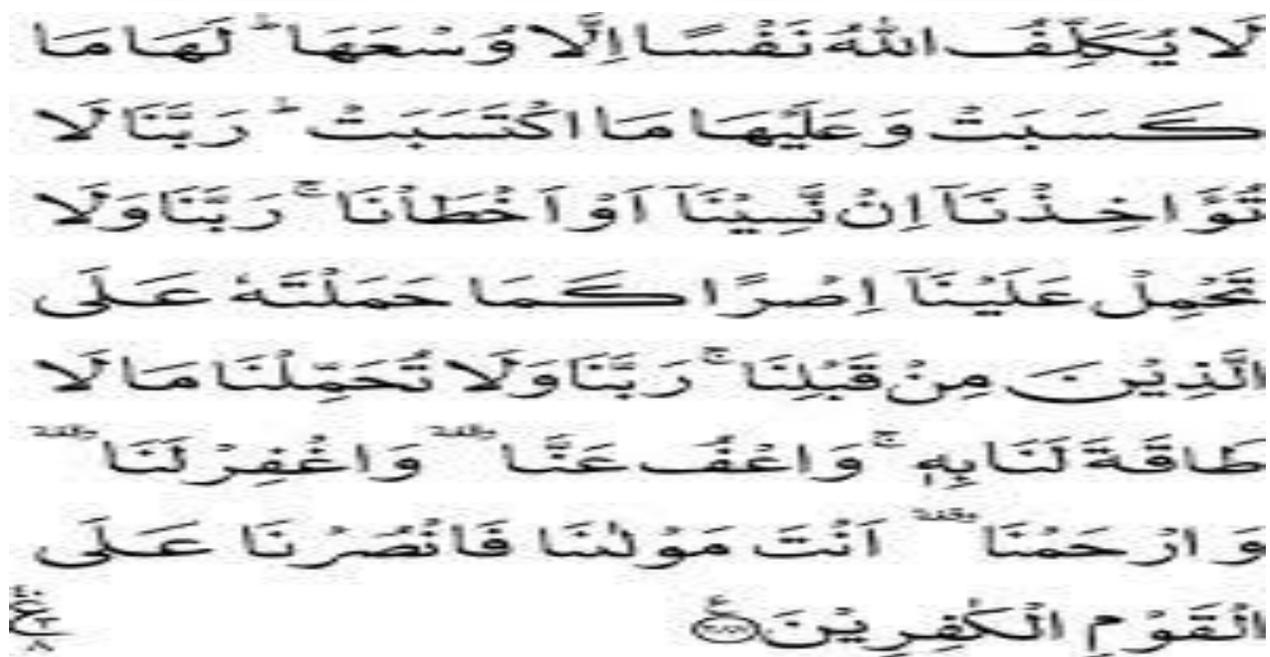
This is indeed an aspect of Allah's grace, which many people tend to overlook. The Prophet, *peace be on him*, tells us that when illness and misfortune continue for some length of time, the person who endures them may come on the Day of Judgment without a sin to account for. He would have been already forgiven. This is illustrated by the Hadith in which Abu Huraira quotes the Prophet, *peace be on him*, as saying: “Misfortune may continue to befall a believer in his body, family or property until he meets Allah, the Almighty, with no sins whatsoever.” [Al-Bukhari+Ahmad+Al-Tirmithi].

When we consider all these Hadiths, we are no longer surprised at the patience and fortitude shown by early Muslims in the face of calamities. They treated whatever

befell them as part of life and were happy to earn forgiveness of past sins. This continues to be the attitude of those of us who know what we stand to gain in return for enduring misfortune with patience. Again the companions of the Prophet, *peace be on him*, provide us with a good example to follow.

Hudhayfah ibn Al-Yaman was a companion of the Prophet, *peace be on him*, from the Ansar. He was appointed as a commander of a Muslim army fighting against the Persian Empire. He was at Al-Mada'in when he was seriously ill. His people learnt that his illness might be terminal, so they came to visit him during the night or just before dawn. He asked them: What hour is it? They said: “Late night or nearly dawn [as the case might be].” He said: “I seek shelter with Allah against a morning of fire.” He then asked them whether they brought a cloth for him to be wrapped in. When they answered in the affirmative, he said: “Do not spend over much of such cloth. If I am to meet a happy end, my wrapping will be replaced by something better. If mine is the other type of destiny, I will lose these wrappings very quickly.” [Al-Bukhari].

What we learn, from all these Hadiths and reports, is that we should face up to any misfortune with courage and patience. When we do so, we earn the forgiveness of much of our sins. Our position in the Hereafter is thus enhanced. We stand a better chance of being admitted into heaven.





# SARCASM

AT IT'S BEST.....

**The other day, checking out at the store, the young cashier suggested to the old woman that she should bring her own shopping bags, because plastic bags were not good for the environment.**

**The woman apologized and explained, “Dear, we didn’t have this green thing, back in my earlier days.”**

**The cashier responded, “That’s our problem today. Your generation did not care enough to save our environment for future generations.”**

**SHE WAS RIGHT --- Our generation didn’t have the green thing in its day.**

Back then, we returned milk bottles, pop bottles and beer bottles to the stores. The store sent them back to the plant to be washed and sterilized and refilled, so they could use the same bottle over and over. Yes, they really were recycling.

We refilled writing pens with ink instead of buying a new pen; and we replaced the razor blades in a razor instead of throwing away the whole razor just because the blade got dull. But, we didn’t have the green thing back in our day.

We walked up the stairs, because we didn’t have an escalator in every shop and office building. We walked to the grocery store and didn’t climb into a 300-horsepower machine every time we had to go two blocks. But, she was right. We didn’t have the green thing in our day.

Back then, we washed the baby’s nappies because we didn’t have the throw-away kind. We dried clothes on a line, not in an ‘energy gobbling machine burning up 220 volts;’ wind and solar power really did dry our clothes back in our early days. Kids got hand-me-down clothes from their brothers or sisters, not always brand-new clothing. But, that young lady is right. We didn’t have the green thing back in our day.

Back then, we had one TV, or radio, in the house ---- not a TV in every room, and, the TV had a small screen the size of a handkerchief (remember them?), not a screen the size of the county of Yorkshire.

In the kitchen, we blended and stirred by hand because we didn't have electric machines to do everything for us. When we packaged a fragile item to send in the post, we used wadded up old newspapers to cushion it, not Styrofoam or Plastic bubble wrap.

Back then, we didn't fire up an engine and burn petrol just to cut the lawn. We used a push mower than ran on human power.

We exercised by working so we didn't need to go to a health club to run on treadmills that operate on electricity. But, she's right. We didn't have the green thing back then.

We drank water from fountain or a tap when we were thirsty instead of demanding a plastic bottle flown in from another country.

We accepted that a lot of expect that to be bucked miles around the world.

We actually cooked food packet, tin or plastic wrap own vegetables and chop have the green thing back



food was seasonal and didn't by flying it thousands of air

that didn't come out of a and we could even wash our our own salad. But, we didn't then.

Back then, people took the tram or a bus, and kids rode their bikes to school or walked instead of turning their mothers into a 24-hour taxi service.

We had one electrical outlet in a room, not an entire bank of sockets to power a dozen appliances.

And we didn't need a computerized gadget to receive a signal beamed from satellites 2,000 miles out in space in order to find the nearest pizza joint.

**But, isn't it sad that the current generation laments how wasteful we old folks were just because we didn't have the green thing back then?**



**In pre-Islamic Arabia, divorce and polygamy were common practices. A man could marry any number of women he wanted. Women could be divorced for any reason, not least jealousy between a man's wives.**

Al-Saabah's father, Abdullah ibn Imad, came from Hadramout in Yemen and settled in Makkah, where he became an ally of the Omayyad branch of Quraish. He came to be known as Al-Hadrami, in reference to his former hometown. As an ally, he was of a lower rank in the very strict hierarchy of the Arabian society. Yet, his daughter, Al-Saabah, married Abu Sufyaan, who was later to become the chief of Makkah. Abu Sufyaan also married Hind bint Utbah, whose father was a highly distinguished figure in Makkah and the chief of the Abd Shams main clan of Quraish. As Al-Saabah was a very pretty woman, Hind was very jealous of her. She continued to urge her husband until he succumbed to her wishes and unwillingly divorced Al-Saabah who later married Ubaidullah ibn Uthman. She gave him his son Talhah and several others. All this took place years before Islam, as Talhah was one of the earliest people to embrace Islam.

Al-Saabah did not take well to her son's conversion to Islam. She continued with her old pagan faith. In fact, she took a hard attitude toward him. Massoud ibn Harrash reports: **"We were doing the Sa'ie between Al-Safa and Al-Marwah when we saw a young man with his hands tied to his neck. He was driven somewhere, with many people following him. We inquired what the matter with him was. We were informed that he was Talhah and that he embraced Islam. There was a woman walking close to him. She was muttering abusive words at him. On inquiry, we were told that she was Al-Saabah bint Al-Hadrami, his mother."** (Al-Bukhari)

However, Talhah was able to influence his mother more than she could influence him. She began to see the truth of Islam, and it did not take her many years to discover the truth of Islam. She became a Muslim and joined the Muhajireen when it was time for the Muslims of Makkah to immigrate to Madinah. She continued to be a role model for Muslim women.

Talhah was a very dutiful son. In fact, he was a great servant of Islam. The Prophet, *peace be on him*, gave him several titles. After the Battle of Uhud, he gave him the title 'Talhah Al-Khair or 'the goodness' and on another occasion he called him 'Talhah Al-Fayyad', which means 'overflowing with goodness, and after the Battle of Hunayn, he called him 'Talhah Al-Jood' which means 'generosity'. We can see that all these descriptions were fitting of Talhah when we learn that a man appealed to his for help, mentioning his love of his mother. Talhah said: 'No one ever made such an appeal to me. I will honor it. I have a plot of land which Uthman wanted to buy for 300,000 dirham. You wither take

*Al-Saabah bint  
Al-Hadrami*

*"The  
mother  
of  
Talhah"*

it or I will sell it to Uthman and give you the price.' The man said: 'I will take the price'. He gave it to him.

Al-Saabah lived until Ali's reign, although we are unsure of the date of her death. Yet at the time of the wicked rebellion against the third Caliph, Uthman, she passed by his house. She did not like what she saw. She told her son that the rebels were besieging the Caliph's home and told him to do something to help. He went and did his best to repel them and ease the Caliph's situation.

### **Muslims – and the Constitution of Kuffar-e-Makkah, 1400 years ago**

1. They cannot practice their religion.
2. They should be boycotted & tortured.
3. They cannot call for Prayers.
4. They cannot Pray.
5. They should be massacred.

*Muslims are conspiring to abrogate these laws; therefore, we have to implement them, because protecting Kufir is our foremost belief.*

### **Ahmadies – and the Constitution of 1974 and its amendments**

1. Ahmadies cannot call their place of worship, a Mosque
  2. Ahmadies cannot call for prayer (Azaan)
  3. Ahmadies cannot call themselves Muslims
  4. Ahmadies cannot call their religion as Islam
  5. Ahmadies cannot preach their religion
- Ahmadies are trying to abrogate these laws, therefore we have to implement them because protecting Khatam-e-Nabuwat is our foremost belief.*

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا صِدْقَتِكُمْ بِالْمَنِّ وَالْأَذَىٰ لَا كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ  
النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانَ عَلَيْهِ تُرَابٌ فَأَصَابَهُ  
وَأَبْلُ فَتَرَكَهُ صَلْدًا ۖ لَا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّمَّا كَسَبُوا ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ  
الْكَافِرِينَ ﴿١٠٠﴾

**In around 1915, shortly after the Split, the assertion was first made by the Qadiani Group that, in the pamphlet 'Ayk Ghalti Ka Izala ('Correction of an error') published in November 1901, Hazrat Mirza Ghulam Ahmad had announced that he claimed to be a prophet and that his previous denials of such a claim were now abrogated. To refute this assertion of a change in Hazrat Mirza's position in November 1901, seventy of his prominent followers who had taken the pledge into the Movement before that date, issued the following sworn public statement.**

(English Translation of the Original Urdu text on left)

"ہم دستخط کنندگان ذیل عظیمی شہادت اور کلمے میں کہنا چاہتے ہیں کہ نبی سلسلہ احمدیہ حضرت مرزا غلام احمد صاحب تو دین نے جب سلسلہ نبی میں یہ اعلان کیا کہ حضرت عیسیٰ علیہ السلام کا دم کا وقت پا چاہا تو ان کے دین سے ثابت ہے اور یہ سچا نہیں ہے اور مرزا کے "امت محمدیہ میں آئے گا ذکر ہے وہ نہیں ہو سکتا۔ اور ان کو مدعی نبوت سے پہلے نبوت کا دعویٰ نہیں کیا۔ ہاں بعض علماء نے لوگوں کو غلط فہمی میں ڈالا۔ اور ان کو مدعی نبوت قرار دیا۔ ان پر کہہ کر کہ تو ہی آنگہا جس کے بعد حضرت موصوفت نے نہایت ہر پرکھی مرتبہ یہ اعلان کیا جیسا کہ آپ کی تقریروں سے ظاہر ہے کہ آپ کی طرف دعویٰ نبوت منسوب کرنا محض افتراء ہے۔ اور آپ نبوت کا دعویٰ حضرت مسیح علیہ السلام پر ختم سمجھتے ہیں۔ اور ان حضرات علیہ السلام کے بعد مدعی نبوت کو کذاب و کافر مقرر کرتے ہیں۔ اور آپ کے بعض امانت میں جو مثل باہلیا یا میں آیا ہے یا حدیث میں آئے ہوئے مسیح کی نسبت جو غلط فہمی کا آ رہا ہے تو اس سے مراد نبی الحقیقت نبی نہیں۔ بلکہ نبی نبی۔ جو وہی نبی نبی سے جسے نبوت کا کہا جاتا ہے۔ اور غلام اللہ علیہ السلام کے بعد کوئی نبی نہیں آسکتا۔ دنیا نہ پرانا۔"

"ہم یہ سچ عظیمی شہادت اور کلمے میں کہہ رہے ہیں کہ ہم نے نوبرہنہ سے پہلے حضرت مسیح موعود کی حقیقت کی اور میں محمود احمد صاحب مسگر دہ احمدی فریق ان دین نے جو یہ لکھا ہے کہ حضرت مرزا صاحب کے دعویٰ ابتداء میں نبوت کا نہ تھا مگر نوبرہنہ سے پہلے آپ نے اپنا دعویٰ نبوت کرنا اور نبوت کے مدعی بن گئے اور ان کے نبوت کی یہ سچا گیارہ سال کی نگاہ تا تقریریں منسوخ ہیں۔ یہ محض غلط اور مسرہ اختلاف واقعات ہے۔ ہم اللہ جل شانہ کی قسم کہہ کر کہتے ہیں کہ کبھی ہمارے وہم و گمان میں یہ بات نہیں آئی کہ مسلمانین حضرت مسیح موعود نے اپنے دعویٰ میں تبدیلی کی۔ یا آپ کی سابقہ تقریریں جو ان کے دعویٰ نبوت سے بھری پڑی ہیں منسوخ ہو گئیں۔ نہ ہم نے اپنے علم میں کبھی ایسے لفظ کسی ایک شخص کے بھی منہ سے سنے جب کہ ہم کو میں محمود احمد صاحب نے ان کا اعلان نہیں کیا۔ واللہ علیٰ ہادق قول شہیدین۔"

"We, the undersigned, declare on oath that when Hazrat Mirza Ghulam Ahmad of Qadian, the Founder of the Ahmadiyah Movement, announced in 1891, that the prophet Jesus was dead according to the Holy Qur'an, and that the 'son of Mary' whose advent among the Muslims was spoken of in Hadith was he [Hazrat Mirza] himself, he did not lay claim to prophethood. However, the Maulvis misled the public, and issued a *fatwa* of *kufir* against him by alleging that he claimed prophethood. After this, the Promised Messiah declared time after time in plain words, as his writings show, that **to ascribe to him a claim of prophethood was a fabrication against him**, that he considered prophethood to have come to a close with the Holy Prophet Muhammad, and that **he looked upon a claimant to prophethood, after the Holy Prophet, as a liar and a Kafir**. And that the words *mursal*, *rasul*, and *nabi* which had occurred in some of his revelations, or the word *nabi* which had been used about the coming Messiah in Hadith, do not denote a prophet in actual fact, but rather a metaphorical, partial or *zilli* prophet who is known as a *muhaddas*. **After the Khatam an-nabiyyin, the Holy Prophet Muhammad, no prophet can come, neither new nor old.**

We also declare on oath that we entered into the pledge of the Promised Messiah before November 1901, and that the statements of Mirza Mahmud Ahmad, the head of the Qadiani Group, that though in the beginning Hazrat Mirza Sahib did not claim prophethood, but that he changed his claim in November 1901, and laid claim to prophethood on that date, and that his previous writings of ten or eleven years denying prophethood are abrogated --- all this is entirely wrong and absolutely opposed to facts. **We do swear by Allah** that the

idea never even entered our minds that the Promised Messiah made a change in his claim in 1901 or that his previous writings, **which are full of denials of a claim to prophethood**, were ever abrogated; nor, to our knowledge, did we ever hear such words from the mouth of even a single person until Mirza Mahmud Ahmad made these statements.

**Allah is witness to what we have stated.**

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