

In the name of Allah, the Beneficent, the Merciful

Fasting in Islam, page -4-

THE ISLAMIC SUNRISE

Exponent of the 'non-secular' Islam postulated by the Lahore Ahmadiyya Muslim Movement for the benefit of Muslims and non-Muslims alike.

An Official Organ of the GUYANA Ahmadiyya Anjuman Isha'at Islam Lahore [AAIIL]

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ
الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا
الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ مِنَ السَّمَاءِ
إِذْ هُوَ السَّمِيعُ الْبَصِيرُ ﴿١٧﴾

"Glory to Him Who carried His servant by night from the Sacred Mosque to the Remote Mosque, whose precincts We blessed, that We might show him of Our signs! Surely He is the Hearing, the Seeing." [17:1]

"The doctrine of a locomotive Mir'aj or ascension developed by the orthodox and backed by hadith is no more than a historical fiction whose materials come from various sources."

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Did Muhammad Marry a "Minor" Child?

{ An Attempt to Eliminate a Great Calumny v. the Holy Prophet, pbuh. }

What the Non-Ahmadi Scholars say about the Mir'aj. *Would (or should you) call them Quadianis/Kafirs?*

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IN THIS ISSUE:

- **FASTING IN ISLAM, p-4-**
- **ISRA AND MIR'AJ, P-7-**
- **AGE OF AISHA WHEN SHE WAS MARRIED TO THE HOLY PROPHET, P - 10-**
- **MORE ON THE MIR'AJ, P- 16-**
- **ISNT TAHAJJUD THE REAL DEAL? P -19-**

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- *Naseer Ahmad Faruqi, M.A.*
- *Maulana Muhammad Asad*
- *Dr. Zahid Aziz*
- *Various Sunni Writers*

THE ISLAMIC SUNRISE SHALL:

- Continue to propagate emphatically and uncompromisingly that "**THERE IS NO COMPULSION IN RELIGION**". Everyone is free to leave or embrace Islam as h/she wishes.

- Present an unbiased attempt to eradicate the false doctrines that have crept into Islam over the past centuries.

MORE SPECIFICALLY, it shall:

- Attempt to eradicate misconceptions regarding JIHAD - that, particularly, it does NOT mean "HOLY WAR". The AHMADIYYA ANJUMAN has been propagating for over a hundred years now that "**the ink of the scholar is greater than the blood of the martyr.**"

- Continue to express total dissatisfaction with the "Ulema, and others such as the Qadianis condemning MUSLIMS as "Kafirs", "Infidels", "Heretics", "Apostates". Only GOD can excommunicate a Muslim from Islam; no one has been bestowed with such authority.

- Continue to advocate our full commitment to the Finality of Prophet of Muhammad [p.b.u.h.]

- We also advocate that anyone who believes that Jesus will return in the flesh is tampering with the Finality of Prophethood.

- Explain that the name AHMADI-yya was adopted 100 Years ago after one of the Holy Prophet's names "AHMAD" in the Holy Qur'an.

- Forthrightly express that we are NOT a SECT: We believe in a Universal, Loving and Liberal Islam, and a Living God – who speaks now as HE did in the past.

- Continue to educate the Muslims in general that the Lahore Section of Muslims is quite a different body of Muslims from the Qadianis.

- Clarify the misconceptions the 'Ulema and others have been propagating against the Ahmadiyya Anjuman.

The Ahmadiyya Anjuman Isha'at Islam Lahore [AAIL] stands for:

The Ahmadiyya Community For The Propagation of Islam — propagation of Islam as demonstrated by the Holy Prophet Muhammad [p.b.u.h.]. It was given the name "**AHMAD-iyya**" in light of one of the Holy Prophet's names "**AHMAD**" in the Holy Qu'ran - 61:6.

The main object of the *AAIL* is to present the true, original message of Islam to the whole world --- Islam as it is found in the Holy Qur'an and the life of the Holy Prophet Muhammad [p.b.u.h.] --- *obscured today by grave misconceptions and wrong popular notions*, like the *Isra and Mir'aj* of the Holy Prophet [p.b.u.h.] being a corporeal experience, or, Jesus still being physically alive.

As Muslims of this ***School of Thought***, we postulate that Islam seeks to attract the hearts and minds of people toward the truth by the following: (i) *reasoning*, (ii) *good moral example*, and (iii) *the natural beauty of its principles*.

We do not aspire to gain political power, or allow the use of force in support of its principles.

We also postulate that Hazrat Mirza Ghulam Ahmad (1835-1908) — the *Mujaddid* of the fourteen century [*in light of the Prophet's prophecy in Abu Dawud, Volume 3, page 1194: "Allah will raise for this community at the end of every hundred years the one who will renovate religion for it]"*] — *arose to remind the world that Islam inculcates, among other precepts, the following:*

- i. Non-sectarianism**: Every individual who sincerely professes his or her acceptance of Islam by accepting the words: "***La ilaha illa ilaha, Muhammad-ur rasul-ul Allah***" -- **is a Muslim**. No one, nor any body of Muslims, has the right to make personal inquisitions into anyone's beliefs and dispense with him out of Islam. ***A Muslim cannot be expelled from Islam***. *Fatwas* declaring Muslims *kafir* is an utmost insult to Islam!
- ii. Rationalism**: In all matters of religion, it urges use of human reason and knowledge. *Blind following is condemned and independence of thought is granted*.
- iii. Universality**: It recognizes prophets being raised among all nations and requires Muslims to believe in them. ***Truth and goodness can be found in all religions***. God treats all human beings equally justly --- irrespective of race, nationality, or religion.
- iv. Peacefulness**: It allows the use of force ***only*** in unavoidable self-defense. The concept of *Jihad* has been erroneously misrepresented by the 'Ulema. ISLAM teaches Muslims to live peacefully under any rule that accords them freedom of religion.
- v. Tolerance**: It gives full freedom to everyone to hold and practice any creed or religion. It requires us to tolerate (*but not compromise with*) the differences of beliefs and opinions, and underscores the *Qur'anic* injunction that: "***THERE IS -- ABSOLUTELY -- NO COMPULSION IN RELIGION.***"

From its very inception, Ahmadi-Muslims have been propagating a Living, Liberal, Loving, and Tolerant Islam; and a God Who speaks now as He did in the past.

- vi. Finality of Prophethood**: Hazrat Mirza Ghulam Ahmad ***FIRMLY*** believed, and ***FORTHRIGHTLY*** advocated that the Holy Prophet Muhammad [p.b.u.h.] is the ***ABSOLUTE LAST Prophet***. ***No New nor Old Prophet*** will come after him - Our Holy Prophet Muhammad [p.b.u.h.]. {*The 'Ulema has been grossly misrepresenting the truth about the Ahmadiyya Movement.*}

Fasting in Islam: by Naseer Ahmad Faruqi, M.A.

"O you who believe; Fasting is prescribed for you as it was prescribed for those before you, SO THAT YOU MAY GUARD AGAINST EVIL" (Holy Qur'an, 2:183).

Those who "believe", really believe in the unseen and they act in that belief, whatever the consequences. Now that is not an irrational or unscientific attitude. All scientific development has taken place on that basis. Newton saw the apple fall down from the tree (*and not go up as it should have because of the earth's spin*). Observing that phenomenon, he believed that there was an unseen force working on that apple which pulled it down. On that belief or faith, he worked and discovered all the wonderful scientific laws and phenomena that laid the foundation of modern science.

To come to recent times, who ever saw the atom or will ever see it? And yet believing that the unseen atom exists, because of certain evidence on the subject, the wonders of the atomic science have been revealed.

LESSON FROM LIFE:

Take man's own daily life. He eats and drinks because he believes that they will do him good or satisfy his hunger and thirst. But, little does he know that in that food or drink may lurk germs

which may make him very ill or kill him.

Similarly, man travels in the belief that he will reach his destination safely. If he could foresee, an accident to his body or limb, or his body being crushed to death in a collision, he would not travel on that bus, train or airplane. Parents marry off their beloved daughter in the belief that she will be happy. If they could see beforehand her life-long misery or suffering that might follow, they would not commit her to it. A businessperson makes a deal in the belief that it will benefit him. He does not, in fact he cannot, see beforehand what will be the result.

A doctor prescribes a medicine or an operation. Believing in him, we take that medicine or accept the operation. And yet, either may kill us. We are prepared to believe in a doctor who can be ill-informed, or may make an honest or careless mistake, and be killed.

But we will not believe in Allah, Who can never make a mistake because He is All-Knowing, and undertake fasting. We must have reasons or proof.

PRACTICAL PROOF:

Well, let us have the proof. The verse I have quoted says that fasting was prescribed for those before us too - not fasting for a few days only, or partial self-denial of certain foods only, as exists in other communities today. The Holy Qur'an says that this variation is due to the loss or corruption of Divine teachings in other religions. Fasting was prescribed for them too as in Islam.

Let us take the first claim of the Holy Qur'an that fasting was prescribed in all religions. This is borne out by history. To cite only one authority, the Encyclopedia Britannica says: "*It would be difficult to name any religious system in which it (fasting) is wholly unrecognized.*"

The variation of motives for fasting makes no difference to the rigors of fasting. But the duration and nature of the self-denial do. Let us take the three great religions other than Islam viz., *Christianity, Buddhism and Judaism*. It is clear from the Bible that Moses as well as Jesus fasted fully for 40 days! As for Mahatma Buddha, he fasted until he was reduced almost to skin and bones as we see in his statues.

Now the testimony of millions of Prophets, saints and virtuous people is that fasting is good, in fact a must, for self purification. **Could there be a better proof?** These were truthful men who spoke from personal experience. And the world at large saw the transformation in them.

SCIENTIFIC REASON:

But the Holy Qur'an does not rest its case on such overwhelming evidence only. It goes on to say: "So that you may guard against evil." Now this is the special beauty of the Holy Qur'an, not to be found in other revealed books. It gives reasons for any injunction given. It gives the objective for which any obligation is laid on man, so that he may act by conviction, and know the goal which he has to seek. A Muslim does not fumble in the dark. He knows what he has to seek; and he can judge his performance by the end result.

The result he seeks in fasting is that he may be enabled to guard against evil. Now why should that be such a difficult task that he should have to undergo the rigors of fasting for one whole month? To guard against evil successfully is in fact a very, very difficult achievement. Even in this

age of reason, education and enlightenment, we see evil all around us. Even the so-called civilized nations of present day are seething with crime, sin and even unnatural offences. Education, moral codes and legal enactments are of no avail. The public opinion, far from inhibiting crime and vices, adjusts itself to them. **Why is all this so when man's reason, his good sense, and even his religion tell him that crime and sin are bad?**

ANIMAL URGES:

The answer is that man is driven by the animal within him. Man shares with the animals his physical body. That is why scientists try out medicines on animals first, before giving them to man. Since the animals and man have the same basic physique, the desires and passions, which arise from the physical body, are basically the same between man and animals. The animal urges within man are necessary to drive him to all actions, but like all animals they have to be trained and tamed.

TAMING THE ANIMAL:

Now how do you tame an animal? Ask any circus manager. He will tell you that animals are tamed by denying them food and drink. Sex in the case of

animals is seasonal. In the case of man, it is perennial. That is why Islam has required that man should deny himself food, drink and sex during fasting. Study the life of all animals. Their only aim in life is to indulge in food, drink and sex. Man is superior to all creation. In him lodges the divine spark of the soul, which can make him acquire divine virtues. Hence said the Holy Prophet (p.b.u.h.):

"Learn the morals of Allah."

And the Holy Qur'an says:

"Allah's coloring, and who is better in coloring than Allah?"(2:138). Allah's coloring are His sublime attributes.

The animal urges within man, if brought under control and given the right direction, can lead to his moral and spiritual development. This is a big subject in itself, but it has been beautifully explained in "**The Teachings of Islam**" by the late *Hazrat Mirza Ghulam Ahmad Sahib*, to which I would refer the reader.

O T H E R TEACHINGS/ RELIGIONS:

Other religions, after the loss or corruption of their original teachings, found the animal urges so difficult to tame and guide that they prescribed total denial. You

had to become a monk or a nun or a *Sadhu* or a *Bhikshu* (in Buddhism) and kill animal desires by total and life-long denial. But those teachings failed, as those who have an inkling of the private lives of such givers-up of the worldly desires know. In any case, the sublime moral and spiritual qualities which man can attain by the correct use of his desires and passions were not to be found in them.

THE RELIGION OF NATURE:

Islam, which is the religion of nature, recognizes the great use to which the animal urges of man can be put if they are properly tamed and guided. Allah, being the Perfect Creator, has not created them in vain. But they have to be tamed. And like all animals, they can be tamed only through fasting, i.e., self denial of food, drink and sex for one month only, and that too during the day time. That is as far as the taming of the animal within man is concerned. As for guidance after taming, the Holy Qur'an also provides it. Read the opening verses of the Holy Qur'an:

"I, Allah, am the Best Knower. This Book, there is no doubt in it, is a guide to those who guard against evil." (2:1 to 2).

The Holy Qur'an accordingly tells us not only what the evil features or development of human action or human nature can be, but it also teaches us how to avoid them. In the latter class is fasting which enables man to tame the animal urges within him and thus avoid exceeding the Divine limits, beyond which lies evil. It is because man cannot benefit fully from the Divine guidance provided in the Holy Qur'an, unless he first tames the animal urges within himself by fasting that has been prescribed or made obligatory for him. Hence, the month in which the Holy Qur'an was revealed was selected for this exercise in self-discipline. **"The month of Ramadan is that in which the Qur'an was revealed, a guidance to men and clear reason for the guidance and a Distinguisher (between good and bad)."** (2:185).

THE GOAL:

Now every guidance is towards a goal. What is that goal of the guidance contained in the Holy Qur'an? Hence the next verse says: **"and when My servants ask thee concerning Me, surely I am nigh"** (2:186).

The verse goes on to say that Allah should be sought particularly in the *Tahajjud* prayer in the early hours of

the morning, which is facilitated by the believer having to get up for his pre-dawn meal during the fasting.

This, in a nutshell, is the great wisdom and vital importance of the institution of fasting in Islam. ..

PLEASE

NOTE:

Requests have been forwarded to me on the subject of Tahajjud.

It is imperative for Muslims to understand that **NOT** because the Majority pray Tarawih, then it was a practice of the Holy Prophet [p.b.u.h.].

As will be seen later, the actual practice of the Holy Prophet [p.b.u.h.] was **TAHAJJUD NOT TARAWIH**, Tarawih was NOT a part and parcel of his Sunnah.

The idea that 'the more you pray, you will get more blessings' is truly an immature, and a silly statement!

What we need: THE MOSQUES Remain FULL (not practically Empty) BEFORE, DURING and AFTER RAMADAN.

ISRA and MIRAJ: Was it LOCOMOTIVE?

A researched document from "scholars" of the Muslim Ummah. Certain phrases are highlighted for greater emphasis. Often times, Muslims do not hesitate call other Muslims who do not conform to their beliefs: Quadianis and Kafir. *THUS, in light of this presentation, I shudder to think that the perpetrators of Heresy would also call Maulana Yusuf Ali and the SCHOLARS quoted here Kafir!*

[1] Ibn Kathir, 701: Well- Known

Qur'anic Commentator/Historian:

Ibn Kathir relates that Ibn Abbas said: "This is the VISION that the Messenger of Allah [p.b.u.h.] saw with his own eyes during the journey by Night, and the cursed tree of Zaqqum.."

[2] Abul Fazl, 1910

"This (the above) refers to the celebrated Vision of the Ascension which Muhammad had at Mecca sometime at Mecca sometimes before his flight to Medianah. It was a time when the Prophet and his followers were in the worst plight, but the work still went on as usual, and evinces the ardent spirit of Muhammad in the cause with which he had begun."

[3] Hafiz Ghulam Sarwar, 1929:

"It is so with regard to this night journey and the vision of the heavens... The Mir'aj is nothing but an inspiration or revelation raised in degrees. And the Qur'an and the other Divine books explicitly states that the other prophets before Muhammad had similar experiences... It was, therefore, not necessary for Muhammad corporeal self to be carried round the universe, the universe could be brought to him. The fact of God speaking to Muhammad is the most wonderful of all miracles if any miracles are ever necessary. But what Muhammad saw was not a mere dream.."

[4] Maulana Marmaduke Pickthall,

1930: *"The Children of Israel, "begins and end with references to the Israelites. V.! Relates to the Prophet's vision, in which he was carried by night upon a heavenly steed to the temple at Jerusalem."*

[5] Maulana Yusuf Ali, 1934:

*"Let us now consider S. xvii. by itself. **It opens with the Mystic VISION of the Ascension of the Holy Prophet:** He was transported from the Sacred Mosque (of Mecca) to the Farthest Mosque (of Jerusalem) in a night and shown some of the signs of God."*

[6] Dr. Allamah K.R. Nurl, 1968:

"Glory be to Him (by creatures whose hearing and seeing are so limited that they can do nothing from Him but glorify Him) Who conveyed His Bondsman (Muhammad, 2:23, who is blessed to hear and see the Mysteries.) By night (of Mir'aj by means of his vision, 60, and not physically, :93) from the Sacred Masjid (of Jerusalem) ... page 421."

[7] Maulana Abul Kalam Azad,

English Translation by Syed Abdul Latif, 1968:

"The ru'ya or vision mentioned in verse 60 seems to have a journey from the House of Prayer to the House of Prayer in Jerusalem, and what followed referred to in this chapter and chapter 53 'Al-Najm' commonly known as Mir'aj, which afforded the Prophet to read into the meanings of things. The verse states that the idea of this Mir'aj vision and idea of suffering in Hell, were discredited by the unbelievers out of sheer ignorance."

[8] Muhammad Husayn Hykal, 1976:

"In our modern age, science confirms the possibility of a spiritual Isra and Mir'aj. On the other hand those who believe that al-Isra took place in spirit do not find those reports unbelievers now that science in our own days confirm the possibility of hypnotism and of the hypnotized one report about events far removed from him."

[9] Sullman Ben Ibrahim & Etienne Dinet, originally done 1919.

"The day after his vision, the Prophet (peace be upon him) beaming with delight.. But he was routed when Mohammad, whom his foe thought had never set foot in Jerusalem, except his nocturnal vision, described the city...."

[10] Dr. Muhammad T. Hillali & Dr. Muhammad Muhsin Khan, 1991.

"And (remember) when We told you: "Verily! Your Lord has encompassed mankind (i.e.. They are His grip). "And We granted the Vision (Journey by Night to Jerusalem and the Ascension to the Heavens. "Al-Mir'aj ""....."" Narrated Ibn Abbas regarding the verse: "And We granted the Vision (ascension to the Heavens "AL-Mir'aj.. (17:60: Allah's Messenger [p.b.u.h.] actually genius of poets and traditionalist.."

[11] Syed Ameer Ali, 1962:

"This period of anxious anting is also remarkable for that notable Vision of the Ascension which has furnished worlds of golden dreams for thee imaginative genius of poets and traditionalists."

[12] All Akbar, 1982:

"I consider myself an orthodox Sunni Muslim. Regarding the Mir'aj (ascension) of the Holy Prophet Muhammad (PBUH) some Muslims hold the view, or are the belief that it was a physical ascension, and others hold that it was a spiritual vision. I hold the latter view, because this gives us a clear insight as to the total state of the purity which the Prophet's soul had attained in order to.... If we take the view that it was a physical ascension experienced by the Prophet, then there seems little if anything for man to understand or gain from it, as it would be an event experienced only by the Prophet. Myself, I am unable to accept the view of a physical ascension."

[13] Maulana Muhammad Asad,

1980: *"The above short reference to the Prophet's mystic experience of the "Night Journey" (al-Isra) to Jerusalem and the subsequent "Ascension" (Mir'aj) to heaven.)*

[14] Dr. Himmat and Dr. Allam, 1993:
"And We only made you see the vision of glory which We presented to you in your night journey though the spiritual world to test the inclination of the people and their spiritual and moral attributes."

[15] Dr. Muhammad Hamidullah, 1974

"Soon after his return from Taif... Abu Talib's memory must have been overwhelmed from him: how during his lifetime he was he was protected against all odds. He passed the there. And he had an exalted vision."

[16] Dr. Shabbir Ahmed, 2003:

"The word 'Mir'aj (Bodily Ascension of any human being) nowhere occurs in the Qur'an. Yet, under erroneous traditions it is a popular, though non-Qur'anic, belief among Muslims that the exalted Messenger was taken up physically onto the heavens to meet with Allah!"

"The Qur'an as usual sets the records straight by asserting that the First ever Holy Sanctuary was the Ka'bah built by Prophets Abraham and Ishmael in Makkah. And, that the Divine Laws are unchangeable under all circumstances. Bodily Ascension is a biblical, not a Qur'an theme at all."

[17] Mumtaz Ali Tajddin S. Ali.

The word Mir'aj is derived from uruj means to ascend. The Koran (70:4) says, "To Him ascend the angels and soul" (taruljul malaikatu war'ruhi ilaihi), and in 97:4: "Angels and soul (from Him) descend (tanz'zalul malaikatu wa'ruhi), and also in 70:3: "Lord of the ways of ascent" (minal'lahi zil ma'arij).

The Mir'aj refers to the heavenly ascension of the Prophet. The Koran says, "Glory be to Him Who made His servant to go on a night from the sacred mosque to the remote mosque of which We have blessed the precincts, so that We may show to him some of Our signs" (17:1).

The commentators write that the above verse refers to the *Mir'aj* of the Prophet. The event is explained in the traditions, which have been narrated by different sources in different ways. According to Bukhari (1:97), the Prophet was transported from Kaba to Jerusalem on the back of a heavenly steed (*buraq*) from where he ascended to the seventh heaven. During his journey, he met the Prophets, like Adam, Jesus Christ, John, Joseph, Idris, Aaron, Moses and Abraham, at each heaven till he arrived at *Sidrat al-Muntaha*, where he was shown heavenly signs, such as hell, paradise, flowing rivers, orchards and angels praising God. Finally he discoursed with God and came back to Kaba.

The traditions differ so much one from the other that it is utterly impossible to reconcile them, unless it be either taken for granted that the same event occurred several times, or that some of them were discarded as spurious and apocryphal.

Sir Syed Ahmed Khan writes in Essays on the Life of Muhammad (p. 370) that,

"All these traditions are so much at variance with each other that, not to speak of the numerous other rules by which they might be proved to be false and spurious, the mere fact of their so manifestly contradicting one another nullifies them altogether."

Fazlur Rahman writes in *Islam* (London, 1966, p. 14) that, ***"The doctrine of a locomotive Mir'aj or ascension developed by the orthodox and backed by hadith is no more than a historical fiction whose materials comes from various sources."***

There has been a difference of opinion among the Muslims whether the ascension was bodily or spiritual, the majority adheres to the first view, but among those who hold the latter view, there are personages of sound opinion. In fact, it is quite true that the Prophet was not asleep; he was in a vision though not in a dream; but at the same time it was not a corporeal ascension. He was actually carried to the Holy Presence, and shown great wonders,

but it was in spirit that he was carried, and it was the spiritual eye, for things spiritual can only be perceived with the spiritual eye.

Dr. Zahid Ali writes in Ismaili mazhab aur usaka nizam that a man asked Imam al-Muizz the interpretation of "sacred mosque" and the "remote mosque" (in the above Koranic verse 17:1), the Imam said,

"The sacred mosque refers to nafs and the remote mosque means aql." According to Tafsir-i Kabir, "Muhammad ibn Gharir writes in his commentary that in the tradition of Huzefa, the Prophet's ascension is given spiritual, not bodily, and truly he was elevated spiritually."

In the tradition of al-Muslim and Tirmizi, Ibn Abbas relates that,

"The Apostle of God has seen God in his heart, not by eyes" (*lam yarahu rasulillah baini'hi inama raha bi'kalbihi*).

Malik bin Sahsia Ansari relates the Prophet as saying, "I was lying in the Kaba between the state of dream and consciousness" (*bayana ana indal bait ba'inali na'im wal yakzan*).

Sir Syed Ahmed Khan writes,

"All that the Mohammedans must believe respecting the Mir'aj is that the Prophet saw himself, in a vision, transported from Mecca to Jerusalem, and that in such vision he really beheld some of the greatest signs of his Lord (Ibid.)"

In sum, the teachings of Islam and the event pertaining to the life of the Prophet, such as *Mir'aj* aim at revealing the truth, which could transform man into *Insan kamil*.

The Mir'aj is the highest form of religious experience in the life of the Prophet. In it the Prophet perceived the hidden realities and intensely felt the communication with God. His spiritual separation with the world that night denotes the goal to which human life is moving, an inconceivable but real existence beyond the reach of our present faculties." ****

Age of Aisha she was married to the Holy Prophet Muhammad [p.b.u.h.]: Dr. Zahid Aziz

I have decided to repeat this article due to the constant insults that are hurled against our beloved Prophet Muhammad [p.b.u.h.]. Muslims should be wary of such allegations. More importantly, Muslims should re-examine their beliefs and placed this topic at the top of the list - editor.}

It is believed on the authority of some Hadith reports that the marriage ceremony (known as *nikah*, amounting to betrothal) of Aisha with the Holy Prophet Muhammad took place when she was six years of age, and that she joined the Holy Prophet as his wife three years later at the age of nine. We quote below from two such reports in Bukhari.

"It is reported from Aisha that she said: The Prophet entered into marriage with me when I was a girl of six ... and at the time [of joining his household] I was a girl of nine years of age."

"Khadija died three years before the Prophet departed to Medina. He stayed [alone] for two years or so. He married Aisha when she was a girl of six years of age, and he consummated that marriage when she was nine years old."

As to the authenticity of these reports, it may be noted that the compilers of the books of Hadith did not apply the same stringent tests when accepting reports relating to historical matters as they did before accepting reports relating to the practical teachings and laws of Islam. The reason is that the former type of report was regarded as merely of academic interest while the latter type of report had a direct bearing on the practical duties of a Muslim and on what was allowed to them and what was prohibited.

Thus, the occurrence of reports such as the above about the marriage of Aisha in books of Hadith

---- even in Bukhari, it is not necessarily a proof of their credibility.

Determining the true age of Aisha:

It appears that Maulana Muhammad Ali was the first Islamic scholar directly to challenge the notion that Aisha was aged six and nine, respectively, at the time of her nikah and consummation of marriage.

This he did in, at least, the following writings: his English booklet Prophet of Islam, his larger English book Muhammad, the Prophet, and in the footnotes in his voluminous Urdu translation and commentary of Sahih Bukhari entitled Fadl-ul-Bari, these three writings being published in the 1920s and 1930s. In the booklet Prophet of Islam, which was later incorporated in 1948 as the first chapter of his book Living Thoughts of the Prophet Muhammad, he writes in a lengthy footnote as follows:

"A GREAT MISCONCEPTION PREVAILS AS TO THE AGE at which Aisha was taken in marriage by the Prophet. Ibn Sa'd has stated in the *Tabaqat* that when Abu Bakr [father of Aisha] was approached on behalf of the Holy Prophet, he replied that the girl had already been betrothed to Jubair, and that he would have to settle the matter first with him. This shows that Aisha must have been approaching majority at the time. Again, the *Isaba*, speaking of the Prophet's daughter Fatima, says that she was born five years before the Call and was about five years older than Aisha. This shows that Aisha must have been about ten years at the time of her betrothal to the Prophet, and not six years as she is generally supposed to

be. This is further borne out by the fact that Aisha herself is reported to have stated that when the chapter [of the Holy Qur'an] entitled *The Moon*, the fifty-fourth chapter, was revealed, she was a girl playing about and remembered certain verses then revealed. Now the fifty-fourth chapter was undoubtedly revealed before the sixth year of the Call. All these considerations point to but one conclusion, viz., that Aisha could not have been less than ten years of age at the time of her nikah, which was virtually only a betrothal. And there is one report in the *Tabaqat* that Aisha was nine years of age at the time of nikah. Again it is a fact admitted on all hands that the nikah of Aisha took place in the tenth year of the Call in the month of Shawwal, while there is also preponderance of evidence as to the consummation of her marriage taking place in the second year of Hijra in the same month, which shows that full five years had elapsed between the nikah and the consummation. Hence there is not the least doubt that Aisha was at least nine or ten years of age at the time of betrothal, and **fourteen or fifteen years at the time of marriage.**" (Bolding is mine.)

To facilitate understanding dates of these events, please note that it was in the tenth year of the Call, i.e. the tenth year after the Holy Prophet Muhammad received his calling from God to his mission of prophethood, that his wife Khadija passed away, and the approach was made to Abu Bakr for the hand of his daughter Aisha. The *hijra* or emigration of the Holy Prophet to Madina took place three years later, and Aisha came to the household of the Holy Prophet in the second year after *hijra*. So if Aisha was born in the year of the Call, she would be

ten years old at the time of the *nikah* and fifteen years old at the time of the consummation of the marriage.

Later research

Research subsequent to the time of **Maulana Muhammad Ali** has shown that she was older than this. An excellent short work presenting such evidence is the Urdu pamphlet *Rukhsati kai waqt Sayyida Aisha Siddiqah ki umar* ("The age of Lady Aisha at the time of the start of her married life") by Abu Tahir Irfani.[4a] Points 1 to 3 below have been brought to light in this pamphlet.

"Allah's Apostle came out (of his house) and prayed in it. Some men came and joined him in prayer. Then again (the next night) they came for the prayer, but Allah's Apostle delayed and did not come out to them. So they raised their voices and knocked the door with small stones (to draw his attention).

"He came out in a state of ANGER, saying, "You are still insisting on (on your deed, i.e. TARAWIH prayers in the mosque) that I thought that this prayer might become obligatory on you. So you people, OFFER THIS PRAYER AT YOUR HOMES

1. The famous classical historian of Islam, **Ibn Jarir Tabari**, wrote in his '**History**':

"In the time before Islam, Abu Bakr married two women. The first was Fatila daughter of Abdul Uzza, from whom Abdullah and Asthma were born.

Then he married Umm Ruman, from whom Abdur Rahman and Aisha were born. These four were born before Islam." [5]

Being born before Islam means being born before the Call.

2. The compiler of the famous Hadith collection *Mishkat al-Masabih*, Imam Wali-ud-Din Muhammad ibn Abdullah Al-Khatib, who died 700 years ago, has also written brief biographical notes on the narrators of Hadith reports. He writes under *Asthma*, the older daughter of Abu Bakr: *Hazrat Aishah Siddiqah's Age at Her Marriage: [Proves that: The Holy Prophet Muhammad (pbuh) married Hazrat Aishah when she was 19 Years of Age and not when she was 9.]*: **Ghulam Nabi Muslim Sahib, M.A. Translated by Masud Akhtar, B.A., LL.B.**

The Light (Sep 24, 1981, pp. 13-17). M o s t narrations carry misstatements about the age of Hazrat 'Aishah Siddiqah at the time of her marriage to the Holy Prophet, (peace and blessings of Allah be upon him). They place this marriage in the tenth year of the Call and state that Hazrat 'Aishah was only 6 years old at that time. On proper sifting of the material facts, these statements turn out to be incorrect and it becomes evident that she, in fact, was about 19 or 20 years of age when she arrived in the house of the Holy Prophet Muhammad (p.b.u.h.) as his wife in 2 A.H.

It will be in the fitness of things to quote from the writings of two well-known Muslim scholars of the present century who are the main exponents of the view that Hazrat 'Aishah Siddiqah was 6 years old at her *Nikah* and 9 years old at the time of the consummation of her marriage. Both Maulana Syed Sulaiman Nadvi and Maulana Syed Abul Ala Maududi are well-known Muslim authors of *Seerat* (biography).

Nadvi's View:

Maulana Syed Sulaiman Nadvi writes on page 21 of his book '*Seerat-i-Aishah*':

"Books of history and biography are generally silent about the birth date of Hazrat 'Aishah. The historian Ibn Sa'd, whom many later biographers have followed, has written that Hazrat 'Aishah was born in the fourth year of the Call, and was married at the age of 6 years in the tenth year of the Call. Apparently this cannot be correct, because if her birth in the fourth year of the Call be admitted as correct then her age at the time of her marriage in the tenth year of the Call works out to 7 and not 6 years. The fact remains that some matters about the age of Hazrat

'Aishah are admitted to be correct by most historians and biographers, and these are: She was married three years before Hijrah at the age of *six* years; the marriage was consummated in the month of Shawal in the year 1 A.H. **when she was 9 years old**, and she became a widow in Rabi-al-Awwal 11 A.H., at the age of 18 years. According to this account, the correct date of her birth works out to the end of the fifth year of the Call or 614 A.D. of the Christian calendar. For a proper comprehension of the events of history, one should bear in mind that out of a total period of 23 years of the Call, the first 13 years were passed in Mecca and the last 10 years in Madina. Thus, the fourth year of the Call had already been out before her birth and the fifth year was running."

Maududi's View:

In the article, "The *Nikah* Date of Sayedah 'Aishah," published in the '*Tarjuman al-Qur'an*' of September 1976, **Maulana Abul Ala Maududi** wrote:

"It is apparent from the detailed reports of Imam Ahmad Tibrani, Ibn Jareer and Baihaqi that the *Nikah* of Sayedah 'Aishah was solemnized before the *Nikah* of Sayedah Saudah. It is also evident that her *Nikah* with the Holy Prophet, peace and blessings of Allah be upon him, was solemnized in the month of Shawal of the tenth year of the Call, three years before Hijrah, when **she was 6 years old**. Here a question arises, that if Sayedah 'Aishah was 6 years of age in the Shawal of the tenth year of the Call, then she should have been **9 years of age** at the time of Hijrah and should have been of 11 years in 2 A.H. at the time of consummation. But all narrators agree that her *Nikah* was solemnized when she was 6 years old and the marriage was consummated when she was **9 years old**. Some Ulema have tried to meet this discrepancy by saying that the marriage was consummated seven months after Hijrah. **Hafiz Ibn Hajar** has preferred this view.

On the other hand, Imam Nauvi in his '*Tahzeeb al-Asma'a al-Lughat*', Hafiz Ibn Katheer in his '*Al-Baday'*' and Allama Qustalani in his '*Mawahib al-Deeniah*' report consummation in 2 A.H. Hafiz Badr-ud-Din Aini has written in his '*Umdat al-Qari*' that the marriage of 'Aishah Siddiqah was consummated in Shawal 2 A.H. after the return of the Holy Prophet (pbuh) from the battle of Badr. Both Imam Nauvi and Allama Aini consider the above-quoted reports of consummation of marriage seven months after Hijrah as irresponsible and untrustworthy. Thus we are faced with a question that if the marriage was consummated at the age of 9 years in Shawal 2 A.H., then what should be the date of *Nikah* which should tally with her age of 6 years? An answer to this question is found in *Bukhari* wherein it is reported from Urwah ibn Zubair, "Sayedah Khadijah died three years before Hijrah; the Holy Prophet solemnized *Nikah* with Sayedah 'Aishah two years after that. Then it was consummated at the age of 9 years." This works out to be correct that *Nikah* was solemnized one year before Hijrah when she was 6 years old and consummation took place in 2 A.H. when she was 9 years."

The above quotations amply bear out that both **Syed Nadvi** and **Syed Maududi** agree to the correctness of reports stating the age of Sayedah 'Aishah at 6 years at *Nikah* and 9 years at the consummation. Their only worry seems to be the calculation of the correct year of the Call and the Hijrah for fixing these ages in those calendar years. Both of them start with a preconception that the age of 6 years for *Nikah* and 9 years for consummation are correct and true, and set out in search of the correct year of the Call and Hijrah in which these preconceived ages will fit in.

This hardly can be called a scientific method of finding her correct age. **This rather may be called an effort to find a correct date for a given age.**

The Other View:

As far as my information goes the first voice against the common misconception about the age of Sayedah 'Aishah at her marriage was raised by **Maulana Muhammad Ali, M.A., LL.B.**, in 1924 in his

'Muhammad the Prophet, wherein he wrote: **"The popular misconception as to Aishah's age may be removed here.** *That she had not attained majority is clear enough, but that she was not so young as six years of age is also true. In the first place, it is clear that she had reached an age when betrothal could take place in the ordinary course and must therefore have been approaching the age of majority. Again, the Isabah, speaking of the Prophet's daughter Fatimah, says that she was about five years older than 'Aishah. It is a well-established fact that Fatimah was born when the Ka'bah was being rebuilt, i.e., five years before the Call or a little before it, and so 'Aishah was certainly not below ten years at the time of her marriage with the Holy Prophet (pbuh) in the tenth year of the Call.*

This conclusion is borne out by the *testimony of 'Aishah herself who is reported to have related that when the chapter entitled 'The Moon' (the 54th chapter) was revealed she was a girl playing about and that she remembered certain verses then revealed.*

Now the fifty-fourth chapter could *not have been revealed later than the fifth year of the Call, and therefore the report which states her to have been six years old in the tenth year of the Call when her marriage ceremony was gone through cannot be correct, because this would show her to have born about the time of the revelation of the 54th chapter. All these considerations show her to have been not less than ten years old at the time of her marriage.*

And as the period between her *marriage and its consummation was not less than five years, because the consummation*

took place in the second year of the Flight, it follows that she could not have been less than fifteen at that time. The popular account that she was six years at marriage and nine years at the time of consummation is decidedly not correct, because it supposes the period between the marriage and its consummation to be only three years, while this is historically wrong."

Sulaiman Nadvi took Maulana Muhammad Ali to task (for his above-quoted view) in note 2 on page 26 of the third edition of his 'Seerat-i-Aishah' in the following words:

" S o m e irresponsible persons who think that the marriage with a girl of tender age was not befitting for the Holy Prophet (p e a c e a n d blessings of Allah be upon him) have tried to prove that the age of Hazrat 'Aishah Siddiqah at her marriage was 16

years instead of 6 years. All such efforts are useless and all such claims are illogical. Not a single word in the Hadith and history can be found in their support."

Nadvi Contradicts

Himself: In spite of this severe criticism of Muhammad Ali's view, Nadvi not only contradicts himself about the age of Hazrat 'Aishah, but provides supporting evidence to Muhammad Ali's views when, writing about the last days of the life of

Hazrat 'Aishah, he writes at page 111 of the same 'Seerat-i-Aishah': "Hazrat 'Aishah was a widow and she passed 40 years of her life as a widow."

Further, at page 153 he writes: "The last days of Khilafat (Caliphate) of Amir Muawiyya were the last days of the life of Hazrat 'Aishah and her age at that time was 67 years." Now if we deduct 40 years of her widowed life from 67 years then we find she was 27 years of age at the time of the passing away of the Holy Prophet in 11 A.H.

and not 18 years as reported by Nadvi in the earlier pages of the same book. Since the total period of the Call is 23 years, therefore, according to this account she was born about four years before the Call and not in the fourth year of the Call as Nadvi tried to make us believe in his earlier pages quoted herein above. Consequently, her age at the time of

the Nikah in the tenth year of the Call works out to 14-15 years and not 6 years, as Nadvi himself so assertively reported.

According to this account, Hazrat 'Aishah's age at the time of consummation of her marriage in 2 A.H. works out to 19-20 years and not 9 years as stated in earlier pages of Seerat-i-Aishah.

A further enquiry is most naturally necessitated to find out which of the reports of Nadvi should be given credence.

Editor's Comments:

I would like, once again, to thank everyone who shows great appreciation for THE ISLAMIC SUNRISE. I especially would like to thank all the outlets for letting me place it in their stores.

I do hope that other outlets (that are still hesitant — to be open-minded enough (like their competitors)) will soon allow me to place this very informative and truly scholarly magazine in their stores. Indeed this will be a bold demonstration and proof of their being "OPEN-MINDED."

May ALLAH Reward you. Ramadan Mubarak.

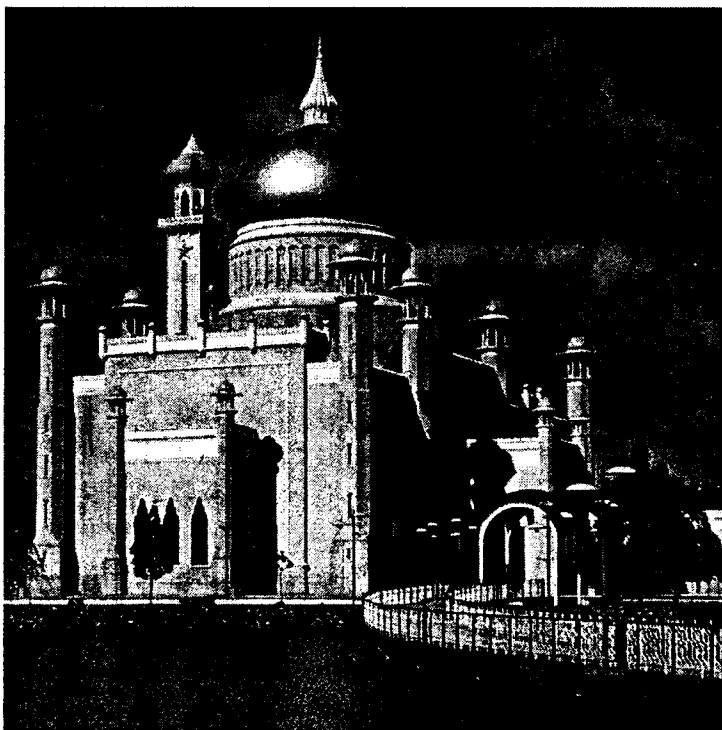
Other Sources:

There are other important events recorded in history which provide definite evidence about the age of Hazrat 'Aishah.

1. The well-known historian **Ibn Jareer al-Tabari** writes at page 50 of volume 4 of his '**Book of History**': "Abu Bakr married two ladies in the days of ignorance (pre-Call era). Fateelah daughter of Abd al-Aza was the first, from whom Abdullah and Asthma were born. Umm-i-Roman was the second, from whom Abd al-Rahman and 'Aishah were born. All the four children of Abu Bakr were born in the days of ignorance (*Jahiliyyah, i.e., pre-Islamic days*) from the above-named two ladies.

2. It is a well-known fact of history, that Abu Bakr's son Abd al-Rahman fought against the Muslims in the battle of Badr. His age at that time was 21-22 years, and although he was older than 'Aishah, there is no evidence to show that the difference between their ages was more than three or four years. This fact lends support to the view that Hazrat 'Aishah was born four or five years before the Call.

3. The well-known historian and scholar 'Allama 'Imad-ud-Deen Ibn Katheer writes in his '**Al-Badayah**' about Sayedah Asthma' daughter of Hazrat Abu Bakr' (Allah be



pleased with him) (*and we hope Maulana Syed Abul Ala Maududi must have seen it as he referred to 'Al-Badaya' in his article*): Asthma' died in 73 A.H. at the age of 100 years. She was ten years older than her sister 'Aishah. Now according to this report 'Asthma' would have been 27-28 years old at the time of Hijrah and since she was ten years older than Sayedah 'Aishah, therefore the age of Sayedah 'Aishah would have

been 17 or 18 years at the time of Hijrah. Accordingly, her birth falls about four or five years before the Call, and her age at the time of the consummation of marriage in 2 A.H. will work out to 19-20 years.

4. The author of the well-known collection of Hadith '**Mishkat al-Masabeeh**', **Sheikh Waheed-ud-Deen**, writes in

his well-known book '**Ahmal fi Asthma' al-Rijjal**':

"At the time of the consummation of her marriage Sayedah 'Aishah's age was not less than 18-19 years."

All the above quotations give ample refutation to the common misconception that Sayedah 'Aishah's age at the time of her Nikah was 6 years and at the time of consummation of marriage it was only 9 years. If Muslim scholars of the present era deem fit to make an objective research

instead of beating the old track, they will find ample material in the pages of history to arrive at a correct age for Sayedah 'Aishah. This indeed would be a great service to the cause of Islam. – *Islamic Review*, December 1980, U.S.A. *****

Maulana Muhammad Asad's View on the Mir'aj:

(The Late Maulana Asad, an Austrian Muslim, was appointed by the ARABIA to translate the Holy Qur'an from Arabic to English. That he did, and in the process demonstrated (among other things) that Jesus – like the rest of the prophets – died a NATURAL DEATH. Of greatest significance, however, is the fact that Maulana Asad had no affiliation whatsoever with Ahmadi-Muslims. Please note that certain highlights are mine)

He wrote:

"The prophet's 'night journey' (isra) from Mecca to Jerusalem and the subsequent "ascension" (mi'raj) to heaven are, in reality, two stages of one mystic experience, dating almost exactly one year before the exodus to Medina...

Since the Prophet himself did not leave any clear-cut explanation of the experience, Muslim thinkers – including the prophet's companions – have always widely differed as to its true nature. The great majority of the companions believed that both the Night Journey and the ascension were physical occurrence – in other words, that the prophets was borne bodily to Jerusalem and then to heaven – while a minority were convinced that the experience were purely spiritual.

Among the latter we find, in particular the name **Aishah**, the prophet's widow and most intimate companion of his later years, who declared emphatically that **"he was transported only by spirit (bi-ruhhi)** while

his body did not leave its place" (c.f. *Tabari, Zamakshari and ibni Kathir on their commentaries in their commentaries on 17:1*); the great Al-Hasan al-basri, who belonged to the next generation, held uncompromisingly to the same view (ibid)

As against this, the theologians who maintain that the night journey and the ascension were physical experiences refer to the corresponding belief commentaries – without, however being able to point out single tradition to the effect that the prophet himself described it as such.

Some Muslim scholars lay stress on the words *amra bi-abdihi* ("**he transported his servant by night**") occurring in 17:1, and contend that the term '**abd**' ("**servant**") denotes a living being in its entirety,

i.e., a combination of body and soul.

This interpretation, however, this interpretation does *not* take into account the probability that the expression **asra-abdihi** simply refers to the human quality of the prophet, in consonance with the Qur'anic statements to the effect that he, like all other apostles, was but a *mortal* servant of God, and was not endowed with any supernatural qualities. This, to my mind, is fully brought out in the concluding words of the above verse – "**verify, He alone is all-hearing, all-seeing** – following upon the statement that the Prophet was *some* of God's symbols (**min-ayationa**), i.e., given insight into some, but by no means at all, of the ultimate truths underlying creation.

The most convincing argument in favor of a Spiritual interpretation (in addition to the same view of

his most intimate wife [Aisha] and companion of both the Night Journey and the Ascension is forthcoming from the highly **allegorical descriptions** found in authentic Traditions relating to this double experience: descriptions, that is, which are so obviously symbolic that precludes any possibility of interpreting them literally, in “physical” terms. Thus, for instance, the Apostle of God speaks His encountering at Jerusalem, and subsequently in heaven, a number of the earlier prophets, **all of whom had passed away a long time before**. According to one tradition (quoted from *Ibn Kathir on the authority of Anas*), he visited Moses in his grave and found him praying. In another tradition, also on some authority of Anas (cf. *Fath al-Bari VII, 158*), the Prophet describes how, on his Night Journey, he encountered an old woman, and was there upon told by Gabriel: “*This old woman is the mortal world (al-duniya).*”

In the words of yet another tradition, on the authority of Abu Hurairah (ibid), the Prophet “passed by the people who were sowing and harvesting; and every time they completed their harvest, [the grain] grew

up, again Gabriel said, “*These are fighters in God’s cause (al-jadun) ...*”

In the best-known tradition of the Ascension (quoted by Bukhari), the Prophet introduces his narrative with the words: “*While I lay on the ground next to the Ka’ba [lit., “In the hijr”], lo! There came to an angel, and cut open my breast and took out my heart. And then a golden basin full of faith was brought unto me, and my heart was washed [therein] and wa filled [with it]; then it was restored to its place... since ‘faith’ is an abstract concept, it is obvious that the Prophet himself regarded this as a prelude to his Ascension — and therefore the Ascension itself and, ipso facto, the Night Journey to Jerusalem — as purely a Spiritual experience.*”

But whereas there is no cogent reason to believe in a “**bodily**” Night Journey and Ascension, the is, on the other hand no reason to doubt the objective reality of this event. The early Muslim theologians, who could not be expected to possess adequate psychological knowledge could only visualize tow alternatives:

either a physical happening or a dream. Since it appeared to them ... and rightly so — that the wonderful occurrences would greatly lose its significance if there were relegated to the domain of mere dream, they instinctive adopt an interpretation in physical terms and passionately defended against all contrary view, like those of Alsha and Muawiyya or Al-Hazsa or Al-Basri. In the mean time, however, we have come to know that a dream experience is Not the only alternative to a physical occurrence.

At this point I would draw the reader’s attention to the discussion of spiritual Ascension by one of the true Islamic thinker *Ibn Al-Quyyim (Zadal-Ma’ad) 11, 48f.* “*Aisha and al-Muawiyah maintained that the Prophet Night Journey was performed by his soul (bi-ruhihi), while his body did not leave its place.*”

Maulana Asad went on to say:

“**The same is** reported to have been the view of Al-Hasan Basri. But it is necessary to know the difference between saying the Night Journey took place in a dream (*Manaman*), and say it was [performed] by his

soul without his body. The difference between these two [views] is tremendous. What the dreamer sees are mere reproduction (*amththal*) to form already existing in his mind, and so he dreamed [for example that he ascends to Heaven and is transported to Mecca or to [other] regions of the world, while [in reality] his spirit neither ascends nor is transported... "Those who have reported to us the Ascension of the Apostle of God can be divided into two groups – one group maintaining that the Ascension was in spirit and in body, and the other group maintaining that it was performed by the spirit, while its body did not leave its place."

It is obvious that this king of spiritual experience is not inferior, but, on the contrary, vastly superior to anything that bodily organs can perform on record.., and it goes without saying as already mentioned by Ibn Al-Qayyim, it is equally superior to what we term "dream Experience", in as much as the latter have no objective existence outside the subject's mind, whereas spiritual experience of the kind refer to above are not less "Real" (*that is, objective*)

than anything which could be experienced "in body".

By assuming that the Night Journey and the Ascension were spiritual and not body we do not diminish the extraordinary value attaching to this experience of the Prophet. On the contrary, it appears that the facts of his having had such an experience by far transcends any miracle of bodily

It appears that Maulana Muhammad Ali was the first Islamic scholar directly to challenge the notion that Aisha was aged six and nine, respectively, at the time of her nikah and consummation of marriage.

ascension, for it presupposes a personality of tremendous spiritual perfection – the very thing which we expect from the true Prophet of God. However, it is improbable that we ordinary human beings will ever be in a position fully to comprehend spiritual experience of this kind. Our minds can only operate with elements provided by our consciousness of time and space and everything that extends beyond this particular set of conceptions will always

defy our attempts at a clear-cut definition.

In conclusion, it should be noted that the Prophet Night Journey to Jerusalem, immediately preceding his Ascension, was apparently to show that Islam is not a new doctrine but a continuation of the same Divine message which was preached by the Prophets of old who had Jerusalem as their spiritual home. This view is supported by Tradition (Quoted in *Fath-al-Bari*, VII, 158) according to which the Prophet, during his Night Journey, also offered prayer at Yathrib, Sinai, Bethlehem, etc. his encounters with other Prophets, mentioned in this connection, symbolize the same

idea.

The well-known Tradition to the effect that on the occasion of His Night Journey the Prophet led a prayer in the Temple of Jerusalem, in which all other Prophets ranged themselves behind him, expresses in a *figurative manner the doctrine that Islam*, as preached by the Prophet Muhammad, is the fulfillment and perfection of mankind religious development, and that Muhammad was the Last and the greatest of God's message-bearers.."

ISN'T TAHAJJUD the Real Deal?

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ ۖ
عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْسُودًا ﴿١٧٩﴾

"And during a part of the night, keep awake by it, beyond what is incumbent on thee" ... HQ: 17:79:

The Holy Prophet Exhorted his followers to pray Tahajjud:

[i] In Sahih Bukhari Vol. 2: page: 124--125 no.:222: ". The Holy Prophet(p.b.u.h.) said:"*Abdullah is a good man. I wish he prayed Tahajjud.*" Later, on hearing this Abdullah prayed Tahajjud and the Holy Prophet(p.b.u.h.) was very pleased.(BUK. Vol 2:page 145)

[ii] Again, in Bukhari. Vol.:2 page :127: no.: 227: "Narrated Ali bin Abi Talib [p.b.u.h.] that one night Allah's Apostle [p.b.u.h.] came to him and Fatima [p.b.u.h.], the daughter of the Holy Prophet [p.b.u.h.] and said, "Don't you (both) offer the (Tahajjud) prayer (night)?" Ali said, "O Allah's Apostle! Our souls are in the hands of Allah and if He wants us to get up He will make us get up. "When I said that he left us without saying anything and I heard that he was hitting his thigh and saying, "But man is more quarrelsome than anything."

A Breakdown of The Night Prayer of the Holy Prophet [p.b.u.h.]:

1. [a] TIME Performed:

Narrated Urwa that he was informed by Aisha: "Allah's Apostle(p.b.u.h.) went out in the middle of the night and prayed in

the mosque..." BUK. VOL. :3 :page: 127: no.: 229.

[b] It was Performed AFTER

SLEEP: Narrated Al Aswad: "I asked Aisha(p.b.u.h.) "How is the night Prayer of the Prophet(p.b.u.h.)?" She replied, "He used to sleep early at night, and get up in its last part to pray..." BUK. VOL. 2: page: 136: no. :247.

2. HOW THEY OBSERVED HIM:

Narrated Aisha(p.b.u.h.):Allah's Apostle(p.b.u.h.)used to pray in his room at night. As the wall was low, the people saw him and some of them stood up to follow him in prayer.... BUK. VOL. 1: page: 390-391: no.:696.

3. NO. OF RAK'AT:

[i] "Narrated Abu Salma bin Abdur Rahman: I asked Aisha about the prayer of Allah's Apostle during the month of Ramadan. "She said: "Allah's Apostle **NEVER EXCEEDED ELEVEN [-11-] Raka't** in Ramadan or in other months....." See Hadith Number 228,

[ii] Narrated Aisha Again: (p.b.u.h.): "Allah's Apostle(p.b.u.h.) offered Isha prayer (and then got up at the Tahajjud time) and offered eight raka't....." BUK. VOL. 2: page:143: no.: 256.

4. HOW Performed: Narrated Abdullah bin Umar (p.b.u.h.): The Prophet(p.b.u.h.)said, "Night prayer is offered two raka't followed by two raka't and so on, and if you want to finish, pray only one raka't which will be Witr for all the previous raka't." BUK.VOL. :2: p:58: no.107.

5. Then, The Holy Prophet [p.b.u.h.] INTENTIONALLY STOPPED Them:

[i] Narrated Zaid bin Thabit Allah's (p.b.u.h.) Made a small room in the month of Ramadan and he prayed there for a few nights, and some of his companions prayed behind him. When he came to know about it, he kept on sitting. In the morning, he went out to them and said,

CRITICIZING AHMADI-MUSLIMS:

THOSE who take pleasure in criticizing and insulting Ahmadi-Muslims, should be looking at their counterparts around the world – where there is much fighting, and incomprehensible acts of violence against one another.

MUSLIMS of the Ahmadiyya Organization truly advocate a Peaceful, Loving, and Tolerant Islam. AHMADIS unhesitatingly condemns all forms of violence since it have no place in the Religion of Peace- ISLAM.

Further, WE prefer to be the Minority and Peaceful, than the Majority and War-like, or Kafir-Callers! [Editor.]

"I have seen and understood what you did. **YOU SHOULD PRAY IN YOUR HOUSES**, for the best prayer of a person is that which he prays in his house except the compulsory prayers." BUK.: VOL.:1 page: 391-392: no.:698.

[ii] In Volume 8, Hadith Number 134, pages 85 and 86, the Holy Prophet [p.b.u.h.] said: "Narrated Zaid bin Thabit: Allah's Apostle made a small room (with a palm leaf mat). Allah's Apostle came out of his house) and prayed in it. Some

men came and joined him in prayer. Then again (the next night) they came for the prayer, but Allah's Apostle delayed and did not come out to them. So they raised their voices and knocked the door with small stones (to draw his attention).

He came out in a state of ANGER, saying, "You are still insisting on (on your deed, I. e. TARAWIH prayers in the mosque) that I thought that this prayer might become obligatory on you. So you

people, offer this prayer at your homes, for the best prayer of a person is the one which he offers at home, except the compulsory (congregational) prayer."

CONFORMATION with SUNNAH

In conforming to the Holy Prophet's Sunnah, the Founder of the Ahmadiyya

Movement **Mirza Ghulam Ahmad** Stated:

[A] "My community should make it a point of duty to offer the Tahajjud Prayer, even if it is only two raka't. The fact is that Tahajjud Prayer provides a very good opportunity of supplicating to God. The supplications of that time are very effective because they really come from the very core of our hearts. You know, unless we feel the real zeal for Prayers it is easy to get up at that time, abandoning the sweet sleep. The very getting up at that time creates a

sort of zeal for prayer and it almost melts the heart and that is the condition that makes the prayers efficacious.....”

His Pupil and Closest Companion, **MAULANA MUHAMMAD ALI**, stated:

[B] “You have to rise early in any case to begin the fast; rise even earlier (by half an hour or an hour) and say Tahajjud prayers

[iii] Muhammad Al- Jibali:

“There is no authentic report confirming that any of the sahaba prayed twenty raka’t for Tarawih. Rather, it is confirmed **UMAR COMMANDED THE PEOPLE TO PRAYED ELEVEN RAKA’T** which conforms with the authentically reported practice of the Prophet [p.b.u.h.]. Therefore, it is obligatory to adhere to this number, without adding to it, following his command:

“Those of you who will live after me will see considerable differences. So adhere to my Sunnah, and the Sunnah of the “Rightly” Guided Successors; hold fast to it and beware of novel matters (in the Din), because every novel matter is a bid’ah (innovation) and every bid’ah is act of mis- guidance.”

REGARDING the different numbers in Tarawih :

“It is well known that the scholars have differed in many matters of fiqh, among which is in this issue of the **number of rak’at for Tarawih**. We find in this regard eight different opinions:

“Forty-one [41], thirty-six [36], thirty-four [34], twenty-eight [28], twenty-four [24], twenty [20], Sixteen [16], and eleven [11]”

Albani states further:

[i] “All reports that the people at the time Umar, or any of the noble sahabah prayed twenty raka’at **ARE UNAUTHENTIC and CONTRADICT** the truly established reports. Similarly, all claims that the sahabah have made an ijma (consensus) to pray twenty raka’at are baseless.”

[ii] With our certitude that the Prophet’s [p.b.u.h.] **CONSISTENT practice is the best**, it becomes obvious that one should adhere to the number established in the Sunnah, and refrain from adding to it. This has been the position of many ‘ulama.

[iv] **Ibn ARABI:** The correct position is to pray eleven rak’at, which is the way of the Prophet [p.b.u.h.]. All other numbers have no basis or proof. If we were to set a limit let it be the number that the prophet prayed. He **NEVER prayed** in Ramadan or in other months more than eleven rak’at. This prayer is the qiyam and one must imitate the Prophet [p.b.u.h.] in praying it.” (Sharh ut-Tirmithi)

[v] **As-SUYUTI:** “al-Juri, one of the companions, reported that Malik said, “the NUMBER of Rak’at upon which ‘Umar Bin al-Khattab gathered the people is more beloved to me – which is ELEVEN rak’at. It was also the prayer of Allah’s Messenger [p.b.u.h.]..”

Peace of Mind: Naseer Ahmad Faruqui, MA

- **If peace is in peril outside man, *inside* him it is already lost. More than the struggle outside between Nations and between men, there is a war on in the hearts of men. It is this aspect of the present day world problem that has not received adequate notice.**
- **Man has to live at peace with him and with others. One hears and sees so much of the alienation of the young, the unrest and disturbances in the educational institutions, the revolt within the family against elders, the revolt against society as a whole, against the Government established by law, against the moral code of mankind.**
- **The rising generation is forcing the issue of the peace of the human mind, to which our generation had become indifferent. Then there is the class warfare (*racial as well as social and economic*) which has repercussions in the political, social and economic fields, and may lead to revolutions, civil wars and international intrigues resulting in international wars.**
- **In order to diagnose the malaise which has felled humanity, one has to understand that man who runs the affairs of the world is himself run by his inner urges, desires and thoughts. Therefore the affairs of the world cannot set right unless the driving force within man is chastened.**
- **If man thinks that he is independent and master of his self, he is mistaken. Man is the slave of the cravings of his flesh, of his self-seeking attitude on all matters, of the evil within him, unless it is subdued by the good within him.**

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Ahmadi-Muslims and what they stand for:

WE: *THE members of the Lahore Ahmadiyya Anjuman, call Allah to witness that we believe as Hazrat Mirza Ghulam Ahmad, the Holy Founder of Our Movement believed; and also, (he) wanted us to do in his own words, as follows:*

“I enjoin my Jama’at that they should, with a true heart, have faith in the *Kalima Taysyaba: ‘la ilaha ill-Allah Muhammad ur Rasul Allah’*, and should die in that faith. And they should believe in all the prophets and all the revealed books whose truth is evidence from the Holy Qur’an. And they should carefully and correctly follow the tenets of Islam, and they should consider all the duties as laid down by Allah and His Messenger [p.b.u.h] to be incumbent upon themselves, such as prayer, Zaka’at, fasting, etc. And they should give up all that is forbidden by Allah and His Prophet [p.b.u.h.]. In short, it is obligatory to believe in all matters, whether of faith or of practice, on which there has been consensus between past leaders of Islam, and are considered by consensus among *The Ahle Sunnat wal Jamaat* to constitute Islam.

And we call upon the heavens and earth to bear witness that this is our religion.

And he who accuses us of faith contrary to this religion is guilty of slander against us without regard for fear of Allah and to honesty. And on the Day of Judgement it will be our case against him whether he had opened up our hearts to be able to allege that at heart we believe contrary to what we have professed above. May the curse of Allah fall on those who lie or make false charges.” (Ayyam-us-Sulh, 1899, p.87)

Particularly, Our Beliefs Are:

- 1.** *The Holy Prophet [p.b.u.h.] is the Absolute, LAST Prophet, after whom there will be No New or Old Prophet.*
- 2.** *Whoever recites the Kalima: La ilaha ill Allah Muhammadur Rasul-ul-Allah is a Muslim.* {Allah and the Holy Prophet [p.b.u.h.] have NOT given anyone authority to call Muslims Kafir}.
- 3.** *Marriages between Ahmadi-Muslims and nonAhmadi-Muslims permitted.*
- 4.** *Prayers can be said behind non-Ahmadi Imams, provided they are NOT guilty of calling MUSLIMS Kafir.*
- 5.** *Funeral Prayers are said for Non-Ahmadi Muslims.*
- 6.** *There is no Autocratic system, Khilafat.*
- 7.** *AAIIL was Founded by Maulana Muhammad Ali, the closest pupil/companion of the Hazrat Mirza Sahib.*
- 8.** *Members here are called Ahmadi-Muslims [NOT QUADIANIS], named “AHMADI” after the Holy Prophet’s Name “AHMAD” in the Holy Qur’an.*
- 9.** *The Holy Qur’an is the Final Testament.*
- 10.** *Hazrat Mirza Ghulam Ahmad was a Mujjaddid (Reformer), NOT a Prophet.*
- 11.** *Hazrat Mirza Ghulam Ahmad NEVER changed his claims, views, or definition of Prophethood in 1901.*
- 12.** *A belief in the advent of Hazrat Mirza Ghulam Ahmad is not essential to be a Muslim, but his acceptance is necessary in the interest of progressive Islam.*

Editor’s Notes:

- ❖ **WE continue** to give the viewpoints of Ahmadi-Muslims -- mainly because most Muslims (some deliberately) still confuse us with the Quadianis (who are closer to the Sunnis in some beliefs).
- ❖ **THE above** descriptions are intended to be an enlightenment and a clarification regarding the true beliefs of the Lahore Section of Ahmadi-Muslims.
- ❖ **THOSE Muslims** who are interested in the truth should, at minimum, seek independent knowledge -- rather than allow themselves to be led or misled!