



Name of Allah, the Beneficent, the Merciful

..... **The HOPE Bulletin**

Health, Ongoing Projects, Education



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AAIIL Worldwide Edition

Editor: Akbar Abdullah

CALIFORNIA JAMA'AT PROJECT: APPROVED BY THE CENTRAL ANJUMAN, LAHORE

INTRODUCTION

Editor's Note

Alhamdollillah! All praise is due to Allah (and Allah alone) that by His grace and the support of Hazrat Ameer, Dr. Abdul Karim Saeed Pasha Sahib, the *Jama'at*, and our worldwide readers, *masha Allah*, with this edition we have completed the fifth year of publication of *The HOPE Bulletin*.

On behalf of our *HOPE Bulletin* Team and myself, I cordially thank you all for your contribution and encouraging letters that gave us strength and hope to serve you as one worldwide fraternal community without any animosity or controversy. We pray that Allah (*swt*) will give us health, strength and stamina to earnestly serve this most lovable community for another five years.

We are elated that in publishing this esteemed magazine, our venerable reader Dr. Zahid Aziz, Editor of *The Light*, UK Edition, has captured our philosophy, goals and aims as embodied in the process of publication of this *Bulletin* during the last five years. It gives us great pleasure to publish his letter to us.

Dear brother Akbar
Assalamu Alaikum.

I am very impressed by your efforts to search out and select material for the *HOPE Bulletin*, to approach people to obtain material from them, then add extra relevant and interesting comments, co-ordinate the entire task, and take care of matters of the smallest detail, such as file size. Your dedication to this task is enviable. May Allah reward you greatly for this service from which the *Jamaat* all over the world is benefitting, *Ameen*.

Regards,
Zahid Aziz



JAMA‘AT NEWS

Residents at Darus Salam, Lahore, Pakistan

I spoke to Hazrat Ameer Dr. Abdul Karim Saeed Pasha Sahib several times after the tragic loss of lives of our brethren in our sister *Jama‘at* and found him strong in his faith in Allah to protect our *Jama‘at* in Lahore, the rest of Pakistan, and elsewhere in the world. He assured me that members who reside at Darus Salam are in high spirit and going about their day-to-day activities as usual.

Alhamdollillah! All praise is due to Allah, for according to Hazrat Ameer, *Jumu‘ah* prayers were conducted peacefully during the past two Fridays at both the Ahmadiyya Buildings’ mosque and Darus Salam *masjid* without any incidents. Hazrat Ameer-i-Qaum requested that we continue to pray for the safety and preservation of our *Jama‘ats* in Pakistan and elsewhere in the world.

The worldwide *Jama‘ats* are requested to please pray for the safety of members and preservation of our *Jama‘ats* not only in Pakistan but elsewhere in the world. May Allah (*swt*) keep us all under His grace and keep us all in His protection and care at all times. *Aameen*.

Du‘a for preservation of *Jama‘at* in Pakistan from Shaukat A. Ali

Dear Brother Amir Aziz sahib

Assalamu Alaikum wa Rahmatullahe wa Barakatuh.

Alhamdulillah, you are all remembered in our prayers.

May Allah *swt* grant peace and security to all our members and to Muslims generally. We pray that Almighty Allah grant wisdom and guide all our Muslim brothers in Pakistan so that they can live in peace and harmony in accordance with the dreams and aspirations of Qaid-e-Azam and founders of Pakistan - *aameen*.

Allah Hafiz, Shaukat

[Please adhere to the call of Br. Shaukat A, Ali, Coordinator, Asia-Pacific Region, and continue to pray for our dear brothers and sisters in Pakistan and elsewhere where they are facing any problems and difficulties because of our beliefs. – *Ed.*]

Election of Board of Directors of SIV *Jama‘at* in Suriname

In our last issue, we reported the election of a new Board of Directors of the SIV *Jama‘at* in Suriname and advised our readers to contact the new board without giving any contact addresses. Until otherwise directed, please contact the newly-elected President, Dr. Robbert Bipat, at robbert.bipat@gmail.com.

We congratulate all the newly-elected members and wish them success in their assigned responsibilities.



PRAYER & HEALTH NEWS

Condolence message from Shaukat A Ali, Coordinator, Asia-Pacific Region

Dear Zahoor Bhai

Assalamu Alaikum wa Rahmatullahe wa Barakatuh.

We are very deeply saddened to learn that your beloved father has left this world to meet with our Maker. *Inna-lillahe wa inna Ilaihi Rajioon.*

I had met your father several times and I know he was a very nice person and that you loved him dearly. It is difficult to imagine that he is no longer there with you. We pray that Allah *swt* grant his soul eternal peace and abode in *Jannat-ul Firdous* among His chosen ones – *aameen*.

Our prayers are with you and we pray that Compassionate and Merciful Allah grant all of you strength, solace and *sabr* at this time of great anguish to bear the loss of one who was so near and dear to you.

Please convey our heartfelt sympathy and condolences to the other members of your family and loved ones.

Allah hafiz, Shaukat

Condolence message from Arshad and Bushra Alvi, Pakistan

Dearest Samina sister and Family members

Asslam O Alaikum.

We are very deeply saddened and grieved to know of the sad demise of your loving mother that has passed away. *Inna Lillahi wa inna elaihi raaji oon.*

We pray that Allah (*swt*) rest her soul in high places in *Jannate Firdouse*, which He has promised to all righteous people and that He also grant *sabar* and fortitude to the surviving members of the family to bear the burden of this irreparable personal loss. *Aameen*.

Best Regards

Arshad Alvi and Bushra Alvi

Acknowledgement from Samina Malik

Assalamao Alaikum.

I would like to thank you all for your support and prayers. I was deeply touched by all of your kind telephone calls and emails. My mother's funeral service was today. *Inna Lillahi wa inna ilaihi raajioon.*

I was very close to my mother; she will be remembered fondly and missed always. I owe a lot of the *Jamaat* work I have been doing over the years to her. She was always so supportive and encouraging. She

was an example to me and to many others on venerable qualities such as patience, kindness and forgiveness. May Almighty Allah reward her for all her good deeds and grant her a place in paradise. *Ameen.*

Wasalaam,
Samina Malik



HEALTH INFORMATION

SHINGLES

Ninety-eight percent of adults in the US have been infected with the chickenpox virus, and are at risk for Shingles

Shingles is caused by the same virus that causes chickenpox. Once a person has had chickenpox, the virus can live, but remain inactive, in certain nerve roots within your body for many years. If it becomes active again, usually later in life, it can cause Shingles.

The risk for Shingles increases as you get older.

Shingles can affect anyone who has had chickenpox at any time, without warning. There's no way to tell who will get Shingles or when it may occur.

The first signs of Shingles are often felt and may not be seen

These can include itching, tingling, burning. A few days later a rash of fluid-filled blisters appears (usually on one side of the body or face). The blisters may take two to four weeks to heal.

Shingles can be painful and can cause serious problems

For most people, the pain from the Shingles rash lessens as it heals. After the rash heals, however, Shingles may lead to pain that lasts for months or even years in some people. This long-term nerve pain, called postherpetic neuralgia or PHN, occurs because the virus that causes Shingles may damage certain nerves. The pain can vary: burning and throbbing; stabbing and shooting.

For many people with long-term nerve pain, even the touch of soft clothing against the skin can be painful.

Other serious problems that may result from Shingles include skin infection, muscle weakness, scarring, and decrease or loss of vision or hearing.

The older you get, the more you're at risk for Shingles

This is because your body can't defend itself against the virus that causes Shingles as well as it could when you were younger.

About half of the nearly one million Shingles cases in the United States each year occur in people 60 years and older.

One out of two people who live to age 85 will have Shingles.

The older you get, the longer the Shingles rash may last.

The older you get, the more you're at risk for long-term nerve pain

Long-term nerve pain hurts more and lasts longer in older adults.

Treatment

Talk to your doctor or healthcare professional immediately if you think you may have Shingles so that treatment may begin as soon as possible.

Your doctor or healthcare professional can answer your questions about Shingles and whether you're at risk.

You can also learn more about Shingles at shinglesinfo.com.

[People at age 50 must seriously consider taking a preventative vaccine. – *Editor*]



FEATURE REPORT

A BRIEF HISTORY OF THE HOLY KA'BAH

Masud Akhtar Choudry

According to common belief, the Ka'bah was originally built by Hazrat Adam. This belief is based on Divine revelation contained in verse 96 of *Surah Al 'Imran*, which reads: "Certainly the first house appointed for men is the one at Bakkah, blessed and a guidance for the nations."

Maulana Muhammad Ali writes in his English translation and commentary of the Holy Qur'an under this verse:

"Bakkah is the same as Makkah (R) from *tabbak* meaning *the crowding together* of men (Rz). Others say it is from a root meaning *the breaking of the neck*, and the name is given to it because whenever a tyrant forced his way to it, his neck was broken (Rz). Some think that Bakkah is the name of the mosque or the House itself that is in Makkah. The Jews and the Christians are told that the Temple at Jerusalem was erected long after Abraham, while the Holy House at Makkah was there even before Abraham, and was, in fact, the first House on earth for the worship of the Divine Being" (footnote 96a).

In verses 29 and 33 of *Surah Al Hajj*, the Ka'bah has been called *al Bait al-Aliq* or the Ancient House, and in verse 4 of *Surah Al-Tur* it has been called *al-Bait al Mamur* or the Oft-visited House.

In his commentary of the Qur'an, in Note 168a, Maulana Muhammad Ali writes:

“History bears out these three distinguishing characteristics of the Ka‘bah: It exists from the remotest antiquity; it was visited annually by people from the most distant corners of Arabia; and its sacredness was respected by the whole of Arabia.

Thus writes Muir: ‘A very high antiquity must be assigned to the main features of the religion of Mecca. ... Diodorus Siculus, writing about half a century before our era, says of Arabia washed by the Red Sea: “There is in this country a temple greatly revered by the Arabs.” These words must refer to the Holy House of Mecca, for we know of no other which ever commanded such universal homage. ...

Tradition represents the Ka‘bah as from time immemorial the scene of pilgrimage from all quarters of Arabia: from Yemen and Hadramaut, from the shores of the Persian Gulf, the deserts of Syria and the distant environs of Hira and Mesopotamia, men yearly flocked to Mecca. So extensive homage must have had its beginnings in an extremely remote age’ (*Life of Mahomet*).”

In verse 37 of *Surah Ibrahim*, Hazrat Ibrahim prays to Allah in the following words when he brought Hagar and Ishmael to Makkah near the Sacred House:

“Our Lord, I have settled a part of my offspring in a valley unproductive of fruit near Thy Sacred House, our Lord, that they may keep up prayer; so make the hearts of some people yearn towards them, and provide them with fruits; haply they may be grateful.”

Maulana Muhammad Ali, in his comments on this verse, writes in Note No. 1319:

“According to the Holy Qur'an, Abraham brought Ishmael (and his mother) to Arabia and settled them there. ... There are some details given in a *hadith* by Ibn Abbas (*Bukhari*, 6:9). According to this *hadith*, Abraham brought Hagar and Ishmael and settled them near the ruins of the Sacred House, the Ka‘bah. This, as the *hadith* states, was done under a divine commandment, for when Abraham was going back after leaving Hagar and Ishmael in the wilderness, where there was no town at this time, Hagar asked him ‘Is it by God’s commandment that thou are doing this?’ Abraham’s reply was, ‘Yes.’ Then said Hagar: ‘Allah will not leave us to perish.’ It is further stated that when no water was left with her, Hagar ran to and fro between Safa and Marwah to find out if there was any caravan going that way. It was on this occasion that she saw an angel, who pointed her to a place where she could find water. This was the place known as Zam Zam. It was due to this water that some people settled there. Even the Bible accepts that Ishmael’s descendants settled in Arabia.”

Rebuilt by Abraham and Ishmael

Verse 127 of *Surah Al Baqarah* speaks of the time when Ishmael was an adult and Abraham and Ishmael raised the foundations of the House (Ka‘bah) when they rebuilt it. It reads: “And when Abraham and Ishmael raised the foundations of the House: Our Lord, accept from us; surely Thou art the Hearing, the Knowing.”

Verses 128 and 129 contain *du‘as* (supplications) of Abraham and Ishmael for themselves, for their offspring to be a nation submissive to Allah, and for the raising of a messenger from among them.

Maintained and rebuilt by the Quraish of Makkah

As we have seen from the verses quoted above, Hazrat Ibrahim had settled his son Ishmael in Makkah where both of them later rebuilt the Sacred House for the worship of Allah. The very fact that the Quraish of Makkah, who were descendants of Hazrat Ishmael, remained the keepers of that Sacred House and had divided among themselves various duties for properly looking after the needs of the pilgrims to that Sacred House, bears out that after Hazrat Ishmael the Sacred House at Makkah remained in the custody of his descendants. How these future generations not only allowed the placing of idols in that sacred House but also themselves indulged in idol worship is quite a mysterious answer to which it would have been possible to find only if a complete record of the history of the intervening two thousand years had somehow been available, which unfortunately it is not. Yet one event recorded in history about Abdul Muttalib going to Abraha, the Christian ruler of Yemen, seeking the release and return of his camels which were seized by invaders, reveals that in spite of the worship of the idols kept in the Sacred House, the fact that the House belongs to Allah was not lost on the descendants of Ishmael. When Abraha said to Abdul Muttalib, "You are asking for the return of your camels. Are you not worried about the Sacred House which we have come to capture and destroy?" Abdul Muttalab responded: "I am the owner of the camels so I have come to seek their release; the Owner of the Sacred House will take care of His House." How the Owner of the Sacred House protected His House of Worship is stated in *Surah Al Fil* (The Elephant). Further, naming his son Abdullah Abdul Muttalab also bears out that the concept of Allah, though relegated to a great extent by idol worship, still existed in the descendants of Hazrat Ishmael. How idol worship had made way into their beliefs is a matter worth researching by historians and it is hoped some day someone will be able to take up the challenge and raise the veil from the hidden chapters of the history of the Arabs for these two thousand years.

Since the Quraish of Makkah were custodians of the Sacred House at Makkah it so happened that about three to five years before the Call to prophethood of the Holy Prophet Muhammad the Ka'bah needed to be rebuilt as it had sustained major damage due to torrential rain. This time, God knows better, for shortage of funds or some other reason, the Quraish, while rebuilding the Ka'bah, decided to reduce its size by about ten feet on the side next to Maqam-e-Ibrahim. (This space in its present form is known as *Hateem* and is indicated by a five- to six-foot high wall around that area.) The Black Stone (*Hajr-e-Aswad*), however, was placed at the same place that Abraham and Ishmael had placed it when they had reconstructed the Ka'bah, and this time, due to dispute among various tribes residing in Makkah about who should have the honour of placing the *Hajr-e-Aswad*, it was unanimously decided that it should be Muhammad (pbuh).

In 7 AH, one year after the Truce of Hudaibiyya, in accordance with the conditions agreed between the parties, the Holy Prophet, along with his two thousand companions, went for *umrah* and remained camped in the yard of the Ka'bah for three days before leaving the city by midnight of the third day.

Ka'bah purified of idols at fall of Makkah

On 10 Ramadan 8 AH, the Holy Prophet set out for Makkah at the head of ten thousand righteous followers. The Makkan Quraish surrendered without offering any resistance and a general amnesty was granted to all by the Holy Prophet. In the words of Maulana Muhammad Ali:

"Then the Holy Prophet proceeded towards the Ka'bah, the Sacred House, which was an emblem of the Unity of God, and was purified of idols. As he touched each idol with his stick, he recited this verse of the Qur'an revealed long since: 'Say, the Truth has come and falsehood has vanished. Surely falsehood is ever bound to vanish' (17:81). Never since has an image or an idol found its

way into the holy precinct of that house, dedicated to the Oneness of God” (*Muhammad the Prophet*, p. 216).

Rebuilding by Abdullah bin Zubair

The Ummayyad Muslim Caliph, Amir Mu‘awiyah, had nominated his son Yazid to be his successor as Caliph after him and had required his Governor in Madinah to make the people of Madinah and Makkah accept this proposal, but most of them did not agree with it. Then Amir Mu‘awiyah himself went to Madinah and met with Hazrat Hussain Ibn Ali, Umar Ibn Umar, Abdur Rahman bin Abu Bakr, and Abdullah ibn Zubair, seeking their approval of his proposal. But none of the four approved it saying that this will lay the foundation for a hereditary rulership which runs contrary to the teachings of Islam, and further, that Yazid’s character disqualified him from becoming the Caliph of the Muslims.

When Yazid became the successor of Amir Mu‘awiyah as Caliph, he asked the Governor of Madinah to obtain the *baiat* (pledge) of the people of Madinah and Makkah to accept him as caliph. The people of Madinah not only rejected the demand but also rose against Yazid. They wanted, instead, to take *baiat* at the hand of any one of the four persons who had told Amir Mu‘awiyah that his son was not a fit person for the caliphate. Yazid sent an army to crush the revolt when the Governor, nominated by him, was busy forcing people into pledging allegiance to Yazid.

Hazrat Abdullah ibn Zubair, along with his family, left for Makkah via a route which is not commonly used for travel between the two cities, and Hazrat Hussain ibn Ali and his family followed. Two days after leaving Madinah, both families arrived simultaneously in Makkah where they were warmly welcomed by the Makkans who pledged their support to them. Abdullah ibn Umar, Abdullah ibn Abbas, and Abdur Rahman ibn Abu Bakr also move to Makkah. The Makkans put Harris ibn Hur, who had been sent to Makkah as an administrator representing his government, under house detention. He had sent a letter to Yazid informing him of the state of affairs in Makkah, who in turn wrote to Umru ibn Saeed, the governor of Madinah, asking him to go to Madinah, arrest Abdullah ibn Zubair, and send him to the Caliph’s court as a prisoner. Umru ibn Saeed despatched troops to Makkah where a battle was fought outside Makkah in which Abdullah ibn Zubair, who was commanding the Makkans, inflicted defeat on the Umayyad troops which had come from Madinah, and arrested their commander too. After that, thus Yazid’s government was engaged in battles taking place in various parts of the empire left by Amir Mu‘awiyah that he chose to leave the Makkans alone for some time.

Meanwhile, the tragedy at Karbala took place in which Hazrat Imam Hussain, along with about one hundred of his supporters, including his brothers, sons, nephews, and others from the Banu Hashim, were martyred by Ummayyad government troops. This shocked the entire Muslim world. When the news of the tragedy reached Makkah, Abdullah ibn Zubair summoned the Makkans to Masjid Al Haram and addressed them thus:

“O believers, there are no worse people in the whole world than the people of Iraq and the worst among the Iraqis are the people of Kufa. They invited Imam Hussain to Kufa by constantly writing letters to him and they took the *baiat* of *khilafat* at his hand, but when Ibn Zayad came to Kufa they sided with him and they murdered Imam Hussain. Imam Hussain, who used to keep up regular prayer, fast, and recite the Qur’an, was a righteous and pious person who was the most deserving person to be caliph of the Muslims, and they did not entertain any fear of Allah in murdering him.”

After saying this, Abdullah ibn Zubair broke down and in grief.

The people of Makkah too were grief-stricken and they told Abdullah ibn Zubair that after Imam Hussain none was more deserving of the *khilafat* than Abdullah ibn Zubair so he should extend his hand and they will take *baiat* at it, accepting him as the caliph of the Muslims. Hence, all the residents of Makkah took *baiat* at the hand of Abdullah ibn Zubair.

When the news of Abdullah ibn Zubair's *khilafat* reached Yazid, he sent orders to his governor at Madinah to proceed against the Makkans.

Meanwhile, the people of Madinah had also risen against Yazid's government and put Marwan and all other Ummayyads living in Madinah under house arrest. When this news reached Yazid's court, Yazid sent the Syrian army of 1200 troops under the command of Muslim ibn Uqbah to quell the uprising in Madinah and Makkah. This army reached Madinah on 27 Zil Hajj 63 AH. The people of Madinah gave tough resistance to the attacking Syrian army in a battle in which almost all of their leaders, both Quraish and Ansar, were slain. Muslim ibn Uqbah ordered the killing of everyone who did not submit to the *baiat* of Yazid, and this bloodbath continued for three days. After that, those who survived took the *baiat* of Yazid. Marwan was reinstated as governor of Yazid's government in Madinah and the Syrian troops marched towards Makkah. On the way to Makkah, Muslim ibn Uqhab died at a place called Abwaa after appointing Hasseen ibn Numair as Commander of the Army in his place.

Meanwhile, those people who had been able to flee from Madinah after the Syrian army attack had already arrived in Makkah to join ranks with the Makkans. Khwarij also had deemed it fit to help Abdullah ibn Zubair against Yazid and they too had come to Makkah. During the Hajj of 63 AH, all the people from Hejaz had taken *baiat* at the hand of Abdullah ibn Zubair, accepting him as Caliph of Islam. The Syrian army arrived in front of Makkah on 26 Muharram Al Haram 64 AH and the battle started on the morning of the 27th, continuing without result till evening, though the Syrians had suffered three times more the number of casualties compared to the Makkans.

The next morning, the Syrians installed their mangonels (catapults) on the surrounding hills and from there they bombarded the city of Makkah with heavy rocks. This siege lasted for 64 days, causing damage to homes and the Ka'bah and continued until 3 Rabi Al Awwal. On that day, the Syrians started throwing rolled cotton soaked in thick oil and containing phosphorus for igniting fire and keeping it burning. As a result, many houses caught fire. The fabric covers of the Ka'bah building caught fire and was completely burnt. The roof and walls also suffered enormous damage resulting from the bombardment of heavy rocks from the mangonels.

As this siege and battle were continuing, Yazid died at a place called Huran in Syria on 10 Rabi Al Awwal at the age of 38 or 39 after ruling for three years and eight months. As news of his death was received in Makkah, the Syrian army lifted the siege and marched back to Syria. Sometime after, the people of Madinah, Basra, Kufa, Egypt, Faris and Palestine accepted Abdullah ibn Zubair as Caliph of Islam and he remained *khalifah* for 12 years. Ummayyad rule was now confined only to the southern part of Syria.

Since the Ka'bah had suffered serious damage during the Syrian siege of Makkah in 64 AH, restoring it in time for Hajj of 65 AH was the first priority of Abdullah ibn Zubair. He had it reconstructed on the foundations of the building which had been destroyed and the *Hajr-e-Aswad* (Black Stone) was kept intact at the place where it had been placed by the Holy Prophet during construction by the Quraish before the Holy Prophet's call to prophethood.

Hajjaj ibn Yousaf Thaqfi rebuilds the Ka'bah

When Abdul Malik ibn Marwan became the Umayyad *khalifa* in Syria, he first captured Kufa and appointed Hajjaj ibn Yousaf as his governor there. Next, he sent an army to capture Basra. Egypt had already fallen to the Syrian government under Marwan, who ruled only about a year before he was succeeded by his son, Abdul Malik, as caliph in Syria. As a result of these losses, only Khaibar, Madinah and Makkah were left under the caliphate of Abdullah ibn Zubair. Abdul Malik sent the Syrian army to wrench these areas from the control of Abdullah ibn Zubair. He sent three separate armies for this purpose: one for capturing Khaibar, the other for Madinah, and one under Hajjaj bin Yousaf who was his governor of Kufa and was specially chosen by him to command the army which was to capture Makkah.

Hajjaj first arrived at Taif with 3000 troops and from there kept sending troops every day towards Urfa, where skirmishes continued between these detachments and that of Abdullah ibn Zubair's supporters. After passing some months in this way, Hajjaj asked for 5000 more troops and permission to attack Makkah as meanwhile Khaibar and Madinah had already been taken by Syrian troops. Abdul Malik not only sent 5000 troops to Hajjaj but had already ordered Tariq, the commander of troops which were sent to capture Madinah, to attack and capture Madinah and then proceed towards Makkah to join ranks with the troops under the command of Hajjaj ibn Yousaf. After receiving these reinforcements, Hajjaj laid siege of Makkah in Ramadan 72 AH and installed his mangonels on the surrounding hills and was bombarding the city of the Ka'bah with heavy rocks. In spite of the fact that with the reinforcements Hajjaj had more than 12000 troops under him with whom he had laid siege, yet even after three months he could not find the courage to launch an infantry attack on Makkah. The month of Zil Hajj had started and pilgrims for *hajj* had started coming in, but Syrian troops continued their bombardment with heavy rocks even during this month. Hazrat Abdullah ibn Umar had come for *hajj* that year. On seeing the bombardment he sent a message to Hajjaj that people had come for *hajj* and that he should have fear of Allah and stop throwing rocks so that people can go to Arafat and perform *sa'y* and *tawwaf*. Hajjaj suspended bombardment during *hajj*, but did not come to perform *hajj* himself nor did he allow Abdullah ibn Zubair and other pilgrims to go to Arafat.

On completion of the *hajj* days, Hajjaj announced that the pilgrims should leave the city as the rock bombardment on Abdullah ibn Zubair was to be resumed. As a result, not only the pilgrims but many Makkans who had suffered this bombardment for four months also left the city. Hajjaj once again commenced the bombardment of the Ka'bah and Makkah. Several months passed like this and the Syrian army kept narrowing its siege until they surrounded the Ka'bah where Hazrat Abdullah ibn Zubair, with his few companions, was left. Many of Zubair's supporters, including two of his sons, had accepted the *aman* offered by Hajjaj to the people of Makkah. Finally, Abdullah ibn Zubair, with his other son and a small number of supporters, tasted martyrdom during Jamadi Thani 73 AH valiantly fighting against the Syrian army within the precincts of the Ka'bah.

Due to the bombardment against it, the Ka'bah had suffered heavy damage. A heavy rock had struck the roof, completely destroying it, and its walls had suffered damage, too. There were rocks and stones everywhere in the yard around the building.

Hajjaj went to Madinah for a period of two months as he had been appointed Governor of Madinah by Abdul Malik. On his return, he rebuilt the Ka'bah on the foundation that was built by Abdullah ibn Zubair in 73 AH, completing it before *hajj*. After that, the Umayyad and Abbasid caliphs continued to maintain it.

It is worth mentioning that in order to protect the city of Makkah and the Holy Ka'bah from being damaged by flood waters after torrential rains, Abdul Malik constructed embankments in Makkah. Hisham built roads and tanks on the way to Makkah for the convenience of pilgrims. And for the supply of water to Makkah, a huge tank was constructed at the foot of Mount Thabir from where the water was carried to the holy city by lead pipes. The first Abbasid caliph, As-Saffah, constructed rest houses at central locations from Qadsiya to Makkah. Al Mahdi enlarged and embellished the Holy Ka'bah.

The water in Makkah, with the exception of the Zam Zam, was bitter, and unfit for irrigations and human consumption. Queen Zubaidah, the wife of the Abbasid Caliph, Harun-ur-Rashid, had a canal constructed which carried sweet water to Makkah. This canal was named Nahr-e-Zubaidah after the queen.

During the Abbasid period, the city streets and mosques were illuminated during the night, and arrangements for illuminating the premises of the Holy Ka'bah were also made for the convenience of pilgrims to make *tawwaf* during the night.

Towards the end of the Abbasid period, when their government had weakened, various areas went out of their control through uprisings of the rebellious local chiefs. In that era in Bahrain, a group of Shiites rebelled in 281 AH, and after skirmishes in the area they established their rule in Bahrain by 286. They called themselves Qaramites (Qaramatah). By 289 their power had increased so much that they were able to defeat Abbasid troops in Syria just near Damascus. In 311 Qaramite chief Abu Tahir Suleman ibn Abi Saeed Janani captured Basra and after looting all the belongings of the people, took their wives and children towards Hajr. In 212 AH Abu Tahir Qaramite looted the caravans of pilgrims returning from *hajj*. When Mugladar Billah, the Abbasid caliph, sent troops to arrest Abu Tahir, the Abbasid troops were routed in the battle against the Qaramites. Abu Tahir captured Kufa, and after looting for six days, went towards Hajr.

In 313 no one performed *hajj* because of the fear of Qaramite attacks. In 314 Muqtadar Billah there was no battle between the parties as the Qaramites did not appear anywhere outside Bahrain. In 315 and 316 Qaramites caused trouble at various places but suffered defeat at the hands of Abbasid troops at all these places and peace was restored in those areas and the Qaramites retreated towards Bahrain. But in 318 Abu Tahir attacked Makkah during the *hajj* days and his troops started killing and looting the pilgrims. They killed pilgrims even inside the precincts of the Holy Ka'bah and dumped the bodies in the Zam Zam. They took out the *Hajr-e-Aswad* from the wall of the Ka'bah and it lay on the ground for eleven days. They broke the door of the Ka'bah and tried to destroy the roof, but were not successful in this.

Abu Tahir remained busy looting the belongings of the people of Makkah for eleven days, and left after that for Hajr, taking the Black Stone with him. When this incident came to the knowledge of Ubaid Allah Mahdi', the Ismaeli caliph in Egypt, to whom the Qaramites claimed allegiance, he admonished Abu Tahir and asked him to return the belongings to the pilgrims and the Makkans. He returned a portion of the loot but did not return the *Hajr-e-Aswad* as he was asking people to perform *hajj* in Hajr, Bahrain.

Throughout his life, Abu Tahir kept attacking and plundering not only the caravans of pilgrims but also various towns in Syria. Eventually he collected a toll type of tax of five dinars from each pilgrim.

When Abu Tahir died there was conflict between his elder brother, Ahmad Qaramite, and Abu Tahir's son, Sabur. On their request, the Ismaili caliph of Egypt, Abul Qasim Ubaidi, settled their dispute by decreeing that Ahmad Qaramite will succeed Abu Tahir as their chief, who in turn will be succeeded by Sabur, the son of Abu Tahir. They willingly accepted this arrangement.

On his death in 334, Abul Qasim, the Ismaili caliph in Egypt, was succeeded by Ismail Ubaidi as the Ismaili caliph in Egypt. Ahmad Qaramite sent an emissary to congratulate him and to reaffirm the Qaramites' allegiance to the caliph. The Ismaili caliph, Ismail Ubaidi, after accepting his allegiance, repeatedly kept asking Ahmad Qaramite to return the Black Stone to the Ka'bah. Eventually it was returned in 339 (after more than 20 years), and reaffixed at the place on the wall of the Ka'bah from where it was taken by Abu Tahir in 318 AH.

After this, no one interfered with the Ka'bah, and various rulers and sultans took care to keep it in good condition. When the Ottoman sultans became the rulers of Hejaz, they paid special attention to the upkeep and extension of the buildings of the Ka'bah and Masjid-e-Nabi. For the convenience of the pilgrims' travel, they built the Hejaz Railway by the end of the 19th century. This rail link was destroyed during World War I when returning Turkish troops had taken refuge in the precincts hoping that Arab Nationalists, who had risen against them in support of the British troops, would not shed blood in the precincts of the Holy Ka'bah but the Turkish soldiers were mercilessly killed by the non-Muslim Indian troops of the British army.

Extension and construction of the House of Saud

After World War II, the number of pilgrims visiting Makkah for *hajj* and *umrah* has been ever-increasing. Two important factors have contributed to this. Firstly, the fast development of means of transport has made it possible to traverse thousands of miles in a shorter time compared to the sometimes months it used to take previously. Secondly, due to *tabligh* activities, Islam has become the fastest growing religion in the world and Muslims now number over 1.5 billion and are to be found living in almost every country. Further, technology has brought information about the teachings of religion to a larger number of people than ever before and this has reinforced their attachment to religious practices more than it did some decades back. All of this has resulted in a greater influx of visitors to the Ka'bah for pilgrimage. This has necessitated the extension and enlargement of the premises around the Ka'bah. The House of Saud, as keepers of the Harmain Sharif, are discharging their duties in this regard most admirably. This process started with the late King Abdul Aziz ibn Saud and is continuing with his successors at the cost of billions of dollars.

At the time of *hajj* in 1979, during King Faisal's reign, a group who were Shiites from the areas in Saudi Arabia, Bahrain and Yemen and had the support of their followers who were employed in various positions as servants in the Ka'bah and had already smuggled in weapons and large supplies of dates for food, took control of the Ka'bah and proclaimed that Imam Mahdi had appeared and he will deliver the *hajj khutba*. As a result, the *hajj* proceedings were disrupted. The control of the Ka'bah was regained by the government troops after a battle of many days. The buildings damaged during the siege were repaired in three months.

The present structure of Masjid Al Haram around the Holy Ka'bah is so huge that it is virtually built on an area which covers the ground on which the whole city of Makkah at the time of the Holy Prophet existed. The *Masjid* has two storeys. The veranda of the upper storey is used for *tawwaf* by people in wheelchairs. The floors and pillars of the *Masjid*, as well as the yard surrounding the Ka'bah, are of marble. The upper joints of the pillars are covered with golden casings. Four magnificent minarets stand at the four corners. Safa and Marwah have also been annexed to the Masjid and only small parts of each hill have been left on both ends of the building covering Safa and Marwah and the route of *sa'y* between the two hills which pilgrims have to walk during the formalities of *hajj* and *umrah*.

On the other end of the Masjid, a library has been added. The house in which the Holy Prophet lived in Makkah prior to the *Hijrah* to Madinah was situated in the area where this library stands. People visiting the library can see the area where the Holy Prophet's house has been demarcated by the Saudi government with a wall around it within the library premises.

The floor of the *masjid* around the Ka'bah has woollen carpets, making it convenient for people to offer *salah* in the *masjid* without having to take their prayer mats with them. The surrounding yard and veranda, which are of marble with lines of black stone used to enhance the beauty, are well-maintained by a large number of employees engaged in its upkeep, washing and mopping many times a day, even when people are performing *tawwaf*.

In 2009, 2.5 million persons performed *tawwaf* during *hajj*, and every day about one hundred thousand perform *tawwaf* during the *umrah* season. Keeping the premises clean in spite of the great numbers of persons using it is an onerous job, but the Saudi government and its employees are doing an admirable job.

The Zam Zam is really a miracle. First, a spring of sweet water gushing out in an area where the underground water is bitter is in itself a wondrous miracle. But its continuous supply of water for over 4000 years is yet another miracle, keeping in view that billions of people have drunk its water. Modern pumping facilities have made its supply plentiful.

At various points in Masjid Al Haram there are water points where people can drink fresh cold Zam Zam water from taps connected to pipes carrying the water from the spring. Apart from this, at more than twenty places about six water containers (small metallic drum-shaped) are placed at each point for people who come to the *Masjid* to drink from. These are kept replenished by employees who bring the water in by buckets from the spring water heads. Disposable plastic cups are also available plentifully so that people do not have to reuse cups.

The Zam Zam water supply has now been extended to Masjid-e-Nabwi through the laying of pipes carrying the water to Madinah, so that people coming for prayers in Masjid-e-Nabwi can also drink Zam Zam water there as in Masjid Al Haram. Further, every person visiting for *hajj* and *umrah* takes back at least two gallons of Zam Zam water for relatives and friends. Thus the water reaches people in the farthest ends of the globe. The Zam Zam is an unparalleled miracle which is not found anywhere else in the world.

Air-conditioning and cooling systems not only keep the *Masjid* and *sa'y* areas cool but also the yard of the Ka'bah and the veranda of the *Masjid*. The entire *Masjid* complex is fitted with an excellent electricity system. Loudspeakers enable people not only in the Ka'bah and the *Masjid*, but also in the surrounding areas, including the multi-storied, modern five- and four-star hotels that have sprung up all around Masjid Al Haram, to offer prayers in congregation behind the *imam* leading prayers in the *Masjid*.

While modern means of transport and amenities like air-conditioning have made the performance of *hajj* and *umrah* more convenient and comfortable for pilgrims of today, we must remember the hardships of people just a century ago who had to travel on foot for thousands of miles, facing the adversities of weather, etc. When engaged in *sa'y* in an air-conditioned track paved with marble, does our mind visualise the hardships of Hazrat Hajrah running on a stony strip between Safa and Marwah in scorching heat to find some indication of people passing that way to help her quench the thirst of her infant son, Ishmael? Without such a realisation, our *sa'y* will remain just a ritual.



RELIGIOUS EDUCATION

[Courtesy Shabir Buksh, New Zealand]

1. *Surah Fatiha* protects one from the anger of Allah.
2. *Surah Yaseen* from the thirst of the Day of Judgement.
3. *Sura Waaqiah* from poverty and starvation.
4. *Surah Mulk* from the punishment of the grave.
5. *Surah Al-Kahf* for protection from the Dajjal.
6. *Surah Kausar* from the enmity of the enemy.
7. *Surah Kafirun* from *kufr* at the time of death.
8. *Surah Ikhlas* from hypocrisy.
9. *Surah Falaq* from calamities.
10. *Surah Nas* from evil thoughts.



HUMOUR OF THE DAY

Q. What kind of man was Boaz before he married Ruth?

A. *Ruthless.*

Q. What do they call pastors in Germany?

A. *German Shepherds.*

Q. Who was the greatest financier in the Bible?

A. *Noah. He was floating his stock while everyone else was in liquidation.*

Q. Who was the greatest female financier in the Bible?

A. *Pharaoh's daughter. She went down to the bank of the Nile and drew out a little prophet.*

Q. What kind of motor vehicles are in the Bible?

A. *Jehovah drove Adam and Eve out of the Garden in a Fury. David's Triumph was heard throughout the land. Also, probably a Honda, because the apostles were all in one Accord.*

Q. Who was the greatest comedian in the Bible?

A. *Samson. He brought the house down.*

Q. What excuse did Adam give to his children as to why he no longer lived in Eden?

A. *Your mother ate us out of house and home.*

Q. Which servant of God was the most flagrant lawbreaker in the Bible?

A. *Moses. He broke all 10 commandments at once.*

Q. Which area of Palestine was especially wealthy?

A. *The area around Jordan. The banks were always overflowing.*

Q. Who is the greatest babysitter mentioned in the Bible?

A. *David. He rocked Goliath to a very deep sleep.*

Q. Which Bible character had no parents?

A. *Joshua, son of Nun.*

Q. Why didn't they play cards on the Ark?

A. *Because Noah was standing on the deck.*

P.S. Did you know it's a sin for a woman to make coffee?

Yup, it's in the Bible. It says... "He-brews."



PUBLICATION

Web link to *The HOPE Bulletin* on Central Anjuman's official website

The aaiil.org Webmaster will place online, at aaiil.org/text/articles/hope/2010/hopebulletin2010.shtml, some selected issues of *The HOPE Bulletin* and some articles and special photographic supplements which do not carry any sensitive or confidential matters of our worldwide *Jama'at*.

***The Light* – UK Edition**

To access current and previous issues, kindly click on the following weblink: <http://www.ahmadiyya.org/>

We draw your attention to the May 2010 issue which contains the *khutba* delivered by Maulana Muhammad Ali (of the blessed memory) on the "Magnificent service of the Holy Quran done by Hazrat Mirza Ghulam Ahmad."

VirtualMosque, UK Publication

Reported by Mudassar Aziz

A response to the latest cartoons of the Prophet Muhammad (pbuh)

<http://www.virtualmosque.co.uk/more-insulting-cartoons-and-more-extremist-reactions/>



WHAT OUR READERS SAY

***Du'a* from Hazrat Ameer**

Dear Parveen and Akbar,

As-salamu alaikum wa-rahmat-Ullah wa-barakato.

I hope my email is one the first you will open in your new house. I pray for your life in a new place and I hope this soon turns into a 'home you have dreamt about together'. I pray for Allah to bless this house with all the best; especially a spirit for both of you to complete with one another in the 'service of Allah's work' that you have undertaken. *Aameen.*

Presently consider this as a 'house warming' gift from me. I assure you that when I am in California I will *inshallah* visit you two and 'warm up the house' with something more traditional. *Aameen.*

Please send me some photos of your house so I get an idea of its warmth.

Pasha

“Bless this house” from Jameela Khan, President AAII, UK

Assalamu Alaikum to you and your wife.

I am deeply sorry to hear about your illness. I am glad that you stayed in hospital until you felt a bit better.

I know that you are anxious to get back to work on *The HOPE*, but you must take care of your health as well. You have all our prayers, because of who you are and what you do.

May Allah bless your new home, and all those who will dwell in it.

Jameela

***Du'a* from Nur Jahan Alam, Sydney, Australia**

Dear Bhaijan,

Assalaam alaikum.

I said to my mother a couple of days ago that you must be now settled in California. Thanks to Allah you are feeling better.

Our prayers are with you. May Allah grant you a speedy recovery, *ameen.* Our prayers are also with Br Ahmad's mother in UK.

Allah Hafiz.

Nur

Du‘a-e-shifa from Shaukat A. Ali, Coordinator, Asia-Pacific Region

Dear Brother Akbar Abdullah sahib

Assalamu Alaikum wa Rahmatullahe wa Barakatuh.

We are very sorry to learn that you have not been well and were hospitalized. We pray that Compassionate and Merciful Allah grants you speedy and complete recovery – *aameen*.

At the same time we are pleased to note that the repairs and maintenance at your new home are progressing well and we pray that Almighty Allah shower His choicest blessings on the home and its inhabitants as well as their loved ones – *aameen*.

Allah Hafiz.

Shaukat

Encouragement from Nasir Ahmad, United Kingdom

My dear Bro. Akbar,

Assalamu Alaikum.

Many thanks for the April/May issue of the *Bulletin*. It is quite comprehensive and interesting. You have given details of the new elections in Suriname and also the mail of the General Secretary of the Central Anjuman that people should correspond with the new elected office bearers, but there is no address or email address given. Please see that such important information should not be missed out.

With thanks and prayers for your health and may Allah keep on giving the strength to continue this very useful and noble work singlehanded.

Yours sincerely

Nasir Ahmad

[The contact information of the new Board of SIV *Jama‘at* is given above in the “*Jama‘at* News” section. *Ed.*]



“Seest thou not how Allah sets forth a parable of a good word as a good tree, whose root is firm and whose branches are high, yielding its fruit in every season by the permission of its Lord? And Allah sets forth parables for men that they may be mindful. And the parable of an evil word is as an evil tree pulled up from the earth’s surface; it has no stability” (14:24-26).



HOPE MEMBER SERVICE

Recipe of the Month

Irish omelette

Ingredients

- 6 small or 4 large eggs
- 135g (5oz) mashed potato
- 1 tbsp chopped chives or spring onion
- 25g (1oz) butter
- Lemon juice
- Salt and peppers

Method of Preparation

- Separate the eggs.
- Beat the yolks, adding salt and pepper to taste.
- Whisk the egg whites until stiff.
- Combine the beaten yolks, mashed potato, a squeeze of lemon juice and chives (or spring onions), ensuring they are thoroughly mixed.
- Gently fold in the whisked egg whites, retaining as much air in the mixture as possible.
- Melt the butter in a frying or omelette pan over a medium heat.
- Pre-heat the grill.
- Cook until just set, and then place under the grill until the top is lightly browned.

Serve immediately.



“O you who believe, eat of the good things that We have provided you with, and give thanks to Allah if He it is Whom you serve” (2:172).

“He has forbidden you only what dies of itself, and blood, and the flesh of swine, and that over which any other (name) than (that of) Allah has been invoked. Then whoever is driven by necessity, not desiring, nor exceeding the limit, no sin is upon him. Surely Allah is Forgiving, Merciful.” (2:173).

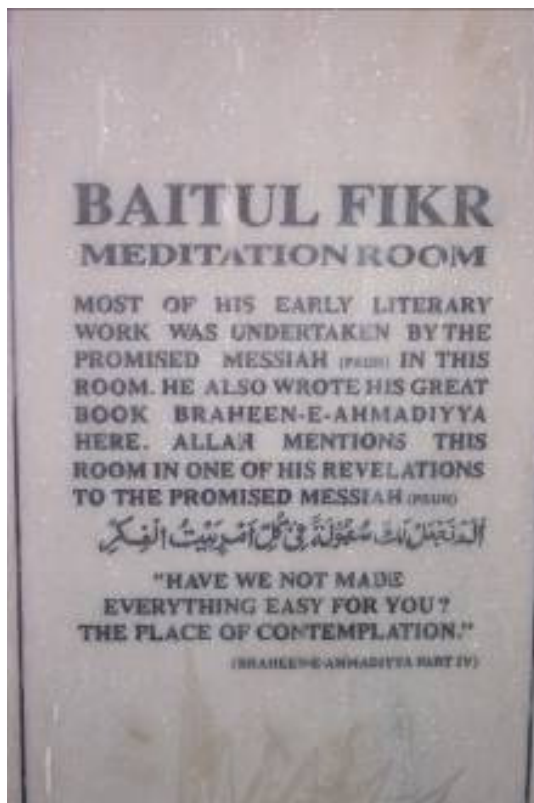
“This day (all) good things are made lawful for you. And the food of those who have been given the Book is lawful for you and your food is lawful for them.” (5:5).

“And eat not of that on which Allah’s name has not been mentioned, and that is surely a transgression.” (6:121).



PHOTOGRAPHIC PRESENTATION

The following photographs were taken during a trip made by Shaukat A. Ali, Coordinator, Asia-Pacific Region, to Qadian in September 2008.







Outside the room where Hazrat Maulana Muhammad Ali lived



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