

# AHMADIYYA Gazette

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## WHAT A HAPPY NEW YEAR REALLY LOOKS LIKE

Syednā Hazrat Khalīfatul-Masīḥ V<sup>aa</sup> has said:



May Allāh the Exalted bless this year and every coming year, in every respect, for all Aḥmadīs . . .

However, a year or a day can only be blessed for a believer when it is becoming a source of acceptance for his repentance, a source of his spiritual progress, and a source of forgiveness. The Promised Messiah<sup>as</sup> has also mentioned at one place that the day of true ʿĪd, happiness and blessings is the day his repentance is accepted; the day of his forgiveness and pardon; the day which points him towards the ranks of spirituality; the day which guides him towards the paths of spiritual progress; the day which draws his attention towards fulfilling the rights of Allāh and the rights of mankind; the day which draws his attention towards using all his capacities and capabilities to attain the pleasure of Allāh; the day when practical efforts are begun so as to attain the nearness of Allāh Almighty.

May this year and every coming year bring every form of goodness for the Jamāʿat and protect members of Jamāʿat from all forms of grief and afflictions! Amīn!

(Friday Sermon, January 1, 2010, qtd. in *Al-Fazl Weekly International*, January 22, 2010, translated from Urdu)



AḤMADIYYA GAZETTE CANADA  
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## ABBREVIATIONS OF SALUTATIONS

**sa** (Ṣallāllāhu 'alaihi wa Sallam - May peace and blessings of Allāh be upon him)  
Usage: Salutation written after the name of the Holy Prophet Muḥammad<sup>sa</sup>

**as** (Alaihis-Salām/ 'Alaihas-Salām - May peace be upon him/her!)  
Usage: Salutation written after name of Prophets other than the Holy Prophet Muḥammad<sup>sa</sup>,  
and pious women prior to the era of the Holy Prophet Muḥammad<sup>sa</sup>

**ra** (RaḍīAllāhū 'anhu / 'anhā/ 'anhum - May Allāh be pleased with him/her/them!)  
Usage: Salutation written after names of Companions of the Holy Prophet<sup>sa</sup> and Companions  
of the Promised Messiah<sup>as</sup>

**rh** (Raḥimahullāh - May Allāh have mercy upon him!)  
Usage: Salutation written after the names of deceased pious Muslims who are not Companions

**aa** (Ayyadahullāhu Ta'ālā binaṣrihil-'Azīz - May Allāh be his Helper!)  
Usage: Salutation written after the name of Hazrat Mirzā Masroor Aḥmad, Khalīfatul-Masīḥ V<sup>aa</sup>

# PEARLS OF WISDOM

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## THE HOLY QUR'ĀN

In the name of Allāh, the Gracious, the Merciful.

Say, 'I seek refuge in the Lord of the dawn,

'From the evil of that which He has created,

'And from the evil of the night when it overspreads,

'And from the evil of those who blow into knots to undo them,

'And from the evil of the envier when he envies.'

(Sūrah Al-Falaq, 113:1-6)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

مِنْ شَرِّ مَا خَلَقَ

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

(سورة الفلق)

## ḤADĪTH

Hazrat Ali<sup>ra</sup> narrates that the Holy Prophet<sup>sa</sup> said:

In the near future, an era will come upon mankind when nothing would remain of Islām except it's name, and nothing would remain of Qur'ān except it's custom. The mosques of that era would seem full of worshippers, but would be deprived of guidance. The clergies would be the worst creatures residing under the heavens. Disorders would arise from them and would return to them.

(Mishkāt, Kitābul 'Ilm)

عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
يُوشِكُ أَنْ يَأْتِيَ عَلَى النَّاسِ زَمَانٌ لَا يَبْقَى مِنَ الْإِسْلَامِ إِلَّا اسْمُهُ  
وَلَا يَبْقَى مِنَ الْقُرْآنِ إِلَّا رُسُوبُهُ مَسَاجِدُهُمْ عَامِرَةٌ وَهِيَ خَرَابٌ مِنَ  
الْهُدَى عُلَبَاءُ هُمْ شَرُّ مَنْ تَحْتَ أَدِيمِ السَّمَاءِ مِنْ عِنْدِهِمْ تَخْرُجُ الْفِتْنَةُ  
وَفِيهِمْ تَعُودُ

(مشكاة كتاب العلم الفصل الثالث)

# SO SAID THE PROMISED MESSIAH<sup>AS</sup>

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾

Say I seek refuge in the Lord who created all things in such manner that one is torn to create another. That is, He made some dependent on others, and Who creates morning after darkness.

مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾

We seek refuge with God from the evil of such creatures who have surpassed the evils of all other evil-doers, and whose evils have never been paralleled from the beginning to the end of time, and whose belief runs counter the truth of *لَمْ يَلِدْ وَلَمْ يُولَدْ*. That is, they ascribe a son to God.

(*Tuhfa Golravia, Rūḥanī Khazā'in*, pp. 104-105, footnote, translated from Urdu)

In Sūrah Al-Falaq, in particular the verse:

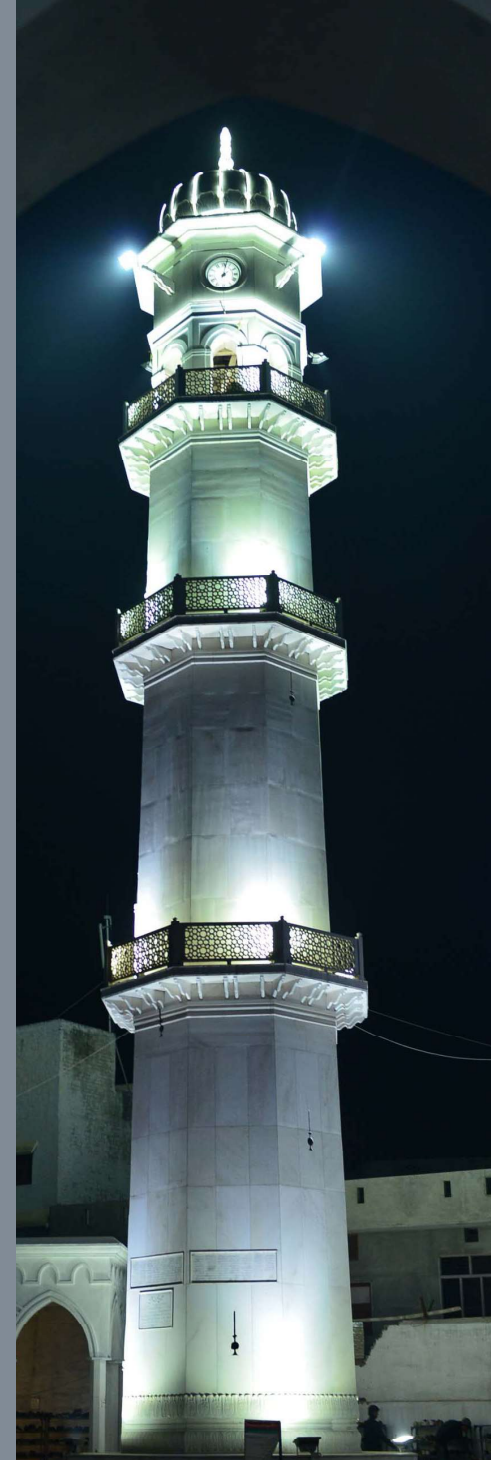
وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ

a warning has been given of an extreme darkness that is impending, while in the verse:

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

a glad tiding has been given of a morning that is about to dawn; and it is for this purpose that in Sūrah An-Nas strong emphasis has been laid on patience and steadfastness as a means of safeguarding against mischiefs.

(*Tuhfa Golrawia, Rūḥanī Khazā'in* p. 112, footnote, translated from Urdu)



Mināratul-Masīḥ  
Qadian, India

# GUIDANCE FROM HAZRAT KHALĪFATUL- MASĪH V (May Allāh be his Helper!)

The following summaries of Friday Sermons have been provided by Wakālat ‘Ulyā’, Taḥrīk Jadīd Anjuman Aḥmadiyya

## MEN OF EXCELLENCE

OCTOBER 5, 2018

**O**ur Imām, Hazrat Khalīfatul-Masīh V<sup>aa</sup> began the Friday sermon by continuing to discuss the companions of the Holy Prophet<sup>sa</sup>.

### Hazrat ‘Abdullāh bin Mas‘ud<sup>ra</sup>

The eminent companions used to say with regard to Hazrat ‘Abdullāh bin Mas‘ud<sup>ra</sup> that he enjoyed an exceptional status in respect to his nearness to Allāh. Hazrat ‘Abdullāh bin Mas‘ud<sup>ra</sup>, along with Hazrat Abu Bakr<sup>ra</sup> and Hazrat Umar<sup>ra</sup>, were among the companions whose example the Holy Prophet<sup>sa</sup> urged people to follow.

The Holy Prophet<sup>sa</sup> said: “Hold fast to the example of ‘Abdullāh bin Mas‘ud<sup>ra</sup>.” The Holy Prophet<sup>sa</sup> placed special trust on him, and he too was exceptional in his love and devotion to the Holy Prophet<sup>sa</sup>. It is said that, as a result of his constant companionship with the Holy Prophet<sup>sa</sup>,

he had become righteous, pious and a devout person. He loved to worship and offer *Nawāfil* along with the obligatory prayers and *Tahajjud*. He also used to offer the late morning prayers. He would observe voluntary fasts every Monday and Thursday, but still thought that it was not enough. His *Tahajjud* prayer would be very long.

Hazrat Khalīfatul-Masīh II<sup>ra</sup> says that whenever Hazrat ‘Abdullāh bin Mas‘ud<sup>ra</sup> heard the Holy Prophet<sup>sa</sup> giving an instruction, he would act upon it forthwith. Once he was coming to the mosque when he heard the Holy Prophet<sup>sa</sup> say: “Sit down.” Apparently the Holy Prophet<sup>sa</sup> was asking the people in the mosque who were standing to sit down, but Hazrat ‘Abdullāh Bin Mas‘ud<sup>ra</sup>, who had not even reached the mosque and was still in the street, heard the Holy Prophet<sup>sa</sup> words and immediately sat down and dragged himself towards the mosque.

Another incident related by Hazrat Khalīfatul-Masīh II<sup>ra</sup> is that once, at the occasion of Hajj, Hazrat Uthmān<sup>ra</sup> led the prayer and offered four *rak‘āt* instead of the two *rak‘āt* of Qasr as was the practice of the Holy Prophet<sup>sa</sup>. This caused great uproar and people started saying that Hazrat Uthmān<sup>ra</sup> had deviated from the Holy Prophet<sup>sa</sup> practice. Hazrat ‘Abdullāh bin Mas‘ud<sup>ra</sup> calmed them down and told them that it was not proper to raise such clamour, because if the Khalīfa had done it, there must be some reason which we do not understand. Therefore, they should not cause mischief.

Hazrat ‘Abdullāh bin Mas‘ud<sup>ra</sup> said that he too had offered four *rak‘āt* behind the Khalīfa, but afterwards he had raised his hands and prayed that Allāh may accept only the two *rak‘āt* which he used to offer along with the Holy Prophet<sup>sa</sup>, and not the extra two *rak‘āt* as part of his prayer. Hazrat Khalīfatul-Masīh II<sup>ra</sup> said that this was a demonstration of his love for the

Holy Prophet<sup>sa</sup>, because he did not even want the reward for the two *rak'āt* that were in excess to the Holy Prophet's<sup>sa</sup> practice, and prayed that they may not be accepted.

This incident also highlights obedience to Khilāfat, as he did not know why Hazrat Uthmān<sup>ra</sup> had offered four *rak'āt*. Hazrat Uthmān's<sup>ra</sup> reasoning was considered valid by many. Often people do not offer *Qasr* prayer when they go to places where their in-laws or parents live. Hazrat Uthmān<sup>ra</sup> also took the safe side so that new converts to Islām would not be misled and thus cause a rift in Islām. This was his high level of *Taqwa*. Hazrat 'Abdullāh bin Mas'ud<sup>ra</sup> did not know of this reasoning, but still did not turn away from the prayer. Such was the obedience of the companions and such was their desire to walk in the footsteps of the Holy Prophet<sup>sa</sup>. This is why, despite the fact that most of the companions were unlettered and it is said that in Makkah only seven of them could read or write, while they triumphed over the world. It was their spirit of obedience that gave them such status and such victory. This is a fine point that should be borne in mind. This act on the part of Hazrat 'Abdullāh bin Mas'ud<sup>ra</sup> demonstrated his obedience for Khilāfat as well as his love for the Holy Prophet<sup>sa</sup>. This is why the Holy Prophet<sup>sa</sup>, on many occasions, praised Hazrat 'Abdullāh bin Mas'ud<sup>ra</sup>. And this

is indeed the right way to avoid conflict. This example is a beacon of light for every Aḥmadī. Hazrat Uthmān<sup>ra</sup> led the funeral prayer of Hazrat 'Abdullāh bin Mas'ud<sup>ra</sup> and he was buried in *Jannatul Baqī'*.

#### **Hazrat Qudama bin Maz'un<sup>ra</sup>**

The second Companion of the Holy Prophet<sup>sa</sup> about whom Huzoor<sup>aa</sup> spoke was Hazrat Qudama bin Maz'un<sup>ra</sup>. He was brother of Hazrat Uthmān bin Maz'un<sup>ra</sup> and husband of Hazrat Safiyya<sup>ra</sup> who was the sister of Hazrat Umar<sup>ra</sup>. Hazrat Qudama bin Maz'un<sup>ra</sup> had multiple marriages. One of his wives was Hind bint Waleed, mother of Umar and Fatima. Another wife was Fatima bint Abu Sufyān, who was mother of 'Ā'isha. Umm-e-Walad was the mother of Hafsa. And Hazrat Safiyya bint Khattab<sup>ra</sup> was the mother of Hazrat Ramlah<sup>ra</sup>. It was at the young age of nineteen when he accepted Islām. At the time of migration to Madīnah, his family left their homes unattended in Makkah. His family was hosted by 'Abdullāh bin Salama 'Ajlāni in Madīnah. When the Holy Prophet<sup>ra</sup> migrated from Makkah to Madīnah, he allotted plots of land to Hazrat Qudama<sup>ra</sup> and his brothers to build their homes. Hazrat Qudama<sup>ra</sup> was amongst those early Muslims who had participated in both the migration to Abyssinia and to Madīnah. He had the honour of participating in all the battles along with the Holy Prophet<sup>sa</sup>, including

Badr and Uhud.

Hazrat Uthmān bin Maz'un<sup>ra</sup> was survived by one daughter. When the matter of her marriage was brought before the Holy Prophet<sup>sa</sup>, he summoned Hazrat Qudama<sup>ra</sup> and said to him, "This girl is an orphan. She will marry as she desires. Ask her will and she will marry whoever she wants." This is how the Holy Prophet<sup>sa</sup> established freedom of choice for women and taught Muslims to take special care of orphans. He made sure that she was not wronged because her father had passed away, and so her desire should be honoured. Hazrat Qudama<sup>ra</sup> passed away in 35 A.H. aged 68.

Huzoor<sup>aa</sup> prayed that may God Almighty enable us to follow in the footsteps of these noble companions who had true knowledge of faith, and who, through their loyalty and faithfulness, showed an outstanding level of love for the Holy Prophet<sup>sa</sup>. May He safeguard us from becoming part of any kind of discord!

At the end of the sermon Huzoor<sup>aa</sup> informed the Jamā'at of the sad demise of Amatul Hafeez Bhatti Šāḥiba, wife of Mahmood Bhatti Šāḥib of Karachi, who served as Šadr Lajna Karachi and, Adnan Vandembroeck Šāḥib, who was National Secretary for External Affairs in Belgium. Huzoor<sup>aa</sup> led their funeral prayer *in absentia* after the Friday prayer.

## MEN OF EXCELLENCE

OCTOBER 12, 2018

**O**ur Imām, Hazrat Khalīfatul-Masīḥ V<sup>aa</sup> began the Friday sermon by stating that the companions of the Holy Prophet<sup>sa</sup> that he would speak about today were of those whose detailed accounts have not been preserved in history, i.e. only a brief introduction is present. Huzoor<sup>aa</sup> wanted to ensure that all the names of the companions who participated in the Battle of Badr were preserved in the Jamā'at's literature, and this was why he mentioned the companions who have very brief introductions. Such was the status of these companions that it is

a source of blessings for us to mention them and remember them. Despite being weak and poor, they were at the forefront when it came to defend their faith. They were never awed by the strength of their opponents and placed their complete trust in God. After committing loyalty to the Holy Prophet<sup>sa</sup> and love for him, they did not even hesitate to sacrifice their lives for this cause. And because they kept their pledge, Allāh gave them tiding of paradise and announced that He was pleased with them.

#### **Hazrat Abdu Rabbih bin Haqq bin Aus<sup>ra</sup>**

Hazrat Abdu Rabbih bin Haqq bin Aus<sup>ra</sup> was from Banu Sā'idah clan of Banu Khazraj.

#### **Hazrat Salamah bin Thābit bin Waqsh<sup>ra</sup>**

Hazrat Salamah bin Thābit bin Waqsh<sup>ra</sup> was martyred by Abu Sufyān in the Battle of Uhud.

#### **Hazrat Sinān bin Šaifi<sup>ra</sup>**

Hazrat Sinān bin Šaifi<sup>ra</sup> belonged to the Khazraj branch of Banu Salamah tribe. He was martyred in the Battle of Trench.

### **Hazrat ‘Abdullāh bin ‘Abd Munāf<sup>ra</sup>**

Hazrat ‘Abdullāh bin ‘Abd Munāf<sup>ra</sup> belonged to Banu Nu‘mān tribe.

### **Hazrat Muḥriz bin ‘Āmir bin Mālik<sup>ra</sup>**

Hazrat Muḥriz bin ‘Āmir bin Mālik<sup>ra</sup> belonged to Banu ‘Adi bin Najjar tribe. He participated in the Battle of Badr. He passed away on the morning of the day when the Holy Prophet<sup>sa</sup> was to depart for the Battle of Uhud.

### **Hazrat ‘Ā’iz bin Mā’iṣ<sup>ra</sup>**

Hazrat ‘Ā’iz bin Mā’iṣ<sup>ra</sup> belonged to the Ansār tribe of Banu Zuraiq. He was martyred in the Battle of Yamāma in 12 A.H. during the Khilāfat of Hazrat Abu Bakr<sup>ra</sup>.

### **Hazrat ‘Abdullāh bin Salamah bin Mālik Al-Ansāri<sup>ra</sup>**

Hazrat ‘Abdullāh bin Salamah bin Mālik Al-Ansāri<sup>ra</sup> belonged to the Ansār tribe of Baliyya. He was martyred in the Battle of Uhud.

### **Hazrat Mas‘ud bin Khuldah<sup>ra</sup>**

Hazrat Mas‘ud bin Khuldah<sup>ra</sup> came from the Ansār tribe of Banu Zuraiq. It is believed that he was martyred during the incident of *B’ir-e-Ma’unah*, but some are of the opinion that he was martyred during the Battle of Khaibar.

### **Hazrat Zaid bin Aslam<sup>ra</sup>**

Hazrat Zaid bin Aslam<sup>ra</sup> belonged to the Ansār tribe of Banu ‘Ajlān. He died during the Khilāfat of Hazrat Abu Bakr<sup>ra</sup> while fighting against Tulaihah bin Khuwailid Al-Asadi.

### **Hazrat Abul Munzir Yazid bin ‘Āmir<sup>ra</sup>**

His name is also mentioned as Yazid bin ‘Āmr. He belonged to the Ansār tribe of Banu Sawād.

### **Hazrat ‘Amr bin Tha‘labah<sup>ra</sup>**

Hazrat ‘Amr bin Tha‘labah<sup>ra</sup> belonged to the Ansār tribe of Banu ‘Adi. He was more commonly known by his Kuniyyah.



### **Hazrat Abu Khālid Hārith bin Qais bin Khālid bin Mukhallad<sup>ra</sup>**

Hazrat Abu Khālid Hārith bin Qais bin Khālid bin Mukhallad<sup>ra</sup> belonged to the Ansār tribe of Banu Zuraiq. He was known by his Kuniyyah. He is counted among the martyrs of the Battle of Yamāma.

### **Hazrat ‘Abdullāh bin Tha‘labah Al-Balawi<sup>ra</sup>**

Hazrat ‘Abdullāh bin Tha‘labah Al-Balawi<sup>ra</sup> was also a Companion who participated in the Battle of Badr.

### **Hazrat Nahhāb bin Thalabah<sup>ra</sup>**

Hazrat Nahhāb bin Tha‘labah<sup>ra</sup> belonged to the Ansār tribe of Baliyya.

### **Hazrat Mālik bin Mas‘ud Ansāri<sup>ra</sup>**

His name was Mālik bin Mas‘ud and he belonged to the Ansār tribe of Banu Sā’idah who participated in the Battle of Badr.

### **Hazrat ‘Abdullāh bin Qais bin Sakhr Ansāri<sup>ra</sup>**

Hazrat ‘Abdullāh bin Qais bin Sakhr Ansāri<sup>ra</sup> belonged to the Ansār tribe of Banu Salamah.

### **Hazrat ‘Abdullāh bin ‘Abs Ansāri<sup>ra</sup>**

Hazrat ‘Abdullāh bin ‘Abs Ansāri<sup>ra</sup>

belonged to Banu ‘Adi branch of the Ansār tribe of Khazraj.

### **Hazrat Mu‘attib bin Qushair Ansāri bin Mulail<sup>ra</sup>**

Hazrat Mu‘attib bin Qushair Ansāri bin Mulail<sup>ra</sup> belonged to the Banu Zubai‘ah branch of the Ansār tribe of Aus.

### **Hazrat Sawād bin Ruzn Ansāri<sup>ra</sup>**

He was also a companion of the Holy Prophet<sup>sa</sup> who participated in the Battle of Badr.

### **Hazrat Mu‘attib bin ‘Auf<sup>ra</sup>**

He belonged to Banu Khuzā‘ah. He was known by his Kuniyyah of Abu ‘Auf. He participated in the second migration to Abyssinia. He died at the age of 78 in 57 A.H.

### **Hazrat Bujair bin Abi Bujair<sup>ra</sup>**

Hazrat Bujair bin Abi Bujair<sup>ra</sup> was a Companion who participated in the Battles of Badr and Uhud.

### **Hazrat ‘Āmir bin Bukair<sup>ra</sup>**

Hazrat ‘Āmir bin Bukair<sup>ra</sup> belonged to Banu Sa’d tribe. He was martyred in the Battle of Yamāma.

### **Hazrat ‘Amr bin Surāqah bin Al-Mu‘tamir<sup>ra</sup>**



Hazrat ‘Amr bin Surāqah bin Al-Mu‘tamir<sup>ra</sup> was a companion who died during the Khilāfat of Hazrat Uthmān<sup>ra</sup>. He belonged to Banu ‘Adi tribe. He accompanied the Holy Prophet<sup>sa</sup> in all the Battles, including Badr, Uhud and the Battle of the Trench.

#### **Hazrat Thābit bin Hazzāl bin ‘Amr<sup>ra</sup>**

Hazrat Thābit bin Hazzāl bin ‘Amr<sup>ra</sup> was a companion who belonged to the Banu ‘Amr bin ‘Auf branch of the Khazraj tribe. He was martyred in 12 A.H. during the Battle of Yamāma.

#### **Hazrat Subai‘ bin Qais bin ‘Ā’ishah<sup>ra</sup>**

Hazrat Subai‘ bin Qais bin ‘Ā’ishah<sup>ra</sup> was an Ansārī from the Khazraj tribe. He fought in the Battles of Badr and Uhud.

#### **Hazrat Khabbāb Maulā ‘Utba bin Ghazwān<sup>ra</sup>**

Hazrat Khabbāb Maulā ‘Utba bin Ghazwān<sup>ra</sup> was known by his Kuniyyah of Abu Yahya. He died in Madīnah in 19 A.H.

#### **Hazrat Sufyān bin Nasr Ansāri<sup>ra</sup>**

Hazrat Sufyān bin Nasr Ansāri<sup>ra</sup> was a companion of the Holy Prophet<sup>sa</sup> who belonged to Banu Jushām clan of the Khazraj tribe. He fought in the Battles of Badr and Uhud.

#### **Hazrat Abu Makhshi At-Tā’i<sup>ra</sup>**

Hazrat Abu Makhshi At-Tā’i<sup>ra</sup> was a Companion who was known by his Kuniyyah of Abu Makhshi. His original name was Suwaid bin Makhshi and he was among the first migrants.

#### **Hazrat Wahab bin Abi Sarh<sup>ra</sup>**

Hazrat Wahab bin Abi Sarh<sup>ra</sup> was also a Companion. Musa bin ‘Uqba writes that he fought in the Battle of Badr alongside his brother ‘Amr.

#### **Hazrat Tamīm Maulā Banu Ghanam<sup>ra</sup>**

Hazrat Tamīm Maulā Banu Ghanam<sup>ra</sup> was an Ansārī. He fought in the Battles of Badr and Uhud.

#### **Hazrat Abul Ḥamrā’ Maulā Hārith bin ‘Afrā’<sup>ra</sup>**

Hazrat Abul Ḥamrā’ Maulā Hārith bin ‘Afrā’<sup>ra</sup>, was a companion who participated in the Battles of Badr and Uhud.

#### **Hazrat Abu Sabrah bin Abi Ruhm<sup>ra</sup>**

Hazrat Abu Sabrah bin Abi Ruhm<sup>ra</sup> was a companion who was so much known for his Kuniyyah that people forgot his actual name. He died during the Khilāfat of Hazrat Uthmān<sup>ra</sup>.

#### **Hazrat Thābit bin ‘Amr bin Zaid<sup>ra</sup>**

Hazrat Thābit bin ‘Amr bin Zaid<sup>ra</sup> belonged to Banu Najjar or, according to some, Banu Ashja’ tribe.

#### **Hazrat Abul ‘Awār bin Al-Hārith<sup>ra</sup>**

Hazrat Abul ‘Awār bin Al-Hārith<sup>ra</sup> belonged to Banu ‘Adi bin Najjār branch of Ansār tribe of Khazraj.

#### **Hazrat ‘Abs bin ‘Āmir bin ‘Adi<sup>ra</sup>**

Hazrat ‘Abs bin ‘Āmir bin ‘Adi<sup>ra</sup> belonged to the Banu Salamah clan of the Ansār tribe Khazraj.

#### **Hazrat Iyās Bin Bukair<sup>ra</sup>**

Hazrat Iyās Bin Bukair<sup>ra</sup> belonged to Banu Sa’d bin Laith tribe. He was among the first converts to Islām and the first migrants.

#### **Hazrat Mālik bin Numailah<sup>ra</sup>**

His mother’s name was Numailah. He belonged to the Muzainah tribe. He also participated in the Battle of Badr.

#### **Hazrat Unais Bin Qatādah bin Rabi’ah<sup>ra</sup>**

Hazrat Unais Bin Qatādah bin Rabi’ah<sup>ra</sup> belonged to the Ansār tribe of Aus.

#### **Hazrat Hārith Bin ‘Arfajah<sup>ra</sup>**

Hazrat Hārith Bin ‘Arfajah<sup>ra</sup> was a Companion who belonged to Banu Ghanm tribe.



#### **Hazrat Rāfi‘ Bin ‘Unjudah<sup>ra</sup>**

Hazrat Rāfi‘ Bin ‘Unjudah<sup>ra</sup> Ansārī was a companion who was known after the name of his mother. He belonged to the Banu Umayyah bin Zaid bin Mālik tribe.

#### **Hazrat Khulaidah bin Qais<sup>ra</sup>**

His brother’s name was Khallad, and according to some historians he was also among the companions who took part in the Battle of Badr.

#### **Hazrat Saqf bin ‘Amr<sup>ra</sup>**

Hazrat Saqf bin ‘Amr<sup>ra</sup> was also a Companion of the Holy Prophet<sup>sa</sup> who participated in the Battles of Badr and Uhud.

#### **Hazrat Sabrah bin Fātik<sup>ra</sup>**

Hazrat Sabrah bin Fātik<sup>ra</sup> belonged to Banu Asad clan and his father’s name was Fātik bin Al-Akhrām.

At the end of the sermon, Huzoor<sup>aa</sup> informed the Jamā’at of the sad demise of Ungku Adnan Ismail Šāhib, the President of Jamā’at Aḥmadiyya Malaysia, and Hamida Begum Šāhiba, wife of Chaudhary Khalil Ahmad Šāhib of Rabwah, and mother of Basharat Naveed Šāhib, serving as a missionary in Reunion Island.

## THE PHILADELPHIA MOSQUE INAUGURATION

OCTOBER 19, 2018

**H**uzoor<sup>aa</sup> began the Friday sermon with the recitation of verse 18 of Sūrah At-Taubah, which reads as follows:

إِنَّمَا يَعْتَبِرُ مَسْجِدَ اللَّهِ مَنِ آمَنَ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ  
يَحْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَن يَكُونُوا مِنَ  
الْمُهْتَدِينَ ﴿١٨﴾

Verily, he alone is worthy of maintaining the Mosques of Allāh who believes in Allāh, and the Last Day, and observes Prayer, and pays the Zakāt, and fears none but Allāh; so these it is who are far more likely to be counted among the guided (9:18).



Huzoor<sup>aa</sup> continued by saying that Allāh, by His grace, has enabled us to build the first mosque in this city, and today it is being formally inaugurated. The first and foremost purpose of building a mosque is to fulfill our obligation of worshipping Allāh. We all claim to believe in Allāh and the Last Day, but we can only demonstrate this practically if we are steadfast in our prayers. This means, first of all, that we should pray punctually in congregation. Secondly, it means to pray with full concentration, beseeching Allāh and seeking His forgiveness, and this is what we learn from the sayings of the Promised Messiah<sup>as</sup>. Each one of us can look within ourselves and see how far we have been able to uphold our worships.

The other condition is to pay Zakāt and make financial sacrifices for the faith, and also spend for the welfare of mankind and fulfill our obligations towards them. Allāh says that true believers do not fear anyone except Allāh, and their only fear is lest, on account of some wrongdoing on their part, they might incur His displeasure or be deprived of His love. They act at all times in keeping with God's commandments which He has given to the true believers. This is not a small responsibility, for we have to fulfill our obligations towards God as well as to our fellow beings.

Huzoor<sup>aa</sup> continued by saying that there are many kinds of *shirk* (idolatry). Even though there still exist people who take stones or lifeless objects or idols to be God, in this time of knowledge and enlightenment such practices are viewed with revulsion. Man is now at a stage where his mind cannot accept that these stones and idols can do anything for us. But there is another kind of idolatry that is working secretly like a poison and is growing rapidly in this age, and it is that people do not have faith and trust in God. They are more concerned about their jobs and businesses and worldly endeavours, and are less concerned about prayers and attending the mosque. We should pray that God may make us perfect believers, because this can only come about through His grace and it can only be achieved by beseeching Him. We should not be content that we have built a beautiful mosque in this city, rather we should fulfill our obligations regarding this mosque so that when we appear before God we hear the words: These are the people who built a mosque for the sake of God and then did their best to fulfill their obligations towards it. When we have this intention and strive to achieve it, we will experience the blessings of this mosque in this world as well. Our children will become attached to the faith and we will be able to spread

the message of Allāh in this city and establish God's Oneness in the world.

Huzoor<sup>aa</sup> quoted the the Promised Messiah<sup>as</sup> who said that that if we wish to spread the message of Islām in an area, we should build a mosque there. At this time, the Jamā'at needs mosques, and once a mosque is built in a village or town, we can be rest assured that we have laid the foundation for the progress of the Jamā'at. God will then bring people towards it. But the condition is that our intention in building the mosque should be pure and there should be no element of ego in it, only then will God bless it.

Huzoor<sup>aa</sup> continued by saying that another responsibility that now lay upon the local Aḥmadīs was to make this mosque a means of *Da'wat Ilallāh* (propagation). It is said that there are up to 47 prayer centres in this city, but this became the first purpose-built mosque. Through prayers and worship and spreading the peaceful teachings of Islām and demonstrating it in practice, we need to increase the population of Aḥmadīs. This is a large area of land and if houses are built here for Aḥmadīs, there can be a large congregation. If this is practical, it should be worked upon. When there is an Aḥmadī population near the mosque and they come here with the intention

of spreading the message, God will bless their efforts. Now that Allāh has enabled us to build this beautiful mosque, the Jamā'at and the missionary should strive to make this a beautiful and peaceful place so that people are attracted to come and live here. If the true message of Islām reaches the people of this city, true worshippers will be born among them. Every mosque that we build challenges us to improve our character as it opens new avenues of *Da'wat ilAllāh* (propagation). The Promised Messiah<sup>as</sup> said that the beauty of a mosque does not lie in its building rather it lies in the worshippers who come to pray in it with pure heart. Thus if we come to this mosque with sincerity and *Taqwa* (righteousness), we shall be able to spread our message. We should be mindful of the Hereafter. Every day, we should keep track of ourselves and reflect on how far we have progressed. Those who forget their obligations towards God on account of their worldly businesses should remind themselves of their pledge of *Bai'at* and check whether they are acting upon it or

not. To immerse in the worldly matters only is to ruin oneself. Always remember to give our faith priority over the world.

The Promised Messiah<sup>as</sup> has said that remember, this Jamā'at was not established in the manner of the common worldly people who only verbally profess to be in this Jamā'at without the need for any practice. It was this state of the world that required his coming for its reformation. Therefore, if someone associates himself with him (the Promised Messiah<sup>as</sup>) but does not undergo practical transformation and does not strengthen his practical faculties and considers it enough to verbally profess faith, such a person, through his actions, emphasises that there was no need for his coming. Be loyal to him. Learn the meaning of the Holy Qur'ān and act upon it. Value it and show with our example that we are indeed the community of the truthful.

Huzoor<sup>aa</sup> said that this is not easy, and it requires focus and attention. Always remember that material wealth does not

guarantee the future of our progeny. The only guarantee is to follow the wise commandments of the Holy Qur'ān. Huzoor<sup>aa</sup> continued by saying that the land for the mosque was bought in 2007. The construction began in 2013 and was completed this year after some hindrances. The total cost is 8.1 million US dollars. 2 million was contributed by the local Jamā'at and 4.47 million by the national Jamā'at. Initially, two acres of land was bought, now the total area is four acres. Houses can also be built in this land. The covered area is 21,400 square feet. It is a three-storey building. There are separate halls for men and women. There is a 6000 square feet multi-purpose hall. Community offices are also located here. There is parking space for up to 45 cars.

Huzoor<sup>aa</sup> prayed that may Allāh enable every Aḥmadī to fulfill the objectives of this mosque, and may this mosque prove to be a milestone in our efforts to spread the true message of Islām! Amīn!

## ATTRIBUTES OF TRUE AHMADĪS

OCTOBER 26, 2018

**O**ur Imām, Hazrat Khalīfatul-Masīḥ V<sup>aa</sup> began the sermon by stating that it is God's great favour upon us that he enabled us to accept the Promised Messiah<sup>as</sup>. His words are a beacon and a source of guidance for us at every step. The Promised Messiah<sup>as</sup> guided his followers with great fervour to fulfil their obligations of *Bai'at* and to become true believers. His sayings are the means of spiritual development, understanding of faith, finding nearness to God, learning the hidden insights of the Holy Qur'ān, recognizing the status of the Holy Prophet<sup>sa</sup>, correcting our beliefs and improving our practical condition.

It will be unfortunate for us indeed if, in the presence of this treasure, we still fail to benefit from it. It is the duty of all members of the Jamā'at to read and listen to these words and to act upon them so as to attain the standards that the Promised Messiah<sup>as</sup> expected of us. Huzoor<sup>aa</sup> cited some sayings of the Promised Messiah<sup>as</sup> and in their light everyone can do some introspection and see where he stands and where he should be, and realize what *Taqwa* is and what it requires, and what our responsibilities are.

The Promised Messiah<sup>as</sup> says: In order to attain the true *Taqwa* that pleases God, Allāh repeatedly commands: "O

believers, fear Allāh." And He says that He is with those who adopt *Taqwa*. *Muḥsinīn* are not those who merely abstain from evil, rather they perform good deeds in a befitting and appropriate way. We can only attain God's nearness and receive His help when *Taqwa* is accompanied by good deeds. It is no great feat to merely abstain from evil, nor is it anything to be proud of. Until one shuns evil and adopts piety, one cannot survive in the spiritual realm. There are major sins such as falsehood, adultery, dishonesty, giving false testimony, usurping people's rights, etc. But there are other subtler sins that people are not even aware of, such as bearing grievances and grudges, expressing displeasure at minor things, speaking against people behind their backs. Most people take these things to be very minor, whereas the Holy Qur'ān describes them as great sins. The same is the case with miserliness and anger; all these are evil traits. Man should shun

“God honours the feelings of His servants; He did not allow the idolaters to touch Asim even after his death.”

these and avoid all other sins, whether they relate to the eyes, the ears, the hands, the feet or any other organ. Do not unduly follow that which we do not know, for the ear, the eye, the heart, and every other organ shall be brought to account. Do not give place in our heart to anything that we do not know for certain. This is meant to do away with thinking ill of others. Unless one has witnessed and truly judged something, one should not give it a place in one's heart or bring it to one's tongue. There are many who will be held answerable for their tongues. If we can get rid of the habit of thinking ill of others, half of the discord and quarrels in our society would disappear and unity will prevail. So, it is imperative that we do not think ill of others and instead entertain positive thoughts about them. And if we hear something, investigate it. If we merely have a thought, we will not be held accountable for it, but if we act upon it, such as tax evasion and thus causing loss to the government, or hiding true income and promising *Chanda* less than merited by our income, then God will hold us answerable. These are the sins that are not given much attention to but they can lead to a person's ruin.

The Promised Messiah<sup>as</sup> has said that the first step for man is to adopt *Taqwa*. Allāh does not desire that we create disorder on earth. He wants to spread Oneness, but the person who hurts his brother and acts with injustice and dishonesty is the enemy of oneness, for such acts cannot produce love or brotherhood. Until such evil thoughts are discarded, true unity cannot come about. This is why this has been declared as the first stage. The blessing of being a Jamā'at lies in having unity, and it is for this purpose that the Promised Messiah<sup>as</sup> came and gathered people on one hand. The Promised Messiah<sup>as</sup> further said to read the Holy Qur'ān again and again and note down the evil deeds outlined in it and then strive to avoid them with God's help and grace. To avoid evil deeds is the first step of *Taqwa*. When we strive in this manner,



Allāh will grant us the camphoric elixir that will make our desire for sin to grow cold. Thereafter we can only do good deeds. What is the use of prayer and fasting if after offering prayer we start criticizing and complaining? The sign of worship and prayer is that we should start shedding the major and minor evils, have a greater desire to do virtuous deeds and move towards the truth. If this is not happening, then our prayers are mere actions in haste. If we want proper upbringing of our children, the elders and particularly the office-bearers need to inculcate *Taqwa* in themselves.

The Promised Messiah<sup>as</sup> further said:

I again strongly remind my Jamā'at that if you progress in *Taqwa*, God will be with you. Do not rest content and be arrogant that you have pledged *Baī'at*, for until you have fully entered into it you will not be saved. Mere belief will not help you until you become one in word and deed. The real thing, for which we should strive, are our deeds. It is not enough to be called an Ahmadi; it is essential to mould ourselves according to God's commandments and to become a true believer.

Referring to the companions of the Holy Prophet<sup>sa</sup>, the Promised Messiah<sup>as</sup> has said: "They were ready to lay down their lives in the path of God. And they fulfilled their obligations when they were commanded to sacrifice their lives

and did not incline towards the world. It is important therefore to give preference to faith over the world."

Huzoor<sup>aa</sup> said that these days he was relating accounts of the companions of the Holy Prophet<sup>sa</sup> so that we are reminded of the examples of those people regarding whom the Holy Prophet<sup>sa</sup> said that each one of them is a star and whomever of them we follow, we will be guided aright. Thus, they are a holy example for us.

The Promised Messiah<sup>as</sup> said that in the eyes of Allāh only those people are part of this Jamā'at who have given up the world. Allāh only loves those and only their progeny is blessed who follow Allāh's commandments. The world becomes the ruin of those who leave God and incline towards the world. Remember that in the eyes of Allāh only that person is considered a true believer who after pledging *Baī'at* gives preference to the faith over worldly affairs. Until man's deeds are not reformed, mere words avail nothing; they are mere verbosity. True faith is that which enters the heart and all the deeds take on its colour. Blessed are those who give preference to the faith over the world; whereas those who prefer the world will never see the face of true success like a carrion.

The Promised Messiah<sup>as</sup> has advised us to be steadfast in obedience to God. Be steadfast in observing the pledge we have made during the *Baī'at*. Do not hurt God's creatures. Read the Holy Qur'ān with care and act upon it. Avoid all ridicule and frivolity and idolatrous gatherings. Observe the obligatory five-time prayers. Keep our body clean and cleanse our heart of all malice and jealousy. This is what God requires of us.

Huzoor<sup>aa</sup> concluded by saying that may Allāh enable us to bring about this holy transformation in ourselves. May we give preference to our faith over the world, fulfil our pledge, and follow the guidance of the Promised Messiah<sup>as</sup>. Amīn!

# THE BLESSED LIFE OF THE HOLY PROPHET<sup>SA</sup>

Maulānā Hadi Ali Chaudhary, Nā'ib Amīr Jamā'at Canada

“ Say, ‘My Prayer and my sacrifice and my life and my death are *all* for Allāh, the Lord of the worlds.’” (6:163)

The above verse tells us that everything of the Holy Prophet<sup>sa</sup> was for the sake of the Lord of all the Worlds; his worships, his sacrifices, his life and his death were all for the sake of establishing the Providence of Allāh the Exalted in this world. This was the responsibility entrusted to the Holy Prophet<sup>sa</sup> by Allāh, Himself, and he was the foremost in fulfilling this obligation. It was because of this objective that Allāh the Exalted was always with the Holy Prophet<sup>sa</sup>, being his Helper and Supporter, Guardian and Protector. Allāh had granted him the guarantee of *وَاللّٰهُ يَخْتَصِمُكَ مِنَ النَّاسِ*. That is, He would always protect the Holy Prophet<sup>sa</sup> from people and no enemy would prevail over him; no person would be able to kill him. This meant that the Holy Prophet<sup>sa</sup> would not leave this world until he had fulfilled this responsibility in the manner desired by His Lord.

As far as his holy life is concerned, we know that he did not have proper parental support from the start. We know that in childhood, an angel cleansed his heart [in a spiritual vision]. As he got older, despite being an orphan, there were no negative effects of this orphanage in his life. As a matter of fact, he always looked to provide relief and support to others. Having attained youth, he always helped the poor and helpless. He would strive to re-establish lost virtues in society. He would support the truth and help others. He would strive to establish justice. When given the opportunity, he would go out in search of his Lord, and make this pursuit in the depths of solitude. He wandered in search for the love of his Lord, so much so that, he became lost in it. *وَوَجَدَكَ ضَالًّا فَهَدَىٰ*. And



ultimately God chose him. Reaching forty years of age, Allāh bestowed prophethood upon him, and thus Muḥammad Abu Al-Qasim became Muḥammad<sup>sa</sup>, the Messenger of Allāh. At this point, a trust was placed upon his shoulders, which the heavens, the earth and even the mountains had refused to bear. Allāh states:

Verily, We offered the Trust to the heavens and the earth and the mountains, but they refused to bear it and were afraid of it. But man bore it. Indeed, he is *capable of being unjust to and neglectful of, himself* (33:72).

In reality, this was the task for which he was sent.

What was this trust? It was a long and difficult path of worship and sacrifices, along which there would be every form of death, as it were. Every such "death" of the Holy Prophet<sup>sa</sup> was, in fact, an instrument for establishing the Providence of Allāh in the world. This was a trust that would offer every blessing to the world, and distribute the lessons

of peace and security, and tranquillity and reconciliation. It was the trust that would free man from slavery, poverty, and deprivations and distribute gardens of affluence. This was the trust for which all the prayers and sacrifices of the Holy Prophet<sup>sa</sup> were devoted; for which each and every moment of his life, right up to his death, was devoted.

## BALANCE AND EQUILIBRIUM

People have defined beauty and elegance in a number of ways. I will not go into those details. However, I will say, if excellence and elegance stand in need of beauty, then this beauty can be found most abundantly in the blessed persona of the Holy Prophet<sup>sa</sup>. It is through a perfect balance and equilibrium in personality and character that one can recognize true excellence and beauty in a person. The more balanced is a person's character, personality and attributes, the greater is his beauty a depiction of excellence. This is the most elegant and true definition of beauty. If we observe from this perspective, the blessed personage of the Holy Prophet<sup>sa</sup>



From this angle, it is also proven that Allāh had instilled complete balance in the very nature of the Holy Prophet<sup>sa</sup>. It was for this reason that the attire and clothing desired by the Holy Prophet<sup>sa</sup> were white. Although the Holy Prophet<sup>sa</sup> wore elegant attire of various kind and colours, he preferred simple white more than anything else. He has also said that white is the cleanest and purest attire and advised others to wear it. He once said: “Wear white attire because it is pure and clean. And wrap your deceased in a white shroud.”<sup>72</sup>

This was a brief mention of the natural balance found in the Holy Prophet<sup>sa</sup>. In this regard, the Promised Messiah<sup>as</sup> further states:

The nature of the Holy Prophet<sup>sa</sup> was extremely balanced. He neither inclined towards forbearance all the time nor was overtaken by anger all the time. Rather, his blessed nature always attended to the requirements of each and every situation . . . Allāh has also addressed the Holy Prophet<sup>sa</sup> at another place and said: **بَكَرْتُكَ** **لَعَلِّي خُلِقْتُ عَظِيمٌ** O Prophet, you have been created with extremely high morals. This means all the excellent morals have been embedded in the personality of the Holy Prophet<sup>sa</sup> completely and perfectly, more imaginable . . . Some linguist has said, such a thing is great, the greatness of which is beyond understanding.<sup>3</sup>

This is what the Promised Messiah<sup>as</sup> says, “the glory of Ahmad is beyond comprehension and imagination.”<sup>4</sup>

Furthermore, there was such a fine and miraculous balance of equality, justice, and fairness in the personality of the Holy Prophet<sup>sa</sup>, in his teachings, in his decisions and commands, in his every word and action, that his companions also became reflections of those values. For instance, after the victory of Khyber, the Holy Prophet<sup>sa</sup> appointed Hazrat ‘Abdullāh bin Rawaha<sup>ra</sup> as a collector in Khyber for calculating crop production and for collecting half of the shares. So when the crops were ready, he would tell the Jews to either divide them in half themselves and he can choose the half he likes, or that he will divide them in half, and they can choose the half they like.

“The Holy Prophet<sup>sa</sup> wore noble clothes of various kinds and colours. However, he preferred a simple white attire more than any other.

is more balanced than anyone else in the world. This balance is found in the highly praiseworthy characteristics of the Holy Prophet<sup>sa</sup>. In short, he was the most complete and perfect creation of Allāh in this world. The very concept of beauty takes its definition from the holy character of the Holy Prophet<sup>sa</sup>.

For instance, observing the Holy Prophet<sup>sa</sup>’s promise at the time the *Qadha* [Decreed] ‘*Umrah*’ was being fulfilled the bitter representative of the Quraish, Mikraz bin Hafsa, declared without hesitation: **هُوَ الَّذِي تُعْرَفُ بِهِ الْبِرُّ وَالْوَفَا** that is, piety and loyalty are recognized through this very person; piety and loyalty achieve their definitions through this very person. If piety and loyalty do exist, it is because of the honourable character of the Holy Prophet<sup>sa</sup>! Subhān-Allāh!”<sup>1</sup>

The entire life of the Holy Prophet<sup>sa</sup>, his pious personality, his highly noble characteristics, his every word and action, his worship, his sacrifices, hence, every factor of his life was balanced in the most complete and perfect manner. As a matter of fact, it was so complete and perfect that we can claim with absolute authority that such balance was never to be found in the heavens or the earth.

Here is a sample of this complete balance found in the life and characteristics of the Holy Prophet<sup>sa</sup> in the words of his sincerest lover, the individual who had the greatest understanding of his persona—the Promised Messiah<sup>as</sup>. He writes under commentary of Surah An-Nur: (24:36)

And the blessed tree is neither eastern nor western [i.e. the pious nature of Muḥammad<sup>sa</sup> is neither excessive nor wanting.] On the contrary, it is extremely balanced and created with the utmost perfection . . . And this also hints to the fact that the blessed Divine Revelation he received was in accordance with these fine qualities of Muḥammad<sup>sa</sup>; and that this revelation came in accordance with the balance found in the nature of Muḥammad<sup>sa</sup>.

In all the colours and shades that exist in the world, the greatest balance is found in the white colour. In fact, modern research has authentically proven that white is composed of a balanced mixture of hundreds of thousands of colours. It is said that white is composed of a balance of almost 16 hundred thousand shades. So white is indeed the most balanced of all colours.

Listening to this fair proposal of Hazrat ‘Abdullāh bin Rawaha<sup>ra</sup>, the Jews instantly said: “it is because of this justice that the heavens and earth are sustained.”<sup>75</sup>

Allāh states in the Holy Qur’ān: “And the heavens He has raised high, and set up a measure in it”(55:8).

This is regarding the sky. However, if we look at the sky in the spiritual realm, it refers to the character of the Holy Prophet<sup>sa</sup>, which is much higher, more superior, and more vast than the physical sky. In comparison to the physical sky, Allāh the Exalted has established more balance and perfect measure in his character.

### HIS MARRIAGES

People often object to the marriages of the Holy Prophet<sup>sa</sup>. This object is unmerited and lacks balance.

When we look at the life of the Holy Prophet<sup>sa</sup> from the perspective of his marriages, we realize Allāh had great wisdom for these marriages. The marriages of the Holy Prophet<sup>sa</sup> were, in fact, a form of sacrifice he made for the sake of Allāh.

The era of the Holy Prophet<sup>sa</sup> was one in which there was bloodshed between Arabs nations as well as with foreigners. They engaged in wars, looted each other, attacked and murdered each other. In this context, the Holy Prophet<sup>sa</sup> indeed offered the world lessons of peace and love vis-a-vis his teachings, his continuous struggles and his practice. One beautiful and deeply rational aspect of his blessed life can be observed through his marriages. Indeed, all his marriages were done under Divine Will. In reality, these marriages were rather a responsibility and a burden, which he had to undertake. One of the main goals of these marriages was to establish peace and harmony in the large region of Arabia through the establishment of this strong bond. For, the Arabs gave utmost importance to in-law relationships; so much so that they would even end severe animosities among each other out of respect for in-law relationships. Thus, the Holy Prophet<sup>sa</sup> once alluded

to this fact and said to his companions: “When God grants you Egypt, show tenderness, mercy, and favourable manners to the Egyptians, for Hazrat Hajra was an Egyptian. She was the mother of Hazrat Ismael<sup>as</sup>, the ancestor of the Holy Prophet<sup>sa</sup>. The people of Egypt also have due rights, because the mother of Ibrahim<sup>ra</sup>, Maria, was an Egyptian.”<sup>76</sup> It was in keeping with this spirit and natural human disposition that the Holy Prophet<sup>sa</sup> established these ties of marriages with various tribes and nations by Divine will. So the marriages worked to establish a deep relation of love and kinship between tribes, nations and religions. All the families and tribes, in which he married, became especially attached to one another because of these marriages. The Holy Prophet’s<sup>sa</sup> blessed personage was the central point of these relationships. In other words, unity and love were spreading across in every direction.

He also married in two of the largest religions present in Arabia—Christianity and Judaism—as well as in other tribes. One aspect that must be highlighted is that in all his marriages, he never took two wives from the same tribe at any given time. One of his wives was Hazrat Zainab bint Khuzaimah<sup>ra</sup>, who was from Banu Halal tribe. One year after her demise, the Holy Prophet<sup>sa</sup> married again in the same tribe with Hazrat Maimona<sup>ra</sup>.

The following is a breakdown of the tribes into which he married:

1. Hazrat Khadija<sup>ra</sup> - Banu ‘Uzza
2. Hazrat Sauda<sup>ra</sup> - Banu ‘Āmir
3. Hazrat ‘Ā’isha<sup>ra</sup> - Banu Taym
4. Hazrat Hafza<sup>ra</sup> - Banu ‘Adi
5. Hazrat Umme-e-Salma<sup>ra</sup> - Banu Makhzūm
6. Hazrat Umm-e-Habiba<sup>ra</sup> - Banu Umayya

These six wives [listed above] were from various tribes of Quraish.

7. Hazrat Zainab bint Khuzaimah<sup>ra</sup>- Banu Hilal
8. Hazrat Zainab bint Jahsh<sup>ra</sup> - Banu Asad
9. Hazrat Jawairiyah<sup>ra</sup> - Banu Mustaliq
10. Hazrat Maimūnah<sup>ra</sup> - Banu Hilal

These four wives [listed above] were not from Quraish but of Arab tribes.

11. Hazrat Safiyah<sup>ra</sup>-Banu Haroon (Jewish from Isrā’īlites)
12. Hazrat Qibtiya<sup>ra</sup> - Al-Qabt (Egyptian Christian tribe of Qibtī)

In this way, ordained by Allāh, Himself, the Holy Prophet<sup>sa</sup> established relationships with a major portion of the land of Arabia, as well as the dominant religions present there. He strung together such relations with the tribes and religions that his family ties became extremely vast. Thus, a peaceful environment was established on a wide scale. In short, this was one aspect of this life in which the Holy Prophet<sup>sa</sup> actually offered a form of sacrifice and carved a path for the establishment of the Providence of God.

### HIS WARS

The wars of the Holy Prophet<sup>sa</sup> are also presented as a lack of context, despite the fact that they were thrust upon him. In other words, he had partaken in wars either out of defence or to preserve Muslims. Nevertheless, this is a unique aspect of his life, the goal of which was not to annihilate the enemy. Their destruction was not the objective. On the contrary, the aim was to guide them on the right path and lead them to a successful life. If destruction was his motive, the people of Tā’if would have been annihilated from the face of the earth at the very outset, along with the Makkans.

After being pelted with stones in Tā’if, the Holy Prophet<sup>sa</sup> was bathed in blood in the most cruel and gruesome manner. When he undertook the journey to return, the angel of mountains came to the Holy Prophet<sup>sa</sup> and informed him that he has been sent by Allāh to ask him that, if he desired, Allāh would crush the people of Tā’if between two large mountains. Now, if the Holy Prophet<sup>sa</sup> had agreed, would not the people of Tā’if have been annihilated? Yet, having this choice the Holy Prophet<sup>sa</sup> showed mercy and said: “no, how can I allow this when I hope Allāh will create such people among them who will, one day, worship the one and true God.”

A long time after this, during the Battle of Hunain, the people of Tā'if and tribes around it were utterly defeated at the hands of Muslims. Afterwards, the people of Tā'if were captured in a fort. The Holy Prophet<sup>sa</sup> sieged this fort, but left the siege after a few days and returned to Makkah. He did not murder these people who were besieged. Even after all he endured at their hands, he kept them safe.

Imagine the boundless mercy and compassion of this *Rahmatulil 'Alamin!* How Allāh fulfilled the Holy Prophet's<sup>sa</sup> desire of mercy for the people of Tā'if! But twelve years earlier, a chief of Tā'if named Abd-e-Ya Lail had sent a group of wandering boys to chase after the Holy Prophet<sup>sa</sup> and persecute him. Later, this chief came to the Holy Prophet<sup>sa</sup>, himself, in Madinah and returned to Tā'if after becoming a servant of the Holy Prophet<sup>sa</sup>. When he returned to Tā'if, the idols of Tā'if were broken in his presence. Then, followers of Islām and Tauheed were born in this area. In this way, then, the land accepted the Oneness of God within the lifetime of the Holy Prophet<sup>sa</sup>.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ

Who is not aware of the extremely hostile and barbaric environment created by the chiefs of Makkah, while the Holy Prophet<sup>sa</sup> lived there? Hazrat Abdur Rehman bin Auf<sup>ra</sup> was a wealthy companion who was respected and honoured in society. He also became a target of persecution of the disbelievers of Makkah. One day, he came to the Holy Prophet<sup>sa</sup> along with some other companions and said: "O Prophet of Allāh<sup>sa</sup>, we were honoured while we were polytheists. No one dared to touch us. However, when we became Muslims we became weak and helpless and had to bear the humiliation inflicted by the disbelievers. Thus, o Messenger of Allāh! Grant us permission to compete with them." The Holy Prophet<sup>sa</sup> responded:

إِنِّي أُمِرْتُ بِأَنْعَفُو فَلَا تَقَاتِلُوا

That is, I have been commanded by Allāh to be forgiving and compassionate. So do not fight and kill.<sup>7</sup>

Indeed, one who is weak and victimized is not in a position to forgive others. Only

someone who actually has power and control and yet forgives can demonstrate true forgiveness. Despite lacking apparent weaponry and arsenal, the Holy Prophet<sup>sa</sup> was the most powerful human being in the world. Each and every situation was under his control because he had the power and strength of Allāh with him. The God of Retribution stood alongside the Holy Prophet<sup>sa</sup> and would indeed help him. If at this time, the Holy Prophet<sup>sa</sup> had commanded his companions to fight and kill the enemy, Allāh would surely have shown His omnipotence, strength and control, according to the promises previously made to him. And the enemy would have been completely annihilated. But our hearts bow down to this embodiment of mercy, who gave the lesson of forgiveness and sympathy to his companions, and thus, raised their level of patience to such heights that no cruelty, savagery or persecution could ever surpass it. The Promised Messiah and Imām Mahdi<sup>as</sup> says regarding the

**I have been commanded by Allah to be forgiving and compassionate. So do not fight and kill (the others)."**

unique circumstances, successes and achievements of his chief and master, the Holy Prophet<sup>sa</sup>:

One should consider that when the Holy Prophet<sup>sa</sup> began preaching to Makkans that he is a prophet, who was with him at this time? Which royal treasury had he acquired because of which he thought of competing against the entire world? Which army had he gathered, upon whom he relied to be saved from the attacks of all kings? Even our enemies know that at that time, the Holy Prophet<sup>sa</sup> was alone, helpless, and had no possessions. Only God—who had Created him for a grand purpose—was with him.<sup>8</sup>

It is thus a unique aspect of his blessed life that he never gave the teachings of going into offensive battles and unjust killings in his entire life. On the contrary, he taught how to live life and give life.

He admonished against killing others and emphasized on sacrificing one's own self and ego. We must observe the five thousand years between Hazrat Adam<sup>as</sup> up to the time of the Holy Prophet<sup>sa</sup>. From the history of prophets of the world, is there any voice that can be heard that stopped bloodshed and warfare the way it was stopped by our chief and master, the mercy of all the worlds, Hazrat Muḥammad Mustafa<sup>sa</sup>? In this five-thousand-year period and among the one hundred and twenty-four thousand prophets, only one voice can be heard. And that is the voice of our chief and master Muḥammad<sup>sa</sup>: "Stop your hand from killing. Enough killing has been done. Yet, has it ever benefited anyone?"<sup>9</sup>

Then, two and a half to three years before his demise, at the time of *Hajjatul Wada* (the Farewell Pilgrimage), he admonished: "Do not revert to disbelief after me by striking (cutting) the necks

of one another."<sup>10</sup> This is the voice that was raised only by our chief and master, Hazrat Muḥammad Mustafa<sup>sa</sup> in order to establish peace and tranquillity.

The fact that all the wars fought by the Holy Prophet<sup>sa</sup> were forced upon him is clear as day. Moreover, it is absolutely true that even in those wars, the Holy Prophet<sup>sa</sup> gave protection to the lives of the enemies. It is evident that in all the wars he or his companions partook, it was always desired that lives be preserved. On the day of the victory of Makkah, he strictly admonished to avoid any kind of internal clashes. The method in which he entered Makkah was such that the enemy could not prepare for war and defend itself. Hence, Makkah was clearly saved from bloodshed on that day. If all the wars he partook in are looked at collectively, the apparent number of disbelievers killed appears to be a lot. Yet, in a ratio of deaths per hundred, more companions were martyred than disbelievers. He



illustrates his deep desire and need to save lives in the following way:

My example and that of yours is like a man who kindled a fire. When it had illuminated all around him, the moths and grasshoppers began to fall in it. He tried to push them away but they overcame him and flew into it. Likewise, I am catching hold of your waist ties (to save you) from fire, but you slip away from my hands.<sup>11</sup>

Hence, the entire life of the Holy Prophet<sup>sa</sup> was based upon establishing the Providence of Allāh in every country and nation of this world, as well as upon making sacrifices for the triumph of humanity. This is the reason why he said that “my worship, and my sacrifices, and my living and dying are all for Allāh, Lord of all the worlds.”

#### HIS SELF-SACRIFICE & SIMPLICITY

The Holy Prophet<sup>sa</sup> says: **وَاللّٰهُ اَنْعَمِيْ وَآنَا اَنْقَاسِمِ** that “Allāh gives and I distribute.”<sup>12</sup> But look at the magnificent way in which the Holy Prophet<sup>sa</sup> distributed. He spent as minimal as possible upon himself and gave everything to the world. He gave them a complete economic and civil system of life. To save man from any kind of loss, he gave all the details regarding these issues and businesses to the point that he elaborated on every minute detail. He distributed lands and properties amongst tribes. All the grain, gold, and silver etc. he received was distributed. One person requested for and was given a valley full of goats and sheep. The Holy Prophet<sup>sa</sup> took very little for himself from this world. Nearing his demise, he remembered that he had one dinar somewhere in his home and instructed that it should be given to a poor person.

Hazrat Umar<sup>ra</sup> once came to the Holy Prophet<sup>sa</sup>. He was sick and was laying down on a sheet. The pillow which he used was made of grass. Upon seeing this, Hazrat Umar<sup>ra</sup> said: “O Messenger of Allāh! May my mother and father be sacrificed for you! Will the Caesar and Chosroes rest upon silk mattresses and you remain in this state?” The Holy Prophet<sup>sa</sup> heard this and replied: “O Umar! Are you not happy

upon the fact that these luxuries are given to you in the Hereafter, which are given to these materialists only in this world?”<sup>13</sup>

Hazrat ‘Abdullāh<sup>ra</sup> says: “The Prophet<sup>sa</sup> laid down on a red mat, which left marks on his skin. I said: ‘May my father and mother be ransomed for you, O Messenger of Allāh! If you had told us, we would have provided you with something that would save you this trouble.’ The Messenger of Allāh<sup>sa</sup> said: ‘What is there between me and the world? The example of myself and this world is the like of a rider who stops to rest beneath the shade of a tree then goes and leaves it.’”

As far as the basic essentials of life are concerned, Allāh had given the Holy Prophet<sup>sa</sup> all the blessings of this world. However, what the Holy Prophet<sup>sa</sup> took from it was very minute. Regarding this he says:

My Lord proposed that a valley of Makkah be filled with gold. I replied, there is no need for this. O, my Lord! I am happy to eat something one day and remain hungry the next. This is because, when I am hungry, I will supplicate to You and remain busy in Your remembrance. And when I am full, then I can be thankful to You and remain busy in Your praise.<sup>14</sup>

It is not so that the Holy Prophet<sup>sa</sup> enjoyed a long life of luxuries and comforts and then came to have an austere lifestyle. Taking as minimal as possible from the world was his habit from early childhood and throughout his entire life. From very



early childhood, he was content with just the basic amenities of life. Thus, his wet-nurse, Hazrat Umm-e-Ayeman<sup>ra</sup>, whom he called **اُمِّي بَعْدَ اُمِّي** (i.e. the like of my mother) says that I never saw the Holy Prophet<sup>sa</sup> complain about hunger or thirst.<sup>15</sup>

#### HIS SENSE OF HUMOUR

Another beautiful aspect of the blessed life of our beloved master, the Holy Prophet<sup>sa</sup>, was that despite having to face a long, never-ending trail of difficulties with the least available resources, the Messenger of Allāh<sup>sa</sup> was always content with the will of God. No sorrow or incident could dim his usual state of contentment or smile. He was extremely cheerful and also kept his companions dynamic. He would always remain happy. Smiling was a part of his blessed character. Hazrat ‘Abdullāh bin Harris<sup>ra</sup> narrates that I have not seen anyone smiling more than the Holy Prophet<sup>sa</sup>.<sup>16</sup> He would also advise his companions,

“meeting your brother with serenity and a smile is also virtuous.”<sup>17</sup>

The Holy Prophet<sup>sa</sup> was once seated in a gathering and everyone was eating dates. Huzoor<sup>sa</sup> was also eating dates. After eating, he would place the date stones in front of Hazrat Ali<sup>ra</sup>. When the dates were finished, Huzoor<sup>sa</sup> addressed Hazrat Ali and said, ‘you have eaten a lot of dates, look at the pile of date stones in front of you.’ Hazrat Ali<sup>ra</sup> replied in the same lively manner, ‘Indeed, yet for one have not eaten the date-stones.’ Huzoor<sup>sa</sup> enjoyed this answer and smiled.

During the days of the expedition of Tabuk, at the place of Tabuk, the tent in which the Holy Prophet<sup>sa</sup> was residing was a very small leather tent. Hazrat Auf bin Malik<sup>ra</sup> conveyed his *Salam* from outside. Huzoor<sup>sa</sup> replied to his *Salam* from the inside and instructed him to come in. Hazrat Auf<sup>ra</sup> asked, ‘should I come in entirely.’ Huzoor<sup>sa</sup> replied, ‘yes, come in entirely.’ He says that when he went inside, Huzoor<sup>sa</sup> was smiling.<sup>18</sup>

Once a person came to the Holy Prophet<sup>sa</sup> and requested that he be provided with a camel for transportation. Huzoor<sup>sa</sup> said, “I can have the child of a camel given to you.” He said, “what would I do with a child-camel; I need a camel.” Huzoor<sup>sa</sup> gave him a camel and said, “This camel; is it not the child of a camel?”

Once an old lady came to the Holy Prophet<sup>sa</sup> and requested for prayer to be granted Heaven. Huzoor<sup>sa</sup> said, “no old women will go to Heaven.” She started to cry and was about to turn back when Huzoor<sup>sa</sup> said, “you will become young and go to heaven. Allāh the Almighty will not enter anyone of old age into heaven.” The crying old lady started laughing and turned back praying for the Holy Prophet<sup>sa</sup>.<sup>19</sup> A similar incident of a blind companion has also been recorded in traditions.

Therefore, our master and lord, the Holy Prophet<sup>sa</sup> kept alight the lamps of life, cheerfulness and smiles even in the dark nights of his sorrows and worries. Even the heaviest of sorrows did not, for an instance, cause any interruption in his stride of life.

“Our master and lord, the Holy Prophet<sup>sa</sup> kept alight the lamps of life, cheerfulness and smiles even in the dark nights of his sorrows and worries.

#### PROBLEMS, STRUGGLE AND EXTRAORDINARY SUCCESS

It was mentioned above that the life of the Holy Prophet<sup>sa</sup> was full of difficulties and problems. This is also a radiant aspect of his life which cannot be disregarded in any way. For, the ways in which he set aside every hurdle and sorrow and achieved such great and mind-boggling triumphs are beyond comprehension. Right from his birth, he was deprived of the shelter of parents and lack of their guardianship. There was limited livelihood and lack of affluence. A time came when uncle Abu Talib also withdrew apparent protection. His life was in danger at every moment. There was an abundance of opponents who plotted against him; there was enmity from other nations; there was physical hardships along with political, civic, cultural, economic restrictions; there was the difficulty related to the marriage of his daughters; there was the responsibility of his wives; there was the hardship faced by his devoted followers and the grief at the loss of his loved ones; in short, the sorrows were boundless.

Hazrat Jafar<sup>ra</sup> was his cousin and very dear to him. When the Holy Prophet<sup>sa</sup> returned to Madinah after the victory of Khaibar, Hazrat Jafar<sup>ra</sup> met him on the way, as he was returning from Abyssinia. The Holy Prophet<sup>sa</sup> was very happy for the fulfillment of the Divine promises of victories, and also for finally meeting those who had migrated in the way of Allāh, after fourteen years. He was extremely happy at these combined occasions of happiness and said: “I am not able to decide if I am happier at the victory of Khaibar or at the arrival of Jafar<sup>ra</sup>.”<sup>20</sup> Even though Hazrat Jafar<sup>ra</sup> was always very dear to him, but at this occasion he was also the leader of the immigrants and mentioning his name meant the entire party of immigrants.

Hazrat Jafar<sup>ra</sup> only stayed with him for a

year until he sent him on the expedition of Muata to fight against the armies of Hercules in the northern parts. He knew that he would not return. In one sense, he prophesied while sending him there that he would be martyred there. Thus, he also had to endure such sorrows.

Then he endured the loss of children as well as the demise of two of his wives. Aside from the two wives, the number of sons, daughters, grandsons and granddaughters who passed away before his very eyes was eleven.

Scores of other difficulties include: situations of poverty, fear, harassment and the worry of attacks during the night would not let him sleep for many a night; the threat of the Jews at every instance with a web of continuous conspiracies and murder attacks; the deception of the hypocrites; continuous attempted robberies and raids from the Makkans and the cruel plots to attack from all sides; the terrifying wars; the atrocious deceptions of newcomers; the large number of martyrdoms of companions; the aggression of two enormous empires from both sides of Arabia, so on and so forth—such scores of difficulties stood before the Holy Prophet<sup>sa</sup> at every moment and every step. In addition to all this, his teaching, preaching and struggles were completely contrary to the religion, values, traditions, and customs of that society.

From this general outline it becomes apparent that the obstacles faced by the Holy Prophet<sup>sa</sup> and his companions were both extreme and continuous. Far from enduring such a colossal number of difficulties, typically people cannot bear even a single difficulty. In the face of such difficulties, nations fall prey to decline and uncertainty. But it is the grandeur of the blessed and holy personage of the Holy Prophet<sup>sa</sup> that in spite of round-the-clock difficulties of every

kind, the obstacles, and the collective complications ready to pounce upon them, the Holy Prophet<sup>sa</sup> continued to attain success in his mission and reached the heights of progress, fulfilling it in the most beautiful manner. The sole reason for this was that the All-powerful God was with him in just the manner described in the previous scriptures and in the Holy Qur'an; that his manifestation was, as it were, the manifestation of God. His tasks were great in number while his time very limited. During his Makkah life, the thirteen years of prophethood were only spent in struggles and difficulties, during which the issue of survival, patience and steadfastness were ever present. And even the first five years in Madinah were spent in defending it against the onslaught of aggressive attacks by the enemies, continuous attempts of robberies, raids, fear and harassment. And only after this was he able to overcome the situation gradually. But even during this time the series of campaigns from the enemies did not stop. During this enduring state of affairs, he achieved such success as no man has ever gained in the world. In fact, not only did he achieve this extraordinary success and victory in his lifetime, but established the system for safeguarding Islām until the Day of Judgement. And most importantly, he granted guidance and light for the next life through which every individual can attain true salvation and success. In short, he changed the nature, environment and the very humanity of the world. A poet has said:

He desired that the path and precept would change;  
His obsession was that man changes from with.

The Promised Messiah<sup>as</sup> says:

But to transform the uncultured into human is a miracle;  
Through this is evident the true secret of prophethood.

That is to say, he turned brutes into humans, rather godly people. He gave people a discourse on life, a teaching and an example that encompasses man's spiritual, moral and natural states. A code that is completely effective in every field of life and constitutes complete guidance



and source of salvation. This discourse and teaching is the code of life brought by the Holy Prophet<sup>sa</sup> for mankind. He brought forth this code which establishes the Divine Providence of God Almighty. The Promised Messiah<sup>as</sup> states:

When we look with a fair eye, we see that in the whole system of prophethood, the highest of all prophets, the living prophet, and the most beloved to God was only one man. [That is] the leader of all the prophets, the pride of the prophets, the crown of the prophets, whose name is Muḥammad<sup>sa</sup>, the chosen one; in whose shadow if one treads for only ten days, such light is received as cannot be attained in even a thousand years.<sup>21</sup>

بیچ درود اس محسن پر تو دن میں سو سو بار  
پاک محمد مصطفیٰ نبیوں کا سردار

Invoke blessings on Muḥammad<sup>sa</sup> hundreds of times a day!  
[For he is] the Chief of all the prophets.

#### ENDNOTES

1. *Zurqāni*, Chapter Umrahul Qadha
2. *Tirmidhī*, Book of Manners, Chapter of Coming in White Attire
3. *Barahīn-e-Aḥmadiyya*, Part IV, *Ruḥānī Khazā'in*, Vol. 1, p. 391, p. 491 footnote 11
4. *Ibid.*

5. Ibn-e-Hishām, Tabri, and *Sīrat al-Halbiyya*, war of Khyber
6. *Muslim*, Book of Excellences of Companions, Chapter Will of the Prophet<sup>sa</sup> for people of Egypt
7. *An-Nisā'i*, Book of Al-Jihād, Chapter Obligation of Jihād
8. *Brahīn-e-Aḥmadiyya*, *Ruḥānī Khazā'in*, Vol. 1, p. 911, 21
9. Ibn-e-Hishām, *Sīrat Al-Halbiyya*, Victory of Makkah
10. *Bukhārī*, Book of Fighting, Chapter Hajjatul Wida
11. *Muslim*, Book of Excellences, Chapter His Compassion towards his ummah, and his intense desire to warn them of things that may harm them
12. *Bukhārī*, Book of Obligation of One-Fifth
13. *Bukhārī*, Book of Commentary of Holy Qur'an, تبیتغی مرضات از واجك
14. *Tirmidhī*, Book of righteousness
15. *Stages of Prophethood*, Vol. II, p. 3, qtd. via Hazrat Muḥammad<sup>sa</sup>
16. *Tirmidhī*
17. *Muslim*
18. *Abu Dā'ūd*
19. *Shamā'il Tirmidhī*
20. *Ibn-e-Hishām*
21. *Sīraj-e-Munīr*, *Ruḥānī Khazā'in*, Vol. 21, p. 28

# REPORT: 5<sup>TH</sup> ANNUAL HOLY QUR'ĀN AND SCIENCE CONFERENCE

Dr. Hameed A. Mirza, *National Secretary Ta'lim, Jamā'at Aḥmadiyya Canada*

**B**y the grace of Allāh, the National Department of Ta'lim, Jamā'at Aḥmadiyya Canada organized its 5th Annual Holy Qur'ān and Science Conference on Sunday, November 25, 2018 at Baitul Hamd Mosque, Mississauga, Ontario, from 10 am to 7 pm. The Holy Qur'ān and Science Conference highlights novel research carried out on the basis of the Holy Qur'ān in order to discover the treasures buried in the Holy Book of Muslims. The wide range of subjects that were covered included Physics, Chemistry, Biology, Astronomy, Medicine & Health Sciences, Engineering as well as other areas of research.

The National Department of Ta'lim initiated this project in 2014 with the first Holy Qur'ān and Science Conference and Exhibition held at Aiwan Tahir. Since then, every year this conference has been organized where scholars from across Canada and USA present their research work related to the scientific aspects of the Holy Qur'ān. The conference has generated huge interest among members of Jamā'at and non-Aḥmadī guests who find it to be very unique, as scientific knowledge in the Holy Qur'ān has not been explored from this angle. By the Grace of Allāh, Canada Jamā'at is at the forefront in serving and showing the beauty of the Holy Qur'ān to the rest of the world. The main purpose of this conference is to:

- Create an awareness and interest in the deeper study of the Holy Qur'ān
- Provide a platform for our scholars to share their knowledge



- Encourage our members and particularly youths to seek guidance from the Holy Qur'ān in every aspect of life
- To disseminate the message of the Holy Qur'ān to the entire world

The conference proceedings were divided into four sessions. At the end of each session a panel discussion with questions from audience was arranged. By the grace of Allāh this year, over **400 people** from all walks of life participated in the conference. In addition, **2500 people** benefited from the conference proceedings through live streaming. Many non-Aḥmadī guests also attended the conference. There was a total



of 22 oral presentations and 4 poster presentations. Presenters came from UK, USA and Canada.

The first session was chaired by Professor Dr. Sohail Z. Husain and began at 10:15 a.m. with the recitation of the Holy Qur'an by Fateen Riaz Şahib (Student of Jāmi'a Aḥmadiyya Canada), followed by its English translation by Hafiz Riyan Mian Şahib. The chair of the session then briefly explained the guidelines for presenters. This was followed by the opening remarks of respected Farhan Khokhar Şahib (Nā'ib Amīr Jamā'at Canada). He stated that Holy Qur'an draws attention of the believer to the creation of heavens and earth as a sign for those who ponder. He further said that through scientific knowledge people can recognize their creator and this is a noble journey. In the first session the following scholars presented their research:

MR. MAHMOOD AKBAR

**“Mountains for Food and Water”**

He stated that mineral assemblages comprising the rocks of mountains are the only source for the creation of soil and also the sediments comprising the fresh water reservoirs. It is only in mid-19th century that geoscientists started acquiring the understanding of the chemical and physical disintegration processes that transform minerals and rocks into soil for the growth of food providing crops.

DR. ALTAF QADEER

**“Human Creativity and the Word of the Creator: Insights from the Holy Qur'an—The word of Allāh to inspire human creativity, empower understanding, sequence learning, revelation and rationality”**

He stated that recent research in the field of sequence learning, cognitive sequencing, order and sequence of texts, its influence on learning along with the ways to inspire human creativity is gaining scholarly interest. Holy Qur'an provides multitudinous insights to inspire human creativity and multiple

forms of understanding.

MS. MALEEHA QAZI

**“Therapeutic targeting of tumorigenic EphA2+/EphA3+ brain tumor initiating cells with bi-specific antibody in humanglioblastoma”**

In her presentation, she quoted verses from Sūrah Al-Mumin of the Holy Qur'an (23:13-15), which describes the early development of the human fetus in detail that can be verified with modern scientific advances. The study of human embryogenesis has led to a better understanding of congenital disorders, cellular regeneration, and cancer.

Each scholar tried to relate their research with the Holy Qur'an. The session ended with a panel discussion where audience asked questions from presenters. After a short coffee break, the second session began. This session was chaired by respected Dr. Zahid Khan Şahib of UK. The following scholars presented their research works in this session:

SULEMAN AHMAD

**“Low Risk Lifestyle Behaviors and Risk of Cardiovascular Disease: A Systematic Review and Meta-analysis of Prospective Cohort Studies”**

In his presentation, he stated that the Holy Qur'an recommends physical activity, eating healthy, and avoiding addictive substances. All these recommendations are part of what is known as low-risk lifestyle behaviors in modern medicine and have been associated with reduced risk of cardiovascular mortality in individual studies.

DR. KARIM SHARIF

**“The Genomics Education Partnership: Assessing and Improving a Course-based Undergraduate Research Experience (CURE)”**

Dr. Sharif stated that the GEP CURE is a cutting-edge lab experience that can be implemented at any post-secondary institution, even at schools that have

limited laboratory capabilities. He then highlighted four objectives of the Genomics Education Partnership:

1. Provide professional development in genomics for college and university faculty.
2. Develop genomics curriculum for a variety of educational settings, from small group seminar courses to large introductory courses.
3. Assess student gains in knowledge of genomics and attitudes toward research.
4. Accomplish research into genome structure and evolution.

DR. ALI ALBURAKI

**“Is the real drink of different colours, which exits from the bee's bellies, means only the Honey? What is the exact meaning of bellies?”**

In his presentation Dr. Alburaki mentioned that the word *Sharab* includes all the honey bee glands and its secretions in the form of pure liquid or mixture of other products: Propolis or Pollen during the collection in field, and of course the honey in different color which is mentioned in the traditional *Tafāsīr* as the unique meaning of *Sharab*; that is not the whole reality. From the current research, now we can also understand that the term *Butūnihā* is not only the parts of stomach of a female honey bee, rather it includes the cavities, scientifically called “glands” which excrete all those liquid substances.

DR. ZIA H. SHAH

**“Human Soul and the Holy Qur'an”**

In his keynote address, Dr. Shah said that artificial intelligence could be “billions of times smarter” than humans in near future as experts predict. Many popular movies are suggesting that at some point robots may also develop a soul. He stated that he believes that humans will never have such mastery of soul, as this will create a serious challenge to the religious understanding of accountability and

afterlife.

DR. MARYA AHMAD

### **“Synthetic Biomaterials for Health Applications”**

Dr. Ahmad in her presentation said that advances in material science and engineering has enabled the development of innovative biomaterials for a range of health applications such as drug delivery carriers for drug resistant disorders, engineering of tissue constructs and for water purification technologies. The physiochemical properties of synthetic biomaterials are well-known to impact their biological applications. The tailor-made biologically inspired biomaterials provide an excellent platform to tune the biological properties of synthetic materials.

MRS. SHEHLA H. MIRZA

### **“The Holy Qur’ān - Cure for Ailments”**

Mrs. Mirza in her presentation mentioned that the Graciousness of our Perfect God did not leave the human being without cure for its ailments at any time. His Grace pointed out the formation of the humans and set the right path explained clearly by the prophets of Allāh. The Promised Messiah<sup>as</sup> wrote, “Pure life is a brilliant Ruby.” A sin-free life reduces everyday problems like anxiety, tension and more. In her presentation, she further elaborated on what the Promised Messiah<sup>as</sup> meant by referring to pure life as a ruby.

A panel discussion resulted in a very lively discussion with presenters. The session ended with lunch break followed by Zūhr and ‘Aṣr prayer.

The third session was chaired by Dr. Zia Shah Ṣāhib, Chief Editor of Muslim Times. Following researchers presented in the third session:

DR. SOHAIL Z. HUSAIN

### **“Preventing asparaginase-associated pancreatitis using the novel dimension of metabolomics”**

Dr. Husain in his presentation stated that the pancreatitis is a life-threatening inflammatory disorder of the pancreas, and drug-induced pancreatitis is an important iatrogenic contributor to the problem. The drug asparaginase (ASNase) is a cornerstone therapy for leukemia, but about 10% of patients taking the cancer drug develop the complication of pancreatitis. He further stated the goal of his research work is to address the major unmet need of deciphering the underlying mechanisms.

ZEESHAN A. BHATTI

### **“Irrigation Advisory Services for Farmers of Pakistan - Science in Service of Mankind”**

In his presentation Mr. Bhatti explained that the obligation of scientists and engineers greatly increases in this fast commercializing world, where research is mostly done for the sake of earning, instead of benefitting society and mankind. There are always means and ways by which scientific research can actually benefit mankind. Irrigation Advisory Services (IAS) launched by Pakistan Council of Research in Water Resources (PCRWR) is a similar endeavor, which is now improving livelihood of a common farmer in Pakistan. He explained how his research is helping farmers to benefit from the advisory notifications.

DR. TAUSEEF A. KHAN

### **“Hormesis: Surely, There is Ease after Hardship”**

Dr. Khan explained that hormesis is an adaptive dose-dependent response of cells and organism to moderate stress through which the system improves its functionality and tolerance to more severe stress. This process is integral to all biological systems and is the driving force behind evolution, aging and health. The hormetic principle provides a fundamental explanation for the effect of fasting, exercise, diet, acupuncture, herbal medicine, radiation, and possibly homeopathy on human health.

DR. HAMEED A. MIRZA



### **“Recent Advances in Trace Element Analysis, Food Safety and Impact on Our Lives”**

Dr. Mirza in his presentation stated that the Holy Qur’ān has mentioned many elements with some uses. It also points out that at the time of the second coming of the Messiah<sup>as</sup> more of these elements and their uses will become known to people. He further explained that out of these elements, some are known as essential elements for life while other elements are classified as toxic. His presentation gave a general overview of the elements, their classifications, uses and focused on the recent advances in analytical techniques that have resulted in determination of parts per trillion level of these elements in food samples and human subjects.

RUMSHA BAIG & SANIA AHMAD

### **“The effect of Nigella Sativa on Cardiometabolic Outcomes: A**



### **Systematic Review and Meta-Analysis of Controlled Trials”**

Ms. Baig and Ms. Ahmad in their presentation explained that the *Nigella Sativa*, commonly known as Blackseed, has been mentioned in the Ḥadīth as a cure for all diseases except death. In the past, the Black seed has been used as a treatment for a number of medical conditions including infections and headaches. Recently, studies have been performed to evaluate the medicinal properties and therapeutic potential of the Blackseed. These presenters conducted a systematic review and meta-analysis of controlled trials to assess the effect of Blackseed on cardiometabolic outcomes.

**KARIM AZIZ**

### **“Fruits Mentioned in the Holy Qur’ān”**

In his short presentation, Mr. Aziz highlighted fruits that were mentioned

in the Holy Qur’ān and their benefits. He also explained the beneficial elements present in each kind of fruit and its role in our health.

The fourth session was chaired by Respected Lal Khan Malik Ṣāhib, National Amīr Jamā’at Canada and Co-chaired by Dr. Hameed Mirza, National Secretary Ta’lim. Following researchers presented in the third session:

**DR. ZAHID KHAN**

### **“From the macro to micro evidence of existence of God”**

Dr. Khan in his keynote address mentioned that the Holy Qur’ān is a living miracle, which presents proof of the existence of the All-Powerful Creator. The claims are now backed by scientific research, from the orderly and balanced universe to the single cell organisms. He further stated that the precise calibration of the laws governing the universe and the unraveling of the forces and interactions points to a single entity at its inception. Dr. Khan also stated that the scientific advancements that impact our lives, which were predicted centuries ago also lend support to the existence of the Creator. Belief in the unseen and the elusive jinn also direct our attention to the Creator.

**SHAHAB KHOKHAR**

### **“Fine Tuning and the Holy Qur’ān”**

In his presentation, Mr. Khokhar stated that over the last few years the concept of “Fine Tuning” of the Universe has been generally accepted. This proves that certain laws and physical constants are so finely tuned that even a very small alteration in the values will make the Universe impossible to sustain. He argued that this has, perhaps for the first time, put atheist on the defensive. The fine-tuning points to an Intelligent Designer of the universe who made sure that the laws and the rules are created to make the Universe last long enough and have the right kind of environment for intelligent life.

**DR. QAASIM FARAH**

### **“Sustainable Development in the Qur’ān”**

Dr. Farah in his presentation explained that Environmental Sciences/Studies is one of the latest disciplines introduced to our universities, but it has been one of the basic Qur’ānic teachings. He further observed that the Holy Qur’ān teaches all the currently known branches of Environmental Sciences, including responsible production and consumption, sustainable resource extraction and consumption, sustainable cities and communities, sustainable industrial innovation and infrastructure, heritage preservation and transformation, clean water and sanitation, etc.

**DR. ALI ALBURAKI**

### **“Beekeeping Research and Training Project”**

Dr. Alburaki highlighted important aspects of the new initiative by the National Department of Ta’lim, a Beekeeping Research and Training project. He briefed the audience that six training sessions were held with over 40 members benefitting from the training. The National Ta’lim Department has acquired its own apiary and a strong bee colony is now developed. In addition, the Ta’lim Department has purchased an observation beehive that is used for training purposes. Details were shown using many photographs of the progress of this unique project. The Department also helped Humanity First (HF) in looking after their hives and collecting honey for HF.

**SHAMAILA BAJWA**

### **“The Effect of Honey Intake on Cardio-Metabolic Risk Factors: A Systematic Review and Meta-Analysis of Controlled Trial”**

Ms. Bajwa presented her research and explained that honey is referred as “the cure for mankind” in the Holy Qur’ān and is a natural sweetener with a lower sugar content that elicits a reduced glycemic

response due to its many bioactive compounds that can affect sugar metabolism. She explained that her work involves a systematic review and meta-analysis of controlled trials to assess the effect of honey intake on cardio-metabolic risk factors such as lipids, glycemic control factors, weight, blood pressure and inflammatory markers.

**USAMA AHMED MALIK**

**“ADHD cures within Islāmic practices”**

Mr. Malik in his presentation stated that the Attention Deficit Hyperactivity Disorder is a medical condition that causes difficulty in focusing, paying attention, sitting still and other attention and focus related activities. ADHD can continue well into adulthood and cause difficulties for adults who are in high stress careers and demanding work environments. ADHD also causes difficulties in managing multiple tasks and multitasking between home, work

and personal time. In this presentation he explained how Islāmic practices can help with ADHD and other less severe attention and focus related problems in children and adults.

**DR. IJAZ AHMAD**

**“Design of Experiment: using the fleeting time wisely”**

Dr. Ahmad in his presentation discussed the concept of design of experiments (DOE), which is a useful statistical tool for gaining knowledge about a system by varying multiple factors simultaneously. Typical experiments keep everything constant and change one variable at a time. The result is then studied and another experiment is conducted with a slight change in the conditions. This is not an efficient use of our time. He further explained that the DOE is a tool that enables one to look at multiple parameters and gain a better understanding of the overall system and

how changing multiple factors affect the outcome.

In the closing session, Dr. Hameed Mirza, the conference chair thanked all audience, presenters and volunteers for their hard work and dedication. Dr. Mirza stated that this conference is the beginning of an era where Aḥmadī Muslim Scientists will prove the truthfulness of the Holy Qur’ān from their own research work. He stressed that it is now the time to ponder on the deeper meanings of the Holy Qur’ān and obtain guidance for our research work. Aḥmadī students and researchers should look into developing research projects based on ideas from the Holy Qur’ān and work together in collaboration to show this angle of the Holy Qur’ān to the rest of the world. After Dr. Mirza’s remarks, Maulānā Mubarak Nazir Şāhib addressed all attendees and reminded them that only one Dr. Abdus Salam is not enough. We should work hard to become like him.





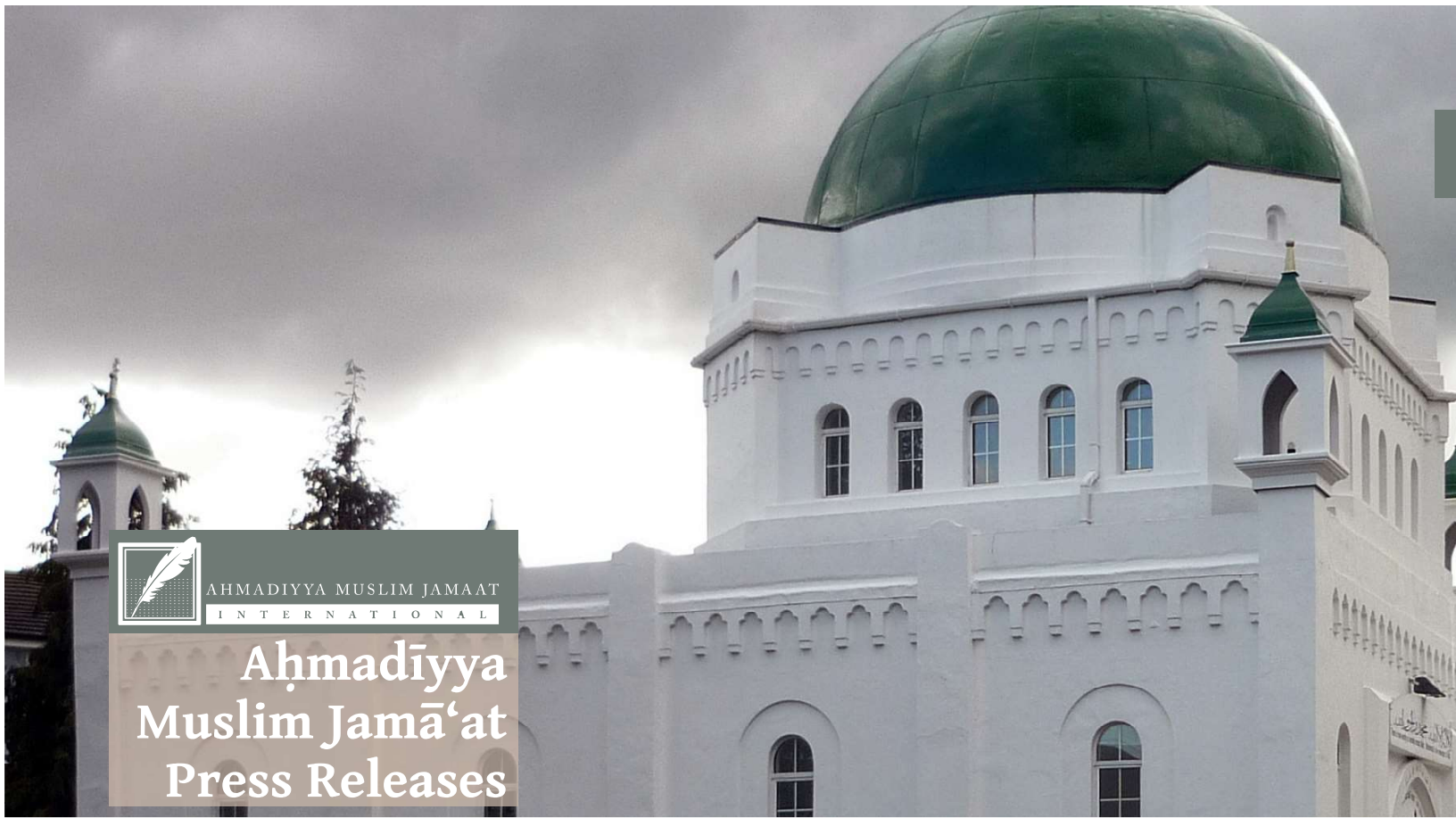
At the end, Respected Lal Khan Malik Şāhib, Amīr Jamā'at Canada said in his brief concluding remarks that after listening to various presentations, his feeling was that we are not doing justice to the study of the Holy Qur'ān. Many times, we read and do a surface view of things, and think we have studied the Holy Qur'ān. After listening to these presentations, we should feel embarrassed that we do not ponder more on the deeper meanings of the Holy Qur'ān. The more we do this, the more we

will love the Holy Qur'ān, and the more we will be the recipients of the blessings of Allāh. The conference was concluded with the silent prayer lead by Respected Amīr Şāhib, Jamā'at Aḥmadiyya Canada.

Maghrib and 'Īshā' prayers were then offered. Members visited the exhibition where various language translations of the Holy Qur'ān were on display. In addition, the Ta'līm department project on Honey Bee farming and training was on display. Samples of pure honey were

made available for visitors to taste. Similarly, fruits mentioned in the Holy Qur'ān were shown to members in the exhibition area and visitors were allowed to taste them. All poster presentations were made in the exhibition area. Among these was a poster prepared by the students of 'Ā'īsha Academy Canada while three posters were prepared by high school students. The entire proceedings of the conference were shown live via web streaming where 2,500 people benefitted from the web streaming.





AHMADIYYA MUSLIM JAMAAT  
INTERNATIONAL

## Aḥmadiyya Muslim Jamā‘at Press Releases

### PRESS RELEASE

#### RECEPTION HELD TO MARK INAUGURATION OF BAITUL AAFIYAT MOSQUE IN PHILADELPHIA

**H**azrat Mirzā Masroor Aḥmad<sup>aa</sup> says the Mosque: “will prove a beacon of light and hope to all peace-loving people.”

On the evening of October 19, 2018, the World Head of the Aḥmadiyya Muslim Community, the Fifth Khalifa, His Holiness, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> delivered the keynote address at a special reception held to mark the inauguration of the *Baitul Aafiyat* (House of Security) Mosque in Philadelphia, USA.

The Mosque, which is the first purpose-built Mosque in Philadelphia, was officially opened earlier in the day when His Holiness<sup>aa</sup> delivered his weekly *Friday Sermon*.

Over 175 dignitaries and guests attended the evening reception held in the new Mosque. The highlight of the event was

the keynote address delivered by Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> during which he spoke of the true objectives of mosques and stated that freedom of belief is a core tenet of Islāmic teachings.

Throughout his address, His Holiness<sup>aa</sup> emphasised the importance of fostering unity and tolerance within society.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

Irrespective of differences of race, religion or social background, we are united as human beings and so it is vital that we interact with other people, rather than isolating ourselves or only mingling with members of our own particular community... For the advancement and evolution of society, and to foster an atmosphere of peace and togetherness, respectful discourse and discussion between people and amongst different



communities is vital.

Referring to the Aḥmadiyya Muslim Community’s motto of “Love for all, Hatred for None”, His Holiness<sup>aa</sup> said the slogan was nothing new, rather it was based directly upon the teachings of the Holy Qur’ān and of the Holy Prophet Muḥammad<sup>sa</sup>. He said that Islām taught Muslims to respect people of all beliefs and religions.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

Whilst it is frequently alleged that Muslims do not respect other religions or their religious figures, nothing could be further from the truth... We

# PRESS RELEASES



firmly believe in the truth of all the Prophets and believe they were sent to draw mankind towards God Almighty and to teach morality and to establish universal human values such as freedom of conscience, justice and human sympathy. Given this, how could it be possible for us to disrespect or dishonour other religions or their followers? Hence, we Ahmadi Muslims are sincere in our claim that we do not hate anyone.

His Holiness<sup>aa</sup> further said that the Ahmadiyya Muslim Community was: “ever-ready to extend a hand of friendship to others”. He cited the example of Ahmadi Muslims living in Philadelphia who immediately offered their support to members of the Jewish community following an attack at a nearby Jewish cemetery.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

We seek no reward or gratitude for such things because we are merely following what our religion has taught us, which is to stand shoulder to shoulder with the people of other faiths and beliefs in their times of need or distress. We champion the

right of all people to live their lives free from discrimination or prejudice.

His Holiness<sup>aa</sup> said that Islāmic history bears testament to pluralism and broadmindedness having always been core tenets of Islām and referred to the government and covenant established by the Holy Prophet Muḥammad<sup>sa</sup> in the religiously diverse city of Madīnah where everyone was able to freely practice their faith.

Explaining the treaty, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said: “The treaty fostered peace and ensured that a tolerant society prevailed. Thus, more than 1400 years ago, a multicultural, melting-pot of a society was successfully managed and administered in Madīnah.”

Elaborating upon the Qur’ānic teaching that there should be no compulsion in matters of faith or belief, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

Every individual should have the right to choose whatever path he or she wishes to walk upon. Belief is, and should always remain, a matter for one’s heart and one’s mind. At the same time, Islām teaches that,

irrespective of differences of religion or belief, every citizen has a duty to remain peaceful and to ensure that he or she does not take any action that threatens the wellbeing of society.

Explaining the true objective of mosques, His Holiness<sup>aa</sup> said that the primary objective is for Muslims to join together and worship the One God. Secondly, His Holiness<sup>aa</sup> said a mosque’s major objective is to function as “a centre for serving mankind.”

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

Our [m]osques increase our determination to spread peace and to cultivate bonds of brotherhood and mutual affection with people from all walks of life and to eliminate all forms of hatred, bigotry and division from society.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> continued: “This city is known as the ‘city of brotherly love’ and certainly, our new Mosque is a sign, and indeed a commitment from us, pledging to intensify our efforts to spread love, brotherhood and goodwill here and beyond.”



His Holiness<sup>aa</sup> quoted chapter 4, verse 37 of the Holy Qur'an which states: "And worship Allāh and associate naught with Him, and show kindness to parents and to kindred, and orphans, and the needy, and to the neighbour who is a kinsman and the neighbour who is a stranger, and the companion by your side, and the wayfarer."

Elaborating upon the verse, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

This single verse of the Qur'an is a magnificent charter of morality and human rights. It is a golden pathway to peace and a means to brotherly love. In this verse, apart from His worship, Allāh the Almighty commands Muslims to treat their parents and relatives with love and affection. He commands them to support and comfort the most vulnerable members of society, such as orphans or those deprived in any way. Thereafter, special mention is made to fulfilling the rights of one's neighbours. Muslims are taught to love and protect their neighbours and to be ever ready to help them in their times of need.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> continued:

I am sure that you will see for yourselves that where this new mosque is an added physical attraction and landmark in this city, even more significantly, it will spiritually enhance and beautify the society by spreading love and kindness across the city and far beyond. It will prove a

beacon of light and hope to all peace-loving people, irrespective of their caste, creed or colour.

Concluding his address, His Holiness<sup>aa</sup> reflected upon the history of Philadelphia, which was the first colonial city to permit freedom of religion and freedom of worship in America and is the historic city where the Declaration of Independence was signed.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

This city has a rich and proud history and it is my prayer that its people are able to build upon their distinguished past and that these great traditions remain a hallmark of your future. I pray that this city forever remains a beacon of freedom of belief and that the people of this city each play their role in advancing peace, not only in this city, but throughout the United States and indeed across the world.

Earlier in the evening, a range of dignitaries also addressed the audience, whilst the National President of the Aḥmadiyya Muslim Community USA, Dr Mirzā Maghfoor Aḥmad, introduced His Holiness<sup>aa</sup> prior to the keynote address.

The Mayor of Philadelphia, James Kenny presented the key to the city of Philadelphia to His Holiness<sup>aa</sup> as a sign of respect and appreciation.

Honourable James Kenny, Mayor of Philadelphia, said:

I am delighted that you now have a beautiful new place to worship.

Philadelphia's history is based on being a place for religious freedom. It is part of its family principles. Our city was built on the idea that while we may be different in nationality and ethnicity, this city welcomes all to worship and practice the faith of our culture of our choosing... The opening of this mosque is a testament to our unity and to our harmony. Muslims are the central part of the American establishment.

Congressman Honourable Dwight Evans, Member of the United States Congress, said:

This is really an honour to be here today, to welcome His Holiness<sup>aa</sup> to the great city of Philadelphia, to the city of brotherly love and sisterly affection. On behalf of the Philadelphians I would like to say to the Muslim community that your message of peace are welcome here... I want you to know that we stand with you against hatred, prejudice and wilds.

The event concluded with a silent prayer lead by His Holiness<sup>aa</sup>. Later, His Holiness<sup>aa</sup> personally met with many of the guests who attended the reception. Prior to the reception, the Mayor of Philadelphia, James Kenny and Congressman Dwight Evans were able to have a personal audience with His Holiness<sup>aa</sup>. His Holiness<sup>aa</sup> also met members of the assembled media and answered questions about the objectives of the new mosque and other related issues.



## PRESS RELEASE

### Historic Day in History of Aḥmadiyya Muslim Community

- **Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> travels to Central America for the very first time**
- **His Holiness<sup>aa</sup> takes oath of allegiance from hundreds of Aḥmadī Muslims from Central America**
- **His Holiness<sup>aa</sup> set to inaugurate landmark humanitarian project**

On October 22, 2018 at 12:10pm local time, the World Head of the Aḥmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> arrived in Guatemala for his first ever visit to Central America. His Holiness<sup>aa</sup> has travelled specially to inaugurate the Nasir Hospital, a large-scale humanitarian project of Humanity First, an international charity established by the Aḥmadiyya Muslim Community.

After landing in Guatemala City after a flight from Houston, Texas, His Holiness<sup>aa</sup> was greeted at the airport by Guatemala's National Congresswoman Iliana Calles. During a meeting with His Holiness<sup>aa</sup>, the Congresswoman offered her deep appreciation to the Aḥmadiyya Muslim Community regarding the Nasir Hospital project. She said that it was very much needed and would be a means to serve humanity and the underprivileged in particular.

The Congresswoman said: "It is a great blessing and honour for our nation that Your Holiness<sup>aa</sup> (Hazrat Mirzā Masroor Aḥmad) has travelled all this way. I am convinced your visit will be a source of blessings for our nation."

At exactly 1:10 pm, His Holiness<sup>aa</sup> stepped out of the airport and took his first steps Central America before travelling by road to the city of Antigua. With those historic steps, another chapter in the great history of the Aḥmadiyya Muslim Community was opened. For the first time, His Holiness<sup>aa</sup> was able to physically travel to meet members of the Aḥmadiyya Muslim Community in Central America and to directly deliver Islām's true teachings of peace, justice and humanity.

Later in the day, His Holiness<sup>aa</sup> visited the Baitul Awwal Mosque in Guatemala, which had been inaugurated by his predecessor, the Fourth Caliph of the Aḥmadiyya Muslim Community, Hazrat Mirzā Tahir Aḥmad<sup>rh</sup> in 1989.

His Holiness<sup>aa</sup> inspected the mosque before meeting hundreds of Aḥmadī Muslims hailing from various Central and South American countries, including Guatemala, Belize, Paraguay and others.

The meetings were extremely emotional, as various Aḥmadī Muslims expressed their joy that they finally had the chance



to meet their spiritual leader and to host him.

They had the chance to ask His Holiness<sup>aa</sup> various questions during the moving and faith inspiring session.

Later, after leading the Maghrib and 'Ishā' prayers at the Mosque, His Holiness<sup>aa</sup> took the oath of allegiance (Bai'at ceremony), in which hundreds of Aḥmadī Muslims were able to take the Bai'at at the hand of His Holiness<sup>aa</sup> for the first time. During the ceremony, many converts to Islām were unable to control their tears. His Holiness<sup>aa</sup> is now due to inaugurate the Nasir Hospital later today. Aḥmadī Muslims have travelled from various countries to join in the historic event.

# ANNOUNCEMENTS

CONGRATULATIONS



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## ISAAC RAHMAN HAMEED

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Allāh the Almighty has blessed Abad-ur-Rahman Hameed Şaḥib and Anam Hameed Şaḥiba of Brampton Jamā'at with their first baby son, Isaac Rahman Hameed, on Friday, November 2, 2018. Isaac is the paternal grandson of Hameed Bajwah Şaḥib and Amina Khair-un-Nisa Bajwah Şaḥiba of Brampton Jamā'at and the maternal grandson of Saddiq Ahmad Dogar Şaḥib and Qamar-ul-Nissa Dogar Şaḥiba of Aachen, Germany Jamā'at.

Isaac is blessed to be the progeny of three companions of the Promised Messiah<sup>as</sup>: Hazrat Master Chiragh Muhammad Şaḥib<sup>ra</sup>, Hazrat Hafiz Muhammad Ishaac Şaḥib<sup>ra</sup> and Hazrat Chaudhry Nizam-ud-Din Şaḥib<sup>ra</sup>.

May Allāh give Isaac Rahman Hameed Şaḥib, a long, healthy, and blessed life and make him a source of delight for his family! Amin!



# La Gazette

## AHMADIYYA

janvier 2019

CANADA 



### *Ô vous qui vous considérez adhérents à ma Jamā'at (communauté) !*

Vous ne serez pas reconnus comme tels au ciel tant que vous n'emprunterez pas la voie de la vraie droiture. Observez vos cinq prières quotidiennes avec une telle crainte révérencielle de Dieu, comme si vous Le voyiez réellement.

Observez fidèlement le jeûne pour Son amour.

Si selon la Loi, vous êtes dans l'obligation de payer la Zakāt, alors acquittez-vous-en. Si vous êtes capables d'effectuer le pèlerinage à la Mecque, et s'il n'y a aucun empêchement, alors, accomplissez-le. Faites le bien par amour pour le bien; renoncez au mal par dégoût pour le mal.

Sachez que l'acte dépourvu de droiture ne s'élève pas jusqu'à Dieu, et ne trouve point grâce devant Lui. La droiture est la source de toute vertu. Si la source n'a pas tari, l'acte fleurira. À l'instar des fidèles qui vous ont précédés, il est indispensable que vous passiez à travers diverses épreuves, afflictions ou adversités. Gare aux trébuchements ! Le monde ne pourra vous infliger aucun mal si vos liens avec le ciel sont solides.

Ce sont vos propres mains, et non pas celles de vos ennemis, qui vous infligent des pertes. Si, à cause de Dieu, vous perdez tout votre honneur en ce monde, Il vous gratifiera d'une gloire éternelle au ciel. Ne L'abandonnez donc pas.

Il est nécessaire que vous enduriez diverses afflictions, et que vous soyez privés de certaines choses désirées depuis longtemps, mais n'en soyez pas affligés, car c'est votre Dieu Qui vous met à l'épreuve pour tester la fidélité de votre cœur sur Sa voie.

Si vous souhaitez que les anges chantent vos louanges au ciel, alors réjouissez-vous lorsqu'on vous persécute, et rendez grâces à votre Seigneur lorsqu'on vous insulte, et ne rompez pas le lien établi même en cas d'échec.

Vous êtes la dernière Jamā'at de Dieu. Faites donc des actes pieux qui atteignent les plus hauts niveaux de l'excellence.

#### RÉFÉRENCE :

(Kishti Nuh, Ruhani Khaza'in, vol.19, p. 15)

Amir Jamā'at : **Lal Khan Malik**

En charge bureau francophone : **Nabil Mirza**

Éditrice : **Madeeha Goharbar**

Contributeurs : **Sajid Muslun** et **Maria Iqbal**

Directeurs Artistique : **Urooj Khan**



# LES DIRECTIVES DU CALIFE<sup>AA</sup>

*Combat moral et spirituel : les devoirs du musulman sincère*

Résumé du sermon du vendredi 02 novembre 2018, prononcé par Sa Sainteté le Calife, Hazrat Mirza Masroor Ahmad (qu'Allāh soit son aide), à la mosquée Bait-Ur-Rahman à Silverspring aux Etats-Unis.

~ Tout celui qui se dit être Ahmadī ne doit pas se contenter d'avoir accepté le Messie Promis<sup>as</sup>. Il incombe aux Ahmadīs d'être à la hauteur des exigences fixées par le serment d'allégeance. Seulement là seront-ils comptés parmi les membres de cette Jamā'at. Ceux qui ont pris le serment d'allégeance doivent user de l'intégralité de leurs aptitudes afin de traduire dans la pratique les préceptes prodigués par le Messie Promis<sup>as</sup>.

~ Primo, Sa Sainteté le Calife<sup>aa</sup> déclare que celui qui a pris la Ba'at doit s'évertuer à être humble, et se défaire de toutes tendances égoïstes. Celui qui place de côté son ego et se déramponne de ses vils penchant pour ensuite se tourner humblement vers Dieu ne sera jamais abandonné par le Seigneur.

~ Hazrat Masih Ma'ud<sup>as</sup> exhorte aux membres de cette communauté de se purifier à l'instar des compagnons du Prophète<sup>sa</sup> d'Allāh. Ayant accepté l'islām, l'antagonisme qui régnait autrefois parmi eux s'était transformée en fraternité. Ainsi, eux qui étaient des jadis empêtrés dans le péché sont devenus des hommes de Dieu.

~ Le Messie Promis<sup>as</sup> a aussi attiré l'attention de ses adeptes sur l'importance

de se prémunir du polythéisme subtile. Le Shirk (polythéisme) – outre ses formes apparentes comme celle de supplier une pierre – c'est aussi de placer sa confiance dans les moyens de ce bas monde plutôt que dans la personne de Dieu.

~ Le Saint Prophète<sup>sa</sup> aurait dit que celui qui agit avec ostentation et qui nourrit dans son fort intérieur des désirs égoïstes est coupable de Shirk. Selon un autre Hadith, l'on apprend que le Prophète<sup>sa</sup> d'Allāh était grandement soucieux de la possibilité que son Ummah succombe au polythéisme en sa forme subtile.

~ Le véritable monothéiste n'est pas celui qui se contente de prononcer 'La ilaha illa-llah' alors que son cœur abonde de toutes sortes d'idoles c.-à-d. celui qui considère son emploi et ses projets comme étant plus grand que la personne de Dieu. Ainsi, le Shirk englobe toutes instances où l'homme place en autrui la confiance qu'il devrait plutôt placer en Dieu.

~ Ainsi, le véritable Tawhid (l'unicité de Dieu), qui mène vers le salut, signifie de ne point associer quoi que ce soit – humain, idole, astres célestes – à la personne de Dieu, c.-à-d. de saisir le fait que toute honneur et humiliation est entre les mains de Dieu.

~ Huzoor<sup>aa</sup> dit avoir eu vent d'une tendance chez certains Ahmadīs, à savoir qu'il existe de parmi les membres de cette communauté de ceux qui surévaluent le juste statut du Khalifatul-Masih au

point d'atteindre le seuil du polythéisme.

~ Sa Sainteté le Calife déclare que le Messie Promis<sup>as</sup>, le serviteur parfait du Saint Prophète<sup>sa</sup>, a été suscité afin d'établir l'unicité d'Allāh. Ainsi, il est tout à fait impossible que le successeur de ce Messie d'Allāh attise le polythéisme.

~ Le Calife, dont le rôle est de perpétuer le message apporté par le Messie Promis<sup>as</sup>, a comme mission même celui d'établir l'unicité de Dieu et mettre fin au polythéisme. Ainsi, ceux qui nourrissent de telles pensées (c.-à-d. ceux qui vénèrent le Calife) doivent immédiatement s'en débarrasser.

~ Le Messie Promis<sup>as</sup> déclare que le mensonge est une forme de polythéisme, car celui qui s'adonne à la menterie place sa confiance en cette dernière plutôt qu'en Allāh. Ainsi, il incombe à tout véritable croyant de se débarrasser du mensonge.

~ Sa Sainteté le Calife<sup>aa</sup> déclare que lors des litiges, d'aucuns n'hésitent pas à avoir recours au mensonge afin d'avoir gain de cause. Cela dit, il est à noter que c'est un mensonge d'appeler un enfant en lui promettant de lui donner quelque chose pour ensuite le laisser partir les mains vides.

~ Élaborant sur l'ignoble péché qu'est l'adultère, sa Sainteté le Calife<sup>aa</sup> déclare que celle-ci ne signifie pas seulement d'entretenir des relations illicites avec quelqu'un.



~ L'injonction prodigué par le Saint Coran est : 'Laa Taqrabu z-Zina' ; c.-à-d. de ne point vous approcher de l'adultère. Ainsi, le croyant évite toutes voies où circonstances qui peuvent potentiellement le conduire vers ce péché.

~ De nos jours, la télévision et l'Internet abondent de films obscènes qui pervertissent l'esprit de l'homme. Il s'agit là d'un fléau qui conduit nombres de jeunes à la dérive et nombres de foyers à la ruine.

~ La société qui était autrefois d'opinion que de telles indécences étaient signes d'ouverture d'esprit est aujourd'hui d'accord que de telles immondices sont plutôt sources de problèmes, dont la violence domestique.

~ La *Salat* (cinq prières quotidiennes) est une injonction obligatoire sur tous musulmans. Huzoor<sup>aa</sup> exhorte aux membres de cette communauté d'être consciencieux dans ce domaine. Selon un Hadith, le Saint Prophète<sup>sa</sup> aurait refusé une requête faite par quelques personnes qui, en raison de leurs commerces et autres activités mondains, demandèrent qu'ils soient exemptés de l'obligation d'accomplir la prière.

~ La *Salat* requiert que l'homme fasse montre de son exigüité et de son amour envers la personne de Dieu. C'est la prière qui différencie l'homme d'un animal. Après tout, les deux mangent, boivent et dorment.

~ Ainsi, Sa Sainteté le Calife<sup>aa</sup> exhorte aux Aḥmadīs d'être vigilant au sujet de la *Salat*. Si la situation est telle qu'il n'existe de mosquées aux alentours immédiats, il incombe aux croyants de se réunir dans une maison pour accomplir la prière en congrégation.

~ En faisant allusion à l'inauguration d'une mosquée en Virginie, Huzoor<sup>aa</sup> déclare que les mosquées seront avantageuses que si les Aḥmadīs s'acquittent vigilement de leur devoir de rendre culte au Seigneur.

~ Ainsi, l'accomplissement de la



*Salat* revêt d'une grande importance et c'est par ce moyen que l'homme atteint le Salut. Le Messie Promis<sup>as</sup> avait exhorté aux membres de sa Jamā'at de développer en eux habitude d'accomplir les prières surérogatoires.

~ Le Messie Promis<sup>as</sup> exhorte à ses adeptes qu'ils s'acquittent de leur devoir envers les autres et qu'ils expriment de la sympathie pour la création d'Allāh. Le Saint Prophète<sup>sa</sup> aurait dit que le croyant doit se prémunir contre tout ce qui est dispute, jalousie et animosité.

~ Sa Sainteté le Calife<sup>aa</sup> déclare que si les états musulmans s'adhèrent à cette devise prodigué par Rasullulah<sup>sa</sup>, cela mettrait fin aux conflits entre les divers pays musulmans.

~ Le Messie Promis<sup>as</sup> déclare que les membres de cette Jamā'at doivent éliminer toutes traces d'arrogance. Le Prophète<sup>sa</sup> d'Allāh aurait dit à ce sujet que n'entrera au paradis celui dont le cœur possède de l'arrogance de la grosseur d'une graine de moutarde. Lors de la *Jummaḥ-Ul-Wida* (vendredi d'adieu), le Prophète<sup>sa</sup> d'Allāh avait déclaré qu'aucune race n'est supérieure à une autre.

~ Suite à une question qui lui fut posée par une jeune fille, Huzoor<sup>aa</sup> dit avoir le pressentiment que certaines personnes ressentent qu'il y a de la discrimination raciale au sein de la Jamā'at. Sa Sainteté<sup>aa</sup> déclare qu'il faut analyser consciencieusement cette situation.

~ Dans son ensemble, les membres de la Jamā'at Aḥmadiyya se consentissent à des sacrifices financiers de manière régulière.

~ Toutefois, Huzoor<sup>aa</sup> souligne que la Jamā'at des E.U fait preuve de quelques lacunes à ce sujet. Il incombe aux membres de la Jamā'at d'effectuer leurs contributions en accord avec leurs revenus, et de ne pas employer des subterfuges afin de minimiser leurs contributions, comme le font certains quand il est temps de payer leurs impôts.

~ Le terme 'sacrifice' en soi exprime l'idée de se mettre en difficulté pour le progrès de la religion. Ainsi, il incombe aux

Aḥmadīs de payer selon le taux prescrit.

~ Huzoor<sup>aa</sup> dits'adresser particulièrement à ceux-là qui, en dépit de leur bonne situation financière, ne paient pas la *Chanda* à la hauteur de leurs revenus.

~ Il existe d'aucuns qui, étant enseveli par l'hypocrisie, cherchent à esquiver les instructions prodigués par le Calife, en affirmant que celles-ci ne sont pas *Ma'roof* et que le serment d'allégeance stipule que le fidèle doit se conformer aux ordres *Ma'roof* seulement. Il est nécessaire que de tels gens se débarrassent de telles pensées qui polluent l'esprit des jeunes.

~ Huzoor<sup>aa</sup> cite l'explication du 1er Calife<sup>ra</sup> et celle du Messie Promis<sup>as</sup> à ce sujet. En résumé, *Ma'roof* signifie tout ce qui est en accord avec le Saint Coran et la *Sunnah* (pratique) du Prophète<sup>sa</sup> d'Allāh.

~ Jamais le Calife ne prodiguera-t-il des instructions contraires aux préceptes Coraniques et à la pratique du Saint Prophète<sup>sa</sup>. Subséquemment, il incombe à tout Aḥmadī d'obéir aux instructions du Calife<sup>aa</sup>.

~ A ce sujet, le deuxième Calife<sup>ra</sup> déclare qu'il est impossible que le Calife prodigue des directives contraires aux préceptes Islāmiques, et quoi qu'il en soit, Allāh s'en chargera du fait que les décisions prises par le Calife aient toujours un résultat positif.

~ Ainsi, l'obéissance au sein de la Jamā'at revêt d'une importance on ne peut plus grande. Qu'Allāh fasse que les membres de la Jamā'at puisse se conformer aux exigences fixées par le serment d'allégeance. Amin!

# LES 10 CONDITIONS DE LA BAĪ 'AT

Le 12 janvier 1889, Hazrat Mirzā Ghulām Aḥmad, le Messie Promis et Imam Al-Mahdi présenta dans une annonce intitulée *Ishtihār Takmīl-e-Tablīgh* les dix conditions auxquelles doit s'adhérer toute personne qui se joint à sa communauté.

L'initié doit solennellement promettre :

## 1E CONDITION

**De s'abstenir du Shirk** (attribuer des associés à Allah) jusqu'au jour de sa mort.

## 2E CONDITION

**De se préserver de la fausseté**, la fornication/l'adultère, du regard malveillant, de la débauche, la dissipation, la cruauté, la malhonnêteté, la méchanceté et la rébellion, et de se garder de tout emportement passionnel quelle que soit son intensité.

## 3E CONDITION

**D'offrir les cinq prières** quotidiennes, selon les commandements d'Allah et du Saint Prophète Muḥammad<sup>sa</sup> et, aussi régulièrement que possible, d'offrir la prière de *Tahajjud*, d'invoquer le *Dāruḍ* sur le Saint Prophète Muḥammad<sup>sa</sup>, de faire sienne l'habitude de demander quotidiennement le pardon de ses péchés, de se souvenir des faveurs d'Allah et de Lui rendre louange et gloire.

## 4E CONDITION

**De ne pas nuire**, surtout sous l'influence de ses passions, aux créatures d'Allah en

général, et aux musulmans en particulier, que ce soit avec sa langue ou avec ses mains ou autrement.

## 5E CONDITION

**De demeurer loyal à Allah**, dans toutes les vicissitudes de la vie, dans le malheur et le bonheur, dans l'adversité et la prospérité, dans la félicité et l'épreuve, et de se résigner dans toutes les situations au décret d'Allah ; de s'apprêter à affronter toutes sortes d'avaries et de tourments dans Son chemin, et de ne jamais s'en détourner lorsque surgissent des revers mais bien au contraire de marcher en avant.

## 6E CONDITION

**D'éviter de suivre les coutumes non-Islāmiques** et les penchants libertins. De se soumettre à l'autorité du Saint Coran et de considérer la parole d'Allah et les Traditions du Saint Prophète Muḥammad<sup>sa</sup> comme les guides principales dans toutes les sphères d'activités de sa vie.

## 7E CONDITION

**De renoncer complètement à l'orgueil** et la vanité et de vivre dans l'austérité, l'humilité, la bonne humeur et patience ; et d'avoir un caractère doux.

## 8E CONDITION

**De tenir la foi**, l'honneur de la foi et la cause de l'Islām plus chers que sa vie, sa richesse, son honneur, ses enfants et les êtres chers.

## 9E CONDITION

**De se dévouer au service des créatures d'Allah** uniquement pour la cause d'Allah et d'oeuvrer au bien-être de l'humanité au moyen des compétences et des facultés octroyées par Allah.

## 10E CONDITION

**De nouer un lien de fraternité** avec cet humble serviteur d'Allah, lui vouant obéissance en toute chose qui soit bonne pour l'amour d'Allah et d'y être fidèle jusqu'à la mort ; d'exercer dans l'observance de ce lien une dévotion telle qu'elle n'est pas perceptible dans aucune autre relation.



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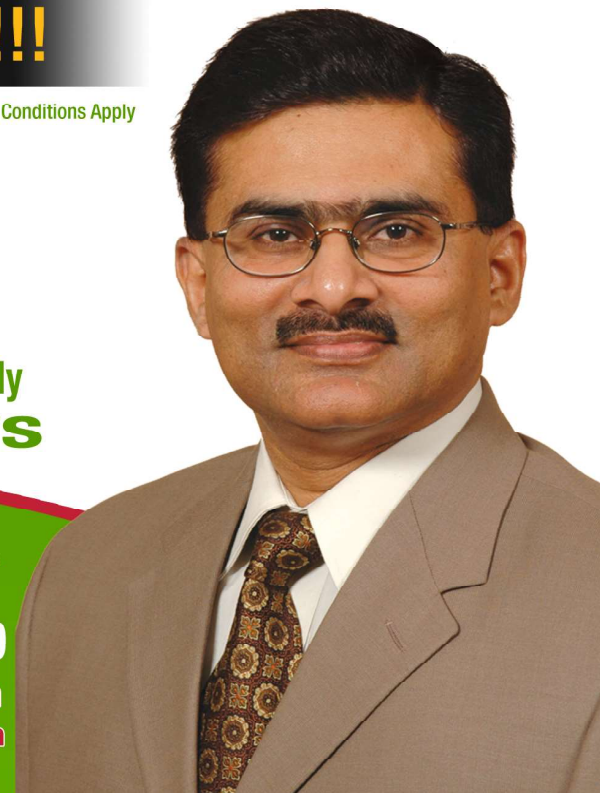
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