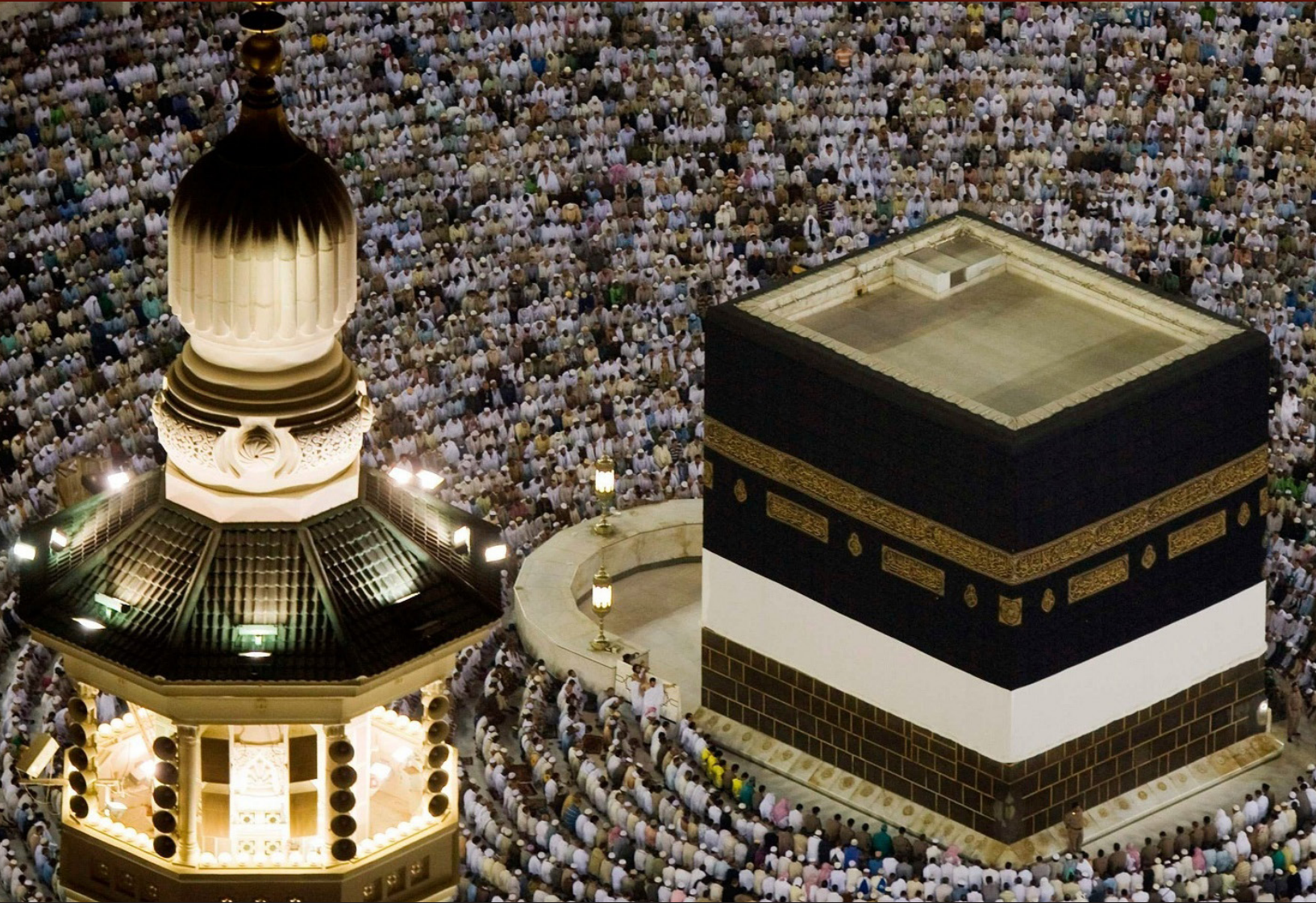


# AHMADIYYA Gazette

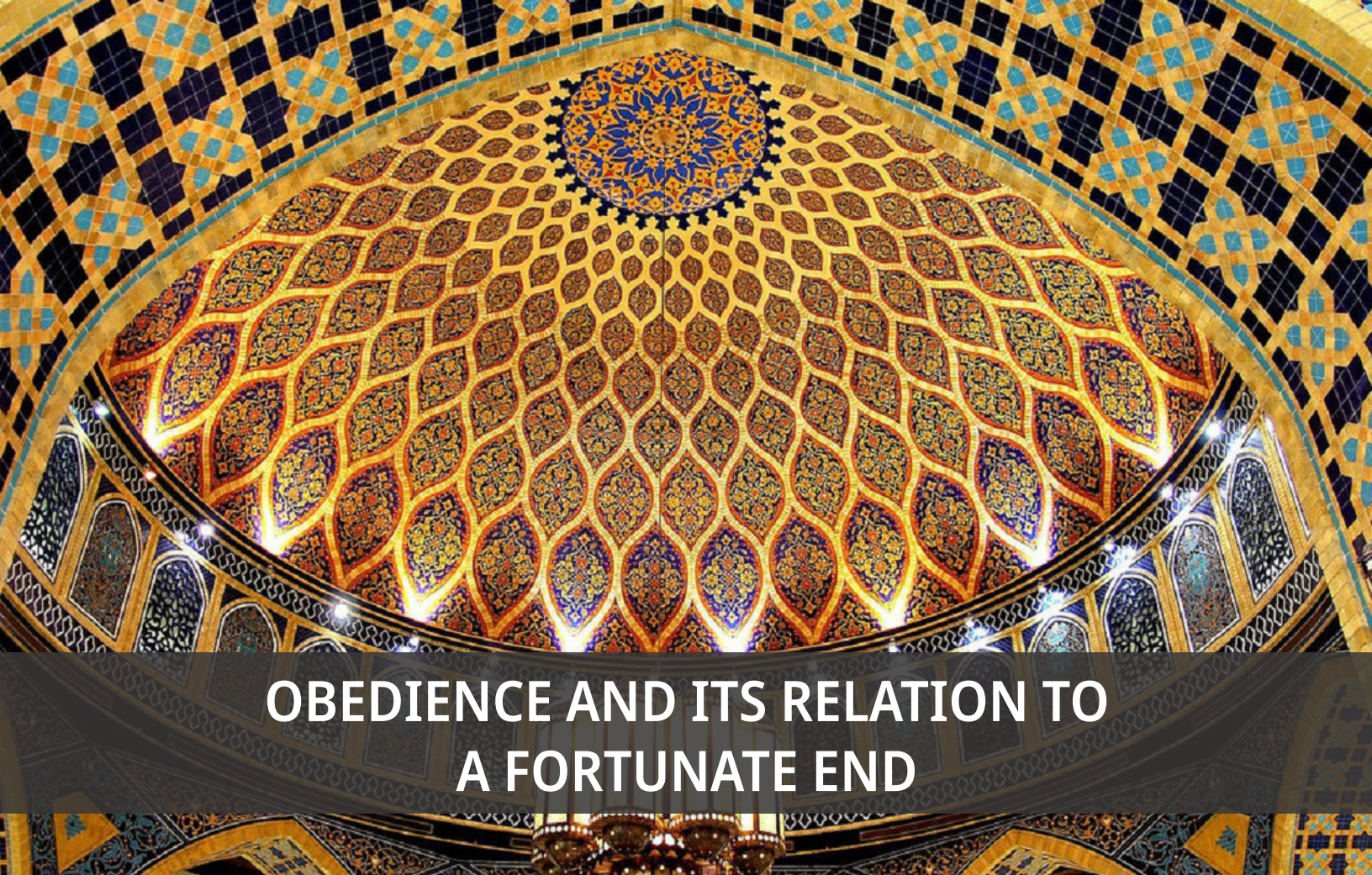
Volume 48 - No. 04 - April 2019

CANADA 



**“O ye who believe! obey Allāh and  
obey the Messenger and let not your  
works go in vain. . . .”**

(The Holy Qur’ān, Sūrah Muḥammad, 47:34)



## OBEDIENCE AND ITS RELATION TO A FORTUNATE END

### أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ

Continue to obey Allāh and His Messenger<sup>sa</sup> till your last breath in this world! I have inferred the meaning of continuity in this context from *ولا تبطلوا أعمالكم* in which it is stated that you should not let your works go in vain; for, nothing, except evil deeds can let your good deeds go in vain. Indeed, good deeds shield the evil ones; every good deed becomes a recompense for a bad one; every good deed transforms the wrath of God into His love. However, if the last part of one's life perpetuates denial and arrogance rather than goodness, all of one's good deeds will have been rendered in vain!

Thus, Allāh the Exalted says to those who claim to have faith—continue to obey Allāh, His Messenger<sup>sa</sup>, and the deputies of the Messenger<sup>sa</sup> till your last breath, lest your end is an unfortunate one as per *ولا تبطلوا أعمالكم* and the entirety of your works are rendered in vain.

May Allāh protect us with His grace from the evils of satan and always shelter us with His angels and grant us an end that is fortunate!

(Hazrat Khalifatul-Masīh III<sup>rh</sup>, *Anwārul Qur'ān*, p. 305, 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

(Alaiḥis-Salām/ 'Alaihas-Salām - May peace be upon him/her!)  
Usage: Salutation written after names 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

And whatever you have been given is only a temporary provision of this life, but that which is with Allāh is better and more lasting for those who believe and put their trust in their Lord,

And who eschew the more grievous sins and indecencies, and, when they are wroth, they forgive,

And those who hearken to their Lord, and observe Prayer, and whose affairs are decided by mutual consultation, and who spend out of what We have provided for them. (42: 37-39)

فَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٣٧﴾  
وَالَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ ﴿٣٨﴾  
وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣٩﴾ (حَمَّ السَّجْدَةِ، 42: 37-39)



### ḤADĪTH

Hazrat Umm-e-Salamah<sup>ra</sup> narrates that the Holy Prophet<sup>sa</sup> said:

“The one from whom counsel is sought should be trustworthy and loyal.”

(Jāmi‘ Tirmidhi)

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

“If someone seeks your counsel, then offer him wise and sensible counsel. For, if you do not do so, you have betrayed his trust.”

(Musnad Al-Imām Al-A‘zam)

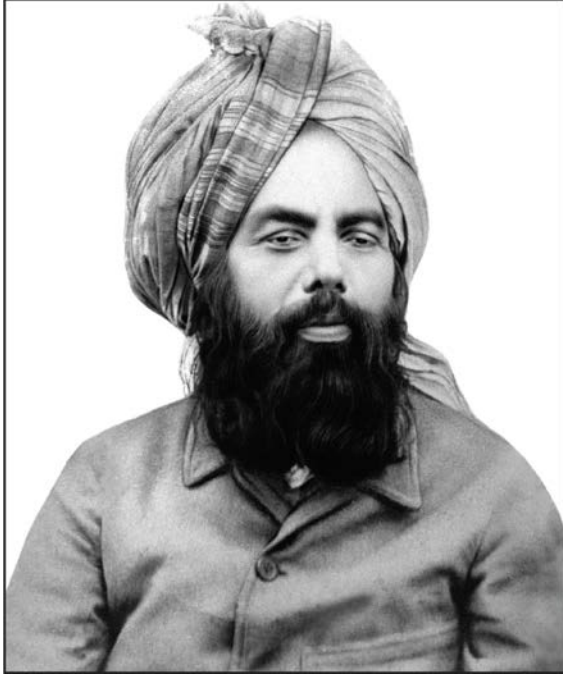
عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْمُسْتَشَارُ مُؤْتَمَنٌ -

(جامع ترمذی، ابواب الاستیذان والاداب باب ان المستشار مؤتمن - بحواله حدیقة الصالحین، صفحہ ۳۲۷)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ اسْتَشَارَكَ فَأَشْرَهُ بِالرُّشْدِ فَإِنْ لَمْ تَفْعَلْ فَقَدْ خُتَّتْهُ -

(مسند الامام الاعظم، كتاب الادب بحواله حدیقة الصالحین، صفحہ ۳۲۹)

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



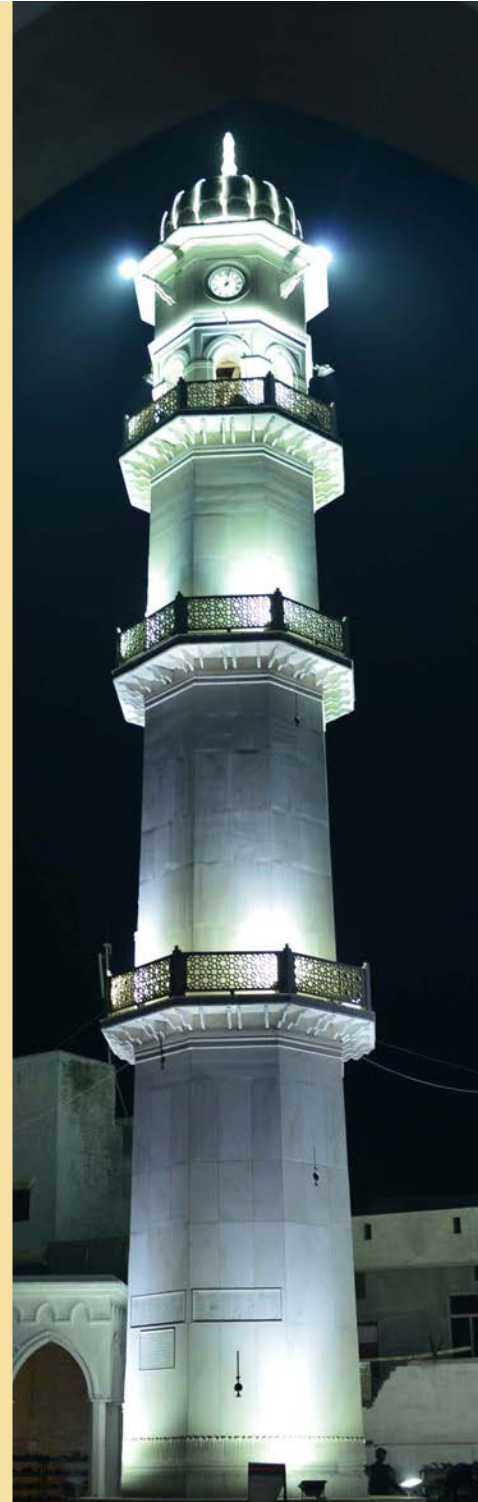
## THE HOLY QUR'ĀN AS THE SOURCE OF ALL COUNSEL

The fact of the matter is, when a person is purged of base desires and abandons the ego and treads life according to the dictates of God, none of their actions are impermissible. Rather, every act is according to the will of God. Whenever people fall into trials, it is because an action is contrary to the dictates of God. And such actions contravene the pleasure of God. Such a person acts under the influence of emotions. For instance, in a fit of anger they carry out such actions which result in lawsuits and criminal cases.

However, if one resolves never to act without consulting the Book of Allāh, they will then defer to the Holy Qur'ān for each and every matter. And undoubtedly, the Book of Allāh will provide counsel, as it is stated, 'Nor is there a grain in the deep darkness of the earth, nor anything green or dry, but is recorded in a clear Book' (6:60).

So, if we resolve to take counsel from the Book of Allāh, we will certainly find it. However, one who is subdued by emotions will surely suffer loss. Sometimes, he will have to account for them. In contrary to this, Allāh says that His friends constantly speak to Him and are always absorbed in Him.

*(Malfūzāt, Vol. 1 pp. 9-10, translated from Urdu)*



Mināratul-Masīh  
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’, Tahrik Jadīd Anjuman Aḥmadiyya

## NEW YEAR AND WAQF JADĪD

JANUARY 4, 2019

In this Friday sermon, our Imām, Hazrat Khalīfatul-Masīh V<sup>aa</sup> brought light to the fact that this was the first Friday of 2019, and prayed that may Allāh make it a harbinger of blessings for all Aḥmadīs. Huzoor<sup>aa</sup> continued by stating that in this new year that Allāh has given us, we should strive to overcome our weaknesses and try to achieve the holy transformation that we have promised in our Baī‘at to the Promised Messiah<sup>as</sup>. The Promised Messiah<sup>as</sup> says that Allāh is not pleased without good deeds. Having entered this Jamā‘at, we should strive to be pious and virtuous, shun every evil, and spend our time in prayers. To offer *Tahajjud* just on the first day of the year does not suffice for the whole year.

Huzoor<sup>aa</sup> further said that the new year of Waqf Jadīd starts in January. By the grace of Allāh, making financial sacrifices is a hallmark of the Jamā‘at of the Promised

Messiah<sup>as</sup> and it is because he has given us a special understanding of financial sacrifice in light of the sayings of the Holy Prophet<sup>sa</sup>.

Huzoor<sup>aa</sup> recited verse 246 of Sūrah Al-Baqarah, which is as follows:

مَنْ ذَا الَّذِي يُقرضُ اللهَ قرضًا حسنًا فيضاعفه له أضعافًا كثيرة ۗ وَاللهُ يقرضُ ويبيضُ ۗ وَاللهُ يُرجعُ ۗ

Who is it that will lend Allāh a goodly loan that He may multiply it for him manifold? And Allāh receives and enlarges, and to Him shall you be made to return (2:246).

Huzoor<sup>aa</sup> elaborated on the verse by saying that Allāh returns manifold and spending in the way of Allāh is only of benefit to us. The Holy Prophet<sup>sa</sup> has said, “Shun miserliness, for it was the doom of many nations before you.” Therefore, making financial sacrifices is beneficial for our own selves. The Promised Messiah<sup>as</sup> said

that you cannot love two things, and it is not possible for you to love money and God at the same time; you can only love one of them. Therefore lucky are those who love God. And if any one of you loves God and spends in His path, then I’m certain that his wealth will be blessed more than others. Wealth does not come of itself but it comes with the Will of God. Anyone who foregoes a part of his wealth for the sake of God, will certainly find it. Those who love their wealth and do not serve the path of God as required, they will surely lose their wealth too. Do not think for a moment that by giving away a part of your wealth or serving in any other way you do a favour to God and His appointed one, rather it is God’s favour that He chooses you for the service.

Huzoor<sup>aa</sup> continued by saying that by the grace of Allāh, those who pledged Baī‘at have understood this very well. New Aḥmadīs understand the spirit of

financial sacrifice and many of them who are very poor make sacrifices with the same zeal as did the Companions of the Promised Messiah<sup>as</sup>. People who became Aḥmadīs 100 years after the time of the Promised Messiah<sup>as</sup> and have never even met a Khalifa are full of love for the faith and zeal for making sacrifices just like the Companions<sup>ra</sup>. This is a proof of the truthfulness of the Promised Messiah<sup>as</sup> because only God can produce such zeal in people's hearts.

Huzoor<sup>aa</sup> cited some instances in this regard:

A brother from Ghana writes that 40% of his salary was deducted to pay back his loan, but he still paid his *Chanda* on his full salary. The day he paid his *Chanda* Waqf Jadīd, he did not have any money left even for traveling to his workplace. However, on the same day he received some arrears from the government which amounted to five times the amount he had paid for *Chanda*.

A brother from Burkina Faso writes that he was ill due to anxiety and depression and was having suicidal thoughts but after he started paying *Chanda*, he felt relief and stopped taking sleeping pills.

A brother from the UK writes that when he was reminded of *Chanda*, he had no money. But very soon Allāh arranged for it and, he received an unexpected tax refund from the bank. Allāh facilitates things for those who sincerely wish to pay *Chanda*.

A brother from Burkina Faso writes that his father got angry with him for paying *Chanda* Waqf Jadīd and cut off his ties with him. Soon afterwards, rain destroyed everyone's crops but his. Seeing this, his father said that his son had been blessed because of paying *Chanda* to his Jamā'at.

A brother from Guinea says that he was planning to go on a journey but withdrew \$100 from his journey expenditure and paid *Chanda* Waqf Jadīd. Soon after, he received an envelope from a friend who sent him \$300 to help him bear the travel expenses. Thus, his heart was filled with gratitude towards God.

A Jamā'at president writes from Benin



Hazrat Khalifatul-Masiḥ V<sup>aa</sup>

that he owed someone a significant amount of money. He had only 500 Francs with him which he used to pay his *Chanda* Waqf Jadīd. He says that the very next day, he got some work which not only paid for his debt but also provided provision for his home. Huzoor<sup>aa</sup> elaborated on this incident by saying that such people do not attribute these events to chance but, believe that Allāh is providing for them.

A brother from Mali writes that his son was often very ill, but after he started paying *Chanda*, he got better. This was only because of spending in the way of Allāh.

A brother from Ivory Coast paid his due *Chanda* of 17,000 CFA Francs within a few days despite having financial difficulties.

Iqbal Ṣāḥib from India writes that as a blessing of paying *Chanda*, an Aḥmadī brother received an amount that he had lent but had no hope of getting back, and his temporary employment was also made permanent.

A brother from Romania writes: "I have experienced that when I spend in the way of Allāh, my customers increase and God grants me more."

Huzoor<sup>aa</sup> commented that although these people live in Europe, their faith is being strengthened in this way.

A brother from India writes that he appealed to an Aḥmadī teacher for *Chanda* and received it. With the blessing of the *Chanda*, the teacher soon bought the school where he was teaching, and thereafter he bought three more schools and built a three-storey house.

Amīr Ṣāḥib Liberia writes that some people accepted Aḥmadīyyat on the basis of a dream, and now they increasingly contribute financial sacrifices. A girl received 80 dollars and gave it all in *Chanda*. The next day she received a prize of 300 dollars.

After severe rain in Kerala, some brothers were given 100 rupees each in aid, which they all gave as *Chanda* Waqf Jadīd.

A sister from the UK writes that previously she did not pay *Chanda*. But after she started paying it, she got a job and her salary increased three times in one year. She also mended her relationship with her parents and got married.

A sister from a village in Liberia saw in a dream that she gave 100 Liberian dollars in *Chanda*. Soon her son sent her some money and she paid the *Chanda*.

A brother writes that previously he did not pay his full *Chanda*, but since he started doing so he is witnessing abundant blessings of God.

A brother from Australia gave a large sum in *Chanda*, and Allāh returned all the amount to him on the same day.

A new Aḥmadī brother from Australia says that he faced strong opposition and used to meet Ahmadis in secret. He started paying *Chanda* a month after pledging Bai'at. A regional Mu'allim from Benin writes that a brother walked all the way to participate in the Jalsa and gave the money he had saved towards *Chanda*.

Huzoor<sup>aa</sup> said that these are the people

Allāh has granted to the Promised Messiah<sup>as</sup>, and these are the people who do justice to their pledge of Bai'at. These demonstrations of sincerity, loyalty and sacrifice is evident proof of Allāh's help for the Promised Messiah<sup>as</sup>. If our opponents could open their eyes, they would see that all these are signs of the truthfulness of the Promised Messiah<sup>as</sup>. Our only task is to reform ourselves and submit to God.

Huzoor<sup>aa</sup> cited some statistics from the previous year and announced that

Pakistan had held its first position, followed by UK, Germany, USA, Canada, India, Australia and Ghana. USA stood first in terms of per capita payment. By the grace of Allāh, more than 1.7 million members participated in Waqf Jadīd, an increase of 123,000 from the previous year. Huzoor<sup>aa</sup> prayed that may Allāh bless the lives and possessions of all those who made sacrifices and enable them to make greater sacrifices in future. Amīn!

## MEN OF EXCELLENCE

JANUARY 11, 2019

**O**ur Imām, Hazrat Khalīfatul-Masīḥ V<sup>aa</sup> began the Friday sermon by continuing to discuss the accounts of the companions of the Holy Prophet<sup>sa</sup> who participated in the Battle of Badr.

### Hazrat Khallād bin 'Amr bin Jamuḥ<sup>ra</sup>:

He was an Ansāri Companion of the Holy Prophet<sup>sa</sup>. He participated in the Battle of Badr along with his brothers, Hazrat Mu'āz<sup>ra</sup>, Hazrat Abu Aīman<sup>ra</sup> and Hazrat Mu'awaz<sup>ra</sup>. Some say that Abu Aīman<sup>ra</sup> was not his brother but was a slave who had been freed by his father Hazrat 'Amr bin Aljamuḥ<sup>ra</sup>.

When leaving for the Battle of Badr, the Holy Prophet<sup>sa</sup> set up camp outside of Madīnah at a place called Suqyā that had a well. The Holy Prophet<sup>sa</sup> lead the Salāt and prayed for the dwellers of Madīnah. At this point, Hazrat 'Abdullāh bin 'Amr bin Harām<sup>ra</sup> said,

O Prophet of Allāh, your stay at this place and your inspection of the companions is very commendable, and we consider it a good omen, because when there was a battle between us [i.e. Banu Salamah and the people of Ahl-e-Husaikah], this is where we had camped. There is a hill near Madīnah by the name of

Zubāb, and Husaīkah was a place nearby it which, was inhabited by many Jews. This is where we had camped and inspected our troops and had permitted those who were able-bodied and returned those who could not take up arms. Then we marched towards the Jews of Husaīkah who at that time were the most powerful among the Jews. This is why, he said, we are hopeful that when we face the Quraīsh of Makkah, Allāh would grant us victory as He granted to our tribe previously.

Hazrat Khallād<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> changed the name of this place from Husaīkah to Suqyā. According to his account, he had wished to buy this place, but Hazrat Sa'd bin Abī Waqās<sup>ra</sup> had already bought it for two camels. According to some accounts, he bought it for 280 dirhams. When this was mentioned before the Holy Prophet<sup>sa</sup>, he said that it was a fruitful transaction.

Hazrat Khallād<sup>ra</sup>, along with his father Hazrat 'Amr bin Aljamuḥ<sup>ra</sup> and Hazrat Abu Aīman<sup>ra</sup>, all fought in the Battle of Uhud and were martyred. His father had not participated in the Battle of Badr and although he had wished to join the fight, his sons had stopped him because of his lame leg. They said to him that he did not need to fight as Allāh had granted exemption in such cases, and also

because his four sons were going for the battle. So, he complied with the wishes of his sons.

But when it came to the Battle of Uhud, he insisted that this time, he would go and fight. When his sons again tried to stop him, he went to the Holy Prophet<sup>sa</sup> and requested him to permit him to join the battle. He said, "I swear by God and I am sure that God will accept my heart's desire and grant me martyrdom and I will enter paradise with my lame leg." The Holy Prophet<sup>sa</sup> replied, "Indeed, O 'Amr, God has accepted your disability and Jihād is not obligatory for you." But he said to his sons: "Do not stop him from this righteous act. If it is his heart's desire, let him fulfill it. Perhaps Allāh will grant him martyrdom." And so Hazrat 'Amr<sup>ra</sup> took up his arms and went into the battle praying, "Lord, grant me martyrdom, and let me not return to my home unsuccessful." Allāh accepted his prayer and he was blessed with martyrdom.

Hazrat Khallād's<sup>ra</sup> mother was the paternal aunt of Hazrat Jabir bin 'Abdullāh<sup>ra</sup>. After the Battle of Uhud, Hazrat Hind<sup>ra</sup> put the bodies of her martyred husband, son and brother on her camel to take them to Madīnah, but when it was decided that they would be buried in Uhud, she took the bodies of the martyrs back and buried them in



“The Holy Prophet<sup>sa</sup> replied, “Indeed, O ‘Amr, God has accepted your disability and Jihād is not obligatory for you.”

Uhud. It was the will of God that these martyrs should be buried in Uhud.

Huzoor<sup>aa</sup> continued the sermon by mentioning a second companion, Hazrat ‘Uqbah bin ‘Āmir<sup>ra</sup>. The name of his mother was Fukāiḥa bint Sakan and his father was ‘Āmir. His mother had also accepted the Holy Prophet<sup>sa</sup> and had the honor of pledging allegiance to him. Hazrat ‘Uqbah bin ‘Āmir<sup>ra</sup> was amongst the first six Companions who accepted Islām in Makkah and took part in the first Bai‘at at Aqabah. The second Bai‘at at Aqabah took place in 13 Nabawi and 70 Ansār took part in it. Hazrat ‘Uqbah bin ‘Āmir<sup>ra</sup> took part in all the Battles alongside the Holy Prophet<sup>sa</sup> including Badr, Uhud and Khandaq. In the Battle of Uhud he was noticeable because of his green clothes. He was martyred in 12 A.H. during the Battle of Yamamah which took place during the Khilāfat of Hazrat Abu Bakr<sup>ra</sup>.

Hazrat ‘Uqbah bin ‘Āmir<sup>ra</sup> relates: “I came before the Holy Prophet<sup>sa</sup> with my son who was very young. I said to the Prophet of Allāh, ‘May my parents be sacrificed for your sake, please teach my son some prayers that he can offer before God, and bless him.’” The Holy Prophet<sup>sa</sup> said, “O

child! Recite ‘O Allāh! I seek health from You in the state of being a believer, and I pray for good morals, and for success after attaining piety.”

Huzoor<sup>aa</sup> prayed that may Allāh continue to raise the spiritual station of these Companions<sup>ra</sup>. Amīn!

Huzoor<sup>aa</sup> then spoke about the sad demise of a pioneer African-American Aḥmadī sister, Aaliya Shaheed Ṣāḥiba, wife of late Ahmad Shaheed Ṣāḥib. She was 105 years old. She pledged Bai‘at in 1936. Her service to the Jamā‘at spanned over 50 years that included serving as General Secretary, Secretary Ta‘līm, Secretary Finance, Sadr Lajna Muqāmī, and Secretary Khidmat Khalq. She had deep devotion for the Jamā‘at and for Khilāfat and was ever ready to make sacrifices. She was a very kind and compassionate woman. Her husband, late Ahmad Shaheed Ṣāḥib, served in the National ‘Āmila USA and as president of Pittsburgh Jamā‘at. She left behind one son, Mr. Umar Shaheed Ṣāḥib, who is serving as the president of Pittsburgh Jamā‘at for the last 18 years.

She stood firmly by her pledge of Bai‘at which she took 76 years ago. Her services for the Jamā‘at were not limited to the



Baitul Futuh Mosque, London

USA and were recognized all over the world. Previously, all Lajna of the world were headed by the Lajna Pakistan. Hazrat Mariam Siddiqua Ṣāḥiba<sup>ra</sup>, wife of Hazrat Khalīfatul-Masiḥ II<sup>ra</sup>, was President of Lajna worldwide, and she often lauded the services of Aaliya Shaheed Ṣāḥiba. Sister Aaliya always continued her efforts to learn more.

Huzoor<sup>aa</sup> mentioned her services and her great character at length and prayed that Allāh may grant her a lofty spiritual station and that her spirit of devotion may continue in her progeny, as indeed it is being manifested in her son! Amīn!

## MEN OF EXCELLENCE

JANUARY 18, 2019

**O**ur Imām, Hazrat Khalīfatul-Masiḥ V<sup>aa</sup> continuing with the accounts of the Companions of the Holy Prophet<sup>sa</sup> who participated in the Battle of Badr, mentioned the following Companions<sup>ra</sup> in his Friday sermon.

### Hazrat ‘Āmir Bin Fuhāirah<sup>ra</sup>:

His title was Abu ‘Amr. He was among

the first people to accept Islām and did so before the Holy Prophet<sup>sa</sup> entered Bait Arqam. He used to graze Hazrat Abu Bakr<sup>ra</sup>’s sheep at the time of the migration to Madīnah. He had been a slave and, much hardship was inflicted upon him by the disbelievers after he accepted Islām. Later, Hazrat Abu Bakr<sup>ra</sup> bought him out of slavery and set him free. The Holy Prophet<sup>sa</sup> established brotherhood between him and Hazrat Hārith bin ‘Aus bin Mu‘āz<sup>ra</sup>, after migration to Madīnah.

Hazrat ‘Āmir<sup>ra</sup> participated in the Battles of Badr and Uhud. He was martyred at Bi‘r-e-Ma‘unah at the age of 40.

### The account of the migration according to Hazrat ‘Ā’isha<sup>ra</sup>:

Hazrat ‘Ā’isha<sup>ra</sup> relates:

One afternoon we were at Hazrat Abu Bakr<sup>ra</sup>’s house when someone told him that the Holy Prophet<sup>sa</sup> was coming

with a piece of cloth covering his head. When the Holy Prophet<sup>sa</sup> reached the door[,] he asked for permission to enter. Hazrat Abu Bakr<sup>ra</sup> invited him in and the Holy Prophet<sup>sa</sup> said, “Send out those who are with you.” Whereupon Hazrat Abu Bakr<sup>ra</sup> said, “My mother and father be sacrificed for you. I only have your own family with me, ‘Ā’isha and her mother Umme Rumān.” The Holy Prophet<sup>sa</sup> said, “I have been given permission to migrate.”

Hazrat Abu Bakr<sup>ra</sup> said, “Let me go with you.” The Holy Prophet<sup>sa</sup> said, “Yes, you will also accompany me.” Thereafter, the Holy Prophet<sup>sa</sup> and Hazrat Abu Bakr<sup>ra</sup> went to a cave in the mountain of Thaur and hid there for three nights.

Hazrat ‘Abdullāh bin Abu Bakr<sup>ra</sup> would go and stay with them in the night. He was a clever and brilliant young man and would inform the Holy Prophet<sup>sa</sup> of any plots being hatched against him by the Quraīsh. Hazrat Abu Bakr<sup>ra</sup>’s servant, ‘Āmir bin Fuhaīrah would also graze the goats nearby, and when night came he would take a goat to the cave and, they would get fresh milk for the night. Hazrat Abu Bakr<sup>ra</sup> had hired a guide to show the way. He belonged to Banu ‘Abd bin ‘Adi tribe and was an expert at navigating the terrain. He was a disbeliever who followed the religion of the Quraīsh, but the Holy Prophet<sup>sa</sup> and Hazrat Abu Bakr<sup>ra</sup> trusted him. They gave him two of their camels with the promise that he would bring them to the cave of Thaur after three days. Then ‘Amīr bin Fuhaīrah and the guide joined them and they took the path that followed the coast.

### How Surāqah followed the Holy Prophet<sup>sa</sup>

Surāqah bin Mālik bin Ju’sham relates:

I took hold of my spear, left my house from the back, and got on my horse. I then galloped the horse until I almost overtook the Holy Prophet<sup>sa</sup>. But my horse suddenly stumbled and I fell. I stood up and lowered my hand into my quiver and drew out a random



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“The Holy Prophet<sup>sa</sup> said, ‘There is no need to worry. We are not alone here, the Third One is God with us.’”

arrow to discern whether I would be able to capture them or not. The omen I received was not the one I desired. But, despite that, I mounted my horse and galloped very fast until I reached so close to the Holy Prophet<sup>sa</sup> that I could hear him recite the Holy Qur’ān. But suddenly the front legs of the horse got stuck in the sand and it threw me off. Once again I drew lot with my arrows and again got the omen I disliked. Thereupon I called to them and said, “You are at peace.” Now that my intention was pure, the horse carried me on. When I reached them, I told the Holy Prophet<sup>sa</sup> about his people’s malicious plans and that they had put a bounty on his head.

### The incident of migration according to Hazrat Muşleḥ Mau’ūd<sup>ra</sup>

The time came when Makkah was almost empty of Muslims. Only a few slaves, Hazrat Abu Bakr<sup>ra</sup>, Hazrat ‘Alī<sup>ra</sup> and the Holy Prophet<sup>sa</sup> himself were left in Makkah. When the Makkans saw that their prey was getting out of hand, they called a council and decided that assassinating the Holy Prophet<sup>sa</sup> was the only way. But, by God’s doing, the date they had chosen for his assassination was the same day when the Holy Prophet<sup>sa</sup> was to migrate. At the very moment that people were gathering around the Holy

Prophet’s<sup>sa</sup> house with the intention of assassinating him, the Holy Prophet<sup>sa</sup> was leaving his house with the intention of migrating. Earlier that day, Hazrat Abu Bakr<sup>ra</sup> had also been informed that he would accompany the Holy Prophet<sup>sa</sup> in the migration, so he joined the Holy Prophet<sup>sa</sup> and they both left Makkah and took refuge in a cave on a mountain known as Thaur, about four miles from Makkah.

When the Makkans learned that the Holy Prophet<sup>sa</sup> had left Makkah, they gathered a group of fighters to follow them. They took with them a tracker who traced the footsteps of the Holy Prophet<sup>sa</sup> and Hazrat Abu Bakr<sup>ra</sup> right to the mouth of the cave of Thaur had announced that the two were either in that cave or they had ascended to heaven. When Hazrat Abu Bakr<sup>ra</sup> heard this being spoken outside, his heart sank and he said to the Holy Prophet<sup>sa</sup> that the enemy was about to enter the cave and find them. But the Holy Prophet<sup>sa</sup> said, “Grieve not, for Allāh is with us.” Hazrat Abu Bakr<sup>ra</sup> said, “I fear not for my own life, for I am but a common man. My only fear, O Prophet of Allāh, is that if any harm comes to you then spirituality and religion would be wiped off the world.” The Holy Prophet<sup>sa</sup> said, “There is no need to worry. We are not alone here, the Third One is God with us.” Since the time had come for God

to spread Islām and there was no more respite for the Makkans, Allāh caused the minds of the Makkans to be veiled and they started jesting with the tracker as to how someone could possibly be hiding in such an open place. And so they returned to Makkah.

After two days, as had been previously arranged, the two camels were delivered to the cave. The Holy Prophet<sup>sa</sup> and the guide rode one of them whereas, Hazrat Abu Bakr<sup>ra</sup> and his servant Hazrat ‘Āmir bin Fuḥāirah<sup>ra</sup> rode the other one. Before heading for Madīnah, the Holy Prophet<sup>sa</sup> turned towards Makkah, the holy city where he had been born and ordained and where his forefathers had lived from the time of Hazrat Ismā‘īl<sup>ra</sup>, and said with a sorrowful heart, “O city of Makkah, you are dearer to me than every other place, but your people won’t let me live here.” Hazrat Abu Bakr<sup>ra</sup> also said with deep sorrow that these people had forced their Prophet out of the city, so they would surely be ruined.

When the Makkans failed to find the Holy Prophet<sup>sa</sup>, they announced that anyone who brought back the Holy Prophet<sup>sa</sup> or Hazrat Abu Bakr<sup>ra</sup>, dead or alive, would be awarded a hundred camels. This proclamation was also sent to all the neighbouring tribes, whereupon Surāqah bin Mālik, a Bedouin chief, set out in search of them. He found the travellers

on the road to Madīnah and recognized them as Muḥammad and his companions. He then galloped his horse and was about to catch up with them when his horse stumbled and he fell off. Suraqah later accepted Islām.

### **Hazrat ‘Āmir bin Fuḥāirah’s<sup>ra</sup> martyrdom**

Hazrat Musleḥ Mau‘ūd<sup>ra</sup> writes

Islām did not become victorious through the power of the sword, rather Islām triumphed through its superior teaching that penetrated into the hearts and brought about a moral revolution. One Companion relates that he became a Muslim only because of the following incident. “I was staying as a guest with the people who had treacherously killed 70 Muslim Qāris. When the Muslims were attacked, some of them climbed a hill while other remained standing where they were. But since the enemy was stronger in numbers and arms, and the Muslims were without arms, they were killed one by one. In the end only one Companion remained standing who had accompanied the Holy Prophet<sup>sa</sup> in the migration and was the freed-slave of Hazrat Abu Bakr<sup>ra</sup>. His name was ‘Āmir bin Fuḥāirah. It took many of the enemies to bring him down and one of them

thrust a spear into his chest. As the spear penetrated his chest, he uttered the words

قُذِرْتُ وَرَبِّ الْكَعْبَةِ

“By the Lord of the Ka‘bah, I have succeeded!”

I was astonished at these words uttered by a man who was alone, far from his family and kin, facing such a great calamity, and a spear being thrust in his chest. I wondered if the person was insane. I then asked other people why he had uttered those words, and I was told that the Muslims are indeed insane, because when they die in the way of Allāh they believe that He is pleased with them and that they have succeeded. These words touched me deeply and I pledged to visit their centre and learn about their religion. Thereafter I went to Madīnah and accepted Islām.

Huzoor<sup>aa</sup> concluded the sermon by saying that Allāh had informed the Holy Prophet<sup>sa</sup> about ‘Āmir bin Fuḥāirah’s martyrdom while he was far away. These Companions were embodiment of devotion and they showed fidelity at every step. May Allāh continue to raise their spiritual status! Amīn!

## MEN OF EXCELLENCE

JANUARY 25, 2019

**O**ur Imām, Hazrat Khalīfatul-Masīḥ V<sup>aa</sup> continued with the accounts of the Companions of the Holy Prophet<sup>sa</sup> who participated in the Battle of Badr and mentioned the following.

### **Hazrat Tufaīl bin Hārith<sup>ra</sup>**

He belonged to the Quraīsh and his mother’s name was Sukhailah bint Khuzā‘i. He participated in the Battle of Badr along with his brothers, Hazrat ‘Ubaīdah<sup>ra</sup> and Hazrat Hussaīn<sup>ra</sup>. He also participated in all the other battles

alongside the Holy Prophet<sup>sa</sup> including Uhud and Khandaq. He passed away in 32 A.H. at the age of 70.

### **Hazrat Sulaīm bin ‘Amr Ansāri<sup>ra</sup>**

His mother’s name was Umme Sulaīm bint ‘Amr. He belonged to the Banu Salamah clan of Khazraj tribe. He was among the 70 people who pledged Bai‘at at ‘Aqabah. He participated in the Battle of Badr and was martyred during the Battle of Uhud.

### **Hazrat Sulaīm bin Hārith Ansāri<sup>ra</sup>**

He belonged to the Banu Dinār clan of Khazraj tribe. His family were slaves of Banu Dinār. He participated in the Battle of Badr and was martyred in the Battle of Uhud.

### **Hazrat Sulaīm bin Milhān Ansāri<sup>ra</sup>**

His mother was Mulaikah bint Mālik. He was the maternal uncle of Hazrat Anas bin Mālik<sup>ra</sup> and brother of Hazrat Umm-e Harām<sup>ra</sup> and Hazrat Umm-e-Sulaīm<sup>ra</sup>. Hazrat Umme Harām<sup>ra</sup> was the wife of Hazrat ‘Ubadah bin Ṣāmit<sup>ra</sup> and Hazrat Umm-e-Sulaīm<sup>ra</sup> was the wife



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of Hazrat Abu Talḥa Ansāri<sup>ra</sup>. Hazrat Umme Sulaīm's<sup>ra</sup> son, Hazrat Anas bin Mālik<sup>ra</sup>, was the Holy Prophet's<sup>sa</sup> personal attendant. Hazrat Sulaīm bin Milhān<sup>ra</sup> participated in the Battles of Badr and Uhud along with his brother Hazrat Harām bin Milhān<sup>ra</sup>. Both of them were martyred at Bi'r-e-Mau'unah.

#### **Hazrat Sulaīm bin Qaīs Ansāri<sup>ra</sup>**

His mother was Umme Sulaīm bint Khālid. He was the brother of Hazrat Kha'ula bint Qaīs<sup>ra</sup>, the wife of Hazrat Hamza<sup>ra</sup>. He accompanied the Holy Prophet<sup>sa</sup> in all the Battles, including Badr, Uhud and Khandaq. He died during the Khilāfat of Hazrat Uthmān<sup>ra</sup>.

#### **Hazrat Thābit bin Tha'labah<sup>ra</sup>**

His mother was Umme Unās bint Sa'ad and she belonged to the tribe of Banu 'Uzrah. His father Tha'labah bin Zaid was also called Al-Jiz'a on account of his courage and strong determination. Hazrat Thābit<sup>ra</sup> is also called Al-Jiz'a on the same account. Hazrat Thābit<sup>ra</sup> participated in the second Baī'at 'Aqabah along with seventy Ansār. He took part in the Battles of Badr, Uhud and Khandaq, as well as in Sulḥu Hudaibiyah, the Battle of Khaibar, the conquest of Makkah and the Battle of Tā'if. He was martyred during the Battle of Tā'if.

#### **Hazrat Simāk bin Sa'ad<sup>ra</sup>**

His father's name was Sa'ad bin Tha'labah. He was the brother of Hazrat Bashīr bin Sa'ad<sup>ra</sup> the father of Hazrat Nu'mān bin Bashīr<sup>ra</sup>. He participated in the Battle of Badr along with his brother. He also participated in the Battle of Uhud. He belonged to Khazraj tribe.

#### **Hazrat Jābir bin 'Abdullāh bin Riāb<sup>ra</sup>**

He was among the first six Ansār to have accepted Islām in Makkah. Hazrat Jābir<sup>ra</sup> accompanied the Holy Prophet<sup>sa</sup> in all Battles, including Badr, Uhud and Khandaq.

#### **Hazrat Munzir bin 'Amr bin Khunais<sup>ra</sup>**

He was known by the title of *Mu'niqu lil Ma'ut*, which means 'one who is eager to embrace death.' His father's name was 'Amr. He belonged to Banu Sā'idah clan of Khazraj tribe. He participated in Baī'at 'Aqabah. The Holy Prophet<sup>sa</sup> had appointed him and Hazrat Sa'ad bin 'Ubadah<sup>ra</sup> as the leaders of Banu Sā'idah. Hazrat Munzir<sup>ra</sup> knew how to read and write even before Islām. He participated in the Battles of Badr and Uhud. He was a man of ascetic disposition. He was martyred at Bi'r-e-Ma'unah.

#### **Hazrat Ma'bad bin 'Abbād<sup>ra</sup>**

His father's name was 'Abbād bin Qushair. Hazrat Ma'bad bin 'Abbād's<sup>ra</sup> name has also been recorded as Ma'bad bin 'Ubadah and Ma'bad bin 'Umarah. He belonged to Banu Sālim bin Ghanam bin 'Auf branch of Khazraj tribe. His title was Abu Humaizah, whereas, according to some accounts, it was Abu Khumaisah or Abu 'Usaimah. He participated in the Battles of Badr and Uhud.

#### **Hazrat 'Adi bin Abi Zaghbā<sup>ra</sup>**

He died during the Khilāfat of Hazrat 'Umar<sup>ra</sup>. His father was Abi Zaghbā whose full name was Sinān bin Subai'a bin Tha'labah. He belonged to Juhainah tribe of the Ansār. He accompanied the Holy Prophet<sup>sa</sup> in all the Battles, including Badr, Uhud, and Khandaq. On the occasion of the Battle of Badr, the Holy Prophet<sup>sa</sup> sent him to gather information from Abu Sufiyan's caravan. He passed away during the Khilāfat of Hazrat 'Umar<sup>ra</sup>.

#### **Hazrat Rabī' bin Iyās<sup>ra</sup>**

He belonged to Banu La'uzān branch of Khazraj tribe of the Ansār. He participated in the Battle of Badr alongside his brothers Waraqa bin Iyās and 'Amr bin Iyās. He also participated in the Battle of Uhud.

#### **Hazrat 'Umair bin 'Āmir Ansāri<sup>ra</sup>**

His title was Abu Da'ud and his father's name was 'Āmir bin Mālik. His mother's name was Nā'ila bint Abi 'Āsim. Hazrat 'Umair<sup>ra</sup> belonged to Khazraj tribe of Ansār. He was better known by his title Abu Da'ud. He participated alongside the Holy Prophet<sup>sa</sup> in the Battles of Badr and Uhud. According to one account, it was Hazrat 'Umair<sup>ra</sup> who killed Abu Al-Bakhtari in the Battle of Badr.

#### **Hazrat Sa'ad bin Kha'uli<sup>ra</sup>**

He belonged to Banu Kalb tribe, but according to Abu Ma'shar he hailed from the Banu Madhij tribe. Some have said that he came from Persia. He was the freed slave of Hazrat Hātib bin Abi Balta'ah<sup>ra</sup> with whom he participated in the Battles of Badr and Uhud and was

martyred during the Battle of Uhud. The Holy Prophet<sup>sa</sup> announced a stipend for his son ‘Abdullāh bin Sa‘ad along with Ansār.

#### **Hazrat Abu Sinān bin Mihsan<sup>ra</sup>**

His father was Mihsan bin Hursān, and his title was Abu Sinān. Historical records show that his name was Wahab bin Mihsan. He was the elder brother of Hazrat ‘Ukāshah bin Mihsan<sup>ra</sup>. He took part in the Battles of Badr, Uhud and Khandaq. He died at the age of 40 in 5 A.H. at the time when the Holy Prophet<sup>sa</sup> had laid siege to Banu Quraīzah. The Holy Prophet<sup>sa</sup> had him buried in the graveyard at Quraīzah.

#### **Hazrat Qaīs bin As-Sakan Ansāri<sup>ra</sup>**

He belonged to Banu ‘Adi bin Najjar branch of Khazraj tribe of Ansār. He was more known by his title of Abu Zaīd. He fought in all the Battles alongside the Holy Prophet<sup>sa</sup> including Badr, Uhud and Khandaq. He is among the Companions who collected the verses of the Holy Qur‘ān during the lifetime of the Holy Prophet<sup>sa</sup>. Hazrat Anas<sup>ra</sup> says that Hazrat Qais<sup>ra</sup> was his paternal uncle.

In 8 A.H., the Holy Prophet<sup>sa</sup> sent Hazrat Abu Zaīd Ansāri<sup>ra</sup> and Hazrat ‘Amr bin ‘Ās As-Sahmi<sup>ra</sup> with a letter to the two sons of Julundi — ‘Ubaīd and Jaīfar — in which he invited them to accept Islām. The Holy Prophet<sup>sa</sup> instructed them that if those people testify to the truth and choose to obey Allāh and His Prophet then ‘Amr would be their Amīr and Abu Zaīd would be their Imām to lead their prayers. Hazrat Qais<sup>ra</sup> was martyred on *Yaum Jisr*. A bridge was erected on the Euphrates for the Battle with the Persians during the Khilāfat of Hazrat ‘Umar<sup>ra</sup> and it is in this context that it was called ‘the day of Jisr’.

#### **Hazrat Abul Yasar Ka‘ab bin ‘Amr<sup>ra</sup>**

His title was Abul Yasar and he belonged to the Banu Salamah tribe. His father was ‘Amr bin Abbād and his mother was Nasība bint Azhar of Banu Salamah tribe. Hazrat Abul Yasār<sup>ra</sup> participated in Ba‘at ‘Aqabah and also in the Battle of Badr.



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“Wonderful were the ways of these people who taught us fidelity, fear of God and perfect obedience.

He captured Hazrat Abbās<sup>ra</sup> in the Battle of Badr and he was also the one who had taken away the flag of the idolaters from Abu ‘Azīz bin ‘Umair. He took part in all the Battles alongside the Holy Prophet<sup>sa</sup> and also in the Battle of Siffin alongside Hazrat ‘Ali<sup>ra</sup>.

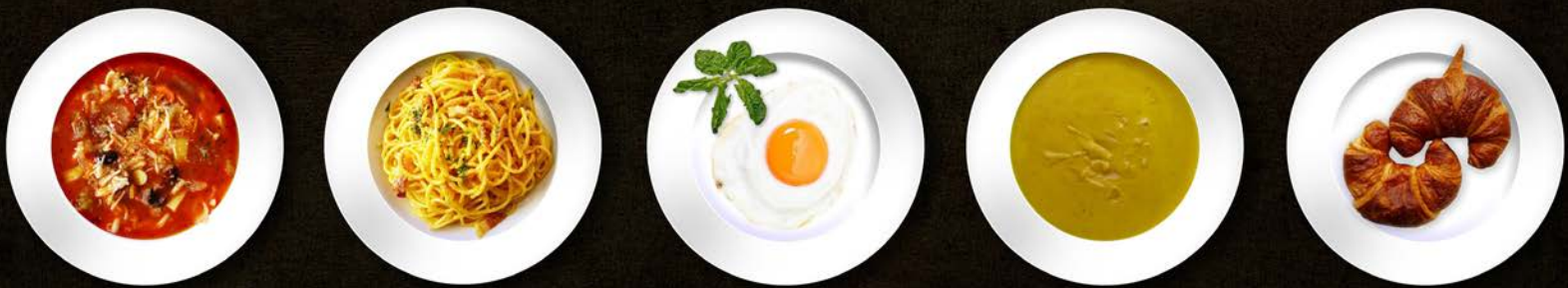
Huzoor<sup>aa</sup> concluded the sermon by saying that these were the people whom Allāh was pleased with. They followed the teachings of the Holy Prophet<sup>sa</sup> very

closely and were ever looking for ways to please Allāh. Wonderful were the ways of these people who taught us fidelity, fear of God and perfect obedience. May Allāh continue to raise their spiritual station! Amīn!

# THE UNTOLD STORY OF MODERN FOOD

## "WHAT'S IN--WHAT'S OUT AND WHAT'S ALTERED"

Waqar A Shaikh, Homeopath



“The Golden Arches” are now more widely recognized than the Christian cross.” These are the words of a famous food journalist, Eric Schlosser, referring to a symbol representing a famous fast food chain. This quote conveys a clear message of how within the last 60 or 70 years, the focus of most people all over the globe has shifted from authentic and healthy home-cooked food to food made “away-from-home” i.e. pre-made processed food. This change in eating habits along with the transformation of processed food is one of the worst human history has ever faced, according to most medical and nutritional scientists. Today, healthy, all-natural food plays second fiddle to modern processed factory food.

The connection between our health and food is undeniable. Food is more than just satisfying one’s body. In fact, the most important purpose of the food is to provide energy and nutrients. Food from Asia to America, from Australia to Africa is bought and sold throughout the world. From wheat which comes from

the prairies of Canada to beef from the US to rice from the paddy fields of the East. But even with this abundance of food, millions of people around the world are struggling with health concerns and are malnourished even after eating well.

There is an enormous range of food on the shelves of shops and grocery stores: fresh fruits, pre-packaged dairy products, processed vegetables, and canned foods from around the world. But even after the over-consumption of food, especially in most parts of Western Europe and in North America, people are still having nutritional deficiencies. So, what is wrong with today’s diet? One simple answer is that it is “degrading” i.e. food which has been deprived of its nutrients. Although this is the big-picture answer, food has also become the source of harmful substances which are added to it, causing the food to be altered as well. Food can only provide essential nutrients or their precursors to our bodies if it contains them. Precursors, such as beta carotene, is converted into vitamin A by the body. There are many contributing factors which have made these negative

changes in our food possible, but we will try to focus on the important ones.

Revolutions have always opened new chapters in the history of the human species. A revolution can be described as a sudden and massive change leading to the fundamental transformation of a society. The following two main revolutions have had a direct impact on our food.

1. The Industrial Revolution: this changed food itself and was caused by the Second, or British Agricultural Revolution.
2. The Green Revolution: this changed the way food was grown naturally. We will explore how.

### History of Food production or farming

Around 10,000 B.C, Stone Age humans called Paleolithic men lived in caves, were hunter-gatherers, and forged for their food because they did not know how to cultivate the land. This period is known as the Paleolithic Age. Around 8000 B.C, people began to gather and plant seeds

to grow new plants and domesticate animals, and turned from food gatherers to food producers, thereby becoming farmers. This marked the beginning of the Neolithic Age when they started cultivating fields and grew crops. In order to take care of the domesticated animals and their crops, the people needed to stay in one place. Hence, they established permanent settlements. This was the beginning of agriculture, and is referred to as the First Agricultural Revolution or Neolithic Revolution.

### Causes and impact of Industrial Revolution on food

From this Neolithic Revolution up until the early 1700's, the agrarian life was fairly quiet and steady, with changes occurring at a slow pace. At the turn of the 18<sup>th</sup> century in Britain, a horse-drawn seed drill was invented by Jethro Tull that could plant three rows of seeds at a time. It was able to drill a hole, drop the seeds in and cover the soil in one action. Prior to this, seeds would be thrown by hand into ploughed furrows; some seeds would be eaten by birds and some would be blown away by the wind. Jethro Tull's seed drill dramatically improved production by increasing crops fivefold. In 1730, the Rotherham plough was invented by Joseph Foljambe, which had the dual benefit of cutting labour costs and saving time. Many people who worked on farms were now being replaced by new technology and since less people were needed to produce more food, workers had to migrate elsewhere to survive. This caused mass migration to urban areas.

In Europe especially, many people from rural areas supplemented their incomes by working from home and contributing to the cotton or textile industry by weaving cloth using hand looms. Textile manufacturing was the first major industry to undergo industrialization. Spinning and weaving were done by hand and simple machines but it was a time-consuming process. To speed up the process, a series of inventions were created, such as the "Flying Shuttle" in 1733, which made the process of weaving cloth from thread faster. When weaving became a faster process, more thread was

needed, so the "Spinning Jenny" was invented in 1764, which allowed users to use more thread spools at one time. The water frame was later invented in 1769, which used water power instead of human power. This water frame, which could be hooked up to the Spinning Jenny, needed a steady flow of water so factories had to be built next to a water source. The Spinning mule of 1779 came after James Watt's steam engine of 1776, which required coal to produce steam. The steam engine was the breakthrough of the Industrial Revolution. With the use of the steam engine, factories could now be located anywhere rather than close to a water source.

The Industrial Revolution marked the discontinuity of human history—it separated an all-natural, slow-paced, agrarian world from a fast-paced urban world. These inventions changed the way that people lived, causing the mass migration of jobless farmers—who once worked on fields and in the home-based cotton industry—to urban areas and made the Industrial Revolution possible. Once this tie to the land was broken, families had to buy most of their food and became dependent on the food industry. They went from the world of farmers to the world of urban workers. Until this time, women had believed in home cooking and taking the time to prepare a decent meal. In the late 1700 and early 1800's, large factories began to appear in England as well as North America. The creation of these factories became a turning point in human society because people had to leave home everyday to earn a living. This radically changed family life and the way that children were raised.

Another sociological change of major proportions was the movement of women



out of the home and into the work force. This meant that few meals were cooked at home and from then on, worker's eating habits changed dramatically. The relationship between food and the time it took to prepare and eat it, was lost. This unprecedented mass migration into cities broke down people's connection between cooking and eating, and rapidly affected how they consumed their meals. Many poor workers now living in cities had lost the ability to grow food—they neither had kitchens nor the time to prepare a proper meal. Thousands of street stalls sprang up, especially in London, to sell them cheap and fast food. For millions of people, lunch became an open air buffet. Life was speeding up, they now had convenience food, most of which were and continued to be nutritionally compromised. By the late nineteenth century however, the factory method of modern industry had begun to be applied to food.

Since the Industrial Revolution, the food processing industry has radically altered many whole foods, including

the nutritional content of grain-derived flours, with modern flour-milling and extrusion technologies. These technologies have degraded the nutritional content of almost every food such as grains by removing the bran, the germ and the fiber. In the case of vegetable oils used for food processing and margarines, the introduction of the process of hydrogenation, which made them more shelf-stable and solid at room temperature, also introduced dangerous trans fats into the human diet. In the case of sweeteners, genetically engineered high fructose corn syrup (HFCS) was added. Furthermore, after World War II, major technological advancements in food production met an era that was characterized by an over-abundance of inexpensive food. Women who had previously controlled most of the family's food preparation, now entered the workforce in significant numbers, and the processed food industry began to capitalize on the need for fast, convenient food. Modern food in its present form is the end product of this great upheaval which impacted every aspect of daily life: the shifting of healthy, home-cooked food to so-called fast, processed or factory food. This has been the story of the industrial food system.

### The Green Revolution

The year 1949 was the beginning of a new agricultural system that changed the way that crops were grown. Norman Borlaug is regarded as the father of the Green revolution. The term refers to the effort to boost agricultural production through the development of new seed varieties, and via the use of high chemical inputs in the form of synthetic fertilizers, herbicides, pesticides and mechanization (use of tractors, plows, irrigation system). However, this comes at a cost. These chemicals infiltrate the crops, destroy our soil, and pollute our atmosphere and water ways i.e. our drinking water and our oceans. The attachment to fast food over natural foods and fresh produce has moved us towards widespread chronic diseases. There are numerous scientific studies that show the link between certain diseases and modern food. There is a long list of diseases caused by deficiencies in certain nutrients, but the most common



examples are Scurvy, a Vitamin C deficiency that causes bleeding gums and delayed wound healing, Iron deficiency anemia, rickets, which are brittle bones caused by the lack of vitamin D, and night blindness, which occurs due to vitamin A deficiency. Most food allergies, including seasonal allergies, are linked to a breakdown in the immune system. On the other hand, the prevalence of diseases such as obesity, cardiovascular disease (heart disease) and diabetes occurs because of the over-consumption of unhealthy food.

### Raw, uncooked food comes in three forms

#### ORGANIC FOOD

“Organic food is good for you and is good for the land.” This is the most natural, healthiest form of food we can get today. Up until a few hundred years ago, before the advent of industrial agriculture and before the production and use of chemical fertilizers and pesticides, food was completely natural. Farmers harnessed the power of the sunlight, seeds, and healthy, fertile soil that mother nature provided. This soil contained all of the minerals, water, and micro-organisms, such as bacteria, fungi, protozoa, nematodes, arthropods, earth worms and organic matter, to produce food. This was the norm, but now this past norm is referred to as organic.

All living organisms need good nutrition to remain healthy, whether they are plants or animals. However, human health largely depends on what they eat, unlike plants which are autotrophs, meaning they make their own food. Humans and other animals are heterotrophs, meaning they depend on external sources of food. Organic farming uses the soil's natural minerals, atmospheric nitrogen, and nitrogen-fixing-bacteria, to convert atmospheric nitrogen into proteins. This is called “the nitrogen cycle”. These nitrogen-fixing bacteria, called rhizobia, live in the nodules of the roots of leguminous crops such as lentils and beans. The plant and the bacteria function in a symbiotic relationship where the bacteria provides nutrients to the crops, and in return, the crops provide the bacteria with carbohydrates (sugars) and amino acids. Soil nutrients come from the natural composting of waste matter such as animal waste, dead plants and animal matter. Some of the earliest forms of fertilizer used by British farmers was marl, a calcium-rich clay soil, and guano, seabird droppings rich in nitrogen.

Organic farming is more than farming without chemical products. It not only produces healthy food, but is also very beneficial for the climate and the ecosystem. It slowly pulls atmospheric carbon dioxide into the soil through a process known as carbon sequestration



which helps reverse climate change. An interesting discovery was that of Terra preta or black soil. This was a manmade soil that used natural substances and was used by farmers around the 1500's. Originally discovered in the Amazon basin, this soil is now made via modern technology and is referred to as "Biochar". It is full of nutrients and less prone to nutrient leaching, because of its high concentration of charcoal which retains carbon in the soil.

### INDUSTRIAL FARMED FOOD

Crops are now grown using advanced technologies, chemicals, pesticides, and artificial fertilizers. Conventionally, most farming is practiced on land, but now soilless production called hydroponics or vertical farming, is also used.

Cattle for beef and milk, are raised in confinements called CAFO (Concentrated Animal Feeding Operations) in the US, and ILO (Intensive Livestock Operations) in Canada, otherwise known as factory farms. The animals and poultry are raised in crowded warehouses. Their feed comes from crops grown via industrial farming using chemicals such as fertilizers and pesticides. Grass is the natural food of cows, but at these farms they are fed GMO corn which makes them fat and sick. When their digestive system becomes upset, they are put on antibiotics. The animals are also made to stand in their manure all day long. Cattle raised for beef are given hormones in many parts of the world, so that they put on more lean muscles and help gain weight faster. As they are confined to a cramped space with no sunlight, they become stressed and remain so until they are slaughtered or they die. It is difficult to believe that animals or birds raised in this manner could be healthy enough for human consumption.

### GENETICALLY MODIFIED FOOD (GMO) OR LAB CREATED FOOD

All living organisms are made up of cells, which are the basic unit of life. A cell carries all the characteristics of life in its DNA molecules which possess the instructions to make genes. These genes form a unique blueprint that determines

how an organism grows, develops, looks and lives. A genetically modified organism, be it plant or animal, is created in a lab using gene editing technology; a plant's DNA is altered with the genes of an unrelated plant or animal. The foreign genes may come from bacteria, viruses, insects, animals or humans. With genetic engineering, scientists breach the species barriers that are set up by nature. For example, they have spliced genes taken from fish into tomatoes. The majority of GM (Genetically Modified) crops currently being grown are engineered to either withstand applications of chemical pesticides or to produce their own pesticides. For example, corn named BT Corn is engineered to include a gene from a bacterium that kills insects that are harmful to the plant. Another example is weed-resistant corn. This corn is able to survive strong dosages of lethal herbicide so that all plant life around it dies. All GMO plant seeds are protected by genetic patents, which means they must be repurchased each year and cannot be saved and replanted by farmers.

### The most common GMOs currently being grown in different countries

In US, 92% of corn, 94% of soybeans and 94% of cotton are GM, while in Canada, 98% of canola is GM. The yellow squash papaya, white russet potatoes, and arctic apples are modified so that they do not

turn brown for up to three weeks when sliced and left out. Products derived from these include oils, soy protein, high fructose corn syrup as well as meat, eggs, and dairy from animals that have eaten them. Even honey may have a genetically modified source of pollen.

### Health dangers of GM foods

There are numerous health risks that occur due to GM foods. Some of them are, toxins, allergens, carcinogens, antibiotic resistance and nutritional problems.

### Three main changes which are responsible for transforming real food into industrial food.

**1. Degradation of food:** Modern milling technologies, refining of food, processing, heating; all of these destroy a good portion of nutrients in food.

**2. Chemicals are introduced in the following forms:**

a) **Pesticides:** These are the chemicals used to protect crops from insects, bacteria, weeds and infections. Most of them are highly toxic. subcategories of pesticides include insecticides, which are used to kill insects, and herbicides, which are used to kill weeds.

b) **Fertilizers:** Farmers implementing





an industrial agricultural system fertilize their fields with synthetic or chemical nutrients known as NPK, meaning nitrogen, phosphorus and potassium. NPKs are highly soluble so they damage the soil and pollute the air and water. While nitrogen makes up 78 percent of earth's atmosphere, it is inert and cannot be used by the plants directly. It is therefore produced synthetically through a process called the **Haber Bosch** process. This makes nitrogen soluble, but also makes it toxic. Bacteria present in natural soil enable atmospheric nitrogen and other minerals. Since industrial farming destroys soil, nutrients and micro-organisms in the soil are no longer available to the plants.

c) **Chemical preservatives:** These are chemicals added to preserve food and give it a longer shelf life. Some examples are: benzoates, sorbates and sulfites.

d) **Artificial flavours and enhancers:** Highly-processed factory food destroys our normal sense of taste, and makes people addicted to artificial flavours developed by manufacturers.

e) **Artificial colours**

f) **Artificial sweeteners**

g) **Antibiotics:** Antibiotics are added to animal feeds, not just to treat them, but as a preventive measure because they are raised in unhygienic and unhealthy conditions where they are prone to falling ill.

h) **Heavy metals**

i) **BPA-Hexane**

j) **Artificial synthetic hormones**

### 3) Alteration of food

a) **GMO's (Genetically Modified Organisms)** or lab-created food and animals

b) When white meat in chickens became popular due to the belief that it contains less saturated fat, poultry farmers started improving on the chicken as if it was any other commodity. Farmers redesigned the chicken to have large breasts. Now, chickens are raised and slaughtered in half the time it used to take, and are twice as big as they were in the last century.

c) **Pasteurization and homogenization of milk:** These processes alter the normal structure of milk.

# TRUE STORY OF A PRISONER IN MADĪNAH

Late Amina Chaudhary, Ridgeville, Ontario

*Amina Chaudhary Ṣāḥiba passed away on February 1, 2019. The above account was originally published in the Aḥmadiyya Gazette in 1977. It is being re-published with some updates. It was rendered into English by Zakaria Virk Ṣāḥib.*

**M**y name is Amina Chaudhary. I am a graduate in nursing from Lahore. In 1968, I was sent to Madīnah by the Government of Pakistan. The following year, I got married to Abdur Rahman Akhtar, son of Chaudhary Mehtab Din of Sheikupura who was an employee of WAPDA (Water And Power Development Authority). A few days after our wedding, my husband was transferred to Murree (near Rawalpindi).

Here, we had the honour of meeting Hazrat Mirzā Nasir Aḥmad, Khalīfatul-Masīḥ III<sup>th</sup>. We were excited to meet Huzoor<sup>th</sup>. When we met him, he smiled and asked whether we were newly married. Then, he turned to Abdur Rahman and asked who his father was. He replied, “I am the son of Chaudhry Mehtab Din, Police Inspector, and am stationed here in Murree by WAPDA.” Huzoor<sup>th</sup> then complained to him about how the electricity keeps shutting off in his home, to which Abdur Rahman said, “I will speak to the lineman, and Inshā’Allāh it will not happen again.”

Then, Huzoor<sup>th</sup> turned towards me and asked me whose daughter I was. I replied that I was the eldest daughter of Dr. Abdullah and granddaughter of Qari Ghulam Yasin and that I worked in Madīnah. Huzoor<sup>th</sup> seemed pleased and told us that a member of the community works in Makkah as an electrician. Whenever there is problem with the electricity in the Khāna Ka‘bah, he

restores it. Then Huzoor<sup>th</sup>, referring to Abdur Rahman, said to me, “Do not leave him behind. Take him with you when you go back to Madīnah. However, if anyone discovers you are an Aḥmadi, they will incarcerate you for 10 or 12 days, but then they will release you.” Upon this Abdur Rahman said, “Huzoor, I beg your pardon?” At this, Huzoor<sup>th</sup> also smiled.

This memorable meeting ended with the prayers of Huzoor<sup>th</sup>. Whenever I think back to it, I relish in the memory of this incident. After two months of vacation, I returned to Madīnah. On September 27, 1969, Abdur Rahman also arrived. Soon the holy month of Ramaḍān was upon us and we started to enjoy the holy atmosphere of Madīnah as we participated in the Islāmic rituals. My parents had given me a copy of the Holy Qur’ān (*Tafsīr Saghīr*) enveloped in an embroidered cloth, which we used to take to Masjid Nabwi for recitation. We would recite the Holy Qur’ān after ‘Aṣr prayer and come home after saying Maghrib and Ishā’ prayers.

It was the 3<sup>rd</sup> day of Ramaḍān. I was seated in the ladies side of the mosque and Abdur Rahman was on the men’s side. As soon as ‘Aṣr prayer started, Abdur Rahman placed the holy book beside him on a pedestal and began to pray. There was a man standing in the row behind him who later asked Abdur Rahman, “Can I see this tafsīr?” Abdur Rahman opened the first page on which “Hazrat Mirzā Bashīrud-Dīn Maḥmūd Aḥmad<sup>ra</sup>, Khalīfatul-Masīḥ II” was written. Reading the name, the



man became furious and said, “How dare you bring this obscene literature here?” Abdur Rahman was startled, wondering why this man was using such a negative word about the holy book. Being young and brash, Abdur Rahman put the Holy Qur’ān on his head and challenged the man, “This is the Glorious Qur’ān, why are you using abusive words? This is the Book of Allāh.” However, that man was bent on harming Abdur Rahman.

The man’s name was Agha Shorish Kashmiri. He was a reputed journalist, author and fiery speaker from Lahore. He was an opponent of the Aḥmadiyya community. He started shouting, and soon many Pakistani students gathered around him. He called the police and told them, “this man is a *Mirzāi*, a *Qādiāni* and an Israeli spy.”

People became suspicious when they heard the word “Israel”. This incident happened on the night of November 12, 1969. Soon, there was a huge crowd and police took possession of the holy book *Tafsīr Saghīr*. Suspecting trouble, I arrived at the scene. After seeing me and discovering that Abdur Rahman was my husband, the gathered students were

deeply ashamed. Before my marriage, I lived in a hostel where there was often a lot of leftover food. I used to collect this food and give it to these poor Pakistani students, who greatly appreciated it. Usually I am not an angry person, but on that day I was furious and said to them, “You are shameless people. You have no respect; God’s curse be upon you all!” Later, the police came to our residence and took away our passports.

Shorish said to the police, “She is using abusive language.” He did not know that the poor madrasa students knew me very well and that I used to feed them. I said to him, “You are the biggest troublemaker of all. You are shameless and wherever you go, you bring trouble.” His mouth was zipped. Upon my recognizance, I brought Abdur Rahman home. There were false rumors about us flying all over Madīnah. The mullahs were distressed after we came home from the police station. We did not know that they were conspiring against us and that they were inciting the police against us. One day, the police arrived at our home and served us notice to appear at the police station on a fixed date. We arrived at the police station on the appointed date. They questioned us about our faith to which we gave them satisfactory answers. We recited *Kalima Shahādat* and managed to prove that our articles of faith were the same as Muslims.

Now, the police were nonplussed as to what to do. Eventually, they asked why the name of Hazrat Mirzā Bashīrud-Dīn Maḥmūd Aḥmad<sup>ra</sup> was written on the *Tafsīr*. We told them that he was the Spiritual Head of our community, and that he had written a commentary of the Holy Qur’ān just like previous scholars had done. We said, “it is the same Glorious Qur’ān as yours.” We explained the system of Aḥmadiyya Khilāfat to them. They then brought in a Sindhi Mullah who knew Urdu. They handed the *Tafsīr* to him and gave him a month to study it and find if any un-Islāmic teachings were contained within it.

After a month, our case was brought before the Chief Justice of the Superior Court of Madīnah. He was also the Imām of Masjid Nabwi. The Sindhi Maulwī told

“In a rather state of panic, I kept looking for Abdur Rahman but could not find him in this huge gathering of millions of people who had arrived for Hajj.

the judge that we did not believe in the virgin birth of Hazrat ‘Īsa<sup>as</sup>. He also told them that we believed the status of the founder of the Aḥmadiyya Community was superior to that of the Prophet Muḥammad<sup>sa</sup>.

We explained to the judge that this ignorant Mullah was lying to him. He had no proof to back up his claims. We vehemently denied that the status of the Founder of our community was superior to Holy Prophet of Islām<sup>sa</sup>. Rather, it was the opposite of what the Maulwī suggested.

After listening to the Sindhi Maulwī, the Chief Justice said to us: “Just declare that you do not believe in Mirzā Ghulam Aḥmad and deny any association with him.” We replied that if Mirzā Ṣāḥib had taught us anything which was contrary to Islāmic teachings, then we would gladly declare it. However, there is nothing in his teachings that is contrary to the teachings of the Prophet Muḥammad<sup>sa</sup>, therefore, we refused to deny him. The Qāzi then said: “Never mind, just say that Mirzā is a heretic.” We refused. At this point, we explained our beliefs and told him that members of our community perform the pilgrimage every year and that we also intend to perform Ḥajj. The Chief Qazi said to Abdur Rahman, “I am ordering you to go back to your country in three days.” To this, I replied, “he will go back after Ḥajj.”

Another objection raised was that we support a country at war with the Arab countries because we have a community center in Israel. We responded by explaining that the Aḥmadiyya community had been flourishing there well before the creation of Israel. Palestinian Aḥmadīs lived there, and not Pakistanis. Upon hearing our incontrovertible reply, he decided not to take action against us.

#### SHORISH CREATING TROUBLE

Shorish Kashmiri (his real name was Abdul Karim, but incidentally, Shorish means trouble in Urdu) called for a public meeting in which he declared that Jihād needed to be carried out against a *Qādiāni*, and that the *Mirzāi* had been arrested. Meanwhile, we were living happily in our home. We offered Ṣalāt at home, but we would hear false rumours when we went out to shop. We heard these rumours and wondered at what kind of animals these mullah-type Pakistanis were. Contrary to this public condemnation, the Saudi police treated us fairly and justly. They told us that they had nothing against us, but that our own compatriots and wretched Maulwīs were filing complaints against us.

Once the month of Ramaḍān ended, the court summoned us. We were told that we were not Muslims so we must go back to our country. We retorted, “if we are not Muslims, then please convert us to Islām.” The Chief Justice responded by saying, “we cannot do that.” We told him that he was sitting in the chair of a Chief Justice; if he did not hand down justice to us, his neck would be in our hands on the Day of Judgment. Then, he would not be able to dispense justice. To this, the Chief Justice asked us, “why don’t you like Maulwī Maudoodi and read his books?” Only then did it dawn on us who was actually creating trouble for us.

#### PERFORMING ḤAJJ IN HANDCUFFS

We still intended to perform Ḥajj. Abdur Rahman’s passport was in police possession. We asked for it, but were told that Abdur Rahman could instead travel in the company of some prisoners that were going to Makkah. I was instructed to go to Makkah on my own, and a common meeting place was arranged for us. After the Ḥajj, I would come back to Madīnah on my own, and Abdur Rahman would



“God will not perish us, we have been given the chance to prove we are strong and determined Aḥmadīs.”

again travel with the other prisoners.

However, something went wrong—either I did not understand the plan or the police did not explain it to me clearly. Abdur Rahman was housed in a Makkan jail along with other prisoners. He was not at the meeting place so I started searching for him. The first day passed without any luck. I prayed to God and cried profusely in desperation. The next day, I performed *Tawāf* (circumambulation). After running between the hills of Safa and Marwa, all the pilgrims had to go to Mina. In a state of panic, I kept searching for Abdur Rahman, but was unable to find him amongst the millions of people who had arrived for Ḥajj.

I had come to Makkah with family, so I went with them to the valley of Mina which is 4.3 miles from Makkah. Once there, I started looking for Abdur Rahman early in the morning and arrived at a police station. I am shy by nature and feel uneasy in any situation. But somehow, on this day, I gathered the courage and looked for him in every police station. Finally, I arrived at the Mina police headquarters. It was nighttime when I entered the building

and I was flabbergasted; the police inspector who had been assigned to the head of the Mina jurisdiction was the son of a woman who had once been in my care. He was an elderly man who treated me like his daughter and his mother had loved me to no bounds. As soon as he saw me, he stood up. Seeing him, I started crying uncontrollably, miserable in this situation while in a foreign country. He gave me water to drink, made me comfortable and listened to my entire story. He said to me, *Ya Sitti*, meaning my dear sister/daughter. He was angry at the Pakistani mullahs on my behalf. Right away, he called all the police stations to locate Abdur Rahman. He provided a Jeep for me with two police officers who were instructed to escort me as long as required, drop me wherever I wanted, and report to him directly upon return.

#### IN THE MINA JAIL

I arrived around 1 am at the Mina jail where Abdur Rahman was locked up. He told me he had been confused and wondering what was going on for the jail to announce his name so late at night. I saw Abdur Rahman and naturally started to cry, but he consoled me by saying, “God

will not perish us. We have been given the chance to prove that we are strong and determined Aḥmadīs.” We told our respective version of events to each other while sitting in the jail’s office. His clothes were dirty. Ḥajj was over and it was the day of ‘īd. We had to stay another two days in the valley of Mina.

After the meeting, the police brought me back to the tent where I was staying. I performed *Wudhu* and occupied myself in prayers (Ṣalāt). The thought came to my mind that Prophet Muḥammad<sup>sa</sup> too was persecuted in this very city of Makkah. His trials and tribulations were far worse and far greater. Thank God we had also been through some of these trials. I humbly prayed to God Almighty to give us strength and keep us steadfast.

#### BACK TO MADĪNAH

The next day, I was in a more positive state of mind. With clean clothes for Abdur Rahman, I went to the Mina jail. I gave him the fresh set of clothes and returned. On the third day, I went there again to find that he had been transferred to a jail in Makkah. I arrived in Makkah, performed *Tawāf* and returned to Madīnah safely. Upon arrival, I went straight to the police station and met the inspector who had arranged our travel to Makkah. Hearing my story, he was disturbed and ordered that Abdur Rahman be brought immediately to Madīnah. This whole incident took place over 12 days just as Huzoor<sup>rh</sup> had predicted: that they would keep us in jail for 10 or 12 days and then set us free.

Upon returning home, Abdur Rahman told me that he was very concerned about me since I was alone. The policeman used to handcuff him during the *Tawāf* and accompany him while he ran between the Safa and Marwa hillocks. A police officer was assigned to keep an eye on him at all times. Once an older policeman was escorting him and could not run fast enough. Abdur Rahman said, “if you let me run alone, I promised to return.” But, he put his hand with closed fingers on his throat as if slashing it, signalling that they would cut off his throat if he did that. Al-Ḥamdo lillāh, he was able to perform Ḥajj even while handcuffed.

When passing Pakistanis would ask him what crime he was being punished for, he would just shrug his shoulders.

Our case went on for 10 months in the Madīnah court. Finally, the judge handwrote in Abdur Rahman's passport that he was a Muslim.<sup>1</sup>

### IMMIGRATION TO DENMARK

During this period, a cousin brother of Abdur Rahman, Mr. Maḥmūd Virk, informed us that the government of Denmark was in dire need of workers. Therefore, if the circumstances were not favourable in Saudi Arabia, we should move to Denmark. Taking his advice, we immigrated. However, Denmark was a free society and learning the language was another hurdle. Finally, after living there for four years, we decided to move to Canada. Abdur Rahman arrived in Canada on December 6, 1974 and settled in Kitchener. After three months, I arrived in Canada in March 1975, along with our three children Imran, Rehan and Ashfa. We had been blessed with our

son Imran during our stay in Madīnah. In 1977, my parents also arrived in Canada. All my children are very loving, obedient, hardworking and successful in their professions. We are blessed with seven grandchildren.<sup>1</sup>

### MUNIFICENCE OF ALLĀH

Living in Madīnah was the lowest point in our life, but after coming to Canada, our life has been at its highest point in every respect. We purchased our first poultry farm in Smithville in 1977 with 13,000 birds. Every day, I used to pick up eggs by hand while continuously reciting *SubhanAllāh*. In 1981, we purchased a farm in Wainfleet, then in Newmarket with 20,000 birds. Today, our poultry farm has 142,000 birds and is considered a state-of-the-art poultry farm in Canada.

Who would have thought that the young man, who performed Ḥajj in handcuffs, would one day be an established and successful businessman in Canada? In the Aiwān Tahir building, which houses

the headquarters of the Aḥmadiyya Muslim Jamā'at Canada, there is a list of names engraved on the wall. Abdur Rahman's name is at the top of the list of contributors who gave \$67,000 for the construction of this building. He has donated considerable amounts for the construction of Canadian mosques. These are just two shining examples of his devotion to the Aḥmadiyya Muslim Jamā'at.

This is all due to the sheer grace and mercy of Allāh. God Almighty has bestowed upon us innumerable favours for which we cannot thank Him enough. All praise belongs to Allāh.

### ENDNOTE

1. A report of this incident was published in a twisted form by Kashmiri in his journal *Chittan* under the heading 'Safar Nama Hijaz' and subsequently in his book *Shab Jaey Keh Mun Boodam* pp. 181-182.

*Continued from page 24*

### KINDNESS TO THE POOR

She was always generous to the poor, including those who worked for her. She would take care of their worries on more than one occasion and would always give some extra money to spend on 'īd. Once, she was going for Friday prayers and her carriage hit a bicycle. A young boy riding the bicycle got injured. She immediately took the boy to the hospital in her carriage.

### ARTISTIC & POETIC QUALITIES

She was very artistic. There were many pieces of décor in the house that she had made by recycling things. She was very talented in stitching, knitting and crocheting. She always kept herself busy with many hobbies. She even won awards by making beautiful handicrafts. She was also a well-versed English poet and a collection of her poems was also published.

Her life was a positive example for others to follow. May Allāh grant her a high station in paradise amongst loved ones! Amīn!

### ENDNOTES

1. *Pathway to Paradise*, Ch. 4, "Daily Life of a Muslim Woman"
2. *Tarīkh Lajna Imā'illāh*, Vol. 5

# OBITUARY

## MY AUNTY JĀN, PROF. SHAMIM AKHTER AZAM ŞĀĤIBA

Umm-e-Nasr, Karachi, Pakistan

Prof. Shamim Akhtar Azam Şāĥiba was born in British India to devout Aĥmadi parents, Khwaja Mohammed Sharif and Raheem Bibi. She completed her higher education at the University of Peshawar, Pakistan with a Bachelor of Arts degree with Honours in English in 1956, and a Masters of Arts degree in English in 1958. She then pursued her education in England and completed her Post-Graduate Diploma from 1967-1968. She also began a four-month short course in English for Speakers of Other Languages (ESOL) in 1976 in America, but could only attend for three months. In 1986, she attended a British Council sponsored course on teaching English in Manchester, U.K. and earned a Diploma in English teacher training from Allama Iqbal Open University in 1987. She taught for thirty-two years (with the exception of one year) at the College of Home Economics, University of Peshawar and retired in 1991. She also took a Spanish course in the U.S.A and taught Spanish as well.

### LOVE OF ALLĀH

Prof. Shamim Akhtar Azam Şāĥiba was very committed to following the Qur’ānic teachings in all walks of her life. She was strong and steadfast in her faith and faced a lot of opposition in her career, both as a student and as a professor. As a young girl, I remember how fond she was of congregational prayers and how she would always ask me to join her.

In 1974, when her home was burnt down because she was an Aĥmadi, she bore that period with patience and perseverance. Having faith in Allāh, she worked hard

and restored the lost glory.

### LOVE OF THE HOLY PROPHET<sup>SA</sup>

Reflecting back on her life, I recall her depicting her love for the Holy Prophet<sup>SA</sup> by filling it with his colours. For example, she liked to wear white clothes because he had liked white. She loved cleanliness because the Holy Prophet<sup>SA</sup> had once said, “Cleanliness is half of faith.”<sup>1</sup>

I never recall her wearing untidy clothes, not even once. They would always be well-ironed and very clean. Fridays were always very special for her. She was always dressed well because of her position as a Professor, but she used to prime herself on Fridays. She would clean every corner of the house for Friday prayers and would cook very special dishes because it was Friday. She was kind towards animals. I remember she always had a pet and cared for it. In other aspects of life, as well, she always followed the teachings of the Holy Prophet<sup>SA</sup>.

### LOVE OF KHULAFĀ’ AĥMADIYYAT

She would always visit and write to the Khulafā’ Aĥmadiyyat for advice. She was fortunate to receive personally handwritten and signed letters of the Khulafā’ Aĥmadiyyat. The continued guidance of Hazrat Khalifatul-Masīḥ II<sup>RA</sup> and Hazrat Khalifatul-Masīḥ III<sup>TH</sup> was one of the reasons for her astounding success in her education and teaching.

Once, when one of her younger brothers became very ill, she wrote to Hazrat Khalifatul-Masīḥ IV<sup>TH</sup> and requested a consultation for homeopathic medicine. As a result of taking the medications prescribed by Huzoor<sup>TH</sup>, her brother was cured miraculously, so much so that even his doctors were surprised.

Her illustrious career in various establishments of Lajna was also under the counsel and supervision of Khulafā’ Aĥmadiyyat.

### PARENTS

Modestly and quietly, she served her parents. Many good proposals came her way but she refused all of them to serve her ailing mother—such was her dedication to serving her parents. She followed the Qur’ānic teaching: “So pray to thy Lord, and offer sacrifice”(108:3). She also followed the teaching:

Thy Lord has commanded, “Worship none but Him, and show kindness to parents. If one of them or both of them attain old age with thee, never say unto them any word expressive of disgust nor reproach them, but address them with excellent speech. (17:24)

She was later rewarded with a wonderful life partner after the demise of her parents.

“She would clean every corner of the house for Friday prayers and would cook very special dishes because it was Friday.

## LAJNA WAS HER LIFE AND HER LIFE WAS SERVING LAJNA.

She served the Lajna Imā'illāh of Pakistan and America in different capacities. The best service she rendered was preparing the next generations of both countries for the future. Her students today serve in various capacities in different parts of the world. In my view, that is her greatest achievement.

In Pakistan, she served Lajna Peshawar (city & district) in various capacities. She was elected and served as Sadr of Lajna Imā'illāh Peshawar, Pakistan from 1963-1967 and again for one year in 1981-1982.<sup>2</sup> During that time, she was fortunate to meet and work with Hazrat Sayyeda Umme Mateen Şahiba<sup>ra</sup> who was then the President of Lajna Imā'illāh Markaz (Central Executive body of Lajna Imā'illāh).

In 1972, she compiled the souvenir booklet, "Lajna Speaks" for the celebration of the Golden Jubilee of Lajna Imā'illāh. She was a guest at Hazrat Sayyeda Umme Mateen Şahiba's<sup>ra</sup> residence during this period. She was appointed National Ta'lim (Education) Secretary of Lajna Imā'illāh USA in 1991 and held that position until 2000. During her service, emphasis was placed on learning the translation and understanding the meaning of the Holy Qur'ān and memorizing short Sūrahs of the Holy Qur'ān.

As the National Education Secretary, she prepared a short course on learning to read and speak the Urdu language for adult learners. This course included a text and a cassette. She also served as National Lajna Secretary Ishā'at (Publications), the Editor of the 'Ā'isha Magazine, 1993, the Editor of Al-Mā'idah Magazine in 1994 and from 1997 - 2000, and Lajna Regional Sadr, Southeast Region from 1998 - 2004. She also served as the Local Sadr of the Research Triangle, NC Lajna from 1995-2002 and its Nā'ib Sadr and Secretary Ta'lim from 2002-2004.

She became the National Secretary Ishā'at of Lajna Imā'illāh USA in 2000 and continued to work in this capacity until August 2004, when her poor health no longer permitted it. However, she

“The best service she rendered was preparing the next generations of both countries for the future.

continued with her other national and local duties till the end of that Lajna year.

When the translation of the book by Hazrat Masīh Mau'ūd<sup>as</sup>, *The Heavenly Sign* was sent to National Sadr Lajna USA for revision by Wakīlut Taṣnīf, Rabwah, Pakistan, she reviewed and revised the translation. She also reviewed the translation of some pages of Malfūzāt.

She actively participated in all of the programs of Lajna Imā'illāh USA and conducted many Tarbiyat classes and Tabligh symposia. She also organized Ijtimā'at at the local and regional levels in both Peshawar, Pakistan and in the Research Triangle, NC Lajna and the Lajna of Southeast Region, USA. In 1990, she spoke on, "The Role and Status of Women" at an Interfaith Symposium at the University of Winnipeg, Canada. Her paper was later published in *The Review of Religions*.

She had an increasing fondness for the ladies of the family of the Promised Messiah<sup>as</sup>. She once said to me, "They shower so much love, one does not know how to reciprocate." It was an honour for her that just before her funeral prayers, two Sadr Lajna Imā'illāh Pakistan (present and past) came for condolences. May Allāh bless all those who were a source of forbearance and fortitude for us! Amīn!

### HUSBAND AND FAMILY

She was ever-loving, ever-obedient and ever-caring towards her husband and family. Her marriage was a successful one—full of love, tenderness, comfort and sacrifice. Her husband understood her love for Lajna work and never interfered with it. On the contrary, he would facilitate her every endeavour. She understood all of his likes and dislikes and lived her life accordingly. She never spoke against him and followed the Qur'ānic teaching: "They are a sort of garment for you and you are a sort of

garment for them" (2:188).

In this age, nurturing God-fearing children and grandchildren who have a bond with Khilāfat and are committed to the Jamā'at is one of the most complex and challenging tasks. In a country like the USA, it is a complicated task. Yet, both she and her husband not only achieved this remarkable feat but were amazing parents.

They were also remarkable in their hospitality when we visited them. We can never forget the joys of the USA and Canada jalsas which were possible because they planned our trip. It was our first long trip abroad without our parents. The extra-special care required in such a situation was graciously extended by them, and we will always be grateful for it.

### SIBLINGS

She had an elder sister and 3 brothers whom she took care of in many ways.

"They ask thee what they shall spend. Say: 'Whatever of good and abundant wealth you spend should be for parents and near relatives and orphans and the needy and the wayfarer. And whatever good you do, surely Allāh knows it well'" (2:216).

Her love extended to the children of her siblings. She loved us but never spoiled us. She was so mindful of her relatives that I am witness to the fact that she never argued or even spoke loudly to my mother (her sister-in-law) even once. Not once did she ever speak against my mother or my maternal family to me. If all of us could be this mindful of these small but important aspects of human relations, there would be less marital strife. After her marriage, she would use her savings to bring precious gifts for all her nieces and nephews whenever she visited us.

Continued on page 22





AHMADIYYA MUSLIM JAMAAT  
INTERNATIONAL

## Aḥmadiyya Muslim Jamā'at Press Releases

### HEAD OF AḤMADIYYA MUSLIM COMMUNITY WARNS OF INTENSIFYING GLOBAL HOSTILITIES AND THE RISK OF DISASTROUS NUCLEAR WAR

**Caliph urges nations to work together to develop sustainable peace in the world**

**O**n March 9, 2019, the Worldwide Head of the Aḥmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> delivered the keynote address at the 16<sup>th</sup> National Peace Symposium hosted by the Aḥmadiyya Muslim Community UK.

The event was held at the Baitul Futūḥ Mosque in London with an audience of more than 1000, including 700 dignitaries and guests from 30 countries, including Ministers, Ambassadors of State, and

Members of Parliament.

During the event, His Holiness<sup>aa</sup> presented Dr. Fred Mednick, founder of Teachers Without Borders, with the Aḥmadiyya Muslim Prize for the Advancement of Peace in recognition of his efforts to provide unfettered access to education to some of the most neglected parts of the world.

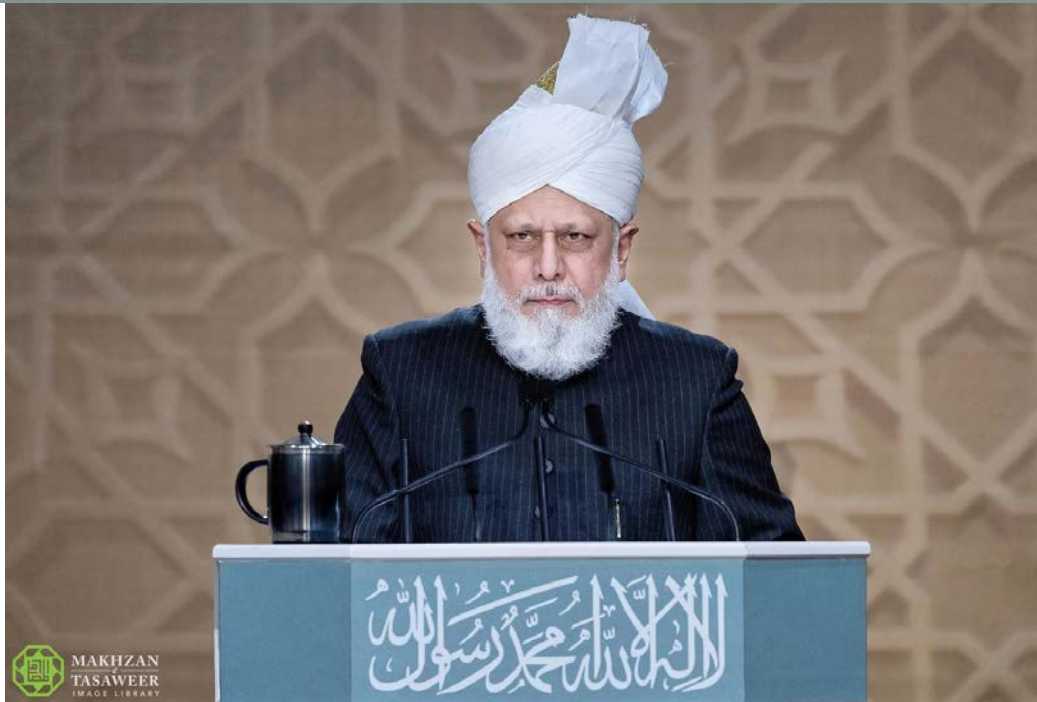
Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> began his address by stating that the Aḥmadiyya Muslim Community would never waver from its efforts to promote peace and

justice in the world.

His Holiness<sup>aa</sup> warned that rivalries between nations were intensifying and new battle lines were being drawn that could prove disastrous.

His Holiness<sup>aa</sup> highlighted that nuclear war was no longer a remote or distant prospect, but rather a growing threat that could no longer be discounted or ignored.

He mentioned a number of pressing catalysts, including tensions between



“As rivalries ferment and hatreds become ever more deeply entrenched, no one knows where such issues will finally lead us or how horrific the consequences will prove to be” – Hazrat Mirzā Masroor Aḥmad

nuclear powers, conflicts and proxy wars in the Middle East, far-right nationalism, anti-immigration sentiments, economic frustration and isolationism that continue to push nations towards nuclear war and global destruction.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> warned of the catastrophic nuclear destruction that could ensue if nations do not show tolerance or strive to break down the causes of division between them.

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

If there is a nuclear war, we will not only be destroying the world today but we will also be leaving behind a lasting trail of destruction and misery for our future generations. Hence, we must pause and reflect on the consequences of our actions. We should not consider any issue or conflict, whether within a country or at an international level, to be insignificant.

Commenting on escalating tensions

between nations, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> stated:

During the past year, the United States claimed with a degree of confidence that it was close to securing an historic peace deal with North Korea but in recent days it has become clear that nothing of substance has been achieved.

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

In recent days, the world witnessed a sudden escalation in tension between India and Pakistan. Both countries are nuclear powers and both have built alliances with other nations, whether openly or in secret, which mean that the potential consequences of a war would be extensive and far-reaching.

His Holiness<sup>aa</sup> stated that nations are using conflicts in the Middle East as a tool to create dominance by building alliances and igniting further conflict.

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

On one side, Russia and Turkey are aligning, whilst on the other side, the United States and Saudi Arabia are joining together and are ratcheting up pressure on Iran and seeking further sanctions against them. Political experts are openly expressing that the objective of these nations is to dominate the Middle East.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> further stated:

Time and again, we have seen examples of countries that have intervened in war-torn nations or given aid to deprived countries on the pretext of bringing peace but have attached strings that enabled them to take control of the weaker country's resources. Rather than being content with their own wealth, powerful countries seek to assert their control over weaker nations.

His Holiness<sup>aa</sup> cited Syria as an example of a war that had caused endless misery and remained in a precarious state.

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

Over almost a decade, Syria has been ravaged by bloodshed and torn asunder. It is said that the civil war is now edging towards an end but what has the past decade achieved except the death of hundreds of thousands of innocent people and the displacement of millions of others? Nothing positive has emerged and the future remains uncertain and precarious, as tensions rise between nations who have their own vested interests tied into the future of Syria.

He mentioned that although these nations attempted to defeat extremist groups like Daesh in the Middle East, they have in reality, only allowed their hateful teachings to spread further.

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

It is said that the terrorist group Daesh is on the verge of collapse and that their so-called Khilāfat is



finished. Yet experts also warn that though Daesh has lost its territory, its hateful ideology persists and its members who have survived are now scattering and could eventually regroup and perpetrate attacks in Europe or elsewhere.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> also emphasised that nationalism continues to rear its ugly head and that far-right parties are gaining popularity globally. He explained that a core reason underpinning far-right popularity has been widespread immigration.

His Holiness<sup>aa</sup> further explained that feelings of resentment stem from the belief that existing indigenous citizens are being short-changed in order to fund and support immigrants. He provided both a long term and a short term solution to resolve this pressing issue.

Explaining the long term solution, His Holiness<sup>aa</sup> stated:

The long-term solution to the immigration crisis has to be to establish peace in war-torn countries and to help the local people, who have been forced to endure lives of misery and danger, to live peacefully.

Discussing the short term solution, His Holiness<sup>aa</sup> stated:

In the short term, where refugees or asylum seekers come to the West due to the prevailing political or religious conditions in their own countries, they should be treated with dignity and

respect. At the same time, whatever support they are given should not be at the expense of existing citizens. Immigrants should be strongly encouraged to enter employment as soon as possible, rather than living off benefits for long periods. They should work hard, seek to stand upon their own two feet and contribute positively to their new society. Otherwise, if they are continually funded by taxpayers money it will inevitably lead to grievances.

Furthermore, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> stated his belief to be, that the underlying cause of most resentment in society tends to be economic and financial frustration and that this inevitably leads to the spread of Islāmophobia and xenophobia.

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

Certain groups take advantage of such anxiety by laying the blame at the feet of immigrants or at the followers of religion and incite sentiments of hatred towards them. Thus, an impression has developed in Europe that Asians, Africans and particularly Muslim immigrants are a threat to society. In the United States, there are similar fears regarding Muslims and also Hispanics seeking to enter the country through Mexico.

His Holiness<sup>aa</sup> explained that the root cause of frustration and the resulting hostility, whether in the East or the West, is economic injustice and so it is essential that a concerted effort is made to bridge

the economic divide amongst nations and their people.

He stated that if such countries, that have been centres of war or division, are enabled to prosper economically, they will no longer harbour frustrations or bear hatred for other nations. Nor will their people be forced to migrate.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> also addressed the widespread uncertainty and anxiety in the UK regarding Brexit and the UK's future relationship with the European Union.

His Holiness mentioned that he made his views on Brexit very clear during an address at the European Parliament in 2012, when he stated that the strength of Europe lies in its remaining united and together as one.

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

In my speech seven years ago, I focused upon the importance of removing the fears of the public about immigration and emphasising the benefits of unity. However, people's concerns were not adequately addressed and so, increasingly, people across Europe have come to question the benefits of the European Union...Hence, where I had hoped for greater unity in Europe, the past few years have witnessed increased division and turmoil.

Citing Islāmic teachings to offer a solution to this turmoil, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> stated:



The Islāmic viewpoint is that peace can best be achieved through unity. Yet, regretfully, instead of uniting, we are seeking separation and prioritising our individual interests over the collective interests of the world. I believe that such policies will, and already are, undermining the world's peace and security.

Explaining how Islāmic teachings provide peace to the world, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

To get an accurate portrayal of Islāmic governance and leadership we should look to the era of the Founder of Islām, the Holy Prophet Muhammad<sup>sa</sup>. After the Holy Prophet<sup>sa</sup> migrated to the city of Madīnah, he formed a covenant with the Jewish people, whereby the Muslims and the Jewish citizens were to live together peacefully and with a spirit of mutual sympathy, tolerance and equity.

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

The covenant proved to be a magnificent charter of human rights and governance and ensured peace between the different communities living in Madīnah. According to its terms, all people, regardless of their faith or ethnicity, were bound to respect the rights of one another. Freedom of belief and freedom of conscience were cornerstones of that treaty.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> concluded his address by praying for the long term peace of the world.

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

May Allāh the Almighty enable true peace to emerge and may the long shadows of war and conflict that hover above us be replaced by blue skies of peace and prosperity. I pray for an end to the frustrations and deprivation that have plagued the lives of countless people and have fuelled devastating wars and grievances across the world...I pray that we show tolerance of each other's beliefs and customs and value the diversity within our societies. I pray that we come to see the best in humanity and use each other's strengths and skills to build a better world for our children and to cultivate lasting peace in society.

Prior to the keynote address, a welcome address was delivered by Rafiq Hayat, the National President of the Aḥmadiyya Muslim Community.

Thereafter, the Most Reverend Kevin McDonald, Archbishop Emeritus of the Roman Catholic Archdiocese of Southwark thanked the Aḥmadiyya Muslim Community for its strong resolve in promoting peace.

The Most Reverend Kevin McDonald said:

This initiative is quite unusual and different and imaginative, bringing together people of different religions, different faiths, people in the public and private sector, people of different walks of life to reflect on peace, because peace is an issue for all of us... I thank the Aḥmadiyya Community for drawing attention to the centrality of

peace, for inviting people of different faiths and norms to come together. I hope we can get together around this conviction that there can only be peace enough in the world if there is peace within us.

Whilst accepting the Aḥmadiyya Muslim Prize for the Advancement of Peace, Dr. Fred Mednick, founder of Teachers Without Borders, said:

With this award, Your Holiness, the Aḥmadiyya Community has heard the teacher's voice and has heard the teachers song...I can only say here today, honoured by the hospitality and warmth and openness of this community, [that] it is a special honour to receive this award; we shall do our best, Inshā'Allāh to reach every teacher we can on this planet and even more teachers and more children in those small places everywhere on Earth.

The event concluded with a silent prayer led by His Holiness<sup>aa</sup>.

Both before and after the proceedings, His Holiness met personally with various dignitaries and guests and held a press conference with journalists and members of the media.

# ANNOUNCEMENTS

## CONGRATULATIONS



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### DANYAR AMEER KHAN

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By the Grace and Blessings of Allāh Almighty, Farhan Shakeel Ahmad Şahib and Atiyatul Awwal Khan Şahiba of Brampton have been blessed with a baby boy “Danyar Ameer Khan” on March 17, 2019. The newborn is the paternal grandson of Naseer Ahmad Khan Şahib (National Secretary Diyafat Canada) and Rafiqa Khan Şahiba of Brampton and maternal grandson of Razia Sharif Şahiba wife of Late Sharif Ahmad Şahib of Calgary. May Allāh grant Danyar Ameer Khan a long, healthy and righteous life, and make him a delight of eyes for his family! Amīn!

# La Gazette

## AḤMADIYYA



avril 2019

CANADA 

### DU SAINT CORAN



Ô vous qui croyez ! Soyez fermes dans la cause d'Allāh en portant témoignage avec justice. Et ne laissez pas l'hostilité d'un peuple vous inciter à agir autrement qu'avec justice. Soyez *toujours* équitables, car l'équité est plus près de la piété. Et craignez Allāh. Assurément, Allāh est Très-Conscient de ce que vous faites.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوْمِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا  
يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ عَلَىٰ آلَا تَعْدِلُوا إِعْدِلُوا هُوَ أَقْرَبُ  
لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ ۗ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ



### ḤADĪTH

Hazrat Anas<sup>ra</sup> rapporte que le Saint Prophète<sup>sa</sup>  
dit : « L'un de vous n'est véritablement  
croyant que lorsqu'il aime pour son frère ce qu'il aime pour sa  
propre personne ».

عَنْ أَنَسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يُؤْمِنُ  
أَحَدُكُمْ حَتَّىٰ يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

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# THÉOCRATIE OU LAÏCITÉ ?

(Deuxième partie - Continuation du discours prononcé par Hazrat Mirzā Ṭāhir Aḥmad<sup>rh</sup>, le 3 juin 1991)

## COMMENT DÉFINIR UN MUSULMAN?

Au cours de l'enquête, le Juge Munir demanda systématiquement à chacun des leaders musulmans comparaissant devant lui s'il pouvait donner une définition de l'Islām acceptable par toutes les autres sectes, applicable à toutes sans exception, et grâce à laquelle l'on pourrait déterminer qui est musulman et qui ne l'est pas. Dans son rapport, le Juge Munir souligna qu'aucun des leaders musulmans n'est tombé d'accord sur une définition unique de ce qu'est l'Islām.

Interrogé dans ce sens, l'un des déposants demanda un délai pour y réfléchir. Le Juge Kayani, l'un des juges accrédités, qui avait un sens aigu de l'humour, lui rétorqua qu'il avait déjà eu plus de 1300 ans pour le faire, et si cela n'avait pas été suffisant pour définir les bases fondamentales de l'Islām, alors il n'était pas dans le pouvoir de cette cour de lui accorder plus de temps. Effectivement, si treize siècles et quelques années de plus ne vous ont pas suffi pour définir les bases de l'Islām – après tout, on ne vous demande qu'une définition – de combien de temps encore aurez-vous besoin ?!

Quoi qu'il en soit, la question est très sérieuse. Si l'on imposait l'interprétation de la Shari'a que fait une secte dans le pays, ce ne seraient pas seulement les non-musulmans qui perdraient certains de leurs droits fondamentaux, mais à l'intérieur même de l'Islām, de nombreuses sectes s'en verraient dépouillées.

Plus on sonde le problème, plus il se complexifie. Par exemple, pour un crime donné, la sanction applicable pourrait varier d'une secte à l'autre en fonction des interprétations différentes de la Shari'a qu'elles font. Ainsi, au niveau mondial, pour un problème particulier, il surgirait toute une gamme de pratiques

islamiques, les unes différentes des autres, et pouvant même être parfois contradictoires. Evidemment, cela contribuerait à donner une image désastreuse de l'Islām au reste du monde non-musulman. Quelle est cette religion bizarre qui préconise des sanctions différentes pour un même crime ? Il se pourrait même qu'un acte jugé criminel ici devienne tout à fait licite ailleurs, voire recommandé. C'est l'une des nombreuses raisons qui rendent l'instauration de la Shari'a pratiquement impossible. Ainsi donc, en instituant la version interprétée de la Shari'a que fait une secte particulière, on lèse de facto les droits fondamentaux des autres sectes, et bien souvent, c'est stricto sensu qu'on les bafoue.

Prenons l'autre exemple de la consommation de boissons alcoolisées, interdite par l'Islām ; cela ne fait aucun doute. Mais, quant à savoir si c'est un délit passible de sanction, et dans l'affirmative, reviendra-t-il à l'homme de l'appliquer dans ce monde, cela reste pour le moins douteux. C'est une question très controversée, loin de faire l'unanimité. Quelle punition doit-on infliger dans ce cas ? Le Saint Coran n'en mentionne AUCUNE. Pourtant, d'aucuns déduisent de certaines traditions (Ḥadīth) que la sanction est ceci ou cela. À bien y regarder, il est clair que c'est en tirant par les cheveux qu'ils arrivent à cette conclusion, d'autant que l'authenticité même de ces reste douteuse. Ainsi, c'est en invoquant des arguments incertains que l'on procédera à punir une grande partie de la société, tant musulmane que non-musulmane. Que cela soit justifié ou pas, c'est toute la question.

Il existe des intégristes partout, surtout dans les milieux qui rêvent d'instaurer la Shari'a. Vu leur attitude radicale d'intolérance vis-à-vis de

l'opinion d'autrui, les questions qui devraient normalement laisser une marge d'interprétation assez large, deviennent pour eux canons inviolables. Ils ergoteront : « Oui, nous connaissons bien ce problème ; et nous en avons la réponse. C'est le point de vue de tel ou tel grand érudit de l'Islām médiéval que nous acceptons sans réserve. Et c'est la Loi ».

Cette divergence entre les interprétations a récemment donné lieu à un débat public au Pakistan, et M. Nawaz Sharif, le premier ministre, a finalement décidé qu'aucune des versions de la Shari'a présentées par les différentes sectes ne serait adoptée.

La législation pakistanaise telle qu'elle fut votée reconnaît de manière informelle la suprématie du Saint Coran, et promulgue qu'aucune loi contraire aux enseignements fondamentaux du Saint Coran ne sera adoptée. Dans cet esprit, le gouvernement s'appliquera à ne voter aucune réglementation dérivant des lois coraniques comme si elle était une instruction ou un décret divin. Ainsi, il ne restait de la Shari'a que le principe général énoncé dans le Saint Coran, à la lumière duquel une tentative d'islamisation du système législatif du pays fut entreprise.

Jusqu'à présent tout s'est relativement bien passé. Je pense que le premier ministre a pu se sortir d'une situation délicate, mais pas pour longtemps. Les oulémas sont déjà prêts à lui sauter à la gorge. Ils insistent que les pouvoirs de la Cour de Shari'a, qui existe déjà, soient non seulement maintenus mais augmentés, la Cour Suprême étant l'autorité suprême qui décidera de la conformité des lois avec l'Islām. Le résultat sera un transfert des pouvoirs des membres élus par le peuple vers les mollahs extrémistes. Ainsi, après avoir accepté ce qui, d'un point de vue

pratique, est inapplicable, les autorités ont mis le doigt dans l'engrenage de problèmes qui ne peuvent se résoudre sans complications supplémentaires.

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### AUJOURD'HUI LE MODE DE VIE DES MUSULMANS N'EST PAS VÉRITABLEMENT ISLAMIQUE

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Dans la plupart des pays, le mode de vie des musulmans n'est pas islamique. Cependant l'on n'a nul besoin de l'instauration de la Shari'a pour observer ses cinq prières quotidiennes ou pour être honnête. L'on n'a nul besoin que la Shari'a soit imposée pour se porter volontaire à comparaître devant une instance judiciaire et à témoigner sans mentir. Dans une société où le vol, l'insécurité, le désordre sont une réalité quotidienne, où les droits de l'homme ne cessent d'être piétinés, où il est rare que la justice entende un témoin honnête, où les insultes sont devenues un moyen banal d'expression et où toute forme de décence a disparu des civilités sociales, l'on est en droit de se demander quel sera l'effet de la mise en application pratique de la Shari'a. Comment parviendra-t-on à mettre en œuvre la Shari'a, voilà la véritable question.

Je viens de présenter les différentes formes que peut prendre cette question, telle qu'elle fut débattue. Mais jusqu'ici je n'ai entendu aucune proposition qui puisse résoudre le problème.

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### LES CONDITIONS PROPICES À L'ÉTABLISSEMENT DE LA SHARĪ'A

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Chaque région a un environnement et un climat bien spécifiques, et toutes les plantes n'y poussent pas forcément. Les dattes viennent bien dans le désert, mais il n'est pas question d'y faire pousser des cerises. Par analogie, pour la Shari'a aussi, un 'climat' particulier est nécessaire. Si les conditions favorables ne sont pas réunies au préalable, la Shari'a ne pourra pas être établie.

Avant de pouvoir instaurer la loi de Dieu, chaque prophète, il ne s'agit pas seulement du Saint Prophète Mohammad (sur lui la paix et les bénédictions de Dieu !), a dû créer un climat favorable, sans utiliser la contrainte. Lorsque la société fut prête, les lois furent introduites progressivement, jusqu'à ce que l'ensemble du code fût fermement établi. La société avait donc acquis



progressivement la capacité de suivre la loi religieuse, Shari'a ou autre.

Dans une société où le vol et le mensonge sont monnaie courante, que se passera-t-il si l'on y impose la Shari'a et l'on commence à trancher les mains des voleurs ? Est-ce cela le but de la Shari'a ? Il ne s'agit pas d'être sentimental à propos de la religion, car, dans tous les cas, la volonté de Dieu s'accomplira, mais de manière ordonnée, comment Dieu Lui-Même le souhaite.

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### LA SHARĪ'A, PRÉTEXTE POUR PRENDRE LE POUVOIR

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J'ai suggéré à certains responsables politiques de proposer aux Musulmans de commencer par réformer les habitants d'une seule ville du Pakistan, et après cela d'y imposer la Shari'a. J'ai donné l'exemple de Faisalabad, une ville moyenne, notoire pour sa corruption et dont l'activité principale est le commerce.

J'ai proposé que des quatre coins du Pakistan les Oulémas soient invités à réformer tout d'abord les gens de cette seule ville. Lorsque ses habitants auront acquis la capacité de supporter la Shari'a, alors le gouvernement pourra être invité à administrer la ville selon cette loi. Mais ce n'est pas près d'arriver. D'ailleurs, cela ne les intéresse pas. Ce n'est pas l'amour de l'Islām qui les pousse à réclamer la Shari'a. Celle-ci n'est que l'instrument qui peut leur permettre de prendre le pouvoir et de diriger la société au nom de Dieu. Que la société soit dirigée par des gens corrompus et cruels, peut dans une certaine mesure être tolérée du moment que ce ne soit pas au nom de Dieu. Mais que ces atrocités soient commises au

nom de Dieu, c'est la pire des choses dont l'homme puisse se rendre coupable.

Il est donc clair que beaucoup de réflexion et nécessaire, avant de penser à appliquer dans un pays quelconque une loi religieuse. Personnellement, je doute que dans l'état actuel des choses cela soit possible.

Je vais m'arrêter maintenant de parler de ce sujet. Si vous pensez que nous avons suffisamment de temps pour traiter d'autres questions, alors je le ferai ; dans le cas contraire nous pourrions discuter de ce que je viens de présenter.

*Après le discours, de nombreuses questions furent posées. Nous présentons dans ce qui suit les réponses d'un certain nombre d'entre elles. Malheureusement, la qualité de l'enregistrement des questions n'a pas toujours permis d'en saisir la totalité. Toutefois le contexte des réponses données est indicatif des sujets abordés.*

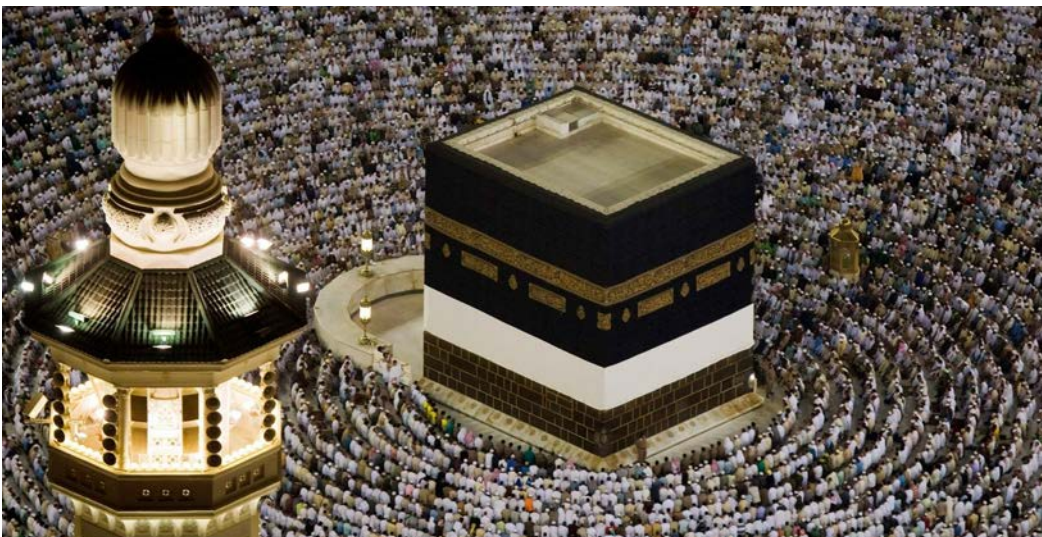
**Q. Il existe, en Occident, une certaine confusion sur la Shari'a...**

R. Je vous remercie de cette question. Mais je pensais que de telles questions se situaient en dehors du cadre de la discussion.

Ce que nous discutons c'est la possibilité ou non d'adopter la loi religieuse comme loi du pays quels que soient le pays ou la religion qui y est dominante.

Je pense que c'est impossible. C'est impossible même si vous le souhaitez sincèrement et réellement. Nous sommes trop éloignés de la religion. Nous sommes devenus des hypocrites. Toute la société humaine est devenue hypocrite. Dans la politique, la société, partout il y





a l'hypocrisie. L'hypocrisie ne laisse pas fleurir l'honnêteté. Elle ne permet pas à la parole de Dieu de prendre racine. Voilà le problème principal.

**Q. Je pense que nous ne pouvons pas vraiment appliquer une loi révélée pour des temps anciens en ces temps modernes. Pouvez-vous expliquer cela ?**

R. J'ai étudié ce sujet en profondeur. Je crois que la religion peut être permanente et universelle – à condition que ses principes soient profondément enracinés dans le psychisme humain. Le psychisme humain est immuable. Et c'est exactement cela que proclame le Saint Coran, en l'appelant « *Dîn Al-Fitrah* », ce qui signifie une foi ou une loi fondée sur la nature humaine. Le Coran dit aussi : « *Lâ tabdîla li-khalqillâh* » : la création de Dieu, ce que Dieu a mis en vous, toute disposition ou tendance naturelle, tout cela reste inaltéré.

Par conséquent, toute loi fondée sur le psychisme humain doit être, elle aussi, universelle et durable. Mais le Saint Coran ne s'arrête pas là : il déclare même qu'il ne monopolise pas cette vérité, rappelant que toutes les religions, au départ, étaient fondamentalement les mêmes, portant chacune les vérités de base se rapportant à la nature humaine. Ceci est appelé dans le Saint Coran « *Dîn Al-Qayyimah* », dont les enseignements comportent trois caractéristiques, quelle que soit la religion :

Premièrement, retourner à Dieu, d'une façon honnête et dévouée.

Deuxièmement, L'adorer. Dans le sens coranique du terme, l'adoration ne se

traduit pas uniquement par des paroles, mais aussi par l'effort d'acquérir les attributs divins.

Troisièmement, servir l'humanité et dépenser pour la cause des nécessiteux.

Voilà les trois branches communes, selon le Saint Coran, à toutes les religions. Cela dit, il n'en demeure qu'avec le temps qui passe, l'interpolation les a changées. Il s'agit donc de rectifier ce changement et non de trouver une nouvelle foi. Voilà ce qu'a fait tout prophète dans le passé.

Il est clair que ceci est une question d'une grande complexité qui n'est d'ailleurs pas liée directement à la discussion d'aujourd'hui. J'espère que ce que j'ai dit suffit.

Quant à la question de savoir si la loi islamique ou une autre loi religieuse peut être appliquée par la force, je dis un grand NON. Cela irait à l'encontre de l'esprit même des religions! Le Saint Coran dit: «*Lâ ikrâha fid-dîn* ».

لَا إِكْرَاهَ فِي الدِّينِ

(La sourate Al-Baqarah, verset 257)

Cette déclaration coranique est immuable. Elle démontre comment une loi peut être permanente et universelle. Cette phrase signifie qu'il n'y a aucune contrainte en matière de foi. Aucune coercition n'est possible, aucune contrainte n'est permise. Dès lors, la question qui se pose est : si une religion impose sa loi sur une société où existent d'autres religions et confessions, ce verset coranique ne vait-il pas se dresser contre cette tentative de contrainte? Il ne s'agira pas seulement de citoyens appartenant aux autres

religions, mais aussi de gens appartenant à la même religion qui refuseront de se soumettre à sa loi.

Ceci est une question fondamentale. La seule conclusion que l'on puisse tirer est que la coercition est un instrument proscrit à jamais en matière religieuse.

La seule autorité en Islâm qui aurait contraint à juste titre était le Saint Prophète Mohammad (Que la paix et les bénédictions d'Allâh soient avec lui). Pourquoi? Eh bien, parce qu'il était un modèle vivant de l'Islâm, et parce que sa sainte épouse, questionnée à ce propos, avait déclaré qu'il était un Coran personnifié.

Donc, le seul homme qui aurait vraiment pu prendre en charge la foi des autres, étant autorisé à recourir à la coercition là où il sentirait le besoin d'une rectification forcée, était le Saint Prophète. Toutefois, S'adressant au Saint Prophète<sup>sa</sup>, Allâh dit:

فَذَكِّرْهُ إِنَّمَا أَنْتَ مُذَكِّرٌ  
لَسْتَ عَلَيْهِمْ بِصَاطِرٍ

« *In-namâ anta moudhak-kir. Lasta `aleihim bi-mousâtir* ». (La sourate Al-Ghâchiyah, versets 22 et 23)

Tu n'es qu'un avertisseur, sans plus. Tu n'as pas l'autorité de contraindre. Tu n'es pas un commissaire de police. « *Mousâtir* » peut être traduit par « commissaire de police ».

C'est pour cela que je dis la coercition n'est pas permise par Dieu. D'ailleurs, qu'est-ce qui empêche le Musulman de suivre la loi musulmane? Pourquoi doit-il attendre que tout le système législatif soit changé pour qu'il le fasse?

La majeure partie des enseignements de l'Islâm, ou du Christianisme, ou encore de l'Hindouisme, peut être pratiquée sans qu'elle soit la loi du pays. Heureusement d'ailleurs, car les penseurs politiques des temps modernes sont d'avis que la religion ne devrait pas se mêler de la politique, ni la politique de la religion.

À continuer dans le prochain numéro...



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