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CANADA 

“And hold fast, all together, by the
rope of Allāh and be not divided.”

(The Holy Qur’ān, Sūrah Āl-e-‘Imrān, 3:104)



A souvenir pin from the Khilāfat (Silver) Jubilee celebrations of 1939



KHILĀFAT CENTENARY PLEDGE

During the historic address of May 27, 2008 (100-year celebration of Khilāfat Aḥmadiyya), Hazrat Khalīfatul-Masīḥ V (May Allāh be his Helper!) said: "I take the following pledge from you so that despite the passage of time our actions should not take us away from the teachings and example of the Promised Messiah^{as} and the commandments of Allāh the Almighty. But each day should make us hold the promise of Allāh the Almighty in high regard." This pledge is being presented below in this Khilāfat issue.

In the Name of Allāh, the Gracious, the Merciful

I bear witness that there is none worthy of worship except Allāh. He is one and has no partner. And, I bear witness that Muḥammad^{sa} is His servant and His Messenger.

Today, on the completion of 100 years of Khilāfat Aḥmadiyya, we take oath by invoking the name of Allāh, the Exalted, and pledge that we shall continue to strive, until the final moments of our lives, for the propagation of Islām Aḥmadiyyat and the name of the Holy Prophet Muḥammad^{sa}, to the corners of the world. For the completion of this sacred duty, our lives shall remain dedicated to Allāh and His Holy Prophet^{sa} and, by offering sacrifices in ever-increasing measure, we will keep the standard of Islām flying high in every country until the end of time.

We also affirm that we will continue to endeavour, until our last breath, to safeguard and strengthen the system of Khilāfat and shall continue to keep advising our generations to remain attached to Khilāfat and benefit from its blessings so that Khilāfat Aḥmadiyya may remain until the end of time, and the dissemination of Islām's message may continue through the Aḥmadiyya Movement in Islām, until the end of time, and the banner of the Holy Prophet^{sa} may fly higher than all other banners of the world.

O God! Please enable us to fulfill this pledge.

اللّٰهُمَّ آمِينَ اللّٰهُمَّ آمِينَ اللّٰهُمَّ آمِينَ

Āmīn, Āmīn, Āmīn!



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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^{sa}

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

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

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 Ahmad, Khalīfatul-Masīh V^{aa}

PEARLS OF WISDOM

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE HOLY QUR'ĀN

Allāh has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors *from among* those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear; they will worship Me, and they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious. (24:56)

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي
الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ ۖ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ
الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن مِّن بَعْدِ خَوْفِهِمْ أَمْنًا ۗ يَعْبُدُونَنِي
وَلَا يُشْرِكُونَ بِي شَيْئًا ۗ وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٦﴾

(سورة النور، 24: 56)

ḤADĪTH

Hazrat Ḥuzaifa^{ra} relates that the Holy Prophet^{sa} said that Prophethood shall remain among you as long as Allāh wills. He will then bring about its end and follow it with Khilāfat on the precepts of Prophethood for as long as He wills and then bring about its end. Then kingship shall follow that and remain as long as Allāh wills and then come to an end. There shall then be tyranny which shall remain as long as Allāh wills and come to an end upon His decree. There will then emerge Khilāfat on the precepts of Prophethood. Then the Holy Prophet^{sa} kept silent.

(Musnad Aḥmad bin Ḥanbal)

عَنْ نُّعْمَانَ بْنِ بَشِيرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ عَنْ حُدَيْفَةَ
رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ تَكُونُ النَّبُوءَةُ فِيكُمْ مَا شَاءَ اللَّهُ أَنْ
تَكُونَ ثُمَّ يَرْفَعُهَا اللَّهُ تَعَالَى ثُمَّ تَكُونُ خِلَافَةً عَلَى
مِنْهَاجِ النَّبُوءَةِ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا اللَّهُ
تَعَالَى ثُمَّ تَكُونُ مُلْكًا عَاصِبًا فَيَكُونُ مَا شَاءَ اللَّهُ أَنْ
يَكُونَ ثُمَّ يَرْفَعُهَا اللَّهُ تَعَالَى ثُمَّ يَكُونُ مُلْكًا جَبَرِيَّةً
فَيَكُونُ مَا شَاءَ اللَّهُ أَنْ يَكُونَ ثُمَّ يَرْفَعُهَا اللَّهُ تَعَالَى
ثُمَّ تَكُونُ خِلَافَةً عَلَى مِنْهَاجِ النَّبُوءَةِ ثُمَّ سَكَتَ-

(مسند أحمد بن حنبل)

SO SAID THE PROMISED MESSIAH^{AS}

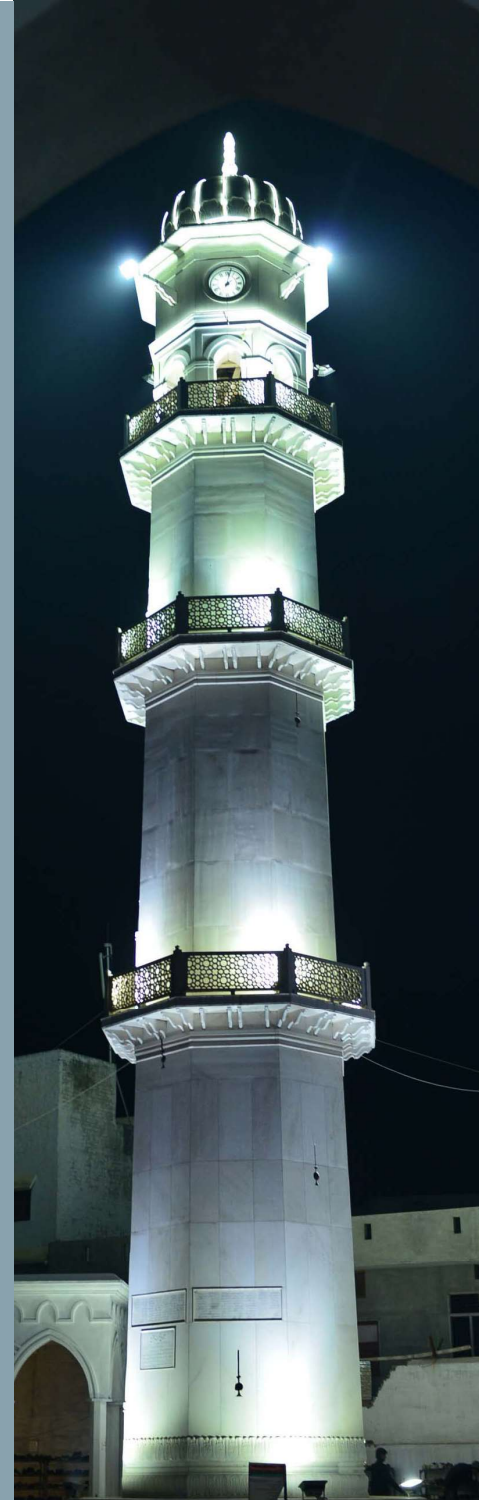
KHILĀFAT - THE SECOND MANIFESTATION

This is the way of God. And ever since He created man on earth He has always been demonstrating this divine practice. He helps His Prophets^{as} and Messengers^{as} and grants them success and predominance, as He says, “Allāh has decreed, ‘Most surely, I will prevail, I and my Messengers’” (58:22). And by predominance is meant that as Messengers^{as} and Prophets^{as} desire that God’s Hujjat is established in the world and no one is able to oppose it, so, in turn, does God demonstrate with powerful signs their truthfulness as well as the truth they wish to spread in the world. He lets them sow the seed of it [the truth], but He does not let it come to full fruition at their hands. Rather, He causes them to die at such a time as apparently forebodes a kind of failure and thereby provides an opportunity for the opponents to laugh at, ridicule, taunt, and reproach the Prophets^{as}. And after they have had their fill of ridicule and reproach, He reveals yet another dimension of His Might and creates such means by which the objectives which had to some extent remained incomplete are fully realized.

Thus, He manifests two kinds of Power. First, He shows the hand of His Power at the hands of His Prophets^{as} themselves. Second, when with the death of a Prophet^{as}, difficulties and problems arise and the enemy feels stronger and thinks that things are in disarray and is convinced that now this Jamā‘at will become extinct and even members of the Jamā‘at, too, are in a quandary and their backs are broken, and some of the unfortunate ones choose paths that lead to apostasy, then it is that God for the second time shows His mighty power and supports and takes care of the shaken Jamā‘at. Thus, one who remains steadfast till the end witnesses this miracle of God.

So dear friends! Since it is the Sunnatullāh from time immemorial that God Almighty shows two manifestations so that two false joys of the opponents be put to an end, it is impossible now that God should relinquish His Sunnah. So do not grieve over what I have said to you, nor should your hearts be distressed. For it is essential for you to witness the second manifestation also, and its Coming is better for you because it is everlasting the continuity of which will not end till the Day of Judgement. And that second Manifestation cannot come unless I depart. But when I depart, God will send that second Manifestation for you which shall always stay with you just as promised by God in Barāhīn Aḥmadiyya. And this promise is not for my person. Rather, the promise is with reference to you, as God [addressing me] says: I shall make this Jamā‘at who are your followers, prevail over others till the Day of Judgment. Thus it is inevitable that you see the day of my departure, so that after that day the day comes which is the day of everlasting promise. Our God is He who keeps His promise and is faithful and is the truthful God. He shall show you all that He has promised. Though these days are the last days of this world and there are many disasters waiting to happen, yet it is necessary that this world continues to exist until all those things about which God has prophesied come to pass. I came from God as a manifestation of Divine providence and I am a personification of His Power. And after I am gone, there will be some other persons who will be the manifestation of the second power [of God].

(The Will, pp. 5-8)



Mināratul-Masīḥ
Qadian, India



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

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

MEN OF EXCELLENCE

FEBRUARY 1, 2019

In this Friday sermon, our Imām, Hazrat Khalīfatul-Masīh V^{aa}, continuing with an account of the lives of those Companions of the Holy Prophet^{sa} who participated in the Battle of Badr.

Hazrat Abu Huzaifah bin ‘Utbah^{ra}:

His Kunniyyat was Abu Huzaifah. The names Hushaīm, Hāshim, Qaīs, Ḥisl, and Miqsam are also attributed to him. His mother was known by the title of Umme Safwān and her name was Fātima bint Safwān. Hazrat Abu Huzaifah^{ra} was a tall, handsome man with a beautiful countenance. He had accepted Islām before the Holy Prophet^{sa} came to Dar-e-Arqam and was among the very early Muslims. Hazrat Mirzā Bashīr Aḥmad Ṣāhib^{ra} writes that Abu Huzaifah belonged to Banu Umaīyyah and his father’s name was ‘Utbah bin Rabī’ah. He was among

the chiefs of the Quraīsh. He was part of the two migrations to Abyssinia, accompanied by his wife Hazrat Sahlah bin Suhaīl^{ra}.

With regard to the migration to Abyssinia, Hazrat Mirzā Bashīr Aḥmad Ṣāhib^{ra} writes that when the persecution of Muslims at the hands of the Makkans crossed all bounds and they grew in their atrocities, the Holy Prophet^{sa} ordered the Muslims to migrate to Abyssinia. He said that the King of Abyssinia was a fair and just man and would not persecute anyone. At that time there was a powerful Christian monarchy in Abyssinia. The king was called Najāshi, and Abyssinia had commercial ties with Arabia. The name of the king at the time was Ashamah who was a fair, intelligent and powerful king. Among those who migrated to Abyssinia in 5 Nabawī at the command of the Holy Prophet^{sa} were Hazrat Uthmān bin

Affān^{ra}; his wife Ruqāīyyah^{ra}, daughter of the Holy Prophet^{sa}; Abdur Rahmān bin ‘Auf; Zubaīr bin Al-‘Awām; Abu Huzaifah bin ‘Utbah; Uthmān bin Maz’un, Mus’ab bin ‘Umair; Abu Salamah bin ‘Abdul Asad and his wife Umm-e-Salamah.

Huzoor^{aa} explained at length the reasons behind the migration to Abyssinia and how it took place.

Thereafter, when permission was granted to migrate to Madīnah, Hazrat Abu Huzaifah^{ra} and his freed slave Hazrat Sālim^{ra} both migrated to Madīnah. In Madīnah they stayed with Hazrat ‘Abbād bin Bishr^{ra}. The Holy Prophet^{sa} established a bond of brotherhood between Hazrat Huzaifah^{ra} and Hazrat ‘Abbād bin Bishr^{ra}. Hazrat Abu Huzaifah^{ra} also participated in the expedition of Hazrat ‘Abdullāh bin Jahsh^{ra}. This expedition is also known as the preliminary Battle of Badr.

Huzoor^{aa} gave some details of this expedition as described in *Sīrat Khātamun-Nabiyyīn*.

During the Battle of Badr, Hazrat Abu Huzaifah^{ra} came out to fight his father who was on the side of the nonbelievers, but the Holy Prophet^{sa} stopped him from fighting his father and said let someone else fight him. His father, uncle, brother and nephew were all killed at Badr, but he showed great forbearance and submitted to the will of Allāh and offered gratitude for the victory Allāh had granted to the Holy Prophet^{sa}.



Hazrat Khalīfatul-Masīh V^{aa}

Hazrat ‘Ā’īsha^{ra} relates that when, at the Holy Prophet^{sa} command, the bodies of the nonbelievers who had been killed at Badr were being dropped into a well, there were signs of unhappiness on the face of Hazrat Abu Huzaifah^{ra}, since his father was also among the dead. The Holy Prophet^{sa} asked him whether he was displeased at what was being done to his father’s body. Whereupon Hazrat Abu Huzaifah^{ra} answered: ‘O Prophet of Allāh, I have no doubt with regard to Allāh and the Prophet, but my father was a kind, truthful and wise person. He had his opinions, but they were based on what he thought was true, there was no ill-intention on his part. This is why I had wished that Allāh may guide him to Islām before his death, but this did not happen, and so he came to this tragic end, which saddened me.’ Thereupon the Holy Prophet^{sa} prayed for Hazrat Abu Huzaifah^{ra}. Hazrat Abu Huzaifah^{ra} participated in all the Battles alongside the Holy Prophet^{sa}. He was martyred at the age of fifty-three or fifty-four in Battle of Yamāma during the Khilāfat of Hazrat Abu Bakr^{ra}.

Huzoor^{aa} then spoke about a veteran servant of the Jamā’at, Professor Sa’ud Khan Şāhib, who passed away on January 21, 2019.

His father, Hazrat Muhammad Hasan Ahsan Dehlvi^{ra} was a Companion of the Promised Messiah^{as}. His paternal

grandfather, Hazrat Mahmood Hasan Khan Şāhib^{ra}, who was a teacher in Patiala, was also a Companion of the Promised Messiah^{as} and was enlisted by the Promised Messiah^{as} among his 313 companions.

Professor Sa’ud Khan Şāhib devoted his life for the Jamā’at in 1945. He obtained B.A. Honors in Persian from Aligarh University. From June 1946 to October 1949 he taught at Talimul Islām High School in Qādiān. In 1949 he taught English at Jāmi’a Aḥmadiyya for a few months. In 1950, Hazrat Khalīfatul-Masīh II^{ra} posted him to Ghana to render services for the Jamā’at. He was the first Vice-Principal of Aḥmadiyya Secondary School Ghana. In *Tarikh Aḥmadiyyat*, his name is at the top of the list of eight missionaries who departed for West Africa, East Africa and Holland in 1950.

In 1958, he returned to Pakistan as per instructions of Hazrat Muşleḥ Mau’ūd^{ra} and completed his M.A. in History from the Punjab University. In 1961 he was re-appointed to serve in Ghana where he rendered commendable services until 1968.

When the system of translation was set up at Jalsa Sālāna, he had the honor of translating Hazrat Khalīfatul-Masīh III^sth addresses into English, and he continued to do this until the last Jalsa held in Rabwah in 1983.

After his return to Pakistan in 1968, Hazrat Khalīfatul-Masīh IIIth appointed him as lecturer in Ta’līmul Islām College. In 1987, Hazrat Khalīfatul-Masīh IVth appointed him as a lecturer in Jāmi’a Aḥmadiyya where he served for one year.

Masood Khan Dehlvi Şāhib, the elder brother of Sa’ud Khan Şāhib who also served as Editor of *Al-Fazl*, used to say that Sa’ud Khan was a mobile library. He had great knowledge and intellect. He was also very meek and humble. He was a devout person who was punctual in his *Tahajjud* prayer. He was a good host, had a balanced personality and firm faith in God. His devotion and zeal for service of faith is worthy of emulation by every life-devotee. He was a very modest and hardworking scholar. He is survived by one daughter and two sons. His son Sa’d Sa’ud Şāhib is serving as President of a Jamā’at in UK. Sa’ud Khan Şāhib demonstrated extraordinary love and devotion to Khilāfat. May God Almighty also enable his progeny to remain attached with Khilāfat and Jamā’at! May Allāh continue to elevate his spiritual station! Amīn!

Huzoor^{aa} led his funeral prayer in absentia after the Friday prayer.

Our Imām, Hazrat Khalīfatul-Masīḥ V^{aa} continued with the accounts of the Companions of the Holy Prophet^{sa} who participated in the Battle of Badr.

Hazrat Abu Mulaīl Bin Al-Az‘ar^{ra}:

His mother’s name was Umme ‘Amr bint Ashraf, and he belonged to ‘Aus tribe of Ansār. He had the honor of participating in the Battles of Badr and Uhud. According to one account, his brother Hazrat Abu Habīb bin Az‘ar^{ra} also took part in Badr and other battles.

Hazrat Anas Bin Mu‘az Ansāri^{ra}:

In some accounts his name is cited as Unaīs. He belonged to Banu Najjar clan of Khazraj tribe of Ansār. His mother’s name was Umme Unās bint Khālid. He accompanied the Holy Prophet^{sa} in all the Battles, including Badr, Uhud and Khandaq. He died during the Khilāfat of Hazrat Uthmān^{ra}. In other accounts, however, it is mentioned that he and his brother Hazrat Uba‘ī Bin Mu‘āz^{ra} were martyred at Bi‘r-e-Ma‘ūnah.

Hazrat Abu Shaikh Uba‘ī Bin Thābit^{ra}:

His title was Abu Shaikh. He belonged to Banu ‘Adi clan of Khazraj tribe of Ansār. His mother’s name was Sukhtā bint Hāritha. He was the brother of Hazrat Hassān bin Thābit^{ra} and Hazrat ‘Aus bin Thābit^{ra}. He participated in the Battles of Badr and Uhud and was martyred at Bi‘r-e-Ma‘ūnah. According to some accounts, he was martyred in the Battle of Uhud, but other accounts state that it was not him but his brother ‘Aus bin Thābit who was martyred at Uhud.

Hazrat Abu Burdah Bin Niyār^{ra}:

He was commonly known by his title Abu Burdah, but his actual name was Hāni. In other accounts his name is also mentioned as Hārith and Mālik. He belonged to Balīy clan of the tribe of Banu Quzā‘a. According to varying accounts, he was either the maternal or paternal uncle of Hazrat Barā‘ bin ‘Āzib^{ra}. He participated in the Second Ba‘at at Aqabah. He also accompanied the Holy Prophet^{sa} in all the Battles, including Badr, Uhud and Khandaq. On the day of the conquest of Makkah, Hazrat Abu Burdah^{ra} was holding the flag of Banu Hāritha. When Hazrat Abu Burdah^{ra} and Hazrat Abu ‘Abs^{ra} accepted Islām they broke the idols of Banu Hāritha tribe. Hazrat Abu Burdah^{ra} also accompanied Hazrat ‘Alī^{ra} in all his Battles. He died during the early years of Hazrat Mu‘āwiyah’s^{ra} reign. There are conflicting accounts about the date of his death, some placing it at 41 A.H, and others at 42 A.H or even 45 A.H.

Hazrat As‘ad bin Yazīd^{ra}:

His father’s name was Yazīd bin Al-Fākāh and he belonged to Banu Zuraīk branch of Ansār tribe of Banu Khazraj. He accompanied the Holy Prophet^{sa} in the Battles of Badr and Uhud. Some have given his names as of As‘ad bin Yazīd, while others mention it as Sa‘d bin Zaīd, Sa‘īd bin Al-Fākāh or Sa‘d bin Yazīd.

Hazrat Tamīm Bin Ya‘ār Ansāri^{ra}:

His father’s name was Ya‘ār. He belonged to the branch of Banu Jidārah bin ‘Auf bin Al-Hārith of Khazraj tribe. He accompanied the Holy Prophet^{sa} in the Battles of Badr and Uhud.

Hazrat Aus bin Thābit bin Munzir^{ra}:

He was also an Ansāri and his title was Abu Shaddad. His father’s name was Thābit and his mother was Sakhtā bint Hāritha.

He was the father of the well-known Companion, Hazrat Shaddād bin Aus^{ra}. He belonged to Ansār tribe of Banu ‘Amr bin Mālik bin Najjār. He participated in the second Ba‘at at ‘Aqaba and accompanied the Holy Prophet^{sa} in the Battles of Badr and Uhud. He was martyred during the Battle of Uhud.

Hazrat Thābit bin Khansa^{ra}:

He belonged to Banu Ghanam bin ‘Adī bin Najjār tribe. He had the honor to participate in the Battle of Badr.

Hazrat Aus bin As-Şāmit^{ra}:

He was the brother of Hazrat ‘Ubādah bin As-Sāmit^{ra}. He accompanied the Holy Prophet^{sa} in all the Battles, including Badr and Uhud. He was also a poet. Later, Hazrat Aus^{ra} and Hazrat Shaddād bin Aus Ansāri^{ra} went to live in Jerusalem. He died at Ramla in 34 A.H at the age of 72.

Hazrat Arqam bin Abī Arqam^{ra}:

His title was Abu ‘Abdullāh. His mother was Umaīmah bint Hārith. He belonged to Banu Makhzūm tribe. He was amongst the first Companions to accept Islām. He owned a house outside of Makkah near the mountain of Safa, which is famous in history as Dār-e-Arqam, where the Holy Prophet^{sa} would preach and Muslims would gather for prayer. This was where Hazrat ‘Umar^{ra} accepted Islām, after which the number of Muslims rose to 40. Hazrat Arqam^{ra} accompanied the Holy Prophet^{sa} in the Battle of Badr and the Holy Prophet^{sa} gave him a sword out of the spoils of war. On one occasion, the Holy Prophet^{sa} appointed him to collect Sadaqāt. It is also recorded in history that Hazrat Arqam^{ra} was among the members of Hilful Fudūl. His son Hazrat Uthmān bin Arqam^{ra} relates that his father passed away in 53 A.H. at the age of 83. In keeping with Hazrat Arqam’s^{ra} will, his funeral prayer was led by Hazrat Sa‘ad bin Abi Waqās^{ra} and he was buried in Jannatul Baqī‘.

“When Hazrat Abu Burdah^{ra} and Hazrat Abu ‘Abs^{ra} accepted Islām they broke the idols of Banu Hāritha tribe.

Hazrat Basbas Bin ‘Amr^{ra}:

According to one source, his name was Basbas bin Bishr. He belonged to Banu Sā'idah bin Ka'ab bin Khazraj tribe, while 'Urwa bin Zubaīr states that he belonged to Banu Tarif bin Khazraj. Hazrat Basbas^{ra} participated in the Battle of Badr and Uhud and is counted among the Ansār.

Hazrat Tha'labah Bin 'Amr Ansāri^{ra}:

He belonged to Banu Najjār tribe. His mother's name was Kabshah and she was the sister of the renowned poet Hazrat Hassān bin Thābit^{ra}. Hazrat Tha'labah^{ra} accompanied the Holy Prophet^{sa} in all the Battles, including Badr. He is among those Companions who destroyed the idols of Banu Salma. He died during the Khilāfat of Hazrat 'Umar^{ra} in the Battle of the Bridge, whereas according to some accounts he died in Madīnah during the Khilāfat of Hazrat 'Uthmān^{ra}.

Hazrat Tha'labah Bin Ghanamah^{ra}:

His mother was Jahira bin Qaīn. He belonged to Banu Salamah tribe of the Ansār. He was among the 70 Companions who participated in the second Bai'at at Aqabah. Hazrat Tha'labah^{ra} fought in the Battles of Badr and Uhud and was martyred in the Battle of Khandaq. According to another account, he was martyred in the Battle of Khaībar.

Hazrat Jābir Bin Khālid^{ra}:

Our Imām, Hazrat Khalīfatul-Masīh V^{aa} continued with the accounts of the Companions of the Holy Prophet^{sa} who participated in the Battle of Badr.

Hazrat Khalid bin Qais^{ra}:

He belonged to Banu Bayazah branch of Khazraj tribe. His father's name was Qais bin Mālik and his mother was Salmah

He belonged to the Ansār tribe of Banu Dinār. He took part in the Battles of Badr and Uhud.

Hazrat Hārith Bin Nu'mān Umaīyyah Ansāri^{ra}:

He belonged to Aus tribe of Ansār. He participated in the Battles of Badr and Uhud. He was the paternal uncle of Hazrat 'Abdullāh bin Jubāir^{ra} and Hazrat Khawwāt bin Jubāir^{ra}.

Hazrat Hārith Bin Anas Ansāri^{ra}:

His mother's name was Hazrat Umme Sharīk^{ra} and his father was Anas bin Rāfi'. He belonged to Banu 'Abdul Ashhal branch of Aus tribe. He participated in the Battle of Badr and was martyred at Uhud. He was among the few companions who stood steadfast on the mountain pass alongside Hazrat Abdullāh bin Jubāir^{ra} and was martyred.

Hazrat Huraīth bin Zaīd Ansāri^{ra}:

In some accounts his name is mentioned as Zaīd bin Tha'labah. He belonged to Banu Zaīd bin Hārith branch of Khazraj tribe. He also participated in the Battle of Uhud.

Hazrat Hārith bin As-Simma^{ra}:

He belonged to Banu Najjār tribe of Ansār and was martyred at Bi'r-e-Ma'unah. He did not practically participate in the



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Battle of Badr because he was ill and the Holy Prophet^{sa} sent him back to Madīnah, but, on account of his zeal and resolve, the Holy Prophet^{sa} counted him among those who had participated in Battle of Badr and gave him share from the spoils of war. He also fought in the Battle of Uhud and was among those who remained steadfast and did not abandon their post. He was martyred at Bi'r-e-Ma'unah.

Huzoor^{aa} prayed that may Allāh continue to elevate the ranks of all the Companions who participated in the Battle of Badr! Amīn!

MEN OF EXCELLENCE

FEBRUARY 15, 2019

bint Harithah. His wife's name was Umm-e-Rabi'i and they had a son by the name of Abdur Rahman. According to Ibn-e-Ishaq, he participated in the Second Bai'at Aqabah along with 70 Ansār. He participated in the Battles of Badr and Uhud.

Hazrat Hārith bin Khazamah Ansāri^{ra}:

His title was Abu Bishr. He belonged to the Khazraj tribe of Ansār who were

confederates of Banu 'Abd Al-Ashhal. He accompanied the Holy Prophet^{sa} in all the Battles, including Badr, Uhud and Khandaq. It is reported that during the Battle of Tabūk the Holy Prophet^{sa}'s camel went missing, upon which the hypocrites started objecting, "How can he have knowledge of the Heavens when he does not even know where his camel is?" When the Holy Prophet^{sa} heard this, he said, "I only know that which God reveals to me." He^{sa} then said that God

had informed him that his camel was in a certain valley. Hazrat Hārith bin Khazamah^{ra} was the Companion who went in search of the camel and found it in that valley. He died in Madīnah in 40 A.H, during the Khilāfat of Hazrat ‘Alī^{ra}, at the age of 67.

Hazrat Khunaīs bin Huzāfah^{ra}:

His title was Abu Huzāfah. His mother’s name was Za‘īfah bint Hizyam. He belonged to Banu Sahn bin ‘Amr tribe. He had accepted Islām before the Holy Prophet^{sa} came to Dar Arqam. He was brother of Hazrat ‘Abdullāh bin Huzāfah^{ra}. Hazrat Khunaīs^{ra} was among the Muslims who took part in the second migration to Abyssinia. He is counted among the first of the Muhajirs. He participated in the Battle of Badr. Ummul Mu‘minīn Hazrat Hafsa^{ra} was the widow of Hazrat Khunaīs^{ra} before she married the Holy Prophet^{sa}. It is written in *Sīrat Khātamun-Nabīyyīn* that Hazrat Khunaīs^{ra} became ill after the Battle of Badr and soon died of the illness. According to another account, he was wounded in the Battle of Uhud and later succumbed to those injuries in Madīnah. The Holy Prophet^{sa} lead his funeral prayer and he was buried in Jannat-ul-Baqī‘i next to Hazrat ‘Uthman bin Maz’un^{ra}.

Hazrat Hārithah bin Nu‘mān^{ra}:

His title was Abu ‘Abdullāh. He was an Ansāri and belonged to Banu Najjār branch of Khazraj tribe. He accompanied the Holy Prophet^{sa} in all the Battles, including Badr, Uhud and Khandaq. He is counted among the eminent Companions. His mother’s name was Ja‘adah bint ‘Ubaīd. Among his children were ‘Abdullāh, Abdur-Rahmān, Sa‘udah, ‘Umrah and Umm-e-Hishām, and their mother was Umm-e-Khālīd. His other children included Umm-e-Kulthūm whose mother was from Banu ‘Abdullāh bin Ghatafān tribe, and Amatullāh whose mother was from Banu Jundu’. Hazrat ‘A‘īsha^{ra} relates that the Holy Prophet^{sa} held Hazrat Hārithah^{ra} in great esteem. He was very kind towards his mother and the Holy Prophet^{sa} said that everyone should follow his virtuous example. Hazrat Hārithah bin Nu‘mān^{ra} went blind in his final years. Thereafter, he tied a

rope leading from his place of prayer to the door of his house. He would keep a basket of dates with him, and whenever any needy person came to his door, he would take some dates and reach the door with the help of the rope and give them to the visitor. His family would ask him why he went into all that trouble when he could ask them to do it for him, but he said that he did it himself because he heard the Holy Prophet^{sa} say that helping the needy wards off an evil death. Hazrat ‘A‘īsha^{ra} relates that on the day of the Battle of Hunain, the Holy Prophet^{sa} asked his Companions as to who would keep guard at night. Thereupon, Hazrat Hārithah^{ra} stood up slowly, because he never hurried with anything. Seeing this, the Companions said to the Holy Prophet^{sa} that shyness has spoiled him and on this occasion, he should have gotten up quickly. But the Holy Prophet^{sa} said, “Do not say that shyness has spoiled him, rather it would be true to say that shyness has perfected him.” Hazrat Hārithah bin Nu‘mān^{ra} died during the rule of Hazrat Amīr Mu‘āwīyah^{ra}.

Hazrat Bashir bin Sa‘ad^{ra}:

His title was Abu Nu‘mān. His father was Sa‘ad bin Tha‘alabah and he was brother to Hazrat Simāk bin Sa‘ad^{ra}. He belonged to Khazraj tribe. His mother’s name was Unaīsah bint Khalīfa and his wife was ‘Amrah bint Rawāhah. Hazrat Bashīr^{ra} knew how to write prior to Islām, which was a very rare thing among the Arabs. He was among the 70 Ansār who participated in the second Ba‘ī‘at at Aqabah.

In 7 A.H. the Holy Prophet^{sa} sent 30 men for the Battle of Fadak bani Murrah. A fierce Battle took place and Hazrat Bashīr^{ra} fought valiantly, in the course of which a sword cut through his ankle and he fell down unconscious. The enemy left him for dead. In the evening when he regained consciousness he came to Fadak and stayed at the house of a Jew for a



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few days and then returned to Madīnah. Likewise, in 7 A.H. the Holy Prophet^{sa} sent him along with 300 men to Yumn and Jabar which lie between Fadak and Wadīl Qurā where some people of Ghatafān had gathered along with ‘Uaīnah bin Hisn Al-Fazāri and were conspiring against Islām. Hazrat Bashīr^{ra} fought against them and dispersed them.

Hazrat Nu‘mān bin Bashīr^{ra} says that: My father gifted me some of his wealth. My mother ‘Amrah bint Rawāhah said that she would not be satisfied until I requested the Holy Prophet^{sa} to be a witness to this bestowal. When my father came to the Holy Prophet^{sa} for this purpose, the Holy Prophet^{sa} asked, “Have you given the same to all of your children?” Meaning, have you given everyone the same amount of wealth or the same gift? He responded: “No.” The Holy Prophet^{sa} then said, “Fear Allāh and treat your children fairly.” My father returned and took the gift back from me. This incident has been cited in Saḥīḥ Muslim as follows: the Holy Prophet^{sa} said, “Do not make me a witness to an injustice.” Regarding this kind of gift, Hazrat Muṣṣleḥ Mau‘ūd^{ra} says that this

“Do not say that shyness has spoiled him, rather it would be true to say that shyness has perfected him.”



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does not apply to small, everyday things, but rather to valuable things so that the children do not resent one another. Huzoor^{aa} said: This is a matter related to Fiqah which everyone should keep in mind when dividing inheritance or bestowing gifts.

In 12 A.H., Hazrat Bashīr^{ra} accompanied Hazrat Khālīd bin Walīd^{ra} in the Battle of ‘Ainut Tamr during the Khilāfat of Hazrat Abu Bakr^{ra} and was martyred in that Battle. Hazrat Bashīr^{ra} was the first person to have pledged Ba‘at at the hand of Hazrat Abu Bakr^{ra} at Saqīfah

Banu Sa‘īdah. This was a meeting place of Banu Khazraj tribe in Madīnah and it was where the first gathering was held to elect a Khalīfa after the demise of the Holy Prophet^{sa}.

At the end of the sermon Huzoor^{aa} requested the Jamā‘at for prayers in the context of attacks against Aḥmadī homes and shops in Bangladesh as a result of which some Aḥmadīs have been injured.

Huzoor^{aa} then informed the Jamā‘at of the sad demise of Siddiqua Begum Ṣāḥiba of Dunyapur, Pakistan. She was the mother of Laeeq Aḥmad Mushtaq Ṣāḥib, Missionary In-Charge of Surinam in South America. She was the wife of Sheikh Muzaffar Aḥmad Ṣāḥib. Huzoor^{aa} spoke about her virtues and led her funeral prayer in absentia after the Friday prayer.

MUŞLEḤ MAUD: THE PROPHECY AND ITS FULFILLMENT

FEBRUARY 22, 2019

Our Imam, Hazrat Khalīfatul-Masīḥ V^{aa} said that these days, Muşleḥ Mau‘ūd Day is being commemorated in the Jamā‘ats all over the world. The purpose of this is to honor the prophecy made by the Promised Messiah^{as} wherein Allāh had promised to give him a son with special qualities. This son would be a true servant to the faith, would have a long life, and would carry on the mission of the Promised Messiah^{as}. This prophecy was made on February 20, 1886 and it is a great sign of Allāh’s support for the Promised Messiah^{as} and truth of his claim. In keeping with the prophecy, the Promised Son was born on January 12, 1889 and was named Mirzā Bashīrud-Dīn-Mahmūd Aḥmad, whom Allāh blessed with the mantle of Khilāfat after the demise of Hazrat Khalīfatul-Masīḥ I^{ra}.

The Promised Messiah^{as} said that this prophecy is a grand heavenly sign that Allāh has manifested in order to reveal the truth and glory of our Holy Prophet^{sa}.

Having accepted my humble entreaties, Allāh promised to send a blessed soul whose inner and outer blessings would encompass the world.

Allāh had given the tiding of a son with many extraordinary qualities. He would have a long life; he would be extremely intelligent; he would be characterized with grandeur, greatness and wealth; nations would be blessed through him; and he would be filled with secular and spiritual knowledge. He would be given deep understanding of the Qur’ān, and through this God-given knowledge he would serve the Holy Qur’ān and reveal its true status before the world. He would serve to free those in bondage. He would be ‘*Alam-e-Kabab*’, meaning that in his time the world will face universal calamities. And he would find fame to the corners of the earth.”

Huzoor^{aa} said that we find that the time of Hazrat Muşleḥ Mau‘ūd^{ra} was characterized by two world wars and many other calamities. And then through

his missionary endeavors his fame reached all over the world and continues to spread to this day.

With regard to his early education, Hazrat Muşleḥ Mau‘ūd^{ra} says: “The Promised Messiah^{as} had told my tutors that, in view of my health issues, I should be allowed to study only as much as I wanted and should not be forced to do any more. This was the manner in which I was educated, and it was something that could not be helped because, in addition to my problems with eyesight, I suffered from ailments of the liver, for which I was given long treatments, and from an enlarged spleen, and also from tonsillitis. Thus everyone can see the circumstances under which I received my education. I have a very bad handwriting and sometimes I can’t even read what I have written . . . Hazrat Khalīfatul-Masīḥ I^{ra} told me that since I was unable to read because of ill-health, I could come to him and he would read books to me. Thus I studied the Holy Qur’ān and *Saḥīḥ Bukhārī* with him. He did not teach me slowly,



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rather he completed the commentary of the Holy Qur'ān in two months. He would sit with me and read half or three-quarters of a Part of the Holy Qur'ān at one time and explain some verses where necessary. Likewise, we completed *Ṣāḥih Bukhārī* in three months. He also taught me medicine and commentary of the Holy Qur'ān. Such was my education, but as I was coming close to the end of these studies, Allāh showed me a dream about the increase of my knowledge.”

Huzoor^{aa} said that these were the circumstances under which Hazrat Muṣleḥ Mau'ūd^{ra} received his education, and yet when we study his speeches, his writings and his commentary of the Holy Qur'ān, they bear witness that he was taught by God Himself. This indeed is a great proof of the truth of the prophecy. Hazrat Muṣleḥ Mau'ūd^{ra} delivered his first speech in the Jalsa of 1906 during the lifetime of the Promised Messiah^{as}. The profound impact that this speech had on the audience can be gauged by these impressions recorded by Hazrat Qazi Muhammad Zahoore-ud-Din Akmal Ṣāḥib^{ra}. He says: “I listened to his speech with rap attention. What can I say but that it was a torrent of eloquence gushing forth. Such maturity of thought at such a young age is no less than a miracle, and I think this too is a sign of the truthfulness of the Promised Messiah^{as}.”

Huzoor^{aa} said that Hazrat Muṣleḥ Mau'ūd^{ra}'s zeal and fervour for the

activities of the faith and his quick intellectual and spiritual growth showed that he was indeed to be the personification of the prophecy that the promised child would grow fast. Hazrat Mirzā Tahir Aḥmad Khalīfatul Masīh IVth gave the following description in the biography of Hazrat Muṣleḥ Mau'ūd^{ra} said: “Even at a young age his thought had acquired the maturity of sages, which was reflected in his speeches and writings. His words were seeped in magnetism, sincerity and passion. His speech was alien to affectation and writings were free of superficiality. His speech had a natural flow and his writings were a flowing river of fluency; and both brimmed with the water of Qur'ānic knowledge and wisdom that irrigated both mind and heart.”

Huzoor^{aa} said that with regard to the first speech that Hazrat Muṣleḥ Mau'ūd^{ra} gave after the demise of the Promised Messiah^{as}, when he was aged only 19, Hazrat Maulawi Sher Ali Ṣāḥib^{ra} writes that: at that moment his voice and manner of speech was so akin to that of the Promised Messiah^{as} that it at once brought back memories of the Promised Messiah^{as} in minds of the audience. If it were right to say that one man's soul can descend upon another person, then we could say that at that moment the Promised Messiah's^{as} soul was descending upon him and announcing, ‘This is my son who has been given as a sign of Divine Grace, and he is the one with regard to

whom it was foretold that he would be like me in beauty and benevolence.’

Huzoor^{aa} said that a non-Aḥmadī journalist wrote the following regarding Hazrat Muṣleḥ Mau'ūd^{ra}: I was much pleased to meet Mirzā Bashīrud-Dīn Maḥmūd Aḥmad. He is a very cordial and unpretentious person. In addition to his cordiality, he also has deep insight into matters and wisdom. I will never forget his piety and his broad-minded simplicity.

Hazrat Muftī Muhammad Sādiq Ṣāḥib^{ra}, who was among Hazrat Muṣleḥ Mau'ūd^{ra}'s childhood tutors writes: “I have been observing Mirzā Bashīrud-Dīn Maḥmūd Aḥmad right from childhood and I have found that he was always naturally modest, decent, truthful and concerned about the faith. Right from childhood he took interest in the Promised Messiah's^{as} religious activities. He would often accompany the Promised Messiah^{as} to pray at the mosque and listen to sermons. Even as a child he was naturally imbued with love for Allāh and the Prophets.”

Hazrat Mirzā Tahir Aḥmad Khalīfatul-Masīh IVth wrote: “In 1909, Hazrat Mirzā Maḥmūd Aḥmad Ṣāḥib^{ra} wrote an article in *Tashīz-ul-Azhān* in which he wrote about the blessings of Ramaḍān and then mentioned a prayer which he had been strongly inspired to share with the readers. He said, “No one knows whose prayer might be heard. Perhaps some pure soul is motivated to busy himself in praying for himself and the Jamā'at, which is my aim.”

Huzoor^{aa} said that this was in 1909 when Hazrat Muṣleḥ Mau'ūd^{ra} was only 20 years old and even at that time he had such concern for the faith and the people. May Allāh shower countless blessings upon him for he gave every moment of his life, night and day, to spread the religion of the Holy Prophet^{sa} and to fulfill the mission of his true servant, the Promised Messiah^{as}!

May Allāh enable us to understand this prayer and to fulfill our duties as Aḥmadīs! Amīn!

RAMADĀN & FASTING

FROM THE HOLY QUR'AN

The following is a commentary on verses of the Holy Qur'an (2:184-186) on the subject of Ramaḍān and Fasting. It has been taken from the Five Volume Commentary of the Holy Qur'ān and being presented for the benefit of our readers in this blessed month of Ramaḍān.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

O ye who believe! Fasting is prescribed for you, as it was prescribed for those before you, so that you may become righteous. (2:184)

IMPORTANT WORDS

الصيام Fasting is derived from صام meaning, he kept back or refrained from doing something; or he refrained from eating or drinking or talking or walking, etc. The Arabs say, اصامت الريح i.e., the wind became calm or motionless. صام فرس means, a horse from which food has been withheld, or a horse which is confined to its manger and not made to walk or race. Thus, صيام means: (1) keeping back or refraining from something; (2) refraining from eating and drinking, etc.; and (3) formally refraining from eating, drinking, going in unto wives, etc. i.e. fasting from dawn till sunset as ordained by Islām. صائم is one who so refrains from food, etc. i.e., one who keeps a fast (Aqrab & Mufradāt).

An interesting feature of the Arabic language is revealed when we notice that the word صامت though derived from a different root, yet, owing to its having two root letters common with صيام, gives a somewhat similar meaning, for, whereas صيام means refraining from food, drink or speech, صامت means: (1) refraining from speech; and (2) intensity of thirst, the latter state being the direct result of refraining from drink (Aqrab).

COMMENTARY

As the preceding verses contain a

reference to patience in trials and sacrifices as well as refraining from disputes and temptations, the Holy Qur'an here fittingly turns to the subject of fasting, which is the most effective means of self-discipline. The command to fast, whatever its details, is to be found in most religions in one form or another. The early devotions and fasting of Buddha (see Lalitavistara & Buddhacharita), the fasting of Moses^{as}, prior to his receiving the Ten Commandments (Exod. 34:28; Deut. 9:9), the fasts of Jesus^{as} before his receiving the heavenly Call (Matt. 4:2), all testify to the importance of this institution. In fact, fasting is a form of devotion and self-discipline which has a natural appeal to man. "By the greater number of religions," says the Encyclopaedia Britannica, "in the lower, middle and higher cultures alike, fasting is largely prescribed: and when it is not required, it is nevertheless practised to some extent by individuals in response to the promptings of nature." The verse under comment, however, does not mean that fasting has been prescribed for the Muslims in the same form in which it was prescribed for the people of earlier faiths. Islām has greatly spiritualized this institution by attaching to it a number of highly useful regulations and restrictions.

The clause, so that you may become righteous, explains the deep philosophy

underlying the commandment relating to fasting. It is a special characteristic of the Holy Qur'an that, whenever it gives an important commandment, it does not give it arbitrarily but also explains its usefulness so that the addressee may be convinced of, and satisfied about, the wisdom underlying it. The object of fasting has been stated in this verse as the attainment of righteousness.

As explained in 2:3 the word or from which the word used in the present verse is derived means, to guard oneself against (1) harm and suffering, and (2) evil and sin. Thus, the verse points out that the real object of fasting is, first, to be saved from harm and suffering, and secondly, to be saved from sin and evil. The first object is attained through fasting in two ways: (1) when a man commits evil deeds and becomes deserving of God's punishment on account of those deeds, but later feels ashamed of them and turns to God in repentance, then fasting serves as atonement for his sins. (2) Fasting not only makes a man fit and able to bear hardships but also makes him realize the sufferings of his brethren in distress and feel sympathy for them. Thus, fasting goes a long way to remove and minimize the pain and suffering of humanity.

The second object, viz., that of being saved from sin and evil, is attained through fasting because, while fasting,

a person has not only to abandon eating and drinking but also, to a certain extent, keep himself aloof from worldly connections and to abstain from indulging in his desires with the result that his thoughts naturally tend towards spiritual things. Spiritual men of all religions unanimously testify, on the basis of personal experience, that a certain degree of severance from physical relations and worldly connections is essential for spiritual advancement and this severance has a powerful purifying effect on the mind. On the other hand, it cannot be denied that to carry such severance too far is sure to weaken the body to such an undesirable extent as to render a person unfit not only to fulfil his social and religious obligations but also withstand temptations which require a certain amount of strength. Islām, therefore, follows the path of the golden mean. While it does prescribe

a certain degree of abstinence from material pleasures, it does not permit such a weakening of the body as should incapacitate it for performing its normal functions. This is why the Holy Prophet^{sa} has forbidden continuous fasting, saying, “Your self has a claim upon you and your family has a claim upon you” (Tirmidhī). On another occasion, he is reported to have said, “Verily, I am the most righteous of you all, yet sometimes I fast and sometimes I abstain from fasting, and so must you do” (Bukhārī).

Fasting also stands as a symbol for complete sacrifice. One who fasts not only abstains from food and drink, which are the chief means of sustenance and without which one cannot live, but also from going in unto one’s own wife which is the means of assuring one’s future race. Thus he who fasts really expresses

his readiness, if need be, to sacrifice his life for the sake of truth. Fasting indeed affords a wonderful training ground for man.

It must be noted here that this verse does not actually contain a command to fast, which follows in the verse coming after the succeeding verse. It only prepares Muslims for the coming commandment by saying that (1) the fasting which is going to be prescribed for them is not a new thing but was also prescribed for the people that had gone before, and that (2) it is a most useful thing which is sure to benefit them greatly. It will be seen that very often the Qur’ān does not give a commandment all of a sudden but first prepares the ground for it by making some general remarks. In this connection see also 2:143-145 where a similar process has been adopted.

أَيَّامًا مَّعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ
وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَ
أَنْ تَصُومُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١٨٥﴾

The prescribed fasting is for a fixed number of days, but whoso among you is sick or is on a journey shall fast the same number of other days; and for those who are able to fast only with great difficulty is an expiation — the feeding of a poor man. And whoso performs a good work with willing obedience, it is better for him. And fasting is good for you, if you only knew. (2:185)

IMPORTANT WORDS

يطيقونه: are able to fast only with great difficulty is derived from طاق. They say طاق الشيء meaning, he was able or fit to do it; or he had the strength and power to do it (Aqrab). But the word طاق is not used of strength generally but of such strength only as, so to speak, lies on the border i.e., just the strength with which a thing may be done and no more—a strength required to do a thing only with difficulty and trouble (Mufradāt & Lane). This is why the word طاق is never used to express the power of God for which words like قدرة and قوة are used; whereas the latter two words express the sense of vastness of power, the former

expresses only that of its narrowness. The Qur’ān uses the word طاق only twice and at both these places it uses it in a negative sense, i.e., لا طاق لنا viz, “we do not even possess the requisite strength to do that” (2:250 & 287). Thus, the correct rendering of the clause على الذين يطيقونه would be, “for those who are able to fast but can fast only with great difficulty”. طوقه (Tawwaqahū) which is from the same root means, he put a collar or a neck-ring round his neck, i.e., he imposed on him a thing that was difficult, troublesome or inconvenient. طاق also means, a single strand which after combining with others goes to make a rope (Lane), i.e., the weak part of a rope which cannot stand tension alone.

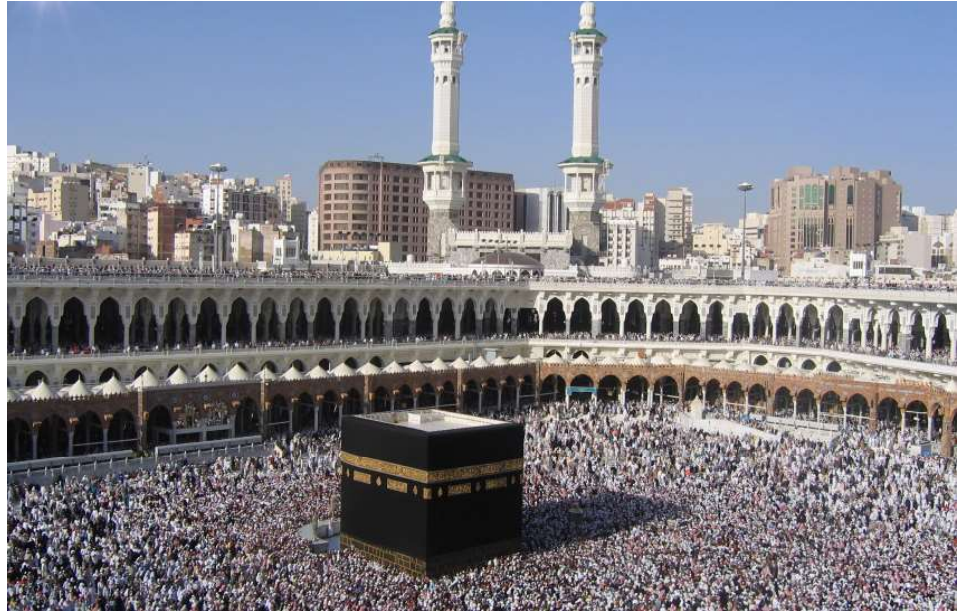
The word فدية (an expiation) is derived from فدى. They say فدى الرجل meaning, the man secured his release from captivity, etc. by paying his ransom. Thus فديه means, such payment as is made for obtaining release of a person’ or such expenditure as is made in expiation of some sin or shortcoming, etc. (Aqrab).

COMMENTARY

This verse again refrains from giving the actual commandment regarding fasting but prepares further ground by pointing out that the fasting about to be prescribed is not meant for all days but only for a limited number of days. Again, the commandment to come is not meant

to be observed in all circumstances; for those suffering from disease or those on a journey will be exempt from it. In fact, Islām is a practical religion. It does not give any commandment which is impossible of compliance. Hence, while referring to its injunctions about fasting, the Qurʾān makes it clear that whosoever is ill or is on a journey should not fast but should redeem the omission by fasting an equal number of days at some other time when the sickness is gone or the journey is over.

The pronoun الذين (those) in the clause, *those who are able*, refers to believers in general, the words الذين يطيقونه meaning, those who are able to fast but can fast only with great difficulty. This interpretation is supported by another reading of the verse in which the word يطوقونه (yutawwaqūnahū) has been substituted for يطيقونه (yutiqūnahū) (Jarīr), the former word meaning, those to whom fasting is like a tight collar, i.e., those who are not actually sick but whose physical condition or general health is such that they are unable to fast without running the risk of injuring their health. Such people, who include old men and raw youth and the weak and pregnant women and mothers giving suck to their children, may not fast but should make



The Holy Ka'ba, Saudi Arabia

amends for their non-observance of each day's fast by feeding a poor man according to their standard of food. Another reading of the word يطيقونه is يطيقونه (yutayyaqūnahū) (Jarīr) meaning, they can do it only with great difficulty, which also bears out the above meaning. Thus, the verse mentions three classes of believers to whom concession is allowed with respect to fasting: (1) the sick; (2) those on a journey; and (3) those neither on a journey nor actually sick but otherwise too weak to fast except with

real risk to their health.

Some commentators do not recognize the last-mentioned class as being separate from, and independent of the first two, but take it as being an exception from them. In this case the verse would mean that such of the sick and of those on a journey as can afford to feed poor men should also do so, besides fasting the same number of days after the sickness or the state of journey is over.

شَهْرَ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ فَمَن شَهِدَ
مِّنْكُمْ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ
وَلَا يُرِيدُ بِكُمُ الْعُسْرَ ۖ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٢١٨﴾

The month of Ramaḍān is that in which the Qurʾān was sent down as a guidance for mankind with clear proofs of guidance and discrimination. Therefore, whosoever of you is present at home in this month, let him fast therein. But whoso is sick or is on a journey, shall fast the same number of other days. Allāh desires to give you facility and He desires not hardship for you, and that you may complete the number, and that you may exalt Allāh for His having guided you and that you may be grateful. (2:186)

IMPORTANT WORDS

Ramaḍān رمضان is the name given to the ninth month of the lunar year. The word is derived from the verb رمض and can be said رمض النهار i.e., the day became intensely hot. The word رمض الرجل means, the man had his feet burnt by the earth, which had become intensely heated by the sun.

رمض الصائم means, his inside became very hot with thirst owing to fasting. ارتضى من means, he began to burn, i.e., he was greatly distressed, with grief and sorrow. الرض means, the first rain of autumn which finds the earth hot and burning (Aqrab & Lane). The month of رمضان is so named because (1) fasting in this month causes heat and burning due to thirst; (2)

worship and devotion Holy Prophet^{sa} (ʿAsakir and Merdawaih as quoted by Fath al-Qadīr); and (3) its devotions produce in the heart of man the necessary warmth of love for his Creator and his fellow-beings. The name رمضان is of Islāmic origin, the former name of the month being ناطق (Muhīt and Māwardī, as quoted by Fath al-Qadīr).

القرآن (the Qur'ān) is the name given by God Himself to the Book revealed to the Holy Prophet of Islām^{sa}, containing the final law for mankind. The word is derived from قرأ meaning: (1) he read the book, i.e., he read it to himself; or (2) he recited the book i.e., he read it aloud so that others might hear it; قرأ also means, he conveyed or delivered a message, etc., as they say قرأ عليه السلام meaning, convey or deliver my *salām* to him; (3) قرأ الشيء means, he collected or drew together the thing; (4) قرأت المرأة means, the woman became pregnant and brought forth a child (Aqrab and Lane). Thus قرآن Qur'ān means: (1) a book which is meant to read. The Holy Qur'ān is indeed the most widely read book in the world (Enc. Brit. 11th edition, article on Koran by Nöldeke); (2) a book or message which is meant to be conveyed and delivered to other people. The Holy Qur'ān is indeed the only revealed book whose delivery or message is absolutely unrestricted; for whereas all other books are meant for specific times and specific peoples, the Holy Qur'ān is meant for all times and all peoples (34:29; also Bukhārī); (3) a Book which comprises and has collected in itself all truth; the Holy Qur'ān is indeed a storehouse of knowledge which not only comprises all eternal truths revealed in previous Books (98:4) but also all such truths as mankind may stand in need of at any time and in any circumstances (18:50); (4) a Book which contains not only visible truth which may be seen and felt by all but, like a pregnant woman big with a child, it contains truth that lie hidden from the eyes of most men and, like a new born child, come to light only as and when time ripens (15:22). All these meanings are not only expressive of an existing state of affairs but also serve as mighty prophecies of the truth which has been established in all ages.

COMMENTARY

The ground having been suitably prepared in the preceding two verses, this verse gives the awaited commandment about fasting. But even here the actual commandment is preceded by a suitable description of the month of Ramaḍān in which fasts were to be observed. The month was not chosen arbitrarily but



was selected for the purpose of fasting because it was a sacred month in which the Qur'ān was revealed. And the Holy Qur'ān is not an ordinary book. It is a Book full of right guidance and of bright signs and of things that help to differentiate between truth and falsehood. This sublime forward placed before the commandment about fasting contains an implied question to the effect: will you not now fast when fasting is a tried thing, when it is so useful, when it is to be observed only for a few days, when even in these few days suitable facilities have been provided, and lastly when these few days correspond with a month which is full of blessings?

As hinted above, this verse mentions the reason for which the month of Ramaḍān was selected for the purpose of fasting. It was in this month that the Holy Qur'ān was revealed. The revelation of the Holy Qur'ān in the month of Ramaḍān may mean two things: (1) that the revelation of the Holy Book commenced in the month of Ramaḍān, for it is on record that it was on 24th of Ramaḍān that the Holy Prophet^{sa} received his first revelation (Musnad & Jarīr); (2) that the revelation of the Holy Qur'ān was repeated to the Holy Prophet^{sa} every year in the month of Ramaḍān, for it is also on record that the angel Gabriel rehearsed every year to the Holy Prophet^{sa} the whole of the revealed portion of the Qur'ān during this month and this he continued to do till the very year of the Prophet's^{sa} death (Bukharī, ch. On Manāqib). Thus in a way even the whole of the Holy Qur'ān may be said to

have been sent down in Ramaḍān.

The words, *clear proofs of guidance and discrimination*, point out that the Holy Qur'ān is a book which is not content with making mere assertions. It supports every assertion it makes with necessary reasons and arguments which are both clear and convincing, and it also adduces heavenly Signs which go to discriminate right from wrong with such clearness that they leave no room for doubt. This excellence belongs exclusively to the Holy Qur'ān. Indeed, other scriptures, too have been spoken of as “a light and guidance” but about none of them it has been said that they supply reasons, arguments and Sign in support of their assertions.

Although former Prophets also were given Signs that people might accept them as divine Messengers, yet the scriptures they brought contained nothing that might bear testimony to their truth. It is only the Holy Qur'ān that contains all kinds of evidence—rational, scriptural and heavenly—to demonstrate the truth of its teachings so that it might itself furnish necessary evidence of its truth, and that, unlike other scriptures, tales and stories of the past might not form its sole support.

This clause, *let him fast therein*, signifies that it is necessary to fast all the days of the month of Ramaḍān; it will not do to fast only for a few days. Thus out of every twelve months in the year one at least—that of Ramaḍān—must be so devoted to



Masjid Nabawī, Saudi Arabia

the worship of God.

The clause, *whoso is sick or is on a journey, he shall fast the same number of other days*, at first appears to be unnecessary repetition of what has already been said in the preceding verse in identical words, but really it is not so; for whereas in the previous verse this clause formed part of a verse that was meant to prepare the ground for the commandment to fast, in this verse it forms part of the actual commandment. The clause signifies that if in the month of Ramaḍān one happens to be sick or is on a journey, one should not fast, owing to the extra hardship entailed, but should fast the same number of other days when one has recovered from sickness or when the journey is over. The Holy Qur’ān, however, wisely refrains from defining the terms “sickness” and “journey”, leaving them to be defined by the common usage of the people.

The clause, *He desires not hardship for you*, points to the very important principle that divine commandments are not meant to cause trouble or inconvenience but to afford ease and facility. In this connection, it may well be noted that St. Paul looks upon the Law as an entanglement with “yoke of bondage” if not as an actual curse (Gal. chs. 3 and 5). But he forgets that true freedom, and for that matter, true happiness lie only in willing obedience to a good and righteous legislation. The Islāmic law, even “in meats and drinks and divers washings, and carnal ordinances,” is a real help and guidance rather than a hindrance and bondage. The clause, so

that you may complete the number, indicate that God’s purpose in prescribing a fixed of days is that believers may be able to complete the number which in His sight, is essential for their spiritual welfare. A fixed number was essential; for, otherwise, some people might have failed to fast even the minimum number, while others would have unduly suffered for doubt as to their having completed the necessary number even after they had long exceeded it.

The clause, *that you may exalt Allāh for His having guided you*, points to yet another object underlying the commandment. All such expressions in which the offering of a particular praise to God is enjoined signify two things: (1) that man being God’s creation should continuously offer praise to Him, invoking the particular divine attribute that may suit the occasion; (2) that he should also try to reflect in his person the self-same attribute of God. “Exalting God” would therefore mean not only God’s glorification but the uplift and exaltation of the devotee himself. In fact, God stands in need of no praise. He is what He is whether we praise Him or not. So truly speaking, everything is for the benefit of man himself, and the benefit underlying fasting is the exaltation of man, morally and spiritually and in a sense physically as well.

The final clause, *that you may be grateful*, is also full of deep meaning. God is not cruel or unkind; He has due regard for our weaknesses and He does not put us to unnecessary trouble; and whatever

seeming trouble He puts us to is for our own good. This kind and loving attitude of God towards us ought to give rise to a corresponding feeling of love for Him in our hearts and we ought to feel grateful to Him for His love and kindness.

To a superficial observer, the language of the Holy Qur’ān as used in this verse might appear to be rather unconnected, forming independent clauses. But a closer study reveals a beautiful arrangement between them. In fact the four clauses in the concluding portion of this verse furnishes reasons for the four commandments contained in the first portion of the verse, the succeeding reasons following the reversed order of the preceding commandments in a most natural manner. The first reason given by the verse is contained in the clause, *Allāh desires to give you facility and He desires not hardship for you*. Though the apparent wording of this clause is different from the wordings of the succeeding clauses, actually it is also one of those that supply a reason, for in reality the clause stands like this, “that you be afforded facility, etc.” Corresponding to this clause we have the last commandment of the verse, i.e., *whoso is sick or is on a journey*, etc. The second clause supplying a reason is, *that you may complete the number*, corresponding to which we have the commandment, *whosoever of you is present at home in this month, let him fast therein*, hinting that God means the Muslims to fast the whole month. The third clause supplying the reason is, *that you may exalt Allāh for His having guided you*. Corresponding to this we have the words, *a guidance for mankind*, etc. Finally comes the clause, *that you may be grateful*, corresponding to which we have the clause, *the month of Ramaḍān is that in which the Qur’ān was sent down*, hinting that the wise God has chosen the most sacred and the most blessed part of the year for fasting so that you may be doubly benefited by it. Such figure of speech in which parts of a sentence correspond with others occurring in the same sentence in a reverse order, the first clause of the former group corresponding with the last clause of the latter, is known in Arabic rhetoric as *لف و نشر* (Mutawwal).

TAHRĪK FOR FINANCIAL SACRIFICE IN RAMAḌĀN

Khalid Naeem, National Secretary Māl

Spending in the way of Allāh in RamaḌān Mubārak

Hazrat Ibn Abbas^{ra} states that the Holy Prophet^{sa} was the most generous of all people. In RamaḌān, the Holy Prophet's^{sa} generosity would increase even more; so much so, that his generosity was like the gusting winds. (*Saḥīḥ Bukhārī*, Kitābul Wahi)

Fitrana, 'Īd Fund and Fidya

- The rate of Fidya is set at \$5 per fast and the rate of Fitrāna is set at \$4 per head [mandatory for each family member; even a day old baby].
- Likewise, every earning member should offer at least \$10 in 'Īd fund. 'Īd fund should be given prior to the 'Īd Namāz.
- One should remember that one of the main objectives of Fidya, Fitrāna and 'Īd Fund is to provide aid to those with insufficient resources for covering 'Īd related expenses. This is why one should try to offer Fidya, Fitrāna and 'Īd fund at the start of RamaḌān Mubarak so that funds may reach such deserving members in a timely manner.

Zakāt

Zakāt is one of the (five) fundamental pillars of Islām. Regarding it, the Promised Messiah^{as} states:

So, offer the five daily prayers in such fear and with such complete attention as though you were actually beholding God Almighty. Sincerely observe your fasts for the sake of God. Let everyone



Baitul Islām Mosque, Toronto

who is liable to pay the Zakāt do so. (*Noah's Ark*, p. 25)

Stating the importance of Zakāt, Syednā Hazrat Khalīfatul-Masīḥ V^{aa} says:

An important [type of] charity which I want to turn your attention towards is Zakāt. Zakāt is paid at a fixed rate. Usually, not enough attention is given to it (*Al-Fazl Daily*, Rabwah, August 24, 2004).

Beloved Huzoor Anwar^{aa} states:

This is a fundamental commandment. Those on whom Zakāt is obligatory, should pay it and there is quite a margin in it. Some people have enormous savings in their bank accounts for many years. If a certain amount has been put away for even a year, Zakāt should be paid on it. And then there is jewelery that women own; Zakāt should be given on this jewelery as well. This is a fundamental

commandment which should be paid. (Friday Sermon, March 31, 2006, qtd. in *Al-Fazl International*, April 21, 2006)

The Rates of Zakāt

Zakāt is obligatory upon an amount one owns and has been kept for a year [or more]. For current circumstances in Canada, the amount upon which Zakāt is obligatory is set at \$4500. If one has owned this amount in cash, jewellery or other assets for one year, then 2.5% Zakāt is obligatory on their wealth. It is important to pay Zakāt on gold, silver and other such metals which are not used on a daily basis.

Members, especially ladies, are requested to see if Zakāt is obligatory on them [based on the rates above], and if so, they should pay it during RamaḌān Mubarak.

The Financial System of Jamā'at Aḥmadiyya

By the Grace of Allāh the Almighty, an outstanding financial system is established in Jamā'at Ahmadiyya and it is because of these financial sacrifices that day after day Allāh Almighty grants extraordinary blessings to members of this Jamā'at. *Al-Ḥamdo lillāh!*

Paying Obligatory Donations

Regarding the obligatory donations, Hazrat Khalifatul-Masīḥ V^{aa} states:

Also remember that whatever you spend, whatever you pledge [for donations] and whatever is your income, Allāh Almighty is completely aware of it all. So always keep your case clear with Him. To gain rewards from Allāh Almighty for a deed, become correct in your appraisals and make honest payments, so that your condition improves and you progress in doing good deeds. (Friday Sermon, May 28, 2004, qtd. in *Khutbāt Masroor*, Vol. 22, p. 357)

It should be noted that Chanda 'Ām,

Chanda Wasiyat and Chanda Jalsa Sālāna are obligatory charities. The blessed schemes of these charities were initiated by the Promised Messiah^{as}, himself.

Chanda Jalsa Sālāna

Some members do not pay their Chanda Jalsa Sālāna regularly. As a reminder, it is 1/120 of a year's salary or 1/10 of a month's income for those members who pay Chanda 'Ām.

The End of the Financial Year

Our financial year ends on June 30. Members of the Jamā'at are requested to pay their full obligatory donations as soon as possible so that you are able to meet your obligations and gain the blessings and rewards by Allāh the Almighty.

“To gain rewards from Allāh Almighty for a deed, become correct in your appraisals and make honest payments . . .



A Deep Connection Between Ramaḍan and Taḥrīk Jadīd

Rizwan Masood Mian
National Secretary Taḥrīk Jadīd

In his Friday Sermon on November 4, 1930, Hazrat Musleh Maū 'ud^{ra} stated:

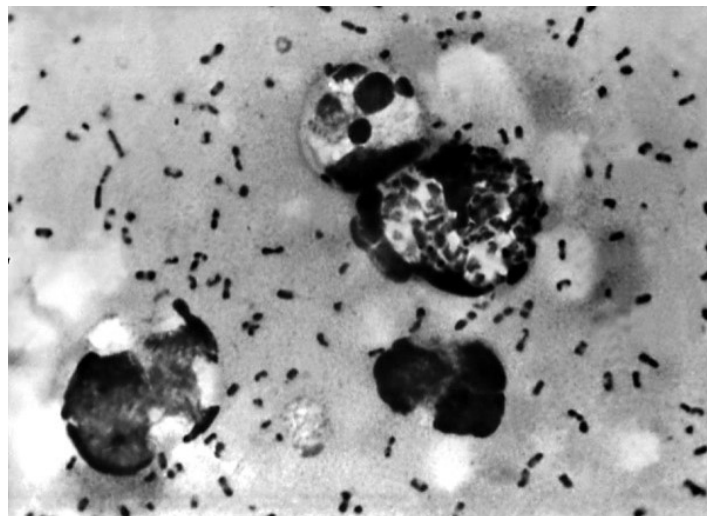
“Ramaḍan is deeply connected with Taḥrīk Jadīd . . . The second great lesson we find in fasting is consistency, which also has a deep connection to Taḥrīk Jadīd. In Taḥrīk Jadīd, I have drawn attention of the Jamā'at towards the fact that our sacrifices are not temporary, but rather permanent. Indeed, the forms of sacrifices undergo change; however, it can never be said that now there is no need for sacrifices. For, without constant sacrifices, no person can attain the nearness and pleasure of God Almighty . . . **Taḥrīk Jadīd also teaches the lesson of consistency, just as Ramaḍan creates an element of consistency among people. Thus, learning from Ramaḍan, you need to adopt such good deeds as are consistent; and don't condition yourself in such a way that sometimes you**

do it, and other times you do not. At the least, render some good deeds in which you are consistent, and never abandon at any cost. Indeed, the means of doing good varies with the need of the time and a person must always strive to do good; yet, there must be at least some good deeds, regarding which he can say that since he has started them, he has never stopped doing them” (qtd. in *Taḥrīk Jadīd Aik Ilāhi Tahrik*, Vol. 1, pp. 575-577, translated from Urdu).

Members of the Jamā'at are requested to kindly pay their pledges in this blessed month to reap benefits and gain the blessings of Allah the Almighty in this blessed month.

THE PLAGUE: A TESTIMONY OF THE EARTH

Furhan Hamza Qureshi, Professor
Jāmi'a Aḥmadiyya Canada



Yersinia pestis bacteria which caused Bubonic Plague.

The bubonic plague which struck India in the late 19th and early 20th century on the one hand wiped out thousands of people, and on the other, gave spiritual life to hundreds of thousands more. It was a divine clinical trial of sorts, which displayed the powerful physical effect of the Promised Messiah's^{as} spiritual teachings. The first test group consisted of those who were open to using all types of medical intervention against the plague while the second group was forbidden from using any. The result, unlike most clinical trials, ended up in favour of the latter. What follows is a brief account of a remarkable testament in favour of the truth of the Promised Messiah^{as}.

Despite witnessing the Great Eclipses of 1894 which fulfilled both Islāmic and Biblical prophecies, the Promised Messiah's^{as} opponents made a mockery of this Divine Sign and redoubled their opposition. It was in such an atmosphere of extreme persecution that he finally warned his opponents of a severe punishment which would overtake them if they did not desist: "God has breathed into my heart through His revelation that the solar and lunar eclipses are a prelude to a chastisement; namely, of the plague which is near." At another juncture, he prayed that God Almighty wipe out the world's rampant wickedness through a destructive epidemic.

PROPHECIES FULFILLED

These prayers and warnings themselves

fulfilled the prophecies of the Holy Qur'ān and the Holy Prophet^{sa}. In the twenty-seventh chapter of the Holy Qur'ān, God Almighty foretold that in the latter days, 'a germ out of the earth' would 'wound' people who deny and cruelly oppose His signs (27:83). Furthermore, the Holy Prophet^{sa} prophesied that God Almighty would send a pestilence against them in response to the prayers of the Promised Messiah^{as}:

فَيَرْعَبُ بَنِيَّ اللَّهُ عَيْنِي وَأَصْحَابِي
فَيُرْسِلُ اللَّهُ عَلَيْهِمُ النَّعْفَ فِي رِقَابِهِمْ
فَيُضَيِّخُونَ فَرَسِي كَمَوْتِ نَفْسٍ وَاحِدَةٍ

Then, the Prophet of Allāh, Jesus, and his companions, would pray, and Allāh would send against them (i.e., their opponents) insects that would attack their necks, and by the morning, they would be dead like the death of a single person.

In other words, the bubonic plague, which is caused by the germ *Yersinia pestis* and is transmitted to humans by a flea bite, would appear as a punishment for the opposition of the Promised Messiah^{as}. It would affect the lymphatic system by causing the lymph nodes (which are laid out all over the body, including the neck) to swell and grow. By morning, they would all be dead. These prophecies contain a very stark and accurate description of the plague. Interestingly, the Swiss-French bacteriologist Alexandre Yersin who discovered the bacillus which causes the plague (*Yersinia pestis*), made a similar observation regarding the plague's morbidity when he said, "death occurs

at the end of 48 hours, or often earlier." Hence, the plague was predestined as a punishment for the opposition of the Promised Messiah.

In late September 1896, within just two years after the Promised Messiah's^{as} prayers, Bombay was struck with the plague. It spread gradually, but with terrible devastation, leaving more than 28,000 dead in just nine months. From then on, the number of cases and deaths would only escalate, and by 1899, more than 250,000 people had succumbed to the plague in Bombay alone.

THE PLAGUE STRIKES PUNJAB

Just as the pestilence was breaking out in India, the Promised Messiah^{as} saw a particularly alarming dream the night of February 6, 1898 which prompted him to publish a special announcement. He wrote:

Last night, I saw in a dream that God's angels were planting black trees in different parts of the Punjab, [saying] 'these are trees of the plague which is about to spread in the country.' I am not quite sure whether it was said that the plague would spread during the coming winter or the winter after, but it was a terrible sight that I saw.

He went on to explain that this physical epidemic was striking India because of the "epidemic" of rampant sinfulness. "Most hearts have ceased to fear God," he noted, "and epidemics have come to be seen as ordinary afflictions that can

be eradicated by human endeavours.” However, since this was no ordinary disease, it could not be eradicated by human efforts. It needed an extraordinary remedy:

So, my dear ones! There is absolutely no remedy against it except that His Messiah be accepted wholeheartedly and in all sincerity. This is a sure remedy. But a lesser remedy is that people must refrain from rejecting him, and must hold their tongues from uttering profanities against him, and must realize his true status.

The warnings were clear. The plague was going to strike Punjab very soon and only those who accepted the Promised Messiah’s^{as} true status would remain safe.

There was hope for those who took shelter in the secure citadel of the Promised Messiah’s abode. “I shall safeguard all those who dwell within the four walls of your house [from plague],” God promised. Then, at another juncture, He revealed:

Diseases will spread and people will die except those who believe and do not adulterate their faith with the least wrong; they will remain secure and will be saved.

Soon enough, in accordance with these prophecies, the province of Punjab was devastated by the plague. The number of cases would multiply exponentially and by September 1902, there was not a single district in Punjab that was free of the plague.

THE HEAVENLY VACCINATION

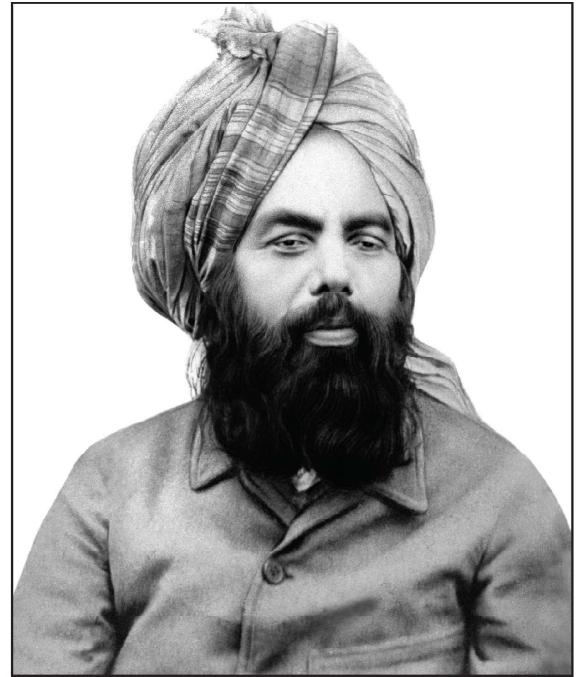
As the plague waged on and wreaked havoc on every habitation, thousands of insightful and pure-hearted people entered the fold of Aḥmadiyyat. Every week, scores of people were taking refuge within the spiritual home of the Promised Messiah^{as} from the chaos that was otherwise smiting every township and city.

Despite the British government’s best efforts to counteract this torrential flood of death through inoculation, it was

rendered helpless, with millions dying over several years. In fact, like most medications, the government’s vaccination had its share of ill side-effects and even cost some people their lives. Hazrat Aḥmad^{as} wrote:

Some of those who had been vaccinated suffered to the extent of losing their eyesight and some suffered malfunction of other organs. Most of all, in Malakwal, district Gujrat, as many as nineteen people died from the vaccination at the same time.

Nonetheless, under intense international pressure to control the growing epidemic,



The Promised Messiah^{as}

“The warnings were clear. The plague was going to strike Punjab very soon and only those who accepted the Promised Messiah’s^{as} true status would remain safe.

the government had to use force in many areas to ensure that the plague was contained. Unfortunately, the more these preventative measures were imposed on the Indian populace, the more resistance the government faced. Riots and open displays of rebellion broke out against the government to the extent that, at times, military power had to be employed to ensure that the preventative measures were being enforced. Conversely, people from all over the subcontinent were flocking in hordes to Qadian to receive their spiritual inoculation at the hands of Hazrat Aḥmad.

The plague hit Punjab very hard. A sample of the devastation was reported in this very magazine in the May 1907 issue. “Plague mortality in the Punjab is beating all records,” it stated. “Within eight weeks, from the 2nd March to 27th April, there have been more than a quarter of a million deaths from the pestilence.” According to the figures published, more than two-thirds of the

total number of plague deaths in India took place in Punjab.

So confident was the Promised Messiah^{as} in the Divine Protection promised to him by God that despite living in an epicentre of extermination, he brazenly announced that God Almighty had prohibited him and his followers from receiving the vaccinations being offered by the government. Taking the pledge of allegiance (bai’at) at his hand and recognizing him as the Promised Messiah was a spiritual vaccination that God Almighty had put in place instead of the physical one. While the then most powerful government in the world, the British Empire, was offering a temporary ‘earthly’ vaccine prepared from the bacterium of the plague, Aḥmad^{as} offered the world a permanent heavenly vaccine offered by God Himself —one capable of safeguarding against physical as well as spiritual forms of the plague.

Prophesying the effect of this spiritual

vaccination, the Promised Messiah^{as} declared:

Our government will invariably give credence to this prophecy once it witnesses the wonder that the people of our community remain safe and sound from the plague in much greater numbers than the vaccinated. I say with true conviction that if this prophecy is not fulfilled exactly as it has been publicised for the last twenty to twenty-two years, then I am not from God. As a sign that I am from Allāh, the sincere people who live in the four walls of my home shall be protected from death by this disease. And, in comparison to others, my entire community will be saved from the onslaught of the plague. The security enjoyed by my community will not be shared by other people.

If his followers wanted to receive Divine protection, however, they had to abide by their covenant with God with their heart and soul. There could be no compromises in matters of faith. Aḥmad^{as} said:

Let it be clear that to affirm the covenant of *Bai'at* with the tongue alone amounts to nothing unless it is practiced with full, heartfelt resolve. Thus, whosoever fully acts upon my teachings enters that house of mine, concerning which God Almighty has promised in His Word:

إِنِّي أَحَافِظُ كُلَّ مَنْ فِي الدَّارِ

That is, I shall protect everyone who is within the four walls of your home. This should not be taken to mean only such people who dwell in my house made of brick and mortar; rather, this also refers to all those who follow me completely and dwell in my spiritual home.

The heavenly inoculation that Aḥmad^{as} was offering his followers was applicable to all those who physically lived in his home as well as those who sincerely integrated his teachings into their daily lives, effectively including themselves in Aḥmad's^{as} spiritual home. This was the true remedy for the plague.



Plague Hospital, Bombay India

“The plague was a powerful testament to the truth of the Promised Messiah^{as} and this divine clinical trial ended up in his favour.”

Interestingly, whereas the vaccine offered by the British government was purely preventative and only offered safety to one who had not yet contracted the bubonic plague, the protection of the four walls of the Promised Messiah^{as} extended far beyond that. Not only did he offer a heavenly preventative measure, he also offered post-exposure treatment for those who had been infected. For instance, his younger brother-in-law, Hazrat Mir Muhammad Ishaq, once fell gravely ill and buboes (swollen lymph nodes) appeared on both sides of his groin. “It became certain that it was plague, as plague had broken out in some villages of this district,” the Promised Messiah^{as} later wrote. Realizing that there would be an uproar from his opponents if the boy died of the plague, he immediately engaged himself in prayer. He recounted:

After the supplication, I witnessed a wondrous spectacle of divine providence that, within two to three hours, Ishaq's fever miraculously subsided and no trace of the [buboes] was left. He not only sat up, but started moving, walking, playing, and running, as if he had never been ill! This, indeed, is giving life to the dead!

THE RESULTS

The results of the heavenly inoculation offered by the Promised Messiah^{as} were astounding. While entire villages were losing their population to the plague, the Promised Messiah's^{as} community was growing because of it. The amazing increase in the number of Aḥmadis during the intensity of the plague was a sign in favour of his truthfulness — especially while the pestilence was uprooting entire communities. This was clear proof that the spiritual inoculation worked wonders and proved to be an effective defence against the plague.

The plague was a powerful testament to the truth of the Promised Messiah^{as} and this divine clinical trial ended up in his favour. It is remarkable that most Aḥmadis resided in Punjab where the plague hit hardest, and yet, despite not getting vaccinated, they remained safe. Their faith in the Promised Messiah^{as} provided them with a powerful remedy against the deadly pestilence. As the disease wrought destruction over several years, Aḥmadis remained unharmed. The British government was unable to circumvent the devastating effects of the

plague despite offering free vaccinations to the public, but the Promised Messiah^{as} was successful in protecting his followers from the disease. *So take heed, O you who are possessed of sight!*

O people! Will you not, for once, display a sense of shame before God? Can you produce any such precedent from the life of an impostor? Had this been a human enterprise, there was no need at all for you to oppose and take so much trouble to kill me; God alone was sufficient to destroy me. When the plague broke out in the country, many people claimed that this man [i.e. me] would be killed by the plague. But awe-striking is the providence of God that all those people—one and all—themselves died of the plague; whereas, addressing me, God said: 'I shall protect you, and the plague shall not come close to you.' Indeed, He also told me to tell people: 'Do not threaten us with fire (i.e. the plague). Fire is our servant; nay rather, it is the servant of our servants.' He also said to me: 'I shall stand guard over this house of yours; and everyone who is within these four walls, shall remain immune from the plague.'

This is exactly what happened. In this vicinity everyone knows that entire villages were wiped out by the ravages of the plague and all around us it was like Doomsday, but God kept us safe.

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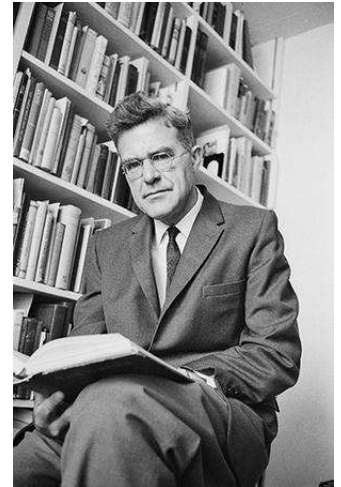


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WILFRED CANTWELL SMITH A CANADIAN ISLĀMIST ON THE AḤMADIYYA MUSLIM MOVEMENT

Ghulam Misbah, Professor Jāmi‘a Aḥmadiyya Canada



Wilfred Cantwell Smith
Photo by Harvard University

Born in Toronto, Ontario, Wilfred Cantwell Smith (1916-2000) was a scholar of Islāmic studies and comparative religions. In 1948, he earned a Doctor of Philosophy from Princeton University. The following year, he started teaching at Montreal's McGill University, where he founded the Institute of Islāmic Studies. From 1964 to 1973, he served at Harvard University as director of the Study of World Religions department. He also taught at Dalhousie University in Nova Scotia, where he established the Department of Comparative Religion. He has written several books. Due to his services and contributions, he was awarded the OC (Order of Canada) and FRSC (Fellowship of the Royal Society of Canada).

Arriving in 1940, Smith also spent six years in India (pre-independence) teaching at FC College Lahore as a lecturer in Islāmic History. In December 1940, he visited Qadian and attended the annual conference (Jalsa Salana). During this period, he was working on his book *Modern Islām in India*, which was published in 1943. In this book, Smith has written a note on the Aḥmadiyya Muslim Movement. A few passages of this note are given below:

The most important fact about the Aḥmadiyya Movement in Indian Islām is that...It has become important in the West, partly because of its extensive

and able missionary enterprise, and partly because Christian missionaries in India have developed much attention towards it and to reporting its activities...

The Aḥmadiyyah Movement arose towards the end of the nineteenth century, amidst the turmoil of the downfall of the old Islāmic society and the infiltration of the new culture, with its new attitude, its Christian missionary onslaught, and the new Aligarh Islām. It arose as a protest against Christianity and the success of Christian proselytizing; a protest also against Sir Sayyid's rationalism and westernization; and at the same time as a protest against the decadence of the prevailing Islām...

There is nothing in the Qadian Aḥmadiyyah that is not in orthodox Islām, except: its novelty and the consequent enthusiasm; its authoritarianism, with a *Khalifah* who can relieve his followers of the moral responsibility of deciding even modern questions; and finally, and most important, its cohesion—the fellowship and solidarity of a small and active community.

The community is certainly active, and it flourishes as the green bay tree. It has an exceedingly strong and closely-knit organization. It meets annually in a huge gathering...If

half a village somewhere is Aḥmadi, that half is apt to be cleaner than the other half. There is an extreme corporate enthusiasm: the *Qadiyanis* devote themselves cheerfully to the service of their community, and feel that the community also is serving and supporting them. And they feel that they are taking part in a glorious creative task. Qadian, the headquarters of the movement, once a village, is now a thriving town undergoing a minor capitalist 'boom'...

The *Qadiyanis*, then, differ from the modern Muslims in that they have a positive and concrete programme, and are busy carrying it into effect. In addition to admiring the first age of Islām, under the *khulafa al Rashidun*, they can feel that they are in actual fact working to reproduce it. They have an enterprise before them which demands their energies, satisfies their needs, and awakens their enthusiasm...They can see the good old days being resuscitated before their eyes in Qadian ...

(Cantwell, William Smith. *Modern Islām in India, A Social Analysis*, pp 324-328, Minerva Book Shop Anarakali, Lahore 1943)

BAITUL KAREEM MOSQUE

OPEN HOUSE AND REOPENING EVENT

SATURDAY, MARCH 9, 2019

FIRST MOSQUE OF THE AḤMADIYYA MUSLIM JAMĀ'AT
IN THE WATERLOO REGION OF CANADA

Nabeel Aḥmad Rana, Secretary Umūr Khārjīyya, Kitchener-Waterloo

The Waterloo Region's first mosque of the Aḥmadiyya Muslim Jamā'at was reopened on March 9, 2019 with an open house and formal event hosting 45 guests, including several municipal, provincial and federal leaders, as well as community leaders and other friends of the Jamā'at.

The mosque property, built over half a century ago, is located at 5 Elliot street Cambridge (Downtown Galt), next to the beautiful Grand River. In 2006, the Aḥmadiyya Muslim Jamā'at purchased the property for the bargain price of \$235,000 through the sacrifices of local and national Jamā'at members and began using it as a mosque. However, the property needed extensive repairs. Some minimum repairs were managed in 2006, which made the property immediately usable.

Syednā Hazrat Khalīfatul-Masīḥ V^{aa} graciously named the mosque "Baitul Kareem Mosque" (House of the Generous).

For the last several years, the mosque property has been used on a regular basis; however, it was in desperate need of major renovations and repairs. The roof leaked, the basement often flooded, and the kitchen showed its age. The washroom and windows were rusted, stained and unpleasant.

Last year, a complete refurbishment of the mosque's interior was finally decided upon. The upstairs washroom and almost the entire lower level were torn down. The complete remodeling cost a little over \$150,000. Baitul Kareem Mosque has a prayer area of approximately 2600 square feet and additional square footage for the following: kitchen area, children's room, board room, office space and washrooms. Approximately 300 worshippers can be accommodated in the mosque.

Members of the local Jamā'at were pleased after the installation of the following: a new roof, new washrooms, new carpets, new PA system, security system, audio/video system, new windows, a completely new lower level (sealed from flooding) and a new, modern kitchen. The changes meant a lot to the regular attendees of the mosque.

To celebrate the reopening of the beautifully remodeled



Nabeel Ahmad Rana, Secretary Umūr Khārjīyya
introducing guests and dignitaries



Her Worship Susan Foxtton, Mayor of
North Dumfries bringing greetings



Chair Karen Redman, Regional Chair of
Waterloo bringing greetings

mosque, the local branches of Brantford, Cambridge, Kitchener, Waterloo and Guelph organized an open house and grand reopening event on Saturday, March 9, 2019, which was well attended.

The formal event started with a recitation and translation of the Holy Qur’ān. Following, the President of the Brantford-Cambridge branch, Nomaan Mubashir Şāhib, welcomed all of the guests in his opening remarks. A group of local children then presented a beautiful poem. A four-minute video introducing the Aḥmadiyya Muslim Jamā’at was shown to the guests, which was followed by a speech by Imām Asif Khan Şāhib, Missionary Aḥmadiyya Muslim Jamā’at Canada. Imam Asif Khan beautifully elaborated the importance of a mosque in a community.

He expounded that the Arabic word “maṣjid”, translated in English as “mosque”, literally means a ‘place of worship’. It means a place where people bow down in humility before God. He said that a mosque is also a place for learning, a place for social gatherings, a place for worship—not only for Muslims, but for all religions—and a place for interfaith dialogue.

This was followed by a presentation by Muhammad Aḥmad Munawar (President of the Kitchener-Waterloo Branch) on the history of the mosque property. Muhammad Şāhib explained that the property was registered to be used by the Royal Canadian Legion Youth in 1965 and by the Evalangical Church of God in 2000, prior to the Aḥmadiyya Muslim Jamā’at’s acquisition in 2006.

Nomaan Mubashir Şāhib then presented the community outreach programs of the Aḥmadiyya Muslim Jamā’at which included the annual World Religions Conference, Adopt-a-Road program, blood drive, Run for Canada and Humanity First.

A notable lineup of dignitaries was introduced by Nabeel Rana, Secretary Secretary Umūr Khārjīyya KW Branch, who was pleased to see so many representatives from all parties and levels of government at the event. He also introduced leaders of philosophical traditions and intellectuals of the community. The following dignitaries brought warm greetings, well wishes, and renewed their friendship with the Aḥmadiyya Muslim Jamā’at at the event:

1. Her Worship Susan Foxtan, Mayor of North Dumfries
2. Regional Chair Karen Redman, Regional Chair of Waterloo
3. Bryan May, Member of Parliament (Cambridge Riding)
4. Raj Saini, Member of Parliament (Kitchener Centre)
5. Marwan Tabbara, Member of Parliament (Kitchener South & Hespeler)
6. Belinda Karahalios, Member of Provincial Parliament (Cambridge)



Marwan Tabbara, Member of Parliament (Kitchener South & Hespeler) bringing greetings



Doug Thomas, President of Society of Ontario Freethinkers bringing greetings



Dr. David Haskell, Prof. Digital Media & Journalism, Religion & Culture, Wilfrid Laurier University bringing greetings



Donna Reid, Councillor (Representing the City of Cambridge) bringing greetings

7. Shamal Isaacksz, Inspector Police (Representing Chief of Police of Waterloo Region)
8. Doug Thomas, President of Society of Ontario Freethinkers
9. Gehan Sabry, Chair of Cross Cultures Waterloo
10. Jan d'Ailly, Local Leader (Former Councilor Waterloo and a friend of the Jamā'at)
11. Dr. David Haskell, Prof. Digital Media & Journalism, Religion & Culture, Wilfrid Laurier University
12. Donna Reid, Councilor (Representing the City of Cambridge)
13. Asif Khan, National Secretary Umūr Khārjīyya, AMJ Canada

Moreover, during the earlier open house, Honorable Bardish Chagger (MP Waterloo) also visited Baitul Kareem Mosque. Three councilors from the Town of Wilmot—Cheryl Gordijk, Jennifer Pfenning and Angie Hallman—were present in the audience along with Chattar Ahuja, a leader from the local Sikh community. Numerous other friends of the Aḥmadiyya Muslim Jamā'at and some past guests of the World Religions Conference were also present.

During a brief Q & A session towards the end of the program, Imām Asif Khan Ṣāhib took questions from the audience.

Respected Shahid Mansoor Ṣāhib, National Secretary Tarbiyyat, [representing Respected National Amīr Ṣāhib] then delivered the concluding remarks.

He quoted from the book *Our Teachings* by the Promised Messiah^{as} as follows:

Although He is One, and absolutely unique, His manifestations are diverse and multifarious. Whenever there occurs in man a new change, for the changed man He becomes a new God, dealing with him on the basis of a fresh manifestation, the man witnessing a change in God in proportion to the change in himself—not that there occurs any change in God, He being Eternal, Changeless and most Perfect in Himself; but with every change in man for the better, —God also reveals Himself to him in a fresh and clearer manifestation. With every progressive effort on the part of man God also shows Himself with higher and more powerful manifestation. He displays an extraordinary manifestation of His power and glory only when man shows an extraordinary change in himself—this being the root and the bedrock basis of the marvels and miracles witnessed at the hands of all servants of God. Belief in this God with these powers, is the foremost essential condition of our Movement. (*Our Teachings*, pp. 1-2)

Thereafter, Shahid Mansoor Ṣāhib presented numerous quotes from Hazrat Khalīfatul-Masīḥ V^{aa} from his 2013 address while visiting Vancouver to inaugurate Baitul Rahman Mosque in Vancouver. He reiterated that for non-Muslims to attend



A section of the audience in the upper hall of the Mosque



Asif Khan, National Secretary Umūr Khārjīyya, bringing greetings



Bryan May, Member of Parliament (Cambridge Riding) bringing greetings (while other MPs of the region stand behind him)



Right to Left: Dr. Ahmad Imran, Asif Khan, Nabeel Rana, and Dr. Ahmed Hassaan

an Islāmic religious function is clear proof of a very tolerant attitude and illustrates the keen desire to become acquainted with others and to establish ties of friendship. He further quoted Huzoor^{aa} saying that, “It is my sincere hope and prayer that alongside the building of this mosque, our good relations and friendships with the people of this area continue to ever increase and strengthen. I hope and pray that the doubts and reservations that some non-Muslims hold about Islām will also be removed and that all of you will come to see the true and loving picture of our religion.”

The event was covered by *CTV Kitchener news*, *Waterloo Region Record* newspaper [see clipping below] and *MTA Canada News*.

Refreshments for all guests were arranged by Matiullah Mahmood Şāhib, Secretary of Properties for the local branch.

Wonderful comments and remarks were received by the guests who attended the event as well as many who could not attend but sent warm wishes for Baitul Kareem Mosque.

It is important to note that Waterloo Region has recently completed the first building phase of its Light Rail Transportation project in Waterloo and Kitchener, and the second phase is expected to be completed by 2020. The project will link Cambridge’s Anslie street station, which is minutes away from Baitul Kareem Mosque, to the Light Rail Transit. The Promised Messiah^{as} mentioned the rail in many of his books as a resource and tool for the final victory of Islām.

May Allāh make Baitul Kareem Mosque a source of acquiring His pleasure and exemplary blessings! Amīn!



Nabeel Rana chatting with MP Raj Saini, while Doug Thomas, Munawar Rana and Record Newspaper reporter listening



Volunteers manning the book tables - Right to Left: Haseeb Mahmood, Aayan Ahmed, Bassil Ahmad Virk, Haseeb Nomaan

WATERLOO REGION RECORD

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MONDAY,
MARCH 11, 2019

Renovations breathe new life into Bai'tul Kareem Mosque

BRENT DAVIS
Waterloo Region Record

CAMBRIDGE—For more than a decade, the mosque has been a gathering place for the local Ahmadiyya Muslim Community. But the old Galt building—acquired by the group in 2006—was showing its age.

The roof leaked and the basement flooded. Washrooms and windows were old and outdated. Little spiders and ants scurried by as members prayed.

“The kids would get scared,” said Mubarikah Ahmed.

Extensive renovations have changed all of that, thanks to the generosity of Ahmadiyya Muslim Community members from across the country.

“Some kids donated their pocket money. Business people donated thousands,” said Nabeel A. Rana, secretary of external affairs for the local chapter. “It’s everybody’s mosque. We all take pride in it.”

On Saturday, the doors to the Bai'tul Kareem Mosque were opened to the community at large for an open house and grand

MATHEW MCCARTHY WATERLOO REGION RECORD

Faran Sraa, 9, left, talks to Aayan Shaikh, 11, and Haseeb Mehmood, 14, at an open house Saturday at Bai'tul Kareem Mosque in Cambridge.

reopening event.

About \$150,000 was spent last year on renovations to the 2,600-square foot building on Elliot Street, which used to house a community centre and, later, a church.

The extensive work included a new roof, windows and carpets, and an overhaul of the basement, washrooms, and kitchen. They'd still like to do more work on the exterior to make it look more like a mosque, Rana explained.

But the interior is now a wel-

coming space. “It creates a very good impression on people,” said Matiullah Mehmood, secretary of properties. “Before, everybody hesitated to come.”

The difference is “day and night,” said chapter president Nomaan Mubashir. And the improvements go beyond simple esthetics and comfort. “As Muslims, we believe that cleanliness is part of our faith,” he said. “It’s very important to us.”

There are a few hundred families in Waterloo Region belonging

to the Ahmadiyya Muslim Community, Rana estimated.

The Bai'tul Kareem Mosque is their only mosque in the region, although Rana said the community would like to build or acquire properties for additional mosques in Kitchener, Waterloo and Guelph. The largest concentration of local community members lives in Kitchener.

“A mosque is a centre of activity in Islam,” Rana said. “It means a lot.”

Founded in India in 1889 and now headquartered in London, the Ahmadiyya Muslim Community is a movement that has come to be persecuted in some parts of the world for its beliefs.

Many Muslims don’t consider the Ahmadiyya movement’s followers to be true Muslims, as the movement’s founder claimed to be the Messiah. For most people in the Islamic faith, there is no other prophet after Prophet Muhammad.

Pakistan, for example, does not recognize Ahmadiyas as Muslims; many followers in Canada arrived here as refugees from Pakistan, Rana said.

They’ve found a tolerant, accepting home in Cambridge, he said. “The neighbourhood has been very welcoming and cooperative. We have no issues whatsoever.”

And they’ve done what they can to give back, participating in Adopt-a-Road programs or donating to the local food bank.

Their Cambridge mosque is a place for prayer, events, and children’s programs. The main prayer hall upstairs is primarily used by men, while the space downstairs is for women.

“It’s no suppression, it’s only segregation,” said Ahmed. Women have their own administration, noted Mansoorah Ahmad.

“We’re quite independent of the men. We don’t stay in their shadow.”

The renovations are especially welcome as the local Ahmadiyya Muslim Community grows, said Ujala Mehmood.

“More people are coming in with more ideas. It’s nice to have more people engaged.”

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Ahmediyya Gazette

A clipping from *Waterloo Region Record* with coverage of event at Baitul Kareem Mosque



AHMADIYYA MUSLIM JAMAAT
INTERNATIONAL

Aḥmadiyya Muslim Jamā‘at Press Releases

March 15, 2019

WORLDWIDE HEAD OF THE AḤMADIYYA MUSLIM COMMUNITY CONDEMNS NEW ZEALAND ATTACK

The Worldwide Head of the Aḥmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Hazrat Mirza Masroor Aḥmad^{aa} has strongly condemned the terrorist attack that took place earlier today in New Zealand.

Speaking from London, Hazrat Mirza Masroor Aḥmad^{aa} said:

“On behalf of the Aḥmadiyya Muslim Community worldwide, I express my deepest sympathies and condolences to all those affected by the barbaric terrorist attack that has taken place in Christchurch.”

“Such heinous and utterly inhumane

attacks must be condemned in the strongest possible terms. It is a grave tragedy that dozens of innocent Muslims have lost their lives whilst joining together for worship. All people, no matter their faith or belief, have the right to worship peacefully.”

“This tragic event should serve as a lesson and warning to other countries of the developed world that we must join

together to tackle all forms of racial, ethnic and religious hatred with wisdom and with a firm hand.”

“Our heartfelt prayers are with the victims of these attacks and all those who have been affected. May the perpetrators of this evil act be promptly brought to justice!” Amīn!

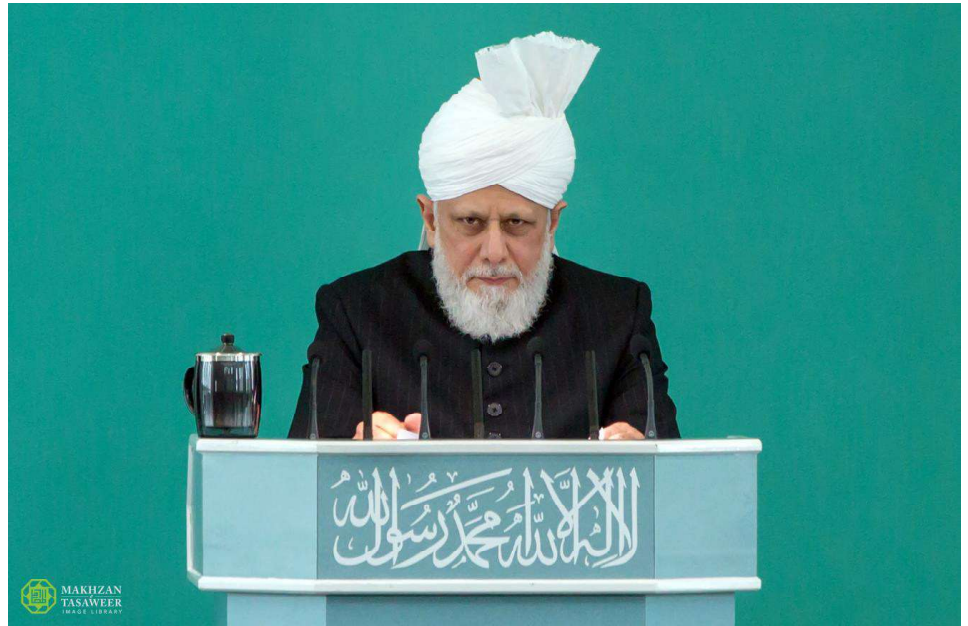
PRESS RELEASE

March 22, 2019

HEAD OF AḤMADIYYA MUSLIM COMMUNITY PRAISES NEW ZEALAND'S GOVERNMENT AND PUBLIC RESPONSE TO MOSQUE ATTACK

On March 22, 2019, the Worldwide Head of the Aḥmadiyya Muslim Community, the Fifth Khalīfa (Caliph), His Holiness, Hazrat Mirza Masroor Aḥmad^{aa}, praised the response of New Zealand's citizens, its government, and its Prime Minister, Jacinda Ardern, to the terrorist attack targeting Mosques in Christchurch last week. Concluding his weekly Friday Sermon from the Baitul Futuh Mosque in London, Hazrat Mirza Masroor Aḥmad^{aa} once again expressed his grief and sorrow regarding the attack. Praying for the victims, Hazrat Mirza Masroor Aḥmad^{aa} said, "Many innocent people, including children, were martyred as a result of religious and ethnic hatred. May Allāh the Almighty have mercy on them all and grant patience to the bereaved." Hazrat Mirza Masroor Aḥmad^{aa} proceeded to commend the immediate and compassionate response of New Zealand's Government and said that Muslim governments ought to take heed and learn from New Zealand's leadership. Hazrat Mirza Masroor Aḥmad^{aa} also said, "The most excellent and moral way New Zealand's government, and particularly its Prime Minister, has responded to this attack has been exemplary and is most praiseworthy. It has been a reaction of the highest order and I pray that Muslim nations learn from this model of morality and each play their own role towards eradicating all forms of religious hatred."

His Holiness^{aa} also praised New Zealand's public for their sympathetic and heartfelt response to this tragedy. Hazrat Mirza Masroor Aḥmad^{aa} said: "The public (in New Zealand) has also offered its full support. Radio and television stations announced that they would play the



“I pray that Muslim nations learn from this model of morality and each play their own role towards eradicating all forms of religious hatred” – Hazrat Mirzā Masroor Aḥmad

Muslim 'Call to Prayer' (Adhaan) at the time of the Friday Prayer today to show solidarity with Muslims. Further, many non-Muslim women, including Christians, declared that they would wear head scarves as a gesture of support and empathy. May Allāh the Almighty accept their pious actions." His Holiness^{aa} also commended the faith and patience shown by Muslims who have lost close relatives and loved ones in the Mosque attacks. His Holiness^{aa} particularly praised a Muslim woman who demonstrated extraordinary patience and resolve at the loss of her husband and son in the attack.

Concluding his remarks, Hazrat Mirza Masroor Aḥmad^{aa} strongly condemned the extremist Muslim groups who were calling for revenge. He explained that such vengeance would only lead to a vicious cycle of hatred and enmity.

Hazrat Mirza Masroor Aḥmad^{aa} prayed:

“May Allāh the Almighty eradicate such extremist groups within the Muslim world and may the true, peaceful teaching of Islām spread in the world.”

ANNOUNCEMENTS



MALIK SULTAN HAROON KHAN ŞĀḤIB

We are sad to announce the demise of Malik Sultan Haroon Khan Şāḥib, son of Malik Sultan Muhammad Khan Şāḥib and Aisha Siddiqa Begum Şāḥiba of Kot Fateh Khan. He passed away in Pakistan on March 27, 2019, at the age 75.

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

The deceased was the maternal grandson of Hazrat Chaudhary Fateh Muhammad Sial Şāḥib^{ra} and Hajira Begum Şāḥiba^{ra}, granddaughter of Hazrat Hakīm Maulwī Nūrud-Dīn, Khalīfatul-Masīḥ I^{ra}.

His funeral prayers in absentia were led by Hazrat Khalīfatul-Masīḥ V^{aa} after the Friday Sermon on April 5, 2019. Huzoor Anwar^{aa} described his qualities and services. He was a brave and courageous person who had a strong bond with Khilāfat. He was very dedicated in serving the poor and needy.

May Allāh the Almighty grant forgiveness to the deceased and grant him a high station in paradise! Amīn!

FITRĀNĀ, 'ĪD FUND AND FIDYA RATES FOR 2019

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- **Fidya \$5** (a minimum recommended for a missed fast) payable if one cannot fast due to a valid reason. Affluent families should adjust it to their cost of living.

Department of Mal



In the name of Allāh, the Gracious, the Merciful

43rd Jalsa Sālāna Canada

Friday – Sunday, July 5-7, 2019
At the International Centre, Mississauga

Syednā Hazrat Khalīfatul-Masīḥ V^{aa} has graciously approved Maulānā Mobashar Ahmad Kahloon Ṣāḥib, Additional Nāzir Islāh-o-Irshād & Da‘wat Ilallāh, Mufti Silsila ‘Ālia Aḥmadiyya, Rabwah, Pakistan as Markaz Representative for Jalsa Sālāna Canada 2019.

DAY 1 – Friday, July 5, 2019

AT ALL MOSQUES & PRAYER CENTRES in GTA

- 4:00 AM Tahajjud Prayer
4:45 AM Fajr Prayer & Dars
”اگر سارا گھر خارت ہوتا ہو تو ہونے دو مگر نماز کو ترک مت کرو۔“
(حضرت مسیح موعود علیہ الصلوٰۃ والسلام۔ بحوالہ ملفوظات، جلد 3، صفحہ 591 تا 592، ایڈیشن مطبوعہ 2003ء)
”Even if the whole house is destroyed, let it be, but never miss your Salāt.” (The Promised Messiah^{as}; Malfūzāt, Vol. 3, p. 591-592; 2003 ed.)

AT THE INTERNATIONAL CENTRE

- 12:10 PM First Adhān
12:30 PM Friday Sermon of Syednā Hazrat Khalīfatul-Masīḥ V^{aa} (Repeat)
خطبہ جمعہ سیدنا حضرت خلیفۃ المسیح الخامس ایدہ اللہ تعالیٰ بصرہ العزیز (نشر کرر)
Second Adhān
Friday Prayer
2:00 PM Lunch
3:30 PM Press Conference

FIRST SESSION – Friday, July 5, 2019

- 5:00 PM Hoisting of Liwā-e-Aḥmadiyyat
5:05 PM Recitation from the Holy Qur’ān and Translation Poem and Translation
5:40 PM **Opening Address** (English & Urdu)
Khilāfat: Turning Fear into Peace
Lal Khan Malik Ṣāḥib, Amīr Jamā‘at Aḥmadiyya Canada
خلافت: خوف کو امن میں بدلنے کا ذریعہ (انگریزی اور اردو)
مکرم ملک لال خان صاحب امیر جماعت احمدیہ کینیڈا
6:25 PM Poem
6:35 PM Islām: The Tue Defender of Women’s Rights (English)

Maulānā Imtiaz Ahmed Sra Ṣāḥib, Missionary Vaughan
اسلام: حقوق نسواں کا حقیقی ضامن (انگریزی)
مولانا امتیاز احمد سراج صاحب مرثیہ سلسلہ وان

7:00 PM Announcements & dinner

AT ALL MOSQUES & PRAYER CENTRES in GTA

9:10 PM Maghrib and ‘Ishā’ prayers in all mosques and prayer centres

DAY 2 – Saturday, July 6, 2019

AT ALL MOSQUES & PRAYER CENTRES

- 4:00 AM Tahajjud Prayer
4:45 AM Fajr prayer & Dars
”اگر سارا گھر خارت ہوتا ہو تو ہونے دو مگر نماز کو ترک مت کرو۔“
(حضرت مسیح موعود علیہ الصلوٰۃ والسلام۔ بحوالہ ملفوظات، جلد 3، صفحہ 591 تا 592، ایڈیشن مطبوعہ 2003ء)
”Even if the whole house is destroyed, let it be, but never miss your Salāt.” (The Promised Messiah^{as}; Malfūzāt, Vol. 3, p. 591-592; 2003 ed.)
”Ahmadiyyat is such a fort, upon entering which, a man is protected against all Satanic assaults”
(Hazrat Khalīfatul-Masīḥ III^{rh})

AT THE INTERNATIONAL CENTRE

SECOND SESSION – Saturday, July 6, 2019

- 11:00 AM Recitation from the Holy Qur’ān and Translation Poem and Translation
11:35 AM “Faith Inspiring Stories of Aḥmadī Martyrs in the Era of Hazrat Khalīfatul-Masīḥ II^{ra}” (English)
Ahmed Bazid Sahi Ṣāḥib, Muhtamim Umūr Tulabā, Majlis Khuddāmul Aḥmadiyya Canada
خلافت ثانیہ کے شہدائے اہمیت کی ایمان افروز داستانیں (انگریزی)
مکرم احمد بازدسائی صاحب مہتمم امور طلباء مجلس خدام الاحمدیہ کینیڈا
11:55 PM Experiencing God in a Materialistic World (English)
Maulānā Attaul Mannan Ṣāḥib, Missionary Peace Village
”دنیا پرستی کے اس دور میں تعلق باللہ (انگریزی)
مکرم مولانا عطاءلمنان صاحب مرثیہ سلسلہ بیس ویلیج

- 12:20 PM Award of 'Alam-e-In'āmī Majlis Ansārullāh Canada
Awards of 'Alam-e-In'āmī Majlis Khuddāmul Aḥmadiyya and Atfālul Aḥmadiyya Canada
Academic Awards ceremony
Awards for graduated Huffāz from Hizful Qur'ān School Canada

- 12:45 PM Address of Syednā Hazrat Khalīfatul-Masīḥ V^{aa} to the ladies at the Jalsa Sālāna Germany (Repeat)
سیدنا حضرت خلیفۃ المسیح الخامس ایدہ اللہ تعالیٰ بنصرہ العزیز کا خواتین سے خطاب بر موقع جلسہ سالانہ جرمنی (نشر مکرر)

- 1:45 PM Announcements & Lunch

AT THE INTERNATIONAL CENTRE

THIRD SESSION – Saturday, July 6, 2019

- 3:30 PM Zuhr and 'Asr prayers
3:45 PM Recitation from the Holy Qur'ān and Translation
Poem and Translation

- 4:20 PM صدق سے میری طرف آؤ اسی میں خیر ہے
مکرم مولانا منیر احمد کابل صاحب، نمائندہ مرکز ایڈیشنل ناظر اصلاح و ارشاد و دعوت الی اللہ و مفتی سلسلہ عالیہ احمدیہ (اردو)
Come to me with sincerity, for in this alone lies your good!" (Urdu)
Maulānā Mubashir Ahmad Kahlon Ṣāhib,
Markaz Representative, Additional Nāzīr Islāh-o-Irshād & Da'wat Ilallāh & Mufti Silsila 'Āliya Aḥmadiyya

- 5:05 PM Presentation of the 7th Annual "Sir Muhammad Zafrulla Khan Award for Distinguished Public Service"

- 5:10 PM Address of Syednā Hazrat Khalīfatul-Masīḥ V^{aa} to the German Guests at the Jalsa Sālāna Germany (Repeat)
جرمن مہمانوں سے سیدنا حضرت خلیفۃ المسیح الخامس ایدہ اللہ تعالیٰ بنصرہ العزیز کا خطاب بر موقع جلسہ سالانہ جرمنی ۲۰۱۹ (نشر مکرر)

- 5:55 PM Short Speeches by Distinguished Guests

- 6:40 PM Announcements and Dinner

AT ALL MOSQUES & PRAYER CENTRES in GTA

- 9:10 PM Maghrib and 'Ishā' prayers

DAY 3 – Sunday, July 7, 2019

AT ALL MOSQUES & PRAYER CENTRES in GTA

- 4:00 AM Tahajjud Prayer
4:45 AM Fajr Prayer & Dars

اسلام کا زندہ ہونا ہم سے ایک فدیہ مانگتا ہے۔ وہ کیا ہے؟ ہمارا اسی راہ میں مرنا (حضرت مسیح موعود علیہ الصلوٰۃ والسلام۔ فتح اسلام، روحانی خزائن، جلد 3، صفحہ 10)

"The revival of Islām demands a ransom from us. What is it? It is our death in this very cause."

(The Promised Messiah^{as}, Fath-e-Islām, Ruhānī Khazā'in, vol. 3, p. 10)

AT INTERNATIONAL CENTRE

FOURTH SESSION – Sunday, July 7, 2019

- 8:30 AM Breakfast Service (at Jalsa Gāh)
9:45 AM Concluding Address of Syednā Khalīfatul-Masīḥ V^{aa} at the Jalsa Sālāna Germany (Live)
اختتامی خطاب سیدنا حضرت خلیفۃ المسیح الخامس ایدہ اللہ تعالیٰ بنصرہ العزیز از جلسہ سالانہ جرمنی (براہ راست)
12:30 PM Lunch
1:45 PM Zuhr & 'Asr Prayers

LADIES' SESSION

SECOND SESSION – Saturday, July 6, 2018

- 11:00 AM Recitation from the Holy Qur'ān and Translation
Poem and Translation
11:20 AM Academic Awards Ceremony
Awards for Graduated Hāfizat of Hizful Qur'ān School
11:30 AM "Importance and Blessings of Durūd Sharīf"
(Urdu)
National Sadr Lajna Imā'illāh Canada
درد شریف کی برکات و اہمیت
محترمہ صدر صاحبہ لجنہ اماء اللہ کینیڈا
12:10 PM Qaseedah and Translation
12:20 PM "The Excellent Ways of Moral and Spiritual Training of The Holy Prophet^{sa}" (English)
Dr Naureen Sohail Ṣāhibā
National Secretary Tarbiyat Nau Mubā'in & Nā'ib Sadr Lajna Imā'illāh Canada
رسول اللہ ﷺ کا اخلاقی اور روحانی تربیت کا عظیم الشان انداز۔
محترمہ ڈاکٹر نورین سمیل صاحبہ نائب صدر لجنہ اماء اللہ کینیڈا و نیشنل سیکرٹری نو مبالغین
12:45 PM Address of Syednā Hazrat Aqdas Khalīfatul-Masīḥ V^{aa} to Ladies at Jalsa Sālāna Germany
سیدنا حضرت خلیفۃ المسیح الخامس ایدہ اللہ تعالیٰ بنصرہ العزیز کا خواتین سے خطاب بر موقع جلسہ سالانہ جرمنی (نشر مکرر)



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La Gazette

AḤMADIYYA

mai 2019

CANADA 

DU SAINT CORAN



Ô vous qui croyez, le jeûne vous est prescrit tout comme il a été prescrit à vos devanciers, afin que vous soyez à l'abri du mal. (2 :184)

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا
كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٤﴾



ḤADĪTH

Abū Hurairah^{ra} raconte que le Saint Prophète Muhammad^{sa} a dit : « Celui qui jeûne au cours du Ramadan étant sincère dans sa foi et afin d'en mériter les récompenses, aura ses péchés antérieurs pardonnés. »

(Bukhārī Kitāb-Us-Sawm)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ صَامَ
رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ
صحيح البخارى كتاب الايمان

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En charge bureau francophone : Nabil Mirza

Éditrice : Madeeha Goharbar

Contributeurs : Nabeela Choudhry et Maria Iqbal

Directeurs Artistique : Urooj Khan

THÉOCRATIE OU LAÏCITÉ ?

(Continuation du discours prononcé par Hazrat Mirzā Ṭāhīr Aḥmadth, le 3 juin 1991 - la dernière partie)

Jusqu'ici, j'ai parlé d'ingérence, mais pas de coopération. La coopération est le deuxième aspect de ce sujet. Si une société se voit octroyer le droit de vivre selon ses propres aspirations religieuses, où se trouve le besoin de faire de la loi religieuse la loi du pays?

Je vais citer un exemple illustrant l'échec de la Shari'a au Pakistan. Durant le régime de feu le Général Zia, des tribunaux de la Shari'a Islāmique furent mis sur pied. La police avait le choix d'amener les criminels au tribunal de la Shari'a Islāmique ou au tribunal ordinaire. Résultat? Presqu'aucune affaire ne fut portée devant le tribunal de la Shari'a et la police en a profité en se faisant payer le double du pot de vin habituel, faute de quoi les criminels couraient le risque d'être jugés par le tribunal de la Shari'a.

Voilà quel fut le résultat. Vous serez surpris d'apprendre qu'en tout et pour tout, de parmi des milliers d'affaires, pas plus que deux ou trois furent portées au tribunal de la Shari'a Islāmique. L'on doit ces exceptions à la pression politique. En effet, certains partis politiques ont voulu punir leurs ennemis en les traînant devant le tribunal de la Shari'a!

C'est là la réalité de la vie. Comment pouvons-nous la changer?

Q. Quelle est alors la raison pour le changement qui a lieu au niveau des lois, au fur et à mesure que viennent les prophètes?

R. Permettez-moi tout d'abord de dire que cette généralisation est un tant soit peu audacieuse. Je le dis parce que si vous étudiez l'histoire de la religion, vous constaterez que ce n'est pas vrai que chaque prophète était venu pour modifier la loi révélée au prophète qui le précédait.

Le plus souvent, les prophètes sont venus

pour renforcer et rétablir la loi, plutôt que pour la modifier.

Prenons par exemple le cas du Judaïsme. Si vous l'étudiez, vous serez surpris de découvrir que durant toute l'époque s'étendant jusqu'à Jésus-Christ (Que la paix soit avec lui) aucune nouvelle loi ne fut introduite.

Ces lois avaient été altérées ou abandonnées par les gens ; les prophètes ont fait des efforts pour les réhabiliter, pour les remettre en pratique et les interpréter encore une fois à la lumière de l'enseignement original.

En d'autres termes, une analyse de l'histoire des religions principales

“ Le plus souvent, les prophètes sont venus pour renforcer et rétablir la loi, plutôt que pour la modifier.

du monde nous révélera toute autre chose. Tournons-nous vers la Chine, par exemple. Pas un seul iota des enseignements de Tao ne fut changé par Confucius. Celui-ci ne fit que renforcer et interpréter à nouveau la même doctrine.

Cela dit, je suis d'accord que parfois, et d'ailleurs le Saint Coran le déclare bien, les lois sont changées. La question qui se pose est : les lois sont-elles modifiées fondamentalement ou superficiellement? Et aussi, comment sont-elles altérées? Que les lois aient besoin d'être modifiées est une question importante qui mérite une réponse.

Je vais citer trois exemples tirés de l'histoire, des exemples qui illustreront des changements dans la loi qui aboutiront au verdict final, à savoir, celui de l'Islām.

Nous constatons que le Judaïsme

est marqué par une longue histoire de persécution des Israélites par les Pharaons. À la longue, le peuple persécuté perdit les qualités humaines telles que le courage et la défiance, même lorsqu'il était en droit d'en faire montre. L'acte légitime de se venger d'une violation de leurs droits était une chose au-delà de leurs forces, car ils avaient été trop longtemps tyrannisés. Cet état de choses ressemble à l'état d'esprit d'un bon nombre de Cachemiriens en Inde. Lorsqu'un traitement cruel se prolonge, certains d'entre eux se mettent à dire : « Bon, nous pardonnons à l'ennemi puissant, mais pas au faible ».

Pour corriger une telle distorsion, il n'y a

point besoin d'une Loi éternelle ; une loi temporaire dans son application suffira amplement. C'est précisément cela que nous discernons dans la loi mosaïque du Talion : œil pour œil, dent pour dent. On insista tellement sur cet enseignement que l'on aurait dit qu'il n'y avait pas de place pour le pardon.

Cette loi fut appliquée pendant longtemps. Puis vint Jésus-Christ (Que la paix soit avec lui). Entre-temps, les Juifs avaient oublié ce qu'était le pardon. L'on n'a qu'à lire l'histoire Shakespearien de « Shylock » pour apprendre ce qu'étaient devenus les Juifs. Il est facile à comprendre que Jésus-Christ (Que la paix soit avec lui) n'aurait pas pu leur offrir l'option de la vengeance, car ce peuple, dont le cœur s'était endurci, n'aurait alors jamais cherché à pardonner. Les Israélites auraient dit : « La vengeance est, elle aussi, autorisée; pourquoi ne pas

toujours nous venger pour apaiser nos cœurs? »

Jésus^{as} leur arracha ainsi le droit de se venger. Mais cette injonction-là ne saurait être, elle non plus, permanente.

Voilà donc une illustration de ces domaines où des enseignements superficiels (et dont l'application temporelle est restreinte) sont révélés. Ce sont des injonctions non pas permanentes, mais limitées à certaines époques historiques.

Puis vient le Saint Coran qui présente la Loi comme suit :

فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ

(La sourate Al-Choura, verset 41)

Le verset dit : vous avez le droit de vous venger lorsqu'on vous a fait du tort. Mais pas au-delà de la mesure du mal commis. C'est là le premier principe énoncé par ce verset.

Deuxièmement, il stipule que vous pouvez aussi, si vous le préférez, pardonner, mais pas de façon inconditionnelle. Vous ne pouvez pardonner que lorsque cela promet la réforme. Si le pardon va promouvoir le crime, alors vous n'avez pas le droit de faire grâce.

Voici donc la version coranique qui se tient au sommet du développement de toute cette pensée. J'ai rencontré des amis de la foi baha'ie, des érudits de différents pays ; j'ai beaucoup voyagé et je confronte toujours ceux que je rencontre avec le problème suivant : essayez de changer cette loi selon les

nouveaux besoins de l'heure.

Jusqu'à présent, je n'ai pas trouvé une seule personne qui pourrait suggérer une amélioration de cette loi finale.

Par conséquent, si la loi est élastique et conciliante, et si elle est basée sur des principes qui sont enracinés dans le psychisme humain, je ne pense pas qu'il y ait besoin de la changer.

Mais ceci se situe, ne l'oublions pas, en-dehors du sujet principal de notre discussion. Je pense que j'en ai assez dit et si vous me le permettez, nous passerons aux questions des autres invités.

Q. Veuillez nous expliquer la différence entre les termes « Sharī'a » et « Dîn ».

R. Merci. Le terme « Dîn » peut signifier n'importe quelle philosophie ou doctrine que vous adoptez comme principe directeur dans votre vie et votre conduite. Certains érudits musulmans ont pensé que les idolâtres n'ont pas de Dîn. L'idée que ces derniers puissent avoir un Dîn les avait en horreur. Mais le Saint Coran, quant à lui, s'adressant aux idolâtres, dit :

لَكُمْ دِينُكُمْ وَلِيَ دِينِ

(La sourate Al-Kâfirân, verset 7)

« À vous votre Dîn et à moi le mien »

Partant de ceci, lorsque le Coran dit :

لَا إِلَهَ إِلَّا فِي الدِّينِ

(La sourate Al-Baqarah, verset 257)

« Il n'y a point de contrainte dans le Dîn »,

nous devons comprendre ce terme comme voulant dire toute philosophie que les gens adoptent en tant que code de conduite. Il ne s'agit pas uniquement d'une foi en Dieu. Même le rejet de Dieu peut être un Dîn.

La Sharī'a est fondée sur le concept de Dieu. Le Dîn, basé sur la croyance qu'il y a un Dieu Qui révèle Sa volonté concernant la façon dont l'homme doit forger son destin, définit cette volonté divine par des lois ou des principes : une Sharī'a. Cette Sharī'a n'est pas nécessairement celle de l'Islām. En effet, toute religion a sa propre Sharī'a.

La question qui importe est : la Sharī'a pourra-t-elle être adoptée même si elle ne fait pas partie intégrante de la loi du pays? En citant l'exemple de notre communauté, nous pouvons répondre qu'il est impossible de la faire.

Il est un fait que presque tous les pays du monde autorisent leurs citoyens à résoudre eux-mêmes leurs différends par l'arbitrage. À ma connaissance, l'arbitrage est respecté à tel point que si un arbitrage irréversible est signé par tous les partis concernés, même la cour suprême ne tentera pas d'annuler cette décision.

Nous avons mis sur pied un comité de « Qadhā » pour des Qādhis (juges) de la Communauté Aḥmadiyya. Les Aḥmadis qui préfèrent ne pas se tourner vers la loi du pays pour résoudre leurs disputes ou leurs problèmes, viennent à la Qadhā, en signant un document qui déclare que nous vous demandons, de notre plein gré et libres de toutes coercition, de résoudre notre dispute selon la loi du Coran.

Aucun gouvernement n'a jamais interféré avec ces affaires. Le travail du comité de Qadhā se poursuit sans empêchements.

De même, l'adoration de Dieu est une activité qui se poursuit partout. Tout le monde est libre d'adorer Dieu comme il l'entend, ou du moins devrait l'être. Exception faite des Aḥmadis au Pakistan, bien entendu! Mais il s'agit là d'un autre problème. Aucune loi ne tente de barrer la route à la prière, à l'adoration de Dieu.

En temps normal, dans la plupart des sphères de la vie de tous les jours la Sharī'a peut être appliquée sans pour autant qu'elle ne devienne loi.



Q. Dans votre discours, vous avez déclaré que le Premier Ministre du Pakistan, Nawaz Sharif, a décidé que la Sharī'a serait la loi du Pakistan, sans statuts, mais se référant au Saint Coran. Par contre, vous trouvez que ce n'est pas une voie pratique. J'ai constaté que vous avez étudié ce sujet minutieusement. Je voudrais donc vous demander votre opinion sur le type de législation qu'un pays devrait adopter. La Sharī'a devrait-elle être rejetée, ou peut-être modifiée? Devrait-on plutôt songer à une législation du genre séculier? Que devrait-on faire selon vous?

R. Je vous remercie beaucoup de cette question sur laquelle j'aurais dû parler durant mon discours. Il s'agit ici du concept de gouvernement en Islām, un sujet important que nous devons comprendre avant de poursuivre la discussion.

J'ai procédé à une étude approfondie de cette question, y compris des épais volumes qu'ont écrits à ce sujet les érudits musulmans du passé. Ceux-ci n'ont pas su cerner le problème. Si l'Islām propose un gouvernement qui représente Dieu, il faudra contempler le sujet sous un certain angle. Si par contre l'Islām préconise un système de gouvernement ouvert à des gens appartenant à toutes confessions religieuses ou autres, une toute autre perspective apparaîtra.

Selon moi, la première hypothèse n'est pas la réalité, pour la bonne et simple raison que l'Islām insiste, avec bien plus de force que n'importe quelle autre religion ou système politique, sur un gouvernement séculier. Cela pourrait peut-être vous surprendre. Mais je peux citer le Saint Coran pour prouver ce que j'avance. L'essence même de la laïcité est que la justice doit être respectée et mise en pratique sans tenir compte des différences de foi, de religion, de couleur, de credo ou d'appartenance. Voilà la vraie définition de la laïcité. Et c'est exactement cela que le Saint Coran nous enseigne par rapport aux affaires de l'État, c'est-à-dire comment gérer et organiser l'État.

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ

(La sourate Al-Nahl, verset 91)

« En vérité, Allāh vous ordonne d'être toujours justes. » Le Coran développe le thème en disant :

وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰٓ اَلَّا تَعْدِلُوْا اِذْ عَدِلْتُمْ هُوَ اَقْرَبُ
لِلتَّقْوٰى

(La sourate Al-Mâ-idah, verset 9)

« Ne laissez pas l'hostilité d'un peuple vous inciter à abandonner la justice absolue. Soyez toujours équitables, ça l'équité se rapproche davantage de la piété. »

Lorsque vous vous acquittez de votre devoir en tant que gouvernement, vous devez le faire en tenant compte de la justice absolue. Ceci nous amène à la conclusion suivante : à partir du moment où la justice absolue est établie comme thème central d'un gouvernement, il devient impossible d'imposer la loi Islāmique sur les citoyens non-musulmans : ce serait injuste. Toutes sortes de contradictions en naîtraient.

Si vous approfondissez d'avantage votre étude de la question, vous serez étonné

entre différents partis.

Or, la loi Islāmique avait déjà été révélée. Lorsque les Juifs venaient à lui pour des conseils ou des décisions, il leur demandait instamment : Voudriez-vous que votre dispute soit réglée selon la loi juive, selon la loi Islāmique ou par l'arbitrage? Et sans exception, il n'imposa jamais la loi Islāmique sur un parti qui,



n'appartenant pas à la religion Islāmique, n'en convenait pas.

Voilà ce que j'appelle la justice absolue. C'est là la justice, l'équité absolue que doit adopter un gouvernement que rêve d'être vraiment Islāmique. Et c'est,

“L'essence même de la laïcité est que la justice doit être respectée et mise en pratique sans tenir compte des différences de foi, de religion, de couleur, de credo ou d'appartenance.

d'apprendre que cette interprétation que j'avance et que je comprends comme étant la bonne, est aussi celle que fait le Saint Fondateur de l'Islām (Sur lui la paix et les bénédictions d'Allāh!) et qu'il illustre dans sa pratique.

À Médine, s'y étant installé suite à l'Hégire, le Saint Prophète^{sa} entra en contact avec les communautés juives et autres ; celles-ci l'acceptèrent non pas en tant que chef religieux, mais en tant que leader politique. Ils convinrent de lui soumettre toutes leurs disputes et de faire confiance à son sens supérieur de jugement pour résoudre tous les litiges

en d'autres termes, un gouvernement laïque!

Q. Si vous décidez d'avoir différentes législations pour les Hindous, les Chrétiens, etc., je pense que ce serait inquiétant pour la société.

R. C'est précisément ce que je suis en train de dire. Je ne propose pas qu'un gouvernement ait toute une panoplie de législations, chaque religion y trouvant la sienne. Ce n'est pas possible. Ce ne serait pas pratique.

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