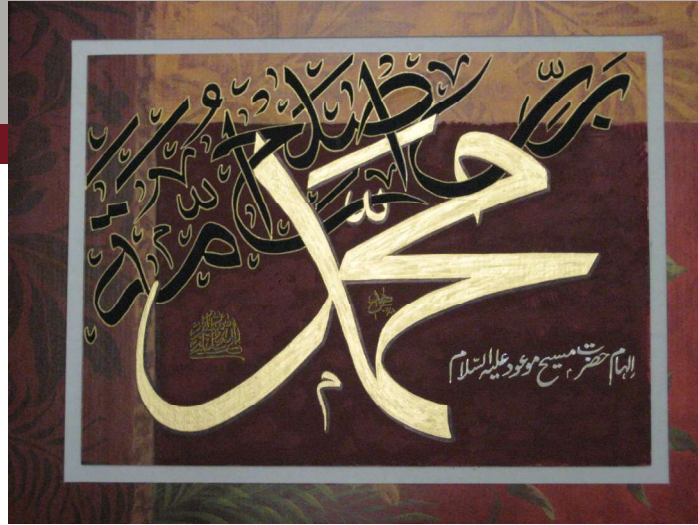


AHMADIYYA Gazette

Volume 48 - No. 07 - July 2019

CANADA





FIRE OF DEVOTION TO THE BEAUTY OF MUḤAMMAD^{SA}

I am ready to offer my heart and soul
For the beauty of Muhammad^{sa};

My body is merely the dust of the lane
Treaded by the progeny of Muhammad^{sa}.

I have seen with my heart's eye
And heard with perceptive ears;

The trumpet of the beauty
of Muhammad^{sa}
Echoes everywhere.

This ever-flowing water which I distribute
Freely among God's creatures;

Is but a drop from the ocean
Of the excellences of Muhammad^{sa}.

The fire that burns within me
Is the fire of the love of Muhammad^{sa};

The water that I possess
Is from the sweet and
pure water of Muhammad^{sa}.

*(Majmū'ah Ishtihārāt Vol. 1, p. 97 qtd. in Essence of Islām
Vol. 1, pp 328-329, translated from Persian)*



AḤMADIYYA GAZETTE CANADA
An Educational and Spiritual Publication

CONTENTS

www.ahmadiyyagazette.ca | July 2019 | Volume 48 | No. 7

PEARLS OF WISDOM

04 SELECTION FROM THE HOLY QUR'ĀN AND AḤĀDĪTH
05 SO SAID THE PROMISED MESSIAH^{AS}

GUIDANCE FROM HAZRAT KHALĪFATUL-MASĪḤ V^{AA}

06 SUMMARY OF FRIDAY SERMONS

ARTICLES

14 THE HOLY PROPHET'S^{SA} RELATIONSHIP WITH GOD
18 THE HOLY PROPHET'S^{SA} LAST MESSAGE TO MANKIND
20 THE VALIDITY OF A NON-LITERAL INTERPRETATION OF THE QUR'ĀN

REPORTS

25 TRIP TO ALBUQUERQUE NEW MEXICO

PRESS RELEASE

30 ANNOUNCEMENTS

33 FRENCH SECTION

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 (Alaiḥis-Salām/ 'Alaiḥas-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 binaṣriḥil-'Azīz - May Allāh be his Helper!)
Usage: Salutation written after the name of Hazrat Mirzā Masroor Aḥmad, Khalīfatul-Masīḥ V^{aa}



AḤMADIYYA
MUSLIM JAMĀ'AT
Canada

AMĪR JAMĀ'AT
Lal Khan Malik

EDITOR-IN-CHIEF
Hadi Ali Chaudhary

EDITORS
Usman Shahid
S. H. Hadi

ASSISTANTS
Manahil Pasha
Amal Yousuf
Bariah Qadeer

MANAGER
Mubashir Khalid

LAYOUT AND GRAPHICS
Maham Shahid-Aziz

COVERPAGES
Maham Shahid-Aziz

WEBSITE
Kashif bin Arshad

The Editors of the Aḥmadiyya Gazette Canada shall be solely responsible for all errors or omissions contained in the publication herein of the writings of the Promised Messiah^{as} or any of his Successors, as well as the Friday Sermon summaries or other Addresses of Hazrat Mirzā Masroor Aḥmad, Khalīfatul-Masīḥ V^{aa}. Articles published in the Aḥmadiyya Gazette Canada reflect the views of their respective authors and may not necessarily reflect the views, beliefs and tenets of the Aḥmadiyya Muslim Jamā'at Canada.

Aḥmadiyya Muslim Jamā'at Canada Inc.
10610 Jane Street, Maple, ON L6A 3A2,
Canada
Tel: 905-303-4000 Fax: 905-832-3220
editor@ahmadiyyagazette.ca

The official publication of the
Aḥmadiyya Muslim Jamā'at Canada
ISSN 0229 5644
1. Aḥmadiyya - Periodicals.
I. Aḥmadiyya Movement in Islām Canada.
BP195.A34 1972 297.8605-20dc
CANADA POST
SECOND CLASS MAIL
Mail Registration No: 40026877

PEARLS OF WISDOM

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE HOLY QUR'ĀN

Allāh and His angels send blessings on the Prophet. O ye who believe! You also should invoke blessings on him and salute *him* with the salutation of peace. (33:57)

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ۝

ḤADĪTH

Hazrat Abū Huraira^{ra} narrates that the Holy Prophet^{sa} said that whoever sent *Durūd* (invoking blessings) upon me a single time, Allāh will shower ten blessings upon him.

(*Ṣaḥīḥ Muslim*, Vol 2, Kitābus-Salāt)

Hazrat Ka'ab^{ra} relates that the Holy Prophet^{sa} joined us. We asked him,

'O Prophet of Allāh! We know how to say salām (greetings) to you, but we do not know how to invoke blessings upon you.' He replied, 'say:

O Allāh, bless Muḥammad and his people, as You did bless Ibrahīm – You are indeed the Praiseworthy, the Exalted. O Allāh, prosper Muḥammad and his people, as You did prosper Ibrahīm – You are indeed the Praiseworthy, the Exalted.'

(*Ṣaḥīḥ Muslim*, Vol 2, Kitābus-Salāt)

عَنْ جَعْفَرِ بْنِ الْعَلَاءِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ صَلَّى عَلَيَّ وَاحِدَةً صَلَّى اللَّهُ عَلَيَّ عَشْرًا -

(صحيح مسلم - كتاب الصلوة، باب الصلوة على النبي، جلد ۲)

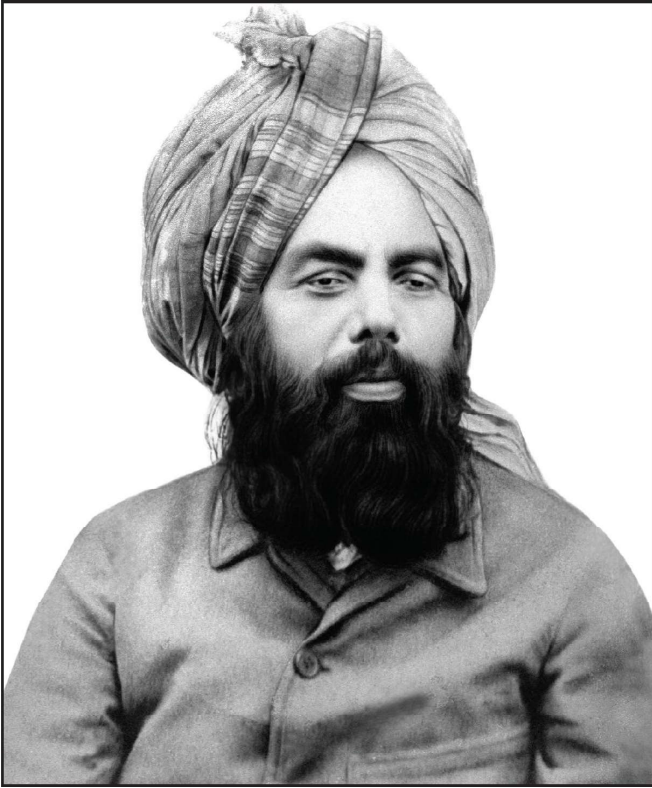
عَنْ كَعْبِ بْنِ عُجْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَرَجَ عَلَيْنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْنَا يَا رَسُولَ اللَّهِ قَدْ عَلِمْنَا كَيْفَ نُسَلِّمُ عَلَيْكَ فَكَيْفَ نُصَلِّي عَلَيْكَ؟ قَالَ: قُولُوا:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَسِيدٌ مَحِيدٌ -

اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَسِيدٌ مَحِيدٌ -

(صحيح مسلم - كتاب الصلوة، باب الصلوة على النبي، صحيح بخارى بحواله حديقة الصالحين، صفحہ ۲۴۱)

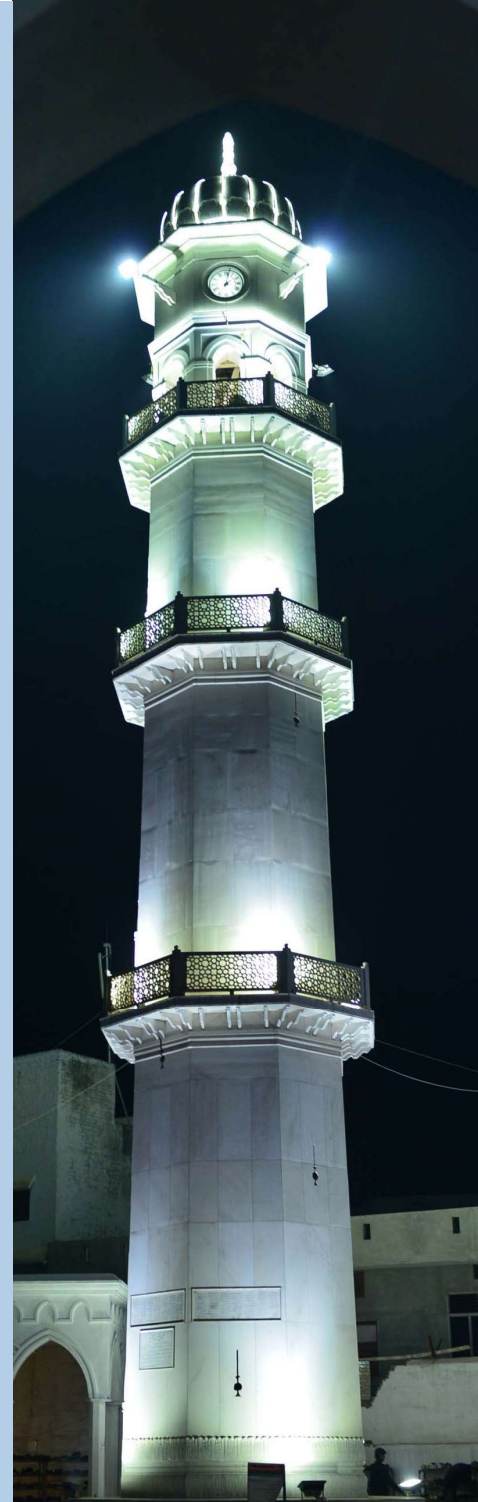
SO SAID THE PROMISED MESSIAH^{AS}



Blessings of *Durūd Sharīf*

I say that even at this time, Allāh Almighty has not abandoned the world and has established a community. Indeed with His own Hands, He has raised a person and he is the same who sits among you, speaking to you. Now is the time for the descent of Allāh's Mercy. Supplicate! Desire steadfastness! And recite in abundance *Durūd Sharīf* (invoke blessings on the Holy Prophet^{sa}), which is a great means of attaining steadfastness, not merely as a tradition or habit, but keeping in full view the beauty and grace of the Holy Prophet^{sa} for the elevation of his status and rank and for his victories. As a result of this, you will be granted the sweet and succulent fruit of the acceptance of prayer. (*Malfūzāt* Vol 3, p. 38, translated from Urdu)

One night this humble one recited *Durūd Sharīf* in such abundance that my heart and soul were full of its fragrance. That same night, I saw in a dream that angels were carrying water skins full of light into my house and one of them said to me 'These are the same blessings you invoked upon Muḥammad^{sa}'. (*Barāhīn Aḥmadiyya, Ruḥānī Khazā'in* Vol. 1, p. 598, sub-footnote 3, translated from Urdu)



Mināratul-Masīḥ
Qadian, India

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

The following summaries of Friday Sermons have been provided by Wakālat 'Ulyā', Tahrik Jadid Anjuman Ahmadiyya



APRIL 5, 2019

MEN OF EXCELLENCE

Our Imām, Hazrat Khalīfatul-MasīḤ V^{aa} continued with the account of the Companions of the Holy Prophet^{sa} who participated in the Battle of Badr. He^{aa} spoke of the following companions:

Hazrat Khirash bin Simmah Ansāri^{ra}

He belonged to the Banu Jusham branch of the Khazraj tribe. His mother's name was Umm-e-Habib. Hazrat Khirash^{ra} participated in the Battles of Badr and Uhud. In the Battle of Uhud, he sustained ten wounds. He was among the skilled archers of the Holy Prophet^{sa}. In the Battle of Badr, Hazrat Khirash^{ra} captured Abul 'Ās, the son-in-law of the Holy Prophet^{sa} and held him as a captive.

Hazrat 'Ubaid bin Tayyihān^{ra}

His name is also mentioned as 'Atīk bin Tayyihān. His mother's name was Laila bint 'Atīk. He was among the confederates of the Banu 'Abdil Ashhal. He was among the 70 Companions who pledged Bai'at at Aqabah. He participated in the Battle of Badr along with his brother Hazrat Abul Haitham^{ra}. He attained martyrdom during the Battle of Uhud. According to some accounts he was martyred in the Battle of Siffin whilst fighting on the side of Hazrat Ali^{ra}. He had two sons Hazrat 'Ubaidullah^{ra} and Hazrat 'Abbad^{ra}. According to Tabri, Hazrat 'Abbad^{ra} also participated in the Battle of Badr while Hazrat 'Ubaidullah^{ra} was martyred in the Battle of Yamamah.

Hazrat Abu Hannah Mālik bin 'Amr^{ra}

He was known as Abu Hannah. His actual name was Mālik bin 'Amr. Muḥammad

bin 'Umar Waqidi has counted him among those who fought in the Battle of Badr. Some accounts give his name as 'Āmir or as Thabit bin Nu'man. Some have mentioned him as Abu Habbah or Abu Hayyah. According to Waqidi, there are two people who were known as Abu Habbah, one is Abu Habbah bin Ghaziyyah bin 'Amr and the other is Abu Habbah bin 'Abd 'Amr Al-Māzini, both of whom did not participate in the Battle of Badr. On this basis, Waqidi insists that Mālik bin 'Amr' is the one who was known as Abu Hannah.

Hazrat Abdullāh bin Zaid bin Tha'albah^{ra}

He was known as Abu Muḥammad. His father, Hazrat Zaid Bin Tha'albah^{ra}, was also a Companion of the Holy Prophet^{sa}. He belonged to the Banu Jusham branch

of the Khazraj tribe. He was among the 70 Companions who pledged Bai'at at Aqabah. He also accompanied the Holy Prophet^{sa} in battles, including Badr, Uhud and Khandaq. On the occasion of the Victory of Makkah, he carried the flag of Banu Harith bin Khazraj. Hazrat 'Abdullāh Bin Zaid^{ra} was proficient in writing Arabic prior to his acceptance of Islām, which was something very rare at that time. Hazrat Abdullāh bin Zaid's^{ra} progeny lived in Madīnah. His son's name was Muḥammad and he was from his wife Sa'adah bint Kulaib. He had a daughter Umm-e-Humaid whose mother was from Yemen. His brother Huraith bin Zaid was a Companion who had participated in the Battle of Badr. His daughter-in-law, Quraiba bint Zaid, was also a Companion of the Holy Prophet^{sa}.

Hazrat 'Abdullāh bin Zaid^{ra} was the Companion to whom the words of Adhān (call to prayer) were revealed in a dream. When he related this to the Holy Prophet^{sa}, the Holy Prophet^{sa} ordered Hazrat Bilal^{ra} to call Adhān with the same words as Hazrat Abdullāh^{ra} had heard in the dream. This took place in the first year of Hijra. Huzoor^{aa} read out the words of Adhān and Iqāmat with translation for the children and new converts to the Jamā'at, which are as follows:

Adhān

اللَّهُ أَكْبَرُ (Allāh is the Greatest) - recite four times

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ (I bear witness that there is none worthy of worship except Allāh) - recite twice

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ (I bear witness that Muḥammad is the Messenger of Allāh) - recite twice

حَيِّ عَلَى الصَّلَاةِ (Come to Prayer) - recite twice

حَيِّ عَلَى الْفَلَاحِ (Come to success) - recite twice

اللَّهُ أَكْبَرُ (Allāh is the Greatest) - recite twice

لَا إِلَهَ إِلَّا اللَّهُ (There is none worthy of worship except Allāh) - recite once

Iqāmat

اللَّهُ أَكْبَرُ (Allāh is the Greatest)- recite twice

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ (I bear witness that there is none worthy of worship except Allāh) - recite once

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ (I bear witness that Muḥammad is the Messenger of Allāh) - recite once

حَيِّ عَلَى الصَّلَاةِ (Come to Prayer) - recite once

حَيِّ عَلَى الْفَلَاحِ (Come to success) - recite once

قَدْ قَامَتِ الصَّلَاةُ (Come to success) - recite twice

اللَّهُ أَكْبَرُ (Allāh is the Greatest)- recite twice

لَا إِلَهَ إِلَّا اللَّهُ (There is none worthy of worship except Allāh) - recite once

Quoting Hazrat Mirzā Bashir Aḥmad Ṣāhib's^{ra} book, *Sīrat Khātāmun-Nabiyyīn*, Huzoor^{aa} described the methods that had previously been used for calling people to prayer, and then how Allāh revealed the words of Adhān to various Companions. According to one account, when the Holy Prophet^{sa} heard the words of Adhān he said that the same had already been revealed to him as well.

Huzoor^{aa} then cited the Qur'ānic verse

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا

And whoso obeys Allāh and this Messenger of His shall be among those on whom Allāh has bestowed His blessings, namely, the Prophets, the Truthful, the Martyrs, and the Righteous. And excellent companions are these (4:70).

Huzoor^{aa} said that we present this verse as proof that one can, through obedience to the Holy Prophet^{sa}, attain the status of a non-law-bearing Prophet. Through complete obedience to the Holy Prophet^{sa}, one can progress from the state of being Saleh (Righteous) to that of a Prophet.

Huzoor^{aa} said that the status of Prophethood is a great status even if it is non-law-bearing and is in submission to the Holy Prophet^{sa}. The Holy Prophet^{sa} has himself used the word 'Prophet' with reference to the Promised Messiah who was to come; this is why we accept him as a non-law-bearing Prophet. This does not in any way detract from the status of the Holy Prophet^{sa}, rather it increases his status, for only through following him can one attain the status of Prophethood. This is not something that we alone believe, rather many past sages have said the same thing, such as Imām Rāghib who says that non-law-bearing Prophets can come in subservience to the Holy Prophet^{sa}.

Huzoor^{aa} quoted Allama Zurqani who writes that Hazrat Abdullāh bin Zaid^{ra} was working in his garden when his son brought him the news of the demise of the Holy Prophet^{sa}. At this he said:

"God! take my sight from me so that I should never see anyone again after having seen my beloved Muḥammad."

According to Zurqani, he became blind after this. There are conflicting accounts regarding his demise.

Some have written that he passed away after the Battle of Uhud. However, the majority are of the opinion that he took part in all the battles alongside the Holy Prophet^{sa} and passed away in 32 A.H. in Madīnah at the age of 65 during the era of Hazrat Uthmān^{ra}.

His funeral prayer was led by Hazrat Uthmān^{ra}.

Hazrat Mu'āz bin 'Amr bin Jamuh^{ra}

He belonged to the Banu Salamah branch of the Banu Khazraj tribe. He participated in the second Bai'at at Aqabah and in the Battles of Badr and Uhud. His father, Hazrat 'Amr bin Jamuh^{ra}, was also a Companion of the Holy Prophet^{sa} and was martyred in the Battle of Uhud. His mother's name was Hind bint 'Amr. According to Musa bin 'Uqba, Abu Ma'shar, and Muḥammad bin 'Amr Waqidi, his brother Mu'awwiz bin 'Amr also participated in the Battle

of Badr. His wife's name was Thubaitah bint 'Amr and she belonged to the Banu Sā'idah branch of the Banu Khazraj tribe. From her he had a son Abdullāh and a daughter Umamah.

While Hazrat Mu'āz^{ra} participated in the second Bai'at at Aqabah, his father 'Amr bin Jamuh remained adamant upon his idolatrous beliefs. Seerat Ibne Hisham records the story of his father's conversion to Islām. 'Amr bin Jamuh was among the chiefs of Banu Salamah. Hazrat Mu'āz bin 'Amr bin Jamuh^{ra} was one of those who killed Abu Jahl. Huzoor^{aa} cited the details of this incident with reference to the books of Aḥādīth.

Hazrat Mu'āz^{ra} died during the Khilāfat of Hazrat Uthmān^{ra}. Khalīfa bin Khayyāt relates that Hazrat Mu'āz^{ra} had suffered a wound in the Battle of Badr after which he remained ill until he died in Madīnah during the time of Hazrat Uthmān^{ra}. Hazrat Uthmān^{ra} led his funeral prayer and he was buried in Jannat-ul-Baqī'. Hazrat Abu Hurairah^{ra} cites the Holy Prophet^{sa} as saying, "What an excellent man is Mu'āz bin 'Amr bin Jamuh!"

Huzoor^{aa} prayed that may Allāh shower infinite blessings upon these Companions of the Holy Prophet^{sa} who immersed themselves in the love of God and His Prophet and sought to attain their

pleasure. Amīn!

At the end of the sermon, Huzoor^{aa} informed the Jamā'at about the sad demise of Malik Sultan Harun Khan Ṣāḥib of Islāmabad. His eldest son is the son-in-law of Hazrat Khalīfatul-Masīḥ IV^{rh} and is married to his youngest daughter. Huzoor^{aa} spoke about the excellent qualities of the deceased, his family background and his firm faith. Huzoor^{aa} led his funeral prayer in absentia after the Friday prayer.

FRIDAY SERMON, APRIL 12, 2019

MEN OF EXCELLENCE

Our Imām, Hazrat Khalīfatul-Masīḥ V^{aa} continued with the account of the Companions of the Holy Prophet^{sa} who participated in the Battle of Badr and mentioned the following Companions^{ra} in his Friday sermon.

Hazrat Husain bin Harith^{ra}

His mother's name was Sukhaila bint Khuzā'ī and he belonged to the Banu Muttalib bin 'Abd Manāf tribe. He migrated to Madīnah along with his two brothers Hazrat Tufail^{ra} and Hazrat 'Ubaidah^{ra}. Hazrat Hussain^{ra} participated in all of the battles along with the Holy Prophet^{sa}, including Badr and Uhud. His two brothers also participated in the Battle of Badr. Hazrat Hussain^{ra} passed away in 32 A.H.. His son's name was Abdullāh and he had two daughters, Khadija and Hind, who had also embraced Islām. After the battle of Khayber, the Holy Prophet^{sa} bestowed upon them about 15 tonnes of wheat on account of their mother.

Hazrat Safwān^{ra}

He was known as Abu 'Amr. He belonged to the Banu Harith bin Fahr tribe. His father's name was Wahb or Wuhaib bin Rabī'ah. His mother's name was Da'ad bint Jahdam and was also known as Baiza,

hence Hazrat Safwān^{ra} was also referred to as Ibn-e-Baiza. He was the brother of Hazrat Sahl^{ra} and Hazrat Suhail^{ra}. There are varying accounts regarding his demise. According to some accounts he was martyred by Tu'aimah bin 'Adi in the Battle of Badr, while according to others he was not martyred at Badr, rather he participated in all of the battles along with the Holy Prophet^{sa}. According to one account he returned to Makkah after the battle of Badr and migrated to Madīnah some time later. According to another account he remained in Makkah until it was conquered by the Muslims. Hazrat Ibn-e-Abbas^{ra} relates that the Holy Prophet^{sa} had sent him to Abwa in the battle of Abdullāh bin Jahash. According to varying accounts, the year of his death is given as 18 A.H., 30 A.H. and 38 A.H.. There is no doubt, however, that he was among the Companions^{ra} who took part in the battle of Badr.

Hazrat Mubashir bin 'Abdul Munzir^{ra}:

His father's name was Abdul Munzir and his mother's name was Nasibah bint Zaid. He belonged to the Banu 'Amr bin 'Auf clan of the Aus tribe. He participated in—and was martyred in—the battle of Badr. The Holy Prophet^{sa} appointed for him a portion of the spoils of the battle. At the time of the migration from Madīnah, Hazrat Abu Salamah bin Abdul

Asad^{ra}, Hazrat 'Amir bin Rabī'ah^{ra}, and Hazrat 'Abdullāh bin Jahash^{ra} and his brother Hazrat Abu Aḥmad bin Jahash^{ra} stayed with Hazrat Mubashir bin 'Abdul Munzir^{ra} at Qubā, after which many Companions^{ra} started taking abode at his place. Hazrat Mubashir^{ra} participated in the battle of Badr along with his two brothers Hazrat Abu Lubabah bin 'Abdul Munzir^{ra} and Hazrat Rifā'ah bin 'Abdul Munzir^{ra}. Allama Ibn Ishāq relates that Hazrat Mubashir^{ra} belonged to the Banu 'Amr bin 'Auf tribe. He was an Ansari Companion who was martyred in the battle of Badr.

Hazrat Waraqah bin Iyas^{ra}

Other than Waraqah, his name has also been recorded as Wadfah and Wadqah. His father's name was Iyas bin 'Amr. He was from the Banu Lauzān bin Ghanam clan of Khazraj tribe. According to Allama Ibn-e-Ishaaq, Hazrat Waraqah^{ra} had the honour of participating in the Battle of Badr along with his brothers Hazrat Rabī'i^{ra} and Hazrat 'Amr^{ra}. Hazrat Waraqah^{ra} also participated in the battles of Uhud, Khandaq and all other battles along with the Holy Prophet^{sa}. He was martyred in 11 A.H. in the Battle of Yamamah during the Khilāfat of Hazrat Abu Bakr^{ra}.



Mubarak Mosque, UK

Hazrat Muhriz bin Nazlah^{ra}

He was known as Abu Nazlah. His father's name was Nazlah bin 'Abdullāh, while according to another account his name was Wahb. He had a fair and beautiful face. He was known by the titles of Fuhaira and Akhram. He was a confederate of the Banu 'Abd Shams, whereas the 'Abdul Ashhal tribe claimed to be his confederates as well. He belonged to the Makkani tribe of Banu Ghanam bin Dudān who had embraced Islām. Men and women from this tribe migrated to Madīnah and Hazrat Muhriz^{ra} was one of them. Wāqdi relates that he heard from Ibrahim bin Ismail that on the occasion of Youmus Sarh—a battle fought in 6 A.H. and also known as the Battle of Ziqarad and Ghabah—no one came out to fight from among the Banu Abdul Ashhal except Hazrat Muhriz bin Nazlah^{ra}, and that he was riding on the horse named Zullammah that belonged to Hazrat Muḥammad bin Maslamah^{ra}. He participated in the battles of Badr, Uhud and Khandaq. 'Amr bin Uthmān Jahshi relates on the authority of his elders that when Hazrat Muhriz^{ra} participated in the battle of Badr he was 31 or 32 years old. He was martyred at the age of 37 or 38.

Hazrat Suwaibit bin Sa'ad^{ra}:

He was also known as Suwait bin Harmalah and Salīt bin Harmalah. He

belonged to the tribe of Banu Abdid Dār. His mother's name was Hunaidah. He was among the earliest people to accept Islām. Many historians count him among those who migrated to Abyssinia. Hazrat Suwaibit^{ra} migrated to Madīnah and stayed at the house of Hazrat 'Abdullāh bin Salamah 'Ajlani^{ra}. Hazrat Suwaibit^{ra} took part in the Battles of Badr and Uhud. Hazrat Umm-e-Salamah relates that a year prior to the Holy Prophet's^{sa} demise, Hazrat Abu Bakr^{ra} had gone to Busrā, a part of Syria, for trade, and that Hazrat Nu'aيمان^{ra} and Hazrat Suwaibit bin Harmalah^{ra} accompanied him. Both of them were also present in the Battle of Badr.

Huzoor^{aa} cited the revelation of the Promised Messiah^{as} **وَسِعْ مَكَانَكَ** (Enlarge your abode) and said that history bears witness that Allāh fulfilled this revelation of the Promised Messiah^{as} and continues to do so to this day. Huzoor^{aa} said that when Hazrat Khalīfatul-Masīḥ IVth migrated to London, the Jamā'at was able to purchase a 25-acres piece of land that was named Islāmabad and a further six acres were added to it later. Huzoor^{aa} recounted that when he came there in 1985, Hazrat Khalīfatul-Masīḥ IVth said to him that God Almighty has granted us an excellent site to establish our headquarters, or words to this effect. This shows that Hazrat Khalīfatul-Masīḥ IVth had the intention of establishing permanent headquarters

here. Nevertheless, God Almighty has appointed a time for everything, and He has now granted us the opportunity to carry out new construction work in Islāmabad, including new offices with better amenities. A new purpose-built mosque has also been built, along with a residence for Khalīfatul-Masīḥ, and houses for life devotees and workers of the Jamā'at. More will be built. Prior to this, God Almighty enabled us to purchase Hadeeqatul Mahdī for holding Jalsa Sālāna, a site which spans over 200 acres. In addition to this, Jāmi'a Aḥmadiyya UK, which was previously in London, was also moved nearby. God Almighty granted us the new site for Jāmi'a Aḥmadiyya UK for a remarkably low price, which was far better in terms of atmosphere and facilities. The current site is approximately 30 acres. All these places are situated at a ten-to-twenty-minute drive from Islāmabad. There was no prior planning in buying all these sites near Islāmabad, rather it was God Almighty who provided us with all of these sites close to one another. Let us pray that Allāh may bless all these sites being close to one another.

Huzoor Anwar^{aa} continued by saying that the residence of the Khalīfa and some offices have been constructed there. A large mosque has also been built. Therefore, in a few days' time he would, Inshā'Allāh, also shift to Islāmabad. May Allāh bless the move in every respect. May Allāh enable us to propagate Islām evermore from our centre in Islāmabad. May it not only be a symbol of the expansion of a physical abode, but also becoming the means of fulfilling Allāh's mission. Amīn!

As far as the Friday prayer is concerned, Huzoor Anwar^{aa} said that he would mostly lead Friday prayers in Baitul Futūh. People who live around 20 miles of Islāmabad can offer Jumu'a in Islāmabad. The details of which Jamā'ats will offer Friday prayers at what place will be provided by the Amīr Ṣāḥib to the local Presidents.

Huzoor Anwar^{aa} requested for prayers that Allāh may make our settlement to Islāmabad a blessing in every way. Amīn!

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

Hazrat Uthmān bin Maz'un^{ra}:

He was known as Abu Sāib. His mother's name was Sukhailah bint 'Anbas. Hazrat Uthmān^{ra} and his brother Hazrat Qudamah^{ra} looked identical. He belonged to the Banu Jumah clan of the Quraish of Makkah. Huzoor^{aa} related the events surrounding Hazrat Uthmān bin Maz'un's^{ra} conversion to Islām and said that he was among the very first people to have become a Muslim. According to Ibn-e-Ishāq, he was the fourteenth person to have accepted Islām. He is said to have migrated to Abyssinia and later returned to Makkah. Hazrat Uthmān^{ra} and his son Sāib migrated to Abyssinia along with a group of Muslims, but while in Abyssinia they received the news that the Quraish had converted to Islām, whereupon they returned to Makkah. According to Ibn-e-Ishāq, when these migrants heard that the Makkans had prostrated along with the Holy Prophet^{sa}, they immediately started their journey back to Makkah. They didn't know the reason for the prostration and thought that the disbelievers had accepted the Holy Prophet^{sa}. They only learned of the truth when they had reached close to Makkah and it was difficult to turn back. But, some of them did return to Abyssinia. The rest remained there until one by one they were all given protection by someone from Makkah before they entered the city.

Hazrat Uthmān bin Maz'un^{ra} was given protection by Waleed bin Mughīrah. According to Ibn-e-Ishāq, when Hazrat Uthmān bin Maz'un^{ra} saw that the Holy Prophet^{sa} and his Companions were being persecuted and beaten and tormented, while he himself was living peacefully under the protection of Waleed bin Mughīrah, he swore that he could not



Mubarak Mosque, UK

spend his days and nights peacefully under the protection of an idolater while his friends and family were being tormented. He thought that there must be some shortcoming in him. He therefore went to Waleed bin Mughīrah and said to him that while Waleed had fulfilled his pledge of giving him protection, he now wished to be free of his protection and to go to the Holy Prophet^{sa} because to him, the Holy Prophet^{sa} and his Companions^{ra} were the example to follow. Thereafter, Hazrat Uthmān bin Maz'un^{ra} went to the Ka'bah and publicly announced that he was no longer under Waleed's protection.

Huzoor^{aa} cited Mirzā Bashīr Aḥmad Ṣāhib^{ra} narrative regarding the migration to Abyssinia. He says that one day Labeed, a famous Arab poet, was reading his verses before Arab noblemen and when he came to the verse:

كُلُّ نَعِيمٍ بِمَحَالَةٍ زَائِلٌ

“Every bounty is bound to end.”

Hazrat Uthmān bin Maz'un^{ra} said that this was wrong, because the bounties of paradise would last forever. Labeed was a man of high status and he became infuriated at this interruption. He said, “O people of Quraish, your guests were never so humiliated before. When did you start this new custom!” Someone replied that this man is a fool and that he should not be given any attention. But Hazrat

Uthmān bin Maz'un^{ra} insisted on what he had said, whereupon someone stood up and hit him hard on his face and injured his eye. Waleed, who had previously given protection to Hazrat Uthmān bin Maz'un^{ra}, was also present. Seeing this he said, “My protection could have saved you from this injury to your eye. You were under a powerful protection which you forsook of your own accord, and so this came to happen.” Hazrat Uthmān^{ra} replied, “I was desirous of what has happened to me. You are wailing over my injured eye, whereas my other eye is also desirous of the same fate.” Hazrat Uthmān bin Maz'un^{ra} said: The example of the Holy Prophet^{sa} is sufficient for me. If he is suffering persecution, I should too.

Other accounts tell this story as follows:

People said, “Uthmān, you were under a strong protection, and your eye was secure from what it has suffered,” whereupon Uthmān^{ra} replied, “God's protection is more secure and more honourable; and my other eye is desirous of the same fate as this one. For me it is incumbent that I follow the example of the Holy Prophet^{sa} and his followers.” Waleed asked, “What was wrong with my protection?” Hazrat Uthmān^{ra} said, “I seek no protection but God's.”

Huzoor^{aa} continued by saying that this

was the faith of these people; they felt the pain of their brothers and if their brothers were suffering they did not want to be left behind. Their relationship with the Holy Prophet^{sa} was of love, so that if he was suffering, then they should not be safe from it. These examples set by the Companions^{ra} irritated the disbelievers.

Hazrat Muşleḥ Mau'ūd^{ra} stated:

The reason Hazrat Uthmān bin Maz'un^{ra} gave this reply was because he had read the Holy Qur'an and was cognizant of the teachings of Islām. In his eyes, poetic verses were meaningless. In fact, Labeed himself converted to Islām later. Once Hazrat 'Umar asked a governor to send him some newly composed verses by famous poets. Labeed had accepted Islām by this time and when he was approached for this purpose, he wrote down some verses of the Holy Qur'an and sent them back.

Huzoor^{aa} continued by saying that the following incident illustrates the deep love the Holy Prophet^{sa} had for Hazrat Uthmān bin Maz'un^{ra}.

It is related that when Hazrat Uthmān^{ra} passed away, the Holy Prophet^{sa} kissed him and tears flowed from his eyes. When the Holy Prophet^{sa}'s son, Ibrahim passed away, the Holy Prophet^{sa} stood next to his body and said:

أَحَقُّ بِسَلْفِنَا الصَّالِحِ عُثْمَانُ بْنُ مَطْعُونٍ

“May you be in the company of our righteous and dear friend, Uthmān bin Maz'un.” Hazrat Uthmān bin Maz'un^{ra} migrated to Madīnah and participated in

the battle of Badr.

Moreover, out of all the people, Hazrat Uthmān bin Maz'un^{ra} prayed with most fervour. He would observe the fast in the day and worship at night. He would safeguard himself from sensual desires and would keep away from his wife. Hazrat Uthmān bin Maz'un^{ra} sought permission from the Holy Prophet^{sa} to lead an ascetic life but the Holy Prophet^{sa} did not grant this permission. According to one account Hazrat Uthmān bin Maz'un^{ra}'s wife came to meet the Holy Prophet^{sa}'s noble wives. Seeing her unclean clothes and unkempt hair, they enquired the reason for her dishevelled state and advised her to be more presentable since her husband was a wealthy man. She responded that Hazrat Uthmān bin Maz'un^{ra} did not have anything for her, that he prayed all night and kept fast during the day and did not pay any attention to her. When the Holy Prophet^{sa} came and his wives informed him of the situation, the Holy Prophet^{sa} went to Hazrat Uthmān bin Maz'un^{ra} said, “Am I not a model for you to follow?” Hazrat Uthmān bin Maz'un^{ra} replied, “May my parents be sacrificed for you, is something wrong? I strive my utmost to emulate your example.” The Holy Prophet^{sa} replied, “Do you fast during the day and worship all night?” He replied in the affirmative. The Holy Prophet^{sa} instructed him not to do so, and said, “Your eyes have a right over

“Your eyes have a right over you; your body has a right over you; your family has a right over you; and your wife and children have a right over you.”

you; your body has a right over you; your family has a right over you; and your wife and children have a right over you. Therefore, you may pray indeed, but it is also important to sleep. If you keep voluntary fasts then you should not keep them consecutively and take breaks in between.” After some time when his wife came to meet the noble wives of the Holy Prophet^{sa}, she was wearing perfume and was dressed up like a bride. When asked why she had made such an effort to adorn herself, she replied that she had also been granted what other women had i.e. the attention of her husband.

Hazrat Mirzā Bashīr Aḥmad Ṣāhib^{ra} writes that Hazrat Uthmān bin Maz'un^{ra} was an abstinent kind of person who wanted to become an ascetic, but the Holy Prophet^{sa} said that asceticism is not permitted in Islām and therefore did not allow him to do so. Islām teaches us to live in the world and partake of its pleasure, but not to forget God who should always remain in our consciousness. Hazrat Uthmān bin Maz'un^{ra} passed away in 2A.H. and was the first Companion to have died in Madīnah. According to some accounts, he died 22 months after the Battle of Badr. He was the first person to be buried in Jannatul Baqī'i. Huzoor Anwar^{aa} said that there was more about which he would relate in the next Friday sermon.

MEN OF EXCELLENCE

APRIL 26, 2019

Huzoor^{aa} began the Friday sermon by reminding us of the previous sermon where he narrated the account of the life of Hazrat Uthmān bin Maz'un^{ra} and he had concluded by saying that he was the first person to be

buried in Jannatul Baqī'.

Huzoor^{aa} then provided the following details regarding the foundation of Jannatul Baqī'.

At the time of the arrival of the Holy

Prophet^{sa} in Madīnah, there were several graveyards in Madīnah. The Jews had their own graveyard while the various tribes of the Arabs had their own. Since Madīnah was divided into different sectors, every tribe buried its dead in their own open areas. The graveyard of



Hazrat Khalifatul-Masih V^{aa}

Quba' was the larger and more famous graveyard, but there were other smaller ones as well. The Banu Zafar tribe had their own graveyard while the Banu Salmah had their own. There was also a graveyard for the Banu Sā'dah where Suq-un-Nabi was later established. The land on which the Prophet's^{sa} Mosque was built also had some date-palm trees under which the idolaters had their graves. Among all these graveyards, Baqī' ul Gharqad was the oldest and most famous. After the Holy Prophet^{sa} selected it as graveyard for the Muslims, it gained a distinctive status that it enjoys to this day and for all time to come.

Hazrat Ubaidullah bin Abi Rafi'^{ra} relates that the Holy Prophet^{sa} was seeking a site for establishing an exclusively Muslim graveyard, and for this purpose he visited several sites, but the honour was reserved for Baqī'ul-Gharqad. The Holy Prophet^{sa} said: "I have been commanded to select this place." At that time it was called Baqī'ul-Khabkhabah. It had many Gharqad trees and a profusion of wild bushes. There was an infestation of mosquitos and other insects which, when they rose, made it seem like a cloud of smoke.

The first person to be buried in this cemetery was Hazrat Uthmān bin Maz'un^{ra}. The Holy Prophet^{sa} placed a stone as a marker at the head of the tomb and said, "He has preceded us." Thereafter, whenever a person died and

people asked the Holy Prophet^{sa} where he should be buried, the Holy Prophet^{sa} would say, "Close to Uthmān bin Maz'un, who preceded us."

Baqī' is an Arabic word denoting a place with a lot of trees. This spot was known in Madīnah as Baqī'ul-Gharqad because of the profusion of Gharqad trees. There were also many desert bushes. It was also known as Jannatul Baqī'. *Jannat* means a garden or paradise, and hence this place is more commonly known as Jannatul Baqī'i among non-Arab pilgrims.

Hazrat Salim bin 'Abdullāh^{ra} cites his father as saying that whenever someone died, the Holy Prophet^{sa} would say, "Send him to those who have preceded us; and what a good man of my ummah was Uthmān bin Maz'un^{ra}, who preceded us." Hazrat Ibn-e-Abbās^{ra} relates that when Hazrat Uthmān bin Maz'un^{ra} died, the Holy Prophet^{sa} came to his body, bowed down three times and then raised his head and said aloud, "O Abu Sāib, may Allāh forgive you. You went from the world without having been defiled by anything." According to Hazrat 'Ā'isha^{ra}, the Holy Prophet^{sa} kissed Hazrat Uthmān bin Maz'un^{ra} on this forehead and tears

were flowing from his eyes and flowing onto Hazrat Uthmān's^{ra} cheeks.

When the Holy Prophet's^{sa} son Ibrahim died, the Holy Prophet^{sa} said:

أَجِزْ بِسَلَفِنَا الصَّالِحِ عُثْمَانَ بْنِ مَطْعُونٍ

"Go and join the company of our righteous and dear friend, Uthmān bin Maz'un."

Huzoor^{aa} quoted Hazrat Mirzā Bashīr Aḥmad Ṣāhib^{ra} with regard to the demise of Hazrat Uthmān bin Maz'un^{ra}.

In 2 A.H., the Holy Prophet^{sa} established a cemetery for his Companions which is known as Jannatul Baqī', and the Companions were most often buried in that cemetery. The first Companion to be buried there was Hazrat Uthmān bin Maz'un^{ra}. He was from among the early Muslims, a pious and godly person. The Holy Prophet^{sa} was much bereaved at his death. According to accounts, the Holy Prophet^{sa} kissed him on the forehead and his eyes were filled with tears. After his burial the Holy Prophet^{sa} placed a stone as a marker at the head of his grave and would often go to his grave to pray for him. Hazrat Uthmān bin Maz'un^{ra} was the first Muhajir who died in Madīnah.

In Musnad Aḥmad bin Hambal, Kharjah bin Zaid cites his mother as saying that when Hazrat Uthmān bin Maz'un^{ra} died she said, "Abu Sāib, you are holy. Your good days were very good indeed!" When the Holy Prophet^{sa} heard this, he asked who was saying this. She said it was her. The Holy Prophet^{sa} asked, "How do you know this?" She said, "O Prophet of Allāh^{sa}, his actions and his worship tell me that Allāh must have treated him with forgiveness."

The Holy Prophet^{sa} said, "I saw nothing but good in Uthmān bin Maz'un^{ra}. But remember that I myself am a Prophet of

“O Abu Sāib, may Allāh forgive you. You went from the world without having been defiled by anything.”



Mobarak Mosque, UK

“It is therefore all the more incumbent on us to be mindful of our actions and deeds and turn to Allāh, and not to pride ourselves on this but to grow in humility and always seek Allāh’s grace so that He may have mercy on us and forgive us.

God and yet I know not what will happen to me.” Huzoor^{aa} said that there was no great upholder of God’s oneness than the Holy Prophet^{sa} and yet even he was fearful of God, for He is Independent and Besought of all, and said he did not know what would befall him. It is therefore all the more incumbent on us to be mindful of our actions and deeds and turn to Allāh, and not to pride ourselves on this but to grow in humility and always seek Allāh’s grace so that He may have mercy on us and forgive us. Allāh has indeed granted Hazrat Uthmān bin Maz’un^{ra} a high status on account of the prayers of the Holy Prophet^{sa}, and may He continue to do so, and may we be able to adopt his righteous deeds in our own lives.

Hazrat Wahb bin Sa’ad bin Abi Sarh^{ra}

The next Companion Huzoor^{aa} spoke about was Hazrat Wahb bin Sa’ad bin Abi Sarh^{ra}. His father’s name was Sa’ad and he belonged to the Banu ‘Āmir bin Luay’i tribe. Hazrat Wahb^{ra} was the brother of ‘Abdullāh bin Sa’ad bin Abi Sarh. His

mother’s name was Muhanah bint Jabir and she belonged to Ash’ari tribe. Hazrat Wahb’s^{ra} brother, Abdullāh bin Sa’ad bin Abi Sarh was the one who used to write down the revelations of the Holy Prophet^{sa} but later became an apostate. He was among those the Holy Prophet^{sa} ordered to be killed after the Conquest of Makkah, but he was given protection by Hazrat Uthmān^{ra}. When Abdullāh bin Abi Sarh learnt that the Holy Prophet^{sa} had ordered his death, he came to his foster brother Hazrat Uthmān^{ra} and asked him to get him a reprieve. For three or four days he remained hidden in Hazrat Uthmān’s^{ra} house. Then when the Holy Prophet^{sa} was accepting Bai’at from people, Hazrat Uthmān^{ra} took Abdullāh bin Abi Sarh with him and requested the Holy Prophet^{sa} to accept his Bai’at. The Holy Prophet^{sa} hesitated for a bit but then accepted his Bai’at and thus he returned to Islām. There were many reasons why his death had been ordered, among which was creating dissent and inciting people against Islām, and it was not only because he had become an apostate.

‘Āsim bin Umar relates that when Hazrat Wahb^{ra} migrated from Makkah to Madīnah, he stayed at the house of Hazrat Kulthūm bin Hidm^{ra}. The Holy Prophet^{sa} had established a bond of brotherhood between Hazrat Wahb and Hazrat Suwaid bin ‘Amr^{ra}, and both of them died in the Battle of Moutah. Hazrat Wahb^{ra} participated in the battles of Badr, Uhud, Khandaq, Hudaibiyah and Khaibar, and was martyred in Jamādiul-Ūla, 8 A.H., at the age of 40, in the Battle of Muthah. May Allāh continue to raise the spiritual status of these Companions.

At the end of the Sermon, Huzoor^{aa} informed the Jamā’at of the sad demise of Malik Muḥammad Akram Ṣāhib, Aḥmadiyya Missionary in Manchester, Chaudhary Abdul Shukoor Ṣāhib, Aḥmadiyya Missionary, Muḥammad Saleh Muḥammad Ṣāhib, Mu’allim of Waqf Jadīd, and Maushai Jummah Ṣāhib of Tanzania. Huzoor^{aa} spoke about the deceased members and their services from the Jamā’at and led their funeral prayer after the Friday prayers.

THE HOLY PROPHET'S^{SA} RELATIONSHIP WITH GOD

Hazrat Mirzā Bashīrud-Dīn Mahmūd Aḥmad, Khalifatul-Masīḥ II^{ra}
(From the book *Life of Muḥammad^{sa}*)

Every aspect of the Holy Prophet's^{sa} life appears to have been governed and coloured by his love for and devotion to God. In spite of the very heavy responsibilities that had been laid upon his shoulders the greater portion of his time during the day as well as during the night was spent in the worship and praise of God. He would leave his bed at midnight and devote himself to worship of till it was time to go to the mosque for morning prayers. He sometimes stood so long in prayer during the latter part of the night that his feet would get swollen, and those who saw him in that condition were always much affected. On one occasion 'Ā'īsha^{ra} said to him: "God has honoured you with His love and nearness. Why then do you subject yourself to so much discomfort and inconvenience?" He replied: "If God has by His Grace and Mercy conferred His love and nearness upon me, is it not my duty in return to be always rendering thanks to Him? Gratitude should increase in proportion to the favours received" (*Bukhāri*, Kitābul Kusuf). He never entered upon any undertaking without divine command or permission. It has already been related in the biographical portion that, in spite of the very severe persecution to which he was subjected by the people of Makkah, he did not leave the town till he received the divine command to do so. When persecution became very severe and he gave permission to his Companions to migrate to Abyssinia, some of them expressed a desire that he should accompany them. He declined to do so on the grounds that he had not received divine permission to that effect. Thus, during a period of hardships and persecution when people usually like to keep their friends and relations close to themselves, he directed his Companions to seek refuge in Abyssinia and himself



Muhammad's^{sa} name, followed by his title "Messenger of God", inscribed on the gates of Al-Masjid al-Nabawi

stayed behind in Makkah, for God had not yet directed him to leave it. Whenever he heard the word of God being recited, he was overcome by emotion and tears would start from his eyes, especially if he was listening to verses which emphasized his own responsibilities. 'Abdullah bin Mas'ud^{ra} relates that he was on one occasion asked by the Holy Prophet^{sa} to recite some verses of the Qur'ān to him. He said: "O Messenger of Allāh^{sa}! The Qur'ān has been revealed to you (i.e., you know it best of all). How then shall I recite it to you?" But the Holy Prophet^{sa} said: "I love to hear it recited by other people also." Thereupon 'Abdullah bin Mas'ud^{ra} began to recite from Surah Al-Nisa'. When he recited the verse: "And how will it fare with them when We shall bring a witness from every people, and shall bring thee as a witness against them" (4:42), the Holy Prophet^{sa}

exclaimed: 'Enough! Enough!' 'Abdullah bin Mas'ud^{ra} looked up and saw that tears were streaming from the Holy Prophet's^{sa} eyes (*Bukhāri*, Kitāb Fada'ilul Qur'ān).

He was so particular about joining the congregational prayers that, even during severe illness when it is permissible not only to say one's prayers in one's room but even to say them lying in bed, he would go to the mosque to lead the prayers himself. On one occasion when he was unable to proceed to the mosque he directed that Abu Bakr^{ra} should lead the prayers. Presently however, he felt some improvement in his condition and asked to be supported into the mosque. He rested his weight on the shoulders of two men but was in so feeble a condition that, according to 'Ā'īsha^{ra}, his feet trailed along the ground (*Bukhāri*).

It is a common practice to give expression to one's pleasure or to draw attention to any particular matter by the clapping of hands and the Arabs used to follow the same practice. The Holy Prophet^{sa}, however, so loved the remembrance of God that for these purposes also he substituted the praise and remembrance of God in place of the clapping of hands. On one occasion while he was occupied with some important matter, the time of the next service drew near and he directed Abu Bakr^{ra} to lead the prayers. Shortly thereafter, he was able to conclude the business with which he was engaged and proceeded at once to the mosque. Abu Bakr^{ra} was leading the prayers, but when the congregation perceived that the Holy Prophet^{sa} had arrived, they began to clap their hands for the purpose both of giving expression to their joy at his arrival and also to draw Abu Bakr's^{ra} attention to the fact that the Prophet^{sa} himself had arrived. Thereupon Abu Bakr^{ra} stepped back and made room for the Holy Prophet^{sa} to lead the prayers. When the prayers were over, the Prophet^{sa} addressed Abu Bakr^{ra} and said: "Why did you step back after I had directed you to lead the prayers?" Abu Bakr^{ra} replied: "O Messenger of Allāh^{sa}! How would it befit the son of Abu Quhafa^{ra} to lead the prayers in the presence of the Messenger of Allāh^{sa}?" Then, addressing the congregation the Prophet^{sa} said: "Why did you clap your hands? It is not seemly that while you are engaged in the remembrance of God you should clap your hands. If it should so happen that during the course of prayers attention has to be drawn to some matter, instead of clapping your hands you should utter the name of God aloud. This would draw attention to whatever may have to be taken note of" (*Bukhāri*). The Prophet^{sa} did not approve of prayers or worship being carried on as a penance or imposition.

On one occasion he came home and observed a rope dangling between two pillars. He inquired what its purpose was, and was informed that his wife Zainab^{ra} was in the habit of supporting herself by means of the rope when she became tired in the course of her prayers. He directed the rope to be removed and said that prayers should be continued only so

long as one felt easy and cheerful and that if a person became tired he should sit down. Prayers were not an imposition, and if carried on after the body became fatigued they failed of their purpose (*Bukhāri*, *Kitabul Kusuf*).

He abhorred every action and practice which savoured even remotely of idolatry. When his end was approaching and he was in the grip of the death agony he turned from side to side exclaiming: "May the curse of God descend upon those Jews and Christians who have converted the graves of their Prophets into places of worship" (*Bukhāri*). He had in mind those Jews and Christians who prostrated themselves at the graves of their Prophets and saints and addressed their prayers to them, and he meant that if Muslims fell into similar practices they would not be deserving of his prayers but would, on the contrary, cut themselves asunder from him.

His extreme sense of jealousy for the honour of God has already been referred to in the biographical portion. The people of Makkah sought to place all sorts of temptations in his way to persuade him to give up his opposition to idol-worship (*Tabari*). His uncle Abu Talib also tried to dissuade him and expressed his fear that if he persisted in his denunciation of idol-worship, Abu Talib would have to choose between ceasing to give him his protection and the bitter opposition of his people. The only reply that the Prophet^{sa} made to his uncle on that occasion was: "If these people were to place the sun on my right hand and the moon on my left, I would not desist from proclaiming and preaching the Unity of God" (*Zurqani*). Again, during the Battle of Uhud when a remnant of wounded Muslims were grouped round him at the foot of a hill and their enemies were giving vent to their feeling of jubilation at having broken the Muslim ranks in

“If these people were to place the sun on my right hand and the moon on my left, I would not desist from proclaiming and preaching the Unity of God”

shouts of victory and their leader Abu Sufyan^{ra} called out: "May Hubal (one of the idols worshipped by the Makkans) be exalted! May Hubal be exalted!" the Holy Prophet^{sa}, in spite of realizing that his own safety and that of the small band of Muslims who were gathered round him lay in keeping silent could restrain himself no longer and directed his Companions to shout in reply, "To Allāh alone belongs victory and glory! To Allāh alone belongs victory and glory!" (*Bukhāri*).

It was a common misconception among the followers of different religions before the advent of Islām that heavenly and terrestrial manifestations took place to mark occasions of joy and sorrow for Prophets, saints and other great men, and that even the movements of the heavenly bodies could be controlled by them. For instance, it is related of some of them that they caused the sun to become stationary in its course or stopped the progress of the moon or caused running water to become still. Islām taught that such notions were baseless and that references to phenomena of this kind in religious Scriptures were only by way of metaphor which, instead of being interpreted in accordance with its correct significance, had given rise to superstitions. Nevertheless, some among Muslims were prone to attribute these phenomena to events in the lives of the great Prophets^{sa}. In the closing years of the Holy Prophet's^{sa} life, his son Ibrahim died at the age of two and a half years. An eclipse of the sun occurred on the same day. Some Muslims in Madīnah gave currency to the idea that the sun had been darkened on the occasion of the death of the Prophet's^{sa} son as a mark of divine condolence. When this was mentioned to the Holy Prophet^{sa} he expressed great displeasure and severely condemned the notion. He explained that the sun and the moon and other heavenly bodies

were all governed by divine laws and that their movements and the phenomena connected with them had no relation to the life or death of any person (*Bukhāri*).

Arabia is a very dry country and rain is always welcome and is eagerly waited for. The Arabs used to imagine that the coming of rain was controlled by the movements of stars. Whenever anybody gave expression to that idea, the Holy Prophet^{sa} used to be very upset and admonished his people not to attribute favours bestowed upon them by Providence to other sources. He explained that rain and other natural phenomena were all governed by divine laws and that they were not controlled by the pleasure or displeasure of any god or goddess or of any other power (*Muslim*, *Kitabul Iman*).

He had perfect trust in God which no combination of adverse circumstances could shake. On one occasion an enemy of his, finding him asleep and unguarded, stood over his head with drawn sword and threatened to dispatch him at once. Before doing so, he asked, "Who can rescue you from this predicament?" The Holy Prophet^{sa} calmly replied, "Allāh." He uttered this word with such perfect assurance that even the heart of his disbelieving enemy was forced to acknowledge the loftiness of his faith and trust in God. The sword fell from his hand, and he, who a moment before was bent upon his destruction, stood before him like a convicted criminal awaiting sentence (*Muslim*, *Kitabul Fada'il* and *Bukhāri*, *Kitabul Jihad*). At the other end of the scale was his sense of perfect humility vis-a-vis the Divine. Abu Huraira^{ra} relates:

One day I heard the Holy Prophet^{sa} say that no man would attain salvation through his own good deeds. Thereupon I said: 'O Messenger of Allāh^{sa}! Surely you will enter Paradise through your own good actions,' to which he replied: 'No, I too cannot enter Paradise through my own actions save only that God's Grace and Mercy should envelop me' (*Bukhāri*, *Kitabur Riqāq*).

He always exhorted people to choose and



Illustration by Hadi Ali Chaudhary Şāhib

follow the right path and to be diligent in their search for means whereby they could attain nearness to God. He taught that no man should desire death for himself, for if he is good he will, by living longer, be able to achieve greater good; and if he is evil, he may, if given time, be able to repent of his evil ways and start on a good way. His love for, and devotion to God found expression in many ways. For instance, whenever after a dry season the first rain-drops began to descend, he would put out his tongue to catch a rain-drop and would exclaim, "Here is the latest favour from my Lord." He was constantly occupied in praying for God's forgiveness and beneficence, more particularly when he was sitting among people so that those who were in his company or were connected with him and Muslims generally should save themselves from divine wrath and should become deserving of divine forgiveness. The consciousness that he was always in the presence of God never deserted him. When he used to lie down to sleep, he would say, "O Allāh! let me die (go to sleep) with Thy name on my lips and with Thy name on my lips let me rise." When he woke up, he would say, "All praise is due to God who has brought me to life after death (sleep) and one day we shall all be gathered unto Him" (*Bukhāri*). He constantly yearned for nearness to God

and one of his oft-repeated prayers was:

O Allāh! Do Thou fill my heart with Thy light and fill my eyes with Thy light and fill my ears with Thy light and put Thy light on my right and put Thy light on my left and put Thy light above me and put Thy light below me and put Thy light in front of me and put Thy light behind me and do Thou, O Allāh, convert the whole of me into light. (*Bukhāri*)

Ibn 'Abbas^{ra} relates, "Shortly before the Holy Prophet's^{sa} death, Musailima (the false prophet) came to Madīnah and proclaimed that if Muhammad^{sa} would appoint him his successor he would be prepared to accept him. Musailima was accompanied by a very large retinue and the tribe with which he was connected was the largest among the tribes of Arabia. When the Holy Prophet^{sa} was informed of his advent, he went to meet him, accompanied by Thabit bin Qais bin Shams^{ra}. He had in his hand a dried palm twig. When he arrived at Musailima's camp he went and stood in front of him. In the meantime some more of his Companions had come up and ranged themselves round him. Addressing Musailima he said, "It has been conveyed to me that you have said that if I were to appoint you my successor you would be



Masjid al-Nabawi, Madinah

ready to follow me, but I am not willing to bestow even this dried palm twig upon you contrary to God's commands. Your end will be as God has appointed. If you turn your back on me, God will bring you to naught. I perceive very clearly that God will deal out to you what He has revealed to me." He then added, "I will now retire. If you have anything further to say, you may talk to Thabit bin Qais bin Shams^{ra}, who will act as my representative." He then returned. Abu Huraira^{ra} was also with him. Somebody inquired of the Prophet^{sa} what he meant by saying that God would deal out to Musailima what had been revealed to him. The Holy Prophet^{sa} replied, "I saw in a dream two bracelets round my wrists which I disliked. While still in my dream I was directed by God to blow upon the bracelets. When I blew upon them, both of them disappeared. I interpreted this to mean that two false claimants (to prophethood) would appear after me" (*Bukhāri, Kitābul Maghāzi*). This incident occurred towards the end of the Holy Prophet's^{sa} life. The last and the largest of the Arab tribes who had not yet accepted him was prepared to make its submission and the only condition put forward by it was that the Holy Prophet^{sa} should appoint its chief as his successor. Had the Prophet^{sa} been actuated even remotely by any personal motives, nothing stood in the way of his securing the unity of

the whole of Arabia by promising his succession to the chief of the largest tribe of Arabia. The Holy Prophet^{sa} had no son of his own and no dynastic ambition could have stood in the way of such an arrangement, but he never regarded even the smallest thing as belonging to him and as being at his absolute disposal. He could, therefore, not deal with the leadership of Muslims as if it were in his gift. He regarded it as a sacred divine trust and believed that God would bestow it upon whomsoever He thought fit. He therefore rejected Musailima's offer with contempt, and told him that, let alone the leadership of Muslims, he was not prepared to bestow upon him even a dry palm twig.

Whenever he referred to or discoursed about God, it appeared to onlookers as if his whole being was in the grip of a passion of love for and devotion to God. He always insisted upon simplicity in divine worship. The mosque, that he built in Madinah and in which he always led prayers, had only a mud floor which was innocent of all covering or matting and the roof, which was made of dried palm branches and leaves, leaked whenever it rained. On such occasions, the Holy Prophet^{sa} and members of the congregation would be drenched with rain and mud, but he would continue with the prayers till the end and on no

occasion did he give any indication that he would postpone the service or move to a more weather-tight shelter (*Bukhāri, Kitābus Saum*). He was also watchful regarding his Companions. 'Abdullah bin 'Umar^{ra} was a man of extreme piety and purity of life. Concerning him the Holy Prophet^{sa} once said, "'Abdullah bin 'Umar^{ra} would be an even better man if he were to be more regular with regard to his *Tahajjud* prayers." When this was communicated to 'Abdullah bin 'Umar^{ra} he never thereafter missed these prayers. It is recorded that the Holy Prophet^{sa}, happening to be in the house of his daughter Fatima^{ra}, and inquired of her and his son-in-law, 'Ali^{ra}, whether they were regular with regard to their *Tahajjud* prayers. 'Ali^{ra} replied, "O Messenger of Allāh^{sa}! We try to get up for *Tahajjud* prayers but on occasion, when God so wills that we are unable to wake up in time, we miss them." He went back and, on the way, repeated several times a verse of the Qur'ān which means that a man is often reluctant to admit his fault and tries to cover it up with excuses (*Bukhāri, Kitābul Kusuf*). The Prophet^{sa} meant that 'Ali^{ra} should not have attributed his default to God by saying that when God willed that they should not wake up, they were unable to wake up in time, but should have admitted his own weakness.

THE HOLY PROPHET'S^{SA} LAST MESSAGE TO MANKIND

Fazal llahi Bashir

It is an established fact admitted by all the religions of the world that God, our Creator, is *ONE GOD*, and that it is He alone Who should be worshipped and loved. It is He Who manifested Himself to His chosen Messengers and appointed them to guide their fellow beings towards Him. The first Messenger of God was Adam, peace be on him, who represented God on the Earth to convey and enforce His commandments and to establish the first Divine Movement for the physical, moral, social and spiritual advancement of mankind. That is why Adam is called God's Successor on earth. After Adam^{ra}, came a very long period in which mankind remained divided and disconnected due to poor communication. God, therefore, sent His Messengers to each and every people: "and there is no people to whom a Warner has not been sent" (35:25).

Finally, the time came when Allāh willed to unite mankind into one family. The means of communication appeared and nations came in contact with each other and they found, surprisingly, that their requirements, physical and spiritual, were similar. Inner brotherly feelings awaken the latent desire of togetherness and union. Allāh, the All-knowing, sent His Messenger, the Holy Prophet Muhammad^{sa} with a perfect and complete Law—the Holy Qur'ān for mankind. The Holy Prophet of Islām conveyed it to mankind and, in his lifetime, showed an excellent model by establishing true fraternity and equality among the believers.

On the 11th day of the month of Dhul-Hijja, the Holy Prophet Muhammad^{sa}, stood before a large gathering of Muslims at Minā and delivered an address, famed in history as the farewell address of the



Masjid al-Nabawi, Madinah

Holy Prophet^{sa}. In the course of this address, he said:

"O men! lend me an attentive ear. For I know not whether I will stand before you again in this valley and address you as I address you now. Your lives and your possessions have been sanctified by Allāh against attacks by one another among you until the Day of Judgement. God has appointed for everyone a share in the inheritance. No 'will' shall now be admitted which is prejudicial to the interests of a rightful heir. A child born in any house will be regarded as the child of the father in that house. Whoever contests the parentage of this child will be liable to punishment under the Law of Islām. Anyone who attributes his birth to some else's father, or falsely claims someone to be his master: God, His angels and the whole of mankind will curse him."

"O men! you have some rights against your wives, but your wives also have

some rights against you. Your right against them is that they should live chaste, and not adopt ways which may bring disgrace to the husband in the sight of his people. If your wives do not live up to this, then you may admonish them. You can chastise them after due inquiry has been made by a competent authority, and your right to chastise has been established. Even so, chastisement in such a case must not be very severe. But if your wives do no such thing, and their behaviour is not such as would bring disgrace to their husbands, then your duty is to provide for them food and garments and shelter, according to your own standard of living. Remember you must always treat your wives well. God has charged you with the duty of looking after them. Woman is weak and cannot protect her own rights. When you married, God appointed you the trustee of those rights. You brought your wives to your homes under the Law of God. You must not therefore betray the trust which God has placed in your hands."

“O men! you still have in your possession some prisoners of war. I advise you, therefore, to feed them and to clothe them in the same way and style as you feed and clothe yourselves. If they do anything wrong which you are unable to forgive, then pass them on to someone else. They are part of God’s creation. To give them pain or trouble can never be right.”

“O men! what I say to you, you must hear and remember. All Muslims are brethren to one another. All of you are equals. All men, whatever nation or tribe they may belong to, and whatever station in life they may hold, are equal.”

While he was saying this, the Prophet^{sa} raised his hands and joined the fingers of one hand with the fingers of the other hand and then said:

“Even as the fingers of the two hands are equal so are human beings equal to one another. No one has any right, and superiority to claim over another. You are as brothers.”

Proceeding, the Holy Prophet^{sa} said; “Do you know what month this is? What territory we are in? What day of the year it is today?” The Muslims said in reply, they knew it was the sacred month, the sacred land and the day of the Hajj. The Holy Prophet^{sa} said:

“Even as this month is sacred, this land inviolate and this day holy, so has Allāh made the lives, property and honour of every man sacred. To take any man’s life or his property, or attack his honour is as unjust and wrong as to violate the sacredness of this day, this month and this territory. What I command you today is not meant only for today. It is meant for all time. You are expected to remember it and to act upon it until you leave this world and go to the next to meet your Maker.”

In conclusion he said, “What I have told you, you should communicate to the ends of the earth. Maybe those who have not heard me may benefit by it more than those who have heard” (Sihah Sitta, Tabari, Hisham & Khamees). — END—

“What I command you today is not meant only for today. It is meant for all time. You are expected to remember it and to act upon it until you leave this world . . .”

The Message of Islām

Of the world's great faiths, Islām is unique in several respects. It is the only one that does not rely on any myth or mystery. It is based upon the certainty of proved and acknowledged fact. Muhammad^{sa}, the Prophet of Islām, was an historical figure, and lived his life in the full light of day. The revelation vouchsafed to him, over a period of twenty-three years, has been fully safeguarded:

1. The text of the revelation has been preserved in its purity and entirety for all time. Even Western scholars, who do not accept the Qur’ān as Divine revelation, affirm that it is word for word that which Muhammad gave out to the world as Divine revelation.
2. Classical Arabic, the language in which the revelation was sent has continued to be in use as a living language. The revelation of God—the Qur’ān—expounds and explains all that is or may be needed by mankind for the complete fulfilment of life (16:90). It seeks to create faith in God through rehearsal of God’s Signs; it makes provision for mankind’s material, moral, and spiritual welfare; it teaches all that is needed for the beneficent regulation of human life and expounds the philosophy underlying it, so that reason being satisfied, wholehearted conformity to what is taught is assured (62:2-3). It expounds the necessity of establishing and maintaining communion with God.

The Qur’ān speaks at every level; it seeks to reach every type of understanding, through parables, similitudes, arguments, reasoning, the observation

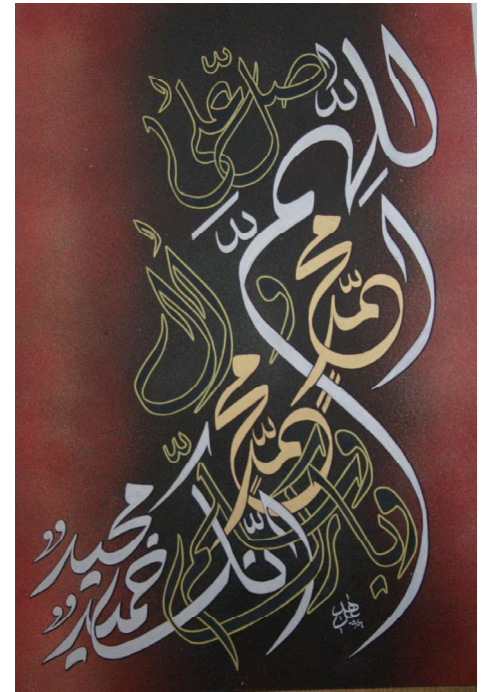


Illustration by Hadi Ali Chaudhary Şāhib

and study of the phenomena of nature, and natural, moral and spiritual laws (18:55; 39:28; 59:22). Man is left to his free choice and acceptance of the truth. Faith is not commanded on the basis of authority, but is invited on the basis of understanding (12:109).

This comprehensive message was conveyed in verbal revelation to the Holy Prophet^{sa} of Islām over a period of approximately twenty-three years, and every aspect of it was illustrated by the Holy Prophet^{sa} in his own life. He has been described in the Holy Qur’ān as an excellent exemplar. This necessitated that his life should be lived in the light of day and that a full account of it should become available.

THE VALIDITY OF A NON-LITERAL INTERPRETATION OF THE HOLY QUR'ĀN

Azhar Goraya, Missionary Aḥmadiyya Muslim Jamā'at

There are many Muslims who do not accept the idea of metaphorical or non-literal interpretations of the Holy Qur'ān. This is incorrect as this stylistic device is used in many places in the Holy Qur'ān, and rejecting a non-literal interpretation in the appropriate places would lead to serious theological problems.

The Holy Qur'ān has fundamental verses that allow no different interpretation (*Muhkamāt*) and others that are subject to interpretation (*Mutashābihāt*):

He it is Who has sent down to thee the Book; in it there are verses that are decisive in meaning—they are the basis of the Book—and there are others that are susceptible of different interpretations. But those in whose hearts is perversity pursue such thereof as are susceptible of different interpretations, seeking discord and seeking wrong interpretation of it. And none knows its right interpretation except Allāh and those who are firmly grounded in knowledge; they say, 'We believe in it; the whole is from our Lord.'—And none heed except those gifted with understanding.¹

Certain verses must be interpreted metaphorically to avoid contradictions with other verses and for them to make clear sense.

The legitimacy of metaphorical interpretations is supported by the Holy Qur'ān:

That this is indeed a noble Qur'ān, In a hidden Book, Which none shall touch

except those who are purified.²

The Prophet Muḥammad^{sa} also validated the idea of the existence of an “inner meaning”—different from the literal interpretation—for every verse of the Holy Qur'ān:

The Messenger of Allāh^{sa} stated: “The Qur'ān has been revealed with seven readings/letters. Each verse has a literal and inner meaning.”³

The subject of the metaphorical use of the Arabic language, known as *Al-Majāz* (المجاز) and *Isti'ārah* (استعارة) is well established.

The Holy Qur'ān has emphatically declared that it has been revealed in clear and eloquent Arabic: “We have made it a Qur'ān in clear, eloquent language (in Arabic) that you may understand.”⁴

The idiom of the Holy Qur'ān in many cases follows the idiom of the language in which it was revealed:

And We have not sent any Messenger except with the language of his people in order that he might make things clear to them. Then Allāh lets go astray whom He wills, and guides whom He wills. And He is the Mighty, the Wise.⁵

As Arabic allows for different literary devices, including allegory and metaphor, then the Holy Qur'ān must also allow for it as well.

The Promised Messiah, Hazrat Mirzā Ghulām Aḥmad^{as}, writes about the use of the common language of the Arabs in the Holy Qur'ān:



It is not the way of Divine revelation to abide by abstruse philosophical terms at every place and occasion. Since the revelation is addressed to the masses, it is important that it should speak in their own idiom and according to their own understanding. There is, no doubt, a time and place for speaking in terms of fact and scientific detail, but it is impossible for a man to simply abandon the use of metaphors and figurative speech when his first and foremost duty is to speak to the common man at his own level, so that they may understand and their hearts may be moved by his words. Admittedly, there is no revealed book which has distanced itself from the use of metaphors and symbols, or has considered this practice to be wrong.⁶

Literary Devices in the Holy Qur'ān

There are numerous cases of the use of different literary devices in the Holy Qur'ān. A few of these are:

Hadhaf (ellipses)

And when you meet in regular battle those who disbelieve, smite their necks; and, when you have overcome them, bind fast the fetters—then afterwards either release them as a favour or by taking ransom—until the war lays down its burdens. That is the ordinance. And if Allāh had so pleased, He could have punished them Himself, but He has willed that He may try some of you by others. And those who are killed in the way of Allāh—He will never render their works vain.⁷

Here, the verb of the *Maf'ūl Mutliq* (مفعول)

(مطلق), or absolute object, has not been written in the verse, but implied. If it was written out completely, it would read as “*Fa Immā an Tamannu Mannan au Tufdū fidā’an*” (فإمّا أن تبشروا ممّن، أو تفتدوا فداءً).

***Al-Laff wal-Nashar* (parallelism and chiasmus)**

And keep not thy hand chained to thy neck, nor stretch it out an entire stretching, lest thou sit down blamed or exhausted.⁸

Here, a parallel has been drawn between two wrongful ways of spending money and their negative consequences. Being stingy has been linked with being blamed and being extravagant has been linked with becoming exhausted.

Has there come to thee the news of the overwhelming calamity? Some faces on that day will be downcast; toiling, weary. They shall enter a burning Fire; and will be made to drink from a boiling spring; they will have no food save that of dry, bitter and thorny herbage, which will neither fatten, nor satisfy hunger. And some faces on that day will be joyful; well pleased with their labour; in a lofty Garden, wherein thou wilt hear no idle talk; therein is a running spring; therein are raised couches, and goblets properly placed, and cushions beautifully ranged, and carpets tastefully spread.⁹

***Tashbīh* (simile)**

Allāh is the Light of the heavens and the earth. The similitude of His light is as a lustrous niche, wherein is a lamp. The lamp is in a glass. The glass is as it were a glittering star. It is lit from a blessed tree — an olive — neither of the east nor of the west, whose oil would well-nigh glow forth even though fire touched it not. Light upon light! Allāh guides to His light whomsoever He will. And Allāh sets forth parables to men, and Allāh knows all things full well.¹⁰

Here, Allāh has explained his light by providing an example and qualifying it with the word *Mathal* (مثل), or similitude.

Many other literary devices have been used in the Holy Qur’ān, all of which were in common use amongst the Arabs.

Metaphor in the Holy Qur’ān

There are several verses in the Holy Qur’ān that cannot be interpreted literally, but instead metaphorically i.e. the literal, primary definition of a word must be substituted for another definition. Metaphors are generally harder to identify than similes because unlike simile, there is no explicit word or particle indicating that a comparison is being drawn rather than something being described literally. It must be deduced from the context of the Qur’ān and common sense.

The use of metaphor is part of the high eloquence that Allāh has employed in the Holy Qur’ān, without which it would be seen as being incomplete and sub-standard in its form. The Promised Messiah, Hazrat Mirzā Ghulām Aḥmad^{as} writes:

My dear people! These are but metaphors. Those who are blessed by God with insight will realize their true significance, not only with ease, but also with some relish. Literal interpretation of such subtle and profound metaphors is like distorting beauty into monstrosity. Fine metaphorical shades are the life and spirit of eloquence. That is why the Divine Word, which is the most eloquent of all speech, employs such refined figures of speech as no human speech can ever rival. To persist in equating the pristine purity of the metaphorical original with crude and commonplace literality, regardless of context and occasion, is tantamount to reducing miracles of expression and style to dust. Such an exercise not only misses the point and purpose of the Divine Word, it also damages its subtle and delicate cadence. Instead of imposing self-made, ugly, crude and rather base meanings, which are more satirical than laudatory, the methods of exegesis that are truly graceful and pleasantly rewarding are the ones which pay due regard to the noble eloquence of the text and its superior intent and purpose. We wonder

why such ugly, crude, and repulsive meanings should be preferred to the profound verities as ought to be, and indeed are, abundantly present in the Word of God? And why, for that matter, are such refined and subtle meanings not accorded due respect as are consistent with the wisdom and glory of God Almighty and His sublime and exalted speech! And why, for no reason whatsoever, are our doctors of religion so full of arrogance and allergic to Divine philosophy!¹¹

There are also many examples of metaphor being used in the Holy Qur’ān where a literal definition of the verse cannot be made:

Regarding Human Beings

In one case, Allāh tells the believers to “lower the wing of humility” over their parents:

And lower to them the wing of humility out of tenderness. And say, ‘My Lord, have mercy on them even as they nourished me in my childhood.’¹²

This is a metaphor meaning that children should treat their parents gently and with a benevolent attitude when they are in their old age. Otherwise the meaning would be that humans have actual wings of mercy—something against common sense and human experience.

In another place, the Holy Qur’ān mentions that the brothers of Hazrat Yusuf^{as} asked their father to “ask the town and caravan” (in Arabic) about what had happened to them in Egypt:

And inquire of the people of the city wherein we were, and of the caravan with which we came, and certainly we are speaking the truth.¹³

Here, it is obvious that the meaning is “the people of the town and travelers in the caravan” and not the buildings of the town or the animals of the caravan.

There are several verses which speak about the apparent disabilities of the disbelievers. The Holy Qur’ān refers to them as “deaf, dumb and blind”: “They

are deaf, dumb and blind; so they will not return.”¹⁴

It describes them as those who cannot hear nor see the Messenger: “And if you invite them to guidance, they hear not. And thou seest them looking towards thee, but they see not.”¹⁵

It even describes them as being dead and in their graves:

Nor alike are the living and the dead. Surely, Allāh causes him to hear whom He pleases; and thou canst not make those to hear who are in the graves. Thou art only a Warner. Verily, We have sent thee with the truth, as a bearer of glad tidings and as a Warner; and there is no people to whom a Warner has not been sent.¹⁶

These passages are not speaking about their physical disabilities, but rather their spiritual and inner disabilities.

People Becoming Apes

In a similar fashion, the Holy Qur’ān speaks about certain wrongdoers being ordered to become despised apes: “And when they insolently rebelled against that which they had been forbidden, We said to them, ‘Be ye apes, despised!’”¹⁷

This does not mean that they literally became apes. Rather it means that when they went astray, Allāh let their hearts go astray and they began to inwardly resemble apes. The Holy Qur’ān alludes to this phenomenon in another verse:

And remember when Moses said to his people, ‘O my people, why do you vex and slander me and you know that I am Allāh’s Messenger unto you?’ So when they deviated from the right course, Allāh caused their hearts to deviate, for Allāh guides not the rebellious people.¹⁸

Moreover, the context and grammar of the verse refute the idea that they were physically transformed into apes:

It is wrong to infer from the word *Qiradatan* (apes) that the profaners of the Sabbath were actually transformed

into apes. The incident has been related by the Holy Qur’ān in two other places (5:61-62 and 7:167-169) and even a cursory study of these verses would show that these people did not actually turn into apes. The word “apes” has been used figuratively meaning that they became abject and mean, like monkeys, the transformation being not in body or form but in character and spirit.

A further proof of this is to be found in the fact that it is a general rule of Arabic grammar that the suffix “ūn” وون or “īn” ين is added to the plurals of such words as refer to rational beings only. In conformity with this rule, the qualifying word used in the verse about *Qiradatan* قردة is *Khasieen* خاسعين which shows that the قردة *Qiradatan* here alludes not to irrational, but to rational beings, i.e. human beings who had developed the character of apes. Had the Holy Qur’ān meant their actual transformation into apes, it would have used the form *Khasiatan* خاساتة and not *Khasieen* خاسعين.¹⁹

Classical commentators such as Tabari have also mentioned that this is a valid interpretation: “We said to them: become apes, despised—it means being far from goodness.”²⁰

The Holy Qur’ān has in other places likened certain actions or characteristics of disbelievers to those of animals. For example, it has likened Jewish scholars who do not practice their teachings as “donkeys loaded with books”:

The likeness of those who were made to bear the law of Torah, but would not bear it, is as the likeness of an ass carrying a load of books. Evil is the likeness of the people who reject the Signs of Allāh. And Allāh guides not the wrongdoing people.²¹

And disbelievers as cattle:

Verily, We have created many of the Jinn and men whose end shall be Hell! They have hearts but they understand not therewith, and they have eyes but they see not therewith, and they have ears but they hear not

therewith. They are like cattle; nay, they are even more astray. They are indeed quite heedless.”²²

The Jews Addressed as their Ancestors

Allāh addresses the Jews during the life of the Prophet Muḥammad^{sa} as if they were those Jews who had received various blessings and committed a myriad of sins during the time of Hazrat Musa^{as}:

And remember the time when We delivered you from Pharaoh’s people who afflicted you with grievous torment, slaying your sons and sparing your women; and in that there was a great trial for you from your Lord. And remember the time when We divided the sea for you and saved you and drowned Pharaoh’s people, while you looked on.²³

This cannot be taken literally. The Jews that were alive during the time of the Prophet Muḥammad^{sa} certainly were not alive during the time of Hazrat Musa^{as}, who lived approximately two thousand years before.

One interpretation is that they are being addressed as a single people, collectively and without regard to time: “O children of Israel! remember My favour which I bestowed upon you and that I exalted you above the peoples.”²⁴

A deeper meaning is that they had come to resemble their ancestors to such a degree that they were being addressed as if they were one and the same. The Holy Qur’ān explains that the hearts of the disbelievers resemble one another, and this is what is being emphasized with this rhetoric:

And those who have no knowledge say, ‘Why does not Allāh speak to us, or a Sign come to us?’ Likewise said those before them similar to their saying. Their hearts are alike. We have certainly made the Signs plain for a people who firmly believe.²⁵

The Prophet Muḥammad^{sa} as Allāh

The Holy Qur’ān has also likened the Holy Prophet^{sa} to Allāh himself. In one place it

states that the hand of the Holy Prophet^{sa} is the “Hand of Allāh”:

Verily, those who swear allegiance to thee indeed swear allegiance to Allāh. The hand of Allāh is over their hands. So whoever breaks his oath, breaks it to his own loss; and whoever fulfils the covenant that he has made with Allāh, He will surely give him a great reward.²⁶

In another place it states that during the Battle of Ahzāb, when the Prophet Muḥammad^{sa} threw stones at the enemy that it was not he, rather Allāh who threw them:

So you killed them not, but it was Allāh Who killed them. And thou threwest not when thou didst throw, but it was Allāh Who threw, that He might overthrow the disbelievers and that He might confer on the believers a great favour from Himself. Surely, Allāh is All-Hearing, All-Knowing.²⁷

In another place, the Holy Qur’ān tells the Prophet Muḥammad^{sa} to address the believers as his own servants, a term that Allāh uses exclusively for addressing His creation:

Say, ‘O My servants who have committed excesses against their own souls! despair not of the mercy of Allāh, surely Allāh forgives all sins. Verily He is Most Forgiving, Merciful.²⁸

These references do not mean that the Prophet Muḥammad^{sa} was God. Rather, it means that he had become so absorbed in Allāh and His characteristics that it was as if he had become Allāh and there was no longer any separation between the two. The Holy Qur’ān states that his spiritual rank was so high that it was as if he was “a single cord between two bows”—a perfect balance between his relationship with Allāh and mankind:

Then he drew nearer to God; then he came down to mankind, So that he became, as it were, one chord to two bows or closer still.²⁹

A Ḥadīth Qudsi also explains this concept, where it states that a believer becomes so

close to Allāh through voluntary actions that Allāh becomes his eyes, tongues hands and feet:

As narrated by Abu Huraira^{ra}:

Allāh’s Messenger^{sa} said, “Allāh said, ‘I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil [praying or doing extra deeds besides what is obligatory] till I love him, so I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My protection (Refuge), I will protect him; [i.e. give him My Refuge] and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him.’³⁰

Metaphor Regarding Allāh

Allāh does not have a physical body, as He is unlike His creation. “There is nothing whatever like unto Him . . .”³¹

Yet the Holy Qur’ān describes Him as having a face: “And there will remain only the Face of thy Lord, Master of Glory and Honour.”³²

God said, ‘O Iblis, what hindered thee from submitting to what I had created with My two hands? Is it that thou art too proud or art thou really of the exalted ones?’³³

These terms are not literal but refer to other aspects of His being. His face means His pleasure and blessings, and His hands refer to His power and grandeur.

The Holy Qur’ān tells believers to take hold of the “rope of Allāh” all-together: “And hold fast, all together, by the rope of Allāh and be not divided.”³⁴

This is obviously not a physical rope, but a metaphor—the rope referring to the covenant of Islām.

Metaphor Regarding the Holy Qur’ān

The Holy Qur’ān declares that the Holy Qur’ān is within a “Hidden Book” that none but the purified can touch: “That this is indeed a noble Qur’ān in a hidden Book, which none shall touch except those who are purified.”³⁵

This does not imply that the text of the Qur’ān we have today is a fake and we should be searching for some hidden book that has the real text of the Holy Qur’ān. Rather that the deeper meanings of the Holy Qur’ān are hidden from common view and access to them is contingent upon inner purity.

In another place, Allāh states that the Holy Qur’ān is in “the mother of the book” that is not with us but in His presence:

We have made it a Qur’ān in clear, eloquent language that you may understand. And surely, it is safe with Us in the Mother of the Book, exalted and full of wisdom.³⁶

The mother of the book here refers to will of Allāh, meaning that He had decreed from time immemorial that the Holy Qur’ān would be the Final Law for mankind.

Correct Interpretation of the Holy Qur’ān

It is important to note that our presumption should always be that a verse is literal, unless there is evidence to support a metaphorical interpretation. Or that the primary interpretation is literal and the metaphorical secondary. Otherwise, one would be guilty of *Tahrīf-e-Ma’nwi* (wrongful interpretation) as the Jews were with their texts:

So, because of their breaking their covenant, We have cursed them, and have hardened their hearts. They pervert the words from their proper places and have forgotten a good part of that with which they were exhorted. And thou wilt not cease to discover treachery on their part, except in a few of them. So pardon them and turn away from them. Surely, Allāh loves those who do good.³⁷

The Promised Messiah, Hazrat Mirzā Ghulām Aḥmad^{as} writes:

And about the excuse that it is unanimously accepted that the sources of Islām, meaning the [Holy] Qur’ān and Ḥadīth, should be interpreted literally. So it should be clear that that this is such an excuse that establishes our position over our opponents. This is because this wrongful attitude has been adopted by those people who without an implied indication are interpreting the clear injunctions of the Qur’ān in a non-literal way...³⁸

The correct interpretation of the Holy Qur’ān must be based on certain criteria. As explained by the Promised Messiah Hazrat Mirzā Ghulām Aḥmad^{as}, in order of importance:

The first and foremost criterion for

an accurate commentary of the Holy Qur’ān is the testimony of the [Holy] Qur’ān itself. The touchstone of a true interpretation is that it should be supported by a host of clear and supporting testimonies of the Holy Qur’ān itself.

The second criterion is the interpretation of the Holy Prophet^{sa}... There can be no doubt that our beloved and revered Prophet^{sa} was the one who best understood the Holy Qur’ān.

The third criterion is the interpretation of the Companions of the Holy Prophet^{sa}.

The fourth criterion is to meditate upon the meanings of the Holy Qur’ān with the purity of one’s own self, because purity of the self has a certain affinity with the Holy Qur’ān.

The fifth criterion is the Arabic lexicon.

The sixth criterion for understanding the spiritual order is the understanding of the physical order, for there is complete harmony between the two.

The seventh criterion is the revelation granted to saints and the visions of the *Muḥaddathīn*. This criterion comprehends all the other criteria because he who is granted the revelation of *Muḥaddathīyyat* possesses all the qualities of the Prophet^{sa} he follows and is granted all that which was granted to him, with the exception of Prophethood and new commandments, and the true teaching is certainly made manifest to him.³⁹

ENDNOTES

1. The Holy Qur’ān, 3:8
2. The Holy Qur’ān, 56:78-80
3. *Ṣaḥīḥ Ibn-Hibban*, The Book of Knowledge, the mention of purpose due to which the Prophet Muḥammad^{sa}: What you don’t know of it, ask someone who is knowledgeable of it, Ḥadīth # 75
4. The Holy Qur’ān, 43:4
5. The Holy Qur’ān, 14:5
6. *Rūḥānī Khazā’in*, Vol. 3, p. 459-460, *Three Questions by a Christian and their Answers* (Eng. Trans. Of Eik Esai kei teen sawaal aur un kei jawaabaat) p. 48
7. The Holy Qur’ān, 47:5
8. The Holy Qur’ān, 17:30
9. The Holy Qur’ān, 88:2-17
10. The Holy Qur’ān, 24:36
11. *Rūḥānī Khazā’in*, *Taudhīh-e-Maram*, Vol. 3, p. 58. Eng. Trans. p. 12-13.
12. The Holy Qur’ān, 17:25
13. The Holy Qur’ān, 12:83
14. The Holy Qur’ān, 2:19
15. The Holy Qur’ān, 7:199
16. The Holy Qur’ān, 35:23-25
17. The Holy Qur’ān, 7:167
18. The Holy Qur’ān, 61:6
19. 5 volume commentary, under 2:66
20. *Jamiul-Bayaan Fi Ta’weel-il-Qur’ān*, *At-Tabari*, under 7:166
21. The Holy Qur’ān, 62:6
22. The Holy Qur’ān, 7:180
23. The Holy Qur’ān, 2:50-51
24. The Holy Qur’ān, 2:48
25. The Holy Qur’ān, 2:119
26. The Holy Qur’ān, 48:11
27. The Holy Qur’ān, 8:18
28. The Holy Qur’ān, 39:54
29. The Holy Qur’ān, 53:9-10
30. *Ṣaḥīḥ Al-Bukhari*, the Book of Ar-Riqaq (to make the heart tender), Chapter about Humility, Ḥadīth # 6502
31. The Holy Qur’ān, 42:12
32. The Holy Qur’ān, 55:28
33. The Holy Qur’ān, 38:76
34. The Holy Qur’ān, 3:104
35. The Holy Qur’ān, 56:78-80
36. The Holy Qur’ān, 43:4-5
37. The Holy Qur’ān, 5:14
38. *Rūḥānī Khazā’in*, *Izala Auham*, Vol .3, p. 312
39. *Rūḥānī Khazā’in*, *Barakat-ud-Dua*, , Vol. 6, p. 17-20

REPORT: A TRIP TO ALBUQUERQUE NEW MEXICO

A JOINT COLLABORATION OF JAMĀ'AT USA AND CANADA AT POW WOW

Haseeb Ahmad

In accordance with the instructions received from Syednā Hazrat Khalifatul-Masīh V^{aa} to determine the presence of any historical evidence of Muslims in connection with the Indigenous people of North America (before their discovery by Christopher Columbus), a visit to the largest Pow Wow event of North America's Indigenous people was planned with USA Jamā'at members. This event took place in Albuquerque, New Mexico from April 26 to 27, 2019.

On Thursday, April 25, 2019, Luqman Chattha Şāhib and I travelled to Albuquerque, New Mexico via two connecting flights. We arrived there around 2 in the afternoon, local time. We were received by Lateef Ahmed Şāhib of USA Jamā'at. Over lunch, Luqman Şāhib and Lateef Şāhib discussed *Tabligh* to the First Nations in the USA and Canada, and planned for the Pow Wow event which we were to attend on Friday. Ahmed Şāhib (a member of the USA National *Tabligh* team) arrived later that night, and Luqman Şāhib and I met with him at Fajr prayers. Having taken a nap following Fajr prayers, we all woke up and proceeded to the event. While waiting in line, Lateef Şāhib managed to strike conversations with some people in line. He was very good at finding good opportunities to pursue discussions. He exchanged one or two contacts whilst in line before we even entered the event.

The four of us sat in pairs for the beginning of the event. Luqman Şāhib and Ahmed Şāhib sat together and spoke to someone in the seat in front of them. During the event, the speaker mentioned that they begin the event with praise to the Creator and they end it with praise to the Creator. They also explained that



Gathering of Nations, Albuquerque, New Mexico

their dances, which are performed in circles, are sacred and are a form of prayer to the Creator. Lateef Şāhib began a conversation with a lady in front of us and asked to be introduced to an Elder to whom he could speak. She pointed out her spiritual guide who was an Elder of Columbian background. Her husband was a Shaman, but we did not get a chance to speak to him as he was absent for most of the event and they both were not interested in conversation. The other lady spoke about them for a bit and gave us the Elder's card. They are situated in Ottawa, Canada. Lateef Şāhib then headed outside to find other people to talk to. I left after a while and Luqman Şāhib and Ahmed Şāhib later left as well. All of us went outside looking for people to speak with. I did not manage to start any conversations, but in the marketplace outside and at the event, Ahmed Şāhib, Luqman Şāhib and Lateef Şāhib made contacts. I managed to tag along with

them while they did so and helped where I could.

At the First Nations Bazaar (marketplace), Lateef Şāhib and I walked around and met a Native American who was running a stall to help youth from ages 16-24 find employment. Lateef Şāhib began a conversation with him and eventually exchanged contact information. As a result of our conversation with this individual, we recognized the potential to develop a future Waqār 'Amal project that could help these youth, guided by this contact. It was interesting to note that at another stall, two gentlemen stated that Native Americans were all the lost tribes of Israel, but had no explanation for it.

As I went around the stalls, I found a book which I thought was interesting. It was titled, *A Powwow Summer Across North America* by Dr. Lita Mathews. I did

not buy it at first as there was no one manning the stall at the time, but the book caught my attention as its name was mentioned at the beginning of the event. The speaker quoted Dr. Lita Mathews when giving the definition of 'Pow Wow'. Recalling that, the book sounded important and useful but I did not buy it yet. This happened around Namaz time, and the four of us went to perform Jum'u'a prayers. When we returned, we tried to speak with more people. Ahmed Şāhib and I tried to track down David Mathews. Some volunteers told us that he was inside. We sat inside and tried to wait for him to leave at some point, but he did not. So, Ahmed Şāhib and I left the event inside and went outside and spoke to another man. He gave Ahmed Şāhib some contact information to get in touch with David Mathews indirectly and also took our contact information for a U.S. government agency that deals with Native Americans. It was a blessing to find him when we did.

Some of the tribes that we came into contact were Navajo (one of the biggest), Cherokee, Apache, and Pueblo. We had individual conversations with people who represented these groups.

The entire program was advertised to over 700 tribes or tribal nations. Some of the highlights of this event are as below:

- The "Gathering of Nations" was a very public Pow Wow and was meant for the public to come and participate but in a commercial sense.
- In the Pueblo tribe, Pow Wows are not public and this is due to a difference of religious opinion between other tribes like Navajo, etc.
- Pueblo peoples do not like public media attention. The Pueblo tribal system is made up of 90 or so tribes and their ideologies and belief systems have been affected by Christianity.
- American indigenous peoples have been affected by Christianity a lot more than the Canadian indigenous peoples.
- The American indigenous peoples have kept their cultural nuances for the most part, but Christian belief system has penetrated their culture for a long time and this has been true for tribes like Apache, Navajo, and Cherokee.
- The Navajo tribal region is the four corner states Colorado, Arizona, New Mexico, and Utah and they are a single nation.
- The Apache exist primarily in New Mexico.
- Albuquerque is surrounded by a plethora of Native American tribes and has a rich history that needs to be further studied.
- The Cherokee are not originally from the Southwest but were displaced there by the government early in American history.

We left in the evening after the program had come to an end for the day.

That night, we compiled the contact information from the cards that we had collected throughout the day. Ahmed Şāhib compiled it on his laptop. We discussed what we could do for the next day to get even more contacts. We originally thought there would only be 4-5 contacts made between the four of us on that day, but we connected with at least 14 contacts. *Al-Ḥamdo lillāh!*

The next day, we went back and stood in line for about an hour. As before, Lateef Şāhib struck conversations with a few people, including two Native Americans. He exchanged contact information with them and briefly discussed Islām with one lady who had asked questions regarding it. Then we arrived in the main event area and asked a lady to take our photo. She told us that she had plans to visit Alberta in the summer for a Pow Wow. We informed her regarding our Jamā'at in Alberta and gave her contact information of our mission there. She also shared her own contact information with us. In this way, asking a person to take our photo resulted in making a



Standing from left to right: Ahmed Khan Şāhib, Latif Ahmed Şāhib, Luqman Chattha Şāhib, Haseeb Ahmed Şāhib

contact.

We later scattered to go and speak to as many people as possible. Lateef Şāhib and I went to the virtual reality stall and saw how the group incorporated Native American history in their stall. I then visited the stall which had the book I saw the day prior and bought it. No one at the stall knew what the book was actually about. However, I later learned that the book explains Pow Wows through a journey of experiencing many of them. Lateef Şāhib and Luqman Şāhib went up to more people and got more contacts that day and Ahmed Şāhib got more information relating to David Mathews and how to contact him directly. It was by the sheer Grace of Allāh that there were many more contacts made who were added on to our previous day's contact list.

There are some good leads and starting points for Jamā'at U.S.A from this trip. Inshā'Allāh, we pray that there would be success in future endeavors. Amīn!



AHMADIYYA MUSLIM JAMAAT
INTERNATIONAL

Aḥmadiyya Muslim Jamā'at Press Releases

PRESS RELEASE

HEAD OF AḤMADIYYA MUSLIM COMMUNITY OPENS NEW CENTRAL MOSQUE IN ISLĀMABAD, TILFORD, UK

The Aḥmadiyya Muslim Community is pleased to announce that on May 17, 2019 the World Head of the Aḥmadiyya Muslim Community, the Fifth Khalīfa (Caliph), His Holiness, Hazrat Mirzā Masroor Aḥmad^{aa} inaugurated the newly built and beautifully designed Mubarak Mosque (The Blessed Mosque) and administrative and residential complex, in Islāmabad, Tilford, UK. A new era in the history of the Aḥmadiyya Muslim Community began when His Holiness^{aa} delivered his weekly Friday Sermon from the Mubarak Mosque, which was broadcast live around the world on MTA International.

Before delivering the Friday Sermon, His

Holiness^{aa} unveiled a commemorative plaque outside the mosque and explained that in keeping with a practice of the Second Khalīfa^{ra} of the Aḥmadiyya Muslim Community, he would lead the congregants in a prostration of gratitude to Allāh the Almighty for granting the Aḥmadiyya Muslim Community the new headquarters and mosque. Those present were filled with emotion whilst Aḥmadi Muslims across the world partook in those special moments through MTA International.

During his sermon, His Holiness^{aa} spoke about the reasons for moving the centre of the Aḥmadiyya Muslim Community to Islāmabad from London and prayed that the new era ushered in great blessings

and prosperity for the Aḥmadiyya Muslim Community. His Holiness^{aa} said that the Aḥmadi Muslims who lived in the area or who visited must always seek to better themselves and to present the true peaceful teachings of Islām to the world through the new centre.

His Holiness^{aa} prayed that the new mosque stood as a reflection of the Mubarak Mosque in Qādiān, India, which was established by the founder of the Aḥmadiyya Muslim Community, the Promised Messiah^{as}. His Holiness^{aa} also explained how its name was inspired by a revelation of the Promised Messiah^{as}.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

May Allāh the Almighty enable this mosque to be a reflection of the Mubarak Mosque in Qādiān, may it attract the bounties of God, and may it be blessed in all ways. When there was discussion over the naming of this mosque, many other names came to mind, and some names were suggested. But then a revelation of the Promised Messiah^{as} suddenly came before me, which led me to have named it thus.

Explaining the Arabic words of the revelation, His Holiness^{aa} quoted the translation as given by the Promised Messiah^{as} himself.

Hazrat Mirzā Masroor Aḥmad^{aa} said: “The translation of the revelation in the words of the Promised Messiah^{as} himself is, ‘This mosque is a source of blessings as well as a blessing itself, and every act of blessing will be performed within it.’”

Hazrat Mirzā Masroor Aḥmad^{aa} continued:

May Allāh enable the prayers of the Promised Messiah^{as} that he made in the Mubarak Mosque of Qādiān, and his wish and ardent desire for the spread and victory of Islām across the world, reach this mosque as well. May this mosque and this centre forever be a source of spreading the Oneness of God and the message of Islām across United Kingdom, Europe and all of the countries of the world.

Hazrat Mirzā Masroor Aḥmad^{aa} stated that despite the severe and relentless persecution faced by the Aḥmadiyya Muslim Community in certain countries, the Community had continually prospered and all such progress was solely due to the bounties and grace of Allāh the Almighty.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

Due to the law of the land, the Khilāfat of the Aḥmadiyya Community was forced to migrate from Rabwah, Pakistan (to London in 1984). However in order to cater for our needs, God opened the doors of progress for us to an even greater



“May Allāh the Almighty enable this mosque to be a reflection of the Mubarak Mosque in Qādiān, may it attract the bounties of God, and may it be blessed in all ways. . .” – Hazrat Mirzā Masroor Aḥmad

extent than before. May Allāh the Almighty continue to facilitate our development and progress. May Allāh the Almighty, through this mosque and headquarters, show us many more and much greater advancements, bounties and blessings than what our enemies had desired to steal away from us.

Hazrat Mirzā Masroor Aḥmad^{aa} continued:

The progress of the Aḥmadiyya Community is through the blessings of Allāh the Almighty. No worldly government can stop its advancement, nor is the Aḥmadiyya Muslim Community in any need of the aid of any government for its success. As long as we abide by Allāh the Almighty’s commandments, and endeavour to attain His pleasure, we will continue to prosper and be the recipients of these blessings.”

Hazrat Mirzā Masroor Aḥmad^{aa} emphasized the need for Aḥmadi Muslims

to present the local residents near Islāmabad with the noble teachings of Islām through their pious actions and to pay particular attention to fulfilling the rights of the local residents. Despite the fact that Islāmabad had been established for a long while, His Holiness^{aa} said now the premises has taken on far greater significance with the construction of the new headquarters and thus Aḥmadi Muslims must now be even more concerned than before for the comfort of their neighbours.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

You must now display your best examples even more so than before, and you must leave a good impression on the neighbours. If our neighbours are disturbed due to our noise, or the disorderliness of our traffic, or for any other reason, then we are giving a wrong message to the residents here. In this case, if we are not portraying the correct message of Islām, our gratitude towards Allāh the Almighty will be meaningless verbal utterances.



Mubarak Mosque, UK

Gratitude to Allāh the Almighty demands that our words and our actions, our teachings and our deeds should be one and the same, not that we should say one thing and yet act otherwise.

“You must fulfil the true and peaceful purpose of mosques, as only then will you receive the rewards of Allāh the Almighty.” – Hazrat Mirzā Masroor Aḥmad

Having stated the Mubarak Mosque to be the first mosque during his period of Khilāfat to be opened during the month of Ramaḍān, His Holiness^{aa} reminded the congregation that Aḥmadī Muslims to make a particular effort in their worship and actions in order to fulfil the rights of the mosque, and to draw closer to God.

His Holiness^{aa} said:

You must fulfil the true and peaceful purpose of mosques, as only then will you receive the rewards of Allāh the Almighty. You must devote your worship solely for the sake of Allāh the Almighty, only then will you be the recipient of God's bounties. You will have to purify your minds of worldly thoughts and ambitions, only then will the grace of Allāh descend upon you. Only when this effort is made five times a day, can we be those who sincerely devote ourselves to our faith for the sake of Allāh the Almighty.

Speaking about the importance of Ramaḍān and the need to pray for the continued future progress of the

Aḥmadiyya Muslim Community, Hazrat Mirzā Masroor Aḥmad^{aa} said:

Whilst benefitting from this blessed month, a month in which prayers are readily accepted by God Almighty, we should pray for the progress of the Aḥmadiyya Muslim Community and for the fulfilment of the purpose for which the new headquarters of the Aḥmadiyya Muslim Community has been established in this part of the world. Pray fervently for this.

Hazrat Mirzā Masroor Aḥmad^{aa} continued:

May this new centre of the Aḥmadiyya Muslim Community continue to expand and may the population of Aḥmadī Muslims around this area increase. May we behold the sight of seeing people enter the fold of Islām. May we see an end to all plans that are being hatched against the Aḥmadiyya Muslim Community by the opponents of Aḥmadiyyat.

With words filled with emotion, Hazrat

Mirzā Masroor Aḥmad^{aa} said:

May the pathway open for us to return to Rabwah and to Qādiān, which is the place of residence of the Promised Messiah^{as}. May the routes to Makkah and Madīnah also be opened for us, for they are the cities of our master and leader, the Holy Prophet Muḥammad^{sa} and are the eternal centres of Islām.

Outlining the features of the new Mosque, His Holiness^{aa} said that it can accommodate up to 500 people and as well as a further multi-purpose hall which accommodates 1200 worshippers, there is outdoor space for worshippers and so the mosque and its surrounding areas can accommodate over to 2000 people.

Furthermore, the office of Hazrat Khalīfatul-Masīḥ V^{aa} and certain central administrative offices have been built, as well as a housing development for office and staff members.

ANNOUNCEMENTS



BIRTH

SHUJA NOOR

Allāh the Almighty blessed Abdul Noor Abid Şāhib (Professor Jāmia Aḥmadiyya Canada) with a baby boy on November 28th 2018. The new born was graciously named “Shuja Noor” by Syednā Hazrat Khalīfatul-Masīḥ V^{aa}. Shuja is the first grandson of both Abdul Ghafoor Mubashir Şāhib (Saskatoon) and Javaid Iqbal Şāhib (Barrie). May Allāh the Almighty grant him a long healthy and righteous life and make him a delight of eyes for the family! Amīn!

TALĪMUL ISLĀM COLLEGE OLD STUDENTS ASSOCIATION CANADA (TICOSA)

Respected Lal Khan Malik Şāhib, Amīr Jamā‘at Canada, has kindly approved respected Brig. (r) Abdul Ghafoor Ahsan Şāhib as Convenor for TICOSA Canada, until regular elections of the association are held. May Allāh bless this appointment and guide him in this task! Amīn!

All former students of Talīmul Islām College residing in Canada are requested to offer their cooperation. He can be contacted as follows: Home Phone: 647-766-1502— Mobile: 647-677-3212— Email: agehsan@yahoo.com



BEACON OF TRUTH

BRAND NEW SERIES FROM **CANADA**


LIVE ON **MTA** International



"Discussing contemporary issues faced by young Muslims living in the West."

EVERY SUNDAY AT 3:00 PM EST

Join the conversation  |  #beaconMTA @beacon_MTA

 email us at beacon@mta.tv



A Production of MTA International Canada Studios

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

'Our Lord, grant us of our wives and children the delight of our eyes, and make us a model for the righteous.

اے ہمارے رب! ہمیں اپنے بیوں ساتھیوں اور اپنی اولاد سے آنکھوں کی ٹھنڈک عطا کر اور ہمیں متقیوں کا امام بنا دے۔

النِّكَاحُ مِنْ سُنَّتِي

Nikah is my Sunnat

نکاح میری سنت ہے



Looking
for a
Rishta?

کیا آپ رشتہ
کی تلاش میں
ہیں؟

We can help!

Department of Rishta Nata is here to help you find a suitable match. Contact us or visit our website to submit your application.

شعبہ رشتہ ناطہ آپکی مدد کر سکتا ہے
آج ہی رشتہ ناطہ کی ویب سائٹ پر اپنے
کوائف کا اندراج کریں۔

Our website is:

~SIMPLE

~SECURE

~CONFIDENTIAL

For more information please contact us.



info@rishtanata.ca



1-855-5RISHTA(74-7482)



WWW.RISHTANATA.CA

La Gazette

AḤMADIYYA

juillet 2019

CANADA 

DU SAINT CORAN



« Ô vous qui croyez ! Lorsque l'appel à la Prière est fait le vendredi, hâtez-vous vers le souvenir d'Allāh, et laissez de côté toute autre affaire. Cela vaut mieux pour vous, si seulement vous saviez.

Et lorsque la Prière est terminée, alors dispersez-vous dans le pays, et recherchez quelque grâce de la part d'Allāh, et souvenez-vous beaucoup d'Allāh, afin que vous prospériez.

Mais lorsqu'ils voient quelque commerce ou divertissement, ils s'y précipitent et te laissent debout seul. Dis : « Ce qui est avec Allāh vaut mieux que le divertissement et le commerce, et Allāh est le Meilleur des pourvoyeurs. » (62 : 10-12)

ḤADĪTH

Abū Hourairah^{ra} raconte que le Saint Prophète Muhammad^{sa} a dit :

« Les cinq Prières quotidiennes et la Prière du vendredi jusqu'à la suivante effacent les péchés commis entre elles tant qu'on en n'a pas commis les grands »

(Ṣaḥīḥ Mouslim).



Amīr Jamā'at : **Lal Khan Malik**

En charge bureau francophone : **Nabil Mirza**

Éditrice : **Madeeha Goharbar**

Contributeurs : **Sajid Muslun**

Directeurs Artistique : **Urooj Khan**

LES DIRECTIVES DU CALIFE^{AA}

LES BÉNÉDICTIONS DE LA PRIÈRE DU VENDREDI

Résumé du sermon du vendredi 31 mai 2019, prononcé par Sa Sainteté le Calife, Hazrat Mirza Masroor Ahmad (qu'Allāh soit son aide), à la mosquée Baitul-Futuh à Londres.

Huzoor^{aa} commence par réciter les versets 10 à 12 de la Sourate Al-Jumu'a :

« Ô vous qui croyez ! Lorsque l'appel à la Prière est fait le vendredi, hâtez-vous vers le souvenir d'Allāh, et laissez de côté toute autre affaire. Cela vaut mieux pour vous, si seulement vous saviez.

Et lorsque la Prière est terminée, alors dispersez-vous dans le pays, et recherchez quelque grâce de la part d'Allāh, et souvenez-vous beaucoup d'Allāh, afin que vous prospériez.

Mais lorsqu'ils voient quelque commerce ou divertissement, ils s'y précipitent et te laissent debout *seul*. Dis : « Ce qui est avec Allāh vaut mieux que le divertissement et le commerce, et Allāh est le Meilleur des pourvoyeurs. »

~ Un nombre accru de fidèles se présente généralement à la mosquée lors du dernier Sermon du mois de Ramadan, comme il est d'ailleurs le cas aujourd'hui, dit sa Sainteté le Calife^{aa}. Cette hausse dans la présence serait aussi attribuable au congé scolaire.

~ Dans le verset précité, Allāh le Tout-Puissant indique clairement l'importance de la prière du Vendredi, en soulignant qu'il sied à tout celui qui est appelé à cette Prière de tout délaissier et de se diriger vers la prière de Jumu'a dans les plus brefs délais.

~ Il incombe au croyant de délaissier toutes choses et d'assister à la prière du Vendredi sans vaciller le moindrement même durant les heures de pointes, c.-à-d. en de tels instants où le fait de se déramponner de son business risque fort bien de causer des

pertes équivalant à des millions.

~ Le fait d'assister à la prière du vendredi et d'écouter le sermon de l'Imam revêt d'une plus grande importance que les affaires mondaines.

~ Ainsi, celui qui réalise à juste titre l'importance de la prière du Vendredi considère son commerce et ses affaires comme étant secondaires à ses devoirs religieux.

~ Néanmoins, Allāh déclare qu'une fois que la prière du Vendredi se termine, la permission de se consacrer aux affaires de

~ Au contraire, ce sont là des règles générales applicables à toutes les prières du vendredi sans exception.

~ A une reprise, le Messie Promis^{as} avait dit :

« [La prière du] vendredi est une Eid, et cette Eid est meilleur que les autres Eid' »

~ Élaborant davantage, il déclare que :

« La sourate Al-Jumu'a a été révélé [au sujet de cette Eid]' – c.-à-d. qu'une emphase particulière a été mise sur la prière du vendredi dans ce chapitre du Saint Coran. »

« Le fait d'assister à la prière du vendredi et d'écouter le sermon de l'Imam revêt d'une plus grande importance que les affaires mondaines.

ce monde (commerce, business etc..) est accordé, tout en étant enclin au souvenir d'Allāh. C'est en se souvenant de Dieu que l'homme atteint le succès tant sur le plan religieux, spirituel ou matériel.

~ Huzoor^{aa} ajoute que les prières 'Asr, Maghrib et Isha sont tout aussi obligatoires et doivent être accomplies. La prospérité est étroitement liée au souvenir d'Allāh et à l'Iba'dah (l'adoration).

~ Les injonctions que l'on trouve dans les versets susmentionnés indiquent que le fait d'assister à la prière du vendredi de manière régulière et de s'adonner au culte du Seigneur ne se limite pas au mois du Ramadan.

~ Élaborant sur l'importance de la prière du vendredi, le Messie Promis^{as} cite une conversation entre Hazrat Umar^{ra} et un juif. Il est dit que lorsque le verset

«...Aujourd'hui, J'ai parachevé pour vous votre religion... » (5 :4)

fut révélé, le juif avait déclaré que les Musulmans devraient célébrer la Eid ce jour-là. « Si ce verset avait été révélé sur nous, alors certainement nous aurions célébré la Eid en cette occasion » avait dit ce juif.

~ Hazrat Umar^{ra} répondit que le vendredi – jour où ce verset fut révélé – était en effet une Eid. Allāh déclare que celui



qui est véritablement croyant doit porter une attention particulière à la prière du vendredi. Or, la réalité s'avère être que de nombreuses personnes ne l'attention requise à l'égard de la prière de Jumu'a.

~ Ils se décamponnent de leurs prières du vendredi en faveur des choses de ce monde, bien qu'Allāh déclare que ce qui est auprès de Lui vaut bien plus que les richesses et les poursuites de ce monde.

~ Ainsi, il incombe aux Aḥmadī – les véritables musulmans qui ont accepté l'Imam de l'époque - de porter une attention particulière à ce sujet (la prière du vendredi) et de conformer leurs actions aux injonctions prodiguées par Allāh le Tout-Puissant.

~ Il sied donc aux membres de cette communauté de s'évertuer à mériter le plaisir de Dieu, plutôt que de s'efforcer à acquérir les plaisirs de ce monde.

~ Le Messie Promis^{as} déclare :

« Ceux qui se sont lié à moi ne doivent point se fanfaronner du fait qu'ils aient accompli leur but. Certainement, il est vrai que vous êtes plus proche à moi comparé à ceux qui m'ont rejeté, à savoir ceux qui ont encouru le déplaisir du Seigneur par le biais de par leur rejet et leurs insultes.

En sus de cela, il est vrai que vous ayez fait preuve de *Husn Zann* (bonne pensée) à mon égard, ce qui vous a protégé du courroux d'Allāh. La réalité est que vous êtes un pas plus proche à cette fontaine - établie par le Seigneur – qui octroie la vie éternelle.

Ce qu'il reste à faire, désormais, c'est que vous buviez de cette fontaine. Ainsi, implorez le Seigneur afin qu'il vous donne la capacité de vous approvisionner auprès de cette fontaine, car le rassasiement véritable dépend uniquement de la grâce d'Allāh et de Sa miséricorde. Sans le Seigneur, rien n'est possible.»

~ Le Messie Promis^{as} dit avoir la ferme conviction que tout celui qui s'approvisionne auprès de cette fontaine ne connaîtra pas la destruction, car l'eau qui s'y trouve accorde la vie, protège de la destruction et des assauts du malin.

~ Comment profiter pleinement de cette fontaine? C'est en accomplissant [...] les droits d'Allāh et en s'acquittant de ses devoirs envers Sa création...'

~ Le Premier Calife^{ra} du Mouvement Aḥmadiyya déclare :

« Suis-je parmi ceux auxquels s'est adressé le Messie Promis^{as} lorsqu'il avait prononcé ces paroles du sien, à savoir que

'certaines personnes ne se sont pas encore approvisionnées auprès de cette fontaine'? »

~ Le statut élevé du Premier Calife^{ra} est connu de tous. Ainsi, le fait qu'il se souciait [s'il faisait véritablement partie ou non de] ceux qui s'approvisionnent auprès de cette fontaine devrait nous servir de rappel quant au niveau de souci qu'il nous sied d'avoir à cet égard

~ Allāh déclare :

« Et Je n'ai créé les djinns et les hommes que pour qu'ils M'adorent » (51 :57).

~ Il convient de noter que le Seigneur n'a pas dit que celui qui se présente au dernier vendredi du mois du Ramadan a accompli son devoir envers Moi. Ainsi, il incombe à l'homme de s'acquitter de ses devoirs de manière constante dès son jeune âge et jusqu'à son dernier souffle.

~ Ainsi, il ne faut pas s'illusionner que le fait d'assister à une seule prière du Vendredi est assez. Les autres prières du Vendredi sont tout aussi importantes.

~ Allāh déclare que lorsque le serviteur assiste à la prière du vendredi, et écoute le sermon tout en se souvenant d'Allāh, il advient un moment où Allāh accepte tous ce que son serviteur lui demande, pourvu qu'il ne s'agit pas de choses illicites.

~ C'est là une grâce qui ne se limite pas à un seul vendredi, mais s'étend à tous les vendredis.

~ Selon le Saint Prophète^{sa}, il incombe à celui qui croit en Allāh et au Jour Dernier d'assister à la prière de Jumu'a, à l'exception faite du malade, du voyageur, de la femme, des enfants et du serviteur (*Ghulam*).

~ Allāh ne porte guère attention à celui qui fait preuve de lassitude au sujet de la prière du Vendredi en raison de son passe-temps où de son commerce.

~ Le Saint Prophète^{sa} aurait aussi dit que la

“ Ils se décamponnent de leurs prières du vendredi en faveur des choses de ce monde, bien qu'Allāh déclare que ce qui est auprès de Lui vaut bien plus que les richesses et les poursuites de ce monde.

récompense d'une bonne action s'amplifie davantage le jour de la prière du vendredi. Le Saint Prophète^{sa} a dit au sujet de ceux qui abandonnent la prière du vendredi sans aucune raison qu'ils seront classés parmi les hypocrites.

~ Il déclare aussi qu'Allāh place un Sceau sur le cœur de celui qui rate trois prières du vendredi consécutives. C'est là une réalité des plus alarmantes, car lorsqu'un sceau est placé sur le cœur, la capacité de faire de bonnes actions s'amenuise.

~ Il^{sa} aurait aussi dit que celui qui s'éloigne de la prière du vendredi se distance du Paradis. Le Saint Prophète^{sa} a attiré l'attention sur l'importance d'assister à la prière du vendredi à de maintes reprises.

~ L'une des caractéristiques du véritable croyant est qu'il s'acquitte de ses devoirs eu égard à ses prières en demeurant dans un état de d'anxiété et de hâte durant la période qui sépare deux Ṣalāt, deux vendredis et deux Ramadan consécutives.

~ Il ne néglige pas ses prières du vendredi en faveur des poursuites mondaines [...] Aussi le cœur du véritable croyant ne se penche pas exclusivement à la prière du vendredi. Il se soucie également d'accomplir ses cinq prières quotidiennes en congrégation.

~ Hélas, nombreux sont ceux qui accordent préséance à leurs besoins temporaires, et donnent une importance secondaire à ce qui importe réellement. Ceux-là abandonnent leurs prières quotidiennes ainsi que la prière du vendredi, et consacrent plutôt leurs efforts à acquérir les bénéfices éphémères de ce monde.

~ Ils s'adonnent à la quête des poursuites mondaines en pensant qu'ils pourront toujours demander pardon à Allāh dans le futur. Ils se soucient de leur client et de leur employeur plus qu'Allāh. Ceux-là doivent réviser leurs priorités.

~ De telles personnes oublient l'enseignement du Saint Prophète^{sa} qui aurait dit qu'Allāh abandonne celui qui – au lieu de se tourner vers Dieu – accorde préséance aux affaires de ce monde.

~ Ainsi, il incombe au véritable croyant de réaliser que son business et ses commerces ne peuvent être bénis que par la grâce d'Allāh. Huzoor^{aa} parle sur l'importance de toujours progresser spirituellement.

~ Il incombe à tout le monde réaliser

qu'Allāh est le possesseur et la source de toutes choses.

~ L'exemple de celui qui accorde préséance aux plaisirs mondains est comme celui d'un enfant qui, étant inconscient de la valeur du diamant, est prompt à considérer ce-dernier comme un simple caillou fait de verre, comme le démontre une anecdote datant de l'époque du premier Calife^{ra}.

~ L'enfant est davantage enclin à accorder une grande valeur à de simples gâteaux plutôt qu'à de précieux diamants.

~ Certaines personnes disent que leurs prières accomplies avec grande ferveur ne sont pas acceptées en dépit de leurs maints efforts. Sa Sainteté le Calife^{aa} réponds à la lumière du Saint Coran et du Commentaire de Hazrat Muṣṭafī Mau'ūd^{ra}.

a. Allāh déclare :

Ujību da'wata d-dā'i izā da'āni, falyastajībū lī walyu'minū bī la'allahum yarshudūn (2 :187)

« J'exauce la prière du suppliant quand il M'implore. Ils doivent donc M'écouter et croire en Moi afin qu'ils soient bien guidés. »

b. Le Muṣṭafī Mau'ūd^{ra} explique que les termes 'la prière du suppliant' (da'wata d-dā'i) n'englobe pas tous ceux qui supplient Dieu.

c. Les 'suppliants' dont il est parlé ici sont ceux qui, outre l'accomplissement du jeûne pendant la journée, s'acquittent de leurs prières obligatoires, passent leur temps dans le souvenir d'Allāh (*Zikr-e-Ilāhi*) et s'adonnent au culte de Dieu la nuit venue avec ferveur et dévouement.

d. Le terme 'suppliant' ici fait particulièrement référence à ceux qui accomplissent la prière durant l'année entière et pas seulement durant le mois du Ramadan.

e. De tels suppliants s'évertuent, par le biais de leurs prières, à se rapprocher d'Allāh et non des biens de ce monde.

f. Les véritables serviteurs de Dieu sont

ceux qui s'efforcent à rencontrer le Seigneur, comme l'indique les termes 'Et quand Mes serviteurs t'interrogent sur Moi'. C.-à-d. que de telles serviteurs sont mentionnés ici dont le seul désir est celui d'établir une connexion avec Dieu.

g. Ils ne sont motivés, dans leurs supplications, ni par le gain de la nourriture, ni par l'emploi ou autres désirs mondains. Leur seul et unique but c'est de savoir

'Où est Allāh? Car nous voulons rencontrer [ce Seigneur]'

h. Allāh répond à l'appel de tels gens.

~ Allāh n'a jamais dit qu'il répondra certainement à tout celui qui le supplie au



sujet de la nourriture, l'emploi, la richesse où le mariage.

~ Il est de coutume que ceux qui supplient Allāh eu égard aux choses précitées font parties de ces mêmes personnes qui disent qu'Allāh ne répondent pas à leurs prières.

~ De telles personnes s'adonnent au culte de Dieu que lorsqu'ils sont en besoin de quelque chose. La ferveur dont ils font preuve durant leurs supplications est de nature éphémère. Huzoor^{aa} continue à expliquer le terme *ad-dā'i* (le suppliant) à la lumière des dires du 2e Calife^{ra} [Voir Khutba pour plus de détails].

For all your Real Estate Needs



CALL ITRAF AHMAD
for
Buying , Selling or Investment

ITRAF AHMAD

Sales Representative

Right at Home Realty Inc.
Brokerage

Direct: 647 393 9545



Tel: 905 565 9200
Fax: 905 581 2210
E-mail: info@gtarealestateoptions.com
Web: www.gtarealestateoptions.com



7045 Edwards Blvd, Ste 401, Mississauga

Karim Jewellers

22KT GOLD – PAKISTANI DESIGNS- LOW LOW PRICES!

DIAMOND ENGAGEMENT RINGS & WEDDING BANDS FROM \$299

SPECIAL!!! SILVER ALAISALLAH MEN'S & LADIES RINGS \$20



OVER 1000
ENGAGEMENT &
WEDDING BANDS

WE BUY & TRADE OLD JEWELLERY – JEWELLERY REPAIRS

5451 HIGHWAY 7 (UNIT 9) WOODBRIDGE ON L4L 0B2

10-15 MINS DRIVE FROM AHMADIYYA ABODE OF PEACE, PEACE VILLAGE & BRAMPTON

(905) 266-2122 OR (416) 748-6565



Abrar Naseer

CPA, CGA, M.A.(Economics), B.Com

**CHARTERED
PROFESSIONAL
ACCOUNTANT**

- ◆ Assistance in CRA & WSIB Audits
- ◆ Accounting for Truck Drivers, Owner Operator & Brokers
- ◆ Corporate and Personal Tax Planning
- ◆ HST, Payroll, WSIB & other Government Filings
- ◆ Corporate & Personal Tax Returns
- ◆ Financial Statements, Business Plans and Projections
- ◆ Accounting for Professionals;
Pharmacist, IT, Doctor, Dentist & Other Health Care Professionals

3-7015 Tranmere Drive
Mississauga, ON L5S 1T7
Tel: 905-673-0202
Fax: 1-888-210-8011
Direct: 647-206-2714



CPA

CHARTERED
PROFESSIONAL
ACCOUNTANTS
ONTARIO



www.abrarnaseer.com

Thinking of Buying, Selling or Renting Property

کمرشل پراپرٹی۔ فارم لینڈ یا کاروبار کی خرید و فروخت میں آپ کا معاون و مددگار
کے دیگر علاقوں میں گھر۔ Simcoe, Oro Medonte, Essa, Innisfil, Bradford, Barrie

**Working 7 Days FULL-TIME
to Find and Sell Homes**

RESIDENTIAL, COMMERCIAL & INVESTMENT PROPERTIES

Ajmal Nousahi

Broker of Record

Office: 705-734-1188

647-729-5314

Direct: 705-795-9581



www.ajmal.ca





**KING OF
MARINATION**
SHEIKH BASHIR
PH: 647-984-5029

★ ★ ★
**Freshko FoodMarque
& Halal Meat**

FRESH HALAL MEAT
OPEN NOW!

**WE SELL HAND SLAUGHTERED MEAT
(BEEF, CHICKEN, GOAT, LAMB)**

FREE HOME DELIVERY

**MARINATED MEATS
MALAI TIKKA
LAMB CHOPS
T-BONE STEAKS**



**HARA TIKKA
CHICKEN TIKKA
CHAPLI KEBAB
PERI PERI CHICKEN**

Unit #13-9699 Jane Street Vaughan ON L6A 0A4

(905) 417-5100

Thinking of...



People's Choice Realty Inc, Brokerage
Independently Owned & Operated
1780 Allium Road, Unit 2&3, Toronto, ON M9V 1C1



BUYING! SELLING!! INVESTING!!!

- **I Have VIP Access To Most of Builders**
- **Call For Listing/Buying Packages**
- **Special Package For First Time Buyers**
- **Team MIRZA:** (Realtors, Lawyers, Mortgage Brokers, Home Inspectors, Renovation Experts)



By: **MANSOOR MIRZA**
Broker M.Sc., SRS, ABR, RENE

416-571-1163 | 1-800-696-5870
mansoormirza21@gmail.com
www.mansoormirza.com





R526188



Tariq Adnan
Regulated Canadian
Immigration Consultant

Call :647-803-4630

email : info@rightsourceimmigration.com



RIGHT SOURCE IMMIGRATION CANADA

Your Gateway to Canada

- Immigration Services :
- Express Entry Program
 - Refugee Sponsorship (Group of Five)
 - Spouse/Family Sponsorship
 - Provincial Nominee Program(PNP)
 - Business Immigration
 - Super Visa
 - Temporary Resident Visa(TRV)
 - Study Permit
 - Work Permit
 - Refugee & Asylum and consultation for other immigration matters.

**2 Robert Speck Parkway, Suite #750,
Mississauga, ON, L4Z 1H8
www.rightsourceimmigration.com**

Auto Sale

Financing

Warranty

U-HAUL Rental \$19.95

Tires

Rims

Hitch Sale & Installation

Try us before YOU Buy or Sell!
Quality Used cars - Vans - Trucks

Love for All, Hatred for None
AutoDen inc.

(416) 628-7050

12249 Hwy #50 Bolton ON

Mubariz Warrach
(647) 280-7431

www.AutoDenOnline.com



Next Generation South Asian TV

Jadoo5s™ Is Our BEST BOX Yet

Introducing the new Jadoo5s. Same as our advanced Ultra HD 4K Jadoo5

Live Channels | VOD | Video Calling
Wireless Music | My Photo Frame
JadooCast (Mirroring App)



JadooTV launched in 2008 at US Jalsa Salana with the aim of connecting our community to its culture. Ten years later, we carry forward that same mission in our 4K Ultra HD Jadoo5s box.



FAITH MATTERS

BEACON OF TRUTH

DOCUMENTARY

RAH-E- HUDA

BEST MTA CHANNELS AVAILABLE ON JADOOTV



Friday Sermons Live and achieved in multiple languages available

2 Years Warranty	Million Hours Of VOD Content
4K Ultra HD Resolution	1000 + Live TV Channels
Free Audio Video Calling	Thousands of 3rd Party Apps
JadooTV App For Mobile Devices	7 Day Catch Up TV
Android Box with Quadcore Processor	24x7 Support in your language
Mirroring App (JadooCast)	

TRANS NET FREIGHT LTD.



C-TPAT Approved Carrier Looking For AZ Drivers

- We have dedicated routes to California / Arizona / Washington, Oregon, Texas & Florida
- 24/7 satellite tracking and personal dispatch
- New 2017 and 2018 automatic trucks equipped with Pre-Pass
- Welcome new drivers or 1 year experience - willing to train & help you out to get AZ Licence
- Welcome all languages
- Make up to 7000 to 7500 per month plus HST
- Bi-weekly pay
- Paid Truck Odometer miles
- 5700 to 6600 miles per week
- Yard to Yard Work
- Quarterly driver bonuses and Medical Benefits
- Assigned Trucks
- O/O Percentage pay per miles

 **(866) 459 1056**
(905) 799 1558

 **(888) 579 9797**
(905) 799 1559

 **info@transnetfreight.ca**

 **247 Summerlea Rd**
Brampton, ON L6T 4E1

Musharaf: 416-616-3534

Tahir: 647-309-2423

Imran: 647-868-2672

 **info@transnetfreight.ca**

SUPER VISA
INSURANCE

VISITORS TO
CANADA

LEISURE TRAVEL

STUDENT
PLANS



Pristine Insurance
Protecting you from the ifs of Life

CONTACT US



Travel Insurance

905.605.8733

416.731.7728

connect@pristineinsurance.ca

www.pristineinsurance.ca

Also specialize in: **Auto • Home • Commercial • Health • Life**

With so many insurance carriers to choose from,
let us find the best product for your needs.