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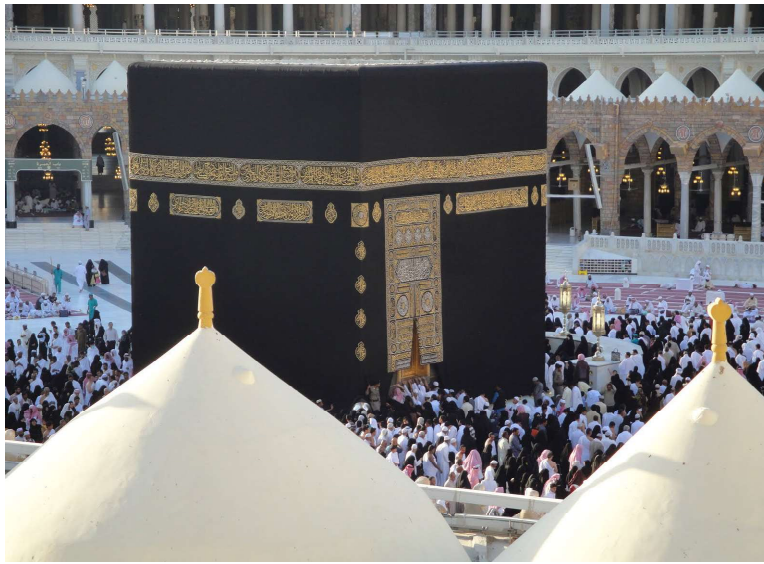
CANADA 



“And
COMPLETE THE
HAJJ AND THE ‘UMRAH
for the sake of Allāh”

(2:197)

Tawwāf [Circuit of Ka'ba] — A Symbol of Love for God



“Ḥajj is an extraordinary phenomenon, which is the last stage of the seeker’s journey. It should be understood that a complete self withdrawal from all egocentric desires requires a person to be wholly consumed in the love of God and completely devoted . . . Performing the *Tawwāf* [Circuit of the Ka’ba] symbolizes this love for God. It signifies that one’s life should revolve entirely around the pleasure of God, and have no other real objectives.”

(*Malfuzāt*, Vol. 5, p. 103, Ed. 2003, Qadian, translated from Urdu)



AHMADIYYA GAZETTE CANADA
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ABBREVIATIONS OF SALUTATIONS

sa (Ṣallāllāhu 'alaihi wa Sallam - May peace and blessings of Allāh be upon him!)
Usage: Salutation written after the name of the Holy Prophet Muḥammad^{sa}

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

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

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

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



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PEARLS OF WISDOM

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE HOLY QUR'ĀN

And complete the Ḥajj and the 'Umrah for the sake of Allāh, but if you are kept back, then *make* whatever offering is easily available; and do not shave your heads until the offering reaches its destination. And whoever among you is sick or has an ailment of the head, *should make* an expiation either by fasting or almsgiving or a sacrifice. But when you are safe, then he, who would avail himself of the 'Umrah together with the Ḥajj, *should make* whatever offering is easily obtainable. But such of you as cannot find *an offering* should fast three days during the Pilgrimage, and seven when you return home; these are ten complete. This is for him whose family does not reside near the Sacred Mosque. And fear Allāh and know that Allāh is severe in punishing. (2:197-198)

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ۚ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ ۚ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ۚ فَإِذَا أَمِنْتُمْ ۖ فَمَنْ تَبَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ۚ فِيمَا فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ ۚ تِلْكَ عَشْرَةٌ كَامِلَةٌ ۚ ذَٰلِكَ لِمَنْ لَمْ يَكُنْ أَهْلَهُ حَافِرِينَ الْمَسْجِدِ الْحَرَامِ ۚ وَالنَّفْوَ اللَّهِ ۚ وَعَلِمُوا أَنَّ اللَّهَ شَدِيدُ

الْعِقَابِ ۝

الْحَجِّ أَشْهُرٌ مَعْلُومَاتٌ ۚ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ ۚ وَلَا جِدَالَ فِي الْحَجِّ ۚ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَغْنَبْهُ اللَّهُ ۚ وَتَزَوْدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ ۚ وَاتَّقُوا يَا أُولِي

الْأَلْبَابِ ۝

(سورة البقرة: 198-197)



ḤADĪTH

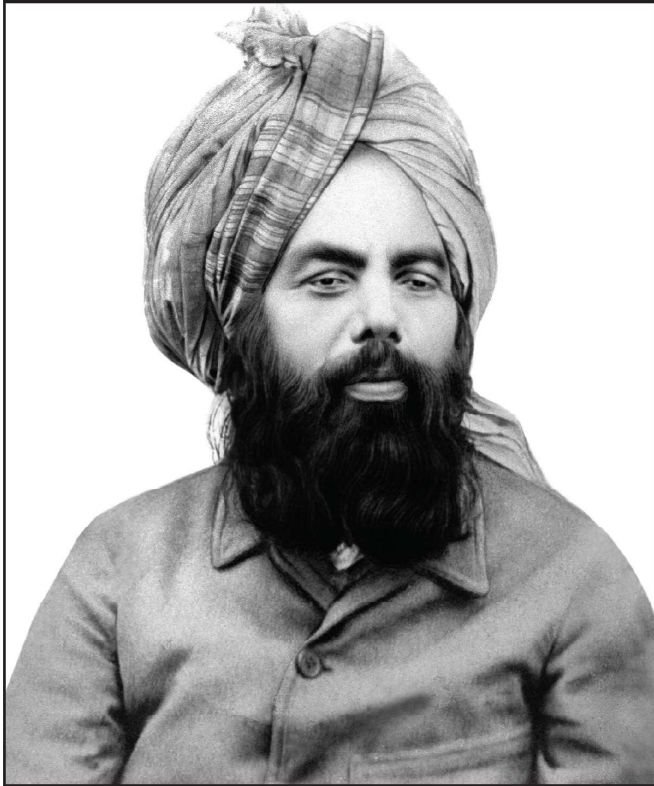
Hazrat Ibn 'Abbās^{ra} relates that at the occasion of the Farewell Pilgrimage, the Holy Prophet^{sa} said: “O you people! What day is this?” They replied: “It is a sacred day [‘Arafah]. Then he asked, “What city is this?” They replied, “It is a sacred city [Makkah].” Then he asked, “What month is this?” They replied, “It is a sacred month [Dhul Hijjah].” Then the Holy Prophet^{sa} said, “Your wealth and your blood [life], and your honour are sacred just like this sacred day, in this sacred month, in this sacred city.” Then, he repeated this another time. Then, he raised his head towards the sky and repeatedly said, “O Allāh! Have I conveyed Thy Message?” Hazrat Ibn Abbās^{ra} says, ‘By God, this was a message to His Lord.’ Then the Holy Prophet^{sa} said, “Aye! Those who are present here should convey my message to those who are absent.” He continued, “Do not return to disbelief after me, causing bloodshed.”

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَجَّةِ الْوَدَاعِ، يَا أَيُّهَا النَّاسُ! أَيُّ يَوْمٍ هَذَا؟ قَالُوا: هَذَا يَوْمٌ حَرَامٌ - قَالَ: أَيُّ بَلَدٍ هَذَا؟ قَالُوا: بَلَدٌ حَرَامٌ - قَالَ: أَيُّ شَهْرٍ هَذَا؟ قَالُوا: شَهْرٌ حَرَامٌ - قَالَ: إِنَّ أَمْوَالَكُمْ وَإِمَائِكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا ثُمَّ أَعَادَهَا مِرَارًا ثُمَّ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ - فَقَالَ: اللَّهُمَّ هَلْ بَلَغْتَ مِرَارًا قَالَ: يَقُولُ ابْنُ عَبَّاسٍ: وَاللَّهِ إِنَّهَا لَوْ صِيَّتْ إِلَى رَبِّهِ عَزَّ وَجَلَّ، ثُمَّ قَالَ: أَلَا فَلْيَبْلِغِ الشَّاهِدُ النَّاغِيَّ، لَا تَرْجِعُوا بَعْدِي كَقَارِإٍ يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ -

(مسند احمد - جلد اول، صفحہ ۲۳۰)

(Masnad Ahmad Vol. 1, p. 230, qtd. in Hadīqatus Sālihin, pp. 334-335)

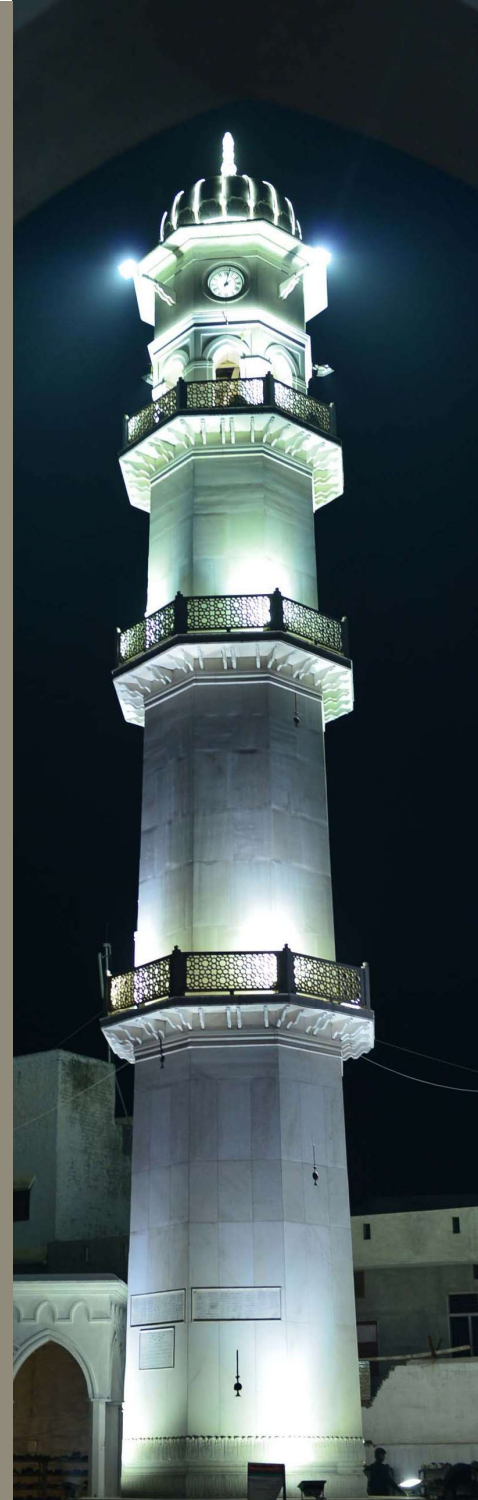
SO SAID THE PROMISED MESSIAH^{AS}



THE PHILOSOPHY OF ḤAJJ

Physical actions have an effect on the soul, and spiritual actions have an effect on the body. Similarly, in the second type of worship—which is love and sacrifice—the same effects between body and soul are exchanged. In a state of love, the human soul always revolves around its love and kisses its threshold. Similarly, the Ka'ba physically serves as a model for all true lovers. God has said, this is My House and this, *Hajr Asfad* (Black Stone), is the stone of My Threshold. This command was given so that man may physically display the passion of his excessive affection and love. As such, those who go for Ḥajj, physically circle the House at the place of Ḥajj, appearing as if they are mad and intoxicated in God's love; casting aside their beauty, shaving their head, and like those completely obsessed, they perform a circuit of it [Ka'ba] with extreme affection. This physical passion creates spiritual warmth and love; the body circles that House, kisses the threshold of the stone, meanwhile the soul encircles the True Beloved and kisses His spiritual Threshold. And there is no *Shirk* [idolatry] in doing this. A friend also kisses a letter received from a dearest friend. Neither does any Muslim worship the Ka'ba, nor prays for his needs to the *Hajr Aswad* (Black Stone). Rather, he understands it only to be a physical model appointed by God. Just as we prostrate on the ground, even though the prostration is actually not for the ground, so do we kiss the *Hajr Asfad* (Black Stone), even though the kiss is not for the stone. A stone is merely a stone that can neither benefit nor cause harm to anyone; rather it belongs to the beloved, who declared it to be a model of His Threshold."

(*Chashmā' Ma'rifat, Ruḥānī Khazā'in* Vol. 23, pp. 100-101)



Mināratul-Masīḥ
Qadian, India

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

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



MAY 3, 2019

MEN OF EXCELLENCE

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

Hazrat 'Ubaid bin Abu 'Ubaid Ansāri 'Ausi^{ra}:

He belonged to the Banu Umayyah clan of the 'Aus tribe. He accompanied the Holy Prophet^{sa} in the Battles of Badr, Uhud and Khandaq. This is all that is known about him.

Hazrat 'Abdullāh bin Nu'mān bin Baldamah^{ra}:

His grandfather's name is recorded as Baldamah or Balzamah. He belonged to the Banu Khunās clan of Ansār's Khazraj

tribe. He was the paternal uncle of Hazrat Abu Qatadah^{ra}. He had the honour of participating in the Battles of Badr and Uhud.

Hazrat 'Abdullāh bin 'Umaīr^{ra}:

He belonged to the Banu Jidārah tribe. He participated in the Battle of Badr. In one account, his father's name is recorded as 'Ubaid instead of 'Umaīr. Similarly, some have recorded his grandfather's name as 'Adi while others have recorded it as Haritha. Ibn-e-Hishām says that he belonged to the Banu Jidārah tribe, while according to Ibn-e-Ishāq he was from the Banu Haritha tribe.

Hazrat 'Amr bin Hārith^{ra}:

He belonged to the Banu Harith tribe. Some have recorded his name as 'Amir

instead of 'Amr. He was known as Abu Nāfi'. Hazrat 'Amr^{ra} accepted Islām in its early days in Makkah and took part in the second migration to Abyssinia. He had the honour of participating in the Battle of Badr.

Hazrat 'Abdullāh bin Ka'ab^{ra}:

He belonged to the Banu Māzin tribe. His father was Ka'ab bin 'Amr and his mother was Rubāb bint 'Abdullāh. His brother was Hazrat Abu Laila Māzni^{ra}. Hazrat 'Abdullāh bin Ka'ab^{ra} participated in the Battle of Badr. The Holy Prophet^{sa} appointed him as supervisor over the spoils of war in the Battle of Badr. He was also appointed by the Holy Prophet^{sa} to supervise the spoils of war on other occasions. Hazrat 'Abdullāh bin Ka'ab^{ra} participated in all of the battles alongside the Holy Prophet^{sa}, including Uhud and

Khandaq. He passed away in Madīnah during the Khilāfat of Hazrat Uthmān^{ra} in 33 A.H., and Hazrat Uthmān^{ra} led his funeral prayer. His was also known as Abu Harith and Abu Yahya.

Hazrat ‘Abdullāh bin Qaīs^{ra}:

He belonged to the Banu Najjār tribe. In most historical records, the name of his grandfather is mentioned as Khalid, but in *Tabaqātul Kubra* it is mentioned as Khalladah. His elder brother was named ‘Abdur Rahmān and his daughter was ‘Umairah. The name of their mother was Su‘ād bin Qaīs. He also had another daughter named Umme Aun. Hazrat ‘Abdullāh bin Qaīs^{ra} participated in the battles of Badr and Uhud. He was martyred in the battle of Uhud, while according to other accounts he lived and participated in all the battles alongside the Holy Prophet^{sa} and passed away during the Khilāfat of Hazrat Uthmān^{ra}.

Hazrat Salamah bin Aslam^{ra}:

He belonged to the Banu Haritha bin Harith tribe. His father’s name was Aslam. According to one narrative his grandfather’s name was Harīsh, while according to another it was Harīs. He was known as Abu Sa‘ad. His mother’s name was Su‘ād bint Rāfi‘. Hazrat Salamah bin Aslam^{ra} accompanied the Holy Prophet^{sa} in all the battles, including Badr, Uhud and Khandaq. In the battle of Badr, he captured Sāib bin ‘Ubaīd and Nu‘mān bin ‘Amr. He was martyred in the battle of Jisr during the Khilāfat of Hazrat ‘Umar^{ra}. This battle was fought on the banks of the Euphrates. Taking into account the varying accounts, Hazrat Salamah^{ra} was aged around 38 at the time of his demise.

In the book *Sīratul Halbiyyah*, it is written in the context of the miracles of the battle of Badr that Hazrat Salamah bin Aslam’s^{ra} sword broke during the battle, whereupon the Holy Prophet^{sa} gave him a branch from a date palm tree and told him to fight with it. As soon as Hazrat Salamah^{ra} took it in his hands, it turned into an excellent sword and it remained with him all his life. *Ibn-e-Sa‘ad* writes that on the occasion of the battle of Khandaq, the flag of the *Muhājirīn* was carried by Hazrat Zaīd bin Haritha^{ra}, while that of the Ansār was carried by

Hazrat Sa‘ad bin ‘Ubadah^{ra}. The Holy Prophet^{sa} appointed Hazrat Salamah^{ra} to supervise over 200 men, who had gathered under these two flags in various groups. They were deputed to keep guard of Madīnah and keep raising the slogan “Allāh o Akbar”. The reason for this was that the children were kept in the area of Banu Quraizah for safety and this area was susceptible to attack. An attempt was made to assassinate the Holy Prophet^{sa}, which Huzoor^{aa} cited in the words of Hazrat Mirzā Bashir Aḥmad Ṣāḥib^{ra}.

Hazrat ‘Uqbah bin Uthmān^{ra}:

His mother’s name was Umm e Jamīl bint Qutbah. He belonged to the Banu Zuraiq tribe of the Ansār. Hazrat ‘Uqbah^{ra} and his brother Hazrat Sa‘ad bin Uthmān^{ra} had the honour of participating in the battles of Badr and Uhud. According to some narratives, when the battle of Uhud intensified, some people temporarily fled from the battlefield and Hazrat ‘Uqbah bin Uthmān and Hazrat Sa‘ad bin Uthmān (May Allāh be pleased with them) were among them. They reached the hill of Jal‘ab which is opposite to A‘awas, which itself is few miles away from Madīnah, and remained there for three days. When they returned to Madīnah and told the Holy Prophet^{sa} about it, the Holy Prophet^{sa} said:

لَقَدْ ذَهَبْتُمْ فِيهَا عَرِيضَةً

“You went for that which was easier.”

In any case, the Holy Prophet^{sa} forgave them and overlooked their error and did not reprimand them further.

Hazrat ‘Abdullāh bin Sahl^{ra}:

He belonged to the Bani Za‘ūrā tribe who were confederates of the Banu Abdul Ashhal tribe. It is also reported that he belonged to the Ghassān tribe. His mother’s name was Sa‘bah bint Tayyihān, and she was the sister of Abul Haitham bin Tayyihān. Hazrat ‘Abdullāh^{ra} was the brother of Hazrat Rafī‘ bin Sahl^{ra}. Hazrat ‘Abdullāh^{ra} participated in the battle of Badr. He also participated in Uhud and Khandaq along with his brother Hazrat Rafe‘y. He was martyred in the battle of Khandaq. Mughirah bin Hakīm relates that he asked Hazrat ‘Abdullāh^{ra}

whether he had taken part in the battle of Badr. He replied that yes he had, and that he had also taken part in the Ba‘at at Aqabah. There is also mention of Hazrat ‘Abdullāh^{ra} participating in the battle of Hamra ul Asad that was fought eight miles from Madīnah. Huzoor^{aa} cited Hazrat Mirzā Bashir Aḥmad Ṣāḥib^{ra} regarding the details of this battle.

Hazrat ‘Utbah bin Rabī‘ah^{ra}:

According to Ibn-e-Ishāq, Hazrat ‘Utbah^{ra} was a confederate of the Banu Lauzān tribe and belonged to the Bahrā tribe. According to other accounts, he was a confederate of the Aus tribe. He had the honour of taking part in the battles of Badr and Uhud. According to Allama Ibn-e-Hajr ‘Asqālāni, the name ‘Utbah bin Rabī‘ah is found among the names of the elders who gathered for the Battle of Yarmūk, and he thinks that this is the same Companion. Huzoor^{aa} gave some details regarding this battle and said that over 100,000 Byzantine soldiers were killed compared to 3000 Muslim martyrs. Among those martyred was Hazrat Ikramah bin Abu Jahl^{ra}. The Byzantine Emperor was stationed at Hims and he fled from there as soon as he got news of the defeat. After the victory at Yarmūk, the Muslim army quickly spread throughout Syria, capturing Qinnasrin, Antakya, Jūmah, Sarmin, Tizīn, Kūrus, Tall ‘Azāz, Dulūk and R‘abān, etc.

At the end of his Friday Sermon, Huzoor^{aa} informed the Jamā‘at of the sad demise of Ṣāḥibzadi Sabeeha Begum Ṣāḥiba and announced that he would lead her funeral prayer *in absentia* after the Friday prayer. She was the maternal granddaughter of Hazrat Mirzā Bashir Aḥmad Ṣāḥib^{ra}, son of the Promised Messiah^{as}, and daughter of Hazrat Mirzā Rasheed Aḥmad Ṣāḥib. She was the wife of Mirzā Anwar Aḥmad Ṣāḥib, son of Hazrat Musleh Maud^{ra} and Hazrat Umme Nāsir^{ra}. Hazrat Mirzā Rasheed Aḥmad Ṣāḥib was the son of Hazrat Mirzā Sultan Aḥmad Ṣāḥib. The last wedding of the family attended by Hazrat Amma Jaan^{ra} in Rabwah was of this couple. She was the elder sister of Hazrat Asifa Begum Ṣāḥiba, the wife of Hazrat Khalifatul-Masīḥ IV^{rh}.

RAMAḌĀN AND OUR RESPONSIBILITIES

Huzoor^{aa} began the Friday sermon by reciting verses 184-187 of Sūrah al-Baqarah, which are translated as follows:

O ye who believe! Fasting is prescribed for you, as it was prescribed for those before you, so that you may become righteous. The prescribed fasting is for a fixed number of days, but whoso among you is sick or is on a journey shall fast the same number of other days; and for those who are able to fast only with great difficulty is an expiation — the feeding of a poor man. And whoso performs a good work with willing obedience, it is better for him. And fasting is good for you, if you only knew.

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

And when My servants ask thee about Me, say: I am near. I answer the prayer of the supplicant when he prays to Me. So they should hearken to Me and believe in Me, that they may follow the right way.

Huzoor^{aa} elaborated on the verses by stating that in these verses Allāh has described the obligatory nature of fasting, its importance, the obligations of the believers in this month, and the means for the acceptance of prayers. A month has been prescribed for us in which Allāh draws closer to His servants and Satan is put in chains. When Allāh is opening the door of His mercy and grace for His servants, it is important for

us to listen to His words and fulfil our obligations with regard to fasting.

The Holy Prophet^{sa} said, “If you but knew the excellences and blessings of the month of Ramaḍān, and how Allāh showers His favour upon you in this month, you would wish that Ramaḍān were extended to the whole year so that you could gather Allāh’s blessings all the year round.”

Allāh has prescribed fasting for our own benefit. We can derive spiritual, physical and other kinds of benefits from fasting. Therefore, in obedience to Allāh’s commandment, we should strive for spiritual progress during the month of Ramaḍān. In these verses, Allāh says that fasting has been made obligatory for every Muslim.

The Promised Messiah^{as} said:

God desires that you decrease one kind of nourishment and increase the other. One who observes the fast should remember that the objective is not just to remain hungry, rather he should keep himself busy in remembrance of God so that he can attain exclusive devotion to God (tabattul) and detachment from worldly affairs (inqita’), which is to say that he becomes more inclined towards God and immersed in His worship and in His remembrance, and becomes less attached to the world. The business of the world has to go on, it cannot stop, but even as we engage in our worldly tasks, we should remember Allāh, bear His injunctions in mind, and praise Him.

The Holy Prophet^{sa} has said that merely going hungry is not something that will please Allāh. Allāh says that fasting has been made obligatory for you and the purpose of fasting is that you may acquire righteousness (taqwa). What is righteousness (taqwa)? Righteousness (taqwa) means to be protected from spiritual and moral shortcomings. Until fasting produces in you a state where

you can save yourself from all spiritual and moral deficiencies, it will serve no purpose.

Explaining righteousness (taqwa), the Promised Messiah^{as} said:

In order to become a righteous person (*muttaqī*) it is essential that one strictly give up the major sins, such as adultery, theft, usurping people’s rights, cheating, arrogance, ostentation, demeaning others, and meanness. One should give up all baseness immoralities and strive to attain the higher morals. One should treat people with cordiality and compassion. One should prove one’s devotion and sincerity to God and have a true relationship with Him. One should seek ways of serving that merit Allāh’s praise. These are the qualities through which one can be called a *muttaqī*. Those who acquire all of these qualities are true righteous persons (*muttaqīs*).

The Holy Prophet^{sa} said: “Allāh says that every action of man is for his own self, except for fasting; he fasts for my sake and I am his reward.” That is to say, Allāh will reward him from Himself whatever He pleases. The Holy Prophet^{sa} also said: “Fasting is a shield. When any one of you is fasting, he should not utter anything which is indecent and foul. And if someone abuse him or quarrels with him, he should merely say in reply, ‘I am fasting.’”

The Holy Prophet^{sa} said: “The foul smell that comes from the mouth of a person who is fasting is dearer to Allāh than the smell of musk.” The Holy Prophet^{sa} said: “There are two joys in store for one who observes fasting: The first is the joy he experiences when he opens the fast. And the second is the joy he will experience on account of his fasting when he will meet his Lord.”

Huzoor^{aa} said that these are the various standards of righteousness (taqwa) that should be attained by anyone who



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observes fasting. Fasting should be free of all worldly motives and the day of fasting should be spent shunning all kinds of spiritual and moral evils.

Huzoor^{aa} further said that in the next verse, Allāh says that if during these few days of fasting, one falls ill or has to travel, one is exempted from fasting, but the days of fasting that were missed will have to be completed in other days during the year. This permission is for those who are permanently ill and have been advised by their doctor not to fast. And in such a case, if they can afford it, they should provide for the meal of one poor person. With the exception of someone who is so poor that he is himself dependent on charity, everyone who is unable to fast should provide meals for poor people in the same measure as the expenditure of his own meals. The Promised Messiah^{as} says that the purpose of expiation (*fidyah*) is to be able to acquire the ability to observe fast, and this can only come about through God's grace.

The Promised Messiah^{as} said:

It is best if man prays: O my Lord, this is Your blessed month of whose blessings I am being deprived, and who knows whether or not I will live till next year or will be dead, and whether or not I will be able to

complete the days of fasting that I have missed, or whether my health will allow me to do so or not. With these words one should seek help from Allāh.

As for those who suffer from chronic diseases or women who breastfeed or are pregnant and are unable to fast for years, expiation (*fidya*) is sufficient, but it is important that they spend the month in remembrance of God and doing other virtuous deeds. If one merely gives expiation (*fidya*) and forgets one's prayers and other good deeds, this does not make such a person a believer nor merits him/her the blessings of Ramaḍān.

In the next verse, Allāh says that He revealed the Holy Qur'ān in this month. Thus, the Holy Qur'ān has a strong affinity with Ramaḍān. We should try to recite it, ponder over its meanings, and seek guidance from it during the fast. By acting upon Qur'ānic injunctions we can derive true benefit from Ramaḍān.

Not everyone can understand the deeper meanings of the Holy Qur'ān. Therefore, along with reading the Qur'ān with translation, it is also important to benefit from the dars or Qur'ān classes arranged in the mosques. It is also important to benefit from the Qur'ān *Duroos* by Hazrat Khalīfatul-Masīḥ IVth that are being broadcast regularly on MTA. The

Holy Prophet^{sa} has also exhorted us to do excessive recitation of the Holy Qur'ān during Ramaḍān. Aḥmadis should recite the Holy Qur'ān regularly at all times, but it is even more important in Ramaḍān, otherwise mere fasting is of no use. Righteousness (*taqwa*) is essential in understanding the Holy Qur'ān.

The Promised Messiah^{as} said:

The knowledge of the Holy Qur'ān is in God's hand, and righteousness (*taqwa*) is the ladder by which we can access the true meaning of the Holy Qur'ān. Aḥmadis should reflect on this; they should not just seek worldly knowledge but also try to gain the knowledge of the Holy Qur'ān.

The Promised Messiah^{as} further said: "Read the Holy Qur'ān with deliberation, and love it like you have not loved anything else. It is indeed true what God has said to me:

الْخَيْرُ كُلُّهُ فِي الْقُرْآنِ

"All good is to be found in the Holy Qur'ān."

Therefore, it is important to read, understand and follow the guidance of the Holy Qur'ān.

Huzoor^{aa} continued by saying that in the next verse, Allāh says that the servants who seek Him become even more motivated in the month of Ramaḍān, and so He comes closer to them. He hears their supplications, and, if they call Him with all sincerity, He accepts their prayers. But for their prayers to be accepted it is essential that the one who prays should obey Him and obey His commandments and have firm faith in Him. Therefore, it is important to first reform ourselves and then to supplicate as a way for attracting God's blessings. The first step has to be taken by us. In Ramaḍān, Allāh makes special provisions to accept our prayers. We have to make special efforts during this month, otherwise we cannot complain that Allāh does not accept our prayers.

With regards to how we should pray and how we can make our prayers such as are

accepted by God, the Promised Messiah^{as} said: “It is true that one who does not employ the material means does not truly pray, rather he tests God. It is therefore essential to make special efforts before praying, and this is the true meaning of prayer.”

The Promised Messiah^{as} further said:

Do not think that we already pray every day, and that the Ṣalāt we offer is also prayer; for the prayer which follows true knowledge and is born of Divine grace is of an altogether different colour and complexion. Such prayer is a thing that consumes, it is a fire that melts, it is a magnetic force that draws Divine mercy, it is a death but ultimately gives life, it is raging flood but finally turns into a boat. Through it every wrong is redressed and every poison finally becomes an antidote. Such is the effect of true prayer.

The Promised Messiah^{as} said: Through prayer, God comes as close to you as your very life. The first gift of prayer is that it brings about a holy transformation in



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man. In short, prayer is the alchemy that turns a handful of dust into gold, and it is the water that cleanses inner impurities. Prayer softens the soul and flows like water onto the Divine threshold.

Huzoor^{aa} said that such is the state we have to inculcate so that we can witness the signs of the acceptance of prayers. As we observe fasting in Ramaḍān, we may also experience true prayer and supplication and witness the acceptance of our prayers. May Allāh accept us as

His true servants and cover us in the mantle of His grace and forgiveness, and may we reap the blessings of this month. Huzoor^{aa} appealed for prayers for Jamā’at Aḥmadiyya and Muslim Ummah at large.

At the end of the sermon, Huzoor^{aa} informed the Jamā’at of the tragic death of Dr. Tahir Aziz Ṣāḥib of Islamabad and Dr Iftikhar Aḥmad Ṣāḥib of USA near Fateh Jang, Pakistan. Huzoor^{aa} spoke about the deceased and led their funeral prayer *in absentia* after the Friday prayer.

MAY 17, 2019

INAUGURATION MASJID MUBARAK

Huzoor^{aa} inaugurated the newly built Mubarak Mosque by unveiling the plaque. Huzoor^{aa} then entered the mosque and before starting the sermon, announced the inauguration of the mosque and offered Sajdah Shukr as a gesture of gratitude to Allāh for the new mosque. Aḥmadis all over the world performed Sajdah Shukr in congregation with Huzoor^{aa}.

Afterwards in the beginning of his Friday Sermon Huzoor^{aa} recited verses 30-32 of Sūrah Al-A’rāf which are translated as follows:

Say, ‘My Lord has enjoined justice. And fix your attention aright at every time and place of worship, and

call upon Him, making yourselves sincere towards Him in religion. As He brought you into being, so shall you return.’ Some has He guided, and as for others error has become their desert. They have taken evil ones for friends to the exclusion of Allāh, and they think that they are rightly guided. O children of Adam! adorn yourself at every time and place of worship with garment of fear of Allāh, and eat and drink but exceed not the bounds; surely, He does not love those who exceed the bounds (7:30-32).

Huzoor^{aa} said that Alhamdulillah, today Allāh had enabled us to offer the Friday prayer at this new mosque in Islamabad. Although the mosque is being formally inaugurated today with this Friday sermon, it has been practically in use

for prayers and other programs since Huzoor^{aa} has moved here. The space of this mosque is four times that of Fazl Mosque. The reason for the naming this mosque as Masjid Mubarak is the revelation of the Promised Messiah^{as}:

مُبَارَكٌ وَمُبَارَكٌ وَكُلُّ أَمْرٍ مُبَارَكٌ يُجْعَلُ فِيهِ

“This mosque is a source of blessings, and is blessed itself. In it will be performed every blessed deed.”

May the prayers of the Promised Messiah^{as} which he offered in Masjid Mubarak, Qādiān for the spreading and victory of Islām across the world, be accepted for this mosque as well. May this mosque and this Centre always remain the means through which the Oneness of God and the message of Islām are spread across

England, Europe and the entire world. May the shift of the headquarters be a blessing in every way and may all the projects initiated by Khilāfat continue to be blessed with Divine grace. May this mosque receive all the blessings that Allāh had intended for the mosque of the Promised Messiah^{as}. Amīn!

Huzoor^{aa} said that at the time of the building of Masjid Mubarak in Rabwah, Hazrat Muṣleḥ Mau'ūd^{ra} had said that this mosque would represent and be a reflection of Masjid Mubarak in Qādiān. May Allāh continue to bless these expansions!

Huzoor^{aa} further said that all those who live at this new site and those who have taken or are trying to find residence in the vicinity because this place has now become the Centre, should behave in a manner that represents the true picture of Islām for the people of this area. Our gratitude to Allāh requires that our words and teachings and our deeds be in harmony with each other, and not that we preach one thing and do another.

Huzoor^{aa} said that in the Holy Qur'ān, Allāh has given us injunctions regarding mosques and the verses he recited draw our attention to many important aspects. If we adhere to these injunctions, we will not only fulfil our obligations of worshipping Allāh but will also fulfil our duties towards His creatures. We should make our worship pure and sincere and convey the true teachings of Islām to the world. We need to realize our responsibilities in this regard.

Huzoor^{aa} continued by saying that this mosque and Centre could not have been built by individuals and our community efforts, rather this has been possible only through Allāh's blessings. In this Ramaḍān, when Allāh has blessed us with provisions for our spiritual betterment, we should submit ourselves before Him with ever greater sincerity and love, and we should turn to Him as the only Provider and Sustainer. We should free ourselves of all forms of idolatry and become so pure of heart that only God's greatness and lordship should be in our minds. We should offer the prescribed prayers and other prayers and seek forgiveness and

“We should make our worship pure and sincere and convey the true teachings of Islām to the world.”

admit our weaknesses so that the self is purified and we have a true relationship with Allāh and become totally immersed in Him. When we purify our faith for Him and offer sincere worship, then will we be able to purify ourselves, overcome our egos, fulfil our obligations to Allāh's worship and to His creatures and follow His commandments.

In this age, ostentation, affectation, egotism, arrogance and pride have skyrocketed and faith in God has been lost. There are disputes over trivial things. Moral values have completely vanished. Now God wishes to sow these seeds again, and this has been done through the Promised Messiah^{as}. God has now willed through the Promised Messiah^{as} to revive these moral values and purify the worship and re-establish the rights of Allāh and His creatures. We are to be the branches of the tree that sprouts from this seed. And we can become this only when we purify our worship for Allāh. When we see weakness in others, we should be reminded to reform ourselves, and the will of God should have priority over all other considerations.

The Promised Messiah^{as} said:

Let it be clear that, according to the Holy Qur'ān, man's natural state has a strong affinity with his moral and spiritual states, so much so that what a man eats or drinks has a great impact on his morality and spirituality. It is indeed a true philosophy that the body heavily influences the spirit. We see that physical prostration produces a state of awe and humility. Physical diet has a role in improving the spiritual state. This is why it is important to use a balanced diet, which will create a balance in man's character and make one more mindful of worshipping Allāh. Thus, a true servant of Allāh does not only improve his spiritual condition and foster his connection with God, he also looks after his physical wellbeing

with the aim of winning Allāh's pleasure. Likewise, a believer is also mindful of fulfilling his obligations towards God's creatures. Just as we need to raise our standards of worship in order to be grateful to Allāh for this new Centre, we also need to raise our moral standards. If we live our lives being conscious of this, it will become a source of *Tabligh*, and thus as we offer our gratitude we will become recipients of Allāh's blessings.

Huzoor^{aa} said that some people appear to be very civil and cordial to their neighbours and other people, but their behaviour with their own wives and children is not good. These are not personal matters, for such behaviour negatively impacts the unity of the Jamā'at. Children who grow up in disturbed households, instead of being a productive part of the Jamā'at, will be estranged from the Jamā'at. In order to spread Islām and devote our faith to God, we should be sincere in our faith to Allāh so that we take care of our future generations and realize that our behaviour can cause them to go astray. And this impacts the Jamā'at, because when children see that their father is apparently very religious and holds certain position in the Jamā'at, but his behaviour in his house is completely different, this can cause the next generation to lose their way. Likewise, quarrels between husband and wife can involve the in-laws, and thus the peace of the whole society is disturbed. Therefore, the homes that are experiencing this kind of discord should strive to establish an atmosphere of peace and harmony and make a firm commitment to bring this about. Allāh has favoured us by making us a part of this Jamā'at, and so as an expression of gratitude we should strive to devote ourselves to Allāh and strive to follow His commandments. Likewise, women who are prone to lose their temper at trivial matters should also try to overcome this habit for the better upbringing of their children. Let



Hazrat Khalifatul-Masih Vaa

us make this Ramaḍān different by using it to bring blessings into our homes.

In Ramaḍān, while we are drawn to the mosques we should remember that righteousness (*taqwa*) is the true adornment of the mosques. Let us not be among those worshipers whose prayers displease God and become a source of damnation, rather we should be among those who win Allāh's pleasure and reap His blessings.

Huzoor^{aa} said that Allāh has enabled us to build our Centre in this part of the world that is devoid of Oneness (*tauhid*) and full of *shirk* (associating someone with Allāh) so that we can do the work of spreading *tauhid* with a new vigour and fulfil the mission of the Promised Messiah^{as} who is the true servant of the Holy Prophet^{sa}. As a result, the day will dawn when dwelling

after dwelling and city after city will pronounce the Oneness of God, and the people who utter indecencies about the Holy Prophet^{sa} will feel proud to gather under his banner and offer him durood. It is the responsibility of every Aḥmadī in the world to find ways of raising the flag of tauhid and bringing people under the banner of the Holy Prophet^{sa}, fulfilling the mission of the Promised Messiah^{as}, and helping the Khalīfa to complete his projects. We have to help the Khalīfa with our prayers.

Huzoor^{aa} said that Allāh has given us the opportunity to open this mosque in the month of Ramaḍān. Huzoor^{aa} said that he was not sure about the past Khulafā', but for Huzoor^{aa}, it was the first time that he had inaugurated a mosque in the month of Ramaḍān. Therefore, let us make the most of this blessed month and pray

for the progress of the Jamā'at and for the fulfilment of the objectives of the establishment of this Centre in this part of the world. Amīn!

Huzoor^{aa} concluded by saying that the main hall of this mosque can accommodate up to 500 worshipers. If we include the other hall and roofed area, up to 2000 people can pray at one time. Despite being a major project, no separate appeal was made for funds for its construction. As far as Huzoor^{aa} could remember, this is the first such project to have been built without a special appeal. At the same time there were also major projects going on in other countries like Qādiān, Mali and Tanzania. At times, Huzoor^{aa} was worried that any ongoing project might have to be stopped, but Allāh always provided the means and all the projects continued towards completion. May Allāh continue to bless these projects and enable us to undertake newer projects! Amīn!

These projects are being completed with the financial sacrifice that the whole Jamā'at is making and these will continue in the future as well. Insh'Allāh. May Allāh increase the financial capacity of the Jamā'at and bless the lives and possessions of the members. This project has been completed through the regular budget of the Jamā'at, and thus all the Jamā'ats of the world are part of this, there is no distinction between those who have contributed more or less. May Allāh bless them all! Amīn!

MAY 24, 2019

KHILĀFAT AND OBEDIENCE

In the beginning of his Friday Sermon Huzoor^{aa} recited verses 52-58 of Sūrah An-Nūr, the translation of which is as follows:

The response of the believers, when they are called to Allāh and His Messenger in order that he may judge between them, is only that they say: 'We hear and we obey.' And it is

they who will prosper. And whoso obeys Allāh and His Messenger, and fears Allāh, and takes Him as a shield for protection, it is they who will be successful. And they swear by Allāh their strongest oaths that, if thou command them, they will surely go forth. Say, 'Swear not; what is required is actual obedience in what is right. Surely, Allāh is well aware of

what you do.' Say, 'Obey Allāh, and obey the Messenger.' And if they turn away, then remember, whoever does so will be held responsible for that reposed in him, as also you will be held responsible for that which is reposed in you. And if you obey him, you will be rightly guided. And the messenger is not responsible but for the plain delivery of the Message. Allāh has



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“They will worship Me, and they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious.

promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear: They will worship Me, and they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious. And observe Prayer and give the Zakāt and obey the Messenger, that you may be shown mercy. Think not that those who disbelieve can frustrate Our plan in the earth; their abode is Hell; and it is indeed an evil resort.

Huzoor^{aa} elaborated on these verses and said that these verses include Ayat Istikhilāf in which, Allāh has given the believers the glad-tiding of the continuation of Khilāfat among them. The verses preceding and following this verse speak of obedience to Allāh and His Messenger and abiding by their commandments, because only through this will the promise of Khilāfat be

fulfilled and Allāh will turn fear into peace and bring the opponents to their ignoble end. However, when we make an observation, we find that the standards of obedience in many cases are not the same as before. Even when people obey an injunction that is against their will, they do so half-heartedly. The fact that Allāh has stressed obedience to Allāh and His Prophet^{sa} in the context of the promise of Khilāfat shows that the institution of Khilāfat is also among the injunctions of Allāh and His Messenger. Therefore obeying the instructions of Khilāfat is also incumbent upon us since it is among God’s injunctions.

Huzoor^{aa} said that we find examples of whole-hearted obedience among the Companions of the Holy Prophet^{sa}. For example, once Hazrat Khalid bin Walid^{ra} was leading a battle when, right in the midst of it, Hazrat ‘Umar^{ra} ordered that Hazrat Abu ‘Ubaīdah^{ra} will be the Commander in-Chief, hence the command should be handed over to him. Hazrat Abu ‘Ubaīdah^{ra} did not want to take the command immediately because he saw that Hazrat Khalid^{ra} was leading very well. However, Hazrat Khalid^{ra} insisted that Hazrat ‘Ubaīdah^{ra} should

immediately take charge because it was the command of the Khalifa. He said that he would work under Hazrat Abu ‘Ubaīdah^{ra} and obey him without any hesitation or resentment. Such are the standards of obedience that the believers should also exhibit. There should be no complaining even if a decision is made against someone. Sometimes people stop working if they are removed from an office and someone else is appointed in their place. Those who act in this manner do not practice obedience, nor do they fear Allāh.

Huzoor^{aa} said that it had come to his knowledge that there are some Presidents of local Jamā’ats who have stopped performing their duties because, in keeping with the new rules, their term is due to end in June. Were they only working because they were going to remain in their office permanently? So now that they are not paying any attention to the tasks they are supposed to perform in the months of May and June. Such thinking does not only show dishonesty towards religious obligations, it also smells of rebellion and removing oneself from the sphere of obedience to Khilāfat. Since the Khalifa has approved the new rule that the term for Presidents will be limited to six years, they have decided not to work wholeheartedly anymore. Such people should act in keeping with righteousness (*taqwa*) and should fear God. After having pledged

“Shun all mischiefs, evils, disputes and improve your morals. Your moral character should be such that there should be a clear distinction between an Aḥmadī and a non-Aḥmadī.

Baī‘at, it is incumbent upon us to keep our thoughts pure and to practice high levels of obedience.

Huzoor^{aa} further said that the Promised Messiah^{as}, the Imām of the age, said regarding the standards of those who pledge Baī‘at to him:

Only those can enter our Jamā‘at who consider our teachings to be their guide and try to act upon them to the best of their strength and ability. Those who, after having pledged Baī‘at, do not act according to our teachings should remember that Allāh intends this Jamā‘at to be a special Jamā‘at. No one can truly enter the Jamā‘at by just pledging Baī‘at. That is to say, failure to follow the teachings of the Jamā‘at, even if one is among those who have pledged Baī‘at, does not make him a part of the Jamā‘at. Therefore, as far as possible, make your actions subservient to the teachings that are given to you, and the teachings are that you should not cause any disorder and commit any evil and should bear verbal abuse with patience and not confront anyone.

Huzoor^{aa} said that this means not to compete with others by saying that since now a new person has become the office-bearer, we will not obey him, or because we have been removed from the office therefore we will not obey anyone else. Whoever confronts us, we should treat him with kindness, in everyday affairs and in case of disputes. Even when someone attacks us in frivolous matters, ignore his actions and treat him with kindness. Be soft spoken and courteous and show a good example. Obey every instruction with a pure heart so that Allāh may be pleased with you and the opponents may see that now we are not the same as we were before Baī‘at. Bear true witness in lawsuits. The Promised Messiah^{as} said: “Those who enter this Jamā‘at should become firmly committed

to righteousness with all their life and soul.”

Allāh says that these people swear that they will do anything if we only order them, but when we do order them, they do not follow through. Allāh says, do not make such big promises, rather obey in the manner that is well-known, and then we will know that we are obedient, otherwise we are merely making verbal claims. Allāh knows what we do and what is in our minds. Obedience means to fulfil our obligations to God and worship Him in the best manner, and as we obey His commandments, we should also fulfil your obligations to His creatures.

The Promised Messiah^{as} said:

Shun all mischiefs, evils, disputes and improve your morals. Your moral character should be such that there should be a clear distinction between an Aḥmadī and a non-Aḥmadī. Always remain firm in truthfulness. In short, it is essential to practice all virtues, and this is the well-known meaning of obedience. It is this that Allāh and the Holy Prophet^{sa} command and it is this that the Promised Messiah^{as} desires of his Jamā‘at.

Khilāfat Aḥmadiyya too has always emphasized upon this. It is important to show perfect obedience in administrative matters also and not just in spiritual and religious ones. Do not get into the dispute of whether an order falls under the term *Ma‘rūf* or not. If something is contrary to the command of Allāh and His Prophet^{sa}, then it is surely not *Ma‘rūf*. When we say “I shall obey every *Ma‘rūf* decision of the Khalifa of the time,” no one should misconstrue this and say that such and such decision is *Ma‘rūf* and such and such is not *Ma‘rūf*. Always remember that all the instructions and commands given by the Khalifa are given in subservience to Allāh and His Prophet^{sa}, in keeping with the *Shari‘a* and the *Sunnah*, and so shall

it always be. Allāh says that if you show obedience you will find guidance, and that there is no salvation apart from this.

Allāh has promised Khilāfat to those who obey Allāh and His Prophet^{sa} and do good deeds. Good deeds involve not only worshipping God with full sincerity and shunning all kinds of idolatry—physical idolatry as well as the idolatry of giving preference to worldly desires over religious consideration; all these good deeds are important, but obedience is the most essential one of them. If you wish to benefit from the promise of Khilāfat, then safeguard your prayers, shun the idolatry of worldly desires, and completely obey the Khalifa, otherwise you will be considered among the disobedient.

Then Allāh says that the Jamā‘at of believers that is associated with Khilāfat is the Jamā‘at of people who observe their prayers and attend the mosque and pay the Zakāt and purify their wealth. They make financial sacrifices for the sake of Allāh and His Messenger and obey Allāh’s commandments and follow the example of the Holy Prophet^{sa}. It is in this condition that Allāh has mercy on His servants. We need to ask ourselves whether we show true obedience to Allāh and obey His commandments and worship Him in the best manner or not?

After the demise of the Promised Messiah^{as}, the Jamā‘at faced great anxiety and uncertainty, but then Khilāfat brought peace and certainty. The Nau Mubā‘itīn had a different attitude at that time, but it changed upon the election of Hazrat Khalīfatul-Masīḥ II^{ra}. Likewise, the opponents of the Jamā‘at were jubilant at the demise of the Promised Messiah^{as} and then tried to cover their embarrassment upon the election of Hazrat Khalīfatul-Masīḥ I^{ra}. After his demise, they were once again hopeful that the Jamā‘at would disintegrate, but Allāh supported the Jamā‘at of believers and once again turned their fears into peace. The Jamā‘at that continues under the benign shadow of Khilāfat has now spread to 212 countries and territories.

Huzoor^{aa} said that upon the election of the fifth Khalifa, a non-Aḥmadī Maulavī said that God’s practical testimony was in

our favour, and yet, instead of accepting this sign, they continue to grow in malice and hatred. But, regardless of this, Allāh continues to strengthen the Jamā'at that is associated with Khilāfat, the Jamā'at is spreading, and people in far off countries are demonstrating their love and devotion to Khilāfat. May Allāh continue to guide those who are attached to Khilāfat and the Jamā'at! Amīn!

Huzoor^{aa} cited testimonies of people who admit that the Khalīfa of the Aḥmadiyya Jamā'at was indeed appointed by Allāh. There are people who testify to how Allāh guided them towards this Jamā'at and how after becoming connected with Khalīfat their great problems and anxieties turned into peace and

tranquillity. Huzoor^{aa} said that all those who remain devoted to Khilāfat, act upon the commandments of God and His Prophet^{sa}, safeguard their prayers, purify themselves and their wealth, and set high standards of obedience, shall continue to receive Divine blessings. It is only through Jamā'at Aḥmadiyyat that the world can unite, and not by any other means. Each of us should therefore pray that Allāh may continue this blessing of Khilāfat forever. May we bring the whole world into the fold of Islām through prayers and the grace of God. May we unite them and bring them under the banner of the Holy Prophet^{sa}! Amīn!

Huzoor^{aa} concluded by saying that in the previous sermon, which marked the

inauguration of this mosque, he forgot to mention that at the time when the foundation of this mosque was laid, he was on a tour of Canada. Before leaving, however, he had offered prayer on the brick, and the foundation stone was laid on October 10, 2016, by the late Usman Chini Ṣāhib. The construction of the whole project started alongside the mosque. In this way, we can say that the Chinese people have a part in this project. We should pray that we may soon be able to spread Islām in China as well. While we pray that Allāh may elevate Chini Ṣāhib's spiritual status, we should also pray for the spread of Aḥmadiyyat, true Islām in China and in the whole world. May Allāh enable us to do so! Amīn!

MAY 31, 2019

THE SIGNIFICANCE OF JUMU'AH PRAYERS

In the beginning of his Friday Sermon, Huzoor^{aa} recited verses 10-12 of Sūrah Al-Jumu'ah, the translation of which is as follows:

O ye who believe! when the call is made for Prayer on Friday, hasten to the remembrance of Allāh, and leave off all business. That is better for you, if you only knew. And when the Prayer is finished, then disperse in the land and seek of Allāh's grace, and remember Allāh much, that you may prosper. But when they see some merchandise or some amusement, they break up for it, and leave thee standing. Say, 'That which is with Allāh is better than amusement and merchandise, and Allāh is the Best Provider' (62:10-12).

Huzoor^{aa} said that today is the last Friday of Ramadān which draws a large congregation and everyone makes a point of attending this prayer. The verses he recited clearly explain the importance of Friday prayer. Allāh says that when we are called to the Friday prayer, do not show any kind of laxity. Immediately come for the prayer, no matter how busy we are. Even if it is the peak business hour and neglecting the business affairs could

result in a loss of millions, we should not care about that and come to the mosque; because attending the mosque and offering prayer and listening to the Sermon of the Imām is a million times better than our worldly pursuits. But only those who possess knowledge and wisdom can comprehend this. Allāh says that when the Friday prayer is finished, we are free to go and busy yourself in our worldly affairs and trade, and God will bless what we do. But Allāh also makes it clear that our prayers are not to be limited to the Friday prayer, and those who remember God are mindful of the fact that they have to offer 'Aṣr, Maghrib and 'Īshā' prayers as well afterwards. These prayers are also obligatory and all worldly good comes through God's grace.

Huzoor^{aa} said that the obligation of attending Friday prayer and remembering Allāh and worshipping Him is not limited to Ramadān, rather it applies to Friday prayers throughout the year. The Promised Messiah^{as} said that Friday is a day of 'Īd and it has priority over other 'Īds because Sūrah Al-Jumu'a was revealed specifically to remind us about attending Friday prayer. Most people, however, are oblivious to this 'Īd which Allāh teaches us to

celebrate each week and do not accord it due importance. Some think that by attending the last Friday prayer of Ramadān they will reap the reward of all the Friday prayers of the past year. This is not so. Just as we give particular attention to the last Friday of Ramadān, we should give the same importance to each Friday throughout the year. Many people, however, are not mindful of this and miss their Friday prayers because of worldly pursuits.

Allāh says to remember that what Allāh has is much better than worldly profit, for it is He who provides for us. This is something every believer should try to understand, and it is even more important for us who have believed in the Imām of the age to realize this fact.

Huzoor^{aa} said that in order to fulfil our obligations to Allāh, we have to act according to His will. We have to remember to worship Allāh because it is the purpose for which He has created us. He says: "And I have not created the Jinn and the men but that they may worship Me" (51:57). Allāh does not say that all we need to do is to offer the last Friday prayer of Ramadān and we will have fulfilled my commandments; rather He



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says that it is an on-going obligations that we need to fulfil from birth till death. Do not, therefore, consider just one Friday of the year to be of vital importance. When we come to the Friday prayer and listen to the sermon and remember Allāh, there comes a moment during the day in which whatever we pray for, is granted. That is to say, in that moment Allāh gives His servant anything he asks for, other than what is unlawful. This moment is not confined to a specific Friday, rather it comes on every Friday.

The Holy Prophet^{sa} said: “Offering Friday prayer has been made obligatory on everyone who believes in Allāh and in the Last Day, with the exception of the sick, the traveller, women, children and slaves, because they have their constraints.” The Holy Prophet^{sa} also said: “Whoever ignores Friday prayer because of his worldly amusement or trade, Allāh will also ignore him.” Furthermore, the Holy Prophet^{sa} said: Good deeds are rewarded manifold on Friday. When a believer seeks Allāh’s pleasure by obeying His commandments, including attending Friday prayer and being punctual in worship, we can imagine how Allāh will reward such a believer for these good deeds that are performed solely for the purpose of winning His pleasure.

With regard to being absent from the Friday prayer, the Holy Prophet^{sa} said: “Whoever misses a Friday prayer without genuine reasons will be considered a

hypocrite in the eyes of God.”

The Holy Prophet^{sa} also said:

Allāh puts a seal on the heart of the one who misses three consecutive Friday prayers because of laxity, and as a result does less and less of good deeds. Coming to Friday prayer and other prayers without enthusiasm also leads to hypocrisy.

The Holy Prophet^{sa} said: “Attend Friday prayer punctually, for a man might be left out of paradise on account of missing Friday prayers, even though he is eligible to enter paradise on account of other deeds.” The Holy Prophet^{sa} stressed the importance of Friday prayer on numerous occasions. Not once did he ever say that our sins will be forgiven if we attend the last Friday prayer of Ramadān. Rather he said that anyone who ignores Friday prayer because of worldly pursuits and trade and amusement, Allāh will also ignore such a person. The Holy Prophet^{sa} did not only stress the importance of Friday prayer, he also said that a true believer eagerly awaits the next Ṣalāt, the next Friday prayer, and the next Ramadān.

Huzoor^{aa} said that we need to safeguard our prayers and set our priorities right. We need to strive to seek God and for this it is necessary that we know Him and understand His true status. Huzoor^{aa} further said that often our supplications

are focused on our personal desires. On the other hand, if they are focused on finding Allāh, we will be more steadfast in our supplications and we will not wait only for the Friday prayers but our hearts will look forward to each of the five daily prayers. It is the purpose of the advent of the Promised Messiah^{as} to bring man closer to God. It is also the purpose of our Ba‘at to come closer to Allāh and become His true servants. Our Ṣalāt, Friday prayers and our ‘īds should all have the one goal: that of attaining nearness to Allāh. The reason why fasting of Ramadān is prescribed every year is so that believers may raise the standards of their prayers and their worship and maintain it until the next Ramadān when they can raise it even higher. We should not revert to our previous condition after Ramadān. The Promised Messiah^{as} says that if our today is not better than our yesterday then we are not true believers.

Huzoor^{aa} said that today we have not gathered to say goodbye to Ramadān, rather we have come to pray that the steps we have taken in our worship and our love for Allāh are kept up. We have come to make a pledge that henceforth, our relationship with Allāh is only going to grow stronger, Insh’Allāh! We can only pray in this way if we recognise the importance of attaining nearness to Allāh and realize that He is All-Powerful and the One who can produce the best results for us. But if we give more value to our amusements and worldly pursuits



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then we are like children who do not know the worth of diamonds and treat them as play things.

Citing Hazrat Muşleḥ Mau'ūd^{ra}, Huzoor^{aa} said that the value of a thing depends on one's need and knowledge of it. Some people view things in the light of their temporary needs; hence they strive for trivial things and ignore the truly valuable ones. We observe the same behaviour when it comes to prioritizing between worldly desire and seeking nearness to Allāh.

Many people ask Huzoor^{aa} why it is that they pray with great fervour and yet their prayers are not accepted. Huzoor^{aa} responds to them in keeping with the verse which he explained in his first Friday Sermon of Ramadān wherein Allāh says: "I answer the prayer of the supplicant when he prays to Me" (2:187).

Hazrat Muşleḥ Mau'ūd^{ra} said that this verse does not refer to everyone in general, rather it refers to those specifically who observe fasting for the

sake of Allāh and observe prayers and spend their time in His remembrance. These are the people who safeguard their daily prayers and their Friday prayers and supplicate to Allāh at night. The word **عَابِدِينَ** (supplicant) in this verse can refer to everyone who prays, but since we are talking in the context of Ramadān it refers to those who purify their worship for God and do not limit it to Ramadān, rather they extend it to the whole year. Such people do not pray for worldly desire but pray for God Himself.

Allāh says that these people ask about Me for they want to find Me; they do not ask for food or jobs or any other material desires, all they seek is God who they want to meet; and so Allāh says that since these people are eager to find Him, He will reveal Himself to them. He does not say that He answers the prayers of everyone who asks for a job or food or matrimony. And it is often observed that those who pray for such things are not consistent in their worship and only pray and supplicate as long as they have a need. Thus their state of immersion

in prayer is temporary. Some people write that they prayed so fervently for a matter, but God did not answer their prayer. God never says that He will fulfil all your worldly desires and accept all such prayers. On the other hand, He says that if we undergo a holy transformation and supplicate to Him seeking Him, then He does listen to our prayer and stands up for His servant and fights his enemy.

Huzoor^{aa} concluded by saying that having believed in the Promised Messiah^{as}, it is our responsibility to raise our standards of worship and not let it fall below what we have attained in this Ramadān. We should become more punctual in prayers and maintain attendance in Friday prayers. Obey Allāh's commandments and strive to be among those who seek from God only Him. May all our prayers and worship be aimed at seeking God. May Allāh enable us to meet these standards! Amīn!

‘ĪDUL ADḤĀ SERMON — FROM THE ARCHIVES

Hazrat Mīrzā Bashīrud-Dīn Maḥmūd Aḥmad, Khalīfatul-Masīḥ II^{ra}

The following sermon was delivered on April 17, 1932 in Qādiān, India. It has been translated into English from Urdu by Atif Waqas Sahib and revised by Naila Tahir Sahiba. Huzoor^{ra} stated:

I cannot speak for long or speak aloud due to sickness. However, speaking is mandatory for the ‘Īd sermon as it is a part of worship. In this brief sermon, I would like to turn attention of the members towards the fact that even small commandments of the Sharī‘ah have great wisdom hidden in them.

I recall that once a person was discussing with me whether keeping a beard is mandatory in Islām. After listening to different arguments, he could not understand how spirituality could be based on one’s decision on keeping or removing hair. Generally, it is a very tricky statement. We were discussing this matter in private. However, if this statement had been given publicly, there is a possibility that it could have misled some people. My response to him consisted of a single statement, which I said in the same tone: I agree; spirituality does not depend on whether one keeps a beard, but it certainly depends on obeying the Holy Prophet^{sa}. My point was that keeping a beard might not have a direct connection to spirituality, but obedience of the Holy Prophet^{sa} is directly linked to spirituality. And since the Holy Prophet^{sa} has instructed that one should keep a beard—even if a beard does not directly become a source of spirituality—if his instruction is disobeyed, man will become deprived of spirituality.

If I were to give a more in-depth response to this objection, it would become evident that it is, in fact, baseless. Here, however, I have merely presented it as an example to highlight that some commandments which seem to be trivial actually have great significance. For example, the instruction of keeping

straight rows in the Prayers appears trivial, and for an individual to be standing slightly ahead or behind the row might appear unimportant; nonetheless, the Holy Prophet^{sa} instructed us to keep the rows straight or our hearts would be in disarray. Thus, while it appears unimportant, following this instruction has tremendous value . . .

Secondly, I want to explain that this ‘Īd is a symbolic gesture of what it means to do a true sacrifice. It reminds us that we should do sacrifices for a particular objective and once that objective is before us, there should be no hesitation in making a sacrifice. Like other teachings, Islām has also rectified the teachings of sacrifice. Other religions have concepts of sacrifice which may seem beautiful, but in fact are absurd with no actual benefits. Certain nations have sacrifices in their worship which are useless. For instance, some people continuously hang upside down . . . how is this beneficial? Likewise, there are people who continuously gaze at the sun till sunset. Then, there are those who remain standing in water in the cold weather. There are some who sit around a fire in hot weather. All of these methods might have dramatic and artful effect, but what benefit would the performer or the spectator gain from it? Islām defines sacrifice as something that is beneficial to both—the one offering it and to the rest of the society.

In the past, a sacrifice was defined as something beneficial for God, and keeping this in mind, people would endure great physical pains. They thought it would satisfy and please God. Their concept of pleasing God can be understood by the story of a wealthy man which was related by Hazrat Khalīfatul-



Masīḥ I^{ra}. Having inherited three hundred thousand rupees from his father, the man started consulting his friends as to how he should spend the money. When he went to the market, he observed a fabric merchant tearing some fabric. He enjoyed this ripping sound. He came back and informed his friends that he has just found a great way to spend his money. The man instructed his servants to keep bringing bundles of fabric and then to keep tearing the fabric before him. In this way, he would daily waste four or five hundred rupees worth of fabric.

People who endured physical pains (as a form of sacrifice to God) thought that God is like this man who inherited money and wasted it. They surmised that God is gratified when a person tortures and destroys himself. However, then Islām came forward and explained that a sacrifice is meant for a person’s own benefit. Islam explained that *fanā* (self-annihilation and sacrifice, as it were) is but one step on the path of *Baqā* (continued spiritual existence). You do not sacrifice yourself because God enjoys it; rather, you sacrifice in order that it gives rise to something new in you. Otherwise, you are not only wasting away, but arousing the wrath of God. The purpose of sacrifice is to grant you spiritual progress, not cause you suffering.

The objective God has set out [for sacrifice] is that humans should continuously progress and ultimately reach that spiritual level for which they

“A believer should never refrain from anything that benefits him and the world.”

has been created. This ‘Īd, in fact, is a reminder that we not only refrain from useless and vain sacrifices, but that we should never hesitate to offer sacrifices that are beneficial. On one hand, ‘Īd teaches us that wasting even the tiniest of things would bring the displeasure of God, and on the other, it teaches us that for the sake of a higher objective, even if one is required to sacrifice one’s life, he should not hesitate. Thus, while this ‘Īd teaches us the lesson of preserving even the smallest of things, it simultaneously teaches us to sacrifice even the most valuable of our things.

It was because of a misinterpretation that Hazrat Abraham^{as} was about to sacrifice [slaughter] Hazrat Ismael^{as} when seeking the pleasure of God. However, as this was going to be a useless sacrifice that would not have achieved anything, Allah the Almighty prevented it from being carried out and said told Hazrat Abraham^{as} that this [physical] sacrifice would not be a source of His pleasure; and that yes Hazrat Abraham^{as} was ready to literally fulfill his dream, but this was not the true intent of God’s command. Thus, it was declared by God that from this day forth, no more useless and vain sacrifices shall be made. Instead, God the Almighty established another form of sacrifice, which was the correct interpretation of that dream.

[That is] Hazrat Abraham^{as} left his wife and beloved child alone in an abandoned and barren desert. The purpose in doing this was that as a result of it, the House of God would eventually be established at this place and people would be able to remember God in it. In comparison, if he had slaughtered Hazrat Ismael^{as}, it would not have been as great of a sacrifice. For, he would have used a sharpened knife for the slaughter and the act would have been completed in an instant. However, to leave them in a desert—with no sign of food or water for hundreds of miles, no caravans, and no inhabitants in sight—was the equivalent of leaving Hazrat Ismael^{as} to die in a state that was far more

painful than merely slaughtering him.

And God did not stop Hazrat Abraham^{as} from offering this sacrifice. The very God who declared the act of slaughtering with knife as something useless, vain and unnecessary, not only did not prevent Abraham^{as} from offering this far more painful sacrifice [of his family], but rather instructed Abraham^{as} that this was exactly what He willed. Thus, God the Merciful and Loving, who had prohibited Hazrat Abraham^{as} from slaughtering his son, did not stop him from leaving his son in Makkah; rather, God ordered him to do just that. The reason for this was that slaughtering with a knife had no purpose or benefit, while leaving his son in an uncultivated land had a real objective and purpose—to establish the worship of God.

If Hazrat Abraham^{as} had slaughtered his son, Hazrat Ismael^{as}, what would have been its benefit? At most, it would have been a story to relate amongst the people of strong faith. However, people of weaker faith would have looked at it with no more significance than the founders of free-thinking societies.

A French lad who later became the founder of atheism was the only son to his parents. He went to church with his father for the very first time at the age of ten. He relates that fortunately (although we would consider this an unfortunate!) the priest delivered a sermon on the sacrifice of Hazrat Isaac^{as} (according to the Christians, the sacrifice of Hazrat Isaac^{as} was offered instead of Hazrat Ismael^{as}) and narrated that Hazrat Abraham^{as} slaughtered his only son for the sake of God’s pleasure.

As the priest was narrating this story, it crossed the boy's mind that he was also an only son to his father just like in the story. [The boy wondered] “What if my father also wants to please God by slaughtering me? I became so obsessed with these thoughts during the sermon that I became convinced that my father

will slaughter me. As soon as the sermon ended, I ran through the church door and reached all the way to the sea port, where I boarded a ship for America. I no longer felt any love for mother and father and believed they were cruel; simultaneously, I developed hatred for God and started convincing others to join me.” So gradually, a large community of atheists was formed. This community now publishes thousands of newspapers and magazines with the sole objective of denying the existence of God.

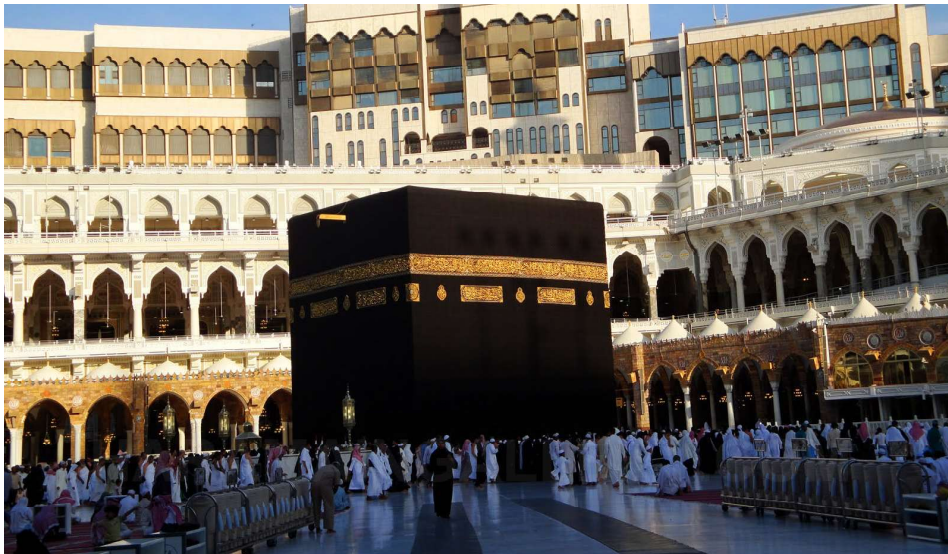
As such, if Hazrat Abraham^{as} had in fact slaughtered Hazrat Ismael^{as}, countless people would have stood up to deny such cruel teachings and such a cruel God. On the contrary, what a great sacrifice it was that God actually commanded. As a result of this sacrifice, to this day, the worship of God is associated with that very house which was established through Hazrat Ismael^{as}. The credit of the inhabitation of Makkah and being known as the centre and fountainhead of Unity of God is attributed to the sacrifice of Hazrat Ismael^{as} rendered by Hazrat Abraham^{as}.

Thus, this day of ‘Īd gives us two parallel lessons: refraining from sacrifice and offering sacrifice. The first is that one should not offer such sacrifices as have no purpose or objective. The second is that if there is a higher objective driving a sacrifice, then one should do not hesitate to sacrifice even the most valuable of things. In this age, although sacrificing one’s life is considered the greatest sacrifice, God has prohibited it through the Promised Messiah^{as}. On the other hand, He has commanded to sacrifice time and wealth and declared that the one who holds back from this sacrifice would be rejected by his Lord.

In short, the purpose of this ‘Īd is to refrain from useless sacrifices and never hesitate from sacrifices that are beneficial. A believer should never do an act that does not benefit him and the world, nor ever refrain from anything that benefits him and the world. This is the spirit which Islām seeks to instill in the believers and without which progress is impossible.

THE PHILOSOPHY OF HAJJ

Aizaz Khan, Missionary MTA Canada



Holy Ka'bah , Saudi Arabia

INTRODUCTION

Many of the world's religions attach spiritual significance to particular places. Journeys are undertaken by pilgrims to shrines, tombs of saints and certain sacred landmarks for the sake of devotion, as acts of thanksgiving, or to seek supernatural help.¹ Pilgrimage may serve as a test and demonstration of a worshipper's devotion to their faith. It may also serve to progress one's faith as they confirm their belief in a holy context and environment. Whatever the purpose of pilgrimage may be in various religions today, the very presence of this concept in almost all major world religions is a phenomenon that surely signifies its importance to belief. Pilgrimage to the holy land of Makkah, known as *Hajj*, is an age-old practice that pre-dates Islām itself. Over a period of centuries before Islām, *Hajj* was subjected to many changes and transformations, which included the addition of elements opposing *tauheed*—the Unity and Oneness of God. With the advent of Islām, the same rites carried out during *Hajj* were retained and kept intact but were reformed and purified of

any and all such elements, thus restoring it to its original state.

PILGRIMAGE IN WORLD RELIGIONS



Hinduism

Pilgrimage in Hinduism is known as *tirhayatra*, which means a journey to a ford or safe place to cross a river. Popular pilgrimage locations are *tirthas*, or 'crossing places'.² Fords are believed to literally and metaphorically represent crossing over from one world into another and as such, popular pilgrimage sites are located on the banks of great rivers. Varanasi, located on the holy Ganges River, is an important pilgrimage site for Hindus and the Ganges River, in which pilgrims bathe, is believed to be especially purifying at this site. Many places are also common pilgrim destinations due to their association with Hindu legend, personalities and significant events. *Kurukshetra*, the site of a great war mentioned in the *Mahabharata*, and *Mathura*, the birthplace of Prophet Krishna^{as}, are

popular pilgrimage places.³ A journey to four sacred temples in the Himalayan Mountains, known as *Char Dham*, is also a famous pilgrimage made by Hindus.⁴ Journeys undertaken by pilgrims to visit sacred sites are seen as purifying forms of meditation and asceticism.⁵



Buddhism

In Buddhism, following the demise of Prophet Buddha^{as}, places that were sites of his spiritual development and important phases of his life became popular Buddhist pilgrimage locations.⁶ Four sites in particular are regarded as primary pilgrimage locations:

- The garden of *Lumbini* and the nearby town of *Kapilavastu*— where Prophet Buddha^{as} was born and raised.
- The *Bodhi* tree at *Bodhgaya*— where he attained enlightenment.
- The Deer Park at *Sarnath*— where he gave his first sermon.
- The village of *Kusinagari*— where he passed away.

In Prophet Buddha's^{as} life story, 'where' something happened is as significant as 'what' happened there. Consequently, Prophet Buddha^{as} is said to have advocated pilgrimage to these four sites himself. Pilgrims visit these locations and recall events and experiences in Prophet Buddha's^{as} life.⁷



Judaism

In Judaism, pilgrimage to the Temple of Jerusalem was prescribed for every male Israelite three times a year.⁸ These pilgrim festivals

are called *Pesah*, *Shavout* and *Sukkoth*. The *Pesah* celebrated for seven days, commemorates the Jewish Exodus from Egypt, and is the most significant commemorative holiday as it celebrates the very inception of the Jewish people. *Shavout* is celebrated for one day and commemorates the revelation of the Torah on Mount Sinai. In liturgical texts, it is described as the “*season of the giving of the Torah*” and many Jews spend the entire *Shavout* night studying Torah scripture. The *Sukkoth* (‘booths’) is celebrated for eight days and commemorates the booths, or fragile dwellings, that the Jews lived in for decades after the Exodus from Egypt. For the duration of the *Shavout* pilgrimage, pilgrims are to reside in booths—walled structures covered with thatched roofs.⁹ Today, the remains of the destroyed Temple continue to be a popular site for Jewish pilgrims. Since Jewish law requires visitors to express grief at the sight of the destroyed temple, the Western Wall—the only remaining part of the Second Temple—is popularly known as ‘*The Wailing Wall*’.¹⁰



Christianity

For Christians, the chief attractions for pilgrims in medieval times were the Holy Land, Santiago de Compostela in Spain, and Rome.¹¹ Perhaps the most famous of the early pilgrimages was that of Emperor Constantine’s mother, Helena, who travelled to Jerusalem and identified sacred sites associated with Prophet Jesus^{as} life there. Churches and shrines were constructed to mark the locations and they became sites for pilgrimage. The Church of the Holy Sepulchre was commissioned to be built by Helena near the site where Prophet Jesus^{as} is said to have been crucified, interred, and resurrected. This Church has become the focus of millions of Christian pilgrims.¹² In Christianity, tombs and shrines of saints and Biblical prophets are also popular pilgrimage locations.¹³



PILGRIMAGE IN ISLĀM

Islām, being a religion of unity and global integrity,

assigns Makkah as the one single place where Muslims are to gather in an annual pilgrimage called *Ḥajj*. Although the concept of Pilgrimage is found in all religions of the world, their places of Pilgrimage are dispersed in various countries. Islām is unique amongst world faiths in that there is a single location where Muslims from across the globe are required to congregate for the sake of God. The pilgrimage itself, its objectives, and the rites it entails, are founded upon deep philosophical aspects of spirituality, self-reformation, and human integration that extend well beyond the prescribed days of *Ḥajj*.

THE THREE OBJECTIVES OF ḤAJJ

Ḥajj is not merely a physical journey that a pilgrim embarks upon simply to discharge his or her duty as a Muslim. Hazrat Mirzā Ghulām Aḥmad^{as}, the Promised Messiah and Founder of the Aḥmadiyya Muslim Community, states that every Islāmic ritual has a philosophy and an underlying spirit behind it. Performance of worship is like a body—it has a spirit functioning in it as well. He who does not take care of the spirit (of worship) and loves the body only, is as if he worships a corpse.¹⁴ Expounding upon the true objectives of *Ḥajj* in light of Qur’ānic teachings, Hazrat Mirzā Bashīruddīn Maḥmūd Aḥmad^{ra}, the Second Khalīfa of the Aḥmadiyya Muslim Community, has stated that the reformation and objectives that are intended to be achieved through *Ḥajj* are as follows:

1. Reformation and purification of the self and one’s ego
2. Establishment of a sincere relationship with Allāh the Almighty
3. Establishment of a healthy relationship with mankind

In fact, these three objectives and reforms address all types of sins that are expected to be cleansed and reformed i.e. sin either relates to one’s self, one’s relationship with God and in following His commandments, or in relation to other creatures of God.¹⁵ Thus if a Muslim pilgrim completes the outward

rites of *Ḥajj* yet fails to achieve these three intended objectives, they will have simply succeeded in embarking upon on a long, tiring and costly journey—and nothing more.

SELF-REFORMATION AND ESTABLISHING A SINCERE RELATIONSHIP WITH ALLĀH

The deep wisdom and philosophy underlying the landmarks, rites and actions carried out during *Ḥajj* are the true essence of the pilgrimage. If landmarks visited during *Ḥajj* were insignificant and if every rite carried out was meaningless, then *Ḥajj* itself would be an irrelevant and futile journey. But, as the following list shows, the wisdom behind different aspects of *Ḥajj* truly facilitate the purification of one’s self and the establishment of a sincere relationship between a pilgrim and God:

Makkah: When a pilgrim tiredly journeys from afar and finally lays eyes on the sandy hills of Makkah, he realises that God does indeed protect those who make sacrifices for Him. He is reminded of the fact that it was precisely in this dry and barren land, which was completely bereft of food and water, that God Almighty saved Prophet Ishmael^{as} and Hagar^{ra}. This historical truth coupled with the fact that the pilgrim witnesses the very land upon which the miracle originally occurred, increases one’s love for God and certainty of belief.

Mina: The name Mina is derived from *Umniyyah*, which means desire and purpose. This is representative of the true purpose and intentions of a pilgrim completing the *Ḥajj*, which is to meet their Lord. Consequently, this refers to the fact that a pilgrim’s visit to Mina is symbolic of their achievement of this purpose—meeting with Allāh whilst totally departing from Satan.

Arafat: the Arabic root of this name means to recognise and identify. Visiting Arafat signifies that the pilgrim has now identified and recognized Allāh and has met Him.

Muzdalifah: The name Muzdalifah denotes nearness. Visiting Muzdalifah

signifies that the objective of which the pilgrim was in search of is now very near in proximity.

Ka'bah: When a pilgrim first sets their gaze upon the Ka'bah, an ancient house from the time of Prophet Adam^{as}, they are emotionally charged and realize that they are part of a chain of generations of people who visited this structure as an expression of God's love. Reverence for the Ka'bah as the holiest symbol in Islām gathers and focuses the attention of the pilgrim to God and God alone.

Kissing the black stone (Hajr-e-Aswad): The irregular shaped stone is symbolic of the unity of God, since idols are carved, cut and fashioned by man. Kissing the stone is an expression which means that the pilgrim does not want to be removed from it i.e. the Unity and Oneness of God.

Ithram: Two seamless shrouds worn by male pilgrims remind them of death and are symbolic of similar shrouds that Muslims are wrapped in after their demise. When millions of pilgrims gather in sites such as Mina and Arafat wearing the *Ithram*, a scene is created comparable to the Day of Reckoning and it seems as if pilgrims have just risen from their graves to be presented before God.

Tawaf (Circumambulation): When a pilgrim circumambulates the Ka'bah along with thousands of other pilgrims and prays alongside them, they feel as if they have been cut off from the world, are truly in the presence of God, and now must humble themselves and prostrate before Him. The *tawaf* is an expression of deep and genuine love for God. The Promised Messiah^{as}, regarding the philosophy of circumambulation, states that it "*is a sign of the lovers of God. The lovers go round it, as if they are left with no will of their own and around Him they lay down their lives.*"¹⁶

Sa'yi (running between the hills of Safa and Marwah): While running between *Safa* and *Marwah*, a pilgrim recalls the incident of Hagar^{ra} desperately searching for water at that exact place long ago. The pilgrim realizes that if they too were to make a similar sacrifice for



Holy Ka'bah , Saudi Arabia

God—abandon everything and set up camp in the middle of a desert—He would not let them go to waste just as He did not waste the sacrifice of Hazrat Hagar^{ra} and Prophet Ismail^{as}.

Ramyal Jamar (throwing pebbles): Throwing pebbles at three pillars which are symbolic of Satan, signifies total rejection of Satan's onslaughts. The three pillars are erected at Mina in spots where Hazrat Abraham^{as} is said to have totally rejected the onslaughts of Satan three times. The three pillars are symbolic of the stages of man's life i.e. life in the material world, the purgatory state after death, and the eternal afterlife. Pelting each pillar with pebbles symbolizes that the pilgrim will be far removed from Satan in this life, remain purified as he enters a purgatory state, and will finally enter the hereafter in such a condition that he will be pure of the effect of Satan.

Zabīhah (Sacrifice of an animal): Sacrificing an animal serves as a reminder to the pilgrim that they should be ever-ready to give and spend their life in the cause of Allāh if ever the need arises.¹⁷

Maqam-e-Ibrahim (The Station of Abraham^{as}): Praying at the 'station' or 'place' of Abraham^{as} is symbolic of the spiritual status that Prophet Abraham^{as} achieved which is the goal of

every Muslim—after having removed all barriers, shunning away all mundane connections, and abandoning their desires for Allāh's sake, they attain the station of being in harmony with God and performing worship in the most perfect manner.¹⁸

When a pilgrim understands the wisdom behind a chosen landmark and the philosophy underlying a specific rite of *Hajj*, it gives the pilgrimage a deep spiritual dimension that would otherwise be lost. Therefore, when *Hajj* is carried out with meaning and while striving towards a superior motive, it allows pilgrims of Islām to not only reform their egos but also establish a lasting relationship with their Creator.

ESTABLISHING A HEALTHY RELATIONSHIP WITH MANKIND

Where Islām stresses the need for man to reform and give Allāh His due rights, it also lays great importance on the rights of fellow human beings and building a healthy relationship with mankind. *Hajj* grants Muslims from every corner of the Earth an opportunity to congregate in a single gathering, to build strong ties of love and brotherhood and to remove all feelings of hate and enmity. The wisdom behind spending three days in the valley of Mina during the pilgrimage is so that

along with remembrance of Allāh, Muslim scholars and leaders may meet each other, build bridges of understanding, and work collectively towards peace amongst Muslim nations.¹⁹ At such a time, Muslims are also urged to discuss and seek strategies to remove any dishonor that has unfortunately been linked with Islām and thereby work to spread and give rise to Islām.²⁰

It should be noted, however, that the scope of peace affiliated with Ḥajj does not merely extend to Muslim nations but rather to all nations regardless of creed. Interestingly, according to Qur’ānic scripture, one of the very objectives of the construction of the Ka’bah is to unify the world and establish world peace.²¹ Hazrat Mirzā Nasir Aḥmadth states that no organization in the world, no matter how it endeavors, can achieve world peace unless it follows the teachings presented by the Prophet raised from this House of Allāh.²²

The Holy Qur’ān lays down the five fundamental principles of establishing world peace and until and unless international organizations abide by these five principles, they cannot succeed:

1. Preference should not be given to one nation over another
2. Dispute should be resolved the moment it begins
3. Regional prejudice is detrimental to international treaties, rather it is fatal
4. When disputes arise, punishments should not be proposed for nations out of sheer prejudice—they should be reconciled
5. Every nation will have to make a sacrifice to maintain global peace.²³

It is evident that this objective of the Ka’bah, the central and holiest site of Islām and the pilgrimage, serves to go well beyond the days of Ḥajj and aims to not only create world peace, but maintain it till the end of days.

CONCLUSION

Pilgrimages to sacred landmarks are a facet of almost every world religion. In Islām, the annual pilgrimage to Makkah provides an opportunity for Muslims to develop a lasting relationship with God and to be at peace with Him and His creation. The philosophy and wisdom behind every aspect of Ḥajj is so profound, and the scope of the pilgrimage itself is so vast, that it gives Ḥajj unique features and qualities that are not found in pilgrimages of other religions.

To complete this pilgrimage to Makkah—one which is accepted by God Almighty—is the ardent desire of every Muslim. But the truth is, that unless a person performs Ḥajj of the heavenly House of Allāh, his Ḥajj on Earth is not accepted—that is to say, Ḥajj remains meaningless unless one aims to achieve its true objectives of reformation. May Allāh the Almighty enable Muslims to understand and appreciate the true philosophy of Ḥajj, Amīn!

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JALSA KHILĀFAT DAY IN SASKATOON

Shafiq Ahmad Qureshi, Secretary Ishā'at Saskatoon North

By the Grace of Allāh, Jalsa Khilāfat Day was organized by the Aḥmadiyya Muslim Jamā'at Saskatoon on May 25, 2019 at Baitur Rehmat Mosque. The Jalsa was attended by 509 members consisting of Anṣār, Khuddām, Lajna, Nāṣirāt, and Aṭfāl. The Jalsa was presided over by Respected Syed Tanvir Shah Ṣāhib, Regional Amīr. The Jalsa began after 'Aṣr prayer at 7 pm.

The Jalsa began with the recitation of Holy Qur'ān by Farooq Dar Ṣāhib, followed by its English and Urdu translations by Nauman Ahmed Qureshi Ṣāhib and Mauz Cheema Ṣāhib respectively. An Urdu poem by Hazrat Masīḥ Mau'ūd^{as} was recited by Raja Maqbool Ṣāhib, followed by its English translation by Tanzeel Nasir Ṣāhib.

Usman Chaudhry, President of Saskatoon North, delivered a speech on the topic "A Khalīfa is appointed by God." The speech was delivered in English and Urdu. Next, a *Tarana* was presented by Hibatullah and Sameer Ṣāhib. Following the presentation of the *Tarana*, a speech on the theme of bonding with Khilāfat was delivered by Syed Mubarak Ṣāhib. This speech was followed by the presentation of a documentary on Khilāfat.

The keynote address of this Jalsa was delivered by Murabbi Shakoor Ahmad Ṣāhib. To conclude the event, Respected Regional Amīr, Syed Tanvir Shah Ṣāhib gave an address on the topic of building mosques as a means of inviting blessings and spreading the true message of Islam. The program ended with Du'ā and was followed by the opening of the fast.



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AHMADIYYA MUSLIM JAMAAT
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Aḥmadiyya Muslim Jamā'at Press Releases

PRESS RELEASE

June 7, 2019

HEAD OF AḤMADIYYA MUSLIM COMMUNITY DELIVERS ĪD SERMON IN LONDON

The World Head of the Aḥmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Hazrat Mirzā Masroor Aḥmad^{aa}, delivered the Īdul Fiṭr sermon on June 5, 2019 from the Baitul Futūḥ Mosque in London. During the address, His Holiness^{aa} spoke about the significance of Īd and stated that by bringing people together, it served as a source of joy and celebration.

His Holiness^{aa} stated that in the modern day, people have become fearful of the term of 'Allāhu Akbar' or consider Islām a violent and extremist religion. Thus, it was the foremost duty of Aḥmadi

Muslims to show the true and altogether positive connotations and meaning of 'Allāhu Akbar' and to manifest the peaceful teachings of Islām to the wider world. His Holiness^{aa} said it was the responsibility of Aḥmadi Muslims to bring mankind towards God Almighty and a true celebration would occur on that day when the earth was filled with people who praised God Almighty and invoked blessings upon the Holy Prophet Muḥammad^{sa}.

Hazrat Mirzā Masroor Aḥmad^{aa} explained the correlation between human happiness and social gatherings and said the two were 'intrinsically linked' and that congregating at joyous occasions

was a part of human nature. His Holiness^{aa} said that Islām is a 'religion of human nature' and it therefore gathers people together in a large gathering on the jubilant occasion of Īd, in order to further increase the joy. His Holiness^{aa} also said that the true Īd is one where all of mankind will be united—a purpose for which God Almighty had sent the Holy Prophet Muḥammad^{sa}.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

The greatest Īd can only be on that day in which the largest of gatherings takes place. The foundation of the greatest gathering of people was laid on the day when a beloved man of

God, the Holy Prophet Muḥammad^{sa} proclaimed, 'O mankind! truly I am a Messenger to you all from Allāh'.

Hazrat Mirzā Masroor Aḥmad^{aa} explained that whilst all prophets of God called people together, they had come only for their own nations, whereas the Holy Prophet Muḥammad^{sa} on the other hand, was sent for the entirety of mankind.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

If there was ever a 'great Īd' in the world, it was on the day when Allāh the Almighty instructed a most beloved one of His to call and gather together the entirety of mankind...He was commanded to announce to the world that it should hearken to the call of the Prophet Muḥammad^{sa} so that it may benefit from the blessings he has been granted by God Almighty.

His Holiness^{aa} said that God Almighty desires that mankind becomes unified and it is for this reason that God Almighty sent the Prophet Muḥammad^{sa} into this world with the unifying message found in the Holy Qur'ān. Hazrat Mirzā Masroor Aḥmad^{aa} said: "The day when all mankind shall join in one faith will be the day of the true and great Īd and Allāh the Almighty has given us the responsibility to bring about that Īd."

Hazrat Mirzā Masroor Aḥmad^{aa} further stated: "Thus Aḥmadi Muslims must pay attention and focus on how they shall bring about such a gathering of people that ushers in the true Īd whereby all of mankind comes together upon the Word of God."

His Holiness^{aa} explained that people make many preparations including the buying of clothes and preparing food for the annual Īd, but that greater attention must be paid towards the greater Īd when mankind will come together in Islām. His Holiness^{aa} spoke about the unfounded fears the world has of Islām and urged Aḥmadi Muslims to do all they can to counter these misunderstandings.

Hazrat Mirzā Masroor Aḥmad^{aa} gave the example of the term 'Allāhu Akbar' (Allāh is the Greatest) and how it has become a



“One day the whole of mankind will pray and invoke salutations upon the Holy Prophet Muḥammad^{sa}”.

– Hazrat Mirzā Masroor Aḥmad

term associated with terror and a phrase the world has to come to fear.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

The actions of some Muslims are such that people fear the term 'Allāhu Akbar' and fear the Islāmic creed. However, it is our task to open unto the world the beauties of this term in a manner that people from every nation desire to recite the Islāmic creed 'I bear witness that there is none worth of worship except Allāh, and Muḥammad is his Messenger' and feel joy and comfort in it. Rather than insulting him, may the entire world become immersed in praying for the Holy Prophet Muḥammad^{sa}. Rather than defaming the name of God, may mankind become such that it raises the slogans of 'Allāhu Akbar.'

Hazrat Mirzā Masroor Aḥmad^{aa} continued:

It will happen, and most certainly come to pass one day, that the entirety of mankind will pray and invoke

salutations upon the Holy Prophet Muḥammad^{sa}. This is neither the dream of a madman nor the thoughts of a child, rather, this is the reality of the promises of God which will come to pass one day.

Hazrat Mirzā Masroor Aḥmad^{aa} concluded his faith-inspiring address by praying for all those in need and advised Aḥmadi Muslims to pray for the attainment of the true Īd.

A day prior to the Īd Sermon, on the final day of this year's Ramaḍān, His Holiness^{aa} gave a commentary of the final three chapters of the Holy Qur'ān (Darsul Qur'ān). The Darsul Qur'ān took place at the Aḥmadiyya Muslim Community's headquarters at the Mubarak Mosque in Tilford, Surrey. His Holiness^{aa} spoke about the need for unity in the Muslim world and called on members of the Aḥmadiyya Muslim Community to pray for peace in the world and for all people who are suffering.

ANNOUNCEMENTS



KHURRAM BIN YAMEEN AHMAD

Allāh the Bestower has blessed James Sinclair (Tabligh Dept. Canada) and Maria Shahzad Ahmad of Aḥmadiyya Abode of Peace with a baby boy on March 8, 2019. Hazrat Khalifatul-Masih V^{aa} has graciously named him “Khurram Bin Yameen Ahmad.” The newborn is the paternal grandson of Mr. Paul Sinclair (late) and Mrs. Virginia Sinclair of Brantford and the maternal grandson of Shahzad Ahmad Şāhib (Finance Dept. Canada) and Fakhara Nusrat Şāhiba (late) of Peace Village. May Allāh grant Khurram Bin Yameen Ahmad a long, healthy and righteous life, and make him a delight of eyes for the family! Amīn!

AYLA AHMAD

Allāh the Bestower has blessed Iftikhar Ahmed Şāhib (serving as Naib Sadr Majlis Khuddāmul Aḥmadiyya Canada) and Warda Qazi-Ahmed Şāhiba of Woodbridge South with a baby girl on April 26, 2019. The newborn has been named Ayla Ahmad. She is the paternal granddaughter of Mahmood Ashraf Ahmed Şāhib (serving as National Internal Auditor) and Adeeba Mahmood Şāhiba of Vaughan South and the maternal granddaughter of Qazi Irfan Ahmed Şāhib (serving as Member of Qadhā Board Canada) and Naghmana Qazi Şāhiba of Scarborough South. May Allāh grant Ayla Ahmad a long, healthy, and righteous life, and make her a delight of eyes for the family! Amīn!

MEDICAL RESIDENCY

By the grace and blessings of Allāh, Dr. Anam Siddique Şāhiba, wife of Arslan Ahmed Şāhib, of Ottawa has been admitted into the Family Medicine Residency training program at the University of Saskatchewan. Members are requested to pray for her success in this program. May Allāh make her training a source of blessings and success and enable her to serve humanity in the best possible manner! Amīn!

La Gazette

AHMADIYYA

août 2019

CANADA 

DU SAINT CORAN



لَنْ يَنَالِ اللهُ حُومَهَا وَلَا دِمَاؤَهَا وَلَكِنَّ يَنَالُهُ التَّقْوَى مِنْكُمْ كَذَلِكَ
سَخَّرَهَا نَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَبَشِّرِ الْمُحْسِنِينَ ﴿١٢٧﴾

« Leur chair ne parvient certainement pas à Allāh, ni leur sang, mais c'est votre droiture qui Lui parvient. C'est ainsi qu'Il vous les a assujettis, afin que vous puissiez proclamer la grandeur d'Allāh pour vous avoir guidés. Et annonce la bonne nouvelle à ceux qui font le bien. »

ḤADĪTH

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

« Trois qualités offrent à celui qui les possède la douceur de la foi. Elles sont : Allāh et Son Envoyé lui sont plus chers que tout ; il aime une autre personne uniquement pour la cause d'Allāh et après qu'Allāh le Très-Haut l'ait sauvé de l'incroyance, il hait retourner à l'incroyance autant qu'il déteste le feu. »



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LES DIRECTIVES DU CALIFE^{AA}

LES MARIAGES DU SAINT PROPHÈTE MUHAMMAD^{SA}

Résumé du sermon du vendredi 21 juin 2019, prononcé par Sa Sainteté le Calife, Hazrat Mirza Masroor Ahmad (qu'Allāh soit son aide), à la mosquée Moubarak à Islamabad au Royaume-Uni.

Dans son précédent sermon, Sa Sainteté le Calife^{AA} avait fait mention de quelques incidents concernant Hazrat Zaid bin Harithah^{RA} et du mariage de Hazrat Muhammad^{SA} avec Hazrat Zainab bint Jahach^{RA} alors que celle-ci était âgée de trente-cinq ans.

~ Il convient de noter que selon les circonstances prévalentes de l'époque, un individu d'un tel âge était perçu comme étant à un 'âge avancé'. Zainab bint Jahach^{RA} était une femme pieuse et vertueuse.

~ Hazrat Aisha^{RA} avait grandement salué la vertu et la pureté de Hazrat Zainab^{RA} en disant qu'elle n'avait 'jamais connu de femme aussi pieuse que Zainab' nonobstant que cette-dernière était [façon de parler] une rivale en quelque sorte à Hazrat Aisha^{RA} comme Huzoor^{AA} en a fait mention dans l'un de ses précédents sermons.

~ Hazrat Zainab^{RA} faisait preuve de bonté à l'égard de ses proches, dépensait de grosses sommes en charité et s'évertuait du mieux qu'elle pouvait à atteindre la proximité de Dieu, sans mentionner ses efforts inlassables à faire le bien.

~ Certes, elle avait un caractère quelque peu irascible, mais lorsqu'elle se mettait en colère elle exprimait toujours des remords immédiatement après

~ A une reprise, le Saint Prophète^{SA} avait dit à ses épouses :

« Celle qui a les mains les plus longues d'entre vous sera la première à me rejoindre après ma mort. »

~ Hazrat Aisha^{RA} déclare que les épouses du Saint Prophète^{SA}, ayant compris de cette parole du Prophète^{SA} d'Allāh au sens littérale, se mesuraient souvent les mains.

~ En constatant que Zainab^{RA} était la première épouse du Saint Prophète^{SA} à quitter ce monde après son décès, elles comprirent que le terme 'main' faisait ici allusion à la charité et aux aumônes.

~ Comme mentionné lors des précédents sermons, les hypocrites médoins profitèrent du mariage du Prophète^{SA} d'Allāh (avec Hazrat Zainab^{RA}) pour soulever nombres d'allégations. Ils se moquaient du fait que le Saint Prophète^{SA} s'était marié avec celle qui était autrefois l'épouse de son fils (c.-à-d. sa bru).

~ De telles allégations étaient après tout inévitables puisque le but même de ce mariage était celui d'éradiquer cette coutume empreinte par l'ignorance.

~ Il convient de noter qu'Ibn Sa'd, Tabari etc. font mention d'une fausse narration concernant le mariage de Hazrat Zainab^{RA} avec le Saint Prophète^{SA}, ce qui a octroyé une opportunité aux opposants chrétiens de soulever des allégations des plus insidieuses contre le caractère nobilissime du Saint Prophète^{SA}.

~ Cette fausse narration relate un incident qui aurait eu lieu après le mariage de Hazrat Zainab bint Jahach^{RA} avec Zaid^{RA}. Le Saint Prophète^{SA} serait parti à la recherche de Zaid^{RA} et en arrivant devant sa demeure, fit appel à celui-ci^{RA}. Or, l'histoire dit que Zaid^{RA}

n'était pas à la maison à ce moment-là.

~ Quand Hazrat Zainab^{RA} reconnut la voix du Prophète^{SA} d'Allāh, elle se hâta de se présenter au Saint Prophète^{SA} et lui dit : « O Messenger d'Allāh! Que ma mère et mon père soient sacrifiés pour vous, Entrez, je vous en prie. Toutefois, le Saint Prophète^{SA} refusa.

~ Le narrateur ajoute que Hazrat Zainab^{RA} ne portait pas de châle lors de cet incident. Ainsi, le Saint Prophète^{SA} l'aperçut et – *Nauzubillah* – tomba sous le charme de sa beauté et revint en prononçant ces mots :

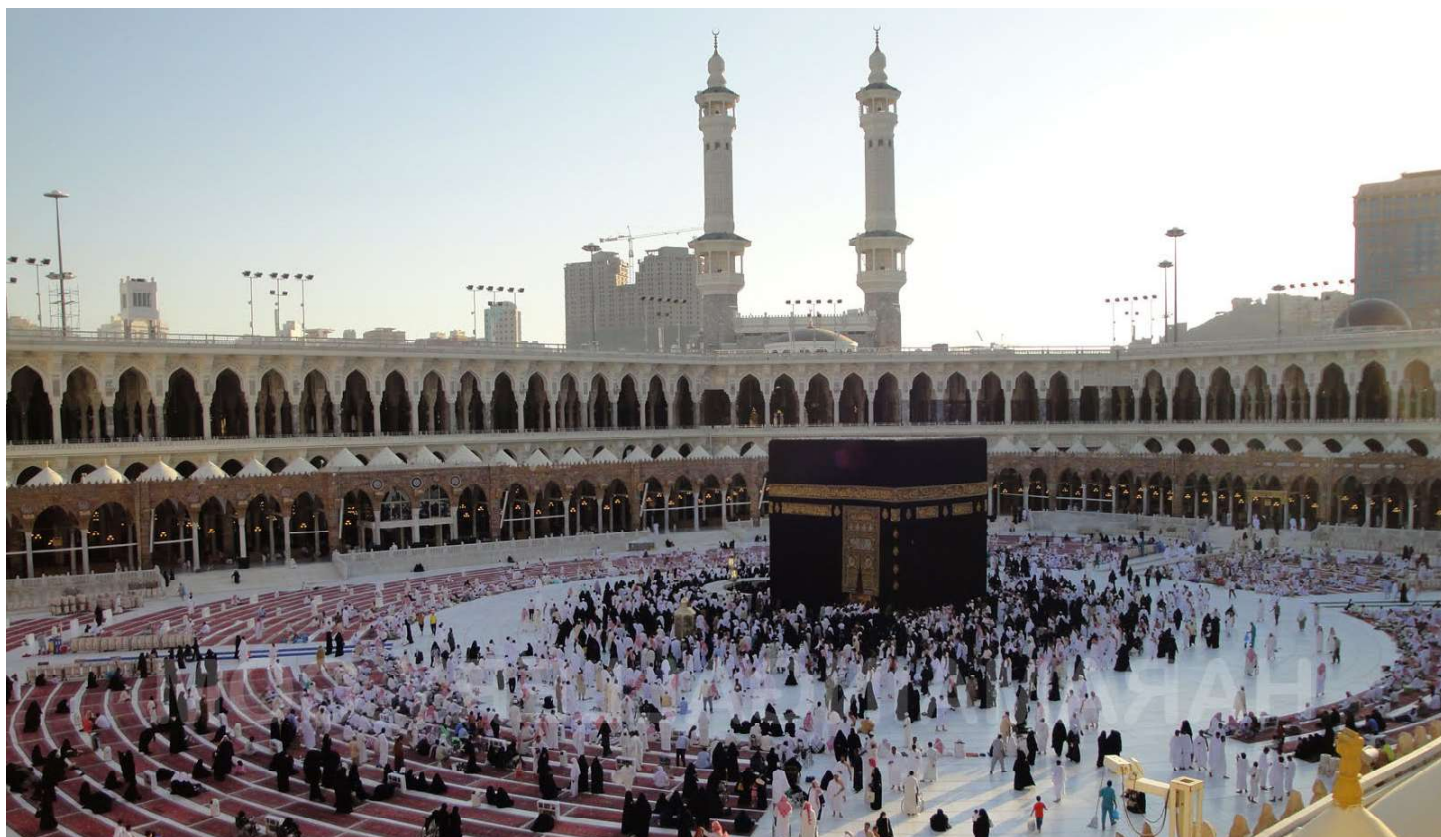
« Saint est Allāh possesseur de toute grandeur ! Saint est Allāh, qui tourne le cœur des gens comme il le souhaite ! »

~ Quand Zaid^{RA} est revenu à la maison, Zainab^{RA} lui relata l'incident qui s'était produit plus tôt. Quand Zaid^{RA} s'enquit auprès de Zainab^{RA} quant aux paroles prononcées par le Saint Prophète^{SA}, elle répéta ce que celui-ci avait dit, en ajoutant

« J'ai invité le Saint Prophète^{SA} à entrer, mais il a refusé et il est reparti ».

~ Zaid^{RA} se serait ensuite présenté au Saint Prophète^{SA} et l'intima qu'il était prêt à divorcer Zainab^{RA} si c'était le désir du Prophète^{SA} d'Allāh de l'épouser. L'histoire suppose que le Saint Prophète^{SA} exhorta à Zaid^{RA} de ne pas divorcer Zainab^{RA}, ce qui n'empêcha pas Zaid^{RA} de divorcer quand même.

~ Bien que cette narration pourrait être expliqué de manière à ce qu'elle ne laisse



subsister aucune objection, la vérité est que cette histoire est absolument fautive du début jusqu'à la fin, que ce soit en termes de *Riwayat* ou *Dirayat*.

~ En ce qui concerne la chaîne de transmission de cette narration, il suffit simplement de dire que celle-ci est rapportée par Waqidi et Abdullah bin Aamir Aslami. Ces deux-là sont considérés par les *Muhaqiqin* (érudits/chercheurs) comme étant faible. Waqidi en particulier est réputé pour ses mensonges.

~ Quelque temps auparavant, un récit tiré du recueil Bukhari avait été présenté, dans lequel Zaid^{ra} s'était plaint au Saint Prophète^{sa} du traitement que lui infligeait son épouse Zainab^{ra}.

~ En cette occasion, le Prophète^{sa} d'Allāh lui répondit en ces mots : « Crains Allāh et ne divorce pas ». Il convient de noter que le recueil Bukhari est le livre le plus authentique après le Saint Coran. C'est là un fait que même les ennemis de l'Islām reconnaissent.

~ Du point de vue de la *Diyarah*, le récit que présente Ibn Sa'd s'avère être totalement fautive. Zainab^{ra} était la cousine du Saint Prophète^{sa}, et ce-dernier l'avait marié à Zaid bin Harithah^{ra}.

~ L'on parle ici d'une époque où les

femmes musulmanes n'avaient pas encore commencé à porter le voile, puisque ce commandement ne fut révélé qu'après le mariage du Saint Prophète^{sa} avec Zainab^{ra}.

~ Ainsi, le fait que certains s'enhardissent de proposer que le Saint Prophète^{sa} n'eût jamais vu Zainab^{ra} auparavant, et qu'il l'aurait aperçu seulement lors de l'incident [mentionné par Ibn Sa'd] est une assertion des plus mensongères.

~ Très certainement, le Prophète^{sa} d'Allāh a dû voir Zainab^{ra} des milliers de fois avant ledit incident, étant de ce fait pleinement conscient de la beauté et des défauts de Zainab bint Jahach^{ra}.

~ De surcroît, il sied de mentionner, eu égard au lien de parenté entre le Saint Prophète^{sa} et Zainab^{ra}, que celui-ci a indubitablement dû voir Zainab^{ra} plusieurs fois sans son châle.

~ Aussi, le fait que Zainab^{ra} ait invité le Saint Prophète^{sa} à l'intérieur démontre qu'elle était suffisamment couverte. Bref, cette histoire est ridicule surtout à la lumière du fait que le Saint Prophète^{sa} était connu pour son comportement immaculé et irréprochable.

~ Il convient de noter qu'à cette époque, les hypocrites de Médine répandaient

toutes sortes de mensonges et oui-dire dans le but d'endiguer le progrès de l'Islām.

~ A l'origine de ce complot figurait Abdullah bin Ubayy bin Salul, lui qui n'hésitait pas à concocter des histoires en amalgamant mensonge et vérité, qu'il répandait ensuite secrètement. Dans le contexte du mariage avec Zainab^{ra}, Allāh fait mention des hypocrites de Médine dans la Sourate Al-Ahzab :

« Si les hypocrites, et ceux dans le cœur de qui est une maladie, et ceux qui font courir de fausses rumeurs dans la ville, ne renoncent pas à leurs activités, Nous te mettrons à leurs trousses en vue de les punir; alors ils n'habiteront plus autour de toi sauf pour peu de temps » (33 :62)

~ Ce verset démontre de manière on ne peut plus claire la fausseté de l'histoire susmentionnée. Peu après cet incident, ce même Abdullah bin Ubayy bin Salul et ses complices avaient joué un rôle de premier ordre quant au terrible incident que fut la grande calomnie Hazrat Aisha^{ra} en répandant de fausses rumeurs.

~ L'approche des hypocrites [pour contrer la montée de l'Islām] était celle de répandre de fausses histoires

afin de porter atteinte à l'honneur du Saint Prophète^{sa} et ses proches. Ils usèrent d'une telle ruse que certains compagnons, fautes de connaissances approfondies, ne pouvaient réfuter ces invectives fallacieuses.

~ De telles histoires se sont ainsi infiltrées dans la littérature musulmane, surtout par le truchement de ces musulmans venus après, eux qui, de coutume, n'étaient pas de nature à mener des investigations approfondies. Subséquemment, ceux commencèrent à relater ces informations erronées.

~ Sa Sainteté le Calife^{aa} cite l'explication de Hazrat Mirza Bashir Aḥmad [M.A]^{ra} au sujet des différents mariages du Saint Prophète^{sa} :

a. Il est vrai que le Saint Prophète^{sa} s'était marié plus d'une fois. Or, à l'exception de son mariage avec Hazrat Khadija^{ra}, tous ces mariages eurent lieu à un âge avancé.

b. Que certains historiens suggèrent que les mariages du Saint Prophète^{sa} étaient motivés par le désir d'assouvir sa passion charnelle est une assertion qui est à l'antipode du statut auquel l'on s'attend de la part d'un grand historien, car il n'existe aucune preuve historique étayant ce fait.

c. L'histoire témoigne que lorsque le Saint Prophète^{sa} avait 25 ans, il épousa une veuve de quarante ans, et qu'il fit preuve d'une telle intégrité eu égard à cette union que l'on en trouve nulle part ailleurs, et ce, jusqu'à l'âge mûr de 50 ans.

d. Jusqu'à l'âge de 55 ans, le Saint Prophète^{sa} n'avait qu'une seule épouse. Hazrat Saudah^{ra} d'ailleurs était non seulement une veuve mais aussi très âgée. Ainsi, durant toutes ces années où, il faut le dire, les pulsions charnelles de l'homme bat son plein, le Saint Prophète^{sa} n'a jamais même pensée à d'autres

“Celui dont l'esprit est accablé par la perversité cherche à attribuer des motifs pervers aux actions des autres, étant incapable de comprendre les intentions pures qui motivent l'homme pieux à accomplir de telles actions.

mariages.

e. Ceux qui émettent de telles allégations savent très bien que lorsque les Mecquois ne pouvaient plus supporter les efforts du Saint Prophète^{sa} quant à la propagation de l'Islām, ils tentèrent de le persuader de renoncer à ses efforts en lui offrant richesses ainsi que la main de la femme de son choix, à condition qu'il ne cesse de s'attaquer aux religions ancestrales

sensualité après l'âge de cinquante-cinq ans, en oubliant que les forces physiques de l'homme sont affaiblies à cet âge.

~ Ainsi, tout celui qui est instruit et dont le cœur est exempt de préjugés réalisera que ces mariages du Saint Prophète^{sa} – qui était connu avant son prophétat par le titre d'Al-Amin – avaient eu lieu alors qu'icelui était à un âge avancé. Ainsi, il est inconcevable que ces unions eussent



f. Il convient de noter ici que le Saint Prophète^{sa} n'était pas vieux à l'époque de cet incident et que sa condition physique était bien évidemment supérieure par rapport à sa vie ultérieure. La réponse qu'avait donnée le Saint Prophète^{sa} en cette occasion est connue de tous (c.-à-d. il avait refusé la proposition). Pas nécessaire de répéter.

~ L'historien Muir, d'une démarche pleine de préjugés, écrit que le Saint Prophète^{sa} se serait succombé à la

été motivées par le désir charnel.

~ Celui dont l'esprit est accablé par la perversité cherche à attribuer des motifs pervers aux actions des autres, étant incapable de comprendre les intentions pures qui motivent l'homme pieux à accomplir de telles actions. Il convient de noter que dans l'Islām, l'unique but du mariage n'est pas celui de permettre à l'homme et à la femme de satisfaire leurs désirs charnels.

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