AHMADIYYA Gazette

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CANADA

GOD DISPLAYS HIS BOUNTIES TO THOSE WHO SACRIFICE

Syednā Hazrat Khalīfatul-Masīḥ V (may Allāh be his Helper!) said in a Friday Sermon:

There are also examples of youth from Vaughan Jamā'at Canada. The Sadr writes that while motivating members to make pledges [for Tahrīk Jadīd], youth were also encouraged. Children offered the chanda from their pocket-money. Some sacrificed even more than they had pledged. One daughter, who had recently completed an engineering degree, donated an entire sum of money she had been saving. The girl had been going to job interviews but could not succeed in getting a job offer. The day after she gave donation, she went in for another interview. She returned satisfied from the interview and felt the help of God. She mentioned that though the interview went well, the company is interviewing many candidates and will give the offers to selected applicants at the end of the year. Two days later she was offered the job. The company asked her to start work in February, 2020. The following day, they called her again and told her that she will start in November, whilst the other new recruits will still start in February. The experience elevated her faith as she saw the sheer bounties of God.

(Friday Sermon, November 8, 2019, qtd. in *Al-Fazl Weekly* November 29, 2019, p. 8, translated from Urdu)

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ABBREVIATIONS OF SALUTATIONS

sa (Ṣallallāhu 'alaihī wa Sallam - May peace and blessings of Allāh be upon him!)
Usage: Salutation written after the name of the Holy Prophet Muḥammad[sa]

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

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

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

aa (Ayyadahullāhu Ta'ālā binaṣrihil-'Azīz - May Allāh be his Helper!
Usage: Salutation written after the name of Hazrat Mirzā Masroor Aḥmad, Khalīfatul-Masīḥ V[aa]

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PEARLS OF WISDOM

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

THE HOLY QUR'ĀN

لَیۡسَ عَلَیۡکَ ہُدٰہُمۡ وَ لٰکِنَّ اللّٰہَ یَہۡدِیۡ مَنۡ یَّشَآءُ ؕ وَ مَا تُنۡفِقُوۡا مِنۡ خَیۡرٍ فَلِاَنۡفُسِکُمۡ ؕ وَ مَا تُنۡفِقُوۡنَ اِلَّا ابۡتِغَآءَ وَجۡہِ اللّٰہِ ؕ وَ مَا تُنۡفِقُوۡا مِنۡ خَیۡرٍ یُّوَفَّ اِلَیۡکُمۡ وَ اَنۡتُمۡ لَا تُظۡلَمُوۡنَ

It is not thy responsibility to make them follow the right path; but Allāh guides whomsoever He pleases. And whatever of wealth you spend, it is for yourselves, while you spend not but to seek the favour of Allāh. And whatever of wealth you spend, it shall be paid back to you in full and you shall not be wronged. (2:273)

اَللّٰھُمَّ صَلِّ عَلٰی مُحَمَّدٍ وَّعَلٰی اٰلِ مُحَمَّدٍ وَّبَارِكْ وَسَلِّمْ اِنَّكَ حَمِیْدٌ مَّجِیْدٌ

ḤADĪTH

عَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَیْهِ وَسَلَّمَ مَا مِنْ یَّوْمٍ یُصْبِحُ الْعِبَادُ فِیْهِ اِلَّا مَلَكَانِ یَنْزِلَانِ فَیَقُوْلُ اَحَدُهُمَا اللّٰهُمَّ اَعْطِ مُنْفِقًا خَلَفًا وَیَقُوْلُ الْاٰخَرُ اللّٰهُمَّ اَعْطِ مُمْسِكًا تَلَفًا

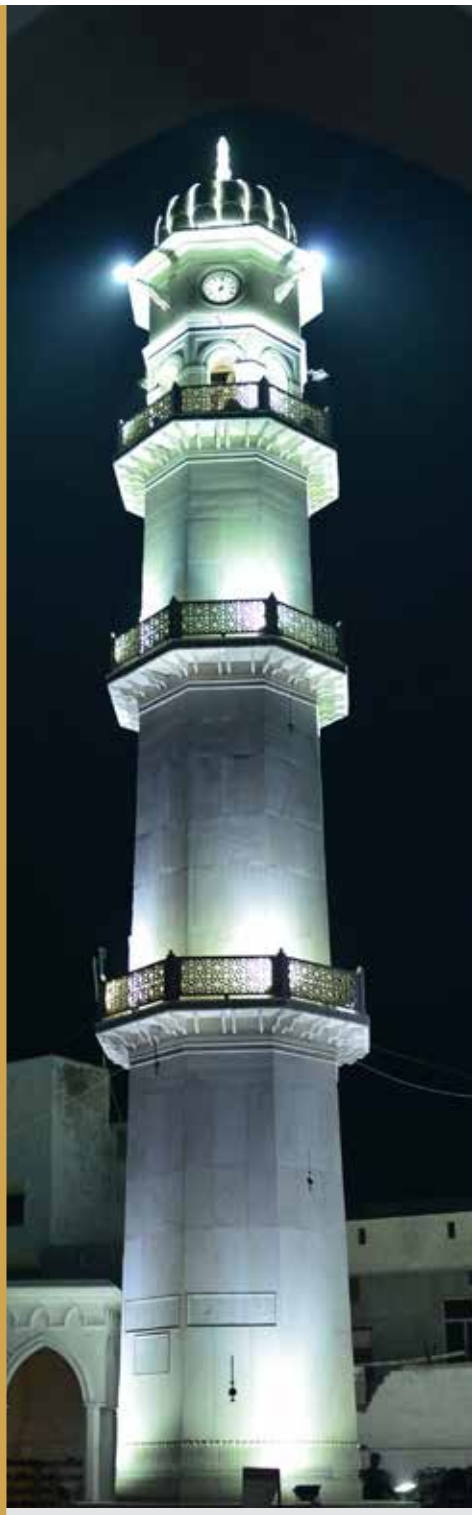
Hazrat Abu Hurairah[ra] narrates that the Holy Prophet[sa] said: "Two angels descend every morning. One says: 'O Allāh, grant more bounties to the generous person who spends for the pleasure of God; and create more people who follow in his footsteps.' The second angel says, 'O Allāh, destroy the wealth and provisions of the miser.'" (*Ṣaḥīḥ Bukhārī*, Kitābuz-Zakāt qtd. in *Hadīqatuṣ-Sāliḥīn*, Hadith 745)

SO SAID THE PROMISED MESSIAH[AS]

When Spending a Mountain of Gold will Pale in Comparison

Anyone who contributes to this divine mission in my lifetime and according to my desire will be in my company in the next world. I cannot imagine a person's wealth suffering if they spend for divine initiatives. Their wealth will only be blessed. But you must trust God Almighty and spend courageously and sincerely and zealously. This is the time to offer your financial services. A time shall come in the future when spending a mountain of gold will pale in comparison to what you sacrifice now; this is the blessed age in which Allāh's representative, being awaited for centuries by many nations, is amongst you; in which fresh divine revelation laden with glad tidings is being sent daily. God Almighty has constantly shown that only a person who spends out of what they love is part of this Jamā'at.

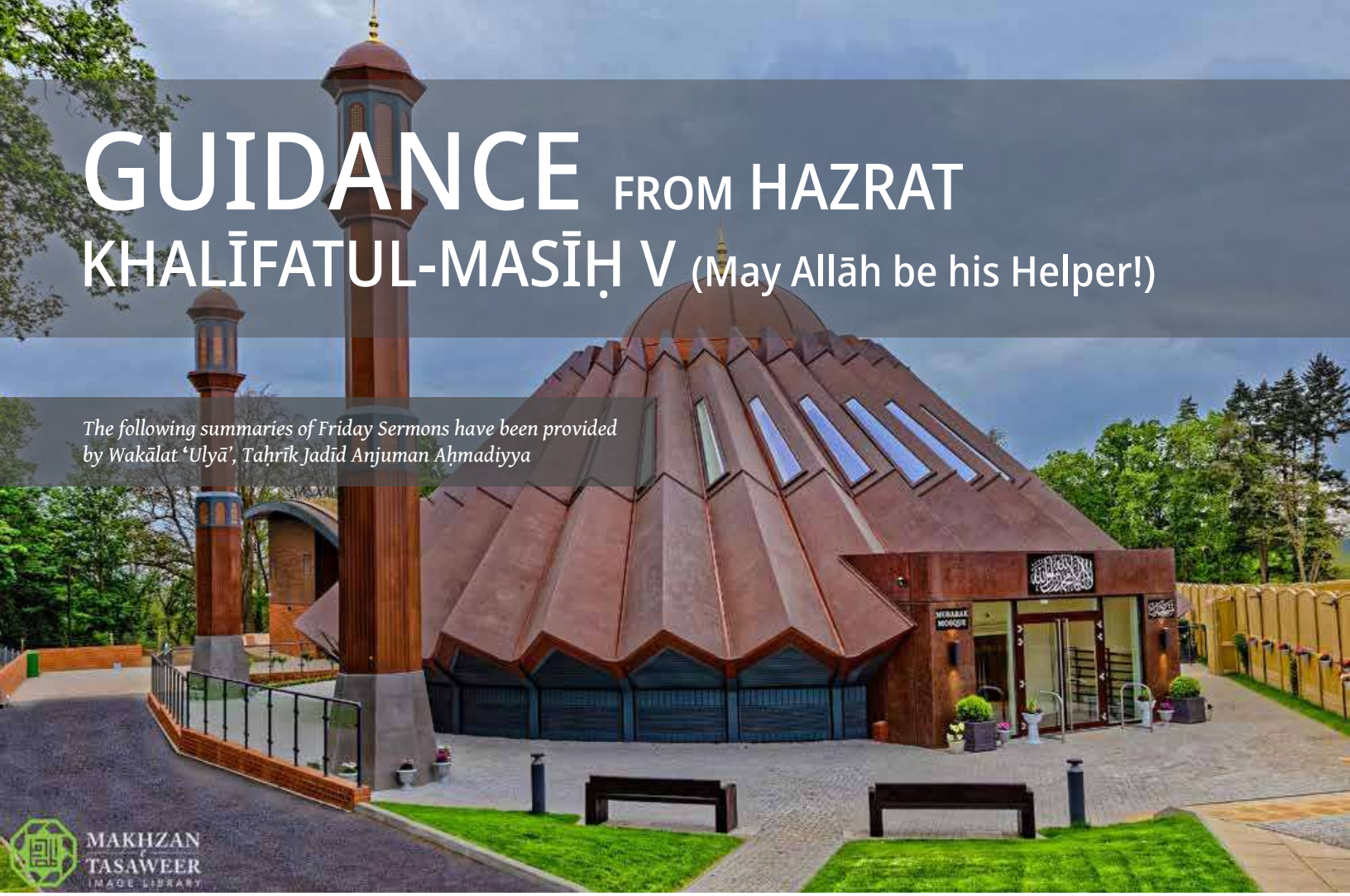
(*Majmū'ah Ishtihārāt*, Vol 3, p. 497, translated from Urdu)



Mināratul-Masīḥ
Qadian, India

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

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



MEN OF EXCELLENCE

JULY 3, 2020

Huzoor[aa] continued from his previous Friday sermon where he spoke about how the Companions expressed their love and devotion to the Holy Prophet[sa] before the battle of *Badr*.

Hazrat Musleh Mau'ūd[ra] related these events as follows:

> It is natural that when we love someone we do not want them to be hurt in any way or to risk their lives going into a battle. In the same way, the Companions of the Holy Prophet[sa] did not want the Holy Prophet[sa] to go for battle. When the Holy Prophet[sa] and the Companions were on their way to Badr, the Holy Prophet[sa] told them that he had been informed by Allāh that their encounter would be with an army and not with the caravan. He then asked the Companions for their advice on how to proceed. All the eminent Companions made passionate speeches expressing their devotion and willingness to make any sacrifice, but the Holy Prophet[sa] kept asking for more advice. Hazrat Sa'ad bin Mu'āz[ra] understood that the Holy Prophet[sa] wanted someone to speak on behalf of Ansār, so he stood up and made a passionate speech saying, "We will go wherever you lead us. By Allāh! If you order us to jump into the sea, not one of us will keep back. We will fight in front of you and behind you, we will fight on your right and on your left. The enemy will not be able to reach you without trampling over our dead bodies.

A Companion who accompanied the Holy Prophet[sa] in 13 battles, once wished that, instead of taking part in all those battles, he may had said these words that Hazrat Sa'ad bin Mu'āz[ra] had uttered before the battle of Badr.

Commenting on verse 12 of Surah Ra'ad:

"For him (the Messenger) is a succession of angels before him and behind him; they guard him by the command of Allāh" (13:12).

Hazrat Musleh Mau'ūd[ra] said:

> The whole life of the Holy Prophet[sa] after he made his claim is a witness to the fact that God Himself safeguarded him. He was protected by angels in Makkah, otherwise he could

not have remained safe amidst so many enemies. In Madīnah he was protected by heavenly angels and as well as earthly angels in the form of the Companions. After describing the above mentioned incident, Hazrat Musleh Mau'ūd[ra] said that these Companions were the protectors God had appointed to safeguard the Holy Prophet[sa].

Speaking of Hazrat Sa'ad bin Mu'āz's love for the Holy Prophet[sa], Hazrat Musleh Mau'ūd[ra] said: On the way back from Uhud, Hazrat Sa'ad bin Mu'āz was walking with pride while holding the reigns of the Holy Prophet's[sa] ride even though he had lost one of his brothers in the Battle of Uhud. At the same time the rumour had spread in Madīnah that the Holy Prophet[sa] had been martyred. Hearing this news, Hazrat Sa'ad's old mother, who had almost lost her sight, came faltering and stumbling out of Madīnah. She kept asking about the Holy Prophet[sa] and did not ask about her son. Hazrat Sa'ad told her that the Holy Prophet[sa] was right in front of her. When she saw the Holy Prophet[sa], her eyes became filled with delight. The Holy Prophet[sa] then commiserated with her for her young son who had been martyred in the battle, but the old woman only replied; "After I have seen you alive, I have swallowed all my sorrows."

Reminding Ahmadī women about their duties regarding tablīgh, Hazrat Musleh Mau'ūd[ra] said:

> These were the women who stood shoulder to shoulder with men in their endeavour to spread Islām. You claim to believe in the Promised Messiah[as], and the Promised Messiah[as] is a reflection of the Holy Prophet[sa], so you are also in a sense Companions of the Holy Prophet[sa]. But can you say with certainty that you have in your hearts the same zeal for the faith as those Companions? If you look closely at yourselves you will find that you are very much behind them.

Huzoor[aa] said that he cited this quote because Hazrat Musleh Mau'ūd[ra] was addressing women specifically. Otherwise, our Khulafā' have said many times, and he too has reiterated that our men should show the same zeal as the Companions of the Holy Prophet[sa], only then can we live up to our claim of spreading the message of Islām to the whole world.

"On the way back from Uhud, Hazrat Sa'ad bin Mu'āz was walking with pride while holding the reigns of the Holy Prophet's[sa] ride even though he had lost one of his brothers in the Battle of Uhud

Speaking about the sacrifices of the female Companions of the Holy Prophet[sa], Hazrat Musleh Mau'ūd[ra] said:

> The Christian world prides itself on the bravery of Mary Magdalene and her companions who managed to reach Jesus's[as] tomb avoiding the guards. But I invite them to compare this with the sacrifices and devotion shown by the Companions for their beloved master, the Holy Prophet[sa], and how they kept the flag of Tauhīd flying at all costs.

Huzoor[aa] said that when the Holy Prophet[sa] arrived in Madīnah, Ka'ab bin Ashraf was among those who subscribed to the peace and mutual defence treaty between the people of Madīnah and the Muslims. Despite this, however, he secretly spearheaded activities that were meant to undermine the Muslims. Ka'ab used to give a lot of alms and charity to Jewish scholars. He was enraged at the Muslim victory in the Battle of Badr. Seeing that this new religion was getting stronger, he resolved to destroy it forever. For this purpose, he went to Makkah and made rousing speeches to fuel the fire of hatred against the Muslims and made the Makkans swear in the name of Ka'aba that they would wipe Islām off the face of the earth. He also went to other Arab tribes and incited them against Islām. In Madīnah, he would recite verses that were derogatory to Islām and to Muslim women and even conspired to have the Holy Prophet[sa] assassinated. At this point the Holy Prophet[sa], in his capacity as the lawfully elected leader of Madīnah, ordered the killing of Ka'ab on account of treason, inciting people to war and conspiracy to kill. The Holy Prophet[sa] selected Hazrat Muḥammad bin Maslamah[ra] to carry out this decree and instructed him to consult with Hazrat Sa'ad bin Mu'āz[ra] on what method to adopt. Accordingly, Hazrat Muḥammad bin Maslamah[ra] brought about the death of Ka'ab with the help of Abu Naila and three other Companions.

Huzoor[aa] said that in regards to the spoils acquired from Banu Nazīr tribe, the Holy Prophet[sa] suggested to Ansār that these should either be equally divided among Ansār and Muhajirīn, or that they should be given only to Muhajirīn so that they could become self-sufficient and be able to leave the homes of Ansār. Hazrat Sa'ad bin Mu'āz[ra] and Hazrat Sa'ad bin Ubādah[ra] consulted with one another on this matter and said to the Holy Prophet[sa], "You may distribute it all among Muhajirīn, but they can still continue to live in our houses." The Holy Prophet[sa] was very pleased to hear this and he prayed, "O Allāh, have mercy on Ansār and their sons."

Hazrat Sa'ad bin Mu'āz[ra] also showed extraordinary devotion in the context of the incident of Ifq when Hazrat 'A'isha[ra] was falsely accused.

In the Battle of Khandaq (Trench), Hazrat Sa'ad bin Mu'āz[ra] was one of the influential Companion who were sent to negotiate with Ka'ab bin Asad, the chief of Banu Quraiza tribe. He also played an important role in the sentence passed against Banu Quraiza for their treachery.

Huzoor[aa] concluded by saying that he would speak more on this topic in the next sermon, Insha'Allāh!

In continuation with the previous Friday sermon, Huzoor[aa] continued with the account of when the Holy Prophet[sa] received Divine instructions to bring Banu Quraiza tribe to justice for their treachery.

In the context of the Battle of Ahzāb, Hazrat Musleh Mau'ūd[ra] writes:

> Finally, after 20 days, the Muslims had a moment of relief. However, the matter of Banu Quraiza still needed to be resolved. Their treachery was not of the kind that could be ignored. As soon as the Muslims returned from the battle, the Holy Prophet[sa] told them not to rest a moment but to reach the fortresses of Banu Quraiza before evening. At the same time, he sent Hazrat 'Alī[ra] to Banu Quraiza to learn why they had broken their pledge. Instead of expressing any remorse and asking for forgiveness, Banu Quraiza insulated Hazrat 'Alī[ra] and the other Companions who were with him. They uttered unspeakable words about the Holy Prophet[sa] and his wives and refused to acknowledge any agreement. When Hazrat 'Alī[ra] came back, he did not want to hurt the feelings of the Holy Prophet[sa] by telling him what they were saying, and so he only said, "Why do you take this trouble when we are enough to fight these people?" The Holy Prophet[sa] replied, "I know that they are using foul language against us but you do not want me to hear what they are saying. Moses was their own Prophet and yet they tormented him much more than this."
>
> When the Holy Prophet[sa] arrived at the fortresses of Banu Quraiza with his army, Banu Quraiza barricaded themselves in their fortresses and fighting ensued. After a few days of the siege, the Jews realized that they could no longer defend their fortresses, so they asked the Holy Prophet[sa] to send the chief of 'Aus tribe and their friend Abu Lubāba for consultation.

Syednā Hazrat Khalīfatul-Masīḥ V[aa]

> When Banu Quraiza asked Abu Lubaba whether they should surrender to the Holy Prophet[sa], he said that they should, but at the same time he made a gesture with his hand implying that they would be killed if they surrendered. Even though the Holy Prophet[sa] had not made his intent clear up to that time, Abu Lubāba realized that, considering the crimes of Banu Quraiza, there could be no punishment for them but death.
>
> Had Banu Quraiza surrendered and accepted whatever decision the Holy Prophet[sa] made, they would at the most have been exiled, as was done in the case of other such tribes. Instead, they chose to give Hazrat Sa'ad bin Mu'āz[ra], who was the chief of their confederate tribe, to decide their fate. A few individuals among them said that, since they had been guilty of the breach of agreement, they should either pay *jiziya* or become Muslims. But, on the whole the Jews remained adamant. Therefore, the Holy Prophet[sa] summoned Hazrat Sa'ad bin Mu'āz to give his verdict. Hazrat Sa'ad approached the fortresses of Banu Quraiza and first took a pledge from his own tribe that they would Abīde by his decision. Then he took the same pledge from the Jews. He then lowered his gaze and looked towards where the Holy Prophet[sa] was sitting and asked if the people sitting there will also Abīde by his decision. The Holy Prophet[sa] replied that he will.
>
> After receiving the pledge from all three parties, Hazrat Sa'ad citing the Bible's commandments regarding people who have been conquered gave the verdict that the fighters were to be killed, their women and children were to be taken prisoners, and their possessions were to be distributed among the victorious army.

It is clear from this verdict that if the Muslims had been defeated, the Jews would have killed all Muslims without exception. Even if the Jews chose to be lenient and acted according to the commandments in Deuteronomy, all Muslim men would have been killed and their women, children and possession plundered. Thus, the responsibility for this decision lies not with the Holy Prophet[sa] but with Moses[as], the Torah and the Jews themselves who had treated people of other nations in the same manner for centuries.

Today the Christian world claims that the Holy Prophet's[sa] action was cruel. Do they not see that the Holy Prophet[sa] did not do such a thing on any other occasion? There were hundreds of instances where people left themselves at the mercy of the Holy Prophet[sa] and each time he forgave them. This was the only instance where the enemy insisted that they would not accept the decision of the Holy Prophet[sa]. They were also asked to promise beforehand that they would Abīde by the decision made by Hazrat Sa'ad bin Mu'āz[ra].

With regard to this episode, Hazrat Mirza Bashīr Ahmad Ṣāḥib[ra] writes:

> It appears that God had already decreed that Banu Quraiza should be eliminated on account of their treachery, rebellion, murder and bloodshed, and yet He did not desire that this decision to be made through the Holy Prophet[sa]. Therefore, He created the circumstances whereby the Holy Prophet[sa] was not involved in giving the verdict and the authority was instead conferred upon Sa'ad bin Mu'āz[ra].
>
> After the verdict was announced, the Holy Prophet[sa] ordered the men of Banu Quraiza to be separated from the women. They were accommodated in separate houses and were given abundant fruits. The next morning the
>
> Holy Prophet[sa] appointed some alert and watchful men to carry out the verdict of Hazrat Sa'ad bin Mu'āz and then sat down nearby. After Hazrat Sa'ad's verdict, the role of the Holy Prophet[sa] was only to make sure that the verdict carried out in the most appropriate manner. In keeping with his mercy and kindness, he provided the prisoners with the best food and accommodation. He also ordered that the verdict be carried out in a way that would cause the least suffering to the prisoners. He instructed that when one prisoner was being executed, the others should not be there to see it. It is recorded in history that a prisoner would not know where he was being taken until he arrived at the place of execution. The Holy Prophet[sa] also accepted all appeals for mercy that were presented to him on behalf of some of the prisoners, and not only he let them live rather returned to them their families and belongings.

Non-Muslim scholars place the number of the people executed to be between 100 and 1000, whereas according to our research the number was 16 or 17. Huzoor[aa] said: Since there is no definite figure on record, this matter is still open to research.

Huzoor[aa] said that there more to be said about Hazrat Sa'ad bin Mu'āz[ra] which he would mention in his next sermon.

At the end of the sermon Huzoor[aa] spoke about four members of the Jamā'at who recently passed away.

1. Hajiya Ruqayya Khalid Ṣāḥiba was the Sadr Lajna of Ghana. She passed away on 30th June at the age of 65. She was punctual in her prayers and in Tahajjud and was highly devoted to Khilāfat. She was also a Mūsīya. She is survived by two sons, a daughter, and four grandchildren.

2. Safiyya Beghum Ṣāḥiba, wife of late Sheikh Mubarak Ahmad Ṣāḥib, former missionary who served in Africa, England and USA, passed away on 27th June at the age of 93. She was a woman of many great qualities. She was pious and devout and had great love for Khilāfat. She left behind two daughters, three sons and one step-daughter.

3. Ali Ahmad Ṣāḥib, retired Mu'allim of Waqf Jadīd, who passed away on 18th June at the age of 86. He was also a Mūsī. He left behind two sons and three daughters.

4. Rafiqān Bibi Ṣāḥiba, wife of Bashir Ahmad Dogar Ṣāḥib of Narowal, who passed away on May 22. She left behind six sons, one daughter and several grandchildren.

Huzoor[aa] said that he would also include the following deceased members whom he had mentioned in past sermons: Nasir Saeed Ṣāḥib, Ghulam Mustafa Ṣāḥib, Dr Naqi-ud-Din Ṣāḥib of Islamabad, and Zulfiqar Ṣāḥib of Indonesia. May Allāh show His compassion and have mercy upon them! Amīn!

Huzoor[aa] continued with the account of Hazrat Sa'ad bin Mu'āz[ra]. In the context of Battle of Ahzāb, Hazrat Mirza Bashīr Ahmad Ṣāḥib[ra] writes:

> In this battle there were not many casualties. Only five or six Muslims were martyred and three non-believers were killed. Nevertheless, it proved to be a great shock for Quraīsh and they never again attempted to raise an army to attack the Muslims.

Huzoor[aa] said that in the battle of Trench (Khandaq), Hazrat Sa'ad bin Mu'āz[ra] received an injury on his wrist which resulted in his martyrdom. Sa'ad[ra] was a tall and bulky man. When Sa'ad[ra] was injured, he prayed, "O Allāh, do not give me death until I am done with Banu Qurayza." When Hazrat Sa'ad's[ra] arm was pierced by an arrow, the Holy Prophet[sa] removed it with his own hands and then cauterized the wound. The Holy Prophet[sa] had a tent erected for him in the mosque so that he could be close to him. A lady by the name of Rufaida, who had experience in nursing, was appointed to look after Hazrat Sa'ad[ra]. When the wound showed signs of healing, Hazrat Sa'ad[ra] prayed, "O Allāh, if there are to be more wars with Quraīsh, then let me live to fight against them; but if there are to be no more wars with them then let this wound be the cause of my martyrdom." That night the wound opened up once again and started bleeding. The Holy Prophet[sa] held Sa'ad's[ra] head close to him and prayed, "O Allāh, accept the soul of Sa'ad[ra] with goodly acceptance." Sa'ad[ra] was 37 years old at the time of his martyrdom.

Hazrat Mirza Bashīr Ahmad[ra] Ṣāḥib writes: Sa'ad's[ra] martyrdom was a terrible shock to the Muslims because he had the same position among Ansār as Hazrat Abu Bakr[ra] did among the Muhajirīn. The Holy Prophet[sa] was greatly shaken at his demise but endured it with great patience. He led his funeral prayer and attended the burial. The Holy Prophet[sa] said, "The Divine throne has been moved by the death of Sa'ad[ra]." He said to Sa'ad's[ra] mother, "Your son is the first person for whom God has smiled." The Holy Prophet[sa] also said, "Sa'ad's[ra] funeral was attended by seventy thousand angels who have never descended on earth before." When returning from Sa'ad's[ra] funeral, the Holy Prophet's[sa] beard was wet with tears.

It is related that at one time the Holy Prophet[sa] was once gifted with some silk sheets which were so fine that the Companions could not help but marvel at them. However, the Holy Prophet[sa] said, "The sheets Sa'ad[ra] has in paradise are far more soft and beautiful."

Hazrat Sa'ad bin Abī Waqās[ra]:

Huzoor[aa] continued with the next companion of the Holy Prophet[sa]: Hazrat Sa'ad bin Abī Waqās[ra]. He was known by the epithet Abu Ishāq. He belonged to Quraīsh's tribe Banu Zuhra. Since the Holy Prophet's[sa] mother had also belonged to this tribe, the Holy Prophet[sa] would address Hazrat Sa'ad bin Abī Waqās[ra] as his maternal uncle. Hazrat Sa'ad bin Abī Waqās[ra] was among the ten Companions who were given the glad-tiding of paradise by the Holy Prophet[sa]. Before Islām, he saw in a dream that he was in darkness when suddenly the moon rose and he started walking towards it. He saw that Hazrat Abu Bakr[ra], Hazrat 'Alī[ra] and Hazrat Zaid bin Hāritha[ra] were also walking in the same direction. Hazrat Sa'ad[ra] accepted Islām through the preaching of Hazrat Abu Bakr[ra] at the age of 17 or 19.

After he accepted Islām, his mother swore that she would not eat or drink or talk to him until he recanted his faith in Islām. When her condition deteriorated, Hazrat Sa'ad bin Abī Waqās[ra] said to her, "Even if you have a thousand lives and you lose them one by one, I will not turn back from my faith."

One day during the early days of Islām in Makkah, some Muslims were praying secretly when people saw them and started taunting and ridiculing them. This resulted in a fight during which Hazrat Sa'ad bin Abī Waqās[ra] hit an idolater with a camel's bone which caused his death. This was the first blood that was shed in the history of Islām.

Hazrat Sa'ad bin Abī Waqās[ra] was also among the Muslims who were held captive at Sha'ab Abī Tālib and suffered great hardship. One night he felt something soft under his feet and was so hungry that he took it and ate it without even knowing what it was. One day he found a piece of leather which he cleaned and roasted and it sustained him for three days.

Hazrat Sa'ad bin Abī Waqās[ra] was among the first migrants to Madīnah. The Holy Prophet[sa] established a bond of brotherhood between him and Hazrat Mus'ab bin Umair[ra] or Hazrat Sa'ad bin Mu'āz[ra].

Hazrat Sa'ad bin Abī Waqās[ra] was a great fighter and was among the Companions who were responsible for protecting the Holy Prophet[sa] during the battles. According to one account, there were four great fighters among the Companions

> "O Allāh, if there are to be more wars with Quraīsh, then let me live to fight against them; but if there are to be no more wars with them then let this wound be the cause of my martyrdom."

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of the Holy Prophet viz. Hazrat ‘Umar[ra], Hazrat ‘Alī[ra], Hazrat Zubair[ra] and Hazrat Sa‘ad bin Abī Waqās[ra].

Huzoor[aa] said that after the migration to Madīnah, the Muslims were always fearful of being attacked by the disbelievers and would often stay awake at nights. On one such night, when the Holy Prophet[sa] was unable to sleep, he said to Hazrat ‘A’isha[ra], “If only one of my Companions could watch for us tonight.” As he said this, there came the sound of armour from outside. The Holy Prophet[sa] asked who it was and the answer was, “I am Sa‘ad bin Abī Waqās.” The Holy Prophet[sa] asked what he wanted, and he said that he had come to stand guard. The Holy Prophet[sa] was pleased and prayed, “O Allāh, when Sa‘ad prays to you, listen to his prayers.”

As a result of this, Sa‘ad’s[ra] prayers were often heard. One day someone was speaking ill of Hazrat ‘Alī[ra] when Hazrat Sa‘ad bin Abī Waqās[ra] stopped him and spoke about the great qualities of Hazrat ‘Alī[ra]. He then prayed to God to show a sign of His power with regard to the person who had been abusive towards Hazrat ‘Alī[ra]. A little while later, the man was thrown down by his ride and his head hit a stone which caused his death.

At the end of the sermon, Huzoor[aa] spoke about two recently deceased members of the Jamā‘at.

1. Master Abdus Sami Khan Ṣāḥib passed away on 6th July 2020. He was born in 1937. His grandfather Hazrat Chaudhry Abdus Salām Khan Kathgarhi Ṣāḥib[ra] was a Companion of the Promised Messiah[as]. Abdus Sami Khan Ṣāḥib served as headmaster of Ta‘limul Islām High School Rabwah. He also served as Zaeem Ansārullāh and President of Darul Rahmat Sharqi. Huzoor[aa] said that Abdus Sami Khan Ṣāḥib had been one of his teachers. He had a very good style of teaching and was always very kind. He left behind a son and a daughter.

2. Syed Mujeebullah Sādiq Ṣāḥib passed away on 28th May 2020, at the age of 83. He served as a volunteer in the office of the National Amir UK for sixteen years. He was regular in his prayers and in Tahajjud. He was deeply devoted to the Jamā‘at and to Khilāfat and possessed many great qualities. He has left behind his wife, two sons and two daughters.

Huzoor[aa] said that he already spoken about the veteran servant of the Jamā‘at Rana Naeem-ud-Dīn Ṣāḥib. Today he would also include him in the funeral prayer. May Allāh have mercy on all the deceased! Amīn!

MEN OF EXCELLENCE

JULY 24, 2020

Huzoor[aa] began the Friday sermon by mentioning that Hazrat Sa‘ad bin Abī Waqās[ra] took part in the Battles of Badr, Uhud, Khandaq and Khyber. He was also present during the Treaty of Hudaibiyyah and the Conquest of Makkah. He was a great archer.

In Rabīul Awwal, 2 A.H., the Holy Prophet[sa] sent out sixty camel riders to forestall any attack by the Makkans. At Thaniyyatul Marrah they encountered 200 men under the command of Ikrama bin Abu Jahl and there was some exchange of arrows from both sides. Two men from among the idolaters escaped and joined the ranks of the Muslims.

In Jamādiul Ūla, 2 A.H., the Holy Prophet[sa] sent a group of eight Muhajirīn under the command of Hazrat Sa‘ad bin Abī Waqās[ra] towards Kharrār for surveillance.

In Jamādiul Ākhar, 2 A.H., the Holy Prophet[sa] sent a party of eight Muhajirīn under the command of his cousin Hazrat ‘Abdullah bin Jahash[ra] to find out about

the movements of Quraīsh. The Holy Prophet[sa] gave Hazrat ʻAbdullah bin Jahash[ra] a sealed letter with instructions to open it after completing two days' journey from Madīnah. The letter contained instructions on how to find information about the activities of Quraīsh in the valley of Nakhla, which is located between Makkah and Taif. While they were on the way to Nakhla, Hazrat Saʻad[ra] and ʻUtbah bin Ghazwān lost their camel and separated from their group trying to look for it. With regard to this incident, Mr Margoliouth, the orientalist, alleged that the two Companions intentionally let their camel run away so that they could stay behind. In answer to this, Hazrat Mirza Bashīr Ahmad Ṣāḥib[ra] writes: Of the two brave Companions in question, one was martyred at Biʻir Maʻūnah and the other participated in countless battles and finally conquered Iraq. To raise such objections about such valiant men can only be lot of Mr Margoliouth.

While this small party of Muslims was busy doing their work in Nakhla, they were confronted by a small Quraīsh caravan and things came to such a pass that the Muslims attacked the caravan, as a result of which one of Quraīsh's men was killed and two were taken prisoners. When the Holy Prophet[sa] was informed of the attack, he expressed great displeasure and said that he had not given them permission to fight during the sacred month. He also refused to partake of any of the spoils from this fight. The Makkans also protested this attack and demanded the return of their men. The Holy Prophet[sa] waited for the return of Hazrat Saʻad bin Abī Waqās[ra] and Hazrat ʻUtbah[ra] before releasing the captives.

Before the Battle of Badr, the Holy Prophet[sa] sent forth Hazrat ʻAli[ra], Hazrat Zubair bin Al-ʻAwām[ra] and Hazrat Saʻad bin Abī Waqās[ra] for reconnaissance. They caught an Abyssinian slave and brought him to the Holy Prophet[sa]. The Holy Prophet[sa] asked him where the army of the Makkans was camped and he said that they were camped behind a certain dune. When asked about the number of fighters, the man said that he had no idea. The Holy Prophet[sa] asked him how many camels were slaughtered for food, the man replied that ten camels were slaughtered every day. The Holy Prophet[sa] said that, in that case, there must be one thousand men, and this later proved to be the case.

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In the Battle of Badr, Hazrat Saʻad[ra] was on foot and yet he fought as valiantly as the horsemen. This is why he is known as Fāris-ul-Islām, or the Warrior of Islām.

In the Battle of Uhud, Hazrat Saʻad[ra] was among the handful of Companions who stood steadfastly with the Holy Prophet[sa] despite all the confusion. The Holy Prophet[sa] would himself pass arrows to Hazrat Saʻad[ra] and he would quickly shoot them at the enemy. The Holy Prophet[sa] said, "My parents be sacrificed; keep shooting the arrows." To his last day, Hazrat Saʻad[ra] prided himself on these words.

During the Battle of Uhud, ʻUtbah, who was Hazrat Saʻad's[ra] brother and was fighting for the enemy, attacked the Holy Prophet[sa] and broke his teeth. When Hazrat Saʻad[ra] heard of this, he was consumed by the fire of revenge and zealously searched for his brother so that he could kill him. He only stopped after the Holy Prophet[sa] forbade him from doing so.

During the Battle of Badr, an infidel by the name of Hibbān shot an arrow at Hazrat Umme Aīman[ra] who was serving water to the injured. The arrow hit her on the navel and Hibbān started laughing. The Holy Prophet[sa] gave an arrow to Hazrat Saʻad[ra] to shoot, and it hit Hibbān right on his throat. It is reported that Hazrat Saʻad[ra] shot a thousand arrows during the Battle of Uhud.

Hazrat Saʻad bin Abī Waqās[ra] was one of the Companions whose signature appeared on the Treaty of Hudaibiyyah as a witness. On the day of the Fall of Makkah, Hazrat Saʻad[ra] carried one of the three flags of Muhajirīn.

On one occasion, Hazrat Saʻad[ra] fell seriously ill. The Holy Prophet[sa] came to see him and asked about his will. Hazrat Saʻad[ra] said that he would give all his wealth in the way of Allāh. The Holy Prophet[sa] forbade him from this and said that he should give at most one-third of his wealth as Sadaqa.

The Holy Prophet[sa] never hunted animals himself but some Companions would hunt for him. It is reported that during one expedition Hazrat Saʻad[ra] hunted a deer for the Holy Prophet[sa]. When Saʻad was about to shoot the arrow, the Holy Prophet[sa] placed his chin on his shoulder and prayed, "O Allāh, may Saʻad never miss his mark."

Huzoor[aa] said that Arabīa had two powerful neighbours: the Romans and

the Persians. A great part of Iraq was under the control of Khosrow. The famous victories of Qādisiyyah (Iraq) and Nahāvand (Iran) were won under the command of Hazrat Sa'ad bin Abī Waqās[ra].

During the Khilāfat of Hazrat Abu Bakr[ra], the campaign of Iraq had remained limited, but when Hazrat 'Umar[ra] became Khalīfa he once again focused on it. Around this time, Khosrow's grandson Yazdegerd ascended to the throne and he had brought together all the Persians. In these circumstances, Hazrat 'Umar[ra] appealed to all the Arab factions to unite and come out for Jihād and said that he would personally lead the campaign. However, Hazrat 'Alī[ra] and other eminent companions suggested that he should not lead the campaign himself. Hazrat 'Abdur Rahmān bin 'Auf[ra] suggested that the command be given to Hazrat Sa'ad bin Abī Waqās[ra]. Hazrat 'Umar[ra] said, "He is a brave man and an excellent archer." When Hazrat Sa'ad[ra] reached Iraq and gathered his troops, they numbered about 30,000.

In the battle of Qādisiyyah that was fought in 16 A.H., the army of Assyrians numbered about 280,000 and they were led by Rustam. Hazrat Sa'ad[ra] sent Hazrat Mughīra bin Shu'ba[ra] to the opposing camp to invite them to Islām, but Rustam treated him with great contempt. Hazrat 'Umar[ra] then instructed Hazrat Sa'ad[ra] to send a delegation to the Persian king to invite him to Islām. When the delegation came to Yazdegerd, he rejected their invitation and gave them a sack of dust, "You will not get any more than this!" The leader of the delegation took the sack and when leaving the King's court shouted to his companions, "Today the King of Iran has handed us his land with his own hands." Hearing this, the King ordered his men to bring the Muslims back but by this time they were far out of reach.

At the end of the sermon, Huzoor[aa] spoke about the sad demise of some members of the Jamā'at.

1. Bushra Akram Ṣāḥiba, wife of Muḥammad Akram Bajwa Ṣāḥib, Nazir Ta'limul Qur'ān and Waqfe Arzi, Rabwah, Pakistan, passed away on 25th March at the age of 66.

2. Iqbal Ahmad Nasir Ṣāḥib Pīrkoti passed away on 14th July at the age of 82. One of his sons, Akbar Ahmad Tahir, is serving as Missionary in Burkina Faso.

3. Ghulam Fatima Fahmida Ṣāḥiba, wife of Muḥammad Ibrahim Ṣāḥib of Azad Kashmir, passed away on 18th July at the age of 72. Three of her sons are life-devotees. Muḥammad Javed Ṣāḥib is serving as missionary in Zambia.

4. Muḥammad Ahmad Anwar Ṣāḥib Hyderabadi passed away on 22nd May at the age of 94.

5. Saleem Hassan Al Jābi of Syria passed away on 30th June at the age of 92.

Huzoor[aa] prayed that Allāh may have mercy on them all and grant them a lofty station in heaven. Amīn!

THE PURPOSE OF THE ADVENT OF THE PROMISED MESSIAH[AS]

JULY 31, 2020

Huzoor[aa] began by saying that the day of 'Īd had coincided with Jumu'ah. For such occasions, the Holy Prophet[sa] instructed that whoever wishes can offer Zuhr prayer instead of Jumu'ah prayer. But he[sa] himself chose to offer Jumu'ah prayer as well as the 'Īd prayer. In the light of this guidance, Huzoor[aa] instructed Amīr Ṣāḥib UK that those who wish to offer Zuhr prayer may do so, and those who wish to offer Jumu'ah prayer may likewise do so.

On one such occasion, Hazrat Musleh Mau'ūd[ra] said: Our God is so generous, He has given us two 'Īds in one day. Why would anyone who is given two fine chapattis (subcontinental bread) reject to eat one of them unless he was under some compulsion. This is why the Holy Prophet[sa] gave permission that if someone wants to offer Zuhr prayer, because of some compulsion, he can do so and such a person should not be criticised.

Huzoor[aa] said that for today's sermon, he had chosen some excerpts from the writings of the Promised Messiah[as] in which he described the purpose of his coming. Our opponents claim that by believing in the Promised Messiah[as] we have undermined the status of the Holy Prophet[sa]—God forbid! These days they are priding themselves on the decision of legislative assemblies in Pakistan to make it mandatory to add the words *Khatamun-Nabīyyīn* whenever the name of the Holy Prophet[sa] is mentioned. This would indeed be a laudable act if their actions were also in keeping with the practice of the Holy Prophet[sa]. But, their conduct is completely opposite to that of the Holy Prophet[sa]. They think that passing such legislation they have put a hurdle in the path of Aḥmadiyyat, but little do they understand that no one is more cognizant of the Holy Prophet's[sa] status as *Khatamun-Nabīyyīn* than Aḥmadīs and that this understanding has been given to us by the Promised Messiah[as].

Addressing his opponents regarding the purpose of his coming and the success of his Jamā'at, the Promised Messiah[as] said:

> The purpose of my coming is twofold. Firstly, to inculcate piety and chastity among the Muslims. Secondly, to break the cross of Christianity and to destroy its false god. In view of these objectives, my opponents should ask themselves whether it is possible for an impostor to succeed. I would say that the lies of an impostor are enough to bring about his destruction. On the other hand, an objective that is undertaken in order to glorify God and

to demonstrate the blessings of His Prophet, and that is initiated by God Himself, is protected and nurtured by angels. Remember, if my mission is only a worldly endeavour then it will be wiped off the face of the earth. But if it is from God—and it is indeed from God—then it will grow and flourish even if the whole world stands up to oppose it, angels will protect it. Even if a single person does not stand by me, I am certain that this mission will still succeed.... Our Jamā'at is growing in an extraordinary manner.

Huzoor[aa] said that today we see that sincere members of the Jamā'at are found in over 200 countries. When the Promised Messiah[as] wrote this, the Jamā'at numbered in hundreds, but today hundreds of thousands join Aḥmadiyyat each year.

Describing the perfect faith of his Jamā'at and their obedience to the Holy Prophet[sa], the Promised Messiah[as] said:

> I state it truthfully and swear by God Almighty that me and my Jamā'at are Muslims. I consider the slightest deviation from Islām to be a spiritual death. It is my firm belief that it is only through true obedience and love for the Holy Prophet[sa] that one can find God's grace and blessings and nearness, not otherwise. There is no path to righteousness other than that of the Holy Prophet[sa]. At the same time, I do not at all believe that Jesus went to heaven with his mortal body or that he is still alive. If it is derogatory to speak of the death of Jesus[as], then why is such a derogatory concept permissible in the case of the Holy Prophet[sa]?

The Promised Messiah[as] said: We would not be hurt if you shed the same tears upon hearing of the demise of the Holy Prophet[sa] (as you do with regard to Jesus[as]). While you gladly accept the death of the Holy Prophet[sa], the Seal of all the Prophets, you are not ready to accept the death of one who did not even consider himself worthy of tying the Holy Prophet's[sa] shoelaces. The whole world and the Muslims needed the Holy Prophet[sa] far more than Jesus[as]. When the Holy Prophet[sa] passed away, the Companions were grieving so much that Hazrat 'Umar[ra] drew out his sword and said that he would behead anyone who said that the Holy Prophet[sa] was dead. It was then that Hazrat Abu Bakr[ra] very sagaciously addressed the Companions and recited before them the verse;

"Muḥammad is only a Messenger. Verily, all Messengers have passed away before him" (3:145).

This verse not only satisfied Hazrat 'Umar[ra], but the Companions went about reciting it in the streets of Madīnah as though it had descended that very day.

Regarding the status of the Holy Prophet[sa], the Promised Messiah[as] said: The man who in his being and his attributes and his actions and through his spiritual and holy faculties set an example of perfection, in knowledge and action and in sincerity and steadfastness, and was called the perfect man; the man who was most perfect as man and as Prophet, and came with all blessings, that blessed Prophet, the Seal of the Prophets, the leader of the righteous ones, the pride of the Prophets, was Muḥammad[sa], the chosen one, peace be on him.

Huzoor[aa] prayed that may Allāh enable us to recognize the status of the Holy Prophet[sa], to offer durood upon him, and to instil his love in our hearts while submitting before Allāh. Thus, our own practical example will be our answer to our opponents. May Allāh enable us to do so! Amīn!

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"Even if a single person does not stand by me, I am certain that this mission will still succeed.... Our Jamā'at is growing in an extraordinary manner.

WEALTH AND CHARITY

Sir Muhammad Zafrulla Khan

> "The love of desired objects, like women and children and stored up reserves of gold and silver, and pastured horses and cattle and crops, appears attractive to people. All this is the provision of the hither life; and it is Allāh with Whom is an excellent abode."(3:15)

The acquisition of property and wealth is not forbidden. All beneficent methods of acquiring property are permitted; trade, commerce, industry, mining, agriculture, etc., may be pursued intensively, by individuals, alone or in partnership, and by co-operatives and corporations. Non-beneficent methods are forbidden; for instance, gambling (5:91-2), bribery (2:189), lending money on interest (2:276-82) and all manner of falsehood and deceit (4:30).

Lawfully and honestly acquired wealth is a divine bounty and like all divine bounties must be beneficently employed. Islam recognizes and safeguards the legal ownership of property, but makes it subject to heavy obligations, some of them compulsory with a legal sanction behind them and others to be voluntarily discharged for the purpose of winning the pleasure of Allāh.

The purpose of the Islamic economic system is that wealth should be in constant circulation, should be widely distributed and should be so employed as to yield the maximum beneficence for the largest number of people. It should not circulate only among the well-to-do (59:8).

Attention may be drawn to some of the measures designed to that end.

Hoarding is forbidden as it withdraws wealth from circulation and is totally non-beneficent. "Warn those who hoard up gold and silver and spend it not in the cause of Allāh, of a painful chastisement on the day when it will be heated up in the fire of hell, and their foreheads and their sides and their backs shall be branded therewith, and they will be told: This is what you treasured up for yourselves, so now suffer the torment in respect of that which you used to treasure up." (9:34--5). "Those who spend their wealth in the cause of Allāh by night and day, secretly and openly, have their reward with their Lord; on them shall come no fear, nor shall they grieve." (2:275)

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All sources of wealth, the earth, its capacities and treasures, the sun, the moon, the planets, the winds that drive the clouds, rain, sub-soil water, rivers and oceans are all God's gift to mankind. They are not anyone's property. Wealth is produced by the application of human skill, capital and labour to these sources. According to Islam, produced wealth should be distributed not only between skill, capital and labour but a portion of it should be set aside for the community as a whole, as the beneficiary of the basic sources of wealth. In the Qur'ān this portion is designated Zakāt, meaning that which purifies and fosters. It is a capital levy to be collected by the state and devoted to the service of the people. It purifies produced wealth in the sense that once it is assessed and separated, the rest becomes lawful and permissible for division between skill, capital and labour. The application of the proceeds of the levy to the service of the community fosters the welfare of the community.

The incidence of the levy varies somewhat in the case of different types of commodities and incomes on which it is leviable, but on the average it is 2½ per cent of the capital value involved.

The beneficiaries of the Zakāt include the poor and the needy, "those whose hearts are to be comforted", those held captive, those burdened with debt, wayfarers, those striving in the cause of Allāh, those employed in connection with the collection and distribution of Zakāt (9:60). Any purpose the benefit of which may accrue generally and widely to the community may be helped or promoted out of the proceeds of the Zakāt.

The Islamic system of inheritance promotes a wide distribution of wealth. Property may not be tied up, except for a charitable purpose, which would by its very nature insure its beneficent use. By testamentary disposition a person may not control the devolution of more than one third of his property. The rest of it, after payment of his debts and satisfying any other charges upon it, must devolve upon his heirs according to their determined specified shares which may not be reduced or increased under any direction of the deceased. If a Muslim should die leaving surviving him a parent or parents, widow, sons and daughters, each of them would be entitled to a specified share in the inheritance. No heir in a particular category may receive preferential treatment over other heirs in the same category. Thus in each generation property left by a deceased person is distributed among a number of persons. Even those who are not included among the heirs should also receive something out of the inheritance. "For men as well as for women there is a share in that which parents and near relations leave, whether it be little or much, a share which has been determined by Allāh. At the time of the division of the inheritance should there be present other relations and orphans and the needy, give to them something out of it and speak to them graciously." (4:8-9)

Property should be administered with care, and especially that which belongs to minors and orphans.

> "Those who would be anxious if they should leave behind them helpless offspring, should be mindful of their obligation to Allāh in respect of orphans and should speak and act in a straightforward manner."(4:10)

> Hand not over to those of immature mind your property which Allāh has made a means of support for you; but make provision for them out of it and give them good advice. Check up on the orphans till they attain the age of marriage; then if you find them sensible hand over their property to them, and consume it not in extravagance and haste against their growing up. Whoso is rich let him abstain altogether; and whoso is poor, let him make use of as much as is fair. When you hand over their property to them, call witnesses in their presence. Allāh is Sufficient as a Reckoner. (4:6--7)

"Those who would be anxious if they should leave behind them helpless offspring, should be mindful of their obligation to Allāh in respect of orphans and should speak and act in a straightforward manner."(4:10)

Within the framework prescribed by the Holy Qur'ān Muslim jurisprudence has elaborated a whole pattern of regulations to make the framework effective. For instance: "Render to the kinsman his due and the needy and the wayfarer, and squander not thy substance extravagantly, for the extravagant fall into evil company and misuse the bounties of their Lord" (17:27-8) is an exhortation with a moral sanction behind it. The jurists, however, devised a civil remedy for the first part. Certain categories of kinsmen are, as we have seen, entitled to share in the inheritance of a deceased kinsman. The jurists have defined as part of the "due" of a kinsman that should a person become indigent and be unable to maintain himself he might call upon those who, in case of his instant decease, would be his heirs, to contribute towards his maintenance in the proportion in which they would have inherited any property he might have left. In case of their failure to do so, he would be entitled to a judicial order to that effect.

The division and administration of inheritance is a matter of civil rights, but even in respect of civil rights which are judicially enforceable the ultimate sanction is a spiritual one, winning the pleasure of Allāh through compliance, incurring the displeasure of Allāh in case of default.

> These are the limits set by Allāh. Those who obey Allāh and His Messenger, will He admit to Gardens through which rivers flow; therein shall they abide. That is the great triumph. Those who disobey Allāh and His Messenger and transgress the limits set by Him, will He cause to enter a fire wherein they shall abide, and they shall have a humiliating punishment.(4:14-15)

While benevolent loans are charity and are encouraged, lending money on interest is considered unsocial, as exploiting the need of a fellow being and also as tending to concentrate wealth in fewer and fewer hands, and is forbidden.

"O ye who believe, devour not interest, for it goes on multiplying itself; and be mindful of your obligation to Allāh that you may prosper; and safeguard yourselves against the Fire which is prepared for the disbelievers. Obey Allāh and the Messenger that you may be shown mercy." (3:131-3)

> Those who devour interest stand like one whom Satan has smitten with insanity. That is so because they keep

saying: The business of buying and selling is also like lending money on interest; whereas Allāh has made buying and selling lawful and has made the taking of interest unlawful. Remember, therefore, that he who desists because of the admonition that has come to him from his Lord, may retain what he has received in the past; and his affair is committed to Allāh. But those who revert to the practice, they are the inmates of the Fire; therein shall they abide.

Allāh will wipe out interest and will foster charity. Allāh loves not confirmed disbelievers and arch-sinners. Those who believe and act righteously and observe Prayer and pay the Zakāt, shall have their reward with their Lord. No fear shall come on them, nor shall they grieve. 0 Ye who believe, be mindful of your duty to Allāh and relinquish your claim to what remains of interest, if you are truly believers. But if you do not, then beware of war from the side of Allāh and His Messenger. If, however, you desist you will still have your capital sums; thus you will commit no wrong, nor suffer any wrong yourselves. Should a debtor be in straitened circumstances, then grant him respite, in respect of the repayment of the capital sum, till a time of ease. But if, in such a case, you remit the capital sum also as charity, it will be the better for you, if you only knew. Be ever mindful of the day when you shall be made to return to Allāh; when every one shall be paid in full that which he has earned and they shall not be wronged. (2:276-82)

It is worth mention that the term *riba* used in the Holy Qur'ān is not altogether co-extensive with "interest" in its connotation. Interest is used as a rough equivalent of *riba*.

But this is not all. It is a characteristic of Islam that it observes a certain gradation in all that it prescribes. We have just noticed that *riba* is altogether forbidden. But in the case of the capital sum itself there is an admonition that if the debtor is hard up he should be granted respite "till a time of ease", and this is followed by a persuasive urge: if in such a case you should remit the capital sum altogether as charity, it will be the better for you, if you only knew!

The minimum indispensable is made obligatory in every sphere, spiritual, moral, material and then there is a strong urge towards voluntarily striving after a higher level of achievement. The congregational part of the five daily services is obligatory, while there are parts of the service that are performed individually and are voluntary. The Holy Prophet[sa] got up during the latter part of the night for the same purpose and sometimes repeated the practice during the early part of the forenoon. His example is followed by many. Then there are supplications by way of prayer that might well up at any time from the heart, and there is the remembrance of Allāh, which should be a constant leitmotif. The fast of Ramaḍān is obligatory upon all healthy adults, subject to certain exemptions. In other months the Holy Prophet[sa] often observed a fast on Tuesdays and Thursdays and on certain special days. A large number of Muslims follow his example.

The Pilgrimage to Makkah at its appointed time is obligatory once in a lifetime upon every Muslim who can afford it, but may be performed more often. Umrah (sometimes called the Lesser Pilgrimage) is a voluntary exercise which may be performed at any time. "Whoso does good voluntarily, beyond that which is prescribed, should know that Allāh is Appreciating, All Knowing." (2:159)

In the economic sphere we have noticed that certain undesirable methods of acquiring wealth are barred, hoarding is forbidden, circulation of wealth is urged and the payment of Zakāt is obligatory. In addition great stress is laid on voluntary sharing between those who can spare and those who are in need. This is urged in a variety of ways. No amount is prescribed, nor is a proportion suggested, but the emphasis is kept up throughout the Holy Qur'ān.

Attention may be drawn to one or two general directives. "They ask thee how much should they spend in the cause of Allāh. Tell them: That which is spare. Thus does Allāh make His commandments clear to you that you may reflect upon this world and the hereafter" (2:220-1). Every person would have his own yardstick for determining what he or she can spare. So many factors would affect the determination, the pressure of one's own needs, the relative importance of competing obligations, the means readily available, the example of the Holy Prophet[sa] and his companions and the persuasive effect of the need to be filled or the cause to be served, etc. In the last resort the decisive factors may prove to be the temperament of the person to whom the appeal is made and the degree of his trust in Allāh. It should, however, be remembered that Islam approves of a simple style of living and of moderation in all things. Extravagance is severely condemned, and one is constantly reminded that those in need have the right to share in one's substance, be it much or little (51:20; 70:26). Thus in the case of a Muslim there should always be something to spare. "Let him who has an abundance of means spend of his abundance, and let him whose means of subsistence are straitened spend out of that which is beyond what Allāh has bestowed on him. Soon will Allāh bring about ease after hardship" (65:8).

It is a curious phenomenon that in this matter of spending in the cause of Allāh, which means spending in the service of one's fellow beings, those who have less are generally readier and more eager to spend than those who have more, though, of course, there are exceptions both ways.

When one has in fact nothing to spare one can at least express sympathy in a kindly way:

On occasions when thou must turn away from any of those who should be the objects of thy benevolence, while seeking thy Lord's mercy for which thou hopest, then speak kindly to them. Do not hold back altogether out of miserliness and render thyself blameworthy, nor spend without

> restraint and exhaust thy substance, thus becoming thyself an object of charity. Thy Lord enlarges His provision for whom He wills, and straitens it for whom He wills. He is well-aware of all that relates to His servants and sees it all (17:29-31).

Who should be the objects of one's benevolence and in what manner is one's obligation towards them to be discharged so that it may find acceptance with Allāh? The essential requisite is that the matter must be approached in the spirit of service to be rendered which is due from one, an obligation to be discharged, cheerfully and joyfully, solely for the sake of Allāh and to win His pleasure. Any other motive would render the whole effort vain and may incur the displeasure of Allāh as it may savour of courting something beside Allāh which is the unforgivable sin.

> Worship Allāh and associate naught with Him, and be benevolent towards parents, and kindred, and orphans, and the needy, and the neighbour who is a kinsman, and the neighbour who is not related to you, and your associates and the wayfarer, and those who are under your control. Surely, Allāh loves not the proud and boastful, who are niggardly and enjoin people to be niggardly, and conceal that which Allāh has given them of His bounty. We have prepared for the disbelievers a humiliating chastisement, and for those who spend their wealth to be seen of people and believe not in Allāh nor in the Last Day. Whoso has Satan for his companion should remember that he is an evil companion.
>
> What harm would befall them, if they were to believe in Allāh and the Last Day and to spend out of that which Allāh has given them? Allāh knows them well. Allāh wrongs not any one even by the weight of the smallest particle; and if there be a good deed, He multiplies it and bestows from Himself a great reward.
>
> How will it be when We shall bring a witness from every people, and shall bring thee as a witness against these? On that day those who have disbelieved and disobeyed the Messenger will wish they were buried in the ground and the earth were made level above them, and they shall not be able to conceal anything from Allāh.(4:37-43).

Voluntary spending has to be urged persuasively. Here is an excellent example.

> The case of those who spend their wealth in the cause of Allāh is like that of a grain of corn, which grows seven ears, and in each ear there are a hundred grains. Allāh multiplies it even more for whomsoever He pleases. Allāh is Lord of vast bounty. All-Knowing. Those who spend their wealth in the cause of Allāh, then follow not up that which they have spent with reproaches or injury, have their reward with their Lord. They shall have no fear, nor shall they grieve. A kind word and forgiveness are better than charity followed by injury. Allāh is Self-Sufficient, Forbearing.
>
> O ye who believe, render not vain your alms by reproaches or injury, like one who spends his wealth to be seen of people and believes not in Allāh and the Last Day. His case is like that of a smooth rock covered with earth, on which heavy rain falls and washes it clean, leaving it bare and hard. Such people shall not secure for themselves aught of that which they earn. Allāh guides not the disbelieving people.
>
> The case of those who spend their wealth to seek the pleasure of Allāh and to gain inner strength is like that of a garden on elevated ground, on which heavy rain falls, so that it brings forth its fruit twofold. Even if heavy rain does not fall on it, a light shower suffices. Allāh sees well that which you do.
>
> Would any of you desire that having a garden of date-palms and vines with streams flowing beneath it, which brings forth for him all kinds of fruits, he should be stricken with old age while his children are small, and a fiery whirlwind should sweep through his garden consuming it all? Thus does Allāh make His Signs clear to you that you may reflect.
>
> O ye who believe, spend of the good things that you have earned, and of that which We produce for you from the earth; and do not select out of it for charity that which is useless, when you would not yourselves accept the like of it, save with reluctance. Know that Allāh is Self-Sufficient, Worthy of Highest Praise. Satan threatens you with poverty and enjoins upon you that which is indecent, whereas Allāh promises you forgiveness from Himself and bounty. Allāh is the Lord of vast bounty, All Knowing. He grants wisdom to whom He pleases, and whoever is granted wisdom has indeed been granted abundant good, and none takes heed except those endowed with understanding.
>
> Whatever you spend in the cause of Allāh or vow as an offering, surely Allāh knows it well, but the wrongdoers shall have no helpers. If you give alms openly that is indeed good, but if you give them secretly to the poor, it is even better for your own selves; thereby will He remove from you many of your ills. Allāh is aware of what you do.
>
> Thou are not charged with guiding them to the right path; it is Allāh Who guides whomsoever He pleases, Whatever of your pure wealth you spend in the cause of Allāh, and undoubtedly you spend it to seek the

"Whatever you spend in the cause of Allāh or vow as an offering, surely Allāh knows it well, but the wrongdoers shall have no helpers.

favour of Allāh, its benefit accrues to yourselves. Whatever of your pure wealth you spend, it shall be paid back to you in full and you shall not be wronged.

These alms also are for the deserving poor who are detained in the cause of Allāh and are unable to move about in the land. Those who lack knowledge of their circumstances consider them to be free from want because of their abstaining from soliciting alms. They can be known from their appearance. They do not importune people. Whatever of your pure wealth you spend, Allāh has full knowledge thereof. Those who spend their wealth in the cause of Allāh by night and day, secretly and openly, have their reward with their Lord; on them shall come no fear, nor shall they grieve. (2:262-75).

Photo by Étienne Godiard on Unsplash

The concept of charity has, along with many other values, been mechanized and impersonalized in the West. A contribution towards charitable purposes is regarded as a somewhat tiresome obligation imposed on one by one's position as the obligation to pay the income-tax is imposed on one by one's income. Once the cheque is mailed the obligation is discharged and one may relapse into complacency. Such is not the spirit of 'spending in the cause of Allāh', so insistently called for by Islam.

The "spending" is not to be only of money and material objects. The righteous are those "who spend out of whatsoever We have bestowed upon them" (2:4). "O ye who believe, spend out of whatever We have bestowed upon you before the day comes wherein there is no buying or selling, nor friendship, nor intercession. Those who reject this admonition are the ones who wrong themselves" (2:255). "Say to My servants who have believed that they should observe Prayer and spend out of whatever We have bestowed upon them, secretly and openly, before there comes the day wherein there will be neither bargaining nor mutual friendship" (14:32). "Spend out of that with which We have provided you before death comes upon one of you and he should say: Lord, why didst Thou not grant me respite for a while, that I could give alms and be among the righteous! Allāh will not grant respite to one when his appointed time has come. Allāh is Well Aware of that which you do" (63:11-12).

The capacity to be able to spend, of money, goods, intellect, emotions, indeed of self, and the invitation to do so are privileges conferred upon His creatures by the Benign Creator, so that by taking advantage of them man may truly enrich himself. "Hearken, you are those who are called upon to spend in the cause of Allāh; but of you there are Some who hold back, and whoso holds back, does so only against himself. Allāh is Self-Sufficient; it is you who are needy. If you tum away, He will bring in your stead another people who will not be such laggards as you" (47:39).

It is the giving of self that is of the essence of this spending, and the spending is not a favour done to the done but a divine favour bestowed upon the donor. If one is not at the time able to comply with a request one can at least give kindness and sympathy (17:29). But one has not to wait to be asked. One must provide for the needs of those also who do not ask (2:274) or are unable to give expression to their needs (51:20; 70:26). One is made responsible for all. We are all brothers and we are all each other's keeper.

For instance, one's neighbour has certain claims upon one which must be acknowledged and honoured even if the neighbour does not give expression to them. The Holy Prophet[sa] has said: "So much has God impressed upon me what is due to a neighbour that I began to think a neighbour would be included among a person's heirs." He also said: "How can a person go to bed filled when his neighbour is hungry! It is not difficult to share even one's little with a neighbour. If one only has some broth, it is easy to add a cup of water and to share it with one's neighbour." His wife, Ā'īsha, inquired of him: "If l have a little that I can send to a neighbour, and I have two neighbours, which of them should have priority?" "The one whose door is nearer to your door," he made answer.

The orphan should be the object of our special concern.

They ask thee concerning orphans. Tell them: The promotion of their welfare is very meritorious. There is no harm in your living together with

them, for they are your brethren, and Allāh well knows him who seeks to promote their welfare and also him who seeks to do them harm. If Allāh had so willed, He would have put you to hardship. Surely, Allāh is Mighty, Wise. (2:221)

On one of the two festival days the Prophet[sa] passing along the street saw some boys playing together and noticed one little fellow standing all by himself. The Prophet[sa] went up to him, patted him on the head and inquired why he did not join the others. The boy explained that his father had died, and being an orphan he could not afford new clothes to wear on the festival day as the other boys were wearing and thus felt shy of sharing in their merry making. The Prophet[sa] took him along with him to his wife, Ā'īsha, and said to her: "Ā'īsha, you have wished for a son. Here is your son. Wash him and get him new clothes to wear, and then let him go and play with his fellows."

Photo by Ben White on Unsplash

> "He who is gentle with an orphan and takes good care of him will be as close to me in Paradise as my index finger is close to my middle finger."

The Prophet[sa] has said: "He who is gentle with an orphan and takes good care of him will be as close to me in Paradise as my index finger is close to my middle finger."

Orphans are a precious asset of a people and a sacred trust. Due care and upbringing of orphans is a source of manifold blessings. The Prophet[sa] has said: "Richly blessed is a home in which an orphan enjoys a happy upbringing."

One of the writer's most delightful and moving memories is of a visit to a girls' boarding school in Algiers ten years back. The school was housed in a lovely villa above the sea and took care of the schooling and upbringing of a number of girls, children of patriots who had laid down their lives during the struggle for independence. They were not called orphans, but children of martyrs. Everything pertaining to the establishment was of a very high order indeed. We were invited into a dormitory. As soon as we entered the occupants, ten to twelve years of age, shrieked with delight and abandoning whatever they were occupied with rushed up to us and took possession of us as our rightful owners. They were obviously a happy, cheerful lot, confident that they were loved and cherished. One understood that such establishments, for boys and girls, were scattered all over the country.

The Arabic word *miskīn*, translated as needy, also connotes humility. Humility has its own needs; it may be in need of a boost of confidence. A laborer shook hands with the Holy Prophet[sa]. The latter clasped the callused hands in both of his own and massaging them gently exclaimed: "These hands are very dear to God; these hands are very dear to God."

Zahir cultivated vegetables in a small way in the vicinity of Medina and once or twice a week carried his produce into the town where he put up a stall by the side of a street to dispose of it. He was in the habit of presenting the Holy Prophet[sa] with some of it, and the latter would in return provide him with some article or the other that he might be in need of. The Prophet[sa] often said: "Zahir is our countryside and we are his town."

On one occasion the Prophet[sa] happened to pass by Zahir's stall at noon. The sun was hot and Zahir who was standing with his back to the street was perspiring profusely. The Prophet[sa] stepped up to him softly, unperceived by him and, as children often do in fun, stretching out his arms, clasped Zahir in them and covered Zahir's eyes with his fingers. The Prophet's hands were very soft and Zahir, on touching them guessed who was holding him captive. Taking advantage of the situation he stretched his own arms backwards and clasping the Prophet[sa] tighter started rubbing his perspiring torso against him.

The Prophet[sa] began to laugh and called out: Will anyone buy this captive? Thereupon Zahir let go of the Prophet[sa] and turning towards him explained ruefully: "Sir, what could anybody do with such a worthless creature as I am!" The Prophet[sa] immediately comforted him with: "No, no, you are very precious in the sight of Allāh, you are very precious in the sight of Allāh."

It is such giving of self that is more precious than silver and gold and rubies, and each one of us has it in his power to bestow it lavishly.

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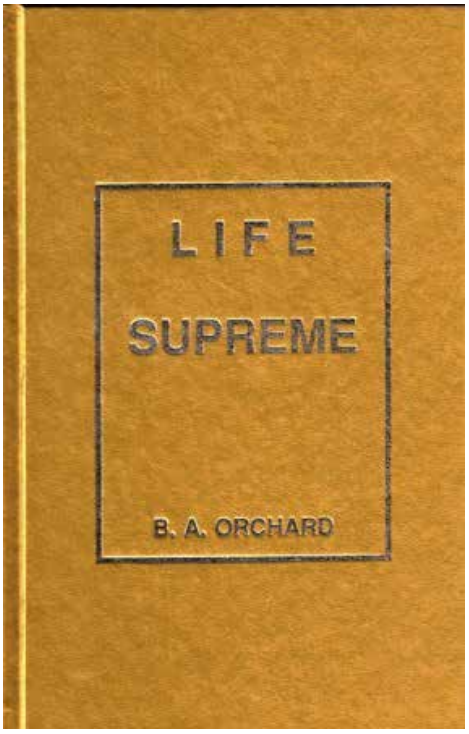
LIFE SUPREME

Bashir Ahmad Orchard

The following is a selection from Life Supreme by the Late Bashir Ahmad Orchard. The book consists of a series of inspiring, practical, and simple aspects of an Islāmic way of life. The book is available on alislam.org at the following link: Life Supreme



DEVELOPING MORAL VIRTUES

Those of you who have visited Edinburgh in Scotland may have observed a massive monument standing beside Princess Street about a hundred yards from Waverley station. This monument was erected in honour and memory of Sir Walter Scott who was a renowned Scottish author and historian of the last century. Whenever I see or visualise this monument I am reminded of his dying words to his son-in-law as he lay on his death bed. He said:

> I have but a minute to speak to you. My dear, be a good man; be virtuous, be religious—be a good man. Nothing else will give you any comfort when you come to lie here.

Although Sir Walter Scott had earned literary fame and had won the admiration of millions of his readers, he realised during the last moments of his life that the most worth-while avocation in life was the acquisition of virtue. A great Islamic truth contained in the Holy Qur'ān is: "I have not created the Jinn and the men but that they may worship Me."(51:57)

Worship of God in this verse does not refer only to formal prayer. Its meaning is that we should manifest the attributes of God in all our thoughts, words and deeds. We should glorify Him through the demonstration of moral virtues. This is the purpose of our existence and consequently we should focus our attention on this ideal with earnest devotion. Day-by-day we should strive to shed virtuous light in every thought we think, in every word we speak or write, in every action we undertake and even in every expression on our face. The following prayer should be a source of inspiration for us:

> O Allāh, diffuse light into my heart and ears; Diffuse light on my eyes and on my tongue; Diffuse light on my right and on my left; Diffuse light above me and under me; engulf me in Thy light.

The Holy Qur'ān declares elsewhere that the culmination of virtue should be our foremost aim in life in as much as it elevates us to an honorable status in the sight of God which is, after all the ultimate aspiration of every true believer.

Allāh says in the Holy Qur'ān: "...Verily the most honorable among you, in the sight of Allāh, is he who is most the most righteous among you..."(49:14)

The Qur'ān reveals as clear as crystal why we have been created. It declares that we should endeavour to excel in moral virtues. This being so then why should we give preference to the fulfillment of any other ambition? Indeed, let us have ambitions; but let our highest ambition be the development of moral virtues. Allāh has declared that He has ordained fasting during the month of Ramadan solely as a means of acquiring virtue: "Fasting has been prescribed for you so that you may become more righteous."(2:184)

Keeping this point in mind we should look forward to Ramaḍān with eager anticipation and diligently observe all the fasts unless legitimate reasons prevent us from doing so.

Most people in this world are primarily concerned in seeking financial prosperity. They forget that as silver is less valuable than gold so gold is less valuable than virtue. Describing man God says in the Holy Qur'ān: "Surely he is very keen for the love of wealth."(100:9)

While it may be good to have plenty of money it is also good to check up now and again and make sure that we have not lost those things which money cannot buy such as moral virtues. Concerning real prosperity God says in the Holy Qur'ān: "Verily, he truly prospers who purifies himself."(87:15)

Let us remember that virtue is to the soul what health is to the body. People are very concerned about their physical health and are prepared to give careful attention to their diet. When they are unwell they will quickly call the doctor and seek the most effective remedy; but generally they are little concerned in feeding their souls with spiritual nourishment and similarly they do not seek effective remedies for their spiritual ailments.

Islam provides a complete code of guidance on all virtues. God helps those who help themselves and it is now up to us with the help of God – to develop them within ourselves.

A moral virtue is the proper control and regulation of thought and conduct in conformity with the teachings of Islam. Love, for instance, becomes a moral virtue when demonstrated correctly and on the appropriate occasion, otherwise, if it is merely instinctive or channeled in the wrong direction then it is not a display of virtue. The love and care which animals show for their young is instinctive and, therefore, not an act of virtue. Again love is regarded as a virtue only when expressed within proper and lawful bounds. The mother who showers an excess of love upon her child and allows it to do and have whatever it wants is not exemplifying the moral virtue of love; nor does the man who runs away with someone else's wife on account of his affectionate feelings for her. Exercising correct conduct on appropriate occasions formulates a moral virtue.

STAGES OF MORAL ADVANCEMENT

The Promised Messiah[as] has drawn our attention to three stages of moral advancement regarding our dealings with others. The first stage requires that we should at least treat others in the same way that they treat us. We should return good for good. The second stage requires us to return better treatment and greater good for that which we have received while the third stage calls upon us to render service and do good to others without any thought of receiving anything in return. We should never even hint to the person that he is under an obligation to us of any kind. This state of mind should be cultivated to the extent that it functions as second nature as does the love of a mother towards her child.

MORAL VIRTUES

Moral virtues embrace numerous personal qualities. Among them are self-respect and respect for others, kindness. sympathy, honesty, forgiveness, simplicity, cleanliness. gentleness, courage, goodness, nobility, patience, steadfastness, perseverance, charity, generosity, politeness, hospitality, mercy, justice, self –control, contentment, cheerfulness, helpfulness, gratitude, chastity, tolerance, love, unselfishness and many more which could be added to the list.

No exemplar of virtue excelled the Holy Prophet[sa]. The following verses taken from a poem written by the Promised Messiah[as] extol the high morals of the Holy Prophet[sa].

> What a noble man! What a comely man; His breath smells like the breath of flowers. God is visible in his face,
>
> Such are his virtues, such is his case.
>
> That is why he is loved. Indeed his virtues demand
>
> That he should be loved to the exclusion of all.
>
> Easy of access, noble, bounteous, friend of the God-fearing.
>
> And he excels all in excellence and nobility,
>
> in glory and the beauty of the soul.
>
> Muhammad is the best of creatures,
>
> The soul of the nobles, the elect of the elect. All noble virtues have found their limit in him.
>
> The blessings of all times have found their place In him. By God! Muhammad is next to God,
>
> And through him alone can we reach God. He is the pride of the pious, the holies. He is the pride of the men of virtue.
>
> He excels all those who were honoured before him. Indeed excellence is a matter of virtue and not of time.

I have already explained from the Holy Qur'ān that the cultivation of Islamic virtues is the purpose of our creation and it would, therefore, be a folly on our part to neglect the object of our existence for then we would be the losers in both the worlds. The development of moral virtues is the highest and most rewarding of all accomplishments. In no other pursuit can we find greater satisfaction and happiness not even in the accumulation of a large fortune.

EARNEST OBJECTIVE

The first requisite needed in the achievement of any objective is that we should be charged with an earnest desire to attain it otherwise we are not likely to get very far. Enthusiasm makes all the difference. It jet-propels us towards our objective whatever it may be. Let us, therefore, be in earnest.

The Holy Qur'ān mentions certain people who declared: "...We earnestly wish that the Lord should include us among the righteous people. (5:85)

These people earnestly wished to become righteous. They were not indifferent about it; nor did they only mildly wish for it. They earnestly wished for it and as a result of their enthusiasm to become virtuous they were successful and became the recipients of God's favours and blessings, as the next verse reveals. "So Allāh rewarded them for what they said, with gardens beneath which streams flow. Therein shall they abide; that is the reward of those who do good."(5:86)

Let us enter this crusade to develop and improve moral virtues within ourselves earnestly and with enthusiasm then our efforts are sure to bear fruit, blessed and rewarded by God.

PRAYERS

The next point is the subject of prayer. The Promised Messiah[(as)] has said that one is proud who places complete faith in one's own powers and does not recognise the omnipotence of God. He declared that his only weapon was prayer and that he relied on the help of God for everything. It is essential that we resort to prayer

and seek God's assistance in our efforts to develop moral virtues. God tells us in the Holy Qur'ān of another great benefit of prayer: "Surely prayer restrains one from indecency and manifest evil." (29:46)

Sincere prayer is itself a virtue as stated in the Holy Qur'ān: "...Remembrance of Allāh is, indeed, the greatest virtue." (29: 46)

In these permissive times we need every ounce of strength to resist the multifarious temptations which assail us from all directions. God tells us that the answer lies in prayer: so the next step for us is to give more attention to prayer. Not only should we be regular in our daily prayers but we should also pray for protection against the incitements of satan. The Holy Prophet[sa] has also spoken on the efficacy of prayer in times of temptation. He said: "As to those who are virtuous, when a suggestion from satan assails them, they remember God: and behold! They begin to see things right."

THINKING

Now I come to another point which is the management of our thoughts because everything originates from thought. I would like to quote a short passage from the Bible: "As a man thinketh in his heart so he is."(Proverbs 23:7)

Scientific research has conclusively established the fact that man is what he thinks and he becomes what he thinks. He is the product of his thoughts.

Our character is no more than the embodiment of our thoughts. We build our character on the foundation of our thoughts. What we think we become. We possess the power to govern our own thoughts and thereby build a character of our own choice because our character is no more than a reflection of our thoughts. An immoral character grows from the seeds of immoral thoughts while a virtuous character grows from the seeds of virtuous thoughts. This law of mental science operates as assuredly as does the law of gravity or any of the other stable laws of this universe.

"Scientific research has conclusively established the fact that man is what he thinks and he becomes what he thinks. He is the product of his thoughts.

We may use it to our own immense advantage in the development of moral virtues by discarding and omitting impure and negative thoughts from our mind and concentrating only on virtuous ones. One thing we do possess which no government can take from us is the freedom to choose and control our own thoughts.

Just as a gardener keeps his garden free from weeds and grows only the flowers and fruits of his own choice so may we cultivate the garden of our mind by weeding out undesirable thoughts and planting only noble, pure and virtuous ones which will grow, bloom and colour our character with their fragrance and splendor.

We wish to close our minds to impure thoughts and to discard those which happen to sneak in, Islam teaches us to keep away from those things which breed evil and for this reason to keep away from dance halls, gambling shops, public houses, brothels and low forms of entertainment. Other things which should be shunned are the lewd type of paperback novels which flood the bookshops; magazines crowded with photographs of nude women and most films which may be described as an abomination of satan. These things are all the work of the devil aimed to bombard the mind with impure thoughts. Furthermore we should avoid all uncharitable thoughts towards others such as hatred, jealousy, deceit, scorn, envy, revenge, etc., as they are also immoral in their way. Not only does the Holy Qur'ān enjoin us to keep away from evil but also to keep the company of the righteous from whom we may derive moral upliftment. We should remember that not only are we accountable to God for our actions but also for our thoughts. We read in the Holy Qur'ān: "...Whether you disclose what is in your minds or keep it hidden. Allāh will call you to account for it..." (2:285)

Being human it is almost an impossible task to shut out evil or wrong thoughts completely from our mind, In that case we are enjoined to discard or suppress them; and doing that is in itself a virtuous achievement. The Holy Prophet[sa] has said:

> If a man is assailed by an evil thought but he suppresses it or drives it out of his mind and does not act in accordance with it. God will bestow upon him a good reward.

PERSEVERENCE

There is no doubt that the path of virtue is not an easy one to tread as it is a slippery uphill journey. We are all liable to slip. Nevertheless, it is an uplifting and delightful journey which winds through sceneries of heavenly enchantment. Nothing worthwhile can be achieved without effort and this maxim applies to moral development as much as it does to any other endeavour. Without pains there can be no gains. Whereas prayer is essential, at the same time we have to put our best foot forward and strive in the way of Allāh Some people pray for more than they are prepared to work for and then wonder why their prayers are not answered.

The objective before us is to improve day by day in the development of moral virtues. No one should like to remain static. It has been said that if we go not forward then we go backward. This virtuous objective which we now have in mind calls for self-effort and perseverance. Let it be said of us when we die that we died climbing on the path of moral virtue. God tells us in the Holy

Qur'ān:

"...those who persevere in seeking the favour of their Lord...."(13:23)

Again we read: "...Allāh is with the steadfast."(2:154)

As I have mentioned, moral virtues cannot be developed without effort, We need to exercise constant self-vigilance, self-analysis, self-discipline and self-control. As we are human beings and not angels we are subject to weaknesses and liable to stumble and make mistakes from time to time as we have many temptations to battle with and overcome; but if our spirit is strong we need not despair of ultimate success. In fact our every effort to advance in moral development will lead us upward towards heaven and even if we fall short of the heights of our aspirations we shall have traveled a long way on the heaven bound path of virtue. God says in the Holy Qur'ān that even when we falter and stumble we should not despair:

"Say: O my servant who have committed excesses against their own souls! Despair not of the Mercy of Allāh, surely Allāh forgives all sins. Verily He is Most Forgiving, Merciful." (39: 54)

Hazrat Khalīfatul-Masīh II[ra] is the author of the book *Aḥmadīyyat or True Islam* in which he writes:

> Islam rescues man from despair and tells him that he can, in spite of his errors and mistakes, attain to the purity at mind and conduct which is the highest goal of man. It thus encourages him to make constant effort towards virtue and purity and enables him ultimately to arrive at his goal.

William Gladstone, a former British Prime Minister of the Victorian era made the following significant statement:

'No man ever became great or good except through many and great mistakes'.

Although the prophets of God are exempt from this observation because they are exceptionally good all their lives, it is a truth which is witnessed in the lives of all other great men; so if from time to time we slip on the path of virtue we should not be unduly grieved but pick ourselves up and carry on determined more than ever not to make the same mistakes again.

"Simple living in the way of Allāh polishes and brightens the soul because one becomes detached to a certain extent from the material embellishment of this world.

Two thousand years ago a famous Roman author named Seneca wrote the following appraisement of a virtuous man:

> The greatest man is he who chooses right with the most invincible resolution; who resists the sorest temptations from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms: and the most fearless under menaces and frowns; whose reliance on truth, on virtue, and on God is the most unfaltering.

SIMPLICITY

Simplicity is a characteristic of virtuous living and the Holy Prophet[sa] has warned us against leading a life of luxury: "Beware of leading a life of luxury for verily the servants of God never live luxurious lives."

Simple living in the way of Allāh polishes and brightens the soul because one becomes detached to a certain extent from the material embellishment of this world. One does not hanker for this thing or hanker for that thing, while those loving luxury are not content in mind unless they have the best of everything. The truth has been said that the richest are those who have fewest wants and the Holy Qur'ān tells us that the best provision is righteousness and not the luxuries of this world. A virtuous person is content with little and is not interested in a life of luxury. Wealth, no doubt, is a blessing and does not necessarily prevent a person from living a simple life although it very often does.

Simple living has always been the way of the prophets of God. The Holy Prophet Muhammad[sa] could have had every kind of luxury he demanded but he preferred to live a life of extreme austerity. His habits were simple. His food was simple. His clothes were simple. His home and its furnishings were also simple. He used to sleep on a rough mattress and recline on a coarse mat which would leave its impression upon his skin. Someone once asked why he rested on such a coarse mat while the rulers of other countries use soft mattresses and cushions. He replied that this was no matter for concern as they had chosen this world while he had chosen the next.

In 1934 Hazrat Khalīfatul-Masīh II[ra] launched a scheme called Tahrīk Jadīd. He called upon members of the Aḥmadīyya Movement to contribute an annual sum of money for the purpose of opening and maintaining missions in overseas countries. These contributions are in addition to the normal 'Ām chanda contributions which requires a minimum of one sixteenth of our income. He also called upon Aḥmadīs to live simple lives.

Some of his instructions were:

- Meals should consist only of one dish.
- Stop going to cinemas and theatres.
- Cut down on home decorations.

> ‘O you who love the pomp and pleasures of this world bear well in mind that this is not the place of permanent abode for man’.

- Cut down on clothing expenses.
- Cut down on jewelery.
- Not to buy things one really does not need.

Our present Khalīfa [Third Khalīfa at the time. Ed] has also called upon members of the community to live frugal lives and cut down lavish expenditure on clothes and ornaments. He said in one of his addresses:

> I want to knock at the door of every Aḥmadī and start a crusade against evil customs. I want to tell them that whosoever will not give up wasteful customs and not reform himself, then he should know that he is of no use to God, His Messenger and to our community and that consequently he would be thrown out of it as a fly is thrown out of milk.

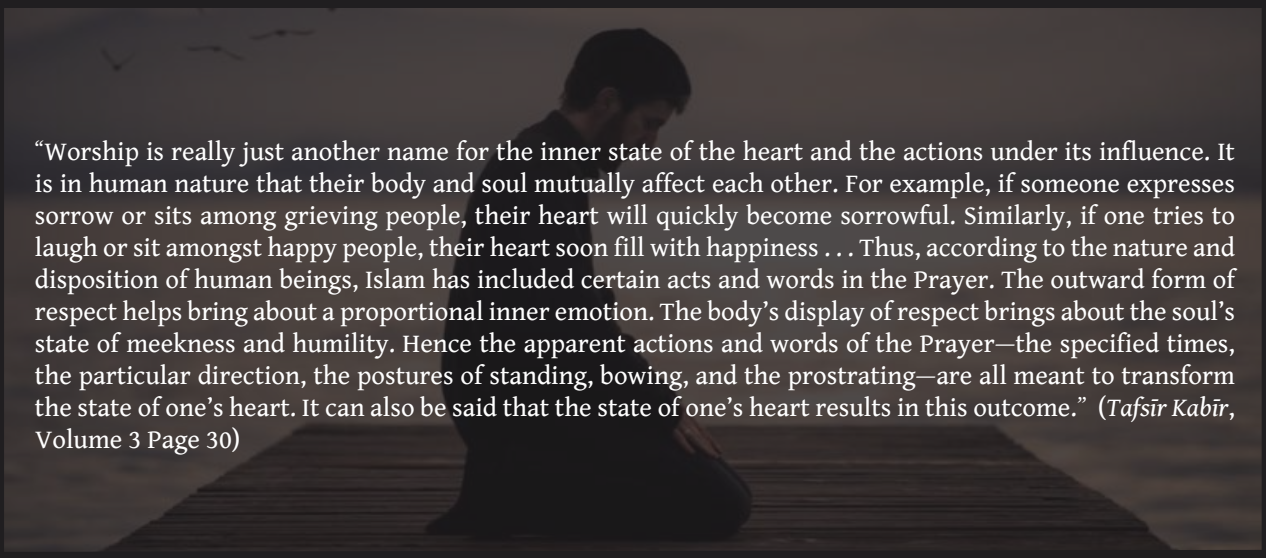
The Promised Messiah[as] has also emphasised the value of simple living. He has said:

> ‘Do not be extravagant’.
>
> ‘O you who love the pomp and pleasures of this world bear well in mind that this is not the place of permanent abode for man’.
>
> ‘Luxurious living and the enjoyment of the good things of material life hold no permanent guarantee’.
>
> ‘For the sake of the Lord, abandon the path of luxurious and easy living! It is, indeed, an accursed path: have nothing to do with this curse! Otherwise forget all about your hopes of seeing the Lord’.

Another advantage of simple living is that it brings one closer to the poor and common people. Those who like to maintain a high standard of living often look down upon the poor and are not inclined to mingle with them. While they are happy and at ease to visit and stay with their well-to-do friends they would not care to visit, let alone stay with, their poorer brothers in faith.

The development of moral virtues is a practical philosophy and not one just to be listened to or even just to be remembered. It is one to be practised. Certainly it is a very comprehensive subject on which volumes could be written. I have covered briefly just a few aspects of this vast subject. My aim has been to awaken interest and increase the urge within us to pay greater attention to the development of moral virtue. My prayer is that the seeds which I have scattered may fall on good soil to grow and bear virtuous fruit! Amīn!

PRAYERS



“Worship is really just another name for the inner state of the heart and the actions under its influence. It is in human nature that their body and soul mutually affect each other. For example, if someone expresses sorrow or sits among grieving people, their heart will quickly become sorrowful. Similarly, if one tries to laugh or sit amongst happy people, their heart soon fill with happiness . . . Thus, according to the nature and disposition of human beings, Islam has included certain acts and words in the Prayer. The outward form of respect helps bring about a proportional inner emotion. The body’s display of respect brings about the soul’s state of meekness and humility. Hence the apparent actions and words of the Prayer—the specified times, the particular direction, the postures of standing, bowing, and the prostrating—are all meant to transform the state of one’s heart. It can also be said that the state of one’s heart results in this outcome.” (*Tafsīr Kabīr*, Volume 3 Page 30)

BOOK REVIEW:

THE MYTH OF THE DIVINITY OF JESUS CHRIST[AS]

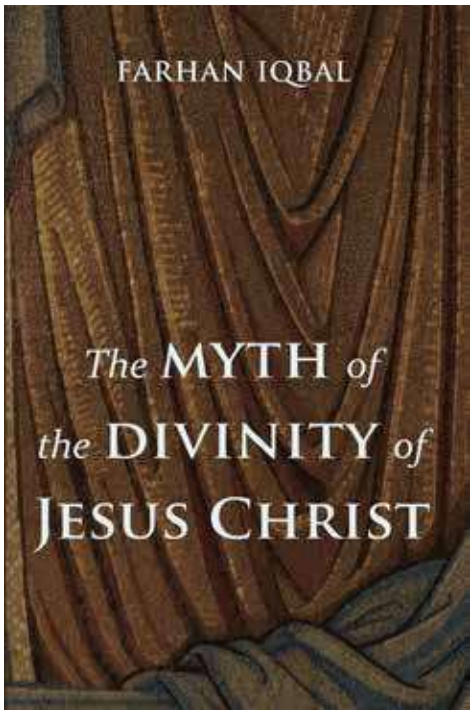
Sheikh Abdul Wadood, National Secretary Ishā'at Canada

Living in a multicultural society in Canada means that there is constant inter-faith dialogue. Sometimes, this dialogue can turn into debate and false notions may be used to prove the other side wrong. Such debates can turn quite ugly on occasion and the original intent of having dialogue is lost. In fact, in an attempt to prove Islām wrong, Christian authors have written hundreds of thousands of books in the last 100 years. Some of these books use very harsh and indecent language and even resort to falsehoods to make their so-called arguments. This defeats the essential purpose of dialogue.

In such an environment, it is crucial that we are able to distinguish fact from fiction. *The Myth of the Divinity of Jesus Christ*[as] by Murabbi Farhan Iqbal fulfils this important need and presents its arguments in a clear, comprehensive manner. A central issue of dialogue between Christians and Muslims surrounds the question: Is Jesus Christ[as] God or human? This book adequately answers this question from a Muslim perspective using the arguments presented in the writings of Hazrat Mirzā Ghulām Aḥmad[as], the Promised Messiah and Imām Mahdī.

In a powerful statement defining one of the main purposes of his coming, the Promised Messiah[as] writes, "My essential mission is to break the cross."[1] Similarly, he writes:

> I call God the Glorious to witness that He has told me clearly by revelation that Hazrat Masih[as] [Jesus] was without distinction a man like all other men, but that he was a true Prophet and a Messenger of God and a chosen one. I have also been told that whatever was given to the Messiah[as] [Jesus] has been given to me also, on account of my obedience to the Holy Prophet[sa], on whom be peace, and that I am the Promised Messiah and that I have been equipped with a weapon of light, which will totally dispel the darkness and will be the equivalent of breaking the cross.[2]



It is in the writings of the Promised Messiah[as] that we find a refutation of all Christian arguments for the divinity of Jesus[as]. *The Myth of the Divinity of Jesus Christ* provides a thorough overview of those arguments. It presents the Christian arguments first—from their own published books—and then proceeds to refute them in light of the arguments presented in the writings of the Promised Messiah[as]. As such, this book is similar to a live dialogue between a Muslim and a Christian, making it engaging to read.

Anyone interested in Muslim-Christian dialogue would find this book a great guide in understanding the essential aspects of the question of the divinity of Jesus Christ[as]. An unbiased reader will come to understand that the "divinity" of Jesus Christ[as] really is a myth with no basis in truth. May Allāh reward Farhan Iqbal Sahib for undertaking this great task in providing a thorough overview of the powerful arguments of the Promised Messiah[as] in this book! May Allāh enable Muslim, Christian and other readers of this book to understand the true status of Jesus Christ[as]! Amīn!

ENDNOTES

Hazrat Mirza Ghulam Ahmad[as], *Haqiqat-ul-Wahi* (UK: Islām International Publications Ltd., 2018), 644.
Tadhkirah (UK: Islām International Publications Ltd., 2009), 1892-1893.

AVAILABLE AT:

Books on Islam or Amazon

IN LOVING MEMORY— PROFESSOR TAHIRA MALIK

Mansoora Tahir, Ottawa West

The sad news of martyrdom of Professor Tahira Malik reached me through the newspaper on April 18th 2017 which reported that she was murdered in her house located in the Punjab University campus. The Tribune reported that Jamā'at Alahrar claimed that they were behind this terrible act.

Tahira Malik was a professor of Molecular biology in Punjab University and used to teach DNA Replication and repair and, plant technology at the Postgraduate Level. She started her job as a Research Scholar at Punjab University in 1984. She did her M.Phil from Riverside University, California. She then started teaching in the Department of Microbiology and Molecular Genetic Department in 2004. She retired in August 2016, but the University again hired her services for her outstanding dedication and commitment.

We lived in CMH Colony Lahore in 1997. There was a big clothing sale on a famous Brand "Bareeze." My friend, Dr. Mansura, called me from Karachi and asked me to purchase some clothes for her, and mentioned that her sister, Tahira, would pick them up. So Tahira, along with her father, came to my house. This our first meeting. I was impressed by her simplicity and cheerful attitude. Thoug she was a professor, she was very humble. I thought she'd be arrogant due to her position, but she demonstrated simplicity and humility. I invited her for a Sunday lunch. She promised to come and indicated she loved squash as it was a favorite of the Holy Prophet[sa].

Since then, she became a very good friend of mine and started visiting our house every Sunday. My three kids became attached to her. They would anxiously await her. She would take them out and enjoy ice cream with them. Whenever I asked why she came back to Pakistan, given that she had so many chances of being abroad for a bright career, she always replied, 'I want to serve my own motherland.' She had deep love for her only daughter and shared with us sweet memories of her.

After Tahira's death, Dr. Nasira Dawood (Dr. Tahira classmate in college) came to our house and recalled how wise and intelligent Tahira was. Nasra said that Tahira was always worried about her mother. She tried hard to serve her.

She had a very melodious voice. Dr. Mansura told us that once Tahira went to spend the summer vacation with her Aunt in Quetta. By chance during those days Hazrat Maryam Siddiqa Ṣāḥiba also visited Quetta. Tahira Malik recited a poem to welcome her in her melodious voice. She was very loving. She was totally involved in her field of Molecular biology. She was very humble and never showed-off her qualifications. She lived a very simple life.

She was also fond of sports. She shared many memories with my kids who enjoyed hearing them. Once my mother came to visit, while Dr. Tahira was also present. When Tahira Malik intended to leave, my kids insisted that she come again. My mother enjoyed the kids enthusiasm and lightly remarked, "I've always brought gifts for my grandchildren; they don't show me such energy."

Fozia, the younger sister of Professor Tahira Malik, related that Tahira Baji was very patient by nature. She would recite the Holy Qur'ān in her melodious voice. She specifically recited Surah Ya Sin daily. She had full trust in Allāh. In response to people's misbehavior, she would always read the couplet of the Promised Messiah[as] that we should do good in response to the bad behavior of others.

She had multiple qualities, as a friend, as a sister and as a teacher. She performed her duties in a wonderful way. She lived a wonderful life and died the death of a martyr. Hazrat Khalīfatul-Masīḥ V[aa] offered her funeral prayers *in absentia* on May 5, 2017, in London. In his Friday Sermon, Huzoor[aa] mentioned the details of her dreadful murder. He explained that a university employee committed the heinous crime as he was certain that he will not face consequences for murdering an Aḥmadī woman. Huzoor[aa] also mentioned that her grandfather, Hasan Muḥammad, was a companion of the Promised Messiah[as], and her father, Malik Muḥammad Abdullah, was a Waqf Zindagi and an Asīr Rāh Maula; he faced imprisonment during agitations against Aḥmadīs in 1953. In the end Huzoor[aa] prayed that may Allāh to bless the departed soul with mercy. Amīn!

AHMADIYYA MUSLIM JAMAAT
INTERNATIONAL

Aḥmadīyya Muslim Jamā'at Press Releases

August 16, 2020

HISTORIC MEETING TAKES PLACE AS HEAD OF AḤMADĪYYA MUSLIM COMMUNITY HOLDS FIRST VIRTUAL EVENT

Over 220 members of Majlis Atfāl Aḥmadīyya Canada have chance to meet His Holiness, Hazrat Mirza Masroor Aḥmad[aa]

On August 15, 2020, a new chapter in the history of the Aḥmadīyya Muslim Community was opened, as for the very first time, the World Head of the Aḥmadīyya Muslim Community, the Fifth Khalīfa (Caliph), His Holiness, Hazrat Mirza Masroor Aḥmad[aa] held a virtual online meeting with over 220 members of Majlis Aṭfālul Aḥmadīyya Canada aged between 12 and 15.

In this way, it heralded the dawn of a new avenue for Aḥmadī Muslims to meet with and to seek the guidance and prayers of their spiritual and religious leader.

The members of Majlis Aṭfālul Aḥmadīyya were due to visit the UK earlier in the year to meet His Holiness[aa], however the trip

Syednā Hazrat Khalīfatul-Masīḥ V[aa] presiding the virtual meeting with Majlis Aṭfālul Aḥmadiyya Canada

was cancelled due to COVID-19. Thus, His Holiness[aa] permitted for a virtual online meeting to take place instead.

His Holiness[aa] presided the meeting from his office in Islamabad, Tilford, whilst the members of Majlis Aṭfālul Aḥmadīyya were seated, according to local rules governing social distancing, at the Baitul Islām Mosque complex in Peace Village, Canada.

The event started with the recitation and translation of verses of the Holy Qur'ān, followed by a poem. Thereafter, a report was presented by the National Secretary Majlis Aṭfālul Aḥmadīyya in Canada. He said that Majlis Khuddāmul Aḥmadīyya Canada had sought to engage Aḥmadī Muslim youth through various online initiatives during the COVID-19 lockdown.

Syednā Hazrat Khalīfatul-Masīḥ V[aa] presiding the virtual meeting with Majlis Aṭfālul Aḥmadiyya Canada

His Holiness[aa] recognized and appreciated the fact that progress had been made but also stated that they should ensure that whatever progress had been achieved was maintained and built upon. He said it was imperative that all efforts were made to ensure the continued religious development of Aḥmadī Muslim youth.

Thereafter, for the rest of the one-hour meeting, members of Majlis Aṭfālul Aḥmadīyya had the opportunity to ask His Holiness[aa] a series of questions regarding their faith and religion.

In reply to a question about whether His Holiness[aa] would travel to Canada once the world was free from the harmful effects and risks of COVID-19, Hazrat Mirza Masroor Aḥmad[aa] said:

> It is up to all of you and Aḥmadī Muslims around the world to pray that the world is soon rid of the threat of COVID-19. We must all fervently seek the Grace and Mercy of Allāh. Once this period passes, I will, God Willing, resume my journeys and travels abroad so I can meet Aḥmadī Muslims in different countries. Nevertheless, through the means of this meeting, I feel as though I am in Canada. I can see the Mosque and the exact spot where I was interviewed by a Canadian journalist. I can see the hall where many of you are sitting. It is as if I am with you!

The children were able to ask His Holiness[aa] a range of further questions. For example, one asked how children could develop their relationship and bond with Allāh the Almighty. Others asked about the life after death, about organ donation and the possibility of life on other planets.

Above all, every person present felt joy and happiness at meeting His Holiness[aa] and being the very first group to enjoy such an audience.

Following the meeting, on behalf of the Canadian group, the President of the Aḥmadīyya Muslim Youth Association Canada, Zubair Afzal said:

> It was a truly faith-charging and life changing occasion, that shone as beacon of light for our Aṭfāl and all of Khuddāmul Aḥmadīyya Canada, during this pandemic. The fact that His Holiness[aa] took so much time to speak to our Aṭfāl, to be with us, was so moving for us. All of the Aṭfāl were so happy and filled with joy. No doubt can be left as to how pivotal this once in a lifetime opportunity for our Aṭfāl was. They all said that it was as if His Holiness[aa] was sitting right in front of us and was among us. Given everything going in the world, and especially in light of the travel restrictions, this was even that much more special, and made the joy of this meeting even more heightened. We can never thank Allāh the Almighty enough for this divine blessing, and we can never thank Allāh enough for the divine gift of Khilāfat.

"Once this period passes, I will, God Willing, resume my journeys and travels abroad so I can meet Aḥmadi Muslims in different countries.

August 18, 2020

CANADA LAJNA IMA'ILLĀH NATIONAL 'ĀMILA GRANTED FIRST EVER VIRTUAL 'ĀMILA MEETING PRESIDED BY WORLD HEAD OF AḤMADĪYYA MUSLIM COMMUNITY

Hazrat Mirza Masroor Aḥmad[aa] encourages Lajna Ima'illāh to increase scope of its activities and efforts to propagate true teachings of Islām

On August 16, 2020, the National 'Āmila (Executive) of Lajna Ima'illāh Canada was granted a virtual official meeting and audience with the World Head of the Aḥmadīyya Muslim Community, the Fifth Khalīfa (Caliph), His Holiness Hazrat Mirza Masroor Aḥmad[aa].

His Holiness[aa] presided the meeting from his office in Islamabad, Tilford, whilst the Lajna 'Āmila members joined from the auditorium of Jamia Aḥmadīyya Canada in Vaughan, Ontario.

During the hour-long meeting, the 'Āmila members had the opportunity to present a report about their respective departments and to seek the guidance and instructions of His Holiness on a range of issues.

In order to ensure that new converts to the Aḥmadīyya Muslim Community were well integrated, His Holiness[aa] instructed that meetings and events should be held in which recent converts are encouraged to actively participate. Furthermore, it was imperative that the new converts should be supported and helped by other members of the Aḥmadīyya Muslim Community with sensitivity and consideration.

Furthermore, His Holiness[aa] said that greater efforts should be made to spread Islām's true and peaceful teachings through outreach events and through cultivating personal contacts.

His Holiness[aa] also gave detailed guidance regarding the moral and religious training of Aḥmadī Muslims and said Lajna Ima'illāh had a major role to play in this regard. He said that the members of the Lajna administration ought to treat all members with love and respect and to strive to forge friendships with younger members of Lajna Ima'illāh.

Syednā Hazrat Khalīfatul-Masīḥ V[aa] presiding the virtual National Majlis Amila Meeting

Hazrat Mirza Masroor Aḥmad[aa] said:

> Aḥmadī Muslim mothers should seek to develop a true friendship with their children as this will enable them to guide them better. Furthermore, 'Āmila members should also establish friendship with Aḥmadī Muslim girls and guide them. Advise them to pursue whatever education they desire but at same time remind them that they should forever hold fast to their pledge of giving precedence to their faith over all worldly matters. The best way to thank Allāh the Almighty for the blessings He has bestowed is to remain firmly attached to one's faith.

His Holiness[aa] instructed Lajna Ima'illāh Canada to hold seminars and forums in which Aḥmadī Muslim girls and young women are able to easily raise any questions they may have in relation to matters of their faith and religion.

Following the meeting, Mrs Amatul Salam, the National President of Lajna Ima'illāh Canada said:

> The National Majlis 'Āmila was supposed travel to London for this Mulaqat on March 27, 2020, but due to COVID-19 restrictions, this plan was put on hold and we were saddened but it was understandable. However, when we learned that Hazrat Khalīfatul-Masīḥ V[aa] had not forgotten and granted us an opportunity to have a virtual Mulaqat, we were overcome with excitement and gratitude. We were greatly humbled that His Holiness[aa] had kept our Mulaqat request in mind and through the blessing of Allāh the Almighty, it has become a reality in a way that no one could have foreseen, Alhamdulillah! This virtual visit far exceeded our expectations and it truly was as if our beloved Imam was sitting with us. All members of National Majlis 'Āmila are grateful for this blessed opportunity.

Humanity First
Serving Mankind

COVID-19 Fact Sheet

stay home • stay safe • help others
#HFCares

As COVID-19 continues to spread, there are things we can all do to keep each other and ourselves safe. Stay informed and take all necessary precautions to ensure we are doing our part to help the government and frontline workers combat the virus.

SOME ARE AT HIGH RISK

Anyone with pre-existing medical conditions and/ or a weakened immune system is at a higher risk.

This includes seniors and those with the following conditions:

- Heart disease
- Hypertension
- Lung disease
- Diabetes
- Cancer

HOW TO REDUCE YOUR RISK

STAY HOME

Stay home if possible and limit the number of visitors at your home

- Clean and disinfect high touch surfaces in your home regularly

If you must step outside, please take the following measures:

- Avoid touching high touch surfaces
- Change your routine to avoid crowded places, such as going to the grocery store at off peak hours.
- Keep at least a 2 arms length (or 2m) distance from others
- Avoid all nonessential travel

HYGIENE MEASURES

- Wash your hands frequently according to the World Health Organization's guidelines and use an alcohol-based hand sanitizer when not available.
- Avoid touching your face and food with your hands

BE PREPARED

PLAN AHEAD

- Stock up on necessary supplies in case you need to stay at home for a few weeks.
- Identify services that can deliver food and medications

COMMUNICATE

- Communicate with your healthcare provider. They will help ensure you have enough prescribed medication and medical supplies.
- put a system in place to regularly check on family and friends via phone or email.

STAY INFORMED

- Learn about the symptoms of Covid-19, how it spreads and preventative measures you can take
- Ensure your information is coming from reputable sources, such as Public Health Agency of Canada and the World Heath Organization.
- Monitor yourself for symptoms
- Give yourself a break from the news and find time to relax

Visit canada.ca/coronavirus for more info

Contact Humanity First: +1 416 440-0346 humanityfirst.ca info@humanityfirst.ca Twitter: @humanityfirst

PRAYERS FOR THE CURRENT PANDEMIC

In these days, we should pay special attention to the study of Kashti-e-Nooh (Noah's Arc) and arrange regular Dars of this book in our homes.

In the current situation, whereas Syedna Hazrat Khalīfatul-Masiḥ V (May Allah be his Helper!) has advised us to take other precautionary measures, Huzoor[aa] has also urged us to turn to Allah in repentance and pray.

Therefore, some prayers from the Holy Qur'an, Ahadith and prayers of the Promised Messiah[as] are given below:

Prayer of Hazrat Ayub[as]

Hazrat Ayub[as] supplicated to seek cure from his illness and presented his weak state for attracting Allah's mercy. This prayer was accepted and, miraculously, the affliction was removed.

اَنِّیْ مَسَّنِیَ الضُّرُّ وَاَنْتَ اَرْحَمُ الرّٰحِمِیْنَ

Affliction has touched me, and Thou art the Most Merciful of all who show mercy. (21:84)

Prayer of Hazrat Moses[as]

When an earthquake overtook Hazrat Moses[as] and the chiefs of his people , Hazrat Moses[as] considered it indication of Allah's displeasure and he supplicated as:

اَنْتَ وَلِیُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَاَنْتَ خَیْرُ الْغٰفِرِیْنَ

Thou art our Protector; forgive us then and have mercy on us, for Thou art the Best of those who forgive. (7:156)

Prayer for Protection against All Harms

Uthman ibn Affan[ra] says: I heard the Holy Prophet[sa] say: "He who recites this prayer thrice in the morning and again in the evening every day, God will protect him from anything which is harmful."

بِسْمِ اللّٰهِ الَّذِیْ لَا یَضُرُّ مَعَ اسْمِهٖ شَیْءٌ
فِی الْاَرْضِ وَلَا فِی السَّمَاءِ وَهُوَ السَّمِیْعُ الْعَلِیْمُ

In the name of Allah, with Whose name nothing can harm in the earth and in Heaven, and He is All-Hearing, All-Knowing. (Sunan Abi Dawood: 5088)

Prayer for Protection from Pandemics

During a pandemic, God Almighty conveyed it the Promised Messiah[as] that, as a remedy against it, Allah should be remembered through His following attributes:

یَا حَفِیْظُ۔ یَا عَزِیْزُ۔ یَا رَفِیْقُ

O Protector, O Almighty, O Companion (Tadhkirah, p,660)

یَا حَیُّ یَا قَیُّوْمُ بِرَحْمَتِکَ أَسْتَغِیْثُ

O Ever-Living and Self-Subsisting One, I supplicate for Your mercy. (Tadhkirah, p,439)

The Promised Messiah[as] has stated that it was conveyed to him that this is the Great Name (اسم اعظم) of God and that whoever supplicates with these words would be delivered from every affliction.

رَبِّ کُلُّ شَیْءٍ خَادِمُکَ رَبِّ فَاحْفَظْنِیْ وَانْصُرْنِیْ وَارْحَمْنِیْ

O my Lord everything serves You. So O my Lord, protect me and help me and have mercy on me. (Tadhkirah, p,601)

Prayer for Deliverance from Sufferings and Illness

سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ سُبْحَانَ اللّٰهِ الْعَظِیْمِ
اَللّٰهُمَّ صَلِّ عَلٰی مُحَمَّدٍ وَّاٰلِ مُحَمَّدٍ

Holy is Allah and worthy of all Praise; Holy is Allah, the Great. Allah, bestow Your blessings on Muhammad and the people of Muhammad. (Tiryaqul-Qulub, pp. 36–37, Ruhani Khaza'in, vol. 15, pp. 208–209)