

AḤMADIYYA Gazette

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CANADA 

THE JAMĀ'AT WHICH OFFERS FINANCIAL SACRIFICES IN TODAY'S WORLD

Hazrat Khalīfatul-Masīḥ V (may Allah be his Helper!) has said:

“By the sheer grace of Allāh, there is no other in the world today, except an Aḥmadī Muslim, who has the spirit of financial sacrifice as a way to attain the pleasure of Allāh.

As a community, it is only Jamā'at Aḥmadiyya which—seeking the pleasure of Allāh—makes financial sacrifices, even burdening itself, by helping the poor and needy, in addition to spreading the message of Islām and presenting its true image to the world.”

(Friday Sermon, January 5, 2018, qtd. in Weekly Alfazal International, London, January 28, 2018, translated from Urdu)



AḤMADIYYA MUSLIM JAMĀ'AT CANADA WAQF JADĪD RANKINGS

While announcing the new fiscal year of Waqf Jadīd, Hazrat Khalīfatul-Masīḥ V (may Allah be his Helper!) said:

Last year in 2017, Aḥmadiyya Muslim Jamā'at globally offered a financial sacrifice of 8.862 million pounds . . .

In Canada, rankings among Imārāt with respect to total collection are: 1. Vaughan, 2. Calgary, and 3. Peace Village.

In larger Jamā'āt, rankings are: 1. Durham, 2. Edmonton West, and 3. Saskatoon South.

In Daftar Atfal, rankings among Jamā'āt are: 1. Durham, 2. Bradford, and 3. Saskatoon South.

In Daftar Atfal, rankings among Imārāt are: 1. Peace Village, 2. Calgary, and 3. Vaughan . . .

(Friday Sermon, January 5, 2018, qtd. in Weekly Alfazal International, London, January 28, 2018, translated from Urdu)



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An Educational and Spiritual Publication

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ABBREVIATIONS OF SALUTATIONS

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

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

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

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

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

PEARLS OF WISDOM

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE HOLY QUR'ĀN

So fear Allāh as best you can, and listen, and obey, and spend in His cause; it will be good for yourselves. And whoso is rid of the covetousness of his own soul — it is such who shall be successful.

If you lend to Allāh a good loan, He will multiply it for you, and will forgive you; and Allāh is Most Appreciating, Forbearing (64:17-18).

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِنَفْسِكُمْ
وَمَنْ يُؤَقِّ شَحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ -
إِنْ تَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُّضْعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ
شَكُورٌ حَلِيمٌ -

HADĪTH

Hazrat Khuraim bin Fātik^{ra} relates that the Holy Prophet^{sa} said:

“A person who spends something in the cause of Allāh is granted a reward of seven hundred times” (*Jāmi‘ Tirmidhī* qtd. in *Hadiqatus Šālihīn*, Hadīth 738, p. 697)

عَنْ خُرَيْمِ بْنِ فَاتِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ مَنْ أَنْفَقَ نَفَقَةً فِي سَبِيلِ اللَّهِ كَتَبَ لَهُ سَبْعِينَ مِائَةً ضِعْفًا -
جامع ترمذی - باب فضل النفقة في سبيل الله - حديقة الصالحين ،
حديث نمبر ۷۳۸ ، صفحہ ۶۹۷

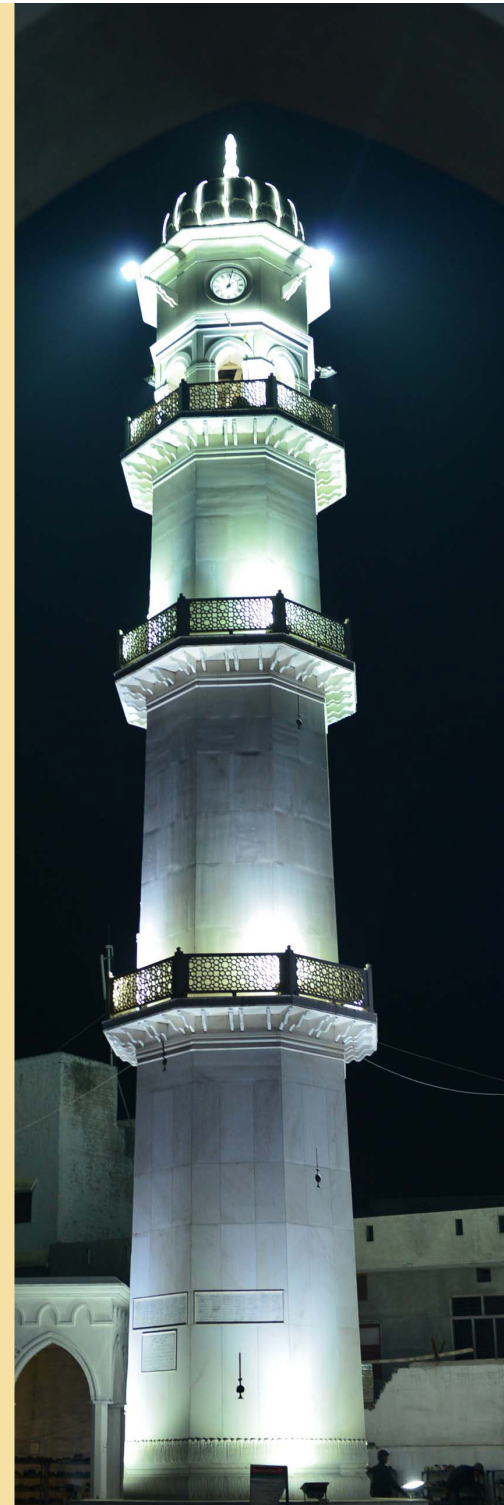
SO SAID THE PROMISED MESSIAH^{AS}



Blessings of Spending for Sake of God

God blesses the wealth of those who spend it in His way, just as a planted seed is single, and yet God can cause it to sprout seven ears, and from each ear He can produce a hundred grains. That is to say, to multiply something from its original value is within the power of God; and in actuality, it is by this very power of God that we all exist. If God did not have the power to multiply something from Himself, the world would have been destroyed and not a living being would have remained (*Chashma Ma'rifat, Ruḥānī Khazā'in* Vol. 23, p. 162).

I emphasize over and over again—spend in the way of God Almighty. This is a commandment from God, because at this stage Islām is in a state of decline. As such, to struggle for its progress is according to the commandment and will of God. Whatever you spend in the way of God, He is All-Hearing and All-Seeing. It is also a promise of God Almighty that a person who gives for His sake, God will grant him a reward of manifold. Even in this world, he shall have abundance of rewards, which shall be comforting. Therefore, at this time I draw your attention to this critical matter—spend your wealth for the progress of Islām (*Malḡūzāt* Vol. 8, p. 393).



Mināratul-Masīḥ
Qadian, India



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

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

FRIDAY SERMON DELIVERED ON AUGUST 3, 2018

All delegates should benefit from the three days of spiritual atmosphere and strengthen their spiritual and intellectual prowess

Our Imām, Hazrat Khalīfatul-MasīḤ V^{aa} began the Friday sermon by saying that by the grace of Allāh, we were participating in yet another Jalsa Sālāna. All the delegates of this three-day event should try to benefit from its spiritual atmosphere. The Jalsa would only benefit us if we listened to all the programs attentively and in silence. All those performing duties in the Jalsa were volunteers. Therefore, there were bound to be shortcomings in the performance of their duties, and it is the duty of all the participants to overcome these shortcomings. Huzoor^{aa} continued by saying that he had a few words of advice to both: the volunteers and the attendees. First, Huzoor^{aa} addressed the workers and said that they had volunteered to serve the guests who were

coming to attend the Jalsa of the Promised Messiah^{as}. These people were not coming to take part in a worldly festival. Rather, they were coming with the intention of raising their spiritual standards. Huzoor^{aa} reminded them that regardless of the attitude of the participants, the volunteers must show the highest moral standards and be mindful of the feelings of their guests. Even if a guest shows a wrong attitude, the worker must keep his own emotions in control and not respond in a negative way. Since the workers have volunteered themselves for the pleasure of Allāh, they should also put up with any wrong attitude of the guests in order to win Allāh’s pleasure. Huzoor^{aa} said that while on one hand, Allāh speaks of the great moral standards of the Holy Prophet^{sa} and his hospitality, He also reminds the guests not to overstep their bounds and make unfair use of hospitality. Every Aḥmadī, whether he is a guest or a worker, should exhibit the highest morals, but the responsibility is greater for those who have volunteered

to serve the guests of the Jalsa. If the workers show cordiality, the guests will be ashamed to show a negative attitude. So every worker, wherever his/her duty may be, should take it as a challenge to display the highest morals. We should act upon the verse, "And speak to men kindly" (2:84). And remember that we all together have to make this a cordial atmosphere so that we can fulfill the purpose for which we have come together. Thus, regardless of the demeanour shown by others, the workers must always keep a smile on their faces. At the same time, Huzoor^{aa} reminded the guests, that the large-scale arrangements of the Jalsa were being made by volunteers, and they are not our servants. Rather, many of them are of high ranks and came to serve because of their love for the Promised Messiah^{as}. Therefore, if we saw any minor shortcomings, overlook them and keep in mind the one purpose which has brought us here, which is to listen to the words of Allāh and His Prophet^{sa}. With this attitude, there would be no room for complaints.

Huzoor^{aa} further said that cooking is an important aspect of the hospitality department. The typical meal of the Jalsa consists of meat and potatoes, lentils, and roti. Those doing the cooking should make sure that the food, particularly the meat, is well cooked. Huzoor^{aa} hoped that the guests would not make any such complaints, but if they do they will be justified in doing so. However, when making such a complaint, it should not be done in an angry manner, but just in a polite way drawing the attention of the management towards an issue. Huzoor^{aa} said that the guests should remember that the Promised Messiah^{as} had described this Jalsa as being solely for the sake of God. Therefore, participants should avoid wasting time on frivolous activities and should listen to the Jalsa programs attentively and not leave the marquee unless it was an emergency. The attendance of all the programs should be as it was at Friday prayers. Huzoor^{aa} also stated that we should punctually offer the five daily prayers along with our children. If participants were staying at Hadiqatul-Mahdi, they were asked to offer the Prayers on site; if they were staying at home, they were asked to

make sure they attended the evening Prayers at the nearest Prayer centre or mosque. If there was no Prayer centre or mosque close by, then arrangements for congregational prayer were to be made at home. Likewise, volunteers who were free should come and offer Prayers there, and those who were busy should offer them when their duty was over. The shifts should be arranged in such a way that everyone had the opportunity to offer their Prayers. If we are not mindful of our Prayers, all our efforts would be in vain.

Huzoor^{aa} said that participants who came on their own cars should cooperate with the organizers and park their cars where they were asked to park. Those who came to pray at Masjid Fazl should park properly so that the passages to people's homes were not blocked. Huzoor^{aa} asked us to put ourselves in difficulty if we have to, but not cause hardship for the neighbours. Huzoor^{aa} said that the department of cleanliness also needed a lot of attention. When people use toilets, they should make sure that they leave them clean and dry. Even though this was the task of the workers, it should not be

totally left to them and everyone should do his share of duty. Similarly, if we saw any garbage on the pathways or in the grounds, we should pick it up and throw it into the garbage bins. These days the grass is very dry due to hot weather and lack of rain and is at risk of burning. Therefore, the workers and guests should avoid throwing any kind of fire, flame or cigarette. Also, keep an eye on the surroundings from the security point of view. If we saw anything or anyone suspicious, we need to alert anyone who is on duty close by. The ladies should also be watchful. No lady should enter with her face veiled. Proper screening should be done upon entrance, and if this takes time and the guests have to wait, it should be borne patiently because security is important. Sometimes there are complaints of women making a lot of noise, this too should be avoided. Huzoor^{aa} prayed that may Allāh enable us to derive maximum benefit from the Jalsa and to act upon what we heard. Pray for the success of the Jalsa that may Allāh bless it in every way and protect us against every mischief and that we may reap the blessings for which we had gathered! Amin!

FRIDAY SERMON DELIVERED ON AUGUST 10, 2018

Our Imām, Hazrat Khalifatul-Masih V^{aa} began the Friday sermon by stating that it was by the grace of Allāh, Jalsa Sālāna UK came to a successful conclusion last Sunday after spreading its blessings and demonstrating signs of Divine grace. These three days were indeed blessed. The volunteers started their work before the Jalsa, but it reached its peak during the Jalsa. Men, women, young and old, all volunteered for this purpose. Guests who have never seen the Jalsa before were greatly impressed by these volunteers. Thus, while the Jalsa serves to strengthen the faith of Aḥmadīs and fosters brotherhood among them, it is also a means of spreading the message of Islām to others. It is the norm that the address on the second day of the Jalsa revolves around the extraordinary

blessings of God experienced by the Jamā'at during the year and offering gratitude for God's immense grace. This also includes the impressions of the non-Aḥmadī dignitaries. Huzoor^{aa} related some of them as they demonstrated how the blessings of the Jalsa impacted visitors.

A guest from Benin said:

What I acquired from the Jalsa could not have been acquired even after spending lots of money. It was an organized gathering of 40,000 people belonging to different nations and races, and yet it was so peaceful. There was no fighting or quarrelling. Everyone was busy serving others. Children, elderly people, women were all working to provide facilities to the guests. It was surprising for

me to see that, despite such a large gathering, there was no sign of police or military, and I only saw Aḥmadī volunteers working everywhere. How is it possible for people to work so selflessly in this age? I reached the conclusion that it was only possible under the leadership of Khilāfat in Aḥmadiyyat, which has trained men, women and children in this manner, and that children are taught regarding the duties of the Jalsa from their very childhood. Considering what the Jamā'at is presenting before the world and the manner in which it trains its volunteers, I can say with certainty that soon the world will enter the fold of Aḥmadiyyat.

The representative of the President of Haiti said: "The Jalsa was a unique experience for me which I can never



forget. The unparalleled attitude of the volunteers opened my eyes and totally changed my perception about Islām.”

A Supreme Court judge from Ivory Coast said: “The manner in which the volunteers fulfill their duties shows that Ahmadi’s love Khilāfat and it is because of this love that they show such obedience, love one another and are united. This is why they are serving Islām in the right way, and no one else has such leadership or unity.”

A female journalist said: “I have met many, many people before, but I have never met people like Ahmadi’s. I found Ahmadiyyat to be a great community and I witnessed tremendous examples of humility and love.”

A Catholic missionary from Italy said:

I noticed three things in particular in this Jalsa. One is the coming together of people of different nations in peace and harmony without any disharmony. This was really strange for me and I have never witnessed this anywhere else. The second point is that I experienced a lot of peace, and there was no unease or anxiety whatsoever. The third is that the addresses of the Khalifa contained clear messages and practical guidelines.

A female delegate from Japan said:

I learnt from the Khalifa’s address to the ladies that his words are the protection under which the Community is making progress. We were wondering that in this age, when people are growing alienated

from religion, what is it that is keeping this spirit alive in the members of Jamā’at Ahmadiyya? This question was in our minds. But, on the very first day of the Jalsa when we participated in the Prayer and listened to the words of the Khalifa, we realized that Prayer was the power that distinguished Jamā’at Ahmadiyya in the world.

She continued by saying that:

The weather was warm, but I did not find people getting tired or weary because of it. The volunteers always had a smile on their faces, and the discipline during meal times

“The Jalsa was a unique experience for me which I can never forget. The unparalleled attitude of the volunteers opened my eyes and totally changed my perception about Islām.”

was exemplary. I learnt that all the volunteers, whether they were children serving water or workers cleaning toilets, were all doing so with personal zeal and joy.

Another gentleman said:

I was much impressed by the timely start of the Jalsa. The subjects of the speeches were in keeping with the demand of the age and I found it personally beneficial. The Jalsa was organized like a running machine, with everything in its place, and the workers were running it in the most excellent manner. The various exhibitions were also very useful, particularly the images archive and the Review of Religions exhibition, which enriched my knowledge of the Jamā’at’s history.

A non-Ahmadi scholar from Indonesia

said: “The Khalifa in his address presented the teachings of Islām in a beautiful manner in the light of the Holy Qur’ān, Ḥadīth and Sunnah.” A lady journalist from Guatemala said: “Participating in Jalsa Sālāna UK has dispelled many false notions I had regarding Islām and I have learnt of its true teachings.”

Huzoor^{aa} said that this time also, about 140 Khuddām came from Canada to help with the wind up and they did an excellent job. We owe them gratitude as well as to the UK Khuddām. The Jalsa was covered widely through various means of media. About 862,000 people visited the Jamā’at’s website and 218,000 people watched the videos. 53 online and print newspapers published news regarding the Jalsa. 20 radio stations broadcasted news about the Jalsa. The total number of reports is about 70. This news reached an audience of more than 26 million people. In Africa, 15 TV channels broadcasted

the programs of the Jalsa. These were in Ghana, Nigeria, Sierra Leone, The Gambia, Rwanda, Burkina Faso, Benin, Uganda, Mali, Congo Brazzaville. For the first time Burundi Television channel broadcasted the Jalsa programme as well. Thus, the programs of the Jalsa were broadcasted to about 50 million people in Africa. Huzoor^{aa} said that he received feedback from hundreds of people, which shows that these programs were watched by many people. Huzoor^{aa} said that all participants should be grateful to Allāh and also to the volunteers who served them. May Allāh enable them to continue to serve in future too. Huzoor^{aa} personally thanked all the volunteers and workers! May Allāh reward them and enable them to serve even more and to remain steadfast helpers of Khilāfat! All volunteers should thank Allāh for giving them the opportunity to serve, because no one can have this opportunity without His grace.



Our Imām, Hazrat Khalīfatul-Masīḥ V^{aa} began the Friday sermon by stating he would be speaking about some Companions^{ra} of the Holy Prophet^{sa} who were with him in the battle of Badr. He began by speaking about Hazrat ‘Amir bin Rabi’ah^{ra}. The first is ‘Amir bin Rabi’ah^{ra}. His family was an ally of Khattab. Hazrat ‘Umar’s^{ra} father had taken ‘Amir as his foster son. This is why he was initially known as ‘Amir bin Khattab, but when the Holy Qur’an ordained that everyone should be ascribed to his real parents, his name was changed to ‘Amir bin Rabi’ah. In the light of this, Huzoor^{aa} said that when children are adopted, their official documents such as ID cards should bear the name of their real fathers.

Huzoor^{aa} said that because of the connection between the two families, Hazrat ‘Umar^{ra} and Hazrat ‘Amir^{ra} remained friends till the end. Hazrat ‘Amir bin Rabi’ah^{ra} accepted Islām in the very beginning, even before the Holy Prophet^{sa} started going to Dar Arqam. Hazrat ‘Amir^{ra} migrated to Abyssinia with his wife Laila bint abi Hathmah^{ra}. He later returned to Makkah and migrated to Madīnah with his wife who had the honour of being the first woman to migrate to Madīnah. Hazrat ‘Amir bin Rabi’ah^{ra} accompanied the Holy Prophet^{sa} in all the battles and died in 32 A.H. Once Hazrat ‘Amir bin Rabi’ah^{ra} had a guest whom he took much care of and commended before the Holy Prophet^{sa}. When this man returned after seeing the Holy Prophet^{sa}, he said to Hazrat ‘Amir bin Rabi’ah^{ra} that he had asked the Holy Prophet^{sa} to give him a valley, which is the best in all Arabia, and that the Holy Prophet^{sa} had given it to him. He now wished to gift a part of this land to Hazrat ‘Amir bin Rabi’ah^{ra}. At this, Hazrat ‘Amir^{ra} said: I do not need your land because today a verse has been revealed that has made us forget all about this world. The verse was: “Nigh has drawn for men their reckoning, yet they turn away in heedlessness” (21:2).

Huzoor^{aa} said that such was the fear of God in the hearts of these shining stars. They were truly the ones who gave priority to their faith over the world. The Holy Prophet^{sa} had established brotherhood between Hazrat ‘Amir^{ra} and Hazrat Yazid bin Munzar^{ra}. Hazrat ‘Amir^{ra} died a few days after the martyrdom of Hazrat Uthman^{ra}.

Hazrat Haram bin Milhan^{ra}

The second Companion is Hazrat Haram bin Milhan^{ra}. He hailed from the Anṣār tribe of Banu Adi bin Najjar. His father’s name was Malik bin Khalid and his mother’s name was Mulaikah bint Malik. He had a sister Umme Sulaim^{ra} who was the wife of Abu Talha Anṣāri^{ra} and mother of Anas bin Malik^{ra}. His second sister Hazrat Umme Haram^{ra} was the wife of Hazrat ‘Ubadah bin Samit^{ra}. Hazrat Haram bin Milhan^{ra} was the maternal uncle of Hazrat Anas^{ra}. He took part in the battles of Badr and Uhud and was martyred at Bi’r-e-Ma’unah. Hazrat Anas bin Malik^{ra} relates that when Hazrat Haram bin Milhan^{ra} was pierced with a spear, he took his blood in his hand and sprayed it on his face and head and said out aloud: “By the Lord of the Ka’bah, I have attained my desire!”

It is reported that for forty days after this incident, the Holy Prophet^{sa} would pray against the tribes of Ri’l, Dhakwan, ‘Uṣayyah and Banu Lahyan. Hazrat Anas^{ra} says that he never saw the Holy Prophet^{sa} in greater sorrow than he showed for these martyrs. These were the people whose objective was to find Allāh’s pleasure.

Hazrat Sa’ad bin Khaulah^{ra}

Hazrat Sa’ad bin Khaulah^{ra} was another companion of the Holy Prophet^{sa}. According to some, he was a slave who had been set free by Abi Ruhm bin Abdul ‘Uzza ‘Amiri. He is considered to be among the first people to accept Islām. He was part of the second migration to Abyssinia. When Hazrat Sa’ad bin Khaulah^{ra} migrated to Madīnah, he

stayed at Kulsoom bin Hidm. Ibn Ishaq Musa ‘Uqbi mentions him as being among those who fought in the battle of Badr. He was 25 years of age at that time. He also participated in Uhud, Khandaq and Hudaibiyah. Hazrat Sa’ad^{ra} was married to Hazrat Subai’ah Aslamiyyah^{ra}. He died at the time of *Hajjatul Widah*. Soon after his demise, a child was born to his wife, whereupon the Holy Prophet^{sa} said to her that she could now marry anyone if she wanted to.

Hazrat Abul-Haytham bin at-Tayyihan Anṣāri^{ra}

Another Companion is Hazrat Abul-Haytham bin at-Tayyihan Anṣāri^{ra}. His real name was Malik but was better known for his *kunniyah* Abul-Haytham. He hailed from the Baliyya branch of the ‘Aus tribe who were allies of Banu ‘Abdul Ashhal. Hazrat Asad bin Zurarah^{ra} and Hazrat Abul-Haytham^{ra} both were monotheists even before Islām. Both of them were Anṣāri who accepted Islām in Makkah. According to some, when Hazrat Asad bin Zurarah^{ra} came to Madīnah before the first Bai’at Uqba after accepting Islām with six more people, he invited Hazrat Abul-Haytham^{ra} to Islām. Since he was already in search of a true religion, he accepted at once. He was among the 12 men who were there at first Bai’at Uqba.

It is related that at this time Hazrat Abul-Haytham^{ra} said to the Holy Prophet^{sa}: Now that we are establishing this relation, when Allāh grants you victory over your people, we hope that you will not go back to your own people and abandon us. The Holy Prophet^{sa} smiled at this and said: “Your blood is now my blood. I am now from among you and you are from among me. Whoever wars against you wars against me. Whosoever reconciles with you reconciles with me.” After the migration to Madīnah, the Holy Prophet^{sa} established brotherhood between Hazrat Abul-Haytham^{ra} and Uthman bin Maz’un^{ra}. Hazrat Abul-Haytham^{ra} accompanied the Holy Prophet^{sa} in all the battles including Badr, Uhad and Khandaq. After the martyrdom of Hazrat Abdullah bin Rawaha^{ra} in the battle of

Mu’tah, the Holy Prophet^{sa} sent Hazrat Abul-Haytham^{ra} to Khaibar to make an estimate of the date harvest. But after the Holy Prophet^{sa}’s demise, when Hazrat Abu Bakr^{ra} wanted to send him for the same errand, he excused himself. Upon this, Hazrat Abu Bakr^{ra} said that you used to go for this errand during the life time of the Holy Prophet^{sa}. Hazrat Abul-Haytham^{ra} replied: I cannot go as it reminded me of the time when I would go for the same errand for the Holy Prophet^{sa}, and when I used to return to the Holy Prophet^{sa} he would pray for me. And this used to make me very emotional. Because of this, Hazrat Abu Bakr^{ra} excused him. It was not an act of disobedience, but was an emotional response on account of his love for the Holy Prophet^{sa}. If Hazrat Abu Bakr^{sa} had insisted that he should

still go, he would definitely have gone. But, Hazrat Abu Bakr^{ra} also understood the state of his emotions and excused him. There are various reports regarding the demise of Hazrat Abul-Haytham^{ra}. According to some, he died in 37 A.H while fighting in the battle of Siffin on the side of Hazrat Ali^{ra}. At the end of the sermon, Huzoor^{aa} informed the Jamā’at about the sad demise of Şāhibzada Mirzā Majeed Ahmad Şāhib, grandson of the Promised Messiah^{as} and the son of Hazrat Mirzā Bashir Ahmad Şāhib^{ra}, and spoke of his services for the Jamā’at. Huzoor^{aa} also informed about the sad demise of Syeda Naseem Akhtar Şāhiba, wife of Muhammad Yusuf Şāhib of Amba Nuria, Sheikhupura, Pakistan. Huzoor^{aa} lead their funeral prayer *in absentia* after the Friday Prayer.

FRIDAY SERMON DELIVERED ON AUGUST 24, 2018

Our Imām, Hazrat Khalīfatul-Masīḥ V^{aa} began the Friday sermon by speaking about Hazrat Asim bin Sabit^{ra}. Hazrat Asim bin Sabit^{ra} was a Companion of the Holy Prophet^{sa}. His father was Sabit bin Qais, and his mother’s name was Shamus bint Abu ‘Amir. The Holy Prophet^{sa} established a bond of brotherhood between Hazrat Asim bin Sabit^{ra} and Hazrat Abdullah bin Jahash^{ra}. On the occasion of the Battle of Uhud, when the disbelievers of Makkah launched a sudden attack that caused a panic among the Muslims, Hazrat Asim^{ra} steadfastly held his position alongside the Holy Prophet^{sa}. He pledged allegiance to the Holy Prophet^{sa} to fight till death. He was among the archers appointed by the Holy Prophet^{sa}. He belonged to the ‘Aus tribe and participated in the Battle of Badr. On the day of the Battle of Badr, the Holy Prophet^{sa} asked the Companions as to how they would fight when confronted by the enemy. Hazrat Asim^{ra} replied, “O Messenger of Allāh, when they are in range of our arrows, we will use our arrows. When they come close enough that our stones can reach them, we will use stones.” He then lifted three stones in one hand and placed two in the other

hand. He then stated, “When they come close enough we will fight them with our spears. When our spears break, we will fight them with our swords.” Upon this the Holy Prophet^{sa} said, “Indeed, this is the correct way to fight in a battle.” Holy Prophet^{sa} further said, “Whoever wishes to fight should fight according to the method told by Asim.” In the context of the incident of Raji’i, it is related that Hazrat Asim bin Sabit^{ra} had killed an eminent chief of Quraish in the Battle of Badr. So when the Quraish of Makkah learned that Asim bin Sabit was among those martyred at Raji’i, they sent some men towards Raji’i with instructions to bring back the head of Asim bin Sabit or some part of his body, so that they may be satisfied and their fire of vengeance may be quenched. But, it came about through Divine providence that a swarm of bees and wasps covered Asim’s body and refused to be moved despite all the efforts of the Quraish, and they finally had to

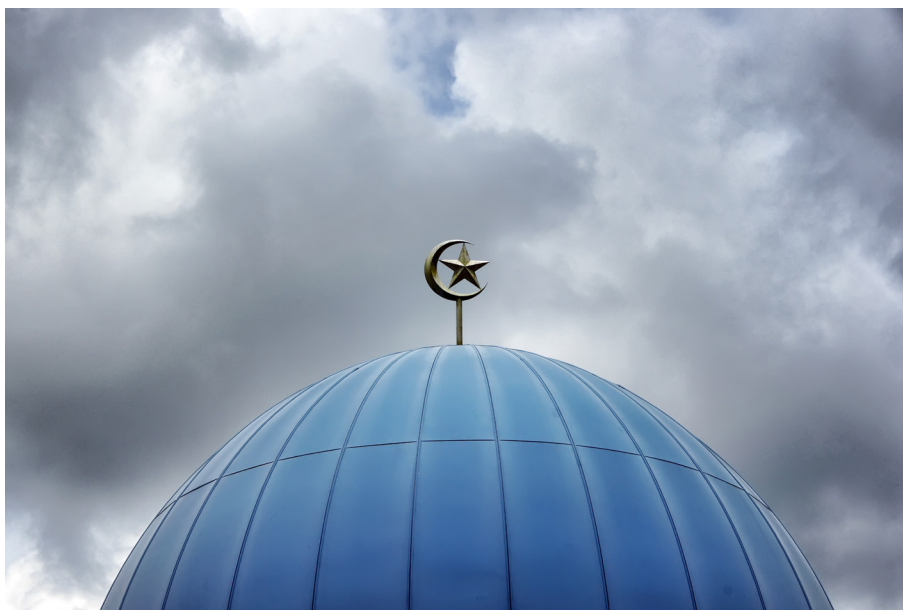
leave without accomplishing what they had come for. Later, there was a severe storm that swept away Asim’s body. It is related that when Asim became a Muslim, he had pledged to abstain completely from idolatry, so much so that he would not even touch an idolater. When Hazrat ‘Umar^{ra} learnt of his martyrdom and the aforementioned circumstances, he said: God honours the feelings of His servants; He did not allow the idolaters to touch Asim even after his death. Hazrat Asim bin Sabit^{ra} is also known as *Hamiyyud-Dabr* (one protected through the wasps). After the martyrdom of Hazrat Asim^{ra} and the other Companions, the Holy Prophet^{sa} prayed against the tribes of Ri’l, Dhakwan and Banu Lahyan in Fajr Prayer for a whole month.

Hazrat Sahl Bin Hunaif Anşari^{ra}

The second companion Huzoor^{aa} mentioned Hazrat Sahl Bin Hunaif

“God honours the feelings of His servants; He did not allow the idolaters to touch Asim even after his death.”

Anṣārī^{ra}. Hunaif was the name of his father, and his mother was Hind bint Rafī'. He had two brothers from his mother's side, Abdullah and Nauman, and his sons were named Asad, Uthman and Sa'ad, who lived in Madīnah and Baghdad. The Holy Prophet^{sa} established bond of brotherhood between Hazrat Sahl Bin Hunaif Anṣārī^{ra} and Hazrat Ali^{ra}. He accompanied the Holy Prophet^{sa} in all



the battles including the Battle of Badr. Hazrat Sahl Bin Hunaif^{ra} was among the eminent Companions, but he was not financially strong. Hazrat Ibne 'Uyainah^{ra} says that he heard Zuhri relate that the Holy Prophet^{sa} did not give any of the Anṣār a portion from the bounty of Banu Nazir with the exception of Hazrat Sahl bin Hunaif^{ra} and Hazrat Abu Dujanah^{ra}, because of their meagre circumstances. Hazrat Sahl bin Hunaif^{ra} was among those great companions who remained steadfast during the Battle of Uhud and pledged to the Holy Prophet^{sa} to fight till death. He stood like a shield in front of the Holy Prophet^{sa} at a time when the severe attack of the opponents caused the Muslims to disperse. That day, he shot arrows on behalf of the Holy Prophet^{sa}. The Holy Prophet^{sa} stated: "Pass the arrows to Sahl, as it is easy for him to shoot arrows." Hazrat Sahl^{ra} was with Hazrat Ali^{ra} when allegiance of Bai'at was pledged to him. When Hazrat Ali^{ra} went to Basra, he appointed Hazrat Sahl^{ra} as his deputy. He also accompanied Hazrat Ali^{ra} in the battle of Siffin. Hazrat Ali^{ra} also appointed him the Governor of Persia. He died on return from the battle of Siffin in 38 A.H and Hazrat Ali^{ra} led his funeral prayer.

Hazrat Jabbar bin Sakhr^{ra}

The third Companion I shall mention is Hazrat Jabbar bin Sakhr^{ra}. He was the son of Sakhr bin Umayyah. Hazrat Jabbar bin Sakhr^{ra} was among the 70 Anṣār who took

Bai'at at *Uqbah Thania*. The Holy Prophet^{sa} established a bond of brotherhood between Hazrat Jabbar^{ra} and Hazrat Miqdad bin Amr^{ra}. At the time of the Battle of Badr, he was 32 years of age. The Holy Prophet^{sa} would dispatch him to Khaibar and to other places as Kharis (a person who assesses the production of a harvest). He passed away in Madīnah during Hazrat Uthman's^{ra} Khilāfat in 30 A.H. He was 62 years of age at the time

in congregation, the follower should stand on the right side of the Imām. After relating the incident regarding Sha's bin Qais, Huzoor^{aa} said that this serves as admonition for those who become trapped by their false egos in trivial matters. If people who were thirsty for each other's blood could become brothers, then why cannot those, who recite one Kalima and born into the same Jamā'at, overcome their egos? Some young

“Hazrat Ibne 'Uyainah^{ra} says that he heard Zuhri relate that the Holy Prophet^{sa} did not give any of the Anṣār a portion from the bounty of Banu Nazir with the exception of Hazrat Sahl bin Hunaif^{ra} and Hazrat Abu Dujanah^{ra}, because of their meagre circumstances.

of his demise. Hazrat Jabbar^{ra} took part in the Battle of Badr, Uhud, Khandaq and all other battles alongside the Holy Prophet^{sa}. Hazrat Jabbar bin Sakhr^{ra} relates that when the Holy Prophet^{sa} was traveling towards Makkah, he said, "Who will go before us to Athayah and repair and extend its pool and fill it with water?" Thereupon, I said that I would undertake this task. I proceeded to Athayah and repaired the pool and extended it. Then I was overwhelmed by sleep. I woke up only when a person riding on his she-

people write to me that while the young generation wants to foster relationships with one another, the elders do not allow them to do so. Such people should take heed that the teaching of Allāh Almighty is love, affection, and unity, and He has made us one community. We should live together as one people and should not become trapped in our false egos. May Allāh Almighty guide everyone! May Allāh raise the status of the Companions of the Holy Prophet^{sa}! Amīn!

Our Imām, Hazrat Khalīfatul-Masīh V^{aa} began the Friday sermon by speaking about Hazrat ‘Umair Bin Abi Waqqas^{ra}: Hazrat ‘Umair Bin Abi Waqqas^{ra} was a Companion of the Holy Prophet^{sa} who participated in the Battle of Badr. His father was Abu Waqqas Malik Bin Uhaib. Hazrat Umair^{ra} was the younger brother of Hazrat Sa‘ad Bin Abi Waqqas^{ra} and was amongst the early Muslims. His mother’s name was Hamna Bint Sufyan. He belonged to the Quraish tribe of Banu Zuhra. He participated in the Battle of Badr and was martyred there in 2 A.H. The Holy Prophet^{sa} established a bond of brotherhood between Hazrat Umair^{ra} and Hazrat ‘Amr Bin Mu‘az^{ra}, or, according to some sources, with Hazrat Khubaib Bin ‘Adi^{ra}. Describing the events regarding his martyrdom in the Battle of Badr, Hazrat Mirzā Bashir Ahmad Sāhib^{ra} writes that ‘Amr bin Sa‘ad quotes his father as saying: When the Holy Prophet^{sa} was about to inspect us before our departure for Badr, I saw my brother ‘Umair Bin Abi Waqqas hiding himself. I asked him what was wrong and he said that I am afraid if the Holy Prophet^{sa} saw me, he would think I was a minor and send me back. Whereas, I want to participate in the Battle and perhaps Allāh may grant me martyrdom. When the Holy Prophet^{sa} saw him, he said you are a minor and should go back, upon which ‘Umair started crying. Seeing this extraordinary eagerness, the Holy Prophet^{sa} allowed him to join the battle. He carried a long sword, and according to one narration the Holy Prophet^{sa} secured the sheath to his sword with his own blessed hands. Hazrat ‘Umair Bin Abi Waqqas^{ra} was sixteen years old when he was martyred in the Battle of Badr.

Hazrat Qutba Bin ‘Amir^{ra}

The second Companion is Hazrat Qutba Bin ‘Amir^{ra}. He was from among the Anṣār. He was the son of ‘Amir Bin Hadidah. According to one tradition, he died during the Khilāfat of Hazrat Uthman^{ra}.



His mother’s name was Zainab Bint ‘Amr. His wife’s name was Hazrat Umme ‘Amr^{ra} from whom he had a daughter named Umme Jameel. He was present in both the Ba‘ats at Uqba. He was among the first six companions among the Anṣār to accept the Holy Prophet^{sa}, while he was still in Makkah. Hazrat Qutba^{ra} was counted among the best archers from among the companions of the Holy Prophet^{sa}. He participated in the battles

of Badr, Uhud, Khandaq, and other battles along with the Holy Prophet^{sa}. He fought courageously in the battle of Uhud and received nine wounds on that day. On the day of the victory of Makkah, he carried the flag of Banu Salamah. His steadfastness during the Battle of Badr was such that he placed a stone between two lines and said that he would not turn back from this place until this stone does; in other words, he would die rather than run away from the battle. His brother Yazid bin ‘Amir participated in the Battle of Uhud. His children settled in Madīnah and Baghdad. Abu Hatim relates that Hazrat Qutba^{ra} passed away during the

Khilāfat of Hazrat Umar^{ra}.

Hazrat Shuja‘a bin Wahb^{ra}

The third companion to be mentioned is Hazrat Shuja‘a bin Wahb^{ra} who was the son of Wahb bin Rabi‘ah. He died during the Battle of Yamama. He was also called Shuja‘a bin Abi Wahb. His family was an ally of the Banu Abd Shams tribe. He was tall, slim and had thick hair. Hazrat Shuja‘a^{ra} is counted among those noble companions who accepted the Holy Prophet^{sa} during the very early days. In the sixth year after the proclamation of the Prophethood, Hazrat Shuja‘a^{ra}

migrated to Abyssinia with the second group of migrants under the instructions of the Holy Prophet^{sa}. Soon afterwards, after hearing the rumours that the people of Makkah had accepted Islām, Hazrat Shuja‘a^{ra} returned to Makkah. Later the Holy Prophet^{sa} permitted the Companions to migrate to Madīnah, whereupon Hazrat Shuja‘a^{ra}, along with his brother ‘Uqba bin Wahb, said farewell to Makkah and migrated to

“After returning from the treaty of Hudaibiyah, the Holy Prophet^{sa} sent epistles to the kings of various countries inviting them to Islām.

Madīnah. The Holy Prophet^{sa} established a bond of brotherhood between him and Hazrat ‘Aus bin Khauli^{ra}. He accompanied the Holy Prophet^{sa} in all the battles, including Badr, Uhud and Khandaq. He was martyred in the battle of Yamama at the age of forty. After returning from the treaty of Hudaibiyah, the Holy Prophet^{sa} sent epistles to the kings of various countries inviting them to Islām. Hazrat Shuja‘a^{ra} was one of the Companions assigned with this task.

Hazrat Shammās bin Uthman^{ra}

The next Companion is Hazrat Shammās

bin Uthman^{ra}. His father was Uthman bin Sharid. He passed away in 3 A.H. during the Battle of Uhud. His real name was Uthman and he was known by the title of Shammas. He was from Banu Makhzum tribe and accepted Islām in its very early stages. Hazrat Shammas bin Uthman^{ra} and his mother Hazrat Safiyyah bint Rabi'ah bin Abd Shams^{ra} were part of the second group that migrated to Abyssinia. Hazrat Shammas bin Uthman^{ra} migrated to Madīnah upon returning from Abyssinia. According to Sa'īd bin Musaid, he stayed with Hazrat Mubashar bin Abdul Munzar^{ra} until he was martyred in the Battle of Uhud. The Holy Prophet^{sa} had established a bond of brotherhood between Hazrat Shammas bin Uthman^{ra} and Hazrat Hanzalah bin Abi 'Amir^{ra}. Hazrat Shammas^{ra} had a son whose name was Hazrat Abdullah^{ra}, and his wife was

Umme Habibah bint Sa'īd. She was among the first Muslim women migrants from Makkah to Madīnah. Hazrat Shammas bin Uthman^{ra} took part in the Battle of Badr and Uhad. He fought valiantly in the Battle of Uhad, so much so that the Holy Prophet^{sa} said that he found Hazrat Shammas bin Uthman^{ra} to be like a shield. He was carried back to Madīnah after he was wounded, and passed away at the house of Hazrat Umme Salamah^{ra}. Upon the instruction of the Holy Prophet^{sa}, Hazrat Shammas^{ra} was taken back to Uhad and buried in his own clothes. He died at the age of 34.

Hazrat Abu 'Abs bin Jabr^{ra}

Another Companion is Hazrat Abu 'Abs bin Jabr^{ra}. His father's name was Jabr bin 'Amr. He passed away in 34 A.H. at the age of 70. His original name was Abdur Rahman and his title was Abu 'Abs. He belonged to the Anṣār tribe of Banu Haritha. In the era before Islām, he was called Abdul 'Uzza, but the Holy Prophet^{sa} changed his name to Abdur Rahman. He took part in the Battle of Badr and all the other battles along with the Holy



“He was one of the Companions who, when the Holy Prophet^{sa} appealed for Ṣadaqa, would work all night and then give away whatever they earned in charity.

Prophet^{sa}. The Holy Prophet^{sa} established a bond of brotherhood between Hazrat Abu 'Abs^{ra} and Hazrat Aneis^{ra}. He left a large progeny in Makkah. Hazrat Uthman^{ra} lead his funeral prayers and he was buried in *Jannatul Baqi*. Both Hazrat Umar^{ra} and Hazrat Uthman^{ra} would assign him with the task of collecting Ṣadaqa from the people, which means that he managed the finances. Hazrat Abu Lubabah bin Abdul Munzar^{ra} and Hazrat Abu 'Abs bin Jabr^{ra} were the Companions who would come a long way to offer Prayers with the Holy Prophet^{sa}.

Hazrat Abu 'Aqil bin Abdullah^{ra}

Then there was a companion named Hazrat Abu 'Aqil bin Abdullah^{ra} who was an Anṣārī. He was known by his title Abu 'Aqil. His father's name was Abdullah bin Thalbah. He was martyred in 12 A.H. during the battle of Yamama. His name was Abdur Rahman Irashi bin Abdullah. His original name was Abdul 'Uzza. After accepting Islām, the Holy Prophet^{sa} named him Abdur Rahman. He was from Banu Unaif, a branch of the Baliyya tribe and he was an ally of Banu Jahjabah

bin Kulfah, a family from the Anṣār. He fought alongside the Holy Prophet^{sa} in the Battle of Badr, Uhud and Khandaq. He was one of the Companions who, when the Holy Prophet^{sa} appealed for Ṣadaqa, would work all night and then give away whatever they earned in charity. Huzoor^{aa} said that these Companions^{ra} had amazing ways of seeking the pleasure of God Almighty. Accepting their endeavours, Allāh taught those who came after them to follow their example. May Allāh continue to raise the spiritual status of all the Companions^{ra}!

At the end of the sermon, Huzoor^{aa} informed the Jamā'at of the sad demise of Maulānā Abdul 'Aziz Sadiq Ṣāhib, a Missionary serving in Bangladesh, and of the tragic martyrdom of Muhammad Zafrullah Ṣāhib, son of Basharat Ahmad Ṣāhib of Syedwala, Nankana, Pakistan. Huzoor^{aa} led the funeral prayers of the deceased *in absentia* after the Friday prayer.

BLESSINGS OF ṢALĀT & SUPPLICATIONS

Tariq Azeem, Missionary Vancouver

Whenever and wherever the Holy Qur’ān commands believers to perform an action, it provides a rationale as well. This is what makes the Holy Qur’ān such a brilliant book that is filled with unparalleled wisdom. If it commands believers not to consume alcohol, it explains why we are prohibited to do so. If it asks us not to gamble away our wealth, it explains why we have been commanded as such. When it commands us to worship God, it again tells us why it is necessary. The following verse commands believers to offer Ṣalāt along with its reasoning:

Recite that which has been revealed to thee of the Book, and observe Prayer. Surely, Prayer restrains one from indecency and manifest evil, and remembrance of Allāh indeed is the greatest virtue. And Allāh knows what you do. (29:46)

From the words of God Almighty and sayings of our beloved Holy Prophet Muḥammad^{sa} we find there are countless blessings associated with Ṣalāt. Altogether, there are more than 70 instances in the Holy Qur’ān where Allāh Almighty has expounded upon the blessings of Ṣalāt, including the above. In Aḥadīth, this topic is repeatedly mentioned and our beloved Master, the Holy Prophet Muḥammad^{sa} has explained the concept of Ṣalāt in many ways including some parables.

“One of the greatest benefits of Ṣalāt is that it protects us against indecency and immorality.

On one occasion the Holy Prophet^{sa} said:

الصلوة عماد الدين

“Ṣalāt is a pillar of Islām.”¹

الصلوة معراج المؤمن

“Ṣalāt is the ascension of a true believer.”² That it is to say, it is a tool that helps a believer excel in spirituality.

إن أول ما يحاسب به العبد الصلاة

“On the Day of Judgement, Ṣalāt is the first thing a person will need to account for!”³

In another narration, it is mentioned that during a fall season, the Holy Prophet^{sa} took hold of a branch, and it started to shed its leaves. Overcome by God’s mercy and his passion for Ṣalāt, the Holy Prophet^{sa} addressed the nearby companion, and said, “when a Muslim offers Ṣalāt to please Allāh, his sins shed from him just as these leaves are falling off this tree.”⁴ Thus, it can be noted that Ṣalāt is no ordinary form of worship.

As mentioned, God, Himself, has mentioned the blessings and benefits of Ṣalāt. We will examine a few of those benefits pertinent to this day and age. One of the greatest benefits of Ṣalāt is that it protects us against indecency and immorality. In present day society, shameful acts are the norm, and immorality is rampant. Satan is lurking around every corner to incite men and women towards wrongful actions. Despite taking care of oneself, it is very easy to slip and become entangled in the web of temptation that is laid around us. In this

difficult era, Ṣalāt is our only anchor, our only way of safeguarding ourselves against the lurking immoralities.

Ṣalāt, if offered with all its conditions, can become a shield against forbidden things. While mentioning the stories of recent converts, Hazrat Khalīfatul-Masīḥ V^{aa} narrated the story of an African man who was caught up in having affairs with various women in his neighborhood. It was the norm for him where he was living, until he converted to Islām Aḥmadiyyat. At this point, he told the women that these relationships were wrong and asked them to keep away from him. Huzoor^{aa} narrated that one woman, however, kept bothering him and calling him towards sin. Feeling weak, when he had no means to protect his chastity, his only resort would be to lock himself in a room and start praying to God Almighty for protection. Whenever he would see the lady coming towards him from a distance, he would immediately enter his house and seek Allāh’s protection through Namāz.

This is how Ṣalāt protects one against immoral acts. It gives us the strength and courage to fight our temptations and improve the condition of our souls.

In *Hayat Qudsi*, Hazrat Ghulām Rasool Rajeki Ṣāḥib^{ra} mentions his own experience in this regard:

One time, I visited a village for some work. After completion of my work, my host insisted that I stay the night at his house. Upon his insistence, I agreed. However, late in the evening, something urgent came up for my host and he had to leave the house. Hazrat Ghulām Rasool Rajeki Ṣāḥib^{ra} says that, I was in my room and the wife of my host started to knock on the door and sought permission to

come in and massage me. He says, I turned her away, saying “don’t you know this is against the teachings of Islām?” But, the lady kept making excuses and returning to the door to incite this pious man towards sin. He says, when I realized she is not going away, I started praying to Allāh to protect me. He spent the entire night praying, and fell asleep on the prayer mat. While asleep, he saw in a dream that his face is lit like a full moon, and an angel has descended upon him, praising his efforts to protect himself from immorality.⁵

It is through the blessings of Ṣalāt that we can be protected against *Fahsha* and *Munkar*—indecent and immorality. It protects both men and women from falling prey to an immoral society.

Though, if someone is praying 5 times a day and still indulging in *Fahsha* & *Munkar*, then he must realize that their Ṣalāt is not offered with proper care. Hazrat Khalifatul-Masīh I^{ra} has said:

إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

Even after offering Ṣalāt if one cannot stay away from immoralities and indecency, then he should know that his Ṣalāt has not reached its central point, and the true meaning of Ṣalāt has not yet been achieved. Therefore, I wish to address all of you in attendance, that you should examine your prayers on the above-mentioned standard, and observe if your sins are decreasing each day or not? If, comparatively, there is no difference, then it is an alarming issue.⁶

Thus, one great blessing of Ṣalāt is this very fact that it protects us against immoral acts, which have become the norm of western culture.

One other blessing of Ṣalāt is that it humbles us. Humility is a major prerequisite for Ṣalāt. If we adopt

humility and pray to Allāh, only then can we receive the endless bounties that He bestows upon His servants. Thus, this prerequisite of Ṣalāt, enables us and our children to practice humility in other aspects of our lives as well. It becomes a part of who we are.

When we go to the mosque for our 5 daily prayers, regardless of how many or how few are present, praying in congregation will increase us and our children in humbleness. When we pray next to the rich or poor, children or adults, we



realize, all of us are the same before Allāh Almighty. This realization enables us to adopt an attitude of humility.

Furthermore, in this day and age, when a large majority of the world only does good for showing off through social media and other platforms, praying to Allāh is one way to make ourselves humble. Especially, praying when there is no one around to acknowledge or witness it. Ṣalāt, then, is incredibly important for our children, who are growing up in this era of ostentation, where even the smallest of good actions is magnified for the world to see. Thus, visiting the mosque several times a day for the sole purpose of Ṣalāt, and then praying at home in seclusion, enables us to become humble.

The Promised Messiah^{as} has said:

Keep busy in prayers, and make humbleness your nature. A prayer

uttered by the tongue merely as a tradition and habit has no meaning. When you pray at times, other than obligatory prayers, you should make it a rule to go in seclusion and offer Prayers in the presence of God Almighty with the utmost humility, considering yourself lowest of the low.⁷

Another benefit of Ṣalāt is that it allows us to reap benefits from the blessed institution of Khilāfat. Allāh Almighty has connected the blessing of Khilāfat

with Ṣalāt in the Holy Qur’ān. In chapter 24 verse 56, where God promises believers that He will establish Khilāfat for them, as long as they stay righteous, the succeeding verse commands the believers to observe Prayer. Thus, to reap the blessings of Khilāfat, one must establish and hold firmly onto Ṣalāt. Our beloved Huzoor, Hazrat Khalifatul-Masīh V^{ra} stated in a sermon in

2004: “In the verse following *Ayat Istikhlaf*, we are commanded to observe Ṣalāt, and to offer it in congregation. Hence, true believers—recipients of God’s blessings, firmly connected with Khilāfat and establishers of Unity of God—are those, who fill the mosques (for prayers).”⁸

In summary, Ṣalāt is such a thing that protects us from the evils around us and helps us reap maximum blessings of Allāh. Ṣalāt helps us repel Satan and establish a strong connection with Allāh Almighty.

The Promised Messiah^{as} says regarding Ṣalāt:

Only Ṣalāt is such worship which removes our satanic weaknesses. And its other name is prayer. Satanic desires that we remain weak in regards to Ṣalāt, because he knows inasmuch reform is possible, it is through Ṣalāt.⁹

Ṣalāt is a tool to protect against sins. It is an attribute of Ṣalāt, that it distances man from sin and evil. Thus, you should seek for such a Ṣalāt and make an effort to offer such prayer.¹⁰

As we struggle in our day to day life to protect ourselves against Satan, we should remember that we are in constant need of improving the condition of our Prayers.

I will now turn to speaking about the blessings of Du‘ā’ or supplications.

The Holy Qur‘ān says:

قُلْ مَا يَعْزُبُ عَنْكُمْ رَبِّي نَوْلًا دُعَاءُكُمْ

“But for your prayer to Him, my Lord would not care for you.”¹¹ It is mentioned that the Promised Messiah^{as} once saw in a vision that lambs were being slaughtered by the butchers, upon recitation of this verse. This signified that we are those lambs—insignificant and worthless in the sight of Allāh—if we are unmindful of Du‘ā’. Thus, to become worthy in the sight of Allāh, Du‘ā’ is a basic necessity. We should be supplicating to Allāh for every single need we have. Even if it is something as seemingly mundane as having fuel for our car or having a blanket over us at night.

When is the best opportunity to offer supplications? This has been explained in a narration of the Holy Prophet^{sa}:

أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ فَأَكْثِرُوا الدُّعَاءَ

“The nearest a servant comes to his Lord is when he is prostrating himself, so abundantly supplicate in this condition.”¹²

From the above-mentioned Ḥadīth, it is clear that Ṣalāt is the best time to supplicate to Allāh Almighty. In elaboration of this Ḥadīth, the Promised Messiah^{as} has said, “Supplicate in your Ṣalāt. And consider Ṣalāt to be a source and means of supplication.”¹³

The Promised Messiah^{as} has also explained that our Ṣalāt shouldn’t just be a repetition of meaningless words. Rather, we should pray in our own

language, in our own words, in order to improve the quality of our prayer by making it more sincere and stronger.

Ṣalāt & Du‘ā’ have a strong connection between them. Prayers, which are made in Ṣalāt are more likely to be accepted by Allāh Almighty. It is for this reason the Holy Prophet^{sa} and the Promised Messiah^{as} emphasized on prolonging our Ṣalāt: so that we may have the opportunity to supplicate to Allāh. The Promised Messiah^{as} writes: Ṣalāt is, in fact, a supplication. Each word that is mentioned in Ṣalāt is actually a targeted prayer.

It is the supplications made during Ṣalāt that can change destinies and move mountains. It is prayer that can relieve us of our troubles. It is prayers that have the power to change the course of history. It is prayers that turn impossible into possible.

غیر ممکن کو یہ ممکن میں بدل دیتی ہے۔ اے میرے فلسفیو! زور دعا دیکھو تو

We have the example of our beloved master, the Holy Prophet Muḥammad^{sa}, whose prayers completely transformed the Arab nation. It was his prayers that converted opponents like Umar^{ra}, who had left his home to kill him, and yet returned a believer. It was his prayers

that made an army of 313 ill-equipped Muslims victorious over an army three-times its size. It was his prayers that made the hearts of the Arabs become filled with love and fear of Allāh—so much so that they valued and cherished Ṣalāt and cried in their *Sajdah* and their hearts trembled when they heard the Holy Qur‘ān.

The Promised Messiah^{as} explained this transformation in such beautiful words, “it was the supplications offered by the Holy Prophet^{sa} in the dark nights that caused an uproar in the world.”¹⁴ and also says, “It is the heartfelt Ṣalāt that can pull one out of difficult situations. When praying regarding a difficult matter, it is my experience of many a times that while I am still offering Ṣalāt, God has already resolved the matter.”¹⁵

The Promised Messiah^{as} gives his own example in this regard:

Once I went to follow up on a court hearing. I got there early and other cases were being decided. So I sat outside under a tree while waiting for my turn. When it was time for Ṣalāt, I started offering my Ṣalāt. During this time, I started getting called for my court hearing . . . I continued to offer my Ṣalāt, and when I finished, there was a person from the court standing



“The nearest a servant comes to his Lord is when he is prostrating himself, so abundantly supplicate in this condition.”

... it must be remembered that we need to improve the quality of our Ṣalāt constantly in order to receive its true benefits.

beside me. As soon I completed my Ṣalāt, he said: congratulations Mirzā Ṣāhib, you have won the case!¹⁶

In the history of Islām-Aḥmadiyyat, there are countless incidents of acceptance of prayers. In the lives of Khulafā' of the Promised Messiah^{as}, we witness such incidents on regular basis. It is narrated that in 2008, when Hazrat Khalīfatul-Masiḥ V^{aa} visited Fiji, one night a strong Tsunami, more powerful than the one that struck Indonesia, was headed towards Fiji. News of this approaching was widely covered on TV channels. The storm was to be expected to cause serious devastation. At the time of Fajr Prayer, when Huzoor^{aa} came out, he was informed of this looming storm. Huzoor^{aa} then led the people in Fajr Prayers and offered extended Sajdahs (or prostrations) and prayed fervently to God Almighty. At the end of the Prayer, Huzoor^{aa} very confidently announced that there is nothing at all to worry about! It is narrated that immediately after the Prayers, when we turned on the TV, the predictions had started to change, and the force of the storm had died down. It was those very supplications, made in Ṣalāt, that brought about this change. This is how God listens to the prayers.

If we believe in God Almighty, and accept the Imām of the Age, then God listens to our supplications as well. One of our Murabbīan from Canada shares his incident regarding the acceptance of prayers:

I had seen my friends and other missionaries finding righteous souls who were accepting Islām-Aḥmadiyyat through them. I started praying to Allāh Almighty that "O Allāh, grant me a righteous convert also." He says a few days after the prayer, a man showed up at my door, who was interested in learning about Islām. It was time for Friday prayers. So I exchanged contact information and told him to meet me later. The

missionary says, during the Friday prayers, I fervently prayed to Allāh to guide this person to Islām Aḥmadiyyat. And, as soon as the Prayers ended, I wrote a letter to Huzoor Anwar^{aa} for his prayers. It so happened, the same day I arranged a sitting with the man – and after a brief conversation with this man, he immediately accepted Islām-Aḥmadiyyat.

Another missionary mentions his incident of acceptance of prayer:

I had been in the field for about two years. During this time, I had not received any fruit in the sense of converts. Thus, I made a vow to God Almighty to offer two *nawafil* every day, until I am blessed with a convert. He says, it had not been two weeks that God blessed me with my first fruit. There had not been a convert for two years, but his humble prayers of a mere two weeks brought about such fruitful results.

Such incidents of acceptance of prayers through Ṣalāt are witnessed daily. Though it must be remembered that we need to improve the quality of our Ṣalāt constantly in order to receive its true benefits.

In a beautiful narration regarding a companion of the Promised Messiah^{as}, it is said that the companion was once leading some others in Ṣalāt, and when he sat down for *Tashahud*, he extended it for a long time. At conclusion of the Prayer, people asked him why he extended the Prayer so long. After some hesitation, he responded by saying that when I was sitting in Ṣalāt, I saw Holy Prophet^{sa} at a platform praying to God for his Ummah. As he prayed, I continued to say Amīn at each supplication. Then I saw the Promised Messiah^{as} who was praying to Allāh Almighty that all supplications of Holy Prophet^{sa} be accepted and I said Amīn to his prayers also. When the vision ended, I concluded my Ṣalāt.

It is such prayers that can guarantee peace for our homes, our families, our children and our countries. It is with such prayers that our world would become far more peaceful!

The Promised Messiah^{as} says, "One of the most important measure of a man's righteous life is Ṣalāt. A person who constantly cries before God Almighty during Ṣalāt remains in peace."¹⁷

May Allāh Almighty enable us to offer Ṣalāt in such a manner, so that we can derive maximum blessings! Amīn!

ENDNOTES:

1. *Kanzul Ummāl*, al-Faslus-Sāni, Faza'ilus-Salāt
2. *Tafsīr Kabīr* by Imām Razi, Vol. 1, p. 266, Surah al-Fātiḥah
3. *Jāmi' Tirmidhī*, Kitābuṣ-Ṣalāt
4. *Musnad Abi-Da'ud at-Tayalisi*, hadith from Salman (compiled by narrators)
5. *Ilm-o-'Amal* by Maulānā Ataul Mujeeb Rashid, p. 17
6. *Haqa'iqul Furqan*, Vol. 4, p. 123
7. *Maktubāt Aḥmadiyya*, Vol. 5, pg 5
8. *Friday Sermon*, October 1, 2004
9. *Al-Badr*, Vol. 4, February 13, 1903, p. 27
10. *Al-Hakam*, Vol. 9, March 10, 1903, p. 8
11. *The Holy Qur'an*, 25:78.
12. *Saḥīḥ Muslim*, Kitābus Salat, bab ma-yuqalu fi-rukuis-sujood
13. *Malfāzat*, Vol. 2, p. 145
14. *Barkātud-Du'ā'*, *Ruhani Khazā'in* Vol 6, p.11
15. *Malfuzāt*, Vol. 3, p. 189 (2003 ed., Rabwah)
16. *Sīratul Mahdī*, Vol. 1, p. 14, narration 17
17. *Malfuzāt*, Vol. 2, p. 145

THE HIJAB – A SOURCE OF EMPOWERMENT

Arfa Rana, Kitchener-Waterloo Jamā'at

Arfa Rana Sāhibā is a 16 year old student from Kitchener-Waterloo Jamā'at

Awoman's true beauty is not in her features, the complexion of her skin, or in her possessions. Her most influential beauty lies in her heart. So few men understand this, even fewer women do. But you must remember, the sun does not lose its beauty when it is covered by clouds. The same way your true beauty does not fade when you are wearing the *hijab*. This is a concept I would like to make clear so that girls and women of all ages understand the *hijab* is a source of empowerment. You have the freedom to choose whom to disclose your beauty; you have the freedom not to obsess over physical appearance; and focus more on your goals and chase your dream.

Despite these physical and empowering benefits, the concept of the *hijab* or *pardah* is widely misunderstood, not just by non-Muslims, but our very own Aḥmadī Muslim girls. This I can say as a fact, as I have overheard conversations of Aḥmadī girls doubting the power of *pardah*. In Chapter 24, Verse 32 of the Holy Qur'ān, Allāh says:

And say to the believing women that they restrain their eyes and guard their private parts, and that they disclose not their *natural and artificial* beauty except that which is apparent thereof, and that they draw their head-coverings over their bosoms, and that they disclose not their beauty save to their husbands, or to their fathers, or the fathers of their husbands or their sons or the sons of their husbands or their brothers, or the sons of their brothers, or the sons

of their sisters, or their women, or what their right hands possess, or such of male attendants as have no sexual appetite, or young children who have no knowledge of the hidden parts of women. And they strike not their feet so that what they hide of their ornaments may become known. And turn ye to Allāh all together, O believers, that you may succeed.

In this verse, it is clear that doing *pardah* is a commandment of God. Having said this, I would like to address the mothers—it is entirely wrong for mothers to force the *hijab* onto their daughters, because when a girl wears the *hijab* without her true will and understanding, she becomes a clear example of being "oppressed"—a term that is popularly thrown at Muslim women for wearing the *hijab*. Therefore, it is our job to prove them wrong. Nowhere in the Holy Qur'ān does it say to impose Islām on others by force. We see people doing that in the Middle East and look what is happening: people are running away from Islām! Moreover, when the *hijab* is worn without understanding it, a girl cannot face questions posed by society, because she does not know the answers herself.

Therefore, the first step is to understand the concept of *pardah* in Islām. This understanding, developed by asking questions, reading and praying to God will remove our doubts and fears and instead, give us confidence. *Pardah* or *hijab* symbolizes a lady's honour and grace. This desire for respect and dignity is part



of a women's nature. Islām champions the dignity of women. By choosing to wear the *hijab*, you demonstrate your status of respect, which is higher than most girls in western society. Choosing to wear the *hijab* only because Allāh tells you to do so, means the help of Allāh Almighty is always with you. Let me tell you a story that proves just this. There was once an Aḥmadī girl who was given a month's notice by her boss to give up her *pardah* or lose her job. This girl supplicated to God and prayed: "O God, I only do *pardah*



faith. Some have unwavering faith in Allāh, and can confidently walk about the world not fearing anyone, and wearing the *hijab*. And there are yet others who are still working to improve their faith and do not wish to stand out by wearing the *hijab*. They are fearful of being judged by others. To such girls, I want to emphasize the importance of knowing your true identity, knowing your values and beliefs, knowing your limits, and not looking to others for validation or approval. Ofcourse, knowing yourself is a philosophical matter, and I don't expect you to limit yourself to one or two things that you believe are the *only* things that make you, you.

But I want each and every one of you to know that you do not need to care what others think of you. One fine day, if you wake up and start wearing the *hijab*, the worst case scenario will be that you lose all your fake friends—the ones who disagree with your religion, who don't support your empowerment, who are fascinated by western world and have never thought about the Hereafter. Would you even want such friends in the first place? Of course not! And let us be reminded of what is written in Chapter 3, verse 36 of the Holy Qur'ān:

... Men who guard their chastity and women who guard *their* chastity, and men who remember Allāh much and women who remember *Him* — Allāh has prepared for *all* of them forgiveness and a great reward...

In this verse, Allāh mentions both men and women. This removes every ignorant person's false concept that Islām only acknowledges men and oppresses women. In reality, they are both expected to observe *pardah* in their own manner and their rewards are equal.

On October 24, 2001, Hazrat Mirza Masroor Aḥmad^{aa} delivered a concluding address during the 36th Annual Ijtimā' of Lajna Imāi'llāh UK, the Women's Auxiliary Organization of the Aḥmadiyya Muslim Community. One of the topics he

spoke about was *pardah*, in which he said:

Allāh's commandment in regard to *pardah* must be kept in balance and moderation, as both sides have lurched towards extremism. In Europe and in the West, generally, the society has become so free and immodest that adultery and indecency are now prevalent. On the other side, there are Muslims who are so fanatical that they even stop their women from ever leaving their homes.

Aḥmadiyya Muslim Jamā'at, thus, helps us maintain a moderate and balanced lifestyle. For example, in doing *pardah* we wear appropriate, modest, and loose clothing, as well as proper head covering.

Beloved Hazrat Mirza Masroor Aḥmad^{aa} also said:

Today, I have spoken particularly about *pardah* because it is often alleged that *pardah* takes away women's rights. However, we know that this is not the case. The truth is that *pardah* and *hijab* actually establish the true dignity, independence and freedom of women. *Hijab* not only gives women physical security, but it is also a key means of giving them spiritual security and purity of the heart.

We realize the importance of this spiritual security after we come to know how special and sacred we are as human beings and as women; when we realize the grand purpose of our lives and the role we are destined to play by God. Allāh is the Creator of men and women. He knows our deepest desires, and for our own benefits, He has commanded us to observe *pardah*.

From my personal experience, wearing the *hijab* is an honour. People know where I stand and do not invite me to any so called "fun" activities that would be against my faith. Both girls and boys respect my beliefs. When a controversial issue comes up in class, I usually get asked to state my opinion. While learning about my religion and educating others, I have also become a strong debater; something that would not have happened had I not worn the *hijab*. My teachers continue

for Your sake." She prayed very earnestly for His help. For a month, the boss kept annoying her about the matter. A month had just passed, when suddenly the boss was dismissed or transferred from his position. The girl retained her job. Huzoor Anwar^{aa} mentioned this incident in one of his recent Friday sermons and also said that if one's intention is good, God will always be at your side to help and protect you.

Every person has a different level of



to nominate me in leadership roles at school, knowing I am bold and strong in my belief. In fact, they encourage me to continue being proud of my identity. These are only a few benefits from my experience of doing *purdah*.

But, there is also another side to it. Often times, we will be challenged for our beliefs. For me, personally, there are days I don't want the pressure of representing my entire religion on a daily basis. But, as I said before, we must know ourselves, and where we stand. Such days we don't feel like wearing the *hijab* are natural, especially at a young age. But, we can rather use such days as a means to read more, to explore more, and to learn more about why we started wearing the *hijab* in the first place. We must remember that, at the end of the day, the *hijab* does not harm anyone else, but does you good!

It is true that a woman's beauty is not in the face, as a poet wrote centuries earlier: "Beauty is not in the face; beauty

“Beauty is not in the face, beauty is a light in the heart.”

is a light in the heart.” In fact, this light has been given to us by God. If we think it is too late to observe *purdah* now, we need to keep in mind that God loves us so much He guided us to the path of Islām-Aḥmadiyyat. We want to spread our message of *purdah* through the perspective of true Islām—the Islam as taught by the Holy Prophet^{sa}, and shown to us in this age by the Promised Messiah^{sa}.

This light—the true teachings of Islām — was to spread across the world as divinely revealed to the Promised Messiah^{as}, “I shall cause thy message to reach the ends of the Earth.” We, as Aḥmadi women, must also do this work of God and play our part in this mission by first practicing

Islām and upholding its values and then helping spread its teaching. Indeed, included among these values for women is modesty through the institution of *purdah* and all that it represents.

So dear sisters, keep asking, keep exploring, and keep learning until your heart opens. Once we do this, we discover that the light we had been searching for, this confidence to face the world with a *hijab*, had been within us, all along. May Allāh guide us onto the right path and enable us to find His light in our spiritual journey! Amīn!

REPORT: VISIT OF THE MINISTER OF IMMIGRATION & CITIZENSHIP

On Monday September 10, 2018, the Minister of Citizenship and Immigration of Canada, Honourable Ahmad Hussain visited Saskatchewan's largest purpose-built Mosque, Baitur Rahmat, in Saskatoon.

He was received by Abdul Bari Şāhib (Nā'ib Amīr Jamā'at Canada), Tanvir Shah Şāhib (Regional Amīr Prairies), Usman Choudhry Şāhib (Şadr Jamā'at Saskatoon North), Faheem Chaudhry Şāhib (Şadr Jamā'at Saskatoon South), and Shakoor Ahmad Balouch Şāhib, Missionary Saskatoon.

'Āmila and Jamā'at members of both Saskatoon Jamā'at were present in the mosque.

After recitation from the Holy Qur'ān, Syed Mubarak Ahmad Şāhib, Secretary Umur Kharijiyya, welcomed the Honourable Minister to say a few words. In his speech, the Honourable Minister thanked Amīr Şāhib Jamā'at Canada, Lal Khan Malik Şāhib for sending a representative to welcome him. He also mentioned that he visited Huzoor Anwar^{aa} in England and went to the first mosque built in London. The Honourable Minister also mentioned the great humanitarian work Humanity First is doing, of which he was not aware of before visiting the UK.

Abdul Bari Şāhib thanked the honourable minister and welcomed him on behalf of Respected National Amīr Şāhib. He emphasized that as per teachings of Holy Prophet^{sa}, Jamā'at Aḥmadiyya follows the saying that love of country is part of faith. Nā'ib Amīr Şāhib concluded the program with silent Prayers. Refreshments were served after the program.





AHMADIYYA MUSLIM JAMAAT
INTERNATIONAL

Aḥmadiyya Muslim Jamā‘at Press Releases

HEAD OF THE AḤMADIYYA MUSLIM COMMUNITY DELIVERS LANDMARK ADDRESS ON EUROPE’S IMMIGRATION CRISIS - calls on immigrants to contribute to society and local people to show compassion. Global Muslim leader says firm action and strong punishments needed against immigrants who abuse or harass women. Hazrat Mirzā Masroor Aḥmad^{aa} addresses security challenges of mass immigration. The Caliph labels rise of far-right as a distressing trend threatening peace and stability of the world. Muslim leader says peace will only be established by a recognition that all people are the ‘children of God.’ The Caliph also addresses thousands of Muslim women about the great sacrifices women have made throughout history



On Saturday, September 8, 2018, the World Head of the Aḥmadiyya Muslim Community, the Fifth Khalifa (*Caliph*), His Holiness, Hazrat Mirzā Masroor Aḥmad^{aa} delivered a landmark address about the world’s immigration crisis and the subsequent rise of the far-right in the Western world before an audience of more than 1,000 dignitaries and guests on the second day of the 43rd Annual Convention (*Jalsa Sālāna*) of the Aḥmadiyya Muslim Community in Germany.

Noting the surge in support for the far-right and nationalism in recent times, His Holiness^{aa} said that society should not shy away from issues that are leading to

division, but should seek to tackle root causes that are underpinning such tensions. His Holiness^{aa} said that wherever there is mass immigration, the authorities should ensure that the rights of the indigenous people are not affected and said that immigrants should seek to enter employment as soon as possible.

During his powerful address, His Holiness^{aa} made various suggestions, based on Islāmic teachings, about how to defuse tensions in society amongst the people of different ethnic and religious backgrounds. His Holiness^{aa} also

“Our goal and objective should be nothing less than to establish peace in every village, town or city of every nation in the world”

responded to, and refuted, allegations that Islām is a violent religion and that Muslims are prone to abusing women due to their faith.

Speaking about a sense of fear gripping Germany and other Western nations due to immigration, Hazrat Mirzā Masroor Aḥmad^{aa} said:

PRESS RELEASES



MAKHZAN
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Many local people are afraid that their societies are changing beyond comprehension and they feel that their nation's resources are being disproportionately utilized in favour of immigrants. Whilst the term 'immigrant' is used, the real issue for most people is 'Islām' and the fact that the vast majority of immigrants to Europe are Muslims fleeing from war-torn countries in the Middle East.

His Holiness^{aa} referred to a recent report that immigrants were guilty of high proportion of sexual crimes in Sweden.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

Sadly, a recent report suggested that a high proportion of rapes or attempted rapes in one Western country were committed by immigrants. God knows better if the figures are accurate, but when such reports are made public, it affects other nations as well and the concerns and fears of local people continue to rise.

Hazrat Mirzā Masroor Aḥmad^{aa} continued:

Given this, let me make it categorically clear that any Muslim who violates the honour of a woman or abuses her in any way is acting entirely against Islām's teachings. Islām considers such behaviour as evil and has mandated exceptionally strong

punishments for those guilty of such immoral and reprehensible crimes.

Further, His Holiness^{aa} addressed security concerns related to mass immigration and the huge financial undertaking required to re-settle immigrants on a large scale. He said such issues should be directly confronted and debated rationally so that solutions alleviating the fears of existing citizens are formed.

Referring to the costs of resettlement of asylum seekers, Hazrat Mirzā Masroor Aḥmad^{aa} said: "People who have lived their lives and paid their taxes in a country, are justified to ask whether it is fair that their contributions to the State are spent on resettling foreign immigrants, as opposed to funding projects that are beneficial to existing citizens."

His Holiness^{aa} said that the refugees should consider themselves "indebted" to their host nations and its people and the way to repay the favour is that "they should seek to contribute to the society as soon as possible", even if the only job they can get is basic labour work.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

Where this (entering employment) will enable immigrants to maintain their personal honour and dignity, it will also be a means of relieving the burden on the State and removing the frustrations of the local people. Certainly, every Muslim should keep

in mind that the Holy Prophet of Islām^{sa} said that the giving hand is far greater than the one that takes."

His Holiness^{aa} also stated that in some cases, immigrants received better benefits than tax-paying citizens, which led to: "a natural frustration amongst the public."

Advising host governments, Hazrat Mirzā Masroor Aḥmad^{aa} said: "Frustrations do not dissipate on their own because where there is frustration there is always a reaction. Therefore, every government should implement sensible and fair policies that keep in mind the rights and requirements of citizens and immigrants alike."

His Holiness^{aa} praised the decision of the German government to consider a new policy whereby asylum seekers would be required to do a year's community service upon settling in Germany. His Holiness^{aa} said such a scheme would: "instill a belief that it is the duty of each person to serve their society and to help the members of the community."

In a call for compassion and sympathy for those suffering genuine persecution or engulfed by warfare through no fault of their own, Hazrat Mirzā Masroor Aḥmad^{aa} said:

Society should not reject genuine refugees who are suffering through no fault of their own. Society should not cast aside innocent people who only



want the opportunity to live in peace and who desire to be good citizens and follow the laws of the land in which they live. Instead, we should be there to give a helping hand to those whose lives have been broken, who have been tormented and who are utterly helpless, vulnerable and defenseless. Let us prove our humanity. Let us show our compassion. Let us be there to shoulder the burdens of those who are in desperate need.

In terms of security issues resulting from immigration, Hazrat Mirzā Masroor Aḥmad^{aa} said:

Wherever, there is large scale migration, it inevitably leads to security issues. Indeed, it has been proven that hidden amongst the genuine refugees are immigrants who have the potential to cause great harm . . . This is something I have warned about in the past that each case should be carefully analyzed to ensure that extremists or criminals posing as refugees are not allowed to enter. Anyway, these issues mean that a fear of mass immigration from Muslim countries is to some extent justified.

In terms of security, His Holiness^{aa} stated that safety of the citizens of a country is a 'paramount objective' of a government and advised that where there was any suspicions about an immigrant, authorities should monitor them until they were satisfied that they no longer posed a threat.

Criticizing those who blamed Islām for undermining peace in society and fueling tensions, His Holiness^{aa} said

that "a fair-minded, intelligent and wise person" must look at both sides of the story and not base their impression of Muslims and Islām on hearsay.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

Analyze whether the wicked acts by some so-called Muslims are motivated by the teachings of Islām . . . If it is proven that Muslims who do wrong are motivated by their religion, it can be said that the concerns of the far-right are justified. Yet, what if their actions have nothing to do with Islām? What if anti-Islamic groups are spreading hateful myths that are based only on fantasy rather than fact?

Thereafter, His Holiness^{aa} dispelled some of the most common allegations made against Islām. His Holiness^{aa} referred directly to the Holy Qur'ān and the teachings of the Prophet of Islām^{sa}.

Speaking of the allegation that Islām permits force and compulsion, Hazrat Mirzā Masroor Aḥmad^{aa} said:

In chapter 10, verse 100 of the Holy Qur'ān, whilst addressing the Holy Prophet of Islām^{sa}, Allāh the Almighty states that if He desired He could have enforced His will and compelled everyone to accept Islām. However, instead, Allāh the Almighty preferred free will to prevail.

His Holiness^{aa} also referenced chapter 18 verse 30, as another verse which emphasizes the freedom of religion, and states: "Let him who will, believe and let him who will, disbelieve."

Concluding his address, the Head of

the Aḥmadiyya Muslim Community^{aa} said that all avenues in search of peace had been travelled, except one. True peace required a belief that all humanity was united as part of the Creation of God Almighty.

Hazrat Mirzā Masroor Aḥmad^{aa} said: Day by day mankind is moving further away from religion and spirituality and the results are terrifying. It is my firm conviction that belief in God Almighty is the only means of salvation and the only way to bring about true peace both at a national and international level. And so, it is my deepest desire and ardent prayer that the world comes to recognize its Creator and comes to follow His true teachings.

Earlier in the day, His Holiness, Hazrat Mirzā Masroor Aḥmad^{aa} directly addressed the members of the Lajna Imāi'llāh (Ladies Auxiliary Organisation) and responded to critics of Islām who claimed that Islām failed to recognize the important role of women in history. On the contrary, His Holiness^{aa} said that the role of women and the sacrifices they had made for the sake of faith would be recorded in history forevermore. His Holiness^{aa} also mentioned numerous incidents of great sacrifices made by the early Muslim women in the time of the Prophet of Islām^{sa} and also, in this era, the role and sacrifices made by women from the Aḥmadiyya Muslim Community for the sake of Islām. He said they were examples of giving precedence to one's faith over all worldly matters.

After the formal conclusion of the day's events, His Holiness^{aa} met with various delegations from abroad, including a large delegation of Arab Aḥmadi Muslims and guests.

25TH JALSA SĀLĀNA BELGIUM 2018 CONCLUDES WITH ADDRESS BY HEAD OF THE AḤMADIYYA MUSLIM COMMUNITY



“Duty of Aḥmadi Muslims to spread Islām to the corners of the world

people? Never! Rather, he was sent as a source of mercy and benevolence for all of mankind. Tragically, today's Muslims are directly

contravening everything that he stood for and taught. Rather than following the example of the noble Prophet of Islām^{sa} they are following the demands of the major powers, who seek to derive benefit from the natural resources and wealth of the Muslim world.

Speaking about the need for Aḥmadi Muslims to constantly strive to attain the nearness of God Almighty, Hazrat Mirzā Masroor Aḥmad^{aa} said:

Aḥmadi Muslims should endeavour to bring about a spiritual and moral change so prominent that the world should testify to their moral transformation. Manifesting such changes are the means of proving to others the true and peaceful teachings of Islām and the benefits of accepting the Promised Messiah^{as}. In the modern era, there are countless misconceptions regarding Islām throughout the world and so it is the duty of Aḥmadi Muslims to wash away these false stains that defame Islām and to show the true face of Islām to the world.

Concluding his address, Hazrat Mirzā Masroor Aḥmad^{aa} said:

The Promised Messiah^{as} has given us the duty to spread the truth of Islām and its peaceful message to every corner of the world. Thus, whether people accept it or not, we must never weaken in our resolve to ensure that the true message of Islām reaches every single person, in every single country of the world. This is the great task given to us by the Promised Messiah^{as}!

Jalsa Sālāna Belgium concluded with a silent prayer lead by His Holiness^{aa}.

The 25th Jalsa Sālāna (Annual Convention) of the Aḥmadiyya Muslim Community in Belgium concluded on Sunday with a faith inspiring address by the Worldwide Head of the Aḥmadiyya Muslim Community, the Fifth Khalifa, His Holiness, Hazrat Mirzā Masroor Aḥmad^{aa}. More than 3,800 people from 24 countries attended the Jalsa Sālāna, which took place at the Brussels Kart Expo centre.

During his concluding address, His Holiness^{aa} said Aḥmadi Muslims across the world were united and firm in their faith due to their belief in the Promised Messiah^{as}.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

In this day and age, when the world is riven by disorder and lacks any true direction or leadership, and at a time when people are struggling and oblivious to the solution that lies before them, we, Aḥmadi Muslims, are truly fortunate to have been able to accept the person sent by Allāh the Almighty to guide us upon the path of salvation. We have accepted that person who taught us to establish a bond of love with God Almighty and to fulfil the rights of His Creation.

Hazrat Mirzā Masroor Aḥmad^{aa} continued: “Remember, that unless we spend our lives in accordance with the teachings of the Promised Messiah^{as}, there is no value in our acceptance of him.” His Holiness^{aa} went on to quote a number of excerpts from the writings and sayings of the Promised Messiah^{as} expounding upon the need for mankind to adopt righteousness. Hazrat Mirzā Masroor Aḥmad^{aa} said:

We must understand the deep and heartfelt anguish that the Promised Messiah^{as} felt for the sake of his followers and his hopes for them. Certainly, it is impossible for the prayers of the Promised Messiah^{as} to be accepted in our favour until we understand his longing for us to attain true piety and unless we are ready to live our lives according to his teachings. Hence, every Aḥmadi Muslim should forever reflect upon the hopes and expectations of the Promised Messiah^{as}.

His Holiness^{aa} stated that the Promised Messiah^{as} instructed that a complete trust in Allāh the Almighty was a condition for attaining righteousness. His Holiness^{aa} also said that in all matters, a true Muslim should turn to the Holy Qur’ān to seek guidance.

Hazrat Mirzā Masroor Aḥmad^{aa} said: “There is no issue that the Holy Qur’ān has not dealt with. There is no instance that takes place within a person’s life which falls outside of the guidance given by God Almighty in the Holy Qur’ān.”

His Holiness^{aa} also spoke of the continued failures of those Muslim communities and nations who had deviated from the true teachings of Islām. He said the distressing state of the Muslim world today was a result of their failure to uphold Islāmic principles.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

Today, we are seeing that Muslim governments have bowed before non-Muslim governments in order to acquire their help and are using that support to inflict cruelties on their own people. Was this the teaching given by the Holy Prophet Muḥammad^{sa} to murder innocent

ANNOUNCEMENTS

CONGRATULATIONS



Allāh the Almighty has blessed Dr. Mahmood Mirza Şāhib and Hiba Mirza Şāhiba of Ireland Jamā'at with the birth of their second baby girl, Alayna Myra Mirza Şāhiba, on August 7, 2018. Alayna is the maternal granddaughter of Waseem Ahmad Şāhib and Bushra Siddiqa Şāhiba of Brampton Jamā'at and the paternal granddaughter of Munawar Mirza Şāhib and Shahida Mirza Şāhiba of Markham Jamā'at. She is also the great granddaughter of Hazrat Baba Hidayatullah Şāhib^{ra} and Hazrat Mirza Ataulla Şāhib^{ra}, both companions of Hazrat Masīḥ Mau'ūd^{as}. May Allāh give Alayna Myra Mirza Şāhiba, a long, healthy, and blessed life and make her a source of delight for her family! Amīn!

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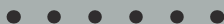
La Gazette

AHMADIYYA

novembre 2018

**LA PREMIÈRE JALSA SALANA FRANCOPHONE AURA
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MOSQUÉE AL-NUSRAT,
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**TOUS LES FRANCOPHONES SONT INVITÉS À S'Y RENDRE ET À Y
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QUI Y SONT ATTACHÉES.**



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« J'encourage tous mes disciples d'assister [à la Jalsa] durant les dates fixées afin d'écouter des paroles divines et de se joindre aux prières collectives. Ils écouteront, lors de cette conférence, ces vérités et ces connaissances, essentielles à l'avancement de leur foi, de leur conviction et de leur savoir divin. Je prierai en particulier pour ces frères, j'implorerai Dieu, dans la mesure du possible, de les attirer vers Lui, de les accepter et de les réformer. »

(Majmū'ah Ishtihārāt, Vol. 1, p. 340)

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LES DIRECTIVES DU CALIFE^{AA}

Trois grands compagnons de Badr

Résumé du sermon du vendredi 10 août 2018, prononcé par Sa Sainteté le Calife, Hazrat Mirza Masroor Ahmad (qu'Allah soit son aide), à la mosquée Baitul-Futuh à Londres.

1. Hazrat Aasim bin Thābit^{ra} était un compagnon du Saint Prophète^{sa}. Son père se prénomme Thābit bin Qais et sa mère Shamoos bint Abu Aamir. Le prophète d'Allah avait établi un lien de fraternité entre Aasim^{ra} et Abdullah bin Jahsh^{ra}.

2. Durant la *Ghazwa-e-Uhud* (Bataille d'Ouhud), alors que le [camp] musulman était pris par la panique en raison d'une offensive soudaine menée par les mecquois, Aasim bin Thābit^{ra} est demeuré en position, au côté du Saint Prophète^{sa}. Ce Sahaba appartenait à la tribu Aus et avait participé à la bataille de Badr.

3. A l'orée de Badr, Hazrat Muhammad^{sa} demanda à ses compagnons comment comptaient-ils se battre quand ils se retrouveront face à l'ennemi.

[Sur ce], Aasim^{ra} répondit :

« O Prophète d'Allah ! Quand [les Kuffars (les mécréants)] seront à la portée de nos flèches, nous allons utiliser nos flèches. Quand ils s'approcheront de nous [...] nous allons utiliser des pierres [comme moyen de défense] »

Aasim^{ra} prit trois pierres dans une main et deux dans l'autre. Il dit :

« Quand [les Kuffars] seront proches, de sorte qu'ils seront à la portée de nos lances, nous allons les combattre avec nos lances, et quand nos lances se briseront, nous allons les combattre avec nos épées »

Le Saint Prophète^{sa} donna son assentiment à la méthode proposée par Aasim^{ra} en ajoutant que

« Quiconque désire se battre doit faire ainsi selon les instructions prodiguées par Aasim^{ra} »

4. Les affrontements d'aujourd'hui, toutefois, résultent en la mort de nombre de femmes et d'enfants innocents, qui sont cruellement massacrés suite à des bombardements.

Huzoor^{aa} cite l'opinion d'un non-musulman qui écrit dans son livre :

« Vous accusez Muhammad^{sa} d'avoir instigué des guerres, durant lesquelles une centaine ou [tout au plus] quelques milliers de personnes sont morts, alors que vous [nations occidentales] avez mis fin aux jours de plus de 70 millions de personnes lors d'une seule guerre, dont une majorité de civils – tout cela au nom de l'*Insāniyat* (l'humanité) ». »

5. Il est triste de voir qu'aujourd'hui les musulmans n'hésitent pas à massacrer d'autres musulmans.

De nos jours, au lieu d'user de la devise [ci-mentionnée], à savoir d'employer différentes méthodes [de défense] quand l'ennemi attaque, les musulmans instiguent eux-mêmes des offensives et tuent de ce fait nombres d'innocents.

6. Huzoor^{aa} cite un récit :

Quand Hazrat Ali^{ra} était retourné de la *Ghazwa-e-Uhud* avec une épée tordue en raison de l'intensité de l'affrontement, il dit à Hazrat Fatima^{ra} :

« Garde cette épée hautement estimable. Elle s'avèrera utile dans le champ de bataille. »

Le Prophète d'Allah, ayant entendu ce qu'avait dit Ali^{ra}, remarqua que :

« Tout comme tu fus excellent avec ton épée aujourd'hui, de même, Sahl bin Hunaif, Abu Dujanah, Aasim bin Thābit

et Haris bin Sama ont aussi démontré une excellente maîtrise de leurs épées »

7. Parmi les prisonniers de Badr se trouvait un poète, Abu 'Uzza Amr bin Abdillah de nom.

Il supplia le Prophète^{sa} d'Allah de lui relâcher, citant pour cause le fait qu'il avait cinq filles dont il était le seul tuteur. Sa demande fut acceptée et il fut ainsi relâché sans rançon par le Saint Prophète^{sa}.

Abu Uzza^{ra} jura de ne plus participer à quelconque bataille contre les musulmans.

8. Alors que les Kuffars s'apprêtaient à sortir pour la *Ghazwa-e-Uhud*, Safwan bin Ummaya essaya de convaincre ce poète de reconsidérer sa décision, promettant de lui offrir d'immenses richesses.

En un premier temps, les tentatives de Safwan s'étaient avérées vaines. Safwan promit alors de s'occuper des filles d'Abu Uzza s'il advint que ce-dernier meurt durant l'affrontement.

Séduit par la proposition, le poète se consentit non seulement à se battre contre les musulmans, mais il se mit aussi à inciter les tribus environnantes.

9. Quand Abu Uzza fut de nouveau attrapé par les croyants, il réitéra les mêmes propos qu'autrefois, à savoir « O Muhammad^{sa}, je te demande grâce, car j'ai été contraint à me battre [contre toi], et que j'ai des filles à élever etc. »

10. En cette occasion le Saint Prophète^{sa} refusa la demande d'Abu Uzza en disant :

a. « Tu ne seras pas permis de te balader aux alentours de Makkah en disant que tu es parvenu à duper Muhammad^{sa} à deux reprises »

b. Selon un autre récit, le Prophète^{sa}

d'Allāh aurait dit « qu'un croyant ne se fait pas piquer deux fois par le même trou »

Aasim bin Thābit^{ra} fut ensuite désigné pour tuer cette personne. Huzoor^{aa} souligne que [ce poète] fut mis à mort en raison de sa trahison, bris de confiance et exaction.

11. Ces jours-ci, d'aucuns – tel (Geert) Wilders [le hollandais] – trouvent de quoi reprocher au caractère du Saint Prophète^{sa}.

Si ce politicien hollandais est en mesure de démontrer de tels exemples de magnanimité quelque part d'autre, [et bien] qu'il le fasse, dit le Calife. Toutefois, Huzoor^{aa} déclare que [Wilders] ne sera jamais capable de présenter de tels exemples.

12. Mirza Bashir Ahmad^{ra} [M.A.] écrit dans



son *Sirat Khatamun Nabiyyin* [Résumé] :

« [...] en l'an 4 de l'Hégire, le Saint Prophète^{sa} désigna 10 compagnons avec Aasim bin Thābit^{ra} comme Amir, dans l'optique de les envoyer secrètement à Makkah et de s'informer des manigances Koraïchites [...]

Les Tribus *Adal* et *Qarah* se sont alors présentées au Saint Prophète^{sa}, faisant montre de leur désir de se convertir à l'Islam. Le Prophète^{sa} d'Allāh, content d'avoir entendu cette nouvelle, envoya la délégation [d'Aasim^{ra}] vers les tribus [*Adal* et *Qarah*].

Ces gens-là toutefois étaient des menteurs qui étaient venus à Madīnah suites aux incitations des *Banu Lahyan*. Ces-derniers cherchaient à venger la mort de leur chef [...] ils conspirèrent de faire sortir les musulmans de Médine pour ensuite les attaquer.

d. Une fois en compagnie des musulmans, les tribus *Adal* et *Qarah* donnèrent le feu vert aux *Banu Lahyan* de s'attaquer aux croyants. Ainsi, 200 hommes des *Banu Lahyan* se réunirent face à 10 musulmans.

e. Les musulmans [...] montèrent vers une colline [...] Les *Kuffars* demandèrent aux musulmans de descendre, [en promettant] qu'ils n'allaient pas les tuer. Aasim^{ra} répondit qu'il n'avait point de confiance dans leurs serments. Tournant sa tête vers le ciel, il dit :

« Ô Allāh ! Tu es témoin de notre condition. Informes-donc le Prophète^{sa} d'Allāh de cette situation de la nôtre »

Aasim^{ra} et le reste des compagnons furent martyrisés durant l'affrontement qui s'ensuivit.

[Voir *Sirat Khatamun Nabiyyin* Vol. 2 Page 363-364]

13. Huzoor^{aa} cite un autre récit tiré de *Sirat* [Résumé] :

a. « Lorsque les Koraïchites apprirent qu'Aasim bin Thābit^{ra} était parmi les martyrs de Raji' et en raison du fait qu'il eut tué l'un des chefs Quraish auparavant, quelques hommes furent envoyés vers Raji' afin de ramener la tête ou une autre partie du corps d'Aasim^{ra} afin qu'ils puissent assouvir leur ardent désir de se venger. »

b. Selon un autre récit, il est dit que la mère de la personne qui avait été tué par Aasim^{ra} [à Badr] s'était jurée de boire de l'alcool [en se servant] du crâne de celui qui avait tué son fils.

c. Toutefois, quand les Koraïchites étaient venus chercher le corps d'Aasim^{ra}, ils constatèrent que ce-dernier était recouvert par un essaim de frelons et d'abeilles qui n'allaient pas partir de sitôt. Leurs tentatives de disperser cette colonie d'insectes s'avèrent complètement futiles.

Peu après, une pluie torrentielle emmena le corps d'Aasim^{ra} [hors de portée des *Kuffar*].

Il est dit qu'après avoir accepté l'Islam, Aasim bin Thābit^{ra} s'était promis de s'abstenir de toute chose à caractère polythéiste, au point où il s'était même juré de ne même plus jamais toucher un idolâtre.

Quand Hazrat Umar^{ra} apprit de l'assassinat d'Aasim^{ra}, il dit :

« Voyez-donc comment Allāh respecte les émotions de ceux qui lui sont chers. [Allāh] a accompli la promesse d'Aasim^{ra} même après la mort de ce-dernier. Aucun idolâtre n'a pu le toucher »

En raison de cette histoire, Aasim bin Thābit^{ra} est connu par l'épithète *Hamiud-Dabar* [Celui qui a été sauvé par des frelons et des abeilles] »

14. Sahl bin Hunaif^{ra} était un autre compagnon du Saint Prophète^{sa}. Son père s'appelait Hunaif et sa mère Hind bint Raafi'. Il avait deux frères du côté de sa mère, dont les noms étaient Abdullah et Nauman. Ses enfants se prénommaient Asad, Uthman et Sa'ad. Ils habitaient Médine et Baghdād.

15. Sahl bin Hunaif^{ra} avait participé à la *Ghazwa-e-Badr*. Bien qu'il jouisse d'un statut exalté parmi Sahaba du Saint Prophète^{sa}, ce compagnon avait des difficultés financières. Un lien de fraternité fut établi entre ce compagnon et Hazrat Ali^{ra}.

16. Huzoor^{aa} cite une anecdote :

« Ibn Ishaq rapporte : Après la Hijrat de Hazrat Muhammad^{sa} à Madīnah [...] Ali^{ra} était resté à Makkah pendant trois jours. Il est ensuite parti vers Médine où il se logeait chez Kulthum bin Al-Hidm. Ali^{ra} fit un arrêt de deux jours [environ] à Quba.

Hazrat Ali^{ra} raconte : A Quba, il y avait une femme. Elle était veuve. Je vis qu'un homme avait l'habitude de venir la voir durant la nuit, cognant à sa porte pour ensuite la donner quelque chose. Ceci me rendit quelque peu suspicieux et j'ai dit à cette veuve :

Qui est donc cet homme qui vient te voir tous les soirs pour te donner quelque chose, alors que tu es une Muslimah sans époux ?

Elle répondit : C'est Sahl bin Hunaif qui vient me rencontrer. Sachant que je suis une femme seule et sans personne, il avait l'habitude de briser les idoles de sa tribu en miettes, pour ensuite me les offrir afin que je puisse m'en servir comme combustible.

17. Durant la *Ghazwa-e-Uhud*, Sahl bin Hunaif^{ra} fit montre d'un stoïcisme remarquable alors que le pandémonium régnait dans le camp musulman. Il s'était placé devant le Prophète^{sa} d'Allāh, agissant comme son bouclier.

18. Après la chute de Khaibar, le Saint Prophète^{sa} se mit en marche vers Wadi-ul-Qara, où les juifs les attendaient avec des flèches, l'une d'entre elles avait d'ailleurs tué instantanément l'un des serviteurs du Prophète^{sa} d'Allāh.

Hazrat Muhammad^{sa} exhorta aux musulmans de se mettre en rang. Les [quatre] portes étendards des drapeaux musulman ce-jour-là étaient Sa'ad bin Abadah^{ra}, Khubaab bin Mundhir^{ra}, Abbad bin Bishr^{ra} et Sahl bin Hunaif^{ra}.

19. Les musulmans furent victorieux. Nonobstant leur triomphe, les croyants optèrent de ne pas déposséder les Juifs de leurs terres. Un simple impôt fut imposé et rien d'autre.

Ainsi, cet incident démontre la bienséance dont faisait preuve les musulmans même envers les ennemis. Il est à noter que les coutumes de l'époque stipulaient qu'il n'y avait rien de mal à s'approprier des terres en territoire conquises.

20. Huzoor^{aa} cite une anecdote tirée de l'époque où les chrétiens vivaient sous le règne des musulmans en Syrie :

Sahl bin Hunaif^{ra} et Qais bin Sa'dra^{ra} étaient assis quelque part dans la cité de *Qadsiyah*, quand il advint qu'un cortège funéraire passait tout près. Les deux compagnons se mirent debout (par respect à la dépouille).

Tout surpris, un [troisième] musulman – qui n'eut jamais été en compagnie du Prophète^{sa} d'Allāh, étant subséquentement ignorant des hautes qualités morales prodiguées par l'Islam – leur dit qu'il s'agissait de la dépouille d'un non-musulman (Dhimmi).

Sur ce, Sahl^{ra} et Qais^{ra} répondirent que c'était la pratique du Saint Prophète^{sa} de se mettre debout même pour le cortège funéraire d'un non-musulman car eux aussi possèdent une âme créée par Allāh.

C'est ainsi que le Saint Prophète^{sa} a posé les fondations de la paix entre les religions.

21. Huzoor^{aa} cite un récit d'Abu Wail, dans lequel Sahl bin Hunaif^{ra}, s'adressant aux fidèles à *Siffin*, fit allusion à la conversation qu'eut lieu entre Hazrat Muhammad^{sa} et Hazrat Umar^{ra} avant le

traité de *Hudaibiya* :

a. Hazrat Umar^{ra} dit : « Ne sommes-nous pas sur la vérité, et les Kuffar sur le mensonge ? »

b. Le Saint Prophète^{sa} répondit par l'affirmative

c. Hazrat Umar^{ra} dit : « Nos martyrs ne sont-ils pas au paradis, et leurs (Kuffar) morts en enfer ? »

Le Saint Prophète^{sa} répondit par l'affirmative.

Hazrat Umar^{ra} dit : « Alors pourquoi accepter pareil humiliation [en se soumettant aux conditions de ce traité] ? Pourquoi ne pas partir d'ici jusqu'à ce qu'Allāh rende son verdict ? »

Le Saint Prophète^{sa} dit : « O fils de



La Surah Fatiha fut révélée peu après. Quand Umar^{ra} entendit ce Surah, il dit : « Est-ce cela la victoire » et le Saint Prophète^{sa} répondit par l'affirmative

Khattāb ! Je suis le Prophète d'Allāh et, très certainement, Allāh ne permettra pas que l'on aille en perdition »

Hazrat Umar^{ra} réitéra les mêmes propos à Hazrat Abu Bakr^{ra} et ce-dernier répondit : « Il est l'envoyé d'Allāh et Allāh ne permettra pas qu'il aille en perdition »

La Surah Fatiha fut révélée peu après. Quand Umar^{ra} entendit ce Surah, il dit : « Est-ce cela la victoire » et le Saint Prophète^{sa} répondit par l'affirmative.

22. Le Saint Prophète^{sa} avait envoyé Sahl^{ra} en tant qu'émissaire à Makkah. Il l'instruisit de prodiguer les trois injonctions suivantes aux Mecquois :

a. Ne pas jurer au nom de leurs ancêtres, puisqu'il s'agit là d'un péché.

b. Ne pas tourner leur dos à la Qibla lorsqu'ils vont se soulager.

c. Ne pas utiliser des os [...] après s'être soulagé.

C'est là une injonction pleine de sagesse puisque les os [...] contiennent des bactéries qui peuvent causer des infections.

23. Sahl bin Hunaif^{ra} mourut en l'an 38 Hijri à Kufa alors qu'il se retournait de la

Bataille de Siffin. Sa prière funéraire fut dirigée par le Calife Ali^{ra} qui prononça six Takbiraat puisque Sahl^{ra} était un vétéran de Badr.

24. Jabbar bin Sakkhar^{ra} était un compagnon du Saint Prophète^{sa}. Il était le fils de Sakkhar bin Ummaiya. Il prit la Ba'at à Aqaba en compagnie de soixante-dix *Ansar*.

Lien de fraternité entre ce compagnon et Miqdad bin Amr. Il avait 32 ans lors de la bataille de Badr. Après Khaibar, il fut envoyé pour d'évaluer la valeur des dattiers. Il était un vétéran de Badr, d'Uhud et de Khandaq.

25. Huzoor^{aa} cite l'histoire d'un Juif nommé Shaath bin Qais, un vieillard qui abhorrait les musulmans.

Enragé de voir que les musulmans vivaient en harmonie et dans un esprit de fraternité, il attisa les étincelles de la discorde en chantant les slogans de guerres que chantaient autrefois les gens durant la *Jahiliyya*, rappelant les musulmans de l'époque où ils étaient ennemis.

Une altercation allait se produire mais fut arrêtée par le Prophète^{sa} d'Allāh. Les versets 99-102 du Surah Aal-e-Imran furent ensuite révélés :

« Dis : Ô Gens du Livre ! Pourquoi refusez-vous les Signes d'Allāh, alors qu'Allāh est Témoin de tout ce que vous faites ? Dis : Ô Gens du Livre ! Pourquoi empêchez-vous les croyants de suivre le chemin d'Allāh en cherchant à le rendre tortueux alors que vous en êtes témoins ? Et Allāh n'est pas inattentif à ce que vous faites. Ô vous qui croyez ! Si vous obéissez à un groupe quelconque de ceux à qui le Livre a été donné, ils vous feront retourner à la mécréance après que vous ayez cru. Comment pouvez-vous ne pas croire, alors que les Signes d'Allāh vous sont récités, et que Son Messager est présent parmi vous ? Et celui qui se cramponne à Allāh est assurément guidé vers un droit chemin. »

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