

AHMADIYYA Gazette

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CANADA 



“I SHALL
CAUSE
THY
MESSAGE
TO REACH
THE ENDS
OF THE
EARTH”



Simple Life – A Demand of Taḥrīk Jadīd

Our Beloved Imām, Syednā Hazrat Khalīfatul-Masīḥ V (may Allāh be his Helper!) said:

“The first demand of Taḥrīk Jadīd is to live a simple life. Today, the race of materialism is more fast paced than ever. Aḥmadis must draw their attention towards this. For, it is only by adopting a simple life that sacrifices can be offered for the sake of faith . . .

Furthermore, money is squandered on lavish weddings. If even this amount is saved, the funds can arrange marriages of the poor, offered for building of mosques, and towards various other Jamā’at initiatives.”

(Khutbāt Masroor, Vol. 4, pp. 553-554, translated from Urdu)



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CONTENTS

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PEARLS OF WISDOM

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

GUIDANCE FROM HAZRAT KHALĪFATUL-MASĪḤ V^{AA}
SUMMARY OF FRIDAY SERMONS (JULY, 2018)

ARTICLES

JALSA SĀLĀNA CANADA SPEECHES:

THE GREAT COMET OF 1882 - A SIGN OF THE
TRUTHFULNESS OF THE PROMISED MESSIAH^{AS}
EMERGING SOCIETAL CHALLENGES AND THEIR
SOLUTIONS

NUTRITION - ESSENTIAL FUEL FOR SURVIVAL

REPORTS:

APPRECIATION DINNER - FINANCE DEPARTMENT
CANADA DAY 2018 CELEBRATION -

PRESS RELEASES

ANNOUNCEMENTS

FRENCH SECTION

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ABBREVIATIONS OF SALUTATIONS

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

The similitude of those who spend their wealth for the cause of Allāh is like the similitude of a grain of corn which grows seven ears, in each ear a hundred grains. And Allāh multiplies it further for whomsoever He pleases; and Allāh is Bountiful, All-Knowing.

They who spend their wealth for the cause of Allāh, then follow not up what they have spent with taunt or injury, for them is their reward with their Lord, and they shall have no fear, nor shall they grieve.

(2:262- 263)

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضِعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦٢﴾

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتْبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذَىٰ لَّهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٦٣﴾



HADĪTH

Hazrat Ibn Mas'ūd^{ra} relates that the Holy Prophet^{sa} said, “Only two persons deserve to be envied: firstly, a person to whom Allāh gave wealth and he spent it in the cause of Truth; and secondly, the person upon whom Allāh has bestowed knowledge, wisdom and insight by which he judges between people and teaches them”

(*Saḥīḥ Bukhārī*, Kitābuz Zakāt, Bāb Infāqil Māli fil haqīhi).

عَنْ ابْنِ مَسْعُودٍ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا حَسَدَ إِلَّا فِي اثْنَيْنِ رَجُلٌ آتَاهُ اللَّهُ مَالًا فَسَلَّطَهُ عَلَىٰ هَلَكَاتِهِ فِي الْحَقِّ وَ رَجُلٌ آتَاهُ اللَّهُ حِكْمَةً فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا-

(صحيح بخارى)

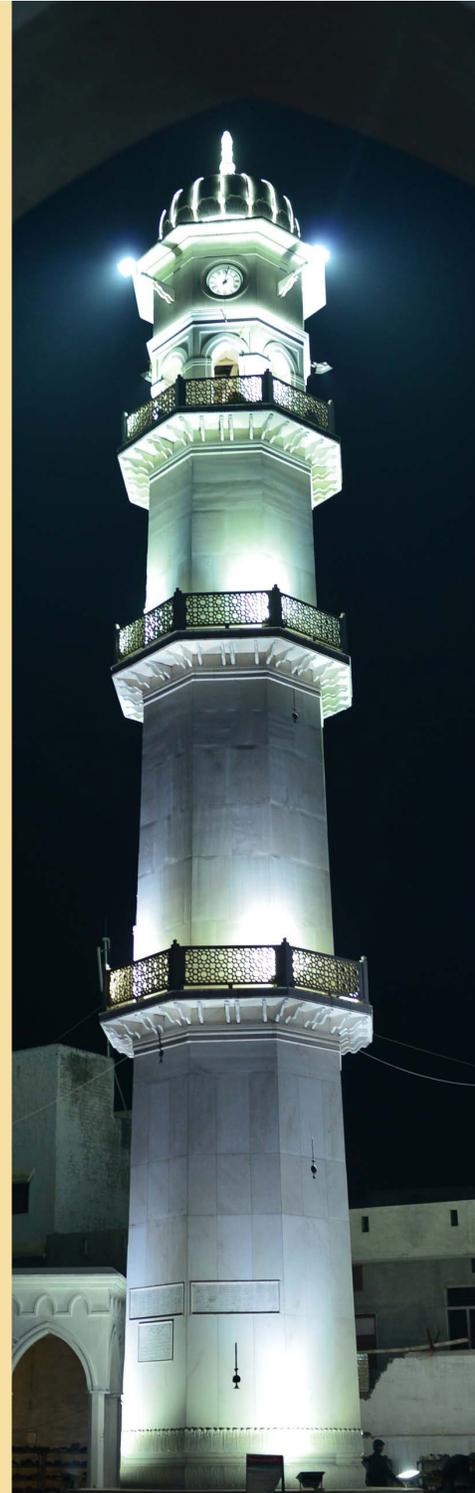
SO SAID THE PROMISED MESSIAH^{AS}



Wealth can only be gained by Allāh's Will

It goes without saying that you cannot love two things at the same time. It is not possible for you to love wealth as well as to love Allāh. You can love only one of them. Fortunate is one who loves Allāh. If any of you loves Him and spends his wealth in His cause, I am certain his wealth will increase more than that of others. For, wealth does not come of its own accord. Rather, it comes by the will of Allāh. Whosoever parts with some of his wealth for the sake of Allāh, is bound to get it back. But one who loves his wealth and does not serve it in the way of Allāh the way he ought to, will surely lose his wealth. Do not ever imagine that your wealth comes because of your own effort. Nay! It comes from Allāh Almighty. And do not ever imagine that you do Allāh or his appointed one a favour by offering your money or helping in any other way. Rather, it is His favour upon you that He calls you to His service!

(*Majmu'ah Ishtihārāt*, Vol. 3, pp 497-498, translated from Urdu)



Mināratul-Masiḥ
Qadian, India

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

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

Friday Sermon delivered on July 6, 2018

Hazrat Subā’ bin Qāis bin Aīsha^{ra}

Our Imām, Hazrat Khalīfatul-MasīḤ V^{aa} began the Friday sermon by speaking about Hazrat Subā’i bin Qāis bin Aīsha^{ra} who was an Anṣārī. Some authorities write that the name of his grandfather was ‘Abasa; others write that it was Aīsha. He took part in the Battle of Badr and Uhud. Khadija bint Amr bin Zaīd was his mother. She was from Banu Judārah. She had another son named Abdullāh who died in infancy. He had two brothers, namely, Hazrat Ubadah bin Qāis^{ra} and Hazrat Zaīd bin Qāis^{ra}.

Hazrat Unaīs bin Qatāda^{ra}

He died during the Battle of Uhud. He had no children. According to one report Hazrat Unaīs bin Qatāda^{ra} was married to Khansa bint Khizām at the time of his martyrdom.

Hazrat Mulaīl bin Wabara^{ra}

Another companion was Hazrat Mulaīl bin Wabara^{ra}. There are various reports about his name. Ibn-e-Ishāq has mentioned his name as Mulaīl bin Wabara Abdul Karīm bin Khalid bin ‘Ajlān while Umar and Kalbi have mentioned him by the name of Wabara bin Khalid bin ‘Ajlān, leaving out Abdul Karīm. He was from Banu ‘Ajlān, a branch of Khazraj tribe. He took part in the Battle of Badr and the Battle of Uhud. Zaīd and Habiba were his children, whose mother was Umme Zaīd bint Nazlah bin Mālik. Hazrat Mulaīl’s^{ra} children were issueless. He was called Khalid bin Ajlān. According to one report, he participated in the Battle of Badr as well as in all other Battles.

Hazrat Khārijah bin Humaīyyir Ashja’i^{ra}

Another companion of the Holy Prophet^{sa} was Khārijah bin Humaīyyir Ashja’i^{ra}. There is much difference of opinion with regard to his name in history books. Ibn-e-Ishāq has mentioned him by the name

of Khārijah bin Humaīyyir^{ra} and Musā bin Uqbah has mentioned him by the name of Haritha bin Humaīyyir. There is difference of opinion with regard to the name of his father as well. Some have written Khumaīyyir and some others have written Jumaīr and Jumaīra. But all the accounts agree that he was from Ashja’ tribe who were allied to Banu Khazraj. His brother’s name was Abdullāh bin Humaīyyir who fought alongside him in the Battle of Badr.

Hazrat ‘Abbad bin Qāis^{ra}:

Another companion is Hazrat ‘Abbad bin Qāis^{ra} who passed away in 8 Hijra. There is much difference of opinion with regard to his name. One of his reported name is Ubādah bin Qāis bin ‘Ā’isha. His grandfather’s name is reported to be ‘Abasa. Hazrat ‘Abbad was uncle of Hazrat Abu Dardā^{ra}. Hazrat ‘Abbad^{ra} accompanied the Holy Prophet^{sa} during the the Battle of Badr, Uhud, Khandaq and Khaibar. He was also present at

Hudaibiya. He was martyred in the Battle of Mauta.

Hazrat Abuz-Zaiyyāh bin Thābit bin Nu'mān^{ra}:

Another companion of the Holy Prophet^{sa} is Hazrat Abuz-Zaiyyāh bin Thābit bin Nu'mān^{ra} who died in 7 Hijra. According to a report, his name was Umaīr bin Thābit bin Nu'mān bin Umaīyyah bin Imrāul Qaīs. According to another tradition, his name was Nu'mān bin Thābit bin Imrāul Qaīs. He took part in the Battle of Badr, Uhud, Khandaq and Hudaibiya. He was martyred in the Battle of Khaibar in 7 Hijra. It is narrated that a Jew struck him on the head with a sword and cut off his head and as a result of it he was martyred.

Hazrat Abu Kabsha Sulaīm^{ra}:

Another companion of the Holy Prophet^{sa} was Abu Kabsha Sulaīm. Some say that his name was Salamah. He was a Persian slave of the Holy Prophet^{sa} whom he had set free. He participated in the Battle of Badr. He was born in 'Aus. There are contradictory reports about his native country. Some say he was a Persian, whereas some other consider him a Makkan. He accepted Islām in its early days and went to Madīnah after getting permission for migration. He fought along the Holy Prophet^{sa} in all the battles including Badr. When he migrated to Madīnah he stayed with Kulthūm bin Al-Hadam. According to another report, he stayed with Hazrat Sa'ad bin Khaismah^{ra}. He died in 13 Hijra on the first day of the Khilāfat of Hazrat Umar^{ra}.

Hazrat Mujazzar bin Ziyād^{ra}:

He was martyred in Uhud. Mujazzar was his *title* which means a fat person. The Holy Prophet^{sa} had established the bond of brotherhood between him and 'Aqil bin Bukair. According to another report, the Holy Prophet^{sa} established a bond of brotherhood between him and Hazrat Ukkāsha. Hazrat Mujazzar^{ra} took part in Badr and Uhud. Ibn-e-Ishāq reports that the Holy Prophet^{sa} prohibited the killing of Abu al-Bakhtāri because he would not persecute the Holy Prophet^{sa} and would stop people from persecuting the Holy Prophet^{sa} when he was in Makkah.

Moreover, he was one of those who had opposed the alliance which the Quraish had forged against Banu Hashim and Banu Muttalib. When Hazrat Mujazzar^{ra} met Abu al-Bakhtāri, he said that the Holy Prophet^{sa} had instructed them not to kill him. Al-Bakhtāri had a companion named Junādah bin Mulaīhah, a man from Banu Laīth. Abu al-Bakhtāri asked, what are the instructions about his companion? Hazrat Mujazzar^{ra} replied: by God we will not spare your companion. The Holy Prophet^{sa} has only instructed to spare you. Abu al-Bakhtāri said: then we both will die together, I cannot stand that Makkan women say that Abu al-Bakhtāri deserted his friend for his own life.

Afterwards, they prepared for fight and were killed by Hazrat Mujazzar^{ra}. Hazrat Mujazzar^{ra} came to the Holy Prophet^{sa} and said: "By the One who has sent you with truth, I told him to surrender so that I could bring him to you but he did not agree and instead fought with me and thus was killed." Hazrat Mujazzar's^{ra} children lived in Madīnah and Baghdad. It is related by Abi Wajzah that among the three martyrs of Uhud who were buried in one grave were: Mujazzar bin Ziyād^{ra}, Nu'mān bin Mālik^{ra} and Abdah bin Hashās^{ra}.

Hazrat Hubāb bin Munzir Bin Jamūh^{ra}:

Another companion of the Holy Prophet^{sa} was Hazrat Hubāb bin Munzir^{ra}. He died during the Khilāfat of Hazrat Umar^{ra}. He fought along the Holy Prophet^{sa} in all battles including the Battle of Badr, the Battle of Uhud and the Battle of Khandaq. He stood by the Holy Prophet^{sa} during the Battle of Uhud and pledged allegiance on death at his hand.

Writing about him, Hazrat Mirzā Bashīr Aḥmad Ṣāḥib^{ra} says that in the Battle of Badr, the place where the Holy Prophet^{sa} stationed the troops was not a good choice. Hazrat Hubāb bin Munzir^{ra} asked the Holy Prophet^{sa} whether he had chosen it as per divine instruction or himself as a war strategy. The Holy Prophet^{sa} answered: "There is no divine instruction in this regard, if you want to suggest anything you may." Thereupon, Hazrat Hubāb bin Munzir^{ra} said: in my opinion this place is not suitable instead we should occupy the spring close to

the army of Quraish, I know it very well, its water is plentiful and also good. The Holy Prophet^{sa} liked his suggestion and occupied the spring because the army of Quraish were yet stationed quite away from it, behind a sand dune. Hazrat Ibn-e-Abbās^{ra} narrates that Gabriel came to the Holy Prophet^{sa} and told him that Hubāb bin Munzir's suggestion was indeed right. The Holy Prophet^{sa} said: Hubāb! Your suggestion was very reasonable. Hazrat Hubāb^{ra} was thirty three years old when he participated in the Battle of Badr.

Huzoor^{aa} stated that he wanted to explain one incident that he narrated in his previous sermon. He had said that Amr bin Aas was worried at the martyrdom of Hazrat Ammār^{ra} as he was martyred by the army of Mu'awiya. It was a prophecy of the Holy Prophet^{sa} that a rebellious group would kill Ammār. Amr bin Aas was concerned because he himself had sided with Amīr Mu'awiya whose soldiers killed Ammār. Some people ask why then we respect Amīr Mu'awiya as he was the leader of the rebellious group. The answer to this question is that all the companions are respectable, it is not for us to decide that one would be forgiven or not. Due to whichever reasons this incident took place it is for God to decide their fate. They must have prayed for their anxiety to be removed. It is reported that Abu Maisarah saw in a dream a lush green garden where Hazrat Ammār bin Yasir^{ra} was housed and there were some other tents too. Abu Maisarah asked how come both the parties were in paradise after having fought with each other. It was replied that they found their Lord to be extremely forgiving that is why they have been stationed together. Hence, all these matters are for God to decide, it is not for us to decide these matters. Many disputes took place among Muslims and many wars were fought because of harbouring prejudice with regard to these matters. Also, there grew many rifts among Muslims, consequences of which we are still observing. There is a lesson in it for all of us that instead of harbouring grudges against each other we must be firmly united. May Allāh enable us to remain united and be established on unity and may He enable us all to excel in righteous deeds! Amīn!

Friday Sermon delivered on July 13, 2018

Hazrat Abu Usaïd Mālik bin Rabī'ah^{ra}

Our Imām, Hazrat Khalīfatul-Masīh V^{aa} began the Friday sermon by stating that he would be speaking about two Companions of the Holy Prophet^{sa}. The first one is Hazrat Abu Usaïd Mālik bin Rabī'ah^{ra}. Some sources have his name as Bilāl bin Rabī'ah. He belonged to the clan of Banu Sā'idah, a branch of the Khazraj tribe. He was a short man who had a white beard, thick hair and had lost sight at old age. He died at the age of 75, in the 60th year of Hijra during the reign of Mu'awiya. He was the last survivor of the Ansār companions who fought in the Battle of Badr.

Hazrat Sahl bin Sa'ad^{ra} relates that Abu Usaïd Sā'idī^{ra} invited the Holy Prophet^{sa} to his wedding. The bride herself served the Holy Prophet^{sa}. The wedding was being held in a very simple manner and the bride herself was preparing and serving the food for the occasion. Hazrat Sahl bin Sa'ad^{ra} further narrates: "Do you know what drink they served to the Holy Prophet^{sa}? They put some dates in water and kept them in a long jar overnight, and then served this drink to the Holy Prophet^{sa} after he had eaten." Once, the Holy Prophet^{sa} arranged a camel race. Hazrat Bilal^{ra} rode the Holy Prophet^{sa}'s camel, and it surpassed all the others. At another time, he organized a horse-race. This time Hazrat Usaïd^{ra} rode the Holy Prophet^{sa}'s horse, and it left all the others behind.

High Standards of Honesty

Marwān bin Al-Hakam used to assign Hazrat Abu Usaïd^{ra} with the task of collecting and distributing charity. While distributing the charity, Hazrat Usaïd^{ra} would come to the door with a camel and give away all the things, and last of all he would give away the whip and say that it also belonged to them. Once when Hazrat Usaïd^{ra} returned home after distributing Zakāt and went to sleep, he saw in a dream that a snake had become wound around his neck. When he woke up he

asked his wife whether he had forgotten something that he had not given away? After searching, he found a rope tied to a sack that was used to tie the camel. He went and returned the rope to the owners. Allāh wanted these Companions to live up to the most minute paths of *Taqwa*; this is why he reminded them through dreams.

The Holy Prophet's^{sa} marriage to a woman of the Kindah tribe

Hazrat Muşleḥ Mau'ūd^{ra} citing historical sources, says: When Arabia was conquered and Islām started to spread, a woman of Kindah tribe, whose name was Asmā or 'Umaimah, and was also called Jauniyah or Bintul-Jaun, her brother Luqman came to the Holy Prophet^{sa} as a representative of his people. On this occasion, he offered the hand of his sister in marriage to the Holy Prophet^{sa}. He said that his sister was a widow and was quite good looking and wise. He wished that the Holy Prophet^{sa} could marry her. Since the Holy Prophet^{sa} was seeking unity among the tribes of Arabia, he accepted this offer and said that the Nikāh should be announced with a dower money equivalent to 12.5 Auqiyah. The brother said that they belonged to a noble and wealthy family, and that this dower money was insufficient. But the Holy Prophet^{sa} said that he had not set the dower money for any of his wives more than this. So, the brother agreed and they were solemnized. When the woman came to Madīnah, many women came to see her because of her famed beauty and because women liked to see new brides. One of the women who came to see her said to her that she should establish her superiority on the very first day. When the Holy Prophet^{sa} comes to you, say to him, "I seek God's refuge against you", in this way he will become even more enamoured of you. When the Holy Prophet^{sa} came to the house where she had been accommodated, it is said that the Holy Prophet^{sa} asked her to give herself to him, whereupon she answered, "Does a queen give herself to a commoner?" Hazrat Abu Usaïd^{ra} relates

that the Holy Prophet^{sa}, thinking that she was feeling uncomfortable in the presence of a stranger, placed his hand on her to soothe her, whereupon she uttered the words, "I seek God's refuge against you." Hearing this, the Holy Prophet^{sa} said, "You have cited a Great Being indeed. Therefore, I accept your request." Then the Holy Prophet^{sa} came out of the house and said to Abu Usaïd: Give her two sheets and take her to her home. Thus, he gave her two sheets in addition to the dower money, in keeping with the Qur'ānic injunction: "Either retain them in a becoming manner or send them away with kindness" (2:230).

Hazrat Abdullāh bin Abdul Asad^{ra}

The second Companion is Hazrat Abdullāh bin Abdul Asad^{ra} who was known by his *kuniyah* Abu Salamah. His mother was Barraḥ, the daughter of Abdul Muttalib. She was the Holy Prophet^{sa}'s paternal cousin and was also foster brother of the Holy Prophet^{sa} and of Hazrat Hamza^{ra}. He had been breastfed by Abu Lahab's servant Thobia. 'Umūl Mo'minīn Umme Salamah^{ra} was previously in his wedlock. Hazrat Mirzā Bashīr Aḥmad Şāhib^{ra} writes in his book *Sīrat Khātaman-Nabiyyīn* that Abu Salamah bin Abdul Asad was the Holy Prophet^{sa}'s foster brother and belonged to the Banu Makhzūm tribe. Upon his demise, his widow Umme Salamah was married to the Holy Prophet^{sa}. Hazrat Abdullāh bin Abdul Asad^{ra} was among those who accepted Islām very early.

According to Ibn-e-Ishāq, he was the eleventh person to do so. According to one narration, Hazrat Abu Ubaīdah bin Harīth^{ra}, Hazrat Abu Salamah bin Abdul Asad^{ra}, Hazrat Arqam bin Abu Arqam^{ra}, and Hazrat Uthmān bin Maz'un^{ra} came to the Holy Prophet^{sa} and he invited them to Islām and read to them verses of the Holy Qur'an, whereupon they entered the fold of Islām and testified that he was on the path of guidance and righteousness. Hazrat Abdullāh bin Abdul Asad^{ra}, along with his wife Umme Salamah, was part of the first migration to Abyssinia. After returning from there, he migrated from



Makkah to Madīnah.

The demise of Abu Salamah:

Only a short time had elapsed after the Battle of Uhud and the wounds that the Companions^{ra} had incurred had barely been healed, when suddenly in the 4th year of the Hijra, the news came to the Holy Prophet^{sa} that the chief of Asad clan, Tulaīha bin Khuwāilid and his brother Salamah bin Khuwāilid were inciting their people to fight against the Holy Prophet^{sa}. Hearing the news, the Holy Prophet^{sa}, who understood these dangers very well, sent a fast moving company of 150 Companions under the leadership of Abu Salamah bin Abdul Asad with instructions to disperse the enemy before they could put their plans into action. Abu Salamah^{ra} moved stealthily and came upon Banu Asad at Qatan in central Arabia. There was no fighting since Banu Asad dispersed upon seeing the Muslim soldiers. After a few days' absence, Abu Salamah^{ra} returned,

but the stress of the journey caused the wound that he had incurred in Uhud and which had not yet healed to become sore again, and it continued to grow worse despite treatment. Finally this erstwhile Companion and foster brother of the Holy Prophet^{sa} succumbed to this illness and passed away. His body was washed with the water of the Al-Yasīrah well, which was located at Āliyah and was owned by Bani Umaīyyah bin Zaīd. In the days prior to Islām, this well had been named Al-Abīr, which the Holy Prophet^{sa} changed to Al-Yasīrah. Hazrat Abu Salamah^{ra} was buried at Madīnah.

When Hazrat Abu Salamah^{ra} died, the Holy Prophet^{sa} closed his open eyes and prayed, "O Allāh, treat Abu Salamah with forgiveness, and raise him among the exalted ones, and be the Guardian for those he has left behind. O Lord of all creation! Forgive him, and us too." According to another narration, when the time came close for Abu Salamah's^{ra} death, he prayed, "May the best man

replace me for my family." His prayer was accepted as the Holy Prophet^{sa} later married Umme Salamah^{ra}.

The Holy Prophet's^{sa} marriage to Umme Salamah^{ra}

Hazrat Umme Salamah^{ra} said that when Hazrat Abu Salamah^{ra} passed away, she prayed that God may grant her a better recompense for Abu Salamah^{ra}. But then she thought who could be better than Abu Salamah^{ra} who had such and such qualities. And yet she kept praying in this manner. Then after her period of iddah elapsed, she received a message of Nikāh from the Holy Prophet^{sa} and married him. Hazrat Mirzā Bashīr Aḥmad Ṣāḥib^{ra} writes that the Holy Prophet^{sa} married Hazrat Umme Salamah^{ra} in the month of Shawwal in the 4th year of the Hijra. Since she was a very intelligent and able lady, Hazrat Abu Bakr^{ra} also wished to marry her, but she refused. Then the Holy Prophet^{sa} thought of marrying her. One of the reasons for this was that she was the wife of an erstwhile Companion and also had children. When the Holy Prophet^{sa} sent her his proposal of marriage, she hesitated due to some of her difficulties, but finally she agreed.

At the end of the Friday Sermon, Huzoor^{aa} informed the Jamā'at about the sad demise of Raja Naseer Aḥmad Nāsir Ṣāḥib, a life devotee and Missionary of our Jamā'at from Rabwah. He also mentioned the martyrdom of Mubeen Aḥmad Ṣāḥib and Muḥammad Zafrulla Ṣāḥib from Karachi, Pakistan and led their funeral prayer in absentia after the Friday prayer.

Friday Sermon delivered on July 20, 2018

The Companions^{ra} expressed their love for the Holy Prophet^{sa} in wonderful ways and were always seeking to receive blessings from him.

A description of some of the Companions who took part in the Battle of Badr:

Hazrat Khallād bin Rafī' Zurāqī^{ra}, Hazrat Hārtha bin Surāqa^{ra}, Hazrat Abbād bin Bishr^{ra}, and Hazrat Sawād bin Ghaziyyah^{ra}

Hazrat Khallād bin Rafī' Zurāqī^{ra}

Huzoor^{aa} said that Hazrat Khallād bin Rafī' Zurāqī^{ra} was a Companion of the

Holy Prophet^{sa} from among the Ansār. He was of the fortunate ones who were part of the Battles of Badr and Uhud. Allāh had granted him a large progeny. Hazrat Mu'āz bin Rifā'a^{ra} quotes his father as saying:

I and my brother Khallād bin Rafī'

were mounted on a feeble and weak camel accompanying the Holy Prophet^{sa} to the Battle of Badr. When we reached the place known as Barid, the camel became completely exhausted and sat down. We prayed to God and made a pledge that if we could return to Madīnah on the camel we would sacrifice it. We were in this state when the Holy Prophet^{sa} came along and asked what was wrong. When we told him the story, the Holy Prophet^{sa} performed ablution, added his saliva to the water that was left, and poured it into the camel's mouth, on its head, neck, shoulders, hump and tail. Then He prayed, "O Allāh, carry Rāfi' and Khallād on this ride". He says that we then continued to travel on the camel, and when we met the Holy Prophet^{sa} at the place called Mansaf our camel was ahead of all the caravan. The Holy Prophet^{sa} saw us and smiled. The camel's weakness had completely disappeared through his prayer. We continued to travel and reached Badr. On the way back from Badr, when the camel collapsed again at the place called Musallā, my brother slaughtered it. We distributed its meat and gave it in alms in keeping with the pledge we had made.

Hazrat Hārtha bin Surāqā^{ra}

Hazrat Hārtha bin Surāqā^{ra} was a Companion of the Holy Prophet^{sa} who died in the second year of the Hijra during the Battle of Badr. His mother Rubbaī' bint Nazr^{ra} was the paternal aunt of Hazrat Anas bin Mālik^{ra}. He had accepted Islām along with his mother before the Hijra. His father had passed away previously. The Holy Prophet^{sa} had established brotherhood between Hazrat Hārtha bin Surāqā^{ra} and Hazrat Sā'ib bin Uthmān bin Maz'ūn^{ra}. Abu Na'im relates that Hazrat Hārtha bin Surāqā^{ra} took great care of his mother, so much so that the Holy Prophet^{sa} said that when I entered paradise I saw Hārtha therein. He was martyred on the day of Badr by Habbān bin 'Ariqah who hit him with an arrow while he was drinking from a pond. The arrow hit Hazrat Hārtha^{ra} on the neck resulting in his martyrdom. Hazrat Anas^{ra} relates that the Holy Prophet^{sa} was walking when he came

along a young man and asked him, "O Hārtha, in what state did you wake up this morning?" He said, "I woke up with true and firm belief in God this morning." The Holy Prophet^{sa} said, "What are you saying, there has to be a truth to everything." The young man said, "O Prophet^{sa} of Allāh, my heart has grown cold to the world. I stay up all the night and remain thirsty during the day (meaning that he prayed at night and kept fast during the day), and it is as if I can behold the Divine Throne with my physical eyes. As if I can see the dwellers of the paradise who are meeting each other, and I can see the dwellers of hell who are making a lot of noise therein." The Holy Prophet^{sa} said, "Remain steadfast upon this, for you are a man whose heart has been illumined with faith by God." He said, "O Prophet of Allāh^{sa}, pray

“O Prophet^{sa} of Allāh, my heart has grown cold to the world. I stay up all the night and remain thirsty during the day, and it is as if I can behold the Divine Throne with my physical eyes.

for my martyrdom.” The Holy Prophet^{sa} did so, and on the day of Badr when the horsemen were called out he was the first to come out and the first horseman to be martyred. It is said that he was the first among the Ansār to be martyred at Badr.

Hazrat Abbād bin Bishr^{ra}

Hazrat Abbād bin Bishr^{ra} is another Companion of the Holy Prophet^{sa}. He was known by the *kuniyah* of Abu Bishr and Abu Rabī'. He hailed from Banu Abdul Ashhal tribe and had only one daughter who had died. He pledged Baī'at in Madīnah at the hand of Hazrat Mus'ab bin Umaīr^{ra} ahead of Hazrat Sa'ad bin Mu'āz^{ra} and Hazrat Usaīd bin Huzaīr^{ra}. The Holy Prophet^{sa} established brotherhood between Hazrat Abbād bin Bishr^{ra} and Abu Huzaīfa bin 'Utba^{ra}. Hazrat Abbād bin Bishr^{ra} accompanied

the Holy Prophet^{sa} in all the battles, including Badr, Uhud and Khandaq. The Holy Prophet^{sa} assigned to him the task of managing the bounty of war during the battle of Hunain, and appointed him in-charge of his own security during the battle of Tabūk. He was counted among the eminent Companions. Hazrat 'Ā'isha^{ra} says that there are three Companions from among the Ansār who could not be surpassed by anyone else, and these were Hazrat Sa'ad bin Mu'āz^{ra}, Hazrat Usaīd bin Huzair^{ra} and Hazrat Abbād bin Bishr^{ra}. He was martyred in the battle of Yamāma at the age of 45. He was also part of the journey to Hudaībiya. He was a very dependable person and the Holy Prophet^{sa} put a lot of trust in him.

Once during the battle of Zātur Riqā', the Holy Prophet^{sa} set up camp for the night and a strong wind was blowing. The



Holy Prophet^{sa} asked who would keep guard for him at night. Hazrat Abbād bin Bishr^{ra} and Hazrat Ammār bin Yasir^{ra} stood up and said that they would do so. Then they sat on the top of the valley and kept watch. Hazrat Abbād bin Bishr^{ra} said to Hazrat Ammār bin Yasir^{ra} that

the arrow and threw it away and kept praying. The same happened with the second arrow. And then when he shot the third arrow, Hazrat Abbād^{ra} started to lose a lot of blood and woke up Hazrat Ammār^{ra}. When Ammār saw how badly Abbād had been injured, he asked why

a Companion from among the Ansār. He belonged to Banu ‘Adi bin Najjār tribe and was part of Badr, Uhud, Khandaq and other battles. In the battle of Badr, he had taken Khālid bin Hishām Makhzūmi as a captive. According to one Hadīth, the Holy Prophet^{sa} sent him to Khaibar as a Collector, and when he returned from there he brought with him some very high quality dates. The Holy Prophet^{sa} liked those dates and bought a quantity of these from him in exchange for double the amount of common dates.

“...the Companions had wonderful ways of showing their love for the Holy Prophet^{sa}. They were always looking for ways to express their love for him and to attain the blessings of his company.

he would keep guard the first part of the night and Ammār could go to sleep. And so, Hazrat Ammār^{ra} went to sleep and Hazrat Abbād^{ra} stood up to pray. At that moment a man from Najd who had been following the Holy Prophet^{sa} with the intent of harming him came close and saw the silhouette of Hazrat Abbād bin Bishr^{ra} on the hill. He then shot him with an arrow which became embedded in Hazrat Abbād’s^{ra} body. He extracted

he had not awoken him earlier, to which Hazrat Abbād^{ra} said that in his prayer he had been reciting Sūrah Al-Kahf and he was so engrossed in it that he did not want to end the prayer. Such was the immersion of the Companions in their worship.

Hazrat Sawād bin Ghazīyyah^{ra}

Hazrat Sawād bin Ghazīyyah^{ra} was also

Huzoor^{aa} narrated an incident related to Hazrat Sawād^{ra} which demonstrated his love for the Holy Prophet^{sa}, and said that the Companions had wonderful ways of showing their love for the Holy Prophet^{sa}. They were always looking for ways to express their love for him and to attain the blessings of his company.

Huzoor^{aa} prayed that may Allāh continue to raise the spiritual status of these stars of the spiritual world, and enable us to love the Holy Prophet^{sa} in the same way! Amin!

Friday Sermon delivered on July 27, 2018

Huzoor^{aa} began by stating that he would be speaking about two Companions of the Holy Prophet^{sa}

Hazrat Munzir bin Muḥammad Anṣārī^{ra}

The first is Hazrat Munzir bin Muḥammad Anṣārī^{ra}, who belonged to the Banu Jahjabā tribe. After the migration to Madīnah, the Holy Prophet^{sa} established brotherhood between him and Tufaīl bin Harīth. When Hazrat Zubaīr^{ra}, Hazrat Hātīb bin Abi Balta^{ra} and Hazrat Abu Sabrah bin Ruhm^{ra} migrated from Makkah to Madīnah, they took residence at Hazrat Munzir bin Muḥammad’s^{ra} house. Hazrat Munzir^{ra} participated in the battles of Badr and Uhud and was martyred at Bi’r-e Ma’ūnah. Hazrat Mirzā Bashīr Aḥmad Ṣāhib^{ra} writes that in the 4 A.H., the Holy

Prophet^{sa} sent out a party of Companions led by Hazrat Munzir Anṣārī^{ra}. This group of 70 Companions comprised mostly of Ansār and all of them were Qāris, these Companions spent their day gathering wood to sustain themselves and spent most parts of the night in worship and recitation of the Holy Qur’ān. When these Companions reached a place called Bi’r-e Ma’ūnah, which was named after a well, one of them by the name of Harām bin Milhān, who was the maternal uncle of Anas bin Mālik, went to convey the Holy Prophet’s^{sa} message to Amir bin Tufaīl, the Chief of the Banu Amir tribe and nephew of Abu Bara’ Amir, while the rest of the Companions stayed behind. When Harām bin Milhān met Amir bin Tufaīl as an emissary from the Holy Prophet^{sa}, he was initially welcomed and entertained, Harām bin Milhān started conveying the message of Islām. But as he was talking,

some of these mischievous people pointed to a person who came from behind and put a spear into him and killed him on the spot. The last words Harām bin Milhān uttered were, “Allāh is Great, By the Lord of the Ka’aba, I have attained my desire!” Amir bin Tufaīl did not rest content with murdering the emissary and started inciting the Banu Amir to attack the rest of the Muslims. But they refused saying they would not do so since Abu Bara’ had guaranteed their safety. Amir then turned to Banū Ri’l, Dhakwān and ‘Uṣāīyyah and convinced them to attack the Muslims. These were the same people who, according to a Hadīth in Bukhārī, had come to the Holy Prophet^{sa} as a delegation and requested that he send to them some persons to preach them. When the Muslims saw the barbarians approaching, they said that they had no quarrel with them and that they had only

come to convey the message of the Holy Prophet^{sa}. But those barbarians didn't pay heed to their words and killed all of the Companions. At that time, two of these companions, 'Amr bin Umaīyyah and Munzir bin Muḥammad had separated from the group and had taken the camels for pasturing. When they approached their camping



The Holy Prophet^{sa} pointed him out. Hazrat Hātib^{ra} then overcame 'Utba and severed his head with a sword.

He then brought 'Utba's horse and other possessions to the Holy Prophet^{sa}, which the Holy Prophet^{sa} gave to Hazrat Hātib^{ra} and prayed for him, "May Allāh be pleased with you! May Allāh be pleased

with you!" Hazrat Hātib bin Abi Balta'^{ra} died in 30 A.H. at the age of 65 and Hazrat Uthman^{ra} lead his funeral prayer.

Hazrat Hātib^{ra} was a handsome man with a light beard, a slightly bowed neck, of a rather short stature, and had sturdy fingers.

ground they saw from afar a horde of scavengers circling the place. They at once understood that the presence of these scavengers meant that there was some food for them on the ground and that some fighting had taken place. They consulted among themselves as to what their next move should be and one of them said that they should at once return to Madīnah and inform the Holy Prophet^{sa} of the incident. But Munzir bin Muḥammad^{ra} said I would not leave the place where our Amīr has been martyred and we should continue to fight here. So he moved ahead and was also martyred. This incident took place in the 4 A.H.

Hazrat Hātib bin Abi Balta'^{ra}

The second Companion is Hazrat Hātib bin Abi Balta'^{ra} who belonged to the Lakhm tribe. Hazrat Hātib^{ra} was an ally of the Banu Asad. He went by the *kuniyah* of Abu Abdullāh, and some say that it was Muḥammad. He was originally from Yemen. The Holy Prophet^{sa} had established brotherhood between Hazrat Hātib bin Abi Balta'^{ra} and Hazrat Rukhāila bin Khalid^{ra}. Hazrat Hātib^{ra} accompanied the Holy Prophet^{sa} in all the battles

including Badr, Uhud and Khandaq. The Holy Prophet^{sa} sent him with a epistle to Muqawqis, the King of Alexandria. Hazrat Hātib^{ra} was also among the Holy Prophet^{sa}'s archers. It is said that he was also among the best horsemen and poets of Quraish prior to Islām. It is said that he was a slave of Ubaidullah bin Hameed, and he had gained freedom through an agreement, and paid the due amount on the day of the conquest of Makkah. Hazrat Umme Salamah^{ra} relates that the offer of marriage the Holy Prophet^{sa} had sent to her after her husband's demise had been sent through Hazrat Hātib^{ra}.

According to one Ḥadīth, Hazrat Hātib bin Abi Balta'^{ra} says that on the day of Uhud he saw the Holy Prophet^{sa} injured and in great pain. Hazrat Ali^{ra} was holding a water utensil and the Holy Prophet^{sa} was washing his face with it. Hazrat Hātib^{ra} asked him who did that to him. The Holy Prophet^{sa} said: " 'Utba bin Abi Waqās hit my face with a stone." Hazrat Hātib^{ra} said: "I heard someone proclaim on the mountain that the Holy Prophet^{sa} had been killed and I have come here in such a state as if life has left my body." Hātib then asked, "Where is 'Utba?"

It is reported that Hazrat Hātib^{ra} was a handsome man with a light beard, a slightly bowed neck, of a rather short stature, and had sturdy fingers. Yaqub bin 'Utba relates that Hazrat Hātib bin Abi Balta'^{ra} left behind four thousand dirham or dinar on his death, he sold grain for a living and left his inheritance in Madīnah. Hazrat Jābir^{ra} relates that once a servant of Hazrat Hātib^{ra} came to the Holy Prophet^{sa} with a complaint and said that Hātib would surely enter hell. The Holy Prophet^{sa} said, "You lie. He will never enter hell, for he was part of Badr and Hudaibiyah. The author of *Sīratus Ṣaḥāba* writes that Hazrat Hātib bin Abi Balta'^{ra} was a very loyal person. Kindness and truthfulness were his outstanding traits. He was very caring of his relatives and friends. The letter he had written to the idolaters of Makkah on the occasion of the conquest of Makkah was also because of his concern for his relatives, and it was on account of his sincerity and purity of intention that the Holy Prophet^{sa} forgave him.

Huzoor^{aa} prayed that Allāh may enable us to adopt the sublime character of these Companions. And may Allāh continue to raise their spiritual status! Amīn!

THE GREAT COMET OF 1882

A SIGN FOR THE TRUTHFULNESS OF THE PROMISED MESSIAH^{as}

Syed Tahir Aḥmad, *Additional Nāzir Ishā'at (MTA Pakistan), Ṣadr Anjuman Aḥmadiyya Pakistan*

The Great Comet of 1882 - a celestial sign for Promised Messiah^{as}

From the very beginning of the 18th Century, the fortunes of the Muslims were at a low ebb, their faith yielding to doubt and religion only skin deep. Islām was at its worst plight! On the other hand, Christianity and Atheism along with Hinduism were getting themselves entrenched with great force and were constantly preying on Islāmic ideology by making foul attacks on its teachings to depict its false image and to bring it to annihilation and spared no ploy to defame the faith and its Founder^{sa}.

Amidst such conditions—finding Islām and its founder Holy Prophet^{sa}, the target of slanderous assaults from all sides—Hazrat Mirzā Ghulām Aḥmad of Qādiān^{as} came forward to champion the cause of Islām. He undertook vindication and exposition of Islām to rejuvenate the



whose advent was prophesied by the Holy Prophet^{sa} himself. This very emotion of devotion has also been expressed in an Urdu couplet of the Promised Messiah^{as}. He states:

اس نور پر فدا ہوں اس کا بنی میں ہوا ہوں
وہ ہے میں چیز کیا ہوں بس فیصلہ یہی ہے

I am but a sacrifice for his life; I have
become his alone;

It is he who is everything, what am I,
this is the decisive fact.

The Promised Messiah's^{as} advent, in accordance with the divine custom, was aided by hundreds and thousands of heavenly and earthly signs. The Great Comet of 1882 was one such magnificent celestial sign which

Allāh Almighty manifested for His Promised Messiah and Mahdī in this age. Allāh Almighty states in Sūrah Al Nahl of the Holy Qur'ān:

“And He has pressed into service for

you the night and the day, and the sun and the moon; and the stars too have been pressed into service by His command. Surely, in that are Signs for people who make use of their reason” (16:13).

For the survival in their materialistic life, humans are dependent on these celestial objects. Without them life on earth cannot exist. Moreover, humans have throughout history profited from the heavenly bodies to keep track of

time and orient their cities. They have looked at the sky and the vast oceans to navigate at night and decide when to plant their crops. As these heavenly bodies are pressed into service of human beings to provide for their materialistic needs, similarly these celestial bodies are entitled to guide humans in matters of religion and spirituality as well. In this case, the Holy Qur'ān has specifically made mention of stars as a source of spiritual guidance for humans. Allāh Almighty states in the Holy Qur'ān, “And, other marks too; by them and by the stars they follow the right direction” (16:17).

Similarly, at another instance, it is stated in the Holy Qur'ān, “And He it is Who has made the stars for you that you may follow the right direction with their help amid the deep darkness of the land and the sea” (6:98).

As is evident from the above verse, God has subjugated these heavenly bodies to prove to be a source of spiritual guidance for mankind as well. It is an ancient law of God that He manifests heavenly signs to testify the truthfulness of His prophets. The fact is that such claims

The Great Comet of 1882 was one such magnificent celestial sign which Allāh Almighty manifested for His Promised Messiah and Mahdī in this age.

faith and to unravel its true picture. It was merely through sincere and unparalleled submission and obedience to the Holy Prophet^{sa} that Allāh Almighty conferred upon Hazrat Mirzā Ghulām Aḥmad^{as} the titles of Messiah and Mahdī,

cannot be proved comprehensively merely by means of reasoned arguments or documentary evidence, till the blessings of the claimant are established by heavenly assistance. Hence, such heavenly and earthly signs appear which lay proof to the fact that God's hand is at work. A brief glance at the history of divinely ordained claimants to the office of Prophethood reveals that apart from the earthly signs that were manifested by Allāh Almighty to testify the truthfulness of these Prophets, heavenly signs were also manifested. The sun, the moon and the stars accordingly testified the truthfulness of those who were divinely ordained. Hence, in Aḥādīth we find several signs prophesied by Holy Prophet^{sa} that would mark the advent of his Promised Messiah and Mahdī. These signs include the Solar and Lunar eclipse on their appointed dates in the holy month of Ramaḍān, appearance of the Comet *Zus-Sinīn*, breaking out of plague, appearance of *Dajjal* and so on. All these signs were fulfilled to lay proof to the truthfulness of the claim of Hazrat Mirzā Ghulam Aḥmad^{as} of Qādiān at the specified times.

The Comet, *Zus-Sinīn*, which in English is also known as “the Great Comet of 1882” possesses various root meanings in Arabic according to its pronunciations which are as follows:

The star of the years	ذُو السِّنِينَ
A star in the shape of two teeth	ذُو السِّنِينَ
A star with two beards	ذُو اللِّسَانِ
Star with a tail	ذُو ذَنَبٍ
A star with two horns	ذُو قَرْنٍ

Comets have been observed and recorded since ancient times by many cultures.

Comets are composed of an amalgamation of rock, dust, water ice, and frozen carbon dioxide, carbon monoxide, methane, and ammonia. Comet nuclei with radii of up to 40 kilometres have been observed, but ascertaining their exact size is difficult. Most comets are too faint to be visible without the aid of a telescope, but a few each decade become bright

enough to be visible to the naked eye. Most comets are small Solar System bodies with elongated elliptical orbits that take them close to the Sun for a part of their orbit and then out into the further reaches of the Solar System for the remainder.

The orbits of the comets can be classified in to two periods: short period comets and long period comets. Short-period comets are generally defined as those having orbital periods of less than 200 years. They usually orbit more-or-less in the ecliptic plane in the same direction as the planets. Their orbits typically take them out to the region of the outer planet, so far out that they can never re-attain their position in the elliptic orbit, while some diminish when passing close to the sun. Long-period comets have highly eccentric orbits and periods ranging from 200 years to thousands of years. As mentioned before a comet is an icy small Solar System body that, when passing close to the Sun, warms and begins to release gases, a process called outgassing. This produces a halo known as coma, and sometimes also a tail. As a comet approaches the inner Solar System, solar radiation causes the volatile materials within the comet to vaporize and stream out of the nucleus, carrying dust away with them. The streams of dust and gas each form their own distinct tail. As a comet approaches the inner Solar System, solar radiation causes the volatile materials within the comet to vaporize and stream out of the nucleus, carrying dust away with them. The streams of dust and gas each form their own distinct tail, pointing in slightly different directions.

Numerous theories and beliefs are found in various parts of the world with respect to the various astronomical bodies that are found in our solar system. And a significant difference is found with respect to these held beliefs. Amazingly with respect to these held beliefs. Amazingly with respect to comets, we find a singular view all over the globe. Whether it be the prolific and literate people of China or

the Arab nomads, the civilised Europeans or the creeds of Islands, everyone considered comets as harbingers of doom and as omens of world-altering change. This concept had gained so much reputation that the word used in English language to describe the appearance of a comet is **Apparition** which itself means appearance of something ghostly or unlikely. Similarly, the same opinion was held by Arabs with regards to the appearance of comets. Before the advent of the Holy Prophet^{sa} the appearance of a comet was believed to be a sign for the birth or death of notable personalities in an Arabian society.

“The history of the comets also comprises the fact that in every era they have been attributed to some important events.

In *Musnad Aḥmad bin Hunbal*, one of the authentic books on the subject of Aḥādīth, it is narrated that Holy Prophet^{sa} was amongst the company of his companions. Meanwhile, a comet appeared which lighted up the sky. The Holy Prophet^{sa} inquired his companions about their view with regards to the appearance of a comet in times of *Jahiliyyat* (i.e. time prior to the advent of the Holy Prophet^{sa}). They replied that we associate it with the birth or death of some notable person. At this, the Holy Prophet^{sa} remarked that the appearance of such comets does not signify the birth or death of some individuals; rather, they appear when our Lord decides to accomplish an important task.

The history of the comets also comprises the fact that in every era they have been attributed to some important events. A European writer describes this fact as follows: “Threatening the world with Famine, Plague and War: To Princes, Death! To Kingdoms, many Crosses; To all Estates, inevitable Losses! To Herdsmen, Rot; to Plowmen, hapless Seasons; To Sailors, Storms, To Cities, Civil Treasons!”(*De cometis* by John Gadbury, London, 1665).

There are several instances where the Holy Prophet^{sa} prophesied the appearance of the star of *Zus-Sinīn* or the Comet of *Zus-Sinīn* as a sign for the Promised Messiah and Mahdī^{as}. In one hadīth, it is narrated that ten signs would accompany the advent of the Promised Messiah and Mahdī^{as}; the first being a tailed comet namely *Zus-Sinīn*. Several known scholars and important religious figures have also discoursed upon this sign in the light of the prophecies made by Holy Prophet^{sa} and considered it to be one of the most important signs related to the advent of the Promised Messiah and Mahdī^{as}.

Hence it is narrated in one hadīth that one of the signs of latter days is the appearance of the Comet of *Zus-Sinīn*. Hazrat Abbās^{ra} narrates that addressing Hazrat Salman^{ra}, the Holy Prophet^{sa} said that when kings and the affluent people of my community would go to Ḥajj for the sole purpose of recreation, the middle class would go for business, and the poor would go for showing off, then the comet would appear.

In the above mentioned aḥadīth, the appearance of this sign is related with the advent of Promised Messiah^{as} and Mahdī in his own words. Apart from Aḥadīth, the Muslim ‘Ulamā’ present at the time of Promised Messiah^{as} have also mentioned this sign in their writings.

The prominent book among all these is *Ḥijajul Kirāma* by Nawab Siddique Hassan Khan Ṣāḥib. In this book, after mentioning the above sign, he has in depth discoursed on the appearance of comets in relation to important Islāmic historic events. His son, Nūrul Hassan Khan Ṣāḥib, who was also a well-known Islāmic scholar of his time has in his book, *Iqtarabus-Sa’ah*, mentioned the above sign in the following words: “The Comet *Qarn Zi Simnīn* would appear.”

It is evident from the above-mentioned references that this sign was always held in high esteem with regards to the advent of Promised Messiah and Mahdī^{as}. And the scholars of every age, by mentioning this sign, have laid proof to the fact that this sign was a prophecy of Holy Prophet^{sa}. Some scholars have detailed further

discourse on the appearance of this sign. Amongst these religious scholars is Hazrat Mujaddid Alif Thāni Sheikh Aḥmad Sir Hindi. On the request of one of his students, he sent him a letter with details of this sign. It is found in one of his published works. He writes that it should be manifest that an Abbāsi King who would be a predecessor to Imām Mahdī would reach Kharasan. At that moment, a two faced branch would appear from east in the sky. In a footnote, this branch is further described as a lighted rock which will have two faces. Moreover, it is described as having appeared for the first time when destruction was brought upon the nation of Noah^{as}. Then it appeared during the time of Abraham^{as}, when he was cast in fire by the disbelievers. And for the third time, it appeared when Pharaoh along with his nation drowned in the sea. Yet, it also appeared when Hazrat Yahya^{as} was martyred.

The very same comet also appeared for Promised Messiah^{as} in 1882 in accordance to the prophecies made by Holy Qur’ān and Holy Prophet^{sa}. 1882 is the very same year when the Promised Messiah^{as} received his first revelation ordaining him as the divinely commissioned and the reformer of his time. God Almighty revealed the following in Arabic, the translation of which is as follows: “Allāh has placed blessing in you, O Aḥmad. Whatever you did let loose, it was not you but it was Allāh Who let it loose. Allāh has taught you the Qur’ān so that you should warn the people whose ancestors have not been warned, and that the way of the guilty ones might become manifest.”

Astoundingly in this revelation, Allāh Almighty has implied the act of manifesting the sign of Comet to Himself

“It was as if God, Himself, had descended upon earth and initiated a series of signs to prove the truthfulness of His Messiah and Mahdī . . .



revealing the fact that this sign was manifested by Allāh Almighty for Hazrat Mirzā Ghulam Aḥmad^{as} and further cemented this fact by these words:

مَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى

And you threw it not when you did throw, but it was Allāh who threw.

The Arabic word رَمَى means he threw. Hence, it was as if in a metaphorical sense, Allāh Almighty addressed the Promised Messiah^{as} that the spectacle of the meteor shower you are witnessing in the sky is to testify to the truthfulness of your claim in accordance with Divine promises. It was as if God, Himself, had descended upon earth and initiated a series of signs to prove the truthfulness of His Messiah and Mahdī and so that the wrongdoers be manifested from rightful people and the truth may become manifest from falsehood.

Is it within the scope of a person to be a false claimant of divine revelation, and yet have the heavens and the earth manifesting the signs of his truthfulness?

Hence, this comet appeared as a magnificent sign to furnish the truthfulness of the claim of Promised

Messiah^{as} and its Divine commission. This comet is recorded in history as “The Great Comet of 1882.” As is manifest from its name, it was an extraordinary comet unparalleled with regards to its illumination. The Great Comet is, in fact, a known term and is used for such comets which are so bright that are visible to the naked eye and their popularity is not confined to astronomers, but is rather well known among local circles as well. The Great comet of 1882 appeared in the morning skies of September 1882. Reports suggest that it was first seen as early as September 1, 1882 from the Cape of Good Hope as well as the Gulf of Guinea and over the next few days many observers in the Southern Hemisphere reported the new comet. On September 3, 1882 it was also observed in New Zealand.

Soon, it was witnessed all over the world through various observatories and became an object of attention for all astronomers. The comet brightened rapidly and within days had become an exceptionally bright object. Subsequent orbital studies have determined that it was a sun-grazing comet (i.e. one which passes extremely close to the surface of the Sun). For many hours, on either side of its perihelion passage, the comet was easily visible in the daytime sky next to the Sun. It reached an estimated magnitude of -17 and was hence brighter than the full moon. After its perihelion passage, the comet moved into dark skies, and although it faded as it receded from the Sun, it remained one of the most prominent objects in the sky. The comet faded gradually, but despite its fragmentation, it remained visible to the naked eye until February 1883.

Considering all its traits, one’s attention is diverted to the amazing details mentioned by Holy Prophet^{sa} in the prophecy he made with regards to appearance of the comet *Zus-Sinīn* which was to appear as a sign for his Promised Messiah^{as}. Describing the details, the Holy Prophet^{sa} said that this comet will be brighter than the full moon. Hence,

the Holy Prophet^{sa} was informed by God as to the full details of this sign and one’s attention is captured by his words, after witnessing the fulfilment of this sign. Similarly, a thesis by John E. Bortle records the appearance of the Comet of 1882 as the “Brightest, most extraordinary comet in over 1,000 years.” Hence, after all the above mentioned details, it becomes a fact universally acknowledged that the appearance of a comet in 1882 was indeed a sign for the Promised Messiah^{as} and its extra brightness stands as a witness for it to be considered a sign.

The Promised Messiah^{as} has mentioned this sign in several of his writings. He writes that Nawab Saddique Hassan Khan *Ṣāhib* in *Hijajjul Kirāma* and Hazrat Mujaddid Alif Thāni in his book writes



that a comet *Zus-Sinīn* will appear during the time of Promised Messiah^{as}.¹ Hence that star appeared in 1882.

At another instant Huzoor^{as} wrote: “Another sign prophesied for the Promised Messiah^{as} was the appearance of a star named *Zus-Sinin* (i.e. the star of the years that have passed). It is the very star that emerged during the days of Jesus Christ. Hence, the star which heralded the advent of Jesus of the Jews has also reappeared in the sky.”²

In *Ayyamus-Sulh*, Huzoor^{as} writes: “It was also prophesied that in those days, the same star *Zus-Sinīn* would appear, which appeared during the time of Jesus^{as} and before that, during the time of Noah^{as}. Now everyone is aware that

it has appeared. Its appearance was also published in Urdu and English newspapers.”³

In his book, *Haqīqatul Waḥī*, Huzoor^{as} writes: “The third Sign that was foretold to appear as a sign for the advent of Promised Messiah^{as} was the appearance of the star, *Zus-Sinīn*. At its appearance, some English newspapers stated that now the time for the advent of Promised Messiah^{as} has approached.”⁴

Hazrat Saīyyida Khairun Nisa *Ṣāhibā*^{ra}, daughter of Hazrat Doctor Sayyed Abdus Sattar Shah *Ṣāhib*^{ra}, narrates:

One day after Fajr, Huzoor^{as} was strolling at Shah Nasheen. My sister, Zainab and I, along with our mother, were going to offer Fajr Prayer. Huzoor^{as} called us and said: Come! Let me show you a comet which has appeared as a sign for me which then Huzoor^{as} showed to us, and then said, ‘It will be followed by breaking out of several diseases,’ Hence, later we witnessed the outburst of the plague as was prophesied by Promised Messiah^{as}.⁵

Similarly, Huzoor^{as} is recorded to have stated:

Most of the signs that were to appear for the Promised Messiah have come to pass such as Solar and Lunar eclipse in the month of Ramaḍān that have occurred twice, difficulties to go for Hajj, the appearance of the star *Zus-Sinīn*, outbreak of plague and the discovery of railway rendering the use of camels as a means of transportation useless.⁶

Similarly at one instance Huzoor^{as} stated:

These people used to assert that the advent of Promised Messiah and Mahdī will happen in the beginning of this century. Similarly, it is written in their very books that the signs such as the appearance of Solar and Lunar eclipse, outbreak of plague, difficulties to go for Hajj, the appearance of the star *Zus-Sinīn*, discovery of railway lines and the use of camels being reduced to none as a means



of transportation will support his advent. All these signs have been fulfilled accordingly. Yet those who still deny accepting me as Promised Messiah denote that they do not earnestly desire for the prophecies of Holy Prophet^{sa} to be fulfilled.⁷

Similarly, in *Malfūzāt*, Volume 5, a discourse has been recorded between Huzoor^{as} and one of his companions. Huzoor^{aa} said:

“Nowadays we can witness the comet. Then inquired from an individual sitting beside him about it: Have you also witnessed the comets that have appeared as a sign for me?”

He stated that Huzoor^{as} said: “Do watch it today. It is in fact not a single comet rather they are two in number. One is a smaller one and the other is bigger one. They become visible after 3 o’clock.”

Commentators have recorded that the Holy Prophet^{sa} claimed to be divinely ordained to the office of Prophethood shortly after the meteors heavily showered in his time. Likewise came to pass in my time and shortly before I claimed to be divinely ordained as the Promised Messiah, the spectacle of the meteoric showers. The stars strongly influence the earth. Before my claim, such heavy meteoric showers took place, the like of which will never be witnessed in future days. I watched the

“It was also prophesied in Aḥadīth that the Star *Zus-Sinīn* will appear as a sign for the Promised Messiah^{as}.”

phenomenon of the stars fighting with each other, hundred on each side facing the other [as an opponent]. They were a prelude to my advent. They were all over the skies running passim.

In my view the Solar and Lunar eclipse influence earth. The appearance of a comet is a unique spectacle. These are signs shown for the people of earth. Such astronomical activity is prelude to the occurrence of some unique phenomenon on earth. Accordingly, I am receiving revelations that phenomenal events are going to occur in the near future. Moreover, I saw a falling star in my dream that approached my head. I thought that it would for sure have a meaning. With regards to the appearance of the star *Zus-Sinīn* the English newspapers wrote this is the same star that also appeared before the advent of Jesus Christ.⁸

In *Ayyām-us-Sulḥ*, Huzoor^{as} writes: The star *Zus-Sinīn* about which was prophesied that it will appear in the time of the Promised Messiah and Mahdī^{as} has been witnessed by thousands.⁹

At another instant Huzoor^{as} writes: “For who apart from me the solar and lunar eclipse took place that were foretold in the Ḥadīth mentioned in *Dār Qutni*. For who the sign of plague was shown and for

who the the Comet *Zus-Sinīn* appeared.”¹⁰

Similarly in *Nuzul-ul-Masiḥ*, Huzoor^{as} writes: “According to the Ḥadīth the Comet *Zus-Sinīn* has appeared long ago.”¹¹

At another instant Huzoor^{as} writes: “It was also prophesied in Aḥadīth that the star *Zus-Sinīn* will appear as a sign for the Promised Messiah^{as}. Now ask the people of the *West* whether the star has appeared or not.”¹²

At another instant Huzoor^{as} wrote: “The star *Zus-Sinīn* has appeared.”¹³

At another instant Huzoor^{as} wrote: “The signs that were to appear for the advent of the Promised Messiah have appeared in my time. The solar and lunar eclipses were witnessed long ago and the Comet *Zus-Sinīn* has also appeared.”

In *Sūrah Al-Najm*, a prophecy had been made with regards to the advent of Promised Messiah^{as} that a star will fall and the faith will be rejuvenated. Allāh Almighty states in the Holy Qur’ān:

وَالنَّجْمِ إِذَا هَوَىٰ

By the star when it falls

The Arab word *hawā* means to fall and to get destroyed. Pertaining to this meaning the Great Comet of 1882 orbited so close to the sun that it was referred to as a Sun grazing Comet. Such a close approach to the sun resulted in its complete evaporation. When the late Doctor Saleh Muḥammad Ala Din Ṣāḥib who is a well-known scholar of our community inquired Hazrat Khalīfatul-Masiḥ IVth, if the prophecy mentioned in the verse وَالنَّجْمِ إِذَا هَوَىٰ has been fulfilled by the appearance of the Sign of the Comet of 1882? Hazrat Khalīfatul-Masiḥ IVth replied: “The inference that you have made with regards to the sign of the Comet of 1882 from the Qur’ānic verse is valid indeed. I hold the same point of view.”

Hence, as the Great Comet of 1882 evaporated itself passing close to the sun similarly it happened in the spiritual world and the Promised Messiah and the Mahdī^{as} for whom this sign was manifested attained this status and

divine blessings due to the true, sincere, unparalleled and complete obedience to his master, the Holy Prophet^{sa} who is referred to in the Holy Qur'an as *سراجا منیرا*. This very emotion of devotion has also been expressed by Promised Messiah^{as} in a Persian couplet. He states:

جان و دلتم فدائے جمال محمد است
غاکم بنار کویچہ آل محمد است
My life and my heart, everything is but a sacrifice for the beauty of my beloved Muḥammad^{sa};
I am as if, the dust of the alley of Muḥammad^{sa}

After a detailed exposition of this sign it is also important to mention that the number of comets that appeared on the birth during the life and before and immediately after the death of Promised Messiah^{as} is unparalleled in history. Apart from the Great Comet of 1882 or the star of *Zus-Sinīn* following comets appeared:

HALLEY'S COMET OF 1835



This comet is recorded to have been observed in 1835, the very same year in which the Promised Messiah, Hazrat Mirzā Ghulam Aḥmad^{as} of Qādiān was born. It is one of the most popular comets witnessed by the world.

The appearance of the Halley's Comet on the birth of the Hazrat Mirzā Ghulam Aḥmad of Qādiān^{as} clearly manifested the fact that the time for the advent of Promised Messiah is near. Moreover, a large number of Christians also expressed that the time for the appearance of Promised Messiah is near.

Similarly, an important phase of the life of Promised Messiah^{as} is when he was divinely commanded to get himself

mentally prepared to lay foundations for the community of believers. In 1874, it was revealed to him that a community of believers will be given to him. He states:

In a dream I saw an angel seated on an elevated platform in the guise of a boy. In his hand he was holding a pure loaf of bread, which was very bright. He gave it to me and said: This is for you and for the *darvaishes* who are with you. I saw this dream at a time when I was not at all known nor had I put forth any claim nor was there any group of dervishes with me. But now I have a large Jamā'at of people who have voluntarily chosen to put their faith above the world and have thus reduced themselves to the position of dervishes.

One of the great achievements of Promised Messiah^{as} was the publication of his prolific work *Barahīn Aḥmadiyya*. It was the time when Islām found itself on the defensive grounds against the onslaughts of Christians and Hindus, who spared no chance to defame the Faith and its Founder saw. The Promised Messiah^{as} came forward as a great defender to champion the cause of Islām and defeated every opposition.

He undertook vindication and exposition of Islām to rejuvenate the faith in such a great manner that even the bitterest of his enemies were left with no option but to praise his efforts. Reviews praising his work were published in several renowned newspapers. His work made him a champion in the eyes of beholders and lovers of Islām.

It was such a magnificent accomplishment that Maulwi Muḥammad Hussain Batalwi Ṣāhib in his journal, *Ishā'at Us Sunna* wrote a review about *Barahīn Aḥmadiyya* stating: "In my opinion, in the present circumstances, this is such a

book the like of which has not been written up to this time in the defence of Islām and nothing can be said about the future."

Hazrat Maulānā Muḥammad Ahsan Amrohi Ṣāhib^{ra} has mentioned a comet which appeared in 1896. It should be kept in mind that it was the very same year when Promised Messiah^{as} penned down two of his prolific works namely *Jesus in India* and *Philosophy of the Teachings of Islām*. And it was a year of great victory for Islām, Holy Prophet^{sa} and his true servant. The appearance of a comet in this very year is an unusual incident.

A large number of comets continuously appeared in the life of Promised Messiah^{as}. Similarly, after his death a Tunguska Event which is the largest impact event recorded on earth occurred due to a comet. The Tunguska Event was a large explosion that occurred near the Stony Tunguska River in Krasnoyarsk, Russia on the morning of June 30, 1908 at about 7 O'clock. The explosion is generally attributed to the airburst of a meteoroid or a comet. It was approximately 100 meters long. The comet exploded 5 to 10 kilometres in the sky before hitting the earth surface. Its importance can be judged from the fact that almost thousand research papers have been documented by known astronomers and scientists.

Though it exploded in air yet the explosion caused people to fall on the ground and shattered the mirrors of windows located hundreds of kilometres far from the place of explosion. The severity of this explosion can also be judged from the fact that the airburst had an energy range about 1000 times greater than the atomic bomb dropped on Hiroshima. An explosion of this magnitude would be capable of destroying a large metropolitan area but

“In a dream I saw an angel seated on an elevated platform in the guise of a boy. In his hand he was holding a pure loaf of bread, which was very bright. . . .

due to the remoteness of the location no human fatalities were officially reported.

Now the point to be noted is, how did all these important events happen in the life of Promised Messiah^{as} i.e. the brightest comet that appeared in last thousand years and similarly the largest explosion caused by a comet recorded in human history that occurred after the death of Promised Messiah^{as}. The appearance of the very same comet was observed at the birth of Jesus^{as} and when Holy Prophet^{sa} was commissioned to Prophethood and the very same comet appeared at the birth and death of Promised Messiah^{as}.

Hence, these events cannot be alluded to chance or accidental happenings. Rather, these are manifestations of the Hand of God at work and are a firm proof for the fact that these signs were Divinely manifested to furnish the truthfulness of His Messiah and Mahdī^{as}. Referring to these heavenly and earthly signs, the Promised Messiah^{as} states in one of his Persian couplets:

اِسْمَعُوا صَوْتِ السَّمَاءِ جَاءَ الصَّحْحِ جَاءَ الْمَسِيحِ
نِيْزِ بَشَرِيٍّ اَزْ زَمِيْنِ اَمْدٍ اِيْمَامِ كَامِلِ

آسمانِ بَارِزِ نِشَانِ الْوَقْتِ مِيْ اُكُوَيْدِ زَمِيْنِ
اِيْنِ دُو شَاهِدِ اَزْ چِيْنِيْ مَنْ نَعْرَهْ زَنْ چُوْنِ بِيْ قَرَارِ

Hearken to the call of the heaven:
Messiah has arrived,
Messiah has been commissioned
Hearken to the call of the earth
testifying the advent of a triumphant
Imām.
The heaven is manifesting signs and
the earth is also eager.
Both are manifestly verifying my
truthfulness.

At another instant, addressing his opponents, he states, naïve people, do you challenge God? Do you possess the strength to fight Him? If this was a human design, then what was the need for you to challenge it? God was enough to destroy it. Instead, almost 25 years have passed. Yet, it is flourishing every day. God has, in accordance with Divine promises, granted it extraordinary success. It is, hence, necessary that before this world comes to an end, God should flourish His religion to its perfection, and He has shown thousands of signs which have been witnessed by millions of people. The earth and heavens have manifested

the signs, and my friends and foes have witnessed it, alike, and hardly a month passes that a sign is not manifested.¹⁴

Hence, the Great Comet of 1882 was one of the greatest signs manifested by Allāh Almighty as a proof to testify the truthfulness of His Promised Messiah^{as} and Mahdī of the age.

ENDNOTES

1. *Chasma-e-Ma'rifat, Ruḥāni Khaza'in*, Vol. 23, p. 330
2. *Malfūzat*, Vol. 1, p. 31
3. *Ayyāmus-Sulḥ, Ruḥāni Khaza'in*, Vol. 14, p.281
4. *Haqīqatul Waḥī, Ruḥāni Khaza'in*, Vol. 22, p.205
5. *Siratul Mahdi*, Part 5, Tradition 1512
6. *Malfūzat*, Vol. 2, p. 337 (new edition)
7. *Malfūzat*, Vol. 3, p. 129
8. *Malfūzat*, Vol. 5, p. 213 (new edition)
9. *Ayyāmus-Sulḥ, Ruḥāni Khaza'in*, p.306
10. *Tuḥfatun-Nadwa*, p.100
11. *Nuzūlul Masīḥ*, p.406
12. *Arba'in*, No. 3, p.399
13. *Khutba Ilhāmīa*, p.64
14. *Barāhīn Aḥmadiyya, Part V, Ruḥāni Khaza'in*, Vol. 21, p. 178

Continued from page 22

hearts with this good news? What sort of a drum am I to beat in the streets in order to make the announcement that this is your God, so that people might hear? What remedy shall I apply to the ears of the people so that they should listen?

You still do not know the extent of God's powers. Had you known, not a single day would you have grieved over the world. Does he who owns a treasure, weep, cry and become sorrowful unto death over the loss of a single coin?

Had you been aware of this treasure and knew that at every time of need God is able to fulfill your requirements, why would you look to the world so restlessly? God is a precious treasure; appreciate Him accordingly, for He is your Helper at every step.¹³

May Allāh enable all of us to build a strong and special relationship with him! Amīn!

ENDNOTES

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2. *Ibid.* p. 57
3. <https://www.theglobeandmail.com/opinion/editorials/globe-editorial-its-time-for-an-all-out-war-onfentanyl-in-canada/article38005623/> [Accessed June 7, 2018]
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5. <https://www.theglobeandmail.com/opinion/article-how-many-people-actually-suffer-from-mental-illness/> [Accessed June 7, 2018]
6. *Islām's Response to Contemporary Issues*, p. 79
7. *Ibid.* 93

8. <https://www.theguardian.com/music/2017/oct/09/women-only-music-festival-sweden-crowdfundingstatement> [Retrieved May 15, 2018]
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11. <https://www.theguardian.com/society/2018/jan/07/is-everything-you-think-you-know-about-depressionwrong-johann-hari-lost-connections>
12. Bayhaqi's *Shu'ab al-Iman*, traced back to al-Hasan al-Basri.
13. *Noah's Ark*, pp. 36-37

Emerging Societal Challenges and their Solutions

Farhan Iqbal, Missionary Jamā'at Ottawa

Verily, Allāh enjoins justice, and the doing of good to others; and giving like kindred; and forbids indecency, and manifest evil, and wrongful transgression. He admonished you that you may take heed. (16:91)

We are members of the Aḥmadiyya Muslim Jamā'at and we consider ourselves extremely

fortunate that Allāh has blessed us with beautiful models in the Holy Prophet Muḥammad^{sa} and Hazrat Mirza Ghulām Aḥmad^{as}, the Promised Messiah^{as}. These great men led exemplary lives and we try to follow them in letter and spirit.

Our faith in the religion of Islām is a source of pride for us. While we take what is good in the Western society or the Eastern society or any other society, we also acknowledge the emerging societal challenges of our times. It is undeniable that our society faces many challenges.

EMERGING SOCIETAL CHALLENGES

Nowadays, for instance, there is a conversation that is taking place regarding the rights of women. There is growing emphasis on treating women with respect and maintaining proper, moral boundaries. We can all agree then that disrespect to women and objectification of women is a societal challenge of our day and age.

In a similar way, we find our society plagued with numerous challenges that affect our moral condition. The Holy Qur'ān summarizes the situation as, "Corruption has appeared on land



and sea" (3:42). Despite the presence of numerous religions and numerous moral teachings, it is hard to find them being practised anywhere.

In fact, the condition is such that if we keep on going the way we are, it may eventually lead us to what the fourth Khalīfa of the Aḥmadiyya Muslim Jamā'at, Hazrat Mirzā Tahir Aḥmad^{rh} called, "total chaos or a state of moral anarchy."¹

The Holy Qur'ān speaks of an age when the moral condition of the people was to deteriorate. It says: "By the *fleeting* Time. Surely, man is in a *state of loss*. Except those who believe and do good works, and exhort one another to *accept* truth, and exhort one another to be *steadfast*"(103:2-4).

Whether it is exploitation, duplicity, hypocrisy, selfishness, greed, the mad pursuit of pleasure, corruption, violation of human rights, or disrespect of women - our society has many challenges.

Assessing this situation, Hazrat Mirzā Tahir Aḥmad^{rh} says, "the rising consciousness of individual liberty in the so-called free world is in itself becoming a lop-sided trend, which is largely responsible for growing social misbehaviour."²

SOME SPECIFIC ISSUES

In other words, while liberalism has brought us many benefits and there are many things we enjoy because of it, it has also caused some societal problems to emerge.

For instance, according to the Canadian Institute for Health Information, in the years 2015-2016, approximately 56,600 Canadians were hospitalized with a condition entirely caused by alcohol and in total, there were about 77,000 hospitalizations, which equates to 212 hospitalizations every single day.

According to a *Globe and Mail* article

“Hazrat Mirzā Tahir Aḥmad^{rh} says, “the rising consciousness of individual liberty in the so-called free world is in itself becoming a lop-sided trend, which is largely responsible for growing social misbehaviour.”

published earlier this year, alcohol causes more than 4,000 deaths every year in Canada, “and 230 of them are directly caused by alcohol poisoning.”

Similarly, drug abuse and overdose is becoming a huge problem in Canada. According to another recent article in the *Globe and Mail*, “there were 2,861 apparent opioid-related deaths. In 2017, opioid deaths are expected to top 4,000 once all the numbers are tallied. So far, three-quarters have involved fentanyl or its analogues, up from about half the year before.”³

Another example is that of uncontrolled pursuit of sex and pleasure. According to an article by Dr. Susan Krauss in *Psychology* today, “researchers examining the mental health associations of hookup sex report that participants who were not depressed before showed more depressive symptoms and loneliness after engaging in casual sex.”

They concluded that “people who engaged in more hookups had greater psychological distress. College students who recently engaged in casual sex reported lower levels of self-esteem, life satisfaction, and happiness compared to those who had not had casual sex in the [previous] month. And students who recently engaged in hookups had higher distress scores as indicated by levels of depression and anxiety.”⁴

Dr. Susan also noted the research that has shown the vicious cycle in which some people find themselves in. Casual drinking of alcohol or taking of drugs, may lead them to seek out casual sex encounters, which in turn is caused by feelings of loneliness, depression, and anxiety. But such behaviour throws them back into the same cycle.

Nowadays, with the #MeToo movement and the conversation about sexual assault, we have come to understand another dimension to this interaction between men and women in our



As such, the Islāmic social order is an argument for the removal of an evil tree and its replacement with a healthy tree.

SOLUTIONS TO SOCIETAL PROBLEMS

According to Islām, an essential component of this Islāmic social climate is to keep away from all things that can be

classified under *fahashaa*, which refers to all forms of displays of evil, that we nowadays see on television, radio, the internet, social media, and even on our streets. And to keep away from all that is considered wrong not just by religions, but by human conscience. And to keep away from everything that leads to rebellion and chaos.

And then mental health itself is a big issue. According to a recent survey reported by the *Globe and Mail*, half of Canadians -49 percent - have experienced a mental health issue at some point in their lives.⁵

ISLĀMIC SOCIAL CLIMATE

In response to the challenges that we face, our religion proposes the creation of an Islāmic social climate. Hazrat Mirzā Tahir Aḥmadth describes it beautifully when he says that Islām “moderates, disciplines and trims natural desires which, if left uncontrolled, would play havoc with the gamut of human emotions.”⁶

Those desires which cause more misery than pleasure, are discouraged or prohibited. But our consideration of these proposals by Islām requires an open mind. Unless we are open to new ideas and listen to what Islām has to say, we cannot have healthy dialogue and we cannot improve mutual understanding.

In the Qur’ān, a good teaching is likened to a tree, as God says, “A good word is like a good tree, whose root is firm and whose branches reach into heaven”(14:25).

This verse is referring to the “good word” as a symbolic tree. It is talking about a healthy philosophy which is firmly rooted like a tree and its branches reach into a heavenly atmosphere.

Jesus Christ also said, “Every good tree bears good fruit” (Matthew 7:17).

As such, all behaviours that lead to unrestrained permissiveness in society are discouraged in Islām. Instead, Islām promotes an environment that guards all fatherly, motherly, brotherly, sisterly and other relationships.

One way to maintain such healthy relationships in Islām is to keep a distance between men and women. For instance, men and women choose not to shake each other’s hands or prefer to sit and worship separately. The fact is that this is done in order to insulate the society against the dangers of unwarranted sexual urges, and to protect and guard the family system.

A family in Islām is not seen as a way of fulfilling sexual urges. Instead, it is a sacred unit that brings harmony, warmth generating peace of mind, and security in the society as a whole. It is with these same goals in mind that women veil themselves with the *purdah* in Islām. It is meant to aid the formation of a chaste society and to protect the honour of women. It is with the same intention of giving respect and honour to women that Prophet Muḥammad^{sa} once said, “Paradise lies under the feet of mothers.”

It is with the same intention for a harmonious, peaceful society that men

and women do not mix freely in the Islāmic social environment.

These are affirmative measures put in place to honour women and to guard them from objectification. Hazrat Mirza Tahir Aḥmad^{rh} notes that . . . “It is sheer cruelty to women if it necessitates that they must always remain conscious of their looks, appearances, and the way they are dressed and made up” [in front of men].⁷

Because of such measures, to suggest that Islām does not grant equal rights to women or that there is gender inequality is a misconception, as the Qur’ān says that women have rights similar and equal to those of men over them in equity. (2:229)

As far as the fundamental rights of men and women are concerned, there is no difference whatsoever.

SUPPORT FROM OTHERS

In the West, some people call this “gender segregation” and portray it in a negative light, but this is something that is now spreading, especially in a world where sexual assault has come under the limelight and many of us have been surprised by the plethora of allegations that have been made against numerous people, even high-profile personalities.

For instance, there is discussion for a women-only music festival to be held in Sweden after having raised thousands of dollars through crowd funding. It will not allow men to participate because of “a series of sexual assaults” reported at previous music festivals.⁸

Similarly, according to the BBC, at the previous New Year’s celebrations in Berlin, organizers set up a “safe zone” for women for the first time. It was a segregated, women-only area where they could come to get help.⁹

Here in Canada, right here in our city of Toronto, a segregated taxi-service for women only launched a few months ago, with the same intention of providing a safe travel experience for women.¹⁰

What we can understand from this is that one of the reasons Islām promotes a form of segregation in certain situations is to create a safe environment for women and one way that our societies can and are in fact dealing with this societal challenge is through the same kind of segregation that Islām has always proposed.

MENTAL HEALTH AND PEACE

The Laws of Islām come from God Al-Mighty. He gave us laws that are there for our own benefit, and for our own individual and social peace. God Himself is called As-Salām (The Giver of Peace).

When we move away from God, we move away from peace, and find ourselves entangled in anxiety, depression and mental health issues. One of the goals of the Islāmic social climate is to resolve such issues by providing an environment that is spiritually uplifting and socially motivating for the individual.

In fact, research has shown that the environment has a great impact on a person’s mental health.

Mr. Johann Harri (Yohaana haari), for instance, has recently published a book where he argues that taking pills is not the best solution for many people when it comes to depression and anxiety. After doing extensive research, he concludes that “all humans have certain basic psychological needs. We need to feel we belong. We need to feel valued. We need to feel we’re good at something”.¹¹

He illustrates this with a story. In the early days of the 21st century, a South African psychiatrist named Derek Summerfeld went to Cambodia, at a time when antidepressants were first being introduced there. He tried to explain the concept to the doctors but they told him they didn’t need the antidepressants, because they already had anti-depressants that work.

They narrated to him the experience they had with a rice farmer, who had lost his leg due to stepping on a landmine. He had a new limb fitted, but he was anxious about his future regardless, and full of

despair. The doctors sat with him, and tried talking to him.

They came to understand that it was actually his job - working in the rice paddies - that was leaving him constantly stressed and even in physical pain. And that is what was making him suicidal.

So, they decided to change his job. They brought him a cow and helped him become a dairy farmer. In the time that followed, in the years that followed, his life changed. His depression went away. “You see, doctor,” they told him, the cow was an “antidepressant.”

So, it requires an open mind for us to understand the solutions to our problems. It requires a climate . . . an environment that addresses the root causes. And our claim is that it requires an Islāmic social climate where we can find the peace and the sense of belonging, that we all yearn for.

TURN TO GOD

Islām tells us that love of this world, and greed, and materialism, are the root causes of many problems. The Holy Prophet Muḥammad^{sa} is reported to have said that love of the world is the root cause of all vices.¹²

As a society, we must turn away from excessive love and greed for worldly things. Instead, we should turn to God. Our true peace, comfort and delight is in God.

Hazrat Mirza Ghulām Aḥmad, the Promised Messiah and Imām Mahdi^{as} and founder of the Aḥmadiyya Muslim Jamā’at writes:

“Our paradise lies in our God. Our highest delight is in our God for we have seen Him and found every beauty in Him. This wealth is worth procuring though one might have to lay down one’s life to procure it. This ruby is worth purchasing though one may have to lose oneself to acquire it. O ye, who are deprived! Hasten to this fountain as it will satiate you. It is this fountain of life that will save you. What am I to do? How shall I impress the

Continued on page 19

HEALTH CORNER

A contribution of Department of Ta'lim, Jamā'at Ahmadiyya Canada to educate members of the Jamā'at about health issues

Nutrition- Essential Fuel for Survival!

Waqar Shaikh (Homeopath Canada)



Archaeologists, historians and researchers all hold the same opinion that pre-historic *Homo sapiens* were hunter-gatherers. These nomads, living cheek by jowl with nature and hardship, obtained their food by collecting wild plants with real smell of earth on them, and by hunting wild animals. For that purpose, they learned the art of making stone tools and using them for hunting. For many, it may have been an innate ability to hunt for the purpose of obtaining food to satisfy their hunger. Another explanation for their consumption of food is the instinct for survival, which helped them through life.

Then came a period when they started transitioning to a new way of life. They transitioned from hunter-gatherers to farmers. Since then, agriculture has taken over the planet and humans have grown fruits and vegetables, raised cattle and domesticated fowl as food. All of this is now much more commercial.

We, the *Homo Sapiens* of this advance era, now know that food is not just to satisfy hunger, but there is much more to it. "Some live to eat, others eat to live." The fact is that food is the most important source of keeping the body and soul intact. But what is food?

Food is any substance that is consumed and utilized by our body in the form of energy, growth, and body repair through the nutrients contained in the food. Nutrients are the substances required by the human body to perform basic functions. We also need nutrients for normal growth and development, maintenance of body muscles, and as

fuel (i.e. source of energy) to do physical and metabolic work. Food must provide these nutrients, because either the body cannot make them, or if it does, then not sufficiently. They are called "essential nutrients."

WHAT IS NUTRITION?

The word nutrition first appeared in 1551, originates from the Latin word "*nutrire*", meaning "to nourish." Thus, we can define nutrition as the process of digestion and absorption of food (nutrients) and body's use of it as energy.

THE PRACTICAL APPROACH TO NUTRITION

As far as a healthy body is concerned, it does know how to extract and assimilate the nutrients, which are available in the food eaten. So it is up to us to supply the body with required nutrients. The science of nutrition helps us improve our food choices by identifying the amounts of nutrients we need and the best food sources of these nutrients. It also helps us make better choices and not only improve our health, but reduce our risk of contracting diseases.

WHY ARE PEOPLE COMPELLED TO SWITCH TO NUTRITIONAL FOOD?

It is true, as the saying goes, "food is a very good servant but a very bad master." In the last few decades, food science has advanced by leaps and bounds. This comes with both advantages and disadvantages. New technologies have compelled us to move away from nature. We now live in an artificial, unnatural world of food; a world with abundance of food, but

lacking in quality. Unjust supply (with exemption to organic food) is not what nature has intended. The food is mostly grown on nutrient depleted soils, only to be replaced by artificial minerals, and use of chemical pesticides; furthermore, more and more genetically modified foods (GMO'S) are being grown.

Commercial dairy and poultry farms keep and raise animals and birds in unhealthy, unhygienic environments, indoor cages, and shelters that are devoid of natural sunlight and fresh air, under artificial light. They breathe polluted air and consume fatty foods towards which their body is not accustomed. They are forced to live in cramped spaces where they can hardly move. Antibiotics are used to help them fight diseases and growth hormones are used to increase milk production (fortunately, this is banned in Canada and most European countries). With all these factors, it is very unlikely that this food is actually safe and nutritional.

All these scenarios have serious consequences on health. Because these foods fail to provide proper nutrients our bodies need, when illness strikes, people try to switch to healthier foods; foods that are nutrient-dense and mostly unprocessed. Doing this replenishes the missing nutrients and gives their body a new lease on life. As such, they need to separate the "wheat from the chaff." While people have different aims and fall under different categories, the two most common categories of people are:

1. Healthy group: consists of healthy people who aim at maintaining health and preventing disease by way of consuming nutrients on a daily basis.

2. **Deficient group:** people who already have some kind of deficiency in one or more nutrients, which has resulted in health issues due to above mentioned reasons.

And then, there are people who burn candle at both ends. They use, “food as medicine and medicine as food.” The body is capable of healing itself. Just feed the body with the right nutrients and it will heal itself.

This article aims to inform you about basic nutritional information with a hope that you will walk away a more informed consumer.



There are six classes of nutrients: Food mainly consists of the following six nutrients:

1. Carbohydrates: energy and fibre
2. Protein
3. Lipids: commonly known as Fats
4. Water
5. Vitamins
6. Minerals

According to their requirements, nutrients can be divided into two main groups:

A) Macronutrients: required in large

quantities.

The following nutrients are defined as macronutrients:

- 1) Carbohydrates, 2) Proteins, 3) Fats, and 4) Water

They all yield energy, except water.

B) Micronutrients: needed in comparatively small quantities.

The following nutrients are defined as micronutrients:

- 1) Vitamins
- 2) Minerals

Micronutrients do not provide energy to the body.

1. Carbohydrates: foods containing carbohydrates are the most important source of energy, in the form of sugar. They are found almost exclusively in plant foods such as fruits, vegetables and beans. Milk is the only animal derived product, which provides carbohydrates.

It is interesting to know that carbohydrates get their energy through a process called “photosynthesis.” In this process, the leaves of green plants, which contain chlorophyll, convert sunlight

(from sun), carbon dioxide (from air), and water (from soil, through roots) into energy and store it as sugars, mostly Glucose.

a) Simple carbohydrates or fast releasing consist of two types:

- single sugar molecules as Glucose, Fructose (fruit sugar), Galactose (milk sugar)
- double sugar molecules which are made up of two single sugars such as Maltose (Glucose + Glucose), Lactose (Glucose + milk sugar), Sucrose (Glucose + fruit sugar). Sucrose is the common table sugar but is highly processed, sucrose occurs naturally in fruits and vegetables also. You may have noticed that Glucose is present in all three double sugars, because it is the main source of energy.

b) Complex carbohydrates: (Long chains of simple sugars) include:

- **Starch:** the storage form of Glucose in plants
- **Fibre:** a carbohydrate that passes through the digestive system without being digested. Fibre is of two types, insoluble, keeps you regular, and soluble, helps lower cholesterol, maintain blood Glucose.
- **Glycogen:** is the storage form of Glucose in animals and human beings. As shown above, the process of photosynthesis stores the energy as sugars (carbohydrates). But, for the body to use this energy, it must be digested first and then taken via blood to the cells of tissues (muscles). And it is here, in the cells, that glucose is broken down to release energy by the process of “cellular respiration”.

2. Proteins: essential for growth and development, it also provides the body with energy. The body needs it for manufacturing hormones, enzymes and tissues. They are also an important part

of body's immune system in the form of antibodies, as they identify and destroy the foreign invaders (antigens), such as bacteria and viruses. Proteins are made up of different building blocks called amino acids, when consumed, body breaks all proteins first into these amino acids and then re-manufactures different proteins exactly according to the requirements.

3. Fats or Lipids: butter on toast, olive oil in salad dressing, sunflower oil for cooking. These all are lipids, although in different forms and from different sources. Fats, the third energy yielding macronutrient after carbohydrates and proteins, are the most concentrated form of energy, providing more than double the amount per gram than the other two. Although fats tend to get a bad reputation, they are equally essential for health in their own way. But as with all other foods, it depends on the usage. Fats should not be over consumed. Most of fat usage is in processed form, which is not in its natural state. A common example is margarine or hydrogenated oil. This oil, which is liquid at room temperature, is made hard by a process of "**hydrogenation**" to look like butter.

Too much heat in processing of foods not only destroys most of their nutrients, but also changes their chemical state. For this reason, some labels read as "**cold pressed oils**" to show that heat was not used. These are wake up calls. We must understand where the problem lies. Is it the fat or the way it is processed in the factories? Who to blame? Lipids are also the only form in which the body can store energy for a prolonged period. These stored lipids in body tissues known as adipose also serve to provide insulation, help control body temperature, and afford some physical protection to internal organs. Fats are mandatory for the absorption of fat soluble vitamins A, D, E and K. Fats are made up of building blocks called fatty acids. There are three types of fatty acids: saturated, polyunsaturated and monounsaturated.

- **Saturated fatty acids:** mostly found in animal products such as whole milk, cheese, butter, some vegetable products, palm and



coconut oils.

- **Polyunsaturated fatty acids:** found in corn, soya, sunflower oils, and certain fish oils
- **Monounsaturated fatty acids:** found in vegetable and nut oils, such as, olive, peanut and canola. Although most foods contain a combination of all these fatty acids, one predominates and are named after.

4. Water: The human body is two thirds water. Water is essential nutrient that is involved in every function of the body. It helps transport nutrients in and waste products out of the cells. It is mandatory for all body systems such as digestive, circulatory, excretory also needed by water soluble vitamins for their absorption, for maintaining body temperature.

5. Vitamins
6. Minerals

Both Vitamins and Minerals are micronutrients, which means they both are needed relatively in small quantities, but like water they do not provide energy but have very important functions in the body.

Vitamins contribute to good health by helping specific chemical reactions

that allow the digestion, absorption, metabolism and use of other nutrients. They act as catalysts and co-enzymes to help reactions take place but are neither changed themselves nor incorporated into the products of the reactions. Some of the vitamins occur in foods as a precursors or pro-vitamins, which means they can be converted into vitamins when needed.

There are 13 different vitamins divided into two classes

a) Fat soluble: Vitamin A, D, E, and K, which require fats for their absorption.

b) Water soluble: Vitamin B complex and C are water soluble. Each vitamin has a specific role.

Vitamin A: prevents night blindness, enhances immunity.

Sources include animal liver, fish liver oil, green yellow vegetables

Vitamin D: Necessary for normal growth of bones and teeth in children, protects against muscle weakness. **Sources:** sunshine, fish liver oils, dairy products, egg yolk, and butter

Vitamin E: improves circulation. **Sources:** cold pressed vegetable oils, green leafy vegetables, nuts, seeds and eggs



Vitamin K: Needed for blood clotting. **Sources:** green leafy vegetables such as spinach, brussels sprouts and broccoli, as well as egg yolk

Vitamin B Complex: In all, there are 8 Vitamin B's which work together as a team. They are also called as "The energy team."

Vitamin B1 (thiamine): Enhances circulation and assists blood formation, carbohydrate metabolism, general weakness. **Sources:** brown rice, egg yolk, fish, peanuts, and most nuts

B2 (riboflavin): Necessary for red blood cell formation, anti body production, helps absorption of iron. **Sources:** cheese, egg yolks, fish, and milk

B3 (niacin): Involved in the metabolism of carbohydrates, fats and proteins, niacin also helps normal growth and development. Niacin lowers cholesterol and improves circulation. **Sources :** beef liver, broccoli, carrots, cheese, potatoes

B5 (pantothenic acid): known as anti-stress vitamin, helps convert carbohydrate, fats and proteins into energy.

Sources: beef, fresh vegetables, eggs, nuts, and whole wheat

B6 (pyridoxine): water retention, is required by the nervous system and is needed for normal brain function. **Sources:** chicken, eggs, fish, spinach, carrots, sunflower seeds

B7 (biotin): Important for the health of hair and skin. **Sources:** cooked egg yolk, meat, milk, poultry.

B12: Helps maintain healthy nerve cells and red blood cells, needed to prevent anemia, helps folic acid in formation of red blood cells, prevents nerve damage. **Sources:** fish, meats and dairy

Folic acid: This is considered a brain food, it is used for energy production and formation of red blood cells. **Sources:** chicken, dates, lentils, milk, green leafy vegetables

Vitamin C: This vitamin is required for many metabolic functions, including tissue growth and repair, healthy gum, it also aids the anti stress hormones, immune system. **Sources:** Citrus fruits, berries, green vegetables, broccoli, and cantaloupe

Minerals: all living cells depend on minerals for proper functioning and structure. Minerals are needed for composition of body fluids, formation of blood and bones, for nerves, and muscles. They are naturally occurring elements found in soils which pass them to the plants and they further pass them to the animals and humans who eat them. Minerals are of two types a) macro-minerals, which are needed in larger amounts than b) micro-nutrients or trace minerals.

Macro-minerals include:

Calcium: makes bones and teeth, nerve transmission, muscle contraction. **Sources:** Dairy (milk), green leafy vegetables, figs etc.

Magnesium: heart's most important mineral, mostly in bones, muscle weakness. **Sources:** Dairy, fish, meat, seafood, bananas nuts

Sodium: necessary for maintaining proper water balance and blood pH. **Sources:** almost all foods

Potassium: important for healthy nervous system and regular heart rhythm, proper muscle contraction works with sodium to control body's water balance. **Sources:** Dairy, fish, meat, high amounts in apricot, bananas, dates, fig, and potatoes

Phosphorus: mostly found in bones and

teeth, in blood helps maintain acid-base balance, normal heart rhythm. **Sources:** eggs, fish, dried fruits, dairy products, and nuts

Trace minerals include:

Boron: Needed for healthy bones, muscle growth and energy. **Sources:** apples, carrots, grapes, raw nuts, and green vegetables

Chromium: It is involved in metabolism of glucose, so it maintains stable blood sugar. **Sources:** Cheese, meat, chicken and eggs

Copper: It aids in formation of bone, hemoglobin, red blood cells. **Sources:** Almonds, beets, lentils, nuts, oranges.

Germanium: helps keep the immune system functioning and rid body of toxins and poison.

Sources: broccoli, garlic, milk

Iodine: Iodine is needed for the normal thyroid function. **Sources:** Seafood

Iron: The most important function of iron is the production of hemoglobin and oxygenation of red blood cells.

Sources: eggs, fish, liver, meat, poultry, green leafy vegetables, almonds, and lentils

Manganese: for healthy nerves, healthy immune and blood sugar. **Sources:** Avocados, nuts, seeds, pineapples.

Some other trace minerals are:

Molybdenum

Selenium

Silicon

Sulfur

Vanadium: is needed for formation of bones and teeth, inhabits cholesterol synthesis. **Sources:** fish, meat, and radishes

Zinc

REPORT: APPRECIATION DINNER



By the Grace of Allāh the Almighty and with the prayers of Syednā Hazrat Khalīfatul-Masīḥ V (may Allāh be his Helper!), the 2017-2018 year was a great success for the Finance department. The Finance department is mainly responsible for the collection of Lāzmi Chandajāt, which include Chanda Wasiyyat, Chanda ‘Ām and Chanda Jalsa Sālāna. The local finance teams in each and every Imārat, Jamā‘at and Halqa worked tirelessly to make this a memorable year. From Vancouver to St. Johns, the local finance teams worked diligently throughout the year and together Canada Jamā‘at had an outstanding performance. This year by the sheer Grace of Allāh, we achieved 98% of our budget. *Al-Ḥamdu lillāh!*

With the approval of respected Amīr Sāhib, on July 29, 2018 an appreciation dinner was held in Baitul Hamd Mosque, Mississauga to honor members of the local finance teams. The local finance teams include Secretary Māl, Additional Secretary Māl, Muhāsib, Amīn, Muhassilīn and

Muhassilāt. The appreciation dinner was presided by respected Amīr Sāhib Canada.

The program commenced after ‘Asr Prayers with recitation of the Holy Qur‘ān by Khalid Mahmood Sharma Sāhib, followed by its translation. The first address was by respected Khalid Mahmood Naeem Sāhib, National Secretary Finance, in which he congratulated and expressed his heartfelt gratitude to all the local Imārāt, Jamā‘ats and Halqajāt for their outstanding accomplishments. He briefly discussed the milestones which were achieved throughout the year in the department of finance, namely, the highest budget recorded, and the largest collection in Jamā‘at Canada’s history! He also announced the rankings of the Local Imārāt throughout Canada.



Following this presentation, an inspiring talk was given by respected Maulānā Muḥammad Afzal Mirza Sāhib. He congratulated all the local finance teams for their achievement, but at the same time he stated that we should not feel as if our task is complete; we should try to continue to improve in the upcoming years. He also stressed on the importance of giving Lāzmi Chandajāt on a monthly basis.

Respected Amīr Sāhib, Jamā'at Canada also expressed his heartfelt gratitude to the members of the local finance teams and encouraged them to continue their hard work in the years to come.

Following the presentations, awards were given to those Halqajāt and Jamā'ats who had outstanding performances in their collection of Lāzmi Chandajāt in the 2017-2018 year. In the end, the top Imārāts were also given special prizes for their achievements. After the prize distribution, the program concluded with silent prayers led by respected Amīr Sāhib, which was followed by dinner.

The appreciation dinner was attended by over 200 finance team members and the attendees had come from as far as London, Ontario and Ottawa.

IMĀRAT STANDINGS

Imārat	Position
Vaughan	1 st
Weston	1 st
Mississauga	2 nd
Peace Village	3 rd
Vancouver	3 rd
Brampton	4 th
Toronto	5 th
Calgary	6 th

JAMĀ'ATS WITH OUTSTANDING PERFORMANCES IN LĀZMI CHANDAJĀT

Bradford	Hamilton South	Milton West	Richmond Hill
Burlington	Kitchener-Waterloo	Markham	Saskatoon North
Durham	London	Ottawa West	Saskatoon South
Edmonton West	Windsor	Oakville	Winnipeg
Hamilton North	Milton East	Regina	Woodstock

HALQAJĀT WITH OUTSTANDING PERFORMANCES IN LĀZMI CHANDAJĀT.

Ahmadiyya Abode of Peace	Emery Village	Mississauga North	Peace Village South West	Vaughan East	Weston North East
Brampton Caledon	Malton	Mississauga South	Rexdale	Vaughan North	Weston North West
Brampton Heartlake	Maple	Mississauga West	Scarborough North	Vaughan South	Weston South
Brampton McVean	Mississauga East	Peace Village East	Scarborough South	Weston Islington	Woodbridge North



AHMADIYYA MUSLIM JAMAAT
INTERNATIONAL

Aḥmadiyya Muslim Jamā‘at Press Releases

MORE THAN 647,000 PEOPLE JOIN THE AḤMADIYYA MUSLIM COMMUNITY

52nd Jalsa Sālāna UK concluded by Hazrat Mirzā Masroor Aḥmad^{aa}

The 52nd Jalsa Sālāna (Annual Convention) of the Aḥmadiyya Muslim Community in the United Kingdom concluded on Sunday, August 5, 2018 with a powerful and faith-inspiring address by the World Head of the Aḥmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Hazrat Mirzā Masroor Aḥmad^{aa}.

More than 38,500 people from 115 countries attended the Jalsa Sālāna, which took place at Hadiqatul Mahdi in Alton, Hampshire. Apart from the thousands of Aḥmadi Muslims who participated, many non-Aḥmadi and non-Muslim guests also attended. The entire event was broadcast live on MTA International and streamed online.

A highlight of the three-day Jalsa Sālāna was the pledge of allegiance, known as Bai‘at, that took place on Sunday afternoon, where the participants pledged allegiance to Hazrat Mirzā Masroor Aḥmad^{aa} as the Fifth Khalifa (Caliph) of the Promised Messiah^{as}.

The participants formed a human chain leading to the Khalifa as they repeated the words of the pledge, in unison. Prior to the ceremony, His Holiness^{aa} announced that more than 647,000 had joined the Aḥmadiyya Muslim Community during the past year from all around the world. He further announced that the Aḥmadiyya Muslim Community was now established in 212 countries. This year the Aḥmadiyya Muslim Community had been established in East Timor and Georgia for the first time.

During his concluding address, His Holiness^{aa} spoke about the high moral values a true Muslim must aspire to and



Photo: Makhzan-e-Tasaweer

said Muslims had a duty to ensure that they lived their lives according to the commandments of Allāh the Almighty. His Holiness^{aa} mentioned various moral qualities and characteristics that true Muslims ought to possess, including modesty, generosity and the willingness to make financial sacrifices for the sake of Allāh the Almighty.

Speaking about the importance of spending money on charity for the pleasure of Allāh, Hazrat Mirzā Masroor Aḥmad^{aa} said:

Allāh the Almighty has given the glad tiding that by spending in His way, a person becomes the recipient of His bounties, and, with the Grace

PRESS RELEASES



Photo: Makhzan-e-Tasaweer

of Allāh, many members of the Aḥmadiyya Muslim Community have personal experience of this. By spending in the way of Allāh, one does not end up in a state of impoverishment, rather Allāh grants comfort and ease to those who spend in His way.

His Holiness^{aa} emphasized the need to guard against personal moral failure and weaknesses at all times. His Holiness^{aa} said that such failing harmed both the individual and the society at large.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

If moral weaknesses and sins are not immediately arrested and continue to develop, they can greatly damage and weaken the society. For example, some people claim benefits from the government under false pretense. This can only harm others and weaken society itself. Such falsehood and immorality is completely against Islām.

Further speaking about spiritual and moral reformation, Hazrat Mirzā Masroor Aḥmad^{aa} said:

It is a believer's distinction that he stops others from evil and unnecessary speech. But before stopping others,

it is necessary that he make his own state so pure that he influences others towards righteousness. He or she must improve their own moral state before guiding others. A person can only wield influence over others when he or she sets a positive example for them to follow.

Hazrat Mirzā Masroor Aḥmad^{aa} continued:

One must also choose the appropriate time, place and way to guide others away from wrongdoing or sin. Certainly, to stop others from evil is virtuous and if done in the right way is a favour. It is not right to humiliate others. For example, one should refrain from publicly exposing the sins of other people.

His Holiness^{aa} also stated that in order for prayers to be accepted, humility was the key. Hazrat Mirzā Masroor Aḥmad^{aa} continued by saying that: "For prayer to be accepted by Allāh Almighty, it is necessary to embody humility, to consider oneself as nothing, and to reach the pinnacle of meekness."

Hazrat Mirzā Masroor Aḥmad^{aa} continued:

We see that some people pray, yet,

at the same time, they continue to commit evil deeds. This shows that they lack the spirit of earnest prayer and sincerity. They do not pray properly with the spirit needed to succeed. They only pray as a ritual, touching their heads on the ground.

His Holiness^{aa} concluded the Jalsa Sālāna by reminding the attendees to focus on sincere prayer and urged them to strive to derive long term benefit from the three days of spiritual rejuvenation experienced at the Jalsa Sālāna.

During the course of the Jalsa Sālāna, His Holiness^{aa} delivered five addresses, including an annual report of the Aḥmadiyya Muslim Community. Various other lectures and speeches were delivered during the course of the three days. Further, various exhibitions were displayed such as the 'Shroud of Turin' exhibition, the 'Pathway to Peace' exhibition and an 'Islām in the East' exhibition.

The Jalsa Sālāna concluded with a silent prayer led by Hazrat Mirzā Masroor Aḥmad^{aa}.

ANNOUNCEMENTS



Maryam Urooj Şāhibā & Rizwan Ahmad Syed Şāhib

By the Grace Allāh, the Nikāh of Maryam Urooj Şāhibā, daughter of Ghulam Mustafa Baig Şāhib, and Rizwan Ahmad Syed Şāhib, son of Syed Ansar Ahmad, was held on May 12, 2018, after Zuhr Prayer at Masroor Mosque, South Virginia, USA. The Nikāh was announced by Imām Faran Rabbani Şāhib followed by silent prayers.

The wedding ceremony of Maryam Urooj Şāhibā with Rizwan Ahmad Syed Şāhib took place on July 21, 2018 at Abshaar Restaurant Springfield, Virginia and the silent prayer was led by Maulana Azhar Hanif Şāhib, Missionary Incharge, USA and Representative of Huzoor Anwar^{ada}.

The Walimah ceremony of Rizwan Ahmad Syed Şāhib with Maryam Urooj Şāhibā was held on July 30, 2018 at Chandni Banquet Hall, Brampton and the silent prayer was led by Malik Lal Khan Şāhib, Amīr Jamā'at Canada.

May Allāh Almighty bless this union and make this marriage a source of blessings for both families! Amīn!

Maham Fatima Khan Şāhibā & Usama Masood Khan Şāhib

The Nikāh of Maham Fatima Khan Şāhibā, daughter of Muhammad Tahir Khan Şāhib, and Usama Masood Khan Şāhib, son of Dr. Imran Ahmad Khan Şāhib, was announced on July 21, 2018, after Friday Prayers at Fazl Mosque by Tahir Ahmad Şāhib, Imām Fazl Mosque, Negombo, Sri Lanka.

The Wedding ceremony of Maham Fatima Khan Şāhibā with Usama Masood Khan Şāhib took place on July 22, 2018 in Negombo, Sri Lanka. The silent prayer was led by Tahir Ahmad Şāhib, Imām Fazl Mosque.

The Walima ceremony of Usama Masood Khan Şāhib with Maham Fatima Khan Şāhibā was held on July 23, 2018, in Negombo, Sri Lanka and the silent prayer was led by Mushtaq Ahmad Şāhib, Sadar Jamā'at Negombo, Sri Lanka.

May Allāh the Almighty bless this union and make this marriage a source of blessings for both families! Amīn!

Obituary

Demise of Syed Hasanat Ahmed Şāhib

We are deeply sad to announce the passing of Syed Hasanat Ahmad Saħib on August 27, 2018 at the age of 92. *Innā lilāhi wa Innā İlaħi Raji'ün!* May Allāh grant forgiveness to the deceased, who was a Mūsi, and elevate his status in Heaven! And may Allāh grant patience to the bereaved family! His funeral prayer was led on August 31, 2018 by Lal Khan Malik Saħib, Amīr Jamā'at Canada in Baitul Islam Mosque. In addition to GTA, members from Calgary and several other cities were also in attendance. Following the funeral prayers, he was buried in Maple Cemetery, after which Respected Amīr Saħib, Jamā'at Canada led the silent prayers.



A Long Standing Servant of The Jamā'at Passes Away

Pioneer National Sec. Umūr Kharijiyya and Journalist
Syed Hasanāt Aḥmad Sāhib

Innā lillāhi wa Innā Ilaiḥi Raji'ūn!



Syed Hasanat Aḥmad Sāhib was born in Dehli, India, on January 1, 1926 to a companion of the Promised Messiahas—Hazrat Doctor Syed Shafi Aḥmad Dehalwi. His mother, Syeda Qurīsha Sultana Sāhib—also known as “Begum Shafi Aḥmed”—was a colleague of Qā'id Ā'zam Muḥammad Ali Jinnah. She was a member of the Muslim League, which played a central role in the formation of Pakistan.

Syed Hasanat Aḥmad Sāhib did a Master's degree in International Relations, as well as LLB. He had a long career in communications in Pakistan, working in the office of communications in both the radio and television industry. He also wrote research articles extensively for UNESCO, over a span of 8 years. During his career, he also worked as an Information Officer in the Department of Relations in the Government of Pakistan.

After migrating to Canada in 1977, Syed Hasanat Aḥmad Sāhib worked for the cause of Islām-Aḥmadiyyat as well as for humanity in various ways. He played a pivotal role in having the Jamā'at introduced for the first time in Canadian media and introduced the Jamā'at at the local, provincial and federal levels of government; he created a strong awareness of the persecution of Aḥmadis in Pakistan and also stood for the rights of minorities.

Syed Hasanat Aḥmad was an extremely

hard working man and an obedient and dedicated servant of Khilāfat with love for humanity. He took various initiatives to fight racism, standing up for the rights of new immigrants and minorities in Canada.

The following are highlights of some of the services/accomplishments he has rendered for Islām-Aḥmadiyyat as well as for humanity in general:

- Editor, *Aḥmadiyya Gazette Canada* (1985-1986)
- National Secretary Umūr Khārijiyya (1986-2001)
- Editor/Publisher of *New Canada* (1988-2017)
- Director, Aḥmadiyya Abode of Peace Inc. (1993-2001)
- Director, Canadian Ethnic Journalists & Writers Club (1989-2018)
- Secretary Metropolitan Toronto Distric Canada Day Committee (1994-2018)
- President South Asian Journalists Association (1994-2018)
- President of Human Rights and Race Relationships (1977-2018)
- In recognition of his services for human rights, the Government of Canada had his name printed upon a postal ticket
- Received many other rewards and honours

Some of his writings include:

- *Outstanding Immigrants in New*

Millennium

- *Hazrat Khalifatul-Masih I - The Way of the Righteous* (translation of a academic paper written at Punjab University Lahore)
- *An Introduction to the Hidden Treasures of Islam*
- *Trilingual Urdu-Hindu and English Dictionary*
- *A Study on Media Apathy and March 21*
- *Young Voices Racism 2002*
- *Muhammad the Perfect Man*
- *Battles Fought with Pen and Prayers*

Syed Hasanat Aḥmad Sāhib was a righteous and compassionate person with a humble spirit. He also carried a very hospitable personality. He had a very large network of friends of both Aḥmadis and non-Aḥmadis. He was regular in offering the Jummu'ah prayers at the mosque.

Syed Hasanat Aḥmad Sāhib was older brother of Barrister Syed Hamīd Aḥmad Sāhib (Burlington), Prof. Syeda Nasīm Sa'id Sāhib (Lahore), and Razia Samī' Sāhib (UK). In his last days of illness, his niece Fayeza Dawood Chaudhary Sāhib looked after his needs as a guardian.

On behalf of its readers, the *Aḥmadiyya Gazette* expresses sincerest condolences to the bereaved family. May Allāh grant forgiveness to the deceased and elevate his station in Heaven! Amīn!

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La Gazette

AḤMADIYYA

octobre 2018



LES DIRECTIVES DU CALIFE^{AA}

Bénédiction et faveurs de la Jalsa Sālāna du Royaume-Uni

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

Huzoor^{aa} commence par souligner le travail scrupuleux accompli par les volontaires durant la Jalsa Sālāna du Royaume-Uni.

Par la grâce immense du Seigneur, cette convention fut un véritable succès, de nombreux invités ayant été hautement

impressionnés par l'islām tel que présenté et pratiqué par la Jamā'at Aḥmadiyya.

Sa Sainteté le Calife^{aa} cite quelques exemples d'appréciation exprimés par les invités :

Un invité du Benin, ayant servi comme ministre et membre du parlement de son pays, dit :

« Ce que j'ai appris lors de cette Jalsa, je n'aurai pas pu l'acquérir [quelque

part d'autre], même en dépensant de grosses sommes d'argent. L'atmosphère de quiétude qui régnait durant cette convention est pour moi du Jamais-vu.

Bien que des gens issus de partout à travers le monde fussent présents, l'évènement s'est déroulé dans un calme absolu et sans le moindre conflit. »

L'invité béninois s'est dit être surpris qu'un tel rassemblement se soit déroulé sans l'intervention des forces policières ou militaires. Il est absolument impossible

de trouver de tels bénévoles ailleurs, et ceci n'est possible qu'en raison du Califat, dit-il.

Un membre du gouvernement béninois, déclare :

« Bien que j'eusse participé à de nombreuses conférences auparavant, je dois dire que cette convention de la vôtre (la Jalsa Sālāna) est la plus réussie. Je suis étonné par le travail des bénévoles, qui ont admirablement accompli leur tâche, à savoir celle de servir [près de] quarante-milles personnes. »

L'invité ajoute que si le reste du monde adopte une tournure d'esprit similaire à celle démontrée par les bénévoles, nombres de maux [qui avilissent aujourd'hui l'humanité] seront éradiqués.

Un représentant du président Haïtien affirme que cette Jalsa fut une expérience hautement édifiante.

Un dénommée Touré Ali, juge de profession, dit avoir fait des progrès spirituels durant cette convention, et déclare ne pas avoir progressé de la sorte lors des autres conférences Islāmiques auxquelles il prit part durant les vingt dernières années.

Il ajoute que l'obéissance au Califat fait de sorte que l'amour et l'affection soient instillés entre les membres de cette communauté. Les autres communautés n'ont pas de tel guide (Calife). Il envisage d'assister à la Jalsa dans le futur accompagné de son épouse.

Une journaliste originaire du Belize dit avoir eu un sentiment de mal-être durant son vol de Miami à Londres ; l'idée d'assister à un rassemblement de musulman – qui, aujourd'hui, sont étiquetés [par les medias] comme étant des terroristes – le tracassait tant. [Maintenant la convention terminée], la journaliste affirme avoir bénéficié d'un traitement exceptionnel des bénévoles de la Jamā'at. Elle dit garder de très bons souvenirs et déclare ne jamais avoir rencontré des gens aussi sympathiques que les Aḥmadīs.

Pour son premier Jalsa, le maire de Belize City – ville du Belize – affirme que la

convention s'était déroulée dans un esprit de fraternité. « Mon pays est aujourd'hui accablé par d'énormes enjeux sociétaux et je pense que nous devrions demander des conseils de cette communauté (Jamā'at Aḥmadiyya) afin de sortir de ce gouffre, dit-il. »

L'invité Bélizien dit avoir fait de très bons camarades lors de cette convention, allant même jusqu'à encenser l'accueil chaleureux que lui ont réservée les chauffeurs.

Un professeur originaire de l'Italie, aussi investi au poste d'ecclésiaste chargé de conseiller le pape précédent, souligne la fraternité qui prévalait durant cette Jalsa entre des gens de diverses nations et ajoute que le Calife a prodigué des conseils très pratiques pour le reste du monde dans ses discours.

Une journaliste de Manille (Philippine), qui participe pour la deuxième fois à cette convention de la Jamā'at, loue l'organisation exceptionnelle et la fraternité entre individus appartenant à diverses races et nations.

Ainsi, l'esprit de fraternité dont fait preuve les membres de cette Jamā'at transmet de manière pratique le message de l'Islām aux invités de la Jalsa Sālāna.

Une femme Japonaise déclare :

En entendant le discours prononcé par sa Sainteté le Calife^{aa} durant la session pour femmes, je suis parvenu à comprendre que c'est grâce aux conseils du Calife que la Jamā'at Aḥmadiyya fait de si grands progrès.

« [Je me suis toujours demandé] qu'elle est cette impulsion qui permet aux membres de cette communauté à faire tant de sacrifices alors que le reste du monde déparient de la religion.

J'ai compris, après avoir assisté à cette Jalsa, que c'est la 'Prière' qui fait que



cette Jamā'at se distingue des autres. J'ai moi-même pu bénéficier de l'atmosphère de sérénité qui régnait durant cette convention. »

L'invité ajoute que, nonobstant la chaleur accablante, personne ne se plaignait. Elle souligne aussi la rectitude avec laquelle les bénévoles servaient le repas et l'enthousiasme de ceux qui étaient chargés de nettoyer les toilettes.

Pour son premier Jalsa, un invité de la Guadeloupe dit avoir hautement apprécié le contenu des discours prononcés, ces derniers étant conformes aux nécessités d'aujourd'hui.

Selon lui, l'organisation de la Jalsa Sālāna fonctionne telle une machine, une machine tournant de manière fluide, les bénévoles étant ceux qui, de par leur assiduité, font perpétuer le fonctionnement de ce système.

Il dit aussi avoir été hautement impressionné par les diverses expositions présentées durant la Jalsa, comme celle organisée par la 'Revue des Religions' ou encore le département *Makhzan-e-Tasaweer*.

Une femme de confession bouddhiste dit avoir ressenti pendant cette convention que le monde avait un seul et unique Seigneur, et que toutes dissensions sera éliminée seulement si l'on parvient à s'unir.

Mohammad, un indonésien, décrit la Jalsa comme étant un évènement merveilleux et encense le fait que des gens de partout à travers le monde se soient réunis. Il souligne aussi l'enthousiasme des

bénévoles et mentionne son appréciation à l'égard des discours prononcés.

Finalement, il espère que la Jamā'at pourra [un jour] propager son message en Indonésie, un pays où les Aḥmadīs subissent toujours des persécutions.

Un autre indonésien, un conseiller d'une organisation Islāmique, se dit être bien versé dans la littérature de la Jamā'at et déclare qu'il fut extrêmement impressionné par les discours de sa Sainteté le Calife^{aa}. Il déclare que les membres de cette Jamā'at mettent en pratique leur foi. Bref, l'antipode des allégations - dans lesquelles abondent des faussetés - lancées par les opposants de cette Jamā'at, dit-il.

Un professeur de philosophie indonésien déclare qu'il règne dans ce Jalsa une atmosphère de spiritualité et de gloire. Il souligne le travail que fait Huzoor^{aa} et dit espérer que le monde puisse accepter l'Imām de l'époque. Tous les sermons du Calife sont basés sur le Coran et la *Sunnah* (pratique) du Saint prophète Muhammad^{sa}, dit ce professeur.

Un certain Camara de la Guinée-Conakry

“Un représentant du président Haïtien affirme que cette Jalsa fut une expérience hautement édifiante.”

encense l'organisation impeccable de la Jalsa Sālāna et déclare que les Aḥmadīs représentent ce qu'est l'Islām véritable. Les discours étaient impressionnants, dit-il, en faisant particulièrement référence au sermon du vendredi de Huzoor^{aa} dans lequel des conseils furent prodigués aux bénévoles et invités.

C'est bien en suivant l'exemple de discipline démontré par les membres de la Jamā'at Aḥmadiyya que l'on parviendra à établir une Oummah unie.

Un journaliste raconte qu'il fut en un premier temps surpris de son invitation à la Jalsa Sālāna, car les medias brossaient [en général] un portrait négatif de l'Islām.

Après avoir assisté à cette conférence, il

dit maintenant comprendre que l'image de l'Islām telle que présentée par les medias émane de l'ignorance.

Ainsi, l'invité affirme avoir considérablement élargi sa connaissance de cette religion [grâce à la Jalsa] et exhorte aux gens qu'au lieu de nourrir des préjugés sur autrui, ce serait bien meilleur d'essayer d'en apprendre davantage sur eux, posant ainsi les fondations de la paix dans le monde.

Une journaliste du Guatemala déclare que ce fut une immense joie pour elle d'assister à cette Jalsa. Elle retient de bons souvenirs de cette conférence, citant, entre autres, le bon traitement dont elle a pu bénéficier, l'atmosphère d'amour et l'esprit de fraternité qui prévalait.

Un photographe dit avoir eu un sentiment de chez-soi durant les trois jours de la Jalsa. Les bénévoles et responsables de cette communauté ont démontré de par leur pratique ce qu'est l'Islām véritable, dit-il.

Un Mexicain devenu Aḥmadī il y a un an, lamente la mauvaise réputation de l'Islām dans son pays, et cite aussi

l'opposition dont il a été cible de la part de ses proches, après s'être converti à l'Islām. Je vais maintenant transmettre à mon pays [ce que j'ai appris de cette Jalsa], dit-il

Une nouvelle convertie du Mexique affirme qu'en dépit de la barrière linguistique, elle est parvenue à se faire comprendre par les bénévoles et dit s'être sentie chez lui, en ajoutant qu'elle souhaiterait bien présenter le message de l'Islām à sa famille.

Mohamed de la Cameroun, un habitué de cette Jalsa, déclare que l'organisation s'était améliorée davantage dans tous les domaines. Il souligne avoir particulièrement retenu l'excellent service de repas, l'absence de disputes, la

punctualité et les discours du Calife^{aa}.

A ce sujet, il déclare que le sermon prononcé par Huzoor^{aa} durant la session pour femmes revêt d'une grande singularité pour la nouvelle génération, les dangers des réseaux sociaux ayant été mis en exergues.

L'invité dit avoir apprécié que le Calife eut élaboré sur ce qu'est l'indépendance, et dit avoir été abasourdi par l'explication prodiguée par Huzoor^{aa} concernant le terme *Fuhaasha*. Bref, il dit avoir grandement bénéficié de ces discours. Il encense aussi les articles de qualité écrits par la '*Revue des Religions*'.

Un invité de l'Islande dit avoir appris beaucoup de choses durant cette Jalsa, et déclare avoir été fortement touché en voyant les photos des Martyrs de l'Aḥmadiyyat. Le serment d'allégeance - l'international Bai'at - l'a particulièrement touché aussi.

Toni de la Macédoine révèle que les discours du Calife^{aa} ont eu un grand effet sur lui. Il ajoute que les thèmes élaborés lors d'un des discours, à savoir l'éducation morale des enfants et les enjeux liés aux téléphones portables, revêt d'une importance singulière aujourd'hui puisque ces choses-là nuisent à l'unité familiale, contribuant ainsi à la zizanie au sein de la société en général.

Un journaliste Philippin déclare que c'est la première fois qu'il témoigne d'un tel rassemblement. Le sentiment de fraternité, ainsi que le travail ardu des bénévoles ont laissés une forte impression sur mon cœur, dit-il.

Une femme grec dit ne pas pouvoir trouver les mots pour afin de décrire cette convention. Profondément touchée par ce rassemblement de 38 000 personnes qui prient pour la paix, dit-elle.

Une délégation d'autochtones du Canada, dont trois chefs des premières nations, étaient venus assister à cette convention annuel vêtus de leurs coiffes de plumes traditionnelles.

Un des chefs dit s'être abstenu de fumer durant le déroulement de la Jalsa -



nonobstant que le tabac revêt pour eux une grande importance d'ordre spirituelle – en accord avec l'injonction prodigué par sa Sainteté le Calife^{aa}.

Huzoor^{aa} affirme que certains Aḥmadīs doivent prendre exemple de ce Chef. Si vous parvenez à vous abstenir de fumer la cigarette pendant plusieurs heures durant les vols classés non-fumeurs, pourquoi n'êtes-vous donc pas en mesure d'éviter la cigarette pendant la Jalsa ?

Ce chef autochtone dit souhaiter devenir musulman, mais seulement après avoir consulté ses aînés.

Un autre chef des premières nations dit avoir été bien reçu par l'organisation mise en place par la Jamā'at. Il lamente aussi le fait que nombre d'américains nourrissent de mauvaises pensées à l'égard des musulmans. L'invité dit avoir compris suite à la Jalsa que notre plus grand ennemi reste le soi.

Un invité de l'Espagne, qui entretient de bonnes relations avec les Aḥmadīs, encense le message de tolérance promu

par la Jamā'at, qu'il déclare être unique en son genre. Il fait aussi montre de son désir que le monde puisse suivre [les préceptes que prône] cette communauté.

Un espagnol dit avoir compris que l'Islām véritable n'a rien à faire avec le terrorisme, alors qu'une comptable Jamaïcaine, une habituée de la Jamā'at, dit avoir fortement appréciée que les hommes et les femmes eurent conduits leur programmes respectives séparément.

Elle ajoute qu'une telle mesure garantit que les regards des hommes ne soient pas attirés, ce qui fait que l'on se consacre davantage au culte du Seigneur.

Huzoor^{aa} déclare que les femmes de cette Jamā'at – particulièrement ceux qui ont des complexes d'infériorités – doivent réfléchir sur ce que dit cette dame Jamaïcaine.

Après avoir attentivement observé les

“ Je suis reconnaissant envers Dieu puisque j'ai appris que près de 600 000 personnes s'étaient converties à cette communauté, dit-il.

Aḥmadīs, un italien qui dit avoir étudié la psychologie a conclu que les membres de cette communauté sont très forts dans leur foi.

Je suis reconnaissant envers Dieu puisque j'ai appris que près de 600 000 personnes s'étaient converties à cette communauté, dit-il.

Un orientaliste italien, qui travaille aussi comme journaliste au Vatican, affirme qu'il ne possède qu'une compréhension superficielle de l'Islām, mais que la Jalsa fut pour lui une expérience à ne pas oublier. L'Islām est une religion

universelle, dit-il.

Huzoor^{aa} mentionne les 140 volontaires venues du Canada, leur remerciant pour leur travail. Mention fait de la session 'Question/Réponse' menée par le département *Tabligh* du Royaume-Uni.

Aussi, une compétition sur la vie du Saint Prophète^{sa} fut organisée (voir 'campagne [haineuse] de Geert Wilders), auquel a participé une femme chrétienne qui dit avoir été impressionnée par le statut qu'accorde l'Islām aux femmes [en faisant référence au Hadith où le Prophète^{sa} d'Allāh aurait dit à trois reprises que la mère était la personne la plus importante].

Quelques remarques additionnelles :

- Environ une vingtaine de millions de personnes ont suivi la Jalsa en ligne, à la radio, etc.

- Journaux ayant fait mentions de la Jalsa :

The Columnist, BBC Arabic, The Independent, Huffington Post, London Live, etc.

- Jalsa retransmis en Afrique sur plusieurs chaînes en Uganda, au Congo et aussi pour la toute première fois au Burundi.

- Huzoor^{aa} tiens aussi à remercier tous les bénévoles qui, de par leur assiduité et leur courtoisie, ont fait un *Tabligh* silencieux. Qu'Allāh fasse que ces volontaires puissent toujours servir de soutien au Califat. Sa Sainteté le Calife^{aa} exhorte toutefois aux bénévoles de demeurer humble et de ne pas succomber à l'arrogance en raison des éloges reçus.

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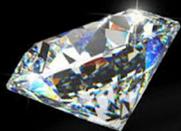
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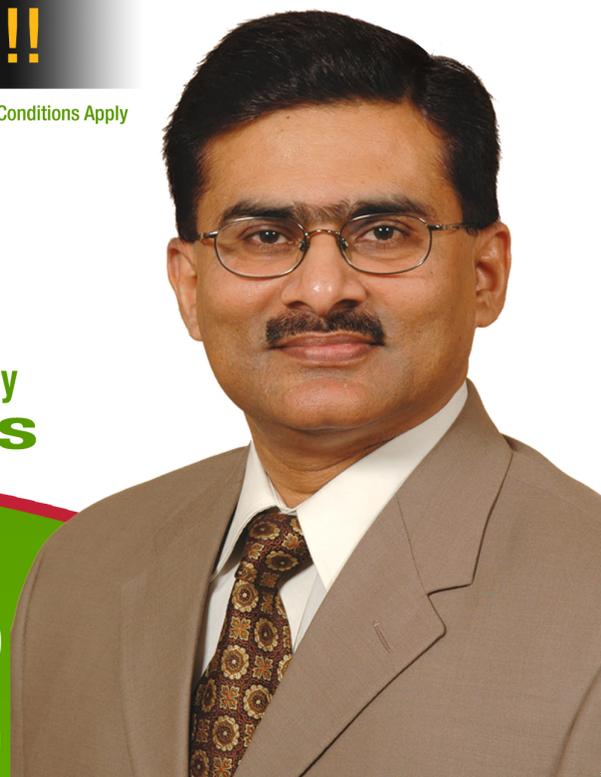
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