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*"...and speak
to people with
kindness . . ."*

(Sūrah Al-Baqarah, 2:84, Tafsīr Saghīr,
translated from Urdu)





*“ . . . You are of Me and I am of you!
The time is approaching—indeed it
is near—that God shall put your
love in the hearts of kings and nobles
till they will seek blessings from your
garments . . . ”*

(Majmū'ah Ishtihārāt, Vol. 1, p.103, qtd. in Eng. Transl. of Tadhkirah, p.181)



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AMĪR JAMĀ'AT

Lal Khan Malik

EDITOR-IN-CHIEF

Hadi Ali Chaudhary

EDITORS

Usman Shahid

S. H. Hadi

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MANAGER

Mubashir Khalid

LAYOUT AND GRAPHICS

Maham Shahid-Aziz

COVERPAGES

Maham Shahid-Aziz

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

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ABBREVIATIONS OF SALUTATIONS

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

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

Correction: In the last issue, there was an oversight in the publication info on the front cover (i.e. “Volume 47 - No. 12 - January 2018”). The correct info is: “Volume 48 - No. 1 - January 2019” (as it was written in its table of contents page). Please note this correction.

PEARLS OF WISDOM

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE HOLY QUR'ĀN

1. In the name of Allāh, the Gracious, the Merciful.
2. Nay, but I do swear by this city –
3. And thou art dwelling in this city –
4. And *I swear* by the begetter and whom he begot,
5. We have surely created man to *face* hardships.

(Sūrah Al-Balad, 90: 1-5)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا أَقْسِمُ بِهَذَا الْبَلَدِ
وَأَنْتَ حَلْمٌ بِهَذَا الْبَلَدِ
وَوَالِدٍ وَمَا وَلَدٌ
لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ

ḤADĪTH

Hazrat Abdullāh bin Umar^{ra} narrates that the Holy Prophet^{sa} said:

When 'Īsā, son of Mary, descends upon the earth, he shall marry and have children. He shall live for 45 years; and when he dies, he shall be buried with me in my grave. Then, 'Īsā son of Mary and I shall be raised from one grave, between Abū Bakr^{ra} and Umar^{ra}.

(Mishkāt Al-Masābih, Kitāb fi Nuzul 'Īsā)

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ يَنْزِلُ عِيسَى ابْنُ مَرْيَمَ إِلَى الْأَرْضِ فَيَتَزَوَّجُ وَيُؤَدُّ لَهُ
وَيَبْكُ حَسًّا وَارْبَعِينَ سَنَةً ثُمَّ يَمُوتُ فَيُدْفَنُ مَعِيَ فِي قَبْرِى
فَأَقُومُ أَنَا وَعِيسَى ابْنُ مَرْيَمَ فِي قَبْرِ وَاحِدٍ بَيْنَ أَبِي بَكْرٍ وَعُمَرَ.

(مشکوٰۃ۔ باب نزول عيسى بن مريم، الفصل الثالث)

Commentary:

The Promised Messiah^{as} has explained regarding the above: “It [this ḥadith] hints to the fact that he [the Promised Messiah] will be bestowed a righteous son who will resemble him in excellences” (Tuḥfa-e-Baghdad, Ruḥānī Khazā'īn, Vol. 7, p. 209, translated from Arabic).

SO SAID THE PROMISED MESSIAH^{AS}

THE PROPHECY OF MUŞLEḤ MAU'ŪD

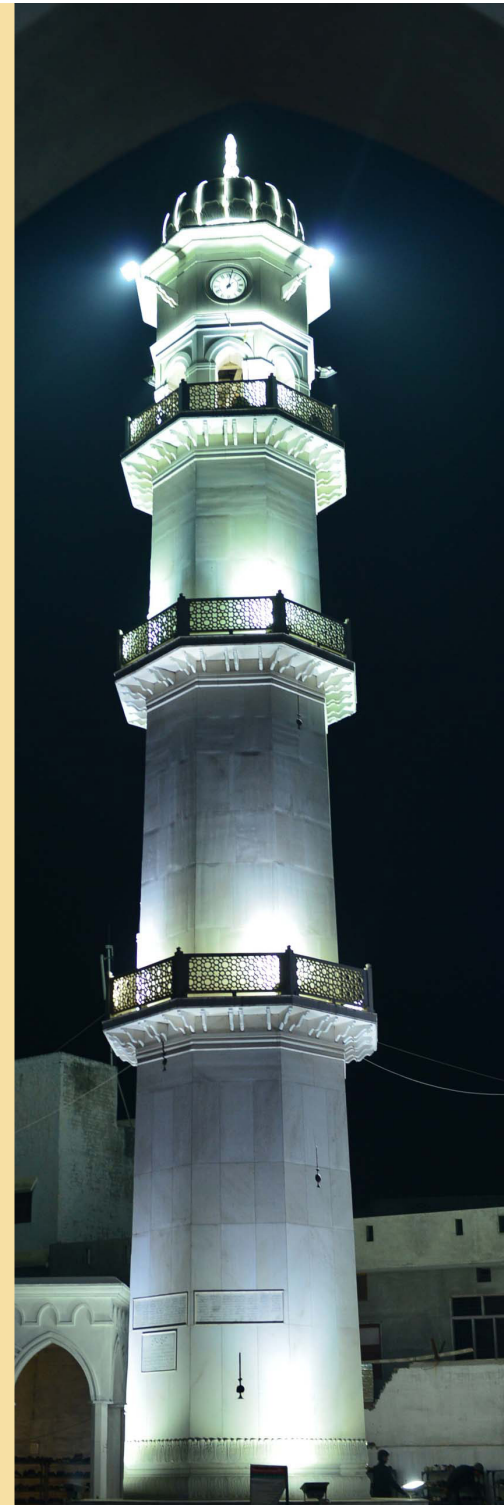
In the announcement of February 20, 1886, the Promised Messiah^{as} stated:

“God the Merciful, the Noble, the High, the Exalted, Who has power to do all that He wills [glory be to Him and Exalted be His name), has vouchsafed to me the following revelation:

I confer upon thee a Sign of My mercy according to thy supplications. I have heard thy entreaties and have honoured thy prayers with My acceptance through My mercy, and have blessed this thy journey. A sign of power, mercy, and nearness to Me is bestowed on thee. A Sign of grace and beneficence is awarded to thee, and thou art granted the key of success and victory! Peace on thee, O victorious one! Thus does God speak so that those who desire life may be rescued from the grip of death, and those who are buried in the graves may emerge therefrom, so that the superiority of Islām and the dignity of God’s word may become manifest unto the people; so that the truth may arrive with all its blessings and falsehood may depart with all its ills; so that people may understand I am the Lord of Power and do what I will; so that they may believe I am with thee; and so that those who do not believe in God and deny and reject His religion and His Book and His Holy Messenger—Muḥammad^{sa}, the Chosen One—may be confronted with a clear sign, and the way of the guilty ones may become manifest.

Rejoice, therefore, that a handsome and pure boy will be bestowed on thee! Thou wilt receive a bright youth who will be of thy seed and will be of thy progeny. A handsome and pure boy will come as your guest! His name is Emmanuel and Bashir. He has been invested with a holy spirit, and he will be free from all impurity. He is the light of Allāh! Blessed is he who comes from Heaven! He shall be accompanied by grace, which shall arrive with him. He will be characterized by grandeur, greatness, and wealth. He will come into the world and heal many of their disorders through his Messianic qualities, and through the blessings of the Holy Spirit. He is the Word of Allāh; for, Allāh’s mercy and honour have equipped him with the Word of Majesty. He will be extremely intelligent and perceptive and meek of heart, and filled with secular and spiritual knowledge! He will convert three into four (of this the meaning is not clear). It is Monday, a blessed Monday. Son, delight of heart, high-ranking, noble; a manifestation of the First and the Last, a manifestation of the True and the High; as if Allāh has descended from Heaven! His advent will be greatly blessed and a source of manifestation of Divine Majesty. Behold! A light cometh, a light anointed by God with the perfume of His pleasure. We shall pour our spirit into him, and he will be sheltered under the shadow of God. He will grow rapidly in stature, and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the earth, and people will be blessed through him. He will then be raised to his spiritual station in Heaven. This is a matter decreed!

(*Majmū’ah Ishtihārāt*, Vol 1, pp 100-102, qtd. in Eng. Transl. of *Tadhkirah*, pp. 175-176)



Mināratul-Masīḥ
Qadian, India



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

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

ATTRIBUTES OF TRUE AḤMADĪS

NOVEMBER 2, 2018

Our Imām, Hazrat Khalīfatul-MasīḤ V^{aa} began the Friday sermon by mentioning that the Promised Messiah^{as} has laid down some conditions of *Baī‘at* and that it is not enough to simply change one’s belief i.e. in order to become a practical Aḥmadi, one has to abide by these conditions with one’s full power and ability. *Baī‘at* means to sell one’s life to God. One who pledges *Baī‘at* has to adopt humility and has to part with his self and his ego. *Baī‘at* means to do everything in keeping with God’s commandments. If someone does so, then God does not allow such a person to perish and protects him in every way.

The Promised Messiah^{as} has said:

Examine your faith and your deeds and become pure like the Companions of the Holy Prophet^{sa} who emerged out of their ignorance, became godly

people, repented of past idolatry and strove to stay away even from the subtle forms of idolatry. The true *Tauḥīd* that God requires of us is simply not to accept anyone to be worthy of worship except Allāh. Whether it be an idol or a man, or the sun or the moon, or one’s own self and machinations.

Huzoor^{aa} further said that if anyone thinks to the contrary due to his imperfect training, he should clear his mind about it.

The second condition after *Tauḥīd* is to shun falsehood and other immoral activities. The Holy Qur’ān describes falsehood as a great evil and an abomination and has declared it to be equal to idolatry. Just as there is no substance in an idol, in the same way there is nothing beneath the embellishment of falsehood. One who puts his faith in

falsehood ceases to put his trust in God. Thus by telling lies one loses God. If we claim to be true believers, we have to remove falsehood from within us. It does not behove a believer to resort to falsehood even in minor things. There are many cases where people resort to falsehood in settling their mutual disputes and get verdicts in their own favour. Falsehood leads to sin and transgression, and sin and transgression lead to hell. So we always need to practice introspection.

Another teaching of the Promised Messiah^{as} to his followers was to protect themselves from adultery. This means not even to go near things that might cause such thoughts to be born in our mind, nor to adopt ways that might lead to this sin. Huzoor^{aa} specifically reminded both children and adults to avoid the wrongful use of the TV and the internet.

“The Holy Prophet^{sa} said that if someone has arrogance even as little as a grain of mustard seed, he will not enter paradise.

The Promised Messiah^{as} has said: “If you claim to follow me, then let not even thought of mischief or injustice enter your minds. To deprive someone of what rightfully belongs to him is a great wrong and a sin.” Huzoor^{aa} further stated that we tell other people about the excellences of Islām, but if we do not ourselves practice them, then we belie ourselves. Every Aḥmadī should think deeply about this. If our actions match our teachings, then our preaching will bear good fruit. Let us not even entertain the thought of injustice, let alone act in such a way. Huzoor^{aa} continued by saying that the worship of God is a prerequisite for becoming a believer and it is the purpose of man’s creation.

The Promised Messiah^{as} said:

O ye people who consider yourselves to be my Jamā‘at, in heaven you will be considered my Jamā‘at only if you truly follow the ways of *Taqwa*. Therefore, offer five daily prayers with such awe and concentration as if you were beholding God. A religion is not a religion if it has no prayer. What is prayer? It is to present one’s shortcomings and limitations before God with humility and to seek from God their alleviation. Prayer means that a person’s heart remains engrossed in the fear and remembrance of God. And this is true faith.

Huzoor^{aa} mentioned how he has said time and again that people who live far from the mosque or prayer centre should arrange to pray together at one place with others who live nearby. By doing so, they would merit the reward of prayer, and would be reminded of the importance of prayer and then their children would become mindful of its observance, and it would be a means of their proper upbringing. He also mentioned his reminders to the fact that if all office-bearers of the Jamā‘at and of the auxiliary organizations give their full

attention to prayers at every level, the attendance can increase manifold. May Allāh enable every Aḥmadī to fulfil this obligation. This obligation will not be fulfilled by only offering the obligatory prayers, rather it also requires that we also offer *Nawafil* and *Tahajjud*.

Huzoor^{aa} stated that an Aḥmadī should constantly seek forgiveness for his sins from Allāh. Man is weak, and sometimes he commits errors even when he tries not to. *Istighfār* is the means for avoiding the repetition of these errors in future.

Another important condition laid down by the Promised Messiah^{as} is our obligation to be kind towards human beings. Do not demean anyone. Do not hold anyone as our enemy. These are the traits that should be demonstrated most of all by Aḥmadīs. Arrogance is also a great sin. The Holy Prophet^{sa} said that if someone has arrogance even as little as a grain of mustard seed, he will not enter paradise. The Promised Messiah^{as} has said: “In my view the best way to become purified is that one should not show any kind of arrogance or pride, neither on account of his intellect, nor his family, nor his wealth. I admonish my Jamā‘at against pride. No white person has any superiority over a coloured one.” Huzoor^{aa} said that in the outside world there is a lot of discrimination against black people, and some even claim that white people have greater intellect than black people. This is a state of arrogance, and Aḥmadīs should keep away from it. Huzoor^{aa} further said he wanted to draw attention towards financial sacrifices. By the grace of Allāh, the worldwide Jamā‘at is making progress in terms of making financial sacrifices. The Jamā‘at has an established financial system. After having a look at the statistics here, it seems that there is not sufficient attention being given to it. Huzoor^{aa} said that a poor person can ask for his Chanda to be reduced or wavered, but those who are earning well should ask themselves whether they are paying Chanda

according to their correct income. If everyone was to pay according to their correct income, there would be no need to make separate appeals for building mosques and other projects. Sacrifice means to put oneself in difficulty in order to fulfil the requirements of Allāh’s religion. Therefore, Huzoor^{aa} reminded those who do not pay Chanda according to their correct incomes to start doing so, so that they can reap Allāh’s blessings.

Huzoor^{aa} then said that the last thing he wanted to speak about was obedience. Obedience to Allāh and His Prophet^{sa} is stressed upon in countless places. In the Conditions of *Baī‘at*, the word ‘*Maroof*’ appears alongside obedience, and in pledges of the auxiliary organizations consists the line that “I shall abide by every *Ma‘rūf* decision of the Khalifa of the time.” Huzoor^{aa} said that some people who have a negative perspective, come up with various explanations of the word *Maroof*. This has to be discouraged. If people start to come up with their own explanation, then unity cannot be upheld. People will then start quarrelling over what *Ma‘rūf* means or does not mean. As long as true Khilāfat is in place, and by the grace of Allāh it will continue to remain, the Khalifa will never make a decision that contradicts Allāh and His Messenger. Therefore, it is incumbent upon everyone to obey the instructions of the Khalifa with regard to Jamā‘at.

Hazrat Muṣleḥ Mau‘ūd^{ra} says that even if the Khalifa happens to make a wrong decision, Allāh will save the Jamā‘at from its harmful effects. Huzoor^{aa} concluded by saying that this is the only way to preserve the unity of the Jamā‘at, and this will lead to more and more people becoming sincere and faithful Aḥmadīs. We can only benefit from being Aḥmadīs if we follow this injunction. The Promised Messiah^{as} has said: “One who does not offer full obedience tarnishes the name of the Jamā‘at.”

Huzoor^{aa} concluded with the prayer that may Allāh enable us all to fulfill the obligations that the *Baī‘at* of the Promised Messiah^{as} lays upon us. May we remain faithfully attached to Khilāfat and accept his every *Ma‘rūf* decision and act upon it with full obedience! May Allāh enable us all to do so! Amīn!

In the beginning of the Friday sermon, Huzoor^{aa} recited some verses of Sūrah Al-Baqarah, the translation of which is as follows:

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).

And the case of those who spend their wealth to seek the pleasure of Allāh and to strengthen their souls is like the case of a garden on elevated ground. Heavy rain falls on it so that it brings forth its fruit twofold. And if heavy rain does not fall on it, then light rain suffices. And Allāh sees what you do (2:266).

Satan threatens you with poverty and enjoins upon you what is foul, whereas Allāh promises you forgiveness from Himself and bounty. And Allāh is Bountiful, All- Knowing (2:269).

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

Those who spend their wealth by night and day, secretly and openly, have their reward with their Lord; on them *shall come* no ear, nor shall they grieve (2:275).

The Promised Messiah^{as} has said: “The reason that I repeatedly stress the need

“Satan threatens you with poverty and enjoins upon you what is foul, whereas Allāh promises you forgiveness from Himself and bounty. And Allāh is Bountiful, All- Knowing (2:269).

for spending in the way of God is because it has been commanded so by God.” Huzoor^{aa} elaborated on this further and said that Allāh has blessed the Promised Messiah^{as} with a Jamā‘at of sincere followers who listened to what he said, responded to it wholeheartedly and made sacrifices. Allāh, in keeping with His promises, is continuing to bless the Promised Messiah^{as} with such devoted people even after 130 years. They are people who are making sacrifices for the faith to the best of their financial ability and resources, and sometimes even beyond their financial ability and resources.

Huzoor^{aa} cited several instances of Aḥmadīs from all over the world who are fulfilling their pledges of Taḥrik Jadīd and, having given preference to the faith over the world, are always eager to make financial sacrifices.

A Mu‘allim Ṣāḥib from Cameroon writes:

We visited a Jamā‘at in the Western Region for Chanda Taḥrik Jadīd. When we reached there, the Chief of the village gathered everyone and said: “The Mu‘allim Ṣāḥib of the Jamā‘at is here for Chanda Taḥrik Jadīd, we should all take part in this sacrifice.” The chief said: “Two years ago I used to pray alone or at most I would be joined by two or three people in the mosque. But since Jamā‘at Aḥmadiyya has been established in this village and we have accepted it, our mosque has become full of worshippers.”

Huzoor^{aa} stated that this incident

exemplifies the wonderful revolution taking place through Aḥmadiyyat whereby people are paying more attention to worship and to making financial sacrifices. It is also a reminder for old Aḥmadīs who are not so mindful of their prayers and, despite their affluence, do not give sufficient attention to financial sacrifices.

Amir Ṣāḥib Gambia writes:

A program was held in a village with reference to Taḥrik Jadīd and people were told that Hazrat Khalīfatul Masīh^{aa} had instructed that all new converts should become part of Taḥrik Jadīd. Upon this, all the participants made contributions towards Taḥrik Jadīd. One woman said that on this occasion she had given 20 dalasis which was the only money she had and she had kept it for a rainy day. But when she went back home, a visitor gave her 500 dalasis as gift. And so the next morning she came to the mosque and paid another 50 dalasis towards Chanda Taḥrik Jadīd saying that the money had come to her through the blessing of Chanda.

A Missionary from Benin writes:

A three-wheeled vehicle belonging to the finance secretary of the Jamā‘at was stolen. It was the only means of his income, and often in Africa if something is stolen, it is hardly ever recovered. After about two weeks a neighbour who also had a three-wheeled taxi called him and said that he had seen his vehicle somewhere but its colour had been

changed. The matter was reported to the police who summoned both of them and found that the papers of the other person were fake. They ordered him to get the vehicle repaired and repainted to its original colour and return to its owner. The Aḥmadī came to the mission house and related the whole incident. He said he was now going out to work and would give whatever profit he received as Chanda because it was only as a blessing of Chanda that his vehicle had been returned to him. And so within a week he earned and paid 12000 CFA francs as Chanda Taḥrīk Jadīd.

Shahab Ṣāḥib, an inspector of Taḥrīk Jadīd in India, writes that a lady named Sophia Begum from Chinthakunta sent a message to us through her brother stating,

When I was very young, I attended gatherings and listened to different speeches delivered by scholars. Many women contributed their jewellery when Hazrat Muṣṣleḥ Mau'ūd^{ra} initiated Taḥrīk Jadīd and urged the members to offer financial contributions. Whenever I listened to this faith-inspiring story, I felt the strong desire that if only I had some jewellery, I would offer it in the same manner towards Taḥrīk Jadīd, but this was not possible as I was poor. However, after my mother's demise I have inherited 24 grams of gold and I present this to you because I am uncertain if this jewellery will remain in my possession.

He says that he and the local Aḥmadīs both tried to convince her that since she was going to get married soon therefore this jewellery would be needed for that. However, she remained adamant and paid the full amount of 24 grams of gold towards Chanda Taḥrīk Jadīd.

Mubarak Munir Ṣāḥib a Missionary from Burkina Fasso writes:

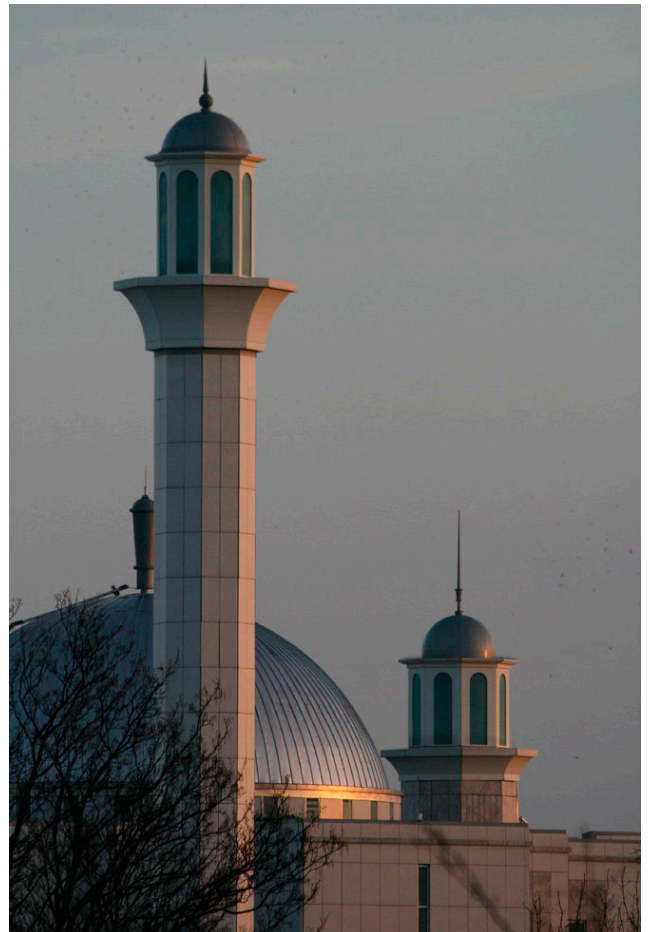
Al-Hāj Ibrahim, a devoted Aḥmadī from the Pego Jamā'at, had two children who had been ill for a long time despite a lot of treatment. One day our Mu'allim Ṣāḥib appealed to him with regard to making financial

sacrifices, upon which he gave Chanda and prayed that may Allāh accept his sacrifice and heal his children. A few days later the children started to improve and one of them recovered completely.

A Missionary from Ivory Coast writes that he went to a village that had new converts and made a speech regarding the importance of Chanda Taḥrīk Jadīd and its objectives and conveyed the instructions of Hazrat Khalīfatul-Masīḥ V^{aa} that all members should take part in. The following day after the morning-prayer some members of the community began contributing according to their ability. The Imām of the mosque also participated in this and paid on behalf of his family towards Chanda Taḥrīk Jadīd. Later, his 6-year-old son asked his father for 100 CFA Francs and brought it to us saying this was his contribution. It was truly moving to see that such a small boy had such desire for financial sacrifice.

The Secretary Taḥrīk Jadīd of Lajna in Canada writes that her husband had pledged 1,000 dollars towards Chanda Taḥrīk Jadīd, however he had been unable to pay it because he was unemployed. About a week before the year was to end, the Secretary Taḥrīk Jadīd came to collect the Chanda. The husband came in and asked his wife what he could do since he had no money. She said that they could not let the Secretary go without paying the Chanda, and so they paid a thousand dollars out of their savings. She says that by the blessing of the Chanda, within a week her husband got a job at a salary of 7000 dollars per month.

The secretary Lajna Taḥrīk Jadīd from Lahore writes that a member from Wapda Town had been ill with asthma for the past year and a half. When a central



representative came and made appeal for Chanda, she increased her pledge by 50,000 rupees. By God's blessing she started to recover and by the end of the year she had recovered completely although before that her ailment had continued to attack her despite treatment.

Huzoor^{aa} announced the beginning of the new year i.e the 85th year of Chanda Taḥrīk Jadīd and presented some statistics from the year that has ended. In the 84th year, by the grace of Allāh, the members of the Jamā'at paid a total of 12.79 million pounds. Pakistan stood first in terms of overall contribution, followed by Germany, UK and USA. This year 1,717,000 members participated in Chanda Taḥrīk Jadīd, which was an increase of 117,000 from the previous year. Huzoor^{aa} also mentioned the Jamā'ats that made outstanding contributions within some countries. Huzoor^{aa} prayed that may Allāh bless the lives and possessions of all those who have made these sacrifices! Amīn!

Our Imām, Hazrat Khalīfatul-Masīḥ V^{aa} began the Friday sermon by reflecting upon his recent tours of USA and Guatemala, and stated that by the grace of Allāh, these tours had very positive impact. During his tour to the USA, Huzoor^{aa} mentioned that he inaugurated three mosques. He further said that generally American politicians and common people listen carefully and praise and appreciate what is good. The fact is that the true teachings of Islām have never reached them in an appropriate way. Regarding those individuals to whom the message of Islam has reached and are in contact with the Jamā'at, they have a positive image of Islām. It is our duty to portray the true image of Islām to America and the rest of the world through hard work and appropriate means. Some non-Aḥmadi guests who attended our events said that the way we present the teachings of Islām is the correct way.

The guests who attended the inauguration of Baitul Aafiat in Philadelphia made the following remarks. They said that they welcomed our message of peace and that they stood with us against hatred and bigotry and violence. They said that our message was excellent in establishing peace and harmony and that they looked forward to hope and peace. They said that this place will prove to be an excellent place for our mosque. Responding to Huzoor's^{aa} speech, they said that this was a message of love, unity and of coming together. If people understand this message, things can become much better. If we act upon these teachings we will surely be on the right path. They said that the message we have given them will help dispel the wrong notions that are being spread about Islām. People have a lot of prejudice against Islām, which is totally false. They said that they can say with certainty that Islām teaches peace and service to mankind. They said that they were very much impressed by Huzoor's^{aa} statement that we would



“We do not need to change everybody, if we can only serve and spread love among the people we interact with, then the whole society will become peaceful.”

wipe their tears, for there are not many who can say such a thing. They found it extraordinary. This was in response to Huzoor's^{aa} words that we are ever ready to serve the poor and to wipe the tears of those in adversity and pain.

A mosque was inaugurated in Baltimore by the name of Baitus Samad. It was previously a Church that was bought and modified into a mosque. It was bought at a cost of 2 million dollars. It has separate halls for men and women and can accommodate 400 worshippers. It also has offices, a library, classrooms, a commercial kitchen and a dining hall, etc. The mosque is located along a highway. A reception was held on this occasion and was attended by politicians, religious leaders and intellectuals. After listening to Huzoor's^{aa} address, the guests reflected upon what Huzoor^{aa} had said with regards to peace - a message that is much needed today. There is a need to foster love, peace and justice in Baltimore. They said that the address contained important messages such as caring for one's neighbours. These

messages are very helpful in creating an atmosphere of unity, oneness and love. They said that they had learned a very easy way of establishing peace in society which is through being kind to one's neighbours. We do not need to change everybody, if we can only serve and spread love among the people we interact with, then the whole society will become peaceful. They said that they had also learned the teachings of Islām that the faith can truly be spread through only one's own example. They said Huzoor^{aa} urged them to end fear and establish love via the kindness extended not only to people of other faiths but also to those who do not have a faith. They said that Huzoor's^{aa} message of serving humanity without discrimination between colour or race or religion is a beautiful message. They appreciated the endeavour to present the true teachings of Islām.

Huzoor^{aa} continued by saying that Bait Masroor mosque was inaugurated in Virginia. This was also previously a church that was bought and transformed into a mosque. The whole area is 17.6

acres and its initial cost was 5 million dollars. Another 75,000 dollars were spent upon its modification and renovation. It is almost facing the *Qibla*. The covered area is 22,403 square feet. There are separate halls for men and women and it can accommodate 650 worshippers. It also has eleven rooms which include offices, a library, a conference room and a commercial kitchen.

After listening to Huzoor's^{aa} address at the reception which was held at the opening of this mosque, the guests made the following remarks:

Your address was beautiful and full of wisdom. America and the world should listen carefully to your message of "Love for all and Hatred for none" and practice it. You said that we should give preference to others and serve them selflessly. This is the message that is indeed needed in today's political atmosphere. To prefer others over oneself and to be kind to one's neighbours was a great message. Your message was also full of wisdom because we cannot fight hatred, hatred can only be countered by spreading love. Hatred should be countered with love. And this love should be established between all faiths. The message was for the whole

world. It contained teachings of peace, harmony, love and justice and giving people their rights. Everyone should adhere to this message and help cultivate unity. In today's address you presented the true teachings of Islām which, in short, is to create an atmosphere of peace, love and justice. They said that the mosque was a beautiful addition to the area.

Huzoor^{aa} further said that along with the inauguration of mosques, a big hospital was also opened in Guatemala.

At this occasion, the guests made the following remarks. They congratulated the Jamā'at for building the hospital and for creating peace and harmony between the communities. They were surprised that members of the Jamā'at had come together to complete this project in order to help the needy and thus practically demonstrated their love for humanity. If all people adopted this path of love, surely peace can be established in the world. They said that the address contained exhortation to help the poor. They said that what impressed them most was that there is no coercion in religion and that everyone should be kind to everyone else.

Huzoor^{aa} said that the Spanish version

of the Review of the Religions magazine was also inaugurated from Guatemala. In USA and in Latin and Central America, there is a Spanish speaking population of about 400 million. Now by the grace of Allāh, we are establishing Jamā'ats in those countries as well. Many people came from other neighbouring countries and expressed emotions of love and joy upon meeting the Khalīfa for the first time. The love for Khilāfat was apparent from their eyes.

Huzoor^{aa} also reported that in America, our message reached 2,869,000 people through TV and about 5,398,000 people through the radio. The message reached 2 million people through the social media and 45 newspapers published articles which reached about 10 million people. There was also good media coverage in Guatemala. According to one estimate, the news of the hospital opening and our message reached 32 million Latin Americans through the print and electronic media. It also reached 2.3 million people through the social media.

At the end of the sermon, Huzoor^{aa} informed the Jamā'at of the sad demise of Savadogo Ismael Şāhib of Burkina faso and lead his funeral prayer *in absentia* after the Friday prayer.

MEN OF EXCELLENCE

NOVEMBER 23, 2018

Our Imām, Hazrat Khalīfatul-Masīh^{Vaa} continuing with the accounts of the companions of the Holy Prophet^{sa} who participated in the Battle of Badr.

Hazrat Sinān Bin Abi Sinān^{ra}:

He belonged to the tribe of Banu Asad and was an ally of Banu 'Abd Shams. He accompanied the Holy Prophet^{sa} in all the Battles, including Badr, Uhud, Khandaq and Hudaibiya. He was the first to pledge

Ba'at on the occasion of *Ba'at Rizwān*. He was among the eminent companions of the Holy Prophet^{sa}.

Hazrat Mihja^{ra}:

He was the slave of Hazrat 'Umar^{ra} whom he later freed as an act of benevolence. He hailed from Yemen. He was among the first Companions who migrated to Madīnah. He participated in the Battle of Badr and was the first martyr of the Muslim army.

Hazrat 'Āmir bin Mukhallad^{ra}:

He belonged to Banu Mālik bin Najjār of the Khazraj tribe. He participated in the Battles of Badr and Uhud and was martyred in Uhud.

Hazrat Ḥātib bin 'Amr bin 'Abd Shams^{ra}:

He was known by the *kuniyyat* Abu Hātib and he belonged to the tribe of Banu 'Āmir bin luayy. He had accepted Islām through the preaching of Hazrat Abu Bakr^{ra} even

before the Holy Prophet^{sa} took up abode in *Dar Arqam*. He participated in the Battle of Badr, Uhud and also in *Baī'at Rizwān*.

Hazrat Abu Huzaimah bin Aus^{ra}:

He accompanied the Holy Prophet^{sa} in all battles including the Battles of Badr, Uhud and Khandaq. He passed away during the Khilāfat of Hazrat 'Uthmān^{ra}.

Hazrat Tamīm Maulā Khirāsh^{ra}:

He was the freed slave of Hazrat Khirāsh^{ra}. He participated in the Battles of Badr and Uhud.

Hazrat Munzir bin Qudāmah^{ra}:

He belonged to Banu Ghanm tribe. He participated in the Battles of Badr and Uhud. He was appointed to oversee the captives of Banu Qāinuqa.

Hazrat Ḥārith bin Hātib^{ra}:

He was also a Companion who participated in the Battle of Badr. His *kuniyyat* was Abu 'Abdullāh. He belonged to the Ansār tribe of 'Aus. Hazrat Ḥārith bin Hātib^{ra} and Abu Lubābah bin 'Abdil Munzir were traveling with the Holy Prophet^{sa} to Badr, but when they reached Rauhā, the Holy Prophet^{sa} appointed Abu Lubābah as the Amīr of Madīnah and Hazrat Ḥārith bin Hātib^{ra} as the Amīr of the tribe of Banu 'Amr bin 'Auf and sent them both back to Madīnah. However, he considered them to have participated in the Battle of Badr and they were given a share of the bounty of the war. He was martyred during the Battle of Khaibar when the enemy shot an arrow at him from the top of the fort which struck him in the head.

Hazrat Tha'labah bin Zaīd^{ra}:

He belonged to the Ansār tribe of Banu Khazraj and he participated in the Battle of Badr. He was known by the title *Al-Jizā'* due to his bravery, determination and resolve.

Hazrat 'Uqbah bin Wahb^{ra}:



He is also known as Ibn Abi Wahb. He fought alongside the Holy Prophet^{sa} in all the Battles including Badr, Uhud and Khandaq.

Hazrat Ḥabīb bin Aswad^{ra}:

He was a freed slave of the Ansār tribe of Banu Harām. He took part in the Battles of Badr and Uhud. He left behind no children. His name is also found as Khubaib.

Hazrat 'Uṣāima Ansāri^{ra}:

He belonged to the Banu Ashjaī tribe. He accompanied the Holy Prophet^{sa} in all the Battles including Badr, Uhud and Khandaq. He passed away during the reign of Hazrat Mu'āwiyah bin Abi Sufiyān^{ra}.

Hazrat Rāfi' bin Ḥārith^{ra}:

He belonged to Ansār tribe of Banu Najjār. He accompanied the Holy Prophet^{sa} in all the Battles including Badr, Uhud and Khandaq. He passed away during the Khilāfat of Hazrat 'Uthmān^{ra}.

Hazrat Rukhaila bin Th'alabah^{ra}:

He took part in the Battles of Badr and Uhud. He was from a branch of Banu Khazraj tribe called Banu Bayāzah. He accompanied Hazrat Ali^{ra} during the Battle of Siffin.

Hazrat Jābir bin 'Abdullāh bin Riāb^{ra}:

He was amongst the first six people from among the Ansār who accepted Islām in Makkah. He accompanied the Holy Prophet^{sa} in all the Battles including Badr, Uhud and Khandaq.

Hazrat Thābit bin Aqram bin Tha'labah^{ra}:

He accompanied the Holy Prophet^{sa} in all the Battles including Badr. He was martyred by Tulāiha at Buzākhah in 12 AH.

Hazrat Salma bin Salamah^{ra}:

He belonged to Banu Ash'ar of the Banu 'Aus tribe and was an Ansāri. He was among the first people to accept the Holy Prophet^{sa}. He had the honour to participate in all the Battles along with the Holy Prophet^{sa}. Hazrat Umar^{ra} appointed him as the ruler of Yamama during his Khilāfat. He died in 34 AH, and according to some in 45 AH at the age of 74 in Madīnah.

Hazrat Jabr bin 'Atik^{ra}:

He participated in all the battles alongside the Holy Prophet^{sa} including Badr. He was known by the *kuniyyat* of 'Abdullāh. He lived in Madīnah and remained there till the demise of the Holy Prophet^{sa}. At the conquest of Makkah, he was the flag bearer of Banu Mu'awiyah bin Mālik. Hazrat Jabr bin 'Atik^{ra} passed away in 61AH at the age of 71 during the reign of Yazid bin Mu'awiyah.

Hazrat Thābit bin Tha'labah^{ra}:

He was also known as Thābit bin Jazr. He was among the 70 Companions who were part of the second Baī'at Aqbah. He accompanied the Holy Prophet^{sa} in the Battles of Badr, Uhud, Khandaq, Khaibar and Ḥudaibiya the conquest of Makkah and the Battle of Taif. He was martyred during the Battle of Taif.



Hazrat Suhail bin Wahb^{ra}:

His mother's name was Dād, but she was known by the name Bāizā, hence he was known by the title Ibn Bāizā. His name is also mentioned in some books as Suhail bin Bāizā. He belonged to the Banu Fahr branch of the Quraish tribe. He accepted Islām in the early years. He was 34 when he fought in the Battle of Badr. He also accompanied the Holy Prophet^{sa} in all the Battles including Uhud and Khandaq. He died in 9 A.H. after returning from the Battle of Tabūk, and the Holy Prophet^{sa} lead his funeral prayer in the Prophet's Mosque.

Hazrat Tufail bin Hārith^{ra}:

He accompanied the Holy Prophet^{sa} in all the Battles including Badr, Uhud and Khandaq. He passed away at the age of 70 in 32 A.H.

Hazrat Abu Salit Usaīrah bin 'Amr^{ra}:

He was known by his title Abu Salit. He accompanied the Holy Prophet^{sa} in the Battle of Badr and all the other battles. He belonged to the 'Adi bin Najjār branch of the Khazraj tribe.

Hazrat Tha'labah bin Hātib Ansāri^{ra}:

He was a Companion who belonged to Banu 'Amr bin 'Auf. He is known to have participated in the Battle of Badr and other battles. Huzoor^{aa} dispelled a misunderstanding regarding Hazrat Tha'labah^{ra} by citing a statement of Allamah Hajar Asqalani.

Hazrat Sa'd bin 'Uthmān bin Khuldah Ansāri^{ra}:

He took part in the Battle of Badr. He died at the age of 80.

Hazrat 'Āmir bin Umaīyah^{ra}:

He took part in the Battle of Badr and was martyred in the Battle of Uhud. He belonged to the tribe of Banu 'Adi bin Najjār.

Hazrat 'Amr bin Abi Sarh^{ra}:

He belonged to the tribe of Banu Hārith bin Fahr and his *kuniyyat* was Abu Sa'īd. He passed away in 30 A.H. in Madīnah during the Khilāfat of Hazrat Uthmān^{ra}. He took part in the Battle of Badr along with his brother Hazrat Wahb bin Abi Sarh^{ra}.

Hazrat 'Aṣmah bin Huṣāin^{ra}:

He belonged to the tribe of Banu 'Auf bin Khazraj. He took part in the Battle of Badr.

Hazrat Khulaifa bin 'Adi^{ra}:

He accepted Islām just before the Battle of Badr and took part in this battle thus was honoured to be among the Companions who fought in the Battle of Badr. He also took part in the Battle of Uhud.

Hazrat Mu'āz bin Mā'ish^{ra}:

He belonged to the Zurqi branch of the Khazraj tribe. He was martyred during the incident of Bi're Ma'unah.

Hazrat Sa'd bin Zaīd Al-Ashalī^{ra}:

He belonged to the Ansār tribe of Banu 'Abdil Ashalī. He took part in all the battles alongside the Holy Prophet^{sa} including Badr, Uhud and Khandaq.

At the end, Huzoor^{aa} prayed that may Allāh continue to elevate the status of these companions. May Allāh also enable us to do good deeds, to make sacrifices and to live lives of devotion and sincerity! Amīn!

PEARLS OF MEMORY: REMEMBRANCE OF HAZRAT MUŞLEH MAU'ÜD^{RA}

Late Şahibzada Mirzā Muzaffar Aḥmad

The following article was originally published in An-Nahl, issue vol. 10, 1995. It is based largely on personal experiences of the late Şahibzada Mirzā Muzaffar Aḥmad Şahib. It is being published here for the benefit of our readers. It gives glimpses into the life and character of Hazrat Muşleḥ Mau'ūd^{ra}.

My earliest vivid memories go back to the time when he would go through the house of Hazrat Amman Jān^{ra} [wife of the Promised Messiah^{as}] on to Masjid Mubarak to lead prayers. On his return from the mosque, he would spend some time with Hazrat Amman Jān^{ra}, particularly after Maghrib Prayers, and chat with her and others who were present. At other times, particularly in the winter months, he would first go to *Baitud-Du'ā* [Prayer Room] to offer *Sunnah*.

On these short stops, he would pace up and down in the courtyard or the room, depending on the weather; sometimes, he would engage in serious discussion on current Jamā'at matters with my father [Hazrat Mirzā Bashir Aḥmad^{ra}] or Hazrat Mir Mohammad Ismail^{ra} who would be visiting his sister, Hazrat Amman Jān^{ra}.

At other times, he would chat with Hazrat Amman Jān^{ra} or talk to the children who would be present. I remember once he addressed us saying: “The Holy Qur'ān is like an ocean of wisdom. You should inculcate the habit to read it seriously, ponder over its meanings, and come out with gems of wisdom. If you have

not reached maturity to come out with gems, at least, you can bring out a shell as a result of your serious study of the Qur'ān.”

His Love for the Holy Qur'ān

His love and attachment for the Holy Qur'ān was deep and abiding. On Saturdays, he would give Dars among women. The scene is still fresh and vivid in my mind. He would stand in the verandah of Hazrat Amman Jān's^{ra} house, and the ladies would sit in the courtyard in the verandah or close by rooms. It was, in those days, a very small crowd.

He would also give Dars among men, which was attended by school children. Once, he gave a special Dars during summer vacations in Masjid Aqsa, which was also attended by a large number of Aḥmadis from outside of Qādiān. This Dars was given every day for hours and lasted many weeks.

During the last Ramadhan, Hazrat Khalīfatul-Masīḥ IV^{rh} read out a visionary prediction of Hazrat Muşleḥ Mau'ūd^{ra} that a time will come when Darsul Qur'ān by Khalīfatul-Masīḥ of the time will be [televised and] listened to all over the world. Lo and behold! It has happened at



the initiative and during the Khilāfat of Hazrat Khalīfatul-Masīḥ IV^{rh}; the whole world is witness to the fulfillment of this Divine blessing!

When I was married to his daughter, we spent some days of summer leave in Dharamsala. On his own initiative, he suggested to me that he would like to give me lessons on the meanings of the Holy Qur'ān. He did it every day, and I used to take notes of this private Dars.

His *Tafsīr Saghīr* and masterly *Tafsīr Kabīr* in several volumes are precious monuments of his love and labour to explain the unmatched beauties of the Holy Qur'ān and its abiding message. A great part of this work was done when he was not well at all. I recollect his long hours of work during these precious weeks at Jabba, where he spent some

“If you have not reached maturity to come out with gems, at least you can bring out a shell as a result of your serious study of the Qur'ān.”

time to escape the unbearable heat of the plains in the scorching summer months.

Reliance on the Power of Prayer

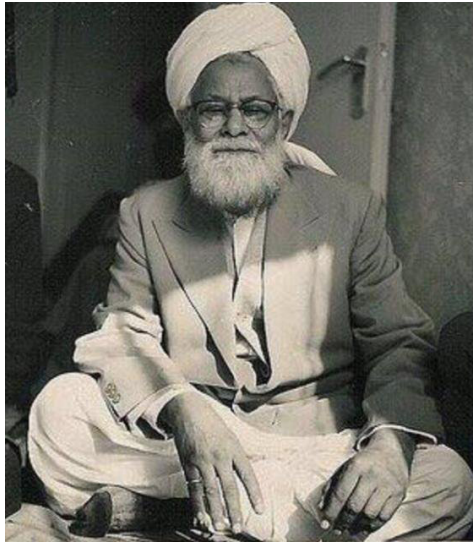
The other dominating facet of his life was a deep trust and reliance on the power of prayer. At every crisis in Jamā'at's life, he would retire to *Baitud-Du'ā* and literally spend hours in praying to Allāh. I witnessed this during the partition days. He would come out of *Baitud-Du'ā* with his eyes red and swollen.

I was posted in Amritsar as Additional Deputy Commissioner designated by Pakistan, along with a Sikh gentleman as Additional Deputy Commissioner by India. The Deputy Commissioner, who was a British, was to hand over to one of us, depending on the award in the disputed Districts. One day, the British Deputy Commissioner, on return from Lahore, told me casually that Gurdaspur District is likely to go to India. I expressed my horror and surprise that under the principle of division for the award, it is a Muslim majority District contiguous to other Muslim majority Districts, and should under every criteria be part of Pakistan. At my argument, he felt a little embarrassed and said, "Lahore is full of rumours, and you can never place any reliance on what you hear." The Deputy Commissioner also advised me to go back to Qādiān as the C.I.D. reports indicated that a bomb was to be thrown at the house where I was living. He told me that if Amritsar was awarded to Pakistan, he would call me to return and take charge. So I went to Qādiān and reported this to Huzoor^{ra} in his office, *Qasre Khilāfat*. He told me that a short while earlier, he had received a revelation:

اين ما تكونوا يات بكم الله جميعا

"Wherever you be, Allāh will bring you all together." [i.e. words found in the Holy Qur'ān, 2:149]

Another incident of his solicitation to Allāh is enshrined in my memory, and I feel the presence and freshness of that awe even today, some sixty-sevens years later. I was asleep at the outer courtyard of our home in Qādiān on the *Mardāna* (men's) side on a summer



night when I heard heart-rending cries of prayers. The initial impact on sudden awakening was scary. When I regained my composure, I found it was Hazrat Muşleḥ Mau'ūd^{ra} engaged in Tahajjud prayers in the upper courtyard of Hazrat Umme Nasir's home, whose wall adjoined our home. As I tried to listen closely, Huzoor^{ra} was repeating the prayers:

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

with such pathos that it looked as if a kettle was boiling on a stove. And the repetition of this part of the verse and prayer went on for what looked like eternity. The memory of that night and experience has never left me.

His Infinite Love for the Jamā'at

He had infinite love for the Jamā'at. I clearly remember how he paced up and down the verandah in Rattan Bagh, Lahore with a small size Qur'ān in his hand, as soon as a caravan of Aḥmadis left Qādiān and moved towards the Pakistan border. Almost throughout this period, he prayed quietly and constantly and would not rest until the caravan had crossed the border safely.

It is also in my knowledge that at times of crises of the Jamā'at, he would stop sleeping in the comfort of his bed, and sleep on the floor, praying all the time until God assured him of success and the crisis would be resolved. On such occasions, he would feel a soft touch of a twig and a charming voice urging him to

get up and sleep on the bed.

Another occasion which left a deep and abiding impression on my mind was when shortly after our marriage (when I was posted as Assistant Commissioner, Multan, and was temporarily living with my wife's maternal uncle, Colonel Habibullah Shah Şahib, who was Superintendent Central Jail), Huzoor^{ra} stopped for the night on his way to Sindh. One evening, he took me to the drawing room and asked me to sit next to him on the sofa. He told me that as a member of I.C.S., I would have opportunities to move around in higher circles, but this should never stop me from caring for the poor and underprivileged. Referring to the furniture, which prevents or discourages a poor man to reach you, [he said that it] is not fit to have. He mentioned how every poor person had equal access to the Holy Prophet^{sa}, and that is the true example to follow. He had tears in his eyes and spoke in a choked voice as he said all that. Of course my own state of mind and condition can be imagined, rather than described, as I had hardly ever seen him so moved and sentimental.

The other strong impression which I carry is his hard work and untiring efforts in the service of Islām-Aḥmadiyyat. I can still remember seeing him sitting on the floor in a room covering himself with a chocolate color Dhussa [a soft Kashmīrī blanket], with about a dozen or so long stem candles lit on an over-turned box, reading or writing often late at night. He had a sensitive throat, which was the effect of kerosene oil; and therefore, he used candles as there was no electricity in those days in Qādiān. It came probably in early 1930s, and in the period before that, the working conditions placed an extra severe strain.

In periods of crisis, I have seen Huzoor work throughout the night without a wink of sleep and from work going straight to mosque for Fajr prayers. He would write a memorandum, and sometimes, he would send it in bits and pieces to my father for translation, or sometimes, for his views in the matter. We, as young boys, shuttled carrying those notes back and forth.

Respect for Hazrat Amman Jān^{ra}

He always showed utmost respect and affection for Hazrat Amman Jān^{ra}. He would, in most of his travels, take her with him. Hazrat Amman Jān^{ra} would affectionately call him Mian. She would be worried to death if he was late in coming home from a journey at the given time. Once [my wife tells me], Hazrat Amman Jān^{ra} was waiting impatiently for Huzoor's^{ra} return as he was late. Hazrat Amman Jān^{ra} took up a soft twig, and as Huzoor^{ra} entered, she softly touched the young Khalīfa with the twig saying, "Don't be late again. It worries me to death!" This was a natural outburst of a worried mother, but otherwise, she showed him complete respect like any other Aḥmadi.

When Hazrat Amman Jān^{ra} died in Rabwah, Huzoor's^{ra} desire was to bury her in Qādiān next to her husband, the Promised Messiah^{as}. I was, then, posted in Lahore. Huzoor^{ra} asked me to take up the matter with the Indian High Commissioner. On my request, the High Commissioner told me that he would get in touch with Delhi, and on the following day, informed me that the Government of India has agreed as a special case. However, it would not issue visas for more than 20 relatives/others to accompany the body for burial in Qādiān. Huzoor^{ra} did not accept this offer, and without hesitation, told me that in view of Hazrat Amman Jān's^{ra} status and position, some 10,000 Aḥmadis were needed to accompany her for burial in Qādiān.

A Great Orator

Huzoor^{ra} was a great orator. I have traveled a lot and have heard some of the top most leaders of the world. None came close to Huzoor's^{ra} oratory. He could literally move mountains, and thousands and thousands of Jamā'at members can bear witness to this truth. He kept large gatherings spell bound. I recall that soon after partition, he gave a series of lectures in different cities, elaborating on what Pakistan needed to do in Defense and other fields. A non-Aḥmadi Professor of Islāmia College was sitting close to an Aḥmadi friend of mine. The Professor, on

hearing his speech, spontaneously stated that Huzoor^{ra} should have been the Prime Minister of Pakistan.

Earlier, at a lecture, *Islām Main Ikhtilāfāt ka Aghāz* [The Outset of Dissension in Islām] in Islāmia College, the presiding officer who was a Professor of History paid warm tribute to Huzoor's masterly thesis. The Professor's opening words were: "Fāzil Bāp ka Fāzil Baīta" [i.e. learned son of the learned father], adding that



he had assumed himself to be very knowledgeable in Islāmic history, but after listening to Huzoor's lecture, he realized how deficient was his own knowledge and insights about Islāmic history.

To Aḥmadis familiar with the Muşleḥ Mau'ūd^{ra} prophecy of the Promised Messiah^{as}, this was no surprise. What God had revealed long before Hazrat Muşleḥ Mau'ūd's^{ra} birth, the Divine Revelation, read as a piece of history, which had happened so clearly and unambiguously

for everyone to see and judge.

His Gracious Kindness

I was, throughout, a recipient of Huzoor's^{ra} gracious kindness in many ways and recall a long letter of advice from him before I left for England for higher studies. One advice which made a deep and abiding impact was his quotation of the Qur'ānic verse, the source of all real honour is Allāh. I never forgot it. How true it is, indeed!

When, on my return from England, I joined the service and was married, Huzoor's^{ra} advice to his daughter who became my wife: "Muzaffar is now in service of Government, but you are not. Meet freely the humblest, but do not ever call or visit people merely on account of their rank and position." A test came early in service. Financial Commissioner visited Sargodha along with his wife. The ladies of the senior officials called on her. My wife did not, despite urging of the ladies. Later on ignoring all the ladies, including the wife of Deputy Commissioner, Financial Commissioner's wife invited my wife alone to tea and made elaborate purdah arrangements for her. Everyone in the official circles in Sargodha was surprised and repeatedly inquired how it had happened and whether my wife had any previous acquaintance with the Financial Commissioner's wife. My wife's response was: "No, I had never met or known her."

Despite the extraordinary busy life, Huzoor^{ra} would find time to spend with his own children and children of his close family. I remember that during winter months, after 'Isha prayers, he would collect children in a room and narrate stories to them. The stories were not from any book. Actually he made them up as he spoke. These stories had some lessons which were woven in. The session

“Despite the extraordinary busy life, Huzoor^{ra} would find time to spend with his own children and children of his close family.”



activities. The Nizām Shūrā, Financial Structure, the establishment of the three Auxiliaries, acquisition of large chunks of land for the Jamā'at in Sindh, on the basis of a vision he saw, the establishment of Tahrik Jadid for the spread of Islām-Aḥmadiyyat in foreign lands in addition to its other elements in response to the on-slaughter of the Ahrar agitation and many other schemes are standing monuments to his foresight and organizational capabilities.

To inculcate volunteerism and develop the concept of Dignity of Labour, Huzoor^{ra} started organizing *Waqar 'Amal Days* on which the whole community, young and old, regardless of rank or status in life

had attended to the wound on Huzoor's^{ra} neck. When Dr. Riaz Qadeer saw it he found it bulging and wanted to open it as there was a leak in one of the veins. He advised that this be done under anesthesia but Huzoor^{ra} said, "No. I would not like to be under anesthesia but would prefer to be done without it." When he stitched the small vein Huzoor^{ra} stood up to it with remarkable composure and courage.

This wound affected his general health and when he passed away after a long illness, we were all in Rabwah. His long illness appeared to be Allāh's design to allow the Jamā'at to prepare itself for the succession and absorb the tremendous shock of his departure in view of Jamā'at's unique and intense attachment to him. He fought for Muslim causes with great zeal and devotion. The evidence is overwhelming. This happened in the epic struggle against the Shudhi Movement, in the struggle for the rights and freedom of Kashmīris, in his detailed commentary on Hindu designs against the legitimate rights of the Muslims of undivided India in 1940s, at the time of partition, and many such historical occasions. When a bigoted Hindu wrote an offensive article against the Holy Prophet^{sa}, he raised his voice and organized an effective campaign against it forcing the Government to take due notice. On a positive side he organized *Sīratun-Nabī^{ra} Day* and *Yaume Peshwayān Mazāhib* [Religious Founder's Day] to prevent such painful incidents when they raise on account of ignorance of the lofty and noble character of the Holy Prophet^{sa} and his unmatched benevolence to humanity.

In short, he was a unique leader of great and superior qualities rarely combined in any one individual. He was a living personification of all the rare qualities which the divine revelation of the Promised Messiah^{as} had received in answer to his solicitations to Allāh for forty days in total seclusion in Hoshiapur. The majesty and sweep of the prophecy is awe inspiring and this one prophecy alone is enough to guide a lost soul to Divine truth and message.

The present Jamā'at organization and structure owes a great deal to his many activities.

ended with mothers or servants carrying some children who had dozed off and were fast asleep.

His Lighter Moments

In his lighter moments, Huzoor^{ra} would sometime go hunting and compete against his colleagues and family members in cooking food and once I remember he competed against a large number of Jamā'at members in swimming in a canal (which was at a distant of three miles from Qādiān) from one bridge to another. The test was to not to let your feet touch the ground and anyone who touched the ground deliberately or accidentally had to raise his hand and go out of the race. When he reached at the other bridge he was left with only a handful of men with him. We followed this race along the canal bank. Huzoor^{ra} at that time wore a home-spun long short, which was long enough to cover his knees.

A Great Administrator

Hazrat Muşleḥ Mau'ūd^{ra} was a great Administrator with tremendous organizational vision and capabilities. The present Jamā'at organization and structure owes a great deal to his many

would all get together and with manual labor undertake community work like filling ditches, cleaning the neighborhood or build small patches of dirt road for the benefit of the community. I can still see Huzoor^{ra} join in one *Waqar 'Amal* carrying a basket full of dirt and throwing it at the designated spot. This motivated and inspired the whole community and they all joined in the venture with zeal and enthusiasm.

A Man of Great Courage

He was a man of great courage and iron determination. I remember that when there was an attempt on his life when leading prayers in Rabwah, I was told about it by D.I.G. Police before the news leaked out. He told me that Hazrat Mirzā Şahib was out of danger and all communications with Rabwah had been cut off. The police and District Authorities throughout the Province had been alerted. Nevertheless, I immediately made contact with Dr. Amir-ud-Din, a Surgeon, but he was involved in University Examinations and then contacted Dr. Riaz Qadeer, another Surgeon, and took him in my car to Rabwah arriving there late at night. Dr. Mirzā Munawar Aḥmad, Huzoor's^{ra} son,

BUILDING HOUSES OF ALLĀH – A CALL OF THE MESSIAH^{AS}

BECOME A REGULAR DONOR FOR NATIONAL MOSQUE FUND

Lal Khan Malik, Amīr Jamā'at Canada

By the grace of Allāh, Jamā'at Aḥmadiyya Canada continues to make great strides in building mosques across Canada. Al-Ḥamdo lillāh!

Many members of the Jamā'at have made remarkable contributions that are truly inspirational. May Allāh bless all those who have made sacrifices for His pleasure! Amin!

Allāh the Almighty states in the Holy Qur'an:

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا حُبَبْتُمْ

“Never shall you attain to righteousness unless you spend out of that which you love ...” (3:93).

The Holy Prophet Muḥammad^{sa} has said:

“The one who builds a Mosque for God, God will make a House for him in Paradise” (*Saḥīḥ Muslim*).

Building a house of Allāh is not only a source of earning His blessings, but also an expression of our love for Allāh! Likewise, mosques are the foundation through which the peaceful message of Islām will continue to spread.

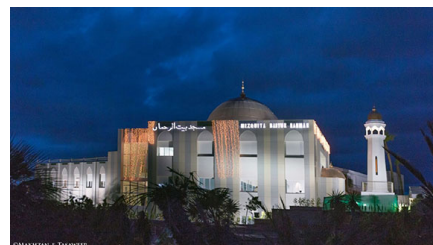
The Promised Messiah^{as} has emphasized:

The foundation stone of the Renaissance of Islām and a superior world order have been laid. Now, mosques will be built, and people will enter therein and join this Divine movement in mass numbers (*Nūrul Haq*, Vol 2, p. 42).

Syednā Hazrat Khalifatul-Masiḥ V^{aa} has said at the inauguration of Baitur Rahman Mosque, Vancouver:

It is certainly true that once mosques are built, new avenues for conveying the message of Islām-Aḥmadiyyat open up. At the end of March, I had inaugurated the mosque in Valencia, Spain. Now, I have received reports that non-Muslims have enquired about Islām; and non-Aḥmadi Muslims have come to offer Salāt and learn about the Jamā'at. (Friday Sermon, May 17, 2013)

I call upon you to contribute regularly, every month, in the National Mosque Fund—whatever amount you may afford—alongside your other Chandajāt. By the grace of Allāh, some members have already started contributing regularly and every month in this way. I urge you also to join this fortunate group.



VIDEO GAMES - AN ADDICTION

Ayaz Warraich, Muhtamim Atfāl, Majlis Atfālul Aḥmadiyya Canada

We have recently received instructions of Syednā Hazrat Khalīfatul-Masīḥ V^{aa} related to video games generally, and *Fortnite*, specifically. Huzoor Anwar^{aa} has also guided us in this regard in his Friday Sermon of January 4, 2019 in which he has stated:

Currently, there is a new video game—*Fortnite*—that is trending. Some kids waste money on it. Parents, as well as Khuddāmul Aḥmadiyya and Atfālul Aḥmadiyya, should prevent our youth from indulging in this! Kids continuously buy cards [i.e. upgrades] to advance into the next levels and continue to waste money in this manner . . . this game is becoming an addiction for kids; not only is it wasting time and brainswashing them, it has also become a source of financial loss for some parents! We should safeguard our kids against it!

Therefore, parents and Atfāl are advised to ensure the instruction of Huzoor Anwar^{aa} is followed. Atfāl should be engaged in alternate activities. Not only does indulgence in such games have a negative impact on our spiritual health by making us prone to neglecting our Salāt, it can also deteriorate our physical and mental health by limiting our physical exercise and movement.

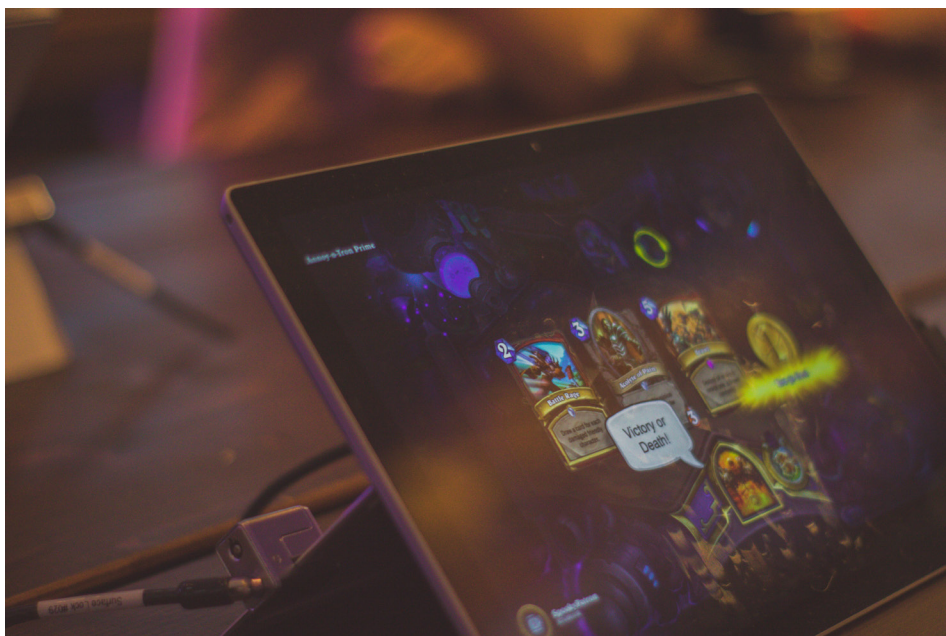
Video games have been an integral part of people’s lives. Many people remember video games they had played growing up. However, over the decades video games have changed dramatically. Some people assert that playing video games is just an innocent past time; others



“ . . . not only is it wasting time and brainswashing them, it has also become a source of financial loss for some parents!”

argue that kids are too easily influenced and brainwashed by video games; yet, others are concerned that video games have become a replacement for reality. Indeed, video games have also been used as a means to escape the world of reality. Why are video games a bigger concern and worry now more than ever? Video games now engage users in such forms and levels of violence as could not have been imagined in past. The accessibility of online gaming have opened up the associated risks to a much wider scale. And all this is happening at a time in which violence of every form is rampant in the world.

Bruce K. Alexander and his colleagues out of Simon Fraser University conducted an experiment in the late 1970’s that is popularly known as the “Rat Park Experiment.” In the experiment, they built two habitats for rats to play and stay in: the first was a normal cage with some hay and no activity for them to engage in; the second was a large, expansive habitat, full of greenery, food, and various activities for play; in both habitats they placed bottles of liquid opiate drugs. To their surprise, they found that in the second habitat, the rats were significantly less attracted to the opiate drugs, while in the first habitat,



vessels in which they had been drinking; they began pouring out the alcohol onto the streets. Some Companions^{ra} pointed out that the report of prohibition is not even confirmed, as they had not heard it directly from the Holy Prophet Muḥammad^{sa}; they suggested that the vessels should not be broken yet, and the alcohol should not be thrown away yet, until the report is verified. However, other Companions^{ra} firmly replied that it was simply enough to hear of the report of this Divine commandment; they will immediately obey it by discarding their alcohol. That is, they will first obey the instruction and only later verify if it true!

In this day and age, we have to answer the call of our Imām! So we need to show full obedience to Syednā Hazrat Khalīfatul-Masīḥ V^{aa}. Right now, he has instructed us to refrain from such absurdities [i.e. *Fornight*]. As Aḥmadi Muslims, we must be role-models for the rest of the world. We cannot waste our time in such vain pursuits.

May Allāh the Almighty protect us from all such evils and enable us to follow the instructions of our beloved Imām^{aa}! May Allāh enable us to always tread the path of His pleasure! Amin!

the rats were almost always pulled towards the drugs. So the experiment highlighted the crucial role environment plays when it comes to addictions. There is an optimistic and practical solution to solve the problem of addiction. As such, we can change our environment and the addiction will become less of an issue.

What remains consistent between the Rat Park Experiment and the current epidemic of video game addiction is

the role environment plays in pushing the user to the point of addiction. The answers for us lies in changing the environment and the structure we have set up for our kids and youth.

At the time of the Holy Prophet^{sa}—before drinking had been prohibited—there were some Companions^{ra} who would drink alcohol. When the Divine commandment of the prohibition of alcohol was revealed, some companions immediately began throwing away the

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OPINION: MODESTY IS PREDOMINANTLY A 'MEN' PROBLEM

An opinion article by Maqbool Sheikh (originally published in the online newspaper, Inside Halton, on December 6, 2018).

Ever notice the headlines around #MeToo and sexual assault allegations predominantly feature men as the accused or convicted (and in some cases confessions). Why is that the case? The simple answer- the lack of modesty.

The word “modesty” comes from the Latin word *modestus* which, means “keeping within measure” i.e. behaviour, manner, or appearance intended to avoid impropriety or indecency. Being modest refers to our behaviour; being humble refers to our ego and not flaunting our achievements.

Islām is only one of many religions that connect modesty to faith by associating them with specific garments. Many Mormons, Amish, Orthodox Jews and Christians promote modest appearance, among men and women, to various degrees.

What we often forget, in thinking about modesty and physical garments, is modesty of the mind.

In Islām, the primary responsibility and emphasis on modesty actually starts with men as the Holy Qur’ān addresses men first. The Holy Qur’ān commands men not to stare at women and not to be promiscuous. In chapter 24, verse 31, the Holy Qur’ān obliges men to observe modesty in the following words: “Say to the believing men that they restrain

“**Being modest refers to our behaviour; being humble refers to our ego and not flaunting our achievements.**”

their eyes and guard their private parts.

That is purer for them. Surely, Allāh is well aware of what they do.”

We learn from this verse that men are commanded to reform themselves first and exclusively.

This is clearly a ‘men issue’ as exemplified time and again with cases from Harvey Weinstein to more recently, Tony Clement and the St. Michael’s all boys’ school sexual assault scandal.

Furthermore, the Holy Prophet Muḥammad’s^{sa} directives to men in the words: “Be chaste yourselves, and women will be chaste as well,” places the primary burden of modesty on men.

Let’s be very clear in understanding two facts []:

First, a woman’s attire, alcohol intake, marital status, and education level do not contribute to sexual abuse—abusive men do. Second, sexual abuse doesn’t happen in a vacuum. Every level of society—social norms, media, and Government—is complicit in promoting the rape and hazing culture that perpetuates sexual abuse.

Since all levels of society are involved, we need to take a hard look and re-analyze what we consider “normal” and all this begins with our thoughts. All actions start with thought. Modest thoughts lead to modest behaviour.

As His Holiness, the Khalifa of Islām, Hazrat Mirzā Masroor Aḥmad^{aa}, reminds men [in his Friday sermon of September 5, 2014]:

Men should remember that they have not been given powers to police others and they should restrain themselves . . . Men are commanded to restrain their eyes; they should fulfil their own obligations. There is not even any commandment to forcibly cover the heads of Muslim women, let alone non-Muslim women. It is men like these who have hardline ideas . . .

Men need to stop obsessing over women, power, control and focus thoughts with modesty and worry about reforming themselves first.

We owe it to ourselves and the world to become the best versions of ourselves.

REPORT: JALSA SĪRATUN-NABĪ^{SA} IN SASKATOON

Shafiq Ahmad Qureshi, Secretary Ishā'at, Saskatoon North

By the Grace of Allāh, Jalsa Sīratun-Nabī^{sa} was arranged by Aḥmadiyya Muslim Jamā'at Saskatoon on December 16, 2018. The Jalsa was attended by 525 members consisting of Ansār, Khuddām, Lajna, Nāsirat, and Atfāl. The Jalsa was presided by Respected Sayyed Tanvir Shah Şahib, Regional Amīr.

The Jalsa program began with recitation of the Holy Qur'ān by Raja Maqbool Şahib, followed by its English and Urdu translations by Khwahish Khan Şahib and Falahud-Din Şahib, respectively. Next, Nasir Khan Şahib presented a *Ḥadīth Nabwī^{sa}*, followed by its English and Urdu translations by Faiq Nawaz Şahib and Ghulam Rasul Şahib, respectively. Next, an excerpt from the writings of the Promised Messiah^{as} on his love for the Holy Prophet^{sa} was read out by Mubashir Mahmood Şahib, followed by its English translation by Nasser Malik Şahib. Next, an Urdu poem of the Promised Messiah^{as} was recited by Raja Maqbool Şahib, followed by its English translation by Anas Ahmad Şahib.

Next, a presentation was delivered by Ausaaf Ahmad Şahib. It discussed certain misconceptions held by non-Muslims and the Media regarding campaigns and wars fought during the lifetime of the Holy Prophet^{sa}. The presentation highlighted that all battles fought during the lifetime of the Holy Prophet^{sa} were, in fact, defensive in nature, and still there was minimum loss of life as compared to modern wars.



This was followed by a recitation of a few couplets of Arabic Qasīda of the Promised Messiah^{as} by Hibbatullah and Sameer Ahmad Şahib.

Next, a quiz competition was held between two teams of three people each on the life of the Holy Prophet^{sa}.

This was followed by a presentation on the condition of the Holy Prophet^{sa} with his enemies. It was delivered by a non-Aḥmadī Muslim—Dr. Fachrizal Halim— Professor of Religious Studies at the University of Saskatchewan and Vice President of the *Islāmic Association of Saskatchewan*.

The concluding address was delivered by

Murabbī Mansoor Azeem Şahib on the importance of brotherhood, patience, and love in the hopes of making a peaceful society.

Regional Amīr Şahib gave prizes to the winners of the quiz competition. The team from Saskatoon North won the competition. The Jalsa ended with silent prayers.

Prayers are requested for the organizers, all the volunteers and the attendees of this Jalsa Sīratun-Nabī^{sa}.



AHMADIYYA MUSLIM JAMAAT
INTERNATIONAL

Aḥmadiyya Muslim Jamā‘at Press Releases



December 31, 2018

PRESS RELEASE

WORLDWIDE HEAD OF AḤMADIYYA MUSLIM COMMUNITY DELIVERS CONCLUDING ADDRESS AT 124th JALSA SĀLĀNA QĀDIĀN

The 124th Annual Convention (Jalsa Sālāna) of the Aḥmadiyya Muslim Community in Qādiān, India, concluded on December 30, 2018 with a faith inspiring address by the Worldwide Head of the Aḥmadiyya Muslim Community, the Fifth Khalīfa (Caliph), His Holiness, Hazrat Mirzā Masroor Aḥmad^{aa}.

His Holiness^{aa} addressed the final session via satellite link from the Baitul Futūḥ Mosque, London. Over 18,800 people attended the convention in Qādiān from 48 countries, while more than 5,000 gathered in London for the final session.

During his address, His Holiness^{aa} highlighted the grand status of the Holy Prophet Muḥammad^{sa} as elucidated by

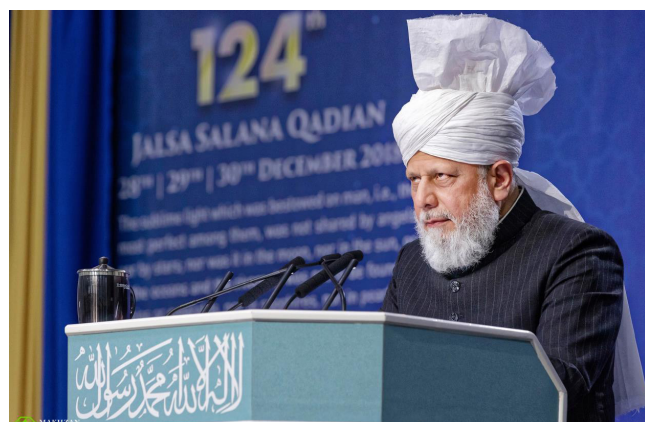
the Founder of the Aḥmadiyya Muslim Community, His Holiness, Hazrat Mirzā Ghulām Aḥmad, the Promised Messiah^{as}. Throughout his address, His Holiness^{aa} laid great emphasis on praying for the Holy Prophet Muḥammad^{sa} and invoking blessings upon him.

Beginning his address, Hazrat Mirzā Masroor Aḥmad^{aa} spoke about the great services rendered by the Promised Messiah^{as} in proving the pre-eminent status of the Holy Prophet^{sa}.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

By enlightening the world about the majesty and grand status of the Holy Prophet Muḥammad^{sa}, the Promised

Messiah^{as} made the Muslims, whose faith at that time had been shaken due to criticisms and allegations levelled at Islām, more resolute in their faith. He silenced the critics of Islām and of the Holy Prophet^{sa}. In light of the rational arguments of logic and reason presented by the Promised Messiah^{as}, the opponents of Islām had no option but to put withdraw their critique.



“Welcome the New Year by invoking blessings upon the Holy Prophet Muḥammad^{sa} so that we may become the recipients of the blessings associated with his personage” – Hazrat Mirzā Masroor Aḥmad^{aa}.

PRESS RELEASES



Hazrat Mirzā Masroor Aḥmad^{aa} explained that the Promised Messiah's^{as} own great status was attained solely due to his complete devotion and incomparable love for the Holy Prophet Muḥammad^{sa}. His Holiness^{aa} quoted several written excerpts of the Promised Messiah^{as} expounding the beauties of the character of the Holy Prophet Muḥammad^{sa}, including a famous couplet he wrote in Persian.

In the couplet, Hazrat Mirzā Ghulām Aḥmad, the Promised Messiah^{as} states: "After God, I am intoxicated in the love of Muḥammad^{sa}, If this is 'disbelief', then by God! I am a staunch disbeliever."

His Holiness explained that at the time of the advent of the Prophet of Islām^{sa} all faiths had moved away from their true teachings and idolatry was rampant across the globe. The Arabs of the time were consumed by all possible vices, such as alcoholism, gambling, violence, usurping the wealth of orphans and many other evils. It was amongst such people, and at such a time, that the Holy Prophet Muḥammad^{sa} brought about a spiritual revolution unlike the world had ever seen before.

His Holiness^{aa} quoted the Promised Messiah^{as} who said:

The spiritual and moral revolution brought about amongst the ignorant and barbarous people after they accepted Islām and the Holy Qur'ān is evident to every fair-minded person. The effects of the Word of God and the company of the Holy Prophet^{sa} immediately transformed them in such a manner that after their state of ignorance and vice, they became enriched with Divine knowledge. They abandoned their love for this world and materialism and became so lost in their love of God that in order to please their Lord, they left aside all the comforts of their homelands, wealth, relatives, honour and material luxuries.

His Holiness^{aa} also said that Aḥmadī Muslims should pray as much as possible for the Holy Prophet^{sa} and invoke blessings upon him.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

Pray fervently for the eternal progress of the great status of the Holy Prophet^{sa} and for his success. In reality, praying for his success is to pray for the success of true Islām and

for it to spread and become established across the world. His success is to end the violence and disorder that is being carried out unjustly in his name. It is the responsibility of every Aḥmadī Muslim today to pray in this way and to invoke blessings upon the Prophet of Islām^{sa}. Prayers are the means we have to end the vices in this world.

Hazrat Mirzā Masroor Aḥmad^{aa} continued:

May Allāh the Almighty instil within our hearts an earnest desire and urgency to forever invoke blessings upon the Holy Prophet Muḥammad^{sa}. May Allāh enable us to witness the blessings and progress of Islām which Allāh the Almighty has promised – those blessings which have been destined to be granted through the Promised Messiah^{as}, the ardent devotee of the Holy Prophet Muḥammad^{sa}.

His Holiness^{aa} said that the sole objective Aḥmadī Muslims should keep in front of them was to please God.

Hazrat Mirzā Masroor Aḥmad^{aa} continued and said:



We do not need a certificate from any government or so-called religious scholar to affirm that we are Muslims. Neither do we become Muslim or non-Muslim by signing a form. We only need one certificate and that is the certificate of God Almighty's pleasure. He will only grant us that certificate when we truly fulfil the obligations that arise from being part of the Ummah [followers] of the Holy Prophet^{sa}.



Hazrat Mirzā Masroor Aḥmad^{aa} concluded his address by referring to the fact that sun was about to set on 2018 and called the attention of Aḥmadī Muslims towards increasing their prayers for the Holy Prophet^{sa} in the new year ahead.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

Fill these last days of the year by invoking blessings upon the Holy Prophet Muḥammad^{sa} and thereafter welcome the New Year by invoking blessings and peace upon the Holy Prophet Muḥammad^{sa} so that we may become the recipients of the blessings associated with his personage.

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



ANNOUNCEMENTS

APPROVAL OF MEMBERS FOR DĀRUL QADHĀ (2019-2021)

Maulānā Abdur Rashid Yahya, Sadr Qadhā Board

Hazrat Khalīfatul-Masīḥ V^{aa} has graciously approved the following members for Dārul Qadhā for the term starting January 1, 2019 to December 31, 2021. Kindly pray for all the members of Dārul Qadhā and its staff members, as well as for the Qādhī Sāḥibān that Allāh enable them all to fulfill their responsibilities according to the objectives of Dārul Qadhā. May Allāh enable them all to render their responsibilities with fear of God, righteousness, absolute justice, and neutrality! Amīn!

Nāzīm Dārul Qadhā

Nadeem Ahmad Khan Ṣaḥīb

Approved Members Qadhā Board Canada

1. Ayaz Ahmad Ayaz Ṣaḥīb
2. Laeeq Ahmad Khursheed Ṣaḥīb
3. Abdool Rahman Abdool Rahim Ṣaḥīb
4. Munirul Haq Shahid Ṣaḥīb
5. Sajid Ahmad Ṣaḥīb
6. Bashir Mahmood Cheema Ṣaḥīb
7. Irfan Ahmad Qazi Ṣaḥīb
8. Hadi Ahmad Khan Ṣaḥīb
9. Usamah Saeed Ṣaḥīb

Approved names for Qādhīān Awwal

1. Arshad Mahmood Ṣaḥīb GTA
2. Usman Sadiq Ṣaḥīb GTA
3. Sohail Ahmed Saqib Ṣaḥīb GTA

4. Mansoor Ahmad Mirza Ṣaḥīb GTA
5. Rehan Nisar Ṣaḥīb Hamilton
6. Azam Sher Khan Ṣaḥīb GTA
7. Muhammad Mohsin Chohan Ṣaḥīb GTA
8. Muhammad Haroon Ṣaḥīb GTA
9. Muhammad Luqman Amir Ṣaḥīb GTA
10. Abdur Rabb Khan Ṣaḥīb GTA
11. Usman Shahid Ṣaḥīb GTA
12. Asif Ahmad Ṣaḥīb GTA
13. Kamalud Din Habib Ṣaḥīb Ottawa
14. Masood Amir Khalid Ṣaḥīb Vancouver
15. Maqsood Ahmad Ṣaḥīb Saskatoon South
16. Munir Ahmed Khan Ṣaḥīb Saskatoon North
17. Dawood Ahmad Ṣaḥīb Calgary
18. Khalid Mahmood Chaudhry Ṣaḥīb Calgary
19. Usman Mahmood Malik Ṣaḥīb Calgary

La Gazette

AḤMADIYYA



fevrier 2019

CANADA 

DU SAINT CORAN

« Craignez donc Allāh autant que vous pouvez, et écoutez, et obéissez, et dépensez *pour Sa cause* ; cela sera plus avantageux pour vos âmes. Et quiconque est débarrassé de l'avarice de sa propre âme – ce sont ceux-là qui prospéreront. » (64: 17)



« Si vous faites un bon prêt à Allāh, Il vous le multipliera, et Il vous pardonnera ; et Allāh est Très-Appréciateur, Indulgent. » (64: 18)



ḤADĪTH

Le Saint Prophète^{sa} a dit : « Protegez-vous du feu, ne serait-ce qu'en donnant la moitié d'une datte. Et si vous ne trouvez pas alors, avec une bonne parole. »

(Al-Bukhārī et Mouṣlim)

Amir Jamā'at : Lal Khan Malik

En charge bureau francophone : Nabil Mirza

Éditrice : Madeeha Goharbar

Contributeurs : Sajid Muslun

Directeurs Artistique : Urooj Khan

LES DIRECTIVES DU CALIFE^{AA}

Bénédictions des sacrifices financiers

Résumé du sermon du vendredi 04 janvier 2019, prononcé par Sa Sainteté le Calife, Hazrat Mirza Masroor Ahmad (qu'Allāh soit son aide), à la mosquée Baitul-Futuh à Londres.

~ 1. Au seuil de cette nouvelle année 2019, Huzoor^{aa} prodigue ses salutations à tous les Ahmadīs à travers le monde et souhaite qu'Allāh déverse ses faveurs sur cette communauté durant la présente année.

~ Toutefois, les vœux du nouvel an ne possèdent en soi aucune valeur et de telles salutations ne permettent pas non plus d'atteindre le Seigneur.

L'objectif que l'on devrait se fixer est celui de se promettre d'éradiquer de sa personne ses faiblesses et ses lacunes de l'année précédente, et de s'évertuer à mener en soi un changement d'ordre spirituel.

~ A une occasion, le Messie Promis^{as} avait déclaré que celui qui a pris le serment d'allégeance ne doit pas se contenter d'avoir simplement reconnu cette communauté comme étant vraie, s'illusionnant que cela suffit pour le rendre récipiendaire de bénédictions divines.

~ Il incombe à tout celui qui a pris le serment d'allégeance de s'efforcer à devenir Muttaqī, de se défaire de tout mal, d'être imbu d'humilité et d'avoir constamment recours à l'Istighfar.

~ Le Messie Promis^{as} explique qu'Allāh mentionne l'*Imaan* en juxtaposition avec l'accomplissement des œuvres dit '*Sālih*',

c.-à-d. de telles œuvres accomplies sans le moindre iota de défaut.

Il s'agit là de l'objectif que l'on doit se fixer durant la présente année en usant de l'intégralité de ses aptitudes et de son énergie. Qu'Allāh déverse ses faveurs sur cette communauté et permet à celle-ci de connaître un succès exceptionnel!

~ Sa Sainteté le Calife^{aa} ajoute que l'accomplissement des prières surrogatoires ne se limite pas exclusivement à la première nuit de l'année. La prière *Tahajud* est une pratique que l'on doit maintenir durant l'année toute entière.

~ Comme il est de coutume lors des deux premières semaines de la nouvelle année, Huzoor^{aa} consacre le reste de son sermon à parler sur l'importance du sacrifice financier, eu égard à la nouvelle année du *Waqf-e-Jadid* qui vient tout juste de débiter ce Janvier.

~ Par la grâce d'Allāh, le sacrifice financier est un aspect où la Jamā'at Ahmadīyya se singularise des autres communautés.

Mais à quoi d'autre faut-il s'attendre à l'égard d'une communauté établie par ce Messie Promis^{as} qui a mise en exergues la véritable compréhension du sacrifice financier à la lumière des enseignements basés sur le Saint Coran et les Hadith du Saint Prophète^{sa} ?

~ Allāh déclare dans le Saint Coran :

« Craignez donc Allāh autant que vous pouvez, et écoutez, et obéissez, et dépensez

pour Sa cause ; cela sera plus avantageux pour vos âmes. Et quiconque est débarrassé de l'avarice de sa propre âme - ce sont ceux-là qui prospéreront. » (64: 17)

« Si vous faites un bon prêt à Allāh, Il vous le multipliera, et Il vous pardonnera ; et Allāh est Très-Appréciateur, Indulgent. » (64: 18)

~ Le Saint Prophète^{sa} avait enjoint à ses suivants de se prémunir contre l'avarice et l'égoïsme, car ce sont là des maux qui avaient détruit nombres de peuples auparavant. Il encourageait l'aumône, même s'il s'agissait de la moitié d'une date.

~ Selon le Messie Promis^{as}, il n'est aucunement possible que l'on aime Dieu tout en étant amouraché par les richesses de ce bas-monde. Heureux celui qui adore Allāh. Dieu béni les biens de celui qui dépense dans sa cause.

~ Il est tout à fait fautif de croire que les biens acquis dans ce monde sont dus à ses propres efforts. Toute richesse que l'on possède émane d'Allāh, l'Exalté.

Aussi, il ne faut pas s'illusionner en pensant que les dépenses faites dans le chemin d'Allāh constituent une faveur quelconque envers le Tout-puissant.

Au contraire, c'est Dieu qui de par sa grâce octroie l'opportunité à l'homme de dépenser dans sa cause, et ce, pour son propre bien.

~ Les membres de cette communauté, y compris ceux qui ont récemment prît le serment d'allégeance, excellent en terme de sacrifice financiers, nonobstant le fait

que certains parmi eux vivent dans la pauvreté.

Le Messie Promis^{as} en a fait mention de cet esprit de sacrifice dont faisait preuve ses compagnons. En dépit de leur maigre salaire de 3 ou 4 *anas*, ils payaient régulièrement leur *Chanda*.

~ Les aînés de cette communauté avaient fait de grandes sacrifices financières pour la propagation de la Jamā'at. C'est en accord avec ces mêmes sacrifices que leurs descendants jouissent aujourd'hui d'une existence prospère et confortable.

De nos jours, d'aucuns, qui sont nés plus d'un siècle après le Messie Promis^{as} et qui n'ont jamais pour autant rencontré le Calife^{aa} font preuve d'une telle obéissance envers le Califat et se consentissent à une telle norme de sacrifice, nous laissant bouche-bée.

~ Huzoor^{aa} cite quelques récits :

Un Aḥmadī du Ghana raconte qu'il avait des frais liés à ses études qu'il n'était pas en mesure de payer par manque d'argent. Malgré sa situation financière précaire, il paya son *Chanda*.

Peu après, il apprit que le gouvernement lui devait une somme d'argent qui équivalait au quintuple de ce qu'il avait préalablement donné en *Chanda*.

~ Un nouveau converti du Burkina Faso raconte comment il souffrait auparavant de dépression et de pensées suicidaires. Après avoir payé son *Chanda Waqf-e-Jadid* selon le taux requis, il dit à présent avoir la tranquillité d'esprit.

~ Un Ahmadi habitant le Royaume-Uni déclare que lorsqu'il fut rappelé de sa responsabilité de participer au fond *Waqf-e-Jadid*, il se tourna vers Dieu, le suppliant de le pourvoir des moyens nécessaires afin de s'acquitter de son devoir.

Peu après, l'Aḥmadī (un comptable, il faut le dire) reçut une lettre du département responsable des impôts indiquant qu'il avait payé un montant excessif de taxe.

~ Huzoor^{aa} cite un récit du Burkina Faso et de la Gambie. Un Aḥmadī de la Guinée-Conakry raconte qu'il s'était consentit d'épargner une partie de ce

qu'il possédait afin de participer au fond *Waqf-e-Jadid*.

Il n'avait pas encore effectué sa contribution, ayant simplement mit de côté le montant qu'il comptait donner en *Chanda*.

Quelques heures plus tard, il reçut une enveloppe dans laquelle se trouvait une grosse somme d'argent. Ainsi, Allāh lui avait déjà récompensé avant même qu'il n'ait fait sa contribution.

~ Un Aḥmadī Béninois raconte qu'il avait une dette à rembourser. Il paya en dépit de cela son *Chanda Waqf-e-Jadid* - un total de 500 francs. Le lendemain, il obtint un contrat de travail et la somme associée à ce contrat dépassait de peu la dette qu'il avait à rembourser.

~ Un Aḥmadī du Mali, Abou Bakr de nom, dit avoir été récipiendaire des



faveurs liés au *Chanda*. Chaque année, en raison de la santé précaire de son fils, il était contraint de déboursier de grosses sommes d'argent et de s'absenter souvent du travail.

L'Aḥmadī déclare que son fils ne tombe plus malade depuis qu'il a commencé à dépenser dans le chemin d'Allāh.

~ Après avoir cité quelques anecdotes de l'Inde et de la Roumanie, Huzoor^{aa} mentionne l'histoire d'un enseignant d'une école privée de Jaipur qui, ayant effectué ses contributions selon le taux requis, était devenu principale de son école ainsi que le propriétaire de trois autres écoles.

~ La *Sadr Lajna* du Canada raconte l'histoire d'une petite fille de 12 ans. Elle avait reçu une somme de 80 dollars comme récompense à l'école et donna

le tout en donation vers le fond *Waqf-e-Jadid*.

L'année suivante, elle fut décernée le premier prix à l'occasion de l'Abdus Salam Science fair.

~ De nos jours, un jeu vidéo nommé Fortnite gagne en popularité auprès des jeunes. Ce jeu comporte nombres de danger, et ceux qui s'y adonnent sont à forte risque de perdre de l'argent.

D'ailleurs, une étude récemment publiée révèle l'existence de certains groupes dont l'objectif est celui d'inciter aux enfants de leurs donner accès aux comptes bancaires de leurs parents.

Ce jeu est devenu une véritable addiction parmi les jeunes, et ils y perdent temps et argent. Il incombe aux Aḥmadīs d'éviter de telles futilités.

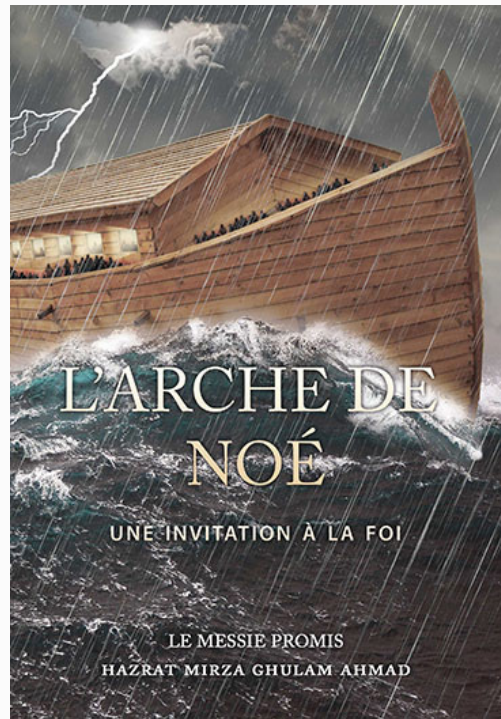
~ Une femme qui s'était convertie à la Jamā'at en 2010 raconte qu'elle n'avait pas les moyens de payer la *Chanda*. Ayant finalement trouvée un emploi, elle commença à payer son *Chanda*. Par la grâce d'Allāh, elle connut trois hausses de salaire cette même année.

~ Souvent de fois, les femmes de la Jamā'at comprennent l'importance du sacrifice financier plus que les hommes. Huzoor^{aa} cite quelques anecdotes à ce sujet. Aussi, Sa Sainteté le Calife^{aa} relate l'histoire d'un nouveau converti qui prit la *Bai'at* en 2016. Malgré les mesures persécutrices auxquelles il fut soumis aux mains de sa famille, cet Aḥmadī indonésien continua de persévérer et de payer son *Chanda* (en cachette).

Qu' Allāh bénisse les biens et les personnes des contributeurs de tous les pays, et qu'il leur permette également à l'avenir de faire de grands sacrifices. Amīn!

SI VOUS SOUHAITEZ QUE DIEU SOIT SATISFAIT DE VOUS

« Si vous souhaitez que dieu soit satisfait de vous au ciel, soyez unis, tels que le sont deux frères nés d'une même mère. Le plus grand parmi vous est celui qui pardonne le plus à son frère ses transgressions; et malchanceux est celui qui est dominé par ses sentiments revanchards et n'est pas pardonnant. Une telle personne n'a rien à voir avec moi. Craignez la malédiction de Dieu, car Il est Saint et Jaloux. Ne peuvent avoir accès à la proximité de Dieu : le pervers, l'arrogant, le malfaiteur ou le malhonnête. Ni celui qui n'éprouve point de jalousie à cause de Son Nom. Ni les cupides qui, comme des chiens ou des fourmis ou des vautours, se jettent sur les immondices de ce monde et qui sont avides de jouissances mondaines. L'œil impur ne Le voit pas; le cœur impur ne Le connaît pas. Celui qui, pour Son amour, se jette dans le feu, sera sauvé du feu de la géhenne. Celui qui, pour Son amour, pleure, rira ; et celui qui, pour Son amour, défait ses liens avec ce monde, Le rencontrera. Soyez les amis de Dieu et ayez un cœur débordant de sincérité et d'enthousiasme, afin qu'Il vous favorise. Soyez miséricordieux envers vos subalternes, vos épouses et vos frères nécessiteux afin que miséricorde vous soit faite au ciel. Que la totalité de votre être Lui appartienne, afin qu'Il vous appartienne.»



(Kishti Nuh, « L'arche de Noé », Ruhani Khaza'in, vol.19, p. 12-13)



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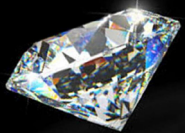
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