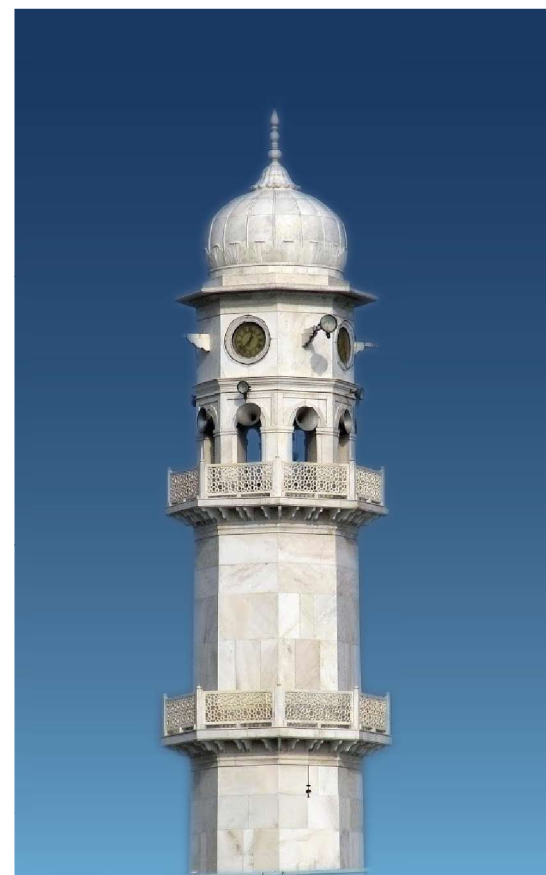


# AHMADIYYA Gazette

Volume 48 - No. 06 - June 2019

CANADA 



“And keep thyself attached to those who call on their Lord,  
morning and evening, seeking His pleasure . . .”

(The Holy Qur’ān, Sūrah Al-Kahf, 18:29)



## HOW TO BENEFIT FROM JALSA SĀLĀNA ?

By the Grace of Allāh, Jalsa Sālāna Canada will Inshā'Allāh be held from July 5 to 7, 2019.

### REFRAIN FROM USELESS CONVERSATIONS AND LISTEN TO SPEECHES

Syednā Hazrat Khalīfatul-Masīḥ V<sup>aa</sup> gave the following instruction last year at Jalsa Sālāna UK and said:



The attendees of Jalsa should remember that the Holy Prophet<sup>sa</sup> said that one moral virtue (accordingly to Islām) is that believers should refrain from vain and useless conversations (Sunan Ibn Maja, Kitābul Fitn). Particularly, during this Jalsa—which the Promised Messiah<sup>as</sup> declared as an assembly that is held exclusively for the sake of Allāh—everyone must refrain from all useless conversations and wasting time. So listen attentively to the Jalsa proceedings. Whether or not you like a particular speaker, the subject matter is nonetheless always beneficial for every person. Every speech has points that will impact at least some listeners. Therefore, listen very attentively. Unless it is an absolutely necessity, do not get up to leave the Jalsa Gāh. Attendance should be maintained throughout the Jalsa, as it is right now, so that children and youth see how important this Jalsa is and they become attached to their faith and strive in enhancing their faith. In this day and age, it is a huge and vital responsibility of parents to foster the importance of faith among their children and youth and to connect them to their faith. Every mother and father must make efforts to this end. May Allah enable all to do so!”

(Opening Address, Jalsa Sālāna UK 2019, translated from Urdu)





AḤMADIYYA GAZETTE CANADA  
An Educational and Spiritual Publication

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## ABBREVIATIONS OF SALUTATIONS

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

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

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

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

aa (Ayyadahullāhu Ta'ālā binaṣrihil-'Azīz - May Allāh be his Helper!)  
Usage: Salutation written after the name of Hazrat Mirzā Masroor Aḥmad, Khalīfatul-MasīḤ V<sup>aa</sup>



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# PEARLS OF WISDOM

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### THE HOLY QUR'ĀN

And keep thyself attached to those who call on their Lord, morning and evening, seeking His pleasure; and let not thy eyes pass beyond them, seeking the adornment of the life of the world; and obey not him whose heart We have made heedless of Our remembrance and who follows his evil inclinations, and his case exceeds all bounds.

(Sūrah Al-Kahf, 18:29)

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تَطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُوتًا  
(سوره الكهف 29:18)

### HADĪTH

Hazrat Abū Huraira<sup>ra</sup> narrates that the Holy Prophet<sup>sa</sup> said: “Allāh has squads of Angels who have no other work but to follow assemblies that are remembering God. When they find such assemblies, they sit in them and some of them [Angels] surround the others with their wings till the space between them and the heavens is fully covered. When they disperse, they go to the heavens and Allāh, the Exalted and Glorious, asks them—even though He is best informed about them—‘where have you come from?’ They say, ‘we come from Thine servants upon the earth who had been glorifying Thee, uttering Thine Greatness and Oneness and praising Thee and begging of Thee.’ He says, ‘what do they beg of Me?’ They say, ‘they beg Thee of Paradise.’ God says, ‘have they seen My Paradise?’ They say, ‘No, our Lord.’ He says, ‘what would it be like if they were to see My Paradise?’ They say, ‘they seek Thine protection.’ He says, ‘against what do they seek My protection?’ They say, ‘our Lord, from the Hell-Fire.’ He says, ‘have they seen My Fire?’ They say, ‘no.’ He says, ‘what would it be like if they were to see My Fire?’ They say, ‘they beg of Thy forgiveness.’ He says, ‘I grant pardon to them, and confer upon them what they ask and grant them protection against which they seek.’ They again say, ‘our Lord, there is one amongst them, such and such simple servant, who happened to pass by (that assembly) and sat there along with the rest.’ He says, ‘I also grant him pardon, for they are a people whose companions are in no way unfortunate.’”

(Sahīh Muslim, Kitābuz-Zikr)

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ لِلَّهِ تَبَارَكَ وَتَعَالَى مَلَائِكَةً سَيَّارَةً فَضُلًا يَتَّبِعُونَ الذِّكْرَ فَإِذَا وَجَدُوا جَمَلًا فِيهِ ذِكْرٌ قَعَدُوا مَعَهُمْ وَحَفَّ بَعْضُهُمْ بَعْضًا بِأَجْنِحَتِهِمْ حَتَّى يَمَلُؤُوا مَا بَيْنَهُمْ وَبَيْنَ السَّمَاءِ الدُّنْيَا فَإِذَا تَفَرَّقُوا عَرَجُوا وَصَعِدُوا إِلَى السَّمَاءِ قَالَ فَيَسْأَلُهُمُ اللَّهُ عَزَّ وَجَلَّ وَهُوَ أَعْلَمُ بِهِمْ مِنْ آيِنِ جِئْتُمْ فَيَقُولُونَ جِئْنَا مِنْ عِنْدِ عِبَادِكَ فِي الْأَرْضِ يُسَبِّحُونَكَ وَيُكَبِّرُونَكَ وَيُهَلِّلُونَكَ وَيَحْمَدُونَكَ وَيَسْعَلُونَكَ، قَالَ وَمَا ذَا يَسْأَلُونِي؟ قَالُوا يَسْعَلُونَكَ جَنَّتِكَ قَالَ وَهَل رَأَوْا جَنَّتِي؟ قَالُوا لَا أَيْ رَبِّ، قَالَ: فَكَيْفَ لَوْ رَأَوْا جَنَّتِي، قَالُوا: وَيَسْتَجِيرُونَكَ، قَالَ: وَمِمَّا يَسْتَجِيرُونَ نَبِيَّ، قَالُوا: مِنْ نَارِكَ يَا رَبِّ، قَالَ: وَهَل رَأَوْا نَارِي؟ قَالُوا: لَا، قَالَ: فَكَيْفَ لَوْ رَأَوْا نَارِي؟ قَالُوا: وَيَسْتَغْفِرُونَكَ، قَالَ: فَيَقُولُ قَدْ غَفَرْتُ لَهُمْ فَأَعْطَيْتُهُمْ مَا سَأَلُوا وَأَجْرْتُهُمْ مِمَّا اسْتَجَارُوا قَالَ فَيَقُولُونَ رَبِّ فِيهِمْ فَلَانٌ عَبْدٌ خَطَّاءٌ إِنَّمَا مَرَّ جَلَسَ مَعَهُمْ، قَالَ: فَيَقُولُ: وَلَهُ غَفَرْتُهُمُ الْقَوْمُ لَا يَشْقَى بِهِمْ جَلِيسُهُمْ.

(مسلم كتاب الذكر باب فضل مجالس الذكر)



# SO SAID THE PROMISED MESSIAH<sup>AS</sup>

## A GREAT GATHERING

“It is essential for all those who can afford to undertake the journey, that they must come to attend this convention which embodies many blessed objectives. They should disregard minor inconveniences in the cause of Allāh and His prophet<sup>sa</sup>. Allāh yields reward to the sincere people at every step of their way, and no labour and hardship, undertaken in His way, ever goes to waste. I re-emphasize that you must not rank this convention in the same league as other, ordinary, human assemblies. This is a phenomenon that is based purely on Divine Help, for the propagation of Islām.” (*Majmū’ah Ishtihārāt* Vol. 1, p. 341)

### PROMOTION OF FAITH AND SPIRITUALITY

“During the Jalsa, such truths will be discussed which are essential to promote and enhance faith, belief and spiritual knowledge.” (*Āsmānī Faisla, Rūhānī Khā’zāin*, Vol. 4, p. 352)

“[During this Jalsa, there will be such programs and discourses] with which every brother will get the chance to increase his religious knowledge, and will broaden his horizon, and with the divine blessing and favour, his ma’arifat will expand.” (*Majmū’a Ishtihārāt*, Vol 1, p. 340)

“This spiritual convention will have many other spiritual benefits which will become manifest from time to time.” (*Āsmānī Faisla, Rūhānī Khazā’in*, Vol. 4, pg. 352)

### ATTAIN HIGH MORALS

“The main purpose and intent for this Jalsa was that the members of our Jamā’at should bring about a pious change in themselves by meeting [me] so that their hearts turn completely to the next world. They should cultivate fear of God in them. They should become a model for others in Taqwa, love of God, tender-heartedness, piety, mutual love and brotherhood. They should develop humility, modesty and truthfulness in themselves and should strive for religious progress.” (*Shahādatul Qur’ān, Rūhānī Khazā’in*, Vol. 6, p. 394)

### COMPASSION FOR OTHERS

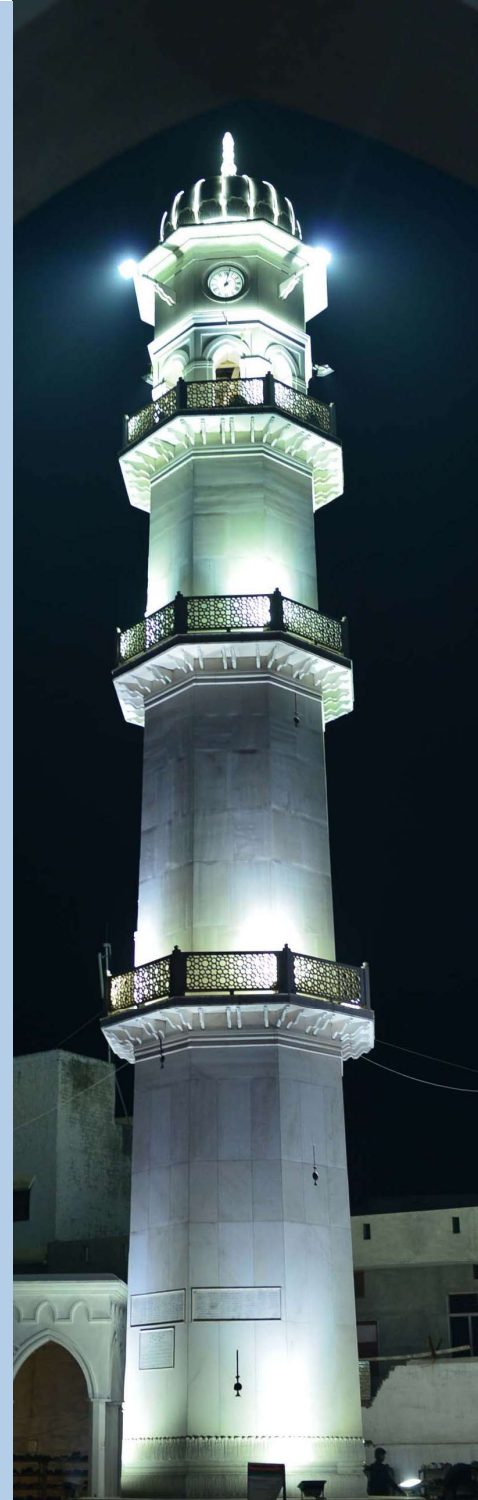
“Another requirement of this Jalsa is that, out of compassion, plans for the religious needs of Europe and America be presented. This is because it has been established that the humble people of Europe and America are becoming ready to accept Islām.” (*Majmū’ah Ishtihārāt*, Vol. 1, p. 340-341)

### PURPOSE OF JALSA SĀLĀNA

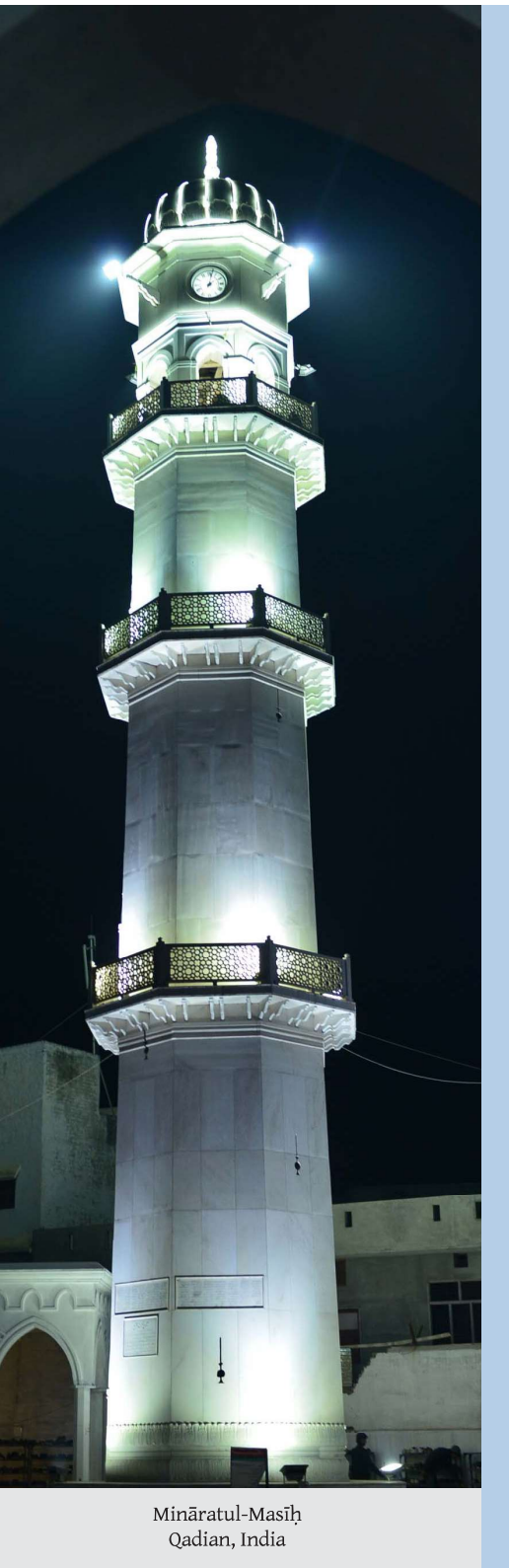
“The primary purpose of this convention is to enable every sincere individual to personally experience religious benefits so that they may enhance their knowledge and –due to their being blessed and enabled by Allāh, The Exalted– their perception [of Allāh] may increase. Among its secondary benefits is that this congregational meeting together will promote mutual introduction among all brothers, and it will strengthen the fraternal ties within this Community.” (*Majmū’ah Ishtihārāt*, Vol. 1, p. 340)

### COMPANY OF THE RIGHTEOUS

“The purpose [of this Jalsa] is that the love of this world should cool down in your hearts and love of God and His Prophet should dominate. For this, it is important to remain in my company and spend some time of your life with me. You must see me occasionally. Doing the Bai’at—with no regard for meeting me—will be bereft of blessings and merely a superficial Bai’at.” (*Āsmānī Faisla, Rūhānī Khazā’in*, Vol. 4, p. 351)



Mināratul-Masiḥ  
Qadian, India



Mināratul-Masīḥ  
Qadian, India

### MEETING NEW BROTHERS

“An additional benefit of these gatherings will be that each year new entrants to the Jamā‘at shall, by being present on the fixed dates, get to know their brethren who had joined earlier. And, these meetings will lead to the progressive strengthening of the bond of mutual love and affection.” (*Āsmānī Faisla, Rūhānī Khazā’in*, Vol. 4, p. 352)

### A MEANS TO REMOVE RANCOUR

“Supplications shall be made at the threshold of the Glorious God that He may unite all these brothers in spirit and banish all estrangement, dryness and differences from amongst them.” (*Āsmānī Faisla, Rūhānī Khazā’in*, Vol. 4, p. 352)

### COLLECTIVE PRAYER FOR THOSE WHO HAVE PASSED AWAY

“Prayers for absolution will be offered for brothers who will have passed away in the interim.” (*Āsmānī Faisla, Rūhānī Khazā’in*, Vol. 4, p. 352)


### BAĪ‘AT AND JALSA SALĀNĀ

“All sincere souls who have entered the fold of this humble one should know that the purpose of pledging allegiance is to dampen worldly ardour, so that the heart is engulfed in the love of the Bountiful God and of the Holy Prophet<sup>sa</sup>, and to develop such a state of detachment that the Final Journey does not seem like an unwelcomed prospect. But, in order to achieve this, it is necessary to stay in my company and to spend a portion of one’s life in this cause, so that —if God Almighty so wills— through witnessing some definite signs, weakness, infirmity and tardiness may be overcome and perfect faith may be born, resulting in fervour and passionate ardour. One should always strive to achieve this goal and pray that God may grant this opportunity. Until this happens, it is essential to meet me now and then. Bai‘at is devoid of all blessings and is a mere formality if one does not care to meet me. Since —due to physical inability, lack of resources, and long distances— it is not possible for everyone to stay in my company or to visit me a few times every year, and most hearts are not yet endowed with such ardent desire that they should bear the greatest troubles and hardships for the meeting, it seems appropriate, therefore, that three days of every year should be fixed for a gathering in which all my devoted followers should —God willing— be present, with the condition of health, time and absence of strong impediments.” (*Āsmānī Faisla, Rūhānī Khazā’in*, Vol. 4, p. 351)

### PRAYERS OF THE PROMISED MESSIAH<sup>AS</sup> FOR THOSE WHO ATTEND JALSA SALĀNĀ

“O Allāh, O Sublime One, Bestower of bounties, for every such person who makes a journey to attend this convention that is for the sake of Allāh: May Allāh, the Exalted, be with them, grant them a great reward, have mercy on them, and ease for them their circumstances of hardship and anxiety and eliminate their anguish and grief. May He grant them freedom from every single hardship and lay open for them the ways of [achieving] their desired goals, and raise them up on the Day of Judgment among those of His servants who are the recipients of His blessings and Mercy. May He be their Guardian in their absence until after their journey comes to an end. O Allāh! O Sublime One and Bestower of bounties, Ever Merciful and One Who Resolves all problems! Do grant all these prayers, and grant us victory over our opponents with scintillating signs, because You alone have all the might and power. Āmīn! Āmīn!” (*Majmū‘a Ishtihārāt*, Vol. I, p. 342)





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

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

## MEN OF EXCELLENCE

MARCH 1, 2019

**O**ur Imām, Hazrat Khalīfatul-Masīh V<sup>aa</sup> continued with the accounts of the Companions of the Holy Prophet<sup>sa</sup> who participated in the Battle of Badr. He<sup>aa</sup> spoke of the following companions:

### **Hazrat Khauli bin Abi Khauli<sup>ra</sup>**

He accompanied the Holy Prophet<sup>sa</sup> in all the Battles, including Badr and Uhud. Hazrat Khauli<sup>ra</sup> passed away during the Khilāfat of Hazrat Umar<sup>ra</sup>.

### **Hazrat Rafi‘ bin Al-Mu‘alla<sup>ra</sup>**

He belonged to the Banu Habib branch of the Khazraj tribe. His mother’s name was Idam bin ‘Auf. The Holy Prophet<sup>sa</sup> established a bond of brotherhood between Hazrat Rafi‘<sup>ra</sup> and Hazrat Safwan Bin Baizā<sup>ra</sup>. Both of these Companions

participated in the Battle of Badr and, according to some accounts, both were martyred in that Battle. According to the account given by Musa bin ‘Uqbah, Hazrat Rafi‘<sup>sra</sup> brother Hazrat Halal Mu‘alla<sup>ra</sup> was also martyred in the same Battle.

### **Hazrat Zushimālain ‘Umaīr Bin ‘Abde ‘Amr<sup>ra</sup>**

His name was ‘Umaīr and his title was Abu Muḥammad. He was known as Zushimālain because he utilized his left hand more than his right hand. He belonged to the tribe of Banu Khuza‘ah. When Hazrat ‘Umaīr<sup>ra</sup> migrated from Makkah to Madīnah, the Holy Prophet<sup>sa</sup> established a bond of brotherhood between him and Yazīd Bin Harith. Both of these Companions were martyred in the Battle of Badr. Hazrat ‘Umaīr<sup>ra</sup> was 30 at the time of his martyrdom.

### **Hazrat Rafi‘ Bin Yazīd<sup>ra</sup>**

He belonged to the Banu Za‘ura bin Abdel Ashhal branch of the Aus tribe. His mother ‘Aqrab bint Mu‘āz was the sister of the famous Companion, Hazrat Sa‘ad bin Mu‘āz<sup>ra</sup>. He participated in the Battle of Badr and was martyred in the Battle of Uhud.

### **Hazrat Zakwān bin ‘Abde Qaīs<sup>ra</sup>**

His title was Abus-Sabu‘u. He belonged to the Banu Zuraīq branch of the Khazraj tribe. He participated in the first and the second Ba‘at at ‘Aqabah. He is regarded as an Ansār-Muhajir. He participated in the Battle of Badr and was martyred in the Battle of Uhud.

### **Hazrat Khawwāt bin Jubāir Ansāri<sup>ra</sup>**

His title was ‘Abdullāh and also Abu

Saleh. He belonged to Banu Tha'labah tribe and was the brother of Hazrat 'Abdullāh bin Jubāir<sup>ra</sup> who the Holy Prophet<sup>sa</sup> had appointed to protect the mountain pass along with 50 archers in the Battle of Uhud. Hazrat Khawwāt<sup>ra</sup> was of a moderate height and died in 40 A.H. aged 74.

#### **Hazrat Rabī'ah bin Aksam<sup>ra</sup>**

His title was Abu Yazīd. He was a short and stout man. He belonged to the Asad bin Khuzaimah tribe. He is also counted among the Ansār-Muhajirin. At the age of 30, he participated in Battle of Badr. He attained martyrdom in Battle of Khyber at the age of 37.

#### **Hazrat Rifa'ah bin 'Amr Al-Juhuni<sup>ra</sup>**

He is also known as Wadī'ah bin 'Amr. He participated in the Battles of Badr and Uhud.

#### **Hazrat Zaīd bin Wadī'ah<sup>ra</sup>**

He belonged to the Ansār tribe of Khazraj. He took part in the Bai'at at 'Aqabah and in the Battle of Badr. He was martyred in the Battle of Uhud. His mother's name was Umme Zaīd bint Harith.

#### **Hazrat Ribī' bin Rafī' Ansāri<sup>ra</sup>**

He belonged to the Banu 'Ajlān tribe. He participated in the Battles of Badr and Uhud.

#### **Hazrat Zaid bin Al-Muzāin<sup>ra</sup>**

His father's name was Muzaīn bin Qais. He belonged to the Khazraj tribe. He participated in the Battle of Badr and Uhud. After the migration to Madīnah, the Holy Prophet<sup>sa</sup> established a bond of brotherhood between Hazrat Zaid<sup>ra</sup> and Hazrat Mistah bin Uthathah<sup>ra</sup>.

#### **Hazrat 'Iyāz bin Zuhair<sup>ra</sup>**

His title was Abu Sa'ad and his mother's name was Salma bint 'Amir. He belonged



Hazrat Khalīfatul-Masīh V<sup>aa</sup>

to the Fehr tribe. He took part in the second migration to Abyssinia and then returned and migrated to Madīnah. He participated in all the Battles, including Badr, Uhud and Khandaq. He died in Madīnah in 30 A.H. during the Khilāfat of Hazrat Uthmān<sup>ra</sup>. According to one account, he died in Syria.

#### **Hazrat Rifa'ah bin 'Amr Ansāri<sup>ra</sup>**

His title was Abu Waleed. He belonged to the tribe of Banu 'Auf bin Khazraj. His mother's name was Umme Rifa'ah. He took part in the second Bai'at at 'Aqabah along with 70 Companions. He participated in the Battle of Badr and was martyred in the Battle of Uhud.

#### **Hazrat Ziyād bin 'Amr<sup>ra</sup>**

He is also known as Ibn-e-Bishr. and was an ally of the Ansār. He participated in the Battle of Badr along with his brother Hazrat Zamrah<sup>ra</sup>. He belonged to the Banu Sā'idah bin Ka'ab tribe. According to another account, he was a freed slave of Banu Sā'idah bin Ka'ab bin Al-Khazraj.

#### **Hazrat Salim bin 'Umāir bin Thabit<sup>ra</sup>**

He was a member of an Ansāri tribe called Banu 'Amr bin 'Auf. He took part in the first Bai'at at 'Aqabah. He also accompanied the Holy Prophet<sup>sa</sup> in all of the Battles, including Badr, Uhud and Khandaq. He was one of the Companions

who wept before the Holy Prophet<sup>sa</sup> on the occasion of the Battle of Tabūk because they desired to participate in the Battle but were too poor to arrange a ride.

#### **Hazrat Surāqah bin Ka'ab<sup>ra</sup>**

He belonged to the Banu Najjār tribe. His mother's name was 'Umāirah bint Nu'man. Hazrat Surāqah<sup>ra</sup> accompanied the Holy Prophet<sup>sa</sup> in all of the Battles, including Badr, Uhud and Khandaq. He passed away during the era of Hazrat Mu'āwiyah<sup>ra</sup>. According to Kalbi's account, he was martyred at the Battle of Yamamah.

#### **Hazrat Sāib bin Maz'un<sup>ra</sup>**

He was the brother of Hazrat Uthmān bin Maz'un<sup>ra</sup>. He was amongst the first Companions to migrate to Abyssinia and had the privilege of partaking in the Battle of Badr. Hazrat Sāib<sup>ra</sup> also had the honour of being a trade partner of the Holy Prophet<sup>sa</sup>.

#### **Hazrat 'Asim bin Qais<sup>ra</sup>**

He belonged to the Ansāri tribe of Tha'labah bin 'Amr. He took part in the Battles of Badr and Uhud.

#### **Hazrat Tufaīl bin Mālik bin Khansā<sup>ra</sup>**

Hazrat Tufaīl<sup>ra</sup> belonged to the Banu



‘Ubaīd bin ‘Adi branch of the Khazraj tribe. His mother’s name was Asma bint Alqaīn. He participated in the Baī‘at at ‘Aqabah and in the Battles of Badr and Uhud.

#### **Hazrat Tufāil bin Nu‘mān<sup>ra</sup>**

He belonged to the Ansāri tribe of Khazraj. His mother was Khansā bint Riāb who was also the paternal aunt of Hazrat Jābir bin ‘Abdullāh<sup>ra</sup>. He was present at the Baī‘at at ‘Aqabah as well as the Battle of Badr. He also took part in the Battle of Uhud and on that day he received a total of thirteen wounds. He also participated in the Battle of Khandaq and was martyred on that occasion.

#### **Hazrat Zāhhāk bin ‘Abd ‘Amr<sup>ra</sup>**

He belonged to the Banu Dinar bin Najjar

tribe. His father’s name was ‘Abd ‘Amr and his mother’s name was Sumāira bint Qāis. He participated in the Battle of Badr and Uhud along with his brother Nu‘mān bin ‘Umar.

#### **Hazrat Zāhhāk bin Hāritha<sup>ra</sup>**

He belonged to the Ansār tribe of Khazraj. He was among the 70 Companions who took part in the Baī‘at at ‘Aqabah. He also participated in the Battle of Badr.

#### **Hazrat Khallād bin Suwāid Ansāri<sup>ra</sup>**

He belonged to the Banu Hārith branch of the Khazraj tribe. His mother’s name was ‘Amrah bint Sa‘ad. His son was appointed by Hazrat ‘Umar<sup>ra</sup> as Governor in Yemen. His other brother was Hakam bin Khallād and their mother was Laila bint ‘Ubadah. Hazrat Khallād<sup>ra</sup> participated in the

Baī‘at at ‘Aqabah. He also took part in the Battles of Badr, Uhud and Khandaq. In the Battle of Banu Quraīzah, an enemy woman named Bunānah dropped a heavy rock on him causing his martyrdom.

#### **Hazrat Aus bin Khaulī Ansāri<sup>ra</sup>**

His title was Abu Laila. He belonged to the Banu Salim bin Ghanam bin ‘Auf branch of the Khazraj tribe. His mother’s name was Jamīla bint Ubaī and she was the sister of ‘Abdullāh bin Ubaī bin Salūl. Hazrat Aus<sup>ra</sup> accompanied the Holy Prophet<sup>sa</sup> in all the Battles, including Badr, Uhud and Khandaq. He died in Madīnah during the Khilāfat of Hazrat Uthmān<sup>ra</sup>.

Huzoor<sup>aa</sup> prayed: may Allāh continue to elevate the station of these eminent Companions of the Holy Prophet<sup>sa</sup>! Amīn!

## MEN OF EXCELLENCE

MARCH 8, 2019

**O**ur Imām, Hazrat Khalīfatul-Masīh<sup>aa</sup> continued with the accounts of the Companions of the Holy Prophet<sup>sa</sup> who participated in the Battle of Badr. He spoke of the following companions:

#### **Hazrat Qāis bin Mihsan<sup>ra</sup>**

He was an Ansāri Companion. In some places his name appears as Qāis bin Hisn. He belonged to the Banu Zuraīq of the Ansār. His mother was Aneesa bint Qais and his father was Mihsan bin Khālīd. His children lived in Madīnah at the time of his demise.

#### **Hazrat Jubāir bin Iyās<sup>ra</sup>**

His father’s name was Iyas bin Khālīd. He belonged to the Banu Zuraīq branch of the Khazraj tribe. In some accounts his name also appears as Jubāir bin Ilyas and Jubāir bin Iyas.

It is mentioned in the Aḥādīth that a Jew cast a magic spell on the Holy Prophet<sup>sa</sup> which affected him. Huzoor<sup>aa</sup> said that we

should know the reality of this assertion and be able to answer any objections against the Holy Prophet<sup>sa</sup>. He<sup>aa</sup> presented some details of this incident from our literature.

Hazrat Mirzā Bashir Aḥmad Ṣāḥib<sup>ra</sup> writes that it is recorded in history and even in Ḥadīth that after the Treaty of Hudaibiyah, a hypocrite of Jewish descent by the name of Labīd bin ‘Āsim cast a spell on the Holy Prophet<sup>sa</sup> (God forbid). It was alleged that he did this by tying some strands of hair to a comb, reading some incantations on it, and then putting it in a well. And, it is asserted and publicised that the Holy Prophet<sup>sa</sup> remained under this spell for a long time. The Holy Prophet<sup>sa</sup> remained sad and anxious during these days and constantly turned to prayer. Loss of memory was a major indication of this and he would forget some things as a result. Allāh revealed the truth of the mischief to the Holy Prophet<sup>sa</sup> through a dream.

Hazrat Mirzā Bashir Aḥmad Ṣāḥib<sup>ra</sup> writes that such a web of tales was spun around this incident that it is really difficult

to differentiate fact from fiction. If all these narratives are taken together, the image of the Holy Prophet<sup>sa</sup> that emerges is one of a very weak man who could easily be influenced by ill-intentioned adversaries in worldly matters and they could control his mind through their unholy concentration, and that, God forbid, he was helpless in the face of it. However, when these narratives are looked at critically with reason and logic, and are properly researched, it becomes crystal clear that this was a temporary episode of loss of memory that resulted from occasional worries and the weakening of the body which mischievous enemies used to spread the rumour that they had cast a spell on the Prophet of the Muslims—God forbid! However, God granted the Holy Prophet<sup>sa</sup> a quick recovery and thus the enemy was humiliated and their propaganda failed.

Hazrat Mirzā Bashir Aḥmad Ṣāḥib<sup>ra</sup> further writes:

It is the worst use of human reasoning to even think that the man who conquered all the satanic powers



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of the world and was the greatest messenger, and who trampled upon the head of serpentine forces, and the like of whom was never born and never will be born, could have been the victim of the spell of a despicable Jewish-born man. This is impossible. And this is not just my claim, rather the Holy Prophet<sup>sa</sup> himself rejected this notion. This is clarified in the Ḥadīth wherein Hazrat ‘Ā’isha<sup>ra</sup> says: I asked the Holy Prophet<sup>sa</sup>, “Do I have my Satan?” The Holy Prophet<sup>sa</sup> said, “Yes.” I asked, “Does every human being have a Satan?” The Holy Prophet<sup>sa</sup> said, “Yes.” Then I asked wonderingly, “And do you have a Satan too?” The Holy Prophet<sup>sa</sup> said, “Yes, but God has granted me such dominion over him that he has become a Muslim.” In the view of this Ḥadīth, can it even be thought that a Jewish hypocrite, belonging to a people whom the Holy Qur’ān describes as accursed, could have cast a spell on such a great person as the Holy Prophet<sup>sa</sup>, and that, God forbid, the Holy Prophet<sup>sa</sup> remained sad and depressed as a consequence of this satanic spell for a long time? Liars have always used such ploys in all times, but the All-Mighty and All-Powerful God always exposes them. But what then is the truth of the incident cited by Hazrat ‘Ā’isha<sup>ra</sup>

and recorded in Ṣaḥīḥ Bukhārī? It is not difficult to arrive at the truth of the matter when one looks at the ways and machinations of the Jewish hypocrites and the background of the events.

The first point to be noted is that the alleged incident took place after the Treaty of Hudaibiyah. It is written in Tabqat ibn Sa‘ad that the Holy Prophet<sup>sa</sup> decided, on the basis of a dream, to go to Makkah to perform Umrah, but had to return without fulfilling his purpose after being stopped by the Quraīsh. This apparent failure was so painful that even great and eminent Companions like Hazrat ‘Umar<sup>ra</sup> temporarily wavered because of it. It is written in Bukhārī that the impact this event had on the people of weak faith affected the Holy Prophet<sup>sa</sup>, and for a time he remained anxious and his health suffered as a result, and he constantly prayed in this state of anxiety. All this affected his nerves and memory and for a time he showed signs of loss of memory. These things are part and parcel of being human, and Prophets are no exception. But when the Jews and the hypocrites saw the Holy Prophet<sup>sa</sup> was suffering from loss of memory on account of weakness of nerves and the brain, they started to claim, for the sake of causing mischief that they had, God forbid, cast a spell on the Prophet of the Muslims, and that all his forgetfulness and other symptoms were a result of this spell.

Hazrat Mirzā Bashir Aḥmad Ṣāḥib<sup>ra</sup> writes:

The second point is that the Jews and hypocrites, seeing the Holy Prophet<sup>sa</sup> in this state, started to surreptitiously defame the holy founder of Islām, just as they had maligned Hazrat ‘Ā’isha<sup>ra</sup>, after she had been left behind in the Battle of Bani Mustalaq, in order to hurt the Holy Prophet<sup>sa</sup>.

The third point is that in order to have a physical sign of this spell and to more easily influence simple-minded people, a Jew by the name of Labīd bin Al-A’sam tied some strands of hair to a comb and buried it in a well, and this started a series of rumours which

disturbed the Holy Prophet<sup>sa</sup>.

The fourth point is that when the Holy Prophet<sup>sa</sup> prayed to Allāh in this state of anguish and asked Him to counter this mischief through His grace and to reveal to him the truth about it so that he could apprise the simple-minded people of it, the prayer was accepted.

The fifth point is that Allāh heard the supplications of the Holy Prophet<sup>sa</sup> and exposed the mischief of Labīd bin Al-A’sam. The Holy Prophet<sup>sa</sup> then went to the well with some witnesses and buried the comb in the ground.

He then writes: The question then arises that if the Holy Prophet<sup>sa</sup> was Allāh’s greatest Prophet and *Khātamun-Nabiyyīn*, then why did he suffer from a loss of memory that could have hindered the fulfilment of his mission as a Prophet? The answer is that every Prophet has two capacities. One is his capacity as the Prophet of God, on account of which he is blessed with Divine discourse and is appointed the teacher of his followers and is an example for them. The other capacity is that he is a human being like all others and is subject to all human frailties and weaknesses. They fall ill as other humans do. So, just as the Holy Prophet<sup>sa</sup> would occasionally suffer from loss of memory, so he did for a while in the aftermath of the Treaty of Hudaibiyah. In short, the condition of the Holy Prophet<sup>sa</sup> after the Treaty of Hudaibiyah was not the result of some magic or spell, rather it was a temporary loss of memory resulting from the circumstances, which the mischief makers used to malign the Holy Prophet<sup>sa</sup>.

Once a Hindu tried to hypnotize the Promised Messiah<sup>as</sup> but he failed to do so. Hazrat Mirzā Bashir Aḥmad Ṣāḥib<sup>ra</sup> writes: “If the servant holds such a status that Allāh the Almighty did not allow for him to be hypnotised then how can one believe that the Master i.e the Holy Prophet<sup>sa</sup> was hypnotised by the Jews, God forbid.”

Huzoor<sup>aa</sup> said that praise be to Allāh that having believed in the Imām of the age, we are able to fathom the true status and dignity of the Holy Prophet<sup>sa</sup>.



**O**ur Imām, Hazrat Khalīfatul-Masīḥ V<sup>aa</sup> continued with the account of the Companions of the Holy Prophet<sup>sa</sup> who participated in the Battle of Badr. He<sup>aa</sup> mentioned the following companions:

#### **Hazrat Sā'ib bin Uthmān<sup>ra</sup>**

He belonged to the Banu Jumah tribe and was the son of Hazrat Uthmān bin Maz'un<sup>ra</sup>. His mother's name was Khaulah bint Hakīm. He accepted Islām in the very early days. He took part in the second migration to Abyssinia with his father and uncle Hazrat Qudamah<sup>ra</sup>. He is counted among the Companions of the Holy Prophet<sup>sa</sup> who were good archers. He accompanied the Holy Prophet<sup>sa</sup> in all of the Battles, including Badr, Uhud and Khandaq. The Holy Prophet<sup>sa</sup> appointed him as Amīr of Madīnah at the time of the Battle of Buwāt. Hazrat Sā'ib bin Uthmān<sup>ra</sup> also participated in the Battle of Yamāma wherein he was hit by an arrow and consequently passed away at the age of 30.

#### **Hazrat Zamrah bin 'Amr Juhni<sup>ra</sup>**

Hazrat Zamrah's<sup>ra</sup> father's name was 'Amr Bin 'Adi, and some have mentioned it as Bishr. Hazrat Zamrah<sup>ra</sup> participated in the Battle of Badr and was martyred in the Battle of Uhud.

#### **Hazrat Sa'ad bin Suhaīl<sup>ra</sup>**

He was an Ansāri Companion. Some have reported his name as Sa'īd bin Suhaīl. Hazrat Sa'ad<sup>ra</sup> participated in the Battles of Badr and Uhud. He had a daughter named Huzailah.

#### **Hazrat Sa'ad bin 'Ubaīd<sup>ra</sup>**

Hazrat Sa'ad bin 'Ubaīd<sup>ra</sup> participated in all the Battles alongside the Holy Prophet<sup>sa</sup> including the Battles of Badr, Uhud and Khandaq. His name has also been reported as Sa'īd. He was known by the title of Qari. He was also commonly known as Abu Zaīd. He is counted



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amongst the four Ansār Companions who compiled the Holy Qur'an during the life of the Holy Prophet<sup>sa</sup>. His son 'Umaīr bin Sa'ad was governor over a part of Syria during the Khilāfat of Hazrat 'Umar<sup>ra</sup>. According to one account, Hazrat Sa'ad bin 'Ubaīd<sup>ra</sup> used to lead the prayers in the Quba Mosque in the time of the Holy Prophet<sup>sa</sup>, and also continued to do so during the Khilāfat of Hazrat Abu Bakr<sup>ra</sup> and Hazrat 'Umar<sup>ra</sup>. He was martyred in the Battle of Qadisiyya in 16 A.H. at the age of 64.

#### **Hazrat Sahl bin 'Atīk<sup>ra</sup>**

He is also mentioned as Suhail. His mother was Jamīla bint 'Alqamah. He was among the 70 Ansār who participated in the second Ba'at at Aqabah. He had the honour to participate in the Battles of Badr and Uhud.

#### **Hazrat Suhaīl bin Rafī<sup>ra</sup>**

He belonged to the tribe of Banu Najjar. The piece of land on which the Prophet's Mosque was built belonged to him and his brother Hazrat Sahl<sup>ra</sup>. His mother's name was Zugaībah bint Sahl. Hazrat Suhaīl<sup>ra</sup> accompanied the Holy Prophet<sup>sa</sup> in all the Battles, including Badr, Uhud and Khandaq. He passed away during the Khilāfat of Hazrat 'Umar<sup>ra</sup>.

Speaking about the Holy Prophet's<sup>sa</sup> migration to Madīnah, Hazrat Muṣṣleḥ

Mau'ūd<sup>ra</sup> writes:

When the Holy Prophet<sup>sa</sup> entered Madīnah, everybody was eager to have him stay at their home. Some people, in their zeal, would come forward and take the reins of his camel so that he should stop at their house, but to every such person the Holy Prophet's<sup>sa</sup> response was, "Leave this camel alone, for it has been ordained by God. It will sit where God desires and stand where He wills." At last it stopped on the edge of Madīnah on a site that belonged to some orphans of the Banu Najjar tribe. The Holy Prophet<sup>sa</sup> dismounted and said, "It seems that this is where God wants us to stay." He then asked about the owner of that piece of land. It was found that it belonged to some orphans. The guardian of the orphans came forward and said that the property belonged to such and such orphans and he offered it to the Holy Prophet<sup>sa</sup> to use as he pleased. The Holy Prophet<sup>sa</sup> said that he would not take anyone's property for free. Once the price was settled the Holy Prophet<sup>sa</sup> decided to build his house and mosque on that piece of land.

In *Sīrat Khatam-un-Nabiyyin*, Hazrat Mirzā Bashir Aḥmad Ṣāḥib<sup>ra</sup> writes:

The first task undertaken in Madīnah was the building of the Prophet's<sup>sa</sup>

Mosque. The place where the camel had stopped belonged to Sahl and Suhail, two Muslim orphans of Madīnah who were under the guardianship of Hazrat As'ad bin Zurarah<sup>ra</sup>. This was a barren and uninhabited piece of land, on one side of which were a few scattered date trees. On another end were some ruins. The Holy Prophet<sup>sa</sup> chose this piece of land for his own house and a mosque and bought it for 10 Dinars. The land was levelled, the trees were removed, and the construction of the mosque began. The Holy Prophet<sup>sa</sup> led the prayer as the foundation stone was laid. As in the case of the mosque at Quba, the Companions worked in the construction like labourers, and the Holy Prophet<sup>sa</sup> himself would occasionally join them. Finally, after long and hard work, the mosque was completed. Fortunate were Hazrat Suhail<sup>ra</sup> and his brother for they had the honour of giving their land for this great centre of Islām.

#### Hazrat Sa'ad bin Khaīsamah<sup>ra</sup>

He belonged to the Aus tribe. His mother's name was Hind bint Aus. The Badri Companion, Abu Zayyah Nu'mān bin Thābit was his half-brother from his mother's side. He was commonly known as Abu Khaīsamah and Abu 'Abdullāh. Hazrat Sa'ad (May Allah be pleased with him) was one of the twelve leaders appointed to head the Muslims of Madīnah at the second Ba'at at Aqabah by the Holy Prophet<sup>sa</sup>. The twelve leaders were: Hazrat As'ad bin Zurarah<sup>ra</sup>, Usaid

bin Huzair, Abul Haitham Mālik bin Tayyihan, Sa'ad bin 'Ubadah, Barā bin M'arur, 'Abdullāh bin Rawāhah, 'Ubadah bin Samit, Sa'ad bin Rabī, Rafi' bin Mālik, 'Abdullāh bin 'Amr, Sa'ad bin Khaīsamah, and Munzir bin 'Amr.

During the migration to Madīnah, the Holy Prophet<sup>sa</sup> resided at the house of Hazrat Kulthum bin Al-Hidm<sup>ra</sup> in Quba. It is also reported that the Holy Prophet<sup>sa</sup> stayed at the house of Hazrat Sa'ad bin Khaīsamah<sup>ra</sup>. It is also said that the Holy Prophet<sup>sa</sup> resided at the house of Hazrat Kulthum bin Al-Hidm<sup>ra</sup>, but he met people and held gatherings at the house of Hazrat Sa'ad bin Khaīsamah<sup>ra</sup>. The first Friday prayer offered in Madīnah after the first Ba'at at Aqabah was at the house of Hazrat Sa'ad bin Khaīsamah<sup>ra</sup> in the light of the instruction of the Holy Prophet<sup>sa</sup>. Hazrat Sa'ad bin Khaīsamah<sup>ra</sup> owned a well in Quba which was known as Al-Gars and the Holy Prophet<sup>sa</sup> used to drink water from it. The Holy Prophet<sup>sa</sup> said that it is one of the fountains of paradise and its water is the best, i.e. it is cool and pure. Upon the Holy Prophet's<sup>sa</sup> demise, his body was bathed with water from this well. When Muslims were forced to migrate from Makkah to Madīnah on account of the atrocities by the Makkans, often their first stay would be at Hazrat Sa'ad bin Khaīsamah's<sup>ra</sup> house. Hazrat Sa'ad<sup>ra</sup> accompanied the Holy Prophet<sup>sa</sup> in the Battle of Badr and was martyred there.

According to one account, there were two horses with the Holy Prophet<sup>sa</sup>. One was mounted by Hazrat Mas'ab bin



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'Umair<sup>ra</sup> and the other by Hazrat Sa'ad bin Khaīsamah<sup>ra</sup>. Hazrat Zubaīr bin 'Awām<sup>ra</sup> and Hazrat Miqdād bin Aswad<sup>ra</sup> would also take turns to mount them. There are varying accounts of the number of horses the Muslims had in the Battle of Badr, but these numbers were miniscule compared to the numbers that the enemy had. But, when the Muslims were attacked and war was imposed upon them and the disbelievers came with the intent of destroying Islām, then the believers did not look at what they had or how many horses they possessed; they put their whole trust in God, and God accepted their zeal and passion and granted them victory. May Allāh continue to raise the spiritual station of these Companions each and every moment! Amīn!

## THE NEED FOR THE IMĀM

MARCH 22, 2019

Our Imām, Hazrat Khalīfatul-Masīh V<sup>aa</sup> began the Friday sermons saying that the 23rd of March is commemorated in the Jamā'at as "Yaum Masīh Mau'ud" or "The Promised Messiah Day". Huzoor<sup>aa</sup> presented some sayings of the Promised Messiah<sup>as</sup> in which he elaborated upon the need of the coming of the Promised Messiah, the conditions that were prevalent in that age, what

his own claims were, and the signs that accompanied his advent. In one of his couplets, he says: "It is time for the Messiah, and for no one else; Had I not come, someone else would have!"

This means that the conditions prevailing in that age demanded that someone should come and take hold of the helm of the floundering ship of Islām.

The Promised Messiah<sup>as</sup> says:

The Khalīfa of the Mosaic dispensation who appeared fourteen centuries after Moses was Jesus of Nazareth; therefore, it was necessary that the Messiah of the Islāmic dispensation should also appear at the head of the fourteenth century. Sages who received divine visions also said that this is the century for the appearance





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“An appointee of God has to show signs for his truthfulness, and the sign of Lekh Ram was not a minor one.

of the Promised Messiah. For example, Hazrat Waliullah Shah Šāhib<sup>ra</sup> says that the signs of the coming of the Promised Messiah have been fulfilled. The Promised Messiah<sup>as</sup> says: God has done a great favour in this age by sending a man who now speaks to you and invites you towards the light.

Huzoor<sup>aa</sup> reminded us to always remember that Islām can only be spread through the one who has been sent by God, and this is the Divine decree. Huzoor<sup>aa</sup> continued by saying that the eclipses of the sun and the moon announced the time of the coming. These were signs from God, free from all human machinations. Anyone who reflects on them, no matter how great a logician he may be, will have to conclude that if the signs have been fulfilled then there must be someone to whom they apply.

The Promised Messiah<sup>as</sup> has said:

Another sign of the advent of the Promised Messiah was that a comet (ذو السنين) would appear, the same comet (ذو السنين) that appeared at the time of the Messiah of Nazareth. And so the comet has appeared that had once informed the Israelites of the coming of the Messiah. Also, when we read the Holy Qur’ān we

find prophecies such as:

وَإِذَا الْعِشَارُ عُطِّلَتْ - وَإِذَا الْوُحُوشُ حُخِرَتْ -

And when the she-camels, ten-month pregnant, are abandoned. And when the beasts are gathered together (81:5-6).

At the time of the appearance of the Promised Messiah, wild animals would be gathered together, which refers to the establishment of zoos. Then there was the prophecy of the spread of education, the wiping out of some indigenous people, the joining together of oceans. There was also the prophecy that women whose rights had previously been usurped would start questioning what the crime was for which they were punished. It was foretold that books would be published and spread, and today the press and media are proof that this indeed is the time of the Promised Messiah. The Holy Qur’ān contains prophecies to this effect. With regard to the prophecy that camels would be rendered useless, the Promised Messiah<sup>as</sup> says that new means of transport would be invented that would make travel by camel outmoded. It is also written that irrigation canals would be dug and books would be published on a large scale. All these signs pertain to this age.

As to where the Promised Messiah was to appear, the advent of the Antichrist is said to take place in the East, which refers to India. The author of *Hijajul-Kiramah* writes that the mischief of the *Dajjal* (Anti-Christ) is arising from India; thus, the Promised Messiah should also appear where the *Dajjal* appears. The name of the place of his appearance is mentioned as *Kad’ah* (كدعه) which is an abbreviation of *Qādīān*, and this is what the Holy Prophet<sup>sa</sup> pointed to. The Promised Messiah<sup>as</sup> says that many kinds of calamities were also predicted, of which the heavenly calamities took the form of the plague and dysentery. The plague was such a great affliction that it rattled the government. It wreaked havoc for five to six years. An appointee of God has to show signs for his truthfulness, and the sign of Lekh Ram was not a minor one. With regard to the Conference of Great Religions, Allāh had informed the Promised Messiah<sup>as</sup> many days in advance that his lecture would excel. Those who witnessed this grand conference bore witness that it was no small matter to make such a claim beforehand. But it came to transpire as was foretold.

The Promised Messiah<sup>as</sup> has stated:

Just as Jesus Christ<sup>as</sup> did not bring any new law and only came to fulfill the teachings of the Old Testament, so did the Messiah of the Muḥammadan Dispensation bring no new law, but rather came to revive the teachings of Islām and to spread them and complete the propagation of its guidance. This is the time for the propagation of Qur’ānic guidance, this is why all kinds of means are at hand, such as the profusion of printing presses and the innovations around it every day. Postal systems, telegrams, airplanes, and newspapers have made the whole world like one city. All this development is, in fact, enabling us to promote and spread the Islamic teachings brought by the Holy Prophet<sup>sa</sup> all over the world.

The Promised Messiah<sup>as</sup> further stated:

Now, taking all these developments into consideration, can any wise





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person dismiss my claim lightly, or does it require full thought and deliberation? Did my claim not come at the head of the century? Even if I had not come, any sensible and God-fearing person would still be looking for someone to have appeared at the head of the century. Now that 20 years have passed, people should be only more worried about this. The current chaos is itself crying out for a reformer. Pray to God in your Salāt so that He may reveal the truth to you. I am certain that if a person rids himself of all his prejudices and obduracy and turns to God to reveal to him the truth, forty days will not have passed before the truth is revealed to him.

Hazrat Muşleḥ Mau'ūd<sup>ra</sup> says: When opposition to the Jamā'at grows, so does the Jamā'at grow. When the opposition grows, there is also an increase in God's miraculous help and support.

This is why whenever someone told the Promised Messiah<sup>as</sup> that there was a lot of opposition in their area, the Promised Messiah<sup>as</sup> would say that this is a sign of their progress.

People of all religions opposed the Promised Messiah<sup>as</sup> but he did not care for any of them and persevered in announcing his claims. The Promised Messiah<sup>as</sup> used to say that people of the world torment and persecute the Prophets so much so that it makes life impossible for them, and then it occurs to a portion of the society that people should not torment them in this way. But the fact is that the Prophets themselves cannot leave the world alone; and even if people do not torment them, they will still nudge them and try to awaken them so that people give them their attention and listen to them, no matter how much sacrifice they have to make for it.

Huzoor<sup>aa</sup> continued by saying that Muslims and non-Muslims all tried to destroy the Promised Messiah<sup>as</sup>, but the result is that his followers are now spread in 212 countries. If this is not a sign of his truth, then what else could be?

The Promised Messiah<sup>as</sup> has said:

Remember that God's promises are true. He sent a Warner into the world in keeping with His promises, but the world did not accept him. But God will most certainly accept him and will reveal his truth through mighty signs. I tell you the truth that I have come as the Promised Messiah in keeping with God's promise; accept me if you want or reject me, but your rejection is of no avail, for what God has willed shall come to pass.

At the end of the sermon, Huzoor<sup>aa</sup> first condemned and expressed sorrow with regard to the sad incident of terrorism that happened in New Zealand during the past week.

Huzoor<sup>aa</sup> then informed the Jamā'at about the demise of Maulana Khurshid Aḥmad Anwar Şāḥib, Wakilul Māl of Tahrik Jadīd in Qādiān, demise of Tāhir Hussain Munshi Şāḥib, National Vice Amīr of Fiji Jamā'at and the demise of Mr. Musa Sisko Şāḥib of Mali.

Huzoor<sup>aa</sup> led the funeral prayer of the deceased in absentia after the Friday prayer.

## MEN OF EXCELLENCE

MARCH 29, 2019

**O**ur Imām, Hazrat Khalīfatul-Masīḥ V<sup>aa</sup> continued with the account of the Companions of the Holy Prophet<sup>sa</sup> who participated in the Battle of Badr.

### Hazrat Tulaib Bin 'Umāir<sup>ra</sup>

He was known by the epithet Abu 'Adi. His mother's name was Arwā and she was the daughter of Abdul Muttalib. Thus

she was the paternal aunt of the Holy Prophet<sup>sa</sup>. He was among the earliest converts to Islām, having accepted Islām at the time of Dar-e-Arqam. He is said to be the first Muslim who injured an idolater for insulting the Holy Prophet<sup>sa</sup>. Hazrat Tulaib<sup>ra</sup> was among the Muslims who migrated to Abyssinia but returned after hearing rumours that the Quraīsh had converted to Islām. After migrating from Makkah to Madīnah he stayed at the house of Hazrat 'Abdullāh bin Salamah

'Ajlani<sup>ra</sup>. The Holy Prophet<sup>sa</sup> established a bond of brotherhood between Hazrat Tulaib<sup>ra</sup> and Hazrat Munzir bin 'Amr<sup>ra</sup>. Hazrat Tulaib<sup>ra</sup> participated in the battle of Badr and is counted amongst the eminent Companions. He participated in the battle of Ajnadain which took place in 13 A.H. He attained martyrdom in this battle at the age of 35. Ajnadain was a part of Syria where a battle was fought between Muslims and Romans. According to some sources, he was martyred in the

battle of Yarmūk.

### **Hazrat Salim Maulā ibn Abi Huzaifah<sup>ra</sup>**

His epithet was Abu ‘Abdullāh and his father’s name was M’aqil. He hailed from the Persian territory of Istakhr. He is counted among the eminent Companions of the Holy Prophet<sup>sa</sup> and among the Muhajirīn. He migrated to Madīnah prior to the Holy Prophet<sup>sa</sup>. The Holy Prophet<sup>sa</sup> established a bond of brotherhood between Hazrat Salim and Mu‘āz bin Ma’is<sup>ra</sup>. He had been a slave of Hazrat Thubaitah bint Ya‘ār, the wife of Hazrat Abu Huzaifah<sup>ra</sup>, but she freed him as a Sāibah, which means that a slave is freed purely for the sake of Allāh and the previous owner would not have any right over any property he left behind after his demise. Hazrat Abu Huzaifah adopted Hazrat Salim<sup>ra</sup> as his son, therefore he also became known as Salim bin Abi Huzaifa. Hazrat Abu Huzaifa<sup>ra</sup> wedded him to his niece Fatima bint Waleed. Muḥammad bin J’afar relates that when Hazrat Abu Huzaifah<sup>ra</sup> and Hazrat Salim<sup>ra</sup> migrated from Makkah to Madīnah, they took residence at the house of Hazrat ‘Abbad bin Bishr<sup>ra</sup>.

Hazrat Umar<sup>ra</sup> relates that when the first of the Muhajirīn came from Makkah to Madīnah they stayed at a place called ‘Usbah, close to Quba, and Hazrat Salim<sup>ra</sup> used to lead prayer because he knew more of the Holy Qur’ān than the others. Hazrat Salim<sup>ra</sup> was a Qārī of the Holy Qur’ān and was among the four Companions about whom the Holy Prophet<sup>sa</sup> said that they could teach the Holy Qur’ān.

Hazrat Mirzā Bashir Aḥmad<sup>ra</sup> writes that even the freed slaves among the Companions had great status in terms of knowledge and wisdom. For example, Salim bin Ma’qil was among the most eminent of the Companions. He was also among the four Companions the Holy Prophet<sup>sa</sup> appointed to teach the Holy Qur’ān, which means that the Holy Prophet<sup>sa</sup> appointed them his deputies in this matter.

When the Holy Prophet<sup>sa</sup> was wounded in the battle of Uhud, Hazrat Salim<sup>ra</sup> had the honour of washing his wounds. Hazrat Salim<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> said

that on the Day of Judgement a people will be brought forward whose good deeds would be as vast as the Tihamah mountain, but God would render them all void and put them in fire. Thereupon, Hazrat Salim<sup>ra</sup> asked, “O Prophet of Allāh, please specify for us who these people are so that we may recognize them. I swear by God who has sent you with the truth that I fear regarding myself lest I be among those.” The Holy Prophet<sup>sa</sup> said that they would be those people who would offer prayer, observe fasting, sleep little at night and offer Nawafil, but whenever something unlawful is brought before them they would eagerly partake of it. They will follow worldly desires and not differentiate between the lawful and the unlawful. This is why Allāh will render their good deeds void.

On the occasion of the Battle of Yamamah, Hazrat Salim<sup>ra</sup> was asked to safeguard the Muslim flag, but some said that they feared for his life, whereupon he said, “I am an eminent bearer of the Holy Qur’ān,” meaning that, having so much knowledge of the Holy Qur’ān, it did not behove him not to act upon its teachings. When his right hand was cut off during the battle, he held the flag with his left hand, and when that was also cut he held it tight with his neck. He was martyred in this battle in 12 A.H. during the Khilāfat of Hazrat Abu Bakr<sup>ra</sup>. Upon his demise, people said that one-fourth of the Holy Qur’ān was gone, meaning that one of the four persons whom the Holy Prophet<sup>sa</sup> had appointed to teach the Holy Qur’ān had passed away.

### **Hazrat ‘Itbān bin Malik<sup>ra</sup>**

He belonged to the Banu Salim bin Auf branch of the Khazraj tribe. The Holy Prophet<sup>sa</sup> had established a bond of brotherhood between him and Hazrat Umar<sup>ra</sup>. He participated in the Battles of Badr, Uhud and Khandaq. He lost his sight during the lifetime of the Holy Prophet<sup>sa</sup>. He passed away during the reign of Hazrat Mu’awiyah<sup>ra</sup>. When the Holy Prophet<sup>sa</sup> migrated to Madīnah, Hazrat ‘Itbān bin Malik<sup>ra</sup> and some of his friends came forward and requested that the Holy Prophet<sup>sa</sup> stay with them, but the Holy Prophet<sup>sa</sup> said that his camel should be left alone for it was ordained

and would sit wherever God willed.

According to one account when Hazrat ‘Itbān bin Malik<sup>ra</sup> lost his eyesight, he sought permission from the Holy Prophet<sup>sa</sup> to be excused from attending the mosque for congregational prayer. The Holy Prophet<sup>sa</sup> asked him whether he could hear the Adhān (call to prayer) from his house, to which he replied that he could. The Holy Prophet<sup>sa</sup> therefore did not excuse him from attending the mosque. According to some accounts, the Holy Prophet<sup>sa</sup> later gave him permission to offer his prayers at home.

According to an account in Ṣaḥīḥ Bukhārī, Hazrat ‘Itbān<sup>ra</sup> used to lead prayer for his people and he was blind. Once he said to the Holy Prophet<sup>sa</sup> that sometimes it was dark and there was flooding due to rain and he was blind, so he requested that the Holy Prophet<sup>sa</sup> offer prayer at his home so that he could make it his place of prayer. The Holy Prophet<sup>sa</sup> came and asked where he would like him to pray. Hazrat ‘Itbān<sup>ra</sup> specified a place in the house and the Holy Prophet<sup>sa</sup> offered his prayer there.

Huzoor<sup>aa</sup> continued by saying that while the Holy Prophet<sup>sa</sup> allowed him to pray at home he did so only with the condition that Hazrat ‘Itbān<sup>ra</sup> would offer prayer at home in congregation. If it were permissible to offer prayer alone at home, the Holy Prophet<sup>sa</sup> would have granted him permission on account of his disability.

Huzoor<sup>aa</sup> reminded us that we should always remember this teaching. If the distances are long and people don’t have time to come to the mosque, then Aḥmadīs should set up mosque centres in their homes where people of the neighbourhood can gather to pray. May Allāh enable us to act upon these teachings. Amīn!

At the end of the sermon, Huzoor<sup>aa</sup> informed the Jamā’at about the sad demise of Ghulām Mustafa Awan Ṣāḥib of Rabwah, and Amatul Hayee Ṣāḥiba, wife of Muḥammad Nawaz Ṣāḥib Kathgarhi of Rabwah, and led their funeral prayer in absentia after the Friday prayer.

# JALSA SĀLĀNA CANADA AND OUR RESPONSIBILITIES

Lal Khan Malik, Amīr Jamā'at Canada

**B**y the Grace of Allāh, Jalsa Sālāna Canada 2019 is fast approaching and is being held July 5-7, 2019, at the International Centre in Mississauga, Inshā'Allāh! By the Grace of Allāh, all Aḥmadīs—men, women and children—are expected to participate in the Jalsa in large numbers from far and wide parts of Canada.

By the Grace of Allāh, the system of Jalsa Sālāna established by the Promised Messiah<sup>as</sup> has spread across the globe. It has been established in Asia, Africa, Australia, Europe, and the Americas. There is no part of the world in which the Jalsa Sālāna is not being held. As a result of the sheer Grace, Mercy and unlimited Bounties of Allāh, the objectives for which the Promised Messiah<sup>as</sup> established this system are being fulfilled in a most magnificent manner. Al-Ḥamdo lillāh!

Members of the Jamā'at wait an entire year and look forward to attending the Jalsa. They participate with full zeal and enthusiasm, and try to gain maximum benefits from Jalsa so that they can be recipients of the blessed prayers of Promised Messiah<sup>as</sup> which he rendered for those who attend the Jalsa. I would like to draw the attention of Jamā'at members towards the responsibilities, which fall upon them in regards to the Jalsa Sālāna.

## GUIDELINES REGARDING JALSA SĀLĀNA

Members of the Jamā'at should not forget the first and foremost purpose of attending and participating in the Jalsa Sālāna. The Promised Messiah<sup>as</sup> established the institution of Jalsa Sālāna for the following reason: “Such truths and spiritual insights will be discussed

in this Jalsa, as are essential to elevate faith, belief and spirituality” (*Āsmānī Faīsla, Rūḥānī Khazāin* Vol. 4, p. 352). The Promised Messiah<sup>as</sup> further said: “Every sincere member will be able to gain direct benefits, expand knowledge, and by the Grace and Mercy of God, their spiritual insight and knowledge will progress significantly” (*Majmū'ua Ishtiharat*, Vol. 1. p. 340).

As such, members of the Jamā'at should remember these objectives of Jalsa, and try their utmost to absorb the Blessings and Mercy of Allāh in these days. The speeches that are delivered by the speakers at Jalsa are a crucial means of acquiring its blessings. To listen attentively and act upon their presented teachings is the responsibility of every Aḥmadī man, woman and child.

This year, Syednā Hazrat Khalīfatul-Masīḥ V<sup>aa</sup> has graciously approved Maulānā Mubashīr Ahmad Kahlon Ṣāḥib, Additional Nāzīr Islāh-o-Irshād & Da'wat Ilallāh & Mufti Silsila 'Āliya Aḥmadiyya, Rabwah, Pakistan to attend Jalsa Sālāna Canada as the Markaz Representative. Scholars of the Jamā'at will be speaking on the following topics: “Khalīfat: Turning Fear into Peace”, “Islām: The True Defender of Women's Rights”, “Faith Inspiring Stories of Aḥmadī Martyrs in the Era of Hazrat Khalīfatul-Masīḥ II<sup>ra</sup>”, “Experiencing God in a Materialistic World”, “Come to Me with Sincerity, for in this Alone lies Your Good!”, “Importance and Blessings of Durūd Sharīf”, “The Excellent Ways of Moral and Spiritual Training of the Holy Prophet<sup>sa</sup>”.

Most importantly, on Sunday morning, we will be able to listen to the live concluding address of our Beloved Imām, Syednā Hazrat Khalīfatul-Masīḥ V<sup>aa</sup> at

the occasion of Jalsa Sālāna Germany. According to our local time, this address will be broadcast at 9:45 am. Therefore, all members are requested to reach the Jalsa Gāh ahead of time in order to listen to the entire address from beginning to end.

Members are also requested to listen to all of the speeches attentively and sincerely, and act upon the true teachings of Islām Aḥmadiyyat that will be imparted in them.

The Promised Messiah<sup>as</sup> has said, “Make as much efforts as possible upon the threshold of God Almighty that God pulls them towards Himself and accepts them and bestows upon them a righteous change” (*Āsmānī Faīslah, Rūḥānī Khazā'in*, Vol. 4, p. 353). To undergo this righteous change and transformation of our inner condition, we need to make special arrangements to offer Prayers regularly during the days of Jalsa Sālāna, and to keep reciting *Durūd Sharīf* and other prayers to enhance our level of righteousness and create this positive transformation within ourselves.

We should carefully examine the guidelines given by the Khulafā' Aḥmadiyyat on Jalsa, and particularly, those given by Hazrat Khalīfatul-Masīḥ V<sup>aa</sup>. Try to act upon and implement these guidelines as best as possible. The Promised Messiah<sup>as</sup> has said, “You must not consider this like other, ordinary, human assemblies” (*Majmū'a Ishtihārāt*, Vol. 1, p. 341).

The Jalsa is thus an excellent opportunity to undergo a pious and righteous change. As such, it does not behove an Aḥmadī to waste time or engage in ordinary, worldly conversations instead of listening to the programs and speeches of Jalsa. I hope





that we will all attend the Jalsa Sālāna in large numbers while keeping in mind these objectives of Jalsa and reap its full benefits, Inshā'Allāh!

We also have the intructions of Huzoor Anwar<sup>ra</sup> before us regarding steps to be taken for security, “Always keep close watch of your surroundings, to your right, left and on your friends and those you know. This will itself, be a very big security for Jamā’at Aḥmadiyya.” Members of the Jamā’at should especially keep this in mind.

Similarly, bring your Jamā’at ID cards along with you and cooperate fully with the volunteers, even if you have to endure some difficulty. All these arrangements are made for your own safety and security, and can only be effective with your cooperation.

Likewise, give your full cooperation to the volunteers of all departments. It is a great distinction of Jamā’at Aḥmadiyya that even if a child is on duty, everyone cooperates with him/her. This is the beauty of our system and also the secret to our success.

Sometimes, it is natural that in such large-scale arrangements, there may

be certain shortcomings, weaknesses and mistakes. If this is the case, do not get angry or argue with the volunteers of Jalsa. This is not only the Jalsa of volunteers and workers, rather it is the Jalsa of every member of Jamā’at Aḥmadiyya. To make it a success is our collective responsibility. If you can fix a shortcoming in an appropriate manner, then you should do so. Otherwise, draw the attention of the relevant volunteers in an appropriate and respectful manner. If you have a good suggestion for the future, then please send it to me after the Jalsa.

We also have a large number of non-Aḥmadi guests at the Jalsa and they must take good impressions from us in every respect—be it in our morals, our dress, our character, our attendance at Jalsa, our manner of walking, or our manner of sitting—we must demonstrate dignity and respect in all aspects.

Women should fully observe *Pardah*, keeping in view the Islāmic teachings and sayings of the Khulafā’.

During the days of Jalsa Sālāna, offer the Namāz in congregation at the Jalsa Gāh, Baitul Islām Mosque and other Namāz Centres.

## GENERAL RESPONSIBILITIES

During the days of Jalsa Sālāna, the number of visitors coming to Peace Village to offer Namāz and attend other programs increases significantly. As such, the following are some guidelines to keep in mind:

- Do not create any difficulties for the surrounding residents.
- Obey the traffic laws. Park only in designated areas and do not become a source of difficulty for anyone. Those who walk should also obey traffic signals and not impede the traffic.
- Take extra care when it comes to cleanliness. If you see any garbage on the way, make sure to dispose of it.

May Allāh enable all of us to fulfill our responsibilities in the best possible manner and render such services as are acceptable to Allāh! May our every action be for the sake of Allāh and for the pleasure of His Khalīfa! And may Jamā’at Aḥmadiyya Canada become a distinct Jamā’at, which becomes a delight of eyes for the Khalīfa of the time! Amīn!

# 43<sup>rd</sup> Jalsa Sālāna Canada

Friday – Sunday, July 5-7, 2019  
At the International Centre, Mississauga

Syednā Hazrat Khalīfatul-Masīḥ V<sup>aa</sup> has graciously approved Maulānā Mobashar Ahmad Kahloon Ṣāḥib, Additional Nāzīr Islāh-o-Irshād & Da‘wat Ilallāh, and Mufti Silsila ‘Āliya Aḥmadiyya, Rabwah, Pakistan as Markaz Representative for Jalsa Sālāna Canada 2019.

## DAY 1 – Friday, July 5, 2019

### AT ALL MOSQUES & PRAYER CENTRES in GTA

- 4:00 AM Tahajjud Prayer  
4:45 AM Fajr Prayer & Dars  
”اگر سارا گھر خارت ہوتا ہو تو ہونے دو مگر نماز کو ترک مت کرو۔“  
(حضرت مسیح موعود علیہ الصلوٰۃ والسلام۔ بحوالہ ملفوظات، جلد 3، صفحہ 591 تا 592، ایڈیشن مطبوعہ 2003ء)  
”Even if the whole house is destroyed, let it be, but never miss your Salāt.” (The Promised Messiah<sup>as</sup>; Malfūzāt, Vol. 3, p. 591-592; 2003 ed.)

### AT THE INTERNATIONAL CENTRE

- 12:10 PM First Adhān  
12:30 PM Friday Sermon of Syednā Hazrat Khalīfatul-Masīḥ V<sup>aa</sup> (Repeat)  
خطبہ جمعہ سیدنا حضرت خلیفۃ المسیح الخامس ایدہ اللہ تعالیٰ بصرہ العزیز (نشر کرکر)  
Second Adhān  
Friday Prayer  
2:00 PM Lunch  
3:30 PM Press Conference

### FIRST SESSION – Friday, July 5, 2019

- 5:00 PM Hoisting of Liwā-e-Aḥmadiyyat  
5:05 PM Recitation from the Holy Qur’ān and Translation Poem and Translation  
5:40 PM **Opening Address** (English & Urdu)  
Khilāfat: Turning Fear into Peace  
Lal Khan Malik Ṣāḥib, Amīr Jamā‘at Aḥmadiyya Canada  
خلافت: خوف کو امن میں بدلنے کا ذریعہ (انگریزی اور اردو)  
مکرم ملک لال خان صاحب امیر جماعت احمدیہ کینیڈا  
6:25 PM Poem  
6:35 PM Islām: The Tue Defender of Women’s Rights (English)

Maulānā Imtiaz Ahmed Sra Ṣāḥib, Missionary Vaughan  
اسلام: حقوق نسواں کا حقیقی ضامن (انگریزی)  
مولانا امتیاز احمد سرا صاحب مربی سلسلہ وان

7:00 PM Announcements & dinner

### AT ALL MOSQUES & PRAYER CENTRES in GTA

9:10 PM Maghrib and ‘Ishā’ prayers in all mosques and prayer centres

## DAY 2 – Saturday, July 6, 2019

### AT ALL MOSQUES & PRAYER CENTRES

- 4:00 AM Tahajjud Prayer  
4:45 AM Fajr prayer & Dars  
”اگر سارا گھر خارت ہوتا ہو تو ہونے دو مگر نماز کو ترک مت کرو۔“  
(حضرت مسیح موعود علیہ الصلوٰۃ والسلام۔ بحوالہ ملفوظات، جلد 3، صفحہ 591 تا 592، ایڈیشن مطبوعہ 2003ء)  
”Even if the whole house is destroyed, let it be, but never miss your Salāt.” (The Promised Messiah<sup>as</sup>; Malfūzāt, Vol. 3, p. 591-592; 2003 ed.)  
”Ahmadiyyat is such a fort, upon entering which, a man is protected against all Satanic assaults”  
(Hazrat Khalīfatul-Masīḥ III<sup>rh</sup>)

### AT THE INTERNATIONAL CENTRE

### SECOND SESSION – Saturday, July 6, 2019

- 11:00 AM Recitation from the Holy Qur’ān and Translation Poem and Translation  
11:35 AM “Faith Inspiring Stories of Aḥmadī Martyrs in the Era of Hazrat Khalīfatul-Masīḥ II<sup>ra</sup>” (English)  
Ahmed Bazid Sahi Ṣāḥib, Muhtamim Umūr Tulabā, Majlis Khuddāmul Aḥmadiyya Canada  
خلافت ثانیہ کے شہدائے احمدیت کی ایمان افروز داستانیں (انگریزی)  
مکرم احمد بازدسانی صاحب مہتمم امور طلباء مجلس خدام الاحمدیہ کینیڈا  
11:55 PM Experiencing God in a Materialistic World (English)  
Maulānā Attaul Mannan Ṣāḥib, Missionary Peace Village  
”دنیا پرستی کے اس دور میں تعلق باللہ (انگریزی)  
مکرم مولانا عطاء المنان صاحب مربی سلسلہ پیس ویج

12:20 PM Award of 'Alam-e-In'āmī Majlis Ansārullāh Canada  
Awards of 'Alam-e-In'āmī Majlis Khuddāmul Aḥmadiyya and Atfālul Aḥmadiyya Canada  
Academic Awards ceremony  
Awards for graduated Huffāz from Hizful Qur'ān School Canada

12:45 PM Address of Syednā Hazrat Khalīfatul-Masīḥ V<sup>aa</sup> to the ladies at the Jalsa Sālāna Germany (Repeat)  
سیدنا حضرت خلیفۃ المسیح الخامس ایدہ اللہ تعالیٰ بنصرہ العزیز کا خواتین سے خطاب بر موقع جلسہ سالانہ جرمنی (نشر مکرر)

1:45 PM Announcements & Lunch

## AT THE INTERNATIONAL CENTRE

### THIRD SESSION – Saturday, July 6, 2019

3:30 PM Zuhr and 'Asr prayers  
3:45 PM Recitation from the Holy Qur'ān and Translation  
Poem and Translation

4:20 PM صدق سے میری طرف آؤ اسی میں خیر ہے  
مکرم مولانا امینشر احمد کابلوں صاحب، نمائندہ مرکز۔ ایڈیشنل ناظر اصلاح و ارشاد  
و دعوت الی اللہ و مفتی سلسلہ عالیہ احمدیہ (اردو)  
Come to me with sincerity, for in this alone lies  
your good!" (Urdu)  
Maulānā Mubashir Ahmad Kahlon Ṣāhib,  
Markaz Representative, Additional Nāzir Islāh-o-Irshād &  
Da'wat Ilallāh & Mufti Silsila 'Āliya Aḥmadiyya

5:05 PM Presentation of the 7<sup>th</sup> Annual "Sir Muhammad Zafrulla Khan Award for Distinguished Public Service"

5:10 PM Address of Syednā Hazrat Khalīfatul-Masīḥ V<sup>aa</sup> to the German Guests at the Jalsa Sālāna Germany (Repeat)  
جرمن مہمانوں سے سیدنا حضرت خلیفۃ المسیح الخامس ایدہ اللہ تعالیٰ بنصرہ العزیز کا خطاب بر موقع جلسہ سالانہ جرمنی ۲۰۱۹ (نشر مکرر)

5:55 PM Short Speeches by Distinguished Guests

6:40 PM Announcements and Dinner

## AT ALL MOSQUES & PRAYER CENTRES in GTA

9:10 PM Maghrib and 'Ishā' prayers

## DAY 3 – Sunday, July 7, 2019

## AT ALL MOSQUES & PRAYER CENTRES in GTA

4:00 AM Tahajjud Prayer  
4:45 AM Fajr Prayer & Dars

اسلام کا زندہ ہونا ہم سے ایک فدیہ مانگتا ہے۔ وہ کیا ہے؟ ہمارا اسی راہ میں مرنا  
(حضرت مسیح موعود علیہ الصلوٰۃ والسلام۔ فتح اسلام، روحانی خزائن، جلد 3، صفحہ 10)

"The revival of Islām demands a ransom from us.  
What is it? It is our death in this very cause."  
(The Promised Messiah<sup>as</sup>; Fath-e-Islām, Ruhānī Khazā'in, vol.  
3, p. 10)

## AT INTERNATIONAL CENTRE

### FOURTH SESSION – Sunday, July 7, 2019

8:30 AM Breakfast Service (at Jalsa Gāh)  
9:45 AM Concluding Address of Syednā Khalīfatul-Masīḥ V<sup>aa</sup> at the Jalsa Sālāna Germany (Live)  
اختتامی خطاب سیدنا حضرت خلیفۃ المسیح الخامس ایدہ اللہ تعالیٰ بنصرہ العزیز از جلسہ سالانہ جرمنی (براہ راست)  
12:30 PM Lunch  
1:45 PM Zuhr & 'Asr Prayers

## LADIES' SESSION

### SECOND SESSION – Saturday, July 6, 2018

11:00 AM Recitation from the Holy Qur'ān and Translation  
Poem and Translation  
11:20 AM Academic Awards Ceremony  
Awards for Graduated Hāfizat of Hizful Qur'ān School  
11:30 AM "Importance and Blessings of Durūd Sharīf" (Urdu)  
National Sadr Lajna Imā'illāh Canada  
درد شریف کی برکات و اہمیت  
محترمہ صدر صاحبہ لجنہ اماء اللہ کینیڈا  
12:10 PM Qaseedah and Translation  
12:20 PM "The Excellent Ways of Moral and Spiritual  
Training of The Holy Prophet<sup>sa</sup>" (English)  
Dr Naureen Sohail Ṣāhibā  
National Secretary Tarbiyat Nau Mubā'in & Nā'ib Sadr Lajna  
Imā'illāh Canada  
رسول اللہ ﷺ کا اخلاقی اور روحانی تربیت کا عظیم الشان انداز۔  
محترمہ ڈاکٹر نورین سمیل صاحبہ نائب صدر لجنہ اماء اللہ کینیڈا و ایڈیشنل سیکرٹری  
نوماعتین

12:45 PM Address of Syednā Hazrat Aqdas Khalīfatul-Masīḥ V<sup>aa</sup> to Ladies at Jalsa Sālāna Germany  
سیدنا حضرت خلیفۃ المسیح الخامس ایدہ اللہ تعالیٰ بنصرہ العزیز کا خواتین سے خطاب بر  
موقع جلسہ سالانہ جرمنی (نشر مکرر)



# CLEARING MISCONCEPTIONS ABOUT ISLĀM: WOMEN ARE OPPRESSED

Rida Hashmat, Windsor

**T**here is a huge misconception in modern society that I would like to clarify: the misconception that women in Islām are oppressed. This is a belief that is unjustly spread, especially by those who have not delved into history and educated themselves about Islāmic guidelines.

Islām is a beautiful religion which literally means peace. It strives to provide equality between men and women of all ages. Western women and culture often see Muslim women as oppressed and deprived of their rights—a notion that is simply not true. For example, many western societies view Muslim women as dominated by their husbands and fathers who take away their right to make their own decisions.

These accusers imagine an ideal society where men and women of all ages live in peace, women are granted the same rights as men, and where women have the right to education, property and divorce. However, they do not realize that this is a society which was established over 1400 years ago by the Holy Prophet of Islām<sup>sa</sup> in pre-Islāmic Arabia. All of these rights were granted to women centuries ago by Islam while basic rights were not even given to women in other societies until the early 20th century. For instance, in the United Kingdom, a woman could not own property independently of her husband until 1882.

Along with these worldly rights, Islām has also granted equal spiritual rights for women and men.

The Holy Qur’ān states,

Whoso acts righteously, whether male or female, and is a believer, We



will surely grant him a pure life; and We will surely bestow on such their reward according to the best of their works (16:98).

Another misconception of oppression is related to the hijab. Many western women view it as a physical barrier which stops Muslim women from being free. However, the hijab is a means of protection for women provided by Islām. It is not only women who are instructed to lower their gaze and safeguard their private parts, but men as well, as said in Chapter 24 verses 31-32 of the Holy Qurān. Many western societies ridicule the burqa and consider it a tradition imposed on women. They use examples of the Middle East where women are forced to cover themselves head to toe and have been, in many instances, abused or even murdered because they were not “properly covered.” This is wrong and the true religion of Islām does not portray this idea of punishment at all. A Muslim woman’s life is in her own

hands and the highest commandment she needs to follow is that of Allāh. Her full duty and obligation is towards Allāh, and if she voluntarily devotes herself to her Master, she will be the one to benefit.

In conclusion, I would just like to say that Islām has given women so many rights and freedoms that they are more free than women in other societies. The Holy Prophet<sup>sa</sup> raised women to a high status. Muslim women all around the world are progressing and achieving milestones. There are many Canadian Aḥmadī women who have pursued higher education and become professionals in their fields. They are doctors, academics, businesswomen, and more. For instance, the late Tanya Khan Ṣāḥiba, vice principal at a school in the York Region District School Board, aspired to be a principal. A scholarship offered to aspiring Aḥmadī girls is even dedicated in her name. Islām does not oppress women but in fact enables them to voice their opinions and share their thoughts in a truly great manner.

# JALSA MASĪḤ MAU'ŪD<sup>AS</sup> IN SASKATOON

Shafiq Ahmad Qureshi, Secretary Ishā'at Saskatoon North

**B**y the Grace of Allāh, Jalsa Masīḥ Mau'ūd<sup>as</sup> was organized by the Aḥmadiyya Muslim Jamā'at Saskatoon on March 23, 2019 at Baitur Rehmat Mosque. The Jalsa was attended by 425 members consisting of Anṣār, Khuddām, Lajna, Nāṣirāt and Aṭfāl. The Jalsa was presided over by Respected Sayyed Tanvir Shah, Regional Amīr. The event began after 'Aṣr prayer at 5:30 pm.

The Jalsa began with the recitation of the Holy Qur'ān by Marghoob Ahmad Ṣāhib. This, was followed by the corresponding English and Urdu translations by Naseef Ahmad Malik Ṣāhib and Zafarullah Shaukat Ṣāhib respectively. An Urdu poem written by Hazrat Masīḥ Mau'ūd<sup>as</sup> was recited by Hibatullah Ṣāhib which was followed by its English translation by Sharif Ahmad Ṣāhib. Rizwan Nazir Ṣāhib then read the Ḥadīth along with its English and Urdu translation. A video sent by Markaz was then shown to the participants. After the video presentation, a Quiz competition between Saskatoon North and South Jamā'at was held which was won by the Saskatoon South Jamā'at.

After the quiz, entries for a poster competition were shown to Jamā'at members. The posters were made by Aṭfāl



Baitur Rehmat Mosque, Saskatoon

and Nāṣirāt of all age groups and were based on the theme, "The Prophecies of Hazrat Masīḥ Mau'ūd<sup>as</sup>". This competition was amongst Nāṣirāt and Aṭfāl groups. All the posters were very interesting and beautiful and were made with full zeal and effort. Prizes were given to the 1<sup>st</sup>, 2<sup>nd</sup>, and 3<sup>rd</sup> place winners respectively and all other participants were also recognized for their contributions.

The keynote address of this Jalsa was delivered by Murabbī Shakoora Ahmad Ṣāhib. At the end of the event, the respected Regional Amīr, Syed Tanvir Shah Ṣāhib gave the concluding address. He shed light on the topic of building mosques not to only achieve blessings but also to spread the true message of Islām. The program ended with Du'ā' after which refreshments were served.

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AHMADIYYA MUSLIM JAMAAT  
INTERNATIONAL

## Aḥmadiyya Muslim Jamā'at Press Releases

April 16, 2019

**HISTORIC MOMENT – ISLĀMABAD  
IN SURREY BECOMES THE NEW  
HEADQUARTERS AND CENTRE OF THE  
AḤMADIYYA MUSLIM COMMUNITY**

**AFTER 35 BLESSED AND PROSPEROUS  
YEARS AT FAZL MOSQUE, THE NEW  
CENTRE OF THE AḤMADIYYA MUSLIM  
COMMUNITY OPENS IN ISLĀMABAD**

The Aḥmadiyya Muslim Community is pleased to announce that on April 15, 2019, after a period of 35-years, the Headquarters of the Aḥmadiyya Muslim Community moved from the Fazl Mosque in Southfields, London to Islāmabad in Tilford, Surrey.

History was made when the World Head of the Aḥmadiyya Muslim Community, the Fifth Khalīfa (Caliph), His Holiness Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> departed from the Fazl Mosque shortly after 6pm and travelled directly to Islāmabad where he arrived at 6:55pm and was greeted by hundreds of Aḥmadi Muslim men, women and children, all overjoyed to welcome their spiritual leader to the new headquarters.

Upon arriving, His Holiness<sup>aa</sup> waved



towards the Aḥmadi Muslim crowd and appreciated the poems recited by young children in praise of Allāh the Almighty. It was a special and momentous occasion in the history of the Aḥmadiyya Muslim Community. Later, His Holiness<sup>aa</sup> led the Maghrib and 'Īshā' prayers at the newly built Mubarak Mosque (The Blessed Mosque).

Earlier, hundreds of Aḥmadi Muslims bade an emotional farewell to His Holiness<sup>aa</sup> as he departed from Fazl Mosque, which had been the community's centre since the migration of the Fourth Khalīfa in 1984.

Whilst there was undoubted sadness amongst the residents living near Fazl Mosque, the overwhelming emotion was of gratitude to Allāh the Almighty

for again fulfilling the revelation to the Founder of the Aḥmadiyya Muslim Community of "Expand thy house", foretelling the future progress of the Aḥmadiyya Muslim Community.

Apart from the mosque, various central offices of the Aḥmadiyya Muslim Community will be based in Islāmabad. A large multi-purpose hall and a residential complex has also been built at the site.

As one historic chapter comes to an end, another one opens. Under the leadership and guidance of Khilāfat Aḥmadiyya, all Aḥmadi Muslims are joined together in their belief that the new era this move brings will see the continued prosperity and success of the Aḥmadiyya Muslim Community.

Mubarak Mosque, UK

Photo credit: AMA UK Gallery (Tanvir Khokhar)





April 9, 2019

## HEAD OF AḤMADIYYA MUSLIM COMMUNITY URGES AḤMADI MUSLIM GIRLS AND WOMEN TO STAND IN DEFENCE OF ISLĀM

**O**n April 6, 2019, the World Head of the Aḥmadiyya Muslim Community, the Fifth Khalīfa (Caliph), His Holiness, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> addressed the concluding session of the UK National Waqfat Nau Ijtimā' (gathering), an event held for female members of the Aḥmadiyya Muslim Community in the UK who have pledged their lives for the peaceful service of Islām.

The event took place at the Baitul Futūḥ Mosque in London and was attended by more than 1,100 women and girls.

In his address, His Holiness<sup>aa</sup> explained that in today's society, attacks against Islām, through false allegations and criticisms, were extremely prevalent. In light of this, His Holiness<sup>aa</sup> reminded Aḥmadi Muslim women in attendance that they must never feel any embarrassment or inferiority regarding their faith. He urged them to stand up with certainty and conviction to respond to those who seek to defame Islām.

His Holiness<sup>aa</sup> also directed Aḥmadi Muslim women to set the highest standards in practicing the teachings of Islām, so that its values remain firmly instilled in future generations. He warned those Aḥmadis who do not remain attached to their faith that their own lives will be squandered and their future generations will be lost to the materialistic world.

His Holiness<sup>aa</sup> began his address by reminding those in attendance that, although they have grown up in Western society, they are distinct from their counterparts because their parents, prior to their birth, dedicated their future lives for the sake of their faith. As such, they must constantly strive to learn and act upon the teachings of Islām.

Speaking about the importance of the five daily prayers, Hazrat Mirzā Masroor



“Disregard any hesitation or fear and stand up with certainty and conviction in the truth of your faith and respond to those who seek to defame its pure teachings” – Hazrat Mirzā Masroor Aḥmad

Aḥmad<sup>aa</sup> said:

You must offer Ṣalāt sincerely and in a state of complete submission to Allāh the Almighty, and not in a hurried way just so you can claim to have fulfilled your obligation...Certainly, the foremost aspiration of any member of Waqf Nau, indeed of any true Muslim, and of any person who has pledged their life to the service of Islām, should be to attain nearness to Allāh the Almighty.

His Holiness<sup>aa</sup> proceeded to explain that the Holy Qur'an contains universal, comprehensive, and relevant teachings which provide the answer to every charge or accusation made against Islām. As such, Aḥmadi Muslim women must read and understand the perfect teachings that Allāh the Almighty has bestowed upon us in the blessed shape of

the Holy Qur'an.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

Just as the Holy Qur'an was relevant and worthy of practice 1400 years ago, it remains the same today. Therefore, all Waqfat Nau must entirely eliminate from their minds the belief that Islām is an 'old-fashioned' religion or somehow backward. Instead of being a religion of the past, it is a religion of today and tomorrow and will remain until the end of time, Insha'Allāh!

His Holiness<sup>aa</sup> directed members of the Waqf Nau scheme to read the books of the Promised Messiah<sup>as</sup> in order to understand the Holy Qur'an's meanings and to defend Islām.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

In this era, it is only by reading the books of the Promised Messiah<sup>as</sup> and his Khulafā' (successors) that we can truly comprehend our faith and respond to those who level false allegations against Islām...You must make it a habit to set aside time every day to read the books or writings of the Promised Messiah<sup>as</sup> as they will furnish you with the necessary means to defend your religion.

His Holiness<sup>aa</sup> said that Aḥmadi Muslim girls should remain proud of their faith and never fall prey to the belief that Islām is not relevant or in touch with modern society.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

Never entertain the thought that your religion is somehow backward or out of touch with the modern world. Conversely, the more you take pride in your religion and the more you live your lives according to the teachings of Islām, the more others will respect you, and this is how your honour and dignity will be established in the world.

His Holiness<sup>aa</sup> advised Aḥmadi Muslim women to take pride in their faith and never hold “any form of inferiority complex” about their faith.

Encouraging the young Aḥmadi Muslim women to stand firm and confident in their faith, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

There is no Islāmic teaching that should cause any complex or apprehension to emerge in your minds. Never worry for a second that others might taunt you or consider you to be a laughing stock because of your religious beliefs. If they mock, let them!

His Holiness<sup>aa</sup> noted that some young Aḥmadi Muslims, particularly teenagers “feel humiliated and rejected” due to the ridicule they witness of their religious beliefs in the wider society.

Guiding the youth to keep their “head

held high” in such circumstances, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

If you are ever mocked for acting upon your religion, you should never take it as a personal humiliation. Rather, you should consider it to be a badge of honour and feel pride in the knowledge that you have stayed strong in your faith in the face of adversity. Showing patience and keeping your head held high in such circumstances is the true means of establishing your honour and self-respect in the world.

Analysing the state of Western society, His Holiness<sup>aa</sup> highlighted that most people have lost their true religious identity and of those who still identify as Christians, many are not following its teachings.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

In the name of so-called ‘freedom’, today’s society considers itself to be extremely advanced and progressive and believe they have reached the height of civilisation. Yet, in reality, as society has moved away from religion, moral standards have declined in parallel. In terms of morality and virtue, instead of advancing, modern societies are suffering from deep decay. By separating from God Almighty, humanity is rapidly moving away from basic standards of common decency.

As an example of the moral decay associated with a separation from God, His Holiness<sup>aa</sup> pointed towards the breakdown of the family system.

His Holiness said it has become normalised for children to disrespect their parents, all in the name of ‘freedom’ and ‘independence’, thus threatening the family unit.

Increasingly, His Holiness<sup>aa</sup> said, children are being taken into care homes or local authorities and police are being called to resolve domestic issues.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said, “Is



it a measure of success if more children are being taken into social care or if the authorities are being required to act? Is this progress? Is this development? Is this the great achievement of our time? Now, belatedly, society is starting to understand the harmful consequences of absolute freedom.”

Speaking about the importance of maintaining a peaceful family unit, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said, “Always remember that the peace of society is directly connected to the peace within families within that society. Peace in the home is based on good morals and mutual respect between a husband and his wife and between the parents and their children.”

His Holiness<sup>aa</sup> reminded the members of Waqf Nau that they must manifest high morals at all times and fulfil the rights of their parents and other family members and seek to make their home a “mirror reflection of Islām’s teachings.”

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> also reminded the parents of Waqf Nau children about their responsibilities and said, “I also wish to remind the parents of Waqf Nau children that they must continually reflect upon the fact that they have pledged their children for the sake of Islām, and so if they do not

set a pious example for their children, they will have failed to discharge their duties.”

His Holiness<sup>aa</sup> also said that many women who are members of the Waqf Nau scheme are now mothers themselves and so they must set a personal example of piety for their children to follow and learn from.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

The high status of women in Islām is such that it is only through their noble efforts that the coming generations will remain attached to their faith. Only if mothers play their crucial roles can the great values of our religion remain firmly instilled in our future generations. Otherwise, we could suffer the same fate as other religious communities who have lost

their traditions and values over time.

His Holiness<sup>aa</sup> said that if mothers do not play their vital role, then mosques too will “become empty and hollow shells” just as the places of worship of other faiths. However, His Holiness<sup>aa</sup> said that this will not be the case with the mosques of the Aḥmadiyya Muslim Community because it is the promise of Allāh the Almighty that Islām will remain a living religion, and it is for the purpose of reviving the true peaceful message of Islām that the Aḥmadiyya Muslim Community was established by the Promised Messiah<sup>as</sup>.

His Holiness<sup>aa</sup> emphasised the need for members of Waqf Nau to hold true to Islāmic principles in the best manner and said:

Always remember that, for both

believing men and believing women, it is necessary to keep righteousness at the forefront of your mind, which means to strive towards attaining every form of goodness and virtue. Thus, endeavour to be the most truthful, the most hard-working and most faithful servants of Islām. Consider it your lifelong duty to spread the true message of Islām.

Concluding his address, His Holiness<sup>aa</sup> prayed and said, “May you nurture the generation that lies in your laps in a way that ensures that the Aḥmadiyya Muslim Community’s spiritual, moral and intellectual standards continue to rise and that no Aḥmadi Muslim child moves away from the teachings of Islām and wastes their life.”

The event concluded with a silent prayer led by His Holiness<sup>aa</sup>.

April 30, 2019

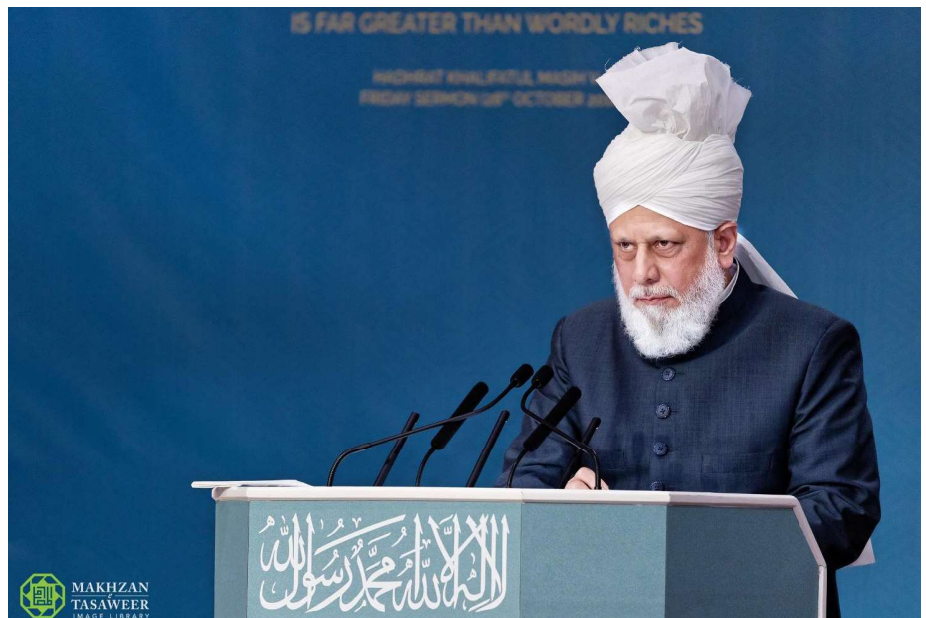
JĀMI’A AḤMADIYYA UK, GERMANY AND CANADA CONVOCATIONS TAKE PLACE IN JOINT CEREMONY

#### 41 GRADUATES RECEIVE THEIR SHAHID DEGREES FROM HEAD OF THE AḤMADIYYA MUSLIM COMMUNITY

The Aḥmadiyya Muslim Community is pleased to announce that on April 29, 2019, the 7th Convocation Ceremony for Jāmi’a Aḥmadiyya UK, the 8<sup>th</sup> Convocation Ceremony for Jāmi’a Aḥmadiyya Canada and the 4<sup>th</sup> Convocation Ceremony for Jāmi’a Aḥmadiyya Germany took place in a combined event at the UK college premises in Haslemere, Surrey.

The World Head of the Aḥmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> presided over the ceremony and delivered the keynote address.

During the ceremony, 17 graduates from Jāmi’a Aḥmadiyya UK, 6 graduates from Jāmi’a Aḥmadiyya Canada and 18 graduates from Jāmi’a Aḥmadiyya Germany were presented with their “Shahid Degree” certificates by Hazrat Mirzā Masroor Aḥmad<sup>aa</sup>, and were thus enrolled as official Missionaries



“Follow not the world, but let the world follow you.” – Hazrat Mirzā Masroor Aḥmad





and Imāms of the Aḥmadiyya Muslim Community.

Following the presentation, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> delivered a faith-inspiring address, in which he reminded the young Imāms that they should continually seek to increase and progress their knowledge and understanding of faith.

His Holiness<sup>aa</sup> brought to attention the heavy responsibility that now lay upon the life devotees and the need to realise the overall objective of their mission.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said, “You have dedicated your lives for the sake of that Messiah and Mahdi who was sent by God Almighty for the renaissance of Islām. You have devoted your lives for the sake of fulfilling his mission. So this is a great responsibility that you have taken upon yourselves.”

Continuing, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> stated, “By devoting your lives, you have presented yourselves to be the support of the true Khilāfat which was to be established after the advent of the Promised Messiah<sup>as</sup> who came in accordance with the prophecies of the

Holy Prophet Muḥammad<sup>sa</sup>.”

A key theme emphasized by His Holiness throughout the address, was that the Missionaries ought to serve their faith with a spirit of true sincerity and absolute fidelity. His Holiness<sup>aa</sup> impressed its importance and shone particular light on the example of Prophet Abraham<sup>as</sup>.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

Allāh the Almighty has praised Prophet Abraham<sup>as</sup> in the Holy Qur’ān where He states, ‘Abraham who fulfilled the commandments’ because he fulfilled the covenant which he had made to Allāh the Almighty. Now fidelity to your faith demands that you too should fulfil this covenant that you have made. And this cannot be fulfilled simply through mere words, rather through lifelong devotion and a spiritual Jihād (struggle) will be required.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> also said that personal efforts alone would not result in success, rather obedience, sincerity and God’s help were the means to bring about a change for the better in the world.

Hazrat Mirzā Masroor Aḥmad said, “Constant prayer and the establishment of a personal relationship with Allāh the Almighty are essential for your success. A person cannot achieve true fidelity and loyalty to his faith until he prays earnestly and creates a personal relationship with God seeking His help in attaining the highest standards of faithfulness.”

His Holiness<sup>aa</sup> drew the attention of the new graduates towards the importance of self-assessment and improvement.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

We must regularly assess ourselves. We should see whether or not we are advancing in our love for Allāh the Almighty. We should not make hollow claims or pay mere lip-service to our faith. Instead, we must self-analyse and ask ourselves, ‘Are we consumed by the love of Allāh? Are our hearts immersed in it? Are we endeavouring to fulfil the rights of Allāh the Almighty? Are we trying to attain the high standards required of His worship?’

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> continued, “I hope that by the grace

of Allāh you will always and forever continue to strive towards becoming submerged in the love of Allāh the Almighty and will try to consistently rid yourselves of the material desires of this world.”

Whilst speaking of the need to improve in their spirituality, His Holiness also emphasised the need for the young missionaries to develop true compassion for humanity. His Holiness said true sympathy and empathy towards others would enable Missionaries to forge strong bonds with the younger members of the Aḥmadiyya Muslim Community and the wider society.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

You should hold compassion in your hearts for humanity more than all others. It is sympathy for humanity that will enable you to widen your circles and to increase the ties of brotherhood with others. It will allow you to attach the youth to yourselves which will better enable you to help them with their moral and spiritual training. People will come closer to you if they see your kindness and consideration towards them.

His Holiness said that when it comes to matters of faith, one should be free of all hypocrisies and never make compromises. His Holiness advised that the Imāms must become like “firm mountains” in their resolve to follow the teachings of Islām.

His Holiness<sup>aa</sup> reflected on the spiritual and moral state of the world and said that mankind is in desperate need of guidance and the graduating Imāms must play their role in guiding people towards morality.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said,

Nowadays, majority of the world is engulfed in a race towards materialism and has forgotten God Almighty and thus is mired in spiritual darkness. In such times it is your responsibility to become the guiding stars of the night. This is the task of those who have presented their lives for this purpose.



Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> continued, “In this day and age you have been made the spiritual leaders of the world by God Almighty. He desires that you may become the centre towards which people flock to gain religious knowledge and to increase in spirituality. This demands that you create a bond of love with God Almighty and increase in your spirituality.”

Reminding them about their objectives, His Holiness<sup>aa</sup> said the young Imāms must not only guide people of the Aḥmadiyya Muslim Community towards improving their obedience to the teachings of Islām, but also must inform others about the beautiful and peace-loving teachings of Islām.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said, “You must follow not the world, but let the world follow you! Continue to follow and spread the teachings of Islām with determination and perseverance. You must make the world follow the light of the teachings of Islām, rather than bowing down to materialism and worldly ideologies.”

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> further stated, “Indecency and immodesty are becoming widespread in the name of so-called ‘freedom’. You have been brought up in the West and so you know this well and now it is your duty to combat this spiritual decline. Material progress is

tantamount to ignorance if it lacks the blessings of God Almighty.”

His Holiness said that truly civilized and educated are those who follow the teachings given by God Almighty through His Messengers and it is through the Holy Prophet Muḥammad<sup>sa</sup> that humanity witnessed uncivilised people not only become civilised, but reach the pinnacle of civilisation and morality.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said, “We ourselves should be the first to follow the teachings of Islām without any fear or complex as we are the ones who have pledged to spread its message to the corners of the earth.”

His Holiness<sup>aa</sup> concluded his address by praying for the young missionaries.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said, “May Allāh enable you to progress in your love for the Holy Prophet Muḥammad<sup>sa</sup> and attain the love of God Almighty. May Allāh the Almighty enable you and I to spread the peaceful teachings of Islām, which was the task begun by the Promised Messiah<sup>as</sup> in servitude of the Holy Prophet Muḥammad<sup>sa</sup>.”



# ANNOUNCEMENTS

وَسِعَ  
مَكَانَكَ

NEW MARKAZ-E-AHMADIYYAT

CONGRATULATIONS TO ALL AHMADĪS  
AROUND THE WORLD ON HAVING  
A NEW MARKAZ-E-AHMADIYYAT



Mubarak Mosque, UK



Mubarak Mosque interior, UK

May Allāh the Almighty enhance the propagation of Islām from Islamabad, and may وَسِعَ مَكَانَكَ ("Enlarge thy Abode") not only become a source of infrastructure expansion, but also a source of enhancing the accomplishment of Divine schemes.

May Allah bless this project and this shift of Markaz-e-Ahmadiyyat and Khalīfatul-Masīh V<sup>aa</sup> to Islamabad, Tilford, UK in all aspects! Amīn! (Alfāzal International Weekly, London. April 25, 2019)

## IMPORTANT NOTICE ABOUT *MINĀRATUL-MASĪH*

Respected Additional Wakīlut-Tabshīr London writes:



Nowadays, some Jamā'ats and individuals use an image of *Mināratul-Masīh* as a banner or logo for their literature and programs. In designing it, they use a white background with a black-coloured minaret. The fact of the matter is that according to the prophecy of the Holy Prophet<sup>sa</sup>, the minaret was to be white in color. Moreover the Promised Messiah<sup>as</sup> had also described it as a white minaret in his writings.

Thus, as per the instructions of Hazrat Khalīfatul-Masīh V<sup>aa</sup>, you should remain careful about the color of the minaret when using it in your books, logos and banners. Likewise do not share a black-coloured picture of *Mināratul-Masīh* on social media.



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## BIRTH

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### SABEKA TANVIR



Allāh the Almighty has blessed Irfan Tanvir Şāhib and Kiran Shakeel Şāhiba of Hamilton with a baby girl born on Monday, April 15, 2019. The newborn has graciously been named Sabeeka Tanvir by Huזור Anwar<sup>aa</sup> and is part of the Waqf Nau Scheme. Sabeeka is the paternal granddaughter of Iqbal Tanvir Şāhib and Tabassum Tanvir Şāhiba and the maternal granddaughter of Sheikh Muhammad Shakeel Şāhib and Mubushra Shakeel Şāhiba of Germany.

May Allāh give Sabeeka Tanvir a long, healthy, and blessed life and make her a source of delight for her family! Amīn!

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## AWARD RECIPIENT

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### BILAL MIRZA

By the grace of Allāh, a member of Jamā'at, Bilal Mirza Şāhib, has received the 2019 Award of Merit by the Ontario Business Educators Association (OBEA). The OBEA selects one recipient/teacher in the Province of Ontario every year for this award. *Al-Hamdo lillāh*, he was the recipient of this prestigious award this year and was invited to receive it on Thursday May 2, 2019! May Allah continue to bless him with his bounties! Amīn!



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## NIKĀH CEREMONY

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### MALEHA AWAN & DR. MIRZA MUJADIL AHMED

The Nikāh of Maleha Awan Şāhiba, daughter of Malik Tariq Awan Şāhib and Fatima Awan Şāhiba, to Dr. Mirza Mujadil Ahmad Şāhib, son of Col. Mirza Naseer Ahmad Şāhib, was announced on April 14, 2019 at Baitul Islam Mosque by Respected Lal Khan Malik Şāhib, Amīr Jamā'at Canada.

The bride is the granddaughter of Malik Mohammad Yousef Awan Şāhib and from her mother's side, granddaughter of Late Malik Sultan Ahmad Şāhib, father of Respected Lal Khan Malik Şāhib, Amīr Jamā'at Canada.

The bridegroom is the son of late col. Mirza Naseer Ahmad Şāhib (Secretary Umūr 'Āma, Islamabad) and grandson of flight Lt. Mian Muhammad Latif Şāhib (First Ahmadi pilot). From his mothers side, he is the grandson of Maj Muhammad Abdus Samee Şāhib.

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





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# La Gazette

## AHMADIYYA

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### DU SAINT CORAN



Dis : « Mon Seigneur a prescrit la justice. Et concentrez votre attention correctement à chaque *heure et lieu* d'adoration et invoquez-Le, étant sincères dans votre foi à Son égard. Tout comme Il vous a amenés à l'existence, de même retournerez-vous à Lui. »

Il a guidé les uns, *tandis que* pour les autres, l'erreur est devenue leur dû. Ces derniers ont pris des satans pour amis à la place d'Allāh, et ils pensent être *bien* guidés.

Ô enfants d'Adam ! Prenez soin de votre parure à *chaque occasion* et en chaque lieu d'adoration ; mangez et buvez sans dépasser les limites. Assurément, Il n'aime pas ceux qui commettent des excès. (7 :30-32)

## CALLIGRAPHIE DANS LA MOSQUÉE MOUBARAK

Par la grâce d'Allāh, le vendredi 17 mai 2019, Hazrat Khalīfatul-Masīḥ V (qu'Allāh soit son aide) a inauguré la mosquée Moubarak à Islamabad, Tilford, qui est le nouveau siège mondial de la communauté musulmane Ahmadiyya. La mosquée a été inaugurée juste avant les prières du vendredi. Après avoir dévoilé la plaque commémorative, Huzoor<sup>aa</sup> entra dans la mosquée et informa la Jamā'at que s'il était de tradition qu'une prière silencieuse soit offerte à de telles occasions, le deuxième Calife<sup>ra</sup> s'était prosterné devant Allah lors de l'inauguration de la mosquée Moubarak à Rabwah, par conséquent, la Jamā'at ferait de même aujourd'hui.

Au cours du sermon, Huzoor<sup>aa</sup> a présenté une introduction et un aperçu de la mosquée et de ses installations. En ce qui concerne le design intérieur de la mosquée Moubarak, Huzoor<sup>aa</sup> a mentionné que :

«...la quantité de calligraphies présente dans cette mosquée est si importante qu'on n'en trouve pas autant dans nos autres mosquées. Mais comme le design de cette mosquée est spécifique, j'avais dit qu'il n'y a pas d'objection à ce que les noms et les attributs d'Allāh y soient calligraphiés. »

Rizwan Baig Şāḥib et Amer Safir Şāḥib, qui supervisaient la calligraphie de la mosquée, rapportent un incident intéressant avec Huzoor<sup>aa</sup>. Ils ont mentionné que dans une *Mulaqat* (rencontre) au sujet de ce projet, Huzoor<sup>aa</sup> a sorti un livre sur les attributs d'Allāh et a lu chacun d'eux devant eux, totalisant environ 100 attributs! Ils racontent que c'était un moment très spécial et que le message qu'ils en tiraient était que la calligraphie devait être un moyen pour que les gens réfléchissent sur ces noms.

Nous prions qu'Allāh nous permette de

réfléchir sur Ses attributs et de les mettre en œuvre dans notre vie au meilleur de nos capacités. Dans les propres mots de Huzoor<sup>aa</sup> : « Priez que cette mosquée mérite toutes les prières faites en faveur de la mosquée Moubarak de Qadian par le Messie Promis<sup>as</sup> et qu'elle accomplisse ses souhaits et son désir de la diffusion de l'Islām et de sa victoire dans le monde. Que le message de l'unicité divine se répande d'ici au Royaume-Uni, en Europe et dans le monde entier ; que cette mosquée et ce centre puissent transmettre tout le temps le message de l'Islam dans le monde. Priez que le transfert du centre ici soit béni et que tous les plans élaborés par le Calife d'ici attirent les faveurs et les bénédictions divines ; que cette mosquée reçoive de Dieu les bénédictions liées à la mosquée du Messie Promis<sup>as</sup> !" Amīn, Allāhumma Amīn!



# LES DIRECTIVES DU CALIFE<sup>AA</sup>

## La mosquée Moubarak et les nouveaux quartiers généraux

*Avant de commencer son sermon du vendredi, Huzoor (qu'Allāh soit son aide!) prononce quelques mots d'exorde, en mentionnant notamment l'ouverture de la mosquée Moubarak de Rabwah, à l'occasion de laquelle le Deuxième Calife<sup>aa</sup> avait offert, en guise de reconnaissance envers le Seigneur, une prosternation [Sajda-e-Shukar], bien qu'il eût préalablement fait référence à l'accomplissement de deux Raka'at Nawafi*

C'est ainsi que Huzoor<sup>aa</sup> réitère cette même pratique pour marquer l'ouverture de ce nouveau centre [qu'est la mosquée Moubarak d'Islamabad] au Royaume-Uni.

C'est par la grâce d'Allāh que la prière du vendredi est dorénavant accomplie dans la nouvelle mosquée d'Islamabad.

Évoquant le transfert vers Islamabad, sa Sainteté le Calife<sup>aa</sup> cite en particulier le fait que les bureaux dont dispose la Jamā'at à présent sont plus vastes et spacieux que les facilités connexes à la mosquée Fazl.

Aujourd'hui marque l'ouverture officielle de cette nouvelle mosquée, dit Huzoor<sup>aa</sup>, quoique cela fait un certain temps déjà que sa Sainteté ait commencé à diriger les prières quotidiennes et à assister à nombres de programmes dans ce nouveau centre avec les Khuddam, Atfal et Lajna.

Ladite mosquée s'avère être quatre fois plus grande que la mosquée Fazl de Londres, dont l'exigüité fut mise en exergues par le nombre accrus de visiteurs (délégations) qui s'y présentaient.

D'ailleurs, la Jamā'at porte depuis 10-15 ans une attention particulière à la construction des mosquées au Royaume-Uni et à l'échelle mondiale.

Le Calife<sup>aa</sup> a nommé cette nouvelle mosquée Masjid Mubarak, un nom qui jouit d'une importance particulière car la résidence du Calife est située à côté.

Les nouvelles facilités dont dispose la

Jamā'at peuvent accommoder 29 à 30 familles, et constitue l'emplacement des nombreux bureaux importants de la Jamā'at auquel le Calife doit être en contact régulière de manière quotidienne.

Huzoor<sup>aa</sup> déclare que le nom de cette nouvelle mosquée trace son origine dans une révélation du Messie Promis<sup>as</sup>, un Ilhām qui se lit :

مبارك و مبارك وكل امر مبارك يُجعل فيه

« *Mubārakun wa Mubārakun wa Kullu Amrin Mubārakun Yaj'alu Fihī* »

Selon le Messie Promis<sup>as</sup>, cela signifie que cette mosquée sera source et récipiendaire de bénédictions et que des actions bénies seront accomplies dans son enceinte.

Qu'Allāh fasse que les prières du Messie Promis<sup>as</sup>, ainsi que son souhait que l'Islām reprenne la victoire dans le monde soient exaucées, et que ce nouveau centre serve de truchement à la propagation du Tawhid (l'unicité de Dieu) et de l'Islām non seulement en Angleterre, mais aussi en Europe et à l'échelle de la planète entière.

Huzoor<sup>aa</sup> dit aussi souhaiter que cette mosquée soit une réflexion de la mosquée Moubarak [de Qadian].

Huzoor<sup>aa</sup> relate que le Calife a dû quitter le Pakistan suites aux lois répressives du pays, et que la Jamā'at est maintenant établi ici [au Royaume-Uni] depuis 35 ans.

Huzoor<sup>aa</sup> souligne comment Allāh a

ouvert les portes du progrès pour la Jamā'at dans ce pays [le Royaume-Uni], nonobstant l'opposition de ceux qui, dans leur orgueil, cherchent à mettre fin à cette Jamā'at.

D'aucuns (un politicien du People's party) se vantent en s'illusionnant du fait qu'ils aient endigué la progression de cette Jamā'at au Pakistan, en ajoutant que le nouveau gouvernement quant à lui a permis que les Aḥmadī et Qadiani s'établissent à Islāmabad [au Pakistan].

Or, ceux qui énoncent telles paroles empreintes par l'ignorance peinent à comprendre que le progrès de cette Jamā'at dépend de la grâce d'Allāh seul, et qu'aucun état ou gouvernement du monde ne pourra arrêter le progrès de cette Jamā'at.

Aussi longtemps que l'on suivra les commandements divins, et que l'on s'évertuera à mériter le plaisir du Seigneur, Allāh permettra à cette communauté de progresser. Ainsi, il incombe de mener une analyse de son for intérieur.

[Le transfert du centre à Islāmabad] marque aussi un renouveau dans la situation des voisins, qui porteront dorénavant un œil plus consciencieux à l'égard des Aḥmadī.

Ainsi, il incombe aux membres de cette Jamā'at – ceux qui se sont établis aux alentours du centre – de s'évertuer à être de meilleurs exemples, et de laisser une meilleure impression dans les esprits des voisins.



Huzoor<sup>aa</sup> cite en particulier le respect de la circulation, en soulignant que le fait d'exprimer sa reconnaissance envers Dieu nécessite qu'il y ait une conformité entre les actions et les paroles.

Huzoor<sup>aa</sup> réitère le verset précité, où Allāh souligne l'importance de quelques aspects auquel il sied au croyant de porter une attention particulière, afin de mieux s'acquitter de ses devoirs envers Allāh mais envers sa création aussi.

Allāh exhorte aux croyants que s'ils désirent mériter le plaisir d'Allāh, il incombe que la foi soit pratiquée que pour le Seigneur, faute de quoi la progression [spirituelle] connaît une cessation, et l'homme sombre dans le gouffre de l'égaré.

Le but de la construction des mosquées doit être accompli. Il incombe de se purifier et de porter une attention particulière au culte de Dieu.

Une fois que l'on se désapproprie des priorités matérielles, seulement l'on deviendra récipiendaire des faveurs de Dieu et de sa grâce. C'est en s'évertuant à cet égard constamment cinq fois par jours que l'on sera parmi ceux qui pratiquent véritablement la religion d'Allāh.

Ceux qui ne s'évertuent pas à atteindre la guidance, à savoir ceux qui ne s'efforcent pas à se purifier et à s'adhérer aux préceptes de la foi, tomberont dans les abysses de l'égaré et de la transgression. Au lieu de bénéficier de la protection d'Allāh, ceux se lient plutôt d'amitié avec Satan, tout en s'illusionnant que leurs actions sont conformes au plaisir de Dieu.

De nos jours, les Ulémas musulmans,

étant eux-mêmes égarés, sont en train de mener la masse musulmane à la perdition. Ils pensent que personne ne pratique l'Islām aussi parfaitement qu'eux et s'efforcent à travers toutes sortes de subterfuges et de ruses à atteindre leurs objectifs. Ils sont prêts à tout pour ce faire, laissant ainsi les gouvernements figés de stupeur à leur égard.

Huzoor<sup>aa</sup> mentionne que les étincelles de l'opposition commencent à gagner de l'ampleur dans la ville de Karachi, ou le gouvernement insiste à ce que les minarets de la Jamā'at soient démolis, nonobstant de maints efforts de la part des Aḥmadī à faire comprendre – en vain – au gouvernement que ce sont là des mosquées qui datent de 50 à 60 ans

Ces gens-là continuent à persécuter les membres de cette communauté, et outrepassent toutes les limites afin de perpétuer leur haine envers la Jamā'at et le Messie Promis<sup>as</sup>.

C'est d'ailleurs au sujet de ces mêmes personnes que le Saint Prophète<sup>sa</sup> avait prophétisé que lors des derniers temps, les mosquées, quoique remplies, seront dénuées de guidance divine, et seront les sources instigateurs du désordre.

Ces gens-là – à savoir ceux qui dénigrent l'Islām de par leurs actions – ont été décrit comme 'les pires de créatures'.

Face à une telle situation, la responsabilité du croyant est celle de purifier ses actes d'adorations et de démontrer au monde les véritables enseignements de l'Islām.

Cela dit, ce n'est que par la grâce immense d'Allāh, et non en raison de ses propres efforts, que la Jamā'at a été octroyée ce nouveau centre durant le mois béni du

Ramadan afin que les membres puissent progresser davantage sur le plan spirituel.

Le Messie Promis<sup>as</sup> déclare que l'essence véritable de l'Ibadah (l'adoration) nécessite que celui qui s'adonne au culte de Dieu se mette debout comme-ci il voyait le Seigneur, ou que Ce-dernier est en train de le voir, tout en étant exempt de toute formes de polythéismes et d'impuretés, et en gardant en tête la grandeur d'Allāh (Rububiyya).

Il souligne l'importance de réciter les prières apprises [voir khutba], et de demander souvent le pardon en exprimant sa faiblesse encore et encore de sorte que l'âme soit purifiée, et qu'une relation avec Dieu soit établie.

Ainsi, celui qui pratique la foi entièrement pour la cause d'Allāh s'efforce à purifier son âme et son for intérieur. Huzoor<sup>aa</sup> relate qu'une vidéo tirée des réseaux sociaux lui a récemment été présentée où figure une bagarre entre des musulmans à l'heure de l'Iftar, en jetant de la nourriture partout et en s'insultant mutuellement, sans le moindre respect pour les aînés et les enfants.

Ces gens-là se bagarraient alors qu'ils étaient dans un état de jeûne, sans oublier qu'ils étaient vêtus de longs vêtements selon leur coutume.

Allāh le Tout-Puissant a commandé aux croyants de se prémunir de toutes paroles désobligeantes pendant le jeûne, et de répondre à toutes insultes et toutes invectives en disant simplement : 'Je jeune'.

Dieu déclare aussi qu'Il est la récompense de celui qui jeune. Or, Allāh peut-il être la récompense à de tels jeunes qui se tabassent les uns les autres? Est-ce là des récipiendaires du plaisir de Dieu?

Comptent-ils se purifier l'âme à cet instar? De tels exemples démontrent que les musulmans ont grand besoin de se réformer par le truchement de l'Imam de l'époque, qu'ils ont rejeté.

Le Messie Promis<sup>as</sup> déclare que toutes sortes de mal perdurent dans ce monde; la loyauté, la sincérité, l'amour et la confiance ayant été obliérée de la surface de la terre.

Or, Dieu désire qu'un renouvellement ait lieu au sujet de ces facultés. De nos jours,



l'ostentation, l'égoïsme et l'arrogance connaît un épanouissement des plus grands, au détriment de la sincérité à l'égard de la foi.

Le fait de se plier au décret de Dieu et de placer sa confiance dans le Seigneur – comme il incombe croyant de le faire – est devenu une chose obsolète.

Dieu désire à présent semer les graines [de ces facultés noblissimes]. C'est là un événement qui a eu lieu par l'avènement du Messie Promis<sup>as</sup>.

Dieu désire que, par le truchement du Messie Promis<sup>as</sup>, ces facultés noblissimes soient accordées une nouvelle vie, que les actes d'adorations soient purifiés et que l'homme s'acquitte de ses devoirs envers Allāh et envers l'humanité. Nous sommes les branches de cet arbre qui émane de cette graine plantée par Allāh.

Le Messie Promis<sup>as</sup> déclare que toutes actions dépourvues de sincérité et d'un désir d'être accepté par Allāh est futile.

C'est là un avertissement au croyant, à savoir qu'il n'existe aucun bénéfice dans la prière tant et aussi longtemps que celle-ci n'est pas imbue de sincérité et empreinte de dévouement.

Le Messie Promis<sup>as</sup> déclare que selon le Saint Coran, l'état naturel de l'homme est intrinsèquement lié à son état moral et spirituel, tant et si bien que la manière de manger et de boire à un effet sur son état moral et spirituel.

Réitérant l'incident précité qui met en scène une bagarre entre des musulmans lors de l'Iftar, Huzoor<sup>aa</sup> déclare que la condition extérieure de ces gens-là sont un reflet de leur condition spirituel. Leurs actions démontrent qu'ils ne possèdent plus une once même de spiritualité en leur for intérieur.

Le Messie Promis<sup>as</sup> déclare que le fait de soumettre la condition naturelle de l'homme aux directives d'une loi divine fasse qu'elle s'évolue en un état moral et influence profondément sa spiritualité,

car n'est-il pas dit que, deviendra sel tout ce qui est pris dans le salin.

Le Messie Promis<sup>as</sup> déclare que si l'on porte une attention vigilante aux commandements prodigués par Dieu; par exemple lorsque le fait de manger et de boire avec modération est placé sous la gouverne de la Sharia, s'ensuit alors une transformation d'ordre morale.

Le Messie Promis<sup>as</sup> déclare : 'C'est la raison pour laquelle le Saint Coran a attaché une importance particulière à l'hygiène corporelle et aux postures corporelles lorsqu'il est question d'actes de dévotion, de purification de l'âme, et d'acquisition de l'humilité spirituelle.'

Il ajoute :

'La réflexion confirme que les conditions physiques influencent profondément l'âme.'

Par exemple, lorsque nos yeux sont remplis de larmes, même artificiellement produites, immédiatement nous ressentons de la tristesse dans le cœur. De la même manière, lorsque nous nous mettons à rire, même si le rire est artificiellement produit, nous ressentons de la joie dans le cœur.'

Le Messie Promis<sup>as</sup> ajoute :

'Il a également été observé que la prosternation physique faite au cours de la prière crée au niveau de l'âme un sentiment d'humilité. À l'opposé, se pavaner la tête haute et la poitrine poussée vers l'avant crée chez soi un sentiment de fierté et de vanité. Ces exemples démontrent clairement que le spirituel est bel et bien influencé par le physique'

L'expérience démontre également que les nourritures de diverses natures ont des effets variés sur la spiritualité de l'homme. Ainsi il incombe d'adopter la modération dans son régime alimentaire, par exemple en se refrénant de consommer excessivement de la viande ou de s'adonner de manière démesurée à

la consommation de légumes.

Il faut ainsi adopter la modération à l'égard de la nourriture qu'Allāh a accordé comme provision à l'humanité, et qu'il a étiqueté de Halal (permis) et Tayyab (sains). Une telle démarche résulte en une influence profonde sur la spiritualité.

Ainsi, le véritable serviteur de Dieu s'évertue non seulement à améliorer sa condition spirituelle et à établir une relation avec le Seigneur, mais s'efforce également de progresser quant à sa condition physique, en usant de l'intégralité des faveurs conférées par Allāh afin d'atteindre son plaisir.

Ainsi, ce n'est pas le but du croyant que de jouir du confort et du luxe de ce monde. Or, le véritable croyant cherche à atteindre le plaisir de Dieu par le biais des provisions octroyés par le Seigneur.

Huzoor<sup>aa</sup> déclare qu'il existe certains qui font montre d'une conduite des plus excellent à l'égard de leurs voisins et la société, mais dont le comportement à la maison i.e. envers leur femmes et enfants, est extrêmement mauvais.

Allāh se chargera certes de punir de telles personnes pour leurs méfaits. Or leurs actions ont un impact sur l'unité et l'harmonie au sein de cette Jamā'at et sur les enfants à la maison

Ces enfants qui constatent que leurs pères semblent être religieux en apparence, mais dont la conduite à la maison est synonyme médiocrité sont conduit ultimement à la ruine. Ainsi, il incombe d'établir la paix au sein de la demeure familiale. Huzoor<sup>aa</sup> ajoute qu'il existe aussi des femmes qui se mettent en colère pour des broutilles et il convient à celles d'apporter un changement, et donner lieu à une réforme au sein de leur demeure en profitant surtout de ce mois de Ramadan.

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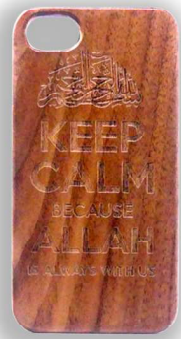


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