

AHMADIYYA Gazette

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CANADA 

"Those who remember Allāh while standing, sitting, and lying on their sides, and ponder over the creation of the heavens and the earth..."

(3:192)

PRIORITISING YOUR FAITH



Syednā Hazrat Khalifatul-Masiḥ V (may Allāh be his Helper!) stated in his Friday Sermon at the occasion of Jalsa Sālāna Germany 2019:

“It is certainly a great achievement to prioritise one’s love of God Almighty and love for the Holy Prophet Muḥammad^{sa} above the love of this world. This is in fact what makes a person a true believer. After the three days of Jalsa Sālāna, people will go back to their jobs and pursuits. However true benefit of Jalsa Sālāna will only be attained if one manages to prioritise their faith above all worldly desires...

Allāh the Almighty never stops one from taking part in business and worldly pursuits. In fact Allāh the Almighty prohibits us from isolating ourselves and becoming entirely cut off from the world. However, we must never prioritise worldly pursuits above and beyond our faith. Faith must always be prioritised. Every Aḥmadi Muslim must remember that behind the face of every Aḥmadi Muslim, lies the face of the Aḥmadiyya Muslim Community and the Promised Messiah^{as} and the face of Islām.”

(Friday Sermon, Jalsa Sālāna Germany, July 5, 2019, translated from Urdu)



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ABBREVIATIONS OF SALUTATIONS

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

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

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

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

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

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PEARLS OF WISDOM

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE HOLY QUR'ĀN

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

If you lend to Allāh a good loan, He will multiply it for you, and will forgive you; and Allāh is Most Appreciating, Forbearing.

(Surah At-Taghabun, 64:17-18)

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْئِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِأَنْفُسِكُمْ
وَمَنْ يُؤْتِكُمْ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْبٰغِلُونَ ۝ إِنْ تَقْرَضُوا اللَّهَ قَرْضًا
حَسَنًا يُضَعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ ۖ وَاللَّهُ شَكُورٌ حَلِيمٌ ۝

(سورة التغابن، 18-17:64)

ḤADĪTH

Hazrat Khuraīm bin Fātik^{ra} states that the Holy Prophet^{sa} said, “One who spends in the way of Allāh is granted seven hundred times the reward for it by Allāh. (Jami‘ Tirmidhi)

عَنْ خُرَيْمِ بْنِ فَاتِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ أَنْفَقَ نَفَقَةً فِي سَبِيلِ اللَّهِ كُتِبَ لَهُ
سَبْعِمِائَةِ ضِعْفٍ -

(جامع ترمذی - باب فضل النفقة في سبيل الله - حديقة الصالحين،

حديث نمبر ۸۳، صفحہ ۹۶)

SO SAID THE PROMISED MESSIAH^{AS}



Wealth can only be gained by the Will of God

It goes without saying that you cannot love two things at the same time; it is not possible for you to love wealth as well as to love God; you can love only one of them. Lucky is he who loves God. If any of you loves Him and spends his wealth in His cause, I am certain that his wealth will increase more than that of others. For wealth doesn't come by itself. Rather, it comes by God's will. Whoever parts with some of his wealth for the sake of God, will surely get it back. But he who loves his wealth and doesn't serve it in the way of God as he should, will surely lose his wealth. Do not ever imagine that your wealth comes of your own effort. No! It comes from God Almighty. And do not ever imagine that you do a favour to God or His appointed one by offering your money or helping in any other way. Rather, it is His favour upon you that He calls you to His service.

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



Mināratul-Masiḥ
Qadian, India

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

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



JUNE 7, 2019

MEN OF EXCELLENCE

Huzoor^{aa} continued speaking about the Companions of the Holy Prophet^{sa} who participated in the battle of Badr.

Hazrat ‘Abdullāh bin Tāriq^{ra}:

Hazrat ‘Abdullāh bin Tāriq^{ra} is also recorded as ‘Abdullāh bin Tāriq Balawī^{ra} in some accounts. He belonged to the Baliyyi tribe and was a confederate of the Banu ‘Abd bin Rizah tribe. He was the stepbrother of Hazrat Mu‘attib bin Ubaid^{ra} who had the same mother. His mother belonged to the Banu Kāhil branch of the Banu Uzrah tribe. Hazrat ‘Abdullāh bin Tāriq^{ra} and Hazrat Mu‘attib bin Ubaid^{ra} participated in the battles of Badr and Uhud and both brothers were martyred at Rajī‘i. Hazrat ‘Abdullāh bin Tāriq^{ra} was among the six or, according to some accounts, ten Companions of

the Holy Prophet^{sa} who were sent to the tribes of ‘Azal and Qārah in the month of Safar 3 A.H. to teach them about Islām and the Holy Qur‘ān. When these people arrived at the place called Rajī‘i, which is a spring of water in the territory of Hijāz owned by the Huzāil tribe, the people of the tribe revolted and besieged these Companions and attacked them.

Describing the events of Rajī‘i, Hazrat Mirzā Bashīr Aḥmad Ṣāhib^{ra} writes:

How could these ten or seven Muslims take on 200 heavily armed infidels? Therefore, they retreated to a nearby hill and made ready to fight. The infidels, for whom treachery was no big deal, told them that they would not be harmed if they came down.

Hazrat ‘Āsim^{ra} said, “We do not trust your promises, and we cannot come down on

this basis.” He then raised his hands and prayed, “O God, you can see the situation we are in. Inform the Prophet of our plight.” Thereafter, ‘Āsim^{ra} and his fellow Companions fought and were martyred. When seven of the Companions had been martyred, Khubaib bin ‘Adiy^{ra}, Zaīd bin Dathinah^{ra} and ‘Abdullāh bin Tāriq^{ra} were left, and the infidels wanted to capture them alive. They again promised that if the three came down voluntarily, they would not be harmed. At this point, the Companions were ensnared by their promises, but as soon as they came down the infidels caught them and tied them up with the strings of their bows. Thereupon the Companions said, “If such is your keeping of promises, then who knows what you will do with us later.” Hazrat ‘Abdullāh^{ra} refused to go with them, so they dragged him for a short while and then killed him and left his body there. According to one account,

he managed to free his hands and tried to attack them when they hit him with a stone and martyred him. Thus ‘Abdullāh bin Tāriq^{ra} was killed at Rajī’i because he refused to go with the infidels and fought to the bitter end.

Hazrat ‘Āqil bin Bukair^{ra}

Hazrat ‘Āqil bin Bukair^{ra} belonged to the Banu Sa’ad bin Laith tribe. Hazrat ‘Āqil^{ra} was initially called Ghafil (the heedless one). But after he accepted Islām, the Holy Prophet^{sa} changed his name to ‘Aqil (the intelligent one). In some historical records, his father’s name is mentioned as Bukair, while in others it is Abu-Bukair. Hazrat ‘Āqil^{ra}, Hazrat ‘Āmir^{ra}, Hazrat Iyās^{ra} and Hazrat Khālid^{ra} were all Bukair’s sons and all four were the first to accept Islām at Dār Arqam. When these four brothers left for Madīnah, they took their families with them and no one was left in their homes. In Madīnah, they all took abode with Hazrat Rifā’ah bin Abdul Munzir^{ra}. According to some traditions, the Holy Prophet^{sa} formed a bond of brotherhood between Hazrat ‘Āqil^{ra} and Hazrat Mujazzar bin Ziyād^{ra}. Both of them were martyred in the battle of Badr. Hazrat ‘Āqil^{ra} was aged thirty-four at the time of his martyrdom. Ibn Ishāq writes that he does not know of any other four brothers participating in Badr except Hazrat Iyās^{ra}, Hazrat ‘Āqil^{ra}, Hazrat Khālid^{ra} and Hazrat ‘Āmir^{ra}.

Hazrat Zaīd bin Hāritha^{ra} :

His father’s name is mentioned as Hāritha bin Sharahīl in addition to Hāritha bin Shurahbīl. His mother’s name was Su’dā bin Thalabah. He belonged to the Banu Quzā’ah, an honourable tribe of Yemen. Hazrat Zaīd^{ra} was abducted as a child and sold as a slave to Hakīm bin Hizām for four hundred dirhams. Subsequently, Hakīm bin Hizām presented Hazrat Zaīd^{ra} to his maternal aunt, Hazrat Khadijah bint Khuwālid^{ra}. Later, Hazrat Khadijah^{ra} presented Hazrat Zaīd^{ra} to the Holy Prophet^{sa} along with all of her other slaves. According to one account, he was eight years old when he was bought and brought to Makkah. His father was extremely upset over his son’s disappearance. Sometime later when some men from the Banu Kalb tribe came to perform Hajj at Makkah, they saw

Hazrat Zaīd^{ra} and recognized him. Hazrat Zaīd^{ra} asked them to tell his parents that he is living with a respectable family of the Banu Ma’ad near Ka’bah and that they need not to worry about him. When they went back and gave the news to his father, he at once set off for Makkah. He came to the Holy Prophet^{sa} and offered to pay compensation for the return of his son. When Hazrat Zaīd^{ra} was called and asked for his opinion, he refused to go with his father and his uncle.

Hazrat Musleh Mau’ūd^{ra} writes: When Hazrat Khadijah^{ra} gave all her wealth and all her slaves to the Holy Prophet^{sa} after their marriage, the Holy Prophet^{sa} came out to Ka’bah and announced that Khadijah^{ra} had given him all her wealth and all her slaves, and that he was freeing all the slaves. Hearing this, all the slaves left, except Zaīd bin Hāritha^{ra} who later came to be known as the Holy Prophet’s^{sa} son. He came to the Holy Prophet^{sa} and said, “You have set me free, but I do not want to be freed. I insist to stay and live with you.” The Holy Prophet^{sa} insisted that he should go to his country and meet his family now that he was free. But Hazrat Zaīd^{ra} said, “Because of the love and sincerity I have seen in you, you are dearer to me than anyone else.”

The Holy Prophet^{sa} said to Hazrat Zaīd^{ra} that his father and uncle had come to get him and that his old mother had gone blind due to grief, and that he had already set him free and was not his slave, so he

suffering, but he could not live without the Holy Prophet^{sa}. Hearing this, the Holy Prophet^{sa} stood up and took Zaīd^{ra} to Ka’bah and announced, “O People! Bear witness that as of this day I free Zaīd and make him my son. He shall be my heir and I shall be his.” Hearing this, Zaīd’s^{ra} uncle and father were much pleased and went back happy in the knowledge that he was living a happy and comfortable life. In short, it is a demonstration of the high moral standards of the Holy Prophet^{sa} that when Hazrat Zaīd^{ra} expressed sincere devotion to him, he too reciprocated with an extraordinary favour.

Hazrat Mirzā Bashīr Aḥmad Ṣāhib^{ra} writes:

When Hazrat Zaīd’s father and uncle came for him, the Holy Prophet^{sa} said that he was free to go, but Hazrat Zaīd said, “I will never go. You are dearer to me than my father and uncle.” Thereupon his father said angrily, “Do you prefer slavery to freedom? We have come to set you free and you say that you want to remain a slave!” Zaīd said, “Yes. Because of the good qualities I have seen in him, I cannot give preference to anyone over him.” Hearing this, the Holy Prophet^{sa} stood up and took Zaīd to Ka’bah and announced in a loud voice, “Today I free Zaīd and make him my son.” He was already free, but now the Holy Prophet^{sa} was announcing

“Hazrat Zaīd^{ra} said: “You have freed me, but I do not want to be freed. I consider myself to be your slave.”

should go with his father. But Hazrat Zaīd^{ra} said: “You have freed me, but I do not want to be freed. I consider myself to be your slave.” The Holy Prophet^{sa} again said that his mother was suffering and his father and uncle had come a long way and had undertaken a hard journey, so he should go with them. Zaīd’s father and uncle also tried to convince him but he refused to go with them. He said, “You are indeed my father and my uncle, but the relationship I have with Muḥammad^{sa} can never be severed.” He said that he was grieved to hear of his mother’s

it publicly. He said, “Zaīd will be my heir and I will be his.” From that day on, Hazrat Zaīd bin Hāritha^{ra} came to be called Zaīd bin Muḥammad. However, after the Hijrah, Allāh revealed the commandment that it is not permissible to take an adopted son as a real son, and so once again Zaīd came to be called Zaīd bin Hāritha. However, the Holy Prophet^{sa} continued to love his faithful servant as before and even after his death he continued to love his son Usāma bin Zaīd^{ra}, who was born of his servant

Umm-e-Aiman^{ra}.

Huzoor^{aa} commented that what is special about Hazrat Zaïd^{ra} is that he is the only Companion who has been specifically named in the Holy Qur'ān. According to one account, Hazrat Zaïd's^{ra} elder brother Hazrat Jabalah^{ra} relates:

I presented myself before the Holy Prophet^{sa} and asked that I may be allowed to take my brother with me. The Holy Prophet^{sa} said, your brother is before you, if he wants to go I will not stop him. Hazrat Zaïd^{ra} said, O Prophet of Allāh, I will never give preference to anyone over you. Hazrat Jabalah^{ra} says, "I then realized that my brother's opinion was better than mine."

Once Hazrat Jabalah^{ra} was asked which of the two brothers was older. He said, "Zaïd^{ra} was older than me, only I was born before him." He meant that because of being first in accepting Islām, Zaïd had gained superiority over him. Hazrat 'Alī^{ra} relates: Zaïd bin Hāritha^{ra}, the freed slave of the Holy Prophet^{sa}, was the first among the men to have believed and offered the Ṣalāt.

Hazrat Muṣṭafī Mau'ūd^{ra} has said:

Allāh blessed the Holy Prophet^{sa} with people from every strata of society. Uthmān^{ra}, Talha^{ra} and Zubair^{ra} belonged to the elite families of Makkah, so that if anyone objected that only the lowest people of society followed the Holy Prophet^{sa}, these

people were there to represent the higher strata of society. And if someone objected that he had gathered only the rich people and that the poor, who were in majority, did not accept him, then Zaïd^{ra} and Bilal^{ra} were there to answer this objection. And if someone said that only the youth were attracted to him, then how come Abu Bakr^{ra}, who was neither young nor inexperienced, came to follow him? Thus, the Companions of the Holy Prophet^{sa} were a living proof against any objections raised against him. This was a great blessing of Allāh upon the Holy Prophet^{sa}.

Hazrat Muṣṭafī Mau'ūd^{ra} further said:

The four people closest to the Holy Prophet^{sa}, Hazrat Khadijah^{ra}, his wife; Hazrat 'Alī^{ra}, his paternal cousin; Zaïd^{ra}, his freed slave; and Abu Bakr^{ra}, his friend, believed in him because they knew that he would never lie.

Hazrat Mirzā Bashīr Aḥmad Ṣāhib^{ra} writes: "When the Holy Prophet^{sa} started spreading his message, Hazrat Khadijah^{ra} was the first to believe in him and she did so without a moment's hesitation."

Historians are divided as to who among men was the first to accept Islām, whether it was Hazrat Abu Bakr^{ra}, or Hazrat 'Alī^{ra}, who was aged only ten at the time, or Hazrat Zaïd bin Hāritha^{ra}, the Holy Prophet's^{sa} freed slave; but in our view this debate is pointless. Hazrat 'Alī^{ra} and Zaïd bin Hāritha^{ra} were part of

the Holy Prophet's^{sa} household and lived with him like his own children. It was not even necessary for them to make a formal declaration of faith. Thus, their names need not to be included. Apart from them, Hazrat Abu Bakr^{ra} is unanimously accepted as the first among men to have accepted Islām. In any case, these three men and one woman were the first to believe in the Holy Prophet^{sa} and in this regard they enjoy a very high status.

Hazrat Muṣṭafī Mau'ūd^{ra} writes:

When, after the demise of Hazrat Abu Tālib, the Quraīsh resumed their persecution of the Holy Prophet^{sa}, he went to Tā'if accompanied by Hazrat Zaïd bin Hāritha^{ra}. This was in the tenth year of his Prophethood towards the end of the month of Shawāl. He stayed in Tā'if for ten days and visited all the chiefs of Tā'if, but no one accepted his message. But, they feared that the youth might accept his message, and so they said, 'O Muḥammad! Leave our town and go where your message is accepted.' Then they incited some of the mischievous youth to attack the Holy Prophet^{sa}. They pelted stones at the Holy Prophet^{sa} and injured him so much that he began to bleed profusely. Hazrat Zaïd bin Hāritha^{ra} tried and put himself in front of the stones that were aimed at the Holy Prophet^{sa} and sustained several wounds to his head.

Huzoor^{aa} said that he would continue to speak about Hazrat Zaïd bin Hāritha^{ra} in the next sermon, Inshā'Allāh!

JUNE 14, 2019

MEN AND WOMEN OF EXCELLENCE

In continuation of his previous sermon, Huzoor^{aa} said that Hazrat Zaïd bin Hāritha^{ra} accompanied the Holy Prophet^{sa} in his journey to Tā'if. When the siege of She'ib Abi Talib was lifted and the Holy Prophet^{sa} and the Companions were free to move, the Holy Prophet^{sa} decided to go to Tā'if and invite its people to Islām. Tā'if was a famous town located about 40 miles towards the South-East of Makkah. It was inhabited by the Banu Ṭhaqīf tribe. It was

a town on par with Makkah, aside from the latter's importance as the home of the Ka'bah, since many rich and influential people lived there. In fact, the Makkans have been quoted in Qur'ān as saying:

وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَىٰ رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ

"Why has not this Qur'ān been sent to some great man of the two towns (Makkah and Tā'if)?" (43:32)

The Holy Prophet^{sa} stayed in Tā'if for ten days and met many of its elders, but, like Makkah, this town too did not have the privilege to accept Islām at that time. Therefore, they all rejected him and ridiculed him. At last, the Holy Prophet^{sa} approached the chief of Tā'if named 'Abd Yālil and invited him to Islām. He not only rejected the Holy Prophet's^{sa} message but ridiculed him and said it would be better if he left the town, as no one would accept him. Thereafter that

unfortunate man had ruffians of the city chase the Holy Prophet^{sa}. And, as the Holy Prophet^{sa} was leaving town, they started cursing him and pelting stones at him so that his whole body was soaked in blood. Hazrat Zaīd bin Hāritha^{ra} was also with the Holy Prophet^{sa} and he was also pelted with stones. The ruffians chased the two up to three miles.

Three miles from Tā'if, there was an orchard belonging to a chieftain of Makkah named 'Utbah bin Rabī'ah and the Holy Prophet^{sa} took refuge there. By this time, the cruel people had grown weary and turned back to Tā'if. Standing beneath the shade, the Holy Prophet^{sa} prayed before Allāh in the following words:

O My Lord, I complain to you of my helplessness, and my inability, and my helplessness before the people. O My God, You are the most Merciful, for You are the Guardian and Protector of the feeble and helpless—You are my Lord. I seek refuge in the light of Your countenance. It is You who dispels all darkness and it is You who bestows the inheritance of good in this world and in the next.

'Utbah and Shaībah were present in the orchard at this time. When they saw the Holy Prophet^{sa} in such a state, they, because of family or tribal affiliation, sent their Christian slave named 'Addās to the Holy Prophet^{sa} with a tray of grapes. The Holy Prophet^{sa} took the grapes and asked 'Addās where he was from and what was his religion. 'Addās said, "I am from Nineveh and I am a Christian." The Holy Prophet^{sa} said, "Is this the same Nineveh that was the home of God's righteous servant Jonah?" 'Addās said, "Yes, but how do you know about Jonah?" The Holy Prophet^{sa} said, "I know him because he was my brother. He was a Prophet of Allāh, and so am I a Prophet of Allāh." Then the Holy Prophet^{sa} taught him about Islām and it had a great impact on him and he reverently kissed the Holy Prophet's^{sa} hands. The Holy Prophet^{sa} rested in the orchard for a time and then moved on to Nakhlah which is approximately a day's journey from Makkah and stayed there for a few days.

In view of the possibility that the Makkan



Mubarak Mosque, UK

infidels might have become even more emboldened after hearing of his apparent failure in Tā'if, the Holy Prophet^{sa} sent a message to Mut'im bin 'Adī and asked him if he could help him to return to Makkah. Mut'im was not a Muslim, but was a nobleman and it was contrary to the honour of an Arab nobleman to refuse protection to anyone who asked for it. Therefore, he took his sons and relatives with him and they armed themselves and stood by the Ka'bah and sent a message to the Holy Prophet^{sa} that he could enter the city. The Holy Prophet^{sa} came and performed the circuit of the Ka'bah and then entered his home protected by Mut'im and his sons.

Huzoor^{aa} said that when Hazrat Zaīd^{ra} migrated to Madīnah, he stayed with Hazrat Kulthūm bin Hidm^{ra} and, according to another narrative, Hazrat Sa'ad bin Khaīthamah^{ra}. The Holy Prophet^{sa} established a bond of brotherhood between him and Hazrat Usaīd bin Huzair^{ra} and, according to another narrative, with Hazrat Hamza^{ra}.

It is written in Seerat Khatam-un-Nabiyyīn that a short while after the Holy Prophet^{sa} came to Madīnah, he gave Hazrat Zaīd bin Hāritha^{ra} some money and sent him to Makkah. A few days later, Hazrat Zaīd^{ra} returned safely along with the Holy Prophet's^{sa} family and his own. 'Abdullāh bin Abi Bakr also came with

them at the same time with the family of Hazrat Abu Bakr^{ra}.

Huzoor^{aa} further said that when the Treaty of Hudaibiyah was being drawn, the disbelievers objected to the words "Muḥammad, the Prophet of Allāh", because in their eyes he was only "Muḥammad, son of 'Abdullāh". The Holy Prophet^{sa} asked Hazrat 'Alī^{ra} to remove the words, but he said he could not. The Holy Prophet^{sa} then took the paper himself and cut out those words. On this occasion, Hazrat Hamza's^{ra} daughter Umamah, came and called the Holy Prophet^{sa}, "Uncle, uncle!". Hazrat 'Alī^{ra} helped her to settle on the mount with Hazrat Fātima^{ra}. Then Hazrat 'Alī^{ra}, Hazrat Zaīd^{ra} and Hazrat Ja'far^{ra} started to argue about who would be her guardian. The Holy Prophet^{sa} decided that she would stay with Hazrat Ja'far^{ra} and her maternal aunt, because the maternal aunt has the same status as a mother.

Huzoor^{aa} mentioned that Hazrat Zaīd^{ra} had married Umm-e-Aīman who was from Abyssinia and was a slave to Hazrat 'Abdullāh^{ra}. When the Holy Prophet^{sa} was six years old, Umm-e-Aīman was with the family as a servant. When Hazrat Āmina^{ra} passed away, Hazrat Umm-e-Aīman^{ra} brought the Holy Prophet^{sa} to Makkah. Umm-e-Aīman was married to 'Ubaīd bin Zaīd and Aīman was born as a result of this union. After the martyrdom

of Hazrat Ubaid^{ra}, the Holy Prophet^{sa} said that whoever wants to marry a woman from the dwellers of paradise should marry Umm-e-Aīman. So Hazrat Zaīd^{ra} married her and Usāma was born of this union. Hazrat Umm-e-Aīman^{ra} passed away during the Khilāfat of Hazrat Uthmān^{ra}.

Hazrat Umm-e-Aīman^{ra} could not utter the words “*Salām Ullah-i-Alaikum*”, and so the Holy Prophet^{sa} permitted her to say “*Assalām o Alaikum*” instead, and this is the common usage today. It is reported that at the time of the migration to Madīnah, Hazrat Umm-e-Aīman^{ra} was extremely thirsty. Suddenly she heard a voice calling from above, and when she looked up she saw a pail of water and her thirst was quenched at once.

When the Holy Prophet^{sa} passed away, Hazrat Umm-e-Aīman^{ra} continued to weep for a long time. When asked the reason she said, “I cry because revelation from heaven has now ceased.”

Hazrat Usāma^{ra} and Hazrat Zaīd^{ra} had different complexions, and some hypocrites would cast doubt on his legitimacy. One day a physiognomist came by chance and noticed an affinity which he mentioned to the Holy Prophet^{sa}. Thus, the Holy Prophet^{sa} was happy that this objection was removed.

Huzoor^{aa} said: Hazrat Zaīd^{ra} married Hazrat Zaīnab bint Jahash^{ra} but the marriage lasted only a year. Citing various sources, Hazrat Mirzā Bashir Aḥmad Ṣāhib^{ra} writes: A short time before the battle of Bani Mustaliq, the Holy Prophet^{sa} married Hazrat Zaīnab bint Jahash^{ra}. She was the daughter of the Holy Prophet^{sa}'s paternal aunt Umaīmah bint ‘Abdul Muttalib. Despite being extremely pious, she was proud of her lineage, whereas the Holy Prophet^{sa} was free from all such considerations. In his eyes, the true criterion for superiority was righteousness (taqwa) and piety, as the Holy Qur’an says in verse 14 of Sūrah Al-Hujurāt:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَمُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

“Verily, the most honourable



Syednā Hazrat Khalifatul-Masīḥ V^{aa}

among you, in the sight of Allāh, is he who is the most righteous among you.” (49:14)

This is why the Holy Prophet^{sa} did not hesitate to propose matrimony between Hazrat Zaīnab^{ra} and his freed slave and adopted son Hazrat Zaīd bin Hāritha^{ra}. Hazrat Zaīnab^{ra} was at first hesitant because she saw herself as belonging to a noble family. However, seeing that the Holy Prophet^{sa} desired it, she agreed and tried to make it work as best as possible. Hazrat Zaīd^{ra}, however, felt that she was not comfortable in the relationship because she was from a superior family and was a close relative of the Holy Prophet^{sa}, whereas he was only a freed slave and thus not her equal.

On the other hand, Hazrat Zaīd^{ra} also felt inferior in comparison to Hazrat Zaīnab^{ra}. And so, he came to the Holy Prophet^{sa} and asked that he be permitted to divorce her. The Holy Prophet^{sa} forbade him to do so, but after some time he did divorce her.

After the end of this marriage, the Holy Prophet^{sa} received a revelation to the effect that he should marry Zaīnab himself. The purpose was not only that Hazrat Zaīnab^{ra} would be comforted, and that it would not be considered evil among the Muslims to marry a divorced woman, but it was also meant to convey practically to the Muslims that an adopted son cannot be equal to a biological son, nor do the commandments regarding

biological sons apply to adopted sons. And thus the pre-Islāmic custom of the Arabs would come to an end. It was revealed in verse 38 of Sūrah Al-Ahzāb:

فَلَمَّا قُضِيَ زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاهَا لِيَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي زَوَّاجِ أَدْعِيَابِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا

When Zaīd had accomplished his want of her so as to have no further need of her, We joined her in marriage to thee, so that there may be no hindrance for the believers with regard to the wives of their adopted sons, when they have accomplished their want of them. And Allāh’s decree must be fulfilled (33:38).

Therefore, after this divine revelation, which had nothing to do with the Holy Prophet^{sa}'s personal desire, the Holy Prophet^{sa} decided to marry Zaīnab. Upon Zaīnab’s consent, her brother Abū Aḥmad bin Jahash acted as her guardian and married her off to the Holy Prophet^{sa}. The dowry was set at 400 dirhams. Thus, the old custom that had become deeply embedded in Arab culture was completely uprooted through the own example of the Holy Prophet^{sa}.

Huzoor^{aa} said that it is important to mention that, according to some historians, since the marriage with Hazrat Zaīnab^{ra} was a result of Divine command, no formal Nikāh took place. But this is not true. The marriage was undoubtedly

the result of Divine command, and it can be said that the Nikāh was performed in heaven, but there can be no exception from the formal act of Nikāh that has been prescribed by Allāh. It is mentioned in some accounts that Hazrat Zaīnab^{ra} used to say to the Holy Prophet^{sa} other wives, “Your Nikāh was performed by your guardians on earth, while my Nikāh was performed in heaven.” However, it is incorrect to conclude from this that no formal Nikāh ceremony was held. Despite the formal Nikāh ceremony, Hazrat Zaīnab^{ra} could be rightly proud that her Nikāh was performed by the

express command of God, whereas the other wives’ Nikāh was only formally held under earthly considerations.

According to another account, the Holy Prophet^{sa} went to Zaīnab without her permission, and some people conclude from this that no formal Nikāh was held. But, if we look at this carefully, we can see that this had nothing to do with a formal Nikāh. If the allusion is that the Holy Prophet^{sa} went to Zaīnab’s house without permission, this is incorrect because it is evident from an authentic tradition of Bukhārī that Hazrat Zaīnab^{ra}

came to the Holy Prophet^{sa} after the marriage and he did not go to her house. After she had come to his house as his wife, there was no need for any further permission. Thus this account about not seeking permission has nothing to do with whether or not a formal Nikāh was held. Moreover, since the purpose of this Nikāh was to break the tradition of taking adopted sons as real sons, it was all the more important that a formal public announcement be made through a Nikāh held in front of everybody.

JUNE 21, 2019

MEN OF EXCELLENCE

Huzoor^{aa} began the Friday sermon by recalling his last sermon where he spoke about Hazrat Zaīd bin Hāritha^{ra} and, in this context, he had mentioned that the Holy Prophet^{sa} later married Hazrat Zaīnab bin Jahash^{ra}. At the time of her marriage, Hazrat Zaīnab bint Jahash^{ra} was thirty-five years of age, which, according to the conditions of Arabia at the time, was considered middle-aged. Hazrat Zaīnab^{ra} was a very righteous, pious and generous lady. She was the only one of the Holy Prophet^{sa}’s wives who competed with Hazrat ‘Ā’isha^{ra} and claimed equal status. Regardless, Hazrat ‘Ā’isha^{ra} was highly appreciative of Hazrat Zaīnab^{ra}’s inherent virtue and piety. She would say: “I have not seen a woman more pious than Zaīnab.” She was very righteous and truthful and kind towards her relatives. She was most charitable and

them with each other. But when Hazrat Zaīnab^{ra} became the first of his wives to pass away after him, it was realized that the Holy Prophet^{sa} had meant the one who was most charitable among them.

Hazrat Mirzā Bashīr Aḥmad Ṣāhib^{ra} writes:

As expected, the hypocrites raised many objections against the Holy Prophet^{sa}’s marriage to Hazrat Zaīnab^{ra}. They objected that by marrying the divorced wife of his son (adopted) he had made his daughter-in-law lawful unto himself. But since the marriage was enacted for the very purpose of putting an end to the pre-Islāmic custom of Arabs, it was inevitable that such objections would be raised.

Huzoor^{aa} said that it is also important

this narrative can be interpreted in a way that leaves no room for objection, however the fact is that the narrative itself is totally false and fabricated, both in terms of its authenticity and its content. As for the narrative, it is enough to note that the narrators are mostly Waqīdi and ‘Abdullāh bin ‘Amir Aslami, both of whom, according to researchers, are unreliable. In fact, there is no Muslim narrator who is considered as false as Waqīdi. In contrast to this, Hazrat Mirzā Bashīr Aḥmad^{ra} cites another narrative, which Huzoor^{aa} quoted in the last Friday sermon, whereby Hazrat Zaīd^{ra} came to the Holy Prophet^{sa} and complained about Hazrat Zaīnab^{ra}’s attitude and expressed his desire to divorce her, but the Holy Prophet^{sa} told him to fear God and not to divorce her. This narrative is found in Bukhārī, which is the most authentic record of Islāmic history, second only to the Holy Qur’ān, and no one can raise any objection about it.

With the application of the principles of narration, the value of the two narratives becomes clear. Even when looked at logically, there is no doubt about the falsity of the narratives of Ibn-e-Sa’ad and others, because it is evident that Hazrat Zaīnab^{ra} was the Holy Prophet^{sa}’s maternal cousin, and he himself had suggested marriage between her and Hazrat Zaīd^{ra}, and, on the other hand, no one can deny that at that time Muslim women did not observe the veil (pardah),

“I have not seen a woman more pious than Zaīnab.’ She was very righteous and truthful and kind towards her relatives.

strove towards piety and nearness to Allāh. Such was her generosity that the Holy Prophet^{sa} once said to his wives, “The one from among you who has the longest hands shall be the first to come to me after I pass away.” The wives inferred from this that he meant the physical length of their hands and would compare

to mention that Ibn Sa’ad and Tabri and others have related a totally baseless narrative regarding this marriage, and since it provides an opportunity to object to the holy character of the Holy Prophet^{sa}, some Christian orientalisists have given them a negative connotation and cited them in their books. Huzoor^{aa} said that



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because the verses related to veil (pardah) were revealed after the Holy Prophet's^{sa} marriage to Hazrat Zāinab^{ra}. In view of all this, it is completely false to think that the Holy Prophet^{sa} had never seen Hazrat Zāinab^{ra} before and that only at this time did he accidentally see her face and became infatuated with her.

Huzoor^{aa} said that researchers have also exposed the complete baselessness of this narrative. Allama Ibn-e-Hajar in his book *Fathul Bāri*, Allama Ibn-e-Kathīr in his commentary, and Allama Zarqāni in his *Sharh Mawāhib* have categorically declared this narrative to be false and a blot on the truth. Not only scholars, but anyone who is not blinded by prejudice will give preference to the narrative cited by Hazrat Mirzā Bashīr Aḥmad Ṣāhib^{ra}, which is based on the Qur'ān and Ḥadīth, over such absurd and untenable narrative that was concocted by some hypocrites. This narrative was then recorded by Muslim chroniclers whose task was to collect every kind of narrative, and it was later taken up by non-Muslim orientalist who made it part of their books on account of their religious bias.

In this context, Hazrat Mirzā Bashīr Aḥmad Ṣāhib^{ra} writes in his book *Seerat Khatamun Nabiyyīn*: This was an era in the Islāmic history when the hypocrites of Madīnah were out in full force. A full-fledged conspiracy to defame Islām and the founder of Islām was being hatched under the leadership of 'Abdullāh bin

Uba'ī bin Sulūl. This group employed the tactic of concocting false and fabricated tales and propagating them in secret, or twisting and adding lies to something that had actually happened. This is why in Sūrah Al-Ahzāb, where the marriage of Hazrat Zāinab^{ra} has been mentioned, it is said:

لَيْسَ لَمْ يَنْتَهَ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْمُرْجِفُونَ فِي
الْمَدِينَةِ لَنْفَعُوا نَبِيَّكَ بِهِمْ ثُمَّ لَا يُجَاوِزُونَكَ فِيهَا إِلَّا قَلِيلًا

"If the hypocrites, and those in whose hearts there is disease, and those who spread baseless rumours in the city, do not desist, We shall surely make you stand up against them; then they will no longer tarry around you but a little" (33:61).

This verse clearly indicates that the narrative being propagated was false.

Huzoor^{aa} said that soon after this incident, there was also the terrible slander propagated against Hazrat 'Ā'isha^{ra}. 'Abdullāh bin Uba'ī and his wretched followers propagated this lie so widely and gave it such negative complexions that the Muslims were greatly perturbed and some weak and gullible Muslims fell prey to their propaganda. In short, the most favoured ploy of the hypocrites was to spread false rumours in order to malign the Holy Prophet^{sa} and those associated with him. And they spread such rumours so surreptitiously that the Holy Prophet^{sa} and his respected Companions^{ra}, not knowing about them,

didn't have a chance to refute them and the poison continued to spread under the surface. Such narratives that were taken up and recorded by Muslims scholars who were not in the habit of proper research, and thus they found their way into the collections made by Waqidi and others. But no trace of them is to be found in authentic Traditions.

Sir William Muir cites these narratives and alleges that, with the Prophet's advancing age, his carnal desires were also advancing—God forbid! And he attributes the Holy Prophet's^{sa} marriages to his carnal desires—God forbid!

Hazrat Mirzā Bashīr Aḥmad Ṣāhib^{ra} writes:

There is no doubt that the Holy Prophet^{sa} had several wives, and it is also true that he married all his wives, except Hazrat Khadijah^{ra}, in an advanced age; but to assert, without any historical evidence and in contradiction to clear historical facts, that these marriages were the result of the Holy Prophet's^{sa} selfish desires—God forbid—does not behove to a historian or a decent man.

Hazrat Mirzā Bashīr Aḥmad Ṣāhib^{ra} further writes:

When I read about this history, I feel a spiritual pleasure in realizing that all these marriages were enacted by the Holy Prophet^{sa} at time when the weight of Prophethood was heaviest

on his shoulders. Any decent person can look at these facts and realize that his marriages were a part of his duties as a Prophet and were enacted for the sake of the propagation of his message and training of his followers, sometimes even at the cost of domestic harmony. Sometimes a deed can be done by an evil person with an evil intention, whereas a righteous person can do the same deed with a pious intention. It should be clear that in Islām the purpose of marriage is not that a man and woman should come together in order to satisfy their carnal desires. Although the union of man and woman is essential for the permanent continuation of human race, still it also has many other pious objectives as well. Hazrat Khalīfatul-Masīh II^{ra} explains that the divine wisdom behind this episode was that Hazrat Zaīd^{ra} should divorce his wife and that she should come to the wedlock of the Holy Prophet^{sa}, so that it may be established that adopted children cannot be the same as biological children.

With regards to how the Holy Prophet^{sa} treated the freed slaves, Hazrat Mirzā Bashīr Aḥmad Ṣāḥib^{ra} writes that, in order to correct people's old way of thinking, the Holy Prophet^{sa} would be more mindful of the honour and prestige of the freed slaves than of others. On many occasions the Holy Prophet^{sa} appointed his freed slave Hazrat Zaīd bin

And another extraordinary thing is that Zaīd^{ra} is the only Companion whose name has been specifically mentioned in the Holy Qur'an.

Hāritha^{ra} and his son Hazrat Usāma^{ra} as commanders of military campaigns and placed many eminent Companions under their leadership. When some people objected to this practice owing to their old way of thinking, the Holy Prophet^{sa} said: "You have objected to the appointment of Usāma as Amīr, and before this you have been critical when his father Zaīd was made Amīr, but by God, just as Zaīd was deserving of being an Amīr and was among the people most beloved to me, so is Usāma worthy of being an Amīr and among those most beloved to me." The Companions fully submitted to this statement, which established true equality in Islām, and they understood the fact that if a person was a slave or belonged to the lower strata of society it did not bar him from making his way up, and that righteousness (taqwa) and personal ability will always be the true criteria. Thus, the Holy Prophet^{sa} arranged for his own cousin to marry Hazrat Zaīd bin Hāritha^{ra}, who was a freed slave. And another extraordinary thing is that Zaīd is the only Companion whose name has been specifically mentioned in the Holy Qur'an.

Hazrat Zaīd^{ra} accompanied the Holy Prophet^{sa} in the battles of Badr, Uhud and Khandaq, in the Treaty of Hudaibiyah,

and in the Battle of Khaibar. He was considered one of the best archers among the Companions. The Holy Prophet^{sa} appointed Hazrat Zaīd^{ra} as the Amīr of Madīnah when he departed for the expedition of Banu Mustaliq in 5 A.H. Hazrat Salma bin Akwa^{ra} relates: "I accompanied the Holy Prophet^{sa} in seven battles (Gazwāt). Moreover, I participated in nine other battles (Sarāya) where the Holy Prophet^{sa} appointed Hazrat Zaīd^{ra} as Amīr." Hazrat 'Ā'isha^{ra} says: "Whenever the Messenger of Allāh dispatched Hazrat Zaīd^{ra} with an army, he appointed him as it's Amīr."

Hazrat Mirzā Bashīr Aḥmad Ṣāḥib^{ra} also writes: "At the end of the Battle of Badr, the Holy Prophet^{sa} instructed Zaīd bin Hāritha^{ra} to go ahead and inform the people of Madīnah about the good news of the victory. During the battle of Khandaq, Hazrat Zaīd^{ra} carried the banner of the Muhājirīn."

At the end of the sermon, Huzoor^{aa} informed the Jamā'at about the sad demise of Maryam Salman Gul Ṣāḥiba, daughter of Mubarak Aḥmad Siddiqui Ṣāḥib, and spoke about her. Huzoor^{aa} led her funeral prayer after the Friday prayer.

JUNE 28, 2019

MEN OF EXCELLENCE

Huzoor^{aa} began the Friday sermon by saying that he would present some more narratives about Hazrat Zaīd bin Hāritha^{ra}. In the month of *Rabiul Ākhir* in 6 A.H., the Holy Prophet^{sa} dispatched a party of Muslims to the Banu Sulāim tribe under the command of his freed slave and formerly adopted son Hazrat Zaīd bin Hāritha^{ra}. When this party reached Jamūm, approximately 50 miles from Madīnah, they found the place deserted. Halima, a woman from Muzaīnah tribe who was

an enemy of Islām, told them of a place where some people of Banu Sulāim had taken their herds for pasturing. Making use of this information, Hazrat Zaīd bin Hāritha^{ra} carried out a surprise attack, whereupon the opponents fled and the Muslims were able to capture some men and cattle which they brought back to Madīnah.

In the month of *Jamadiul 'Ulā*, 6 A.H., the Holy Prophet^{sa} sent Hazrat Zaīd^{ra} to 'Iīs with 170 Companions under his command. According to historians, the

reason for this was stop a Quraīsh caravan that was coming from Syria. It should be remembered that whenever a party of Muslims was sent on such expeditions, it was always because there was some information that these caravans were scheming against or planning to attack the Muslims.

In *Jamādiul Ākhir* in 6 A.H., the Holy Prophet^{sa} sent another expedition of 15 Companions under the leadership of Hazrat Zaīd bin Hāritha^{ra} to Taraf, 36 miles from Madīnah. The area was

Hazrat Sa'ad bin Ubadah said, "O Prophet of Allāh, do I see tears in your eyes?" The Holy Prophet^{sa} replied, "This is the love of a beloved for his beloved."

inhabited by the Banu Tha'labah, but they got news of the expedition and fled before it could reach them, and so no fight took place.

In the same month, the Holy Prophet^{sa} sent Hazrat Za'id^{ra} on another expedition with 500 Muslims to Hismā, which was located towards the North of Madīnah and was inhabited by the Banu Juzām. The reason for this expedition was that a Companion of the Holy Prophet^{sa}, Hazrat Dehyah Kalbi^{ra} had been returning from Syria after meeting with the Caesar, and he had with him some gifts from Caesar and some trade goods. When he reached the area inhabited by the Banu Juzām, the leader of that tribe Huna'id bin 'Ariz, accompanied by some of his men, attacked him and took away all the Caesar's gifts and the trade goods. When Banu Zubaib, who were a branch of Banu Juzām and some of whom had converted to Islām, learnt of this raid, they followed the raiding party and took back all the goods they had stolen and returned them to Dehyah^{ra} who brought them to Madīnah. When Dehyah^{ra} informed the Holy Prophet^{sa} of what had happened, the Holy Prophet^{sa} sent an expedition headed by Hazrat Za'id^{ra} along with Dehyah^{ra}. Banu Juzām fought back but they could not withstand the surprise attack and fled after a short fight.

In Rajab in 6 A.H., a month after the expedition to Hismā, the Holy Prophet^{sa} sent Hazrat Za'id^{ra} on another expedition to Wadiul Qurā. When they reached Wadiul Qurā, Banu Fazārah were ready for a fight and many Muslims were martyred in this battle. Hazrat Za'id^{ra} himself sustained some wounds, but he survived by the grace of Allāh.

Huzoor^{aa} said that the Mu'tah expedition took place in 8 A.H. Mu'tah is an area close to Balqā' in Syria. Writing about the reasons for this expedition, Allama Ibn-e-Sa'ad says that the Holy Prophet^{sa}

sent Hazrat Harith bin 'Umair^{ra} as his emissary with a letter to the King of Busrā. But when he reached Mu'tah, he was martyred by Shurahbil bin 'Amr. Hazrat Harith bin 'Umair^{ra} was the only emissary of the Holy Prophet^{sa} to have been martyred. This incident disturbed the Holy Prophet^{sa} very much and he called forth his people and three thousand men were quickly assembled at Jurf. The Holy Prophet^{sa} appointed Hazrat Za'id bin Hāritha^{ra} as commander of this expedition and gave him a white flag to carry. He instructed him to reach the place where Hazrat Harith bin 'Umair^{ra} was martyred and to convey to the people the message of Islām. If they believe, then it is okay, otherwise seek help from Allāh and fight them. This expedition took place in *Jamadiul Awwal* in 8 A.H.

Hazrat 'Abdullāh bin 'Amr^{ra} relates that the Holy Prophet^{sa} appointed Hazrat Za'id bin Hāritha^{ra} as Amīr of the Mu'tah expedition and then said that if he were to be martyred, Ja'far^{ra} would be the Amīr, and, if he too were to be martyred, 'Abdullāh bin Rawaha^{ra} would be the Amīr. This group of fighters is also known as *Jaishul Umarā'*.

With regard to this expedition, Hazrat Muşleḥ Mau'ūd^{ra} said:

When the Holy Prophet^{sa} gave these instructions, a man from among the Jews was also present. Hearing the Holy Prophet^{sa}'s words, he said, "I do not believe in your Prophet, but if he is indeed true, then none of these three people will come back alive, because what is uttered by a Prophet must be fulfilled." The man then went to Hazrat Za'id^{ra} and told him that if your Prophet is true then you will not come back alive. Hazrat Za'id^{ra} replied, "Only God knows whether or not I will come back alive; however, our Prophet is certainly true." In the wisdom of

God, it happened exactly as had been said. Hazrat Za'id^{ra} was martyred, whereupon Hazrat Ja'far^{ra} took his place, but he too was martyred. Hazrat 'Abdullāh bin Rawaha^{ra} then took over, but he too faced martyrdom. Before the army could fall into complete disarray, Hazrat Khalid bin Walid^{ra} took up the flag at the behest of the Muslims and through him God granted the Muslims victory and returned safely to Madīnah. When the news of the martyrdoms reached the Holy Prophet^{sa}, he stood up to remember the martyrs and said, "O Allāh, forgive Za'id. O Allāh, forgive Za'id. O Allāh, forgive Za'id." It is written in *Tabaqāt-ul-Kubra* that, after the martyrdom of Hazrat Za'id^{ra}, when the Holy Prophet^{sa} came to his house to offer his condolences, he saw signs of crying on the face of Hazrat Za'id^{ra}'s daughter, whereupon the Holy Prophet^{sa}'s eyes also became tearful. Seeing this, Hazrat Sa'ad bin Ubadah said, "O Prophet of Allāh, do I see tears in your eyes?" The Holy Prophet^{sa} replied, "This is the love of a beloved for his beloved."

Writing about the martyrdom of Hazrat Za'id^{ra}, Allama Ibn-e-Sa'ad said:

The Holy Prophet^{sa} appointed Hazrat Za'id bin Hāritha^{ra} as Amīr in Mu'tah expedition of other Umarā'. When the Muslims and idolaters entered into battle, the Umarā' appointed by the Holy Prophet^{sa} were fighting on foot. Hazrat Za'id^{ra} took up the banner and was fighting along with other Companions when he was hit with a spear and thus martyred. He was aged 55. The Holy Prophet^{sa} led his funeral prayer and prayed for his forgiveness and said that he had entered paradise running.

Huzoor^{aa} said that Hazrat Usāma^{ra}, the son of Hazrat Za'id^{ra}, related that: The Holy Prophet^{sa} used to take me and Hazrat Hasan^{ra} on his lap and pray, "O Allāh, love them both, for I love them both." Hazrat Jabalah^{ra} relates: "Whenever the Holy Prophet^{sa} did not personally lead an expedition, he would not hand its command to anyone other than Hazrat 'Ali^{ra} or Hazrat Za'id^{ra}." Hazrat Jabalah^{ra} also relates, "The Holy Prophet^{sa} was presented with two camel's saddles; he



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kept one for himself and gave the other to Hazrat Zaïd^{ra}." It is also reported that Hazrat Zaïd^{ra} was called the Holy Prophet's^{sa} beloved. The Holy Prophet^{sa} said with regard to Hazrat Zaïd^{ra}: The most beloved to me among people is the one whom Allāh has favoured, i.e. Zaïd, for God favoured him through Islām, and then the Holy Prophet^{sa} favoured him by giving him his freedom.

As a requital for the battle of Mu'tah, the Holy Prophet^{sa} prepared a large army in the month of Safar in 11 A.H., for the purpose of fighting against Rome. When the army was ready, the Holy Prophet^{sa} summoned Hazrat Usāma bin Zaïd^{ra} and while giving him the command of the army, said: Go to the place where your father was martyred. Move fast and reach your destination before the news can reach the enemy. And then as soon as it is dawn, attack the place near Mu'tah where the battle had taken place and vanquish the army with your horses in order to avenge Zaïd's martyrdom. The Holy Prophet^{sa} also instructed Hazrat Usāma^{ra} to take some guides to show the way and to appoint some men to bring accurate information. "May God grant you victory. Return soon." At the time of this expedition, Hazrat Usāma^{ra} was aged between 17 and 20. The Holy Prophet^{sa} prepared for Hazrat Usāma^{ra} a flag with his own hands and handed it to him and said, "Engage in Jihād in the path of Allāh with His name and fight anyone who denies Him."

However, soon afterwards the Holy

Prophet^{sa} passed away, which was followed by apostasy in almost every tribe and hypocrisy came up to the surface. The Jews and Christians were delighted and waited to see what would happen, and also prepared retaliation against Muslims. Eminent Companions submitted before Hazrat Abu Bakr^{ra} that, in view of the sensitivity of the situation, the expedition should be delayed, but Hazrat Abu Bakr^{ra} said: "I do not care even if beasts drag about my body; I will send this expedition and implement the Holy Prophet^{sa}'s decision. I will implement it even if there remains no one but me in all the habitations." Thus, in keeping with the decision of the Holy Prophet^{sa}, Hazrat Usāma^{ra} set off with his army on the first of *Rabiul Ākhir*, 11 A.H., reached the Syrian territory of Ubnā, surrounded the place from all four sides, and attacked at dawn. Most of those who fought the Muslim fighters were killed and many were taken as prisoners, and a great amount of spoils of war were acquired. After this battle, the Muslim army camped for one day and then returned to Madīnah. Hazrat Usāma^{ra} sent ahead a messenger to Madīnah to give news of the victory. Not a single Muslim was martyred in this battle.

When the army reached Madīnah, the Muhajirīn and Ansār came out of the town to welcome them. This expedition proved very beneficial for the Muslims because the Arabs now realized that if Muslims did not have enough strength they would not have carried out such an expedition. Thus, the disbelievers desisted from

carrying out many of their schemes they had hatched against the Muslims. Thus, with the help of Allāh, Hazrat Usāma^{ra} fulfilled the Holy Prophet's^{sa} saying word for word and the expedition proved excellent both in terms of organisation and fighting skills. The Holy Prophet^{sa} has said, "He is the best leader." By the grace of Allāh and the prayers of the Holy Prophet^{sa} and the Khalīfa of the time, it became established that Hazrat Usāma^{ra} was not only eligible for leadership like his father but also excelled in other qualities. And it was the strong resolve and courage of the Khalīfa that, despite internal and external dangers, he sent out the army. And, by granting Muslims victory, Allāh demonstrated that after the Holy Prophet^{sa}, all blessings are now attached to obedience of the Khalīfa.

May Allāh shower thousands of blessings upon Hazrat Zaïd bin Hāritha^{ra} and Hazrat Usāma bin Zaïd^{ra} who were beloved by our lord and master, the Holy Prophet^{sa}!

At the end of the Sermon, Huzoor^{aa} informed the Jamā'at of the sad demise of Mr. Siddique Adam Dambia, Aḥmadiyya Missionary from Ivory Coast; and Mian Ghulam Mustafa Şāhib of Okara, Pakistan. Huzoor^{aa} spoke about their services for the Jamā'at and led their funeral prayer in absentia after the Friday prayer.

43RD JALSA SĀLĀNA CANADA - A BRIEF REPORT

The following is an adaptation of a report originally published in Al-Hakam, being reproduced for the benefit of our readers. It was originally written by Mukarram Nazeer Şāhib, Canadian Correspondent to Al-Hakam.



43rd Annual Jalsa Sālāna Canada

The 43rd Jalsa Sālāna Canada was held on 5-7 July 2019 at the International Centre in Mississauga, Ontario, where thousands of devoted members of Jamā'at Aḥmadiyya from Canada, USA and across the world joined to become recipients of the prayers of the Promised Messiah^{as}.

The first day of this year's Jalsa started on Friday, July 5th, with the recording of the Friday Sermon delivered by Syednā Hazrat Khalīfatul-Masīḥ V^{aa} at Jalsa Sālāna Germany. A brief Friday Sermon was then delivered locally by Nā'ib Amīr Jamā'at Canada, Respected Hadi Ali Chaudhry Şāhib followed by Jumu'ah prayers. Lunch was served to all the guests of the Promised Messiah^{as}.

Press Conference

An interactive session with various ethnic media representatives during a press conference was a key highlight of the day. Additional Nazir Islah-o-Irshād and Dawat Ilallāh and Mufti Silsila

Aḥmadiyya, Maulānā Mubashir Aḥmad Kahlon Şāhib, along with Amīr Jamā'at Canada, Respected Lal Khan Malik Şāhib, answered questions presented by media representatives.

Hoisting of Liwā Aḥmadiyyat

Just outside the men's hall in the over 30-degree Celsius summer heat of July, Liwā Aḥmadiyyat was raised beside the Canadian flag. Silent prayer was led by Markaz Representative, Maulānā Mubashir Aḥmad Kahlon Şāhib.

Day 1 – First Session

The First Session was presided over by Maulānā Mubashir Aḥmad Kahlon Şāhib and began with a recitation from the Holy Qur'ān and its translation. Three Khuddām—Fateen Riaz Şāhib, Farrukh Tahir Şāhib, and Murtaz Riaz Şāhib—presented a beautiful and harmonious *tarana* (choral poem) on Khilāfat. Next, Amīr Jamā'at Canada, Respected Lal Khan Malik Şāhib, delivered a speech on “Allāh Turning Fear into Peace through

Khilāfat” in both English and Urdu.

A beautiful poem with English translation came next followed by an English speech on “Islām: The True Defender of Women's Rights” delivered by Missionary Vaughan, Maulānā Imtiaz Aḥmad Sra Şāhib. Announcements followed by dinner wrapped up the First Session of Jalsa Sālāna Canada. Jamā'at members socialized and enjoyed food, tea, the bazaar, the bookstore and an exhibition. Volunteers provided excellent service through security, parking, first aid, translation, transportation, food preparation, registration, water supply and many other departments.

All the Greater Toronto Area mosques and Şalāt centres held daily congregational Maghrib and 'Īshā' prayers for all members.

Day 2 - Second & Third Sessions

In the darkness of another warm summer morning, pre-dawn Tahajjud and Fajr prayers followed by Dars were held at all mosques and Şalāt centres around the Greater Toronto Area.

The Second Session of Jalsa Sālāna was presided over by Maulānā Daud Hanif Şāhib, Principal Jāmi'a Aḥmadiyya Canada.

The session started with a recitation from the Holy Qur'ān and its translation. A poem with translation was presented before a speech on “Faith Inspiring Stories of Aḥmadi Martyrs in the Era of Hazrat Khalīfatul-Masīḥ II^{ra}” by Muhtamim Umur Tulaba, Majlis Khuddāmul Aḥmadiyya Canada, Ahmed Bazid Sahi Şāhib.

Then, Missionary Peace Village, Maulānā Attaul Manan Şāhib delivered a speech on “Experiencing God in a Materialistic World.”

At this point, Asif Khan Şāhib, National

Secretary External Affairs, introduced two members of Parliament—Hon. Garnett Genuis of the Conservative Caucus and Hon. Iqra Khalid of the Liberal Caucus—who then addressed the Jalsa participants.

Next, the ‘Alam In‘āmī for Majlis Anṣārullāh Canada was presented to Majlis Emery Village. In Majlis Khuddāmūl Aḥmadiyya Canada, the ‘Alam In‘āmī was presented to Majlis Scarborough South. And in Majlis Atfalul Aḥmadiyya Canada, the ‘Alam In‘āmī was presented to Majlis Saskatoon North.

Academically high achieving students were presented with achievement awards, of which 35 were female students and 17 were male students. 19 students requested to receive their awards by the blessed hand of Huzoor Anwar^{aa} during Jalsa Sālāna UK 2019. The academic achievement awards were followed by awards to three dedicated young Huffāz who graduated from the Hifzul Qur‘ān School Canada, memorizing the entire Qur‘ān within a total period of 2-4 years.

A documentary based on Humanity First and their upcoming plans was presented by Mubashir Khalid Ṣāḥib, Director of Media and Communications, Humanity First.

A few hours earlier, over 6,000 kilometres away at Jalsa Sālāna Germany, Hazrat Khalīfatul-Masīḥ V^{aa} had addressed the ladies. A recording of this Address was shown at this point at Jalsa Sālāna Canada. Announcements and lunch service for all of the attendees brought the Second Session to a close.

After congregational Ḍuhr and ‘Aṣr prayers at the Jalsa Gāh, the Third Session of Jalsa Sālāna Canada was presided over by Amīr Jamā‘at Canada, Respected Lal Khan Malik Ṣāḥib. This was followed by a recitation of the Holy Qur‘ān and then a beautiful poem with translation. Maulānā Mubashar Aḥmad Kahlon Ṣāḥib, Markaz Representative, delivered a heart-warming speech titled, “Goodness Lies in Coming Unto Me with Sincerity.”

After the speech, the Prime Minister of Canada, Right Honourable Justin

Trudeau, was welcomed to the Jalsa and was invited to speak on stage.

Next, a short presentation on the theme of financial sacrifice was given by Syed Muhammad Ahsan Gardezi Ṣāḥib. In his presentation, he appealed to the audience to participate in the Jamā‘at budget and highlighted the importance of reporting their correct income and paying their dues accordingly.

A recording of Huzoor Anwar^{aa} addressing German guests at Jalsa Sālāna Germany 2019 was then shown. Following this, Amīr Jamā‘at Canada, Respected Lal Khan Malik Ṣāḥib, highlighted titles of new books which were available at the Jalsa Book Stall. After this presentation, the following distinguished guests were invited to the stage to present some personal thoughts on Jamā‘at Aḥmadiyya Canada:

1. Hon. Navdeep Bains, Minister of Innovation, Science and Economic Development
2. Hon. Iqra Khalid, MP
3. His Worship Patrick Brown, Mayor of Brampton
4. His Worship, Dave Barrow, Mayor of Richmond Hill
5. Hon. Stephen Lecce, Ontario Minister of Education
6. Kaleed Rasheed, MPP
7. Hon. Michael Tibollo, Associate Minister
8. Hon. Salma Ataullahjan, Senator
9. Mitzie Hunter, Former MPP
10. Jim Karygiannis, former MP and Present City Councillor Toronto
11. Christopher McCord, Chief of Police Peel Region
12. Steven Del Duca, former Ontario Minister of Transportation
13. Henry Myeengun, Chippewas of the

Thames First Nations

14. Jesbir Agarwal, Y Media

There was a total of 40 distinguished guests of which 15 addressed the Jalsa participants. This was followed by various announcements which concluded the Third Session. Following this, Jamā‘at members and guests made their way to the food area to benefit from the Langar Khāna of the Promised Messiah^{as}. Many members left the Jalsa Gāh and quickly gathered for congregational Maghrib and ‘Ishā’ prayers at nearby mosques and Ṣalāt centres to add to the spiritual blessings of the day.

Many members also woke up early at the warm, pre-dawn to offer Tahajjud and Fajr prayers and listen to a Dars at one of the many mosques and Ṣalāt centres around the Greater Toronto Area.

Day 3 - Final Session

It was an early start to Day 3 of Jalsa Sālāna Canada as the Final Session began with a traditional breakfast service at the Jalsa Gāh. Thousands of members and guests prepared for the live broadcast of the International Bai‘at ceremony with Hazrat Amīrul Mu‘minīn, Khalīfatul-Masīḥ V^{aa}, from Jalsa Sālāna Germany. The audience at both Jalsas repeated the words of the Bai‘at after Huzoor Anwar^{aa} in unison.

A powerful concluding address was then delivered by Syednā Hazrat Khalīfatul-Masīḥ V^{aa} to conclude both Jalsas at the same time. Huzoor Anwar^{aa} announced the total Jalsa Sālāna Canada attendance as 19,485, which included 8,561 Lajna members and a representation of 27 countries. There were also 900 guests and approximately 5000 Jamā‘at volunteers by the grace and blessings of Allāh.

Members embraced each other and gave thanks for another successful Jalsa Sālāna in both countries. The final lunch of Jalsa Sālāna Canada was followed by congregational Ḍuhr and ‘Aṣr prayers.

Allāh Turning Fear into Peace and Security through Khilāfat

Respected Lal Khan Malik Şāhib, Amīr Jamā'at Canada

Allāh has promised to those among you who believe and do good works that He will surely make them successors in the earth, as He made successors from among those who were before them; and that He will surely establish for them their religion, that He has chosen for them; and that He will give them, in exchange, security and peace after their fear. They will worship Me and they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious (24:56).

In the year 633, a few months after the victory of Makkah, something happened that shook the believers to their core. The Holy Prophet^{sa}, to whom all the companions were so utterly and deeply attached, passed away. It was such a shock of grief, that for some, this loss could not even be comprehended. Hazrat Umar^{ra} was in such a shock, that he refused to believe it. He even declared that he would kill anybody who made the blasphemous claim that the Holy Prophet^{sa} had died. It was chaos. At this moment of utter grief and fear, it was Hazrat Abu Bakr^{ra} to whom Allāh granted great clarity of mind and courage. Hazrat Abu Bakr^{ra} went to the companions and recited to them this famous verse of the Holy Qur'ān: "And Muḥammad is only a Messenger. Verily, all Messengers have passed away before him. If, then, he die or be slain, will you turn back on your heels?" (Aal-e-Imran: 145)

Then Hazrat Abu Bakr^{ra} said these unforgettable words: "O ye men, whoever amongst you worshipped Muḥammad, let him know that Muḥammad is dead, and whoever amongst you worshipped Allāh, let him know that Allāh is Living, there is no death for Him" (Bukhārī).

These words were so powerful that

suddenly, the companions were at ease. They were strengthened by these words of wisdom from the man whom Allāh, moments later, would appoint as the first Khalīfa in Islām. With these words of divine wisdom, and with the divine appointment of Hazrat Abu Bakr^{ra} as the Khalīfa of the Holy Prophet^{sa}, suddenly the state of intense loss and uncertainty was transformed into tranquillity and peace. This was the first instance in Islām of Allāh turning a state of great fear into a state of complete peace: through Khilāfat, And truly, this is the hallmark of Khilāfat i.e. it is its calling card - through it, Allāh turns fear and uncertainty into peace and security.

After the first period of Islām, the Holy Prophet^{sa} prophesied that in the latter days Allāh would bestow Khilāfat, on the precepts of prophethood, once again upon the Muslim Ummah, and that this Khilāfat would be lasting and through it, the final victory of Islām over all other religions would be achieved. Look around you today. Is there any other Khilāfat on the face of the earth today that fulfils this prophecy of the Holy Prophet^{sa}? It is the Khilāfat-e-Aḥmadiyya alone that fulfils this prophecy of the Holy Prophet^{sa}, and it is this Khilāfat alone that is thriving; whose blessings are being experienced in every corner of the earth. It is Khilāfat-e-Aḥmadiyya alone, through which Allāh is to this day, turning fear into peace and security for the believers.

Is this Khilāfat not a Sign for the world?

Khilāfat-e-Aḥmadiyya has been going strong for more than a century. And in that time, many trials have come upon the Jamā'at that have threatened its very existence, yet Khilāfat has been there like a shield protecting the Jamā'at at every step; turning fear into peace.

During the life of the Promised Messiah^{as}, daily, countless people would come from all over India to meet the Promised Messiah^{as} and inquire about his claims; letters from people from across the world would pour in daily. 91 books, countless public addresses, Dars and Majlis Irfan every day, and of course, the constant prayers of the Promised Messiah^{as} and his constant blessed presence and guidance; the role of the Promised Messiah^{as} in leading and guiding the Jamā'at every single day was so crucial.

So, we can imagine how devastating it was to suddenly lose the Promised Messiah^{as} when he passed away on May 26, 1908. It was the moment that the opponents of Jamā'at had been waiting for. The opponents of the Jamā'at used to say that the Jamā'at would crumble upon the passing of Mirzā Ghulām Aḥmad, God forbid. And surely it would have, if Allāh did not bestow Khilāfat upon the Jamā'at. In that moment of utter loss, Allāh established Hazrat Maulavī Hakeem Nūruddīn^{ra} as the first Khalīfatul-Masiḥ and instantly brought stability to the Jamā'at. Once again, the Jamā'at was unified under a spiritual guide and leader. It regained strength and direction. This was how Allāh turned fear into peace through Khilāfat, right from the outset of the history of the Jamā'at. The Promised Messiah^{as} had departed, but Khilāfat was born, and a temporary fear was converted into everlasting peace and security.

In the time of Hazrat Muşleḥ Mau'ūd^{ra}, a 52-year period of Khilāfat, the Jamā'at passed through many trials and tribulations. This was one of the most dynamic times in human history, and it was a very volatile time for the Jamā'at as well, as we faced so many dire situations during this period.

In 1934, a grave threat to the Jamā'at

arose in the form of the Ahrar Movement. Their mission was to put an end to the Jamā'at through any means necessary. They rallied the Muslims against the Jamā'at, and even some top officials of the British administration, including the Governor of Punjab. At that time, the Ahrar infamously declared, "Hum Qādiān ki eent sey eent baja dain gey": We will wipe out Qādiān, brick by brick (Anwarul Ulum Vol 13, p. 291).

When Hazrat Muşleḥ Mau'ūd^{ra} met with Chaudhri Afzal Haq, Leader of the Ahrar, he told Huzoor^{ra} that the Ahrar were going to crush the Jamā'at. With great conviction, Hazrat Muşleḥ Mau'ūd^{ra} responded by saying that the Jamā'at was founded by God, so neither the Ahrar nor any other organisation, nor any government, would have the power to crush it. And so, for 3 years, the Ahrar tried their utmost to destroy the Jamā'at, and it appeared as though the entire country was with them. Indeed, the Ahrar boasted that they would wipe out the Jamā'at very soon. But look at the glory of Allāh's support for Khilāfat!

Right at this time, when the mischief and opposition were at full steam, Hazrat Khalīfatul-Masīḥ II^{ra} made an announcement for all of India to hear. Huzoor^{ra} said: "I see the ground slipping from under the feet of Ahrar. I can foresee their imminent defeat" (Farooq, 21 November 1934). This statement was unthinkable at that moment for an ordinary man. But this is the power and divine nature of Khilāfat that the voice of God speaks through it, and even in the darkest moments, Khilāfat can be the means of peace of mind and strength for the believers.

Soon after this announcement, a series of events occurred that triggered the downfall of the Ahrar. They had tried their utmost to end the Movement established by God; instead their own movement was crushed. One extraordinary blessing came out of this situation. The Ahrar had threatened to destroy the Jamā'at at its root, by destroying Qādiān. Allāh inspired Hazrat Muşleḥ Mau'ūd^{ra} to launch the Taḥrīk Jadid Scheme. And it is because of this scheme that the Jamā'at is established in over 200 countries of the



Respected Lal Khan Malik Sahib, Amīr Jamā'at Canada

world today. It is because of Taḥrīk Jadīd that foreign missions of the Jamā'at were spread around the world and even here in Canada. So, the fear that the Ahrar brought upon the Jamā'at in 1934, has led us here to this very moment, with tens of thousands of Aḥmadi Muslims practicing their faith freely in Canada, and living in peace in one of the greatest countries on earth. This is how Allāh turns fear into peace, strength and security, through Khilāfat.

Look at the vision and bravery Allāh granted to Hazrat Khalīfatul-Masīḥ. What a counter punch! Did Khalīfatul-Masīḥ get scared when Muslims in all of India were rioting and agitating against the Jamā'at? While we were a small community, headquartered in a small village? No, rather Hazrat Khalīfatul-Masīḥ looked the enemy in the eye and declared that if the enemy wished to destroy us at the root, we would now spread the Jamā'at to every far-off country of the world. What a fitting response!

Look at how this miracle has come true. Today, the prime ministers and presidents of countries in every part of the world know the name "Aḥmadiyya" and mention it with admiration. This is how Allāh turns fear into peace, strength and security through Khilāfat.

In 1974, an unprecedented trial shook the Jamā'at to its core. It was the summer

of 1974. I was still living in Pakistan, along with many of those who are sitting here today. On the fateful day of May 29, 1974, a storm of persecution exploded all across the country, as riots against the Jamā'at broke out all through Pakistan. Aḥmadi mosques were being burnt. Aḥmadi businesses were being destroyed. Aḥmadis were being martyred, and in general, the whole country was being riled up against the Jamā'at and Aḥmadis were being targeted everywhere. When you woke up each day, you never knew what horrible news you might hear. It was truly an utter state of fear. It was perhaps the worst situation the Jamā'at had ever faced. But, despite all the loss of life and property occurring daily, the biggest threat to the Jamā'at was the proposed change to the constitution of Pakistan, which would mark Aḥmadis as non-Muslims in the eyes of the law, something that had never been done before by any country of the world.

This triggered a series of historic hearings, in which a delegation of five members represented the Jamā'at in front of the entire National Assembly of Pakistan on the question of whether Aḥmadis were Muslims. At the heart of this storm that was raging all around the Jamā'at, stood Hazrat Khalīfatul-Masīḥ IIIth, like a rock, a mountain weathering the storm. Huzoorth stood firm, unwavering, and undeterred. A giant. A man of God. It was a time of such severe



trial that had shaken everyone, and yet there was Huzoor^{rh}, standing calm, and with his prayers and patience, guiding the Jamā'at through the situation on one hand while on the other hand, battling an entire nation thirsty for blood, and doing all this with the utmost humility and grace.

Hazrat Khalīfatul-Masīh III^{rh} defended the Jamā'at by demonstrating its superior arguments, character, morals, and convictions, in the face of the National Assembly that had no answers for Huzoor's^{rh} replies, or to Huzoor's^{rh} dignity and grace. Later, Khalīfatul-Masīh III^{rh} said that during this period, he barely slept - his nights were spent in the most heart-wrenching prayers that Allāh may deliver the Jamā'at from this trial in safety.

Hazrat Mirzā Tahir Aḥmad^{rh}, who was one of the members of the 5-member delegation representing the Jamā'at, later recalled during the time of his Khilāfat, that he was astounded at how Hazrat Khalīfatul-Masīh III^{rh} had ever managed to deal with this impossible situation of utmost pressure and danger. He said that Huzoor^{rh} had done it all with a smile on his face. Who could ever show so much forbearance and strength? Hazrat Mirzā Tahir Aḥmad^{rh} answered this question. He said that no man on earth could have done that - only the Khalīfatul-Masīh. This is how Allāh turns fear into peace, through Khilāfat.

It is not by coincidence that the verse of the Holy Qur'ān known as "Āyat-e-Istikhlaf", which I recited earlier, mentions that the nature of Khilāfat is that this is the means that Allāh uses

to turn the believers' state of fear into peace and security. This means that the condition of fear and uncertainty is bound to descend upon believers repeatedly, through various trials and tribulations, and that it would be through Khilāfat that Allāh would repeatedly turn this fear into a state of peace, and strengthen the faith of the believers. Throughout the history of the Jamā'at, we have seen this phenomenon occur so many times, and in such awe-inspiring fashion that this is a verified truth for us now. In those times we have seen the surreal help, power and signs of God. We have experienced it, we have seen it, we have lived it. Who can forget what happened in 1984 in Pakistan? Just 10 years after the riots of 1974, an even greater danger came during Khilāfat Aḥmadiyya IV.

Decades earlier, Hazrat Muṣṭafā Mau'ūd^{ra} had said that Allāh had revealed to him that a future Khalīfa would have to face off against a modern Pharaoh - an enemy of God, seeking to destroy God's movement. Sure enough, in the time of Hazrat Khalīfatul-Masīh IV^{rh}, the stage had been set and these words were fulfilled. A new tyrannical dictator came to power in Pakistan, unlike any the country had ever seen before - General Ziaul Haq - and he made it his very mission to finish off the Jamā'at. With General Zia and the bloodthirsty Mullahs on one side, and on the other side was Hazrat Khalīfatul-Masīh IV^{rh}. Just think about this for a moment. How extraordinary was the situation!

The Jamā'at had never seen such an enemy before. The unchallenged dictator of an entire nation of 200 million people, in which the Jamā'at was a small

minority, had made it his mission to destroy the Jamā'at. The persecution was extraordinary. And it got worse with every passing day. Then, on April 26, 1984, the unthinkable happened. At the instruction of President Zia, Pakistan enacted the infamous Ordinance 20, which would punish Aḥmadis for calling themselves Muslims, calling their places of worship Mosques, distributing Aḥmadi literature, using terms such as Huzoor. It was punishable to even call the azan, or, worst of all "to pose as a Muslim".

Many of us here today, have lived through those days. Many of us have relatives who were martyred or jailed or whose properties were lost during this time. Some here today have experienced this persecution directly. There are many of us here today who had to go to jail for wearing the Kalima Badge, La ilaha illAllāh, Muḥammadur Rasoolullah! "There is none worthy of worship except Allāh, Muḥammad is the Messenger of Allāh."

Over 3,000 Aḥmadis were charged or jailed during the tyranny of General Zia. When asked by an American journalist about what was happening in Pakistan, Zia infamously responded by saying, "So what?" On one side was a modern-day Pharaoh, on the other side was a humble Jamā'at, small in size, but led by Khilāfat.

Day after day, Hazrat Khalīfatul-Masīh IV^{rh} addressed the members of Jamā'at in Pakistan and re-assured them of God's Help. He strengthened them with his words. He prayed for them day and night. The bravery of Khalīfatul-Masih gave all Aḥmadis the courage to march forward. In sermon after sermon, Huzoor^{rh} warned General Zia to desist, or Allāh's punishment would befall him. But General Zia was a sworn enemy of the Jamā'at. He issued this public statement: "We will...persevere in our efforts to ensure that the cancer of Aḥmadiyyat is exterminated" (A Man of God, p. 242).

Imagine the leader of the country you live in, saying this about you! It was the most fearful and dangerous situation anybody could face. Hazrat Khalīfatul-Masih IV^{rh} bore this extreme volatile situation with utmost patience. And finally, when

General Zia had crossed all bounds, on Friday June 3, 1988, Hazrat Khalīfatul-Masīḥ IV issued the *Mubahala* challenge to General Zia, and all the Mullahs creating mischief against the Jamā'at. What happened next was an astonishing turn of events that showed the Hand of God. After the *Mubahala* had been issued, General Zia continued his persecution of the Jamā'at.

When Zia continued and the persecution got worse, finally Huzoorth announced to the world on Friday August 12, 1988, that punishment for General Zia was guaranteed. Huzoorth said: "You will not be able to escape His punishment." There was no way back now. Just 5 days later, the world witnessed the horrible end of General Zia. He had boarded "Pak One", the special Presidential Airplane that was secured by Pakistan's top security teams. On board with him, for this flight, was Pakistan's second most powerful man, the Joint Chief of Staff, as well as about 10 other generals, along with two U.S. diplomats. Just 5 minutes after taking off, the plane exploded and burst into flames. The newspapers all over the world bore witness, and carried the headlines for everyone on earth to see:

"ZIA BLOWN OUT OF SKY"

It was a Sign of God. A display of His awesome power. And it was proof from the skies, that God Almighty is with Khilāfat Aḥmadiyya . That, when the Khalīfa speaks, God speaks. Just 5 days before, Hazrat Khalīfatul-Masīḥ IVth had said that the source of fear for the Jamā'at would be removed at last. And just 5 days later, the whole world was a witness. This event is forever recorded in history as a warning to all future Pharaohs. The investigators exhausted every possibility, but what occurred did not match any theory. They were baffled. And to this day, the world does not know what happened to the "Pak One". But we, the members of this divine Jamā'at, know what happened: "and He will give them in exchange security and peace after their fear!"

Today, during the Khilāfat of Hazrat Khalīfatul-Masīḥ V^{aa}, the world has been on the brink of a global nuclear war

for over a decade. Dangerous alliances have formed, and regional conflicts are growing. Russian fighter jets carrying warheads, circulate off the coasts of North America, while NATO's nuclear warheads are within firing range of Moscow. The clouds of war are gathering, and many are crying for battle. Yet, above the fray, one voice is calling the world to peace.

Hazrat Khalīfatul-Masīḥ V^{aa} has travelled to every seat of power in the world, visiting dozens of countries and meeting world leaders while addressing the parliaments of many powerful nations. Again and again, Huzoor^{aa} has been advising the world leaders of the horrors of war and the need for peace. Internally, for the members of the Jamā'at, Huzoor^{aa} has been guiding this Noah's Ark during some of the darkest nights. In May of 2010, the Jamā'at faced the single greatest act of violence it has ever faced, when two of our mosques in Lahore were mercilessly attacked, killing an astonishing number of 90 Aḥmadis, while they were praying in the mosques on a Friday. For the Jamā'at, it was darkness on all sides. We did not know how to react. We did not know the next step. But Khilāfat was the guiding light that lit up the way. Immediately Hazrat Khalīfatul-Masīḥ V^{aa} asked all the members of the Jamā'at to offer prayers day and night for the martyrs, their families and the safety of Aḥmadis in Pakistan. Huzoor^{aa} began a series of sermons that lasted many weeks, eulogizing the martyrs and celebrating their noble deeds and righteous characters. These tributes not only reached the souls of the departed in heaven, they also instilled peace and forbearance in the hearts of their families, and in the members of the Jamā'at.

But even beyond that, Huzoor Anwar^{aa} called each and every single family of the martyrs and spoke to them personally over the phone, one by one; Huzoor consoled them and gave them comfort, peace and strength. Hazrat Khalīfatul-Masīḥ^{aa} took on their sorrow and made it his own, praying tirelessly during the nights, in utmost pain and anguish for the departed martyrs and their families. But Hazrat Khalīfatul-Masīḥ^{aa} went even further: Huzoor Anwar^{aa} arranged for the

families to be resettled from Pakistan to outside countries where they would begin a new life full of opportunities, in peace and security. Here in Canada, I remember receiving detailed instructions from Huzoor Anwar^{aa} about these families of martyrs who would be coming. I cannot describe how much Huzoor^{aa} cared for them. It was as if he was sending his own children to Canada, and was instructing the Jamā'at on how to treat them with the utmost regard. This is Khilāfat. And this is how Allāh turns fear into peace through Khilāfat.

In the end, my dear brothers and sisters, I wish to leave you with this thought. Everywhere around us, are signs of destruction on a global scale. On the surface of the western world, appears a peaceful reflection, but underneath it lie scary waters. On the one hand, we are inching ever closer to a global nuclear war, while on the other, a storm of godless immorality is raging all around us. A global drugs crisis has brought the world's most powerful western nations to their knees. A life of materialism, alcohol abuse and drugs has taken man far away from his Creator, and as a result, the world is facing an epidemic of depression that has sapped even the will to live in so many people.

So for us, and for our coming generations—our youth of today—the only way to emerge safely from this bleak situation, is to "hold fast to the Rope of Allāh". We have a Khalīfa who is guiding us at every step of the way; a Khalīfa who is navigating this Noah's Ark at this darkest hour, with guidance from God. Indeed, Khilāfat is a shield. But the only way to use the shield is to be behind it. With all our heart and soul, we need to be behind Khilāfat - not only in words, but in actions. The only way to stay safe, and continue to march toward our goal is to use this shield of God. Through obedience to Khilāfat with the utmost of our abilities, may we continue to see Allāh turn any coming situation of fear into peace and security for us, and enable us to reach our ultimate goal, the final victory of Islām over all other religions. Amin!

Experiencing God in a Materialistic World

Maulānā Attaul Manan Sāhib, Missionary Peace Village

There once lived a man in a small town. His name was Zaīd. He was extremely poor, but he had a big family and many children. His only means of living was a few sheep and a goat which he owned. Everyday, Zaīd would take his sheep and goat to a nearby valley for grazing. As the sheep grazed in the valley, Zaīd would find refuge under a mountain and he would plan and scheme about different things. He had heard about a saint—a saint who possessed special powers. It was known about the saint that if he pointed his finger at something, that thing would turn into gold. Zaīd would always dream that if one day he was able to meet this saint, he would be able to become rich. And, with his new wealth he would be able to start many businesses.

One day, Zaīd took his sheep and goat to the nearby valley. As usual when the sun started to beat down hard, Zaīd found refuge under a mountain. As he laid under the mountain, he began daydreaming. As he permitted his imagination to run wild, from the corner of his eye he saw a figure moving in the valley. He looked closely, and it seemed as though it was that saint about whom Zaīd had heard so much. Zaīd pinched himself, slapped himself, rubbed his eyes, to make sure that his daydreams had not gotten the better of him. Lo and behold, it was the saint in flesh and bones.

Zaīd quickly got up and made his way towards the saint. He started to think, what should he say to the saint, how should he approach him, he did not want to offend the saint. As he got closer to the saint, he was still mumbling his words, the saint heard the mumbling sounds and turned around to find Zaīd right behind him. Zaīd could not think what he should say, he started to say something



along the lines of, “dear honorable sir, I have heard so much about you and your generosity, I am a poor man...” Before Zaīd could say anything else, the saint pointed that magical finger towards a nearby mountain and it turned into gold. Zaīd could not believe his eyes, he rubbed them again and again to ensure that he was now the proud owner of a mountain of gold.

But one mountain of gold, it was not enough, he quickly caught up with the saint again, and once again he was thinking what he should say now. The saint once again turned around and said: “Is a mountain of gold not enough to fulfill the needs of you and your children?” Zaīd replied in a very low tone, “Dear sir I have many children, I think one mountain of gold is not going to be enough.” The saint having pity on Zaīd pointed that magical finger towards another mountain and lo and behold, Zaīd was the proud owner of a second mountain of gold.

As Zaīd relished in the glitter of gold, the saint continued his journey, but within few minutes the saint felt somebody

walking behind him. He turned around, and to his amazement, it was Zaīd again. Zaīd said, “Dear sir I am thankful for all the gold that you have granted me, but I want to take care of not only my own children but my grandchildren as well. I want to make sure that my future generations never see poverty again, I want to set up a good business for them.” The saint pointed that magical finger yet again towards two more mountains, turning them into gold. Now, Zaīd was the proud and happy owner of four mountains of gold. What more could he have wished for? He was extremely happy.

The saint continued his journey, only to be disturbed by a mumbling sound after a few minutes. As soon as the saint turned around, he started to shake his head, he could not believe his eyes, it was Zaīd again. The saint said, there is a mountain of gold to your left and a mountain of gold to your right, a mountain of gold behind you and a mountain of gold in front of you, what more could you possibly want? Zaīd kept his gaze fixed on the saint’s finger and in a very sheepish manner he said, sir is it possible for me to have

your finger, and in return I can give you a mountain of gold?

My dear friends this might seem like a joke or a story, but this is the reality of man, and the Holy Prophet^{sa} warned us against this reality. In a Ḥadīth, the Holy Prophet^{sa} said that if son of Adam^{as} was given a mountain of gold, he would want another one. He further stated that nothing can fill the belly of son of Adam^{as} except the dust of his grave.

At the same time, the Holy Prophet^{sa} issued another warning. He said that when a man is taken to his grave, he is accompanied by three things: his deeds, his wealth and his relatives/friends. Of these three things, only one thing remains with him: his deeds. His wealth and his relatives make their way back after returning him to his final abode.

So, my dear friends, all of our wealth will be left behind, our cars and big houses will be traded in for a small wooden box that will be lowered into a small piece of land. All of our fancy clothes will be replaced by two white pieces of cloth. The only thing that is going to matter is our deeds. And amongst our deeds, the most important thing is: have we established a connection with God Almighty? Have we experienced God in our lives? Have we found God in this materialistic world? The Holy Qur'an warns us: "But whoso is blind in this world will be blind in the Hereafter, and even more astray from the way" (17:73). This verse tells us that if we have not experienced God in this world, if we have not found God in this world, then we will not be able to see Him in the hereafter.

You see, many of us work so hard to make our lives better in this world. If not for all us, most definitely for an over-whelming majority of us, the main goal is to buy our own house, to have a nice car, to have our own business. When we become successful, we buy our own house, we feel so happy and proud. That day when we get to move into our house, it is full of joy and happiness. Usually when we move into our house, we start buying new furniture, new appliances and so many other things to decorate our house. Our friends bring us housewarming gifts. It

takes, days, weeks and sometimes months to settle into our house. Whatever is missing, we go out, swipe our card and within a few days that thing is adorning our house.

However, the question is, are we ready to move into our permanent home? Are we ready to move into that home which has been waiting for us since the moment we took our first breath? The day we move into our permanent house; Allāh Ta'āla warns us and reminds us about that day again and again in the Holy Qur'an.

As I just mentioned, when we move into our new house in this world, we start buying many things, we get many gifts and we slowly settle in. However, when we are going to move into our permanent home, Allāh Ta'āla says about that day: "It is going to be a day, whereby you will not be able to buy anything, if something is missing, too bad, you and I had so many years to prepare for this day, if something is still missing, all of our wealth will not be able to help us compensate." None of our friends will be able to bring us housewarming gifts, our friendships will not be of any use; nor is anybody going to be able to intervene on our behalf.

So, while we are enjoying the materialistic goods of this world, while we are enjoying moving from one nice house to another, while we are upgrading our cars, while we are constantly buying new clothes, we need to ask ourselves, are we ready for the final moving day? What have we prepared for that day, after which we will not be able to buy anything, nor will any friend be able to bring us anything?

The Promised Messiah^{as} states in his book:

Time is short and there is no telling how long one shall live. Make haste—for twilight will soon descend. Consider over and over what you shall present before God, lest it be deemed so inadequate that it is no more than waste, no more than a foul and defiled offering unfit for presentation before the Royal Court (*Noah's Ark*, p. 25).

My dear friends, we live in a materialistic world; the doors of worldly goods have

been opened for us like never before. Think back to the time when we came to this country, what did we have? Many sitting here probably worked menial jobs, many probably had more than one job to make ends meet. Fast forward to present day and many a time when I ask young Khuddām, what are they doing? Many of them reply by saying that they have their own business. Be it plumbing, trucking, employment agency, real estate, accounting or something else. More and more of us are starting our own businesses.

But we must ask ourselves: this abundance of wealth, all these worldly goods, all these riches that we have acquired; are they good for us? Are we enjoying life more today than we enjoyed in the past? Are we spending more time with our kids today than we did in the past? Are we attending the Mosque more than we did in the past? Is there more happiness in our lives today than in the past? We must ask ourselves, has the acquirement of a few materialistic things made us content or rather hungrier for more materialistic goods.

If something is good for us in a small quantity, it does not necessarily mean that it will be good for us in large quantities as well. If a child is continuously over fed, will that lead to the proper development of the child or will it make the child obese and overweight? Can a person who weighs 300, 400 or 500 pounds, carry on normally in their day-to-day activities? Similarly, if our materialistic goods are weighing us down, how can we excel in spirituality?

Think about water: a necessity for our survival, a necessity for all life on Earth. When a farmer plants his crop, he carefully waters his crop; too little or too much will lead to the destruction of the crop. Speaking about water, Allāh Ta'āla states in the Holy Qur'an: "And We made from water every living thing" (21:31).

So, life itself was created with water. But, we also find in the Holy Qur'an that many a time life was destroyed due to an abundance of water. Think about the people of Noah^{as}. In fact, we do not need to go that far back in history; think about

the people of Japan. In 2011, when a Tsunami hit Japan, it caused over 15,000 deaths and hundreds of thousands of people lost their homes. The economic cost was over \$390 billion USD. The duration of this Tsunami was merely 6 minutes, but the destruction it caused continues to impact life to this very day.

Many a time when the doors of God's Mercy are opened for us, when we start seeing the blessings and favours of God Almighty, instead of becoming more grateful and thankful, we become neglectful. Regarding His favours, Allāh Ta'āla states in the Holy Qur'an: "And He gave you all that you wanted of Him; And if you try to count the favours of Allāh, you will not be able to number them" (14: 35).

Regarding our response towards His favours, Allāh Ta'āla states in the Holy Qur'an: "And when We bestow a favour on man, he goes away, turning aside; But when evil touches him, lo! he starts offering long prayers" (14:52). Think about this verse of the Holy Qur'an. Does it apply to us? When we are stuck, when we are faced with problems, we offer long prayers but as soon as the doors of this world are opened, do we still remember God, or do we turn away from Him? So yes, the doors of worldly good have been opened for us. We live in Canada and we are enjoying so many worldly goods. Canada is consistently rated as one of the best countries in the world. But here in this great country of ours, there are over 4000 people who commit suicide each year. As they say, all that glitters is not gold. This abundance of wealth that is at our disposal, all these opportunities to earn more and more money; it is not necessarily a good thing.

Allāh Ta'āla teaches us in the Holy Qur'an: "And of men there are some who say, 'Our Lord, grant us good things in this world; and such a one shall have no share in the Hereafter'" (2: 201). Allāh Ta'āla says that if we start running after worldly things, we will have them. But if they become our only goal in life, then Allāh Ta'āla says be aware that you will not have any share in the hereafter. Allāh Ta'āla will not even speak to us in the hereafter. On the other hand, Allāh Ta'āla says there is

another group of men. This group prays to God Almighty in the following words: "And of them there are some who say: 'Our Lord, grant us good in this world as well as good in the world to come, and protect us from the torment of the Fire'" (2:202).

Regarding this prayer, the Promised Messiah^{as} states: "In (this prayer) the worldly goods have been kept first. But what type of worldly goods? Such worldly goods, which result in the acquiring of goods in the hereafter. It is clear from the teaching of this prayer, that a believer should keep in mind the goods of the hereafter while pursuing the goods of this world" (Commentary of the Promised Messiah^{as}, Vol.2, p. 369).

So, keeping in mind the materialistic goods, we need to establish a relationship with God, because He will safeguard us against our own desires of wanting more and more, which will lead to our own destruction. If we are experiencing God in our lives, God will help us remain in that group which can have the goods in this life, but only those goods that will lead us to the goods in the hereafter as well, Insh'Allāh! Regarding these worldly goods, we are taught another prayer in the Holy Qur'an: "'My Lord, I am in need of whatever good Thou mayest send down to me'" (28:25).

So, if we are a '*faqeer*', if we are beggars at the threshold of God Almighty, then He will save us from our own bad desires and our own bad actions.

A Khādim once told me that he was serving as a Qā'id of his local Majlis. When his business took off, he called Şadr Şāhib and excused himself from serving as Qā'id due to lack of time. He told me that after he stopped serving the Jamā'at, within a few weeks he incurred 15-20 thousand dollars of losses. He said he called his new Qā'id and requested to be assigned some responsibility in the Majlis. Similarly, another Khādim, who was a Mūşī, he used to give Chanda on a regular basis, and it would always be more than what he actually had to pay. He was having small financial troubles, so he decided that he is going to cut down on the Chanda he was paying until

he could clear his debt. After making this decision, within a month he suffered major losses and his debt increased more than before. He quickly realized his mistake and returned to his old ways of giving priority to his Chanda.

Therefore, it is important to establish a relationship with God. No doubt we are living in a materialistic world and the doors of this world are wide open for us. If we run after the worldly things, we will surely have them, but we will have lost the goods promised in the hereafter. We will have lost the peace in our house; we will have lost the relationship with our children and family members. Do not think that we do not belong to this group of people who are running after materialistic goods. Rather know that our Khalifa already issued a warning against our worldly inclinations when he was here in 2016. Huzoor Anwar^{aa} stated that the inclinations towards materialistic goods and worldly things is on the rise in the members of Canada Jamā'at.

Hence, we must establish a strong relationship with God Almighty in this materialistic world, so that like a caring mother who stops her child from overeating, God can save us from our own selfish desires of wanting and pursuing more and more materialistic goods. If we have a personal relationship with God Almighty, then we can hope that as God saved those two Khuddām and brought them back to the right path, God will do that for us as well. If we have a living connection with our God, we will experience His guidance in our lives. In this materialistic world when the doors of worldly goods have been opened for us, we must continue to pray—If we want to experience God in this materialistic world, then the best way of doing that is to establish a strong relationship with the representative of God Almighty, His Khalifa.

Establishing a relationship with the Khalifa

Allāh Ta'āla states in the Holy Qur'an: "And hold fast, all together, by the rope of Allāh" (3:103). In this day and age, if we want to experience God, then we must establish a strong relationship with

Khilāfat and the Khalīfa of the time. Just as a mother teaches her child how to sit, crawl and then eventually walk and run, similarly our Khalīfa will guide us, our Khalīfa will help us tread on the path of spirituality that will lead us to having a personal relationship with God Almighty.

Regarding the role of a Khalīfa, Hazrat Khalīfatul-Masiḥ II^{ra} states: “You have someone who has true sympathy for you; who truly loves you; who considers your pain and sufferings to be his own; and who is always praying to Allāh for you” (Blessings of Khilāfat, p. 5-6).

So, my brothers a free man from amongst us was chosen to carry this burden in 2003. Since then, he has been trying his level best to save us, to guide us, to help us. But as they say, “You can take a horse to water, but you cannot make him drink.” Our dear Khalīfa has been guiding us towards water again and again, towards that water which is healthy for us, towards that water which will give us life, towards that water which will not only save us, but our future generations as well. However, he cannot force us to drink, regardless of how much he wants. If we want to experience God in our lives, if we want to have a personal relationship with God, then we must first have a personal relationship with his representative on Earth.

In this day and age, the doors of worldly goods have been opened for us like never before. We have been blessed by God Almighty so much. The companions of the Promised Messiah^{as} used to save pennies so that they can visit him. How many of us try to visit Huzoor Anwar^{aa}? If we are not able to visit him, are we listening to his Friday sermons? Are we paying heed to his continuous advice? Are we listening to his speeches at various Jalsa Sālānas and symposiums? Are we attaching our children to Khilāfat? What kind of an example are we setting for our future generations? Are we teaching them to run after more materialistic goods or are we teaching them to use the materialistic goods to improve their spirituality?

Let me assure you that our Khalīfa is worried about us, he is always worried about us, he wants to save us and our



Attendees enjoying 43rd Annual Jalsa Sālāna Canada

future generations. The responsibility lies with us, are we going to accept the advice of our Khalīfa? Are we going to build a strong relationship with our Khalīfa?

Now is the time!

We have discussed why it is important to have God in our lives and we have also discussed how we can do that. Now the question is, when should we do it? When we want to do something, we always look for the right moment. So, when is the right moment to turn towards God, to turn towards religion?

Many a time when I speak with Khuddām, they say, “Murabbī Ṣāḥib I just need couple of more years to setup my business. I am extremely busy with my business these days.” There are always excuses when it comes to finding time for God, finding time for religion.

Once there was a maid. She worked at a big palace. Everyday as the king left his room, she would enter the room, tidy up and make the bed for the king. One day she was exhausted, extremely tired. As she was making the king’s bed, she felt the soft sheets, the soft pillow, the extremely comfortable mattress. She said I will lie down here for a moment. Her weakness and tiredness got the better of her and she fell asleep. A little while later, the king’s loud roar woke her up. He was furious to see that a maid had

laid down in his bed. He started to beat this poor girl mercilessly. The girl started to cry as she felt the pain of the lashes, but then out of those cries a hysterical laughter also broke out. She was crying and laughing hysterically at the same time. The king was confused, perplexed. He stopped the beating and asked the girl, “Why are you crying and laughing at the same time?” The girl replied, “When you hit me, it hurts, I feel pain, and I cry. But then I remember that I am being punished for sleeping in this comfortable bed only for a few moments, and I begin to imagine what will happen to the person who has been sleeping in this most comfortable bed all his life?” So, as this thought crosses my mind I begin to laugh, because though you punish me now, your own punishment will be much more severe.

So, my dear brothers, how many nights have we spent on comfortable beds and how many nights have we spent remembering God? Now is the time to turn to God, now is the time to experience God. After all we are enjoying His bounties today, in the present.

May Allāh Ta‘āla save us from the evils of this materialistic world and may Allāh Ta‘āla grant us those goods which will enable us to be the recipients of the goods in the hereafter! Amīn!



Aḥmadiyya Muslim Jamā‘at Press Releases

July 8, 2019

JALSA SĀLĀNA GERMANY 2019 CONCLUDES WITH A FAITH INSPIRING ADDRESS

MORE THAN 42,000 PEOPLE FROM 102 COUNTRIES ATTEND THREE-DAY RELIGIOUS CONVENTION IN KARLSRUHE

The World Head of the Ahmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Hazrat Mirzā Masroor Aḥmad^{aa} concluded the 44th Annual Convention (Jalsa Sālāna) of the Ahmadiyya Muslim Community in Germany on 7th July 2019 with an inspirational address.

During the address, His Holiness^{aa} spoke of the noble and exemplary life of the Holy Prophet Muhammad^{sa} (peace and blessings be upon him) and how the true face of Islām can only be shown to the world by emulating his shining moral qualities.

His Holiness^{aa} began by explaining why widespread misconceptions about Islām and its teachings exist.

Hazrat Mirzā Masroor Aḥmad said:

“Reservations and fears regarding

Muslims in the non-Muslim, Western, or developed world are prevalent due to a lack of knowledge regarding true Islāmic teachings. The idea that Islām is a religion of extremism is further imbedded in their minds due to the extremist actions of some Muslims who carry out terrorism and take the law into their own hands, all falsely in the name of Islām.”

His Holiness^{aa} said that the responsibility of bettering the image of Islām in the world lay primarily on the shoulders of Ahmadi Muslims.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

“Today, in this age, the duty of spreading the peaceful teachings of Islām in the world and the task of removing any negative impressions regarding them, has been given by Allāh the Almighty to the Community of the true servant of the Holy Prophet Muhammad^{sa}, who is the Promised Messiah^{as}.”

Hazrat Mirzā Masroor Aḥmad^{aa} continued:

“It is therefore essential for every Ahmadi Muslim to endeavour in this regard. People around the world listen to media reports about Islām and consider them to be factual and entirely accurate. Added to this is the fact that much of the general population has no interest in issues of religion. Thus, in these circumstances, a great and continuous effort is needed to tell the world about the beautiful teachings of Islām. This is a great challenge of our time.”

His Holiness^{aa} expounded on the fact that many people who do not have a true understanding of Islām incorrectly assume that the actions of some Muslims around the world are inspired by the teachings of Islām or by the Holy Prophet Muhammad^{sa} (peace and blessings be upon him) himself. Hazrat Mirzā Masroor Aḥmad^{aa} said:



Syednā Hazrat Khalifatul-Masīḥ V^{ra}

“Many non-Muslims think that the wrongful actions of Muslims are due to their teachings or because of the practice of the founder of Islām, the Holy Prophet Muhammad^{sa}. In order to remove this misconception and to make the world aware of the beautiful teachings of Islām, all Aḥmadi Muslims, through their words and actions, will have to play their part to tell the world what the true teachings of Islām are and what the practice of the Holy Prophet Muhammad^{sa} really was.”

His Holiness^{aa} presented various instances from the life of the Holy Prophet Muhammad^{sa} and explained that by emulating his perfect example, Aḥmadi Muslims can show the world the beautiful reality of Islām.

His Holiness^{aa} referred to chapter 26 verses 219 and 220 of the Holy Quran where God Almighty speaks about the incomparable standard of worship of the Holy Prophet^{sa}.

Commenting upon these verses, Hazrat Mirzā Masroor Aḥmad^{aa} stated:

“The standard of the worship and prostrations of the Holy Prophet^{sa} was such that on account of his restlessness, God Almighty cast His loving glance upon him and specifically made mention of this worship and anxiousness. But who was this restlessness for? That desperation and those supplications were for his

people, for humanity. They were for those people who had strayed away from Allāh the Almighty, so that they may recognise the purpose of their lives.”

His Holiness^{aa} explained that this desperation for people to come closer to God and to save themselves from God’s displeasure showed just how much love the Prophet of Islām^{sa} had for humanity. Hazrat Mirzā Masroor Aḥmad^{aa} said:

“Where we come to know the lofty standard of the worship of the Holy Prophet^{sa}, we can also come to realise the anguish, compassion and the state of his pure heart yearning to save humanity from ruin. So can one who holds such compassion for humanity in his heart ever act with injustice? Absolutely not.”

His Holiness^{aa} exhorted the members of the Aḥmadiyya Muslim Community to take heed from this noble example and use it to themselves grow nearer to God.

His Holiness^{aa} also spoke about the absolute faith in God of the Holy Prophet^{sa} and narrated the fact that during the final illness of the Holy Prophet Muhammad^{sa} there were some gold coins in his house. Preferring to rely entirely upon God’s grace and mercy, he gave even those last few coins in charity.

However, His Holiness^{aa} said the Holy Prophet Muhammad^{sa} did not stop

others from leaving behind wealth for their family and even commanded that no more than one third of one’s wealth should be given in charity as the family relations also have rights upon an individual.

His Holiness^{aa} said the Holy Prophet Muhammad^{sa} always emphasized the need to earn a living, but warned against being driven by the pursuit of worldly objectives above and beyond the foremost objective of attaining the nearness of God.

Narrating a prayer of the Founder of Islām^{sa}, His Holiness^{aa} told the gathering that despite his immense spiritual status, the Holy Prophet^{sa} was so humble that he would continuously look for ways to increase himself in gratitude to God.

Hazrat Mirzā Masroor Aḥmad^{aa} also narrated an inspiring incident from the blessed life of the Holy Prophet^{sa} with regards to thankfulness. Hazrat Mirzā Masroor Aḥmad^{aa} said:

“On one occasion, the Holy Prophet^{sa} was eating a date on a piece of flat bread, and was saying ‘this date is the stew of this bread’, and was showing gratitude for it. Often would be the case that he would eat flat bread simply with vinegar or water, and yet would still always remain thankful to God.”

Hazrat Mirzā Masroor Aḥmad^{sa} explained that in keeping with the attribute of gratitude, all Aḥmadi Muslims should engage their skills and faculties for the betterment of the nations that have welcomed them, just as the Prophet Muhammad^{sa} showed gratitude to the people under the rule of Negus, the ruler of Abyssinia, for giving refuge to Muslims who escaped to Abyssinia fleeing the persecution they faced in Makkah.

His Holiness^{aa} also narrated the unparalleled example of the Holy Prophet Muhammad^{sa} in looking after the rights of others, even those who were waging a war against him.

Hazrat Mirzā Masroor Aḥmad^{aa} also spoke about how the Holy Prophet Muhammad^{sa} would partake in household chores,

showing an exemplary character both outside in public, as well as in private with his family.

Towards the end of his address, His Holiness^{aa} reminded the members of the Aḥmadiyya Muslim Community that in order to present the true image of Islām, they must each strive to mould their lives according to the life of the Holy Prophet^{sa}. Hazrat Mirza Masroor^{aa} Aḥmad said:

“If we take any aspect of the moral qualities of the Holy Prophet Muhammad^{sa}, it is visibly perfect and exemplary, and this is the very example that God Almighty has instructed us to adopt. So if we wish to show the true face of Islām and the Holy Prophet^{sa} to the world, then we must show that face through our words and actions, keeping

in mind every aspect of his example. Only then can we fulfil the rights and responsibilities of our allegiance to the Promised Messiah^{as}.”

Concluding, Hazrat Mirzā Masroor Aḥmad^{aa} prayed:

“May Allāh the Almighty enable us to fulfil the responsibilities of being in the community of this perfect prophet, the Holy Prophet Muhammad^{sa} and enable us to be those who dispel all darkness by presenting his beautiful and brilliant face to the world. May God enable us to do so. Amīn.”

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

Earlier in the day, Aḥmadi Muslims

attending the event in Karlsruhe took part in an emotional pledge of allegiance (Ba‘at) at the hand of the Fifth Successor to the Promised Messiah^{as}. During the ceremony, a number of people took the pledge for the very first time.

At the same time, Aḥmadi Muslims around the world also took part by viewing the proceedings live on MTA International.

His Holiness^{aa} announced that over 42,700 people attended this year’s Jalsa Sālāna Germany.

Prior to returning to Frankfurt, His Holiness^{aa} held two separate meetings with men and women who had recently accepted Aḥmadiyyat in Karlsruhe.

July 7, 2019

“IN OUR SELFISH QUEST FOR WEALTH AND POWER, WE ARE RUTHLESSLY DESTROYING THE PROSPECTS OF TODAY’S YOUTH”- HAZRAT MIRZĀ MASROOR AḤMAD^{aa}

HEAD OF AḤMADIYYA MUSLIM COMMUNITY CALLS FOR GLOBAL CO-OPERATION AND JUSTICE TO WARD OFF DANGERS OF GLOBAL WAR DURING ADDRESS AT JALSA SĀLĀNA GERMANY

On Saturday July 6, 2019, the World Head of the Aḥmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Hazrat Mirzā Masroor Aḥmad^{aa} addressed an audience of more than 1,000 dignitaries and guests on the second day of the 44th Annual Convention (Jalsa Sālāna) of the Aḥmadiyya Muslim Community in Germany.

During his addressed, Hazrat Mirzā Masroor Aḥmad^{aa} highlighted several pressing issues faced across the globe and presented a road map to achieving lasting world peace in light of the teachings of Islām.

Before addressing the main theme of the address, His Holiness^{aa} spoke about the purpose of the Jalsa Sālāna, the establishment of the Aḥmadiyya Muslim Community and the advent of the Promised Messiah^{as}. Hazrat Mirzā Masroor Aḥmad^{aa} said:

“The Aḥmadiyya Muslim Community is a sect within Islām that was founded for the sake of the spiritual reformation of mankind, in accordance with a prophecy of the Founder of Islām, the Holy Prophet Muhammad^{sa} regarding the latter days.”

Explaining the need of a spiritual reformer to the guests in attendance, His Holiness^{aa} said:

“It is a natural phenomenon that applies not only to secular organisations but also to religious communities that, with the passing of time, the adherents of a particular movement or belief system begin to deviate from their original teachings and move away from their core beliefs. As a result, there comes a time in the life of all groups or communities when they need reviving. Otherwise, they will eventually die away or morph into something that bears no resemblance to their initial state.”

Speaking about global peace, His Holiness^{aa} explained that the want for

peace, security and comfort is universal to us all and it is a part of human nature to desire one’s “village, town or city to be harmonious and secure.”

His Holiness^{aa} explained that despite this desire for peace, not just at a local but international level, the current state of the world continues to be mired in conflict.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

“Ultimately people desire for the entire world to be peaceful. However, in spite of this instinctive desire for peace, the truth is that division, disorder and conflict has spread to every part of the world. For instance, there are nations being torn apart by civil wars, insurgent groups are fighting one another, or targeting the State.”

His Holiness^{aa} spoke about how injustice, societal rifts and growing tension on all levels are driving us further and further from global peace.



44th Annual Jalsa Sālāna Germany

Hazrat Mirzā Masroor Aḥmad^{aa} said:

“Fractured societies are becoming ever more polarised and are rapidly reaching a breaking point with tensions threatening to boil over at any point. At an international level, various nations are competing with one another in an effort to gain power and control. For the sake of attaining economic or geopolitical power, or in order to force people with different values or beliefs to bend to their will, unjust wars are taking place.”

Hazrat Mirzā Masroor Aḥmad^{aa} continued:

“A desperate yet very tangible fear is that what we are witnessing today could, at any moment, escalate into a truly global catastrophe whose dire consequences are far beyond our imagination. In our selfish quest for wealth and power, we are ruthlessly destroying the prospects of today’s youth through a never-ending stream of perpetual injustice and savage cruelty.”

Speaking about the rise of dangerous nationalism and the far right, Hazrat

Mirzā Masroor Aḥmad^{aa} said:

“Increasingly, the far-right poses a profound and ominous threat to the peace and well-being of Europe and other parts of the world. Far-right members, in the name of nationalism, advocate an end to modern-day multicultural and pluralistic societies and instead seek to impose their own racist and prejudiced ideologies on society.”

Hazrat Mirzā Masroor Aḥmad^{aa} continued:

“Intolerant bigots are viciously targeting immigrants many of whom have lived peacefully in their adopted countries and contributed to its success as model citizens.”

His Holiness explained that he had been exhorting people for many years to pay greater attention towards the real threats to global security, and that now many academics and experts were also writing and speaking to the same effect.

In this regard, His Holiness^{aa} referenced several academics, diplomats and experts.

On the importance that ought to be given to the threat of a nuclear war, His Holiness^{aa} cited the views expressed in an article written by Professor Tyler Cowen, an Economics Professor at George Mason University.

Hazrat Mirzā Masroor Aḥmad^{aa} quoted Mr Cowen, who said:

“One of the most striking facts of today’s world is that young people do not seem to worry very much about nuclear war. Climate change is by far the larger concern, while nuclear war is seen as a threat of the past...In contrast, I am inclined to think that the risk of nuclear war remains the world’s No. 1 problem, even if that risk does not seem so pressing on any particular day.”

Speaking about issues specific to the German people His Holiness^{aa} referred to a study made by Deutsche Welle which found climate change and not global conflict to be the greatest concern of the German people.

Hazrat Mirzā Masroor Aḥmad^{aa} said: “A recent survey published by Deutsche-Welle found that the issue German people

are most concerned about is climate change but, personally, I agree with the sentiments of the aforementioned academic that the risk of warfare, and most especially nuclear warfare, is the most pressing issue of our time.”

His Holiness^{aa} spoke about how some people maintain religion to be the main cause of conflict. Responding to these accusations, Hazrat Mirzā Masroor Aḥmad^{aa} said:

“Tensions between the United States and Iran are ratcheting up and there is intense speculation about the possibility of a war between them. No one can seriously claim that the potential war between the United States and Iran is a religious war. On the contrary, it is a prime example of irresponsible sabre-rattling and unnecessary belligerence putting at risk the lives of millions of people.”

Hazrat Mirzā Masroor Aḥmad^{aa} continued:

“The various studies and articles I have quoted demonstrate that the blame for the world’s lack of peace and security cannot be put at the door of any religion, whether Islām or otherwise. Rather, there are a myriad of economic, geo-political and social issues which are all playing a role in undermining the world’s peace.”

His Holiness^{aa} made mention of the global economy and stressed that reforms should be made on the basis of justice and integrity.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

“A decade on from the global financial crisis, the European countries should not think that their national economies are secure or that the capitalist system is thriving. Even Western experts and economists are accepting the shortcomings of their financial system.”

Hazrat Mirzā Masroor Aḥmad^{aa} continued:

“The capitalist system is slowly losing its status and people are realising that there are inherent risks and injustices

embedded within it. European countries and the other major powers should not arrogantly presume that their economic system will remain pre-eminent forevermore. Rather, they should be working to ensure that fairness and equality underpin the world’s financial system.”

His Holiness then went on to speak about the issue of immigration. His Holiness highlighted that studies have shown that the German labour force is heavily dependent upon sustained immigration.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

“To blame immigrants for all of a country’s problems is entirely unjust and the truth is that many wealthy Western nations would be at grave risk without immigration. The reality is that all nations are dependent upon one another and that we are now living in an increasingly inter-connected and globalised world. Instead of seeking to build barriers or to isolate ourselves, it

“The world’s peace is being undermined by a variety of factors, such as the one-eyed policies of political leaders and governments who place their personal and national interests above fairness and equity. Such injustice can never lead to peace and prosperity.

Hazrat Mirzā Masroor Aḥmad^{aa} continued:

“The various studies and articles I have quoted demonstrate that the blame for the world’s lack of peace and security cannot be put at the door of any religion, whether Islām or otherwise. Rather, there are a myriad of economic, geo-political and social issues which are all playing a role in undermining the world’s peace.”

Towards the end of the address, His Holiness^{aa} emphasised the need for humanity to fulfil the rights of God and the rights of their fellow man.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

“I pray that may the dark clouds of war and enmity hovering ominously all around us give way and may they be replaced by eternal blue skies of peace and prosperity in all parts of the world.”

– Hazrat Mirzā Masroor Aḥmad

is essential that nations and people of different backgrounds co-operate and work together for the common good.”

Hazrat Mirzā Masroor Aḥmad^{aa} continued:

“Governments should make proper plans to ensure that countries work in harmony with each other and that, at a domestic level, immigrants are helped to assimilate and integrate.”

His Holiness went on to speak about the conflicts inflicting the world and highlighted that to blame Islām or any other religion is a result of ignoring a multitude of causal factors.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

“At this critical moment in history, I believe with all my heart that there is only one way to bring an end to the great challenges of our time. There is only one path that can lead us to salvation and deliver us from this world of war and conflict and that is the path of God Almighty.”

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

“I pray that we set a positive example for those who follow us so that the coming generations will seek to live in peace, rather than being those who stoke further conflict and division and for whom all roads leading to prosperity and success are sealed.”

His Holiness^{aa} continued:

“I pray that may the dark clouds of war and enmity hovering ominously all around us give way and may they be replaced by eternal blue skies of peace and prosperity in all parts of the world.”

During the afternoon session, Urbino Jose Botelho, representative of Sao Tome, presented His Holiness^{aa} with a key to a new hospital on behalf of the President, Manuel Pinto da Costa.

Humanity First will refurbish the hospital and then run it as a means of providing healthcare to the local people. Mr. Botelho thanked His Holiness^{aa} for the humanitarian efforts of Humanity First in Sao Tome whilst also inviting him to Sao Tome for the opening of the new hospital.

Earlier in the day, His Holiness, Hazrat Mirzā Masroor Aḥmad^{aa} directly addressed the members of Lajna Imaillah.

His Holiness^{aa} strongly and comprehensively responded to critics of Islām who claim that Islām fails to give equal rights to women, and spoke about the essential practices of repentance, worship and patience.

Answering the allegation that Islām does not provide women with equal rights, Hazrat Mirzā Masroor Aḥmad^{aa} said:

“It is merely the ignorance of the opponents of Islām that they try to allege that Islām does not provide equal gender rights...Anyone who thinks that Islām has not given rights to women, in reality has no knowledge of the true beautiful teachings of Islām.”

Hazrat Mirzā Masroor Aḥmad^{aa} continued:

“It is God’s justice that both men and women receive respective recompense for their respective actions. Certain matters are compulsory on men in accordance with their state, which are not compulsory in the same way for women. Allāh has given us a list of our duties and responsibilities, detailing the duties of men and the duties of women



44th Annual Jalsa Sālāna Germany



Syednā Hazrat Khalīfatul-Masīḥ V^{aa}

in society.”

During his address, Hazrat Mirzā Masroor Aḥmad^{aa} placed particular importance on the need for practical implementation of the good and pious teachings and commandments of Islām. His Holiness^{aa} explained that empty emotions and momentary passions without action hold no value.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

“Every year you meet at gatherings, hold classes for moral training, or organise the Jalsa, and become happy over the number of attendees and the fact that the Caliph of the time has addressed

the convention. However, if this is mere temporary passion, then this is futile. Temporary passion is useless, until and unless you endeavour to make piety a part of your life.”

Later in the day, His Holiness^{aa} met with delegations from Georgia and various Arab countries. The delegations included guests, as well as people who had accepted Aḥmadiyyat in recent times.

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'Our Lord, grant us of our wives and children the delight of our eyes, and make us a model for the righteous.

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La Gazette

AHMADIYYA

septembre 2019

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يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا
إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ۗ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٦٢﴾

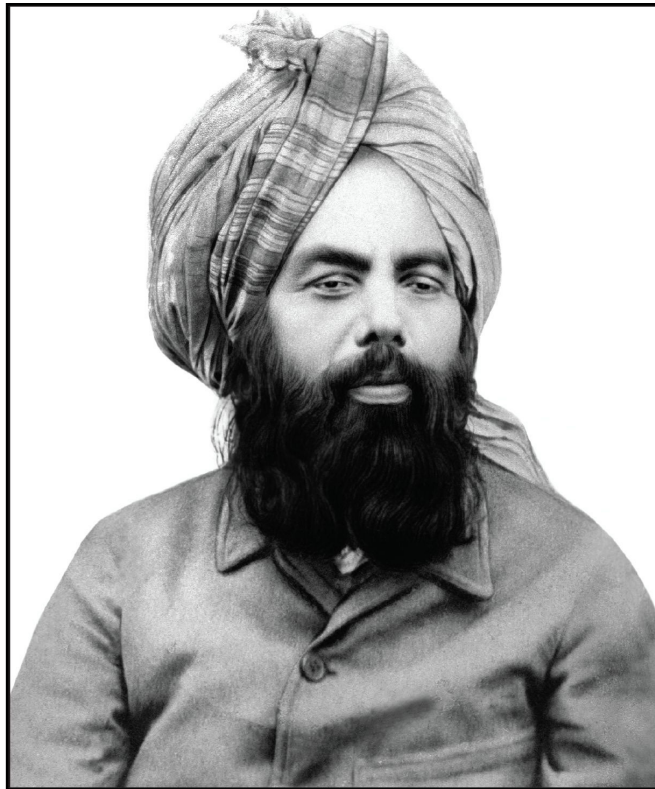
(62 :10) Ô vous qui croyez ! lorsque l'appel à la Prière est fait le vendredi, hâtez-vous vers le souvenir d'Allāh, et laissez de côté toute *autre* affaire. Cela vaut mieux pour vous, si seulement vous saviez.

ḤADĪTH

Le Saint Prophète Mohammad^{sa} avertit qu'Allāh scellera le cœur de celui qui abandonne trois prières du vendredi consécutives par simple paresse.

(Sunan Abi Dawud)





L'Importance de la Jumu'a

Le Messie Promis^{AS} évoque en ces termes son importance : « Le vendredi est un jour de célébrations (Aïd). D'ailleurs, cette Aïd est supérieure aux autres Aïds [car] la sourate al- Jumu'a [a été révélée] son propos. » C'est-à-dire la sourate accentue l'importance d'accomplir cette prière.

Le Messie Promis^{AS} en évoque l'importance en citant une conversation entre 'Oumar^{ra} et un juif. Quand le verset « ... aujourd'hui J'ai parachevé pour vous votre religion... » a été révélé, un juif a déclaré : « Les musulmans auraient dû commémorer le jour de la révélation de ce verset par des célébrations ! » Ou il aurait déclaré : « Nous aurions célébré le jour de la révélation de ce verset si nous en étions les récipiendaires. » 'Oumar^{ra} a répondu : « La prière du vendredi est une Aïd, car

ce verset a été révélé un vendredi. » Le Messie Promis^{AS} déclare : « Or, beaucoup ignorent l'importance de cette Aïd, que Dieu nous demande de célébrer toutes les semaines, où il est dit que la religion a été parachevée et que Dieu a complété toutes Ses faveurs. On n'accorde pas autant d'importance à ce jour. L'on croit que l'on méritera toutes les bénédictions de tous les vendredis en étant présent à la dernière Jumu'a du Ramadan. Ainsi, nous devons protéger nos prières du vendredi avec grande vigilance. Tout

comme l'on accorde de l'importance à la dernière prière du vendredi du Ramadan, il faudra accorder de l'importance à toutes les Jumu'as de l'année si l'on est un véritable croyant, déclare Allāh. Or dans la réalité, beaucoup parmi nous négligent ces faits et avilissent la prière du vendredi en s'empêtrant dans leurs affaires et intérêts mondains. Allāh nous informe que ce dont Il dispose est bien meilleur que ces objets, ces richesses et ces intérêts mondains. D'ailleurs, c'est Allāh Qui nous accorde nos provisions.

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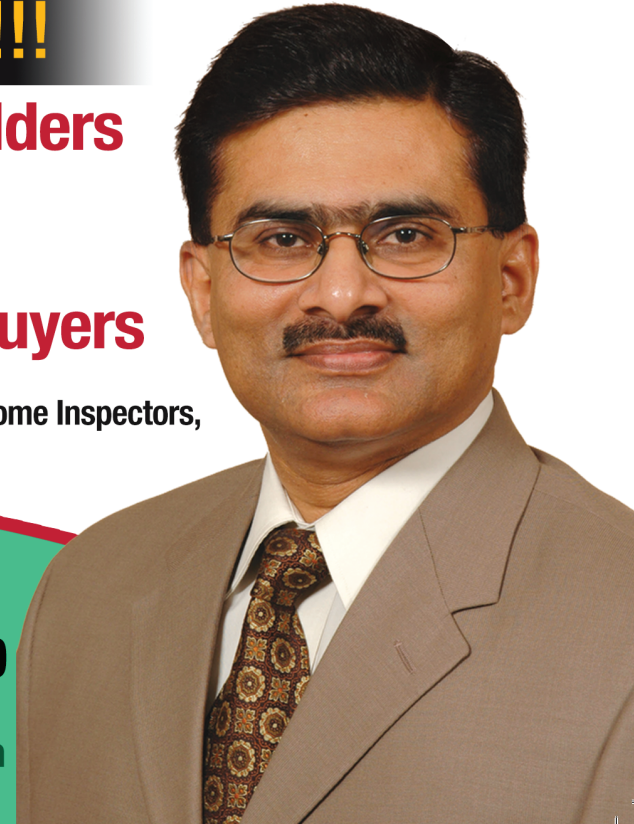


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