

AHMADIYYA Gazette

Volume 48 - No. 10 - October 2019

CANADA 

**“AND WHY IS IT THAT YOU SPEND
NOT IN THE WAY OF ALLĀH, WHILE TO
ALLĀH BELONGS THE HERITAGE OF THE
HEAVENS AND THE EARTH?”**

(THE HOLY QUR'ĀN, 57:11)





THE AGE OF JIHĀD WITH THE WEALTH

Syednā Hazrat Khalīfatul-Masīḥ V (may Allāh be his Helper!) stated in his Friday Sermon on March 31, 2019:

“One form of Jihād valid in this age, the age of the Promised Messiah^{as}, is Jihād with the wealth. Because, without it, literature cannot be published for the defense of Islām, the Holy Qur’ān cannot be translated in different languages, these translations cannot be spread to the corners of the world, mission houses cannot be built, Murabbiān cannot be trained, Murabbiān cannot be sent to the Jamā’ats, mosques cannot be built, the poor cannot be provided educational facilities through schools and colleges, and the suffering humanity cannot be served through hospitals. In short, until and unless the message of Islām does not reach every corner and individual of every corner of the world, this Jihād of the wealth will continue. So it is compulsory for every Aḥmadī to participate in this Jihād according to his or her financial capacity. ”

(qtd. in *Al-Fazl Weekly International*, April 21, 2006, translated from Urdu)



AḤMADIYYA GAZETTE CANADA
An Educational and Spiritual Publication

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www.ahmadiyyagazette.ca | October 2019 | Volume 48 | No. 10



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ABBREVIATIONS OF SALUTATIONS

sa

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

as

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

ra

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

rh

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

aa

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

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The official publication of the
Ahmadiyya Muslim Jamā'at Canada
ISSN 0229 5644
1. Ahmadiyya - Periodicals.
I. Ahmadiyya Movement in Islām Canada.
BP195.A34 1972 297.8605-20dc
CANADA POST
SECOND CLASS MAIL
Mail Registration No: 40026877

PEARLS OF WISDOM

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE HOLY QUR'ĀN

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

(Surah Al-Baqarah, 273)

لَيْسَ عَلَيْكَ هُدَاهُمْ وَ لَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ۗ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَا تُنْفِسْكُمْ ۗ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ ۗ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفِّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ۝

(سورة البقرة، 2: 273)

ḤADĪTH

Hazrat 'Āisha^{ra} narrates that the Holy Prophet^{sa} said, a generous person is near Allāh, near people and near Paradise, and far from Hell. On the contrary, a miser is far from Allāh, far from people and far from Paradise, but near Hell. An ignorant but generous person is dearer to Allāh than a miser worshipper. (Qushiriya qtd. in *Hadiqatus-Ṣaliḥin*, p. 700)

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: السَّخِيُّ قَرِيبٌ مِنَ اللَّهِ تَعَالَى، قَرِيبٌ مِنَ النَّاسِ قَرِيبٌ مِنَ الْجَنَّةِ بَعِيدٌ مِنَ النَّارِ وَالْبَخِيلُ بَعِيدٌ مِنَ اللَّهِ تَعَالَى بَعِيدٌ مِنَ النَّاسِ بَعِيدٌ مِنَ الْجَنَّةِ قَرِيبٌ مِنَ النَّارِ وَالْجَاهِلُ السَّخِيُّ أَحَبُّ إِلَى اللَّهِ تَعَالَى مِنَ الْعَابِدِ الْبَخِيلِ -

(تشبيريه - الجود والسخاء، صفحہ ۱۲ بحوالہ حدیقة الصالحین، صفحہ ۷۰۰)

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 both wealth and God. You can only love one of them. Fortunate is one who loves God. If any of you loves God and spends wealth for His sake, I am certain his wealth will increase more than that of others. Wealth doesn't come by itself; it comes by God's will. Whoever parts with some of his wealth for the sake of God will surely have it back; but he who loves his wealth and does not serve it in the way of God, the way he ought to, will surely lose his wealth. Do not ever imagine your wealth comes of your own efforts. No, it comes from God Almighty. Likewise, do not ever imagine that you are doing a favour to God or His appointee by offering your money or other assistance. On the contrary, it is His favour upon you that He calls you to serve His faith.

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



Mināratul-Masīh
Qadian, India

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

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



JALSA SĀLĀNA GERMANY

JULY 5, 2019

Huzoor^{aa} began the Friday sermon by saying that one of the greatest blessings and favours of Allāh that we have received after pledging allegiance to the Promised Messiah^{as} is the institution Jalsa Sālāna, which provides us the means for our spiritual, moral and intellectual growth, and enables us to attain Allāh’s nearness and progress in piety. It also helps us purify our own hearts, thus we are able to fulfil our obligations towards others and fulfil the purpose for which the Promised Messiah^{as} started the institution of Jalsa Sālāna. On this occasion, we should strive to turn our mutual grievances and alienation into harmony and shun all frivolity. Every person participating in the Jalsa should make sure that they are making efforts to win Allāh’s pleasure, to grow in piety, to demonstrate high morals, and to fulfil their obligations to

one another. If not, then coming to the Jalsa is of no use. The atmosphere of the Jalsa has a positive influence, but effort is required on the part of every individual to benefit from it. We should strive to achieve all these goals so that the prayers which the Promised Messiah^{as} offered for the participants of the Jalsa are accepted in our favour as well.

The Promised Messiah^{as} has disapproved of those people who come to the Jalsa and their words and actions are not alike. The Promised Messiah^{as} said: “I do not want to gather my followers in order to show off like the other so called divines of this day do, rather the ultimate aim for which I have invited this gathering is to reform mankind.”

Huzoor^{aa} said that the purpose of the Jalsa is to learn to fulfil our obligations to Allāh and towards each other. Even if

there are up to 40,000 participants, it is of no use, if having pledged allegiance to the Promised Messiah^{as}, we are still enamoured with the world and the love of Allāh and His Prophet^{sa} does not outweigh the love of the world in our hearts and we are not living our lives in keeping with the commandments of Allāh and His Prophet^{sa}.

Huzoor^{aa} said that a few days ago, we went through Ramaḍān, a month of spiritual transformation and progress in which every believer had opportunities for worship, fasting, and remembering of Allāh. Now we are blessed with this three-day camp where, in addition to making religious and intellectual progress, we also have an atmosphere suited to worship and remembrance of Allāh. We will truly profit from this atmosphere if the love of the world becomes cold in comparison to the love of Allāh and of

His Prophet^{sa}. We have to go back to our worldly tasks after the Jalsa, but this Jalsa will only benefit us if we give priority to our faith above all worldly endeavours. During these three days in particular, the love of the world should grow cold in our hearts.

Huzoor^{aa} said that there are also some stalls set up for the Jalsa. Those who run these stalls, as well as the visitors, should attentively listen to the Jalsa proceedings and only go to the stalls during the breaks. When walking around, say *Assalam-o-Alaikum* to one another and remain engrossed in the remembrance of Allāh.

The Promised Messiah^{as} has said, “The reason Allāh has desired to create this Jamā’at is that the true knowledge that had disappeared from the world and the true purity and piety that is not to be found in the world today should be re-established.” He further said, “Fill your hearts with the realization of Divine magnificence, and do not acknowledge God’s oneness only with your tongues but also exhibit it in your practical life so that God may also bestow His grace and favour on you.” On another occasion the Promised Messiah^{as} said: “True righteousness means to do all kinds of good deeds and to fulfil all our obligations towards Allāh and His creatures.”

Huzoor^{aa} said that while some people excel at work for the Jamā’at, their own wives and children are unhappy with them. Others are fulfilling their domestic obligations but do not pay any attention to Allāh and his worship. Huzoor^{aa} said that he keeps receiving such complaints. Some are punctual in the formal worship, but usurp the rights of others in society. Some only do good deeds to show off and forget that Allāh knows of their intentions and keeps an eye on them at all times. The Promised Messiah^{as} said: “In order to be a part of my Jamā’at and to attain God’s love, it is important to reform one’s practical condition in every way.” The Jalsa is meant to remind us of these obligations. The Promised Messiah^{as} further said: “Remember, the perfect servants of Allāh are those regarding whom He says that neither trade nor commerce makes them oblivious of the remembrance of

Allāh.” Huzoor^{aa} said that when a person establishes a relationship of sincere love with Allāh, then Allāh does not abandon him. And he does not forget Him in any state or situation. This is what the Promised Messiah^{as} expects of us. Each one of us should make efforts and pray to Allāh that we may attain such a state. When we do so, Allāh will remember us, as He says, “Remember Allāh, and He will remember you.” Lucky are those whom Allāh remembers and whom He blesses abundantly because they have not forgotten Him in the midst of their worldly tasks. All the guests who had come to the Jalsa as well as the volunteers on duty should keep themselves busy in the remembrance of Allāh and thus attain His nearness.

Huzoor^{aa} said that there are many people who have been rejected by their families after they pledged *Bai’at*. Many of us who have migrated to this country have done so because we have faced persecution at the hand of the enemies of Aḥmadiyyat. Despite the restrictions imposed by law and other forms of persecution, many Aḥmadis in Pakistan and other countries are steadfastly facing these difficulties, and many of us have done so as well. Having faced all this, we should make sure that our practical shortcomings do not deprive us of being among the fortunate people whom Allāh remembers. This would be a poor bargain indeed.

Huzoor^{aa} urged us to pray during these

“True righteousness means to do all kinds of good deeds and to fulfil all our obligations towards Allāh and His creatures.”

days that we may not be among those with whom God is not pleased, rather that we may be among those He remembers. May we establish a true relationship with Allāh and free ourselves of the darkness in our hearts. During the proceedings of the Jalsa, in the breaks, and at night, remember that we have come to attend this Jalsa of the Promised Messiah^{as} purely for Allāh’s sake and seeking His pleasure and to attain His love. Grant us, O Lord, all the blessings associated with this Jalsa and bring about in us all the pure transformation that You desire and

for which You sent the true servant of the Holy Prophet^{sa} in this age so that we may be among his true followers.

Huzoor^{aa} said that one of the aims of the Jalsa Sālāna described by the Promised Messiah^{as} is to enhance mutual love and introduction. While new converts will establish new bonds on account of their new identity, it is also important to strengthen old relationships. Allāh blesses abundantly those who love someone for His sake. Let us use these days to do away with all mutual resentments. Those who have grievances should extend the hand of reconciliation and create an atmosphere where, instead of burning in the fire of hatred and jealousy, we should foster love and harmony. We should always bear the words of the Holy Prophet^{sa} in mind that a Muslim is one whose hands and tongue do not hurt another Muslim. We should see whether or not we live up to this injunction. Huzoor^{aa} said he was sorry in having to say that some people who come to the Jalsa bring their old rivalries with them and sometimes start quarrelling, so much so that at times the police have to be called. This is contrary to the dignity of a believer. Is this the character of those who profess to be a part of the Promised Messiah’s^{as} Jamā’at? No. Whether the Jamā’at expels such people or not, they are already outside the Jamā’at in the eyes of Allāh. In the words of the Promised Messiah^{as}, they are not considered part of this Jamā’at in heaven.

Let us deeply study our person and make sure that there is no duality in us. Such people should cleanse their hearts of malice and instead adopt forgiveness and reconciliation for the sake of Allāh.

Everyone who comes to the Jalsa is a guest. The office-bearers and volunteers should serve everyone selflessly without consideration of personal grievances. The office bearers in particular should demonstrate a lot of patience and forbearance. The office-bearers should consider themselves to be servants, and

those attending the Jalsa should see the office-bearers as the representatives of the Jamā'at. Thus, the environment can be made harmonious and mutual grievances can be removed.

The Promised Messiah^{as} said:

O fortunate ones! Adopt the teachings that have been given to me for your salvation with all your might. Consider God to be One and without any partner. Do not set up any equals with Him, either in heaven or on earth. God does not forbid you to use worldly means, but when a person turns away from God and puts all his faith in the means, he becomes an idolater. From time immemorial, God has said that salvation cannot come about except through a pure heart. So, become pure of heart and free yourselves from your carnal passions and mutual displeasures. The ego has created many evils in man, the worst of which is arrogance. If there were no arrogance, no one would disbelieve. Instead, become meek of heart and have sympathy for mankind. You should preach to them and call them to paradise, but how can your words be effective if you think ill of them in this world that lasts but for a few days. Fulfil God's obligations

with a fearful heart, for you shall be answerable for them. Supplicate a lot in your prayers so that God may draw you towards Himself and cleanse your hearts, for man is weak. One can get rid of evil only through the power of God. Until man receives such power from God, he is incapable of becoming free of sin. Islām does not mean to merely profess the *Kalimah*, rather the reality of Islām is that your souls should prostrate before the Divine threshold, and that you give priority to His commandments, in all respects, over the world.

Huzoor^{aa} said that Allāh does not forbid worldly endeavours. Indeed they are essential, but Allāh forbids us to give priority to the world over faith. Faith should always come first. Remember, behind the face of every Aḥmadi is the face of Aḥmadiyyat, the face of the Promised Messiah^{as}, and the face of Islām. It is the duty of every Aḥmadi to protect all these. The responsibility is all the greater upon those whom Allāh has blessed with the opportunity to serve the faith. Always remember the words of the Promised Messiah^{as}: "Do not bring me a bad name after pledging allegiance to me." No one should think that these teachings are only for office-bearers and do not apply to the rest. The Promised Messiah^{as} has

addressed everyone who has pledged allegiance at his hands. Therefore, let there be no contradiction between our actions and words. Otherwise, our claims of pledging allegiance are hollow and our participation in the Jalsa is mere ostentation.

Huzoor^{aa} further quoted a prayer of the Promised Messiah^{as} which shows the anguish he felt for his followers. He said,

I pray—and will continue to pray as long as I live—that Allāh may cleanse the hearts of my Jamā'at, and extend the hand of His mercy towards them, and turn their hearts towards Himself! May He remove all mischief and malice from them and grant them mutual love! I am certain that this prayer will be accepted and God will not let it be wasted.

Huzoor^{aa} said that we should pray for these supplications to be accepted in our favour and in favour of our children and future progeny till the Day of Judgment. Also, pray for the success of the Jalsa and for protection against all kinds of mischief. It is also important to remain vigilant during these days and keep our eyes open. May Allāh save us from the evil of mischief-mongers and from the jealousy of the envious! Amīn!

REVIEW JALSA SĀLĀNA GERMANY

JULY 12, 2019

Huzoor^{aa} began the Friday sermon by saying that Jalsa Sālāna Germany, having been part of Allāh's immense blessings, concluded a few days ago. This year the attendance exceeded 40,000 and we will continue to see such progresses every year. It is only the grace of Allāh that He blesses us far in excess of our own efforts. Thus, after offering thanks to Allāh, we all must try to put in more and more effort. Many guests, including non-Aḥmadis and non-Muslims, said that they had experienced an extraordinary spiritual atmosphere and influence. Thus, our Jalsas are also a very important

means of Tabligh and our own Tarbiyat.

Huzoor^{aa} extended his gratitude to the volunteers, men and women, who worked hard day and night to make the Jalsa successful in every way. The volunteers set aside their own priorities and their jobs for the sake of the Jalsa and spent every moment in the service of the guests of the Promised Messiah^{as}. By the grace of Allāh, Jamā'at Aḥmadiyya Germany has excelled in terms of sincerity, devotion and spirit of sacrifice as compared to other Jamā'ats. If there is any shortcoming, it is due to the behaviour of some office-bearers or their way of getting work out of the volunteers. At the individual level,

however, the members are very devoted and ever willing to sacrifice their money and time. May Allāh continue to increase them in sincerity and devotion! Amīn!

Huzoor^{aa} said that in view of the increase in the number of participants this year, the management and Amīr Ṣāḥib are seriously considering to acquire a piece of land for Jalsa Gāh. This time there were also some problems in parking, etc. These issues draw our attention to the fact that the arrangements should be more expansive. Amīr Ṣāḥib told Huzoor^{aa} that they have looked at a new site and are trying to acquire it. If that site is indeed beneficial for the Jamā'at,

may Allāh help us make the necessary arrangements to acquire it and facilitate the whole process. Seeing the devotion and sincerity and spirit of sacrifice in the German Jamā'at, Huzoor^{aa} was confident that if there is need for financial sacrifice, they will be forthcoming with their offerings. May Allāh increase their capacity! Amin!

Jalsa Sālāna Germany too has become an international Jalsa. In this respect too, the arrangements of the Jalsa require expansion.

Huzoor^{aa} said that the Tabligh session was attended by 1179 guests, including 502 from Germany, 341 from European countries, 157 from Arab countries, 104 from Asia, and 75 from Africa. A total of 67 nations were represented at this event.

Huzoor^{aa} cited the feedback of foreign guests who attended the Jalsa. They said that the address by the Imām of Jamā'at Aḥmadiyya had been very inspiring and motivating. To foresee the dangers of war at the time of peace is no small matter. The Imām of Jamā'at Aḥmadiyya did not only foresee future dangers but also warned the world about them. It is a hot cake for any leader to talk about world peace, but nowhere else have we felt it expressed so forcefully as in the words of Imām of Jamā'at Aḥmadiyya. Not only from the religious point of view, but even from social and economic vantage point, the Imām has made it clear upon world leaders that world peace depends on the fear of God. If necessary steps are not taken, then we will be responsible for the terrible destruction resulting from a nuclear war. The message given is so clear that, if there are no intervening prejudices, then this warning should be enough. This message should reach the decision makers and it needs to be recognized widely at a global level for the greater good of mankind.

Jamā'at Aḥmadiyya has a deep concern for the world. The address of Imām Jamā'at Aḥmadiyya was full of new angles and novel points. His viewpoint with regard to migrants and host countries will help settle issues between them in a dignified manner, and the institutions that host



Mubarak Mosque, UK

the migrants will treat them with more respect. Every word of his speech was about peace, forbearance and the human values. If we bring together peace and forbearance and humanity, it will become possible to create a harmonious society. The most impressive thing was that, after detailing all the problems, Imām Jamā'at Aḥmadiyya presented religious solutions and said that the solution to every problem lies in recognizing God. He proved that religion is not the problem, it is the solution. Many politicians say similar things, but they carry no weight, whereas this address was completely different. The Imām talked about real issues, such as dangers of atomic warfare, environmental challenges and immigration, and he offered their solutions. He said that, instead of placing curbs on religion, it should be promoted. He invited people to come to God. He said in clear words that the wars being fought today have nothing to do with religion. He also shed light on political issues. Many guests said that they were very much impressed with the Jalsa, the friendly faces, and the atmosphere of cordiality, unity and love.

Huzoor^{aa} said that the 170-member delegation from Macedonia consisted of 8 journalists some of whom interviewed him after the Question and Answer Session. 15 Christians, 23 non-Aḥmadis and 24 Aḥmadis were part of this

delegation. Five non-Aḥmadis pledged Bai'at after attending the Jalsa.

A lady who was part of this delegation said that Aḥmadis spread and teach peace and promote moral values. Aḥmadiyyat is bringing people together and inspiring them with love for worship. Aḥmadiyyat desires to promote spirituality, unity and nearness to God. She said that she had met many good people in the Jalsa with smiling faces all around, who were sure that life can be lived with good moral values. She further said that she could bear witness to the feelings of gratitude in the people she saw, also have strong faith in God. She said that if we continue with this mission with keen dedication and love, a time will come when people will realize what the true values are.

A TV journalist who was part of the Macedonian delegation said that he was greatly inspired by Huzoor's^{aa} address. Every word bore a lesson for humanity. Referring to Huzoor's^{aa} press conference, he said that the answers Huzoor^{aa} gave to the journalists expressed basic human values. He said he hoped that more and more people would accept Aḥmadiyyat and work towards the betterment of humanity. Huzoor^{aa} said that the world can see that Islām is going to spread through Aḥmadiyyat. The journalist also said that he had studied the message of Aḥmadiyyat Islām in depth as well as the

similar teachings of different religions, and had come to the realization that the basis of religion is love for God and for humankind. This is the message that the world needs today.

A lady who was part of the delegation said:

I participated in the Jalsa for the first time and I found everything perfect. The arrangements were excellent and the volunteers were friendly. Everyone walked around with a smiling face and worked in a cordial manner.

Huzoor^{aa} said that the delegation from Bulgaria consisted of 49 members, including 15 Aḥmadis and 34 non-Aḥmadis and Christians.

A Christian lady said:

I liked your address. Your prayers were very inspiring. I also liked the recitation of the Holy Qur'an and the translation. She also praised the giving of awards to students and prayed that our prayers be accepted.

The delegation from Hungary consisted of 8 non-Aḥmadi guests and 11 Aḥmadis. One guest from the Roma community said that in the course of his work he has to meet all kinds of people, and that he had attended all kinds of Jewish, Christian and Muslim gatherings, and yet he had never experienced such an atmosphere of love, respect for humanity and brotherhood as in this Jalsa. He thanked the Jamā'at for giving him the opportunity to come here and see the practical manifestation of "Love for all, Hatred for none."

An Aḥmadi brother, who had belonged to an atheistic society, got into contact with the Jamā'at a few years ago. He was impressed by the Jamā'at's arguments with regard to religion and Islām in particular. Prior to that he had become disillusioned with religion because of the stories that non-Aḥmadi clerics tell. A few years ago he pledged Bai'at and started slowly adopting Islāmīc principles. He said that he was very impressed with the Jalsa and the hospitality and was deeply moved by Huzoor's^{aa} address to Lajna



Syednā Hazrat Khalifatul-Masīḥ V^{aa}

Imā'il-lāh and the concluding address. He said that every man should remember the message it conveyed.

The delegation from Georgia consisted of 85 people. This was the largest delegation to come from the Russian states. One member said that he had the opportunity to talk to many people and he tried to gauge how far this Jamā'at was tolerant of other religions. While talking to people, he would suddenly tell them that he was not a Muslim but a Christian so that he could see whether their attitude towards him would change, but he was surprised that Aḥmadis continued to talk to him in the same cordial manner and did not show any prejudice.

The delegation from Kosovo consisted of 45 people, including 30 Aḥmadis and 15 non-Aḥmadis. One member who is a teacher of Albanian language and literature said that he had the honour to pledge Bai'at this year. He said that despite his scrutiny he could not find any faults in the arrangements of the Jalsa. The speeches were of high quality and he was particularly impressed with my address. He says that to pledge Bai'at is an honour that we all cherish. To come together in unity in such an atmosphere is the key to success.

Three ladies from Malta who participated in the Jalsa said that when they went to the ladies' marquee they were cordially welcomed. It was like a family atmosphere and we felt like we had known each

other for centuries even though we were meeting for the first time.

One lady from Malta who recently got married said that she had been very much impressed by Huzoor's^{aa} address to the ladies in which he had drawn attention to the responsibilities of men and women, and that she would always benefit from his guidance about issues that arise in households. She said that the Islāmīc teachings regarding preserving chastity before marriage are full of wisdom and very important. She said that if she had the opportunity to participate in the Jalsa again, she would spend her whole time in the ladies' marquee whose atmosphere she had found to be very spiritual.

The delegation from Bosnia consisted of 74 people.

One lady said:

I would like to take the opportunity to thank the Jamā'at for inviting me to participate in this great Jalsa. I was amazed at all the arrangements and the hospitality, and I spent the weekend among people who were always smiling.

Huzoor^{aa} said that in the Bai'at ceremony, 37 people from 16 countries pledged Bai'at. They include people from Albania, Serbia, Holland, Germany, Chechnya, Romania, Kosovo, Belgium, Syria, Turkey, Uzbekistan, Lebanon, Senegal, Ghana, Gambia and Guinea Conakry.

One brother from Kosovo who had participated for the first time said:

I am unable to express my feelings and my emotions. It had always been my desire to meet someone who cares for the world and after meeting the Imām of Jamā'at Aḥmadiyya all my problems and troubles are solved. My participation in this Jalsa was by the will of God. While pledging the Bai'at I felt that I had drawn very close to God.

Huzoor^{aa} said that Allāh is also opening the hearts of young people.

A young Kurd lady said:

My mother had accepted Aḥmadiyyat but I was not yet ready for it. But after seeing the love between Aḥmadis and hearing your address, all my doubts have disappeared. My mother will be very happy because I now realize that I should accept Aḥmadiyyat.

Huzoor^{aa} prayed that may Allāh continue to increase the new Aḥmadis in their sincerity and devotion, and may each of us benefit from the blessings of Jalsa and may the payers of the Promised Messiah^{as} be heard in our favour. Amīn!

Huzoor^{aa} said that 13 German media outlets covered the Jalsa. News of the

Jalsa was published in Italian, Chinese and Slovakian newspapers. According to estimates, the message reached 22,600,000 people. The programs were also conveyed through *The Review of Religions* which will continue for a week and likely to reach a billion people. The programs have also been conveyed through the social media. They have also been broadcast to Africa through MTA Africa. Reports about the Jalsa have been broadcast in National televisions in Ghana, Gambia, Rwanda, Sierra Leone and Uganda. By the grace of Allāh, the Jamā'at has been introduced to a very wide audience with reference to this Jalsa. May Allāh continue to bless us in every way. Amīn!

MEN OF EXCELLENCE

JULY 19, 2019

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

Hazrat 'Āmir bin Salamah^{ra}:

He is also known as 'Āmir bin Salamah^{ra}. He belonged to Baliyyi' tribe which is a branch of Qudhā'ah, an ancient Arab tribe of Yemen. In this respect, he was also known as 'Āmir bin Salamah Balawiyyi'. Hazrat 'Āmir^{ra} was a confederate of the Ansār. He had the honour of participating in the battles of Badr and Uhud.

Hazrat 'Abdullāh bin Surāqah^{ra}:

He belonged to Banu 'Adi, clan of Quraīsh, which was also the clan of Hazrat 'Umar bin al-Khattāb^{ra}. Hazrat 'Abdullāh^{ra}'s ancestry links with Hazrat 'Umar^{ra} in the fifth step, and with the Holy Prophet^{sa} in the tenth. His father's name was Surāqah bin Mu'tamir. His sister's name was Zāinab and his brother was 'Āmir bin Surāqah^{ra}. His wife's name was Umaīmah bint Hārith and they had a son named 'Abdullāh. The majority of historians are of the view that both Hazrat 'Abdullāh^{ra} and his brother Hazrat 'Āmir bin Surāqah^{ra} had the honour of

participating in the battle of Badr. The names of 'Amr or Uthmān bin 'Abdullāh, Zaīd and Ayyūb bin Abdur Rahmān are mentioned among the descendants of Hazrat 'Abdullāh bin Surāqah^{ra}. Hazrat 'Abdullāh^{ra} migrated from Makkah to Madīnah with his brother and both stayed with Hazrat Rifā'ah bin Abdul Munzir^{ra}. Hazrat 'Abdullāh bin Surāqah^{ra} passed away during the Khilāfat of Hazrat 'Uthmān^{ra} in 35 A.H.

Hazrat 'Abdullāh bin Surāqah^{ra} relates that the Holy Prophet^{sa} said, "Partake of the *Sahr* (the meal taken in the morning before fasting) even if it is only water." This meant that it is incumbent to take something at the time of *Sahr*, even if you only drink water.

Hazrat Mālik bin Abu Khauli^{ra}:

He belonged to Banu 'Ijl tribe who were confederates of Banu 'Adi Bin Ka'ab, clan of Quraīsh. Abu Khauli was the epithet of his father, while his name was 'Amr bin Zuhāir. Hazrat Mālik^{ra} is also referred to as Hilāl.

When Hazrat 'Umar^{ra} migrated from Makkah to Madīnah, he was accompanied by his family and by Hazrat Mālik and

his brother Hazrat Khauli^{ra}. Hazrat Mālik^{ra} participated in the battle of Badr along with his brother Hazrat Khauli^{ra}. According to another account, Hazrat Khauli^{ra} participated in the battle of Badr with his two brothers Hazrat Mālik and Hazrat 'Abdullāh^{ra}. Hazrat Mālik bin Abu Khauli^{ra} passed away during the Khilāfat of Hazrat Uthmān^{ra}.

Hazrat Wāqid bin 'Abdullāh^{ra}:

His father's name was 'Abdullāh bin 'Abd Munāf. He belonged to Banu Tamīm tribe. Hazrat Wāqid^{ra} was a confederate of Khattāb bin Nufāil and according to another account, was a confederate of Banu 'Adi bin Ka'ab, clan of Quraīsh. Hazrat Wāqid^{ra} is one of the people who accepted Islām as a result of the preaching of Hazrat Abu Bakr^{ra}. The Holy Prophet^{sa} established a bond of brotherhood between Hazrat Wāqid^{ra} and Hazrat Bishr bin Barā'^{ra}. Hazrat Wāqid^{ra} accompanied the Holy Prophet^{sa} in all the battles, including Badr, Uhud and Khandaq. The Holy Prophet^{sa} once sent out an expedition under the leadership of Hazrat 'Abdullāh bin Jahash^{ra}, and Hazrat Wāqid^{ra} was part of that expedition. Hazrat Wāqid^{ra} passed away in the earlier part of Hazrat 'Umar^{ra}'s Khilāfat.



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Hazrat Nasr bin Hārith^{ra}:

He belonged to Banu 'Abd bin Razākh clan of Ansār's tribe Aus. His name is also mentioned as Numair bin Hārith. He was known by the epithet Abu Hārith. His father was Hārith bin 'Abd^{ra} and his mother was Saudah bint Sawwād. He had the honour of participating in the battle of Badr. His father also had the privilege of being a Companion of the Holy Prophet^{sa}. Hazrat Nasr^{ra} was martyred in the battle of Qādisiyyah in 14 A.H.

Hazrat Mālik bin 'Amr^{ra}:

He belonged to Banu Hijr clan of Banu Sulaim tribe and was a confederate of Banu

'Abd Shams. His father was 'Amr bin Sumaīt. Hazrat Mālik^{ra} participated in the battle of Badr along with his two brothers Hazrat Saqf bin 'Amr and Hazrat Mudlij bin 'Amr^{ra}. Hazrat Mālik^{ra} also accompanied the Holy Prophet^{sa} in Uhud and other battles. He was martyred in the battle of Yamamah in 12 A.H.

Hazrat Nu'mān bin 'Asar^{ra}:

He belonged to Baliyyi' tribe and was a confederate of Banu Mu'āwiyah tribe. He was also known as Laqīt bin 'Asr and also as Nu'mān Balawiyyi'. Hazrat Nu'mān bin 'Asr^{ra} participated in Baī'at 'Aqabah and in all the battles alongside the Holy Prophet^{sa}, including Badr. He was martyred in the battle of Yamamah.

According to some accounts, Hazrat Nu'mān^{ra} was the one martyred by Tulaiha in the fight against the apostates after the demise of the Holy Prophet^{sa}.

Hazrat 'Uwaīm bin Sā'idah^{ra}:

He belonged to Banu 'Amr bin 'Auf, a branch of 'Aus tribe. Hazrat 'Uwaīm^{ra} took part in both of the Baī'ats at Aqabah. According to the reference cited in Sīrat Khātaman-Nabiyyīn; prior to the first Baī'at at Aqabah, a group of six or eight men from Ansār of Madīnah had accepted the Holy Prophet^{sa}, and Hazrat 'Uwaīm^{ra} was one of them.

Hazrat 'Abdullāh bin Zubair^{ra} relates that he heard the Holy Prophet^{sa} say, "What an exceptional servant of Allāh is 'Uwaīm bin Sā'idah; he is also among the dwellers of heaven." According to one account, when the following verse was revealed:

لَا تَقُمْ فِيهِ أَبَدًا لِمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ
أَحَقُّ أَنْ تَقُومَ فِيهِ فَمِنْ رِجَالٍ يَجِبُ أَنْ يَنْظَرَهُمْ وَأَلَّهُ
يُحِبُّ الْمُطَهَّرِينَ

In it are men who love to become purified, and Allāh loves those who purify themselves (9:108).

The Holy Prophet^{sa} said, "What an excellent man is 'Uwaīm, for he is among them." Hazrat 'Uwaīm^{ra} accompanied the Holy Prophet^{sa} in all the battles, including Badr, Uhud and Khandaq. Hazrat 'Āsim bin Suwaīd^{ra} relates that he heard the 'Uwaīm's daughter 'Ubaīdah say that

when Hazrat 'Umar^{ra} stood at Hazrat 'Uwaīm's^{ra} grave, he said, "No one can claim to be better than the person who lies in this grave. Whenever a banner was raised for the Holy Prophet^{sa}, 'Uwaīm always stood under it."

According to an account contained in Sīrat Al-Halabiyyah, Abu 'Umar^{ra} relates that Hazrat 'Uwaīm^{ra} died during the lifetime of the Holy Prophet^{sa}.

But it is also said that he died during the Khilāfat of Hazrat 'Umar^{ra} at the age of 65 or 66.

Hazrat Nu'mān bin Sinān^{ra}:

He belonged to Banu Nu'mān clan of Ansār's tribe Khazraj. According to Ibn Hishām, Hazrat Nu'mān^{ra} was a freed slave of Banu Nu'mān, while Ibn Sa'ad writes that he was a freed slave of Banu 'Ubaīd bin 'Adi. He had the honour of participating in the battles of Badr and Uhud.

Hazrat 'Antarah Maula Sulaīm^{ra}:

He was the freed slave of Hazrat Sulaīm bin 'Amr^{ra}. Hazrat 'Anatah^{ra} was Sulamiyyi' Zakwāniyyi' and was a confederate of Banu Sawād bin Ghanm tribe, a branch of Ansār. Hazrat 'Antarah^{ra} took part in the battles of Badr and Uhud and was martyred at Uhud. According to one account, Hazrat 'Antarah^{ra} died in 37 A.H. in the Battle of Siffin during the Khilāfat of Hazrat 'Alī^{ra}.

Hazrat Nu'mān bin 'Abd 'Amr^{ra}:

He belonged to Banu Dinār bin Najjār clan of Ansār's tribe Khazraj. His father's name was 'Abd 'Amr bin Mas'ūd, and his mother was Sumaira' bint Qais. Hazrat

Nu'mān^{ra} participated in the battles of Badr and Uhud. His brother Zahhāk bin 'Abd 'Amr^{ra} also accompanied him in the battle of Badr. Hazrat Nu'mān^{ra} was martyred in the battle of Uhud. He had a third brother by the name of Qutbah, who also had the honour of being a Companion of the Holy Prophet^{sa}. Hazrat Qutbah^{ra} was martyred at Bi'r Ma'ūnah.

Muḥammad bin Sa'ad bin Abi Waqas relates that the Holy Prophet^{sa} came across a woman from Banu Dinār tribe, whose husband, brother and father had all taken part in the battle of Uhud and had been martyred. When some people offered her their condolences, she asked "How is the Holy Prophet^{sa}?" The people replied, "O Mother of so-and-so, he is well and good, and all praise be to Allāh, he is just as you desire to see him." Upon this, the woman replied, "Show me, I wish to see him." So, the people pointed towards the Holy Prophet^{sa}. When she saw the Holy Prophet^{sa}, she said, "Now all my other sorrows are nothing."

Hazrat Musleh Mau'ūd^{ra} said:

There are countless examples of

valour and bravery shown by the Companions. When I read this incident regarding this woman, my heart becomes full of reverence and I wish I could touch her mantle and then touch my eyes with my hands on account of this unparalleled expression of her love for the Holy Prophet^{sa}.

He stated at another occasion regarding this incident:

See, how dearly she loved the Holy Prophet^{sa}. People came to her one after the other and gave her news of the martyrdom of her father, her brother, and her son, but each time her only question was, "Tell me, how is the Holy Prophet^{sa}?" Such was the love inculcated by the Holy Prophet^{sa} in the hearts of his Companions, so that they did not care about anything more than him. And their love for the Holy Prophet^{sa} was not because he was Muḥammad, but because he was the Messenger of Allāh. They in fact loved Allāh, and since Allāh loved the Holy Prophet^{sa}, his Companions loved him too. Not only men but even women expressed extraordinary love and adoration for him. Such was the love the Holy Prophet^{sa} had inculcated in them. Nonetheless, they held Allāh above all things, and did not care about their mothers, fathers, brothers, wives or husbands

in comparison to Allāh. They had only one objective, and it was that Allāh should be pleased with them. This is why Allāh remembered them with the words رضى الله عنهم. They gave priority to Allāh, and Allāh gave priority to them. But the Muslims did not remain in this state, and now their love for Allāh is only a mental concept whereby they believe in Allāh and in His Oneness but do not love Him with their hearts. Their hearts are moved at the mention of the Holy Prophet^{sa} and his family, but not at the mention of Allāh who gave us the gift of the Holy Prophet^{sa} in the first place. In fact, the love of Allāh and His very name should cause our hearts to flutter, because it is only through His love that we can make true progress. This is the basic principle we should always bear in mind. May Allāh enable us to understand and inculcate in our hearts the true love for Allāh and His Prophet^{sa}!

At the end of the sermon, Huzoor^{aa} informed the Jamā'at of the sad demise of Nawab Maudood Aḥmad Khan Ṣāhib, Amīr of Jamā'at Aḥmadiyya Karachi, son of Nawab Mas'ūd Aḥmad Khan Ṣāhib, and the sad demise of Khalīfah Abdul Aziz Ṣāhib, Nā'ib Amīr of Canada Jamā'at. Huzoor^{aa} spoke about their services for the Jamā'at and led their funeral prayer *in absentia* after the Jumu'a prayer.

MEN OF EXCELLENCE

JULY 26, 2019

Huzoor^{aa} continued with the accounts of the lives of the Companions of the Holy Prophet^{sa} who participated in the battle of Badr.

Hazrat Muzahhir bin Rāfi^{ra}:

His father's name was Rāfi' bin 'Adī. He belonged to Banu Hāritha bin Hārith clan of Ansār's tribe 'Aus. Hazrat Muzahhir^{ra} and Hazrat Zuhāir^{ra} were real brothers. They were also the paternal uncles of Hazrat Rāfi' bin Khudāij^{ra}. Hazrat Rafi^{ra}

was the Companion who offered to fight in the battle of Badr but the Holy Prophet^{sa} sent him back because he was too young. The Holy Prophet^{sa} however permitted him to fight in Uhud. He also participated in Khandaq and other expeditions. In the battle of Uhud, Hazrat Rāfi^{ra} was hit by an arrow that penetrated his collar bone. The arrow was extracted but its head remained in his body till his death. The Holy Prophet^{sa} once said to Hazrat Rāfi^{ra} that he would testify on his behalf on the Day of Judgement. Hazrat Rāfi^{ra} passed away in 74 A.H. at the age of 86 during the

reign of Abdul Mālik bin Marwān. Hazrat Muzahhir^{ra} and his brother participated in the battle of Badr. According to the commentators of Bukhārī, the name of Hazrat Zuhāir^{ra}'s brother was Muzahhir. Hazrat Muzahhir^{ra} was martyred in 20 A.H. during the Khilāfat of Hazrat 'Umar^{ra}.

Hazrat Mālik bin Qudāmāh^{ra}:

His father's name was Qudamah bin Arfajah. He belonged to Banu Ghanam clan of Ansār's tribe 'Aus. Hazrat Mālik^{ra}

participated in the Battle of Badr along with his brother Hazrat Munzir bin Qudāmah^{ra}. Hazrat Mālik^{ra} also participated in the battle of Uhud.

Hazrat Khuraīm bin Fātik^{ra}:

Hazrat Khuraīm bin Fātik^{ra} belonged to Banu Asad tribe. His father's name is recorded as Fātik bin Akhram or as Akhram bin Shaddād. Hazrat Khuraīm^{ra} was known by the epithet Abu Yahya, or, according to another account, as Abu Aiman because his son's name was Hazrat Aīman bin Akhram^{ra}. Hazrat Khuraīm^{ra} participated in the battle of Badr along with his brother Hazrat Sabrah bin Fātik^{ra}. According to one account, Hazrat Khuraīm^{ra} was present at the Treaty of Hudaibiyyah. Later, Hazrat Khuraīm^{ra} and his son moved to Kūfa and, according to one account, moved to Raqqah, a well-known city located to the East of Euphrates. Both of them passed away in that area during the reign of Hazrat Amīr Mu'āwiyah^{ra}. Hazrat Khuraīm^{ra} was a very immaculate person and took great care of his clothes and his appearance. Before accepting Islām he used to wear long flowing robes and kept long hair.

Mustadrak Al-Hākim records an account in which Hazrat Khuraīm bin Fātik^{ra} relates that once the Holy Prophet^{sa} said, "O Khuraīm! You would have been an excellent person if you did not have two traits." Hazrat Khuraīm^{ra} said, "My mother and father be sacrificed for your sake. What are those two traits, O Messenger of Allāh^{ra}?" The Holy Prophet^{sa} said, "Your long hair, and allowing your lower garment to drag." This was a sign of pride and arrogance. Thereafter Hazrat Khuraīm^{ra} cut his hair short and stopped wearing long, flowing garments. Huzoor^{aa} said: Some people ask what is the harm in keeping long hair. The answer is that men should only keep their hair as long as the Holy Prophet^{sa} did, that is to say, up to the lobe of the ear, and not longer than that like women do. Hazrat Khuraīm^{ra} participated in various battles in Syria under the Khilāfat of Hazrat 'Umar^{ra}.

Hazrat Ma'mar bin Hārith^{ra}:

He belonged to Banu Jumah clan of Quraīsh. His father's name was Hārith bin

Ma'mar and his mother was Qutailah bint Maz'ūn. She was the sister of Hazrat

Uthman bin Maz'ūn^{ra}. In this respect, Hazrat Uthman bin Maz'ūn^{ra} was Hazrat Ma'mar's^{ra} maternal uncle. Hazrat Ma'mar^{ra} had two brothers, Hātib and Hattāb^{ra}. All three had accepted Islām prior to Dar Arqam and were among the foremost of believers. Hazrat Ma'mar bin Hārith^{ra} participated in all the battles, including Badr, Uhud and Khandaq. He passed away in 23 A.H. during the Khilāfat of Hazrat 'Umar^{ra}.

Hazrat Zuhair bin Rafi^{ra}:

He was the brother of Hazrat Muzahhir^{ra}. He belonged to Banu Hāritha bin Hārith clan of Ansār's tribe 'Aus. His son's name was Usaīd^{ra} who also had the honour of being a Companion of the Holy Prophet^{sa}. Hazrat Zuhair^{ra} was the paternal uncle of Hazrat Rafi' bin Khudāij^{ra} who has been mentioned before. Hazrat Zuhair's^{ra} wife was Fātima bint Bishr and she belonged to Banu 'Adī bin Ghanam clan. Hazrat Zuhair and his brother Muzahhir^{ra} both had the honour of participating in the battle of Badr. Hazrat Zuhair^{ra} was part of the second Bai'at at Aqabah and accompanied the Holy Prophet^{sa} in all the battles, including Badr and Uhud.

Hazrat 'Amr bin Iyās^{ra}:

Hazrat 'Amr^{ra} was from Yemen and was a confederate of Banu Lauzān tribe of Ansār. His father's name was Iyās bin 'Amr and his grandfather was Zaid. Hazrat 'Amr^{ra} participated in the battles of Badr and Uhud alongside the Holy Prophet^{sa}. Hazrat 'Amr^{ra} was the brother of Hazrat Rabi' bin Iyās and Hazrat Waraqah bin Iyās^{ra}. All three brothers participated in the Battle of Badr.

Hazrat Mudlij bin 'Amr^{ra}:

His name is also recorded as Midlāj. He belonged to Banu Hujr clan of Banu Sulaim tribe who were confederates of Banu Kabīr bin Ghanam bin Dūdān tribe. Hazrat Mudlij^{ra} participated in the battle of Badr along with his two brothers Hazrat Saqf bin 'Amr and Hazrat Mālik bin 'Amr^{ra}. Hazrat Mudlij bin 'Amr^{ra} accompanied the Holy Prophet^{sa} in all

the battles, including Badr and Uhud. He passed away in 50 A.H. during the reign of Hazrat Amīr Mu'āwiyah^{ra}.

Hazrat 'Abdullāh bin Sohail^{ra}:

His father's name was Sohail bin 'Amr and his mother was Fākhita bint 'Amr. His younger brother's name was Abu Jandal. He was also known by the epithet Abu Sohail and belonged to Banu 'Āmir bin Lua'i tribe of Quraīsh. He is recorded as being among the migrants to Abyssinia. Huzoor^{aa} cited an incident related to participation of Hazrat 'Abdullāh^{ra} in the battle of Badr. Hazrat 'Abdullāh bin Sohail^{ra} accompanied the Holy Prophet^{sa} in all the battles, including Badr, Uhud and Khandaq.

On the day of the conquest of Makkah, he sought amnesty for his father. He came to the Holy Prophet^{sa} and said, "O Messenger of Allāh^{sa}, will you grant amnesty to my father?" The Holy Prophet^{sa} said, "He is safe because of Allāh's amnesty. He can come out." Then the Holy Prophet^{sa} said, "No one who looks upon Sohail bin 'Amr, should do so with disdain. By my life, Sohail is a wise and decent man and cannot remain oblivious to Islām." Hazrat 'Abdullāh^{ra} then went to his father and told him of what the Holy Prophet^{sa} had said. Upon this, Sohail accepted Islām. After accepting Islām, Hazrat Sohail^{ra} used to say that Allāh had blessed his son abundantly through Islām. Hazrat 'Abdullāh^{ra} was martyred in the battle of Yamāmah in 12 A.H. during the Khilāfat of Hazrat Abu Bakr^{ra}. He was aged 38. According to another account, he died at the age of 88 in Juwāsa', Bahrain.

Hazrat Yazid bin Hārith^{ra}:

He belonged to Banu Ahmar bin Hāritha clan of Ansār's tribe Khazraj. Hazrat Yazid's^{ra} father's name was Hārith bin Qais and his mother's name was Fushum and she belonged to Qain bin Jasr clan of Qudhā'ah tribe of Yemen. On account of his mother, Hazrat Yazid^{ra} was also known as Yazid Fushum or Yazid bin Fushum. He also had a brother named 'Abdullāh bin Fushum who was also known as Zush-Shimālāin (according to Ibn Hashām, this was because he used his left hand more than the right). He was



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also known as *Zul-Yadāin* (either because he had long hands or because he used both his hands equally). Hazrat Yazīd^{ra} and his brother Hazrat Zush-Shumalāin^{ra} both took part in and were martyred in the Battle of Badr.

Hazrat Umaīr bin Humām^{ra}:

He belonged to Banu Harām bin Ka‘ab clan of Banu Salamah, a branch of Ansār’s tribe Khazraj. His father’s name was Humām bin Jamuh and his mother was Nuwār bint Amir. The Holy Prophet^{sa} established a bond of brotherhood between Hazrat Umaīr bin Humām and Hazrat Ubaidah bin Hārith Muttalibi^{ra}. Both were martyred in the Battle of Badr. According to varying accounts, Hazrat Umaīr and according to some Hazrat Hāritha bin Qais^{ra} were the first among the Ansār to be martyred in the Battle of Badr.

Hazrat Humaīd Ansāri^{ra}:

He participated in battle of Badr. Hazrat Zubaīr^{ra} relates that once there was a dispute between an Ansāri man and Hazrat Humaīd^{ra} over water from a small irrigation channel. When the case was presented before the Holy Prophet^{sa}, he said to Hazrat Zubaīr^{ra}, whose land was nearer to the channel, that he should irrigate his land first and leave water for his neighbour. But the Ansāri was annoyed at this decision and said, “O Messenger of Allāh, you have given this decision because Zubaīr is your cousin.” The Holy Prophet’s^{sa} face became red

with anger at this and he said to Hazrat Zubaīr^{ra} that my first decision was based on kindness, but now it has become a question of rights. So now “I order you to irrigate your land until it is full.” Thus, the Holy Prophet^{sa} granted Hazrat Zubaīr^{ra} what was rightfully his. Initially, the Holy Prophet^{sa} gave his decision in which there was some provision for the Ansāri man as well, but when he displeased the Holy Prophet^{sa}, he gave Hazrat Zubaīr^{ra} the full share of what was rightfully his.

Hazrat ‘Amr bin Mu‘āz bin Nu‘mān Ausi^{ra}:

His father’s name was Mu‘āz bin Nu‘mān and his mother was Kabshah bint Rafay’. He was the brother of Hazrat Sa‘ad bin Mu‘āz^{ra} the chief of Aus tribe. The Holy Prophet^{sa} established a bond of brotherhood between Hazrat ‘Amr bin Mu‘āz and Hazrat ‘Umar bin Abu Waqqās^{ra}. Hazrat ‘Amr bin Mu‘āz^{ra} participated in the battle of Badr along with his brother Hazrat Sa‘ad^{ra}. Hazrat ‘Amr^{ra} was martyred in the battle of Uhud. He was aged 32 at the time of his martyrdom.

Hazrat Mas‘ūd bin Rabi‘ah bin ‘Amr^{ra}:

He belonged to Qārah tribe and was a confederate of Banu Zuhrah tribe. He was known by the epithet Abu ‘Umaīr. His father’s name is recorded as Rabi‘, other than Rabi‘ah, and ‘Amir. Hazrat Mas‘ūd^{ra} had a son named ‘Abdullāh. In Madīnah his family was known as Banu Qāri. Hazrat

Mas‘ūd bin Rabi‘ah^{ra} accepted Islām prior to the Holy Prophet’s^{sa} coming to Dār Arqam. When Hazrat Mas‘ūd bin Rabi‘ah^{ra} migrated to Madīnah, the Holy Prophet^{sa} established a bond of brotherhood with Hazrat ‘Ubaīd bin Tayyihān^{ra}. Hazrat Mas‘ūd bin Rabi‘ah^{ra} participated in all the battles alongside the Holy Prophet^{sa}, including the battle of Badr, Uhud and Khandaq. Hazrat Mas‘ūd^{ra} passed away in 30 A.H. at the age of about 60.

Huzoor^{aa} prayed that may Allāh continue to enhance the spiritual status of these Companions of the Holy Prophet^{sa} and may we carry on their good deeds.

Huzoor^{aa} concluded by saying that Jalsa Sālāna UK will start next week, Insha’Allāh. May Allāh bless the Jalsa in every respect. The duty workers should try to fulfil their duties to the best of their abilities. This year the transport department will have to do more work with proper planning because they will have to transport the guests who are residing in the various Jamā‘at’s accommodations to Islamabad a few days before and after the Jalsa. Huzoor^{aa} had instructed the Afsar Jalsa Sālāna to plan accordingly, and was hopeful that they had begun working on this so that the guests can also come to Islamabad and offer their prayers. May Allāh enable everyone to do their work diligently! May God Almighty enable everyone to fulfil their duties in the most exemplary manner! Amīn!

FAITH-INSPIRING INCIDENTS OF THE MARTYRS FROM THE SECOND KHILAFAT IN AḤMADIYYAT

Ahmed Bazid Sahi, Muhtamim Tabligh,
Majlis Khuddāmul Aḥmadiyya Canada

وَلَا تَقُولُوا لِمَن يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أحيَاءٌ
وَلَكِن لَّا تَشْعُرُونَ

“And say not of those who are killed in the cause of Allāh that they are dead; nay, they are living; only you perceive not” (2:155).

The topic of this speech is: “Faith Inspiring Stories of the Martyrs from the Era of Hazrat Muṣleḥ Mau’ūd^{ra}”

There is a famous saying: “A nation that does not remember its heroes, stops producing them.”

Our true heroes are those who have sacrificed everything—even their very lives—for the cause of Allāh, with utmost bravery.

The life of any divine movement depends upon its will to sacrifice for its ultimate goal. The greater the cause, the greater the sacrifice that is needed. To be deemed worthy of their divine destiny, the members of divine movement must be ready to sacrifice everything for the cause of truth. In exchange for the lives of those special servants of God, a new life is granted to the cause of truth. An electricity of faith is charged through the believers, and they are inspired to follow in the footsteps of their martyred brothers and give everything for the cause of faith.

Today, in the time of the Promised Messiah^{as}, who came to bring about the ultimate triumph of Islām, Allāh

has placed within His Jamā’at such courageous men of God who display astonishing bravery and sacrifice their lives for this mission of God, for the advancement of Jamā’at Aḥmadiyya—the last Jamā’at, whose destiny is to bring the whole world under the banner of the Holy Prophet^{sa}.

Hazrat Muṣleḥ Mau’ūd^{ra} has said: “Everyone must die. And there is none, who can live beyond the time decreed for them by God. But blessed is he who, in some way or form, has given his life for the cause of faith.”

The era of the Second Khilāfat was a pivotal time in the life of the Jamā’at. It was one of the most dynamic times in human history, when the world passed through not one, but two world wars, and was a critical period for the Jamā’at as well. During the 52-year era of the Khilāfat of Hazrat Muṣleḥ Mau’ūd^{ra}, the Jamā’at went from its early delicate stages to vast progress and extraordinary milestones, while facing many trials and dangerous times at every step, as it is the hallmark of Jamā’ats. This was a time that required many sacrifices.

Among the great men who made extraordinary sacrifices was a select group of such illustrious servants of God, who had made the ultimate sacrifice by giving their lives in the way of Allāh, and in doing so, pushed the Jamā’at closer to its ultimate destiny.

These were the martyrs of the second Khilāfat. They gave their lives, to give

life to the cause of God; to give life to the movement. Today, I will share the accounts of those martyrs from 1914 to 1947. These are their stories.

Şāhibzada Muḥammad Saeed Jan^{ra} and Şāhibzada Muḥammad Umar Jan^{ra} (1917, Afghanistan)

In 1917, they were imprisoned in Afghanistan, and heavy shackles were bound to their feet. They were not killed immediately, but they were held in such miserable conditions, that the only thing they were given to eat was dry roti and salt. As a result of these conditions, after 9 months of this diet, their digestive system decayed and became so damaged they died.

Hazrat Khalīfatul-Masīḥ IV^{rh} stated this about these brave men of God:

Without doubt, their names are among the great martyrs. Their martyrdom is even more grievous and painful, because for 9 months, they suffered painfully continuously and eventually died from these conditions.

Hazrat Syed Sultan Aḥmad Şāhib^{ra} and Hazrat Syed Hakim Şāhib^{ra} (1918, Kabul, Afghanistan)

Just one year later, these two dedicated servants of Aḥmadiyyat died in the same way while imprisoned in jail. Syed Sultan Aḥmad Şāhib^{ra} was a great scholar. Him and his brother were only fed dry roti and salt. After many months of this slow torture, they too died in jail, only for the

crime that they believed in the Promised Messiah^{as}. They never wavered from their faith, and showed utmost loyalty to God.

Hazrat Maulwī Nehmatullah Khan Ṣāhib Shaheed^{ra} (Afghanistan, 1924)

Maulwī Nehmatullah Ṣāhib^{ra} was from a village in Afghanistan called Kowja. He came to Qādiān to pursue religious learning. After a few years of training and studying, he was sent back to Afghanistan by Hazrat Khalīfatul-Masiḥ II^{ra}. At the end of 1923, while he was in Afghanistan, he was imprisoned—for the crime that he believed in the Promised Messiah^{as}. In August of 1924, he wrote a letter to Fazl Karim Ṣāhib Bhervi in which he says:

This humble and lowly person, a caller unto faith, has been in this jail for 30 thirty days in which the door never even opens and light seldom appears. There is no permission to speak to anyone. When I go for *Wudhu*, we are monitored . . . But the darker it gets in these cells, the more my God grants me light . . .

Second letter:

I always pray while in jail, that God should make this worthless person successful in service of the faith. I do not want to be saved from jail or death, but rather my wish is: ‘O my lord that this unworthy person’s every iota should be used for the service of Islām.’

Finally, when it was time to carry out his execution, they shackled him and paraded him around the city and made loud announcements that this man will be stoned to death today for renouncing Islām, and that everyone should take part. The onlookers were confused, because the man they were looking at was smiling, as if announcements about his freedom were being made, not his death. When they had finally arrived at the place of execution, his only request was to be allowed to offer 2 *nawafil*. When he finished offering them, he said, “Now I am ready. Now you can do whatever you wish.” Within minutes he was stoned to death. *Innā lillāhi wa Innā illa’hi Rāji’ūn!*



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His martyrdom was no small occurrence and caused a shockwave throughout the whole world. It was widely covered by newspapers of the time such as *The Observer*, *The Times*, *the Morning Post*, *Daily Mail*, and many others throughout the eastern world.

One newspaper wrote:

Despite the dreadful end that was staring him in the face, that man continued to loudly declare his belief to all, with utmost courage and strength, and stayed true to his belief right to his last breath.

Upon his passing, an Ijlās was held in Qādiān. On that momentous occasion, Hazrat Khalīfatul-Masiḥ II^{ra} said the following:

My brothers! In this time of mourning, we cannot forget our responsibilities which have become even more incumbent upon us after the passing of this blessed brother of ours, who has sacrificed his life for God. What he has started, we must finish . . . The souls of Ṣāhibzada Abdul Lateef Ṣāhib, Nehmatullah Khan Ṣāhib and Abdur Rehman Ṣāhib are beckoning us to our call of duty from the heavens. And I know for certain, that Jamā’at Aḥmadiyya will never forget them!

We have not forgotten them. “They are

living.”

This martyrdom inspired members of the Jamā’at so much that letters came from many members, dedicating their lives for Jamā’at, including revered companions and elders, such as:

Hazrat Chaudhary Zafrullah Khan Ṣāhib^{ra}, Hazrat Syed Waliullah Shah Ṣāhib^{ra}, Maulwī Abdul Mughni Khan Ṣāhib^{ra}, Hazrat Maulwī Abul Ata Jallandhari^{rh}, and Hazrat Maulana Ghulam Rasool Rajiki^{ra}, and many others.

Look how this martyrdom of Nehmatullah Ṣāhib^{ra} inspired the entire Jamā’at.

Maulwī Abdul Haleem Ṣāhib and Qari Noor Ali Ṣāhib (Afghanistan, Feb 5, 1925)

In February of 1925, they were stoned to death in Kabul, again on the orders of Amir Amanullah Khan, Ruler of Afghanistan. Their martyrdoms stirred the hearts of many leading men of the world at that time, who were in awe of the astounding faith of these martyrs. Those who commented included H.G. Wells, Mahatma Gandhi, Sir Arthur Quinn, Sir Oliver Lodge, and Mohammad Ali Johar.

When Hazrat Khalīfatul-Masiḥ II^{ra} heard this news, an Ijlās was held hundreds of miles away, in Qādiān. On that occasion

He said these faith-inspiring words:

When I heard the news of this horrific crime, I immediately went to Bai'atud-Du'a and prayed, 'O Allāh have Mercy on them, and guide them and open their eyes, so that they may recognize the truth and learn the true Islām, and refrain from degraded deeds.'

One of the newspapers of the time stated:

Even if all the civilized nations of the world condemned this act to the utmost, it would not be enough... this must be called martyrdom. Without doubt, Nehmatullah and his two brave and courageous Qādiānis, must be called martyrs, who preferred their faith over all worldly matters, and even their very lives. We congratulate their families, and all Aḥmadis, because they have stayed true to their convictions.

Sheikh Aḥmad Furqani (Iraq, Jan 16, 1935)

Sheikh Aḥmad Furqani Ṣāhib was living in Iraq and had been facing severe persecution and boycott for 10 years. He lived in the village of Lava-kerkok, 200 miles from Baghdad. He was deeply devoted to the Promised Messiah^{as} and loved the Promised Messiah^{as} dearly. He would become deeply emotional upon hearing the Arabic and Persian poetry of the Promised Messiah^{as}. He even wrote a book in Arabic about the truth of the Promised Messiah^{as}.

The First Martyr of Majlis Khuddāmul Aḥmadiyya (May 2, 1938)

Hazrat Muṣleḥ Mau'ūd^{ra} founded Majlis Khuddāmul Aḥmadiyya in 1938. In that same year, Hafiz Bashir Aḥmad Ṣāhib was one of the earliest dedicated workers of Majlis Khuddāmul Aḥmadiyya, and played a remarkable role in the establishment and growth of this blessed organization. One day, while occupied in his duties, a vein in his brain burst. He suffered from a brain hemorrhage and passed away in the line of duty. *Innā lillāhi wa Innā illa'hi Rāji'ūn!*

Regarding Hafiz Bashir Aḥmad Ṣāhib,



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Hazrat Muṣleḥ Mau'ūd^{ra} stated:

Hafiz Bashir Aḥmad was a Hāfiz of the Holy Qur'ān; he was a graduate of Jāmi'a; he was a Waqf Zindagi, and a dedicated worker of Majlis Khuddāmul Aḥmadiyya, who had a bright and promising future. Despite this, Allāh desired something even greater for him. Allāh the Almighty desired to make him a model for the future young men of the Jamā'at. An auxiliary organization whose early beginnings are marked by such martyrdom is guaranteed a grand future. The young men who will work in Majlis Khuddāmul Aḥmadiyya in the future will always uphold this lofty example and strive to the highest standards.

Wali Dad Khan Ṣāhib and his family (Afghanistan, Feb 15, 1939)

Wali Dad Khan Ṣāhib spent a considerable amount of time in Qādiān pursuing his education, and after the launch of Taḥrīk Jadīd by Hazrat Muṣleḥ Mau'ūd^{ra}, he dedicated his life for the service of Islām according to the wishes of his master.

After 3 years, he was sent to the village of Khost in Afghanistan, where he married. He was blessed with a son there. But look at the evil nature of those who opposed him and persecuted him for his faith. When the child was 1.5 months old, the brothers in-law killed the baby. After this, they fired three shots at Wali Dad Khan Ṣāhib, callously killing him. They

left him unburied for 3 days. After three days, they took his body and disposed it somewhere.

Hazrat Haji Meeran Baksh Ṣāhib^{ra} and His Wife (August 1940, Ambala, India)

At 11 pm on August 13, Hazrat Meeran Baksh Ṣāhib^{ra} and his wife were martyred at their own home, in Qureshi Mahallah, Khilwat, Ambala in India. In 1904, he had done Bai'at at the blessed hands of the Promised Messiah^{as}. He was an extraordinary preacher and passionately did Tabligh to many. He was also extremely blessed with vast wealth, after having accepted Aḥmadiyyat. After Bai'at, his business flourished in an extraordinary way, and as a result, he became well-known for his business and wealth. This fact greatly angered the Mullahs, who were jealous that this man became so blessed by Allāh after having done the Bai'at. And so it happened that upon the instigation of the evil Mullahs of that area, Haji Ṣāhib and his wife were killed and martyred. Haji Ṣāhib was instantly killed by a very sharp and long blade which penetrated deep. His wife tried to escape to the roof, but she was caught and attacked. She too died.

However, her 10 month baby daughter was saved as the mother shielded her as she died. The baby was found alive, covered by her mother. It is a heart-wrenching story and a testament to the greatest sacrifice.

Subaydar Khushhaal Khan Ṣāhib

(May 29, 1942, Swabi, Zilla Mardan, Pakistan)

Subaydar Khushhaal Khan Şāhib was under Tabligh during the blessed time of the Promised Messiah^{as}. However, he accepted Aḥmadiyyat in the time of Hazrat Khalīfatul-Masīḥ II^{ra}. He had seen Hazrat Khalīfatul-Masīḥ II^{ra} in a dream before accepting. After accepting, he became a passionate *Dā'i ilAllāh* caller unto faith.

Relating the details of the life of Subaydar Khushhaal Khan Şāhib, Hazrat Khalīfatul-Masīḥ IVth narrates that Subaydar Şāhib's family had an astonishing and unbelievable hereditary characteristic.

For thirty-two generations—as far back as they had record—the family always had two sons. One son would always pass away before having progeny, while the other would have two boys and so the cycle continued for 32 generations. Truly a wonder of nature. But something miraculous happened. After Subaydar Şāhib accepted Aḥmadiyyat, this seemingly unchanging hereditary characteristic was miraculously changed. Both Subaydar Şāhib and his brother had children, and the cycle was broken. It was a Sign of Allāh; and so much so that Subaydar Şāhib had 9 sons, 3 daughters and many grandchildren.

Because he was an Aḥmadi, he was strongly opposed in his village. On May 29, as per his normal routine when he was returning from Jumu'ah prayers, he was suddenly shot to death and gave up his life in the way of Allāh, for the crime of being an Aḥmadi Muslim.

The cowards who killed Subaydar Şāhib also left a letter with his dead body. In the letter, they wrote: "Leave Qādiāniyat, otherwise you will all be killed."

Martyrs of Indonesia in the Year 1945 (Choking Kawang, Indonesia, 1945)

But this blessed rank of martyrdom has not been restricted to the sub-continent. There are courageous men of God who have given their lives in such parts of the world, for the sake of their belief in the Promised Messiah^{as},

“Those martyrs gave their lives, and in exchange, Allāh gave life to the Jamā'at in Indonesia in an extraordinary manner.

that are thousands of miles from India, Pakistan and Afghanistan. Now, I will tell you about such men— from the land of Indonesia.

The great honour of becoming the first martyr in Indonesia goes to Martari Şāhib, who was killed in 1945 while WWII was ongoing, in Waring Viyang region. Some so-called Mullahs and extremists instigated the arrest of two men, of which Martari Şāhib was one. He died while in jail for his faith. He was thus an *Aseer Rah Mola* and *Shaheed* at once.

But this was not all in Indonesia. Late that same year, after the end of World War II, an extremist Muslim group in Indonesia called "Mashoomi" instigated the people, and a group of mischief makers who were blood thirsty brutally killed 6 Indonesians who had accepted the Promised Messiah^{as}. With their hands tied, they were publicly executed in the most savage way—in a public square. Hazrat Khalīfatul-Masīḥ IVth said that not a single one of them renounced their faith.

Rather, they stood unshakeable in their belief. Indeed, they are living. Their names are:

1. Mohtarram Jaid Şāhib
2. Mohtarram Sawra Şāhib
3. Mohtarram Sartri Şāhib
4. Mohtarram Haji Hassan Şāhib
5. Mohtarram Radun Saleh Şāhib
6. Mohtarram Dhillan Şāhib

But this was not all in Indonesia that year. Again, in 1945, as a result of the same mischief of the "Mashoomi" group, another 4 innocent Indonesian Aḥmadis were martyred mercilessly. Here are their names:

1. Mohtarram Haji Sanosi Şāhib
2. Mohtarram Olu Şāhib
3. Mohtarram Thian Şāhib Mohtarram Sabhurwi Şāhib

So in 1945, 11 Aḥmadis were martyred in the entire world for their faith and all 11 of them were from the land of Indonesia. Look at how Allāh Ta'ala has inspired the hearts of men who came decades after the passing of the Promised Messiah^{as}— living in far-off foreign lands, thousands of miles away—and yet had such firm faith. They did not even speak the same language, but Allāh inspired their hearts. And today, we are seeing the fruits of their sacrifice. By the grace of Allāh, Aḥmadiyyat is thriving in Indonesia. There are hundreds of thousands of Aḥmadis in Indonesia. This is how Allāh grants life to an entire people and nation. Those martyrs gave their lives, and in exchange, Allāh gave life to the Jamā'at in Indonesia in an extraordinary manner.

Mirzā Mohammad Abu Saeed Şāhib, Superintendent Punjab Railway Police, Lahore (Lahore, 1946)

He was an extremely dedicated Aḥmadi and served in the police force. He was a highly principled officer with a great sense of duty. One day, after a Sikh rally, a Sikh shot him and martyred him.

The First Martyr of Europe: Sharif Dotsa Şāhib (Albania, 1947)

Sharif Dotsa Şāhib was an influential Albanian Muslim who was considered a great leader among the Muslims of Albania and Yugoslavia. He even represented the Muslims of Yugoslavia in Parliament. And you will be amazed to know that this influential man, did not let his position or power get in the way of him accepting the truth from God. He became Aḥmadi before the war due to the extraordinary efforts of Maulwī

Muhammad Deen Şāhib, and proved with his actions and faith, that he was truly a man of God.

During the ending of World War II, when the presence of Jamā'at in Europe was nearly non-existent and the thought of white European Aḥmadis from places such as Albania was alien to the world, this righteous man accepted the truth of Aḥmadiyyat. This is how much a righteous soul this person was. Even though he was a very influential person and considered a leader, he did not hesitate to accept truth even if it meant leaving all his worldly prestige and influence. He and his family were killed by the Communist government of Albania, due to his faith, only for the crime, that the Communist government wanted to erode the concept of God, but he was striving hard to uphold the honour of God and the faith of Islām in that land. *Innā lillāhī wa Innā illa'hī Rājī'ūn!* He was the first Martyr of Europe. Here are the incredibly faith-inspiring words with which Hazrat Musleh Maud^{ra} described Sharif Dotsa Şāhib, Albani: "Sharif Dotsa, has this honour, that he is the first Aḥmadi Martyr of Europe... He has set a lofty example for all those to come after him, and will also certainly partake of their reward as well."

Hazrat Muşleḥ Mau'ūd^{ra} goes on to say:

Now even the soil of Europe—which is soaked in materialism and has gone far away from God—now has blood spilled upon it, of those who believe in the One True God. This blood will not be in vain. Every single drop of this martyr's blood will cry and beseech the Help of God Almighty . . . Now, the foundation has been laid for the battle of the Oneness of God to be established in Europe. Believers will accept the challenge and will look to outdo one another in attaining the rank of martyrdom.

Maulwī Muhammad Deen Şāhib (1947)

Maulwī Muhammad Deen Şāhib was a missionary who dedicated his life during the era of Hazrat Muşleḥ Mau'ūd^{ra}. He was sent by Huzoor^{ra} to Albania. The work that he did there, and the services that he rendered to the faith are truly

“This blood will not be in vain. Every single drop of this martyr's blood, will cry and beseech the Help of God Almighty . . .

remarkable. Due to his extraordinary Tabligh efforts, by the grace of Allāh, many became Aḥmadi in Albania at that time and a small Jamā'at formed. He got deported from the country due to his relentless Tabligh efforts. The opponents complained to the king and the king ordered him out. Then he went to Younan, Yugoslavia, Italy and then Egypt. When his mission was to depart to West Africa, his ship was shot down by torpedoes, during WWII. On November 16, 1942 he departed from Qādiān and was martyred on route.

Martyrs of 1947 in Relation to the Protection of Qādiān, Markaz Silsila, Headquarters of the Jamā'at

Jammadar Mohammad Ashraf Şāhib Shaheed (August 25, 1947, Sityalli)

Jammadar Şāhib had come to Qādiān to offer his services in August 25 of 1947. The next day he was sent to the village of Sityalli. A few villages full of Muslims gathered in Sityalli for protection, along with others as well. He was martyred in this village while protecting the villagers there. He was a very brave man who showed great courage to come there and defend the Muslims there at that dangerous time, in light of the wishes of Hazrat Khalīfatul-Masiḥ II^{ra}.

Mian Ilm Din Şāhib (September 6, 1947)

Mian Ilm Din Şāhib had a great passion to spread the message of the Promised Messiah^{as}, and every summer he would travel to an area near the Biyas River, where his relatives and family members resided, and would preach to them. As a result of this, several of his extended family members accepted Aḥmadiyyat.

During the Hifazat Qādiān days, one night, when Mian Ilm Din Şāhib was on the roof of his home, a Sikh policeman saw him, and shot him dead, point blank.

He had been martyred observing the instruction of Hazrat Khalīfatul-Masiḥ II^{ra}.

Syed Mahboob Alam Şāhib Behari (September 19, 1947)

During the Hifāzat Qādiān period, another courageous Aḥmadi who had stayed behind for the protection of Qādiān, was Syed Mahboob Alam Şāhib Behari. He was martyred during this time. The story of his acceptance of Aḥmadiyyat is truly extraordinary. Hazrat Khalīfatul-Masiḥ IVth narrated the following about Syed Mahmood Alam Şāhib Behari:

From the history that Jamā'at has recorded of the companions and the early Aḥmadis, there are astonishing and stunning incidents of the extraordinary sacrifices they made in order to accept Aḥmadiyyat. I thought that perhaps, Syed Mahboob Alam Şāhib Behari Şāhib, was from among them. Regarding the register that I have mentioned earlier, Syed Mahboob Alam Şāhib's account mentioned in there is utterly astonishing . . . He walked from Behar, barefoot, following the railway track as his guide; wounded feet which would become swollen every day from the wounds. Even though he had already heard the message of the Promised Messiah^{as}, he simply wanted to see him with his own eyes. In this state, he came to Qādiān. His martyrdom is an incredible account and can never be forgotten. As he was brave before, he was brave at the time of his death.

Mukarram Pir Sultan Alam Şāhib (October 4, 1947)

He was born November 26, 1922. He was a bright student and intelligent young man. Right from his youth, when he was a teenager, he was inclined to the worship of his Creator and would offer Tahajjud from his early years.

After he graduated, he received a job, however, instead he dedicated his life in 1942 and started serving the Jamā'at with great vigour. During the Hifazat Qādiān period, he wrote a letter to his:

Huzoor has instructed: "Send the women and children. But the men should remain behind and face the attackers with complete courage and repel them to your utmost." We are going to remain here ready to shed every last drop of our blood, in order to fulfill the instructions of Huzoor.

One night, as he and a few Aḥmadi men went to the Bazaar, he was martyred by gunfire. In that incident, seven Aḥmadis were martyred on the spot. Pir Ṣāḥib was 25 years of age.

Mukarram Mirzā Aḥmad Shafi Ṣāḥib (October 14, 1947)

He was born in 1913. His father, Mirzā Mohammad Shafi Ṣāḥib^{ra}, was a companion of the Promised Messiah^{as}. Furthermore, he was the brother-in-law of Hazrat Mir Mohammad Ismail Ṣāḥib^{ra}. He was also the maternal uncle of Hazrat Choti Aapa, wife of Hazrat Muṣṣleḥ Mau'ūd^{ra}.

Faiz Muḥammad Ṣāḥib, his wife, his daughter, and Abdul Jabbar Ṣāḥib (1947)

Faiz Muḥammad Ṣāḥib and his family were also martyred in 1947.

Mukarram Malik Hameed Ali Ṣāḥib (1947)

Martyred by Indian army by gunfire in 1947.

Mukarram Master Abdul Aziz Ṣāḥib (1947)

He was from Nungal Baghban village, a village near Qādiān. He was the nephew Malik Ghulam Farid Ṣāḥib^{rh}. Although he had already safely migrated to Lahore, he returned to Qādiān after hearing that this was Hazrat Muṣṣleḥ Mau'ūd's^{ra} instruction, and was martyred during his journey while passing through Batala.



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Mukarram Ghulam Muḥammad Ṣāḥib and Mukarram Abdul Haq Ṣāḥib (1947)

During the same time, in the days of Hijrat, in 1947, a truly heroic incident of courage was displayed by 2 young men in Qādiān. This incident has been called by Hazrat Muṣṣleḥ Mau'ūd^{ra} as mirroring the status, and even the manner of the martyrdoms from the time of the Holy Prophet^{sa}.

At one point, as the local Indian police were forcing the residents of the western area of Qādiān toward the eastern part of the town, a very difficult situation arose.

At that time, the police were lined in the streets throughout the western part of Qādiān with guns, and they were ready to fire upon the Aḥmadis if they were to pass through the streets of various parts of the town. Because of this, teams of Aḥmadi men were sent to escort Aḥmadis from the western part of Qādiān to the eastern part. Eventually, most of the western part of the town was emptied.

However, in one house a large number of Aḥmadi women gathered together for safety, as they were not able to leave safely. So in this one house, there were 40 Aḥmadi ladies who were stuck in this extremely dangerous situation in which the non-Muslim mobs and trouble makers could have easily entered and wreaked havoc on them.

At this time, two young men stepped up for the duty of rescuing these women. Since it would have been almost certain death if they walked from the eastern part of Qādiān to the western part, they had come up with a strategy of laying planks across the roofs of houses and walking over those, house by house, across the town.

These two young men were Mukarram Ghulam Muḥammad Ṣāḥib and Mukarram Abdul Haq Ṣāḥib. They saved 39 of the 40 women. When they went to save the 40th lady, they were killed by gunfire. A lofty martyrdom, colored by bravery, selflessness, which in the words of Hazrat Khalifatul-Masiḥ II^{ra}, resembled the martyrdoms of the companions of the Holy Prophet^{sa}.

Mukarram Muḥammad Ramzan Ṣāḥib of Khara, and family (1947)

Similarly, Mukarram Muḥammad Ramzan Ṣāḥib and his family, who were well-established landowners in the village of Khara, remained in the village even after the Hindus and Sikhs took over the village, and as a result, were martyred by these groups during the takeover.

Mukarram Niaz Ali Ṣāḥib (1947)

Another remarkable incident occurred in Qādiān during the Hifazat Markaz period. One night, it came to be known that there were about 200 women and children

“When we look at these remarkable men, who have fulfilled their pledge, where do we see ourselves?”

who remained stranded together in one Mohallah of Qādiān. The news was given that the situation was becoming dangerous and that some arrangement must be made to rescue these helpless women and children as soon as possible.

Thus a group of about 15-20 Khuddam, armed only with sticks, were dispatched to find and safely escort this group back to secured parts of Qādiān.

Regarding this incident, Hazrat Khalīfatul-Masīḥ IVth states:

Now look at how mighty of an example of Allāh’s miraculous Help this is, that just 15-20 men with sticks— and not a single rifle—go and face a large mob of Sikhs and make way through this mob to evacuate these 200 women and children, without any fear of the bullets and gunfire of the army and police that are standing right in the middle of this whole scene. And despite the overwhelming odds, they emerge successful and safely, without even a single scratch.

But one young man, Mukarram Niaz Ali Ṣāḥib of Gujrat Khari, got left behind and separated from his companions. He was fired upon and martyred in the cause of Allāh. *Innā lillāhī wa Innā illa’ḥī Rājī’un!*

Mukarram Abdul Majeed Khan Ṣāḥib (October 14, 1947)

He was a soldier in the Pakistani Army. After partition, he went back to Qādiān to bring his parents to Pakistan, and on his way there, he was martyred.

Mukarram Badar Din Ṣāḥib, wife Ghulam Bibi Ṣāḥiba and son Muḥammad Ismail Ṣāḥib (1947)

They were from the village of Seekhwan and were a very pious and dedicated family. When that village was attacked by Sikhs, they left the village as a family.

But they were attacked on their way to Qādiān, and only one son survived.

Hazrat Khalīfatul-Masīḥ IVth said, that in this way, Allāh saved their progeny and allowed their line to live on. And in heaven, Allāh exalted them for all time.

Mukarram Abdur Rehman Ṣāḥib (1947)

He was a brave man and served in the army. He presented himself for the Hifazat Markaz, and was martyred after a party of Sikhs attacked him.

Dr. Bashir Mahmood Wani Ṣāḥib, Ghazi Kashmir

He was a doctor who was known for his piety, and passion to serve mankind. He had rendered extraordinary services during the Kashmiri War of Independence, and for his heroic efforts, the government of Azad Kashmir granted him the title of “Ghazi Kashmir”, meaning “the Victor of Kashmir.” He died in an accident while serving the army.

Dr. Major Mahmood Aḥmad Ṣāḥib Shaheed (Quetta, Pakistan, 1948)

Dr. Major Mahmood Ṣāḥib was a very pious man from his youth. He dedicated himself as a Derwish in Qādiān for years, and rendered invaluable medical services there.

In 1948, when Hazrat Khalīfatul-Masīḥ II^{ra} was in Quetta, a large “Khatme Nabuwat” conference was being held by the Mullahs, riling up the people against Aḥmadis. While the event was in progress, Dr. Ṣāḥib was returning from attending to a patient, and happened to pass by the event on his way home. It so happened that Dr. Ṣāḥib saw a group of people beating a young Aḥmadi man. He immediately went to ask why they were beating him. At that moment, Dr. Major Ṣāḥib himself also started getting hit with rocks, and then suddenly a man stabbed

him as well, and he was then repeatedly stabbed to death.

Hazrat Khalīfatul-Masīḥ II^{ra} said on August 21, 1948 in his Friday Sermon:

After Major Ṣāḥib’s martyrdom, a man who already knew the truth of Aḥmadiyyat, but lacked the courage to accept it, came forward and said, now I will take the place of Major Mahmood Ṣāḥib Shaheed and I hereby accept Aḥmadiyyat.

Closing Statement

As we have heard about these heroic men of God; these courageous souls who have carried themselves with the utmost character, conviction, and loyalty to Allāh Almighty, we must look inward. The Holy Prophet^{sa} has said that a Muslim is a mirror for his brother. He can see himself and measure himself accordingly. When we look at these remarkable men, who have fulfilled their pledge, where do we see ourselves?

In the end, I wish to close with these blessed words of Hazrat Khalīfatul-Masīḥ IVth:

These brave men have left behind mighty and lofty standards. And the reality is, that if you search through all of history - aside from the early history of Islām - you will never find such fearless martyrdoms and incidents of great sacrifice. I hope that you will always keep the memories of these martyrs alive in your hearts, and that your heart and soul will forever be illuminated by the remembrance of these martyrs. And from those who will keep their memories alive in their hearts, will emerge such shining stars of who will light up the future of Aḥmadiyyat.

ISLĀM: THE TRUE DEFENDER OF WOMEN'S RIGHTS

Maulānā Imtiaz Aḥmad Sra, Missionary Vaughan

Once there was a man who lived a normal life, talking, laughing as all people do, but he would suddenly start to cry for no apparent reason and cry so much that at times, he fell unconscious. People would ask him, why do you weep so bitterly? But he would never tell them...

One day, the pain became so horrific that he could not hold himself back anymore, and he disclosed the truth.

A daughter was borne to me, he said. When I heard the news of her birth, I wanted to bury her as was expected of me. My ancestors had done the same because it was considered better to kill the girl at birth. The culture and tradition demanded that I bury the daughter as soon as she was born, but my heart had already developed feelings for the child and I could not do so. Time went by, and she grew day by day. Every day, I felt an urge to kill her but every day my fatherly love wrestled with the thought and I would put it to rest. Finally, when she came to the age of becoming a young lady, the thoughts of her running away and bringing shame to the whole family started to haunt me every second of the day. It grew so unbearable that I could not rest; I could not sleep or eat. One day, I asked my wife to dress her in nice clothes and get her ready and tell her that I was going to take her out so she could play with her friends. My wife complied, but somehow she sensed my intentions. She kept on crying silently while she combed my daughter's hair and dressed her. My daughter, on the other hand was delighted that I was going to take her out.



Attendees enjoying 43rd Annual Jalsa Sālāna Canada

As I was about to leave with my daughter, my wife mustered up enough courage to come up to me and said, "Don't lose your trust!" in fatherly love. I rushed out of my house with my daughter and started on my way. I had no plans; my mind was in a state of turmoil. Should I kill her or not? If I should, then how? Suddenly I saw an old deserted well that I knew was filled up with jagged stones. Should I throw my daughter in the well? My heart and mind were going in two opposite directions. My mind told me to kill her while my heart kept on fighting, but the fatherly love grew weaker and weaker. All this, while my daughter had been running around me, talking to me about things she would do with her friends, oblivious to the internal turmoil I was going through. I could not stand it any longer; I grabbed her and pushed her into the well.

It took her by surprise, but all she

could say was "Don't lose your trust!" and this is what she kept on repeating until I could hear her no more.

Ladies and gentlemen, this is but one of the countless chronicles of unspeakable evil from time of Jahiliyah or the time of ignorance before Islām, of how women were treated.

Hazrat Nawwab Mubarka Begam Ṣāḥiba^{ra} blessed daughter of the Promised Messiah^{as} so perfectly captures the haunting plight of women at that time in her famous poem:

O, sister! Remember the time when you were buried alive.

Wails used to rise from the walls of the house when you came into this world.

Were you perceived to have any worth? Just think, did you hold any respect?

If you were lucky enough to survive, your life would be made worse than death.

Being a woman was a grave fault, and all kind of abuse and oppression was permissible against you.

The crime of being a woman was never forgiven, and its punishment was inflicted upon you until death. As if you were a mere stone devoid of any feelings or emotions.

Recall the insult of being distributed as inheritance.

It was in this mortifying landscape that the mercy of Allāh was churned, and the word of God was revealed to the Holy Prophet Muḥammad^{sa} that granted, instituted, and defended rights of women. As Hazrat Nawwab Mubarakā Begam Ṣāḥiba^{ra} further states in her poem:

And then comes, Muḥammad^{sa}, the mercy for the world. He stands up as your supporter and a champion for your rights. Finally, the world defines you as a human being. He saves you from the atrocities committed against you.

Send peace and blessings hundreds of times everyday on your benefactor. The Holy Prophet Muḥammad^{sa}, the Pure, the Chosen One, the King and Leader of all the prophets

Coming back to the man who had killed his daughter- he later accepted.

Islām, for the Holy Prophet Muḥammad^{sa} taught that by repenting and giving up the sins committed prior to accepting Islām, they would be forgiven by God. But after accepting Islām, his remorse was such that he would often remember his daughter and cry profusely.

When he narrated his heart-wrenching story to our beloved Master Prophet Muḥammad^{sa}, he looked up and saw that the Holy Prophet's^{sa} beard was soaked with tears and he commented that "if he had been allowed to punish a person for his crimes before embracing Islām, this man would have been the first."



Maulana Imtiaz Aḥmad Sra, Missionary Vaughan

RESTORING THE HONOUR AND RESPECT OF WOMEN

Prior to the revelation of the Holy Qur'ān and establishment of Islām, women were treated as second- or third-class citizens, lower in status to slaves and even animals. In many tribes, they were considered as symbol of shame. They had no claim over their lives, bodies, or children. What's more, in many societies there was no real framework for governing social or moral behaviour. Consequently, the treatment of women throughout history is a bleak and shameful one. Islām granted women the honor and dignity that she deserved.. This has been so meticulously spelled out in Islām, that Muslims are given detailed instructions on how to honour their mothers, sisters, wives, and daughters.

Allāh, the Exalted says in the Holy Qur'ān regarding the treatment of mothers:

Muslims are commanded in this verse to treat both parents and in particular their mothers with love, kindness, and respect. The Holy Prophet Muḥammad^{sa} advised Muslims that paradise lies under the feet of your mothers.

Daughters were buried alive and sisters were as lesser beings prior to Islām; the Prophet of Islām^{sa} taught kind treatment towards them and emphasised their upbringing with kindness and care. He taught that whoever has two or three daughters or sisters whom he gives

refuge to, provides for, and shows mercy to, Paradise is certainly guaranteed for him.¹

The Holy Prophet^{sa} repeatedly emphasized kind treatment of wives, and said: "To treat a wife tenderly and put a morsel in her mouth is sadaqa (a godly or charitable act)."

He further said: The more civil and the kinder a Muslim is to his wife, the more perfect is his faith."

Hence, Islām restored the honour of woman that she deserved and specifically commanded Muslim men to treat their mothers, sisters, wives, and daughters with love and kindness.

GRANTING WOMEN SECURITY VIA THE HIJAB

Islām removed women from their subjugated and depraved state by ensuring that they are loved and treated with respect in the home. It crowned women with the empowering protection of the Hijab. We look at our society and we see that there are different ways how men have changed the outlook of women in society. Media plays a big role in our society and one of the biggest ways how men have changed the outlook of women is by objectifying women in the media. This has been explained in 'the Male Gaze' theory by Laura Mulvey. The male gaze is the act of depicting women in the visual

arts, literature, and media from a male perspective: “Hence, torrents of material downgrading the status of women and reducing them to mere objects of male pleasure is being produced, and that, too, by and large by men.”

Objectifying women has reached disgraceful, abhorrent, and despicable frontiers in the world, with studies indicating that more than 80% of images on the internet are explicit images of women and girls. Be it a commercial for a fast car or a burger, sadly, scantily-clad women continue to be exploited for male satisfaction, and perhaps the saddest thing of all is that it is coyly done in the name of freedom for women. It is nothing more than shackles spray painted with the colors of freedom.

Men are naturally attracted to woman and God Almighty in the Holy Qur’ān speaks of man’s psychology, declaring:

رَبِّينَا لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْخَرْبِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَ أَحْسَنِ النَّاسِ

Beautified for men is the love of desired things — women and children, and stored-up heaps of gold and silver, and pastured horses and cattle and crops.²

Number one on this list is women. Men are attracted to women and we see men inventing different ways to objectify women.

Fourteen hundred years ago, God Almighty provided an incredible solution to The Male Gaze Theory and commanded men to be respectful to women and lower their gaze, restrain their eyes and protect themselves against immorality and impurity:

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا أَرْوَاحَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ كَرِيمٌ يَعْتَدِلُ

Say to the believing men that they restrain their eyes and guard their private parts. That is purer for them. Surely, Allāh is well aware of what they do.³

Despite claiming to be the torch-bearers

of religious freedom, we see certain governments and politicians calling for Hijab or burqa bans, as they see the Hijab or burqa as a sign of oppression. What a tragically flawed argument. Just as it would be oppression to force woman to wear

Hijab, it is equally oppressive to force woman to stop wearing Hijab, and not allowing them to exercise their religious rights.

SEGREGATION

The word segregation most of the time has a negative connotation of apartheid or exclusion. However, here I am going to use the word ‘segregation’ in its meaning of having separate scopes.

Islām has granted women security and protection through the teaching of segregation. It is an irrefutable fact that women have and continue to face sexual harassment at many, if not all levels of our society. Whether it is taking a taxi, work place or attending a party, we have seen a significant rise in the number of women coming out as sexual harassment victims. This has also ushered in powerful and important movements like #METOO. More and more women from all facets and levels of industry and society are coming forward and sharing their painful stories, which throws a devastating light on how rampant sexual harassment is against women in every sector.

We have also seen in leaked videos how some powerful men are bragging about having groped women and making unwanted advances. Recent scandals in the American film industry have exposed the treatment of women in the workplace and sparked a global discussion on the harassment of women and also highlighted the dangers of free mixing between men and women.⁴ According to the Human Resource survey published in Canada’s Occupational Health & Safety Magazine, Sexual Harassment in the workplace is an ‘epidemic’. This is really a cause for concern not just for women but also for men. We all have mothers or sisters or daughters who go out every day for work and other activities. This has inspired many women to brainstorm



Atfal volunteers serving water

new ideas that would ensure safety and security of women.

For example, recently a taxi service was launched in Toronto for women called DriveHer. A similar kind of service was also launched in London, England. More and more women are joining Women-only gyms. The authorities in Berlin have created a ‘Safe Zone’ for women on New Year’s Eve parties to crack down on sexual harassment. Similarly, Sweden held the world’s first major ‘women only’ music festival. And now, employers in the U.K. may enact a complete ban on physical contact including handshakes in order to avoid expensive sexual harassment suits.

The Worldwide Head of the Aḥmadiyya Muslim Jamā’at, Khalifa of Islām, His Holiness Mirzā Masroor Aḥmad^{aa} had predicted this. He said:

Another issue debated and often condemned in Western society, is the fact that men and women are kept at a certain distance in Islām. For example, a lot is made of the fact that Muslim men and women choose not to shake hands with people of the opposite sex, or prefer to sit and worship separately. Yet, as time goes by, even those who criticize such beliefs are

coming to realize the wisdom that underpins our values.⁵

Hence, all of this shows that slowly the world is beginning to understand the wisdom behind segregation of sexes. Yet, as the 21st century races to catch up to this realization, Islām has been teaching this for over 1400 years.

As the Promised Messiah^{as} has mentioned in his famous couplet:

آ رہا ہے اس طرف احرار یورپ کا مزاج
نبض بھر چلے گی مردوں کی ناگہ زندہ وار

The temperament and mood of the free people of Europe is inclining in this direction;

Suddenly, the pulse of the dead has begun to beat like the pulse of a living one.

The ultimate purpose of the hijab and wisdom behind segregation in Islām is safety and security of women, and it is about women having their own space to freely and comfortably live their lives and to forge a pure and chaste society.

EQUALITY

Another hotly debated topic in contemporary times is about the equality of women. For centuries, women have struggled to receive equal rights e.g. gender equality, the right to vote, the right to equal pay, the right to equal opportunities, the right to inheritance - the list goes on.

The Worldwide Head of the Aḥmadiyya Muslim Jamā'at^{aa} talks about the high status of women, saying:

Another characteristic of this era is that women have sought their rights from men and, as a result, some men have also formed groups in order to promote the rights of women. However, Aḥmadi women should ask themselves that, who are men to bestow rights upon them when their Creator, Allāh the Almighty, has Himself bestowed upon them all that they need and desire? They should



Attendees enjoying 43rd Annual Jalsa Sālāna Canada

“Islām championed such equal rights for women more than 1400 years ago as could not even be imagined about 100 years ago.

understand that Allāh has granted them true equality based on logic and wisdom. Indeed, the way in which women have been described in the Holy Qur’ān, and the way in which it is has established their rights, is completely unique and not found in any other religious scripture.

Indeed, if we look at other religions, some have claimed that women do not even have a soul, whilst others have taught that women are born sinners or that women are the root of evil. Many other derogatory and entirely unjust claims about women have been made by other religions during the course of time, yet Islāmic teachings are completely different and are crystal clear that women are not inferior to men in any way whatsoever. Thus, where the Holy Qur’ān mentions ‘believing men,’ it also mentions ‘believing women.’ This is true equality.⁶

Islām championed such equal rights for women more than 1400 years ago as could not even be imagined about 100 years ago.

In fact, even today women are still struggling to get equal rights like equal pay and gender equality. On one hand we see women still struggling to gain the

bare minimum equal rights in our modern day society and yet look how the religion of Islām provided for them more than 1400 years ago. The Holy Qur’ān, which is the word of God, mentions men and women 24 times each – literal equality. Fourteen hundred years ago, Islām gave women the right to choose who to marry. Fourteen hundred years ago, Islām gave women the right to divorce and fourteen hundred years ago Islām gave women the right to inheritance. Fourteen hundred years ago, Islām gave women the right to voice themselves and represent themselves in society. Fourteen hundred years ago Islām gave women the right to hold an office. Fourteen hundred years ago Islām gave women the right to an education. Fourteen hundred years ago Islām gave women the right to economic freedom. Fourteen hundred years ago Islām gave women equal opportunity.

So to our Muslim women, “do not lose your trust” in God as God made these rights divine. “Do not lose your trust” in Islām and get swayed by ‘colonial values’ as Islām is the true defender of women’s rights. And do not forget the examples of great Muslim women who have gone before you. Do not forget the legacy that they have left behind – a legacy of holding fast to the teachings of Islām and yet excelling and mastering all walks of

life. Do not forget the example of Hazrat Khadijah^{ra}, a beacon of righteousness, and yet a prized business tycoon all the same. Do not forget the example of Hazrat Ayesha^{ra}, one of the greatest teachers. The Holy Prophet Muḥammad^{sa} is reported to have said about her that you can learn half of the faith from her. Do not forget the example of Hazrat Ummi Salama^{ra} who gave counsel to the Holy Prophet Muḥammad^{sa} at a very critical time of the treaty of Hudaibiyah. Do not forget the example of Al Shafia bint Abdullah who was known as an extremely intelligent and wise woman and healer. Hazrat Umar^{ra} appointed her as the Public Administrator who was responsible of making sure that all business practices matched with the rulings, teachings, and values of Islām. Do not forget the example of Rabia Basari a great sufi saint in the history of Islām, whose spiritual acumen has sent ripples throughout the history of Islām. Do not forget the example of Rufaida Al-Aslamia^{ra} who was the first Muslim nurse and surgeon and who led groups of volunteer nurses going to the battlefield to treat the wounded. Do not forget the example of Hazrat Amma Jaan^{ra} who always supported the Promised Messiah^{as} in his difficult times, and funded the expenses of the Jamā'at by selling her jewelry, guided women in all matters of their livelihood, and set an example of feminism and women's empowerment in a society where women were hardly more than objects.

“The Holy Prophet^{sa} said, ‘The best among you is the one who is best in treatment to his wife.’ . . .

And do not forget the countless examples Aḥmadi Muslim women who are serving the Jamā'at as presidents, secretaries of various offices, and doctors who are serving humanity all over the world, lawyers, architects, journalists, researchers, etc. Women who are our affectionate mothers, and our caring sisters and loving wives. Be proud of the religion which has granted your rights, defended your rights and train your daughters to hold fast to Islāmic teachings and excel in all walks of life.

I will conclude my speech with an excerpt from a speech of the Worldwide Head of the Aḥmadiyya Muslim Jamā'at Hazrat Mirzā Masroor Aḥmad Khalīfatul-Masīḥ V^{aa}:

The Promised Messiah^{as} is saying that if a man does not treat a woman appropriately and does not live with her in peace, or respect her rights, how could he pay respect to the rights of Allāh over him, or worship Him. Or ask Allāh for mercy when he does not show mercy to his wife? Therefore, The Holy Prophet^{sa} said, “The best among you is the one who

is best in treatment to his wife.” What other religion grants such security to women in this manner? And pays attention to their rights this way?⁷

ENDNOTES

1. Ahmad Al-Bukhārī in Al-Adab Al-Mufrad
2. The Holy Qur'ān, 3:15
3. The Holy Qur'ān, 24:31
4. The High Status of Women in Islām, Annual Waqfaat e Nau Convention, April 30, 2018
5. The High Status of Women in Islām, Annual Waqfaat e Nau Convention, April 30, 2018
6. The High Status of Women in Islām, Annual Waqfaat e Nau Convention, April 30, 2018
7. Address to Ladies; Jalsa Sālāna UK, July 31st, 2004

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REPORT: 43rd JALSA SĀLĀNA CANADA

Press Jalsa Team (Lajna Imā'illāh Canada)

By the Grace of Allāh, the 43rd Jalsa Sālāna Canada was held on July 5-7, 2019 at the International Centre in Mississauga, Ontario. The theme was based on a couplet of the Promised Messiah^{as}, “Goodness lies in coming unto me with sincerity; There are evils all around, I am the fort of peace.”

This year was particularly special since Jalsa Sālāna Canada fell on the same dates as Jalsa Sālāna Germany. As a result, Syednā Huzoor Anwar's^{aa} speeches were streamed during the Jalsa Sālāna Canada proceedings as well.

DAY 2: LAJNA SESSION

On the second day of Jalsa, Lajna Imā'illāh Canada had a separate session in the morning, which was presided by Respected Amatul Salam Malik Şāhibā, National President Lajna Imā'illāh Canada, Hazrat Şāhibzadi Bibi Amtul Jameel Begum Şāhibā, daughter of Hazrat Musleḥ Mau'ūd^{ra}, and Respected Amatul Lateef Malik Şāhibā, wife of National Amīr Jamā'at Canada.

Sabeeha Kanwal Şāhibā presented the Tilawat of the Holy Qur'ān by reciting verses 33:57 and 48:29-30. The English translation was presented by Tehmina Sadaf Mirza Şāhibā followed by Urdu Translation by Alia Mazhar Şāhibā.

Next, an Urdu poem of the Promised Messiah^{as}, “*Woh peshawa hamara jiss say hai noor sara*” was recited by Zahra Şāhibā. Sana Mumtaz Şāhibā presented the English translation.

Ta'lim Awards

The National Secretary Ta'lim, Mahwish Chaudhry Şāhibā announced the names of 34 recipients of this year's academic

awards. Medals were distributed by Hazrat Şāhibzadi Bibi Amtul Jameel Begum Şāhibā. There were 17 Lajna who received awards for grade 12. Six students received awards for excellence in their undergraduate studies, two students received awards for excellence in their college education and 10 students received awards for postgraduate studies.

“Importance and Blessings of Durūd Sharīf” by National President Lajna Imā'illāh Canada

Respected National President of Lajna Imā'illāh Canada, Amatul Salam Malik Şāhibā delivered a speech in Urdu on the topic, “Importance and Blessings of Durūd Sharīf.” Using references from the Holy Qur'ān and Aḥādīth, she demonstrated the ways we become the recipients of blessings when we recite Durūd Sharīf.

The Arabic qasīdah of the Promised Messiah^{as} was recited by Leen Odeh Şāhibā. Faizia Khawaja Şāhibā presented the English translation.

“The Excellent Ways of Moral and Spiritual Training of Prophet Muḥammad^{sa}” by National Secretary Tarbiyat Nau Mubai'at

Respected Vice President Lajna Imā'illāh Canada, Dr. Naureen Sohail Şāhibā, who is also National Secretary Tarbiyat Nau Mubai'at, delivered a speech in English on “The Excellent Ways of Moral and Spiritual Training of Prophet Muḥammad^{sa}.” She took various examples from the life of the Holy Prophet^{sa} and explained how humble and loving he was. Her speech reminded the audience that he was the best teacher of all time and a role model for all of us.

Address of Syednā Hazrat Khalīfatul-Masīḥ V^{aa} to Lajna

After this speech, a repeat of Syednā Huzoor Anwar's^{aa} address to Lajna at Jalsa Sālāna Germany was played for all attendees. During his address, Huzoor^{aa} reminded the Jamā'at members that men and women are different, therefore, they have different responsibilities. Both genders receive equal reward for fulfilling their responsibilities. Huzoor Anwar^{aa} further said, one who believes that Islām does not give rights to women does not have true knowledge of Islām. Jamā'at members need to influence such people rather than be influenced by them and teach them that their views are flawed.

DAY 2: SESSION 3

The afternoon session was relayed from the men's Jalsa Gāh. Special guests arrived and addressed the participants, including Canadian Prime Minister Justin Trudeau, as well as many members of Parliament.

Address of Syednā Hazrat Khalīfatul-Masīḥ V^{aa} to the German Guests

The repeat of Syednā Huzoor Anwar's^{aa} English address to guests at Jalsa Sālāna Germany, was played at Jalsa Sālāna Canada in the afternoon. Huzoor Anwar^{aa} cautioned the audience about conflicts which are disrupting peace in the world and bringing humanity closer to catastrophe. Huzoor Anwar^{aa} said the only solution to the world's problems is to recognize our Creator.

DAY 3: BAĪ'AT CEREMONY AND CONCLUDING SESSION

By the Grace of Allāh, participants of Jalsa Sālāna Canada tuned in live to the

proceedings of Jalsa Sālāna Germany on the third day. A breakfast featuring chickpeas, pita bread, *halwa*, eggs and fruit was spread out in the senior Ḍiyāfat area for all Lajna in the morning. The Bai‘at ceremony was transmitted live from Jalsa Sālāna Germany and the attendees at Jalsa Sālāna Canada renewed their pledges of Bai‘at. After a few addresses by guest speakers, the concluding session of Jalsa Sālāna Germany began.

Concluding Address of Syednā Hazrat Khalīfatul-Masīḥ V^{aa}

During his historic address at the conclusion of both Jalsa Sālāna Canada and Jalsa Sālāna Germany, Huzoor Anwar^{aa} spoke about how Aḥmadi Muslims must teach people the true teachings of Islām through our actions by following the noble example of the Holy Prophet Muḥammad^{sa}. Huzoor^{aa} described the excellent moral qualities of the Holy Prophet^{sa} and encouraged members of the Jamā‘at to adopt them into their own lives.

The total attendance at this year’s Jalsa Sālāna Canada was 18,572. There were 8,561 ladies and 10,011 men. In addition, 78 Non-Aḥmadi guests attended the Jalsa by the Grace of Allāh.

DEPARTMENTS

Media

The Lajna Media team had 5 volunteers who played multiple roles. This year, they gave 10 female MPs, delegates, reporters and guests a tour of the Lajna facility and the Exhibition area. The volunteers told them about the Pathway to Peace campaign and answered questions. Among the dignitaries was Liberal MP Iqra Khalid of Mississauga—Erin Mills, who met Hazrat Ṣāḥibzadi Bibi Amtul Jameel Begum Ṣāḥiba and the National President Mrs. Amatul Salam Malik Ṣāḥiba.

Prime Minister Justin Trudeau was told about the participation of Lajna in the media team.

In addition, three TV reporters were interviewed by Lajna Media members.



Canadian Prime Minister, Justin Trudeau, speaking at the 43rd Annual Jalsa Sālāna Canada

Finally, the Lajna team provided continuous Jalsa coverage on various social media channels.

Translation

The main Lajna hall had three translation stations. They were located at the left, back and right side of the Jalsa Gāh. There was also a station in the children’s area. They provided translation in 5 languages: English, French Urdu, Arabic, and Bengali. Moreover, the team produced and provided live translation for the speeches during the Lajna session at Jalsa.

Audio/Video Department

Audio/Video department was responsible for monitoring both audio and video across 4 halls through the help of 27 volunteers. These halls were then further divided into 10 zones with at least 1 volunteer serving in each zone.

These volunteers ensured that every single speaker in their zone was working. Moreover, photographers took pictures and recordings of children and diligent volunteers which were then compiled into a short video and showcased at Jalsa. They also took photographs, which were then later developed, of the academic award recipients.

Ḍiyāfat for the Lajna Jalsa Gāh

Women’s side had 4 different Ḍiyāfat areas: the main Ḍiyāfat Hall, Seniors’ Ḍiyāfat, Kids’ Ḍiyāfat, and non-spicy

food. Each hall had their own serving tables. Each hall received food by the men separately, which was served by the Ḍiyāfat volunteers in their respective halls. Food was the same in all of the halls except for the non-spicy area, where volunteers served vegetables and pasta in addition to the other food.

The Nāḏima said that historically, Ḍiyāfat is one of the first teams in our Jamā‘at and it was created by the Promised Messiah^{as}. It is the oldest, and therefore, a lot of work goes into it.

Ḍiyāfat for Lajna Main Hall

The team started the first day of Jalsa by forming different teams and dividing the responsibilities between the volunteers. The hall was divided into 7 different sections and each section had its own Nāḏimas. They also had different Nāḏimas for cleanliness, water supply and food service.

The volunteers clean, serve and prepare the hall for each meal. They start setting up the tables three hours before it’s time to eat, which includes putting the supplies on the tables. They put the food on the tables one hour before the hall is open for guests.

Collectively, the Lajna Ḍiyāfat Halls had around 300 volunteers, approximately 162 of which were in the main hall.

Homeopathy

The homeopathy stall had single

remedies and compounds. They also had Radium medicines as Huzoor Anwar^{aa} has prescribed. They opened the stall during the break hours of Jalsa. The stall prioritized medicines that are specifically needed for Jalsa, such as those for an upset stomach. The system runs very smoothly because they have trained their volunteers to prepare the medicines as the doctor prescribes. They have organized all of the remedies in files and they see over 200 patients per day.

The stall always has a doctor available for any emergencies during the Jalsa proceedings. They refer injury patients to First Aid.

Book Stall

The book stall around 30 new books this year, including the English translation of the five-volume commentary of Holy Qur'an, *Chief of the Prophets: The Life of Muḥammad^{sa}, Domestic Issues and Their Solutions, Haqeeqatul Wahee*, and all of Promised Messiah's^{as} books in Urdu. A new Urdu book, *What Happened in the National Assembly of Pakistan: The Inside Story by an Eyewitness* was also available.

In addition to books, this year, the stall sold framed photographs of the Promised Messiah^{as} and his successors with various poses. They made roughly over \$8,000 on the first day. There were 13 volunteers. They accepted debit, cash and gift vouchers.

The team kept track of the book flow, and at the end of the day they obtained the most requested books from the warehouse, which was one hour away from the Jalsa Gāh by car.

Tabligh Reception

The purpose of this department was to ensure guests from outside the Jamā'at feel welcomed and can get answers to their questions. The department was divided into three teams responsible for registration, seating, and dining. After registering the guests, volunteers escorted them through the Jalsa Gāh and showed them the Tabligh Exhibition and book stall. The guests were seated near the stage and had the opportunity to

listen to the proceedings of the Jalsa and ask questions. Guests were served meals in a Dīyāfat area behind the stage where non-spicy food was available. 78 non-Aḥmadi guests attended Jalsa this year.

Tabligh Exhibition

The exhibition included displays of the Holy Qur'an in different languages, colourful banners, and informative bristol boards. Though the exhibition was organized for the purpose of Tabligh, it was open to Lajna as well. There was information about the Holy Prophet^{sa} of Islām, The Promised Messiah^{as}, Women in Islām, Jihād, Shari'ah Law, Hazrat Mary^{as}, Prophet Jesus^{as} and other topics. New booths this year consisted of an information table on Aḥmadi beliefs about Baba Guru Nanak Ṣāhib as well as thank you cards with the Jamā'at website and social media channels. They also had the Holy Qur'an in at least 24 languages, books and flyers, and a booth for women to try the Hijab.

Guests

By the Grace of Allāh, this year many guests and dignitaries attended the Jalsa, including Canadian Prime Minister Justin Trudeau. In addition, Iqra Khalid, Liberal MP Mississauga—Erin Mills, visited the Lajna side, as well as Kathy McDonald, a trustee for the Peel District School Board, who also viewed the exhibition and book stall.

Dr. Jasveen Rattan, MP candidate for Conservative Party in the York South-Weston riding, shared her experience of attending the Jalsa. "This is my first time here," she said. "I love that your whole premise for everything is about peace and love." Dr. Rattan visited the exhibition and saw the Holy Qur'āns on display in different translations. "In this day and age, it doesn't matter what religion, I feel like there's a lot of hate," she continued. "So, it's nice that we can come and see and it's such a positive experience."

First Aid

In case of an emergency, members could go to the first aid booth. Professionals were always present.

Registration

Members had their ID cards scanned to enter the Jalsa Gāh and volunteers got their volunteer badges scanned. There was a marquee set up for members and guests without ID cards outside the Jalsa Gāh. At the marquee, volunteers printed guest ID cards with their pictures.

Security

The security team checked bags for harmful objects and scanned the attendees with metal detectors. The volunteers worked on three entrances: the main entrance, the children's area entrance, and the back entrance, which was the drop-off area for busses. Volunteers also guarded the emergency exits and the stage. Moreover, they were responsible for monitoring any suspicious activity and appropriately dealing with any conflict. There were approximately 100 volunteers and they held security training sessions prior to the Jalsa. The Nāzimas used walkie talkies to communicate with each other and with the men's security.

Green Area

A special area was set up close to the stage for the family of the Promised Messiah^{as} and Huzoor Anwar^{aa}, 'Āmila members and the wives of martyrs of Aḥmadiyyat. Chairs were also available for these members.

Humanity First

The Humanity First booth sold merchandise like pens and mugs for charity. They also held flyers explaining the services they provide and a donation box. Beside the booth, volunteers included a display of the various people and places the charity has aided.

Other booths at the Jalsa Gāh

Some of the other booths at the Jalsa Gāh were the Nasir Academy, Aḥmadiyya Elementary School, Lost and Found, Rishta Nāṭa, and MTA.

REPORT: DĀRUL QAḌHĀ CANADA SECOND REFRESHER COURSE 2019

By the grace of Allāh, Dārul Qaḏhā Canada held its second one day Refresher Course of the year on Saturday, September 7, 2019 in Aiwan Tahir, Maple, ON. The chief guest of the refresher course was Respected Sardar Muhammad Rana Ṣāhib, Sadr Qaḏhā Board Markaziyya, Pakistan. The refresher course was attended by a total of twenty-two Qāḏhi Ṣāhibān Awwal and Qaḏhā Board Members. Other than Ontario, Qāḏhi Ṣāhibān Awwal also joined from Vancouver, Calgary and Saskatoon through web-ex and teleconferencing. In addition, eight respected guests were also in attendance. Guests joined the session as observers but fully participated in open discussion forums. A list of the guests is as follows:

1. Shafqat Mahmood Ṣāhib (Secretary 'Umūr 'Āmma)
2. M. Ashraf Arif Ṣāhib (Additional Secretary 'Umūr 'Āmma)
3. Maj. Abdul Malik Ṣāhib, JP
4. Shahid Mansoor Ṣāhib (Secretary Tarbiyat)
5. Hafizullah Haiderani Ṣāhib, (Secretary Rishta Nāta)
6. Mirza Naseem Baig Ṣāhib (Qaḏhā Rep.)
7. Mian Nadeem Ṣāhib (Qaḏhā Rep.)
8. Majeed Malik Ṣāhib (Guest)

The Opening Session was presided over by Respected Daud Hanif Ṣāhib, Principal Jāmi'a Aḥmadiyya Canada on behalf of Amīr Jamā'at Canada. The session started with a recitation of chapter 4, verse 136 of the Holy Qur'ān, along with its Urdu translation by Sohail Ahmad Saqib Ṣāhib (Qāḏhi Awwal), followed by its English translation by Usman Shahid Ṣāhib (Qāḏhi Awwal). This verse urges believers to always practice justice even it means going against the loved ones. Following this, the opening address was delivered by the chair of the session, Respected



Aiwan-e-Tahir, Maple ON

Daud Hanif Ṣāhib. Respected Daud Hanif Ṣāhib stated that Hazrat Masīḥ Mau'ūd^{as} has given us a wealth of knowledge and in addition to the Holy Qur'ān and Hadīth, we should seek solutions of every problem from the books of the Promised Messiah^{as}, books of Jama'at Aḥmadiyya and sayings of the Khulafā', since these books and discourses shed fresh light on the everlasting guidance vouchsafed in the Holy Qur'ān.

After the opening session, a comprehensive presentation was delivered by Respected Abdur Rashid Yahya Ṣāhib, Sadr Qaḏhā Board Canada on the topic of "Lessons Learned" that was based on cases already decided. He repeatedly stressed upon being transparent and never uncompromising justice. Following this, some brief remarks were given by Respected Sardar Muhammad Rana Ṣāhib where he guided Qaḏhā members Canada on the following:

1. How should a Qāḏhi conduct himself?
2. How should a Qāḏhi dress during hearings as well as in public?

3. How to hold proceedings and hearings.

In addition, he briefly touched upon some other topics including appointment of representatives, cross-examinations, allegations.

At this point, an open discussion was held as per the schedule. Members of Dārul Qaḏhā and observers asked questions which were addressed by Respected Sardar Muhammad Rana Ṣāhib and Sadr Ṣāhib Dārul Qaḏhā Canada.

Next, it was lunch time. The national Ḍiyāfat department under the leadership of Naseer Ahmad Khan Ṣāhib had arranged for lunch at Baitul Ansarullāh premises. Dārul Qaḏhā Canada is very grateful to Ḍiyāfat Department and to Majlis Ansarullāh Canada for the cooperation extended to us. هل جزاء الاحسان الا الاحسان

After the lunch and Zuhr Prayer, the closing session was presided over by Respected Sardar Muhammad Rana Ṣāhib, Sadr Qaḏhā Board Markazia. The

session started with a recitation of chapter 5, verse 9 of the Holy Qur'ān, along with its Urdu translation, by Asif Khan Şāhib (Qāḍhi Awwal), followed by the English translation by Azam Sher Khan Şāhib (Qāḍhi Awwal). This verse also admonishes on absolute justice and impartiality. Next, Respected Sardar Muhammad Rana Şāhib, the chief guest, delivered a moving address in which he gave detailed instructions on subject of "Evidence" during a case.

In his lecture, Sadr Şāhib first explained theoretical aspects of evidence: what is evidence, why it is important and how to evaluate it. A human being requires five senses to gain external knowledge. When we, ourselves, utilise these five senses, it is called "Observation," whereas if we receive observations of another person, it is called "Testimony" or "Evidence." Thus, a person who offers an account of their own observation gives what is called "Testimony." This testimony or evidence is vital because humans are subject to three forms of limitations: physical, mental and temporal. Physical limitation refers to our five senses. Mental limitations refer to our limitations of knowledge and capacity (i.e. so we seek expert advice). Lastly, temporal limitations refer to the transience of our life and relevant time constraints. So in case of Qaḍhā, testimony and evidence overcomes these three limitations and provides access to knowledge about a case. This is why evidence is so important during a case and it is crucial to record and document it. However, it is important to evaluate the strength of a testimony using various measures such as: validity of the information, itself (i.e. is it logical), the character, capacity and aptitude, background and interests and demeanor and style of the person giving testimony. So all these measures must be used to evaluate and discern the truth of a testimony.

Furthermore, Sadr Şāhib gave guidelines on the practical aspects of evidence. He highlighted the difference between "Oral Evidence" and "Documentary Evidence," and elaborated on each of them in the context of a Qaḍhā case

Following the lecture, another open discussion was held in which questions were posed to the chief guest, who answered the questions much to the satisfaction of the members.

At the end a photo session was held. The Refresher Course concluded with silent prayers.



Refresher course attendees, Maple ON



Refresher course attendees, Maple ON



Refresher course attendees, Maple ON



Aḥmadiyya Muslim Jamā'at Press Releases



August 7, 2019

MORE THAN 668,000 PEOPLE JOIN THE AḤMADIYYA MUSLIM COMMUNITY

53rd Jalsa Sālāna UK concludes with an inspirational address by Hazrat Mirzā Masroor Aḥmad^{aa}

The World Head of the Ahmadiyya Muslim Community, the Fifth Khalīfa (Caliph), His Holiness, Hazrat Mirzā Masroor Aḥmad^{aa} concluded the 53rd Annual Convention (Jalsa Sālāna) of the Ahmadiyya Muslim Community on August 4, 2019 with an inspirational address.

More than 39,800 people from 115 countries attended the Jalsa Sālāna, which took place at Hadeeqatul Mahdī in Alton, Hampshire. Apart from the thousands of Ahmadi Muslims who participated, many non-Ahmadi and non-Muslim guests also attended. The entire event was broadcast live on MTA International and streamed online.

A highlight of the three-day Jalsa Sālāna was the pledge of allegiance, known

as *Bai'at*, that took place on Sunday afternoon, where the participants pledged allegiance to Hazrat Mirzā Masroor Aḥmad^{aa} as the Fifth Khalīfa (Caliph) of the Promised Messiah^{as}. The participants formed a human chain leading to the Khalīfa as they repeated the words of the pledge in unison.

Prior to the ceremony, His Holiness^{aa} announced that more than 668,500 people had joined the Ahmadiyya Muslim Community during the past year from all around the world. His Holiness^{aa} further announced that the Ahmadiyya Muslim Community was now established in 213 countries. This year the Ahmadiyya Muslim Community was established in Armenia for the first time.

During the address, His Holiness^{aa} spoke of how Islām in particular, and religion

more generally, was being vehemently criticised in the modern world. In light of this, His Holiness^{aa} powerfully defended Islām's teachings and highlighted Islām's superiority to other social systems and spoke of the Holy Qur'ān's teachings on defending the human rights of all people. His Holiness^{aa} said that it was commonly alleged that religion was out-dated and incompatible with the modern world and hence religious teachings should be changed in order to suit the needs of the new era.

His Holiness^{aa} said that whilst some other religions are debating whether their religious teachings need to be reformed to suit the modern era, Islāmic teachings were timeless and universal and the Holy Qur'ān is, and always will be, the most comprehensive book sufficient for all times and all places.



53RD Annual Jalsa Sālāna UK

Hazrat Mirzā Masroor Aḥmad^{aa} said:

We firmly believe that the Holy Qur’ān is the book of Allāh the Almighty, and He has promised to safeguard it. Other religions no longer have their original teachings, however the Holy Qur’ān’s teachings have not changed for over 1400 years and will remain so until the Last Day. The teaching of the Holy Qur’ān is everlasting and is for people of all eras.

Hazrat Mirzā Masroor Aḥmad^{aa} continued:

In this era, by sending the Promised Messiah^{as}, Allāh the Almighty has further safeguarded the teachings of the Holy Qur’ān. The Promised Messiah^{as} expounded upon the teachings of the Holy Qur’ān and revealed its hidden treasures. He demonstrated that the Holy Qur’ān caters for the need of all aspects of human interactions; from social relations between individuals and societies to international relations between world nations. It expounds upon spirituality whilst at the same time it reveals great academic and scientific truths. It comprehensively lays out the rights of God and the rights of God’s creation. Therefore, there is no need to be affected by the objections of critics and we should

never be under any complex about the Holy Qur’ān.

Hazrat Mirzā Masroor Aḥmad^{aa} further stated:

The Holy Qur’ān caters for even the most seemingly insignificant needs of human beings. The Holy Qur’ān and the Holy Prophet Muḥammad^{sa} established our rights for us and these are the rights that can guarantee peace at all levels of society.

His Holiness^{aa} went on to cite the rights and obligations as laid out by the Holy Qur’ān that its followers must fulfil, including the rights owed to parents, elders, children, neighbours, spouses and all creation of God. His Holiness^{aa} illustrated the comprehensive nature of the Holy Qur’ān by narrating Chapter 4 verse 37 of the Holy Qur’ān which, speaks in detail of the rights established by God Almighty.

The aforementioned verse of the Holy Qur’ān states:

And worship Allāh and associate naught with Him, and show kindness to parents, and to kindred, and orphans, and the needy, and to the neighbour that is a kinsman and the neighbour that is a stranger, and the companion by your side, and the

wayfarer, and those whom your right hands possess. Surely, Allāh loves not the proud and the boastful.

His Holiness^{aa} further mentioned that people should think well of others and not think ill of them. Thus, by doing so, they would develop love, unity and strength amongst each other. His Holiness^{aa} also mentioned that, sadly, it was increasingly common to fail to show affection and basic human sympathy in today’s materialistic world. If someone is left hungry, they do not care for them, or if someone has financial issues, they do not spend their own wealth to cover the shortcomings of the other. Hazrat Mirzā Masroor Aḥmad^{aa} further mentioned that whilst non-religious people make allegations against religion and Islām in particular, a recent survey showed how charity is donated mostly by religious people and Muslims are amongst those who give to charity the most.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

When one works for Allāh and helps his weak, less fortunate brothers, his faith is increased. The Promised Messiah^{as} said that if man does not help others, he gradually becomes like animals in his morals whereby he cares not for others. The Promised Messiah^{as} said: “A person’s humanity demands it of him, and he is only

a human, if he is kind towards all humanity without discrimination.” The Promised Messiah^{as} also said: “Never, under any circumstance, constrict the circle of your kindness.”

His Holiness^{aa} went on to narrate verses of the Holy Qur’ān that outline how Islām makes it incumbent upon its followers to fulfil the rights of all sections of society.

On the rights owed to one’s parents, Hazrat Mirzā Masroor Aḥmad^{aa} quoted chapter 17, verse 24 of the Holy Qur’ān which commands Muslims to show absolute kindness and even instructs to “never say unto them any word expressive of disgust nor reproach them, but address them with excellent speech.”

Hazrat Mirzā Masroor Aḥmad^{aa} further said:

Those who claim to be proponents of human rights today are in fact creating greater distances between parents and their children. If parents caution their children or try and correct their morals, certain organisations turn up in objection to the parents and begin to interrogate them. People are becoming agitated and are now objecting to this.

His Holiness^{aa} stressed that the Holy Qur’ān is a comprehensive book and stated that the Holy Qur’ān and the Prophet of Islām^{sa} had not stopped at the rights of parents, rather they also stipulated the rights of the child. Hazrat Mirzā Masroor Aḥmad^{aa} said that the Holy Prophet^{sa} commanded believers to respect their children and to give them a good upbringing. He also said that the best gift a father can give his children is to grant them a good upbringing.

Hazrat Mirzā Masroor Aḥmad^{aa} continued:

The Holy Prophet^{sa} upheld the rights of even the children of one’s most ardent enemies. The Holy Prophet^{sa} vehemently reprimanded an army that had targeted children... Yet today there are governments who claim Islām to be cruel and unjust who are separating parents from their



Syednā Hazrat Khalifatul-Masiḥ V^{aa}

“Holy Prophet^{sa} commanded believers to respect their children and to give them a good upbringing.

children in the most inhumane way and they consider their own action to be just and moral.

His Holiness^{aa} then went on to elaborate upon Islām’s teachings on matrimonial matters and explained that the Holy Prophet Muḥammad^{sa} stressed the rights of women so much that he said, “the best amongst you is he who is best toward his wife and I am the best towards my wife.”

Hazrat Mirzā Masroor Aḥmad^{aa} said:

Those who talk of human rights in the developed world themselves do not fulfil the rights of their wives and are unjust towards them. There is a widespread problem of extramarital affairs and the divorce rates in the developed world are very high.

His Holiness^{aa} voiced the rights the Holy Qur’ān laid out for siblings and relatives and for mankind in general. Hazrat Mirzā Masroor Aḥmad^{aa} said: “The Holy Prophet^{sa} commanded Muslims against harbouring prejudice or hate between one another and said that it is unlawful for a believer to cease speaking to another

believer for more than three days.” His Holiness^{aa} drew the attention of the attendees towards the rights of widows, the elderly, employees and many others, all of whom have their rights upheld and explained by Islām in great detail and intricacy. His Holiness^{aa} highlighted that he could only mention a small number of the rights that the Holy Qur’ān has upheld and there are countless others which could not be discussed in a short period.

During the course of the Jalsa Sālāna, His Holiness^{aa} delivered five addresses, including an annual report of the Aḥmadiyya Muslim Community. Various other lectures and speeches were delivered during the course of the three days. Further, various exhibitions were displayed such as “Islām in the Media”, the “Shroud of Turin” exhibition and exhibitions on the historic letters of the Holy Prophet Muḥammad^{sa} sent to world leaders. The Jalsa Sālāna concluded with a silent prayer led by Hazrat Mirzā Masroor Aḥmad^{aa}.



Baitul Futūḥ Mosque, London

PRESS RELEASE

August 15, 2019

HEAD OF THE AḤMADIYYA MUSLIM COMMUNITY DELIVERS ‘ĪD SERMON IN LONDON

The World Head of the Aḥmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Hazrat Mirzā Masroor Aḥmad^{aa}, delivered the ‘Īdul Aḏḥā sermon on 12th August 2019 from the Baitul Futūḥ Mosque in London.

During the address, His Holiness^{aa} spoke about the essence of true sacrifice. His Holiness^{aa} also spoke about the purpose of sacrificing an animal and why Muslims are advised to do so during ‘Īdul Aḏḥā. His Holiness^{aa} began his address by quoting chapter 22, verse 38 of the Holy Qur’ān which reminds Muslims about the importance of understanding why they sacrifice an animal.

Explaining the verse, Hazrat Mirzā Masroor Aḥmad^{aa} said:

God Almighty has stated that righteousness is the true essence that should underlay any sacrifice of animals we make. This is what is beloved to God. By making the physical sacrifice, the person making the sacrifice expresses his willingness to forego all his personal desires for

“Become firmer in your faith and be mindful of fulfilling the rights of one another. This is the lesson taught to us by this ‘Īd of Sacrifice” – Hazrat Mirzā Masroor Aḥmad^{aa}

God... The person making the sacrifice should take a lesson from this act of sacrificing an animal and realise that he too should be willing to make every sacrifice of his personal desires for the greater goal of achieving the nearness and pleasure of God Almighty.

His Holiness^{aa} said that it is important for Muslims to realise and learn from the occasion of ‘Īdul Aḏḥā—that they should be willing to prioritise the commandments of God Almighty above and beyond any personal desires and wishes. His Holiness^{aa} also said that if this ‘Īd fails to remind us of this purpose, then it is like any other celebration and it would not have served its true purpose. His Holiness^{aa} explained that one’s spiritual and physical being are both intertwined and ‘run in parallel’. They both affect each other and neither can be ignored.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

These physical sacrifices that we make are there in order to shake our spirit, to make it realise that just as this animal was sacrificed for our use, a true believer should be ready to make every sacrifice, following the commandments of God. Prepare both your physical and spiritual selves for making sacrifices and elevate your standards of righteousness.

His Holiness explained that though sacrifice can at times be challenging, the rewards for those who do so for the sake of Allāh are never ending.

Hazrat Mirzā Masroor Aḥmad said: “The woes and worries of those who remain ready at every moment to sacrifice for the sake of God, turn into happiness through the attainment of God Almighty’s pleasure.” His Holiness impressed the

need for Aḥmadi Muslims to set a high moral example for others to follow and to live up to the standards of being followers of the Promised Messiah^{as}.

Hazrat Mirzā Masroor Aḥmad said:

In this day and age, when we have accepted the Promised Messiah and Mahdī^{as}, it is incumbent upon us to evaluate as to whether the manifestation and standard of each and every form of our pious actions is on par with the standards set by the companions of the Holy Prophet Muḥammad^{sa}, or that at the very least, we are endeavouring to reach those standards. If we claim to be the community of the latter days, then we must also display an outstanding example.

His Holiness^{aa} explained that Muslims must endeavour to rid themselves of all forms of evil and to safeguard the rights of both God and the rest of humanity as well.

Hazrat Mirzā Masroor Aḥmad^{aa} quoted the Promised Messiah^{as} who said: “Allāh the Almighty wishes for unity to spread in the world and he who causes his brother grief, commits injustice and deception, becomes an enemy of this unity. Until and unless wrongdoing is eradicated from the hearts, it is impossible for true unity to prevail. True righteousness is in safeguarding oneself from all forms of evil.”

Towards the end of the sermon His Holiness^{aa} instructed members of the Aḥmadiyya Muslim Community to pray for various people including those who had been martyred, the pioneer missionaries who spread the message of the Aḥmadiyya Muslim Community around the world, those who had dedicated their lives for the service of Islām and those who were persecuted and imprisoned on account of their faith.

Hazrat Mirzā Masroor Aḥmad^{aa} concluded his sermon with the following prayer:

May God Almighty enable us to tread the path of true righteousness, may this ‘Īd of Sacrifice allow us to fully



Baitul Futūḥ Mosque, London



Syednā Hazrat Khalifatul-Masīḥ V^{aa}

comprehend and understand the real concept of sacrifice and may we endeavour to purify ourselves of all forms of evil. May we, whilst understanding the intricate forms of righteousness, strive to attain the pleasure of Almighty God, and be counted among those who are given glad tidings by Him.

Hazrat Mirzā Masroor Aḥmad^{aa} continued:

May Allāh the Almighty pardon and cover our shortcomings, have mercy on us and enhance each and every one of us in our faith and belief. May we see even greater examples of the success of Islām Aḥmadiyya, the true Islām, so that we may come to see the

joys of that true day of celebration. Supplicate these prayers continually, become firmer in your faith and be mindful of fulfilling the rights of one another. This is the lesson taught to us by this ‘Īd of Sacrifice, may Allāh the Almighty enable us to act upon it. Amīn!

Following the conclusion of the sermon, His Holiness^{aa} shared the greetings of ‘Īd Mubarak to all and concluded with a silent prayer.

La Gazette

AHMADIYYA

octobre 2019

CANADA 

DU SAINT CORAN

Au nom d'Allāh, le Gracieux, le Miséricordieux.

Toutes les louanges appartiennent à Allāh, le Seigneur de tous les mondes,

Le Gracieux, le Miséricordieux,

Le Maître du Jour du Jugement.

C'est Toi Seul que nous adorons, et c'est de Toi Seul que nous implorons le secours.

Guide-nous sur le droit chemin –

Le chemin de ceux à qui Tu as accordé Tes faveurs, pas celui de ceux qui se sont attiré le courroux, ni de ceux qui se sont égarés. (1 :7)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾

الرَّحْمَنِ الرَّحِيمِ ﴿٣﴾

مَلِكِ يَوْمِ الدِّينِ ﴿٤﴾

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۗ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا

الضَّالِّينَ ﴿٧﴾

HADĪTH

'Abdullāh Bin Mas'ūd^{ra} raconte qu'il demanda au Saint Prophète Muhammad^{sa} quel était l'acte le plus agréable aux yeux d'Allāh. Le Saint Prophète^{sa} répondit : « Offrir ses prières aux heures prescrites. » « Et après cela ? » demanda-t-il. Il répondit : « Être bienveillant envers ses parents. » « Ensuite ? » demanda-t-il. Le Saint Prophète Muhammad^{sa} répondit : « Faire le djihad pour la cause d'Allāh.

» Bukhārī Kitāb-Ul-Jihād

وعن ابن مسعود رضي الله عنه قال: سألت رسول الله صلى الله عليه وسلم: أي الأعمال أفضل؟ قال: "الصلاة على أوقتها" قلت: ثم أي؟ قال: "بر الوالدين" قلت: ثم أي؟ قال: "الجهاد في سبيل الله" ((متفق عليه))

LES DIRECTIVES DU CALIFE^{AA}

LA JALSA SALANA DU ROYAUME-UNI

Résumé du sermon du vendredi du 09 août 2019, prononcé par Sa Sainteté le Calife, Hazrat Mirza Masroor Ahmad (qu'Allāh soit son aide), à la mosquée Baitul-Futuh à Londres.

Dimanche dernier, la Jalsa Salana du Royaume-Uni est arrivée à sa fin. Il est de coutume que Sa Sainteté le Calife^{aa} consacre le sermon du vendredi suivant à citer les impressions des différents invités qui ont eu la chance d'assister à cette convention annuelle. En guise de préface, Huzoor^{aa} prodigue remerciements aux volontaires qui ont travaillé avec assiduité au cours de la Jalsa Salana.

Huzoor^{aa} présente le témoignage de Maleo Yaqub Sahib, vice-président d'une association musulmane au Bénin. Il est un habitué des grandes conventions, ayant accompli plus d'une vingtaine de pèlerinage à la Mecque.

Il salue l'organisation de la Jalsa Salana, et ajoute que l'atmosphère spirituelle de ce rassemblement est unique. Il dit avoir joui d'un excellent traitement de la part des volontaires parmi lesquels figuraient des médecins, des ingénieurs et des professeurs qui accomplissaient leur tâche avec gaité de cœur. L'invité dit avoir compris le vrai message de l'islām à travers les divers discours prononcés lors de cette convention.

Un ministre du Burkina Faso, Savadogo de nom, dit avoir reçu les réponses à nombres de questions au cours de

cette Jalsa. Il salue le message de paix, d'amour, de moralité et de fraternité émanant de cette convention. Selon cet invité, la sincérité des bénévoles et la passion dont faisait preuve les petits enfants qui s'attelaient à la distribution de l'eau méritent une mention spéciale.

Un invité de la Grèce remercie Allāh qui lui a donné l'opportunité d'assister à cette conférence. Il déclare que le message que prône l'Aḥmadiyyat est empreint par la tolérance et l'amour, et que cette Jama'āt est à l'antipode de toutes formes d'extrémisme.

Un invité Japonais cite lors de son témoignage l'importance d'une bonne éducation morale, un sujet que le Calife^{aa} avait fortement mis en exergues durant l'un de ses discours, où il avait également parlé d'un fléau de grande envergure qui afflige présentement le monde, à savoir la séparation des enfants de leurs parents. L'invité déclare que ce message revêt d'une très grande importance pour le Japon.

Une avocate de l'Argentine dit également avoir apprécié les discours prononcés au cours de cette Jalsa, en particulier le sermon de clôture de Sa Sainteté le Calife^{aa}.

L'invitée fait mention de l'inquiétude

qui la rongait alors qu'elle s'apprêtait à assister à cette Jalsa eu égard à la nécessité de se couvrir la tête pendant la durée de cette convention.

Elle dit nonobstant avoir pu participer à la Jalsa sans le moindre inconfort, et ce malgré le fait qu'elle eût opté de ne pas se couvrir la tête.

Une professeure de l'Uruguay qui a étudié l'islām pendant 30 ans souligne deux traits distinctifs de la Jama'āt. Primo, l'unité qui découle du fait de suivre un seul leader auquel les membres de la communauté doivent obéissance et loyauté.

Secundo, une absence absolue du racisme parmi les membres de la Communauté, en stricte conformité avec le dernier discours prononcé par le Saint Prophète^{sa}.

Un professeur du Maroc déclare que le vrai message de l'islām et du Saint Prophète^{sa} a été présenté au cours de cette convention, ce qui a subséquemment mise en exergue le caractère mensonger des invectives lancées par les opposants contre cette communauté.

Un invité du Guinée Conakry réitère que le message présenté durant cette Jalsa représente n'est nul autre que l'islām véritable.

Il salue le message de paix, d'amour, de moralité et de fraternité émanant de cette convention.

Un invité du Benin, un habitué de la Jalsa Salana, salue l'hospitalité des bénévoles et dit avoir apprécié les diverses exhibitions organisées entre les sessions qui lui ont d'ailleurs permis d'accroître sa connaissance de l'histoire de l'Aḥmadiyyat.

Un membre du parlement béninois cite quant à lui l'absence de disputes malgré l'absence de gendarmes comme étant l'un des aspects notables de la Jalsa Salana.

Un ancien ministre Camerounais encense lui aussi l'absence de disputes et d'incidents à connotation négatifs au cours de cette convention.

Il affirme que le monde a grand besoin des rappels prodigués pendant les discours de la Jalsa Salana. Un invité du Gabon décrit la Jalsa comme étant une démonstration pratique des enseignements de la Bible et du Coran, alors qu'une autre personne affirme que l'obéissance et la sincérité avec lesquelles les membres de la Jama'at suivent le Calife est unique en son genre.

Le discours du Calife^{aa} traitant les sujets de l'éducation des enfants et des droits de la femme a été positivement reçu par un invité du Paraguay.

La Jalsa Salana a également laissé de bonnes impressions sur un invité de

Malgré les doutes qu'il avait au sujet de la Jama'at dans un passé reculé, il dit maintenant croire que l'Aḥmadiyyat est nul autre que l'Islām véritable.

Moscou, alors qu'un Brésilien dit trouver cela impressionnant que des milliers de personnes restent figées dans un stoïcisme muet en la présence du Calife^{aa}.

Une personne issue de l'Équateur cite l'organisation, la nourriture et les discours du Calife méritent mention. L'invité dit avoir particulièrement apprécié un Ḥadīth mentionné durant l'un des discours du Calife^{aa}. Cette parole du Saint Prophète^{sa} comporte un message étonnamment similaire à celui du Christianisme. Ceci est une preuve, dit l'invité, que toutes les religions viennent du même Dieu.

Un professeur de la Slovénie s'ajoute à une liste déjà longue d'invités qui ont été fortement impressionnés par le manque d'altercations et de prise de bec pendant la Jalsa Salana. Bien qu'il soit de confession chrétienne, cet invité trouve que la croyance de la Jama'at au sujet

de la migration de Jésus-Christ est très raisonnable.

L'exhibition de [l'ONG] Humanity First était une occasion pour un invité bosnien de remémorer des services rendus par la Jama'at dans son pays.

Malgré les doutes qu'il avait au sujet de la Jama'at dans un passé reculé, il dit maintenant croire que l'Aḥmadiyyat est nul autre que l'islām véritable. Selon cet invité, les Aḥmadīs maintiennent une stricte conformité entre leurs paroles et leurs actions.

Après avoir cité les impressions d'un invité russe, et celles d'une délégation de la Hollande, Sa Sainteté le Calife^{aa} fait mention d'une iranienne qui fut grandement intrigué par l'histoire de Salman le persan et du Messie Promis^{as}.

Un professeur italien, spécialiste en études islamique, déclare que la Jalsa a été une réussite. Les sermons du Calife^{aa},





en particulier celui concernant les droits de l'homme, méritent une mention particulière.

M. Jawad de la France salue les services rendus par la Jama'at à travers le monde, et cite en particulier l'exhibition de la IAAAE (Association des architectes et ingénieurs). Un invité de l'Espagne dit que la devise 'Amour pour tous, Haine pour personne' résume adéquatement la Jalsa Salana. Une autre personne, également de la péninsule ibérique, se sent Ahmadi à présent qu'il ait assisté à cette convention.

Un ex-Juge du Bangladesh encense la discipline avec laquelle les bénévoles s'attelaient à leurs tâches respectives au cours de la Jalsa Salana.

A présent, il dit comprendre que l'allégation disant que les Ahmadis rejettent le statut exalté du Saint Prophète^{sa} en tant que *Khatam-an-Nabiyyin* n'est que pure mensonge.

Un chrétien qui travaille depuis plusieurs années sur le suaire de Turin admet que ce linceul constitue une preuve que Jésus^{as} n'est pas mort sur la croix.

D'ailleurs, nombres d'experts dans le domaine sont d'opinion que la personne dont l'image est gravée sur le suaire n'est pas celle d'un homme mort.

Un représentant de la communauté autochtone du Canada dit être parvenu à la réalisation que les enseignements de l'islām ont beaucoup en commun avec les enseignements des premières nations du Canada.

Selon lui, l'Ahmadiyyat est synonyme d'amour et de fraternité. Sa Sainteté le Calife^{aa} dit avoir reçu de la part de cet invité un chapeau de plume, que les peuples indigènes tiennent en haute estime.

Un invité du Belize, représentant de la station de radio *Love FM* dit avoir ressenti la tranquillité et la paix durant cette Jalsa. Ce qu'il a le plus apprécié, toutefois, c'est le discours du Calife^{aa} où une grande emphase a été mise sur le droit de la femme.

Un autre Bélizien dit maintenant comprendre que tous les musulmans ne sont pas les mêmes et que la Jama'at Ahmadiyya est un porte-étendard de la

paix.

Un invité issu de la communauté Uigurs de Chine a fait valoir de très bonnes impressions au sujet de la Jalsa, de même qu'un journaliste argentin.

Une autre personne dit avoir été impressionné par les réponses tirées de la bible issues des lèvres d'un Ahmadi.

Un invité de la Bolivie affirme que la Jalsa Salana a oblitéré tous les doutes qu'il avait sur l'islām. Huzoor^{aa} cite quelques autres impressions des invités venus à la Jalsa (Ukraine, Mexique, Paraguay etc.).

En conclusion, Sa Sainteté le Calife^{aa} déclare que c'est par la grâce de Dieu que ses discours soient à même de répondre aux questions de ceux qui assistent à la Jalsa Salana.

La convention annuelle de la Jama'at a connu une très bonne couverture médiatique. 183 organes de presse. 173 millions de personnes touchées. Environ 19 chaînes de télé ont retransmis la Jalsa. Huzoor^{aa} termine son *Khutba* avec l'annonce du décès de Mujeebur Rahman Avocate, un grand serviteur de la Jama'at.

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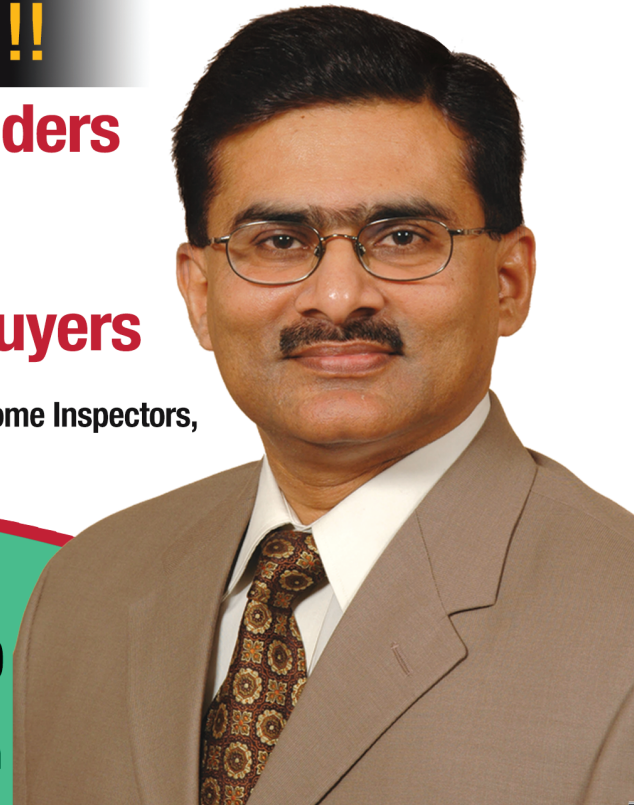


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