

February 2018

AHMADIYYA **Gazette** C A N A D A

“Behold! A light comes...”

Scores of Signs in Prophecy of Muşleḥ Mau‘ūd

“This prophecy contains scores of signs. In fact, some people have extracted 50, 55 or 60 signs. The distinctive features described by the Promised Messiah^{as} and the details described in this prophecy have all been gloriously fulfilled in the person of Hazrat Muşleḥ Mau‘ūd.”

(Al-Fazl International, March 10, 2017, p. 7, translated from Urdu)



Condolence Resolution on the Sad Demise of Respected Şāhibzāda Mirzā Khurshid Aḥmad Şāhib, Nāzir A'lā and Amīr Maqāmī

The news of the sad demise of Şāhibzāda Mirzā Khurshid Aḥmad Şāhib on January 17, 2018, at the age of 85, was heard with extreme grief and sorrow. *Innā lillāhī wa Innā Ilaihī Raji'un!*

May Allāh grant him a lofty station in Heaven in the company of his great grandfather - the Promised Messiah^{as} - and his Master, the Holy Prophet^{sa}! Amīn!

The elaborate ways in which our beloved Imām^{aa} described the exceeding virtues, utmost sincerity, selfless service and loyalty to Khilāfat of Respected Şāhibzāda Şāhib kindle our deep supplications for him.

Şāhibzāda Mirzā Khurshid Aḥmad was the great grandson of the Promised Messiah^{as}. He was the son of Hazrat Mirzā Aziz Aḥmad and grandson of Hazrat Mirzā Sultan Aḥmad^{ra}.

Allāh the Almighty blessed Şāhibzāda Mirzā Khurshid Aḥmad Şāhib with both physical and spiritual relations to the Promised Messiah^{as}. He dedicated his life at the age of 12, and in the truest spirit of waqf, continued rendering services to his last breath.

Those who had the fortune of meeting him and those who worked closely with him acknowledge that he was a man of meekness and humility; one who never expressed a sense of family pride. He always prayed for having a righteous end.

He was an English Professor at Ta'līmūl Islām College, Rabwah, for 17 years and was also Head of the English Department. He was a man of principles. He worked extremely hard and diligently to teach his students. He was very dear and beloved to all his colleagues and students.

From 1985 to 2003, he had the honour of serving as *Nāzir Khidmat Dervāishān*, Additional *Nāzir A'lā*, *Nāzir Umūr 'Āma* and *Nāzir Umūr Khārijīyya*. From the start of the fifth Khilāfat, he discharged the heavy responsibilities of *Nāzir A'lā* and *Amīr Maqāmī*. He fulfilled all of his responsibilities in the most exemplary manner.

He held deep love for Hazrat Muşleḥ Mau'ūd^{ra}. Similarly, he was deeply attached to Rabwah, the International Markaz of Jamā'at Aḥmadiyya. He would express a desire to pass away in the very town established by Muşleḥ Mau'ūd^{ra}.

Respected Şāhibzāda Şāhib had the great honour of serving both Hazrat Khalīfatul-Masīḥ III^{rh} and Hazrat Khalīfatul-Masīḥ IV^{rh} for a long period. He also had the distinct honour of leading the first funeral prayer of Hazrat Khalīfatul-Masīḥ III^{rh}, in Islamabad, Pakistan, while

كُلُّ مَنْ عَلَيْهَا فَانٍ ۖ وَيَبْقَىٰ وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٨﴾

All that is on it (earth) will pass away. And there will remain only the Person of thy Lord, Master of Glory and Honour. (55: 27-28)

he attended as a representative of Şadr Anjuman. Similarly, when Hazrat Khalīfatul-Masīh IVth emigrated from Pakistan, he also had the honour of being part of the delegation that travelled from Rabwah to Karachi. Likewise, following the Lahore attacks of May 28, 2010, he managed the circumstances and all related affairs with the utmost courage, sagacity and foresight.

He would always try to partake in the moments of happy and sorrow of others. To his last breath, Şāhibzāda Şāhib displayed the utmost loyalty to Khilāfat and fulfilled the rights of God and rights of mankind in an exemplary manner. He would look after the needy, as well as the sick.

Respected Şāhibzāda Şāhib had a profound respect for the system of the Jamā'at. When reformation was needed in Ta'līmo Tarbiyat, he would first start reforming his own family, so as to set an example for others.

In short, Şāhibzāda Şāhib possessed excellent characteristics. Allāh the Almighty granted him six sons, from whom four are Waqifīn Zindagī. In truth, by serving his entire life under the footsteps of Khilāfat Aḥmadiyya, respected Şāhibzāda Şāhib has done true justice.

May Allāh enable his progeny to carry on his good works, and enable all of us, within our own spheres, to discharge our responsibilities in the best of ways! Amīn!

Indeed, the passing of Şāhibzāda Şāhib is a great loss for Jamā'at Aḥmadiyya.

Sharing in this enormous loss, we, members of the National 'Āmila and all members of Jamā'at Aḥmadiyya Canada, express our deepest and sincerest condolences to our Beloved Imām^{aa}!

Wassalam,

National 'Āmila & all members of
Jamā'at Aḥmadiyya Canada



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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Pearls of Wisdom

Selection from the Holy Qur'ān and Aḥādīth

4

So Said the Promised Messiah^{as}

5

Guidance from Hazrat Khalīfatul-Masīḥ V^{aa}

Summary of Friday Sermons (November 2017)

6

Articles

A Clarification about Sabz Ishtihār

12

Letters to World Leaders by Hazrat Muṣleḥ Mau'ūd^{ra}

13

“He will be Sheltered under the Shadow of God”

16

Process of Dispute Resolution in Qadhā

20

Report: Developing Relations with Indigenous People of Canada

22

Press Release

26

Announcements

29

French Section

33

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sa	<i>Ṣallallāhu 'alaihi wa sallam</i>	May peace and blessings of Allāh be upon him!	Written after the name of the Holy Prophet Muḥammad ^{sa}
as	<i>'Alaihissalām/ 'Alaihassalām</i>	May peace be upon him/her!	Written after the name of Prophets other than the Holy Prophet Muḥammad ^{sa} , and pious women prior to the era of the Holy Prophet Muḥammad ^{sa}
ra	<i>Raḍiallāhū 'anhu / 'anhā/ 'anhum</i>	May Allāh be pleased with him/her/them!	Written after the names of Companions of the Holy Prophet ^{sa} and Companions of the Promised Messiah ^{as}
rh	<i>Raḥimahullāh</i>	May Allāh have mercy upon him!	Written after the names of deceased pious Muslims who are not Companions
aa	<i>Ayyadahullāhu Ta'ālā binaṣrihil-'Azīz</i>	May Allāh be his Helper!	Written after the name of Hazrat Mirzā Masroor Aḥmad, Khalīfatul-Masīh V ^{aa}

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

PEARLS OF WISDOM

THE HOLY QUR'ĀN

1. In the name of Allāh, the Gracious, the Merciful.

2. Nay, but I do swear by this city —

3. And thou art dwelling in this city —

4. And *I swear by the begetter and whom he begot,*

5. We have surely created man to *face hardships.*
(90:1-5)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا أُقْسِمُ بِهَذَا الْبَلَدِ

وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ

وَوَالِدٍ وَمَا وَكَلْتِ

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ

HĀDĪTH

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

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

(*Al-Mishkāṭ Al-Maṣābiḥ*, Kitāb fī Nuzūlī ‘Īsā, translated from Arabic)

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ وَقَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْزِلُ عِيسَى ابْنُ مَرْيَمَ إِلَى الْأَرْضِ فَيَتَزَوَّجُ وَيُؤَدُّ لَهُ ١٣٥* وَيَبْنِيكَ حَسْبًا وَأَرْبَعِينَ سَنَةً ثُمَّ يَمُوتُ فَيُدْفَنُ مَعِيَ فِي قَبْرِى فَأَقُومُ أَنَا وَعِيسَى ابْنُ مَرْيَمَ فِي قَبْرِ وَاحِدٍ بَيْنَ أَبِي بَكْرٍ وَعُمَرَ - رَوَاهُ ابْنُ الْجَوْزَى فِي كِتَابِ الْوَفَاءِ -

(الشكوة المصباح - كتاب في نزول عيسى، الفصل الثالث - ابن الجوزي في كتاب الوفاء)

Commentary

The Promised Messiah^{as} states:

“The Holy Prophet^{sa} has foretold that the Promised Messiah^{as} will indeed marry and have children. In fact, this was an indication that Allāh will surely grant him a righteous son, who will resemble his father and will not be against him; and will be one of the revered servants of Allāh . . . ” (*Ā’īna-e-Kamālāt-e-Islām, Rūḥānī Khazā’in*, vol. 5, p. 578, translated from Arabic).

“This prophecy indicates that he [the Promised Messiah] will be bestowed a righteous son who will resemble him in his excellences” (*Tuḥfa-e-Baghdād, Rūḥānī Khazā’in*, vol. 7, p. 209, translated from Arabic).

So said the Promised Messiah^{as}



The Divine Revelation Concerning the Muşleḥ Mau'ūd

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

God the Merciful, the Noble, the High, the Exalted, Who has power to do all that He wills, has vouchsafed to me the following revelation:

'I confer upon you a Sign of My mercy according to what you begged of me. So I have heard your entreaties and have honoured your prayers with My acceptance through My mercy and made your journey (i.e. the journey to Hoshiarpur and Ludhiana) a source of blessings for you. Therefore, a Sign of power, mercy, nearness is bestowed on you, a Sign of grace and beneficence is awarded to you and you are granted the key of success and victory. Peace on you, O victorious one. Thus did God speak so that those who desire life may be rescued from the grip of death and those who are buried in the graves may come out of them and so that the superiority of Islam and the dignity of God's Word may become manifest unto the people and so that truth may arrive with all its blessings and falsehood may flee with all its ills, and so that people may understand that I am the Lord of Power, I do whatever I will, and so that they may believe that I am with you, and so that those who do not believe in God and deny and reject His religion and His Book and His Holy Messenger Muhammad, the Chosen One^{sa}, may be confronted with a clear Sign and the way of the guilty ones may become manifest.

Rejoice, therefore, that a handsome and pure boy will be bestowed on you; you will receive an unblemished youth who will be of your seed and will be of your progeny. A handsome and pure boy is coming as your guest. His name is Emmanuel and also Bashir. He has been invested with a spirit of holiness, and he is free from all impurity. He is the light of Allāh. Blessed is he who comes from heaven. He will be accompanied by grace which shall arrive with him. He will be characterised with grandeur, greatness and wealth. He will come into the world and will heal many of their disorders through his Messianic qualities and through the blessings of the spirit of holiness. He is the Word of Allāh for Allāh's mercy and honour have equipped him with the Word of Majesty. He will be extremely intelligent and perceptive and will be meek of heart and will be filled with secular and spiritual knowledge. He will convert three into four (of this the meaning is not clear). It is Monday; a blessed Monday.

Son, delight of the heart, high ranking, noble. A manifestation of the First and the Last, a manifestation of the True and the High; as if Allāh has descended from heaven. His advent will be greatly blessed and will be a source of manifestation of Divine Majesty. Behold a light comes, anointed by God with the perfume of His pleasure. We shall pour Our Spirit into him and he will be sheltered under the shadow of God. He will grow rapidly in stature and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the earth and peoples will be blessed through him. He will then be raised to his spiritual station in heaven. This is a matter decreed.'

(*Tadhkirah*, ed. 2010, pp. 175-179)

Guidance from Hazrat Khalīfatul- Masīḥ V^{aa}

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

Tahrik Jadid - 84th Year Friday Sermon Delivered on November 3, 2017

On November 3, 2017, Hazrat Khalīfatul-Masīḥ V^{aa} delivered the Friday Sermon at Baitul Futūḥ Mosque, London.

After reciting verse 93 of Sūrah Āl 'Imrān and its translation, "Never shall you attain to righteousness unless you spend out of that which you love; and whatever you spend, Allah surely knows it well" (3:93), Huzoor^{aa} said that the subject of this verse has been understood by believers in its various aspects.

It was demonstrated most of all by the Companions of the Holy Prophet^{sa} who sacrificed their wealth, lives and time for the faith. These were the people who understood true piety, *Taqwa*, morals and made financial sacrifices through which they attained Allāh's pleasure. For example, after this verse was revealed, Hazrat Talha^{ra} gave his most beloved orchard in the path of Allāh. Today, by the Grace of Allāh, these levels are attained only by those who believe in the true servant of the Holy Prophet^{sa}. While worldly people are engrossed in accumulating wealth, Ahmadiṣ offer their wealth whenever they are called towards making financial sacrifices, and this is because of the way the Promised

Messiah^{as} trained his Jamā'at.

The Promised Messiah^{as} says:

In the world, man has great love for wealth. This is why it is written in books of dream interpretations that if one sees that one has extracted his liver and handed it over to someone, it signifies giving over of wealth. This is why for the attainment of true righteousness and faith, it has been stated, 'Never shall you attain true righteousness unless you spend your most prized possessions' (3:93). Much sympathy and compassion for the creation of God requires the spending of wealth. One cannot benefit others without making self-sacrifice.

Many Ahmadiṣ strive to attain the highest standards of sacrifice, and when they read the Holy Qur'ān and Ḥadīth and the sayings of the Promised Messiah^{as}, they become certain of how God blesses the lives and possessions of those who spend in His path. When man sacrifices out of his most cherished possessions, God returns it to him 700-fold. When Ahmadiṣ make sacrifices, they do so with the certainty that God will treat them in

the same way. The Holy Prophet^{sa} says that Allāh accepts and rewards even one date sacrificed in His path.

Huzoor^{aa} said that Allāh accepts lawful wealth and does not accept that which is acquired through unlawful means. The Holy Prophet^{sa} said that God accepts your sacrifices with His right hand and increases them until they become like mountains, just as you rear a calf until it becomes a big animal.

Huzoor^{aa} continued by saying that these instances are not confined to the past. Even today, those who make these sacrifices have such experiences. Their wealth increases, and so does their faith. Huzoor^{aa} cited some instances of this.

A brother in Cameroon was jobless and in dire circumstances. One Friday, when Secretary Tahrik Jadid appealed for Chanda, he gave him 100 Francs. Within a week, he obtained a job at 100,000 Francs a month. He said that this was because God has accepted his Chanda.

A brother in Congo-Brazzaville was in financial difficulty. He paid 100 Francs in Chanda Tahrik Jadid, and, the next Friday he looked very happy and said

Many Ahmadiṣ strive to attain the highest standards of sacrifice, and when they read the Holy Qur'ān and Ḥadīth and the sayings of the Promised Messiah^{as}, they become certain of how God blesses the lives and possessions of those who spend in His path. When man sacrifices out of his most cherished possessions, God returns it to him 700-fold. When Ahmadiṣ make sacrifices, they do so with the certainty that God will treat them in the same way. The Holy Prophet^{sa} says that Allāh accepts and rewards even one date sacrificed in His path.

that he had sold 4,000 Francs worth of timber the same day.

A brother in Mayotte island worked in a motorcycle workshop and gave the maximum Chanda. He says that the amount of Chanda he gives is returned to him manifold at the end of the month.

The Lajna Secretary for Tahrīk Jadīd in Canada desired that in keeping with the words of Hazrat Muṣṭah Mau'ūd^{ra}, she should offer her whole salary in Chanda Tahrīk Jadīd. However, she did not have a job. Soon, she found a job and paid her salary of \$5000 in Tahrīk Jadīd.

Huzoor^{aa} said that from the beginning of the Jamā'at to this day, Aḥmadīs have experience of Allāh's promise in this regard. Indeed, this spirit of sacrifice is the hallmark of Jamā'at Aḥmadiyya. Allāh sent the Promised Messiah^{as} for the purpose of spreading the message of Islām, which is being done through the translation and publication of the Qur'ān and the books of the Promised Messiah^{as} in many languages. It also includes the building of mosques, mission houses and Jāmi'as. All these require financial sacrifices. For the service of mankind, schools and hospitals are being built. All this is being done through the sacrifices of sincere members who believe that God will reward them for their sacrifices. If there is any shortcoming, it is on

the part of the office-bearers who do not adequately draw the attention of the members. The Promised Messiah^{as} says: "It is essential to remind people to pay Chanda, and even the less affluent brothers should be encouraged to pay Chanda." Huzoor^{aa} said that in keeping with my appeal, the number of participants is also increasing, and particular zeal is being shown by Aḥmadi children.

Huzoor^{aa} said that since the new year of Tahrīk Jadīd begins in November, he announced the beginning of the 84th year and presented some statistics for the 83rd year. According to reports received so far, the Jamā'at had the privilege to contribute £12,580,000, which was £1,543,000 more than the previous year. In terms of overall contribution, excluding Pakistan, Germany was foremost, followed by UK, USA, Canada, India, Australia, Indonesia, Middle East, and Ghana. In terms of individual contribution, the Middle East stood first, followed by Switzerland, UK, USA, Australia, Germany, Sweden, Norway and Canada. Among African countries, Ghana stood first followed by Nigeria, Mali, Cameroon, Liberia and Benin. The total number of contributors was more than 1,600,000, with 200,000 new contributors. In Pakistan, Rabwah stood first, followed by Islamabad, Lahore Township, Azizabad Karachi, Delhi Gate

Lahore, Rawalpindi, Multan, Peshawar, Quetta and Gujranwala. At district level in Pakistan, Sargodha stood first, followed by Faisalabad and Umerkot.

Huzoor^{aa} said that he would like to make a new appeal, which is for the UK Jamā'at in particular and, for members all over the world in general. This appeal is for the reconstruction of the portion of Baitul Futūḥ, which caught fire two years ago. Since the Khalīfa has been stationed in UK in 1984, people from all over the world come here. Some Jamā'ats come with large delegations, and it is becoming difficult to accommodate them after this fire. It is a big project. Hazrat Khalīfatul-Masīḥ IVth had appealed for five million pounds, but then appealed for five million more. Now, about 11 million is required for the reconstruction, about half of which is available through the insurance and contributions by members. Members should make donations to meet the other half. Huzoor^{aa} said that those who had not participated in building of the mosque should take this opportunity to make their contributions. One-third of the amount should be paid in the very first year.

At the end of the sermon, Huzoor^{aa} informed the Jamā'at of the sad demise of Adil Hamooz Nakhoozah Ṣāḥib from Yemen and led his funeral prayer *in absentia* after the Friday prayer.

Truth and Justice

Friday Sermon Delivered on November 10, 2017

On November 10, 2017, Hazrat Khalīfatul-Masīḥ V^{aa} delivered the Friday Sermon at Baitul Futūḥ Mosque, London.

After reciting verse 136 from Chapter Al Nisa', verse 9 from the Chapter Al Ma'idah and verse 182 from the Chapter Al A'raf, that are as follows;

O ye who believe! be strict in observing justice, *and be witnesses* for the sake of Allāh, even though it be against yourselves or *against* parents and kindred. Whether he be rich or poor, Allāh is more regardful of them both *than* you are. Therefore, follow not low desires so that you may *be able* to act equitably. And if you conceal *the truth* or evade it, then *remember that* Allāh is well aware of what you do (4:136).

O ye who believe! be steadfast in the cause of Allāh, bearing witness in equity;

and let not a people's enmity incite you to act otherwise than with justice. Be *always* just, that is nearer to righteousness. And fear Allāh. Surely, Allāh is aware of what you do (5:9).

And of those We have created there are a people that guide *men* with truth and do justice therewith (7:182).

Huzoor^{aa} said that the standard of justice and equity established by the Almighty God in Islām is not to be found in the books of any other religion, but unfortunately today's Muslim leaders and 'Ulamā' are the ones who have forsaken justice. We do not see the standards of justice that God Almighty expects from a believer being established in our households. In matters of domestic conflicts, men and sometimes women too, make false allegations in their cases

and give false testimony. There are a large number of people who do not tell the truth in claiming their own rights, and who usurp the rights of others. They even deceive the courts. Sometimes, the ones dispensing justice give the wrong verdict for their own personal gains. It is as though the entire system has been corrupted and thereby evil is spreading in the society. Then, there are rulers who are unjust at a national level; neither are they just with their subjects, and nor are they fair in their international dealings. As far as the 'Ulamā' are concerned, they claim that Muslims are the best Ummah, while they have made religion a means of getting personal benefits. Muslims are indeed the best Ummah, but only if they act upon Divine Commandments and follow the injunctions of the Holy Qur'ān. Of course, Islām presents the solution

to all problems, but only if justice and equity is established in accordance with its teachings.

Huzoor^{aa} said that we should always be just no matter what! The testimony of a believer should be in accordance with Divine Commandments. This can only happen when we have complete faith in the Almighty Allāh, and that, we will realize only when a person is ready to testify even against himself, when he is ready to testify against his wife, children and relatives, if need be. Following selfish desires drives us away from justice. Huzoor^{aa} said that a lot of problems in our contemporary society exist only due to lack of justice. It is common to make ambiguous statements, even though God Almighty says that one should not make ambiguous statements, no matter what happens. These things occur on a daily basis. Such matters are forwarded to the Qadhā' Board, where truth has been concealed and even in matters of trade dealings, vital details are omitted. Some scholars of faith, who appear to be at the forefront of serving the community sometimes, commit such acts as perplex a person. We should always keep in mind that God Almighty is well aware of all that you do. He cannot be hoodwinked. We can reap the benefits of this mortal world, and if we escape the punishment in this world, we shall be held to account in the hereafter. His Holiness^{aa} quoted an incident from the life of the Promised Messiah^{as} about giving truthful testimony and said that such was the example of the true followers of the Holy Prophet^{sa} in whom we believe. So keeping this in view; we should scrutinize our testimonies.

Huzoor^{aa} said that some people receive benefits in these western countries by showing their income to be less than it actually is. However, the authorities have now started to investigate such incidents. He said that an Ahmadi should be ready to bear worldly loss, but he should not hide the fact; you must tell

the truth; your testimonies should be based on truthful statements. Then, your Lord, who is the Sustainer, shall create some means through His own providence and bless your earnings as well. If you are not just, then there will be no peace in your households, and neither in your society. Huzoor^{aa} said that the parents of some girls have complained that if an engagement is called off, the boy's family is prone to visit other family where they are trying to marry their daughter, and they tarnish the reputation of the girl with their falsehoods. Some families of grooms have also made the same complaint. Huzoor^{aa} said that the Almighty Lord has blessed us so that we all became as brothers; however, we are prone to be envious in order to satiate our egos, and we try to seek revenge on each other, while forsaking the fear of God Almighty. So even if someone thinks that he has been wronged, they should consign the matter to the Almighty.

Huzoor^{aa} said that we should also be fair and just to other nations. At certain places there are religious differences, whereby injustice may occur, but it does not behoove a believer to respond in kind and fail to live up to the norms of justice. A believer should establish justice, be righteous and consign his matters to the Almighty God. It is incumbent upon a believer to show, by example, what a perfect Muslim he is, so that all of his actions and words should be for the sake of God Almighty; for, this is the hallmark of a true believer. Testifying for the sake of the truth actually means, following the Islāmic teachings. Our actions and our example should become a standard for other religions. Huzoor^{aa} said that enmity among nations creates a vicious cycle of animosity. Therefore, it has been said that even enmity should not persuade us to forsake justice. Injustice is increasing only because people do not comply with the prerequisites of justice. He said that the Holy Qur'ān has presented a very beautiful commandment that even the

enmity of another nation should not make us unjust; this commandment has not been presented by any other religious book. The right to justice is the same for Muslims and non-Muslims, but it is very unfortunate that Muslims have tarnished the reputation of Islām with their acts despite this teaching. Huzoor^{aa} quoted an incident of justice from the life of the Holy Prophet^{sa} and said that we should endeavor to approach these standards at all levels, only then will we be able to attain our goals. The Promised Messiah^{as} came to propagate the teachings of Islām and its benefits to the entire world in order that the whole world may gather under the standard of the Holy Prophet^{sa}. This can be done only if we establish justice with truth. If we are to fulfill the oath of our *Baī'at* and propagate Islām throughout the world then we will have to adopt high moral standards.

Huzoor^{aa} said that if our testimonies are not in accordance with truth and justice, if our social interactions are not in accordance with the sayings of the Holy Prophet^{sa}, if our hearts are not free from envy of our enemies, then our Tabligh will not be as such that leads to True Guidance. On observing our condition and the standards of our justice, other nations would tell us to act upon these teachings ourselves. We should open up paths of Tabligh through our actions. May God give us the opportunity to mould our lives so that we act upon His Commandments, and are able to discharge our duties according to the oath of *Baī'at* that we have sworn to the Promised Messiah^{as} and so that we become examples of guidance for others to follow!

At the end, Huzoor^{aa} mentioned the services of Late Hassan Muhammad Khan Arif Şāhib of Canada upon his demise. He said that he had dedicated his life after completing Bachelor's, he was also imprisoned in the path of Allāh, remained the vice *Wakilul-Tabshir* for 30

“A believer should establish justice, be righteous and consign his matters to the Almighty God. It is incumbent upon a believer to show, by example, what a perfect Muslim he is”

years. He also served in various other offices for short periods of time and was also In-Charge of the committee 'Ābādī. He also served as *Wakīlud-Dīwān*, *Wakīlud-Ta'lim*, *Wakīluz-Zirā'at*, *Wakīlul Māl* and Officer of *Amānat*. He retired in 1981 and immigrated to Canada where he worked as Editor of *Aḥmadiyya Gazette* for 26 years till 2006. He was among the earliest Mūsī's and was in the first rank in the Chanda Taḥrīk Jadīd. He wrote the book

"*Muqaddas Kafan*" (the Holy Shroud) in 1978. He married the daughter of Fazal-ur-Rehman Šāḥib Faizi, Sayyida Akhtar Faizi Šāḥiba in 1944; they were blessed with 4 sons and 2 daughters, who reside in the USA and Canada. He was regular in his *Tahajjud* prayer and used to pray with crying supplications. He had a close bond with Khilāfat. He raised the standard of the *Aḥmadiyya Gazette*. He had a very good memory, and an extensive

knowledge of Islāmic history. He used to study newspapers eagerly and recount the faith-enhancing incidents of the companions of the Promised Messiah^{as}. I have known him since my childhood; but after Khilāfat, he underwent an astonishing transformation. May God give him a high station in Heaven and give his children and their progeny the opportunity to cultivate a strong bond with *Aḥmadiyyat*! Amīn!

The Need for the Imām

Friday Sermon Delivered on November 17, 2017

On November 17, 2017, Hazrat Khalīfatul-Masīḥ V^{aa} delivered the Friday Sermon at Baitul Futūḥ Mosque, London.

Huzoor^{aa} quoted the Promised Messiah^{as} who says: This is the time of the Messiah, and of none else; Had I not come (as the Messiah), someone else would have come. Huzoor^{aa} mentioned that this was the time when those who cared for Islām were awaiting the Messiah. Hazrat Sufi Ahmad Jaan^{ra} was a sage who revered the Promised Messiah^{as} much before the Promised Messiah^{as} even made his claim. He said in a verse: We ailing people look towards you; For God's sake, you be the Messiah. He was certain that the Promised Messiah^{as} was the Imām of the age. He also instructed his followers to accept him whenever he made the claim. He said that if there is anyone in this age who can steer the ship of Islām, it is Mirzā Šāḥib. At that time, the Promised Messiah^{as} had silenced the enemies of Islām by writing *Barāhīn-e-Aḥmadiyya*. Until he made his claim of being the Promised Messiah, all the great scholars revered him, but thereafter they turned against him for their own vested interests. Those who were pure of heart understood, while those who were biased did not.

The Promised Messiah^{as} says:

If you deny me, you will have to wash

your hands off Islām. But I say truly that, in keeping with the words of the Holy Qur'ān, Allāh has safeguarded His religion; the prophecy of the Holy Prophet has been fulfilled; and Allāh has established this Jamā'at at the time of need. Thus, the words of God and His Prophet have come to pass. Those who reject me are the wrongdoers. If I am false, then why does God help me? Also, this is the need of the age. If it is wrong to call me the Promised Messiah then show us another reformer. The need of the faith is genuine. Some people say that there is no need for its protection, but they are in grave error. The enemies of Islām have published thousands of books against Islām and there is no counting the leaflets and magazines. If you still say that no harm has come to Islām, then you truly do not love Islām. Indeed, those who are enlightened and love Islām and know the current state of the world accept that it is the time for the coming of a Reformer.

Huzoor^{aa} said that the *Ayat Istikhlāf* says that the Khalīfas of this Ummah will be similar to those of the previous Ummah. Since there is a similarity between the Ummah of the Holy Prophet^{sa} and the Ummah of Moses^{as}, it was necessary that the Khalīfa who comes fourteen

hundred years after the Holy Prophet^{sa} should be similar to the Messiah of the Mosaic Ummah. Accordingly, the present Messiah did not bring any teaching of his own but only came to uphold the teachings of the Holy Qur'ān.

The bounty that was bestowed upon the Holy Prophet^{sa} was twofold: perfection of the teachings, and completion of propagation. In his time the teaching was completed, and in this second coming the propagation of the law is to be completed. Since the verse *آخِرِينَ* in Sūrah Al-Jumu'ah speaks of another people who would appear as a result of his teaching, this points to a symbolic appearance of the Holy Prophet^{sa} at that time. This is the time for the completion of the propagation of the teaching of Islām, and all the means for this have been provided. All the progress of this age is in fact the progress of the Holy Prophet^{sa}.

Huzoor^{aa} said that the Messiah stressed the moral teachings and did not raise the sword. The same was destined for the Promised Messiah^{as} that he would reveal the truth of Islām, dispel the notion that it was spread with force, and make manifest the blessings and bounties of Islām. Thus, Islām will remain alive in every age. This is why the prophecies of his coming state that he would put an end to wars.

May Allāh grant Muslims the wisdom to use their own reason rather than being enticed by the mullahs. May Allāh open their hearts and enable them to accept the Promised Messiah^{as} and come out of their terrible state!

Now, looking at all the prophecies together, does this not tell us that there is a need for *Mujaddid* or Reformer? Considering the likeness between the Holy Prophet^{sa} and Moses^{as}, the *Mujaddid* of this century has to be the Messiah. The Promised Messiah^{as} says that those who deny me in fact deny God and the Holy Prophet^{sa}. Because denying me means that God has done nothing for the reformation of the Muslims when they have become so corrupted and has not sent a Khalifa for their reformation. And it would also imply that the Holy Qur'an — God forbid — is wrong in comparing the *Ummah* of Moses^{as} to that of the Holy Prophet^{sa}. Know, therefore, that rejecting me is not an easy matter. I say in the name of God that whoever turns away from me and rejects me in effect rejects the Holy Qur'an with his actions. Rejecting me is rejecting the Holy Prophet^{sa} because it would entail that he was wrong in foretelling the coming of a *Mujaddid* at the head of every century and the coming of the Mahdī at the time of mischief. Thus, before one labels me a *Kāfir*, he will first become a *Kāfir* himself. I attest to the Holy Qur'an and the Ḥadīth and I am the foremost of the believers. I have firm faith in God and I believe in

the Holy Qur'an and the Holy Prophet^{sa}. It is better if you listen to what I say, for God Himself will apprehend the one who shows audacity.

Huzoor^{aa} mentioned that there are many signs of the coming of the Promised Messiah. The invention of the railway was one of them because it meant the abandonment of the camel as a means of transport. The solar and lunar eclipses were also among these signs. The Promised Messiah^{as} says that, in the presence of all these signs, if they do not believe in me, then they should tell us for whom these signs are being manifested. If you want to gauge my truth, do so on the touchstone of the Prophets. Look at things with pure intentions and goodness, but if you choose to be antagonistic then you will not see anything.

The Promised Messiah^{as} says:

I do not base my truth on conjecture but on the touchstone of Prophethood. Those who listen with open hearts will believe. Everyone has the right to demand proof, and I have presented proof from the Holy Qur'an. I state on the basis of Divine revelation that I am the one who was to come. Look at all the signs

that have appeared in my support. The one who was to come would be known through Divine support for him.

The Promised Messiah^{as} also says: If you pray to God for the truth, He will open your minds. But there are few who want to go this way. When people lose faith in sainthood, they also deny Prophethood, and thus they lose their faith.

Huzoor^{aa} prayed that may Allāh grant Muslims the wisdom to use their own reason rather than being enticed by the mullahs. May Allāh open their hearts and enable them to accept the Promised Messiah^{as} and come out of their terrible state! There are new parties sprouting in Pakistan and one of them has blocked the capital and no law is willing to stop them. These people chant empty slogans claiming to answer the call of the Holy Prophet^{sa}, when in fact it is we Aḥmadīs who have paid heed to his beckoning. May Allāh save Pakistan and the world as a whole from mischief! The schemes being made against Muslim countries are very dangerous. If they do not realize what is happening, they will only have themselves to blame. May Allāh have mercy! Amīn!

Proof of Truth

Friday Sermon Delivered on November 24, 2017

Hazrat Khalīfatul-^{aa}, 2017, 24 On November Masīḥ V^{aa} delivered the Friday Sermon at Baitul Futūḥ Mosque, London. Huzoor^{aa} quoted the Promised Messiah^{as} who says: "If a person prays fervently to Allāh for forty days, and his prayers are unbiased and free from any kind of obstinacy, then God Almighty will disclose the truth to ".him within this period

But it is important to be pure-hearted and free of prejudice. Those who pray with a pure heart will get guidance. Allāh guided many people through dreams at the time of the Promised Messiah^{as}. A man from Lahore wrote to the Promised Messiah^{as} that he saw in a dream that the Promised Messiah^{as} was true. When he related this dream to a mendicant-saint to whom he was devoted, the mendicant said that Mirzā Ṣāḥib's continuous progress for such a long time shows that he is true. Another mendicant who was listening said that he would ask God about this. The next day he said that God

had told him that Mirzā Ṣāḥib was true .in his claim

Huzoor^{aa} said that during the life of the Promised Messiah^{as}, a certain person intended to write a book against the Promised Messiah^{as}, but then he saw the Holy Prophet^{sa} in a dream who admonished him and told him that Mirzā .Ṣāḥib was true

Huzoor^{aa} continued by saying that Allāh also guides pure hearted people in order to save them from wrongdoing. This continues to happen even to this day. A brother from Mali writes that in his dream he saw a man with a white turban. Later he saw the picture of the same man at a friend's house and learnt that this was the Imām Mahdī. He decided to accept Aḥmadīyyat and invited his brothers and sisters to do the same but they opposed him. The next day after Fajr he saw in a dream that the Promised Messiah was telling him to recite Sūrah

Al-Hijr which speaks of the prostration of the angels to Adam and the arrogance of *Iblis*. Then he immediately accepted the .*Baī'at*

Another brother writes: I saw in a dream that there were many worshipers in the mosque, but I spread my prayer mat away from them. Someone then asked me what sect do you belong to? I said I am an Aḥmadī Muslim. He then told me to go to the Aḥmadīyya mosque. Then I .accepted the *Baī'at*

Huzoor^{aa} said that a sister from Yemen writes that she saw in a dream that a moon-like star came down to earth and entered her house through the roof. She was amazed and awe-struck. Then in another dream she saw five stars that were smaller than the first. The first star was the Promised Messiah^{as} and the five were the Khalīfas. She started watching MTA and her love for the Imām Mahdī started to grow. She then heard in Al-

A Syrian brother who lives in Canada says: I was introduced to the Jamā'at and given books which I continued to read for a year and then I wanted to join the Jamā'at but did not find myself righteous enough to do so. Then I met some Aḥmadīs and found spiritual solace by talking to them. Then I started praying for guidance and one night in a dream I saw a pious friend who handed me a piece of paper saying that this is from the Holy Prophet^{sa} and on it was written 'Assalāmo 'alaikum' and when I woke up I was reciting the verse 'Enter therein with peace, in safety'. I saw this as a clear message and accepted the Baī'at.

Hiwārul Mubāshir that one should pray for guidance. She then offered two rak'as of prayer and went to sleep. She then saw in a dream that she was in a large crowd in Mecca and people were thronging to have a look at a man and some were saying that the Imām Mahdī has come. When I looked at him, his face seemed like the bright moon. When I looked carefully, it was the same face I had seen on MTA. Thereafter I pledged the Baī'at

A brother from Egypt writes that for nine years he used to hear a powerful voice when I started 2010 in a dream. Then in watching MTA, I heard some extracts being read by Sharif Audah Ṣāḥib and remembered that it was the same voice I had heard in my dreams. Then, when I saw the picture of the Promised Messiah^{as} on MTA, I addressed the picture and asked if he was true or not. When I turned on MTA later that day, an extract of the Promised Messiah's^{as} writing was being read out in which he says: 'O my people, I am from God, and I hold God as

my witness that I am from God.' I then involuntarily clutched the Promised Messiah's^{as} picture and started saying, 'Alaikas-Salām; 'Alaikas-Salām

A Syrian brother who lives in Canada says: I was introduced to the Jamā'at and given books which I continued to read for a year and then I wanted to join the Jamā'at but did not find myself righteous enough to do so. Then I met some Aḥmadīs and found spiritual solace by talking to them. Then I started praying for guidance and one night in a dream I saw a pious friend who handed me a piece of paper saying that this is from the Holy Prophet and on it was written 'Assalāmo 'alaikum' and when I woke up I was reciting the verse 'Enter therein with peace, in safety'. I saw this as a clear message and accepted .Baī'at

A delegation from Ivory Coast said they kindly be briefed about Aḥmadiyyat. Consequently, a program was held after 'Ishā' prayers: a question & answer session. At the conclusion of this session

.persons accepted the Baī'at 160

A sister from France says: Some time ago I saw a video about the persecution faced by Aḥmadīs. I then started praying for guidance and saw in a dream that I was sitting in the Aḥmadiyya mosque in France and my father gave me some .documents. I then accepted Aḥmadiyyat

A brother from Algeria says: I used to watch MTA, and one day I saw in a dream that the Promised Messiah^{as} and his five Khalīfas came to my home. When I mentioned this dream to my family, they said this is a common dream, because one is likely to dream what one is thinking about. I said it is impossible that I should pray to God and should instead be answered by Satan. Therefore I pledged .the Baī'at

Huzoor^{aa} said, these are but a few of numerous such instances. May Allāh increase the new as well as old Aḥmadīs !in faith and sincerity! Amīn

A sister from Yemen writes that she saw in a dream that a moon-like star came down to earth and entered her house through the roof. She was amazed and awe-struck. Then in another dream she saw five stars that were smaller than the first. The first star was the Promised Messiah^{as} and the five were the Khalīfas. She started watching MTA and her love for the Imām Mahdī started to grow. She then heard in Al-Hiwārul Mubāshir that one should pray for guidance. She then offered two rak'as of prayer and went to sleep. She then saw in a dream that she was in a large crowd in Mecca and people were thronging to have a look at a man and some were saying that the Imām Mahdī has come. When I looked at him, his face seemed like the bright moon. When I looked carefully, it was the same face I had seen on MTA. Thereafter I pledged the Baī'at.

A Clarification about *Sabz Ishtihār* (Green Announcement)

Ataul Mujeeb Rashed, Imām Masjid Fazl London

It is very often mentioned in written articles and speeches on the occasion of Muşleḥ Mau'ūd Day that the prophecy regarding the Promised Reformer, pronounced on February 20, 1886, was printed on green papers. This is not exactly true and it needs some clarification.

The Promised Messiah^{as} wrote this prophecy on February 20, 1886 and it was first published in a newspaper called *Riāz-e-Hind* dated March 1, 1886 as a supplement to the newspaper, but it was not printed on green paper. It was also printed in the form of a leaflet on March 22, 1886, in which it was mentioned that, on the basis of Divine revelation, the Promised Son will be born within a period of nine years.

What happened afterwards was that instead of a son, the first child born after the prophecy was a daughter, who was named 'Işmat, born on April 15, 1886. Those who were ignorant ridiculed at

it. Later on, a son was born on August 7, 1887. But, he died on November 4, 1888. At the demise of this son, once again, the opponents raised a lot of hue and cry. They strongly challenged the truth of this prophecy and rejected it altogether.

At this point, the Promised Messiah^{as} wrote a small leaflet on December 1, 1888, entitled, "*Haqqānī Taqrīr bar Wāqia Wafāt Bashīr.*" In this leaflet, he explained the true meaning of the prophecy and declared very emphatically that come what may, the Promised Son is going to be born within the stipulated period of nine years from the date of its first pronouncement - February 20, 1886. This leaflet, which reiterated the glad tidings of the birth of the Promised Son was printed on green papers and was most appropriately named as *Sabz Ishtihār* (Green Announcement).

According to the original prophecy, by the Grace of Allāh, the Promised Messiah^{as} was blessed with a son on January 12,

1889, about whom he was told by Allāh Almighty that this is the Promised Son. The prophecy was thus fulfilled most magnificently, leaving no shadow of doubt as regards to its fulfillment.

In this connection, the following dates should be remembered:

February 20, 1886: Original prophecy

March 22, 1886: Further prophecy (the Promised Son is to be born within 9 years of original prophecy)

April 15, 1886: Daughter ('Işmat) is born (passes away in 1891)

August 7, 1887: Son (Bashīr Awwal) is born (passes away in 1888)

December 1, 1888: *Sabz Ishtihār* is published (reiteration of the prophecy)

January 12, 1889: Son (Bashīr-ud-Dīn Maḥmūd Aḥmad) is born (The Promised Messiah^{as} says he will fulfill this prophecy).

The Following Dates Should be Remembered:

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April 15, 1886	Daughter ('Işmat) is born (passes away in 1891)
August 7, 1887	Son (Bashīr Awwal) is born (passes away in 1888)
December 1, 1888	<i>Sabz Ishtihār</i> is published (reiteration of original prophecy)
January 12, 1889	Son (Bashīr-ud-Dīn Maḥmūd Aḥmad) is born (the Promised Messiah ^{as} says he will fulfill this prophecy)

Hazrat Muşleḥ Mau'ūd's^{ra} Letters To The World Leaders

Ghulām Misbāh, Professor Jāmi'a Aḥmadiyya Canada



Prophets have promulgated the message of God in the best possible manner, so much so that they have conveyed it to the kings of their times. Our Holy Prophet Muḥammad^{sa} fulfilled this duty more than any other prophet as he wrote letters to the great powers of his time. In this age, the Promised Messiah^{as}, Hazrat Mirzā Ghulām Aḥmad of Qādiān revived this tradition of the Holy Prophet^{sa} by using the modern means of this age. He conveyed the message of Islām to the corners of the earth and, wrote letters with the message of Islām to Nawwab of Bhopal, Amīr of Afghanistan and Queen Victoria.

Hazrat Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad^{ra} was the Promised Son of the Promised Messiah^{as}, whose qualities were mentioned in a great prophecy of God the Almighty. In 1914, he was chosen as the second Khalīfa of the Promised Messiah^{as}. The characteristics explained in the revealed words of the prophecy regarding this illustrious son became more evident day by day. One of his great accomplishments was conveying the message of Islām Aḥmadiyyat to the higher authorities of his time, following the footsteps of the Holy Master Muḥammad^{sa} and continuing the mission of the Promised Messiah^{as}.

The following are some details of his letters to the world leaders.

Nawwab Mīr Osman Ali Khan



Nawwab Sir Mīr Osman Ali Khan Siddiqī, Bayafandi Asaf Jah - the VIIth (1886 –1967), was the last Nizam (or ruler) of the Princely State of Hyderabad and Berar. He ruled Hyderabad, Deccan between 1911 and 1948, until it was annexed by India.

Immediately after being chosen as the successor of the Promised Messiah^{as}, Hazrat Muşleḥ Mau'ūd^{ra} inspired by a dream, wrote a letter to the Nizam of Hyderabad Deccan in June, 1914. He explained the plight of the Muslim World and shed light upon the need of the Imām. He also mentioned the coming of the Promised Messiah^{as} and the role of the Aḥmadiyya Muslim Community in rejuvenation of Islām.

In his book titled, *Tuhfatul-Mulūk* originally in Urdu and translated into English by M. Abul-Hashim Khan Chaudhry (1883-1946), Huzoor^{ra} states:

It is one of the favours of Almighty God that He has created us in this blessed time. Millions of men, of great piety and learning and wealth, have left the world longing in vain to see the time of the Promised Messiah^{as} . . . Another time will come when powerful kings will enter the following of this Messenger of God . . . Last of all, I pray to God that He may open Your Highness's heart, and grant Your Highness the opportunity to think over my words.¹

Hajjah Nawwab Begum Sultan Jahan

Hajjah Nawwab Begum Sultan Jahan (1858 – 1930) was a notable and progressive Begum of Bhopal who ruled from 1901 to 1926. Her son, Nawwab Sir Hamidullah Khan (1894 –1960) was the last ruling Nawwab of Bhopal.

Hazrat Muşleḥ Mau'ūd^{ra} wrote a *Tablighī* letter to Nawwab Sultan Jahan Begum

on September 16, 1914, in which he informed the Begum of Bhopal of the advent of the Promised Messiah^{as} in the following words:

I invite you to accept the truth that Allāh the Almighty has established in the world through the Promised Messiah^{as}, and hope that you will put thought and consideration into discovering the reality. If you so desire, I can send a few scholars of the Movement who can present the detailed history of the Movement, the claim of the Promised Messiah^{as} and its arguments, for ten or fifteen days, because in this manner, it will be easier for you to ascertain the truth. It would be best if the Begum sets a date for this purpose, so that they can arrive in Bhopal by the appointed time.²

Charles Hardinge, 1st Baron Hardinge of Penshurst



Charles Hardinge, 1st Baron Hardinge of Penshurst (1858-1944) was a British diplomat and statesman who served as Viceroy and Governor-General of India from 1910-1916. In 1916, Hardinge returned to his former post in England as Permanent Under-Secretary at the Foreign Office. Upon his return, Huzoor^{ra} wrote a letter to him stating:

To His Excellency the Right Hon. Baron Hardinge of Penshurst . . . Viceroy and Governor-General of India,

Your Excellency, As the Second Successor of the Promised Messiah, Mirzā Ghulām Aḥmad of Qādiān^{as}, and the leader of the Aḥmadiyya Community founded by him, I beg leave to approach Your Excellency on the eve of your departure from this land of your labours with an expression of gratitude and good-will on behalf of myself and of the community which I have the honour to represent.

The Founder of the movement, my illustrious father of blessed memory, claimed to be the prophet of the latter days whose advent was expected under different names by all the religions of the world . . .

It is the creed of the movement that the religion of the Qur'ān is the only panacea from all human ills and it was the Divine Mission of the Founder of the movement to teach the world the true interpretation of the Holy Qur'ān. The movement has, therefore, undertaken as one of its foremost duties to publish an authentic translation of the Qur'ān for the benefit of the English reading public. The first part of the work has just been out; and two copies of the same together with two copies of the Teachings of Islām -- as the most cherished gift of a Muslim, I beg to present herewith to Your Excellency in token of fealty and good-will for the use of Your Excellency and that of the Rt. Hon'ble Lady Violet Hardinge . . .³

Private secretary to Viceroy of India, Sir James Houssemayne Du Boulay (1868-1943) replied:

I am desired to acknowledge with thanks your letter . . . together with two copies of your English translation of the Qur'ān and two copies of "The Teachings of Islām.

I have duly laid these before the Viceroy who asks me to send you his thanks and those of his daughter for your gift, which he has great pleasure in accepting.⁴

Prince of Wales



Edward VIII (Edward Albert Christian George Andrew Patrick David; June 23, 1894—May 28, 1972) was King of England & the Dominions of the British Empire, and Emperor of India from January 20, 1936 until his abdication on December 11 of the same year. Edward was the eldest son of King George V and Queen Mary. Edward arrived in India in December 1921 and returned to the UK in June 1922. Huzoor^{ra} presented the Prince a book with the title *A Present to His Royal Highness the Prince of Wales*, that he had specially written for this occasion, with 32,208 members donating 1 ana each to bear the cost of publication. This book was presented to the Prince by a delegation of the Aḥmadiyya Muslim Community on February 27, 1922 during his visit to Lahore.

In this book which contains more than hundred pages, Huzoor^{ra} has explained the teachings of Islām regarding loyalty to the state, apart from this he has written a brief sketch of the life of the Promised Messiah^{as}, purpose of establishing Aḥmadiyya community, its history and teachings. In the end, Huzoor has invited the Prince towards the fold of Islām.

After formal greetings addressing the Prince, Huzoor^{ra} states:

Gracious Prince! this present is not of the things of the earth, which thieves may steal or moth and rust may corrupt, nor is it a present which may be found in the vast treasures of your Sovereign Father! Nay, this is a present so rare, that the treasuries of all earthly kings cannot produce its like, nor can it be purchased by the united wealth of the banks of the world. August Prince! this is not a present which like the goods of this

world a man is compelled to leave behind him when he departs this life; it is a present which a man can carry with him and which he can avail of both here and hereafter.⁵

In the end Huzoor^{ra} concludes:

In conclusion, let it be known to you, O Gracious Prince! that real honour is that which God bestows, real rank is that which He confers, and that real happiness is that which comes from Him. I, therefore, invite you to the truth which God sent for the guidance of mankind thirteen hundred years ago and for the establishment and fulfilment of which He has now sent the Promised Messiah. No doubt it is a bitter thought for the Christian nations of the world that, after waiting for nineteen hundred years, they should discover the Messiah among the followers of another faith. And they find it hard to reconcile themselves to this truth, but blessed is he that accepts God's will without question and prefers it to his own honour, desire and expectations; for him is eternal salvation and he shall find everlasting joy!⁶

He also writes,

Beloved Prince! we have opened the door for you. Heed not the world, accept the call of the Lord of Heaven and Earth, the Lord of those that have passed and those that shall come, the Lord of this world and the next; enter into His palace and partake of His feast.⁷

After receiving this book, the prince's chief secretary Sir Geoffrey Fitz-Hervey de Montmorency (1876-1955) wrote a letter of gratitude on his behalf.

Amīr Amanullah Khan of Afghanistan



Amānullāh Khān (1892-1960) was the sovereign of the Kingdom of Afghanistan from 1919 to 1929, first as Amīr and after 1926 as Malik (King). On January 14, 1929, Amanullah abdicated and fled to neighbouring British India whilst the country went into a short civil war. From British India he went to Europe where he died in Zürich, Switzerland, in 1960.

In 1922, Hazrat Muşleḥ Mau'ūd^{ra} authored an epistle in Urdu titled *Da'watul Amīr* and presented in Persian to Amīr Amanullah Khan. The English translation of this book is also available and is titled, *Invitation to Aḥmadiyyat*. Huzoor^{ra} has expounded the message, aims, and rationale of the Aḥmadiyya Movement, and beautifully conveyed the message of truthfulness of the Promised Messiah^{as} using the quotations from the Holy Qur'ān and the sayings of the Holy Prophet^{sa}. Huzoor^{ra} has argued the truthfulness of the Promised Messiah^{as} by presenting the following arguments:

Argument 1 - The Need of the Hour

Argument 2 - Testimony of the Holy Prophet^{sa}

Argument 3 - Personal Purity

Argument 4 - Triumph of Islām over Other Religions

Argument 5 - Rejuvenation of Islām

Argument 6 - Divine Help

Argument 7 - Defeat of Enemies

Argument 8 - Adored by Angels

Argument 9 - Gift of Special Knowledge

Argument 10 - Prophecies

Argument 11 - Love of God and the Holy Prophet^{sa}

Argument 12 - Life-giving Powers

In the end addressing the Amīr, Huzoor^{ra} said:

Life here is limited. Nobody knows how long each of us may last. Sooner or later all must be ready to go and stand in the Presence of Almighty God . . . Answer the call of Islām that you may become accepted of God. The duty that was mine has been done. I have delivered to you the message. It is for you to accept or not. The least I hope and expect is that you will read this message with care, and that if you find it right and true you will not hesitate to believe.⁸

Lord Irwin (Viceroy of India)



Edward Frederick Lindley Wood (1881–1959), styled Lord Irwin from 1925 until 1934 and Viscount Halifax from 1934 until 1944, was one of the most senior British Conservative politicians of the 1930s. Wood was Viceroy of India from 1926 to 1931, proposed in 1925 at the suggestion of King George V. His rule as Viceroy of India was marked by a period of great political turmoil. Despite the mixed outcomes, Irwin was overall a successful Viceroy. In 1931 on the occasion of his standing down as Viceroy, Huzoor^{ra} wrote a letter entitled “A Present to Lord Irwin” in Urdu which was translated into English by Hazrat A. R. Dard^{ra} and was presented to Lord Irwin. Huzoor^{ra} has organized this letter into three parts which are as follows:

1. Acknowledgment of the high services of Lord Irwin

2. Invitation to Islām in the light of the prophecies of the previous scriptures about Islām Aḥmadiyyat

3. The introduction, teachings and rationale of the Aḥmadiyya Movement

Inviting the Viceroy towards Islām and Aḥmadiyyat, Huzoor^{ra} wrote:

Your Excellency! . . . Just as, nineteen hundred years ago, the connection with a Chosen One of God took men from an outwardly low condition and elevated them to the echelons of fame and honour, in the same way, today, connection with his like has become the means of taking man to great heights . . .⁹

He continued:

Your Excellency! Having extended the invitation to Islām and

Aḥmadiyyat, and having informed you that the Aḥmadiyya Movement fulfills the prophecies of the Gospels concerning the second coming of the Messiah, I briefly wish to tell you about the teachings of the Aḥmadiyya Movement so that you may become familiar with its aim and purpose.¹⁰

Upon receiving this letter, Lord Irwin wrote a letter of thanks and commented on the casket in which the book was presented to him, saying, “Of all the caskets I have seen to this day, this one is matchless.”¹¹

The above-mentioned letters are just some glimpses of Hazrat Muşleḥ Mau'ūd's^{ra} enthusiasm to convey the message of Islām. Undoubtedly such a buoyant spirit of great enthusiasm cannot be seen anywhere else in this age. The Promised Messiah^{as} writes, “the kingdoms of the world belong to the worldly kings; we do not have anything to do with their empires or wealth. The heavenly kingdom is ours. But it is necessary to also convey the message to the kings with goodly intent and true sympathy.”¹²

Endnotes:

1. *A Present to Kings*, p. 84, alislam.org
2. *The Review of Religions*, May 1941, p. 7
3. *The Review of Religions*, March 1916, pp. 145-147
4. *The Review of Religions*, March 1916, pp. 145-147
5. *A Present to His Royal Highness the Prince of Wales*, p. 2, alislam.org
6. *A Present to His Royal Highness the Prince of Wales*, p. 99, alislam.org
7. *A Present to His Royal Highness the Prince of Wales*, p. 109, alislam.org
8. *Invitation to Aḥmadiyyat*, last page, alislam.org
9. *Tuhfa Lord Irwin*, *Anwārul 'Ulūm*, vol. 12, p. 43-43, alislam.org
10. *Tuhfa Lord Irwin*, *Anwārul 'Ulūm*, vol. 12, p. 47, alislam.org
11. *Tuhfa Lord Irwin*, *Anwārul 'Ulūm*, vol. 12, p. 62, alislam.org
12. *A Gift for the Queen*, p. 49, alislam.org

“He will be sheltered under the shadow of God”

Saqib Zafar, Missionary Jamā‘at Aḥmadiyya

There are various signs and characteristics mentioned regarding the coming of the Promised Messiah in various scriptures of the world. One of those characteristics is that he will have a son who will continue the grand work of the Promised Messiah and will be his vicegerent on the earth. This prophecy is mentioned in various scriptures in diverse ways. Some are direct, and some are indirect. Similarly, the Promised Messiah^{as} was also revealed regarding a Promised Son and Reformer, which mention detailed characteristics of this Promised Son. One of those signs mentioned in the prophecy is, “He will be sheltered under the shadow of God.” This means that Allāh would protect his life, even through all calamities, sicknesses, and from his enemies.

Since God, Himself, was to be his Protector and Guardian, we have seen the fulfillment of this prophecy and sign at various occasions. It was the firm faith of Hazrat Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad^{ra} that until he had completed the task assigned to him by Allāh, no one could harm him. There were occasions when he fell sick to such an extent that people had lost hope. Many people attempted to destroy him, but by the sheer Grace of God Almighty, he was protected from those attempts.

There are different ways in which, Allāh protects His chosen servants and shelters them under His shadow. One way is by destroying the plans of the bitter enemies of His servants. Every time they plan to harm His beloveds, God places hurdles in those plans from attaining their desired end, thus, humiliating them before the world.

Another way God protects His servants is by keeping them safe from all illnesses.

Though the body of a human being is vulnerable, prophets are human beings as well and are susceptible to diseases. Illnesses and diseases can attack the servants of God as well. However, the difference is that their illnesses do not prohibit them from doing their work. And God does not let His special servants die because of them. If a servant of God becomes ill or sick, God protects them; particularly when God Himself has promised to keep His servant under His protection. The second manner in which God protects His servant is by forbidding illnesses and diseases from affecting their work and causing them to die at an age which has not been destined for them.

Protection from Enemies

The Ahrar Community was extremely aggressive towards the Aḥmadiyya community. They tried to destroy the face of the community from the universe. It was due to their provocative speeches that a newspaper named *Ehsan* wrote on February 5, 1935: Mirzāis should be grateful that they were not born at the time of Hazrat Abū Bakr^{ra}. Otherwise the way he had fought the so-called Muslims who refused to pay the Zakāt, he would have removed these Mirzāis as well.¹

The speakers of the Ahrar movement also targeted Hazrat Muṣleḥ Mau‘ūd^{ra} directly. They continued to incite people to murder him. A cleric of Amritsar from the Ghaznawi family, delivered a speech on February 7, 1935, where he said that in the coming days the Khalīfa of Qādiān would be murdered. And the minaret would be demolished. He stated with extreme passion that let the police and government be informed that soon we will kill the Khalīfa of Qādiān.² Few

incidents should suffice to prove how this great sign was fulfilled.

First Incident:

Once Hazrat Muṣleḥ Mau‘ūd^{ra} was delivering a speech on a Jalsa and it was his habit to take one or two sips of tea so that his throat remained clear. During the Jalsa, a person gave a cup of tea to someone and instructed that: give this to Huzoor^{ra}, it seems as if he is feeling weak. The tea was passed from one person to another and from him to another and eventually reached the stage. Someone on the stage thought of checking the tea before he handed it over to Huzoor^{ra}. Cautiously, he took a sip of that tea and his tongue was cut. Then they came to know that this tea had been poisoned.³ And God forbid if that tea had reached Hazrat Muṣleḥ Mau‘ūd^{ra}, he might have died or likely fallen really sick. But it was God who was watching over his well-being. And that day the following prophecy was once again fulfilled: He will be sheltered under the shadow of God.

Second Incident

Once, a Christian came to Qādiān whose name was J. Mathews. His intention was to attempt the murder of Huzoor^{ra}. When he failed in his mission and went back home, he quarreled with his wife regarding some matter and ended up killing his own wife. Giving his testimony in a district court in India, he stated:

My intentions were not to murder my own wife, but to murder Mirzā Ṣāḥib. I once heard a speech of a Muslim cleric in which he mentioned that Mirzā Ṣāḥib of Qādiān is a wicked person; he has such and such evil habits. After that speech, I decided to visit Qādiān and murder Mirzā Ṣāḥib. So, I took a pistol and went

This is how this sign was fulfilled. For almost 77 years Allāh continued to shelter Hazrat Muşleḥ Mau'ūd^{ra} under his shadow during and before his Khilafat. May Allāh continue to bless his soul and keep the followers of the Promised Messiah^{as} under His protection! Amīn!

to Qādiān. Incidentally, it was a Friday. Since there were many people present at Friday prayer, I couldn't gather any courage to attack him. Second day, I heard that he went to Phero Chechi. So, I took my revolver and followed him there and thought I can easily accomplish my mission there. Even there, I noticed that there is always a security guard at his door step. I returned home and got into a dispute with my wife and ended up murdering my wife.

This whole incident was testified in the court by himself.

Huzoor^{ra} stated: we had no knowledge of anyone who came to us with evil intentions. God Almighty protected him even at that point by putting fear in his heart and kept him unsuccessful in his mission.⁴

Third Incident

Huzoor^{ra} said:

During the days of disorders caused by the Ahrar, I was in my house when a young Afghan boy sent a message for me and said that I wish to meet you. My children came and told me that there is a young boy outside who wishes to meet with you. I was just about to leave when I heard a lot of noise. I became curious and asked what has caused this noise. I was informed that this boy had come with intentions to kill you. Abdul Ahad Şāḥib caught him and took the dagger from him as well which he was carrying. I asked Abdul Ahad Şāḥib, 'How did you come to know that this boy came with intentions to kill me?' He answered, 'He was a Pathan, and I know well of their behaviors. When he was talking he shook his leg in a way that I came to know right away that he has a dagger hidden in his legs. So when I checked, I discovered a knife from him.'

Police even laid charges against him and even he admitted to the fact that he only came to Qādiān with the intentions of murdering Hazrat Muşleḥ Mau'ūd^{ra}. Thus, God Almighty has His ways to protect His servants and His chosen ones.

Either He changes the hearts of people who intend to hurt His servants. Or God Almighty puts His fear in the hearts of these enemies. And sometimes He causes their plans to fail and gives victory to His servants. For God has decreed that only He and His messengers will prevail over all others.⁵

Fourth Incident

Sometimes, God Almighty informs the evil plans of enemies to the close friends of His beloved servants, without even distressing His servants. Once a man tried to climb the wall of Umm-e-Tāḥir^{ra} [Mother of Hazrat Mirzā Tāḥir Aḥmad^{rh}] and tried to come inside the house when people caught him. Since the police were against Aḥmadīs, they let him free saying that he is a madman.⁶ But this was another way God protected his humble servants.

Fifth Incident

Once, there was some milk in Huzoor's^{ra} house. He said, his wife became suspicious that someone had mixed something in the milk. Based on this suspicion, they decided not to use that milk. Another woman, who was unaware of this suspicion or probably thought it was a mere misapprehension, drank the milk. As a result, she started continuously vomiting, which further confirmed that the suspicion of Huzoor's^{ra} wife was true.

Despite the fact that people made many attempts to destroy Hazrat Muşleḥ Mau'ūd^{ra} and used every possible scheme, they failed. God had promised to him that He would protect him and keep His shadow over him. There were also Divine prophecies regarding him: He will keep me under his shadow. He will continue to fulfill this promise time after time until the task which had been assigned to him is completed.

The Works of God are amazing and astonishing. His prophecies are always fulfilled, without any doubt. As it has been mentioned before, sometimes prophecies are fulfilled multiple times and on different occasions. Sometimes, one prophecy has different ways of being fulfilled. And so, one prophecy is fulfilled

in one meaning and, on another occasion or in another aspect, the same prophecy is fulfilled again. Such is the case with this prophecy. According to this prophecy - God will keep him under His shadow, one meaning was that no harm can reach him. Enemies will not be able to become successful in their endeavors to destroy Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad^{ra}. Another meaning of this prophecy is that God Almighty will listen to his prayers abundantly and many of his prayers will be answered. God will never leave him alone in the times of trials and hardships. He will always deliver him out of his problems and difficulties.

Protection from illnesses

God Almighty had always shadowed Hazrat Muşleḥ Mau'ūd^{ra} through his illnesses and protected him. Illnesses which, in normal cases caused deaths, were unable to harm him. Though he suffered a little but, even that was in accordance to the plans of God. God had to show His power. The wet nurse who was appointed for Huzoor^{ra} was already suffering from various diseases-diseases that had already caused the death of eight or nine children due to tuberculosis. This woman, without the permission of his parents, suckled him. Huzoor^{ra} himself stated that: normally these types of women are in a habit of going home with the child and feeding him/her when they are hungry, so the children do not have to be dropped back home.⁷ So, this woman also breast fed him without permission. This is why Huzoor^{ra} had tuberculosis. He received the germs of خسازیر [ulcers] and سل and دق [both forms of tuberculosis]. So, eventually when Huzoor^{ra} turned two years, he had intense cough and subsequently received germs which created big clots in his throat. He suffered from these ailments, for a very long time.

God had other plans. He had to manifest His power through His signs. So, God Almighty saved him. Huzoor^{ra} states regarding his own condition that he continued to suffer from big clots in his throat for a long period of time.

Sometimes the clots would grow bigger than a ball. This continued to happen till the age of twelve or thirteen.⁸ Doctors and physicians would massage him with various medicines and give him many different types of medicines to eat as well. When he grew a bit older, this illness took another shape. He would become sick for seven or eight months continuously. Doctors feared he might not be able to live any longer. He will not be able to heal completely now. This was the reason he stopped going to school as well. His condition was such that he was unable to even look at the board due to small pebbles in his eyes. If he did, his head would start hurting a lot. The situation was such that even his teachers complained to his father that he does not study. He failed in his primary school. He failed in his middle school. He also failed in his grade ten after which a student can go to college or university.⁹ This was his condition at that age. This age is extremely important because this is where a child learns the most. His future depends on what marks he achieves in his grade ten. In western countries students enter colleges and universities after grade twelve. The courses a person takes and the marks he achieves during his grade twelve year decide which field he is going to. What his career is going to be like? But, Huzoor^{ra} had failed that year. No one could look at this child and say that this child will one day lead the world. This is exactly what happened. God protected him from these ailments and taught him everything he knew. His condition was so weak, that people had lost hope in him and mocked the prophecy of the Promised Messiah^{as} given to him by God Almighty.

Hazrat Muşleḥ Mau'ūd^{ra} also suffered severe headaches throughout his lifetime. To such an extent that he himself would say that he did not know how much longer he would live. He would mention it during his speeches that he had a strong headache and how difficult it was for him to stand and address the gathering.

Once Huzoor^{ra} stated during one of his Friday Sermons: In the past few days I have been suffering from influenza; till yesterday, I was also sick and had a severe flu. As such, I unable to speak loud or speak for a longer period of time. It is possible that I may postpone some of the

important parts of my speech due to the severity of my sickness . . .¹⁰

Despite the fact that Huzoor^{ra} was suffering from illness and was unable to speak properly or for a long period of time, he still managed to deliver a sermon that mounted to forty-eight pages. This was the passion that Huzoor^{ra} had for the service of humanity, for the betterment of the community, and for their education and moral training. He would not let his illnesses and weaknesses prohibit him from working for the betterment of people.

At another time, when giving a speech regarding *Irfān Ilāhī* [Understanding of God] at a Jalsa Sālāna, Huzoor^{ra} stated:

Before I start the real topic for which I am here, I find it essential to say that due to the prolonged and severe sickness and also due to the fact that just few days ago I had to go to Lahore and hold prolonged religious discussions for many days. I also gave many Urdu lectures, which had a tremendous effect on my health and I am still weak till now. This is why I do not find myself fit, like the previous conventions in which I would speak for five or six hours, to even speak for two or three hours. Second, I feel that my voice might not even reach everyone. I will try my best, if God enables me, to speak as loud as I can so that everyone can hear me.¹¹

Attempted Murder

One incident of his life is unique in a sense that no one, including an atheist, can deny that it was God who protected Hazrat Muşleḥ Mau'ūd^{ra}. To the members of the community, he was a deeply loving father to whom they could look up to at all times and in all circumstances for guidance and comfort. If they fell down, at any point in life, they would look at him for inspiration and admonition. Even towards his opponents, he was forbearing and truly compassionate and sympathetic over their lack of understanding of things. There were still some individuals and groups who, out of extreme hatred and bigotry and misunderstanding, showed bitter hostility towards Him. They tried to inflict every type of harm upon Hazrat Muşleḥ Mau'ūd^{ra}, even if it meant taking his very life.

One day in March 1954, a young man, belonging to one of the sects inspired and influenced by provocative speeches of

Muslim clerics, managed to stand in the first line of the worshippers immediately behind Huzoor^{ra}, during afternoon prayers in a mosque in Rabwah. In the middle of the prayer, he suddenly advanced upon him towards his back and drove the blade of a long sharp knife into his neck with the intention of ending his life. There was profuse bleeding from the stabbing. His followers, despite their utmost efforts, were unable to stop this bleeding. A thick cloth was pressed against his neck to stop the bleeding. He was able to walk a few yards that separated the mosque from his residence. In such a situation a typical person would only think of his own life, his agonizing pain and loss of senses. However, Huzoor's^{ra} first thought was of the safety of his assailant. He directed right away: "Secure the young man, do him no harm. This is an order!" His directions were loudly announced to the bewildered congregation in the mosque and served to secure the person who attacked him. The attacker was then handed over to the police and was eventually sentenced to a substantial term of imprisonment.¹²

At the time of the attack, Huzoor^{ra} was 65 years of age. The injury inflicted upon Hazrat Muşleḥ Mau'ūd^{ra} was deep and agonizing and seriously affected his nervous system. The surgeons who attended upon him made a diagnosis, which they communicated in reassuring terms. The speed with which the injury was apparently healed also served to reassure everyone; but, its after effects persisted and it soon became apparent that he was no longer able to resume his activities at the same level he used to. Even until the age of 65, he had never completely healed and recovered from his past illnesses and weaknesses. He would work day and night, drive himself hard. He would never give himself any respite- this played a bite against him. Had it not been for the sheer blessings and protection of God Almighty, the injury he suffered could have been instantaneously fatal. Even the surgeons were surprised that his life had been saved. The blade of the knife had pierced four inches deep into his neck and had stopped just at the jugular vein. The examination of the surgeons and the X-rays failed to reveal any injury to the vein itself. Despite the fact that the wound had apparently healed completely, Huzoor^{ra} continued to suffer discomfort and unease. He was not

satisfied with the diagnosis, eventhough the examinations by the surgeons had unveiled no cause of discomfort. It was hoped that with the passage of time, the wound would completely heal and the inner healing and slight strain to his neck and his nervous system would also heal. It was only a mere prediction. Huzoor^{ra} decided in 1955 to travel to Europe and seek expert surgical advice.

Visit to Europe for Treatment

Huzoor^{ra} started traveling and first arrived in Beirut, Lebanon. Though this trip was for the treatment and well-being of Huzoor^{ra}, each moment of his life testifies to the fact that his contentment was only in the progress of the community and spreading of Islām. This trip was no exception. In Lebanon, he visited the ancient sites of Baalbek. From there he traveled towards Switzerland via Athens and Rome. He sought treatment from a homeopathic doctor in Zurich, and the same day, he asked Hazrat Chaudhary Zafrulla Khan^{ra} to oversee the building work on the new mosque in Holland.

He was examined thoroughly by experts in Zurich, Hamburg and London, England. The unanimous conclusion was that the knife had broken at the jugular vein and remained embedded. The experts advised not to make any attempts to extract it, as doing so was a very risky procedure and would endanger his life. It was hoped that the pressure on the vein and the consequential effect on the

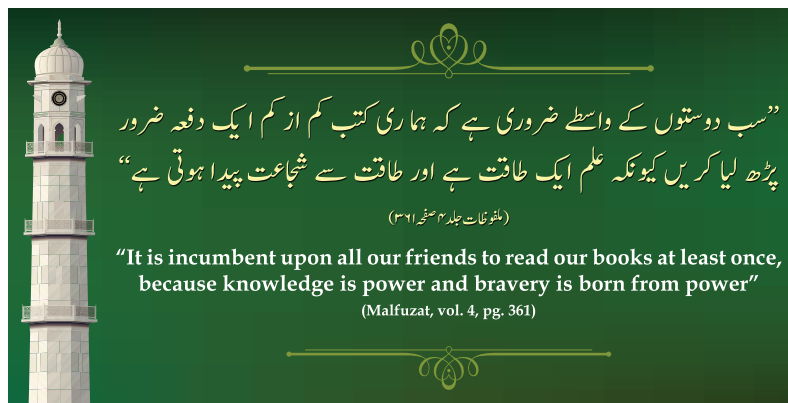
nervous system would slowly ease and the patient would be able to resume his activities, even if at a reduced pace. He was advised to adopt a relaxed lifestyle and avoid stressful, laborious or long periods of work. For an average person, it would have been relatively easy to accept this advice; however, for a person like him, who worked extremely hard, merely sleeping 3-4 hours, this was no easy advice to accept; for a person of his temperament and high capacity - who worked 20-21 hours daily for the betterment of his people - to be told to rest in this way was a disappointing prospect. Yet, he had no choice. However, he was still able to carry on his tasks and still had a relatively active life after. Yet, this also had a reverse effect on his health. The pressure on his nervous system, instead of easing with the passage of time, intensified progressively.

It is without a doubt that Divine blessings and mercy, made it possible for Huzoor^{ra} to continue his mission despite the severity of his medical conditions. During the same visit, Huzoor^{ra} inspected the various missions in Europe and held a conference in London with all missionaries - only those missionaries who were posted in the different European countries. In this conference, he even evaluated their activities and progress and gave them directions and furnished them with guidance with regard to their future work.¹³

This is how this sign was fulfilled. For almost 77 years, Allāh continued to shelter Hazrat Muṣleḥ Mau'ūd^{ra} under his shadow during and before his Khilafāt. May Allāh continue to bless his soul and keep the followers of the Promised Messiah^{as} under His protection! Amin!

(Endnotes)

1. *Tārīkh-e -Aḥmadiyyat*, vol 6, p. 373
2. *Tārīkh-e -Aḥmadiyyat*, vol 6, p. 373
3. *Al-Mau'ūd, Anwārul 'Ulūm*, vol.17, p. 628
4. *Al-Mau'ūd, Anwārul 'Ulūm*, vol.17, p. 629
5. *Al-Mau'ūd, Anwārul 'Ulūm*, vol.17, pp. 629-630
6. *Al-Mau'ūd, Anwārul 'Ulūm*, vol.17. p. 630
7. *Da'wā Mau'ūd kay Mut'alliq Pur Shauqat Ailān. Anwārul 'Ulūm*, vol. 17, p. 149
8. *Da'wā Mau'ūd kay Mut'alliq Pur Shauqat Ailān. Anwārul 'Ulūm*, vol. 17, p. 150
9. *Da'wā Mau'ūd kay Mut'alliq Pur Shauqat Ailān. Anwārul 'Ulūm*, vol. 17, p. 150
10. *Khutbāt-e-Maḥmūd*, vol. 15, p. 313
11. *Irfān Ilāhī, Anwārul 'Ulūm*, vol 4. p. 340
12. *Fazl-e-Umar*, p. 333
13. *Fazl-e-Umar*, pp. 336-337



Continued from Page 21

The Qādhā Decision/Arbitration Award or Agreement

The Qādhī Awwal has two options to finalise the case as a Mediator or as an Arbitrator. In mediation, parties write an MOU. This is always preferred, as Canadian Courts honour it. When the

Qādhī Awwal acts as arbitrator, the Qādhī issues an Arbitration Award. To make Arbitration Award acceptable in a Canadian Court, it is essential for the parties to get independent legal advice from two different lawyers, one for each party, prior to the arbitration

proceedings. Without independent legal advice, no Canadian Court will honour the Arbitration Award.

End of the procedure.

The process for Dispute Resolution via the Qaḍhā Board Canada

Ayaz Ahmad Ayaz, Member Dārul Qaḍhā Canada

The January Issue of the Gazette had an article entitled “Institution of Dārul Qaḍhā”(13-15) that described the principles upon which this important institution of the Jamā ‘at functions. The following article is now being presented to describe the workings of Dārul Qaḍhā and the process of dispute resolution for the benefit of our readers. (Editor)

When the Qaḍhā board receives an application for dispute resolution, Nāẓim Dārul Qaḍhā Canada acknowledges the application and sends an official application form to the applicant. The applicant is required to fill this application form and return it to him. Upon receipt of the completed application form, the respondent indicated by the applicant is contacted by the Nāẓim Dārul Qaḍhā and advised to submit a response (“*Jawab Da’wā*”). The Qaḍhā board settles all disputes by arbitration (“*sālsi* system”). An Arbitration Agreement is signed between the disputing parties and Dārul Qaḍhā; this agreement is included in the application forms sent to the applicant and respondent. This agreement is, in fact, required as per Arbitration Law and both parties must complete this agreement, individually.

The Qaḍhā board receives two types of disputes: family disputes and financial disputes.

If a family dispute involves sanction of a *Khula’*, the Holy Qur’ān, first, advises a reconciliation effort to be made by two arbitrators (“*Hakam*”). Both parties, husband and wife, each appoint a respective arbitrator. With regards to the appointment of an arbitrator, there are certain rules to be kept in view, indicated on the application form. The two arbitrators will, then, attempt a reconciliation between the two parties.

Nāẓim Dārul Qaḍhā Canada will forward

the case to the two arbitrators for reconciliation. The arbitrators have 30 days to attempt a reconciliation; however, an extension can also be requested. If a reconciliation is successful, the Qaḍhā board will write a reconciliation agreement (“*Memorandum of Understanding*” or MOU) and the case is closed. In cases where reconciliation is not successful, a Qādhī Awwal conducts an arbitration. The Qādhī Awwal sends the decision (“*Arbitration Award*”) to Nāẓim Dārul Qaḍhā. The Nāẓim Ṣāhib will then forward the Arbitration Award to the parties. The overall process may take anywhere between 2 to 6 months.

In a financial dispute, upon completion of documentation for the Claim (“*Da’wā*”) and Reply to the Claim (“*Jawāb Da’wā*”), Nāẓim Dārul Qaḍhā sends the case to a Qādhī Awwal. Financial disputes typically take longer. However, it depends on the parties; a case is sometimes concluded in a shorter period, if parties regularly attend the hearing dates and demonstrate a spirit of cooperation.

General Information

Two sets of family laws govern every Aḥmadī Muslim living in Canada: The first set is the Islāmic Aḥmadiyya Jurisprudence (as a Muslim); the second set is the Canadian Family regulations (as a Canadian Citizen). As a Muslim Canadian, one is required to fulfill both of these regulations, since the Holy Qur’ān instructs every Muslim to obey those in authority over you.

Dārul Qaḍhā will decide only such *Khula’* or divorce requirements, which are relevant as an Aḥmadī Muslim. It will also advise to complete all the remaining requirements of a Canadian Citizen. The Department of Umūr ‘Āmma provides advisory help, if needed by the parties.

Obtaining absolute divorce from a Canadian Family Court is the personal responsibility of the parties. Canadian Courts do not recognise religious divorce or *Khula’* issued by Dārul Qaḍhā.

Procedure for granting of *Khula’*

The *Khula’* case is initiated when an application is received by Dārul Qaḍhā from an Aḥmadī Muslim wife for grant of Islāmic divorce or *Khula’*.

There are two types of *Khula’* cases: First type of *Khula’* request is one that is made prior to *Rukhsatāna* (consummation of marriage). Let us call it Type A. The second type of *Khula’* request is one made after the *Rukhsatāna* (consummation of marriage). Let us call it Type B. The procedure for both *Khula’* types is detailed below:

Processing of *Khula’* - Type A (Before *Rukhsatāna*)

Parties do not appoint any arbitrators (*Hakam*) in this type of *Khula’* request. The Qādhī Awwal will initiate the process of inquiry by issuing a letter for an initial meeting. This letter will give 7-15 days notice to the parties (or their representatives) and specify the date, time, and place of the first inquiry meeting.

In case the parties are living far away from the place of inquiry, they will be advised to appoint representatives who can attend the hearings on their behalf.

Framing of Issues by Qādhī Awwal

The Qādhī Awwal will start the first meeting with silent prayers. The Qādhī Awwal will check the claim (*Da’wā*) application submitted by the applicant (wife) and the response to the claim (*Jawāb Da’wā*) by the respondent (husband) for issues. The Qādhī Awwal

will then question both parties and confirm the written claims recorded in their applications. This will help the Qādhī Awwal in completing a form titled, “List of Issues Framed.” The first issue is always: demand for grant of *Khula’* by the applicant. Then, the Qādhī will question either party to elaborate their financial demands. He will enter all the financial demands in the list of issues. When the list of issues is complete, the Qādhī will ask both parties to sign on this list. The Qādhī will explain to the parties that he, as the Arbitrator, will decide only the listed issues; no further issues may be added after the parties sign the list.

Resolving the Issues

(a) The Qādhī will firstly question the applicant (wife) whether she is willing to disclose the circumstances, which forced her to submit the request for *Khula’*. If she is not willing to disclose the circumstances, the Qādhī will not pressurize her. However, she is required to confirm that this is her personal desire and she is not being forced by any third party (relatives & elders) to submit this *Khula’* request. A hand-written undertaking may also be requested of her to confirm she is requesting the *Khula’* of her own free will and independent personal desire. This is needed in the light of Aḥmadiyya Jurisprudence Rule # 37. Taking a divorce through process of *Khula’* is the right of a wife and cannot be refused.

(b) As there was no *Rukhsatāna* of the bride, there cannot be any case of cruelty on the part of the husband against his wife. The Qādhī will implement the rule that no dowry (*Haq Mahr*) is payable if *Khula’* is requested prior to the *Rukhsatāna*. However, if the husband issues the divorce (*Talāq*) before the *Rukhsatāna*, he is required to pay 50% of the dowry (*Haq Mahr*), unless the wife or her guardian forgives the entire amount, as advised by Holy Qur’ān (2:238).

(c) The Qādhī will check the “List of Issues Framed” for any financial demands from the applicant (wife) or the respondent (husband). When both parties do not have any financial demand, the case is simple and no more inquiry is needed. If, however, there are financial demands, the Qādhī will settle these based on the dictates of justice and grant the *Khula’*, as per Aḥmadiyya Jurisprudence rules # 36, 37 and 38.

(d) The Qādhī will always give an option to the husband and wife to settle their financial issues for themselves by mutual negotiation.

(e) If they cannot settle their financial issues, the Qādhī will decide all the financial issues framed. The Qādhī will examine every issue individually and decide all issues on their merit, evidence, authenticity and acceptability. The Qādhī will follow the guidelines of Holy Qur’ān in deciding gifts exchanged.

(f) In case not all the issues are settled in one meeting, the Qādhī will fix a date for a second meeting. Parties will sign and agree on a notice indicating date, time and place of next hearing. No other notice is sent to parties for second meeting.

(g) The Qādhī will close the 1st meeting with joint silent prayers.

(h) The Qādhī will settle the pending issues in the second meeting and close the meeting with silent prayers. The Qādhī may fix more meetings, if required.

Processing of *Khula’* - Type B (After *Rukhsatāna*)

(a) In this type of case, based on the Holy Qur’ān (4:36), an attempt at reconciliation must be made before the Qādhī Awwal can start the arbitration. For this reconciliation attempt, each party is required to appoint an arbitrator (*Hakam*) from his/her family; however, either party cannot appoint his/her biological father, biological brother or a female as *Hakam*. Once the parties have appointed their Arbitrators (*Hakamain*), Nāẓim Dārul Qaḍhā Canada will write a letter to the appointed Arbitrators to initiate process for reconciliation between the husband and wife. In case the Arbitrators are not aware of the procedure for reconciliation, they can make an appointment with Nāẓim Dārul Qaḍhā for an orientation to understand the reconciliation process. During this meeting, Nāẓim Dārul Qaḍhā will also give a copy of the *Guidelines for Hakamain* to each *Hakam*.

(b) *Hakamain* will send their report on a specified preform. If parties agree to reconcile by the efforts of *Hakamain*, the applicant (wife) will be requested to withdraw the application for *Khula’*. Parties can prepare an agreement / MOU if desired, to highlight the basis of reconciliation.

(c) In case the *Hakamain* were unable to reconcile the parties and their reports were negative, their roles will end. The *Hakamain* should never write any derogatory remarks about the parties in their reports sent to Nāẓim DQC. The Nāẓim DQC will place the reports of *Hakamain* in the case file for the information of the Qādhī Awwal.

(d) The rest of the inquiry by Qādhī Awwal will be the same as explained above (please refer to section titled, *Processing of Khula’ - Type A (Before Rukhsatana)*).

(e) If it is found that there was cruelty by the husband towards the wife, due to which she is being forced to abandon him and apply for *Khula’*, she will become entitled for *Haq Mahr* and the case will be settled under rule # 37 & 38 of Aḥmadiyya Jurisprudence otherwise, she is not entitled for *Haq Mahr*.

(f) Once *Khula’* is granted by the Qādhī, it cannot be reversed as per Aḥmadiyya Jurisprudence rule # 39. The *iddah* period is 30 days. There is no concept of *rajuh* within *iddah period*. Permission of re-marriage of spouses is granted after the completion of the *iddah* period.

(g) Children Custody and Child Support

In the case where children were born to the couple, their welfare is to be decided before spouses are separated by *Khula’*. The parties with the help of Qādhī prepare a parenting coordination agreement. This agreement includes custody, access and child support of the children. If the age of children is more than 9 years, their voice is to be heard by the Qādhī, regarding what they want, and with which parent they would want to stay. In Canadian Law, the age of majority is 16-18 years. The Qādhī will look into all variables and will decide in the best interest of the children. The father is always responsible for meeting the expenses of children. This must be decided as per Canadian Law, otherwise when the couple will apply to Canadian Family Court for final divorce, the court may not allow divorce if children welfare is not decided properly. It is very important for both spouses to agree on welfare of children as per Canadian Law.

Continued at bottom of Page 19 . . .



Progress Report: Relations with Indigenous People of Canada

Luqman Chattha, Coordinator Indigenous Desk

Under the insightful guidance of Hazrat Khalifatul-Masih V (May Allāh be his Helper!), Canada Jamā‘at has started to enhance relationships with Indigenous Tribes in Canada. In the past, the Jamā‘at had tried on multiple occasions to reach out to the Indigenous people, but the results were always less than satisfactory. But this time, with the instructions of Huzur-e-Anwar^{aa} and special prayers, the Jamā‘at has started to see promising results in developing ties with Indigenous communities throughout Canada.

The word “Aboriginal” refers to the peoples who first lived in an area before European explorers first arrived at that place. The Canadian constitution recognizes three groups of Aboriginal people, namely First Nations, Metis and Inuit. First Nations are the largest of the

three. This group includes all indigenous people, except Inuit and Metis. Metis are a mixture of Indigenous and European background, and the Inuit tribes are mostly living in the Northern or Eastern Atlantic Regions (they were also known as Eskimo, but they do not like this name). A Major population of First Nations lives on reserves (an area given to them by the government), while some live in cities and towns. Inuit and Métis people normally do not live on reserves, though many live in communities that are governed by land-claims or self-government agreements.

According to the 2011 Canadian Census, there are over 610 First Nations Reserves throughout Canada. Many of the tribes that existed have split into different parts of Canada, due to moving around

in different parts of the country. Some tribes have reserves in two different places and are considered as separate tribes by the government. For instance, there is a Mohawk Reserve situated in Nova Scotia, one in Montreal and one near Brantford. Some of the Reserves located in remote areas only allow admission for Indigenous People.

There are approximately 1,223 Reserves and Tribes throughout Canada and the total Indigenous Population is currently 1.6 Million. Approximately 50% of the Indigenous Population does not reside on reserves, but instead lives in cities and towns.

The following chart displays the Number of Reserves and population of the Indigenous Communities throughout the country:

Province / Territory	Number of Reserves / Tribes	Population (2011 Census)
Ontario	210	301,425
British Columbia	333	232,290
Alberta	140	220,695
Manitoba	238	195,900
Saskatchewan	92	157,740
Quebec	61	141,915
Newfoundland and Labrador	4	35,800
Nova Scotia	41	33,845
Nunavut	29	27,360
New Brunswick	26	22,615
Northwest Territories	28	21,160
Yukon	15	7,705

Prince Edward Island	6	2,230
Total	1,223	1,400,680

By the sheer Grace of Allāh and under the direction of Huzur-e-Anwar^{aa} Canada Jamā'at, between March and November 2017, has visited 49 Reserves/ Tribes, had dialogues with 42 Chiefs / Councilors and sittings with 16 elders (spiritual leaders of the communities).

The chart below shows the detailed activities throughout the country:

Province / Territory	Number of Reserves / Tribes visited	Number of Chiefs / Councilors Met	Number of Elders Met
Ontario	9	11	5
British Columbia	12	10	2
Alberta	6	4	0
Manitoba	1	1	0
Saskatchewan	8	7	0
Quebec	3	3	0
Newfoundland and Labrador	1	1	0
Nova Scotia	3	1	4
Nunavut	0	0	0
New Brunswick	1	0	2
Northwest Territories	1	2	1
Yukon	1	1	2
Prince Edward Island	3	1	0
Total	49	42	16

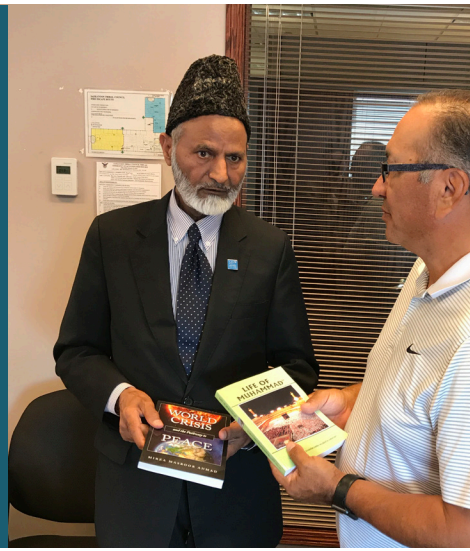
In the end, prayers are requested that may Allāh continue to bless our humble efforts in this regard. Also may Allāh give us the strength and opportunity to spread the teachings of Islām-Aḥmadiyyat to each and every community throughout Canada! Amin!



Visiting Saskatoon Tribal Council Headquarters: (L to R) Chris Sicotte, Tanveer Shah Şāḥib, Chaudhary Abdul Bari Şāḥib, Chief Felix Thomas, Lal Khan Malik Şāḥib (Amīr Jamā'at Canada), Vice Chief Mark Arcand, Zafar Iqbal Şāḥib (Missionary), Shamoan Rashid Şāḥib



Lal Khan Malik Şāhib (Amīr Jamā'at Canada) presenting gift to Mr. Lewis Cardinal (Member of Parliament of World Religions) at Bait un Nur Mosque, Calgary



Lal Khan Malik Şāhib (Amīr Jamā'at Canada) presenting gift to Chief Felix Thomas while visiting Saskatoon Tribal Council



Lal Khan Malik Şāhib (Amīr Jamā'at Canada) meeting with Honourable Larry Doke (Minister of Government Relations & Minister responsible for First Nations, Métis and Northern Affairs in Government of Saskatchewan)



(L to R) Vice mayor Mike Browne, Nadeem Khan Şāhib (Missionary), MHA Jerry Dean, Dr. Mohamed Boodhun Şāhib, Lal Khan Malik Şāhib (Amīr Jamā'at Canada), Brendan Mitchell Chief Qalipu First Nation, Federal MP Scott



(Left to Right) Allan Hawkins, Minister of Advanced Education and Immigration, Nadeem Khan Şāhib (Missionary), Dr. Mohammed Boodhun Şāhib, Lal Khan Malik Şāhib (Amīr Jamā'at Canada), Premier Dwight Ball, Dr. Khalid Jat Şāhib, Razzaq Qureshi Şāhib and MHA Jerry Dean



Meeting in Ottawa with Metis National council president: left to right- Affan Faheem Şāhib, Farhan Iqbal Şāhib (Missionary), John Weinstein (Research and Policy Analyst for Metis National Council), Clement Chartier (President, Metis National Council), Lal Khan Malik Şāhib (Amīr Jamā'at Canada), Luqman Chattha Şāhib, Mirza Nabeel Ahmad Şāhib (Missionary), Saqib Zafar Şāhib (Missionary)



Meeting in Ottawa with MP Don Rusnak (MP from Thunder Bay and Parliamentary Secretary to the Minister of Indigenous Services): Left to Right – Luqman Chattha Şāhib, MP Don Rusnak, Lal Khan Malik Şāhib (Amīr Jamā'at Canada), Farhan Iqbal Şāhib (Missionary), Affan Faheem Şāhib



Vice Chief Dwayne Lasas of Meadow Lake Tribal Council presenting a hawk feather to Lal Khan Malik Şāhib (Amīr Jamā'at Canada)

In First Nations culture, Hawk feather is presented to spiritual leaders of the community.



Maulānā Azhar Haneef Şāhib with Manager Membertou- Jeff Ward at Annual Jalsa Sālāna Canada.



123rd JALSA SĀLĀNA QĀDIĀN CONCLUDES WITH ADDRESS BY HEAD OF THE AḤMADIYYA MUSLIM COMMUNITY



Hazrat Mirzā Masroor Aḥmad^{aa} says persecution can never weaken the faith of Aḥmadi Muslims

The 123rd Annual Convention (Jalsa Sālāna) of the Aḥmadiyya Muslim Community in Qādiān, India, concluded with a faith inspiring address by the World Head of the Aḥmadiyya Muslim Community, the Fifth Khalīfa (Caliph), His Holiness, Hazrat Mirzā Masroor Aḥmad^{aa}, on December 31, 2017.

His Holiness^{aa} addressed the final session via satellite link from the Baitul Futūḥ Mosque in London. Over 20,000 people attended the Convention in Qādiān from 44 countries, while more than 5,000 gathered in London for the concluding session.

During his address, His Holiness^{aa} explained the true meaning of the title, ‘*Seal of the Prophets*’ given to the Holy Prophet Muḥammad^{sa} in the Holy Quran.

His Holiness said that whilst Muslim religious clerics continued to allege that Aḥmadi Muslims denied this status of the Holy Prophet Muḥammad^{sa}, nothing could be further from the truth. On the contrary, His Holiness^{aa} said that Aḥmadi Muslims understood and fully believed in the true status of the Holy Prophet Muḥammad^{sa} and always had.

Furthermore, His Holiness^{aa} said that it was a cause of regret that so-called Muslim religious clerics continued to incite the masses against the Aḥmadiyya Muslim Community by propagating grievous lies and making false claims.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

From its inception, the Aḥmadiyya Muslim Community has constantly reiterated and proven the fact that the Muslim religious clerics and opponents of the community are completely wrong in their assertion that Aḥmadi Muslims do not believe the Holy Prophet^{sa} to be the Seal of the Prophets. Their assertions are not based upon facts but only upon lies.

Hazrat Mirzā Masroor Aḥmad^{aa} continued:

Whilst, the religious clerics have continued to incite the masses and sow seeds of hatred against us, those willing to look at the facts objectively are realizing the truth. They understand that the Holy Quran and the sayings of the Holy Prophet Muḥammad^{sa} testify to the fact that Aḥmadi Muslims are true Muslims. They realize that the true exalted status of the Holy Prophet Muḥammad^{sa} can only be understood once a person accepts that the Founder of the Aḥmadiyya Muslim Community was the awaited



Aḥmadiyya Muslim Jamā‘at Press Releases



Messiah and the true servant of the Holy Prophet Muḥammad^{sa}.

His Holiness^{aa} said that the opponents of the Aḥmadīyya Muslim Community would remain forever frustrated in their efforts to stop the spread of Aḥmadīyyat.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

The opponents of the Aḥmadīyya Muslim Community seek to turn people against us, however they should remember that their human efforts and tactics are bound to fail and are worthless compared to the plans of God. It is destined by God Almighty that the followers of the Promised Messiah^{as} will one day become the majority.

Hazrat Mirzā Masroor Aḥmad^{aa} continued:

God Almighty revealed to the Promised Messiah^{as} that He would grant him honour and would increase his community and we are seeing the fulfilment of this prophecy every single day. Despite the opponents making all possible efforts to stop us by propagating falsehood about our belief in ‘Seal of the Prophets’, hundreds of thousands of people continue to join us each year, mostly from amongst other Muslims.

Hazrat Mirzā Masroor Aḥmad^{aa} drew the attention of the attendees towards their individual responsibilities to inform people about the truth of their faith and the actual meaning of ‘Seal of the Prophets’ as given to the Holy Prophet Muḥammad^{sa} by God Almighty.

Regarding the status of the Holy Prophet^{sa}, His Holiness^{aa} quoted the founder of the Aḥmadīyya Muslim Community, His Holiness, Hazrat Mirzā Ghulām Aḥmad, the Promised Messiah^{as}.

No person can be deemed a true Muslim and nor can anyone follow the Holy Prophet Muḥammad^{sa} until they accept him to be the ‘Seal of the Prophets’.

Emphasising the true status of the Holy Prophet^{sa}, Hazrat Mirzā Masroor Aḥmad^{aa} stated:

Let it be clear to the world that the Promised Messiah, Hazrat Mirzā Ghulām Aḥmad of Qādiān^{as} brought no new religious law, nor can any new religious law henceforth be revealed. Furthermore, the Holy Prophet Muḥammad^{sa}’s exalted status is the very reason that God Almighty granted the status of Prophethood to the Promised Messiah^{as}. He attained this status due to his complete obedience and servitude to his master, the Holy Prophet Muḥammad^{sa}.

His Holiness^{aa} also highlighted the need for the advent of the Promised Messiah^{as}.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

God Almighty sent the Promised Messiah^{as} to re-establish and spread the true religion of Islām, a faith established by the most beloved of God, the Holy Prophet Muḥammad^{sa}. The Promised Messiah^{as} was sent with the promise of God that He will grant him victory and so how can the constraints of worldly powers or the injustices and abuse of so-called religious clerics hinder his Community from succeeding?

Discussing the continued opposition faced by Islām more generally, Hazrat Mirzā Masroor Aḥmad^{aa} said:

In this era, where the so-called Muslim religious clerics are defaming Islām, we are also seeing worldly and materialistic people

in all parts of the world opposing Islām and seeking to undermine it. They are vilifying Islām with the intention of gaining territorial and political power and seizing the wealth of Muslim countries. In other words, Islām and Muslims are being targeted through both religious and material channels.

Concluding with an emotional and faith inspiring message to Aḥmadī Muslims worldwide, Hazrat Mirzā Masroor Aḥmad^{aa} stated:

Let the so-called religious Muslim scholars and governments pass edicts against us and incite common Muslims to harm and murder us by falsely stating that we do not believe in the ‘Seal of Prophethood’ or by claiming that we do not believe that the Holy Prophet Muḥammad^{sa} was the last law-bearing prophet. Whatever they say or claim, they can never shake or weaken our faith, for we have found that which the Holy Prophet Muḥammad^{sa} desired for us to find. We have learned the principles of love for Allah the Almighty and for His Prophet^{sa} through the Promised Messiah^{as}.

Hazrat Mirzā Masroor Aḥmad^{aa} continued: In the face of opposition and hatred, it is the responsibility of every Aḥmadī Muslim to elevate themselves by seeking continuous spiritual and moral development and attaining the nearness of God Almighty.

The session concluded with silent prayers followed by various poems recited by attendees in Qādiān via satellite link.

LEADER OF LIBERAL DEMOCRATS VISITS BAITUL FUTUH MOSQUE TO MEET HEAD OF AḤMADIYYA MUSLIM COMMUNITY

Sir Vince Cable and Sir Edward Davey have audience with Hazrat Mirzā Masroor Aḥmad^{aa}

On January 5, 2018, the *Leader of the Liberal Democrats Party*, Sir Vince Cable MP visited the Baitul Futūḥ Mosque where he met the *World Head of the Aḥmadiyya Muslim Community, the Fifth Khalīfa (Caliph)*, His Holiness, Hazrat Mirzā Masroor Aḥmad^{aa}. Also present at the meeting was Sir Edward Davey MP.

During the meeting, held after His Holiness^{aa} had delivered his weekly Friday Sermon, His Holiness^{aa} expressed his grief and sorrow at the continued suffering of the people of Yemen, as a result of the continued warfare. His Holiness^{aa} said that great cruelties were being inflicted and millions of people, including young children, were dying of hunger.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

There is a humanitarian crisis taking place in Yemen and so a huge effort to help the innocent people is required. In this respect, Aḥmadi Muslims are engaged in efforts to provide food and necessary supplies to the people according to our reach and capabilities. It is my hope that



Governments and politicians also endeavour to help end the suffering of those people.

Deeming the situation as *'tragic'*, His Holiness^{aa} continued: Great cruelties are taking place in Yemen and we should be clear on the fact that cruelty is cruelty no matter who is the perpetrator. Thus, whoever is inflicting such miseries and injustices should be condemned.

During the meeting, His Holiness^{aa} condemned the world's arms trade, which he said was fueling wars around the world.

Upon being asked by Sir Vince Cable if he had any message or theme that he would like politicians to focus upon, Hazrat Mirzā Masroor Aḥmad^{aa} said: My message is always the same - that we must all work for the common good and peace through love, compassion and justice. This is the great challenge of our time and we cannot give up.

Also discussed during the meeting were the current state of British and American politics, as well as the continued ramifications of *Brexit*.

Following the conclusion of their audience with His Holiness^{aa}, Sir Vince Cable and Sir Edward Davey were given a tour of the Baitul Futūḥ Mosque complex by Rafiq Aḥmad Hayat, National President of the Aḥmadiyya Muslim Community UK.

In an interview with MTA News following the visit, Sir Vince Cable said:

It is very important that we have a spiritual leader from the Muslim faith (Hazrat Mirzā Masroor Aḥmad^{aa}) here in the UK who preaches peace and harmony. It is very important, as I think there are probably a lot of British people who have been led to believe that Islām is violent and have a very negative perception of it, and so I think what His Holiness is saying is a very powerful antidote to that view.





Announcement of Marriages

The Nikāh of **Khuzaima Zafar Şāhib**, daughter of **Zafar Ahmad Şāhib** (Pharmacist) & **Samina Zafar Şāhib** with **Zahid Waleed Naeem Şāhib**, son of **Khalid Mahmood Naeem Şāhib** (National Secretary Māl, Jamā‘at Aḥmadiyya Canada) & **Shahida Tasnim Şāhib** was announced on December 21, 2017 in Baitul Islam Mosque by **Lal Khan Malik Şāhib** (Amīr, Jamā‘at Aḥmadiyya Canada).

The Rukhsatī Wedding ceremony of Khuzaima Zafar Şāhib took place on December 27, 2017 at Woodbine Banquet Hall Toronto. The silent prayer was led by Lal Khan Malik Şāhib (Amīr, Jamā‘at Aḥmadiyya Canada).

The Walīma Reception ceremony of Zahid Waleed Naeem Sahib took place on December 29, 2017 at Woodbine Banquet Hall, Toronto. The silent prayer was led by Mubarak Ahmad Nazir Şāhib (Missionary, Jamā‘at Aḥmadiyya Canada).

The Nikāh of **Humda Tahir Şāhib**, daughter of **Karim Ahmad Tahir Şāhib** (Property Manager, Aḥmadiyya Abode of Peace) & **Amatur Rafiq Tahir Şāhib** (former Şadr Lajna Imāillāh Canada) with **Nadeem Mahmood Mian Şāhib**, son of **Naeem Mahmood Mian Şāhib** & **Mubarika Mian Şāhib**, was announced on April 14, 2017 in Baitul Islam Mosque by **Mubarak Ahmad Nazir Şāhib** (Missionary, Jamā‘at Aḥmadiyya Canada).

The Rukhsatī Wedding ceremony of Humda Tahir Şāhib took place on January 3, 2018 at Chandni Convention Centre, Brampton. The silent prayer was led by Ataul Mujeeb Rashed Şāhib (Imām Masjid Fazl London & Missionary In-Charge UK).

The Walīma Reception ceremony of Nadeem Mahmood Mian Şāhib took place on January 5, 2018 at Woodbine Banquet Hall, Toronto. The silent prayer was led by Ataul Mujeeb Rashed Şāhib (Imām Masjid Fazl London & Missionary In-Charge UK).

The Nikāh of **Qurat ul Ain Şāhib**, daughter of **Jaleel Ahmad Şāhib** (Gujranwala, Pakistan) with **Atta ul Hayee Şāhib**, son of **Saleem Akhtar Khan Şāhib** (St. Catherine, Ontario) was announced on November 3, 2017 in Bait us Salam, Kuala Lumpur, Malaysia by **Ainul Qaqin Şāhib** (Missionary In-Charge, Jamā‘at Aḥmadiyya Malaysia).

The Rukhsatī Wedding ceremony of Qurat ul Ain Şāhib took place on November 4, 2017 at Home Stay, Batu Cave, Selangor Malaysia. The silent prayer was led by Ainul Qaqin Şāhib (Missionary In-Charge, Jamā‘at Aḥmadiyya Malaysia).

The Walīma Reception ceremony of Atta ul Hayee Şāhib took place on November 5, 2017 at Home Stay, Batu Cave, Selangor Malaysia. The silent prayer was led by Ainul Qaqin Şāhib (Missionary In-Charge, Jamā‘at Aḥmadiyya Malaysia)

Aḥmadiyya Gazette Canada congratulates the new couples and their respective families! May Allāh Almighty shower his choicest blessings on these couples and make these marriages a source of blessings for the families! Amīn!



Birth Announcements

Allāh the Almighty has blessed **Imran Badar Sāhib** and **Shazia Anjum Sāhiba** of Andrei, Alberta with a baby girl. The new born is named **Razia Imran** and is part of **Waqf-e-Nau Scheme**. Razia Imran is the paternal granddaughter of **Abdus Salam Mubashar Sāhib** (Andrei, Alberta) and the maternal granddaughter of **Maulānā Muzaffar Ahmad Sāhib** (Murabbī Silsila, Rabwah).

Allāh the Almighty has blessed **Muhammad Ahsan Ahmad Sāhib** and **Atiya Nasir Sāhiba** of Brampton with a baby boy. The new born is named **Ayyan Sarwar** and is part of **Waqf-e-Nau Scheme**. Ayyan Sarwar is the paternal grandson of **Muhammad Sarwar Butt Sāhib** (Late) and **Tahira Sadeeqa Sāhiba**, and the great grandson of **Maulānā Dost Muhammad Shahid Sāhib** (Historian, Jamā‘at Aḥmadiyya). He is also the maternal grandson of **Mubarak Ahmad Tahir Sāhib** (Aḥmadi Martyr, Lahore) and **Shāhida Mubarak Sāhiba**.

Allāh the Almighty has blessed **Waseem Ahmad Sāhib** (Sadr Halqa Emery Village) and **Lubna Waseem Sāhiba** with a baby boy. The new born is named **Nadi Ahmad** and is part of **Waqf-e-Nau Scheme**. Nadi Ahmad is the paternal grandson of **Ch. Rafaqatullah Khan Sāhib** and the maternal grandson of **Mahmood Ahmad Sāhib** (Late), both of Karachi.

May Allāh grant these newborns a long, healthy and virtuous life, and always make them source of delight for their families! Amīn!

Achievements

By the Grace of Allāh, **Dr. Laeeq Ahmad Tahir**, MBBS, MD, FRCPC, grandson of **Raja Zia-ud-Dīn Arshad Shahīd** (First Martyr of Rabwah) and nephew of **Dr. Mehdi Ali Qamar Shahīd**, has been named as one of the “Top 3 Psychiatrists in Moncton, NB” according to the website *Three Best Rated* (threebestrated.ca/psychiatrists-in-moncton-nb).

Also, “The Friends of The Moncton Hospital Foundation” has honoured

Dr. Laeeq Tahir as a Moncton Hospital Hero: “He is a straight shooter but always being there when needed and listening to his patients and their concerns and needs. He has helped so



many in an age when mental disabilities have not always been looked at accurately or in a positive light. He is a true hero and a fighter for the cause of enlightening everyone that mental disorders can affect anyone at any time.”

May Allāh Almighty bless these achievements and enable him to continue serving humanity and earning the pleasure of Allāh Almighty! Amīn!

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحِبُّكُمْ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

Say, 'If you love Allah, follow me: then will Allah love you and forgive you your faults. And Allah is Most Forgiving, Merciful.'

(3:32)

تو کہہ دے اگر تم اللہ سے محبت کرتے ہو تو میری پیروی کرو اللہ تم سے محبت کرے گا، اور تمہارے گناہ بخش دے گا۔ اور اللہ بہت بخشنے والا (اور) بار بار رحم کرنے والا ہے۔

النِّكَاحُ مِنْ سُنَّتِي فَمَنْ لَمْ يَعْمَلْ بِسُنَّتِي فَلَيْسَ مِنِّي...

"Marriage is a part of my sunnah, and whoever does not follow my sunnah is not from me"
(Sunan Ibn Majah)



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ADMISSIONS 2018-19

Requirements & Procedure



”اب تک جو بھی جامعات سے نکلے ہیں اللہ تعالیٰ کے فضل سے مربیان بن کے، یو کے اور کینیڈا کے جامعات سے، جرمنی کے جامعہ والے ابھی میدان عمل میں نہیں آئے، اس سال وہ بھی آجائیں گے انشاء اللہ۔ لیکن بہر حال جو نکلے ہیں وہ میرے لئے اللہ تعالیٰ کے فضل سے راحت کا باعث بنے ہیں میرے مددگار بنے ہیں اور مجھے خوشی ہوتی ہے ان کو دیکھ کے۔ پس آپ لوگ بھی یاد رکھیں آپ نے ان معیاروں کو اونچا کرتے چلے جانا ہے۔“

“With the Grace of Allah, those young Missionaries who have graduated from Jamia Ahmadiyya UK and Canada in the past few years have been a source of comfort for me and are acting as my helpers. It is a cause of happiness for me to see them serving in this way and I hope and pray that the graduating class and all subsequent classes continue to raise the standards of their predecessors.” (January 16, 2016, 4th Convocation ceremony for Jamia Ahmadiyya UK and the 6th Convocation ceremony for Jamia Ahmadiyya Canada the UK college premises in Haslemere, Surrey.)

1. Education:

High school diploma (Grade 12) with minimum average of 70% marks.

2. Age:

17- 20 Years.

3. Medical Report:

Medical Report from a practicing physician certifying good health of the applicant.

4. Written Test & Interview:

The applicant must pass a written test (a minimum of 70% passing marks required). The study material for the test is the Waqf Nau Syllabus up to 16 years of age. Successful candidates in the Written Test will be eligible for an Interview.

5. Application Procedure:

The following documents should be attached to the Jāmi‘a Admission Application Form:

i. Waqf Zindagī Application attested by National Amīr

ii. A copy of educational certificates

iii. A copy of Photo ID (for example, Driving License or Passport)

iv. A copy of valid passport (for non-Canadian applicants only)

v. A recent portrait photo sent via email

6. General Instructions:

Prospective students, besides reciting the Holy Qur‘ān daily, should prepare for the written test and focus on improving their Arabic, Urdu and English.

7. Application Form –

Submission Deadline:

Contact information is given below for obtaining the Application Form and submission of completed application.

Original completed application must be received by **May 31, 2018**



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Fax: 905-832-7767

Email: registrar@jamiiahmadiyya.ca

Web: www.jamiiahmadiyya.ca

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

PERLES DE LA SAGESSE

LE SAINT CORAN

1. Au nom d'Allāh, le Gracieux, le Miséricordieux.
2. *Non*, mais je prends à témoin cette cité –
3. Alors *qu'un jour*, tu vas descendre dans cette cité –
4. Et *Je prends à témoin* l'engendreur et l'engendré,
5. Nous avons assurément créé l'homme pour mener une vie de dur labeur. (90 :1-5)

HĀDĪTH

Hazrat Abdullāh bin 'Umar^{ra} raconte que le Saint Prophète^{sa} a dit : Jésus, fils de Marie, descendra sur terre, se mariera, vivra 45 ans puis mourra. Il sera enterré à mes côtés dans ma tombe. Ainsi Jésus, fils de Marie, et moi ressusciterons de la même tombe, entre Abou Bakr et Oumar.

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Les directives du Khalifatoul-Messie^{aa}

Sacrifices financiers des musulmans aḥmadīs *Sermon du vendredi – le 3 novembre 2017*

Début de la 84^{ème} année de Tahrīk Jadīd. L'importance de faire des sacrifices financiers dans le chemin d'Allāh, et les faveurs d'Allāh sur ses serviteurs sincères.

Au cours de l'année écoulée, le Pakistan s'est classé premier, suivi de l'Allemagne, du Royaume-Uni et les États-Unis.

Un appel à la contribution financière pour la reconstruction de la partie de Baitul Futūh détruite par le feu.

Le 3 novembre 2017, Hazrat Khalīfatul-Masīh V (qu'Allāh soit son aide) a prononcé le sermon du vendredi à la mosquée de Baitul Futūh, Londres. Après avoir récité le verset 93 de la sourate Al-'Imran qui est : « Jamais vous n'atteindrez la droiture à moins que vous ne dépensiez de ce que vous aimez ; et quoi que vous dépensiez, assurément, Allāh le sait très bien. » (3: 93)

Huzoor^{aa} a dit : Le sujet de ce verset a été

compris par les croyants dans ses divers aspects. Cela a été démontré surtout par les Compagnons du Saint Prophète^{sa} qui ont sacrifié leurs richesses, leurs vies et leur temps pour la foi. Ce sont les gens qui ont compris la vraie piété, *Taqwa*, la morale et ont fait des sacrifices financiers à travers lesquels ils ont atteint le plaisir d'Allāh. Par exemple, après que ce verset a été révélé, Hazrat Talha^{ra} a donné son verger le plus aimé dans le chemin d'Allāh. Aujourd'hui, par la grâce d'Allāh, ces niveaux ne sont atteints que par ceux qui croient au vrai serviteur du Saint Prophète^{sa}. Tandis que les gens du monde sont absorbés par l'accumulation de richesses, les Aḥmadīs offrent leurs richesses quand ils sont appelés à faire des sacrifices financiers, et cela à cause de la façon dont le Messie Promis^{as} a entraîné sa Jamā'at. Le Messie Promis^{as} dit : « Dans le monde, l'homme a un grand amour pour la richesse, c'est pourquoi il est écrit dans des livres d'interprétations

de rêves que si on voit qu'on a extrait son foie et l'a remis à quelqu'un, cela signifie donner ou dépenser sa richesse dans le chemin d'Allāh, pour l'obtention de la vraie justice et de la foi, il a été déclaré que « Jamais vous n'atteindrez la droiture à moins que vous ne dépensiez de ce que vous aimez » (3:93). Beaucoup de sympathie et de compassion pour la création de Dieu requiert la dépense de sa richesse, on ne peut pas profiter aux autres sans se sacrifier soi-même.

Beaucoup d'Aḥmadīs s'efforcent d'atteindre les plus hauts standards de sacrifice, et quand ils lisent le Coran et le Hadīth et les paroles du Messie Promis^{as}, ils deviennent certains de la façon dont Dieu bénit la vie et les possessions de ceux qui passent sur son chemin. Quand l'homme sacrifie de ses possessions les plus chéries, Dieu le lui rend 700 fois plus. Quand les Aḥmadīs font des sacrifices, ils le font avec la certitude qu'Allāh les récompensera de la même manière. Le

Je voudrais faire un nouvel appel, qui est pour la Jamā'at du Royaume-Uni en particulier et pour les membres du monde entier en général. Cet appel est pour la reconstruction de la partie de Baitul Futūh qui a pris feu, il y a deux ans. Depuis que le Khalīfa est au Royaume-Uni en 1984, des gens du monde entier viennent ici. Certains Jamā'at viennent avec de grandes délégations, et il devient difficile de les accueillir après cet incendie. C'est un gros projet.

Allāh accepte la richesse légale et n'accepte pas ce qui est acquis par des moyens illégaux. Le Saint Prophète^{sa} dit que Dieu accepte vos sacrifices avec sa main droite et les augmente jusqu'à ce qu'ils deviennent comme des montagnes, tout comme vous élevez un veau jusqu'à ce qu'il devienne un gros animal.

Saint Prophète^{sa} dit qu'Allāh accepte et récompense même une date sacrifiée sur son chemin.

Huzoor^{aa} a dit : Allāh accepte la richesse légale et n'accepte pas ce qui est acquis par des moyens illégaux. Le Saint Prophète^{sa} dit que Dieu accepte vos sacrifices avec sa main droite et les augmente jusqu'à ce qu'ils deviennent comme des montagnes, tout comme vous élevez un veau jusqu'à ce qu'il devienne un gros animal.

Huzoor^{aa} a déclaré : Ces cas ne sont pas limités au passé. Même aujourd'hui, ceux qui font ces sacrifices ont de telles expériences. Leur richesse augmente, tout comme leur foi. Huzoor^{aa} a cité quelques exemples de cela.

Un frère au Cameroun était sans emploi et dans des circonstances difficiles. Un vendredi quand

Le secrétaire Tahrīk Jadīd a fait appel au Chanda, il lui a donné 100 francs. En une semaine, il a obtenu un emploi à 100 000 francs par mois. Il a dit que c'était parce que Dieu a accepté son Chanda.

Un frère au Congo Brazzaville était très dur. Il a payé 100 francs pour le Chanda Tahrīk Jadīd, et le vendredi suivant, il avait l'air très heureux et a dit qu'il avait vendu 4 000 francs de bois le même jour.

Un frère de l'île de Mayotte qui travaillait dans un atelier de moto et donnait le maximum de Chanda. Il dit que la quantité de Chanda qu'il lui donne lui est restituée à la fin du mois.

La secrétaire de Lajna pour Tahrīk Jadīd au Canada a souhaité que, conformément aux paroles de Hazrat Muṣṭafā Mau'ūd^{ra}, elle voulait offrir tout son salaire à Chanda Tahrīk Jadīd. Cependant, elle n'avait pas de travail. Bientôt, elle a trouvé un emploi et a payé son salaire de 5000 \$ à Tahrīk Jadīd.

Huzoor^{aa} a dit : Depuis le début de la

Jamā'at jusqu'à ce jour, les Ahmadīs ont l'expérience de la promesse d'Allāh à cet égard. En effet, cet esprit de sacrifice est une étiquette de la Jamā'at Aḥmadiyya. Allāh a envoyé le Messie Promis^{as} dans le but de répandre le message de l'Islām, qui est fait par la traduction et la publication du Coran et des livres du Messie Promis^{as} en plusieurs langues. Cela comprend également la construction de mosquées, de maisons de mission et de Jāmi'as. Tout cela nécessite des sacrifices financiers. Pour le service de l'humanité, des écoles et des hôpitaux sont en cours de construction. Tout cela se fait à travers les sacrifices des membres sincères qui croient que Dieu les récompensera pour leurs sacrifices. S'il y a une lacune, c'est de la part des responsables qui n'attirent pas suffisamment l'attention des membres. Le Messie Promis^{as} dit : « Il est essentiel de rappeler aux gens de payer Chanda, et même les frères les moins aisés devraient être encouragés à payer Chanda. » Huzoor^{aa} a dit : Conformément à mon appel, le nombre de participants augmente également, et le zèle particulier est montré par les enfants Ahmadī.

Huzoor^{aa} a déclaré : Depuis la nouvelle année de Tahrīk Jadīd qui commence en Novembre, aujourd'hui, je vais annoncer le début de la 84e année et présenté quelques statistiques pour la 83e année. Selon les informations reçues jusqu'à présent, la Jamā'at a eu le privilège de contribuer 12 580 000 livres, soit 1 543 000 de plus que l'année précédente. En termes de contribution globale, à l'exclusion du Pakistan, l'Allemagne est avant tout suivie par le Royaume-Uni, les États-Unis, le Canada, l'Inde, l'Australie, l'Indonésie, le Moyen-Orient et le Ghana. En ce qui concerne la contribution individuelle, le Moyen-Orient arrive en tête, suivi de la Suisse, du Royaume-Uni, des États-Unis, de l'Australie, de l'Allemagne, de la Suède, de la Norvège et du Canada.

Parmi les pays africains, le Ghana était le premier pays suivi du Nigeria, du Mali, du Cameroun, du Libéria et du Bénin. Le nombre total de contributeurs était de plus de 1 600 000, avec 200 000 nouveaux contributeurs. Au Pakistan, Rabwah a été le premier, suivi par Islamabad, la ville de Lahore, Azizabad Karachi, Delhi Lahore, Rawalpindi, Multan, Peshawar, Quetta et Gujranwala. Au niveau du district au Pakistan, Sargodha se tenait en premier, suivi par Faisalabad et Umerkot.

Huzoor^{aa} a déclaré : Je voudrais faire un nouvel appel, qui est pour la Jamā'at du Royaume-Uni en particulier et pour les membres du monde entier en général. Cet appel est pour la reconstruction de la partie de Baitul Futūh qui a pris feu, il y a deux ans. Depuis que le Khalīfa est au Royaume-Uni en 1984, des gens du monde entier viennent ici. Certains Jamā'at viennent avec de grandes délégations, et il devient difficile de les accueillir après cet incendie. C'est un gros projet. Hazrat Khalīfatul-Masīḥ IV avait fait appel pour cinq millions de livres, mais a ensuite fait appel pour cinq millions de plus. Aujourd'hui, environ 11 millions d'euros sont nécessaires pour la reconstruction, dont environ la moitié est disponible grâce à l'assurance et aux contributions des membres. Les membres devraient faire des dons pour rencontrer l'autre moitié. Huzoor^{aa} a déclaré : Ceux qui n'avaient pas participé à la construction de la mosquée devraient saisir cette opportunité pour apporter leur contribution. Un tiers du montant devrait être payé la toute première année. À la fin du sermon, Huzoor^{aa} a informé le Jamā'at de la triste disparition d'Adil Hamooz Nakhoozah Ṣāḥib du Yémen et a conduit sa prière funéraire par contumace après la prière du vendredi.



Un serviteur dédié nous a quitté

Un très dévot serviteur de la Jamā'at, Şāhibzāda Mirzā Khurshīd Aḥmad Şāhib, est décédé à l'âge de 85 ans. *Innā lillāhī wa Innā Ilaiḥī Raji'ūn!* Le sermon du vendredi (le 19 janvier 2018) de Huzoor Anwar^{aa} était consacré à décrire la vie et les caractéristiques de ce grand serviteur de l'Islām, qui était en lien spirituel et physique avec le Messie Promis^{as}. Huzoor Anwar^{aa} a dirigé le Janāza Ghā'ib après les prières du vendredi.

Şāhibzāda Mirzā Khurshīd Aḥmad Şāhib était l'arrière-petit-fils du Messie Promis^{as}, fils de Hazrat Mirzā Aziz Aḥmad^{ra} et petit-fils de Hazrat Mirzā Sultan Aḥmad^r. Il a consacré sa vie à l'âge de 12 ans. Par la suite, il a fait son baccalauréat en anglais de Lahore aux instructions de Hazrat Muşleḥ Mau'ūd^{ra}. Hazrat Muşleḥ Mau'ūd^{ra} a effectué son Nikāh en 1955. Il a été béni avec 6 fils, dont quatre sont Waqif-e-Zindagī.

À partir de 1956, il a enseigné au Ta'limul Islām College pendant 17 ans dans le département d'anglais. Il était très populaire parmi les étudiants et préparait ses leçons avec beaucoup de diligence. Il a servi dans différents bureaux à Sadr Anjuman Aḥmadiyya de 1985 à 2003, tels que *Nāzir Khidmat Dervaishān*, *Nāzir Umūr 'Āma* et *Nāzir Umūr Kharijiyya*. Depuis le début du Califat actuel, il servait comme *Nāzir-e-A'lā* de Şadr Anjuman Aḥmadiyya ainsi que comme *Amīr Maqāmī*. Il a rempli toutes ses responsabilités de manière exemplaire.

Il a servi Hazrat Khalīfatul-Masiḥ III^{rh} et Hazrat Khalīfatul-Masiḥ IV^{rh} pendant longtemps. Lorsque Hazrat Khalīfatul-



Masiḥ IV^{rh} a émigré du Pakistan, il a également eu l'honneur de faire partie de la délégation de Rabwah à Karachi. Lorsque le triste incident du 28 mai 2010 a eu lieu, il a géré toutes les questions avec courage. Il était très régulier dans les prières quotidiennes, quelque chose qu'il a continué à ses derniers jours. Il partageait toujours la joie et le chagrin des gens. En tant que représentant de Sadr Anjuman, il a également eu l'honneur de diriger la première prière funéraire de Hazrat Khalīfatul-Masiḥ III^{rh} lorsqu'il est décédé à Islamabad, au Pakistan.

Qu'Allāh lui accorde le pardon et un rang élevé au Paradis! Que ses enfants continuent à illustrer ses traits et les œuvres rendues par lui! Et qu'Allāh continue à fournir à la Jamā'at et à Khilāfat des aides dévouées! Amīn!

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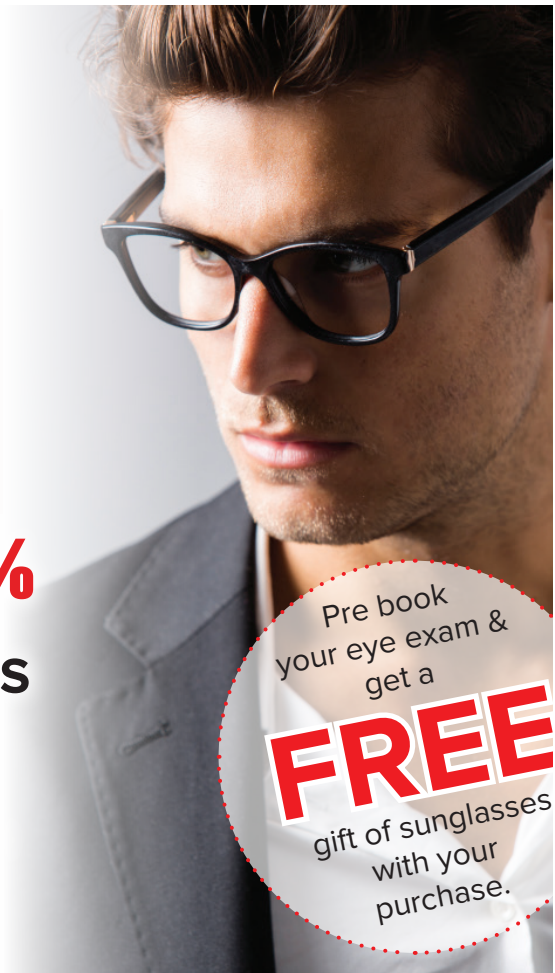


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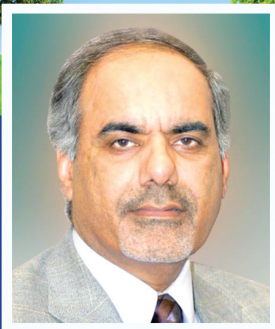
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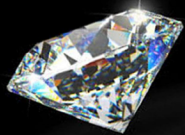
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