

AHMADIYYA

Gazette



CANADA

MARCH 2013 | WWW.AHMADIYYAGAZETTE.CA

‘I LOVE YOU.’

‘I AM WITH YOU.’

‘I SHALL HELP YOU.’

**‘I SHALL GIVE YOU
A LARGE PARTY
OF ISLĀM.’**

Various English Revelations of the Promised Messiah^{as}

TEN CONDITIONS OF BAI‘AT

Initiation Into the Aḥmadiyyah Muslim Jamā‘at

by Ḥaḍrat Mirzā Ghulām Aḥmad^{as} of Qādiān
The Promised Messiah and Mahdī

I

The initiate shall solemnly promise that he/she shall abstain from *shirk* [associating any partner with God] right up to the day of his/her death.

II

That he/she shall keep away from falsehood, fornication/adultery, trespasses of the eye, debauchery, dissipation, cruelty, dishonesty, mischief and rebellion; and that he/she will not permit himself/herself to be carried away by passions, however strong they might be.

III

That he/she shall regularly offer the five daily Prayers in accordance with the commandments of God and the Holy Prophet Muḥammad^{sa} and shall try his/her best to be regular in offering the *tahajjud* and invoking *durūd* on the Holy Prophet Muḥammad^{sa}. That he/she shall make it his/her daily routine to ask forgiveness for his/her sins, to remember the bounties of God and to praise and glorify Him.

IV

That under the impulse of any passions, he/she shall cause no harm whatsoever to the creatures of God in general and Muslims in particular, neither by his/her tongue, hands, nor any other means.

V

That he/she shall remain faithful to God in all circumstances of life, in sorrow and in happiness, in adversity and in prosperity, in felicity and in trial; and that he/she shall in all conditions remain resigned to the decree of God and keep himself/herself ready to face all kinds of indignities and sufferings in His way and shall never turn away from Him at the onslaught of any misfortune; on the contrary, he/she shall march forward.

VI

That he/she shall refrain from following un-Islamic customs and lustful inclinations and shall completely submit himself/herself to the authority of the Holy Qur‘ān; and that he/she shall make the Word of God and the sayings of the Holy Prophet Muḥammad^{sa} his/her guiding principles in every walk of his/her life.

VII

That he/she shall entirely give up pride and vanity and shall pass all his/her life in humbleness, cheerfulness, forbearance and meekness.

VIII

That he/she shall hold faith, the honour of faith and the cause of Islām dearer than his/her life, wealth, honour, children, and all loved ones.

IX

That he/she shall keep himself/herself occupied in the service of God’s creatures for His sake only and shall endeavour towards the beneficence of mankind to the best of his/her God-given abilities and powers.

X

That he/she shall enter into a bond of brotherhood with this humble servant of God, pledging obedience to me in everything good for the sake of God, and remain faithful to it until the day of his/her death. That he/she shall exert such a high devotion in the observance of this bond as is not to be found in any other worldly relationship and connection that demand devoted dutifulness.

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُوْلُ اللَّهِ

Aḥmadiyya Gazette Canada

An Educational and Spiritual Publication

Volume 42 - No. 3 - March 2013

Rabī-II/Jamadī-I 1434 AH - Amān 1392 HS



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www.Ahmadiyyagazette.ca

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The Aḥmadiyya Gazette Canada is published by the Aḥmadiyya Muslim Jamā'at Canada. The editors of the Aḥmadiyya Gazette Canada shall be solely responsible for all errors or omissions contained in the publication herein of the writings of the Promised Messiah^{as} or any of his successors^{ra}, as well as the summaries of the sermons or addresses of Ḥaḍrat Mirzā Masroor Aḥmad, Khalīfatul Masīḥ V^{aa}.

Articles published in the Aḥmadiyya Gazette Canada reflect the views of their respective authors and may not reflect the views, beliefs and tenets of the Aḥmadiyya Muslim Jamā'at Canada.

The official publication of the
Aḥmadiyya Muslim Jamā'at Canada

ISSN 0229 5644

1. Aḥmadiyya - Periodicals.

I. Aḥmadiyya Movement in Islām Canada.

BP195.A34 1972 297.8605-20dc

CANADA POST

SECOND CLASS MAIL

Mail Registration No: 40026877

Pearls of Wisdom



THE HOLY QUR'AN

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

Whatever is in the heavens and whatever is in the earth glorifies Allāh, the Sovereign, the Holy, the Mighty, the Wise.

He it is Who has raised among the Unlettered people a Messenger from among themselves who recites unto them His Signs, and purifies them, and teaches them the Book and wisdom, although they had been, before, in manifest misguidance;

And among others from among them who have not yet joined them. He is the Mighty, the Wise.

(62:1-4)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ① يُسَبِّحُ لِلَّهِ مَا
فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ
الْعَزِيزِ الْحَكِيمِ ② هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا
مِّنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ
الْكِتَابَ وَالْحِكْمَةَ ③ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي
ضَلَالٍ مُّبِينٍ ④ وَآخِرِينَ مِنْهُمْ لَمَّا يَدْحُقُوا فِي
وَهُوَ الْعَزِيزُ الْحَكِيمُ ⑤

(سورة الجمعة ٦٢ آيت ١-٤)

HADĪTH OF THE HOLY PROPHET MUHAMMAD^{SA}

Ḥaḍrat Abū Huraira^{ra} narrates:

We were sitting with the Holy Prophet^{sa} when Sūrah Al-Jumu'ah was revealed to him. After the verse, "And He has sent him (Muḥammad^{sa}) also to other (Muslims)...." (62:3) was recited by the Prophet^{sa}, a man asked, "Who are they, O Allāh's Apostle?" The Prophet^{sa} did not reply till he repeated his question three times. At that time, Salman al-Fārisī was with us. Allāh's Apostle^{sa} put his hand on Salman, saying, "Even if faith were at [the place of] al-Thuraiyyā (Pleiades), even then a man from these people would attain it."

(Ṣaḥīḥ Bukhārī, Book of Commentary)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ نَزَلَتْ عَلَيْهِ سُورَةُ الْجُمُعَةِ فَلَمَّا قُرَأَ: وَآخِرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ قَالَ رَجُلٌ مِّنْ هَؤُلَاءِ يَا رَسُولَ اللَّهِ؟ فَلَمْ يُرَاجِعْهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى سَأَلَهُ مَرَّةً أَوْ مَرَّتَيْنِ أَوْ ثَلَاثًا قَالَ وَفِينَا سَلْمَانُ الْفَارِسِيُّ قَالَ فَوَضَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَهُ عَلَى سَلْمَانَ ثُمَّ قَالَ: لَوْ كَانَ الْإِيمَانُ عِنْدَ الثُّرَيَّا لَنَالَهُ رِجَالٌ مِّنْ هَؤُلَاءِ

(صحيح بخارى - كتاب التفسير سورة الجمعة)

So Said the Promised Messiah^{as}



I have repeatedly explained that the words I recite are certainly and absolutely the words of God, as the Holy Qur'ān and the Torah are the word of God, and I am a Prophet of God by way of reflection. And that it is obligatory for each and every Muslim to obey me in religious matters, and to accept me as the Promised Messiah. Every person to whom my call has reached, even if he be a Muslim, and does not accept me as his *Hakam* and does not accept me as being the Promised Messiah and does not esteem the revelation that is vouchsafed to me as coming from God, [then he] is accountable in heaven, for he has rejected that which he had to accept at its time. I do not merely say that had I been an impostor I would have been destroyed, but I also affirm that like Moses^{as}, Jesus^{as}, David^{as} and the Holy Prophet^{sa}, I am true [in my claim]. God has exhibited more than ten thousand signs for my verification. The Holy Qur'ān bears witness for me and so does the Holy Prophet^{sa}. (Tuḥfat-un-Nadwah, Rūḥānī Khazā'in, Vol. 19, pg. 95-96)

TRIUMPH OF ISLĀM

In lieu of the fact that the period of the Holy Prophet's^{sa} Prophethood extends to the Day of Judgement and that he is *Khātam-ul-Anbiyā'*, God did not desire that mankind should be completely united under one faith during the life of the Holy Prophet^{sa}. For such a condition would have marked the end of his era,

meaning one could be led to think that his era came to an end at that time. God, therefore, left the unification of mankind and their acceptance of one faith for the latter part of the Prophethood of Muḥammad^{sa}, which will be a time close to the Day of Judgement. For this purpose God appointed a deputy from among this very Ummah, who was named the Promised Messiah and also *Khātam-ul-Khulafā'*. Thus the Holy Prophet^{sa} stands at the beginning of his Prophethood, and the Promised Messiah stands towards the end of it.

It was necessary that this world should not come to an end until after the appearance of the Deputy of the Prophet^{sa}, as the unification of mankind was destined to take place in his time. This is precisely what is set out in the verse:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ
الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ٥١

This means: [Our] God is that God Who sent His Messenger^{sa} with a perfect guidance and True Religion so that He may bring about its triumph over all the religions of the world, i.e. grant it a universal triumph (61:10). All scholars who have preceded me are agreed that this universal triumph would come about in the time of the Promised Messiah. (Chashma Ma'rifat, Rūḥānī Khazā'in, Vol. 23, pg. 90-91)

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ
الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ٥١

[Our] God is that God Who sent His Messenger^{sa} with a perfect guidance and True Religion so that He may bring about its triumph over all the religions of the world, i.e. grant it a universal triumph (61:10)

Guidance from Ḥaḍrat Khalīfatul Masīḥ V^{aa}

Ways to Gardens of Paradise

Summary of Friday Sermon Delivered on July 6, 2012

On July 6, 2012, Ḥaḍrat Khalīfatul Masīḥ V^{aa} delivered the Friday Sermon at Toronto, Canada.

Ḥudūr^{aa} said that the Jalsa Sālāna is a source of blessing for every Aḥmadī and the purpose of holding such conventions is to help the Jamā'at obtain Divine pleasure and blessings. Indeed, that is the sole purpose of the Jalsas. And, there is no doubt that when people gather together for such occasions merely for the sake of faith, for the remembrance of God and obtainment of His pleasure, God showers His blessings on them. Also, the Jalsas provide an opportunity to listen to such talks and speeches as increase us in our love for God Almighty and draw our attention to offer more prayers to Him, worship Him, and become more vigilant as regards to the fulfilment of our obligations towards mankind.

Ḥudūr^{aa} added that an important purpose of the Jalsa is to know how we can increase in piety and righteousness. When we worship God with all the requirements of His worship fulfilled, our hearts bow before Him and are filled with His love and fear. Indeed, the sole purpose of man's creation is to worship his Lord. When man worships God sincerely, he absorbs himself in Him and obtains His cognizance.

Ḥudūr^{aa} further said that the world has invented numerous ways of seeking

pleasure. Unfortunately, most of them are meant to satiate man's baser desires and carnal passions. Human values are being eroded and violated to the extent that television channels are openly showing nude films and pornography aimed at turning man into a vicious animal. On top of that, all this is called fun and pleasure, whereas the fact is that God Almighty declares those who follow these paths to be worse than animals, away from the right path, and stricken

We need to shun jealousy, malice, backbiting, pride and arrogance, apparent and hidden paths of transgression, and remissness with regard to acting upon Divine commandments. Those who are truly pious, they eventually emerge victorious. Therefore, we need to adopt true righteousness and piety.

with remissness. Ḥudūr^{aa} pointed out certain vices that have taken root in society and asked Aḥmadīs to protect themselves against them. He said that the true believers are those who perform each and every act solely for God, purify their hearts of the filth and grime of this world, and do not indulge in immoral ways to satiate their desires.

Ḥudūr^{aa} said that true honour lies in piety and righteousness. More honoured among the believers are those who are more pious and righteous. Ḥudūr^{aa} quoted the Promised Messiah^{as} and said that it does not behove believers to look down upon their less fortunate brothers. We should not take pride in our wealth or lineage and should not consider others to be inferior to us, for in the eyes

of God only those are honourable who observe piety and righteousness. Hence, fortunate are those who fear Allāh, and unfortunate are those who are under His curse.

Ḥudūr^{aa} added that the Promised Messiah^{as} invited us to be the perfect followers of the Holy Prophet^{sa}, and advised us to follow the *sunnah* of the Holy Prophet^{sa}. Ḥudūr^{aa} said that we need to shun jealousy, malice, backbiting, pride and arrogance, apparent and hidden paths of transgression, and remissness with regard to acting upon Divine commandments. Those who are truly pious, they eventually emerge victorious. Therefore, we need

to adopt true righteousness and piety.

Ḥudūr^{aa} said that we need to obtain maximum benefit from the special atmosphere of the Jalsa where piety and righteousness are being taught all the time. We need to safeguard ourselves against all kinds of evil and misdemeanours and strive to tread the right path. The blessed month of Ramaḍān is starting in a few days time. We ought to pray to God Almighty that He may enable us to derive maximum benefit from the goodness of this month. *Āmīn.*

In the end, Ḥudūr^{aa} drew the attention of Jalsa administration towards certain flaws in the preparations of the Jalsa.

True Gratitude

Summary of Friday Sermon Delivered on July 13, 2012

On July 13, 2012, Ḥaḍrat Khalīfatul Masīḥ V^{aa} delivered the Friday Sermon at Baitul Islām, Toronto, Canada.

Speaking about the recently concluded Jalsa Sālāna USA and Jalsa Sālāna Canada, Ḥudūr^{aa} said: “These Jalsas were held within a week of one another and I was able to participate in them and address the members directly. When I meet members of the Jamā’at, I learn of their problems and difficulties and their moral and spiritual state, and thus I am able to guide and direct them. In this respect my tour of both countries has been very successful. In addition to members of the Jamā’at, I also met some prominent personalities and many new contacts were made. May Allāh produce the best results of these efforts.” *Āmīn.*

Ḥudūr^{aa} outlined the following ways in which we can show our gratitude to Allāh for all His favours:

1. To Turn to Allāh with the utmost humility
2. To Seek Allāh and to love Him
3. To Recall Allāh’s favours and blessings and remind oneself that that they are all from Him
4. To Praise and eulogize Him
5. To Utilize His favours according to His desire and seek His pleasure

Allāh says that if you are grateful to Him He will increase His blessings upon you. Man can only be truly grateful to God when he keeps in mind the purpose of his creation and tries to seek the pleasure of his Creator. Every one of us, man and woman, young and old, should try to find ways of showing gratitude to God with his heart, tongue and action. We should carry out self-analysis, make a list of the good deeds that we need to inculcate and pledge to remain steadfast upon them; likewise we should make a list of the evils we must shun. True gratitude to Allāh lies in overcoming our weaknesses and bringing about a holy transformation in our lives; this will only be possible when we accept the Holy Qur’ān’s authority over our lives and endeavour to act upon the Conditions of the Bai’at.

Ḥudūr^{aa} said: “During these Jalsas I saw beautiful expressions of the Jamā’at’s love and devotion to Khilāfat. By the Grace of Allāh this spirit has been alive for the last 125 years. Members did their duties diligently and some who could not get

leave to come to the Jalsa gave up their jobs. They should all be grateful to Allāh who has given them the opportunity to serve. Remember that all these duties and the enthusiastic welcome given to the Khalīfa are momentary expressions of your love for Khilāfat, but permanent devotion requires that you try to obey every command of the Khalīfa. If you resolve to do so, it will not be difficult; all it takes is a change in your thinking. May Allāh enable every member of the Jamā’at to fulfill his obligations to the Jamā’at.”

Ḥudūr^{aa} drew the Jamā’at’s attention to some shortcomings in the management during the Jalsa and instructed that all such flaws should be recorded in a ‘Red Book’ so that they are not repeated in the

future.

Ḥudūr^{aa} opened new mosques and mission houses in various places and met members of the Jamā’at. Ḥudūr^{aa} said, “I am receiving letters from many of the members I have met in which they pledge to be mindful of prayers, *purdah* and other Qur’ānic injunctions. May Allāh enable them to remain firm upon their pledge.”

Closing the sermon, Ḥudūr^{aa} prayed that may this new attitude become a permanent part of their lives and may Allāh enable him to fulfill his own obligations to the Jamā’at. *Āmīn.*

Remember that all these duties and the enthusiastic welcome given to the Khalīfa are momentary expressions of your love for Khilāfat, but permanent devotion requires that you try to obey every command of the Khalīfa. If you resolve to do so, it will not be difficult; all it takes is a change in your thinking.

Supplementary Fasting Every Monday So Aḥmadīs May Be Protected From Harm

Aḥmadīs in Pakistan have shown extraordinary patience and resilience in the face of severe persecution. These sacrifices and these emotions can only bear fruit if we fall down before Allāh and wet our prayer mats with tears. Pakistani Aḥmadīs in particular should offer fervent prayers and try to keep fast one day each week... It will be more appropriate if a specific day, such as Thursday or Monday, is fixed by the Jamā’at for this fast. In any case, our focus should be to attract Allāh’s love by making whatever sacrifices we can, by establishing a personal relationship with Allāh, by raising our moral and ethical standards, by spreading the message of Islām and countering the objections that are raised against it.

Members of the Jamā’at are reminded to take part in this supplementary fasting scheme every Monday.

All True Praise Belongs to Allāh

Summary of Friday Sermon Delivered on July 20, 2012

On July 20, 2012, Ḥaḍrat Khalīfatul Masīḥ V^{aa} delivered the Friday Sermon at Baitul Futūḥ Mosque, London.

Speaking on the subject of being grateful to Allāh and praising Him for His favours, Ḥudūr^{aa} read out an extract from the writings of the Promised Messiah^{as} in which he says that *Ḥamd* means to praise someone who is deserving of praise on account of His favours. *Ḥamd* connotes eulogising someone who has done a favour to us by His special will, and it applies particularly to the Being who is the source of all blessings and all light. All these meanings of *Ḥamd* apply only to God who sees and listens.

Ḥudūr^{aa} said that when a believer shows gratitude to others, he does so with the consciousness that God is the source of all bounty. As we continue to witness the Jamā'at making progress, we are obliged to praise God more and more.

In the context of the recent tour of USA

and Canada, Ḥudūr^{aa} spoke about his efforts to foster justice and world peace. Our ultimate objective is that the world should submit to the One God and that the flag of the Holy Prophet^{sa} should fly high in every land.

Ḥudūr^{aa} spoke about young Aḥmadīs in USA and Canada through whose efforts the message of Islām was conveyed to the highest offices. These young men should be grateful to Allāh for having been given the opportunity, and they ought to keep in mind that establishing contacts with high officials should not be our aim, rather our focus should remain on winning Allāh's pleasure and conveying the message of truth to all.

Ḥudūr^{aa} also spoke about the success of his tour to Canada and praised the Jamā'at efforts at establishing contacts with non-Aḥmadīs. Ḥudūr^{aa} praised the sincerity and devotion of the members and urged the Aḥmadī immigrants from Pakistan to

be grateful to Allāh, to establish a strong relationship with Him and to act upon His commandments. Ḥudūr^{aa} said that if you praise Allāh and show gratitude to Him, He will multiply His favours upon you.

Ḥudūr^{aa} said: "We are about to enter the blessed month of Ramaḍān. Aḥmadīs should try to make the best use of this month. Pray and worship more than ever, for these are the days of absorbing Allāh's blessings. May Allāh enable us to do so."

At the end of the sermon, Ḥudūr^{aa} informed the Jamā'at of the tragic martyrdom of Chaudhary Naeem Aḥmad Gondal ṣāḥib, son of Chaudhary Abdul Wahid ṣāḥib, of Karachi; and the sad demise of ṣāḥibzada Mirzā Ḥāfiẓ Aḥmad ṣāḥib, son of Ḥaḍrat Khalīfatul Masīḥ II^{ra}. Ḥudūr^{aa} led the *Namāz Janāzah Ghā'ib* of the two deceased after the Friday prayer.

Ramaḍān, Worship and Righteous Deeds

Summary of Friday Sermon Delivered on July 27, 2012

On July 27, 2012, Ḥaḍrat Khalīfatul Masīḥ V^{aa} delivered the Friday Sermon at Baitul Futūḥ Mosque, London.

Ḥudūr^{aa} said that, by the Grace of Allāh, we are once again passing through the blessed month of Ramaḍān, and fortunate are those who derive full benefit from it. The mere abstinence from food and drink does not make one deserving of Divine reward unless one does good deeds. Fasting is accepted by God only if one keeps watch over oneself. For such people paradise is brought closer and Satan is shackled. Fasting for the sake of God leads a believer to greater virtue and helps him shun evil.

The Holy Prophet^{sa} has said that if one does not give up falsehood, God does not care whether he remains hungry and thirsty. If someone quarrels with a fasting believer, he should not respond in kind and should merely say, 'I am fasting.' It is thus that Ramaḍān brings about a revolution in one's life, brings one closer to paradise and shackles Satan, but only if one strives to change one's condition and tries to mould one's every word and action to the Will of God.

Ḥudūr^{aa} said that the worship and

recitation of the Holy Qur'ān during Ramaḍān should have an impact on our actions and our morals. The Promised Messiah^{as} says do not insist on injustice and do not subvert the truth. Accept the truth even if it comes from a child. Remain steadfast upon the truth and give testimony accordingly. Let not enmity of someone stop you from this. The excesses of the tongue are dangerous, a God-fearing person keeps his tongue in control lest he should utter anything that is contrary to *Taqwā*. In Ramaḍān we should set our direction right and try to become more truthful in word and deed, and seek the bliss that comes from Divine acceptance. May Allāh enable us to do so.

Ḥudūr^{aa} spoke about some devout Aḥmadīs who have passed away in recent days. Among these was a veteran and esteemed servant of the Jamā'at, Chaudhary Shabbir Aḥmad ṣāḥib, Wakīlul Māl Awwal. He offered important services in the establishment of the existing financial system of the Jamā'at, and had the honour of receiving training from Ḥaḍrat Khalīfatul Masīḥ II^{ra}. Both his parents were companions of the Promised Messiah^{as}. He was a renowned poet and had once worked as a journalist.

When he devoted his life for the Jamā'at, Ḥaḍrat Muṣṭafā Mau'ūd^{ra} advised him that a devotee should be as concerned for the Jamā'at as a mother is concerned for her child. Chaudhary ṣāḥib always remembered this advice and acted upon it. While he did his work diligently, he also served as *Sulṭān-e-Nasir*, or a helper, for the Khalīfatul Masīḥ and prayed for him. May Allāh grant him a lofty station in heaven and always bless the Jamā'at, with such workers.

Ḥudūr^{aa} also informed the Jamā'at of the sad demise of the following: an Aḥmadī missionary, Maqbool Aḥmad Zafar ṣāḥib; Mī'rāj Sultana ṣāḥiba, wife of Hakim Badr ud-Din ṣāḥib Amil of Qādiān; and Maryam Sultana ṣāḥiba, wife of the late martyr Dr. Muḥammad Aḥmad Khan ṣāḥib of Kohat, Pakistan. Ḥudūr^{aa} spoke about their devotion and services for the Jamā'at and led their *Namāz Janāzah Ghā'ib* after the Friday prayer.



The Promised Messiah^{as}

ḤADRAT MIRZĀ GHULĀM AḤMAD^{AS}

The Reformer of Islām

by Ḥaḍrat Chaudhry Muḥammad Zafrullāh Khān^{ra}



The following speech was delivered at the inauguration of the Pedroabad Mosque in Spain on September 10, 1982.

The greatest event in the whole long and fascinating course of the history of the evolution of man, physical, moral, intellectual and spiritual, was the advent of Muḥammad^{sa}, the Prophet of Islām, the Messenger of Allāh, par excellence, the Perfect Man.

The tremendous revolution initiated through him has helped shape the destiny of man through the ages. The impact of this revolution was miraculously reinforced and re-invigorated, just short of a century ago, through his second advent, spiritual in character, in the person of his perfect reflection, Ḥaḍrat Mirzā Ghulām Aḥmad^{as} of Qādiān, the Promised Messiah and Mahdī (1835-1908). He laid the foundation of the Aḥmadiyya Movement in Islām in 1889. He was to establish the superiority of Islām over all other faiths, which he did.

The reason why I have been bestowed the honour of being graciously directed by Ḥaḍrat Khalīfatul Masīḥ IV, Head of the Aḥmadiyya Movement, to address this august assembly this morning, is that I am one of the still surviving members of the company who had, by the Grace and Mercy of Allāh, the good fortune of being enabled to make the covenant of allegiance at the blessed hands of the Promised Messiah^{as} himself. I am fully conscious of my unworthiness, and realize that I am the least of the company among whom I have the honour to be included, and am most deeply grateful to Ḥaḍrat Khalīfatul Masīḥ, one of whose humblest servants I am, for the honour he has so benignly bestowed on me.

September 3, 1904, was a red letter day in my life. On that day I was, by Divine Grace, granted the inestimable privilege of beholding for the first time, the

blessed countenance of the Promised Messiah^{as} and Mahdī, while his speech was being read out by one of his principal disciples, Ḥaḍrat Maulvi Abdul Karim sāḥib, to a public audience in Lahore. From the moment my gaze rested on that glorious vision, it remained riveted to it throughout the reading of the lecture, which took more than an hour. I was deeply stirred and my soul poured forth its homage to him. I felt myself deeply and completely committed. There has never since been a shadow of a doubt, nor a moment of hesitation. I have, through the sheer Grace and Mercy of Allāh, been throughout firmly based on the unshakeable and immovable rock of certainty of faith. Alḥamdulillah. I was then only eleven years of age. Soon after completing my fourteenth year, I swore formal allegiance to the Promised Messiah^{as} and Mahdī, at his own blessed hands, on September 16, 1907, in Qādiān. That Roll of Honour was closed, less than a year later, by his demise at Lahore, on May 26, 1908.

For my own satisfaction I have never felt the need of any reason or argument. The torch that was by Allāh's Grace and Mercy lit within my soul seventy eight years ago, has shined ever more brightly with the passage of time, reinforced by my observation and experience and by the witness of Allāh. I have always had a feeling that though reason and argument are useful and helpful in the case of an earnest and sincere seeker after truth, they yield little profit in the case of a person who has recourse to them only for the sake of opposition.

The history of the Aḥmadiyya Movement, though still short of a century, is studded with divine proofs of the truth of its Holy Founder, and of Allāh's continuous support of it. That is evidence which no reasoning can refute or dispel.

The basic claim of the Holy Founder of

the Movement^{as} was that he was the constant recipient of Divine verbal revelation. That claim was either true or false. If it was true, then whatever that Divine revelation proclaimed as his status and mission must be accepted. If that claim was false, he was (God forbid) an impostor, and no further attention need be paid to him. How can this issue be conclusively determined? The Holy Qur'ān sets forth a decisive criterion (69:45-48) that an impostor is most surely destroyed by God. How did God deal with this claimant? This is not a matter of argument; it is a question of fact. He who yearns may read. It is a long and continuous spectacle of Divine favours and bounties; a series of triumphs. A tree is known by the fruits thereof. Carry out an honest and unprejudiced comparison of the fruits of the trees of Aḥmadiyyat and of the trees of its opponents, and abide by the result. The Holy Qur'ān recites a series of blessings which characterize the faithful; so does the Holy Prophet^{sa}. I venture to draw attention to one out of each category.

The Holy Qur'ān says:

Allāh has promised those among you who believe and act righteously that He will surely make them Successors in the earth as He made Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that after their state of fear He will grant them peace and security. They will worship Me and will not associate anything with Me. Those who disbelieve thereafter, they will be the rebellious ones. (24:56)

Continued on page 13...

The Advent of the Promised Messiah^{as} & the Age of Technological Advancement

By Furhan Aḥmad Hamza Qureshi, Jāmi'a Aḥmadiyya Canada

Technology has played a crucial part in the development and progress of every human civilization since the Stone Age. Humans have always been in search of ways to make life easier and more efficient, and the natural human predisposition to advance and progress prompted the subsequent Bronze and Iron Ages that spanned many millennia. However, despite this prolonged period of the usage of tools, human advancement was stuck at a stalemate for centuries. The main modes of transport essentially remained the same, as did weapons, tools and the like. It was only after the Renaissance that Western civilization began to make incredible progress in technology starting from the era of the Industrial Revolution. This marked a major turning point in human history, the effects of which are now glaringly evident before the entire world. Within the last hundred years, technology has taken such a strong place in everyone's life that now to live without cell phones, television, computers, the internet, and modern modes of transport would feel no less than like living in Inferno. Yet, as the world progresses towards an era of seemingly infinite technological advancements, where even the sky is not a limit, one must pause to think about where all this advancement is taking the world. What purpose does technology serve in the long run?

Islām, being the complete religion that it is, explains the role of technology in the current age as a medium through which it will prevail over all other religions. So while these ease-inducing innovations are arguably making the world a better place, their actual functionality is devoted to the propagation of the message of Islām, which will bring about its ordained triumph.

The Promised Messiah^{as} and the Victory of Islām

It is important to first establish the fact that according to the Holy Qur'ān, the dominance of Islām would occur in the latter days. The Holy Prophet^{sa} appeared at the most opportune time in order to release mankind from the clutches of destruction. However, the world he lived in was not technologically advanced and neither was international correspondence an easy task. To convey a message from one country to another, long and tedious journeys had to be undertaken which resulted in inefficiency and unproductiveness. Despite these limitations, Islām spread at an incredibly fast pace. Nonetheless, it was impossible for the Holy Prophet^{sa} to physically live long enough to propagate his mission throughout the world, and it was for this reason that the Promised Messiah was to appear. He would not only remove the internal and external threats faced by Islām in the latter days, but was to ensure that it would prevail over all other religions. In this respect, the Holy Qur'ān declared long ago:

He it is Who has sent His Messenger with the guidance and the Religion of truth, that He may cause it to prevail over all religions, even if those who associate partners with God hate it.¹

The consensus of exegetes of the Holy Qur'ān is that this verse is a description of the task of the Imām Mahdī and Promised Messiah. For example, just to name a few: Imām Fakhruddin Razi in his commentary *Al-Tafsīr Al-Kabīr*², Allama Alusi in *Ruḥ-ul-Mu'ani*³, and Imām Muḥammad bin Aḥmad Al-Qurtubi in his commentary⁴, have expressed the notion that this verse concerns the advent of the Promised Messiah through whom Islām will prevail over all other religions.

Now, the question arises, why was

the great task of the victory of Islām ultimately entrusted to the Promised Messiah^{as} instead of the Holy Prophet^{sa}? If this task was worthy of anyone, it was assuredly worthy of the Holy Prophet^{sa}.

In principle, it is important to remember that the Promised Messiah^{as} is in fact the second coming of the Holy Prophet^{sa} and as such, is nothing apart from his master⁵. Hence, the tasks given to the Promised Messiah^{as} are in fact the tasks of the Holy Prophet^{sa} and the fulfillment of those tasks is attributed to the Master Prophet^{sa} himself. The Promised Messiah^{as} explains:

Since the period of the Prophethood of the Holy Prophet^{sa} extends to the Day of Judgement and he is *Khātam-ul-Anbiyā'* [Seal of Prophets], God did not so design that mankind should be united in one faith during his lifetime, for this would have marked the end of his era, and one could be led to think that since the task that had been assigned to the Holy Prophet^{sa} had been completed, his Prophethood had also come to an end. God, therefore, left the unification of mankind and their acceptance of one faith for the latter part of the Prophethood of Muḥammad^{sa}, which will also be the time of the approach of the Day of Judgement. For this purpose God appointed a deputy from among this very Ummah, who was named the Promised Messiah and also Khatam-ul-Khulafā'. Thus the Holy Prophet^{sa} stands at the beginning of his Prophethood, and the Promised Messiah stands towards the end of it.⁶

Secondly, there were two important tasks entrusted to the Holy Prophet^{sa}:

1. The perfection and completion of guidance (تكميل هدايت)

2. The completion of the propagation of guidance (تكميل اشاعت ہدایت)

The Promised Messiah^{as} declared that the second task was to be fulfilled in his time, and after him, through his community. He said:

It should be borne in mind that all bounties and the perfection of the faith that were bestowed on the Holy Prophet^{sa}, had two aspects: first, the perfection of the guidance, and secondly, the completion of the propagation of the guidance. The perfection of the guidance from every aspect took place through his first advent, and the completion of the propagation of the guidance was accomplished through his second advent. The verse of the *Sūrah Al-Jumu'ah*:

الْآخِرِينَ مِنْهُمْ

refers to another people who will be prepared through his grace and instruction. This makes it clear that he will have a second advent, and this advent – which is by way of reflection – is now taking place. Thus, this is the time of the completion of the propagation of the guidance... Therefore, these advancements are in fact the advancements of the Holy Prophet^{sa} because through them, the second part of the excellence of his perfect guidance is being completed [i.e. the completion of the propagation of guidance is being carried out].⁷

Therefore, the Promised Messiah^{as} appeared in order to fulfill this second task of the Holy Prophet^{sa}, the time for which had now arrived as the world was now ready to accept the message of universal peace and brotherhood.

Technological Advancements in Preparation for the Dominance of Islām

Whereas on one hand, Allāh the Almighty had already decreed the ultimate triumph of Islām centuries ago, as the time for the advent of the Promised Messiah^{as} approached, the Western world slowly arose from its slumber. For what seemed an eternity, they had sunken into the dark ages while Muslims enjoyed their time atop of the civilized world. Yet, as the Muslims lost grasp of their traditions and morals and spiraled into an abyss, Westerners passed through the Renaissance, which ushered in the Age of Enlightenment.

In the years leading up to the birth of the Promised Messiah^{as} in 1835, the Industrial Revolution was well underway, changing



the entire landscape of the world. The Industrial Revolution was a period of great technological development which began in the middle of the 18th century and stretched as far as the mid-1800s. Originally, it began in Great Britain, the largest empire in the world at the time, but its effects were monumental, eventually impacting life all over the world. In essence, it changed the society of the world from being mainly agricultural to one in which industry and manufacturing ruled. T. S. Ashton, in his book *The Industrial Revolution: 1760-1830*, described some features of this revolution in the following words:

...fresh sources of raw material were exploited, new markets were opened, and new methods of trade devised. Capital increased in volume and fluidity; the currency was set

on a gold base; a banking system came into being. Many old privileges and monopolies were swept away, and legislative impediments to enterprise removed. The State came to play a less active, the individual and the voluntary association a more active, part in affairs. Ideas of innovation and progress undermined traditional sanctions: men began to look forward, rather than backward, and their thoughts as to the nature and purpose of social life were transformed.

In terms of technology, some of the greatest advancements came in steam power, as new fuels such as petroleum and coal were incorporated into new steam engines, revolutionizing the manufacturing and transportation industry. Whereas for centuries, the

Fig. 1 - Major Innovations

Year	Inventor	Invention
1769	James Watt	An improved steam engine
1799	Alessandro Volta	The battery
1804	Richard Trevithick	The first steam-powered locomotive
1809	Humphry Davy	The first electric light
1814	Joseph Nicéphore Niépce	The first successful photograph taken
1825	William Sturgeon	The electromagnet
1835	Charles Babbage	A mechanical calculator
1837	Samuel Morse	The telegraph
1866	Alfred Nobel	Dynamite
1867	Christopher Scholes	The first practical and modern typewriter
1876	Alexander Graham Bell	The telephone
1877	Thomas Edison	The phonograph
1879	Thomas Edison	The incandescent electric light bulb
1888	Nikola Tesla	The A/C motor and transformer
1892	Rudolf Diesel	The diesel-fueled internal combustion engine
1903	Orville, Wilbur Wright	The first airplane
1907	Auguste, Louis Lumiere	Colour Photography
1908	Henry Ford	The first affordable, practical car (Model T)
1910	Thomas Edison	The motion picture camera

main modes of transportation were horses and carriages, steam boats and locomotives provided a more efficient and faster way to cross long distances. A new method of communication, the telegraph, was invented, which improved correspondence across large bodies of water. When the Industrial Revolution began to slow down, it gave way to the Second Industrial Revolution which lasted from the middle of the 19th century until World War I. In short, the amount of innovations and technological advancements that took place during this course of time is remarkable and unprecedented. To put things into perspective, please see Fig. 1 for some major innovations during this era.

In any case, the details of the Industrial Revolution are not the object of this paper, but let it suffice to say that this revolution took place at such an alarming and rapid pace, that it seems to have been done in haste preparation for a great transformation of the world. Within a century, the living standards of the masses had undergone a complete change and the world would never be the same again.

In regards to the fantastic innovations of the Western nations, the Promised Messiah^{as} once remarked:

They have no equal in the art of war and statecraft. Their inventions and machines have established new patterns, both in war and in worldly comforts and luxuries. They have brought about an amazing revolution

in the culture of mankind and have displayed such mastery in statecraft and in providing equipment for war and peace, as has no parallel since the creation of the world.⁸

An aficionado of the world would consider this period to be the result of human effort, aptitude and circumstance; however, the link between the age of technological advancement and the advent of the Promised Messiah^{as} is too apparent to ignore. The Promised Messiah^{as} himself once commented, “It is a matter of principle that whenever a Messenger appears in the world, all great world events and revolutions that take place in his time are attributed to his advent.”⁹

The Advent of the Promised Messiah^{as} and the Propagation of Guidance

The Promised Messiah^{as} was born in 1835, just as the effects of the Industrial Revolution were being felt across the globe. The British East India Company had been in India since 1612, and had begun its rule a little more than a century later, in 1757. By 1858, the British Empire began its official colonization of India. The British Raj, as it is referred to in history, had a great impact on the culture, economy and industry of India and with their arrival, the British also brought along their technology, including the railway. Within 20 years of the British Raj, British companies had invested no less than 95 million pounds in Indian railways, and it went on to become the fourth largest railroad route in the

world¹⁰. The British not only introduced railways, but also postal services, legal and judicial systems, and governmental-based services, the effects of which are still evident in India. Therefore, the Promised Messiah^{as} was born into such a colonization and industrialization of India, by which he could propagate the message of Islām and fulfill his mission.

Commenting on the technological advancements of his time, the Promised Messiah^{as} explained that these innovations were put in place by God so that the prophecies of the Holy Prophet^{sa} would attain fulfillment. The Holy Prophet^{sa} had prophesied that the Promised Messiah would appear at a time when the world would be under the grasp of the Antichrist and Gog and Magog – such superpowers that would transform the world into a global village through their inventions that ran on fire-power. He declared:

The Hour [i.e. Judgment Day] will not come until time draws near and a year becomes like a month, a month like a week, a week like a day, a day like an hour, and an hour like a burning piece of wood.¹¹

These prophetic words came true in a grand fashion in the latter days, when fire and steam based modes of transportation and methods of communications dramatically cut down travel times and eased the lengthy periods of time required to send and receive information. Truly, by way of trains, airplanes, cars, telegraphs, postal services and printing presses, life became faster throughout the world. The world became a global village, making it possible to spread the teachings of Islām throughout the world with unprecedented ease. It was now time for the second phase of the mission of the Holy Prophet^{sa}, the completion of the propagation of guidance, to be accomplished. Hence, the era of the Promised Messiah^{as} arrived in all its foretold glory.

The Holy Qur’ān is filled with prophecies concerning the advent of the Messiah^{as}, out of which one is إِذَا النُّفُوسُ رُوِّجَتْ [‘when people are brought together’]¹². The Promised Messiah^{as} said:

[The prophecy] إِذَا النُّفُوسُ رُوِّجَتْ is for me...‘bringing together’ can also refer to the fact that God Almighty has combined all of the means for the propagation of Islām [in this age]. For instance, through the means of printing presses, the abundance of paper, post offices, telegraphy, railroads and steamboats, the entire world has become, as it were,

one city. In addition, brand-new inventions are strengthening the meaning of 'bringing together' because new instruments of *Tabligh* are being brought together. Now, even the phonograph can be used for the propagation of faith and many wondrous tasks can be carried out through it. In short, so many means of *Tabligh* are being brought together, that we do not find similar examples in history.¹³

In addition, he wrote:

O ye who yearn and thirst for truth, listen! These are the days that have been promised since the beginning. God will not permit much delay in these affairs. Just as you can see that the lamp placed on top of a minaret spreads its light far and wide, and just as lightening in one part of the sky also illuminates all other parts, so too will it be in these days. God has Himself provided the means for fulfilling His prophecy that the message of the Messiah will spread in the world like lightening and will encompass all four corners of the earth like the light from a tower. The railways, telegraph, steamships, excellent postal services, easy modes of travel and tourism and other such means have been established to fulfill the prophecy that the message of the Messiah will illuminate every corner like lightening. The true nature of the tower of the Messiah that is mentioned in the *ahadith* is that the Messiah's invitation and message will spread on this earth very quickly just as light or sound from a tower reaches far. Therefore, trains, postal services, steamboats and ease of preaching and travelling are all special signs of the time of the Messiah that have been mentioned by many Prophets.¹⁴

The Promised Messiah's^{as} Interaction with and Views Concerning Inventions

The Promised Messiah^{as} was in constant interaction with technology, and repeatedly pointed out that the era of technological advancement was



commissioned by God in order to make the paths of the propagation of Islām easy for the Messiah and his followers. He considered all new innovations to be stepping stones through which he could convey the message of God to mankind. Regarding new modes of transport, he wrote:

The Holy Qur'an also says:

وَإِذَا الْعِشَارُ عُطِّلَتْ

This means that the age of open invitation, which is the time of the Promised Messiah, will occur "when camels would be rendered useless." Some new modes of travel would be invented and therefore camels would no longer be needed. It is also stated in the hadith that:

يُثْرَكُ الْقِلاصُ فَلَا يُسْعَى عَلَيْهَا

In other words, camels will be rendered useless in that age. This sign has not been appointed for the time of any other Messenger. So be grateful that preparations are being made in heaven for spreading Divine light. Blessings are also stirring up in the earth. You are witnessing an ease in travel and movement that was not known to your parents and grandparents. It is as if this is a new world. Fruits are available out of season, trips that once took six months can now be completed

in days, news is instantly transmitted thousands of miles and there are devices and machines to assist with every task. If you wish, you can travel by train with the same comfort that you would have in an orchard at your home. Has the earth not undergone a revolution? Just as there is an astounding upheaval on earth, God also wills that an astounding upheaval take place in the heavens.¹⁵

One of the greatest technological advancements in history was the invention of the printing press by Johannes Gutenberg in the 15th century. The printing press made the production and spreading of books more efficient and easy, since scribes were no longer required to meticulously handwrite every book. The press could not only produce books, but also tracts, handbills and announcements. The

concept of Gutenberg's press evolved over time, until by the advent of the Promised Messiah^{as}, they had become quite elaborate and many books could be published at once. The ease in printing and distributing books was greatly appreciated by the Promised Messiah^{as}, as this was the primary method he adopted in propagating Islām. Referring to the prophecy of the Holy Qur'an that in the time of the Promised Messiah^{as} books will be spread abroad¹⁶, he wrote:

And as for the spreading of books, this is indicative of the resources (of the age), such as printing presses. As you can see, Allāh the Almighty raised a nation that invented the tools for publication. Look at how many presses there are in India and in other countries. This is all the work of God, (and He has done so) in order to help us in our mission and to propagate our faith and our books and to convey our Divine knowledge to every nation so that they might take heed and attain guidance.¹⁷

Another great invention of the Promised Messiah's^{as} era was the camera. The Promised Messiah^{as} realized its potential in propagating his mission, and in 1899, he decided to have his photograph taken for the benefit of such Westerners who were skilled in facial recognition.¹⁸

He undertook this task merely for the propagation of Islām, and not for any personal gain. He explained:

I have stated the reason for having my photograph taken many times before. The fact is that I desired to propagate Islām in Europe and especially London, however the hindrance was that these people do not pay attention to such preaching unless they know about the life of the claimant [to prophethood]. They are very advanced in recognizing pictures and just by glancing at a person's image, they can estimate the level of one's spiritual prowess... The reason I had my picture taken was to benefit from this medium in calling others towards Islām.¹⁹

No discussion of the Promised Messiah's^{as} interaction with technology would be complete without the mention of the phonograph. The phonograph was a device invented by Thomas Edison in 1877, which recorded and reproduced sounds. This machine quickly gained fame and when it arrived in India, Ḥaḍrat Nawab Muḥammad Ali Khan^{ra}, a prominent companion of the Promised Messiah^{as}, bought it in 1901. The Promised Messiah^{as} was highly enthusiastic about this invention and remarked, "Up until now, this phonograph has only been used for fun but in actuality, God has kept this invention for us and great tasks will be carried out through it."²⁰ At first, the Promised Messiah^{as} had planned that he would record a four-hour lecture in his own voice, so that it could be played back to people in far-off lands.²¹ This plan would later be dropped, and to the great misfortune of the world, the sweet voice of the Promised Messiah^{as} was never recorded.²²

In mid-November of 1901, at the request of the Promised Messiah^{as}, Ḥaḍrat Nawab Muḥammad Ali Khan^{ra} brought the phonograph to Qādiān. News of the phonograph in Qādiān spread like wildfire, and soon everyone wanted to see this new invention. Taking full benefit of the opportunity, the Promised Messiah^{as} decided to use this device for *Tabligh*, and not only allowed the general population of Qādiān to see this invention, but composed an Urdu poem for the occasion within a matter of minutes. In the poem, he emphasized the need to recognize the Creator and the falsehood of idols. This poem, along with another Persian poem of the Promised Messiah^{as}, was recorded in the cylinder and played back to the audience. The audience included prominent members of the

Arya Samaj, some non-Aḥmadī Muslims, and of course, the Noble Companions^{ra}.²³ Hence, the Promised Messiah^{as} used this new piece of cutting-edge technology to convey the message of Islām to non-Muslims. He considered it crucial to adopt new methods for the propagation of the true guidance, as is evident from this historic incident.

Conclusion

The primary mission of the Promised Messiah^{as} was to establish Islām as the dominant religion in the world. Such an extraordinary task required extraordinary measures to reach completion, and so God Almighty brought about a unique technological revolution in the world at the most opportune moment. This era of technological advancement provided the Promised Messiah^{as} with the necessary tools and means by which the pristine and glorious message of Islām could reach the corners of the world. Today, people around the world are blissfully enjoying the innovations of this technological era, unmindful of its true purpose. Little do they know that the gadgets and devices they are so inseparably attached to will soon facilitate the ultimate victory of Islām.

References

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2. At-Tafsir Al-Kabir, (9:33)
3. Rūh-ul-Mu'ānī, (9:33)
4. Tafsir Al-Qurtubī, (9:33)
5. In a treatise, he once wrote: "My Prophethood and Messengership is because of my being Muḥammad and Aḥmad and not because of my own self, and I have been given this name by virtue of my utter devotion to the Holy Prophet^{sa}." (Eik Ghalatī Kā Izālah, Ruḥānī Khazā'in, Vol. 18, pg. 208)
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Continued from page 8...

The Holy Prophet^{sa}, explained that he would be followed by Spiritual Successors, and that after a time their place will be taken by monarchy, and that in the latter days Spiritual Succession would be restored. That is what has happened. The Promised Messiah^{as} has been followed by Spiritual Successors, one after the other since his death, and today, almost three quarters of a Century later you find his fourth successor present here among you. Thus has Allāh, the Exalted, once more fulfilled His promise set out in the Holy Qur'an.

A Ḥadīth says:

Abū Hurairah^{ra} has related: Among that which I learnt from the Holy Prophet, peace be on him, was that he said: 'Allāh will raise for this people, in the beginning of every century, someone who will revive its faith.' (*Sunan Abū Daud, Kitāb al-Malahān*).

This prediction of the Holy Prophet^{sa} has been fulfilled throughout. In the early part of the fourteenth century of the Islāmic era, Allāh raised Ḥaḍrat Mirzā Ghulām Aḥmad^{as} for the revival of Islām. No one else made that claim.

The fifteenth century of the Islāmic era has only just begun, and almost with its beginning Allāh has raised ṣāhibzada Mirzā Ṭāhir Aḥmad as Khalīfatul Masīḥ IV, for the revival of Islām. He has no competitor.

Why is it that outside the Aḥmadiyya Movement, the rest of the Islāmic world has been bereft of two of the principal bounties promised by Allāh to those who are faithful and righteous? Reflect, O ye, who are gifted with insight.

Is it not perchance because Allāh is the Patron of the faithful, and those who lack true faith have no patron (47:11).

Our last word is, All Praise belongs to Allāh, Lord and Sustainer of the Universe.

Jalsa Sālāna 2012 Speech

The Gracious and Merciful God

by Abdul Rashid Anwar, Missionary Eastern Canada

As the English terms of *Gracious* and *Merciful* do not correspond perfectly with the original Arabic terms of *Raḥmānīyyat* and *Raḥīmīyyat*, representing two fundamental attributes of God the Almighty, I will expound on the original divine attributes of *Raḥmānīyyat* and *Raḥīmīyyat*.

As the the Holy Qur'ān states:

“My Mercy exceeds everything.” (7:157)

Raḥmāt being close to the words *Raḥmān* and *Raḥīm* shows that this is a very vast subject and a progressive understanding of this subject will always help a man to realize and establish a connection between him and his beloved God. And without having the real knowledge of these two basic attributes of God, a man will not be able to distinguish himself even from mere animals. These two attributes serve as a ladder for man, and their absence will deprive man from all possibilities of progress.

My dear brothers, before performing everything good, Islām enjoins a believer to pronounce:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Let us try to understand the philosophy of this noble act. Doing so first, he thanks God Who has granted him immense favours to which he has no right, and then he supplicates to Allāh to enable him to get the maximum benefits from them. This is the reason for which the Holy Prophet^{sa} says: “Blessed is the deed which is started with, “In the Name of Allāh, the Gracious, the Merciful.”

One may ask why no other attribute is mentioned in the very first verse of Holy Qur'ān. The Promised Messiah^{as} says:

“God decided that with his personal name Allāh, those two attributes should be mentioned which can summarize all of His attributes.”

(Tafsīr Ḥaḍrat Masīḥ Mau'ūd, Vol 1. pg. 45)

My Dear brothers, *Raḥmānīyyat* and *Raḥīmīyyat* are the two most important and fundamental attributes of Allāh. Both of these attributes are proof of God's perfection and existence. We can even say that they are the “mother” of all other attributes of Allāh or they are the essence of all other divine attributes. All other attributes are the mirror images of these two.

One can even say that these two attributes are like means of communication between *Rabubīyyat* and *'Abudīyyat*. For this reason they are placed between the two brackets of *Rabbul 'Alamīn* and *Maliki yaumiddīn*.

Nothing more than Sūrah Al-Fātiḥah, the very first chapter of the Holy Qur'ān, can shed light on these two attributes of Allāh. There, one would witness a two-way traffic; through *Ḥamd* (i.e. praise) we reach *Raḥmānīyyat* and *Raḥīmīyyat*. Through *Raḥmānīyyat* and *Raḥīmīyyat* we can reach to the real praise, which is why Allāh the Almighty says: “All praise belongs to Allāh, Lord of all the worlds, the Gracious, the Merciful.” (1:2-3)

It is interesting to note that on one hand both the attributes of *Raḥmānīyyat* and *Raḥīmīyyat* belong to the same Arabic root of *Raḥm*. While on the other hand, the names *Muḥammad* and *Aḥmad* also belong to one Arabic root, which is *Ḥamd*.

The placement of both roots of *Ḥamd* and *Raḥm* in the beginning of the chapter shows that the two words are very closely related. This may also mean that this is the time where the attributes of *Raḥmānīyyat* and *Raḥīmīyyat* will manifest themselves through someone who will exhibit *Ḥamd* perfectly. As the root of *Ḥamd* shows, *Muḥammad* and *Aḥmad* both can be the manifesting entities for *Raḥmānīyyat* and *Raḥīmīyyat*.

It is again interesting to observe that *Ḥamd* is the very first word of the second verse of Sūrah Al-Fātiḥah, which points very precisely towards a Lord of the universe who is *Raḥmān* and *Raḥīm*. The word 'Al-Ḥamdu' has the same root as that of *Muḥammad* and *Aḥmad*, which shows that the qualities *Muḥammad* and *Aḥmad* will be united in a single person, in the same way as the words *Raḥmān* and *Raḥīm*, have the same root, indicate one Being who is Allāh. This means that *Raḥmān* and *Raḥīm* are not two different entities, and therefore, in the same way *Muḥammad* and *Aḥmad* cannot be two different persons. In other words, among human beings *Muḥammad*^{sa} alone will exhibit both attributes of *Raḥmānīyyat* and *Raḥīmīyyat*.

If we study the life of the Holy Prophet^{sa} we will be convinced that it was through *Ḥamd* that the Holy Prophet^{sa} found his ways towards *Raḥmānīyyat* and *Raḥīmīyyat* and that is why Allāh distinguished the Holy Prophet^{sa} as *Muḥammad* and *Aḥmad*.

Keeping this in mind, we must understand that when a junction between these two attributes is exhibited, a real chemistry or union is established between man and God. The Promised Messiah^{as} discovered this secret and understood also the elevated status of the Holy Prophet^{sa}. So, through *Ḥamd*, he followed in the footsteps of Holy Prophet^{sa} who was *Muḥammad* and *Aḥmad* at the same time. This helped the Promised Messiah^{as} attain the status of a servant of *Aḥmad* and thus, become the real *Ghulām Aḥmad*.

One can even say that the junction of *Raḥīmīyyat* and *Raḥmānīyyat* is in fact the real night of destiny when man is able to benefit from the delight of having real communion with Allāh. This is where he understands, according to his own capacities, how to achieve God Almighty's nearness and pleasure.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In fact, the merging point of *Rahmāniyyat* and *Rahīmiyyat* represents the union of God and man. And this merging point is called the real salvation, while the separation of both leads us towards sin or spiritual disaster. Through *Rahmāniyyat* a man benefits from God's provisions without deserving them. But when he does not take care of them, as he ought to, he is led towards sin. If he gives proper consideration to them, he will advance towards salvation.

These two attributes serve as a criterion of perfection for a real seeker. It means that a believer should evaluate his achievements and elevations through these two Divine Attributes. We can even say that these attributes, if deserved by a man, both become like royal tunics rewarded by God the Gracious.

The Holy Prophet^{sa} was the only human being who deserved these tunics and in our age as a mirror image of the Holy Prophet^{sa}, it was the Promised Messiah^{as} who rightly deserved them.

At the time of the advent of Holy Prophet^{sa} Allāh the Almighty decided that both of these attributes should unite in the person of Holy Prophet^{sa}. A just analysis will also prove that *Al-Rahmān* explains the state of the beloved and *Ar-Rahīm* stands for a lover. This is the reason why in the very beginning of the chapter *Al-Fātiḥah*, Allāh has clearly described together the quality of lover and that of beloved. To indicate this point, Allāh himself has attributed to our Holy Prophet^{sa}, the name *Muḥammad* and *Aḥmad*. Allāh named Himself as *Rahmān* and *Rahīm*, and in the same manner, our beloved Holy Prophet^{sa} deserved the qualities of *Muḥammad* and *Aḥmad* through *Rahmān* and *Rahīm*.

So these two qualities are the criterion to achieve for any seeker of perfection and for a person who wishes to transform himself in God's character. The two names *Aḥmad* and *Muḥammad* given to the Holy Prophet^{sa} explain this point clearly.

Both of these attributes are mentioned together, as they explain, at the same time a state of lover and beloved.

Sometimes God projects Himself as a lover while at other times, He manifests Himself as the beloved. Sometimes God manifests Himself as lover of His faithful servants and at other times, His servants become His lovers.

This shows that if a person, according to his own personal capacities, cultivates in himself the divine attributes, then on one hand, a relation of lover and beloved is established between him and his beloved God, and on the other hand, the same relation of beloved and lover is established between him and other men. The climax of that point is in fact called *Muḥammad*.

The name *Muḥammad* shows that he is wearing the royal tunic of *Al-Rahmān*, which indicates at the same time the aspect of a person who is loved while the name *Aḥmad* indicates the royal tunic of *Ar-Rahīm*, which specifies the aspect of a loving person.

So the names *Muḥammad* and *Aḥmad* in fact reflect the divine attributes of *Al-Rahmān* and *Ar-Rahīm*. As the endless praises of *Al-Rahmān* and *Ar-Rahīm* spring out and return to the One and only being who is our Almighty Allāh, in the same way, the endless graces of praise of *Aḥmad* and *Muḥammad* spring forward and ultimately return to the one and only person who is undoubtedly our master *Muḥammad*^{sa}.

Let us try to understand the relationship between *Rahmān* and *Rahīm*. On one hand, the Gracious and the Merciful God created the sun, the moon and whatever else that would be beneficial for mankind without any effort from anybody. On the other hand, the same Gracious and Merciful God thought of the spiritual aspects of the universe and sent down the Holy Qur'an and the Holy Prophet^{sa} as the spiritually shining sun, and our beloved Promised Messiah^{as} as the spiritually shining moon.

The Promised Messiah^{as} says:

“Without these two attributes, neither a spiritual nor a worldly act can be performed. For example, through *Rahmāniyyat*, one is bestowed with the faculties of

listening and through *Rahīmiyyat* he may maintain or enhance his capacities of listening.”

The Promised Messiah^{as} says again:

“The attribute *Rahmāniyyat* was in its full glory even a long time before the existence of man, while the attribute of *Rahīmiyyat* manifested itself after the existence of man. It protects the efforts of man. It means that *Rahīmiyyat* is there to protect human efforts. These efforts should not fail. For example, when a man drinks water, subject to necessary conditions, it should quench his thirst. Similarly, when a man throws water on a fire it should be extinguished.

When we witness drought on earth, the Grace of God or *Rahmāniyyat* is enthused. Similarly, when a spiritual death takes place, then again through the *Rahmāniyyat* or Grace of Allāh, an abundant rain of the words of God descends. Thus 1400 years ago a severe and matchless drought was engulfing the world. The worst of the drought could be seen in the deserts of Arabia. The desert was crying for water and mankind was imploring for the Word of God. So, the *Rahmāniyyat* of Allāh the Almighty was moved and an unprecedented rain took place resulting in the advent of a perfect man of God for all-times and was given a pristine book.”

So, *Rahmāniyyat* clears for us the ways for the word of God and *Rahīmiyyat* provides us ways and means of its perfect understanding. For this reason in the Holy Qur'an we find that the mention of *Rahmāniyyat* precedes *Rahīmiyyat*. However, *Rahīmiyyat* and *Rahmāniyyat* are so closely related, that sometimes it becomes difficult to draw a line of demarcation between the two.

If there were no *Rahmāniyyat* (the Grace of God the Almighty), man would never be able to benefit from the revelation of the Word of God. In fact, it was *Rahmāniyyat* that was behind the revelation of the Word of God.

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Aḥmadiyyat in Guyana

By Yusuf Khan (Late)

The following article was published in the June 1989 issue of *The Review of Religions* on pages 28-32.

The Aḥmadiyya Movement in Islām reached the shores of Guyana in a manner that can only be described as a miracle in the strictly religious sense of the word. The year 1956 marked the turning point in the history of religions in this South American colony, which was under the rule of the British. Hence, its name at that time was “British Guiana.” To its east lie two other Guianas (Dutch and French, with the former subsequently renamed “Suriname”) and it sits on the northern tip of South America just above the equator. When it attained its independence it was renamed “Guyana” and was later declared a republic.

Enjoying a tropical climate, Guyana is a travelers’ paradise with soft trade winds caressing its majestic palm trees and luscious fruits are a trade mark of this beautiful land. True to its charming beauty, Guyana attracted missionaries of almost every persuasion in their quest of attuning the minds of an unsuspecting population to their adherence. A notable exception to this rule was the Aḥmadiyya Movement in Islām. They did not come around the full circle to direct their attention to this land of many rivers, in spite of the fact that there were established missions in neighbouring Trinidad and Suriname.

The Holy Founder of the Aḥmadiyya Movement in Islām^{as} received a revelation from God, to the effect that God will cause His message to reach the corners of the earth. True to form, this phenomenon became a reality in Guyana in a most striking manner.

A young man in his late teens happened to be browsing around a bookstore when a book gripped his attention. Fingering through its pages, he decided

to purchase it. Intrigued while reading it, he began a relentless search for the truth. Discouraged as he was in finding some sympathetic mind among the religious scholars, he nevertheless pursued his search, studying every criticism leveled against the Aḥmadiyya Movement in Islām, yet with an open mind he would go through the literature, which he received from the International Headquarters of the Aḥmadiyya Movement in Islām at Rabwah, Pakistan through his own initiative. He also contacted some other missions of the Jamā’at, most notably of which are the missions in Ghana, Nigeria and the United States of America, whose addresses he found in the literature he received from the International Headquarters. He was directed to contact the missions of Trinidad and Suriname, which he dutifully did in his quest for the truth.

Notwithstanding these, he thoroughly examined other faiths. He read the Holy Qur’ān, the Bible, the Bhagavad Gita and other religious scriptures and literatures. After this thorough search, he finally narrowed his search and examination to the two factions of the Aḥmadiyya Movement in Islām. He failed to find any substantive argument and consistency in the presentation of the Lahoris *vis-a-vis* their stand on the claims of the Promised Messiah^{as} and Khilāfat in Islām. He was amazed that they accepted the first Khalifa and subsequently forsook their oath, to the degree of undermining the institution of Khilāfat and the claims of the Promised Messiah^{as}. He found, and this was not disputed by them, that their leaders, before their calculated attempt to disrupt the Jamā’at and their eventual secession, had believed and written extensively about the true claims of the Promised Messiah^{as} and the authority vested in him by Allāh. They presented cogent arguments about the Muşleḥ Mau’ūd^{ra} (Promised Reformer

who became the Second Khalifa) and had actually pin-pointed the person about whom this prophecy was made (the Promised Messiah^{as} had received revelation from God that he would be granted a son who would rise to a very high spiritual stature); however, as he observed, they subsequently changed their beliefs and opposed everything they had advocated and supported, hence he had no alternative but to reject them outright. This left the field open to only one contender and that contender, being new in the field had a very heavy duty to sustain its truth in the arena while facing hostile opposition and this, it must be remembered, was through correspondence.

During these formative days, which seemed like years, he would confound the opponents of the Aḥmadiyya Movement in Islām, although he had not initially joined the community. He realized that such a situation developed as a result of a prophecy of the Promised Messiah^{as} to whom it was revealed that his followers would confound the opposition by dint of reasons and arguments, and this realization was not a sufficient argument to convince him to submit himself at that point in time.

Relentlessly continuing his search, he came across an article that stated that the Promised Messiah^{as} had said that if anyone is in doubt about his truth then one should pray to Allāh with an open mind and let Him be the Guide and Arbiter. He emphasized that he is certain that if one would pray in this manner, then Allāh will certainly guide and show that person the truth within a period of forty days. He therefore, undertook the exercise and true to form, within the prescribed period, he was guided to the truth through the verse of the Holy Qur’ān in its original Arabic while he was at the Mosque at Sisters Village,

East Bank Berbice for the late afternoon prayer: “And confound not truth with falsehood nor hide the truth, knowingly” (2:43).

He immediately realized that it was the Guidance which was promised in open contradiction to the established beliefs of the people of Guyana (Muslims included). He there and then filled up his application for initiation into the Aḥmadiyya Movement in Islām at the blessed hands of Ḥaḍrat Musleḥ Mau’ūd, Khalifatul Masīḥ II^{ra}. From then on, he started the work which was entrusted to him as a member of that worldwide community and little by little, some here and some there, trickling in a few at a time, the Jamā’at was established as a force to be reckoned with, standing as it is on solid ground with its feet planted on a strong and towering minaret. Thus was Aḥmadiyyat established in Guyana.

One of the early entrants into the new establishment was an influential member of the Lahori faction who was very popular in the religious circles; he was the late Mahmud Sharif Baksh.

In early 1959, the Missionary in Trinidad, late Maulvi Bashir Aḥmad Orchard, paid a short visit to Guyana which was very successful in every respect. He penetrated the dens of the non-Aḥmadi communities and delivered the message of Aḥmadiyyat to packed audiences, some receptive here, some aggressive there, but overall, quite a large number of people entered the fold of Aḥmadiyyat, the true Islām. Thus, the Movement was given added momentum and the push continued. As a result of this visit, a notable convert was the Imām of the Mosque at Sisters Village, Maulvi Ibrahim Khan, who worked incessantly and convinced the members of the Mosque about the truth of the Promised Messiah^{as} and Khilāfat. They entered into the Jamā’at and thus that Mosque became the first Aḥmadi Mosque in the country.

After a short lapse of time, Maulvi Orchard was delegated as a missionary for Guyana in mid-1960. During his stay as the missionary in Guyana, he established a secondary school and the Annual Gatherings (Jalsa Sālāna) became a regular feature. Although residing in New Amsterdam, he was able to secure regular programs over the radio station that he conducted very admirably, ably assisted by a member of the Jamā’at who was residing in Georgetown where the radio station was located.

During his tenure, Maulvi Orchard was able to establish pockets of Aḥmadīs in various parts of the country. He was succeeded by Maulvis Ghulām Aḥmad Naseem; Fazl Ilahi Bashir; Mohammed Siddiqui; Aslam Qureshi, who was martyred in Trinidad; Hanif Yaqoob; Abdur Raḥmān Khan, a Guyanese who was trained at the Headquarters but later transferred to Africa and is again posted in Guyana; a missionary from Nigeria, Talib Yaqoob; Al-Hassan Bashir Annan; and Maulvi Mangat, now Amir and Missionary In-Charge.

With the arrival of Maulvi Al-Hassan Bashir Annan regular TV and radio programs are broadcasted.

Thus far, there are four Aḥmadi Mosques and two Mission Houses in Guyana.

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That is why Allāh says in chapter *Al-Raḥmān*:

It is God, the Gracious Who has taught the Qur’ān (55:2-3)

So, the revelation of the Holy Qur’ān and the advent of Holy Prophet^{sa} are the most convincing manifestations of *Raḥmāniyyat* (the Grace of Allāh). The Holy Prophet^{sa} received a perfect book without any match, which clearly distinguished right from wrong. It is for this reason that the Promised Messiah^{as} says in one of his poems in praise of his master Muḥammad^{sa}:

O our Full Moon, O Sign of the Gracious God! O (you who are) the Greatest (spiritual) Guide, the Bravest among the brave. (*Al-Qaṣīdah*, Verse 8)

Here again, the words of “the Sign of the Gracious God” are meaningful and show the two-fold love of Promised Messiah^{as}. These words express love for God who sent such a splendid person for the guidance of mankind and also, the praise goes to our master Muḥammad^{sa} who had such fabulous qualities in his character.

Let us try to understand what role *Raḥmāniyyat* and *Raḥīmiyyat* played in the life of Promised Messiah^{as}. Through *Raḥmāniyyat*, he attained the knowledge of Holy Qur’ān. Many a times he received revelations where God himself related the knowledge of Holy Qur’ān to His attribute of *Al-Raḥmān*. For example, in 1900, God revealed to him saying:

O Aḥmad, Allāh has blessed you. The Most Gracious God has taught you

the Qur’ān so that you may warn people whose ancestors have not been warned. (*Tadhkirah* pg. 287)

When we study the writings of the Promised Messiah^{as}, we find another interesting effect of *Raḥmāniyyat* in his life. He says:

If I had not been part of the Holy Prophet’s^{sa} Ummah, and had not been his follower, then, even if my good deeds had matched all the mountains of the world, I would never have received this honour of converse with God. (*Tajalliyyāt Ilāhiyyah*, pg. 28)

So, the state that is achieved without our efforts or deeds is called *Raḥmāniyyat*. According to Promised Messiah^{as}, *Raḥmāniyyat* enables us to become a follower of the Holy Prophet^{sa} and then it also allows us to communicate with God Almighty Himself.

And through His attribute *Raḥīm*, Allāh enabled him to exhibit and become a practical model of the knowledge of Holy Qur’ān.

Again, the revelations of Promised Messiah^{as} show that through the attribute of *Raḥīm*, the Promised Messiah^{as} enjoyed Divine protection. Like many other revelations, those of 1902 and 1903 relate:

Peace on you—a word of greeting from the Merciful Lord. (*Tadhkirah* pg. 721)

Then again Allāh reveals to him saying:

I shall safeguard all those who dwell in your house from dying of plague except those who think highly of themselves out of arrogance; and I shall safeguard you particularly. Peace be on you from the Merciful Lord. (*Tadhkirah* pg. 550-551)

Here, one notices that wherever protection is implored through His attribute *Al-Raḥīm*, Allāh the Almighty guarantees it.

So, the lesson for us is that through these two attributes we should try to gain access to all the attributes of Allāh; especially if we seek knowledge of the Holy Qur’ān, then following in the footsteps of Promised Messiah^{as}, we have to pass through *Raḥmāniyyat* and through *Raḥīmiyyat*, and try to implement its teachings. To remain in peace, we must seek the help of God the Merciful. May Allāh enable us to derive maximum from the attributes of *Al-Raḥmān* and *Al-Raḥīm*. Āmīn.



Transition to an Aḥmadi Perspective

by Kiran Razzak

And when it is said to them, ‘Follow that which Allāh has revealed,’ they say, ‘Nay, we shall follow that which we found our fathers following.’ What! Even though Satan is inviting them to the punishment of the burning fire? And he who submits himself completely to Allāh, and is a doer of good, he has surely grasped a strong handle. And with Allāh rests the end of all affairs. (31:22-23)

The first verse explains how a man can be so stubborn to accept what truly must be accepted; how hard it is for one to leave what they have always taken to be true and adapt to a more logical explanation. It does not matter how logical the explanation is or how many proofs there are to support the claims, it is mere human nature to disregard those signs and continue to believe what they have been believing all along, without knowing whether it even holds any sanction of truth. It is not anything new. Prophets from every religion had to face this type of problem, whether it was Ḥaḍrat Ibrāhīm^{as} who was taken to oppose his own father in associating partners with the Almighty Allāh; Ḥaḍrat Mūsā^{as} who was sent to the Pharaoh; Ḥaḍrat ‘Isā^{as} who faced the taunting remarks of the Jews, according to whom he had not fulfilled “all” the prophecies literally; Ḥaḍrat Muḥammad^{sa} who was a target of persecution for years yet did not take any baleful actions to prove himself right; or the Promised Messiah^{as} of the latter days who revived Islām and who was opposed by many and still is. All the Prophets had to face the same trials when it came to leading their people to the right path.

Where on one hand the first verse shows how adamant man can be, the second verse tends to show how easy God the Almighty can make it for humans to accept the truth, if he solely complies to

Him, without associating partners unto Him.

The second verse explains that all good and bad is dependent on and decided by Allāh the Almighty; all we humans have to do is hold our faith firm in Him and wait for Him to show us the straight path, which leads to the ultimate truth outlined by Allāh the Almighty through His Books and His Prophets. Though it should also be taken into consideration that when one decides to hold that handle of faith, they should be ready to accept what becomes inevitable. As long as one does that, and accepts what comes on their path, they can consider having fastened their grip on that handle of faith. If not, then the opposite would be the case. It is more like a journey from myths to reality, especially when it comes to Aḥmadiyyat, which stands out from mainstream Islām.

Getting introduced to Aḥmadiyyat, does not only allow you to accept the Promised Messiah^{as}, whose advent was foretold by the Holy Prophet^{sa}, it also allows you to experience the real Islām. It is no more about what people tell you to do; it is more about what you feel, and that feeling is experienced by studying the works of the Promised Messiah^{as}. You no longer feel that you have unanswered questions. On the contrary, your questions are answered and your faith starts to rise to an unthinkable level. The level of spirituality that is constantly spoken of in the books of the Promised Messiah^{as} starts to show itself. You start to feel a connection that is unquestionably the best thing that happens to you. Having acquired such faith, I can proudly say that once you get onto this path, you will surely never want to let go of this path.

Basically, this path gives you a new outlook on life; it gives you the correct and logical explanation of questions that come to mind. Most importantly, this

path drives you from the life of myths to the life of reality, where slowly and steadily, everything starts to make more sense as your questions are resolved.

As a Sunni Muslim, I was more like a person who had strayed off. There were many questions, but no reasonable answers; none that would grasp my attention. Even if I showed a bit of interest in learning something new about religion and beliefs, the explanations given were not satisfactory enough to keep me asking for more. The lack of explanation added more confusion between certain things. I had reached a point, where I was still praying, even though it was more of a “just because they told me to do it” scenario. The connection seemed to be breaking. I always wanted something that was more convincing, and not to forget, the atmosphere that was presented was more like, “we are different.” I will not say that Aḥmadiyyat does not state that they are indeed different, though that is not on discriminatory reasons. Aḥmadiyyat does not give only itself importance, throwing the world out of the pale. Instead, it is a movement in action that seeks to unite the whole world, rather than judging others on negative terms. It is this that used to disturb me; I did believe that God is One as any Muslim would; however, the question that disturbed my mind was, why then did we differentiate between everyone if everyone has the same God and everyone belongs to that one God? This was the question that was fully answered by the Promised Messiah^{as}’s books. I was shown the entire picture through his writings and I was allowed to keep the view that if there is One God and if everyone belongs to Him, then we should not be discriminating between each other. No one was telling me any stories about how others were apostates, etc. Instead, while reading the books, the idea driven home was that everyone is

equal and one in front of the only God, Allāh the Almighty, to whom we belong. As I kept researching, everything started to make more sense, logical reasons came to be. For me, rather than leaving what I had or accepting new beliefs, it was more of accepting what was really there, waiting for logical explanations to strike it. I was not told that I was asking too many questions, rather I was given the explanations. My faith no longer buried itself from the lack of explanations. Instead, it bloomed even more because, finally, I was able to live my views, finally knowing that my views were not wrong, and that I am not insulting anything or anyone by believing that I was allowed to search for the truth. This is what I gained from Aḥmadiyyat along with many other blessings, which Allāh bestowed on me after I got introduced to this Community. Not only did my faith strengthen, I also changed as a person.

Being new to this Community, I cannot say that I feel like this is a different or a new community. It started off through mere research, like it does for many people; however, in no time, it became a part of me. This is where I belong, and I guess I always did and was just waiting to come across it. In short, I wanted a more lively religion; I did not want people to just state that Islām is a living religion. I wanted to see that change; I did not want my faith to submerge in confusion, I wanted it to strengthen. And today, I thank Allāh, to whom all praise belongs, for providing me this path where I can live the religion I always wanted, where I could really witness change. Even though there was a lack of connection between me and religion itself in the beginning, now I can proudly say that Allāh was working on it in order to make that connection visible to me, and I cannot thank Him enough, His are all the praises and He is way above all the praises.

The transition to an Aḥmadi perspective is a ride worthwhile. Not only do you get the real facts with the supporting logical explanations, you no longer are living in a world of darkness, where explanations exist without reasons. You are out of the world where you call yourself a Muslim without acting like one, in which you believe in One God and equality of all people, and yet do not show it, the way you should be. Where you say you believe, yet contradict your own stance and jeopardize your faith. Outside the pale of Aḥmadiyyat, you live nothing more than a life of misconception, where you yourself do not realize how much

the argument you support is lacking. However, this is where Aḥmadiyyat plays its role. Not only does it bring people out of the darkness but at the same time provides them with a more logical stance to prove their points. Not only does Aḥmadiyyat open the doors of truth for you, at the same time it makes you aware of the true purpose of life. Whether it is mild myths about Ḥaḍrat Adam^{as} being the first human on earth, or a more severe myth about Ḥaḍrat Muḥammad^{sa} being the ‘chronologically last’ prophet, it offers a more acceptable stance in any case. It makes you believe what truly is there, rather than the opposite. A small example would be, it does not make you think that angels became the devil and vice versa. Some orthodox Muslims, same sect or not, argue Iblis is formerly an angel and some give another explanation. On the contrary, Aḥmadiyyat has only one mind-set; you will not hear half of the Community saying something and the other half of the Community depicting something else. The only thing you will hear is truth, with logical reasons. The main point here is that everyone speaks the same thing, explains the same thing, thinks the same thing, stands together supporting the ultimate truth, which has been bestowed by Allāh the Almighty, delivered by Ḥaḍrat Muḥammad^{sa}, and revived by the Promised Messiah^{as}. Aḥmadiyyat is the real Islām, in which you learn and are capable of understanding only through studying the works of the Promised Messiah^{as} thus enhancing a transition to an Aḥmadi Perspective:

In the Name of Allāh, The Gracious, The Merciful. By the brightness of the forenoon, and by the night when it becomes still, thy Lord has not forsaken thee, nor is he displeased with thee, surely, thy latter state will be better for thee than thy former, and thy Lord will soon give thee and thou wilt be well pleased. (93:2-6)

As stated in the Holy Qur’ān in Sūrah Al-Duhā, it is indeed true that a person’s latter state is always better than the former, and when Allāh wishes to bestow abundance of blessings on the follower, the follower turns out to be well pleased. When something occurs, we may feel disappointed at the event that occurred; it can be because we did not think it would happen in such a way, or we were planning for something else. However, it is also stated by Allāh that Allāh is the best planner and once we humans realize that, I do not think the

idea of disappointment would ever exist for us. Rather than getting frustrated, I think we should think about what Allāh might have in mind for us. That is what I did wrong, I became all frustrated and started drifting away, though, I am not disappointed to say that Allāh was with me all along and indeed He has stated truly that He does not leave anyone and that like all His promises, it is also true that He is closer to humans than their jugular veins. Surely, there is so much to thank Allāh for that even if we wish to thank Him for all we have, we surely would not be able to count the blessings.

Even though my whole family may be against me for choosing this path on my own, one thing that I can state for sure is that nothing they say now can turn me away from this path. Not only did this path provide me with facts, it alleviated all the myths. It did not tell me to leave what I believed, it gave those thoughts a new turn towards a more promising path. I can proudly say that it saved my faith from diminishing due to the lack of answers I received as a Sunni Muslim and gave me the answers I was looking for, and finally, I found the ideal path which always seemed to emerge from my questions, where everyone was treated equally and with respect. I may have been born as a Sunni Muslim, but from this day forth, I promise myself that no matter what happens, how many people I may have to lose in this journey of siding with the truth, I will not turn back. Though you can turn from the path that man has made for you, how are you suppose to turn away from the path that God has made for you? How are you suppose to turn from the path that God made clear to you and the path which He brought you to? An ordinary person may be able to do that, but an Aḥmadi, no matter how harsh the situation may get, can never ever turn away from what Allāh has bestowed on them. This is the path where I have found my actual self and my God, and if given a choice to stay on this path or turn back and be lost again in the world of lacking reasons, I would proudly say that I choose to stay on this path, now and forever. I believe in Allāh, that Ḥaḍrat Muḥammad^{sa} was the ‘Seal of Prophets,’ and I have also accepted that Ḥaḍrat Mirzā Ghulām Aḥmad^{as} is the Imām Mahdī and the Promised Messiah, whom Allāh sent to bring his people back on the right path. From this moment onwards, I declare myself a follower of Aḥmadiyyat, the true Islām, and I shall remain on this path forever. Inshā’Allāh.



Remembering My Grandmother

By Dr. Laila Arjumand

In this article, I will discuss my maternal grandmother's will power and her strength of belief in Allāh. My grandmother's name was Mymona Khatoon. She was born in a remote island of Bangladesh named Sandeep. It is an island in the heart of Bay of Bengal. During the rainy season, one can listen to the roaring of the ocean waves hitting the small island over and over. People of this island are extremely brave and hardworking. Throughout the year, one has to be ready to face the different calamities of nature, such as cyclones, floods and landslides. During the rainy season, sometimes the rain continues for ten days or even more without any break. Lots of fish swim out of the ponds and creeks occupying people with catching fish. Lots of snakes also come out to eat the fish. So deaths due to snake bites are very common and high. My grandmother grew up on this wonderful island.

Her father was a maulvi and on his deathbed, called all his children with tearful eyes and said to them, "I have seen a solar and lunar eclipse in the same month of Ramaḍān. According to ḥadīth, this indicates the arrival of Imām Mahdī. I think and believe that he has arrived." He continued, "Oh Allāh, I don't know in which corner of the world he arrived, any ways, if he truly arrived then I accept him." Then he told his children that if they ever hear about him after his demise they must accept him without delay. He passed away a few days after this incident; nonetheless, his words were kept alive in my grandmother's heart. As time passed, she coincidentally married a maulvi who had three older brothers who were also maulvis. At that time, there was a common saying that if you have one member of your family who is a maulvi, then the rest of your family including your

descendants will enter paradise. So my grandmother was certain that she would surely go to heaven because her own husband was a maulvi. A few years later, my grandfather got a job as a head maulvi at a high school in Chittagong City, which is a district head quarter. There, he rented a house whose owner was Professor Abdul Latif, a devoted Aḥmadī and also the pioneer of Chittagong Jamā'at. He used to often preach to my grandfather at his home. When my grandmother moved to Chittagong, she used to always listen to his preaching from her back door. She immediately recalled her father's advice on his deathbed. What struck her mind also was that professor Latif said to her husband that one has to earn one's own heaven with one's good deeds. A maulvi in a family will not take everyone else to heaven. After such ongoing preaching, my grandfather was not yet ready to accept Aḥmadiyyat; however, my grandmother, regardless of being just an illiterate woman, with no education, being just a simple housewife, took the pledge of allegiance. Being the youngest bride of such a joint family where all the male members are all maulvis and accepting Aḥmadiyyat was not a simple matter. One cannot take such a tremendous step in life unless one has strong faith in Allāh. One can only imagine the amount of upheaval she had to bear from not just her immediate family but also from society. A long period after this incident, my grandfather eventually accepted Aḥmadiyyat before his death. When my mother was married to an Aḥmadī gentleman, my father, my grandmother visited Qādiān and Rabwah with him. She had a great desire to perform Ḥajj, but her health did not permit her and she passed away at around sixty years of age in 1960. Noteworthy in her life

time is she also donated a large amount of funds to the Chittagong Jamā'at.

Recently a Bangladeshi lady named Ishrat embraced Aḥmadiyyat along with her daughter in Canada. No one else in her family is Aḥmadī including her husband. Her strong faith reminds me of my grandmother. My grandmother's dedication and sacrifice to the Aḥmadiyya Jamā'at will always be remembered. May Allāh bless her and place her in the highest heaven. Āmīn.

Announcements

Briths

By the Grace of Allāh, Sadaqat Ahmed Chaudhary and Hinna Chaudhary were blessed with a child on December 25, 2012. The child has been named Soha Chaudhary. The newborn is the paternal grandchild of Ayatullah Qamer Chaudhary and maternal grandchild of Mr. Kashif Jamil.

By the Grace of Allāh, Khurram Hameed Bajwa and Farhana Qudsya of Weston South Jamā'at were blessed with their third son on February 1, 2013. He has been named Safeer Khurram Bajwa. The new born is the paternal grandchild of Abdul Hameed Bajwa and maternal grandchild of Safeer Ahmed Bajwa.

If you would like to have an announcement published in the Aḥmadiyya Gazette Canada, please visit www.aḥmadiyyagazette.ca.



Jāmi'a Aḥmadiyya Canada Report

by Tariq Ahmed

Summer Vacation and Waqf 'Ardi

Jāmi'a Aḥmadiyya Canada's summer vacation began on July 25, 2012. During summer vacation, students and faculty were given an opportunity to spend time outside of their academic environment and with their families. The students were also sent to specific Jamā'ats for their respective Waqf 'Ardis, such as in Nova Scotia, Regina, Durham, New York, New Jersey, California, and many other places. During these Waqf 'Ardis, these Jāmi'a students would teach the Qur'ān, Ḥadīth, give lectures with regards to spiritual training, and would lead the prayers.

Two camps were held in New York and New Jersey in which a total of 12 Jāmi'a students participated. In New Jersey, a Jāmi'a Orientation Camp was held in which Waqfe Nau students participated from nearby Jamā'ats. In the camp, the students were introduced to a schedule similar to that which Jāmi'a students follow and where they had the opportunity to learn subjects similar to Jāmi'a students, such as translation of the Holy Qur'ān, Urdu, etc. and were able to compete with one another in various competitions.

The New Building of Jāmi'a Aḥmadiyya Canada

On July 11, 2012 Khalīfatul Masīḥ V^{aa} blessed Aiwan-e-Tāhīr with his presence. This hall includes a sports gym, multipurpose halls, a library, and a special portion to which the Jāmi'a Aḥmadiyya Canada is dedicated. During the summer holidays, Jāmi'a moved from Mississauga to their newly built location in Maple, Ontario. The academic year started on September 4, 2012 in this brand new building. After the morning assembly, the Principal of Jāmi'a, Saleem Akhtar sāhib, addressed the students and staff with regards to the new building. He

stated that: "It is the grace of Allāh that the beginning of the New Year begins in this new building. Allāh has bestowed us with his favour by removing many of the difficulties we faced in the old building of Jāmi'a by providing us with a newly built Jāmi'a from which we have found many benefits and conveniences." He also said, "It is our duty that we should thank Allāh for such a building and it is also our responsibility to take care and look after this new building." Afterwards, Principal sāhib thanked those students and staff who helped with the relocation of Jāmi'a. Afterwards, respected Amir sāhib of Canada addressed the students and staff as well. Amir sāhib pointed out a fact that whenever the Jamā'at buys or constructs a new building, after a period of time, the needs of the Jamā'at exceed the capacity of the building. The Promised Messiah^{as} received the following revelation that "Expand thy area." This revelation indicates that as the Jamā'at progresses and advances, the needs to sustain the Jamā'at will grow as well. However, wherever the needs of the Jamā'at increase, Allāh will provide the Jamā'at with such provisions that shall meet our needs. He prayed for the blessings and success of the new building. Afterwards, Amir sāhib led the gathering in silent prayer.

The Election of the Jāmi'a Mess and Sports Committee

The Jāmi'a Mess and Sports Committees are established to meet the daily needs of the students and staff of Jāmi'a with regards to their food and sports arrangements; for each of these two committees an election was held on September 17, 2012. The election was presided over by Muzaffar Bajwa sāhib, Superintendent and Professor of Jāmi'a Aḥmadiyya Canada. The following students were selected for the committees:

Mess Committee In-Charge

- Luqman Ghondal

Assistants

- Fahad Peerzada (Mumahida)
- Farhad Rana (Ula)
- Musawar Aḥmad (Thānia)
- Khwaja Baasit (Thālitha)
- Luqman Rana (Rābia)
- Sharukh Abid (Khāmisa)

Sports Committee In-Charge

- Adnan Haidar (Khāmisa)

Basketball In-Charge

- Qasid Warriach (Thānia)

Volleyball In-Charge

- Azhar Ghoraya (Khāmisa)

Jalsa Sīrat al-Nabī^{sa}

This Jalsa Sīrat al-Nabī^{sa} was held on September 27, 2012. The Jalsa was presided over by respected Principal sāhib of Jāmi'a Aḥmadiyya Canada. The Jalsa began with the recitation of the Holy Qur'ān by Waheed Aḥmad (Thālitha) followed by a poem by Zahid Sardar Khan (Thālitha). Three speeches were given at this event. The first speech was given in English by Muḥammad Saleh (Rābia) on the topic of "The Holy Prophet's^{sa} Kind Treatment towards Non-Muslims." The second speech was in Urdu by Farhad Ghaffar (Thālitha) on the topic of "The Holy Prophet^{sa} as a Mercy for all Mankind." The last speech was given in Urdu by the Vice Principal of Jāmi'a, respected Hadi Ali Chaudhary sāhib, on the topic of "The Benevolent to Mankind." Concluding remarks were given by respected Principal sāhib. He concluded by saying that, "We must realize our responsibilities and completely fall into obedience with accordance to the desires of Khalīfatul Masīḥ V^{aa}. Allāh has bestowed us with a new place and we should be thankful for

what Allāh has given us and pray that may Allāh enable us to help fulfill the purpose the Holy Prophet^{sa} with which he has been sent to this world. Āmīn.” The gathering was then concluded with silent prayers.

Establishment of Educational Groups

Jāmi'a has established educational groups in order to accomplish educational, literature and research activities. Respect Ghulām Misbah ṣāhib, Professor of Jāmi'a Aḥmadiyya Canada has been appointed In-Charge of this project. Other members were chosen as the individual group In-Charges on October 10, 2012. Respected Principal ṣāhib and Respected Vice Principal ṣāhib presided over the elections and explained the purpose and reasons for these groups. All seminars, educational competitions, reports, various programs and events, and other lectures will be divided in such a way that certain members are responsible for making sure all the logistics and arrangements are taken care of for each respective task. The following are the names and tasks of the In-Charges:

Assistant In-Charge

- Abdul Nur Abid (Khāmisa)

Secretary Seminar

- Serjeel Aḥmad (Thālitha)

Secretary Educational Competitions

- Azhar Ghoraya (Khāmisa)

Majlis-e-Irshād

- Raza Shah (Khāmisa)

Secretary Tehreer

- Khawaja Fahad Aḥmad (Khāmisa)

Waterloo Conference

On October 13, 2012 an interfaith conference was held at Waterloo University that all Jāmi'a students attended. After silent prayers, the group of Jāmi'a students left Peace Village at 8:00 a.m. They arrived at their destination, Waterloo University, approximately one and a half hours later. After registration, the opening ceremony was at 11:00 a.m. in which the recitation of all the Holy Scriptures of each faith were presented before the audience and in which the recitation of the Holy Qur'ān was presented by Jāmi'a students. The purpose of this conference was to raise awareness of other faiths and to create an environment where peace can be upheld despite religious differences. Each faith would present their perspective with regards to contemporary issues. The topic of this year's conference was "Idea of an Ideal Government." Jāmi'a students

were responsible for taking care of the guest speakers and registration. The conference ended at 6:00 p.m. after which the Jāmi'a staff and students headed towards their homes.

Tabligh Trip

The following day after the Waterloo Conference, on October 14, 2012 Jamā'at Aḥmadiyya Canada celebrated "Tabligh Day" in which members of each Jamā'at participated. The students of Jāmi'a Aḥmadiyya Canada also passionately participated in this event. For this event, flyers were distributed on the true and noble character of the Holy Prophet^{sa}. This Tabligh Day was especially important due to the fact that it occurred shortly after the "Innocence of Muslims" video came and caused much controversy and dismay amongst the Muslims. Jamā'at Aḥmadiyya presented the true and peaceful message of Islām, by trying to make the public aware of the Holy Prophet^{sa}. Jāmi'a students left Peace Village at 10:00 a.m. and went to Bracebridge. Bracebridge is a small town with a population of approximately 16,000. The students arrived at their destination after two hours. There, they were divided into various teams and distributed flyers throughout the town. The Jāmi'a students then left Bracebridge around 7:00 p.m.

Extempore Speech Competitions

Under the Academic Committee, extempore speech competitions were held in English, Urdu, and Arabic on October 22, 2012. In the competition, two students were chosen from each educational group to compete. The results of the competitions were as follows:

Urdu Extempore Competitions

- 1st - Basil Butt (Ula, Rifaqat)
- 2nd - Najeebullah Ayaz (Ula, Rifaqat)
- 3rd - Hamad Aḥmad Mobeen (Khāmisa, Sadaqat)

English Extempore Competitions

- 1st - Khawaja Hassan (Rābia, Diyanat)
- 2nd - Sabahat Ali (Ula, Rifaqat)
- 3rd - Sarmad Aḥmad (Mumahida, Rifaqat)

Arabic Extempore Competitions

- 1st Ghias Baigh (Ula- Shujaat)
- 2nd Muṣṣḥudeen Shanboor (Thānia, Amanat)
- 3rd Raza Shah (Khāmisa, Sadaqat)

French and Spanish Classes

Under the instructions of Khalīfatul Masīḥ V^{sa}, Jāmi'a students were assigned to learn a language other than English,

Urdu, and Arabic. Spanish is taught by Professor Mahboob Raḥmān ṣāhib of Jāmi'a Aḥmadiyya Canada and French is taught by Abdul Raḥmān ṣāhib. The first class was held on September 24, 2012. Classes are held twice a week.

Research Seminars

Since the beginning of the academic year, Khāmisa students are required to present a portion of their thesis. Aside from the professors of Jāmi'a, other respected members of the Jamā'at are called to judge and share their insights after judging the student's presentation.

- Hamad Aḥmad Mobeen - *Islāmīc Perspective on Dreams*, judged by Abdul Haleem Taiyab ṣāhib
- Abdul Noor Abid - *Ḥaḍrat Luqman^{as}*, judged by Abdul Haleem Taiyab ṣāhib Muḥammad Ashraf Arif ṣāhib
- Abdul Noor Batin - *Do Aliens Exist?* judged by M. Zakaria Virk ṣāhib
- Aizaz Aḥmad Khan - *The Scholasticism of Promised Messiah^{as}*, judged by Muḥammad Aḥmad Shah ṣāhib
- Shahrukh Rizwan Abid - *The Ottoman Empire*, judged by Tariq Aḥmad Shibli ṣāhib
- Azhar Ghoraya - *Islām's Response to Atheism*, judged by Dr. Ijaz Rauf ṣāhib

Eid Celebration

On October 30, 2012 an Eid celebration was held in the Ṭāhir Hall by Jāmi'a Aḥmadiyya Canada. Jāmi'a Aḥmadiyya Canada students and staff, National 'Āmila members, as well as other members of the Jamā'at attended this event. Respected Amir ṣāhib participated in this event as well. He met all of the Jāmi'a students and greeted them. During this celebration, respected Maulana Mubarak Nazeer ṣāhib, Missionary In-Charge and Former Jāmi'a Aḥmadiyya Canada Principal, addressed the Jāmi'a students briefly. He stated that this celebration was in the remembrance of Ḥaḍrat Ibrāhīm^{as} and Ḥaḍrat Ismā'īl^{as} in which Ḥaḍrat Ibrāhīm^{as} was fully prepared to sacrifice his son in the way of Allāh and as was Ḥaḍrat Ismā'īl^{as} ready to sacrifice his life for Allāh. He mentioned that the Jāmi'a Aḥmadiyya students are now the Ismā'īls of this day and age and they must be ready to lay down every sacrifice for the sake of Allāh and face every trial and tribulation for the sake of Allāh. It is incumbent upon the students that they should realize their status and prepare themselves for the task that lies ahead.

Aḥmadiyya Muslim Jamā'at Press Releases



Defending Honour of Holy Prophet Muḥammad^{sa} a Lifelong Task for All True Muslims

January 1, 2013

The 121st Annual Convention (Jalsa Sālāna) of the Aḥmadiyya Muslim Jamā'at in India concluded yesterday in Qādiān with a powerful and faith-inspiring address by the Fifth Khalīfa, the Worldwide Head of the Aḥmadiyya Muslim Jamā'at, Ḥaḍrat Mirzā Masroor Aḥmad^{aa}.

The Khalīfa addressed the event via satellite from the Baitul Futūḥ Mosque in London. The Jalsa attracted over 18,000 people from around the world in Qādiān, whilst more than 4,000 gathered in London for the concluding session.

During his hour-long address, Ḥaḍrat Mirzā Masroor Aḥmad^{aa} spoke in detail about defending the honour of the Holy Prophet Muḥammad^{sa} in a sincere and proper manner.

Commenting upon news that certain so-called religious scholars in Pakistan had declared 2013 as 'the Year of Defending the Honour of the Holy Prophet Muḥammad^{sa},' His Holiness^{aa} said it was strange to designate just one year towards this noble task. The truth was such scholars were not sincere in their love for the Holy Prophet^{sa} but were motivated by greed and power alone.

Ḥaḍrat Mirzā Masroor Aḥmad^{aa} said:

“The so-called clerics and their followers desire only to fulfill their own vested interests and to satisfy their egos. In the name of religion they are taking the blood of innocent and vulnerable people. How unjust it is that they commit such heinous acts in the name of that Prophet^{sa} who was sent as a source of mercy and compassion for the entire world.”

The Khalīfa^{aa} unequivocally stated that all attacks on innocent people were to be condemned and had nothing to do with the true teachings of Islām. He said that those who usurped the rights of non-Muslims or acted in an oppressive fashion were violating the fundamental teachings of Islām. The Khalīfa^{aa} warned that such people were inviting the Wrath of God upon themselves.

Furthermore, Ḥaḍrat Mirzā Masroor Aḥmad^{aa} counselled that God's Pleasure

was not attained through terrorism, extremism or injustice but by following the true and peaceful teachings of Islām.

The Khalīfa^{aa} said the Founder of the Aḥmadiyya Muslim Jamā'at, Ḥaḍrat Mirzā Ghulām Aḥmad of Qādiān, the Promised Messiah^{as}, was the greatest servant of the Holy Prophet Muḥammad^{sa}.

His Holiness^{aa} said that the Promised Messiah^{as} had with unparalleled depth and clarity illustrated the true status of the Holy Prophet^{sa} as a universal and perfect Prophet of God. It was because of his teachings that Aḥmadi Muslims were able to propagate true Islām throughout the world.

Ḥaḍrat Mirzā Masroor Aḥmad^{aa} said:

“In villages, towns and cities across the world it is only Aḥmadi Muslims who are refuting the allegations leveled against Islām and its Prophet^{sa} in a way that compels non-Muslims to admit they were wrong to fear Islām. Indeed, on my various tours I find that all doubts and suspicions are being removed.”

Ḥaḍrat Mirzā Masroor Aḥmad^{aa} concluded his address with an emotional call to Aḥmadi Muslims worldwide.

His Holiness^{aa} said:

“Oh followers of the Messiah of Muḥammad^{sa}, light up the final night of 2012 with your love and loyalty to the Holy Prophet Muḥammad^{sa}.”

Do not limit this spirit to a single year but keep this light burning every day of every year, until either you breathe your last, or until that day when the entire world comes under the banner of the Holy Prophet^{sa}.”

His Holiness^{aa} continued:

“Every Aḥmadi Muslim should see out this year and welcome the New Year with such sincere prayers and worship that the Heavens are shaken. Submit your melted hearts before Allāh so that the entire world comes to embrace the loving and peaceful message of the Holy Prophet Muḥammad^{sa}.”

Jāmi'a Aḥmadiyya Canada Requirements for Admission



1. Education:

High school diploma (12th grade, such as in USA or Canada), A-Level or equivalent such as in UK, or FA/FSc. such as in Pakistan with minimum average of 70% marks.

2. Age:

Admission age is 17- 20 Years.

3. Medical Report:

A medical report from a practising physician certifying the good health of the prospective student.

4. Written Test:

Prospective students must pass a written test. The study material for the test is the Waqf-e-Nau Syllabus upto 16 year. This test will be in English, Urdu and/or Arabic.

5. Interview:

Only such students who successfully pass the written test will be interviewed by Jāmi'a Aḥmadiyya Canada. Students will be notified of the date and time of the interview.

6. Application Procedure:

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

- Attested application by President and/or National Amīr
- Medical report in English or French
- Copy of educational certificates
- Copy of birth certificate
- Copy of valid passport (for non-Canadian applicants only)
- Two passport-sized photographs

At the time of the interview, original documents will be seen.

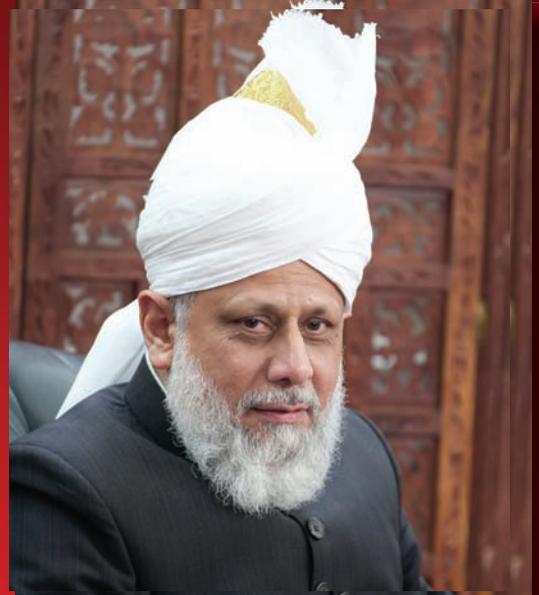
- A report will be attained from Khuddām ul-Aḥmadiyya, Waqf e-Nau and such other services as are deemed necessary.

8. General Instructions:

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

9. Submission Deadline:

Application must be received April 30, 2013.



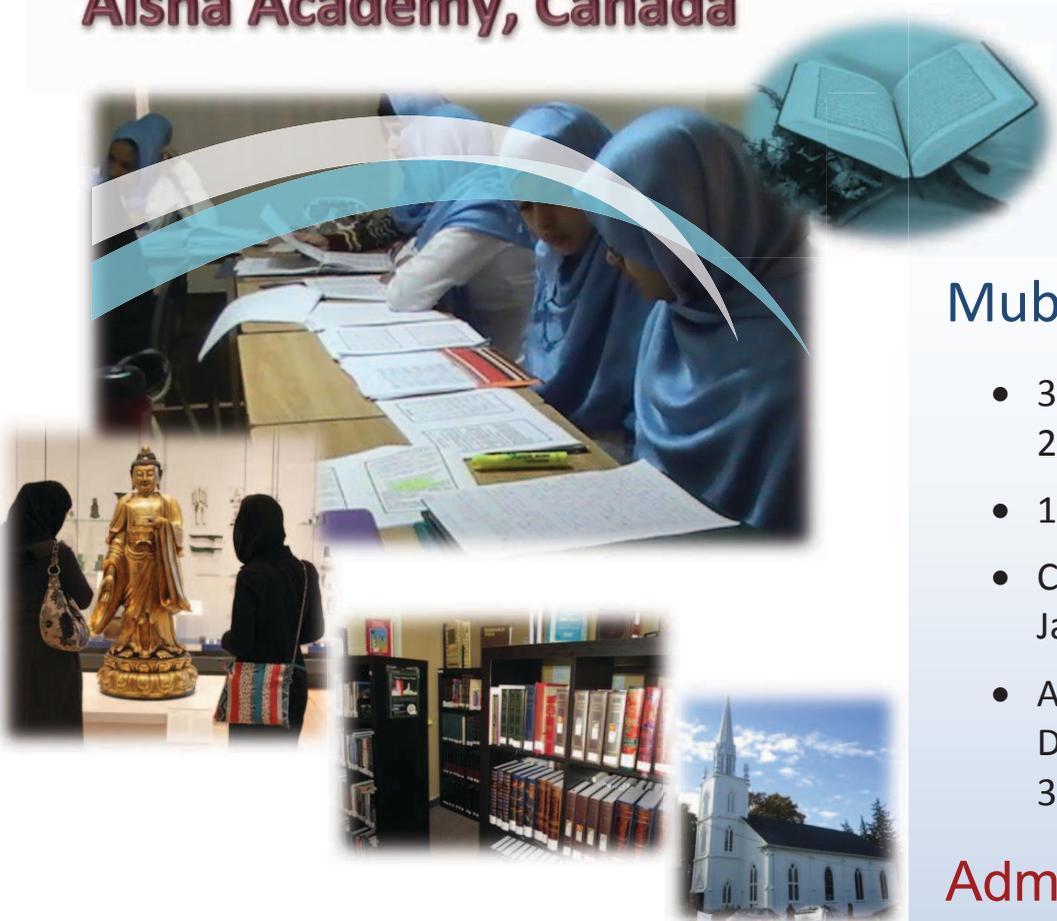
Jāmi'a Aḥmadiyya Canada
10610 Jane Street,
Maple, Ontario
L6A 3A6, Canada

Phone: 905-832-2669 ext. 3012
Email: info@Jamiaahmadiyya.ca
Web: www.jamiaahmadiyya.ca

Departmental Announcement

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

'Aisha Academy, Canada



Mubashira Degree

- 3 year BA program (17-25yrs) or
- 1 year diploma(17-30yrs)
- Classes commence January/September 2013
- Application deadline December 30th 2012/April 30th 2013

Admission requirements

- Grade 12 Diploma
- Age limit 17-30 years
- Exemplary adherence to Islamic Values

How to apply.

- Contact your local Sadr / Local Secretary Ta'lim
- Download the application form from www.ahmadiyya.ca/talim
- Attach a copy of academic record(report card/transcript)
- Ensure that you will be able to arrange your own accommodation/transportation to attend the course fully.
- Send completed forms to the Principal 'Aisha Academy at the address provided.

Aisha Academy Admissions
10610 Jane Street
Maple, ON.
L6A 3A2, Canada.

Tel: 905 303 4000 ext 2366

Email: aisha.ahmadiyya@gmail.com

Departmental Announcement

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Hifzul Qur'an School for girls, Canada



Application
Deadline
April 30th 2013



Hifzul Qur'an School

- + An institute for girls to memorize the entire Holy Quran with Tarteel.
- + Hafizaat and OCT instructors
- + Ontario curriculum instruction

Admission Requirements

- + Grade 4-6
- + Basic ability to recite the Holy Qur'an
- + Exemplary adherence to Islamic Values (including purdah and salat)
- + Hifz of first half of first part and last 15 surahs of the Holy Qur'an

How to apply.

- Contact your local Sadr / Local Secretary Ta'lim
- Download the application form from www.ahmadiyya.ca/talim
- Attach a copy of academic record (report card/transcript)
- Ensure that you will be able to arrange your own accommodation/transportation to attend the course fully.
- Send completed forms to the Principal 'Aisha Academy at the address provided.



Aisha Academy Admissions
10610 Jane Street
Maple, ON.
L6A 3A2. Canada.
Tel: 905 303 4000
ext 2366

Email: hafizaat.ahmadiyya@gmail.com

Departmental Announcement



New Admissions into Hifzul Qur'ān School Canada

We take great pleasure to announce that by the grace of Allāh, Hifzul Qur'ān School of Jāmi'a Aḥmadiyya Canada is ready to start enrolling the third batch of students for the year 2013-2014.

- Parents wishing to send their son for Hifzul Qur'ān Program must note that he should be between 9 and 11 years of age as of June 01, 2013. The applicant must show ability to recite the Holy Qur'ān with fair level of accuracy, fluency and melody. The applicant must have completed at least one reading of the Holy Qur'ān.
- Eligible students for the Hifzul Qur'ān Program may take leave of up to three years from their regular public schools if their parents undertake the responsibility of home-schooling. The Hifzul Qur'ān School will also help the Hifz students with some home-schooling.
- Parents of the selected students are responsible to arrange boarding/lodging for their sons/wards.
- Application Forms for admission to the Hifzul Qur'ān School can be acquired from Presidents of Jamā'at which should be sent directly to the Principal, Jāmi'a Aḥmadiyya Canada by **March 20, 2013.**
- The Hifzul Qur'ān School will, *Insha'Allāh*, conduct an **Orientation Session** with the applicants and their parents on **March 30, 2013** to provide all the details, including the syllabus for the admission test along with the prospectus of Hifzul Qur'ān School. May Allāh the Almighty have Mercy on us and make this blessed Program a great success! *Āmīn!*

Note: Please send your completed Application to:
Principal, Jāmi'a Aḥmadiyya Canada,
10610 Jane Street, Maple, Ontario, L6A 3A2, Canada
Phone: +9058322669 Fax: +9058323220
E-mail: principal@jamiaAhmadiyya.ca

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Academic Achievement Awards

Jalsa Sālāna & Ijtimā'at 2013

People of my Community
Shall Excel in their
Knowledge and Wisdom

میرے فرقہ کے لوگ علم و معرفت میں کمال حاصل کریں گے
(حضرت مسیح موعودؑ)

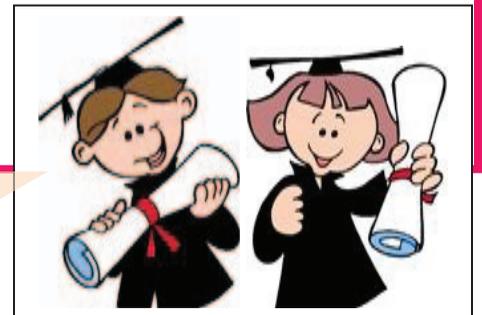
Recognizing talented members of Jamā'at who have made significant achievements in any academic field in the past calendar year (2012)

- Grade 12 or above will be presented at the occasion of Jalsa Sālāna Canada
- Grades 6 through 11 should apply to their respective auxiliary organizations and will receive these awards at Ijtemā'at of their respective auxiliary organization.
- For Jalsa Sālāna Canada only students who have completed a course of study for example Grade 12 and above can apply for these awards.
- In the case of community colleges, only a three year program of study leading to a certificate or diploma will be considered.

Please contact your local president, secretary Ta'līm for forms; they are also available from the mission house office, or online at: www.ahmadiyya.ca/talim

Please submit applications with all the required documents to the Department of Ta'līm, Bai'tul Islām Mosque, 10610 Jane Street, Maple, ON L6A 3A2, Canada, Fax: 905-832-3220, e-mail: talim.award@gmail.com

Deadline:
21st April 2013



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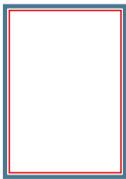
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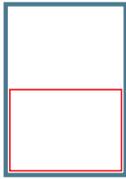
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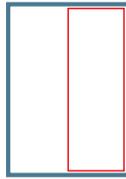
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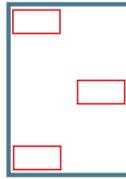
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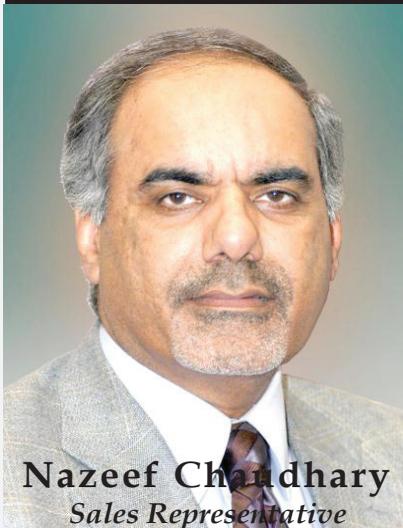
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