

AHMADIYYA

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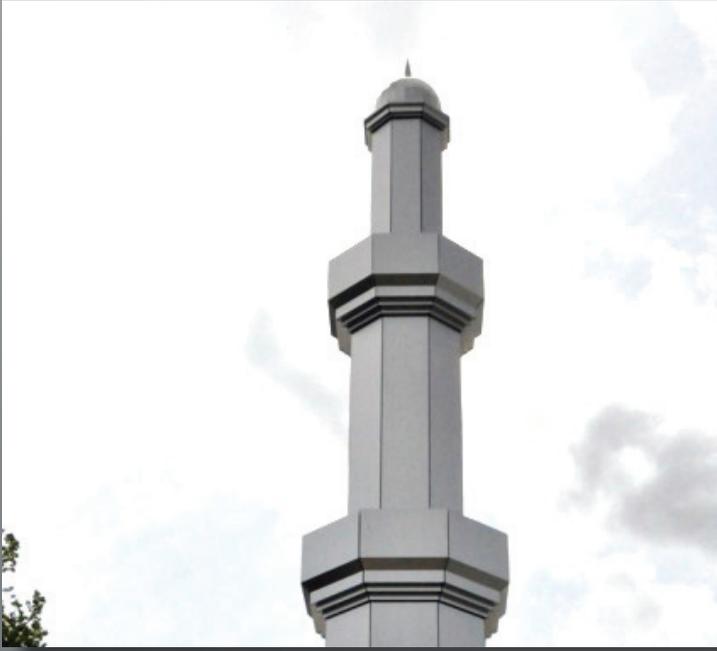


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لَمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ^ط
فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا^ط وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ ﴿١٠٨﴾

A mosque which was founded upon piety from the very first day is surely more worthy that thou shouldst stand to pray therein. In it are men who love to become purified, and Allah loves those who purify themselves.

(Al-Taubah 9 : 108)



Masjid Baitur Rahmān Vancouver, British Columbia



In the name of Allāh, the Gracious, the Merciful

═══════ Ḥaḍrat Khalīfatul Masīḥ V^{aa} ═══════ to Inaugurate Masjid Baitur Raḥmān, Vancouver and Grace Jalsa Sālāna Western Canada

We are overjoyed to announce that by the Grace of Allāh, our beloved Imām, Ḥaḍrat Khalīfatul Masīḥ V^{aa}, will inaugurate the newly built Masjid Baitur Raḥmān, Vancouver, Insh'allāh on Friday, 17th May 2013. The Jalsa Sālāna Western Canada will also be held in Vancouver, British Columbia on May 18-19, 2013.

This Jalsa is very important for the spiritual, educational and training needs of the Jamā'at and for propagating the message of Islām. In fact, this Jalsa Sālāna is a branch of the Jalsa Sālāna which was started by the Promised Messiah^{as} himself in 1891. The Promised Messiah^{as} published an announcement on December 7, 1892 in which he expounded the importance of the Jalsa Sālāna in the following words:

“You must not rank this convention in the same league as other, ordinary, human assemblies. This is a phenomenon that is based purely on Divine Help, for propagation of Islām. The foundation stone of this community is laid by Allāh the Exalted himself. Nations are prepared for this, soon they will join it, because this is an action of that powerful being for whom there is nothing impossible.” (Majmū'ah Ishtihārāt, Vol. 1, pg. 341)

Besides from the five daily prayers, during the days of the Jalsa Sālāna, dawn prayer (tahajjud) would also be offered in the mosque. During these days educational and spiritual lectures are delivered by scholars of the Jamā'at. Time is spent in supplications, remembrance of Allāh and prayers in a unique spiritual environment. Thus, these three invaluable days of Jalsa Sālāna are an excellent opportunity for preaching, spiritual and educational uplift and training. Members of the Jamā'at should take full advantage of these days.

Members of Jamā'at are requested to especially pray for the successful tour of Ḥuḍūr^{aa}, the inauguration of Masjid Baitur Raḥmān, and that Allāh may make this Jalsa a very blessed one, and make it a source of guidance for all.

Further you are also requested to participate in Jalsa Sālāna along with all of your family members, and to invite as many of your non-Ahmadi friends as possible since this is an excellent opportunity for propagating the message of Islām.

May Allāh the Exalted enable you all to participate in this Jalsa, and make you recipient of its spiritual blessings, and may you all be the heirs of many prayers of Promised Messiah^{as} which he offered for the attendees of this blessed Jalsa. Āmīn.

Ghulam Murtaza Zafar

Afsar Jalsa Sālāna Western Canada

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُوْلُ اللَّهِ

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Pearls of Wisdom



THE HOLY QUR'AN

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

(Al-Nūr 24:56)

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ
لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ
قَبْلِهِمْ ۖ وَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ
لَهُمْ وَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا ۗ
يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۗ وَمَنْ كَفَرَ بَعْدَ
ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٦﴾

(سورة النور ٢٤ آيت ٥٦)

HADĪTH OF THE HOLY PROPHET MUHAMMAD^{SA}

Ḥaḍrat Ḥudhayfa^{ra} relates that the Holy Prophet^{sa} said that Prophethood shall remain among you as long as Allāh wills. He will then bring about its end and follow it with Khilāfat on the precepts of Prophethood for as long as He wills and then bring about its end. Then a kingship shall follow that will remain as long as Allāh wills and then come to an end. There shall then be tyranny which shall remain as long as Allāh wills and come to an end upon His decree. There will then emerge Khilāfat on the precepts of Prophethood. Then the Holy Prophet^{sa} kept silent.

(Musnad Aḥmad bin Ḥanbal)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ نَزَلَتْ عَلَيْهِ سُورَةُ الْجُمُعَةِ فَلَمَّا قَرَأَ: وَآخِرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ قَالَ رَجُلٌ مِّنْ هَؤُلَاءِ يَا رَسُولَ اللَّهِ؟ فَلَمْ يَرِجِعْهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى سَأَلَهُ مَرَّةً أَوْ مَرَّتَيْنِ أَوْ ثَلَاثًا قَالَ وَفِينَا سَلْمَانَ 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}



A GREAT GATHERING

“It is essential for all those who can afford to undertake the journey, that they must come to attend this convention which embodies many blessed objectives. They should disregard minor inconveniences in the cause of Allāh and His prophet^{sa}. Allāh yields reward to the sincere people at every step of their way, and no labour and hardship, undertaken in His way, ever goes to waste. I re-emphasize that you must not rank this convention in the same league as other, ordinary, human assemblies. This is a phenomenon that is based purely on the Divine Help, for the propagation of Islām.” (Ishtihār Dec. 7, 1892, Majmū‘ah Ishtihārāt Vol. 1, pg. 341)

PROMOTION OF ĪMĀN AND MA‘RIFAT

“During the Jalsa such truths will be discussed which are essential to promote and enhance *īmān*, *yaqīn* and *ma‘rifat*.” (Āsmānī Faiṣla, - Rūḥānī Khazā’in, Vol. 4, pg. 352)

“[During this Jalsa, there will be such programs and discourses] with which every brother will have the chance to increase his religious knowledge, and will broaden his horizon and with divine blessing and favour, his *ma‘rifat* will expand.” (Majmū‘ah Ishtihārāt vol 1, pg. 340)

SPIRITUAL BENEFITS AND REWARDS

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

ATTAIN HIGH MORALS

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

COMPASSION FOR OTHERS

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

PURPOSE OF JALSA SĀLĀNA

“The primary purpose of this convention is to enable every sincere individual to personally experience religious benefits so that they may enhance their knowledge and – due to their being blessed and enabled by Allāh, The Exalted – their perception [of Allāh] may increase. Among its secondary benefits is that this congregational meeting together will promote mutual introduction among all brothers, and it will strengthen the fraternal ties within this Community.” (Ishtihār Dec. 7, 1892, Majmū‘ah Ishtihārāt Vol. 1, pg. 340)

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

O Allāh, you are holy with your praise. I bear witness there is none worthy of worship except you. I seek forgiveness from you and turn towards you.

COMPANY OF THE RIGHTEOUS

“The purpose [of this Jalsa] is that the love of this world should cool down in your hearts and love of God and His Prophet should dominate. For this, it is important to remain in (my) company and spend some time of your life with (me). You must see me occasionally. After taking *bai’at*, to not care about seeing me will be without blessing and it will be only formal initiation.” (Āsmānī Faiṣla, Rūḥānī Khazā’in Vol. 4, pg. 351)

MEETING NEW BROTHERS

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

A MEANS TO REMOVE RANCOUR

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

COLLECTIVE PRAYER FOR THOSE WHO HAVE PASSED AWAY

“Prayers for absolution will be offered for brothers who will have passed away in the interim.” (Āsmānī Faiṣla, Rūḥānī Khazā’in Vol. 4, pg. 352)

BAI’AT AND JALSA SĀLĀNA

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

PRAYERS OF THE PROMISED MESSIAH^{as} FOR THOSE WHO ATTEND JALSA SĀLĀNA

“O Allāh, O Sublime One, Bestower of bounties, for every such person who makes a journey to attend this convention that is for the sake of Allāh; May Allāh, the Exalted, be with them, grant them a great reward, have mercy on them, and ease for them their circumstances of hardship and anxiety and eliminate their anguish and grief. May He grant them freedom from every single hardship and lay open for them the ways of [achieving] their desired goals, and raise them up on the day of Judgment among those of His servants who are the recipients of His blessings and Mercy. May He be their Guardian in their absence until after their journey comes to an end. O Allāh! O Sublime One and Bestower of bounties, Ever Merciful and One Who Resolves all problems! Do grant all these prayers, and grant us victory over our opponents with scintillating signs, because You alone have all the might and power. Āmīn! Āmīn!” (Ishtihār Dec. 7, 1892, Majmū’ah Ishtihārāt Vol. I, pg. 342)

Guidance from Ḥaḍrat Khalīfatul Masīḥ V^{aa}

The Purpose of Jalsa Sālāna Summary of Friday Sermon Delivered on September 7, 2012

On September 7, 2012, Ḥaḍrat Khalīfatul Masīḥ V^{aa} delivered the Friday Sermon at Hadiqatul Mahdī, Hampshire, UK.

Ḥuḍūr^{aa} said that by the Grace of Allāh, Jalsa Sālāna UK begins today. This sermon effectively marks the opening of the Jalsa. The Promised Messiah^{as} says that the purpose of the Jalsa is to prepare a community that grows in the knowledge of God, to foster righteousness and virtue and to strengthen ties of love and brotherhood. The participants should become like brothers, humility and meekness should be their hallmark and they should set matchless standards of truthfulness. Ḥuḍūr^{aa} further said that we all need to examine ourselves in the light of these guidelines.

The Promised Messiah^{as} says that this Jalsa is not some kind of worldly affair. Those who come here do so in order to seek spiritual nourishment. It is not possible to please God other than through *Taqwa*, nor can one free oneself from sin without *Taqwā*.

Ḥuḍūr^{aa} emphasised the need for prayers

and for improving our conduct. The Promised Messiah^{as} says that you should be worried if you are not one in word and deed. If a heart is impure, the words, no matter how pure, have no worth in God's eyes. If, God forbid, the members of our Jamā'at are such whose hearts do not reflect what they say, then we should not expect that our end will be a favourable one.

The Promised Messiah^{as} says that Allāh frees the righteous from the snares of the world and looks after their affairs. He does not leave them in abject need. Ḥuḍūr^{aa} urged Aḥmadīs, particularly asylum seekers in the West, to set high standards of truthfulness. Ḥuḍūr^{aa} said that one of the obligations we owe to our fellow creatures is the payment of our debts in a responsible manner. Ḥuḍūr^{aa} also urged participants to concentrate on reciting the *durūd* and *istighfār* during the Jalsa.

The Promised Messiah^{as} says that you should repent wholeheartedly, leave your beds for *tahajjud* prayers, pray with zeal and devotion, set your hearts on the

right course, get rid of your weaknesses and mould every word and action to the Will of God. Ḥuḍūr^{aa} said that we should utilize the knowledge we gain in the Jalsa to refine our morals and our conduct.

Ḥuḍūr^{aa} also spoke about some issues relating to the management of the Jalsa, such as parking, security scanners, vigilance, hospitality, cleanliness, etc. Ḥuḍūr^{aa} said that participants must concentrate on prayers, *nawafil*, *tahajjud* and *durūd*. May Allāh grant the Jamā'at extraordinary successes. Remember the Aḥmadīs of Pakistan in your prayers as well.

At the end of the sermon, Ḥuḍūr^{aa} informed the Jamā'at of the tragic martyrdom of Rao Abdul Ghaffar ṣāhib of Karachi and Faraz Mahmood ṣāhib of Syria, and the sad demise of Ṣāhibzādī Qudsia Begum ṣāhiba, wife of Nawab Abdullah Khan ṣāhib, and Chaudhary Nadhir Aḥmad ṣāhib, ex-Amīr of Bahawalpur District, Pakistan. Ḥuḍūr^{aa} led the funeral prayers of the deceased in absentia after the Friday prayer.

The Promised Messiah^{as} says that this Jalsa is not some kind of worldly affair. Those who come here do so in order to seek spiritual nourishment. It is not possible to please God other than through *Taqwa*, nor can one free oneself from sin without *Taqwā*.

Gratitude - A Source of Blessings

Summary of Friday Sermon Delivered on September 14, 2012

On September 14, 2012, Ḥaḍrat Khalīfatul Masīḥ V^{aa} delivered the Friday Sermon at Baitul Futūḥ Mosque, London.

In addition to expressing gratitude to Allāh for the successful conclusion of the Jalsa, Ḥuḍūr^{aa} also thanked the administration and workers for their tremendous work. Ḥuḍūr^{aa} also pointed out some shortcomings in some of the departments and urged that they not be repeated in future.

Ḥuḍūr^{aa} said that through gratitude we are able to derive greater blessings and bounties from Allāh. The blessings that Allāh is showering upon the Jamā'at gives us confidence that we are among His grateful servants. If every worker and official bows down before Allāh in thankfulness, He will shower even greater blessings upon us. By the Grace of Allāh

the Jalsa was successful in every aspect and there were many improvements compared to the previous year. Ḥuḍūr^{aa} said that when we witness Allāh's blessings upon the Jamā'at all around the world, our hearts are involuntarily filled with gratitude.

Ḥuḍūr^{aa} said that non-Aḥmadī delegates were also much impressed by the manner in which the Jalsa was held and they were full of praise for the volunteers. Ḥuḍūr^{aa} said, we are only humans and there are bound to be weaknesses and shortcomings, but if we learn from our mistakes we will get better and better. In this regard Ḥuḍūr^{aa} cited the inadequate sound system on the stage in the men's and women's marquees, the delay in serving food in the food marquee, etc. Ḥuḍūr^{aa} gave particular instructions to the management so that such errors can

be avoided in future.

Ḥuḍūr^{aa} said that he is receiving many letters of felicitation for the Jalsa Sālāna, and many of them contain special praise for the MTA team due to whose efforts Aḥmadīs around the world were able to participate in the Jalsa. This year MTA's scope was broadened through the internet. Ḥuḍūr^{aa} prayed that Allāh may continue to bless our Jalsas and to enable us to become His grateful servants.

At the end of the sermon, Ḥuḍūr^{aa} informed the Jamā'at of the tragic martyrdom of Muhammad Nawaz ṣāḥīb of Karachi, and the sad demise of Master Malik Muhammad Azam ṣāḥīb and Maryam Koryaba ṣāḥība, President of Lajna Imā'illah Gambia. Ḥuḍūr^{aa} led the funeral prayers of the deceased in absentia after the Friday prayer.

True Love for the Holy Prophet^{sa}

Summary of Friday Sermon Delivered on September 21, 2012

On September 21, 2012, Ḥaḍrat Khalīfatul Masīḥ V^{aa} delivered the Friday Sermon at Baitul Futūḥ Mosque, London.

He first recited verses 57-58 of Sūrah Al-Aḥzāb, which are translated as follows:

“Allāh and His angels send blessings on the Prophet. O ye who believe! you also should invoke blessings on him and salute him with the salutation of peace. Verily, those who annoy Allāh and His Messenger—Allāh has cursed them in this world and in the Hereafter, and has prepared for them an abasing punishment.” (33:57-58)

Ḥuḍūr^{aa} said that some anti-Islām elements have recently made a film in which the pure character of the Holy Prophet^{sa} has been attacked in a very crude and cruel manner. This dastardly act has caused a wave of anger and sorrow to run through the hearts of Muslims. This anger is natural and justified, but it has not pained anyone more than the Aḥmadīs who have learnt from the Promised Messiah^{as} of the great status of the Holy Prophet^{sa}. Our hearts are in anguish and we pray to God that He may Himself take retribution and make of such people an example that is remembered till doomsday. The Promised Messiah^{as} says that we can make peace with beasts and serpents of the wilderness but not with those who

insult our lord and master, the Holy Prophet^{sa}, and do not desist.

Ḥuḍūr^{aa} said that in the verses he recited, Allāh reminds the believers of their duty to invoke blessings upon the Holy Prophet^{sa}, for even angels invoke blessings upon him. The more the enemy maligns, the more we should concentrate on *durūd*.

Ḥuḍūr^{aa} said that Aḥmadīs in their respective countries should urge their governments to put an end to such acts of defamation. We should apprise them of the conspiracies that lie behind such acts and tell them about the beautiful life and example of the Holy Prophet^{sa}. Reacting through violence, burning our own properties and killing our own people is not going to help. As for the people who have made the film, their end has been foretold in the second verse: “Verily, those who annoy Allāh and His Messenger—Allāh has cursed them in this world and in the Hereafter, and has prepared for them an abasing punishment.”

Ḥuḍūr^{aa} said that a magazine in France has once again published some sacrilegious cartoons. It is unfortunate that there are so many Muslim countries that are part of the UN, but they have failed to convey to the world the beautiful teachings of Islām, nor have they tried to

include in the UN's charter the law that no country should permit the defamation of Prophets or playing with the feelings of other faiths. Ḥuḍūr^{aa} said that if all Muslims decide that they will vote for leaders who have a sense of religious honour, then even worldly-minded leaders will be forced to raise their voice against such injustices.

Ḥuḍūr^{aa} further said that the moral character of the people who made this film is known to all. Surely they have invited Divine wrath with the filth they have created. Ḥuḍūr^{aa} went on to highlight the noble character of the Holy Prophet^{sa} and answered some of the objections raised against the prophet^{sa}. Ḥuḍūr^{aa} prayed that Allāh may open people's eyes so that they may desist from their cruel actions and may He also enable us to fulfil our obligations in this regard. *Āmīn*.

At the end of the sermon, Ḥuḍūr^{aa} informed the Jamā'at of the tragic martyrdom of Navid Aḥmad ṣāḥīb, son of Sanaullah ṣāḥīb, and Muhammad Aḥmad Siddīqī ṣāḥīb son of Riaz Aḥmad Siddīqī ṣāḥīb of Karachi. Ḥuḍūr^{aa} led the funeral prayers of the deceased in absentia after the Friday prayer.

Promote the True Character of the Holy Prophet^{sa}

Summary of Friday Sermon Delivered on September 28, 2012

On September 28, 2012, Ḥaḍrat Khalīfatul Masīḥ V^{aa} delivered the Friday Sermon at Baitul Futuh Mosque, London.

Ḥuḍūr^{aa} said that many journalists were present during last Friday's sermon in order to gauge the Jamā'at's reaction to the blasphemous film. Afterwards, they requested Ḥuḍūr^{aa} for an interview in which he explained that though the anger among the Muslims was natural, the violent reaction shown by some of them is wrong. Ḥuḍūr^{aa} said that Aḥmadīs are totally against violent demonstrations and destruction of life and property. Our reaction to the dastardly act of the opponents of Islām is to invoke blessings upon the Holy Prophet^{sa}, to hold meetings and seminars highlighting his holy life and to present his beautiful example before the world.

Ḥuḍūr^{aa} said that his sermon and interview was given wide coverage by both print and electronic media, and our message reached countries where it would otherwise have been difficult to convey. It is now the duty of Aḥmadīs to make the best use of this coverage and to keep up the momentum it has created. Let our actions be such as to demonstrate the beauty of Islām. The *Markaz* and all the

Jamā'ats should immediately translate the sermon and circulate it widely. The press coverage should also be highlighted and people should be informed about the Jamā'ats websites where they can find the relevant information. Books about the life and character of the Holy Prophet^{sa} should also be published widely.

Ḥuḍūr^{aa} also condemned in strong words the publication of blasphemous cartoons in a Spanish newspaper. Ḥuḍūr^{aa} said that such acts only serve to destroy the peace of the world, and the perpetrators do nothing but invite Divine wrath upon themselves. Ḥuḍūr^{aa} said that we also need to publicize the message of interfaith respect and harmony set down by the Promised Messiah^{as} in *Tuḥfa Qaisariyyah*.

Ḥuḍūr^{aa} further said that we Aḥmadīs, who have pledged allegiance to the Promised Messiah^{as}, are duty-bound to show the world the right path. Ḥuḍūr^{aa} read out some verses of the Qasīdah in which the Promised Messiah^{as} has eulogized the Holy Prophet^{sa}. Ḥuḍūr^{aa} urged Aḥmadīs to study books bearing upon the life of the Holy Prophet^{sa}, so that we can teach the world about his holy character. May Allāh enable us to

fulfil this obligation.

At the end of the sermon, Ḥuḍūr^{aa} informed the Jamā'at of the sad demise of an Aḥmadiyya missionary, Maulana Nasrullah Khan Nāsir ṣāḥīb. Ḥuḍūr^{aa} spoke about his services to the Jamā'at and led his funeral prayer after the Friday prayers.

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.

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Inauguration Masjid Baitur Raḥmān by Ḥaḍrat Khalīfatul Masīḥ V^{aa} & Our Responsibilities

Lal Khan Malik, Amīr Jamā'at Aḥmadiyya Canada

Arrival of Ḥaḍrat Khalīfatul Masīḥ V^{aa} in Western Canada is fast approaching. All Aḥmadi men, women, and children living across Canada are anxiously awaiting it.

In this tour, Ḥaḍrat Khalīfatul Masīḥ V^{aa} will Insh'allāh inaugurate the newly built Masjid Baitur Raḥmān, Vancouver. Taking advantage of this blessed opportunity, Jalsa Sālāna Western Canada has been rescheduled so that it may be held in the presence of Ḥuḍūr Anwar^{aa}.

The Jalsa Sālāna was established at the hands of Ḥaḍrat Masīḥ Mau'ūd^{as} was established with great simplicity and dignity. It has now, by the grace of Allāh, spread all over the world. Whether in Asia, Africa, Australia, Europe, USA, what part of the world is there where annual Jalsas are not held? Due to the grace, mercy and countless favours of Allāh, the Exalted, these Jalsas are gloriously achieving the purposes set by Ḥaḍrat Masīḥ Mau'ūd^{as}.

Members of the Jamā'at eagerly await these Jalsas and participate in them with complete joy and fervour. They try their utmost to attain its benefits and become inheritors of the prayers of their master and leader Ḥaḍrat Masīḥ Mau'ūd^{as}. Al-ḥamdulillāh

This year, our beloved Imām, Ḥaḍrat Khalīfatul Masīḥ V^{aa} is gracing us with his presence at the Western Canada Jalsa. He will also be inaugurating the newly built Masjid Baitur Raḥmān. This is a source of great honor for us. We will be able behold our beloved Imām with our very eyes and derive benefit from him personally. We will be able to listen to his heartfelt addresses. On the other hand, our responsibilities will also increase. In regards to this upcoming arrival of Ḥuḍūr^{aa} in Canada and Jalsa Sālāna Western Canada, I would like to remind members of the Jamā'at of the responsibilities that lie upon them.

Guidance Regarding Jalsa Sālāna

Firstly, members of the Jamā'at should not forget the purpose behind attending the Jalsa Sālāna. This Jalsa was started by the Promised Messiah^{as} for the following purpose:

“The attendees of this Jalsa, having listened to subtle realities and truths, will attain religious benefit and advance in *īmān* [faith] and *ma'rifat* [God-realization].”

Members of the Jamā'at should not forget these founding purposes and should ensure they attain Divine blessings and mercy during these days. The addresses delivered by the Khalīfa of the time are the spirit of this Jalsa. It is every Aḥmadi man and woman's obligation to listen to them and act upon them.

The Promised Messiah^{as} has also said:

“As far as it is possible, try that God the Exalted may draw them to Himself, that He may accept them, and that they be granted a pious change.”

In order to achieve this pious change within yourselves, ensure that you show steadiness in offering Salāt especially during the Jalsa. Also, let Darūd Sharīf and other prayers remain on your lips, so that every one of us may advance in good actions and bring about a firm change in ourselves.

Reflect carefully upon the guidance and instructions given by the Khulafā'-e-Aḥmadiyyat, in particular those given by Ḥaḍrat Khalīfatul Masīḥ V^{aa}, and try to act upon them appropriately.

The Promised Messiah^{as} has also said:

“I re-emphasize that you must not rank this convention in the same league as other ordinary, human assemblies.”

As such, this is a very important occasion

that gives us the chance to bring about a righteous change within ourselves. Wasting time, engaging in worldly discussions, not paying attention to Jalsa speeches and programmes, is unbecoming of any Aḥmadi. I am hopeful that all of you will attend the Jalsa for its true intended purposes and will benefit from it as far as possible. Inshā'Allāh.

In terms of security arrangements, Ḥuḍūr^{aa} has given the following guidance:

“Observe those on your right and left, those whom you do not know. This itself will be a great means of security for Jamā'at Aḥmadiyya.”

Therefore, members of the Jamā'at should especially pay attention to this matter.

Similarly, ensure that you bring your Jamā'at ID cards. Co-operate with those on security duty, even if you have to endure some hardship. All these procedures are put into effect for your safety. They can only be successful with your co-operation.

Aside from security volunteers, please co-operate with all other volunteers. This is a great distinctive feature of Jamā'at Aḥmadiyya, that even if a child is on duty, he is obeyed. This is the pride of our organization and the secret to our success.

In such a grand event, at times there are faults, inadequacies, and oversights, but do not become angry with the volunteers. This Jalsa is not just for the volunteers or organizers, rather it is a Jalsa for every member of Jamā'at Aḥmadiyya. It is our collective responsibility to make it successful and fruitful. If you yourself can remove a fault then please do so, otherwise bring it to the attention of the relevant department in an appropriate manner. If you have any suggestion in mind for the future, please send it in writing after the Jalsa.



يَا امِيرَ الْمُؤْمِنِينَ
 أَهْلًا وَسَهْلًا مَرْحَبًا
 إِنِّي مَعَكَ
 يَا مَسْرُورُ

A large number of non-Aḥmadī guests also take part in the Jalsa. A good impression should be made upon them. Our morals, clothing, conduct, attendance in the Jalsa, our walking, standing, sitting should be dignified in every way.

Ladies must adhere to observing purdah and in this regard be mindful of Islām's teachings and the instructions of Khulafā'-e-Aḥmadiyyat.

Arrival of the Khalīfa - Our Good Fortune Our Responsibilities

As I have mentioned above, our beloved Imām, Ḥaḍrat Khalīfatul Masīḥ V^{aa} will personally participate in this year's Jalsa and inaugurate Masjid Baitur Rahmān. This is a matter of great joy for all of us. We will be able to pray behind our beloved Imām^{aa}. We will personally hear his instructions and see and behold him. But alongside this, many responsibilities fall upon us, namely, that we serve as good hosts.

Please pray that this tour of Ḥuḍūr^{aa} may be successful in every way. It is only through prayers that Jamā'at Aḥmadiyya will progress worldwide. Jamā'at Aḥmadiyya Canada's progress

lies in prayers. The spiritual elevation of Jamā'at members, the success of the programmes, and the pleasure of Ḥuḍūr^{aa} are only possible through the Grace of Allāh. And the Grace of Allāh can only be attained through prayers.

Every Aḥmadī desires to have a meeting with Ḥuḍūr^{aa}. Ever since the Jamā'at learned about the arrival of Ḥuḍūr^{aa}, a large number of meeting request forms have been coming in. Efforts are being made so that the maximum number of members can get the opportunity to meet Ḥuḍūr^{aa}. However, considering the limited tour of Ḥuḍūr, it will not be possible for all requests to be fulfilled. For this reason, efforts are being made to give preference to those who have never met any Khalīfa, or who have never met Ḥaḍrat Khalīfatul Masīḥ V^{aa}. Those who have met Ḥuḍūr^{aa} before, in any country, are being asked to be demonstrate sacrifice for their brothers.

Some programs of Ḥuḍūr Anwar are with a limited audience. If anyone is stopped from attending them, then it should not be taken negatively. Rather, co-operate with the organizers.

General Responsibilities

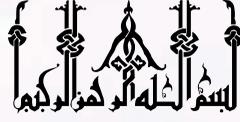
During the visit of Ḥuḍūr^{aa} and days of Jalsa Sālāna Western Canada, there will be an increase in activity in Jamā'at Vancouver, especially for prayers and programmes. For this reason:

Please do not cause any sort of discomfort to those living in the vicinity through your actions.

Please follow the traffic rules. Please park only in designated areas and do not cause trouble for anyone.

Aside from being mindful of your own cleanliness, if you notice any garbage on the pathways, please put it in the trash bins.

May Allāh, the Exalted, enable us to carry out our responsibilities and obligations in the best manner! May He give us the ability to offer acceptable service! May our every action and effort be for the pleasure of Allāh, the Exalted and our beloved Khalīfa^{aa}! May Jamā'at Aḥmadiyya Canada stand out in the forefront in every way among other Jamā'ats, and always be a source of delight for the Khalīfa of the time! Āmin!



In the Name of Allāh, the Gracious, the Merciful

Khilāfat Centenary Pledge

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

I bear witness that there is none worthy of worship except Allāh. He is one and has no partner. And, I bear witness that Muḥammad^{sa} is His servant and His Messenger.

Today, on the completion of 100 years of Khilāfat Aḥmadiyya, we take oath by invoking the name of Allāh, the Exalted, and pledge that we shall continue to strive, until the final moments of our lives, for the propagation of Islām Aḥmadiyyat and the name of the Holy Prophet Muḥammad^{sa}, to the corners of the world. For the completion of this sacred duty, our lives shall remain dedicated to the sake of Allāh and His Holy Prophet^{sa} and, by offering sacrifices in ever-increasing measure, we will keep the standard of Islām flying high in every country until the end of time.

We also affirm that we will continue to endeavour, until our last breath, to safeguard and strengthen the system of Khilāfat and shall continue to keep advising our generations to remain attached to Khilāfat and benefit from its blessings so that Khilāfat Aḥmadiyya may remain until the end of time, and the dissemination of Islām's message may continue through the Aḥmadiyya Movement in Islām, until the end of time, and the banner of the Holy Prophet^{sa} may fly higher than all other banners of the world.

O God! Please enable us to fulfill this pledge.

اللَّهُمَّ آمِينَ اللَّهُمَّ آمِينَ اللَّهُمَّ آمِينَ
Āmīn, Āmīn, Āmīn!

Khilāfat And Mujaddidīyat - An Exposition

Ḥaḍrat Mirzā Nāṣir Aḥmad, Khalīfatul Masīḥ IIIth

This is the English translation of the concluding speech delivered by Ḥaḍrat Mirzā Nāṣir Aḥmad, Khalīfatul Masīḥ IIIth at the Annual Rally of Majlis Khuddāmul Aḥmadiyya on November 6, 1977, at Masjid Aqsa, Rabwah, Pakistan.

After reciting *Tashahhud*, *Ta'awwuz* and *Sūrah Fātiḥa*, Ḥaḍrat Khalīfatul Masīḥ IIIth said:

Our Annual Rallies are held every year but there have occurred some breaks. It is now the fourth year, since 1973, that this Rally was last held. Due to this reason, coupled with the slackness of the Central administrators as I understand, the number of the participating Majālis (branches) is lower in this Rally than those of the 1973 Rally, despite the fact that scores of new Majālis (branches) and Jamā'ats have been established since 1973.

This year 493 branches have participated, while in 1973, as many as 546 branches took part in the Rally, with 1954 foreign Khuddām and 1856 Rabwah Khuddām, totaling 3810 Khuddām. What has gone wrong is gone. May Allāh the Exalted grant us forgiveness. This mistake should not occur next year. We should continue to march forward.

The second thing I would like to say is that Khuddāmul Aḥmadiyya was entrusted with the responsibility of collecting contributions from the Atfalul Aḥmadiyya for *Waqf-i-Jadīd*. The young Atfal (boys) and Nasirat (girls) of Aḥmadi families were required to pay collectively one hundred thousand rupees (Rs. 100,000) during the current year. But even the pledges received so far amount to nearly 68,000, while the actual amount received is only Rs. 28,000. Hence, I hereby draw the attention of all the local office bearers of Khuddāmul Aḥmadiyya of each branch—whether they are present in this Rally or unable to

attend due to slackness—to try to acquire pledges in accordance with the budget and increase the pace at which they are getting pledges redeemed. We should have probably received half the amount so far, but even in this respect there is a deficiency of Rs. 28,000. Hence, pay heed to make up for this deficiency. May Allāh, the Exalted enable you to do so.

In my inaugural speech on Friday, brothers and children, I drew your attention to the fact that the grand revolution launched by the Holy Prophet Muḥammad^{sa} for traversing stages of advancement in the last days, has ushered in its second phase. A prediction has been made in the Holy Qur'ān regarding this age. The *Ummah* of the Holy Prophet^{sa} has been given glad tidings through the Holy Prophet^{sa} that:

يُظْهِرُهُ عَلَى الدِّينِ كَلِيمًا

“He may make it to prevail over every other religion” (9:33),

meaning the Islāmic faith would dominate over all other faiths and isms.

Islām Will Prevail

I do not interpret '*Alad-dīni Kullīhi* as only religions. Rather, I include all those principles of civilization, society and economics that the human mind has formed and which people have taken as substitutes for religion. It means to my mind that *Li Yuzhirahu 'Ala al-dīni Kullīhi* (يُظْهِرُهُ عَلَى الدِّينِ كَلِيمًا) not only connotes that the truthfulness of Islām would be manifested to the Christians and not to the atheists and communists, but rather, Islām, with its spiritual, moral, and scientific principles, would also prevail over the communistic order that they have established in their country and in the regions under their influence as a substitute for religion. Islām would also convince them of its worth. Similarly, the nations which have drifted away from

religion and have formed philosophical principles for practical life shall have to admit that neither any old creed in this age nor their own wisdom could lead them to the path of salvation. Consequently, mankind would ultimately turn into one *Ummah* and one family under the banner of the Holy Prophet Muḥammad^{sa}.

Two Basic Demands

This grand revolution that was initiated through the Holy Prophet Muḥammad^{sa} 1400 years ago, as explained earlier, has ushered in its period of advancement wherein it has to reach its climax and has to acquire final victory. The ushering in of this great phase of the grand revolution in its final round is making two basic demands from us. It is on these two demands that I would like to focus my present speech.

The First Demand

The task of turning mankind into one *Ummah* and one family under the banner of the Holy Prophet^{sa} demands that we have complete and durable unity among our own ranks. I stated in the *Ansarullah* Rally that in the early period of Islām, in the initial three centuries of Islām's first renaissance, there occurred great revolutionary changes in human life through Islām and the spiritual beneficence of the Holy Prophet^{sa}. Nevertheless, one thing is quite significant and that is the diffusion which is very clearly seen in this unity, the unity of the first period of Islām.

For instance, we take *Fiqh* (the Islāmic Jurisprudence), which in fact is similar to the general law. When the general laws are produced in accordance with Godly guidance they are termed as issues of *Fiqh*. For example, the issues of bargaining, the issues of solving the disputes and fights, the issues of matrimonial relations, the problems of trade, the issues of partnerships

in business, the safeguarding of one another's properties, anti-embezzlement issues, problems relating to honesty, and anti-treason issues, etc. In short, all such laws have been formulated by the jurists in light of Islāmic guidance.

Although there had been the law of the world prior to Islām, it is a fact that the service rendered by the Muslim jurists in this field for mankind, after toiling day and night, has given humanity the foresight that resulted in the opinion that this is the proper way in which these laws should be presented. No doubt, there are a few old laws in the world that were promulgated by some nations and are pursued by Europe even today, yet they are devoid of that basic beauty and fundamental perfection that is found in Islāmic jurisprudence.

Religions According to Human Nature

It was Islām alone that turned the comprehensive wisdom and thinking of man towards the requirements of human nature. So the Islāmic jurists have done a lot and the four Imāms [of Jurisprudence] have worked hard. They suffered great hardship for humankind and provided it with fine *Fiqh* (Jurisprudence) and law. Notwithstanding all this, the Muslim *Ummah* is divided into four divergent groups: the followers of *Fiqh Ḥanafī* (the Jurisprudence of Imām Abū Hanīfah), the followers of *Fiqh Shafī'ī* (The Jurisprudence of Imām Shafī'ī), the followers of *Fiqh Malikī* (the Jurisprudence of Imām Malik), and the followers of *Fiqh Hanbalī* (the Jurisprudence of Imām Aḥmad Bin Hanbal). Then, there are internal differences in each of these schools of thought. Hence, it is the same thing to say that there was diffusion in the unity or unity in the diffusion. We cannot say that there was a total diffusion that shattered the Muslim *Ummah* into pieces. They were broken into pieces yet they were interconnected.

The Grand Everlasting Guidance

They were one in their belief in God and His Attributes; they were in unison in taking Muḥammad^{sa} as the best of all the Messengers and *Khātām al Anbiya*, i.e the Seal of the Prophets. They were in full agreement in believing Islām—the religion of God revealed to the Holy Prophet^{sa}—to be the perfect and complete *Shari'at* (Religious Law) and they were unanimous in taking the Holy Qur'ān as grand and everlasting guidance placed in man's hand for the guidance of the whole of humanity. In short, they were united

in the fundamental issues. Nevertheless, despite being in unison regarding the Being of God, there occurred differences in the detail, such as the Uniqueness of God and His attributes and His being characterized with excellent attributes and being devoid of all defect, imperfection, abatement and evil as disclosed by God Himself. One stumbled at one place and the other at another. Basically, there is marked unity, yet the diffusion is wide. We notice both these things simultaneously in the first period of this wave of grand revolution.

Nevertheless, as in accordance with the prophecies and the sayings of the Holy Prophet^{sa}, the welding of the whole of humanity into one *Ummah* is the task of the Messiah and Mahdī and his Jamā'at. Hence, there should be no diffusion in his Jamā'at. Our Jamā'at must manifest the perfect model of unity and harmony without any split as enjoined in:

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

“And hold fast, all together, by the rope of Allāh and be not divided.” (3:104)

The Second Demand

The second demand, regarding the ushering in of this grand revolution in its second era is that there should be coordination in all the projects prepared and all the plans adopted for the dominance of Islām and for bringing all of humanity into a single *Ummah*. This is required in particular because, as God the Exalted has opened unlimited vistas for the spiritual progress of man, He has not provided him immunity from Satanic whisperings and the devil's interference.

Man has been endowed with perfect guidance through the Holy Qur'ān, but simultaneously he has been given the choice to accept or reject it. God says:

إِنَّمَا شَاكِرًا وَإِنَّمَا كَفُورًا

“We have shown him the Way, whether he be grateful or ungrateful” (76:4)

If you wish, you may act on the teachings of Islām, being grateful servants of God; and if you desire, you may turn ungrateful to His favours with your own free will and thus fall into the wrong paths.

In another place, He says that the truth has come,

فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ

“Wherefore let him who will, believe, and let him who will, disbelieve.” (18:30)

On the other hand, the Holy Qur'ān has figuratively made a mention of Satan. I

do not like to indulge here in a discussion as to what Satan is and how it attacks man, as it is not pertinent to the present subject. I would like to point out only that the Holy Qur'ān says that God has permitted Satan to misguide people, but simultaneously He has declared that despite its doing its worst, those who are the servants of God will ever remain His servants.

Now, as our task is to turn the whole world, the entire mankind, into a single *Ummah* and bring it to the threshold of God, hence—as dictates of reason demand—the onslaught of Satan in this age should be stronger than it has ever been before in the past. Hence the Promised Messiah^{as} says:

“In accordance with this time-honoured law, God has already foretold through His Prophets that, at the end of the sixth millennium after Adam—when a great darkness would envelope the earth, and the deluge of sin would inundate the land, and hearts would become devoid of love for God—He will breathe into a man the spirit of truth and love and awareness, just like in the case of Adam, without resorting to any physical means. And this man will also be called the Messiah because God shall Himself anoint his soul with His love. This Messiah, whom the scriptures also call the Promised Messiah, shall be made to stand up against Satan, and the final battle between the legions of Satan and the Messiah shall ensue. For this spiritual battle, Satan will come prepared with all his powers and all his progeny and all his resources. Never will the world have seen such a fierce clash between good and evil, for on that day the Satanic schemes and devices shall be at their deadliest, and all possible means for misleading mankind shall be at Satan's disposal. Then, after a great fight—which, you must remember, will be a spiritual one—God's Messiah shall emerge victorious, and Satanic forces shall be annihilated. Thereafter, for a thousand years, which have been described as the 'seventh day', God's majesty, glory, holiness and oneness shall prevail upon the earth. And this shall be followed by the end of the world.

Let it be known that I am that Messiah. Let him who will, accept me.” (*Lecture Lahore*. Tilford, Surrey: Islām International Publications Ltd, 2008. Pg. 39-40.)

The Last Battle

As it is the last battle with Satan, the final duel between good and evil, and

all the machinations of Satan are to be deployed. The Promised Messiah^{as} has said that such a fight between religion and irreligiousness, between virtue and evil, has never been fought before in the progeny of Adam^{as}; and, it is this very age in which we have entered.

The Aḥmadiyya *Khilāfat*

In order to overpower Satan in this battle—to frustrate it in its plans and to achieve the final victory in favour of Islām—it is essential to have coordination in all the planned projects. It is not enough to randomly have one project in Africa, another in Europe, another in America and yet another in other countries and islands, etc. This coordination can only be achieved when there is a body to plan these projects strategically. This body is *Khilāfat* in the Aḥmadiyya Community.

Most of you understand what is meant by *Khilāfat* in the Aḥmadiyya Jamā‘at, but there are those who do not understand. One characteristic of this *Khilāfat* is that it has been established by God, the Exalted, and He has promised that through this institution of *Khilāfat* He would manifest the Mighty hand of His Powers. This *Khilāfat* is supported by God, the Exalted. This *Khilāfat* has one entity. *Khilāfat* is a soul and it has a body—the Aḥmadiyya Jamā‘at. The combination of the soul and body forms an institution.

In 1967, a few Christian priests visited me in Copenhagen, Denmark. One of them asked me my position in Jamā‘at Aḥmadiyya. To this I replied that his question was wrong because we take the Imām Jamā‘at Aḥmadiyya and the Jamā‘at Aḥmadiyya as synonymous. It means that the *Khalīfa* of the time and Jamā‘at Aḥmadiyya are combined to form one body.

It is the task of *Khilāfat* to struggle for the removal of the Jamā‘at’s troubles. The *Khalīfa* of the age has to pray for you. At times he passes through such conditions where week after week he spends the entire night in supplicating in concern for you, as he actually did during the 1974 trials. I think I was not able to sleep for a full two months as these months were spent in supplications. So the *Khalīfa* of the time is the person who should partake in your grief as well as in your

happiness. He should be the one who is supplicating for your everyday welfare in accordance with the prayer of the Holy Qur’ān:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً

“Our Lord, grant us good in this world...”
(2:202)

And also praying for your spiritual betterment, as the prayer continues in the above verse with the words:

وَفِي الْآخِرَةِ حَسَنَةً

“...as well as good in the world to come”
(2:202)

He should pray that the onslaughts of Satan should never succeed against any Aḥmadi and that [Satan] should always meet defeat. This is not a one-sided concern. The Khalīfa of the time along with the sincere members of the Jamā‘at form the body that has to wage this war against Satan.

I am a humble servant, yet I know how

It is wrong to think that the Khalīfa of the time and Jamā‘at Aḥmadiyya are two different things. Allāh, the Exalted has favoured the Jamā‘at with tremendous grace. Jamā‘at Aḥmadiyya and Imām Jamā‘at Aḥmadiyya are two names of one and the same thing. It is with the combination of both that one thing is formulated, which is a symbol of coordination.

earnestly the Jamā‘at prays for me and for the success of my objectives and their objectives. When the Khalīfa of the time is disturbed—due to the sufferings of the Jamā‘at—it escalates the distress of the Jamā‘at to see their Imām being perturbed in these circumstances. May Allāh turn the table and remove the distraction. As the soul of man flounders at the trouble of the finger and as mental distress puts the entire body in pain, similar is the case with the Khalīfa of the time and that of Jamā‘at Aḥmadiyya.

Khalīfa and Jamā‘at are the Same Thing

It is wrong to think that the Khalīfa of the time and Jamā‘at Aḥmadiyya are two different things. Allāh, the Exalted has favoured the Jamā‘at with tremendous grace. Jamā‘at Aḥmadiyya and Imām Jamā‘at Aḥmadiyya are two names of one and the same thing. It is with the combination of both that one thing

is formulated, which is a symbol of coordination.

The project of taking the grand revolution to its climax essentially requires coordination to achieve success. There should be no internal dissension in the Jamā‘at. The injunction:

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

“And hold fast, all together, by the rope of Allāh and be not divided” (3:104)

must always be kept in view and dissension must be avoided from all directions.

Secondly, there should be coordination in all projects planned and tasks performed for the dominance of Islām. For instance, there is a project which is to be started in June of next year, Inshā‘Allāh, wherewith Christianity is to be invited towards Islām under a special project. The project is ready. Now as the entire Jamā‘at is united, the mutual consultation of the Jamā‘at and myself prepared the project and it is being implemented.

The scheme is to gather together some priests and other religious leaders and research scholars and present to them the thesis pronounced by the Promised Messiah^{as} long ago. Having been informed by God, the Promised Messiah^{as}

pronounced to the world that the claim regarding Jesus Christ^{as}—that he died on the cross, was resurrected, ascended to heaven alive, and would come back—is false. All these assertions are wrong. Jesus Christ^{as}, who was the Messiah for the *Ummah* of Moses^{as} (the Israelites) and was a beloved servant of God, was only a messenger of God. He was an extremely humble servant and he did adopt humble ways in his life. To take him as God or to think him as the son of God is a great injustice to oneself as well as to other people. The Christians have created immense confusion and have boasted a lot.

[The time] fifteen to twenty years prior to the claim of the Promised Messiah^{as} were the years of the Christian priests. Do you know what they proclaimed in that age? They proclaimed that the time is fast approaching when (God forbid) the banner of Lord Jesus Christ^{as} would be hoisted over Mecca and Medina; and

the time is at hand when the continent of Africa would be won for Jesus Christ^{as}. They also proclaimed that if any inhabitant of India (at that time the partition of India had, of course, not taken place) had the desire in his heart to see the face of a Muslim before breathing his last, he would not find any Muslim in India to fulfill his wish.

Era of the Dominance of Islām

Such were the proclamations being made by the Christian priests. At this juncture God raised the Promised Messiah^{as} for the dominance of Islām and told him:

“I am with you. If you are alone, do not worry. My assistance will be with you all the time. Rise and work for the dominance of Islām.”

So he left the corner of solitude he had hid himself in to engage in the worship of his Generous Lord God. He was happy with this solitude and had no wish to come out of it. But God had told him: “**I enjoin upon you to rise and serve the religion of Islām.**”

As a result, God taught him such arguments in order to face the people, which put a stop to all the opponents of Islām, whether they were Christians or of other religions or other isms, or connected with any other schools of thought.

Things have so changed that, now in view of the soundness of the Aḥmadiyya literature, they do not enter into a dialogue with any Aḥmadī. The arch priests have issued instructions to their followers in many areas neither to indulge in discussion with even an Aḥmadī child of the seventh or eighth grade nor to take any Aḥmadiyya books for reading.

Jesus^{as} in India

The Promised Messiah^{as} proclaimed that God has disclosed to him that Jesus Christ^{as} did not die on the cross. He wrote in his book entitled *Masīḥ Hindustan Mein* (Jesus in India), and in many other books as well, that Jesus Christ^{as} went to Kashmir via Afghanistan and there he died. There, he was called by the name *Yuz Asaf* or the “Prince Prophet,” and there he lies buried. His tomb is still found there. The Christians derided and mocked. They thought that a man living in a small town can do them no harm at all. But their material perception could not perceive the power of God working in

the support of this claimant. He said that the discourses revealed to him by God show that these very people who were cutting jokes at him and were bent upon enmity with Islām would themselves do research and collect proofs in favour of these very claims of his.

Consequently, in this age, these people have accumulated hundreds of proofs in confirmation of the pronouncements of the Promised Messiah^{as} regarding Jesus of Nazareth^{as} that he did not die on the cross, he came down from the cross alive and remained alive. He came to gather together the lost sheep of Israel who were scattered hither and thither.

Through the Grace of Allāh, the Exalted, the present condition is that regarding this very seminar to be held in the summer of next year¹ a lot of Christian priests have conducted research and written books. When a priest was invited to take part in the seminar, he accepted and said he would definitely try to come. Simultaneously, he also wrote that since publishing a book on his research—that

the Promised Messiah^{as}, the onslaughts of Satan are also intensifying.

Fundamentally, the onslaughts of Satan are of two kinds: firstly, endeavouring to create internal dissension and evil beliefs among the believers’ Jamā’at; secondly, instigating the opponents of Islām to rush forward by cheering them up and giving them false hopes of victory. But when Satan is defeated, it flatly admits that it had been deceiving and offering false promises. After defeat it uses this language, but prior to defeat it had been cheering them up and giving them hopes of victory, enticing them to speed up, asserting that the annihilation of Islām is at hand, etc. I say categorically that it is not the annihilation of Islām, but rather, the dominance of Islām that is fast approaching.

The *Tajdīd* (Rejuvenation) of Religion

I will give you an example of satanic whispering. The Holy Qur’ān has enjoined to shake up the hypocrites who become the tools of Satan, once or twice a year, so that they might know their position.

These hypocrites have tried to create mischief in the minds of some people by ignoring everything else and emphasizing only the Ḥadīth (tradition) relating to the appearance of such people at the end of each

century who would rejuvenate religion. They are only a few in numbers, but are presently working vigorously in the Karachi Jamā’at.

It is the Grace of God, the Exalted, that I can definitely tell these people who are whispering and like to weaken the Jamā’at that they are mistaken. This lovely Jamā’at of God, the Exalted, and its lovely youth and my dear children would never fall for their delusion.

Now, I would like to explain this Ḥadīth, briefly relating what the forebears have said, what the Promised Messiah^{as} has pronounced, and the actual position this Ḥadīth holds. This Ḥadīth which has been related only once and only in one of *Ṣiḥāḥ Sittah*, the six authentic books of Aḥadīth, is as follows:

إِنَّ اللَّهَ يَبْعَثُ لِهَذِهِ الْأُمَّةِ عَلَى رَأْسِ كُلِّ مِائَةِ سَنَةٍ مَنْ يُجَدِّدُ لَهَا دِينَهَا

“Allāh will raise for the [preservation of this] Ummah at the beginning of century someone who will revive for

The Holy Prophet^{sa} has said with great affection: Inna li-mahdīnā...for our Mahdī God the Exalted has two signs for his truthfulness that have not been ordained for the truthfulness of anyone else since the beginning of the world.

Jesus Christ^{as} really did not die on the cross but went to Kashmir and passed away there—people have started to call him an Aḥmadī, while in fact he is a European or American Christian.

In short, a forceful revolution of morality and spirituality is ushering in the world. The point I have been explaining is that the projects envisaged for the dominance of Islām and for winning the hearts of mankind for the Holy Prophet Muḥammad^{sa} cannot achieve success without coordination. Without it, one project would be pulling to the right while the other to the opposite direction, and mankind would not be able to avail the benefit we have focused upon in accordance with the glad tidings and injunctions of God. Nevertheless, as I have described, Satan cannot sit idle. It only whispers and that is its duty. Allāh, the Exalted has permitted it to do this job. As the grand revolution in favour of Islām is reaching its climax, likewise, in accordance with the pronouncements of

it its religion.”

God the Exalted would raise “man” at the head of each century for this *Ummah* (I am stressing particularly on the word “man”). God the Exalted would raise many people who would regenerate religion and enhance its splendour and strike out the innovations that have found their way into it, and would present once more to the world the crystal clear and beautiful face of Islām.

The Messiah and Mahdī

This Ḥadīth is in *Abū Dā’ūd*, in *Mustadrīk* and probably in one other book also. It is only in these three books that this Ḥadīth has been traced after extensive search for it. On the other hand, I would like to relate at this very moment that the Promised Messiah^{as} has said that he is Mahdī and Messiah. In the reference I have read about the Messiah, he has said that he is that very Messiah about whom it was disclosed that he will fight the final battle with Satan. He is the Promised Messiah. He has said that the glad tidings foretold about the Messiah are found in thousands of books. Thousands of books contain the glad tidings that the Messiah shall come. Likewise, in my opinion, thousands of books show that the Mahdī will come. In these books it is stated that such would be the signs of the Messiah and such would be the signs of the Mahdī.

The Holy Prophet^{sa} has said with great affection: *Inna li-mahdīnā...for our Mahdī* God the Exalted has two signs for his truthfulness that have not been ordained for the truthfulness of anyone else since the beginning of the world. In this sentence there is an expression of great affection; and the high and distinguished position of the Mahdī has been described in it. One marvels at the expression of love of the Holy Prophet^{sa} for the Mahdī and Messiah.

In one Ḥadīth, the task of the Mahdī has been described thus: He shall purify Islām from all innovations and shall present to the world its bright face in the real form, replete with spiritual beauty. But the world would have become so accustomed with the dust covered face of Islām that he will be accused of introducing a new religion, which they will not consider as Islām. But the Holy Prophet^{sa} has said that the Mahdī will present Islām, rectified of all innovations, although the people will assert that he has fabricated his own new religion.

We have come across hundreds of such *Aḥadīth* regarding the Mahdī and Messiah, especially in new books which have recently come into the market,

beautifully printed in Iran. With great labour they have collected these narratives and preserved them.

Mujaddidīn in Each Century

On the other hand, as I have stated earlier, the Ḥadīth regarding the appearance of a Mujaddid at the end of each century is found only in two or three books. I have not come across any Ḥadīth in any book, however, which describes any specific signs for any Mujaddid. There is not a single saying of the Holy Prophet^{sa} mentioning any such signs for a Mujaddid, nor has the Holy Qur’ān made any mention of it.

When I pondered over this Ḥadīth, I discovered that this Ḥadīth is devoid of the concept that a “Mujaddid” would appear at the head of each century. This Ḥadīth says that *Mann* (مَنْ) would appear at the head of each century, which means such vicegerents of the Holy Prophet^{sa} would come who would implement the regeneration of religion.

The meaning of *Mann* (مَنْ) in Arabic purports “single, dual or many.” Hence, if we take the meaning of “many” then it indicates that there would be a number of people (vicegerents of the Holy Prophet^{sa}, virtuous and righteous) who would be engaged in the service of the religion of Islām. There is no mention of a mere singular person.

It is written in *Lisānal ‘Arab*, a famous book of Arabic lexicon, that the word *Mann*: (مَنْ)

تكون للواحد والثنین والجمع

Takūnu lilwāhidi wal ithnaini wal jam’i

that this word is spoken for singular, for two, and for more.

The lexicon of the Holy Qur’ān, *Mufradat Imām Raghīb* says:

يعبر به الواحد والجمع والمذكر والمؤنث

Yu’abbaru bihi minal wāhidi wal jam’i wal mudhakkiri wal mu’annithi

it gives the expression of singular and of plural, of masculine, as well as of feminine. In accordance with these meanings, the Ḥadīth meant that there would be at the head of each century such men and such women having nearness to God engaged in the service of religion.

When we observe the Great Qur’ān we find that the word *Mann* (مَنْ) has been used in singular form as well as in plural form. In *Sūrah al-Baqarah*, we read:

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ
فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ ﴿٢١٣﴾

“Nay, whoever submits himself completely to Allāh, and is the doer of good, shall have his reward with his Lord. No fear shall come upon such, neither shall they grieve.” (2:113)

Whosoever submits his attention and his entire entity to Allāh the Exalted, and implements the conditions of *Ibādāt* (services), *Falahū Ajruhū ‘inda Rabbihi*—each one of these would find reward with God. And then the verse states: *wa laa khaufun ‘alaihim*. Here a plural number has been used regarding *Mann* (مَنْ), i.e., no fear shall come upon such people nor shall they grieve.

In *Sūrah Yūnus* it says:

وَمِنْهُمْ مَّنْ يَسْتَمِعُونَ إِلَيْكَ

“And among them are some who give ear to thee.” (10:43)

Yastami’ūna in the Arabic language signifies a plural number. In this place, the meaning of *Mann* (مَنْ) is that a lot of people who apparently turn their attention towards thee as if they hear thee while they are not hearing.

Again in *Sūrah Taḡhābun* we read:

“And whoso believes in Allāh and does good deeds—He will remove from them the evil consequences of their deeds and He will make them enter Gardens through which streams flow, to abide therein forever.” (64:10)

And whoso believes in Allāh and acts righteously, the Grace of God would be sent upon him and he would be made to enter the heavens: *Khālidīna Fī-hā Abadan*—and they shall all be dwellers of these heavens. The expression of *Mann* has been described in *Khālidīna*.

The Real Meaning of Mujaddid

When we notice the sayings of the early great researchers and *Auliya Allāh*—the saints of God, we find that they have connoted the same meaning of *Mann*, which I have just explained.

Imām Almanawi, explaining *Mann Yujaddidu*, says *Mann* (مَنْ) purports one person or more than one person. Allama Ibn Kathīr says each nation claims that it is only their Imām that has been referred to in this Ḥadīth. But the clear

fact is this: it should be applied to the divine scholars of each group. Alqamee says that what is meant by *Tajdid* (regeneration) is that he would revive afresh all those values of Islām which people have discarded. He further states that it should be remembered well that a *Mujaddid* does not announce his claim of being a *Mujaddid*, rather he is recognized by the people with circumstances, conditions and through his services which he renders to Islām.

Shaikh Muḥammad Tahir Gujratee (1509-1578), who was a great divine of the sixteenth century, has given a note on this Ḥadīth that, instead of being in unison regarding its expression, the divines have differed. They have differed in recognizing as to who was the *Mujaddid* of which century and who was not; and each sect of them has applied it to its own Imām. Nevertheless, it is more appropriate to apply it to a general expression and should not be particularized with *Fuqahā* (the jurists), because the Muslims certainly had been greatly benefited by all 'Ulil-'Amr (rulers), *Muhaddith* (Traditionists), *Qurra'a* (Reciters of Qur'ān), *Wa'iz* (Monitors) and *Zahid* (Devotees). Therefore, they are all *Mujaddidīn* and the Ḥadīth means that when a century will pass they would be alive, and none of the centuries could efface their names and trace. And, there is an indication about it in Ḥadīth. The indication is that those people who carry out the task of regeneration at the head of each century would be a Jamā'at of great saints. Consequently, in the first century Ḥaḍrat 'Umar Bin Abdul 'Azīz, many *Fuqahā* (Jurists), *Muhaddithīn* (Traditionists) and beside them (in other ranks too) are saints as regenerators of religion too numerous to be counted. So many *Mujaddidīn* at the head of each century has he enumerated along with Ḥaḍrat 'Umar Bin Abdul 'Azīz. Likewise, he has mentioned as many divines as he could remember at the head of each century, and there are definitely more than one.

There is another book *Darajat Mirqatus Saud Ila Sunani Abee Dā'ūd*. In this book, in the margin of the aforementioned Ḥadīth of Abū Dā'ūd, it is written that it is appropriate that the Ḥadīth should be meant to imply a general expression. Hence, it is concluded that whoever is raised at the head of the century should not be a single person but rather there is a probability of more than one. No doubt, the benefit the Islāmic *Ummah* gains from *Fuqahā* (Jurists) is fairly extensive, yet the advantage it gains besides them from different stages of *Olil Amr* (rulers),

Muhaddithīn (Traditionists), *Qurra'a* (reciters of Qur'ān), *Wa'izoon* (monitors), and *Zuhhaad* (devotees) is also equally great. Each art and science has a peculiar benefit which cannot be achieved from others.

As a matter of fact, the protection of the law of politics and the spread of *Adab* (literature) is very important for the preservation of religion, as it safeguards human life and establishes the law of *Shari'at*, which is the task of the rulers. Hence, all those authorities that implement the law of *Shari'at* are as *Mujaddid* according to Sheikh Muḥammad Tahir Gujratee, like a *Faqeeh* (Jurist) is *Mujaddid* or as a mystic saint and supplicating people are *Mujaddid*. Therefore, it is better and appropriate to accept that in this Ḥadīth, there is indication that at the head of each century a Jamā'at will exist of such divines who will revive the religion for the people and protect it for the entire world.

Tajdid: A Duty of All Muslims

A group of divines has written that it was the responsibility of the entire *Ummah*, the responsibility of each individual of the Muslim *Ummah*, to regenerate the religion of Islām, as we enjoin upon you (members of the community) to learn the religion and spread it in the world. Everyone does not do it, so in each country a Jamā'at stands up which carries out this task as *Fard Kifaya* (a duty enjoined upon all Muslims, but if it is performed by a few, it is regarded as having been performed by all). That Jamā'at works in order to earn forgiveness of Allāh for those who do not work, but if this too does not work, their sins should also not be forgiven.

Therefore, nothing is mentioned in the noble Ḥadīth about the coming of a single person; neither in accordance with the lexicon meanings nor in accordance with the sayings of early divines whose references I have just read, nor in accordance with the commentary of the Promised Messiah^{as}.

I have related earlier that the Promised Messiah^{as} has said that there are so many traditions about his being the Messiah that they number in the thousands. I have also related that the signs have been foretold about the Messiah and Mahdī^{as}. For instance, it is in the Holy Qur'ān that in the age of the Messiah, the printing press would be established to publish the books and there would be means for carrying books from one place to another. It would not be impossible for a Missionary of Jamā'at Aḥmadiyya

to be sent to Africa. The means of communication would be so highly developed that a place where man could not, in the past, have reached in years, he would be there in a matter of hours. It takes only nine to ten hours for a flight to arrive in England. Likewise, those of our Missionaries who go to Africa, their flight time is ten to eleven hours. Of course, during the flight the airplane stops and thus takes a little more time. Now within a week, people make three trips around the entire world. Our Muslim traveller (of the past) had to go up to a distance of half the world in search of education, with practically no hopes of returning for the rest of his life to the members of his family. But now there are facilities of airplanes for going quickly from one place to another and from one country to another.

A Basic Principle

The Promised Messiah^{as} has informed us of a basic principle that a Ḥadīth is an instruction spoken by the Holy Prophet^{sa} that has been preserved in accordance with the rules of *Riwāyat* (narration) and it does not add an iota to the Holy Qur'ān nor subtract anything from it. Try to understand this principle fully and keep it in mind.

Now when we search the Holy Qur'ān, we do not find the word of *Tajdid-e-Dīn* (regeneration of religion) or of *Mujaddid* (Regenerator) from its beginning to its end. Hence, we have to ponder over the other discourse related by the Promised Messiah^{as}. He said: whatsoever the Holy Prophet^{sa} has spoken is the commentary of one verse or another of the Holy Qur'ān. Again he said the rank of the Holy Prophet^{sa} was very high and par excellence. He used to learn from God the Exalted. We do agree that he may give a deep commentary of a verse of the Holy Qur'ān, but a person of ordinary understanding could not comprehend its source and could not trace the verse he had elucidated. Nevertheless, whether one can follow or not, it can never be outside of the commentary of any verse of the Holy Qur'ān.

Tajdid and Istikhlaḥ

If this Ḥadīth of *Tajdid-e-Dīn* (regeneration of religion) is correct (and indeed it is correct) then, it ought to be a commentary of some verse of the Holy Qur'ān. And, if it is not the commentary of any one verse of the Holy Qur'ān (in my opinion it is wrong to say so, it certainly is a commentary of a verse) then, we should say that this Ḥadīth is not *Saḥīḥ* (correct). A narrator may have taken a wrong assertion and related it further.

The Promised Messiah^{as} has informed us that this (*Hadith* of Abū Dā'ūd) is the commentary of *Ayat Istikhlaḥ* that had just been recited by the *Qārī* (the recitor of the Qur'ān). Allāh, the Exalted says:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَ لِيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلِيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا ط يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ط وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿٥٦﴾

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

This noble verse is called *Ayat Istikhlaḥ*. The Promised Messiah^{as}, while commenting on this verse in his speeches and in his writings, has used the word *Khalīfah* and *Mujaddid* synonymously, to tell us that where he speaks of *Mujaddid* he means *Khalīfah*. If this *Hadith* does not comply with the expression of the Holy Qur'ān, then we have to discard this *Hadith*.

Goodness Only Through Muḥammad^{sa}

Now I take up *Ayat Istikhlaḥ*. Before I relate the meaning described by the Promised Messiah^{as}, I would like to state that he has declared that all the means of achieving *Khair* (goodness) independent of the Holy Prophet^{sa} have been closed after the advent of the Holy Prophet^{sa}. It means that nobody, independently on his own, can achieve any *Khair* (goodness) from God, the Exalted. In other words, it is impossible for a person who has no connection or link with the Holy Prophet^{sa} to have any glad tidings from God or acquire any spiritual position or rank.

He said that whoever thinks that he does not need the spiritual beneficence

This noble verse is called *Ayat Istikhlaḥ*. The Promised Messiah^{as}, while commenting on this verse in his speeches and in his writings, has used the word *Khalīfah* and *Mujaddid* synonymously, to tell us that where he speaks of *Mujaddid* he means *Khalīfah*.

of the Holy Prophet^{sa}, and can achieve any position, however inferior it may be, without his (the Holy Prophet's^{sa}) spiritual beneficence, is of the devil's progeny. Hence, when this reality dawned on us that after the advent of the Holy Prophet^{sa}—as a matter of fact it was the same in the past also, but it is a complex issue and we need not discuss it at this juncture at any rate—any *Khair* (goodness) can be achieved only through the blessings of the Holy Prophet's^{sa} spiritual beneficence, then to whatever extent we get *Khair*, and make others benefit from it, we would be undoubtedly benefitting them in the vicegerency of the Holy Prophet^{sa}. This means that whoever is gaining benefit from what we are giving to them, it in reality is being done in the vicegerency of the Holy Prophet^{sa}, and this very vicegerent is called *Khalīfah*.

These are the general meanings and accordingly, each person of the *Ummah-e-Muḥammadiyya* who achieved any *Khair* (goodness) or obtained any good and conveyed it to the people, he is in his limited sphere the *Khalīfah* and vicegerent of the Holy Prophet^{sa}. It is the entire *Ummah-e-Muḥammadiyya* that is achieving blessings from the Holy Prophet^{sa}, of course with the exception of the hypocrites who are attached with us since the time of the Holy Prophet^{sa} or those whom Allāh, the Exalted, has declared *fi qulūbihim maraḍun* (فِي قُلُوبِهِمْ مَرَضٌ): “their hearts are diseased” (Holy Qur'ān 2:11) or those about whom Allāh, the Exalted, says: We wanted to elevate them but *akhlada 'ilal-ard*: “he inclined to the earth” (Holy Qur'ān 7:177).

Two Limitations

This bounty has been bounded in two ways. One is man's own capacity—as much as God, the Exalted, has empowered a person to achieve the bounties of the Holy Prophet^{sa}, he can achieve it accordingly. For instance, He has empowered one to become *Siddiq* (truthful) so he would attain this rank; another, He has empowered

one to become *Shahīd* (martyr), so he would attain this rank; yet another, He has empowered one to become *Salih* (righteous), so he would attain this rank. The person who has been enabled to become *Salih* (righteous) only cannot become *Shahīd* (martyr) instead of *Salih* (righteous); he who has been granted the power of becoming *Shahīd* (martyr) only cannot become *Siddiq* (truthful). Each person in accordance with God-given capacity and capability progresses in the world as well as in spirituality.

It is a clear issue. Nevertheless, there does exist disparity in capabilities and capacities. Why is this disparity there? It is a different question. The Promised Messiah^{as} has discussed it very elaborately. But this subject is not connected with my speech. So, each one is bound to remain in his sphere of capacity that he cannot outstrip. It is beyond possibilities.

The other way of bounty is that whatever sphere of capacity is decreed for human progress, one has to strive hard within its circle. If one has been blessed with the capacity of becoming *Siddiq* (truthful) by God through His Grace and Mercy, but he does not pay heed to religion and instead of becoming *Siddiq* (truthful) turns out a thief, then he does not achieve anything. However, if he does not become *Siddiq* (truthful) or even *Shahīd* (martyr), but he turns out *Salih* (righteous), then we would say that his sphere of capacity was expedient to make him *Siddiq* (truthful), however, his planning and efforts were not according to that standard. A person's progress depends on his own efforts, his own zeal and an earnest desire in his heart entreating God to give him all that his coffer could contain.

رَبِّ اِنِّى لِمَا اَنْزَلْتَ اِلَىَّ مِنْ خَيْرٍ فَقِيْرٌ

“My Lord, I am in need of whatever good Thou mayest send down to me.” (28:25)

“Shower each *Khair* (goodness) on me that You can give me.” God, the Exalted, knew very well what sort of talents he has bestowed upon him.

Hence, these are the two boundaries

within which man can progress; he cannot [exceed the boundaries of] his sphere. Within one's own sphere of capacity, in accordance with his sacrifice, his sincerity, his love for Allāh and ardent love for the Holy Prophet^{sa}, he can reach the peak of his sphere of capacity and capability. And, whosoever in this effort and struggle, through prayers, turning to God with humble and earnest supplications beseeches *Khair* (goodness) from Him and then gets it, he receives it through the spiritual beneficence of the Holy Prophet^{sa}. And, he is the Holy Prophet's *Khalifah* and vicegerent to that extent, because the people benefit from him onwards.

As far as the Holy Prophet^{sa} is concerned, he is that grand personality about whom it is said (in the Holy Qur'an):

لَعَلَّكَ بِاِخْتِئَابِ نَفْسِكَ اَلَّا يَكُونُوا مُؤْمِنِينَ

"Haply thou wilt grieve thyself to death because they believe not." (26:4)

You have enmity towards none. You are even prepared to sacrifice your life for your worst enemy so that they become believers and secure themselves from the wrath and vengeance of God.

Hence, whoever achieves anything of the spiritual beneficence of the Holy Prophet^{sa} can never confine himself to his own place and keep the *Khair* (goodness) he has achieved confined to himself, rather he pushes it further and makes others partakers of that *Khair* (goodness). He

benefitted others of the *Khair* (goodness) because to some extent within a sphere he held Muḥammad^{sa} as the best model, then how can he keep that *Khair* (goodness) for himself alone.

Holy Prophet's^{sa} Excellent Example

During the battle of the Ditch there was a lot of food deficiency that occurred, and the Holy Prophet^{sa} and his companions were terribly affected by hunger. Their ancestors had the experience that if one is suffering with hunger and is empty of stomach, then there is a way to ward off the suffering of the stomach, which one bears due to the empty stomach, by putting a stone on the stomach and tying it tightly with a cloth. The stone tied with cloth would press the stomach and the feeling of hunger would not be as intense.

In short, when such was the condition due to hunger, a person approached the Holy Prophet^{sa} and said: "Yā Rasūlallāh (O Messenger of Allāh) the situation has exceeded the bounds, our trouble has reached its climax; we do not find food and the army of the disbelievers have encircled us. We were getting provisions from abroad and these avenues have been closed." Removing the cloth from his belly he said, "See to what extent we are suffering, we are forced to tie stones to our bellies." Then, *Rasūlullāh* said, "Now see this too," and when he removed the cloth from his belly there were two stones tied on his stomach compared to the one stone of that person.

During this same time of hunger, a companion^{ra} who had some flour in the house and a baby goat, slaughtered the baby goat and after cleaning it told his wife to prepare food and meanwhile he would whisper into the ear of the Holy Prophet^{sa} that he was inviting him to dinner which was ready and that he should come to eat.

He went to him and knowing that that food could hardly suffice for ten to fifteen persons, whispered to the Holy

not pour the soup meal into plates and let it remain in the pot until I come and she should even hold off making the flatbread." The man ran to the house and told his wife, "Do not to touch the soup and leave the dough as it is. The Holy Prophet^{sa} is coming." He thought to himself, heaven knows what will happen; the Holy Prophet^{sa} has invited one and all to come and eat.

Anyhow, the Holy Prophet^{sa} arrived and prayed (for the blessings) over the soup and the dough, and then he started to distribute it with his own hand. Lo and behold, the soup sufficed and the bread as well. In ordinary circumstances, it could not have sufficed. It is the power of God and He did show a sign.

A Huge Army of *Khulafā'*

So, I am telling you that a person, who achieved bounty from the Holy Prophet^{sa}, how can he confine it to himself like a miserly person? A man who is saturated by the generosity of the great generous man^{sa}, whose extent of generosity cannot be perceived, and he achieved something acting upon his example, would certainly distribute this bounty further. And, when

he would distribute, he would do so as a vicegerent. He would not distribute it from himself and to this extent he becomes a *Khalifah*. It means that the army of *Khulafā'* is in hundreds of thousands who, attaining the bounty from the Holy Prophet^{sa}, push it further.

The second promise in *Ayat Istikhlāf* is of those who are saints, and as I did explain they are not few in number. For instance, it is said that there were such number of great saints of God during the time of Ḥaḍrat 'Umar Bin 'Abdul 'Azīz that they cannot be counted. The Promised Messiah^{as} has said that there used to be simultaneously 400 prophets in the *Ummah* of Ḥaḍrat Mūsā^{as} for the regeneration of their religion. *Ummah-e-Muḥammadiyya* is an *Ummah* of great latitudes, and it is to spread all over the world, hence, in it there should be thousands in comparison of hundreds. Therefore, they are all *Khulafā'*.

And regarding *Khulafā'*, he said, *kamā* has come for resemblance in *kamastakhlafallahīna min qabli-him*. It means, as there had been 400 prophets

It is a fact that when a Munafiq (hypocrite) says that the Promised Messiah^{as} was a Mujaddid and another Mujaddid would come at the head of century, he belittles the position of the Promised Messiah^{as}. But listen, he was not only Mujaddid, he was also Messiah, he was Mahdī, he was the Imām of the last age and he was also the Mujaddid for the final millennium.

Prophet^{sa}: "Yā Rasūlallāh there is a small quantity of food ready in my house, please come in and eat it." When he heard this (notice his best example in response) he announced: "O people this person has invited us to dinner, let us go and eat." Even in this condition when he had stones tied on his stomach, he did not go alone. He takes other people along with him. I am telling you, that whoever achieves anything of the bounty of the Holy Prophet^{sa}, try to understand about him that he cannot confine it to himself, he had to make others share with him at all costs. Consequently, when the Holy Prophet^{sa} made the announcement, many people who could go, got ready to accompany him. He (the Holy Prophet^{sa}) said to the companion^{ra}, "Return to your house and tell your wife that she should

at one and the same time in the *Ummah* *Mūsawiya*, likewise there would be *Khulafā'*-*e-Muḥammad* numbering far more than 400, who would be serving the religion; and since they have to regenerate the religion, they would thus be *Mujaddid* also. Hence, the Promised Messiah^{as} has written that each prophet is *Mujaddid*, but each *Mujaddid* cannot be a prophet.

The majority of the *Ummah* as *Khulafā'* of Muḥammad^{sa} for regenerating the religion to a smaller degree are also *Mujaddidīn*, because they regenerate the religion, but they did not become prophets.

At this time, we are experiencing the regime of the third *Khalīfah* in Jamā'at Aḥmadiyya. The two *Khulafā'* before me and myself are of united opinion that each *Khalīfah* is also a *Mujaddid*, but each *Mujaddid* is not a *Khalīfah*, because *Khilāfat* has a far higher rank than a *Mujaddid* who is not a *Khalīfah*—in the meaning we call *Khilāfat-e-Rāshidah* (Rightly Guided *Khilāfat*). The Holy Prophet^{sa} said, first there would be *Khulafā'*, then monarchy shall start, and again, in the last days there would come the age of *Khulafā' alā min-hāji nabūwwat*—on the pattern of prophethood. Saying this, the Holy Prophet^{sa} became silent, which means this chain (of *Khulafā'*) would extend to *Qiyāmat*—the Day of Judgement. We take this meaning of his silence because the Promised Messiah^{as} understood it to mean the same.

In one respect, everyone receiving beneficence from the Holy Prophet^{sa} is his vicegerent, according to the *Ayat Istikhlāf*, and this is termed *Khalīfah*. In one other respect, in comparison with the prophets of the Israelites, those who achieved the rewards of prophethood are *Khulafā'* in *Ummah-e-Muḥammadiyya* who are greater in number than those in *Ummah-e-Mūsawiya*. It is the second chain of *Khilāfat*. And, there is a third chain of *Khilāfat* and this third chain of *Khilāfat* is this, as the Promised Messiah^{as} has said that in this chain of *Khilāfat*, God, the Exalted, after enumerating has told us that there are thirteen *Khulafā'*. There had been thirteen in *Ummah* *Mūsawiya* (Israelites) after Ḥaḍrat Mūsā^{as} and similarly there had been thirteen in *Ummah* *Muḥammadiyya* after the Holy Prophet^{sa}. And of thirteen, the Promised Messiah is the thirteenth and the final. And this is a separate chain of *Khilāfat*. He said: "I am the *Mujaddid* of the last millennium. I am Imām of the last age. I am Adam of the final millennium." Using different words he has shown his position. Hence, in this chain of *Khilāfat*

there are thirteen *Khulafā'* and there is none as the fourteenth one. There is no scope for him. Of course, compared to the prophets of the Israelites there would continue to come *Khulafā'* of Muḥammad^{sa} in thousands. They would have the rewards of prophethood but not the position of prophethood.

The Need for Unity

As I have pointed out, the battle of Islām fought today requires unity and unanimity. Hence, there should be such unity within the Jamā'at that is devoid of any strain of dissent. To combat the satanic machinations and plans, projects and schemes, having perfect unanimity are required. It should not be like putting some pressure from one side and some from the other.

In order to establish this unanimity, God, the Exalted told the Promised Messiah^{as}, that: I will establish a chain of *Khilāfat* after you such that will continue until *Qiyāmat*. (I am not reading any extract of the Promised Messiah^{as}, rather relating it more or less in my own words, therefore, it is possible there may occur some difference in the text of the words. He said something to this effect). He^{as} stated: I am the manifestation of the power of God. God, the Exalted has shown the manifestation of His Mighty Power at my hand, and after I am gone, God would manifest His Mighty Power through some other persons, and it is the manifestation of God's power. It is the power of God that He has established an order to make Islām dominant. He said, A Mighty Power you shall be getting after me, it would be everlasting, of which the chain shall not break until the Day of *Qiyāmat*.

Then, he said at another place that when the time of *Qiyāmat* comes it would be *Qiyāmat* on the progeny of Adam and the progeny of our Adam will perish. I will relate a gist of it; you listen to it and remember it. He said that in this inhabited world—on this our earth, there had not been created one Adam, rather there had been scores, hundreds and thousands of Adams prior to our Adam. It is the law of God in force that the period of each Adam is of seven thousand years. It means, 7,000 years after the advent of each Adam his progeny meets the Doomsday. And if God wills, He creates another Adam. Now we have entered in the seventh millennium of the age of the progeny of our Adam. And this final millennium is of God and His Messiah. This millennium is of potentiality, goodness and of righteousness. Islām would dominate over all other religions. The period of Islām would start and after

it there is no scope for any Messiah till the *Qiyāmat* comes.

Some people argue whether the power of God in creating prophets would cease. The answer is, it is said there had been in the progeny of our Adam 124,000 or, as some say, 120,000 prophets. If *Qiyāmat* came over the progeny of this Adam, and another Adam came into being, then there would be created another 124,000 prophets. Hence, it is the power of God that He creates prophets. This power of His has not ceased.

No doubt the addressees of that *Nabūwwat* would not be the sons of Adam who is our Adam, but the sons of Adam coming after. We do not know nor do we have any interest in it. We should take care of ourselves lest we invite the wrath of God.

After this, we do not know whether hundreds or thousands or one hundred thousand Adams would come in the world. Nevertheless, if 100,000 Adams come and we multiply 100,000 by 120,000, then 12,000,000,000 prophets appeared, hence, there can be no objection against the wisdom or act of God.

But it is a fact that when a *Munafiq* (hypocrite) says that the Promised Messiah^{as} was a *Mujaddid* and another *Mujaddid* would come at the head of century, he belittles the position of the Promised Messiah^{as}. But listen, he was not only *Mujaddid*, he was also Messiah, he was Mahdī, he was the Imām of the last age and he was also the *Mujaddid* for the final millennium. He was the most beloved of Muḥammad^{sa}. And God the Exalted said to him that his age is extended to the Day of *Qiyāmat*. Hence, none can come to snatch away his regime from him, but of course one can come as his servant. But God the Exalted has said that those who have to come as the servants of the Promised Messiah^{as}, they are the *Khulafā'* of the true Aḥmadiyya Movement. They are enrolling into the army of the servants of the Promised Messiah^{as} and then the Promised Messiah^{as} along with his army of the entire servants is standing as *Khadim* in the court of Muḥammad^{sa}.

Now we shall repeat the pledge after which we shall pray, and then I shall say *Assalamu Alaikum* and bid you farewell. May Allāh the Exalted be Protector and Helper of all of you during your journey and at home.

(Endnotes)

1 This seminar was successfully concluded on June 4, 1978.

Become Heavenly in This World

Ḥaḍrat Mirzā Bashīruddīn Maḥmūd Aḥmad, Khalīfatul Masīḥ II^{ra}

The following sermon was delivered by His Holiness Ḥaḍrat Khalīfatul Masīḥ II^{ra} on November 5, 1926. The original Urdu text of this sermon can be found in *Khutbāt Maḥmūd*, Vol. 10, pages 270-272. It has been translated into English by Farhan Ahmad Naseer.

After Tashahud, Ta'ūdh and the recitation of Sūrah Fātiḥah, Ḥuḍūr^{ra} proceeded to say:

Today I have been delayed greatly by some important work and so the sermon will have to be kept short. Therefore, I would like to very briefly draw your attention towards a matter. It is apparent from Sūrah Fātiḥah, keeping in view man's internal conditions and situations, that there are four types of people.

The first are those who have reached such a state of satisfaction that no type of change or corruption can come about in them. Their hearts have been purified to that extent. Their spiritual lens is pristine and their thoughts are so purified that no trace of filth remains in them. They have reached this station in this world, and in it they never age nor does death come to them. They achieve a station in this world in which man never remains naked, famished or thirsty. In short, we can say that they have achieved a station in Heaven.

Two Heavens

The Holy Qur'ān tells us that there are two heavens for those people who fear Allāh the Exalted.¹ One heaven is attained in this world and one in the next.

Characteristics of Those in Heaven

Heaven is that station in which there is no cold and no heat. In which man is not naked, famished or thirsty. Now, if someone attains this station in this world, then we can say that he has entered heaven. Otherwise, if we take the apparent meaning, then no person can be found who is not affected by these things,

to the extent that even Prophets are affected by them. The Holy Qur'ān says that there is not a single Prophet, who did not pass away; all have been faced with death. Similarly, all Prophets would eat, drink and sleep. They were also in need of clothes. They were in need of food and drink and were also affected by the cold and heat, even old age came upon them. Therefore, [attaining] heaven in this world does not imply that a person no longer has any need of clothing and is not dependent on food and drink.

In actuality, religion speaks on matters of spirituality. Other matters related to the natural and cultural aspects of the world are not for religion to shed light upon. Yes, whatever aspect of them affect spirituality and morality, then no doubt religion sheds light on them.

Those Who Are in Heaven Now

Therefore, a believer cannot inherit Heaven until he comes out of spiritual death and spiritual death is a name for apostasy. A person who becomes removed from apostasy is in Heaven. If worldly laws change, let them change, but the faith of a believer cannot exhibit any change; such a person is in Heaven in this world.

Similarly, that believer is also in Heaven to whom old age has no effect. What does old age mean in the spiritual sense? This means that the fervour of strength and devotion he once had in the way of God the Exalted experiences a decline. Whereas Heaven is a place where there is never any deterioration. Similarly, only that believer will be considered as being in Heaven upon whom old age does not come. Meaning, that his strength and devotion increases day by day [rather than decreasing].

Similarly, those in Heaven will never be naked. This means that their gown of Taqwā is never torn away. Their love for

God never fades. If his love for God, which is true Taqwā, falters, if the love that was there before does not remain, then that person will not be called of Heaven.

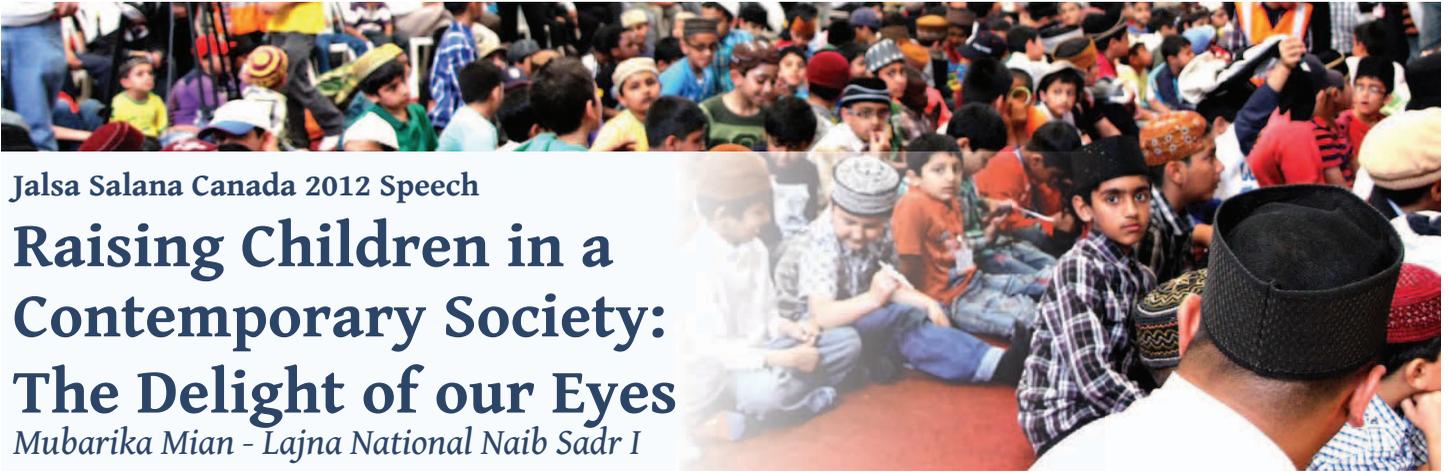
Then [it is said that] those in Heaven will never be famished or thirsty. This would mean that food refers to the apparent knowledge of the Ṣhari'at, and water refers to the Ṣhari'at's esoteric knowledge. Apparent knowledge is consumed to satisfy the intellect, whereas to satisfy the heart and to cause an increase in love, the water of esoteric knowledge is given. For a person who attains this station, such knowledge is opened up to him that on one hand his intellect is satisfied and on the other hand, his love [for Allāh] is saturated, refreshed and fulfilling. Such a person is called of Heaven, meaning he will never remain hungry or thirsty.

The Four States of Man

This is the station of *Mu'nim 'alaih*, "the favoured." Those who attain this benefaction are either at the level of Prophethood, the level of the *Ṣidiqīyat* (the Truthful), or the level of the Martyrs, or at the lowest of ranks, *Ṣaliḥīyat* (the Righteous).

Opposed to this, the second condition of man is that he be included under, *Maghzūb 'alaih*, "One who has incurred displeasure." Meaning they do such acts that cause God's wrath to descend upon them. Many people stumble after becoming *Mu'nim 'alaih* and end up being *Maghzūb 'alaih*. Those who become *Maghzūb 'alaih* after being *Mu'nim 'alaih* are the people who do some deeds through which they make Allāh the Exalted displeased with them. For example, sometimes they aid His enemies and sometimes they are disobedient to Him.

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Jalsa Salana Canada 2012 Speech

Raising Children in a Contemporary Society: The Delight of our Eyes

Mubarika Mian - Lajna National Naib Sadr I

“And Those who say, ‘Our Lord, grant us of our wives and children the delight of our eyes, and make us a model for the righteous.’” (25:75)

The topic on which I will speak today is, “raising children in a contemporary society - the delight of our eyes.”

The verse that has just been recited is full of wisdom. Both the partners in marriage are taught to pray for each other and for their children so that Allāh may provide them with true happiness and satisfaction. Who can deny the fact that in the proper training and upbringing of our children, the parents are expected to play a pivotal role. Their relationship between themselves must be exemplary and without blemish.

Dear Sisters, I speak to you as a sister and as a mother. How many times have our revered Khulafā’ and scholars of our Jamā’at spoken on this topic of raising children so that they become the delight of our eyes? It goes to show the importance of this subject not only for our present generation but also for the future of Aḥmadīyyat.

Have you thought about the tremendous sacrifices made by our forefathers who accepted Ḥaḍrat Masīḥ Mau’ūd^{as} and underwent difficult trials? It is the result of those sacrifices that most of us were born Aḥmadīs, as if we were gifted and born with a silver-spoon in our mouth.

Dear Sisters, why not recall the tremendous sacrifices even you and your husbands or fathers made when you were forced to sell your property at just a nominal price to get out of the country of our birth (Pakistan) and take refuge in this peaceful country called Canada?

Why did we do that? Yes! We were

persecuted. Our mosques demolished and desecrated. Kalimah Ṭayyibah that was most sacred to us, a living symbol of our Muslim recognition was chiseled and erased from our mosques. The Kalimah was even erased from our tombstones. Many of our gallant youth and elders gave the ultimate sacrifice of their lives.

Yes, we migrated to have peace of mind. Yes! So that our children would not be deprived of education. Yes! Because it was our ardent desire that our children would become the ‘delight of our eyes.’

We came over here and discovered to our surprise a completely new way of life. While on the one hand we are highly appreciative that Canada opened its arms and received us with respect and compassion, yet there is no denying the fact that we found certain trends here, completely at odds with Islāmic teachings.

To our joy we found many good things that were fully Islāmic, but there were stark differences as well. I may compare it to a beautiful rose flower that has some sharp thorns attached to its stem. Please allow me to enumerate just a few examples.

In Islām, the family is the central entity or nucleus around which civilization evolves. But in the West, and now even in the East, you must have observed it is as if the contemporary society has declared a war on the family system. Dating and pre-marital relations are the norm – marriage is fast becoming an exception. Divorce is as if an epidemic. Men and women have decided it is preferable to live together without making a covenant. Abortion as birth control is a worldwide plague. Juvenile delinquency is rampant, as many parents are deliberately

abandoning their roles of authority. Child abuse in many forms is escalating. Governments are advocating the normalization of homosexuality through the legalization of same-sex “marriages.” Unfortunately, on July 20, 2005 Canada became the fourth country in the world and the first country in the Americas to legalize same-sex marriage nationwide. All of these trends are direct attacks on the sanctity of the family. We are living in a world, where people desire to have children, but are unmindful of their proper upbringing. Bearing children is the pride of womanhood. Look how far we go to have children of our own.

Fortunately, one beauty of this society is that it does not force us to engage in immorality. We are free either to assimilate with the contemporary trends or exercise our right to practice our faith and the religion of our choice.

Islām lays great importance on the upbringing of children. The Holy Qur’ān and the teachings of the Holy Prophet Muhammad^{sa} are that you raise your children in such a way that they become the delight of your eyes. Adopt such a loving and pleasant atmosphere at home that the children find comfort and solace in their own homes and not outside their homes. Teach them that real comfort and contentment can only be attained if they have a loving relationship with their Creator. This is emphasized in this important verse of the Holy Qur’ān that states:

“Aye! It is in the remembrance of Allāh that hearts can find comfort.” (13:29)

When we settled here, we also got the shock of our lives when we discovered that our children, who were our most precious asset, were free to do as they

pleased and were relatively out of our control. Then we found to our utter shock that our children were gradually drifting further and further away from our Muslim culture and even from our basic Islāmic religious values. They were far from becoming the ‘delight of our eyes.’ Some unfortunately became a real liability and a blemish on the family pedigree and thus, a cause of great anguish! Dear Sisters, pardon me for my bluntness, but you will agree with me that these words may be sour in taste but are no doubt a reality.

What went so wrong? How can we now check our bearings? How can we fine-tune our lives so that in this contemporary environment our children become the ‘pleasure of our eyes’?

Ḥaḍrat Masīḥ Mau‘ūd^{as} said:

“People have great desire to have children and then children are bestowed on them. But it is never observed that they strive for making them good, pious, and obedient servants of God. Neither do they ever pray for them, nor keep in view the different stages of their upbringing. My personal condition (in this regard) is that there is not a single ṣalāt of mine in which I do not pray for my friends, my followers, my children and for my wife.” (Tafsīr al-Qur‘ān Urdu, Vol. 6, pg. 354-355)

Children need a role model. They learn from what they see. Their character is molded by what they observe in the house. They keenly observe the relationship between their parents. They observe the level of their piety and truthfulness. Tell me, if there is constant bickering and exchange of harsh words between the father and the mother, how can you expect the child to become a saint? How can you expect that this boy or girl would grow-up in such an environment and become the ‘pleasure of your eyes’? Such a wish is only a day dream and nothing more than living in a fool’s paradise.

Teach your children not only by advice, but more importantly by your personal example in all situations. Teach them to speak the truth in all situations by your examples. **We readily listen to and give examples of how Ḥaḍrat Masīḥ Mau‘ūd^{as} spoke the truth when he pleaded guilty in court of mistakenly inserting a letter along with a book and marking the package**

as ‘Book Post.’ How miraculously he was vindicated by the just magistrate. We often quote the example of Ḥaḍrat Sayyid Abdul Qādir Jilānī; how he followed the instructions of his mother who said, ‘My son, never tell a lie.’ Look how, as a result of this, the band of ruffians and thieves was ultimately transformed into saints. Dear Sisters, look how the Best Exemplar, the Holy Prophet^{sa}, despite the inhuman persecutions by the Meccans, was known by the title of ‘al-Ṣādiq’ and ‘al-Amīn’ (the Truthful and the Trustworthy). It was this magic wand of truthfulness and trustworthiness with which he conquered the hearts of humanity. This is how he conquered my heart and soul and this is how he conquered your heart. But are these noble examples just academic and merely good for speeches? Do they not need to be followed and thus ingrained in the character of our children?

Dear Sisters, look at the great honour our noble Prophet^{sa} has given us. He said, “Paradise lies under the feet of the mother.”

Despite this let us not forget the tale of a murderer was about to be hanged and as a last wish he asked to speak to his mother. The mother was brought forward. The culprit said “O’ my mother I wish to lick your tongue.” She obliged and struck out her tongue. He suddenly gripped her tongue in his teeth and bit it off. The audience was stunned and was gasping for breath. They said “O’ you unfortunate soul! This is the very peek of wickedness that one could ever commit that in your last act in this world you bit off the tongue of your own mother!” The young offender said “You people do not know that this is the tongue that encouraged me and protected me to commit one evil act after another and it is this tongue of hers that has brought me to the gallows.” I need not elaborate further – the message of the story is loud and clear.

The main thrust of our training should be to graft on the minds of our children the belief in Allāh. He is Gracious and Merciful. He is Free-giving and grants us much more than what we seek. You are all aware that the most powerful weapon that was given to Ḥaḍrat Masīḥ Mau‘ūd^{as} and his Jamā‘at was the ‘Weapon of Prayer.’ He was gifted with the weapon of the acceptance of prayers. The Holy Prophet^{sa} said that even if you seek the laces of your shoes you must pray to Allāh. Prayer is the most important exercise in the proper training of our

children. Ḥaḍrat Masīḥ Mau‘ūd^{as} has emphasized this again and again:

غیر ممکن کو یہ ممکن میں بدل دیتی ہے
اے میرے فلسفیو زور دعا دیکھو تو

“Prayer turns the impossible into possible – O you my philosophers look at the prowess and power of prayers.” (Durre Thamīn)

Sometimes we try to discipline our children through harsh words or force; Ḥaḍrat Masīḥ Mau‘ūd^{as} has forbidden this and said that we must not assume the role of Allāh. He said this is even a type of ‘shirk.’

Here I would also like to mention that whenever Ḥaḍrat Amma Jān^{ra} noticed a bad habit of any child, she used to advise him or her in such a way that the bad habit was not only rectified, but the child was also saved from feelings of embarrassment in front of others. She also used to advise to put all efforts in training the first child; the rest of the children will follow their correct ways by themselves.

It is critical to differentiate between the Islāmic values and traditions and our cultural preferences and biases, especially in the West where the social values and norms are fundamentally different from those espoused by Islām. In Islām, training of a child starts even before birth. Ḥaḍrat Ḥakīm Maulvī Nūruddīn, Khalīfatul Masīḥ I^{ra}, says that he inherited the love of the Holy Qur‘ān from his mother’s womb. She would constantly recite the Holy Qur‘ān during her days of pregnancy and this instilled in him the love of the Holy Qur‘ān. This love was so great that he once said that on the Day of Judgment, if he was given a choice to choose the best reward, he would beg Allāh just to give him a copy of the Holy Qur‘ān.

I am saying this again and again: we must become good examples before our siblings. Mark the famous saying of the Holy Prophet^{sa}, “Every child is born with a pure nature. It is his or her parents who make him/her a Jew, a Christian, or an atheist or a Muslim by imparting a particular teaching and providing a particular model through their own conduct.” (Ṣaḥīḥ Bukhārī)

Dear Sisters – Dear Mothers! We are mothers – we love our children and our children love us. Even if our child has gone astray (God forbid) our sincere call

can bring that child back to the path of piety and goodness. But then how sad to say this again: the trouble is initially not with the child, but with the parent. Yes, you and I.

An ideal Muslim house is one in which the parents make every effort that their children are regular in offering the five daily prayers and in the recitation of the Holy Qur'ān, in invoking Durūd on the Holy Prophet^{sa}, in following the example of this great Exemplar, also in following the teachings of his foot-servant Ḥaḍrat Masīḥ Mau'ūd^{as} and his Khulafā'. Let us instill in them the true love and obedience to this Second Manifestation known as Khilāfat Aḥmadiyya. If we strongly develop in them these habits, then their future can be secured and they will certainly become 'the delight of our eyes.' You must all have heard the recent sermons of Ḥuḍūr Anwar^{aa} in the USA, in which he stressed the importance of inculcating congregational prayers in our daily lives. Are these sermons just to be heard and enjoyed but seldom implemented? (God forbid)

These days our children do not have to leave the doorstep of their homes, but the Dajjal has entered into our homes through the media and technology. In our generation, keeping good company was confined to physical company; however, as we are living in the digital age, parents must be watchful of the virtual company that their children keep. The Holy Qur'ān teaches us:

“Be with the truthful.” (9:119)

Our beloved Ḥaḍrat Khalīfatul Masīḥ V^{aa} has warned us of the evils of Facebook and instructed Aḥmadīs not to create Facebook accounts. Sometimes, parents are so proud if their children are sitting for long hours on the computer and they are content with the notion that they are studying. Meanwhile, they have no idea what kind of ill vices are inherent in the misuse of technology. Active participation in Jamā'at and auxiliary activities provides a meaningful alternative to the wasteful activities in a healthy social environment. And, with the current technology, distance should not be an issue. We can participate through MTA, e-mails, teleconferences and the like. We need to raise such strong and confident and dignified Aḥmadī Muslim girls and boys who stand out like polished diamonds in the world because

of the way they comport themselves. Girls, who are so strong that the society is not able to entice them, but they in turn become such magnets of piety and righteousness that they cast a shadow of goodness over whomsoever they meet. We have to change the flavour of this country just as a pinch of salt changes the flavour of our food.

Though we are small in number, our impact should be so profound that it attracts attention. It is said that wisdom is the lost property of a Muslim. We should use wisdom to extract the positive benefits of these technological conveniences carefully, avail them responsibly, and protect our youth from their risks.

Dear Sisters! We are the foot-soldiers of this spiritual battle. We have been brought to Canada for a purpose. And that purpose is to bring the Canadians closer to Islām and Aḥmadiyyat.

Are we going to impress the Canadians and create an interest in their hearts for Islām by merely owning big mansions and homes? Or is the expensive jewelry on our arms and neck going to impress the Canadians? Or is it our clothes or makeup? Or is it by abandoning even the basic Islāmic values and posing to become Canadians that we will bring people closer to Islām? No, never.

We can only be proud participants in this destined “Victory of Islām” if we hold fast to the Qur'ānic values - the values spelt out by the Holy Prophet^{sa}, the values reemphasized by Ḥaḍrat Masīḥ Mau'ūd^{as} and his Khulafā'.

So my dear Sisters! When you next hold your son or daughter in your arms, remember that you hold the future of Aḥmadiyyat in your arms. You hold the asset of Aḥmadiyyat in your arms. Your child is indeed the child of The Holy Prophet^{sa}. If you mold their character, not just by advice, but by your actions, then you will be rendering a noble service to Islām. If there is no warmth in our homes, if we do not perform our daily prayers, if there is no recitation of the Holy Qur'ān in our homes, if we do not have a relationship with Allāh, if we do not have a relationship with Khilāfat Aḥmadiyya, then God forbid, we have betrayed the very cause of Aḥmadiyyat. This is why this Jamā'at was founded and established by Ḥaḍrat Mīrzā Ghulām

Aḥmad, the Masīḥ Mau'ūd^{as}; this is why we broke away from other Muslims; this is why we broke away from our non-Aḥmadī relatives. Therefore, ponder over these points and fulfill the purpose for which this Divine Jamā'at was founded! May Allāh make me and you all true Aḥmadīs. Āmīn!

Continued from page 20...

[While] *Maghzūb 'alaih* is a person who aids the enemy, *Ḍal* refers to an ignorant friend - a person who does not carry out the implications of a friend. For example, one party is of those who supply the enemies of Islām arsenal to cause injury [to Islām]. The other party is of those who [oppose Islām] out of ignorance; they do not do so intentionally. Yet, he carries out such deeds that result in opposition.

So as to say *Maghzūb 'alaih* is he who tries to eradicate the evident [aspects of religion] and also its essence, while *Ḍal* are those who remove just the essence. These are the three groups mentioned in this Sūrah.

Then there is a forth group called *Sālik*, meaning they are still treading the path. A decision has not been made regarding them as to which group they belong. Whichever group they continuously tread towards is what they will be considered to be a part of. And such a person is not free from danger.

This is why it is mandatory for every believer to try to enter the *Mu'nim 'alaih*. Meaning they should attain a station at which their intellect can stand firm. The influence of time and emotions should not cause his *īmān* to be agitated. Thus, I advise my friends in the Jamā'at that they create such *īmān* within themselves that is like *Mu'nim 'alaih*, which does not suffer any sort of agitation.

I pray that Allāh the Exalted make their *īmān* firmer than mountain peaks and that such Divine aid and assistant come to them that would enable them to attain *īmān* that is secure from any type of decline.

(Endnotes)

1 “But for him who is awed by the lofty station of his Lord, there are two gardens” (55:47)



Run for Vaughan

Farhan Khan, Chairman Run for Vaughan

On March 26, 2013, the Run for Vaughan's Chair, Farhan Khan, and Director of Finance, Nadeem Mahmood, presented a \$45,000 cheque from the proceeds of the 2012 campaign to the Vaughan Hospital Foundation. Altaf Stationwala, the President and CEO of Mackenzie Health Hospitals was also present to accept the cheque.

This presentation took place in front of the existing Mackenzie Health Hospital in Richmond Hill, which is the partner hospital of the future Vaughan hospital to be constructed close to Bai'tul Islam in Maple, Ontario.

Ahmadiyya Muslim Jamā'at Canada being the main organizer of the 'Run for

Vaughan' has been arranging this annual run/walk since 2003 in the City of Vaughan and has helped to raise approximately \$400,000 for the hospital.

The Run has gained support from all levels of government, from various businesses and from citizens of Vaughan & Toronto. The Run has had great success over a short period of time. The event attracts close to 1,000 participants each year, of which over half are from outside the Jamā'at. All Tanzeem including Ansar, Lajna, and Khuddam participate. Khuddam have always provided fantastic volunteer efforts by bringing upwards of 150 Khuddam to help run the event. Lajna have at times provided wonderful

fundraising efforts as well.

Since its inception the Run has started and finished on the Bai'tul Islam property. Last year, on May 27, 2012, for the first time the Run took place at Vaughan's premier tourist attraction, Canada's Wonderland. The Run serves as a showcase to the citizens of Vaughan of the community work that Jamā'at members perform. It also helps to create a positive image of Ahmadiyyat and Islam.

The Run has raised to date approximately \$400,000 for the future hospital and has donated the proceeds to the associated Vaughan Hospital Foundation.



The 9th Annual Run for Vaughan will be held on Sunday, September 29th at Canada's Wonderland.

To get involved as a volunteer, committee member or to help fundraise, please send an email to Farhan Khan at farhan@runforvaughan.com

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُوْلُهُ



NATIONAL MOSQUE FUND

Alḥamdulillāh, our Jamā'at is growing rapidly. This growth is creating a pressing need to have more Mosques all over Canada.

To fulfill this need, all our brothers and sisters are requested to generously donate towards the National Mosque Fund on a monthly basis so that we can meet the ever growing need of building new Mosques. The sacrifices made today will Inshā'Allāh safeguard both our and our progeny's future.

May Allāh the Almighty shower His innumerable blessings on those who come forward and donate out of that which Allāh Himself has given.

May Allāh bestow upon all of us the strength and courage to answer the call of the hour.

May Allāh reward you.

Khalid Naeem,
National Secretary Finance Canada

Aḥmadiyya Muslim Jamā'at Press Releases



World Muslim Leader Congratulates Pope Francis and Catholic Church

March 14, 2013

The Aḥmadiyya Muslim Jamā'at would like to offer its congratulations to the Roman Catholic Church and its members across the world upon the election of His Holiness, Pope Francis I.

The World Head of the Aḥmadiyya Muslim Jamā'at and Fifth Khalifa of the Promised Messiah, His Holiness, Ḥaḍrat Mirzā Masroor Aḥmad has said:

“First of all, I would like to offer congratulations to Pope Francis I and to Catholics across the world. May the appointment of the new Pope prove to be blessed not just for Christians but for all people across the globe. May the new Pope lead the Church towards the true teachings of Christianity.

I hope and pray that in the forthcoming era the Pope uses his influence to develop peace and harmony in the world. There is a great need to join together upon our common teachings and particularly upon the Unity of God.

Rather than increase division, the world desperately needs unity and compassion. This is something that I wrote to Pope Benedict XVI in a letter I sent to him in 2011.

In my letter to the Pope I also requested him to use his great influence to bring the people of the world together towards peace, reconciliation and mutual understanding and to strive to prevent the world from destruction. I send the same message to the new Pope as well.

In terms of the Aḥmadiyya Muslim Jamā'at, we have always been at the forefront of promoting inter-faith harmony and striving for peace. We always co-operate with all people and organisations who desire peace and tolerance and will forever continue to do so.

Once again I congratulate Pope Francis and the Catholic Church and pray that the appointment proves to be a source of peace for the entire world.”

Muslim Leader Says World War Inevitable Unless True Justice Prevails

March 25, 2013

The World Head of the Aḥmadiyya Muslim Jamā'at and Fifth Khalifa, Ḥaḍrat Mirzā Masroor Aḥmad has spoken at length about the perilous state of the world and the impending threat of a nuclear war.

Whilst delivering the keynote address, on the occasion of the 10th Annual Peace Symposium at the Baitul Futuh Mosque in London, His Holiness warned of catastrophic consequences if true justice at all levels was not observed. He said the risk of a nuclear war was real and was the biggest threat to today's civilisation.

The event attracted an audience of more than 1,000 people, including Government Ministers, Ambassadors of State, Members of both Houses of Parliament and various other dignitaries and guests from all walks of life. The theme of this year's Symposium was 'The Pathway to Peace'.

During his keynote address Ḥaḍrat Mirzā Masroor Aḥmad spoke about the need for peace and justice; the escalating conflicts in the Far East; the war in Syria and the increasing risks of a global, nuclear war. He also offered a solution for global unrest based on the teachings of the Holy Qur'ān.

Ḥaḍrat Mirzā Masroor Aḥmad began by speaking about the pressing needs of the time. He said:

“To strive for peace is a noble ambition and is something that the world has always stood in great need of. If we look at the situation of the world today, we realise that now, more than ever, it is a pressing and urgent need of the time for us to seek and pursue peace and harmony in the world.”

Ḥaḍrat Mirzā Masroor Aḥmad said that whilst Islām advocated fairness, equality and justice at all levels, even the majority of the world's Muslims had forgotten these teachings.

Ḥaḍrat Mirzā Masroor Aḥmad appealed for change to save society:

“If we want true peace and if we want

to save the world from destruction then we must act with justice, integrity and be ever faithful to the truth.”

The global Muslim leader spoke of his concern about escalating conflicts in the Far East, particularly between North and South Korea and between China and Japan. He said the Western world was not immune from the effects of such conflicts and that the United States was already directly involved in both of these disputes due to its close alliances with South Korea and Japan. He said that North Korea had not been shy in threatening to use its nuclear weapons and did not seem to care about the consequences of its actions.

In terms of the continuing devastation taking place in Syria, Ḥaḍrat Mirzā Masroor Aḥmad, warned that assuming the overthrow of the Government would lead to instant peace was not supported by recent history.

He said that the “so-called revolutions” that had taken place in Egypt and Libya showed that regime change did not necessarily mean peace and better international relations.

In terms of a solution to Syria’s unrest, Ḥaḍrat Mirzā Masroor Aḥmad said a recent proposal by Israel’s President Shimon Peres to send a United Nations peacekeeping force made up solely of Arab soldiers should be considered. President Peres said that if Western nations or soldiers were to become directly involved it would be viewed as a Western invasion or as Western imperialism.

Ḥaḍrat Mirzā Masroor Aḥmad said that it was not certain that warfare would remain restricted to Asia but due to strained financial circumstances unrest was developing in Europe as well. He appealed for peaceful and fair talks between nations as a means to curb rising tensions and the threat of war.

Ḥaḍrat Mirzā Masroor Aḥmad said:

“It is the duty of all powers to fulfil the requirements of justice and to unite together. All parties need to increase dialogue and open the lines of communication so that they can peacefully discuss the best means to solve the problems of the world.”

The Khalīfa of the Promised Messiah^{as} pledged to continue to counsel all parties



towards peace and justice. Ḥaḍrat Mirzā Masroor Aḥmad said:

“I will, God Willing, always continue to carry out my task and my responsibilities of promoting peace, tolerance, justice and compassion to the corners of the world. I will continue to tell all people that in order to be relieved of the pain and suffering that we face today, we must adopt true justice and equality.”

Before the keynote address, various dignitaries spoke about the importance of peace and the means to achieve it.

Rafiq Hayat, the National President of the Aḥmadiyya Muslim Jamā’at UK, said 2013 was an historic year for the Aḥmadiyya Muslim Community as it marked its 100th anniversary in the United Kingdom.

Siobhain McDonagh, MP and Chair of the UK ‘All Party Parliamentary Group for the Aḥmadiyya Muslim Community’, said:

“In the past several years I have learned a great deal about Islām from your Community – I have learned that Islām is built on the rights of life, equality, tolerance and justice.”

Stephen Hammond MP said:

“I know that in the next month His Holiness (Ḥaḍrat Mirzā Masroor Aḥmad) will have been Caliph for 10 years and what a 10 years that has been. The spirit of volunteering which we see in your Community is the spirit of peace.”

Dr Charles Tannock MEP and Chair of the European Parliament’s ‘Friends of Aḥmadiyya Muslims Group’ said:

“I had a remarkable opportunity to host two events in the European Parliament, the last of which was in December, when His Holiness (Ḥaḍrat Mirzā Masroor Aḥmad) graced us with his presence. It was a very well attended and extremely successful event.”

Dr. Andrew Bennett, Canadian Ambassador for Religious Freedom said:

“Just one month ago, I was announced by Canada’s Prime Minister Stephen Harper as the first Ambassador for Canada’s newly created Office of Religious Freedom at the Aḥmadiyya Mosque in Vaughan, Ontario... At the February 19 event where the office was announced, we emphasised that Canada would be a faithful friend of the Aḥmadi Muslims around the world.”

Rt. Hon Ed Davey MP, Secretary of State for Energy & Climate Change said:

“I would like to start by thanking and paying tribute to Your Holiness for inviting us all and for holding your 10th Peace Symposium and showing the leadership you do, both here in the UK and around the world, to bring people together of all faiths to champion peace. You help everyone understand each other better and you teach us to look into our hearts to make sure love is in our hearts. And that religious leadership you give and that message is very welcome and we thank you for it.”

The 4th Annual ‘Aḥmadiyya Muslim Prize for the Advancement of Peace’ was presented by Ḥaḍrat Mirzā Masroor Aḥmad to Dr. Oheneba Boachie-Adjei, in recognition of his outstanding work in the promotion of peace through his life-changing medical work that has provided hope and a future for thousands of people in the developing world. Accepting the award in person, Dr. Boachie-Adjei said he was “deeply honoured and humbled” to receive the award and also said it was of great importance for all people to “to remember our roots and give back.”

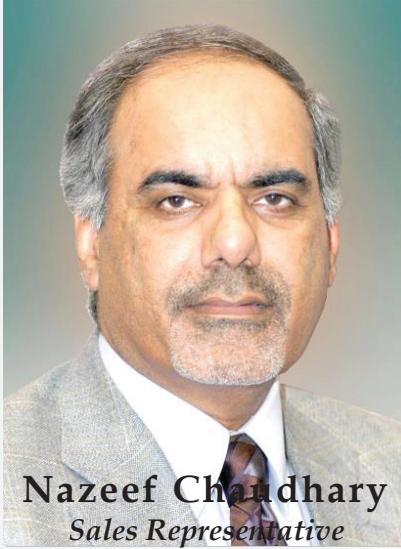
Both before, and after the conclusion of proceedings, Ḥaḍrat Mirzā Masroor Aḥmad met personally with various dignitaries, guests and held a number of meetings.

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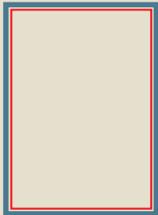
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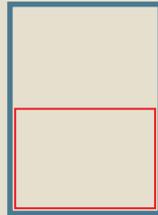


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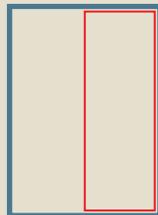
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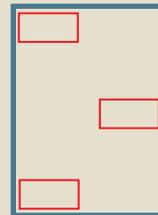
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