

AḤMADĪYYA

Gazette

CANADA

FEBRUARY 2014 | WWW.AHMADIYYAGAZETTE.CA



O God! I, knowing You to be present and watching,
vow with trueness of heart that if the entire
Jamā‘at were to leave Aḥmadīyyat, even then,
that message which You sent down through
Hazrat Masīḥ Mau‘ūd^{as}, I will spread it
to the ends of the earth.

Hazrat Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad^{ra} Khalīfatul Masīḥ II



THE GREAT PROPHECY OF MUSLEH-E- MAUOOD

"I CONFER UPON THEE A SIGN OF MERCY ACCORDING TO THY ENTREATIES. I LISTENED TO YOUR INVOCATIONS AND HEARD YOUR PRAYERS WITH MERCY AND BLESSED YOU FOR YOUR JOURNEY (OF HUSHIYAR-PUR AND LUDHIANA) A SIGN OF POWER, MERCY AND NEARNESS IS GIVEN TO THEE AND THOU ART GRANTED A SIGN OF GRACE AND FAVOUR. YOU GET THE KEY OF CONQUEST AND VICTORY. O THE VICTOR, PEACE ON THEE. THUS GOD SPOKE THAT THOSE BURIED IN TOMBS MAY COME OUT SO THAT THE SUPERIORITY OF ISLAM AND THE DIGNITY OF DIVINE WORD MAY BECOME MANIFEST UNTO THE PEOPLE AND THAT TRUTH MAY COME WITH ALL ITS BLESSINGS AND FALSEHOOD MAY FLEE WITH ALL ITS PORTENTS. IT WILL BE THAT PEOPLE MAY KNOW THAT I AM THE LORD OF POWER AND DO WHAT I WILL AND THEY MAY BELIEVE THAT I AM WITH THEE. IT IS BECAUSE THOSE WHO DO NOT BELIEVE IN GOD AND DENY AND REJECT HIS RELIGION. HIS BOOK AND HIS HOLY MESSENGER MUHAMMAD MUSTAFA (SALLALLAAHU ALAIHI WASALLAM), MAY SEE A CLEAR SIGN AND THE WAY OF THE GUILTY MAY BECOME MANIFEST.

SO, GLAD TIDINGS TO THEE THAT A HANDSOME AND IMMACULATE BOY WILL BE GRANTED TO THEE. HE WILL BE A MAN OF NOBILITY, GRANDEUR AND WEALTH. HE WILL BECOME IN THE WORLD AND CLEANSE MANY OF THEIR DISEASES WITH HIS MESSIANIC BREATH AND BLESSINGS OF THE HOLY SPIRIT. HE IS THE WORD OF ALLAH, FOR ALLAH'S MERCY AND HONOUR HAS SENT HIM WITH THE WORD OF MAJESTY. HE WILL BE EXTREMELY INTELLIGENT AND BRILLIANT AND WILL BE MEEK OF HEART. HE WILL BE FILLED WITH SECULAR AND SPIRITUAL KNOWLEDGE HE WILL MAKE THREE INTO FOUR (ITS MEANING IS NOT CLEAR). IT IS MONDAY, A BLESSED MONDAY SON, DELIGHT OF HEART HIGH RANKING, NOBLE, A MANIFESTATION OF DIVINE MAJESTY. THE LIGHT COMETH WHICH IS ANOINTED BY GOD WITH THE PERFUME OF HIS PLEASURE. WE SHALL POUR OUR SPIRIT UPON HIM AND GOD'S CANOPY WILL BE OVER HIS HEAD. HE WILL GROW RAPIDLY AND WILL BE THE MEANS OF PROCURING RELEASE OF THOSE IN BONDAGE. HIS FAME WILL REACH THE CORNERS OF THE EARTH AND NATIONS WILL BE BLESSED BY HIM. THEN WILL HE BE RAISED TO HIS SPIRITUAL STATION IN HEAVEN. THIS IS THE MATTER DECREED."

(ISHTIHAAR DATED 26TH FEBRUARY 1886, INCLUDED IN THE BOOK TABLIGH-I-RISALAT-1)

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُوْلُ اللَّهِ

Aḥmadiyya Gazette Canada

An Educational and Spiritual Publication

Volume 43 - No. 2 - February 2014

Rabī-II 1435 AH - Tablīgh 1393 HS



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

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

The official publication of the
Aḥmadiyya Muslim Jamā'at Canada

ISSN 0229 5644

1. Aḥmadiyya - Periodicals.

I. Aḥmadiyya Movement in Islām Canada.

BP195.A34 1972 297.8605-20dc

CANADA POST

SECOND CLASS MAIL

Mail Registration No: 40026877

Pearls of Wisdom



THE HOLY QUR'AN

1. In the name of Allah, the Gracious, the Merciful.
2. Nay, but I do swear by this city –
3. And thou art dwelling in this city –
4. And I swear by the begetter and whom he begot,
5. We have surely created man to face hardships.

(90:1-5)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
لَا أُقْسِمُ بِهَذَا الْبَلَدِ ②
وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ ③
وَوَالِدٍ وَمَا وَلَدَ ④
لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ ⑤

HADĪTH OF THE HOLY PROPHET MUHAMMAD^{SA}

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

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

(Mishkāt Al-Maṣābīh, Chapter on 'Descent of 'Īsā, son of Mary' Section III)

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يُنزَلُ عِيسَى ابْنُ مَرْيَمَ إِلَى الْأَرْضِ فَيَتَزَوَّجُ وَيَوْلَدُ لَهُ، وَيَمُكُثُ خَمْسًا
وَأَرْبَعِينَ سَنَةً ثُمَّ يَمُوتُ فَيُدْفَنُ مَعِيَ فِي قَبْرِى فَأَقُومُ أَنَا وَعِيسَى ابْنُ مَرْيَمَ
فِي قَبْرِ وَاحِدٍ بَيْنَ أَبِي بَكْرٍ وَعَمْرٍو. رَوَاهُ ابْنُ الْجَوْزَى فِي كِتَابِ الْوَفَاءِ -

(مشکوٰۃ المصابیح - کتاب فی نزول عیسیٰ، الفصل الثالث)

So Said the Promised Messiah^{as}



The Holy Prophet^{sa} foretold that the Promised Messiah will marry and have children. In this there is an indication that Allāh will grant him a righteous son, who will resemble his father, and will not defy him, and will be one of the revered servants of Allāh. The secret of it is that Allāh does not give glad tidings of Prophets or Saints regarding their progeny, unless He has decreed the birth of righteous progeny.

(Ā`īna-e-Kamālāt-e-Islām, Rūḥānī Khazā`in, Vol 5, p. 578)

The Divine Revelation Concerning the Muṣṭafā Mau`ūd

Given below is an English translation by Sir Zafrullah Khan^{ra} of the prophecy regarding the Muṣṭafā Mau`ūd that has been taken from the book Tadhkirah (English version), consisting of the prophecies, revelations, and dreams of the Promised Messiah^{as}.

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

“God the Merciful, the Noble, the High, the Exalted, Who has power to do all that He wills (glory be to Him and exalted be His name), has vouchsafed to me the following revelation:

“I confer upon thee a Sign of My mercy according to thy supplications. I have heard thy entreaties and have honoured thy prayers with My acceptance through My mercy and have blessed this thy journey. A sign of power, mercy, nearness to Me is bestowed on thee. A Sign of grace and beneficence is awarded to thee and thou art granted the key of success and victory. Peace on thee, O victorious one. Thus does God speak so that those who desire life may be rescued from the grip of death and those who are buried in the graves may emerge therefrom and so that the superiority of Islām and the dignity of God’s word may become manifest unto the people and so that the truth may arrive with all its blessings and falsehood may depart with all its ills, and so that people may understand that I am the Lord of Power, I do whatever I will, and so that they may believe that I am with thee, and so that those who do not believe in God and deny and reject His religion and His Book and His Holy Messenger Muhammad, the chosen one (on whom be peace) may be confronted with a clear sign and the way of the guilty ones may become manifest.

“Rejoice, therefore, that a handsome and pure boy will be bestowed on thee. Thou wilt receive a bright youth who will be of thy seed and will be of thy progeny. A handsome and pure boy will come as your guest. His name is Emmanuel and Bashir. He has been invested with a holy spirit and he will be free from all impurity. He is the light of Allāh. Blessed is he who comes from heaven. He shall be accompanied by grace (Fazl) which shall arrive with him. He will be characterized with grandeur, greatness and wealth. He will come into the world and will heal many of their disorder through his Messianic qualities and through the blessings of the Holy Spirit. He is the Word of Allāh for Allāh’s mercy and honor have equipped him with the Word of Majesty. He will be extremely intelligent and understanding and will be meek of heart and will be filled with secular and spiritual knowledge. He will convert three into four (of this the meaning is not clear). It is Monday, a blessed Monday. Son, delight of heart, high ranking, noble; a manifestation of the First and the Last, a manifestation of the True and the High; as if Allāh has descended from heaven. His advent will be greatly blessed and will be a source of manifestation of Divine Majesty. Behold! A light cometh, a light anointed by God with the perfume of His pleasure. We shall pour our spirit into him and he will be sheltered under the shadow of God. He will grow rapidly in stature and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the earth and peoples will be blessed through him. He will then be raised to his spiritual station in heaven. This is a matter decreed.”

(Majmū`ah Ishtihārāt, Vol 1, pp 100-102)

Promised Messiah’s^{as} Acknowledgment of the Fulfillment of This Prophecy

The fifth prophecy I made was pertaining to my son Mahmūd that he would now be born and his name shall be Mahmūd. And announcements on green leaflets were published for the purpose of spreading this prophecy, which still exist and were distributed to thousands of people. Hence, that boy was born within the time-frame appointed in this prophecy and is now 9 years old.

(Sirāj Munir, Rūḥānī Khazā`in, Vol 12, p. 36)

Guidance from Hazrat Khalīfatul-Masīḥ V^{aa}

Humility: A Pre-requisite for Patience and Prayers *Summary of Friday Sermon Delivered on June 7, 2013*

On June 7th, 2013, Hazrat Khalīfatul-Masīḥ V (may Allāh be his Helper) delivered the Friday Sermon at Baitul Futuh Mosque, London.

Huzoor^{aa} recited verses 46 and 47 of sūrah Al-Baqarah, which are translated as follows:

“And seek help with patience and Prayer; and this indeed is hard except for the humble in spirit, who know for certain that they will meet their Lord, and that to Him will they return.” (2:46-47)

Huzoor^{aa} said that in order to find nearness to God, humility and meekness are of primary importance. This is the teaching that Prophets of God came to teach and spread and instil into people’s hearts. The highest example of this is found in the hallowed character of our Holy Prophet^{sa}. The Promised Messiah^{as} says that pride is a terrible affliction that sounds the death knell for a person’s spiritual life. A believer should be without arrogance; instead he should be humble and meek. This is the hallmark of those ordained by God, and most of all this quality was found in the Holy Prophet^{sa}. His person is a perfect example for us when it comes to acting upon Qur’ānic injunctions. He set the highest standards for God’s worship. He displayed the greatest fortitude when faced with trials and tribulations. His humility was witnessed on every occasion. In his person God gave us a perfect example of how we should strive to win His nearness, and his is the example that God

commands us to follow.

Huzoor^{aa} said that it is only through modesty and humility that we can obey Qur’ānic injunctions, adopt the Holy Prophet’s^{sa} example for attaining nearness to God, and follow in his footsteps. Huzoor^{aa} said that unless we realize the true meaning of ‘helping one another in good deeds,’ we will not be able to define our path to righteousness. This spirit of cooperation will only come from humility. So we must seek God’s help humbly and meekly that He may show us the ways through which He will be pleased with us.

Huzoor^{aa} expounded on the word *Ṣabr*—patience and perseverance—in the light of definitions given in various lexicons. *Ṣabr* has to be accompanied by *Ṣalāt*, which means the daily prayers, supplications, submitting before God and seeking His Grace with humility. Only those who are truly humble and have not in them a trace of pride can achieve this. God said to the Promised Messiah^{as}, “I have been pleased with your humble ways.” It was his humble ways that opened the doors to his infinite progress. If we wish to find acceptance for our prayers, we must show humility and submit before God and persevere.

Huzoor^{aa} said that humility and meekness is not an easy trait. God Himself says that it is a difficult accomplishment, because egotism, obstinacy, laxity, avarice, and other worldly desires hinder a person from attaining this station. God desires that his servant should show patience

and perseverance, and raise the standard of his worship so high that the thought of anyone other than God should never enter his mind. Even as they busy themselves in their worldly affairs, their hearts are with God. One can only receive God’s help through humility and with the conviction that we are going to meet God one day. Only when we have such conviction will we be able to fulfil our obligations to God, abide by His commandments, and follow in the footsteps of the Holy Prophet^{sa}. This is the state that makes a person the manifestation of the verse: If you love God, then follow His Prophet^{sa}, God will then love you.

The Promised Messiah^{as} says that unless we consider ourselves the lowest of the low in the path of God, we cannot attain salvation. Huzoor^{aa} prayed that Allāh may enable the Jamā’at, both as a community and as individuals, to attain the level of humility where we are able to show true perseverance and offer true worship that is accepted by God. And may this perseverance and prayers bear fruit not only in the hereafter but also in this world, so that the world may recognize the Jamā’at founded by the Promised Messiah^{as}. May Allāh enable every one of us to humbly progress in the love of God so as to attain salvation in the hereafter.

Huzoor^{aa} also asked the Jamā’at to pray for Aḥmadīs in Pakistan. Huzoor^{aa} said that Aḥmadīs in Pakistan should pray particularly for the strengthening of their faith. May Allāh enable each of us to attain nearness to Him! Āmīn!

Submit to Allāh and Seek His Protection

Summary of Friday Sermon Delivered on June 14, 2013

On June 14th, 2013, Hazrat Khalifatul-Masiḥ V^{aa} delivered the Friday Sermon at Baitul Futūh Mosque, London.

Huzoor^{aa} recited verses 112-113 of Sūrah Al-Baqarah, which are translated as follows:

“And they say, ‘None shall ever enter Heaven unless he be a Jew or a Christian.’ These are their vain desires. Say, ‘Produce your proof, if you are truthful.’ Nay, whoever submits himself completely to Allāh, while he is excellent in conduct, shall have his reward with his Lord. No fear shall come upon such, neither shall they grieve.” (2:112-113)

Huzoor^{aa} said that he recently received a letter from an Aḥmadī in Pakistan expressing great concern about the new government and the situation of Aḥmadīs. Huzoor^{aa} said:

“Always remember that our trust is not in any government; we place all our trust in God and God alone. When God is with us and we have a relationship with Him, then we have nothing to fear. Others may doubt our belief in the Holy Prophet^{sa}, but myself and every member of this Jamā‘at firmly believes in the Oneness of God and the Khātamiyyat (Finality) of the Holy Prophet^{sa}. In this respect Aḥmadīs have stronger faith than anyone else. By the Grace

of Allāh hundreds of thousands enter the Jamā‘at every year after gaining true understanding of Islām. We will carry on this mission until we have convinced the entire world that Islām is a religion of peace, and that the Holy Prophet^{sa} is the Messenger of peace, and only under his banner will humankind find salvation.”

Huzoor^{aa} said that if this government runs its affairs with justice and stops oppression, they will merit Divine reward. Otherwise, our God is always with us. He protects us and grants us solace. And the aggressors shall surely be apprehended. So, instead of looking towards any worldly government, we should turn towards God and strive to follow His commandments.

The Promised Messiah^{as} says:

“A Muslim is one who commits himself wholly to the cause of God Almighty; that is to say, one who devotes himself to God Almighty, follows His designs and tries to win His pleasure, and then becomes steadfast in doing good for the sake of God Almighty and devotes all his faculties to that cause.” In other words, one should become devoted to God both in faith and practice. The Promised Messiah^{as} further says, “To be loyal and sincere to God requires a kind of death. This quality cannot

be inculcated unless one completely foregoes all worldly pleasures and prestige and is ready to endure every adversity for the sake of God. It is difficult to instil honesty and sincerity without being willing to undergo all manner of hardship in God’s cause. God demands action and is pleased with action, whereas action comes through suffering. However, when man is prepared to endure suffering for God, He does not put him through suffering.”

Huzoor^{aa} said that this is the station every Aḥmadī should try to acquire. We pray that the majority of our Jamā‘at are such as have attained this level, whose attention is focused on prayers, and who have truly molded themselves according to their faith. Let us absorb Allāh’s blessings and become part of the sincere and devoted servants of God for whom there are glad-tidings, so that they may see their enemy defeated and vanquished. May the majority of us turn to prayer and establish a special relationship with God.

At the end of the sermon, Huzoor^{aa} informed the Jamā‘at of the tragic martyrdom of Chaudhary Hamid Sami Ṣāḥib, son of Chaudhary Abdus Sami Khadim Ṣāḥib, of Karachi. Huzoor^{aa} led the funeral prayer in absentia after the Jumu‘a prayers.

“Always remember that our trust is not in any government; we place all our trust in God and God alone. When God is with us and we have a relationship with Him, then we have nothing to fear. Others may doubt our belief in the Holy Prophet^{sa}, but myself and every member of this Jamā‘at firmly believes in the Oneness of God and the Khātamiyyat (Finality) of the Holy Prophet^{sa}. In this respect Aḥmadīs have stronger faith than anyone else. By the Grace of Allāh hundreds of thousands enter the Jamā‘at every year after gaining true understanding of Islām. We will carry on this mission until we have convinced the entire world that Islām is a religion of peace, and that the Holy Prophet^{sa} is the Messenger of peace, and only under his banner will humankind find salvation.”

Essence of Speaking the Truth

Summary of Friday Sermon Delivered on June 21, 2013

On June 21st, 2013, Hazrat Khalifatul-Masīh V^{aa} delivered the Friday Sermon at Baitul Futūh Mosque, London.

Huzoor^{aa} recited verses 71-72 of sūrah Al-Aḥzāb, which are translated as follows:

“O Ye who believe! Fear Allāh, and say the right word. He will reform your conduct for you and forgive you your sins. And whoso obeys Allāh and His Messenger, shall surely attain a mighty success.” (33:71-72)

Huzoor^{aa} expounded upon the theme of *Qaul-e-Sadid*. Huzoor^{aa} cited sayings of the Promised Messiah^{as} which highlight the advantages of abiding by *Qaul-e-Sadid* and the harm that comes from disregarding this tenet. *Qaul-e-Sadid* means to speak only that which is true and straightforward and within the bounds of reason. It should have no element of falsehood. Fear God, speak what is true and wise, and shun everything that is frivolous.

Huzoor^{aa} said that whether at home or when deciding a dispute, or in the affairs of friends and relatives, business transaction, or jobs and employments, you should only speak the truth which is clear and unambiguous. There should be no falsehood or dishonesty in it, nor should it hurt anyone. Always keep *Taqwa* and God’s pleasure in mind.

Huzoor^{aa} said that *Qaul-e-Sadid* involves the use of reason, because many a time the truth is not spoken on its proper occasion. For instance, revealing someone else’s secret is wrong. There is no harm if it is conveyed to Khalifatul-Masīh with the intent of bringing about reformation, but otherwise it can cause cracks to develop in relationships. Some people give such twists to the truth that the facts get distorted and one ends up making an unpleasant decision. Therefore, when reformation is intended,

then one should only say what is true and clear and not add anything from oneself.

Huzoor^{aa} said that anything that is not said bearing in mind the circumstances falls into the category of ‘unreasonable.’ One cannot please God unless one’s utterances are free from frivolity, otherwise one deserves God’s displeasure.

Huzoor^{aa} said that *Qaul-e-Sadid* forms the basis of a harmonious society; this is why the Holy Prophet^{sa} used to recite these verses during marriage ceremonies or *Nikah*. *Taqwa* and *Qaul-e-Sadid* help to correct one’s deeds and grant ability to do good. They inculcate the habit of piety and give strength to resist evil. The Holy Prophet^{sa} once advised a man to give up falsehood, and consequently he was freed of all evils. Satan is the enemy of piety and reformation; this is why we should be very vigilant about these traits.

Huzoor^{aa} said that God gives longevity to things that are beneficial. We should endeavour to sincerely, and constantly work towards the reformation of mankind. But this reformation cannot be brought about with mere words; rather we should first reform ourselves by abiding by all the commandments of the Holy Qur’ān. Remember the teaching of the Promised Messiah^{as} that we should not ignore even one of the seven hundred commandments of the Holy Qur’ān. Knowledge is incomplete without action. Repeating words like a parrot will not help unless we also understand them and act upon them. Let our lives be according to the limits set by God. Only then will we reform ourselves and our society.

At the end of the sermon, Huzoor^{aa} informed the Jamā’at of the tragic martyrdom of Jawad Karim Ṣāhib of Lahore, and the sad demise of his mother. Huzoor^{aa} led their funeral prayer in absentia after the Friday prayers.

Qaul-e-Sadid means to speak only that which is true and straightforward and within the bounds of reason. It should have no element of falsehood. Fear God, speak what is true and wise, and shun everything that is frivolous.



NATIONAL
MOSQUE FUND

Al-Ḥamdo lillāh, 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

Objectives of Jalsa Sālāna (Annual Convention)

Summary of Friday Sermon Delivered on June 28, 2013

On June 28th, 2013, Hazrat Khalifatul-Masīh V^{aa} delivered the Friday Sermon in Germany.

Huzoor^{aa} said that by the Grace of Allāh, Jalsa Sālāna Germany is starting from today. Jalsas are also simultaneously being held in other countries, such as USA and Kababir. Huzoor^{aa} reminded the Jamā'at of the aims of the Jalsa as stated by the Promised Messiah^{as}. Huzoor^{aa} said that the Promised Messiah^{as} has done us a great favour by introducing the institution of Jalsa Sālāna, which provides us with spiritual nourishment, and serves as a reminder of our obligations.

Speaking of the aims of the Jalsa Sālāna, the Promised Messiah^{as} says,

“So that their hearts may incline towards God, be filled with His fear, and so that they may become an example for others in piety, *Taqwa*, kindness, compassion, mutual love and brotherhood, and so that they should be meek and humble and righteous, and become motivated to serve the objectives of their faith.”

Huzoor^{aa} said that in these few sentences, the Promised Messiah^{as} has outlined the objectives of an Aḥmadī's life. Huzoor^{aa} elaborated on each of these points and gave valuable advice to the Jamā'at.

Huzoor^{aa} said that righteous deeds are divided into two categories, *farā'iz* (obligatory), and *nawāfil* (supererogatory). Our worship and our deeds should be accompanied by *nawāfil*. If we repay kindness with kindness,

without expecting anything in return, this constitutes true piety. God requires from us the essence and not the mere shell. If our prayers do not inspire us with compassion for others, then these prayers are of no use. Our feelings of love

The Promised Messiah's^{as} mission comprises of two major objectives: to help people recognize and commune with God, and to fulfil our obligations to one another. Both these objectives require *Taqwa*, sacrifice, and a transformation in our character.

and kindness should not only be for our own people, but for others as well. Only our own righteous example will elevate us in *Taqwa* and attract other people towards the beautiful teachings of Islām. Humility brings a person closer to God, brings harmony into society, helps to overcome grievances, and fosters love.

Huzoor^{aa} said that the Promised Messiah^{as} has also laid great stress on piety and truth, while instructing those who come to attend the Jalsa to raise their standards of *Taqwa*, reform themselves, and acquire the traits of piety and truthfulness. Thus will they be able to fulfil the purpose for which they have gathered.

Huzoor^{aa} said that the Promised Messiah's^{as} mission comprises of two major objectives: to help people recognize and commune with God, and to fulfil our obligations to one another. Both these objectives require *Taqwa*, sacrifice, and a transformation in our character. We cannot draw the world towards God, unless we ourselves have

first established communion with Him. Nor can we fulfil our obligations to our fellow beings, unless we adopt humility, meekness, truth, love, brotherhood, and the spirit of sacrifice.

Huzoor^{aa} said that we need to analyze ourselves and develop these traits, so that we may fulfill the objectives of the Jalsa and also live up to the expectations of the Promised Messiah^{as}. During the three days of Jalsa, every Aḥmadī and every participant should strive to progress in *Taqwa* and reform himself. May Allāh enable us to do so, and help us to live up to the aims of the Jalsa! *Āmīn!*

What Will You do So Aḥmadīs May Be Protected From Harm?

Aḥmadīs in Pakistan have shown extraordinary patience and resilience in the face of severe persecution... 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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Jalsa Sālāna Canada 2013 Speech:

Relevance of the Holy Qur'ān in the 21st Century

Dr. Saleem Rahman



The 37th Jalsa Salāna Canada was held at the International Convention Centre in Mississauga, Ontario. The first session held on the afternoon of Friday, July 4, 2013, was presided by Mubarak Ahmad Nazir Šāhib, Missionary Incharge, Jamā'at Ahmadiyya Canada. The second speech in this session was delivered by Dr. Saleem Rahman, on the topic of "Relevance of the Holy Qur'ān in the 21st Century." The speech is presented below for the interest of our readers.

"I am Allāh Who is All-Seeing. This is a Book whose verses have been made unchangeable and then they have been expounded in detail. It is from One Wise, and All-Aware." (Holy Qur'ān 11:2)

God, the Almighty is *Ḥakīm* and *Khabīr* and His Book, the Holy Qur'ān, is "Al-Qur'ānīl *Ḥakīm*," as stated in chapter 36, verses 1 to 7, which demonstrates that the Holy Qur'ān fulfills all requirements of wisdom:

"O Perfect Leader! By the Qur'ān, full of wisdom! Thou art indeed one of the Messengers, [O]n a right path. This is a revelation of the Mighty, the Merciful. That thou mayest warn a people whose fathers were not warned, and so they are heedless." (36: 2-7)

God is *Al-'Azīz*, the Mighty, who has control and direction over the entire universe. He is *Al-Raḥīm*, the Merciful. Thus, He causes human effort to follow in accordance with His laws and result in beneficent outcomes.

The assurance that the Holy Qur'ān is revealed from "[o]ne [w]ho blesses human efforts with beneficent results," guarantees that the guidance contained within the Holy Qur'ān will not only keep pace with, but will always remain ahead of, man's progress in scientific knowledge and technological achievements.

Humans in the 21st century face some

pressing challenges, which are elaborated by James Martin in his recent book, *The Meaning of the 21st Century: A Vital Blueprint for Ensuring Our Future*.¹

He states:

"We are at an extraordinary crossroads of human history. Our actions, or failure to act, during the next 20 years will determine the fate of the Earth and human civilization for centuries to come. This is a make-or-break century.

Humanity's demands on the planet are growing rapidly. If we are able to make the planet and civilization work, we face a magnificent future. If we fail, we could be headed for a new Dark Age."²

"This could be humanity's last century, or it could be the century in which civilization sets sail towards a far more spectacular future. Decisions that will lead to these wildly different conclusions have to be made soon. They depend upon our being able to understand the options of the 21st century, think logically about our future, and collectively take rational action.

We live on a small, beautiful and totally isolated planet, but its population is becoming too large, and growing rapidly in its desire to consume products that need resources beyond what the earth can provide. Technology is becoming powerful enough to wreck the planet. We are traveling at breakneck speed into an age of extremes..."³

"Humankind has been able to thrive for thousands of years because nature provided it with resources like topsoil, underground water, fish in the oceans, minerals, oil and wetlands — but these resources are finite . . . Nature also provided us

with an ozone layer and a delicately regulated atmosphere, with forests that remove carbon dioxide from the atmosphere and yet every year we destroy 44 million acres of forest. Carbon dioxide is being pumped into the atmosphere at a rate greater than the Earth's forests can absorb it. Every year, we lose 100 million acres of farmland and 24 billion tons of topsoil, and we create 15 million acres of new desert around the world. . . . Water is vital for our survival and for producing food. It takes about a thousand tons of water to produce one ton of grain that, fed to cows, produces only 18 pounds of meat. Today mankind is using about 160 billion tons more water each year than is being replenished by rain. If this water were carried in water trucks, it would require a 300,000-mile-long convoy of trucks every day — a convoy length 37 times the diameter of the Earth. This is how much water we are using and not replenishing. . . . This massive change in course is inevitable in this century. It needs to happen sooner rather than later. The longer we delay, the more traumatic it will become."⁴

"Lord Martin Rees is the President of the British Royal Society . . . a deeply thoughtful and broad-ranging scientist, he says that we have so many dangers ahead that he rates the odds of Homo sapiens surviving the 21st century as "no better than fifty-fifty." He spelled out this reasoning in detail in his book *Our Final Century*."⁵

"As technology becomes more powerful we'll be rather like a teenager learning to drive on a Lamborghini. You should think of the 21st century as taking us through

a driving test and then establishing a Highway Code so that we can be reasonably safe with the forces of technology and globalism that we are unleashing.”⁶

In my view, it is the Holy Qur’ān which provides that “code.”

After determining why the 21st century is problematic and why there is urgency for concerted action needed on a global scale, I will now turn to why the best guidance for saving mankind’s existence on planet earth is contained in the Holy Qur’ān. We need to understand how it is the key to ensuring a prosperous future for humans living in the 21st century and beyond (as long as the Creator decrees it to be so). We must also realize that by ignoring the warning posts erected by the Holy Qur’ān, humanity will continue to lurch towards a global catastrophe.

The characteristics of the Holy Qur’ān are the most relevant guide for the 21st century and are rooted in certain attributes of Allāh:

“The revelation of this Book is from Allāh, the Mighty, the Wise. Surely it is We Who have revealed the Book to thee with truth; so worship Allāh, being sincere to Him in obedience.” (39:2-3)

God Almighty is not only *Al-‘Azīz Al-Ḥakīm*, the Mighty, the Wise, but He is also *Al-‘Azīz Al-‘Alīm*, the Mighty, the All-Knowing. God’s wisdom has ensured that the Holy Qur’ān is more than adequate for all potential contingencies. It follows God’s perfection of power, wisdom and knowledge, as mentioned in the Holy Qur’ān:

The Praiseworthy, and the Lord of Honour. The revelation of the Book is from Allāh, the Mighty, the All-Knowing. The Forgiver of sin and the Acceptor of repentance, Severe in punishment, the Possessor of bounty. There is no God but He. Towards Him is the final return. (40: 2-4)

The Praiseworthy, and the Lord of Honour. *This is a revelation from the Gracious, the Merciful. A Book, the verses of which have been expounded in detail - the Qur’ān in clear, eloquent language — for a people who have knowledge. A bringer of glad tidings and a warner. But most of them turn away and they hear not.* (41: 3-4)

The wisdom and guidance of the Holy Qur’ān is characterized by God’s Mercy, whether it is due to His pure Grace as *Al-Raḥmān* or in rewarding human efforts

with beneficent results as *Al-Raḥīm*.

“People who have knowledge” are **scientists** who are particularly invited to take heed from lessons (both the “good news” and the “bad news”) for humanity, contained in the Holy Qur’ān:

“Those who disbelieve in the Reminder when it comes to them *are the losers*. And, truly, it is a mighty Book. Falsehood cannot approach it *either* from before, or from behind it. *It is a revelation from the Wise, the Praiseworthy.*” (41: 42-43)

This verse tells us that God is not only *Al-‘Azīz*, the Mighty, but His Book, the Holy Qur’ān, is also ‘*Azīz*, mighty.

Falsehood has not overtaken the Holy Qur’ān in the past and nor will it in the future. Its wisdom is timeless and nothing it has described with respect to the past can ever be proven wrong. Neither can any future scientific discovery ever falsify what the Holy Qur’ān has stated about it.

The Praiseworthy, the Lord of Honour. The revelation

of this Book is from Allāh, the Mighty, the Wise. We have not created the heavens and the earth, and all that is between them, but with truth, and for an appointed term; but those who disbelieve, turn away from that of which they have been warned. (46:2-4)

According to this verse, life on earth is only for ‘an appointed term’, the length of which is only known to the Creator. Humans are thereby warned that they must not waste away the earth’s resources, but rather manage them carefully, sustainably, and equitably.

But, nay! I swear by all that you see; and by all that you do not see. That it is surely the word *brought* by a noble Messenger. And it is not the word of a poet: little is it that you believe! Nor is it the word of a soothsayer: little is it that you heed. *It is a revelation from the Lord of the Worlds.* (69: 39-44)

God Almighty is “*Rabbul ‘Ālamīn*,” i.e. He has made provision for the progressive advancement of humans towards perfection, and blesses human efforts with beneficent results.

The following examples represent some global scale issues of the 21st century and the guidance from the Holy Qur’ān with respect to these challenges:

(1) Climate Change, Global Warming, Depletion of Ozone Layer the ‘Hole’ above Antarctica

Planet Earth has its own natural ‘sunscreen’ that shields us from the sun’s damaging ultraviolet (UV) radiation. This is called the *ozone layer*, a fragile band of gases that extends from 15 kilometers to 40 kilometers above Earth. Human activities have caused substantial thinning of this protective covering, not only over the North and South Poles, but right over our heads.

Stopping ozone layer depletion is one of the major challenges facing the world today and the stakes are incredibly high. The ozone layer is truly a ‘conservator of life’ that is essential to the survival of all living things. The amount of stratospheric ozone over the northern hemisphere has been dropping by 4% per decade.

What does this mean for life on earth? Even the smallest reduction in stratospheric ozone can have a significant impact on increasing the amount of UV radiation that reaches the planet. For instance, research has demonstrated an association between the decrease in stratospheric ozone and the increase in deaths caused by skin cancer. In a world that is already struggling to feed itself, 1% global reduction in ozone is expected to cause a significant drop in crop yields. Several of the world’s major crops are particularly vulnerable to increased UV, resulting in reduced growth, photosynthesis and flowering. These crops include wheat, rice, barley, oats, corn, soybeans, peas, tomatoes, cucumbers, cauliflower, broccoli and carrots.^{7,8}

The Holy Qur’ān states,

“And We have made the **heaven a well-protected roof**; yet **they turn away from its Signs.**” (21:33)

Although early-warning signs of ozone depletion may have existed, they were largely ignored and many nations of the world continued the reckless use of chlorofluorocarbons (CFCs), until it was discovered that the hole in the ozone layer was getting bigger! In fact, when the discovery of ozone layer depletion was first made in 1985, it was initially dismissed by scientists who, thought it was a discovery due to measurement error!⁹ But when improved measurement techniques were employed, ozone depletion was found to originate as far back as 1976. This is clear fulfillment of the prophecy of the Holy Qur’ān, “[y]et they turn away from its Signs” (21:33).

History is a witness that scientists and public policy makers initially 'turned away' from 'its signs,' i.e., the magnitude and significance of changes taking place in the ozone layer.

An even more graphic description follows from the Holy Qur'an,

"And when the heaven is rent asunder. And when the mountains are blown away." (77:10-11)

The Holy Qur'an elaborates on how Allāh, the Creator, has provided a protective layer or roof which envelops planet earth, and how He sends down water to sustain food supply in the world. If mankind's activities disturb this life-sustaining balance created by the Creator then, it will be foolish for mankind to think that science and technology will be 'substitutes' or equals to God and will provide sufficient means to meet the challenges:

O ye men, **worship your Lord Who created you** and those who were before you, that you may become righteous.

Who made the earth a bed for you, and the heaven a roof, and caused water to come down from the clouds and therewith brought forth fruits for your sustenance. **Set not up, therefore, equals to Allāh while you know.** (2:22-23)

Science and Technology versus God, the Creator and Religion

Most people today falsely believe that science and technology have surpassed and now taken the place of religion. Science and technology are not equals to Allāh. In fact, the two domains are growing by His command as *Al-Raḥīm*. *Al-Raḥīm* means, one who causes beneficent results of human efforts, including efforts to discover how the laws of Nature (i.e. science) work. It also refers to associated human efforts for developing applicable scientific tools that benefit humans (i.e. technology). Thus, science and technology will continue to make advances because of Allāh's attribute as *Al-Raḥīm*. Science and technology will continue to advance into the future, because of this attribute of Allāh, which is eternal, like all the other attributes of Allāh. However, the possible misapplication of science and technology has the potential for human self-destruction. Thus, it is Allāh alone who is to be worshipped, and not science and technology. And the Holy Qur'an (the word of Allāh) remains the best, most relevant and comprehensive guide for humans in the 21st century.

(2) Research in Genetics, Gene Therapy, Stem-Cells, and Cloning; Genetically Modified Foods

Genetics is of the biological science of heredity which deals with the similarities and differences of related organisms as a result of the interaction between genes and their environment.¹⁰

Gene Therapy is treatment where specific engineered genes are integrated into a patient's cells. This treatment is used in certain health disorders, such as those caused by genetic anomalies and related deficiencies. Somatic gene therapy introduces therapeutic genes (genes designed for treatment) at the tissue level or cellular level, to treat a specific individual. Germ-line gene therapy inserts genes into reproductive cells or possibly into embryos, to correct genetic defects that could be passed on to future generations.¹¹

A stem cell is an unspecialized cell that gives rise to a specific specialized cell, such as a blood cell. Stem cells from fetuses or embryos can develop into any type of differentiated cells while those found in mature tissues develop only into specific cells.¹²

Stem cells can act as a repair system and therefore can be potentially used to replace any tissue that was damaged or destroyed by disease or injury. However, the use of embryonic stem cells is controversial.

Cloning refers to making multiple identical copies of genetic information that can be transferred from one organism to another and replicated by genetic engineering techniques. Cloning is possible in plants and animals. In 1996, a sheep named Dolly was cloned.

An entire discipline of Bioethics has sprung up to look into the issues associated with cloning.¹³

Some Negative Consequences of Complete Human Cloning

- A 'black market' of fetuses may arise from desirable donors who might want to clone themselves. For example, movie stars, athletes, and others.
- Clones may be treated as 'second-class citizens' giving rise to social tensions.
- Unknown psycho-social harms may result with disastrous consequences for society and the family structure.¹⁴

A Recent News Item from the Wall Street Journal

Scientists have used cloning technology to transform human skin cells into embryonic stem cells, an experiment that may revive the controversy over human cloning.

The researchers stopped well short of creating a human clone. But they showed, for the first time, that it is possible to create cloned embryonic stem cells that are genetically identical to the person from whom they are derived.

These stem cells could go on to differentiate into heart, nerve, muscle, bone and all the other tissue types that make up a human body.

Since the birth of Dolly the sheep in 1996, researchers have cloned about 20 species, including rabbits, goats, cows and cats. Yet they have been unable to create biologically identical copies of any monkey or primate, including humans, possibly because their reproductive biology is more complicated.

The researchers were not simply trying to reach a cloning milestone. Instead, they were looking for a better way to make fresh human tissue for the treatment of severe injuries or disease. Lab-grown tissue has the potential to transform medicine, though it is still a long way from routine clinical use. For example, fresh nerve cells could alleviate spinal-cord injuries, or newly made heart cells could repair a site scarred by a heart attack.

Dr. Mitalipov's main goal is to use cloning to treat illnesses. He next plans to use lab-made tissue and see if he can successfully treat a degenerative, blindness-causing eye disease in monkeys¹⁵.

The Holy Qur'an mentions how Satan has said the following,

And assuredly I will lead them astray and assuredly I will excite in them vain desires, and assuredly I will incite them and they will cut the ears of cattle; and assuredly I will incite them and they will alter Allāh's creation.' And he who takes Satan for a friend beside Allāh has certainly suffered a manifest loss. (4: 120)

In this verse of the Holy Qur'an, a magnificent prophecy has been made of a time when a branch of science (Genetic Engineering) will be developed and when

people (scientists) will try to change the creations of Allāh. This is happening in our present time. The Holy Qurʾān openly declares that such endeavours will be under the influence of Satan, and those engaged in these efforts will clearly be the losers and its fallout for mankind will be disastrous. This is elicited from the expression “suffering of a manifest loss.”

There are numerous prophecies in the Holy Qurʾān that describe a variety of scientific discoveries and technological achievements. However, this prophecy about recklessly carried out genetic engineering is unique because it is the only endeavour of science and technology that is mentioned along with its punishment by God’s laws of Nature.

Thus, genetic engineering is legitimate and beneficial for humans only to the extent where it promotes the safety and well-being of Allāh’s creations. But, if it is pursued to transform Allāh’s creations and to address scientific curiosities and personal wishes, then it will entail disastrous consequences for mankind. A large proportion of scientists today are opposed to the unharnessed pursuits of genetic engineering. The Holy Qurʾān’s clear warning seems to be very timely and relevant for the 21st century genetic scientists.

A comprehensive and general principle laid down by the Holy Qurʾān for international corporations in scientific or other endeavours is as follows,

“And **help one another** in righteousness and piety; but **help not one** another in sin and transgression. And fear Allāh; surely, Allāh is severe in punishment.” (5:3)

Genetic engineering to treat illnesses is along the lines of “*birr*” and “*taqwa*” and is sanctioned but it is prohibited along the path of “*ithm*” and “*udwān*”, exemplified by the attempt to clone a complete human. The word “*birr*” generally translated as acts of virtue, is used as the opposite of “*ithm*” (or sin) and has the following array of meaning according to the lexicon of the Holy Qurʾān by Imām Raghīb^{rh}: the vastness of human vision (in improving the human condition); large-heartedness to accommodate others (in benefits); strength and power; expanse; abundance; a beneficial undertaking that is at a large scale; wideness of an initiative.

Thus, in the idiom of the Holy Qurʾān, an act of virtue i.e., “*birr*” is one which opens up vistas of improvement in the conditions of human life thereby leading to an abundance of good for humans.

Novel approaches to treat disease or attempts to prevent certain genetically inherited diseases (before they manifest in genetically susceptible individuals) is an act of “*birr*” where international cooperation is urged by the Holy Qurʾān’s general principle of collaboration.

The word “*taqwa*” refers to the fear of God that is mingled with love for Him. Following “*taqwa*,” an individual takes conscientious care to subject one’s conduct in life to living by Allāh’s commandments. This approach to life removes any selfishness or stinginess towards providing benefits to other people. Thus, “*taqwa*” facilitates the performance of “*birr*,” in its deeper sense.

The word “*ithm*,” being the opposite of “*birr*,” has obvious meanings and among other meanings, it is characterized by appropriating potential benefits exclusively to one’s own self. Corporate greed coupled with technologists in certain fields, leads to profit-maximizing behaviour without due regard to the collective well-being of the society as a whole. The word “*udwān*” is used oppositely to the meaning of “*taqwa*” and refers to using aggression or power which exceeds all bounds set by the Creator. The efforts made to clone a complete human individual exemplify behaviour that can be considered “*udwān*.”

Maurizio Iaccarino, in his article *Science and Ethics* writes,

Genetically modified (GM) plants have also stirred a growing public controversy. While stem cell research challenges views on the very nature of humanity itself, the ethical implications of GM plants rather raises questions on how to deal with the environment. Proponents point out the benefits of this research, namely in feeding an ever-increasing human population—particularly in the Third World—while dealing with the environmental problems . . . created by this very population. The critics want to see GM plants banned forever because they fear irrevocable damage to the environment.¹⁶

Again, the guiding principle in this field is given by the Holy Qurʾān in chapter 5, verse 3, as discussed above, i.e., adopting policies which promote outcomes of “*birr*” and “*taqwa*” and avoiding harmful policies whose outcomes for society are “*ithm*” and “*udwān*.”

(3) Water Crisis in the World - “Next Wars in the 21st Century will be Fought

Over Access to Water!”

The amount of freshwater on Earth has remained fairly constant over time. While it has continually recycled through the atmosphere and back into our cups, the human population has exploded in numbers. This means that every year competition intensifies for a clean supply of water for drinking, cooking, bathing, and sustaining life.

Water scarcity is an abstract concept to many and a stark reality for others. It is the result of numerous environmental, political, economic, and social forces.

People need water to survive. Unfortunately, humans have proved to be inefficient water users. For instance, the average hamburger takes 2,400 liters or 630 gallons of water to produce and many water-demanding crops such as cotton are grown in arid regions.

According to the United Nations, water use has grown at more than double the rate of population increase in the last century. By 2025, an estimated 1.8 billion people will live in areas suffering from water scarcity, with two-thirds of the world’s population living in water-stressed regions as a result of resource-use, population growth, and climate change. The challenge we face now is how to effectively conserve, manage, and distribute the water we have¹⁷.

The following short Ḥadīth demonstrates how the *Sunnah* of the Holy Prophet Muhammad^{sa} has left a legacy of water conservation and social accountability in terms of resource use,

The Holy Prophet Muhammad^{sa} said to Sa’d^{ra} when he passed by him while he was busy doing ablutions (*wuḍū*) for prayer. He said, “What is this wastage, O, Sa’d?” Sa’d^{ra} said in response, “Is there wastage in *wuḍū*?” The Holy Prophet Muhammad^{sa} answered, “Yes, even if you were at a flowing river.” (*Sunan Ibn-e Majah*)

Allāh the Exalted says about water in the Holy Qurʾān,

“And Allāh has created **every animal** from water . . .” (24:46).

“And He it is Who has created **man** from water . . .” (25:55)

“Do not the disbelievers see that the heavens and the earth were a closed up *mass*, then We opened them out? **And We made from water every living thing.** Will they not then believe?” (21:31)

Thus, if humans engage in unsustainable and wastefully excessive use of water,

thereby threatening the water supply in the world, they will essentially threaten the existence of “every living thing” on earth!

“Corruptions has appeared on land and sea because of what men’s hands have wrought, that He may make them taste the *fruit* of some of their doings, so that they may turn back *from evil.*” (30:42)

In my perspective, modern terminology refers to this as *Anthropogenic* climate change, an overwhelming portion of which is caused by human actions!

It seems that after a period of ‘tightening’ of water resources, as a ‘wake -up’ call from the Creator, Allāh may give humanity another chance “so that they may turn back *from evil.*” God knows best, what may actually unfold.

And We have created above you seven *heavens* lying one above the other, and **We are never neglectful of the creation.**

And **We sent down water** from the sky **according to measure**, and **We caused it to stay in the earth** - and surely it is **We Who determine its taking away.** (23: 18-19)

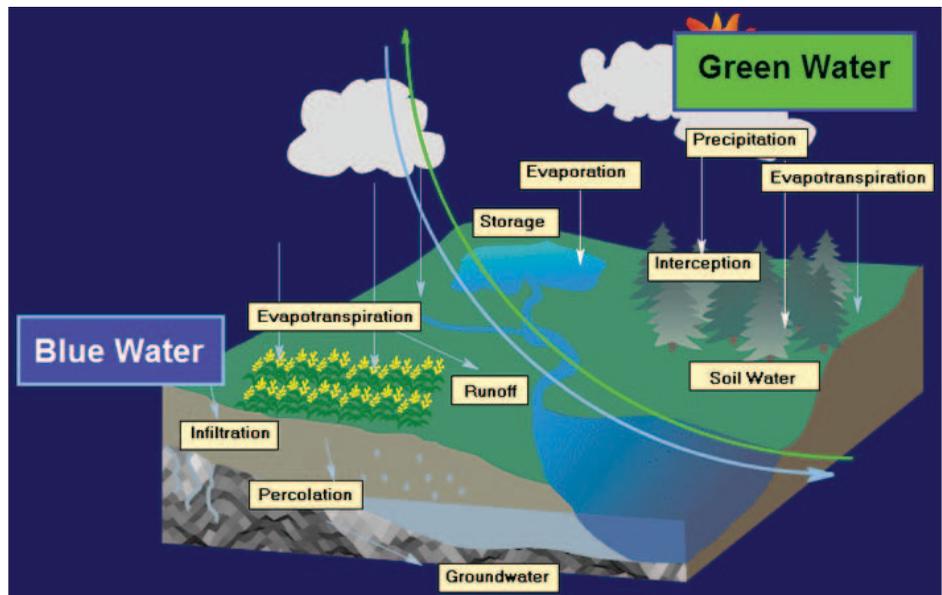
God sends down rain but rainwater does not stay permanently in the earth. It disappears by evaporation or it flows into the sea through streams and rivers. The earth becomes dry again and then fresh water from heaven is needed again to make it fertile.

Green and Blue Water Cycle

According to this image, **blue water** is the amount of rainfall that enters lakes, rivers and groundwater. This is the main source of water that we use and manage for industrial, domestic and irrigation purposes. Only 30-35% of all water within the hydrological cycle is *blue water*.

Green water is the amount of rainfall that is either intercepted by the vegetation, or enters the soil and is picked up by plants and evapo-transpired back into the atmosphere. Some 65% of all rainwater is cycled through the green water cycle and is the water source for rain-fed agriculture¹⁸.

It is so interesting that Allāh the Exalted informed human beings through the Holy Qur’ān, 1400 years ago, that there are two categories of water and, consequently, there are two ways in which water-cycle can be interrupted. Namely, causing water to ‘disappear’ and that “We sent down water from the sky according to measure”(23: 18-19). It



is very recently that human beings have found that “measure” to be split between blue-water (35%) and green-water (65%).

“Say, “Tell me, if *all* your water were to disappear *in the earth*, who then will bring you *clear* flowing water?” ” (67:31)

“Do you see the water which you drink? Is it you who send it down from the clouds, or are We the sender? If We so pleased, We could make it bitter. Why, then, are you not grateful?” (56:69-71)

The word *shuk’r* is used in this context to represent a sustainable, equitable and efficient use of water and thus, minimizing the wastage of water or any other natural resources:

“And *remember also the time* when your Lord declared, ‘If you are **grateful**, I will, surely, bestow more *favours* on you; but if you are **ungrateful**, then *know that* My punishment is severe indeed.” (14:8)

“And He it is Who has produced you from a single person, and there is *for you* a **home** and a lodging. We have explained the Signs in detail **for a people who believe.**” (6:99)

The word *mustaqarr* means a temporary abode. This word sets the stage for the next verse where humans are reminded about the role of water on earth. The word *mustaqarr* highlights that life on earth and therefore, water-supply is also finite and must be managed sustainably.

“**And He it is Who sends down water from the cloud**; and We bring forth therewith every kind of growth ... **Look at the fruit thereof when it bears fruit, and ripening thereof.**” (6:100)

Similarly, resource mismanagement by humans can also ‘bear fruit,’ and result in consequences for the inhabitants of the earth, when scarcity of water may make life on earth unsustainable. ‘Fruit-bearing’ and ‘ripening’ are mentioned as signs. They are metaphors for a process that entails accountability for misdeeds and resource-mismanagement. They also refer to the maximum limit where the result of one’s deeds ‘ripen’ and are ready to be delivered!

The foregoing analysis clearly demonstrates that the Holy Qur’ān is critically relevant for humans in the 21st century, because it provides comprehensive guidance for mankind on how to stop themselves from making life on earth unlivable for humanity.

Regarding the efficacy of the guidance from the Holy Qur’ān to meet any of the modern day challenges, the Promised Messiah ^{as} has said,

“Whenever any newly surfaced challenge of modern age has pitted Islām against any rival ideology, then the sharp and effective weapon that readily proved its efficacy is none other than the Holy Qur’ān.”¹⁹

May Allāh the Exalted enable us all to spread the message to humanity that its survival and prosperity on earth depends on following the guidance from the Creator that is contained in His Word, the Holy Qur’ān! Āmin!

Continued on page 21...

Hazrat Amīrul-Mu'minīn Khalīfatul-Masīh II^{ra}

Ali Mohammad Allāhdin

The following article is taken from the archives of the *Review of Religions*. It was published in the *Review of Religions*, 1941, on pages 51 to 53.

To estimate the greatness of a man, it is essential to see how he meets situations when confronted by a crisis in his life, or in the life of the group or nation to which he belongs.

Keeping this principle in view, when we study the career of Hazrat Amīrul-Mu'minīn^{ra}, we find that from a very early stage in his life, he has been called upon to cope with problems, which may well have dismayed a leader of lesser stamp.

One such crisis that Hazrat Amīrul-Mu'minīn^{ra} had to face in the very early part of his life is represented by the events that led up ultimately to the split in the Aḥmadiyya Community. It was after the death of Promised Messiah^{as} that the seed of these dissensions first sprouted, but matters took nearly six years to come to a climax. It becomes manifestly clear to anyone who dispassionately takes stock of the situation that existed in the Aḥmadiyya Community during the years 1903-1914, that the persons responsible for bringing about this split were no other than the Khwāja Kamāl-ud-Dīn -Muhammad 'Alī clique.

The pivot on which these dissensions hinged was the fundamental issue as to who was the real and rightful successor of the Promised Messiah^{as} as per the *Al-Wasīyat*. Maulwī Muhammad 'Alī and his party maintained that the "Promised Messiah had given the status of finality to the decision of the Board of Trustees of Ṣadr Anjuman Aḥmadiyya." This issue, as time advanced, became so paramount that Hazrat Khalīfatul-Masīh I^{ra} had to intervene to stem the rising tide of disruption. To this end, he convened the historic meeting of 31st January 1909 in which delegates from all the

branches of Jamā'at India were invited to participate. This was the occasion that clearly convinced the Amīrul-Mu'minīn^{ra} that if the disruptive forces were not checked swiftly and thoroughly, the entire edifice of Aḥmadiyyat will be in great danger of going to pieces. He, therefore, with far-sighted acumen and indefatigable energy, and because of the extraordinary solicitude that he had for the welfare of the community, founded in the nick of time in the year 1911, the "Anjuman Ansārullāh", which proved to be the bulwark against which all attempts to undermine the institution of *Khilāfat* met with total failure. The successful tackling of the *Khilāfat* issue was the first monumental achievement of Hazrat Amīrul-Mu'minīn^{ra}, of which the members of the Aḥmadiyya Jamā'at can justifiably be proud, and for which they cannot be sufficiently thankful to Almighty Allāh for having granted them such an *ulul-azm* [extremely determined] Khalīfa.

Then again, the consolidation of the community under his able leadership is another measure of his true greatness and his marvelous administrative ability. The cohesion and solidarity created by the efforts of the Promised Messiah^{as} and maintained vigorously during the time of Hazrat Khalīfatul-Masīh I^{ra}, had to be maintained and reinforced after his death in order to fulfill the high mission for which the Promised Messiah^{as} was raised; and this, in view of the tendencies of some rebellious individuals and groups, was by no means an easy task. With singleness of purpose and unity of action, Hazrat Amīrul-Mu'minīn^{ra} concentrated his energies on the consolidation of the Jamā'at. The system of *Nazārats*, which he established in 1918, heralded the bewildering rapidity with which the Jamā'at spread out in the four corners of the globe. In order to perfect the consolidation

of the Jamā'at to its highest pitch, the Amīrul Mu'minīn^{ra} inaugurated, in the year 1934, the scheme known as *Taḥrīk Jadīd* with its Nineteen Demands; and that of *Khuddāmul Aḥmadiyya* in the year 1938, and that of *Majlis Mushāwarat* as far back as 1922. As a result of these steps, the organization of the Aḥmadiyya Movement is at present in such a state as to be on the highway to accomplish the sublime purpose for which Allāh raised the Promised Messiah^{as} in this age.

It has become indeed a world influence, and it is the only influence that can mold the destiny of mankind into the right channels and ultimately create a new Heaven and a new Earth, as was prophesized by the Promised Messiah^{as}. Achieving this marvelous consolidation has been far from smooth sailing. He has had a series of crises to face to acquire this unparalleled success, which in its magnitude and ultimate results can only be compared with that of Hazrat 'Umar's^{ra} brilliant career. Since Hazrat Amīrul-Mu'minīn Khalīfatul-Masīh II^{ra} assumed the reins of Aḥmadiyya Movement, the Jamā'at has had to face a number of onslaughts from its enemies, of which four may be referred to here: two from within and two from without. The two attacks from within were those of the *Mistri Party* in 1925 and of the *Misri Party* in 1937, while those from outside were the *Malkāna* wave of apostasy in 1923 and the *Ahrār* anti-Aḥmadiyya agitation in 1934. To enumerate at length as to how these problems were tackled is beyond the scope of this short article, but suffice it to say that no man in the world could have handled these important issues so tactfully and successfully as did Hazrat Amīrul-Mu'minīn Khalīfatul-Masīh II^{ra}. The secret of the marvelous genius of this great man is to be found in the following grand prophecy, which the Promised Messiah^{as} gave out to the world long before the hero of this article was



born:

“Glad tidings to thee, a righteous and handsome son shall be given to thee. He is given the Holy Spirit. He is the Light of God. With him is Fazal which shall come with his coming. Much greatness, grandeur and wealth shall belong to him.

He shall come into the world and he shall cure for the people many of their diseases through his Messianic power and with the blessings of the Spirit of Truth. He is the Word of God because the Mercy and Jealousy of God have sent him with the glorious word. He shall be extremely intelligent and gifted with wonderful understanding. His advent shall be most blessed and it shall be a manifestation of the Divine Glory. The Divine Light is coming. The Light Divine! God has anointed him with the scent of His pleasure. We shall put our own Spirit into him. He shall be under God’s protection. He shall grow up with amazing speed. Prisoners and slaves shall be released through him. His fame shall spread to the corners of the earth. Nations shall be blessed through him.”

The world is now in the throes of a mighty catastrophe. The united statesmanship of the world has been tried and found wanting. God who has created the universe knows better than we mortals as to how to lead the world aright; therefore in the fullness of time He sent His Messenger, but the world turned a deaf ear to his call. The mighty conflagration which has engulfed mankind is the just divine retribution on all those who have committed the heinous crime of associating other beings with the Almighty God. Only those who are the vicegerents of God are vouchsafed the wisdom to diagnose aright the ailments that undermine the frame work of civilization, and they alone are granted the requisite machinery to mobilize the forces of righteousness and to lay the foundation of true progress and prosperity for mankind. After a prophet, the responsibility to guide humanity correctly lies on his successors who are called Khalifas in Islāmic terminology. Mighty are the issues that are facing humanity today and will continue so to face it as long as the heart of humanity is not humbled to hearken to the Call of His Messenger. But blessed are those who accept the Truth and having accepted it gird up their loins to convey it to others.

True Fulfillment of the Prophecy of Muşleḥ Mau'ūd- Hazrat Mirzā Bashīr-ud-Dīn Mahmūd Aḥmad^{ra}

Usman Javed

Foreword

This essay has been designed to shed some light on the fulfillment of the Divine Prophecy concerning the Muşleḥ Mau'ūd (Promised Reformer). I consider it of utmost importance to make it clear to the readers that no matter how hard one tries, it is simply impractical to feasibly incorporate all the events that verify the fulfillment of the prophecy in a short essay; books and books written on this matter are unable to do any justice, let alone a ten page essay. Therefore, this humble servant of yours has tried, to the best of his efforts, to briefly highlight the fulfillment of the prophecy and sincerely hopes that his study will usher you into the majestic word-by-word fulfillment of the prophecy. Since each and every one of the fifty-two prophecies foretold about the Promised Reformer were fulfilled in many ways, the readers are advised to refer back to the original words of the prophecy throughout the course of this essay.

Background of the Prophecy

The Promised Messiah^{as} always had great reliance on the power of prayer. He firmly believed that Allāh hears and accepts the supplication of believers, which are offered in humility and sincerity, and that the acceptance of prayer sets in motion its own chain of events, which culminates in the fulfillment of the objective prayed for¹. After the publication of the Promised Messiah^{as}'s masterpiece, *Barāhīn-e-Aḥmadiyya*, the opponents of Islām became extremely agitated and their reactions became impulsive. This book of immense grandeur presented the beautiful teachings of Islām in such an elegant manner that the whole world became speechless. And thus having no response, the opponents began to attack the character of the Holy Prophet^{sa}. The Promised Messiah^{as}, who was fully absorbed in love of the Holy Prophet^{sa} and

whose entire life was offered at the altar of his^{sa} light, could tolerate everything except any false attacks made on the personality of the Holy Prophet^{sa}. Their attacks grew so much so that the Promised Messiah^{as} travelled to Hoshiarpur, a small town in India, and isolated himself for a period of forty days, constantly indulged in the worship of Allāh. He prayed for a sign that would prove the truthfulness and the superiority of Islām over all other religions. And therefore, during this period, he was vouchsafed the Divine revelation concerning the Muşleḥ Mau'ūd, which was published in a leaflet on February 20, 1886.

The Divine Revelation Concerning the Muşleḥ Mau'ūd

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

God the Merciful, the Noble, the High, the Exalted, Who has power to do all that He wills (Glory be to Him and Exalted be His name), has vouchsafed to me the following revelation:

“I confer upon thee a Sign of My mercy according to thy supplications. I have heard thy entreaties and have honored thy prayers with My acceptance through My mercy and have blessed this thy journey. A sign of power, mercy, nearness to Me is bestowed on thee. A Sign of grace and beneficence is awarded to thee and thou art granted the key of success and victory. Peace on thee, O victorious one. Thus does God speak so that those who desire life may be rescued from the grip of death and those who are buried in the graves may emerge therefrom and so that the superiority of Islām and the dignity of God's word may become manifest unto the people and so that the truth may arrive

with all its blessings and falsehood may depart with all its ills, and so that people may understand that I am the Lord of Power, I do whatever I will, and so that they may believe that I am with thee, and so that those who do not believe in God and deny and reject His religion and His Book and His Holy Messenger Muhammad, the chosen one (on whom be peace) may be confronted with a clear sign and the way of the guilty ones may become manifest.

Rejoice, therefore, that a handsome and pure boy will be bestowed on thee. Thou wilt receive a bright youth who will be of thy seed and will be of thy progeny. A handsome and pure boy will come as your guest. His name is Emmanuel and Bashir. He has been invested with a holy spirit and he will be free from all impurity. He is the light of Allāh. Blessed is he who comes from heaven. He shall be accompanied by grace (Fazl), which shall arrive with him. He will be characterized with grandeur, greatness and wealth. He will come into the world and will heal many of their disorder through his Messianic qualities and through the blessings of the Holy Spirit. He is the Word of Allāh for Allāh's mercy and honor have equipped him with the Word of Majesty. He will be extremely intelligent and understanding and will be meek of heart and will be filled with secular and spiritual knowledge. He will convert three into four (of this the meaning is not clear). It is Monday, a blessed Monday. Son, delight of heart, high ranking, noble; a manifestation of the First and the Last, a manifestation of the True and the High; as if Allāh has descended from heaven. His advent will be greatly blessed and will be a source of manifestation of Divine

Majesty. Behold! A light cometh, a light anointed by God with the perfume of His pleasure. We shall pour our spirit into him and he will be sheltered under the shadow of God. He will grow rapidly in stature and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the earth and peoples will be blessed through him. He will then be raised to his spiritual station in heaven. This is a matter decreed.”²

The Blessed Son

History has time and again proven that Allāh keeps his promises and shows them unto the world with mighty signs. Although one could give countless examples of this, it would take the consideration of this essay to a completely new dimension. Suffice it to say that the fulfillment of the prophecy of Muşleḥ Mau’ūd is but another model of such Divine Manifestation.

On January 12, 1889, Hazrat Mirzā Ghulām Aḥmad^{as} was blessed with a son, named Mirzā Bashīr-ud-Dīn Mahmūd Aḥmad^{ra}; a small child who would one day become the Muşleḥ Mau’ūd (Promised Reformer). The child would be attributed with many messianic qualities and would be remembered by many future generations to come. Perhaps more importantly, the child would reform not only people, but nations. It was this child with whom every prophecy revealed to the Promised Messiah^{as} was fulfilled, and thus became Muşleḥ Mau’ūd or the Promised Reformer. Allāh spoke to him directly and addressed him with both spiritual and worldly matters. His daily life routine was but a mere reflection of the teachings of the Holy Qur’ān and of the Holy Prophet^{sa}.

His Advent will be Greatly Blessed

The year in which Mirzā Bashīr-ud-Dīn Mahmūd Aḥmad^{ra} was born, not only marked a significant event in the life of the Promised Messiah^{as}, but in Islāmic history as a whole. This was the year in which, through Divine command, the Promised Messiah^{as} took his first Ba’at and the Community was formed. Even though many people had been asking the Promised Messiah^{as} to take the pledge, he used to say that Allāh has not yet asked him to do so. Therefore, after the Divine commandment to take Ba’at was revealed, the Promised Messiah^{as} took the first Ba’at on Saturday, March 23, 1889, and the foundation stone of Jamā’at Aḥmadiyya was laid.

He is the Light of Allāh

Throughout the prophecy, one thing is evident: the Promised Reformer would be a Divine manifestation. He would attain great heights of achievements and would be a source of blessings for others. The only way he would achieve this high-ranking status would be by way of Divine guidance; Allāh would be there to support him at each stage. Hazrat Mirzā Bashīr-ud-Dīn^{ra} had such a blessed personage and was able to attain uncountable achievements that had he not been a direct sign of Allāh’s mercy, it could not have been possible. This essay will now discuss a few of his many achievements and certain aspects of his blessed character.

A Man of Great Knowledge

As an author of numerous magnificent books and an orator of many sermons and speeches, he was certainly filled with spiritual and secular knowledge. Even though he received very little formal education at any school, he had such deep insights of matters relating to science, philosophy, world order, or any other area of study, that every time he spoke on any issue concerning them, his audience would be left in awe. The world witnessed that he not only had intrinsic and spiritual knowledge, but his insight into basic wisdom was so vast and deep that, however learned a scholar, armed with whatever worldly knowledge, attacks by them on Islām would show them to be mere academic novices in comparison. Thus, the fulfillment of the Divine revelation became manifest: “*Would abound in the Wisdom of the Explicit and the Intrinsic.*”³

The root of his exceptional knowledge was his sheer love of the Holy Qur’ān. Allāh had granted him a deep understanding of the most perfect of all books. He said that there were hundreds and thousands of truthful realities of the Holy Qur’ān that Allāh had disclosed to him with His special grace through intuition and revelation.⁴ Therefore, throughout this life, he delivered lectures and sermons about the Holy Qur’ān and his eminent “Dars” were attended by hundreds of people. His commentaries *Tafsīr Saghīr* and *Tafsīr Kabīr* will remain a huge favour upon all mankind until the end of time.

In a public gathering in Delhi in 1944, he said, “I do claim now again that even if thousands of scholars assembled to compete with me in writing commentaries of the Qur’ān, yet the world would accept and acknowledge that my commentary was unique in wisdom of Divine truths in depth.”⁵

At just the age of 17, he had a dream in which the Angel Gabriel taught him the commentary of Sūrah Al-Fātiḥa. He recalls that after waking, he did not remember any of it, but every time in life he needed it, he would recall it.

Hazrat Khalifatul-Masiḥ I^{ra}, himself an unparalleled teacher and devout lover of the Holy Qur’ān, relates: “From when Mīa’īn Şāḥib was just twelve years old, I would often refer to him for difficult concepts of the Qur’ān, and he would utterly surprise me with incredibly deep wisdom.”⁶

These incidents simply tell us that God talked to him directly and that Hazrat Muşleḥ Mau’ūd^{ra} in true terms was a light anointed by God. The fact that he received very little formal education, and that his school career ended whilst he was so young, is not merely incidental but another Divine manifestation. One could, without any element of doubt, claim that God himself was the teacher of Hazrat Mirzā Bashīr-ud-Dīn Mahmūd Aḥmad^{ra}. How else could a little child raised in a small village of India with no real educational background reach such heights in the world of knowledge?

He declared that he was bestowed with such a meaningful wisdom of the Holy Qur’ān that if anyone with whatever knowledge and following whatever religion criticized the Holy Qur’ān, by the Grace of Allāh, he would convincingly silence and satisfy him through the Qur’ān alone. He had many a time thrown challenges to others about writing commentaries on Qur’ānic Wisdom.

A Man of Great Courage and Belief

“*Even if all the people leave you and I am left alone I would stand by you and would face all opposition and onslaughts against your Mission.*”⁷ These were the words spoken by the nineteen-year-old Bashīr-ud-Dīn Mahmūd Aḥmad^{ra} at the death of his beloved father. The demise of any prophet marks a critical time for his community because it makes his followers vulnerable to attacks and derision from opponents. Where some are sorrowful, others are worried about the future. And in each case, the conditions are very unstable. In the midst of all this, it takes great courage for a young man to utter such promising words, which not only give hope to the people around him, but also reflect on the firm belief that he had.

When the Muslims were told to migrate to the Islāmic state of Pakistan, it is reported that Mahatma Gandhi warned Hazrat Muşleḥ Mau’ūd^{ra} that if he took his community to Pakistan, then the

future of the Jamā'at would be filled with pain and trials. Nevertheless, Hazrat Muşleḥ Mau'ūd^{ra} decided to move and told the Jamā'at that he knew this move would further the cause of Islām and Aḥmadiyyat in the world. He had firm faith in God Almighty's protection.

One day at 'Aşr prayer in Masjid Mubāarak, Hazrat Muşleḥ Mau'ūd^{ra} was stabbed in the neck. In response, he urged the Jamā'at to bear this with patience and Huzoor^{ra} handled this trial with remarkable composure and courage. After being treated, he quickly returned to his office and began fulfilling his daily duties with great effort and hard work.

A Man of Great Fame

The words of the prophecy, "His fame will spread to the ends of the earth," are very clearly fulfilled, as more than fifty years after his demise, the world remembers him as a possessor of exceptional qualities. His character is presented as a role model for today's youth and many dream about acquiring the qualities that he had.

Hazrat Muşleḥ Mau'ūd^{ra} contributed extensively to the world order and to international politics: his efforts brought many nations fruitful results and it would not be wrong to say that the people of these countries are in debt to him. It was Hazrat Muşleḥ Mau'ūd^{ra} who initiated the founding of Pakistan by encouraging Muhammad 'Alī Jinnah to return to politics through Hazrat Maulwī A.R. Dard^{ra}. He worked relentlessly for the independence of Syria and Arab countries. In Syria and Lebanon, he went to great extents to condemn persecution by the French. He delivered a famous speech from Radio Lahore in which he gave valuable advice to the people of Iraq and its government, when the country was at the verge of claiming freedom. A similar example was seen in the case of Indonesia, where he again gave valuable advice to the comparatively young country.

Through his prayer and exceptional vision, many countries were able to attain independence or fundamental rights. His efforts for Kashmir and Palestine were so devoted that even his opponents could not resist complementing him. His voice and his prayers for the fundamental human rights in India were the factors due to which Indians were freed from slavery.

The above-mentioned examples are just a few of his many contributions to the political world in his time. And while his efforts for the world order are



unique, they are not the only factors that contribute to his worldwide fame. His books and speeches are a source of immense knowledge today, and are still used as references while addressing many contemporary issues.

He will Grow Rapidly in Stature

Hazrat Mirzā Bashīr-ud-Dīn Mahmūd Aḥmad^{ra} rose to become an undisputed leader, and his 52 years of Khilāfat lead the Jamā'at to achieve miracles. However, mentioning his achievements after becoming the Khalifa should not undermine the work he did prior to taking this office. His entire life was offered for the service of the Jamā'at: introduction of

Al-Fazl and *Tashīzul Adhān* during the time of Promised Messiah^{as} are just two examples. His reliance on prayer from a very young age was also extraordinary: Hazrat Mufti Muhammad Sadiq Şāhib^{ra} narrates that he regularly saw Hazrat Muşleḥ Mau'ūd^{ra} offering prayers with his father. He further narrates that on one occasion, when Huzoor^{ra} was around ten years old, he saw him praying next to the Promised Messiah^{as} in the Aqşa Mosque. He narrates that even though he was but a child, he was bowed down and weeping constantly in holy supplication beseeching God Almighty.⁸

Hazrat Muşleḥ Mau'ūd^{ra} never had any intention of becoming a Khalifa; his only



desire was the success of the mission of the Promised Messiah^{as}. Thus, on May 27, 1908, Hazrat Mirzā Bashīr-ud-Dīn Mahmūd Aḥmad^{ra} became the first person to take the Baī‘at at the hands of the first Khalīfa, Hazrat Hakīm Maulwī Nūr-ud-Dīn^{ra}. Throughout his Khilāfat, Hazrat Muṣṣleḥ Mau‘ūd^{ra} remained loyal and obedient towards him, so much so that Hazrat Hakīm Maulwī Nūr-ud-Dīn^{ra} himself said that “no one was as obedient as Mīaṅ Ṣāḥib.”⁹

After he was elected for the office at the age of 25, many were fearful about the future of the Jamā‘at. However, Mirzā Bashīr-ud-Dīn Mahmūd Aḥmad^{ra} rose above all their doubts and proved that he was indeed a sign of Divine manifestation. He established the name of Islām around the world by forming overseas missions, despite having next to nothing in terms of economic means. This eased the spreading of Islām and Aḥmadiyyat, as the overseas missionaries devoted their lives to the preaching of their faith. The Holy Qur‘ān was translated into different languages, and people around the world were able to understand the teachings of Islām. There is no doubt about the fact that even the mere reciting of the Holy Qur‘ān carries immense reward and should be a frequent habit of every believer. However, since the Holy Book is a complete code of life and a book for all ages, it is essential that the reciter also knows the meaning and can follow its teachings. This is only possible if the translation is available in the language understood by the reader. Also during the era of Hazrat Muṣṣleḥ Mau‘ūd^{ra}, more than 300 mosques were built, and school and hospitals were established throughout the world.

He is responsible for the establishment of the current Jamā‘at system, which is comprised of the Nizām Shūra, financial structure, and auxiliary organization. For the progress of the Jamā‘at, Huzoor^{ra} established Mosques in foreign countries, sending various missionaries all across the world through the scheme of Tahrik Jadīd. He also established the auxiliary organization of the Jamā‘at: Majlis Khuddāmūl Aḥmadiyya, Majlis Atfālūl Aḥmadiyya, Lajna Imā‘illāh,

Majlis Ansārullāh and Majlis Nāsirātūl Aḥmadiyya. These were established to impart moral training for the members of the Jamā‘at.

He Will Convert Three into Four

It is also worth mentioning here that with these words, the Promised Messiah^{as} has said that “of this the meaning is not clear,” which could mean that prophecy has been fulfilled in a way that is not very vivid to everyone, or could mean something else entirely. I have neither the knowledge nor the vision for getting to the depth of the matter and making a conclusion on my own. Therefore, I will simply present events from history that in one way or another, suggest the fulfillment of this prophecy.

The Promised Messiah^{as} had five sons: two from his first marriage, Mirzā Sultan Aḥmad and Mirzā Fazal Aḥmad, and three from his second marriage, Mirzā Bashīr-ud-Dīn Mahmūd Aḥmad, Mirzā Bashīr Aḥmad, and Mirzā Sharīf Aḥmad. After Hazrat Mirzā Ghulām Aḥmad^{as} claimed to be the Promised Messiah, his two sons from his first marriage did not accept his claim, whereas his three sons from his second marriage believed in his truthfulness and took the pledge at his hand. Also, Mirzā Fazal Aḥmad passed away during the lifetime of the Promised Messiah^{as} without accepting him to be the Imām of the age, whereas his brother survived but did not accept the Promised Messiah^{as} whilst he was alive. However, during the Khilāfat of Hazrat Muṣṣleḥ Mau‘ūd^{ra}, Mirzā Sultan Aḥmad accepted Hazrat Mirzā Ghulām Aḥmad^{as} as the Promised Messiah^{as} and Imām Mahdī, and took the Baī‘at at the hands of Muṣṣleḥ Mau‘ūd^{ra}. In this way, after the Baī‘at of Mirzā Sultan Aḥmad, the three sons who accepted the Promised Messiah^{as} became four.

Similarly, before the Khilāfat of Hazrat Mirzā Bashīr-ud-Dīn Mahmūd Aḥmad^{ra}, there were three centers of excellence that were spreading the message of Islām and Holy Prophet^{sa} to the world: Makkah, Madīnah and Qādiān. During the time of his Khilāfat, the subcontinent was divided to form two separate countries, Pakistan and India. Since Pakistan became a

predominantly Muslim majority, most of the members of the community migrated and settled in Rabwah. This, therefore, became the fourth center of excellence from where the message of Islām began propagating in the entire world. This, once again, fulfills the prophecy that “He will convert three into four.”

A Light Anointed By God

Hazrat Mirzā Bashīr-ud-Dīn Mahmūd Aḥmad^{ra} was that beloved of Allāh from whose light many were blessed in the past, many are being blessed today, and many more will be blessed until the end of time. Throughout the course of his life, his every day and his every breath were devoted to the cause of Islām. His life was full of love for the Holy Prophet^{sa}, and his every word and his every act were truly inspired by Hazrat Aqdas Muhammad Mustafa Aḥmad Mujtaba^{sa}. Where his deep understanding of the Holy Qur‘ān is unquestionable, his intelligence of worldly affairs cannot be compared to any other scholar of his time. Whether it was national politics or the international world order, material issues or spiritual ones, persecution faced by Jamā‘at or breach of fundamental human rights in the country, his approach and his prayers always brought fruitful results. His life of almost seventy years is full of such accomplishments, which require hundreds of pages to be narrated; I was only able to very briefly summarize some of them.

Endnotes:

- 1 Aḥmad, Mirzā Ghulām. *Barakātud Du‘ā* [Blessings of Prayer]
- 2 Aḥmad, Mirzā Ghulām. *Tadhkirah*. Trans. Sir Zafrulla Khan. *The Aḥmadiyya Gazette Canada*. Feb. 1997.
- 3 Dehalvi, Bashīr Aḥmad. *Hazrat Mirzā Bashīr-ud-Dīn Mahmūd Aḥmad Khalīfatul-Masih II Muṣṣleḥ Mau‘ūd^{ra}*. Trans. Naseeruddin Shera. *Al Islam*. Web.
- 4 Aḥmad, Mirzā Bashīr-ud-Dīn Mahmūd. *Tafsīr Kabīr*. Vol. 6. Print. 483.
- 5 Ibid.
- 6 Khan, Abid. “The Promised Son.” *Al Islam*. Web.
- 7 Ibid.
- 8 Ibid.
- 9 Anjum, Naseer Aḥmad. “Examples of Obedience to Khilāfat.” Urdu Speech, Jalsa Sālāna UK 2010.

Doukhobors

Maulāna Ghulam Misbah Şāhib, Professor Jāmi‘a Aḥmadīyya Canada

I was glancing through the archives of the Jamā‘at’s oldest newspaper *Al-Hakam* (1903), when I came across a news column mentioning a new sect of Christianity called “Doukhobors,” which has appeared in Canada. Living in Canada, I was curious to know about this new and strange name, so I googled it and within a few clicks I found more information about them.

Doukhobors is actually a Russian word that means “Spirit-Wrestlers.” It is a movement that started in the 17th and 18th century Russian Empire. Doukhobors is one of the sects that is referred to as “spiritual Christianity,” a type of religious thought among the sectarianism of Russian Orthodoxy. Rather than a sect, Doukhobors are often defined as a religious philosophy, ethnic group, social movement, or simply a “way of life.”

While Doukhobors consider themselves Christians, in the sense that their basic religious ideology has been primarily derived from the teachings attributed to Jesus Christ, they differ from practices of the large establishment of Christian Churches. The following are the main differences of Doukhobors:

A. They do not consider the Bible to be either a “holy” book or infallible in its content.

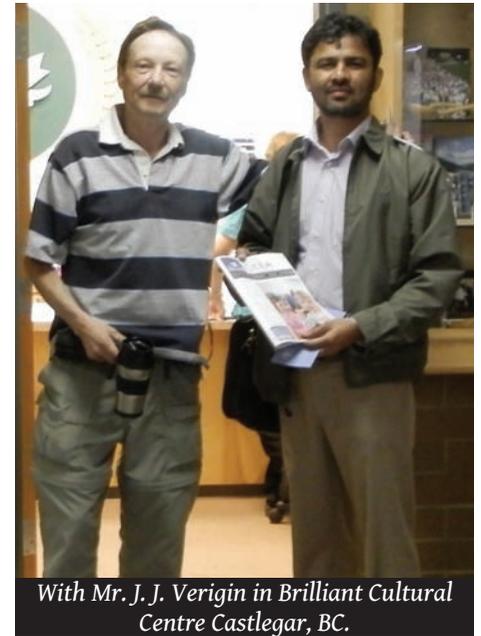
B. They do not accept any of the “miracles” of conventional Christian theology, such as the “Virgin birth,” “raising of the dead,” “walking on water,” “Jesus’^{as} physical Resurrection from the dead,” etc. They reject all the pagan forms of idolatry and misleading symbolism that have been incorporated into mainstream Christian ritual, such as prayer to icons, crucifixes and other man-made objects, the use of altars, incense, candles, water baptism, prayer beads, etc.

C. They reject the notion that Jesus^{as} died for our sins and that his martyr death serves as some kind of “ransom” for the salvation of others. They believe that the notion that one can live any kind of life one may wish to live, and then receive salvation merely through the acceptance of Jesus^{as} as one’s personal “Savior,” not only goes counter to any rational understanding of the Christian teachings, but also defies common sense.

D. They do not accept the need for an institutionalized priesthood or clergy, or any ecclesiastical hierarchy, with a monopoly on the interpretation of religious and spiritual understanding. They believe the word “God” to be a term used to denote a spiritual energy force, synonymous with the term “love,” which is omnipresent throughout the universe, including in each and every human being. Our “conscience” is the “voice of God” within us and each of us has the ability to listen to that voice.

E. They do not accept the concept of “original sin.”

Doukhobors rejected secular government, and their pacifist beliefs and desire to avoid government interference in their life led to an exodus of the majority of the group from the Russian Empire to Canada at the close of the 19th century. Leo Tolstoy, the famous Russian writer, came to the aid of the Doukhobors. Nearly 8,000 persons, nearly a third of the total existing population, were brought to Canada in 1899. They settled on the Canadian prairies in what is now the province of Saskatchewan, establishing dozens of communal village settlements on government granted homesteads. Almost 6000 emigrated to British Columbia in 1908 to settle on large parcels



With Mr. J. J. Verigin in Brilliant Cultural Centre Castlegar, BC.

of privately purchased land. Nearly 80 communal villages were constructed throughout the Kootenay-Boundary region of B.C. The community was known as CCUB (Christian Community of Universal Brotherhood). There have been a lot of ups and downs in the Doukhobors community. Starting in the 1920s, a group of this community known as the Sons of Freedom separated themselves because they disagreed with new policies. They fought for peace with bombs and arson, and by stripping off their clothes for defiant naked public marches. Their targets were schools, government buildings and other sects of Doukhobors.

The modern descendants of the first Canadian Doukhobors continue to live in southeastern British Columbia, southern Alberta and Saskatchewan. Today, the estimated population of Doukhobors in North America is 40,000 in Canada and about 5,000 in the United State.

Continued on page 21...

A Letter to my Grandfather – the Late Khalifa Abdul Wakil Şāhib

Zara Ahmad

Dear Nānā Jān,

The same week you went into emergency was the same week of my finals for university. You went into emergency on Saturday, April 13th, the same day as your 50th wedding anniversary. I did not find out that you were taken into the hospital until the Tuesday after, because I was so busy with my exams. The minute I found out, I was really upset at Ammi for not telling me. I was always one of the first people by your side whenever you were sick and I would refuse to leave the hospital until I knew that you were going to be okay. I was talking to my friend that night and I told her that, God forbid anything happens to you and I didn't get the chance to see you, I would never be able to forgive myself. Although I didn't think anything was going to happen, I knew you were getting old and your body was slowing shutting down.

On Thursday, I walked into your hospital room, and went straight to your bed and said "Assalāmu alaikum" to you. Like always, I asked you if you remembered me and you replied by saying, "Yes, Haye." I told you that I wasn't Haye, but was Haye's daughter, Zara. You said "Zara" and immediately turned your head and looked at me. After a while, you took your hand out from under the sheets and reached for my hand. This was something that you have never done before; you were never the type of person who liked to be touched. I thought that it was really sweet and decided to take a picture of us holding hands. We didn't talk; we just sat there holding hands. I knew that you didn't always like talking, but instead just enjoyed our presence and us being there with you. I stayed with you for a couple of hours and around 8:30pm I decided to go home. Before I left I told you that I was leaving and that I would be back on the weekend to see you. As I walked out the door, I never could have

imagined that would be the last time I would ever talk to you.

You were always in and out of the hospital, so it became a normal routine for us. We knew that every few months you would end up going to the emergency, get better and they would send you back home. Every time something happened to you, the doctor would say that they didn't know if you were going to make it, or they would give us a time limit of 6 months. However, you were a fighter. You always fought through every illness and got better. It got to the point where we would always just assume that you would get better because you always did. Even this last time, the doctor said that you would be back in long term care (your home) by Monday. But this time was different; your body just couldn't take it anymore. It was tired of fighting this battle, a battle that had been going on for the last 40 years. It was time – time for you to go back to the place you came from, back to Allāh.

I am so grateful – grateful that I had the chance to spend the last 19 years of my life with you and grateful for all the memories I have shared with you. My mom and dad both worked when I was little, so I spent most of the first three years of my life with you and Nāni Jān. You were like my second father. I still remember your old house in Willowdale. I remember how you and Nāni Jān always had people over, and even though it was a small town house, you could not tell, because your hearts were so big.

I remember how you used to get up every morning, and get dressed wearing a different sweater everyday and go to the Mission House. Sometimes when Nāni Jān was picking you up, she would make me go inside to get you. I used to think that it was such a big building. I would walk into the big room, and remember your desk being at the back left corner.

Everyone knew who you were; I used to feel so special because I was your granddaughter.

As you got older, and weaker, your legs slowly started giving out. You could no longer go out. It even got to the point where you couldn't even walk up or down the stairs anymore, so you stayed in your bedroom all day long. But you were never alone. Every single day, there would be someone who would come to see you. Even when you were at the long-term care at the hospital, people were always stopping by to see you. I remember Nāni Jān, Ammi, Basat Māmooñ and Chotay Nānā (Aziz Khalifa Şāhib) going everyday to see you. My brothers, Saad, Sameer, and I always loved coming to see you and spending time with you. We loved sitting there with you, and just talking because we knew that we wouldn't be able to do this forever. Ever since you went into the hospital/long term care, I realized how many people cared for you, and how many special bonds you created. There were people who I didn't even know that would come to see you. This is because of the relationships that you created and how greatly you treated and cared for people.

The most important bond that you created was with your wife. I have never seen a couple that has cared for each other as much as you two do. Nāni Jān always tried to make every wish of yours come true; she's always wanted to see you happy.

Now that you are gone, I can see that you have lived a full life. You have, Masha'Allāh, spent 50 years with your wife, Amtul Karim, and watched your three children grow up and get married. You have also been fortunate to have seen and help raise nine grandchildren, who you have showered with love and prayers.

I love you so much and I have been honoured to call you my 'Nānā Jān.' I promise you that I will make you proud, and everything I do, I will do it for you. Inshā'Allāh one day, we will meet again!

...Continued from page 19

The USCC (Union of Spiritual Communities of Christ) is a descendent of that organization and although its members no longer live communally, it remains until this day, the largest and the most active organization of Doukhobors. Its administrative and cultural facilities are centralized in Grand Forks and Castlegar, BC. Their official website is <http://www.usccdoukhobors.org>.

Aside from the USCC, smaller Doukhor organizations and groups also exist throughout the three western provinces of Canada.

I contacted USCC centre in Castlegar and expressed my intention to visit the centre and in May 2013 I had a chance to visit. As my visit was preplanned, Mr. J. J. Verigin, Executive Director of the USCC, was there to be my host. He is a very kind and friendly person. He took me around the centre telling me the history of Doukhobors as we looked at the historical pictures of the community. After introducing different departments of the cultural centre, we visited the Doukhor Arts and Crafts Training and Exhibition Centre, the Historic Brilliant Suspension Bridge, Virgin Memorial Park, Mir center at Selkirk College, and finally the Doukhor Discovery Centre. I also introduced him to the Aḥmadiyya Muslim Jamā'at and presented to him the books of the Promised Messiah^{as}, *Jesus in India* and *The Philosophy of the Teachings of Islām*, both in English and Russian, and invited him to the inaugural ceremony of Baitur Rahmān Mosque in Delta, BC. As I took leave from him at Castlegar Airport, he also presented me with some badges and emblems and also some booklets and pamphlets about Doukhobors. I am also thankful to Val Samsonoff, secretary Brilliant Cultural Centre, Netta Zeberoff, and Mr. Walter for sparing some time for my visit.

Sources:

<http://www.doukhor.org/>

<http://www.usccdoukhobors.org>

<http://www.doukhobordugouthouse.com>

Announcements

Announcements of Birth

- By the Grace of Allāh, Omar Nur ul Haq Khalifa Ṣāḥib (son of Major Abdul Hafeez Khalifa Ṣāḥib) and Alicia Khalifa Ṣāḥiba have been blessed with their first child. The new born belongs to the fifth generation of Hazrat Khalifa Nur-ud-Din Jamuni Ṣāḥib^{ra} companion of the Promised Messiah^{as} and has been named Noah Nur-ud-Din Khalifa. Al-Ḥamdu lillāh!
- By the Grace of Allāh, Obaid Siddiqui Ṣāḥib (grandson of the Late Professor Habeebullah Khan Ṣāḥib, Rabwah) and Marya Azizullah Ṣāḥiba (granddaughter of Late Col. Muhammad Saeed Ṣāḥib, Missionary of Canada) of Silverspring MD in USA were blessed with a second child. The baby boy has been named Hisham Siddiqui. Al-Ḥamdu lillāh!
- By the Grace of Allāh, Ibrar Khan Ṣāḥib and Saima Ahmad Khan Ṣāḥiba (daughter of Saeed Ahmad Ṣāḥib of Hamilton) have been blessed with a child. The baby boy has been named Zayaan Ahmad Khan. Al-Ḥamdu lillāh!

May Allāh bless these newborns, grant them long and healthy lives, make them a delight of their families' eyes, and enable them to become devout servants of Islām-Aḥmadiyyat! Amīn!

...Continued from page 12

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Announcements of Demise

- We are sad to announce that Abdul Kasim Mohammad Farhad Ṣāḥib (brother of Abdul Kasim Mohammad Farooq Ṣāḥib of Mississauga) has passed away at the age of 58 years. Farooq Ṣāḥib writes that the aggrieved family has lost four family members in the last four years including his father-in-law, elder brother, mother and now younger brother. May Allāh the Almighty grant the family strength and fortitude to bear these losses! May Allāh grant forgiveness to the deceased and elevate their station in Heaven! Amīn!
- We are sad to announce that Mohammad Shahidullah Ṣāḥib of Bangladesh (younger brother of Mohammad Ismat Pasha Ṣāḥib) has passed away. The deceased was in his 40's and was president of Fazilpur Jamā'at in Bangladesh. May Allāh Almighty grant the family strength and fortitude to bear this loss! May Allāh grant forgiveness to the deceased and elevate his station in Heaven! Amīn!

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Ahmadīyya Muslim Jamā‘at Press Releases

20 Graduates Receive Their Degrees from Head of Ahmadīyya Muslim Community

The Ahmadīyya Muslim Community is pleased to announce that on January 11, 2014, the second Convocation Ceremony of Jāmi‘a Ahmadīyya UK took place at the College premises in Haslemere, Surrey.

The ceremony was presided over by the World Head and Fifth Khalifa of the Ahmadīyya Muslim Jamā‘at, Hazrat Mirzā Masroor Ahmad^{aa}.

During the event, 20 graduates were presented with their ‘Shahid Degree’ certificates by the Khalifa^{aa} and were thus enrolled as official Missionaries of the Ahmadīyya Muslim Community.

Following the degree presentations, Hazrat Mirzā Masroor Ahmad^{aa} delivered a faith inspiring address in which he reminded the graduates of their vast responsibilities as ambassadors of the Khalifa of the Promised Messiah^{as}.

The Khalifa^{aa} said that qualifying as a Missionary did not mean their education had come to an end but rather had just begun.

Hazrat Mirzā Masroor Ahmad^{aa} said:

“Never think that because you have qualified from Jāmi‘a, you have learned all that you need to. Rather you have only learned the methods of study and some basic things. Now you must constantly self-assess and increase your knowledge in the subjects you have studied and also those that you have not.”

His Holiness^{aa} said it was imperative that the new Missionaries did not limit themselves only to religious study but should also learn about current affairs so that they could better understand the needs of today’s society.

The Khalifa^{aa} went on to explain that

the Holy Qur‘ān spoke of two types of religious clerics. On the one hand, there were clerics who feared God, who bowed before Him and who sought to serve humanity, whilst on the other hand, there were corrupt clerics who did not bring people closer to God but rather proved to be an obstacle in His path.

His Holiness^{aa} said that with the Grace of Allāh, Ahmadī Missionaries fell into the former category and thus, he advised the graduates to become ever more humble and to always practice what they preached.

His Holiness^{aa} said that Ahmadī Missionaries were representatives of the Khalifa and so should learn and adopt all that the Khalifa taught.

Hazrat Mirzā Masroor Ahmad^{aa} said:

“The pulses of Ahmadī Missionaries should correspond exactly to the heartbeat of the Khalifa at all times.”

The graduates will now travel to Spain where they will seek to promote the true and peaceful teachings of Islām across the country over the course of the next month.

Discussing this forthcoming trip, Hazrat Mirzā Masroor Ahmad^{aa} said:

“Your class is going to Spain on my instruction to propagate true Islām throughout the country. God willing, it will prove to be a means of laying a strong foundation for true and peaceful Islām to be re-established in Spain.”

Hazrat Mirzā Masroor Ahmad^{aa} concluded by praying:

“As you enter your working lives as Missionaries may you prove to be extremely successful in all respects and may you become true helpers of the Khalifa of the Time.”

After visiting Spain, the graduates will travel to Pakistan for further training before being appointed to their respective roles.

BASHIR A. KHAN, LL.B.

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PRACTISING IN IMMIGRATION AND REFUGEE LAW



The Premier and Minister
of Housing Congratulates

Aḥmadiyya Abode of Peace for Having Received Recognition in the Legislative Assembly of Ontario

Hidayatullah Hadi

Aḥmadiyya Abode of Peace, a nonprofit housing complex located at 3001 Finch Ave. West has recently been conferred a prestigious “ONPHA 2013 Going Green Award” for its pursuit of environmental excellence by taking innovative steps to reduce its impact on the environment. This award was presented on October 19, 2013 at the Annual Conference of Ontario Non Profit Housing Corporation. The award comes at the 20th anniversary of the Non-Profit Housing Project.

The award was recognized at the Legislative Assembly of Ontario on November 21, 2013 on the eve of National Housing Day. Hon. Linda Jeffrey, Minister of Municipal Affairs and Housing, offered her congratulations to the Aḥmadiyya Abode of Peace on having received this prestigious award. She also introduced to the House Mr. Abdul Aziz Khalifa, President of Aḥmadiyya Abode of Peace; Mr. Lal Khan Malik, Director AAP and National President of Aḥmadiyya Muslim Jamā’at Canada; and other members of the delegation, Mr. Karim Ahmad Tahir, Mr. Syed Tariq Ahmad, Mr. Nasir Ahmad Khan, Mr. Hidayatullah Hadi and Mr. Bashir Ahmad Nasir, who were present in the visitors’ gallery.

A number of Ministers and MPPs came to the gallery to congratulate the delegation, including: Hon. Yasir Naqvi, Minister of Labour; Mr. Steven Del Duca, MPP Vaughan; Dr. Shafiq Qadiri, MPP Etobicoke North; Ms. Donna H. Cansfield, MPP Etobicoke Centre; Mr. Todd Smith, MPP Prince Edward Hastings; Mr. Bob Delaney, MPP Mississauga-Streetsville; Ms. Dipika Damerla, MPP Mississauga-Cooksville; and Vic Dhillon, MPP Brampton West.

After the session, Hon. David Levac, Speaker of the Assembly, Hon. Charles Sousa, Minister of Finance and Mr. Del Duca, MPP Vaughan, received the delegation in the hall and joined in group

photos. Hon. David Levac has been a longtime friend of the community and has previously attended and moderated our World Religious Conferences in Waterloo.

Later, the Deputy Premier, Hon. Deb. Matthews, and Mr. Steven Del Duca accompanied the delegation to the office of Hon. Kathleen Wynne, Premier of Ontario, where Hon. Linda Jeffrey, Minister of Municipal Affairs and Housing, was also present. The Premier congratulated the delegation of the Aḥmadiyya Abode of Peace for their achievement on environmental

excellence. She presented a written message of congratulation as well. The Property Manager, Mr. Karim Tahir, briefly described the important initiatives taken towards the use of renewable energy, reducing utilities and improving sustainability. He also took the opportunity to urge the Premier to take steps to create much needed new affordable housing in the province.

May Allāh make this award a source of blessing for the Jamā’at and the Aḥmadiyya Abode of Peace and help the management to achieve even higher goals and recognition. Amīn!





November 2013

AHMADIYYA ABODE OF PEACE

RECIPIENT OF THE ONTARIO NON-PROFIT HOUSING ASSOCIATION'S GOING GREEN AWARD

On behalf of the Government of Ontario, I am delighted to congratulate Ahmadiyya Abode of Peace on receiving the Ontario Non-Profit Housing Association's Going Green Award for its exemplary commitment to environmental excellence. Congratulations also on your 20th anniversary.

My colleagues in the Ontario government and I value the fine efforts of organizations like Ahmadiyya Abode of Peace that are innovators and role models when it comes to protecting our precious environment. By making it easier for residents to "go green" you have contributed significantly toward fulfilling our collective responsibility to ensure the sustainability of our environment. For that, I am deeply grateful.

I would also like to acknowledge the commitment of members of the Ontario Non-Profit Housing Association to providing affordable housing to a diverse group of Ontarians, and to thank the association for presenting this important award.

To everyone associated with Ahmadiyya Abode of Peace: I offer you my very best wishes as you celebrate your many achievements and success.

A handwritten signature in black ink that reads "Kathleen Wynne".

Kathleen Wynne
Premier



Ahmadiyya Abode of Peace
Finch Avenue West Branch

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2013

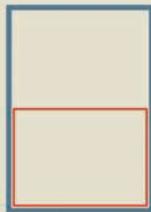
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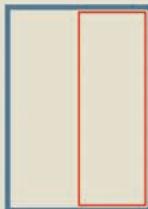
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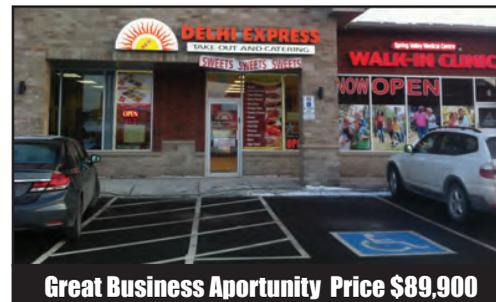
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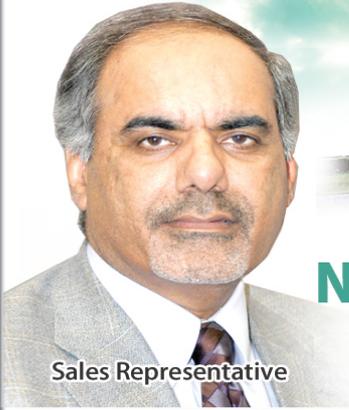
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Jāmi'a Ahmadiyya Canada

ADMISSIONS 2014-15

Requirements & Procedure



1. Education:

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

2. Age:

17- 20 Years.

3. Medical Report:

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

4. Written Test & Interview:

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

5. Application Procedure:

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

- Waqf Zindagī Application attested by National Amīr
- A copy of educational certificates
- A copy of Photo ID (for example, Driving License or Passport)
- A copy of valid passport (for non-Canadian applicants only) Three passport-size photographs.

6. General Instructions:

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

7. Application Form –

Submission Deadline:

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

Original completed application must be received by **March 31, 2014.**



Jāmi'a Ahmadiyya Canada

10610 Jane Street,

Maple, Ontario

L6A 3A6, Canada

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د۔ valid پاسپورٹ کی کاپی (صرف غیر ملکی طلباء کے لئے)

ر۔ تین تازہ تصاویر (پاسپورٹ سائز)



6. عمومی ہدایات: داخلہ کے لئے خواہش مند طلباء روزانہ تلاوت قرآن کریم اور داخلہ ٹیسٹ کی تیاری کریں اور عربی، اردو اور انگریزی زبان میں مزید مہارت پیدا کرنے کی مسلسل کوشش کریں۔



7. درخواست کی تاریخ: داخلہ فارم حاصل کرنے اور مکمل درخواست جمع کروانے کے لئے درج ذیل پتہ، فون نمبر یا ای میل پر رابطہ کریں۔



مکمل درخواست اصل کاپی
۳۱ مارچ ۲۰۱۴ء تک درج ذیل پتہ پر
پہنچ جانی چاہئے۔

1. تعلیم: درخواست دہندہ نے ہائی سکول ڈپلومہ (گریڈ 12) مجموعی طور پر کم از کم 70 فی صد نمبروں سے پاس کیا ہو۔

2. عمر: درخواست دہندہ کی عمر 17 سے 20 سال کے درمیان ہو۔

3. میڈیکل رپورٹ: درخواست دہندہ کی صحت کے بارہ میں practicing physician کی رپورٹ درکار ہوگی۔

4. تحریری ٹیسٹ اور انٹرویو: درخواست دہندہ کو ایک تحریری ٹیسٹ پاس کرنا ہوگا جس میں پاس ہونے کے لئے کم از کم 70 فی صد نمبر لینا ضروری ہیں۔ یہ ٹیسٹ وقف نو سکیم کے 16 سال تک کے مروجہ نصاب میں سے لیا جائے گا۔ تحریری ٹیسٹ پاس کرنے والے درخواست دہندگان انٹرویو کے اہل ہوں گے۔



Jami'a Ahmadiyya Canada
10610 Jane Street,
Maple, Ontario
L6A 3A6, Canada

Phone: 905-832-6680 ext. 3012
Fax: 905-832-7767
Email: info@Jamiaahmadiyya.ca
Web: www.jamiaahmadiyya.ca

6 AISHA ACADEMY CANADA

- An Institute of Islāmic studies for women
- 3 Year Diploma Program
- 1 Year Certificate Program

ADMISSION REQUIREMENTS

- Grade 12 Diploma
- Age limit 17-30 years
- Exemplary adherence to Islāmic Values (including purdah)

HOW TO APPLY

- Contact your local Sadr or local Secretary Tā'īim
- Download the application form from www.ahmadiyya.ca/talim
- Attach a copy of academic record (report card/transcript)
- Affordable Hostel Accommodation is available with a live-in Warden.
- Send completed forms to the Principal 'Aisha Academy at the following address



**Classes Commence:
February/September 2014
Application Deadline for
September Admission:
April 20, 2014**



HIFZUL QUR'ĀN SCHOOL

- An institute for girls to memorize the entire Holy Qur'ān with Tartīl.
- Hāfizāt Instructors
- Ontario Curriculum Instruction

Admission Requirements

- Grade 4-6
- Ability to recite the Holy Qur'ān according to the Basic rules
- Exemplary adherence to Islamic Values (Including purdah and Salat)

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

Email: aisha.ahmadiyya@gmail.com
Email: hafizaat.ahmadiyya@gmail.com



فروری / ستمبر ۲۰۱۴ء سے کلاسوں کا اجراء
ستمبر میں داخلے کے لئے
درخواستیں جمع کروانے کی حتمی تاریخ
۲۰ اپریل ۲۰۱۴ء



حفظ القرآن سکول

- بچیوں کے لئے ترتیل کے ساتھ
قرآن کریم حفظ کرانے کا ادارہ
- حافظات اساتذہ
- اونٹاریو نصاب کی تدریس کا بھی انتظام
داخلہ کے لئے معیار
- گریڈ پانچ سے سات کی بچیاں
- تلاوت کے بنیادی اصولوں کے ساتھ قرآن کریم مکمل
ختم کیا ہو
- بشمول پردہ اور نماز اسلامی روایات کا اعلیٰ نمونہ

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

Email: aisha.ahmadiyya@gmail.com
Email: hafizaat.ahmadiyya@gmail.com

عائشہ اکیڈمی کینیڈا

- اسلامیات میں اعلیٰ تعلیم کا منفرد ادارہ
- تین سالہ ڈپلومہ پروگرام
- ایک سالہ سرٹیفکیٹ پروگرام

داخلہ حاصل کرنے کے لئے کم سے کم معیار

- کینیڈین ہائی سکول کا ڈپلومہ
- عمر کی حد سترہ سے تیس سال
- بشمول پردہ، نماز اور اسلامی روایات کا اعلیٰ ترین نمونہ

درخواست دینے کا طریق

- اپنی جماعت کے مقامی صدر، صدر لجنہ یا سیکرٹری تعلیم سے رابطہ کرس
- درج ذیل ویب سائٹ سے داخلہ کے فارم ڈاؤن لوڈ کرس
- درخواست کے ساتھ اپنا رپورٹ کارڈ منسلک کرس
- اعلیٰ معیار کا ہوٹل مع وارڈن کے انتظام کے ساتھ اکیڈمی کے قرب
میں مناسب کرایہ پر موجود ہے
- مکمل درخواستیں عائشہ اکیڈمی کی پرنسپل صاحبہ کے نام اس پتہ پر جمع
کرواں

In the creation of the
heavens and the earth
and in the alternation
of the night and the day
there are indeed Signs
for men of understanding.
-The Holy Qur'an 3:191

THE HOLY QUR'ĀN & SCIENCE

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Conference and Exhibition

Saturday April 12, 2014

10:00 AM to 6:00 PM

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www.quranandscience.org

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Academic Achievement Awards 2014

Aḥmadīyya Muslim Jamā'at Canada

People of my community shall excel
in their knowledge and wisdom.

The Promised Messiah^{as}

میرے فرقہ کے لوگ علم و معرفت میں کمال حاصل کریں گے

(حضرت مسیح موعود)

To Recognize members of Jamā'at who have made significant academic achievement in the past calendar year (viz. 2013)

Grades 6 - 11 : All applications must be submitted online through 'Academic Achievement Award Form' available at www.talim.ca with the required documents by the deadline. The awards are presented at the annual Ijtimā'.

Grade 12 and above : All applications must be submitted online through 'Academic Achievement Award Form' available at www.talim.ca with the required documents by the deadline.

Paper or fax applications are not acceptable. Awards will be presented at the occasion of Jalsa Sālāna Canada to those who have completed a course of study. In the case of community colleges, only a three year program of study leading to a certificate or diploma will be considered.

For further information please contact your local president, secretary Ta'lim, visit www.talim.ca, or email talim.award@gmail.com

- Deadline -

31st March 2014

Departmental Announcement

An Important Reminder For The Jamā'at Members Regarding Tajnīd Canada

For the convenience of all members of Jamā'at Aḥmadiyya Canada, the Tajnīd Section has been providing the following services in order to update any changes to their address, phone number and the arrival of newborn babies for Tajnīd records:



Telephone

905-832-2669 Ext: 235.

Please record your name, member code and phone number clearly. In case of an address change, please spell your address to avoid any mistakes.



Fax

The above information can also be faxed to the Tajnīd Department at 905-832-9382. This fax number is solely for Tajnīd purposes.



E-Mail

Jamā'at members can also send their information via e-mail to Tajnid@Ahmadiyya.ca



Website

Log on to www.Ahmadiyya.ca/services and fill in the appropriate form available online.

All the Jamā'at members are requested to please update their information at their earliest convenience by using any one of the above four options.

Jazākumullāh Ahsanul Jazā!

Tajnīd Section, Canada