

Gazette

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Selected verses from a poem by Hazrat Na'matullāh Shāh Walīth
prophesying the advent of the Promised Messiah and Mahdī^{as}

قدرت کردگارِ مے بینم حالت روزگارِ مے بینم

I see the power of the Creator
And I see the plight of the age.

از نجوم این سخن نے کویم بلکہ از کردگارِ مے بینم

I do not say all this by reading the stars:
Nay! I relate what God Almighty has told me.

غین و رسالِ چوں گذشت از سال بوالعجب کار و بارِ مے بینم

Immediately after the passage of twelve hundred years,
I see terrible things happening.

زینتِ شرع و رونقِ اسلام محکم و استوارِ مے بینم

I see the beauty of Sharia enhanced in his time,
And Islam flourishing on a sound footing.

آ ح م و دالِ مے خوانم نام آن نامدارِ مے بینم

I see the name of that illustrious personage written
And I read: Alif, Ha, Mim, and Dal.

مہدی وقت و عیسیٰ دوران ہر دو را شہسوارِ مے بینم

I see that he is the Mahdi and the Messiah of the age
And he is the champion in both capacities.



Repentance & Forgiveness

It should be remembered that to reject repentance and forgiveness is, in fact, to shut the door of human progress; for, it is clear to everyone and among self-evident truths that the human is not a perfect being, but rather stands in need of perfection. Just as after birth, he gradually widens his knowledge and is not a born scholar, in the same way, after birth when his senses come into being, he is on very low moral grounds. For instance, when one observes the condition of small children, it is evident that most children are inclined to hit others even in the smallest of disputes; and many [small children] evidently have dispositions to tell lies and use foul language; while others display habits of stealing, backbiting, malice and miserliness. Then upon reaching the wantonness age of youth, they fall into the grip of Nafs Ammārah [the self that incites to evil] and they tend to carry out such unworthy and unspeakable acts that are evil and wicked. In short, for most people the first stage comprises of an impure life. But, when a fortunate person escapes the violent torrents of early youth, he then turns his attention towards God, and after sincere repentance, completely withdraws himself from undesirable acts, and concerns himself entirely with purifying the garment of his nature. These are typical events of human life, which human beings must pass through. This shows that, were it true that repentance is not accepted, it would mean that God does not intend to grant salvation to anyone.

(Chashma-e-Ma'rifat, Ruḥānī Khazā'in, vol. 23, pp. 192-193)



لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

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Pearls of Wisdom



THE HOLY QUR'AN

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

(61:10)

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ
الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ
الْمُشْرِكُونَ ﴿١٠﴾

HADĪTH OF THE HOLY PROPHET MUHAMMAD^{SA}

Hazrat Abū Hurairah^{ra} relates that the Holy Prophet^{sa} said:

The Prophets are related to one another like step-brothers, having the same father but different mothers. Among the people, I am most closely related to Jesus^{as} son of Mary. This is so, because there has been no Prophet between me and him. (Due to this spiritual closeness, he will certainly descend as my reflection.) When you see him, recognize him from his appearance. He will be of average height, with straight reddish-blond coloured hair from which water will appear to be dripping, even without moistening the hair. (i.e. due to its shine, the hair will appear moist.) After being commissioned, he will break the cross (i.e. he will refute Christianity), kill the swine (i.e. will cause the death of the wicked people and through him superiority of Christianity will end and wicked people will be destroyed), and will end the poll-tax (i.e. his age will be the age of the end of the religious wars). During his age, God will make all other religions extinct with respect to their spirituality and worldly power and might, and will kill the false Antichrist. This will be such a peaceful time that animals will graze together: a camel with a lion, a leopard with cows, and a wolf with goats. Young and older children will play with snakes. Thus, with the command of Allāh as long as He wishes the Messiah to live in the world, he will then die. Muslims will offer his funeral Prayer and take part in his burial.

(Abū Dā'ūd, Kitābul Malāhim,
Chapter on Coming of the Dajjāl)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الْأَنْبِيَاءُ إِخْوَةٌ الْعَلَاتِ أَبُوهُمْ وَاحِدٌ وَأُمَّهَاتُهُمْ شَتَّى وَأَنَا أَوْلَى النَّاسِ بِعَيْسَى ابْنِ مَرْيَمَ لِأَنَّهُ لَمْ يَكُنْ بَيْنِي وَبَيْنَهُ نَبِيٌّ وَ إِنَّهُ نَازِلٌ فَإِذَا رَأَيْتُمُوهُ فَاعْرِفُوهُ فَإِنَّهُ رَجُلٌ مَرْبُوعٌ إِلَى الْحُمْرَةِ وَالْبَيَاضِ سَبَطٌ كَأَنَّ رَأْسَهُ يَقْطُرُونَ لَمْ يَصِبْهُ بَلَلٌ بَيْنَ مَمَصْرَتَيْنِ فَيَكْسِرُ الصَّلِيبَ وَيَقْتُلُ الْخَنزِيرَ وَيَضَعُ الْجُزْيَةَ وَيُعْطِلُ الْمَلَلَ حَتَّى يَهْلِكَ اللَّهُ فِي زَمَانِهِ الْمَلَلَ كُلُّهَا غَيْرَ الْإِسْلَامِ وَيَهْلِكُ اللَّهُ فِي زَمَانِهِ الْمَسِيحَ الدَّجَالَ الْكَذَّابَ وَتَقَعُ الْأَسْنَةُ فِي الْأَرْضِ حَتَّى تَرْتَعَ الْأَيْلُ مَعَ الْأَسَدِ جَمِيعًا وَالنَّمُورُ مَعَ الْبَقْرِ وَالذِّئَابُ مَعَ الْغَنَمِ وَيَلْعَبُ الصَّبِيَّانُ وَالْغُلَمَانُ بِالْحَيَاتِ لَا يَضُرُّ بَعْضُهُمْ بَعْضًا فَيَمُكْتُ مَا شَاءَ اللَّهُ أَنْ يَمُكْتُ ثُمَّ يَتَوَفَّى فَيَصِلِي عَلَيْهِ الْمُسْلِمُونَ وَيَدْفِنُونَهُ -

(سنن ابوداؤد - كتاب الملاحم ، باب خروج الدجال)

So Said the Promised Messiah^{as}



Triumph of Islām

Since the period of the Prophethood of the Holy Prophet^{sa} extends to the Day of Judgement and he is Khātamul Aʿbiyā [Seal of the Prophets], God did not so design that mankind should be united in one faith during his lifetime, for this would have marked the end of his era, and one could be led to think that since the task that had been assigned to the Holy Prophet^{sa} had been completed, his Prophethood had also come to an end. God, therefore, left the unification of mankind and their acceptance of one faith for the latter part of the Prophethood of Muhammad^{sa}, which will also be the time of the approach of the Day of Judgement. For this purpose God appointed a deputy from among this very Ummah, who was named the Promised Messiah and also Khātamul Khulafāʾ. Thus, the Holy Prophet^{sa} stands at the beginning of his Prophethood, and the Promised Messiah^{as} stands towards the end of it. It was necessary that this world should not come to an end until after the appearance of the Deputy of the Prophet, as the unification of mankind was destined to take place in his time. This is set out in the verse:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ
الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ
الْمُشْرِكُونَ ﴿١٠٨﴾

This means: He it is Who has sent His Messenger^{sa} with perfect guidance and the True Religion so that He may bring about its triumph over all the religions of the world . . . All scholars who have preceded me are agreed that this universal triumph would be achieved in the time of the Promised Messiah.

(*Chashma-e-Maʿrifat, Rūhānī Khazāʾin*, vol. 23, pp. 90-91)

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Guidance from Hazrat Khalīfatul-Masīh V^{aa}

Blessings of Allāh - Germany visit Summary of Friday Sermon Delivered on July 5, 2013

On July 5th, 2013, Hazrat Khalīfatul-Masīh V^{aa} delivered the Friday Sermon at Baitul Futūh Mosque, London. Huzoor^{aa} began the sermon by reciting an Urdu verse of the Promised Messiah's^{as} in which he expresses his inability to thank God adequately for His immense favours. Huzoor^{aa} said that it is not possible for man to thank God for all His bounties.

Recently in Germany God demonstrated His help and support in such a way that it assured us that God's promises to the Promised Messiah^{as} are being fulfilled with glory every coming day. The interest shown by the German public and press was unprecedented.

Huzoor^{aa} said that in this brief tour, he had the occasion to lay the foundation of two mosques, and also to inaugurate two others. These ceremonies were attended by many dignitaries. His addresses helped to alleviate people's doubts about Islām, and he conveyed to them the beautiful and pristine teachings of Islām. The participants appreciated our efforts to spread peace and harmony through the building of these mosques. The electronic and print media was interested in learning about the true teachings of Islām, the need for the Promised Messiah^{as} in this age, and the reason for building mosques. Overall, these ceremonies were covered by 30 newspapers, 3 radio stations, and 5 television channels. For the first time in German history, news about the Jamā'at was broadcast on national television. Our message reached a total of 1,200,000 people through newspapers. Our message was also broadcast all across Germany with a picture of Huzoor^{aa} through the national television. It was also broadcast to Austria and Switzerland through an

international television channel. Our Jamā'at is now officially recognized in Germany and is free to open our schools and other projects.

Huzoor^{aa} said that this time in Germany, he met new Aḥmadīs from Germany, France and Belgium, and he also met with delegations from Malta, Estonia, Iceland, Lithuania, Hungary, Latvia, Russia, Tajikistan, Kirgizstan, Kosovo, Albania, Bulgaria and Macedonia. These delegations included non-Aḥmadīs who were interested in the Jamā'at. Huzoor^{aa} cited several comments made by visitors to the Jalsa. One visitor said that the Jamā'at's love for Khilāfat is an extraordinary phenomenon. No example of such devotion is found anywhere else in the world. All visitors said that they had been extremely affected by the spiritual atmosphere of the Jalsa. A Christian lady teacher from Macedonia said that the excellent discipline and management showed the high status of

the Jamā'at. She said that she had learned from the Khalīfatul-Masīh's^{aa} addresses that Islām is a religion of love, progress and peace. She also said that the Jalsa had brought about a great transformation for her. At the end, many such visitors pledged Bai'at and entered the Jamā'at. The Bai'at ceremony was attended by 67 people from 16 countries, of which there were 48 men and 19 women.

Huzoor^{aa} also pointed out some shortcomings in the management of the Jalsa and gave instruction for avoiding them in the future. Huzoor^{aa} praised the workers, both men and women, for their tireless work. Huzoor^{aa} prayed that Allāh reward them and increase them in love and devotion.

During Khutba Thāniyah, Huzoor^{aa} also spoke about the Jalsas that were being held in Canada, Belgium and Ireland, and also Ijtimā' Khuddāmūl Aḥmadiyya UK. Huzoor^{aa} prayed for their success as well.

May What will you do so that 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*

- Tarbiyat Department

Ramaḍān - Virtues of Fasting

Summary of Friday Sermon Delivered on July 12, 2013

On July 12, 2013, Hazrat Khalīfatul-Masīh V^{aa} delivered the Friday Sermon at Baitul Futūh Mosque, London. Huzoor began by reciting verse 184 of Sūrah Al-Baqarah, which is translated as follows: “O ye who believe! Fasting is prescribed for you, as it was prescribed for those before you, so that you may become righteous.” Huzoor^{aa} said that by the grace of Allāh we have entered a new month of Ramaḍān. We are grateful to Allāh for granting us another Ramaḍān in our lives. In this verse, Allāh stresses the importance and obligatory nature of fasting. He says that fasting was also made obligatory upon the people of the past, and it is essential for spiritual development. In this context, Huzoor^{aa} cited the various kinds of fasts that are practiced in other faiths, and compared them with the teaching of Islām, whereby one has to desist from all food and drink from morning till evening, solely for the sake of God. It is the beauty of Islām and the Holy Qur’ān that it not only commands us to keep fast, but also explains its objective and promises reward in return.

Huzoor^{aa} said that in the light of the Holy Qur’ān, the Promised Messiah^{as} exhorted us to walk the fine and subtle paths of *Taqwa*, and to understand the true spirit of fasting. He says, “It is human nature that the less one eats, the more one’s spirit is purified, and the more

one’s capacity for experiencing visions increases. God desires to decrease one kind of sustenance and to increase the other. Those who fast should always be mindful that they are not required merely to go without food. On the contrary, they should remain engaged in remembrance of God so that they are estranged from their worldly desires and pleasures, and become wholly devoted to God.”

Huzoor^{aa} said that in this Ramaḍān we should pray that Allāh enable us to perform virtues that bring us closer to Him. Worldly riches and prestige should not be our motivation. We should pray that Allāh purify us of all worldly contamination and this Ramaḍān should inspire us with the true spirit of *Taqwa*. Along with our fasting, we should also pray that God keep us under His protection, and that we may be able to undergo pure transformation as a result of our fasting. We should praise and eulogize God in such a way that we become completely engrossed in Him. Let us distance ourselves from the frivolities of this world. Let us turn to God’s worship and fulfill our obligations to His creatures. The aim of fasting should not be to go without food, but rather to seek piety. Our fasting should save us from all evil, open the doors to goodness, and it should be adorned with *Tahajjud* and *Nawāfil*.

Huzoor^{aa} said that a Ramaḍān that is spent for the sake of acquiring piety becomes the means of creating a harmonious society. It teaches us to make sacrifices for others. It draws our attention to the plight of the less fortunate. We have before us the example of the Holy Prophet^{sa} who in the month of Ramaḍān would become charitable like a strong wind. We are obligated to follow in his footsteps. The Holy Prophet^{sa} also taught the fasting believers that when they are confronted with aggression, they should desist and say, “I am fasting.” In order to fulfill the objective of fasting, one has to shun quarrels, backbiting and falsehood.

Huzoor^{aa} said that in this Ramaḍān we should utilize all our energy to gain nearness to God. In this month let us try to enter paradise by means of worship, purifying ourselves, and fulfilling our obligations to others. May Allāh enable us to accomplish all this in the month of Ramaḍān.

At the end of the sermon, Huzoor^{aa} informed the Jamā’at of the sad demise of Irfana Shakoor Ṣāhibā wife of Dr. Abdul Shakoor Ṣāhib; Maliha Anjum Ṣāhibā daughter of Naseer Ahmad Anjum Ṣāhib, who died at aged 5 years; and Maulana Abdul Karim Sharma Ṣāhib son of Hazrat Sheikh Abdur Rahim Sharma Ṣāhib^{ra}, a Companion of the Promised Messiah^{as}.

Along with our fasting, we should also pray that God keep us under His protection, and that we may be able to undergo pure transformation as a result of our fasting. We should praise and eulogize God in such a way that we become completely engrossed in Him. Let us distance ourselves from the frivolities of this world. Let us turn to God’s worship and fulfill our obligations to His creatures. The aim of fasting should not be to go without food, but rather to seek piety. Our fasting should save us from all evil, open the doors to goodness, and it should be adorned with *Tahajjud* and *Nawāfil*.

The Holy Qur'ān and Ramaḍān

Summary of Friday Sermon Delivered on July 19, 2013

On July 19th, 2013, Hazrat Khalifatul-Masih V^{aa} delivered the Friday Sermon at Baitul Futūh Mosque, London.

Huzoor^{aa} began by reciting verse 186 of Sūrah Al-Baqarah, which is translated as follows:

The month of Ramaḍān is that in which the Qur'ān was sent down as a guidance for mankind with clear proofs of guidance and discrimination. Therefore, whosoever of you is present at home in this month, let him fast therein. But whoso is sick or is on a journey, shall fast the same number of other days. Allāh desires to give you facility and He desires not hardship for you, and that you may complete the number, and that you may exalt Allāh for His having guided you and that you may be grateful.

Huzoor^{aa} said that the Holy Qur'ān was revealed in the blessed month of Ramaḍān. And after its completion, the Holy Prophet^{sa} was given the tiding: "Today I have perfected your religion for you." Every Ramaḍān, Gabriel would come to the Holy Prophet^{sa} and together they would go through the portion of the Holy Qur'ān that had already been revealed. In the Holy Prophet^{sa}'s final year, this revision was done twice in Ramaḍān. Thus, the Holy Qur'ān has a special affinity with Ramaḍān. Ramaḍān reminds us that this great book contains guidance for mankind, and distinguishes between truth and falsehood with luminous signs. It informs us how important fasting is and that it is obligatory to fast. The teaching of the Holy Qur'ān is complete and comprehensive, but it will only benefit us if we understand its true spirit and follow its commandments.

Huzoor^{aa} said that we should fulfill our duty to God by worshipping Him, offering prayers punctually at their proper time, and focusing more on *Nawāfil* and remembrance of God. Thus will we gain nearness to God. Let us try to follow every aspect of the Divine commandments. With reference to the Qur'ānic injunctions about inheritance, Huzoor^{aa} stressed that women should be given their proper share of inheritance and it should not be usurped by their male relatives.

Huzoor^{aa} said that Ramaḍān reminds us that every believer should learn to make sacrifices in the light of the teaching of

the Holy Qur'ān. Aḥmadīs should try to live up to the pledge they have made. Let us follow the example of the Holy Prophet^{sa} and pray with fervour that the world may be saved from destruction and Divine wrath. Let us try to spread the teachings of the Holy Qur'ān by following in his footsteps. If we claim to love the Holy Prophet^{sa} then we have to follow in his and his Companions' footsteps. Strive to relive the time of the Holy Prophet^{sa} through the teachings of the Holy Qur'ān. Tell the world that only the Holy Qur'ān guarantees peace in the world.

Huzoor^{aa} said that humility and meekness help to resolve many problems: "The servants of the Gracious God are those who walk on the earth with humility." And, "Surely, Allāh loves not any arrogant boaster." So, in order to win God's love, we have to shun pride. This Ramaḍān and fasting will only benefit us when we abide by Divine commandments. In this Ramaḍān, we should end all mutual disputes and overcome our egos and our pride and move towards reconciliation. Let us try to become the servants of God who walk the earth humbly in order to attract His love.

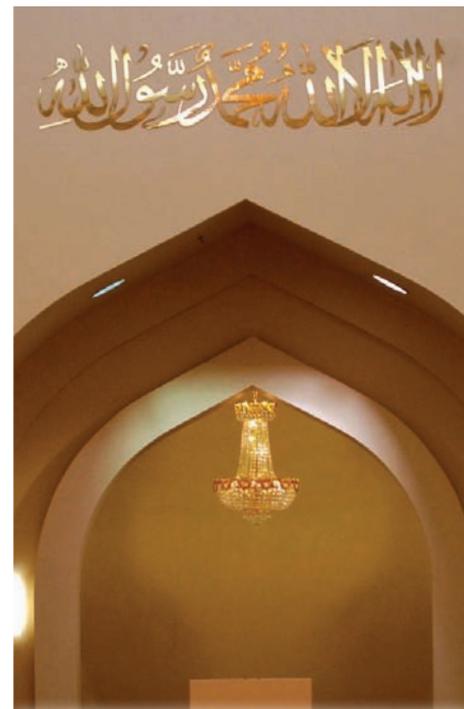
Huzoor^{aa} said that the other quality he wants to stress is patience. We should pray to God with patience and perseverance. When we submit before God in the utmost humility, He helps us. We should also seek help from God to be able to fulfill our obligations to others. Let us be big-hearted and magnanimous in discharging these duties so as to merit Divine grace.

Huzoor^{aa} said that when the Holy Qur'ān says that the Qur'ān is a guidance for mankind, it draws our attention to the fact that we should delve deep into the Holy Qur'ān and find its pearls of wisdom for the betterment of our lives in this world and the hereafter.

The Promised Messiah^{as} says: "Remember that the Holy Qur'ān is the fountainhead of true blessings and salvation. Believers should consider it a great bounty and value it as such. Then they will witness how God removes their sorrows and difficulties."

Again the Promised Messiah^{as} also says that we should reflect upon the Holy Qur'ān, for it contains everything, provides all remedies, and strengthens all our faculties. When it points out an evil, it also shows the means to avoid it.

Let us recite the Holy Qur'ān, let us pray, and let us try to conform our character to the teachings of the Holy Qur'ān.



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

Follow the Commandments of the Holy Qur'ān

Summary of Friday Sermon Delivered on July 26, 2013

On July 26th, 2013, Hazrat Khalīfatul Masīh V^{aa} delivered the Friday Sermon at Baitul Futūh Mosque, London.

He recited verses 152-154 of Sūrah Al-An'ām, which are translated as follows:

Say, 'Come, I will rehearse to you what your Lord has made inviolable for you: that you not associate anything with Him as a partner and that you treat parents with exceeding kindness, and that you kill not your children for fear of poverty – it is We Who provide for you and for them – and that you approach not foul deeds, whether open or secret; and that you kill not the life which Allāh has made sacred, save by right. That is what He has enjoined upon you, that you may understand. And approach not the property of the orphan, except in a way which is best, till he attains his maturity. And give full measure and weight with equity. We task not any soul except according to its capacity. And when you speak, observe justice, even if the concerned person be a relative, and fulfill the covenant of Allāh. That is what He enjoins upon you, that you may remember. And say, 'This is My path leading straight. So follow it; and follow not other ways, lest they lead you away from His way. That is what He enjoins upon you, that you may be able to guard against evils.'

Huzoor^{aa} said that in the last Friday sermon he said that Ramaḍān has a remarkable affinity with the Holy Qur'ān, but this can only benefit if, along with reciting the Holy Qur'ān, we reflect upon its commandments and make them a part and parcel of our lives. This undoubtedly brings about a great transformation and inculcates high morals. Such people emerge from a barbarian state and become civilized and godly, and they are likened to a pure tree. The fact that the Holy Qur'ān was revealed in the month of Ramaḍān can benefit us only if we mold our actions to its commandments. Huzoor^{aa} said that some of these commandments have been mentioned in these verses, and they show us the way to God and to piety, and show us how to fulfill our obligations to God and to our fellow beings. These commandments are as follows:

- Do not associate partners with God
- Be kind to your parents

- Do not kill your children for fear of poverty
- Do not even think of usurping the possessions of the orphans, and give them what belongs to them when they come of age without making any excuses
- Be fair in weight and measurement
- Abide by justice in all cases
- Fulfill your pledges
- Remain firm on the right path in all circumstances

Huzoor^{aa} said these are the means through which we can walk the path of *Taqwa* and establish a relationship with God. Huzoor^{aa} said that *shirk*, or idolatry, is a sin which God says He will never forgive. Describing the various forms of *shirk*, Huzoor^{aa} said that in this age the *shirk* of the means has become rampant; where instead of depending on God, people start depending on means. Thus, they forget the purpose of their creation. Huzoor^{aa} stressed the need for shunning all forms of *shirk* and turning to the worship of God and putting all faith in Him. God is the only Living Being. We should love Him alone; for all else is of no avail. When the love of God dominates all other love, that is when we become free of all kinds of *shirk*. Huzoor^{aa} said that another commandment is to be

kind to our parents. We are commanded to pray for our parents, "My Lord, have mercy on them even as they nourished me in my childhood" (17:25). And never say unto them any word expressive of disgust nor reproach them on account of their old age. The Holy Prophet^{sa} says, "Unfortunate is the person who finds his parents in old age and fails to win paradise by serving them".

Another commandment is not to kill our children for fear of poverty. Huzoor^{aa} said that it is the beauty of the Holy Qur'ān that it first exhorts sons and daughters to care for their parents and then commands parents to give the best upbringing to their children so that they may not remain morally or spiritually dead. Huzoor^{aa} said that all Aḥmadī parents should make efforts for the proper education and upbringing of their children and attach them to the Jamā'at. Parents should give priority to their children instead of other things. The primary duty of their education and upbringing lies upon the parents.

Huzoor^{aa} said that he would speak on the remaining commandments in the next sermon. Huzoor^{aa} prayed that may Allāh enable us to pay special attention to these commandments in these blessed days of Ramaḍān! Āmīn!

- Do not associate partners with God
- Be kind to your parents
- Do not kill your children for fear of poverty
- Do not even think of usurping the possessions of the orphans, and give them what belongs to them when they come of age without making any excuses
- Be fair in weight and measurement
- Abide by justice in all cases
- Fulfill your pledges
- Remain firm on the right path in all circumstances

My Claim to Promised Messiahship

Hazrat Mirzā Ghulām Ahmad^{as}
The Promised Messiah & Imām Mahdī

In 1891, Ḥazrat Mirzā Ghulām Ahmad^{as} claimed on the basis of Divine revelation, that he was the Promised Messiah and Mahdī whose advent had been foretold by Muhammad^{sa}, the Holy Prophet of Islām, and by the scriptures of other faiths. His claim constitutes the basis of the beliefs of the Ahmadiyya Muslim community. The following is an article written by the Promised Messiah^{as} himself and is taken from the September 1904 issue of *The Review of Religions* (Volume 3, Issue 9).

Gentlemen, I would now say something about my own claims, which I have published in this country. Reason and history bear witness to the fact that when the darkness of sin overshadows the earth, when all sorts of transgressions prevail in the world and evil is supreme, when the spiritual sensibilities are deadened, when the earth is growing impure with immoral practices and the love of God being numbed in the hearts of men, a poisonous wind begins to blow, the mercy of God then ordains that life should again be breathed into dead hearts and the earth should be quickened afresh. As there are changes of seasons in the physical world, so there are revolutions in the spiritual world. In autumn the trees lose their verdure and freshness, and are stripped of their leaves and branches, and look like a man who being in the last stage of consumption loses all his flesh and blood, or like a leper whose face is disfigured by the effects of leprosy and whose limbs have dropped down. But they are not left in this state. Another period comes, and autumn is followed by spring when a new life is given to the dead plants and they sprout forth into fresh leaves. Similar to these changes in the physical world, there are changes and revolutions in the spiritual world and periods of light and darkness follow each other successively like day and night. At certain stages of the history of the world, men are stripped of spiritual excellences

and the perfection of manhood like trees in the autumn, while at others a wind blows from heaven which breathes life afresh into their hearts.

Thus our time is also the beginning of a spring. The deadness of autumn was witnessed in the Punjab during the days when this country was under the Sikh sway. Knowledge had then quite disappeared and ignorance had become prevalent. Religious books had become so rare that they could not be found except in some high family which remained intact from Sikh oppression. The night of the Sikh rule has been followed by the day of British dominion which has brought us the invaluable blessing of peace. The truth is that if regard is had to the general peace and security prevailing in the country and to the comforts which we can and do enjoy, it is unjust to compare the days of Sikh rule with even the nights of British government. The time in which we live is a time of physical as well as spiritual blessings, and what has already appeared is a sign of the richness of the harvest that we may yet reap.

It is true, however, that being the commencement of a new age, this period presents varying faces. Some faces are hideous because they go against righteousness and the true knowledge of God, while others present attractive features and there is a lustre of righteousness in them. There is no doubt, however, that the British government has taken great pains to spread learning in the country and to advance the cause of science and knowledge. Printing presses have multiplied copies of books to an extent unknown in any previous age and placed them within the reach of all. This vast spread of knowledge has brought to light many hidden libraries and cast the light of publication upon many rare manuscripts, and thus it has changed the whole appearance of society

within a few years.

Side-by-side with the growth of learning and spread of knowledge spoken of here, there has been a continual falling off from the standard of purity in practice, and the plant of atheism has struck a deep root in most hearts. There is no doubt about the benefits and blessings which the British rule has brought to us, nor can anyone question the unparalleled peace and liberty which it has established in this country, but most people have not made a right use of this liberty and peace. Instead of being thankful to God for His great obligation in placing us under the benign rule of such a peaceful and kind government, most people have become utterly neglectful of and stolidly indifferent to God and have wholly given themselves up to the pursuits and cares of this world, so wholly indeed as if this world were their permanent abode and they were not under the control of any Higher power or under any obligation to Him. As happens generally, with peace transgression has become more flagrant, and on account of daily increasing hard-heartedness and indifference, the country is now in a very dangerous condition. Ignorant people commit the most brutal and heinous deeds like savages, and every grade of society is more or less involved in some sort of evil. Public houses are much more frequented than other shops, and professions involving open immorality are daily increasing, while places of worship are only used for the performance of ceremonials devoid of life and inner worth. In short a violent outburst of evil and iniquity has taken place, and as a flood destroys all embankments and sweeps away whole villages before it in a single night, so the flood of passions is sweeping away all barriers to sin before it. Cimmerian darkness has spread over the world, and it has reached the point at which it must either be regenerated and receive a light

from heaven or be utterly destroyed and brought to naught. But the prophetic utterings give us to understand that the end is yet a thousand years off. Moreover, the new physical order of this world which has been brought about by the numerous discoveries and inventions of the last and the present century, is clearly indicative of a similar change for the better in the spiritual system of the world. There is pressing necessity for such spiritual reform, for spiritually the world stands on the brink of destruction and is so depraved that the wrath of heaven must be kindled against it. The force of passions is growing too strong while the spiritual tendencies have been utterly weakened and the light of faith has been extinguished. A light must, therefore, be kindled from heaven to shatter the clouds of darkness which over-hang this world, for, as we see daily, the gloom, of night is not dispelled until the heavenly light makes its appearance. As there is a heavenly light which lightens the corners of the earth, so there is also a heavenly light which illuminates the corners of the heart, and the truth of both these laws is manifest.

Since God created man, it has been His unchangeable law that He sheds His light upon mankind through one of their own number, so that there may be a unity and oneness among them. The person who is thus chosen, receives the light of perfect Divine knowledge from God, drinks deep at the fountain of His perfect love, is spoken to by Him, made to walk in the path of His perfect pleasure and granted a deep-seated zeal to draw others to the light, the knowledge and the love which have been granted him. Thus drawn by him and sharing in his knowledge because of their close connection with him, other people are also kept back from sins and guided to the path of piety and righteousness.

In accordance with this time-honoured law, Almighty God prophesied by the mouth of His prophets that after nearly six thousand years from the time of Adam^{as} when great darkness would prevail upon earth and an irresistible flood of passions would make the love of God wane and iniquity predominate, God would breathe into a man the soul of truth and love and knowledge spiritually after the likeness of Adam^{as}, and he would be called the Messiah, because God would Himself anoint his soul with the ointment of His love. This Messiah who on account of the promise of God concerning his appearance is called the Promised Messiah in sacred books, would, it is foretold, be made to stand



against *Satan*, and between him and the evil one there would be a mighty struggle, the final struggle between good and evil. For this spiritual fight *Satan* would bring all his hosts into the field and gather together all his power and make use of all his resources. Never shall a fight like this have occurred between good and evil before, for on that day the tricks of *Satan*, and the means by which he can mislead people, would all be exhausted. After a heavy fight, the Messiah of God would drive back the powers of darkness, and the glory, majesty, unity and holiness of God would be proclaimed upon earth and would continue to be declared for a thousand years, the seventh day of the Holy Books of God. Then will be the end. I am that Messiah: let him who will, accept me.

Doubts would, perhaps, be entertained

here by some as to the existence of *Satan* and they would wonder at the mention of *Satan* and his hosts. Let them bear in mind that every man's heart has two attractions with it, the attraction of good and the attraction of evil. The first of these is attributed in Islāmic law to the angel or the spirit of goodness, and the second to *Satan* or the spirit of evil. Man is inclined sometimes to evil and sometimes to goodness, and this is what is meant by the struggle between good and evil. I think there are many men in this gathering who will, simply on hearing my claim to Promised Messiahship and Divine revelation, call me a liar and look down upon my claim, but I do not condemn them, for so it has been from the beginning. Every messenger of God had to hear words of abuse and contempt from his people in the early stages of his

mission, and it may be said truly that a prophet is not without honour but in the beginning of his career as a prophet.

That Holy Prophet^{sa} and Messenger of God to whom the Holy Qur'an was revealed, and who gave us a law which is the culmination of all laws, of being called whose followers we are all proud, was also received in the same manner by his people. For thirteen years he suffered persecution and tortures at the hands of his enemies alone and helpless, and received their scoffing, insults, affronts and outrages with the greatest patience and forbearance – all these cruelties of his enemies reaching their climax in that unkindest cut of all, his expulsion from Makkah. Who knew at that time that that helpless and forlorn man was destined to become the guide and leader of millions of human beings? Such is the Divine law that the ones sent by God are laughed at and despised at first. There are very few who recognize them in the beginning and hence they must suffer at the hands of the ignorant and bear all sorts of scurrilities, abuses and taunts until the time comes when God should open the hearts of men for their acceptance.

Such is my claim. But the work for which Almighty God has appointed me, my function as the Promised Messiah, is that I should remove the estrangement which has taken place between God and man, and re-establish man's connection of purity and love with his Divine master. I have been raised that I should put a stop to religious wars and lay the basis of peace, concord and fellow-feeling between men, that I should bring to light the religious truths which have long been hidden from the mortal eye, that I may show true spirituality by dispelling the darkness of passions from before its face, that I may manifest the working of Divine powers within man by prayer or by concentration of attention, and most important of all that I should re-establish the pure and glorious unity of God which is free from every mixture of *shirk*, and which has disappeared from the face of earth. All this will be effected not by my power, but by the mighty power of Him who rules in heaven and earth. I see that on the one hand Almighty God having trained me in His deep knowledge and having made me the recipient of His revelation, has granted me a zeal for bringing about these reforms, and on the other He has Himself prepared hearts which are ready to accept my words.

I see that a mighty revolution has taken place in the world since I was appointed by Almighty God to this heavenly

office. While in Europe and America the doctrine of the Divinity of Jesus^{as} is being rejected by all sensible thinkers, in India idol-worship is fast losing ground. Though these people are yet ignorant of true spirituality and are content with a few words in which is contained a formal expression of their beliefs, yet they have broken asunder many ties which held them to unbelief, and they are now as it were standing on the threshold of unity. I hope that in the near future the grace of God would take many of them by the hand and place them within the stronghold of unity where there is all peace and safety, and where a man is granted perfect love and perfect fear and perfect knowledge. This is not a mere wish but Almighty God has given me the glad tidings which make me entertain this hope. The manifestation of this heavenly ordinance has been brought about in this country so that different people may soon be seen gathering into one flock, and that the night of discord and enmity may soon be changed into the bright morning of peace and concord.

That the different people will be ultimately made one nation, is the universal hope of all religious sects. The Christians think that the time is coming when all the nations of the earth will accept the doctrine of the Divinity of Jesus^{as}. The Jews entertain the fond hope that their Messiah will soon appear and make them the inheritors of the whole earth and bring the gentiles into the Jewish faith. The Islāmic prophecies also give the hope of the advent of a Messiah who would make Islām the predominant and universal religion of the world, and the promised time of advent goes no further than the commencement of the 14th century of Hijra. And at this very moment the Pundits of the Sanatan Dharm are anxiously waiting for the advent of an *avatar* who would spread the true faith in the whole world. The Aryas, though they do not believe in any prophecy, share in these universal views and are trying their best to spread the Arya religion in the East as well as in the West. Nor has the Buddhist religion remained behind in this movement, for it is also showing signs of activity and reform. But what is most wonderful of all, and may perhaps excite laughter, is that in this competition of religions for superiority, even the sweeper community is not quite indifferent, but it also is awake to the serious necessity of protecting itself from hostile religions. In short, the competition of religions has grown hot and every sect is inspired with the zeal to make acquisitions from

other faiths. There is a commotion in the religious world more violent than the commotion which is caused in the sea by a storm, and as the billows roll down upon one another, so do at present the different religions.

The various movements described above lead one at least to this conclusion that the time has come at which Almighty God has willed to gather all men into one fold. Regarding this very time, He says in the Holy Qur'an:

And on that day We shall leave some of them to surge against others, and the trumpet will be blown. Then shall We gather them all together. (18:100)

Reading this verse along with the preceding verses its proper significance appears to be that when there will be a hot competition for victory among the various religions, and they will be in a tumult like the waves of the ocean, then will Almighty God bring into existence a new dispensation which will draw all capable hearts to itself. Then will they know what religion is, and a new life, the soul of true righteousness, will be breathed into them and they will be made to drink at the fountain of true knowledge of God. It was necessary that this world should not have come to an end until this prophecy which was announced by the Holy Qur'an 1300 years ago was fulfilled.

The Holy Qur'an has mentioned many other signs of the last ages when all people would be gathered upon one religion; for instance, that the rivers would be generally split into canals, that the earth would bring out its hidden treasures of minerals, inventions and sciences, that such means would come into existence (referring to printing presses) as would cause books to be multiplied in large numbers, that a conveyance would be discovered which would render the camels useless and facilitate men's going to and fro, that the means of correspondence and of the mixing together of different people would become easy, and that the sun and the moon would eclipse on specified dates in the month of Ramad

ān. All these signs of the mercy of God would be followed by another which is indicative of the wrath of heaven, i.e. the raging of a destructive plague which would affect every town and village, utterly laying waste some and leaving others in a partially desolate condition. God would then be in great wrath because the signs which He manifested at the hands of His Messenger were belied,

and the Apostle whom He had sent was rejected and called an impostor.

All the signs enumerated above, which the Holy Qur'an has described as the signs of the appearance of the Promised one, have been fulfilled in this age. Thus there is a clear path for anyone who exercises his judgment and understanding for my acceptance, because all the signs appointed for the appearance of the Promised Messiah have been manifested by God for me. Besides the signs mentioned above, the Holy Qur'an fixes the time of the appearance of the Promised Messiah in another manner too. In it we are told that one day with God is equivalent to a thousand years as is indicated in the verse:

And they ask thee to hasten on punishment, but Allāh will never break His promise. And verily, a day with thy Lord is a thousand years of your reckoning. (22:48)

Therefore, the seven days mentioned in the Holy Qur'an indicate seven thousand years which represent the present age from Adam^{as} to the end spoken of in the holy books of God. I do not mean to say that seven thousand years is the whole time from the beginning to the end of the world, for from the Holy Qur'an it appears that the world existed before the Adam^{as} spoken of in the Holy Book. Of course we cannot say who the people were that lived upon earth then because we have no details in our hand. But it appears that one cycle of this world lasts for seven thousand years and hence also the seven days, each day standing for a thousand years. We cannot say through how many such cycles the world has passed up to this time, and how many Adams have passed away before our own Adam^{as}. As God has ever been the Creator, therefore we believe that His creation must have existed always in one form or another though it is difficult for us to specify the particular form. Here too the Christian faith has made an error, for the Christians believe that the world was created and heaven and earth made only six thousand years ago, and that before that time the creating power of God had forever remained unemployed. I do not think any sensible person can subscribe to such a belief which is absurd on the face of it. The Holy Qur'an on the other hand teaches us doctrines whose truth can never be questioned. It teaches us that God has always been a Creator and will forever be a Creator, and if He wills He can destroy heaven and earth and make them anew millions of times. He has told us that from the Adam^{as} who

is our ancestor to the end of this cycle, there is a period of seven thousand years, which are as seven days with God. The Holy Prophet Muhammad^{sa} appeared in the fifth thousand after Adam^{as} or in the fifth day of this cycle. This is indicated in the chapter entitled the 'Aṣr (Afternoon) the letters of which, according to the mode of reckoning numbers from letters, represent the number of years which had elapsed from Adam^{as} to the time of the revelation of that chapter to the Holy Prophet^{sa}. According to this calculation six thousand years have now elapsed from Adam^{as}, and a period of one thousand years more would complete this cycle.

The Holy Qur'an as well as the previous books give us to understand that the Messenger of God who would appear in the last ages in the likeness of Adam^{as}, and would be called the Messiah, would be born in the last days of the sixth thousand from Adam^{as}, as Adam^{as} was born at the end of the sixth day. These signs are sufficient to lead a thinking mind to the true conclusion. The seven thousand years of this cycle are further divided according to the prevalence of good or evil, every odd thousand being the time of the prevalence of virtue and true guidance, and the even thousand of the supremacy of Satan. Thus in the fifth thousand our Holy Prophet^{sa} was born for the regeneration of the world and Satan was then put into chains. Then followed the sixth thousand, from the beginning of the fourth to the fourteenth century after Islām, in which Satan was let loose and evil predominated. And now we are in the seventh thousand which is the time of God and His Messiah and of every goodness and virtue, of the true faith and regeneration of mankind, of righteousness and the proclamation of the Unity of God and Divine worship. With the entrance of the world upon the seventh thousand, the Millennium, no other Messiah can set his foot upon earth, for his time is now gone. The true Messiah is he who has appeared in time and made known his appearance to the world. All these prophecies are contained in the Holy Qur'an, and they were also uttered by the earlier prophets. In fact, no prophecy has been uttered with such frequency and force as the prophecy relating to the appearance of the Messiah in the last ages and to the evil of the Anti-Christ.

Some men think that the prophecy relating to the appearance of the Promised Messiah is contained only in the traditions [Hadith] and not in the Holy Qur'an, and accordingly they demand

a proof of it from the Word of God. A reflection upon the words of the Holy Book is sufficient to convince any reasonable man that this prophecy is contained in the plainest words in the Holy Qur'an. In the chapter entitled the *Tahrīm*, it is indicated that some individuals from among the Muslims would be called *Ibn-i-Maryam^{as}* (the Son of Mary), for in this chapter at first the faithful are compared to Mary^{as} and afterwards the breathing of a soul into her (i.e., the faithful like her) is mentioned. This indicates that the faithful who observe complete obedience to Divine commandments and make themselves like Mary^{as}, will be rewarded by God by being made Christ-like. It is in reference to the attainment of this stage that Almighty God says of me in a revelation published in the *Barāhīn Aḥmadiyya*. "O Mary! Enter thou and thy friends into paradise;" and again, "O Mary! I have breathed into thee the soul of truth," (thus symbolically Mary^{as} was impregnated with truth); and last of all: "O Jesus! I will cause thee to die a natural death and would then raise thee to Myself," where I am addressed as Jesus Christ^{as} as if raised from the dignity of Mary^{as} to the dignity of Christ. Thus the promise contained in the *Tahrīm* has been fulfilled in me, and I am named by God as the son of Mary^{as}.

Again, in the chapter entitled the *Nūr* (Light), Almighty God says that successors to the Holy Prophet^{sa} would be raised from among the Muslims like to the successors that were raised to Moses^{as} as in the verse:

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

From the Holy Qur'an it also appears that the religion of Islām would witness two terrible disasters which would endanger its very life. One of these came upon Islām with the death of the Holy Prophet^{sa} and was averted at the hands of Abu Bakr^{ra}, the first caliph according to Divine promise. The second disaster according to the Holy Qur'an would be the evil that would be wrought by the

Anti-Christ, to repel which the Promised Messiah would appear. It is to this great evil that the concluding words of the *Fātiḥah*, which every Muslim must repeat in his prayers, contain an allusion, and to this time of tribulation that the prophecy contained in the same verse (Holy Qur'ān, 24: 56) refers which occur in the *Nūr* immediately after the words in which successors to the Holy Prophet^{sa} are promised. In these words Almighty God tells us that in the last ages when the faith of Islām would be severely shaken, so much so that there would be fear of its extinction and of its being swept off wholly, He would re-establish it with firmness upon the earth, and grant the Muslims a security after that great fear. To the same effect the Holy Qur'ān says elsewhere:

God is He who sent His messenger with the guidance and the true faith so that He may ultimately [i.e. in the time of the Promised Messiah] make it victorious over all other religions. (9: 33)

Again, the verse, “Verily we sent down the Holy Qur'ān, and verily We will be its guardians” (15:10), also refers to the time of the Promised Messiah^{as} for as it speaks of the sending down of Revelation which was effected through the Holy Prophet^{sa}, it also speaks of guarding the revealed word from its enemies when it would be in danger of being brought to extinction, which is the function of the Promised Messiah. Here I have briefly pointed out the verses in which the advent of the Promised Messiah is indicated, either in plain words or by way of allusion, as a detailed proof would not have suited the limits of a lecture. This is a sufficient proof for anyone who seeks an evidence of my claim in the Holy Qur'ān in the same manner in which he seeks an evidence of the claim of the Holy Prophet^{sa} or Jesus Christ^{as} in the previous books. So if these prophecies are not regarded as sufficient, it must also be admitted that there is no prophecy in the Torah concerning the appearance of Jesus^{as} or our Holy Prophet^{sa}, for if the words of the former prophecies are not very definite, neither are they so in the case of the latter prophecies. It is exactly here that the Jews stumbled in the recognition of the two prophets, Jesus^{as} and Muhammad^{sa} may peace and the blessings of God be upon them. For instance, if it had been stated in plain and clear words in the prophecies fore-telling the appearance of our Holy Prophet^{sa} that he would be born at Makkah, that his name would be Muhammad^{sa}, that his father and grandfather would be known respectively as

'Abdullāh and 'Abdul Muṭṭalib, that he would be of the Ishmā'ilite race, that being persecuted at Makkah he would flee to Madīnah, and that he would be born so many years after Moses^{as}, not a single Jew could have denied him. The difficulties in the case of the prophecies relating to the appearance of Jesus Christ^{as}, are still greater, and it is on this ground that the Jews to this day consider themselves excusable in rejecting Jesus^{as}. In these prophecies it is clearly stated that Elijah^{as} would re-appear before the advent of the true Messiah and prophecies containing this condition are contained in the revealed books. But since Elijah^{as} did not re-appear, therefore the claim of Jesus^{as} to Messiahship could not be regarded as true by the Jews. When confronted with this difficulty, Jesus^{as} replied that by the appearance of Elijah^{as} was meant the appearance of one like him, and not his own appearance. But this explanation was rejected by the Jews as directly opposed to the Word of God which spoke not of the advent of the like of Elijah^{as}, but of the advent of Elijah^{as} himself. These considerations show clearly that the prophecies relating to the appearance of the prophets of God are always deep so that they may serve to distinguish the righteous from the wicked.

This is not, however, all that I can say in support of my claim. A claim based on truth is not attended with only one sort of proof, but like the genuine diamond it shines in full effulgence in all its facets. Such is my claim to Promised Messiahship. Its truth shines forth from whatever point of view it is considered. My claim to being sent by God and of being the recipient of Divine revelation, dates from a period of over 27 years, and it was published in my book entitled *Barāhīn Aḥmadiyya* about twenty-four years ago. Such a long and continuous series of lies is inconceivable. However great a liar a person may be, he cannot be guilty of concocting a falsehood extending over such a lengthy period of time and affecting the whole world. Moreover, Almighty God does not assist an impostor. Consider a person who with every new sun concocts a new falsehood and fabricates a new lie, forges words and prophecies and pretends that it is an inspiration which he has received from God, or the Word of God that has come down to him as a revelation from the Almighty, while God knows that he is a great liar and impostor in what he says every day, consider if God would grant assistance to such an accursed being, if He would make him arid his

followers flourish and increase for long years and frustrate the designs and plans of his enemies to bring him to naught. Yet for 27 years, I have been receiving the assistance of God without any intermission and the number of my followers has constantly increased notwithstanding the hardest opposition. Do not these facts point me out as the true one?

There is another argument which settles conclusively the truth of my claim. Twenty-four years previous to this at a time when I was quite unknown to the world and lived in the corner of solitude, Almighty God revealed to me certain prophecies concerning my future life which were at that very time and under those very circumstances published in *Barāhīn Aḥmadiyya* which I was then writing. Addressing me Almighty God thus spoke to me, 'Oh my Aḥmad, thou art according to my wish and thou art with me. Thy secret is My secret. Thou art to Me as My Unity and Oneness, so the time has come when thou shouldst be assisted and made known among men. Thou hast in my presence a dignity which the world knows not. God will assist thee in all fields. Thou hast dignity in My presence and I have chosen thee for Myself and I will make many people follow and obey thee and will make thee a guide to them. We will inspire people from heaven that they may assist thee. Assistance will come to thee from deep and distant paths. People will flock to thee from distant corners of the world. It is, therefore, meet that thou shouldst not turn away from them or get tired of them, because of their vast numbers, but receive them with kindness and courtesy. And pray to God, 'O Lord, do not leave me alone and Thou art the best of inheritors.' God will procure for thee the companions of the mat, and what knowest thou who the companions of the mat are. Thou wilt see tears flowing from their eyes, and they will say, 'O Lord, we have heard the voice of one who invites people to faith in God. Verily, I will make thee My vicegerent upon earth, and people will say of thee contemptuously, 'Where-from and how hast thou got this dignity and high rank?' Say to them, 'My God is a wonderful God and wonderful are His powers.' He is not questioned of what He doeth, but He will question every one as to what He said. They say, 'This is but a fabrication.' Say, 'It is God who has established this dispensation,' then leave them in their vain sports. God is He who has sent His Messenger with guidance and the religion of truth that he may make it victorious over all other

religions. They will try to extinguish the light which God has kindled, but God will make that light perfect and kindle it in hearts that are ready to receive it, though the unbelievers may not like it. God will protect thee against their mischiefs, though people may not be able to save thee. Thou art before my eyes; I have named thee *Mutawakkil* (Truster in God), And God will not leave thee until He has severed the virtuous from the wicked. Two sheep will be slaughtered, and everyone who is upon earth, must taste of death. There may be a thing to which you may be averse, but haply it may be good for you; and there may be a thing which you deem good but haply its attainment may be injurious to you. God knows what is good for you and what injurious, but you do not know.'

It will be seen that the revelations given above contain four grand prophecies. Firstly, at a time when I was alone and companionless, about 24 years since, God gave me the glad tidings that I would not be left alone but would have numerous followers and that people would come to me from distant places and remote corners in such numbers that they should tire me. Secondly, that I would receive great assistance from these people. What I was when these prophecies were published, and what I am now when about a quarter of a century has elapsed since their publication, is known to the whole world. I lived alone in the corner of solitude then in a small village, but now I have more than 200,000 followers. The third prophecy mentioned in the same connection is that people would do their utmost to bring this dispensation to naught and to extinguish this light, but all their efforts would be fruitless and all their designs would be frustrated. These three prophecies are shining like the meridian sun. No sensible person would hold that these wonderful disclosures of the deep secrets of the future, upon which no guess or surmise could shed the faintest light, could be announced beforehand except by a revelation from Almighty God, the Knower of all secrets. There was no circumstance which could make the most intelligent person guess that the helpless and solitary man who had never stepped out from the corner of solitude, would one day become the leader and guide of hundreds of thousands of men. If it is within the power of man to reveal such secrets, let another such instance be cited. The grandeur of these prophecies is made more manifest and the heart of man bows with true submission before the mighty knowledge of God when the third

prophecy foretelling the attempts of the people to thwart the fulfillment of these prophecies, and God's promise to bring about their fulfillment in spite of every opposition, is borne in mind. Can a mere mortal thus challenge the world? No, he cannot even say that he would live for such a time. The fourth prophecy which particularly deserves the reader's attention is that relating to the slaughter of two sheep which was fulfilled by the martyrdom of two of my disciples in Afghanistan, viz., Sheikh 'Abdul Rahman and Şāhibzada Maulwī 'Abdul Latif at the hands of Amīr 'Abdul Rahman and Amīr Habib-ullah [rulers of Afghanistan] respectively.

Besides these, there are hundreds of other prophecies which were fulfilled in their time. On one occasion, I informed Maulwī Hakīm Nūruddīn^{ra} that a son would be born to him who would have sores upon his body, and the prophecy was published in a book. Some time afterwards the Promised son was born and he had the sores on his body as described in the prophecy. The Maulwī Şāhib is present in this gathering, and every one can question him as to the truth of this statement. On another occasion, 'Abdul Rahim Khan, one of the sons of Sardar Muhammad 'Ali Khan, Rais [a clan leader] of Malerkotla, was attacked with a serious disease and all hope of his life was lost. When I prayed for him to God it was revealed to me that the boy would recover on my intercession; so like a kind and affectionate sympathizer, I prayed for him and the disease was gone. 'Abdullāh Khan, the second son of the same gentleman, also fell ill and the attack was so serious that death seemed to be certain. I prayed for him and was informed of his recovery by God and he accordingly recovered. There are numerous other signs and if I were to relate them all, this lecture would not be finished even in ten days. Hundreds of thousands of men bear testimony to the truth of these signs because they were shown before their eyes. One hundred and fifty of these I have collected in a book called the *Nuzūl-ul-Masīh* which will be published shortly. These signs are of various sorts. Some of them were manifested upon heaven, others upon earth; some related to my friends, while others were in connection with my enemies; some affected myself and my children and others have been manifested by God through my enemies without any intervention on my part. To the last class belongs a sign which was manifested through Maulwī Ghulam Dastgir of Qasur, who published in his

book *Fateh Rahmān*, of his own accord a prayer against me to the effect that of us two God might destroy the liar first. A few days had passed when the Maulwī died and thus bore a testimony to my truth. Besides this, there are thousands of men who were informed of my truth through visions and who have thus accepted me.

There are other considerations of importance in determining the truth of a claim to prophethood. Whether the claimant has appeared in time of need, i.e., at a time when the need of a guide was felt by the world, whether he has come exactly at the prophesized hour, whether he receives assistance from God, whether he has fully refuted the objections brought forward by his opponents against his claim, are points which go a long way to prove the truth or falsehood of his claim. If all these questions were satisfactorily answered, they would be an evidence of his truth. Now it is clear that at the present moment, the need of a guide and reformer is very strongly felt by the whole world. Islām needs the soothing hand of a reformer who should bring about union and agreement among the contending sects and the strong hand of one who should defend it against hostile attacks, while the world generally needs a spiritual guide who should restore to it the spirituality which it has lost, and re-establish the certainty which has vanished away from its face, and thus strengthening faith release people from the bondage of sin and turn them to paths of virtue and righteousness. These are facts which no one can deny unless he is blinded by prejudice, and therefore I clearly fulfill the first of the conditions enumerated above, viz., the condition of coming in time of need. In the second place, it requires to be seen whether I have come at the prophesized hour. In point of time the clearest prophecy is that relating to the appearance of the Promised Messiah at the end of the sixth and the commencement of the seventh thousand from Adam^{as}. Computing by the lunar year, the seventh thousand has begun and by the solar year the sixth is coming to a close. Besides this the Holy Prophet^{sa} had said, as reported in an authentic tradition, that among the Muslims a reformer would appear at the commencement of every century to give fresh life to the holy religion of Islām. But more than a fifth of the fourteenth century has passed away, and no other reformer can be pointed out who has claimed an authority under the tradition referred to above. Thirdly, it is to be seen whether God has assisted the claimant or not. This condition is eminently fulfilled

in me, for opponents stood up against me from among every community and left no stone unturned to bring me to naught and made all sorts of plots against me, but all their designs and plans were hopelessly shattered by Almighty God. There is no community which can say that it did not exert itself to destroy me. But against their wishes Almighty God gave me honour and made thousands of men my followers. What is it if not heavenly assistance, for upon earth no efforts were spared to blot me out. The stronger the opposition grew, the more I was made to flourish, until my following now exceeds two hundred thousand. Had not a hidden Hand been in my support, and had my mission been based on human machinations, I would have been long before shot by one of the arrows of which I was made an aim, and being utterly destroyed no trace of mine would have been left today. For there is no doubt that an impostor does not prosper, but meets with destruction in one way or another, because God Himself is his enemy. But Almighty God guarded me from every evil that was designed against me in accordance with His promise which He had made twenty-four years before. What a wonderful assistance from the Almighty that He first informed me in my loneliness and solitude that He would assist me and bring thousands of men to me and disappoint my enemies in their evil designs against me, and then brought all this to fulfillment as He had foretold. How manifest is His assistance and how clear this sign! Can it be within the power of man or devil that he should when quite helpless foretell his mighty success in the future, and this should be fulfilled notwithstanding the efforts of numerous enemies who rise against him for his destruction? The fourth condition, viz., that the objections of the opponents should be fully refuted, has also been fulfilled by me. The greatest objection that has been put forward against my claim is that Jesus^{as} is alive and that he himself must come back into the world in fulfillment of the prophecy relating to the advent of the Promised Messiah in the last ages. It has been shown by me in refutation of this objection that Jesus^{as} is dead and he cannot come back. For the Muslims, the authority of the Holy Qur'an is conclusive which says:

I said nothing to them except that which Thou didst command me – “Worship Allāh, my Lord and your Lord.” And I was a witness over them as long as I remained among them, but since Thou didst cause me to die, Thou hast been the Watcher over

them; and Thou art Witness over all things. (5:118)

The occasion of this verse in the Holy Qur'an is that on the Day of Judgement, God would question Jesus^{as} if he had said to his people that they should take him and his mother for gods and worship them. In answer to this, Jesus^{as} would say that he had said to them only what God had commanded him to say, viz., that they should worship God alone and consider him as His apostle only, and that he knew what they did so long as he was among them, “but since Thou didst cause me to die, Thou didst witness their doings and I was quite ignorant of what happened after me.” The reply of Jesus^{as} here is that his followers did not set up the false belief of His divinity until after his death. If, therefore, it is held by a Muslim that Jesus^{as} is still alive, he shall also have to admit that the Christian doctrine is true. Moreover, here Jesus^{as} displays an ignorance of the condition of his followers after his death, a fact which is inconsistent with the theory of his re-advent, because in the latter case he should not remain ignorant of the doctrines invented by the Christians after his death. The belief that Jesus^{as} would come back into the world, and joining with the Mahdī, slay the infidels, falsifies the Qur'anic verse quoted above, and must, therefore, be rejected. Nor can it be held that Jesus^{as} would conceal before God the fact that he had gone into the world, lived there for forty years and slain the Christians, for that is far from the dignity of a prophet, and besides nothing would remain concealed on the day of judgment. If anyone has true faith in the Holy Qur'an, he can see that the whole plot of Mahdī's murderous deeds and Jesus^{as}' descent from heaven to assist him in that bloody task, is brought to naught by a single verse.

When the opponents are vanquished in every point, as a last resource they bring forward the slender objection, that one or two out of thousands of my prophecies have not been fulfilled, while as a matter of fact this is untrue. Besides this, it will be seen that the prophecies so objected to related to the punishment of certain individuals and the Divine law is, as appears from the Holy Books of God, that a prophecy relating to punishment is always conditional, whether the condition be or be not expressed in it, and the punishment can be averted upon repentance or deeds of charity or upon manifesting a fear of God. The prophecy of the prophet Jonah^{as} is an example of this. There was no express condition in that prophecy, yet the punishment was

averted on the people's repentance. If, therefore, the law established above were not true, the prophethood of Jonah^{as} would be seriously in question. It cannot be questioned that God's intention to punish a people is suspended or averted on their repentance; and what is prophecy but a manifestation of that intention through a prophet? If such intention can be suspended or averted when it is not disclosed to any person, there can be no objection to its being suspended or averted when it has been revealed through a prophet.

Now the essence of the prophecy relating to the death of 'Abdullāh Atham which is objected to in my case, was that of the two, Atham and myself, the party in error would be brought to destruction before the eyes of the other. The truth of this prophecy has been sealed by the death of Atham, and it is quite unreasonable to object to it on the ground that he did not die within the stated time, for the limit of time had with it a condition in express words. Atham showed fearfulness and was granted a respite according to the express condition of the prophecy, but when he concealed the truth, he was soon seized by God and died in accordance with the prophecy. Even if the condition had not been expressly stated, he could have taken the benefit of it according to the Divine law with regard to the prophecies of punishment. Besides this, all the details are not always contained in prophecies, and such details are only manifested after their fulfillment. It also happens that an error occurs sometimes in the interpretation of a prophecy, for after all prophets are mortals. For instance, Jesus^{as} had prophesized that his twelve apostles would sit on twelve thrones, whereas one of them became the devil's in his lifetime. He had also prophesized that the men of his time would be still living when he would come back. This also remained unfulfilled on account of error in the interpretation of the words of revelation. Some other prophecies of Jesus^{as} too met a similar fate. As to my prophecies, there are thousands of them that have been fulfilled in all their details and to ignore all of these, while selecting one or two for objection, is nothing but intentionally rejecting the truth. I fully hope and am certain that if anyone were to live in my company for forty days consecutively, he would witness a heavenly sign. Here I finish this lecture and think that what I have said is sufficient for a seeker after truth. And peace be upon him who follows truth and guidance.

Miracles of the Promised Messiah^{as}

Şāhibzada Mirzā Mubarak Ahmad Şāhib

The following is a translation of an Urdu speech delivered by Şāhibzada Mirzā Mubarak Ahmad at the Annual Convention of 1977 held in Rabwah, Pakistan. It has been translated into English by Nūr-ud-Dīn Munīr Şāhib.

This year my discourse pertains to one aspect of the life of the Promised Messiah^{as} - his miracles in the domain of knowledge.

First of all, we have to see what is meant by the term "miracle" and to which sort of events it is applicable. A miracle, in the Islāmic terminology, is an event that is shown by a prophet of God under a Divine Decree, and the likes of which his opponents are unable to produce.

Hazrat Imām Ghazālīth, a divine of great renown, defines the term miracle as follows:

If a prophet declares that, 'the sign of my truth this day is that I will move my finger and no man shall have power to contest me,' and it happens so, i.e., none is able to contend with him on that day, his truth shall be established.¹

Hazrat Imām Ghazālīth further holds that even one single sign is sufficient to prove the truth of the prophet. The same view has also been expressed by the Promised Messiah^{as} in one of his Urdu couplets. It is worthy of note in this context that although one sign is sufficient to establish the truth of a claimant to prophethood, God Almighty gave the Promised Messiah^{as} hundreds of thousands of shining signs.

The Promised Messiah^{as} himself made this clear in his writings. In his book *Ḥaqīqat-ul-Wahī*, referring to the verse of the Holy Qur'ān in which God Almighty commands the believers to proclaim His bounties bestowed upon them (93:12), he says:

God Almighty has elevated me to this high station of spiritual eminence. He has favoured me with this blessing, which is not in the least the fruit of my own labor, but was bestowed upon me when I was in the womb of my mother. God Almighty has shown so many signs in my support that if I count them today, which is July 16, 1906, their number would exceed three thousand, and I am ready to proclaim this on oath.²

Before the advent of the Promised Messiah^{as}, there were two schools of thought, both holding extreme views contradictory to each other about the nature of miracles. One of them attributed fantastic miracles to prophets and saints, which have no authority in the Holy Qur'ān, Ḥadīth, previous scriptures or history, and they are against the very purpose of religion. In fact, this school, relying simply on their conjectures, took metaphors and similes pertaining to miracles as realities. The second school of thought outright rejected the very phenomenon of miracles. They were so beguiled by the law of causation that in their opinion, nothing could happen against their self-made laws of nature.

The Promised Messiah^{as} corrected both these views. He said that there were some links within the chain of cause and effect, which were beyond the ken of man, through which God Almighty manifested His power and attributes. If He would not do so, the human mind could never attain to a perfect certainty of Faith in Him. The Promised Messiah^{as} took miracles as real and a necessary element for reviving our faith in God. Indeed, it is a miracle that can take us out from the mire of misgivings and doubts and illumine us with the light of Faith. God Almighty has bound up miracles with the following conditions:

1. In a miracle, the opponents of a

prophet are unable to produce its like. The Hand of God is seen behind it.

2. The fulfillment of some of its elements remains hidden as belief in a manifest truth does not serve any spiritual reward.
3. The miracle must not contain anything that is against the law of God and His promise.³

Explaining the phenomenon of miracles, the Promised Messiah^{as} has the following to say in his book, *Barāhīn Aḥmadiyya*:

Miracles are such unusual events as are recognized and confirmed only by a just and discerning look. They are called unusual for no person other than the chosen ones of God have power to perform them. Miracles may be likened to the shimmering light in a moonlit night, overcast here and there by clouds, which affords guidance to any person who can see but from which those who are night blind cannot derive any benefit. Miracles cannot appear on this earth in that clear form in which they will appear on the Judgment Day. This has never been, nor will it ever be. For in that case all veils would be lifted and belief in God would become meaningless and not deserving of any reward. So it cannot happen on this earth that two or three hundred dead men may revive and coming out of their graves may mix with the people already living here and be recognized by them as such. Then, with fruits of paradise in their hands and marks of hell fire on their bodies they may embark upon a village to village tour of the country and testify to the truth of a claimant to prophethood by their lectures and exhortations. Such things cannot occur before the Doomsday and whoever makes a claim to them is deceived by baseless stories and shows total ignorance of the laws of God. In this context, it should also

be borne in mind that miracles are shown for a definite purpose, i.e., for providing the wise, just and discerning people with a reasonable basis for sifting truth from falsehood and hence their nature would be different according to the needs of different times.⁴

The present time in which the Promised Messiah^{as} has been raised is the most advanced in respect of knowledge, and for the same reason, the attacks on Islām based on scientific discoveries have been more acute than ever before.

In the circumstances and at such a time, the world stood sorely in need of miracles that could yield true belief and certainty in the Living God, and in the Holy Prophet Muhammad^{sa}, as being eternal saviour of mankind and in the perfection and finality of the law of the Holy Qur'ān.

When the Promised Messiah^{as} was asked about the object of his advent, he said, "God has commissioned me to show the way for reviving faith in the Living God."⁵

This point should especially be borne in mind that as the present time is known for its progress in knowledge, and as according to the Qur'ānic prophecies, the earth is bringing forth its treasures (99:3), so God Almighty liked for the Promised One of these times to be endowed mostly with miracles in the field of knowledge, and as far as possible to withhold miracles having simply outward glitter and gleam as happened in the past.

In the blessed time of the Holy Prophet Muhammad^{sa} also, instead of miracles like that of the staff and the white hand of Hazrat Moses^{as}, God gave him the miracle of the Holy Qur'ān, which is unique in its excellence and in its efficacy for moral and spiritual exaltation of man.

Similarly, God Almighty revealed to the Holy Prophet^{sa}, not only his own destiny, but also the destiny of Islām for all times to come. Some of the prophecies that he made in this context saw their fulfillment in his own lifetime, some others immediately after his demise, and this process has continued to our times and will go on implementing itself ceaselessly. Let me give you some examples.

The Holy Prophet^{sa} prophesized that the Quraishites will be overcome and Makkah will fall. It happened likewise. Makkah was conquered, and the dominion of Islām established in the whole of Arabia. The Holy Prophet^{sa} prophesized that the empires of Kaisar and Kisra would be razed to the ground by his followers. They did it easily and became the masters of their vast treasures.

The Holy Prophet^{sa} proclaimed that under the impact of the Holy Qur'ān, his followers would become like guiding stars in the firmament of knowledge. This also proved true. His followers became the teachers of whole nations, both in worldly and spiritual knowledge. They laid the foundations of various sciences and arts, and it is on that framework that the West has raised its magnificent structure.

In the domain of spirit, they shone like the sun, moon and stars and shed their light on the nations, which were groping in utter darkness. A great community of saints and friends of God rose from them, who, like a galaxy in the spiritual heaven, showed the right path to people in every age.

In the vein of these prophecies, the Holy Prophet^{sa} had also declared that after the lapse of time, when his Ummah will show signs of decay and decadence, when Gog and Magog or the bearers of Cross would wake up from their slumber and hasten forth from every height to destroy and annihilate Muslims, then God Almighty will raise a Mahdī, a likeness of Messiah, from among the Muslims, who will restore Islām to its former glory.

We have seen this prophecy also having been fulfilled before our eyes, the decadence of Muslims came about as it was prophesized, and glory vanished. But then, from among them, the Mahdī has risen, the Messiah has come, who has propped the crumbling edifice of Islām from falling and inspired the dismaying Muslims with hope to rise again.

Consequent upon the crusade, which he has launched, Islām will not only be saved from doom but in the end will revolutionize the whole world. The materialists of the West will also eventually enter its fold and acknowledge the divine authority of the Holy Prophet^{sa}. So, the sun at that time will rise in the west and the Holy Prophet^{sa}'s prophecy in this regard will be fulfilled. So there is nothing to be perturbed about the fortune of Islām.

The Day of its Victory is coming soon – and you should feel happy and frisk about with joy.

There is also a significant allusion to the spiritual revolution, which will one day come about in the west in a vision of the Promised Messiah^{as}. He says,

I see a river like a stormy sea which is thundering its way from the West to the East in a zigzag fashion like a serpent, then suddenly changing its course, it began to flow from the East

to West.⁶

In this vision of the Promised Messiah^{as}, we find a true picture of the influence that is exerted upon each other by the West and East. The West has been likened to a serpent, whose bite is dreadful and fatal. It is emblematic of the ruinous influence that is shown flowing from East to the West; the similitude of serpent has been dropped, meaning that the spiritual change in the West will come about smoothly in peaceful ways.

The signs of the fulfillment of this vision are already apparent. The proof is even now before us. Many of our brothers have come from the West to participate in this Convention and are sitting in our Midst today. They represent Aḥmadī Communities in Europe, America, and Africa. So the sun of Islām is rising in the West and even all worldly powers combined together will not be able to stop it from rising. This is a vision from God Almighty; fulfillment will demonstrate the power and Might of Allāh.

But it should be remembered that every work of God is like a small seed in the beginning. The world victimizes and ridicules it on its infirmity. But in the end the same small seed grows to a big tree under whose shady branches whole take shelter and find rest.

All faiths have passed through this mill of misfortune. Mark how feeble was the beginning of Jesus Christas and how prone to despair were his followers. It seemed that his mission will fall to the ground at any time. But now his followers are dominating the whole world.

This is what happened to the Holy Prophet^{sa}. In the beginning, he walked about the lanes and streets of Makkah quite helplessly. The Makkans laughed at him and at his prophecy of world domination. But then he gained strength and in a twinkling of an eye, he became the Master of Arabia and His followers spread their merciful mantle on the whole known world at that time.

God willing the same progress of Islām is destined to take place through Aḥmadīyyat. The Promised Messiah^{as} has proclaimed it with great force and authority. He says,

Look! The time is coming, rather it has already come when God will spread this movement far and wide. It will extend to the East and to the West, to the North and to the South and Islām will come to be identified with it in the whole world. These are not the words of man. This is the revelation of God Almighty, for

whom there is nothing impossible.⁷

Now I will relate some of the Promised Messiah's^{as} miracles in the sphere of knowledge. The Holy Prophet^{sa} had prophesied that in the time of the Promised Messiah^{as} religious wars will be over and Islām will gain supremacy through reason and argument. So in fulfillment of this prophecy, the Promised Messiah^{as} started his crusade with pen. His writings, inspired by God Almighty have a remarkable spiritual impact. I will touch upon only a few of his works. I may observe in this context that these miracles having been wrought by the help of God, and being the fulfillment of some prophecies afford sample proof of the truth of Islām, God Almighty, the Holy Prophet^{sa}, and also the Promised Messiah^{as}.

First of all, I take his masterpiece, *Barāhīn Aḥmadiyya*; he has challenged the protagonists of all other religions to produce a like of it. He made it easier for them and declared that whoever would break even one fifth of the arguments proffered by him in support of Islām, he would give all his landed property to him. Although, some 97 years have gone by on the publication of this book, nobody has been able to accept this challenge.

The eminence of this book can somewhat be measured from this fact that Maulwī Muhammad Hussain Batalvī, a great leader at that time of the Ahl Hadīth sect of Islām acclaimed it as a unique contribution to the defense of Islām. He wrote in his journal, *Ishā'atus Sunnah* that in his view the book was unparalleled in the history of Islām, and the devoted way in which its author had served the Faith was also without an example. He further wrote that if somebody took his words to be Asiatic exaggeration, let him produce a book like it and also introduce a personality like its author. He reminded his readers that its author championed the cause of Islām most successfully and confounded its opponents, as well as, the deniers of revelation by inviting them to come to him and stay with him for some time, where they would be afforded many opportunities of observing the revelation of God descending upon him and removing their doubts about spiritual verities.

This evidence is of a contemporary scholar of Islām, who was known for his erudition and occupied a position of honour in a large sect. It is fair to say that he must have been familiar with all the literature produced about Islām, and that is why he claimed forcefully that in the past 1300 years, no book had

been written in the defense of Islām that could match the excellence of *Barāhīn Aḥmadiyya*.

Another miracle, which the Promised Messiah^{as} performed in this sphere, is his treatise known as *The Philosophy of the Teachings of Islām*. It was read in a Conference of Religions, held in Lahore on December 26-28, 1896. Our Community has since published its translation in many languages of the world. The details of this miracle have been recorded by the Promised Messiah^{as} in many of his books and posters, and also by the Conveners' Committee, consisting of representatives of various religions, in the report of its proceedings.

Before the commencement of the Conference, the Promised Messiah^{as} received a revelation from God Almighty that his treatise will win the palm. He publicized it in a hand bill, a portion of which is reproduced below. The Promised Messiah^{as} wrote:

The great conference of religions to be held in Lahore on December 26-28, 1896 includes in its programme a paper by this humble one; its subject, the excellences and miracles of the Holy Qur'ān. This paper is no ordinary human effort but a sign among the signs of God, written with His special Grace and help.

The All-Knowing has revealed to me that this is the treatise which will prevail over all the others. Its light of truth, wisdom and knowledge will put in the shade all other parties, provided only they stay to listen from beginning to end. It will not avail them to try and show anything similar from out of their holy books; be they Christians, Sanatani or Arya Hindus, or others. This is because Almighty God has decreed that on this day His Holy Book should reveal its resplendent force.⁸

Hazrat Maulānā Abdul Karīm, one of his devoted followers, read the treatise in the Conference. The audience listened to it with rapt attention. As the reading proceeded, its triumph became more and more evident. The reading could not be completed in the time allocated to it; so the Conference had to be extended at the unanimous request of the audience by one day and the reading finished. It was applauded in private conversations and in public comments.

To give you an idea of the effect it produced on the audience, I reproduce here the report by Hazrat Bhai Abdur Rahman Qādiāni, a companion of the

Promised Messiah^{as}, who was present in the Conference and listened to the Essay from the first to the last. He says,

It was the latter half of the year 1896, when suddenly a Hindu recluse Shogun Chander by name, dressed in yellow coloured clothes entered Qādiān. He had formerly held some high office in the Government administration. But after the death of his wife and children, he had relinquished the world and was trotting the country in search of God and in quest of truth underlying the universe. He was feeling very restless and in the course of his search, he had come to Qādiān to meet the Promised Messiah^{as} and to sit in his company. In a matter of days, he adapted himself to his new surroundings and became a familiar figure in the company of the Promised Messiah^{as}. He wanted to convene a Conference of Religions in which their representatives should read papers on various questions fundamental to religion. He sounded the Promised Messiah^{as} about it. Welcoming the proposal, the Promised Messiah^{as} assured him that he would participate on behalf of Islām, if such a Conference were held in some big city like Lahore. He further told him that the suggestion was indeed a fulfillment of his own desires, for it was his own mission to present to the world the beauties of Islām and to show them the way of union with God. Shogun Chander was very happy at that and immediately repaired to Lahore for consulting other religious leaders and for organizing the Conference.

Consequent upon his negotiations, the proposal was finalized and the representatives of various religions posed five basic questions for answer. The Conveners extended an invitation to the Promised Messiah^{as} also, who wrote a detailed essay in answer to the questions. Many days before the Conference was enacted, the Promised Messiah^{as} published a handbill in which, he made the following announcement regarding his paper.

1. God Almighty has revealed to me that my paper will win the palm.
2. This paper will be the means of the exaltation of God Almighty and of the Faith of Islām. The glory and excellence of the Holy Qur'ān will be manifested by it and the falsehood of false religions fully exposed.
3. As the contents of this paper are



widely published, the truth of the Holy Qur'an will spread and spread and so also the light of Islām, till it has fulfilled its destiny. (Poster: Great News for Seekers after Truth. December 21, 1896).

This great conference of religions was held at Lahore on December 26-28. The representatives of Islām, Christianity, Hinduism, Sanatan Dharma, Arya Samaj, Brahmū Samaj, Sikhism, Free Thinkers and Theosophical Society read their papers. The audience consisted of a cross section of public, some eight thousand in number, coming from all walks of life, especially from the educated classes. The speakers dwelt upon the beauties of their respective religions.

The essay, written by the Promised Messiah^{as}, was read in a sonorous voice by his devoted companion, Hazrat Maulānā Abdul Karīm. The effect of its reading was deep and lasting. Hazrat Bhai Abdur Rahman Qādiāni says that Hindus, Sikhs and even unrelenting enemies of Islām from among Aryas and Christians were acclaiming the article as the best of the lot and the whole audience was so lost in it that they looked like lifeless statues fixed in the hall. Even if some birds would have come and sat upon their heads, they would not have stirred. The essay had so completely enchanted the audience that the sound of their inhaling and exhaling was also not audible. The only sound which echoed in the hall was that of the essay reading. Everything else was subdued and calm. The essay had cast a spell of ecstasy over the listeners, so much so that Hindus and Sikhs, embracing their Muslim friends were confessing to them that if this was Islām, they would all join it someday.⁹

Now I will tell you of another miracle which the Promised Messiah^{as} has performed in the sphere of knowledge. It has profoundly affected the future of Christianity. At the advent of the Promised Messiah^{as}, Christianity was prevailing over every other religion. Its supporters were successfully propagating its beliefs throughout the world. No other religion had the power to repel its

attacks. Of all its beliefs, the belief in the Divinity of Christ was the most damaging to the human soul. Denouncing it the Holy Qur'an says,

The heavens might well-nigh burst, and the earth cleave asunder, and the mountains fall down in pieces. Because they ascribe a son to the Gracious God. (19:91-92)

It is an admonition in the strongest terms.

In the context of these sacrilegious dogmas, the Holy Prophet^{sa} had assigned to the Promised Messiah^{as} the work of breaking the cross, which he has doubtlessly accomplished by writing his book *Masiḥ Hindustān Main (Jesus in India)*. The Promised Messiah^{as}, on the basis of a revelation received from God, has made the astounding claim that Jesus did not die on the cross, nor did he ascend to heaven in his body of clay; but like other prophets, he died a natural death on this earth and is buried in Kashmir. He identified his tomb in Khanyar, Srinagar, Kashmir.

This discovery has indeed broken the cross into pieces and cut at the very root of Christianity. The impact of this miracle is so profound on Christian nations that eventually they must forsake their beliefs and come into the fold of Islām.

In the end, the miracle, which I want to place before you concerns with the Promised Messiah's^{as} God-given knowledge of Arabic language. Writing about it, Hazrat Mirzā Bashīr Aḥmad^{ra} says:

A perfect mastery in the Arabic language is an essential asset for successfully propagating Islām on a world level. The reason is that the Holy Qur'an, the source of Islām, is in the Arabic tongue. The Holy Qur'an is in itself a spiritual universe, having in it untold treasures of spiritual knowledge, yielding themselves to those who dig deep into it. Though its basic teaching will be same forever, but new discoveries will continually be made to meet the moral and spiritual needs of different times and

different nations.

Anyway, the point at issue is that the knowledge of Arabic is a must for serving Islām. But the Promised Messiah^{as} had no opportunity to acquire it in any academy. He had learned its rudiments from a private tutor and that was all.¹⁰

But when God Almighty, perceiving in him the aptitude for becoming a world reformer, took him under His own care, He bestowed upon him, in addition to other excellences, a miraculous knowledge of the Arabic language. Consequently, the Promised Messiah^{as} has written numerous books in eloquent Arabic. He also extended a challenge to his opponents that if they doubted his God-given Mission and His support in its fulfillment, they should leave all else and contest him in the knowledge of Arabic and compete with him in its excellence. But all of them became mute and were unable to match him in Arabic prose and poetry.

This is a great sign of his truth and an excellent miracle in the field of knowledge, for reputed scholars and 'Ulamā have kept their lips sealed. It is well known that the Promised Messiah^{as}, in respect of Arabic, was a mere Ummi, i.e., virtually ignorant of it. As I have already alluded, the most he had acquired of it was consisted in a few elementary lessons. It was God Himself who made him its master. Referring to it, the Promised Messiah^{as} says in his book *Anjām Ātham*:

My excellence in Arabic language, despite the absence of any endeavor for it on my part is a clear sign of God. God Almighty wants to make me prevail over all other people in this field. Is there anyone from amongst my opponents to come and contest me? God Almighty has gifted me with the knowledge of 40,000 root words of this language and expanded my knowledge in its literature without any bounds.¹¹

But nobody took up the gauntlet. His opponents conceded his victory by



keeping silent. However, some fair-minded scholars praised his excellence in Arabic language. For instance, Niaz Fatehpuri wrote in his *Nigar*:

To deny Hazrat Mirzā Ṣāhib's mastery in Arabic Language is very surprising for the excellence of his Arabic poetry and prose has equally been acclaimed by Arab scholars. He did not get education in this language in any academy, and in view of this I consider it a great achievement on his part and proof of God-given aptitudes and excellences.¹²

The Promised Messiah^{as} had written quite a good number of books in Arabic, but had delivered no speech. Now in 1900, on the occasion of 'Īdul Aḏḥiyya, he received a revelation in the morning, commanding him to address the congregation in Arabic. He has described this event in his book, *Nuzūl-ul-Masīh*, (page 210) thus:

In the morning of 'Īdul Aḏḥiyya, I received a revelation directing me to speak in Arabic. I told of it immediately to my friends. Before this, I had never delivered any speech in this language. But on that day I stood up to give 'Īd sermon and God Almighty made me speak in excellent Arabic, full of deep and profound significance. That address is contained in *Khutba Ilhāmīya*, and consists of many, many pages. I stood up and delivered it extempore. God Almighty has called it in His revelation a 'sign' and it was delivered purely by His power. I will never admit that some scholar in Arabic and well-versed in literature can stand up so and deliver a speech like that.¹³

Hazrat Bhai Abdur Rahman Qādiāni^{ra} has reported this matter also. He was present on the occasion of that 'Īd and he, himself, heard that speech. He says:

On the day of Hajj, one day before 'Īdul Aḏḥiyya in 1900, the Promised Messiah sent a message to Hazrat Maulwī Nūr-ud-Dīn^{ra} (who subsequently became his first successor) intimating him that

he desired to pass the Hajj day in special prayers and supplications to God and asked him to prepare a list of such friends who wanted him to pray for them and send that list to him. So a long list of such friends was submitted to him and some people sent their applications direct to him also. Many Aḥmadīs who had come from outside places to celebrate 'Īd at Qādiān also joined in it. The whole day was passed in offering prayers. The next day was 'Īd day. When the people had congregated for it, the Promised Messiah^{as} said that he had been directed by the Almighty Allāh to deliver the sermon in Arabic and reassured him that God will give him the necessary power. Another revelation from God disclosed that his speech will be in fluent Arabic. (*Tadhkira*, p. 357). The 'Īd prayer was led by Hazrat Maulānā Abdul Karīm Sialkoti^{ra}. The Promised Messiah^{as} then gave a short sermon in Urdu, exhorting the Jamā'at to keep united and to treat each other with loving kindness. Then he beckoned Hazrat Maulwī Nūr-ud-Dīn^{ra} and Hazrat Maulwī Abdul Karīm Sialkoti^{ra} to come and sit near him. When they were so seated, he asked them to write very attentively whatever he would then speak. He again stressed the point and told them that as the whole of the speech would be God inspired, if they would miss anything it may not be possible for him to repeat it.¹⁴

Afterwards, the Promised Messiah^{as} sat on a chair in the middle door of Masjid Aqsa, facing towards the East and began his address in Arabic. The first sentence was:

“O ye creatures of God! Consider the significance of this day, the day of the sacrificial Hajj and 'Īd. In it are many profound lessons for the wise.”

Hazrat Bhai Ṣāhib^{ra} relates that from the time the Promised Messiah^{as} occupied the chair, it appeared as if he had repaired to some other world. His eyes were almost closed. His face seemed to

have been covered with the light of Allāh, and his forehead emitted such bright rays that it was difficult to cast a glance at it. Outwardly, he was speaking but it was plain that God's power was moving his tongue. He was completely lost in Allāh, and it is not possible to explain his condition in words.

When he had finished, Hazrat Maulwī Abdul Karīm Sialkoti^{ra}, complying with the request of the audience, gave an Urdu translation of it. During this Urdu version, at a particular sentence, the Promised Messiah^{as} rose from his chair and prostrated in the mosque. With him the whole congregation also fell down before their Heavenly Master.”

About this miraculous and extempore speech, the Promised Messiah^{as} says:

Holy is Allāh! A spring had gushed from the unseen. I do not know whether I was speaking or some angel through my tongue. This much I knew that I had played no part in its composition. Sentences came out of my mouth spontaneously and each of it was a sign for me - this was a miracle which God Almighty showed us - no one can bring a like of it.¹⁵

(Endnotes)

1. *Al-Iqtisād Fil 'Itiqād*
2. *Ḥaqīqat-ul-Waḥī*, p.70
3. *Silsila Aḥmadīya*, p. 36
4. *Barāhīn Aḥmadīya*, Vol. V. pp. 33-34
5. *Malfūzāt*, Vol. I, p. 328
6. *Tadhkira* p.280
7. *Tuḥfah Gūrawīya*, pp. 90-91
8. *Tadhkira*, p. 290
9. *Ashab-e-Ahmad*, Vol. IX, p. 265
10. *Najmul Hudā*, p. 19
11. *Anjām Ātham*, p.234
12. *Nigar*, Luchnow, September 1961
13. *Nuzūl-ul-Masīh*, p. 210; *Tadhkira*, p.348
14. *Ashab-e-Ahmad*, Vol. 9
15. *Ḥaqīqat-ul-Waḥī*, pp. 362-63



Life and Character of Hazrat Masīḥ Mau'ūd^{as}

Maulānā Shamshad A. Nasir Ṣāḥib, Los Angeles, USA

When we study the life and character of the Promised Messiah^{as}, we should view it as a mirror of the life and character of the Holy Prophet^{sa}. The reason should be clear to all Aḥmadīs – the Promised Messiah^{as} was the full reflection of the Holy Prophet^{sa} in all respects, with the exception that he did not bring a new Sharī'a or abrogate the Holy Qur'ān or Sunnah.

There are many examples in the writings of the Promised Messiah^{as} where he stated clearly that his mission was two-fold: firstly, to bring people back to God and to re-establish man's connection with God through spiritual reformation and sincere prayers; and secondly, to teach and demonstrate sympathy for our fellow human beings and God's creation, in general, through selfless service to others.

In these two ways, the Promised Messiah^{as} came to reaffirm and call our attention to our responsibilities to God and our responsibilities to God's creation and to humanity, in particular as embodied, in the Jamā'at Aḥmadīyya motto: "Love for All, Hatred for None."

In my presentation, I will illustrate these two fundamentals of Islām because they are the manifestation of the life and mission of the Promised Messiah^{as}, who was the representative and reflection of our Holy Master and best example, the Holy Prophet Muhammad^{sa}.

Hazrat Muftī Muhammad Sadiq^{ra} relates about the Promised Messiah^{as} that:

He was always very punctual about saying the five daily prayers at their appointed times, and he would always go to the masjid to do the prayers in congregation.¹

Hazrat Pīr Sirajul Haq^{ra} recounts that:

Once I stayed with the Promised Messiah^{as} for three months, and

during that time, he was very ill. But even though he was sick, he was still punctual in doing his Ṣalāt in congregation in the masjid. Since 1882, I was regularly visiting the Promised Messiah^{as}, and until his last breath, he was always enthusiastic about doing Ṣalāt and loved praying in congregation in the mosque.²

The Promised Messiah^{as} used to regularly recite: "Subḥān Allāhi wa bi Ḥamdihī, Subḥān Allāhil 'Azīm" (Holy is Allah, with His Praise; Holy is Allah, the Greatest) and he always encouraged his followers to do so as well. Concerning the importance of regularly reciting "Subḥān Allāhi wa bi Ḥamdihī, Subḥān Allāhil 'Azīm," the Promised Messiah^{as} said that I have been informed by Almighty Allāh that one should recite this as much as one can.

His wife's testimony on this practice of the Promised Messiah^{as} is that he was so habitual in doing so when he was awake, that he would recite this prayer even when he was asleep and happened to turn over in bed.

The Promised Messiah^{as} was so eager to perform the daily prayers at their appointed times that he would not let anything or anyone distract him from his spiritual duty. Once, he was summoned by the court to appear for some legal matter, and as he was waiting outside to be called by the bailiff, prayer time came. The Promised Messiah^{as} began saying his Ṣalāt. The bailiff came to the courthouse door and called out the Promised Messiah's^{as} name, but he ignored the summons and kept on praying.

Now, in many court proceedings, if you do not come before the court at the time you are called, the judge can often rule against you for failing to appear. But in the case of the Promised Messiah^{as}, when he completed his prayer, the court official came to him and said:

"Congratulations, Mirza ṣāḥib! You won your case."³

Islām is a religion of peace, and that peace is only made possible by the discipline of sincere and regular congregational Ṣalāt. Islām teaches its followers how to submit to Allāh and attain peace, and it requires Muslims to teach this to others by being peaceful towards them. Living peace is what spreads peace in the world.

The Holy Prophet^{sa} understood the power and necessity of spreading peace and practicing peace at every opportunity. This was demonstrated when the Holy Prophet^{sa} and his followers migrated to Madīnah, where the Muslims could freely practice their faith. In his first address to his followers, upon arriving in Madīnah, the Holy Prophet^{sa} told them to multiply the greetings of peace among themselves.

Hazrat Masīḥ Mau'ūd's^{as} love for the Holy Prophet^{sa} resonated with such passion in his heart that he considered it of the utmost importance to always give "Salām" when meeting people. He would always say "As-Salāmu alaikum" upon leaving company to go to his house and upon returning, even when it was only for a brief time.⁴

Hazrat Masīḥ Mau'ūd^{as} often advised women to regularly offer Ṣalāt, learn the meaning of the Holy Qur'ān, and fulfill their obligations to their husbands. Whenever a woman took the Bai'at or initiation, he would normally inquire from her if she recites the Holy Qur'ān or not. If she did not, then he would advise her to learn the Holy Qur'ān. If she could only recite the Arabic, then he would advise her to learn the meaning so that she understood the commandments and could act upon them.⁵

Hafiz Noor Mohammed^{ra} relates that during the 2nd or 3rd Jalsa Sālāna, Huzoor^{as} came for 'Ishā' prayer at the masjid and upon entering stated to Maulwī Hakīm

Nūr-ud-Dīn ṣāhib^{ra} that his heart had been inclined towards these verses of the Holy Qur'ān:

And as for those who strive in Our path — We will surely guide them in Our ways. And verily Allāh is with those who do good. (29:70)

And withhold *legal* alms. (107:8)

Hazrat Masīḥ Mau'ūd^{as} then proceeded to comment extensively on these verses. The audience was so moved they began sobbing. After the Dars, Maulwī 'Abdul Karīm Ṣāhib^{ra} led the 'Ishā' Ṣalāt and during the prayer, people were still so overcome by emotions from listening to the Promised Messiah^{as}, they kept on crying and sobbing throughout.

The next day Hazrat Masīḥ Mau'ūd^{as} gave a speech and stated:

Supplication - Dua - has such an impact that if someone says that prayer can move the mountains and trees, I would believe it and accept it as undeniable truth. What other weapon does a Muslim need other than prayers? And it is actually prayers that takes a person towards Allāh.⁶

Maulwī Fateḥ Dīn Ṣāhib^{ra}, who from his early youth had the opportunity to be in the Promised Messiah's^{as} company, relates that he used to be around Hazrat Masīḥ Mau'ūd^{as} during the day and at times would also spend the night. He states:

Once I saw that during the dead of night Hazrat Masīḥ Mau'ūd^{as} was very disturbed and was pacing very anxiously from one end of the house to the other like a patient who was suffering in severe pain. When I saw him in such a state, it scared me and I was extremely worried, so much so that, out of fear, I kept laying in my bed until the anguished condition of the Promised Messiah^{as} diminished.

In the morning, I mentioned the previous night's experience to him and inquired if Huzoor^{as} was in any physical pain. The Promised Messiah^{as} explained to me his condition. He said: "whenever I think about Islām and reflect upon the challenges and trials that Islām is suffering through, my heart and soul feels extreme pain and agitation. It is this unrest that keeps me from sleep."⁷

Muhammad Afzal Ṣāhib^{ra} was a pious young man of the Community of the Promised Messiah^{as}. He used to live in Africa and was very well off. He had two

wives and both of them lived in Qādiān.

In 1899, he wrote a letter to Hazrat Maulānā Hakīm Nūr-ud-Dīn^{ra} and sent him some funds. In the letter he requested for an arrangement to be made so that one of his wives may be sent to Africa. He went so far as to say that if she refused to come, he would divorce her. Hazrat Maulānā Nūr-ud-Dīn Ṣāhib^{ra} presented the letter to Hazrat Masīḥ Mau'ūd^{as}. When Huzoor^{as} learned of its contents, he expressed extreme displeasure by saying:

How can a person remain faithful to us who is willing to cut off ties with dear and near relations like his wife over a petty thing?

This expression of displeasure by Hazrat Masīḥ Mau'ūd^{as} actually worked as an incentive for Muhammad Afzal Ṣāhib^{ra} to return from Africa. He left Africa and came back to Qādiān and made a pledge in his heart that no matter what happened, he would never leave Qādiān and would stay the rest of his life in the company and service of the Promised Messiah^{as}.⁸

At this point, it is worth mentioning that at the time of Hazrat Masīḥ Mau'ūd^{as}, the Jamā'at published two newspapers: *Al Badr* and *Al Ḥakam*. *Al Badr* is still in print. Hazrat Masīḥ Mau'ūd^{as} called these two newspapers his two helpful arms. The person who initiated the newspaper *Al Badr* was this same Hazrat Muhammad Afzal Ṣāhib^{ra}.

Hazrat Maulwī 'Abdul Karīm Sialkoti Ṣāhib^{ra} recounts that *Al Badr* was published even in the face of several difficulties and challenges during the time of Muhammad Afzal Ṣāhib^{ra}'s supervision. Very few people knew about the sacrifices Muhammad Afzal Ṣāhib^{ra} and his family made for the publication of *Al Badr*. He spent his own funds to publish the paper. There were times when Muhammad Afzal Ṣāhib^{ra} and his family did not have enough to eat during the day, and many a night they slept without eating dinner, or only had chickpea and bread with salt and pepper. There were times when they did not have enough money to buy firewood. Whatever funds they had, they spent on the publication of this blessed newspaper of the Jamā'at of the Promised Messiah^{as}.⁹

This great transformation took place only because of his desire to be close to Hazrat Masīḥ Mau'ūd^{as}. This only happened because he listened to the advice of Hazrat Masīḥ Mau'ūd^{as}. What a remarkable transformation! On one hand, in pursuit of worldly pleasures, he was willing to break his covenant with his wife if she did not come to Africa; and

on the other, he honoured his covenant with Hazrat Masīḥ Mau'ūd^{as} to such a degree that it made many a companion envious. People should remember the Islāmic teachings on divorce. The Holy Prophet^{sa} has warned that among all things lawful, the most hateful in the sight of Allāh is divorce.

Once in the city of Ludhiana, India, one anti-Aḥmadiyya Mullah attempted to provoke his audience against Hazrat Masīḥ Mau'ūd^{as}. The Mullah delivered a fiery and insulting speech and accused the Promised Messiah^{as} of being a non-believer or *Kāfir*, and he alleged that because of Mirzā Ghulām Aḥmad^{as}, Muslims were suffering a great deal and being led astray.

This Mullah repeatedly urged the audience to [God forbid] murder Mirzā Ghulām Aḥmad^{as}, and promised that the person to commit such an act would directly enter paradise when he died. One simple layperson had a heavy wooden stick, and after listening to the Mullah's speech, he decided to take upon himself the task of murdering Mirzā Ghulām Aḥmad^{as}.

He took his heavy wooden stick and left the gathering and went to the residence where Huzoor^{as} was staying in Ludhiana. There was no one guarding the entrance to Huzoor's^{as} residence. Whoever wished to enter the house could do so at will. When this layperson arrived at the residence, he found the Promised Messiah^{as} sitting in the courtyard addressing a small group of people. The layperson entered the courtyard and leaned against the wall, resting his heavy stick across his shoulders and waited patiently for the right time to carry out his murderous attack. Huzoor^{as} did not pay any attention to him and continued his address. This layperson began listening to what Huzoor^{as} had to say, while still waiting for the right moment to kill him. A few minutes into Huzoor's^{as} speech, his heart began to be moved by Huzoor's^{as} words. The man placed his heavy stick on the ground, sat down, and began to listen intently to what Huzoor^{as} was saying.

When the Promised Messiah^{as} finished speaking, one person in the audience spoke up, saying that he understood Huzoor's^{as} claim, considered him to be truthful, and expressed his desire to take the pledge of initiation with him. Upon hearing that, the layperson who had come to murder the Promised Messiah^{as} because of the fiery speech by the Mullah - with the promise of paradise still fresh in his mind - got up and confessed to

Huzoor^{as} that he had come there to kill him and earn heaven as a reward.

The layperson went on to say that upon hearing Huzoor^{as} speak, he was also completely convinced that Huzoor^{as} was truthful, and he was equally convinced that the Mullah was full of hateful venom against Huzoor^{as}. He humbly requested Huzoor^{as} to accept his pledge of initiation or Baī'at, which Huzoor^{as} graciously did.

Hazrat Khalifatul-Masīh IV^{rh}, during a Jalsa in Germany, related the event and further stated that this layperson asked for Huzoor^{as}'s permission to kill the Mullah who had provoked him to kill Huzoor^{as}. The Promised Messiah^{as} told him not to do so, saying:

“That Mullah promised you heaven by killing me, but instead you have accepted me as the Imām of the Age by taking Baī'at, so why bother with that Mullah?”

Care of Children and Disapproval of Punishment

Huzoor^{as} paid great attention to children during their sickness and treated them with great care. He was also very much against physically punishing children. Whenever a complaint came to him about a teacher at Ta'limul Islām School physically punishing a young pupil, the Promised Messiah^{as} would express his extreme displeasure and prohibit physical punishment.

Addressing the habit of some parents to physically punish their young children, he said:

“When they are not required to be accountable to God Almighty, how then can they be required to be accountable to you?”¹⁰

Hazrat Maulwī 'Abdul Karīm Sialkoti Ṣāhib^{ra} states that once an elderly man, out of habit, beat his son. On finding this out, Hazrat Masīh Mau'ūd^{as} was very upset and delivered an emotional speech. He said that as far as he was concerned, beating one's children is equivalent to *shirk* or making oneself equal to God.

He went on to say that he wished the effort people expend in punishing children was instead spent in making earnest prayers for them. He said that people should incline their aching hearts to pray for their children because prayers by parents for their children receive special acceptance. He further said that

he regularly offered certain prayers:

First, I pray for myself that “O Allāh please utilize me so that Your Majesty and Greatness becomes evident;” and then I ask for my family that they be the delight of my eyes and that they live their lives according to Allāh's desires; and then I pray for my children that all of them serve the faith; and then I pray specifically by naming my sincere friends; and then I pray at large for the members of my community, whether I know them or not.¹¹

Hazrat Masīh Mau'ūd's^{as} Service to Humanity

Hazrat Masīh Mau'ūd's^{as} days and nights were filled with doing *Tabligh* (calling people to Allāh) and training and writing various books. Even with all that work, he took time out from his busy schedule to serve the needy and the poor, and he always sympathized with their plight. About this, Maulwī Abdul Karīm Sialkoti Ṣāhib^{ra} has related an incident.

Once, quite a few working-class women from a rural village brought their kids to get medicines from Huzoor^{as}, as there was no hospital in their area. At that particular time, the Promised Messiah^{as} had to write a very important article and time was running short. Maulwī 'Abdul Karīm Ṣāhib^{ra} relates that he happened to be there and was surprised to see that Hazrat Masīh Mau'ūd^{as} was very alert and standing like a soldier on duty, attentively performing his work. He says that he saw five or six large boxes open and that Huzoor^{as} was busy giving out medicines to these women for their children. For over three hours, this hospital-like scenario continued. Maulwī 'Abdul Karīm Ṣāhib^{ra} said that when Huzoor^{as} was finally done with his visitors, “I told Huzoor^{as} that, by God, this must have been a lot of trouble for Huzoor^{as} and a lot of his precious time was wasted.”

Hazrat Masīh Mau'ūd's^{as} calm and dignified response was that this was also a religious task. Huzoor^{as} further said that because there was no hospital for these villagers, he acquires and keeps Western and Naturopathic medicines for these poor people to administer their medical needs as best he can. This is a virtuous and honourable deed and a believer should not become careless and lazy about this.¹²

Huzoor^{as} on Separating Oneself from non-Aḥmadīs

There was a discussion about members of the Community not offering prayers behind non-Aḥmadī Imāms. Huzoor^{as} stated:

Be patient, and do not offer prayers behind non-Community members. There is piety and goodness in this. And in this is your Divine help and grand victory, and in this is a source of your progress.

Do not compromise your faith by following their desire that you pray behind their Imāms. The danger is that if you keep mingling with them, God Almighty, Who has bestowed His special Grace on you, will no longer bestow His Grace on you. A pious community that separates itself from others will be successful.¹³

What is Meant by *Taqwa*?

The Promised Messiah^{as} says that we should adopt *Taqwa*. This is the root of everything. *Taqwa* means that one refrains from very minor sins. *Taqwa* means to refrain from anything where even a slightest doubt of evil exists.

The Promised Messiah^{as} has said about the members of his Community:

I have firm conviction that there is no hypocrisy in my Community and that the members have not made a mistake in establishing a relationship with me ... God is my witness that I am that truthful and most trustworthy and promised one about whom our beloved Prophet Muhammad^{sa} prophesied with his blessed tongue. Those who do not establish a true and sincere relationship with me will be deprived of that blessing.¹⁴

(Endnotes)

1. *Daily Alfazal Rabwah*, Jan 28, 2013, p.1
2. *Ibid.*
3. *Sīratul Mahdi*, Mirza Bashir Ahmad, p. 14
4. *Ibid.* p. 527
5. *Ibid.* p. 759
6. *Ibid.* pp. 516-517
7. *Ibid.* p. 524
8. *Sīrat Masīh Mau'ūd*, Yaqūb 'Alī Irfani, pp. 253-255
9. *Ibid.*
10. *Ibid.* p. 365
11. *Ibid.* p. 366
12. *Sīrat Hazrat Masīh Mau'ūd*, Maulwī 'Abdul Karīm, pp. 34-35
13. *Fatāwā Hazrat Masīh Mau'ūd*, pp. 23-24
14. *Malfūzat*, vol. 2, pp. 26-27

The Voice of the Soul

The Promised Messiah^{as}

The following is an English Translation of an Arabic poem written by the Promised Messiah^{as} in his book Minanur Rahmān, Rūḥānī Khazā'in, Vol. 9, pp 169-173. This extract has been taken from the Muslim Sunrise, Oct-Jan issue of 1932-1933.

O Who hath encompasseth the whole creation with bounty
I give praise unto Thee, though I possess no power to sing Thy praise.
 Look at me with mercy and kindness
 O my Refuge, Deliverer from sorrow.
Thou art the Refuge and Thou art our Rock of salvation.
 In this world and in the world to come.
 I have met with danger in the darkness
Have mercy upon me and let me alight at the abode of light.
 Thou dost forgive great sin when man turns to Thee
 Thou savest the necks of man from the burdens of sin.
Thou art my Desire and Thou art the object of my heart
 In Thee are centered all my trust and all my hopes.
 Thou hast given me the cup of love - the best of it
I have drunken the life-giving drinks - one after another.
 I will die but my love will never die
From the dust of my grave, will be heard my cry with Thy remembrance.
 My eyes hath not seen a Benefactor like unto Thee.
O wide in Thy Bounty and the Possessor of blessings.
 Thou hast been the object of my heart
 In all my writings - in every stroke of the pen.
 When I perceived Thy infinite mercy and grace
 All my sorrows banished and I felt no sorrow.
 Verily I renounced the Self with all its desires
 When it came seeking after me as a great seeker.
I accepted death the kind of death my enemy canst not see
 My corpse has been removed from among the living.
 Had not mercy of God come to support me
 The flood of my tears would wipe me out of existence.
 I follow the bright light of Truth
 I like not, those who follow darkness.
My Self has been removed far away from al I that is dark
I have halted my camel close to the ONE who enlightens me.
 When I found that the Self stands in my way
 I abandoned it as a dead body is left in the desert.
 I have drunken the cups of death for guidance
 After death, I found the fountain of the everlasting life.

Ahmadīyya Muslim Jamā‘at Press Releases



World Muslim Leader Condemns Violence and Warfare in Muslim Countries

LONDON, February 1, 2014

**Hazrat Mirza Masroor Ahmad^{aa} Prays for
Peace and an End to Atrocities**

The World Head of the Ahmadīyya Muslim Community and Fifth Khalifa, Hazrat Mirza Masroor Ahmad (May Allāh be his Helper), lamented the “pitiful and sorry-state” of much of the Muslim world during his weekly Friday Sermon delivered on January 31, 2014.

Speaking at the Baitul Futūh Mosque in London, the Khalifa^{aa} highlighted the examples of war-torn Syria and of Pakistan, where he said countless innocent people were being targeted and persecuted. He called on Ahmadī Muslims around the world to pray for the peace and stability of the Muslim world.

Speaking about the devastating consequences of the war in Syria, Hazrat Mirza Masroor Ahmad^{aa} said:

The situation in Syria is going from bad to worse. Both the Government and the Opposition rebels have committed extreme cruelties. The nation’s children, its elderly and its women are all being targeted.

Innocent people are being arrested, starved and tortured. Muslims are perpetrating these cruelties on other Muslims and so are giving non-Muslims the opportunity to raise false accusations against Islām . . . For the sake of either retaining power or gaining power, the government and opposition are both actively destroying the children of their nation.

His Holiness^{aa} prayed for the cruelty in Syria to end and for justice to prevail before commenting on Pakistan. Hazrat Mirza Masroor Ahmad^{aa} said:

In Pakistan we also find that extreme cruelty is being inflicted upon members of the public and particularly against Ahmadī Muslims. People are being physically and mentally tortured. Other Pakistanis are also being trapped in this system of cruelty and it seems the intensity of these grave circumstances will continue to increase . . . There is a great need for prayers that all forms of extremism

and terrorism end.

The Khalifa^{aa} concluded by remarking upon the dire circumstances witnessed in many other Muslim countries including Egypt and Libya.

He prayed that Islām’s name would not be tarnished or defamed by the atrocities and injustices being falsely perpetrated in the name of the religion.

Historic Conference of World Religions Held at Guildhall, London

LONDON, February 12, 2014

**God is a Living God and so World Should
Turn Towards Him says Hazrat Mirza
Masroor Ahmad^{aa}**

The World Head and Fifth Khalifa of the Ahmadīyya Muslim Community, Hazrat Mirza Masroor Ahmad (May Allāh be his Helper), delivered the keynote address at the historic ‘Conference of World Religions’ on February 11, 2014.

The conference was organized by the Ahmadīyya Muslim Community in the UK, as part of its centenary celebrations, at the famous Guildhall in the City of London. The theme of the much anticipated event was “God in the 21st Century.”

Around 500 delegates attended the conference, including faith leaders from various countries, politicians, government officials, members of the diplomatic corps, academics and representatives of various NGOs. The conference also received messages of support from Her Majesty, Queen Elizabeth II, His Holiness the Dalai Lama, Prime Minister David Cameron and several other dignitaries.

During the event the various faith leaders considered what role religion could play in today’s world and whether religion continued to be a force for good. The keynote address delivered by Hazrat Mirza Masroor Ahmad^{aa} sought to answer these questions in light of Islām’s true teachings.

The Khalifa^{aa} highlighted that all the major religions of the world taught the worship of God and love and compassion for mankind in their original form. His Holiness^{aa} said that if these original teachings were upheld today it would lead to a harmonious society, free from conflict and war. He also condemned governments across the world for prioritizing defence and military spending above and beyond social

welfare and humanitarian projects.

Speaking about how the Founder of Islām, the Holy Prophet Muhammad^{sa}, responded to the most horrific and sustained persecution, Hazrat Mirza Masroor Ahmad^{aa} said:

When the Holy Prophet^{sa} gained victory over the sworn enemies of Islām, who in the past had left no stone unturned in their efforts to destroy the religion, he responded with peace and forgiveness.

Hazrat Mirza Masroor Ahmad^{aa} said there was no contradiction between Islām's peaceful teachings and the fact that some wars were fought during the early years of Islām. He said that those wars fought had been defensive wars, fought not only to protect Islām, but also to protect the people of all religions.

Citing the example of the Battle of Badr, where 300 ill-equipped Muslims defeated a much stronger army comprising 1,000 soldiers, Hazrat Mirza Masroor Ahmad^{aa} said:

Where on the one hand this was a victory for Islām, it was also a timeless triumph for every person who desires for peace to be established in the world. It was a victory for every person who desires for human values to always be preserved and it was a victory for all people who believe religion to be a force for good and for establishing peace in the world.

His Holiness^{aa} clarified that any wars fought during the era of the Holy Prophet Muhammad^{sa} or his four Rightly Guided Successors were entirely defensive in nature and fought only to "end cruelty" and "establish peace." However, later wars fought during the eras of certain Muslim monarchs were fought to expand kingdoms and gain power.

Commenting on this, Hazrat Mirza Masroor Ahmad^{aa} said:

Those wars fought to expand kingdoms and to increase power were not in any way fought in accordance with the teachings of Islām as taught by the Holy Qur'ān.

Hazrat Mirza Masroor Ahmad^{aa} said that Aḥmadi Muslims believed the Founder of the Aḥmadiyya Muslim Community, Hazrat Mirza Ghulam Ahmad of Qadian^{as}, to be the Promised Messiah and Mahdi and that he had come to end all religious wars, to bring mankind towards its Creator and to draw the attention of the world towards fulfilling the rights of one another.

Hazrat Mirza Masroor Ahmad^{aa} appealed for the people of all religions to work together towards creating a just society based on mutual respect and tolerance.

Hazrat Mirza Masroor Ahmad^{aa} said:

I hope and pray that we, who are the representatives of different faiths and religions, and who have gathered here today to practically demonstrate these loving teachings, all strive towards worshipping the One God, by treating His Creation with justice and by fulfilling their due rights. Certainly these are the original teachings of all religions. We should utilize all of our resources and capabilities to foster a better society, to help God's Creation and to spread love, affection and peace at every level. The urgent and critical need of the world today is to establish peace and faith in God.

His Holiness^{aa} called on the leaders of all nations to prioritize social welfare above and beyond unnecessary militarization.

Hazrat Mirza Masroor Ahmad^{aa} said:

The urgent and critical need of the world today is to establish peace and faith in God. If the world understood this reality then all countries, whether large or small, would not, in the name of defence spending, allocate millions and billions of dollars to expand their military capabilities. Rather, they would spend that wealth to feed the hungry, to provide universal education and to improve the living standards of the developing world.

The Khalifa^{aa} concluded by reiterating the fact that God is a "Living God" who continues to listen to the prayers of mankind:

Hazrat Mirza Masroor Ahmad^{aa} said:

"In order to protect ourselves and to save mankind we need to turn towards God Almighty and we need to attach ourselves to that Living God who did not forsake the Prophet Moses and his people and nor did He forsake the Prophet Jesus and his disciples. Nor have true Muslims been deprived from attaining the blessings of God and seeing their prayers accepted."

Earlier in the evening, a range of faith leaders and dignitaries took to the stage to highlight their respective beliefs. All of the speakers also took the opportunity to express their gratitude to the Aḥmadiyya Muslim Community for organizing such an event that promoted interfaith

dialogue.

Rabbi Jackie Tabick, Joint President of the World Congress of Faiths, said:

We should be supportive of one another in our spiritual lives and be true to our own faiths whilst understanding and valuing the oneness amongst us.

Umesh Sharma, Chairman of the Hindu Council UK, quoted sacred Hindu texts highlighting the peaceful teachings of the Prophet Krishna. He also said that Hazrat Mirza Masroor Ahmad^{aa} "leads by example" in his efforts to develop peace in the world.

Rt Hon Dominic Grieve QC MP, the Attorney General, said:

The right of individual conscience is the basis of everything and so it is essential that people are free to practice their religions without coercion of any kind. I would also like to thank Your Holiness^{aa} (Hazrat Mirza Masroor Ahmad) and the Aḥmadiyya Muslim Community for its astonishing contribution to the United Kingdom.

Geshe Tashi Tsering read a message from His Holiness, the Dalai Lama, which said:

"Virtues of love and altruism are the basis of all religions and so a respect for all religions is essential. All religions are a means of inner-peace. I give my full heartfelt support to the Conference of World Religions."

Prof Kwaku Danso-Boafo, High Commissioner of Ghana, read a message from the President of Ghana, which said:

"This Conference will be a means of helping to bring peace in the world."

Sheikh Moafaq Tarif, Spiritual Head of the Druze Community of Israel, said:

"All the great religions agree on the Unity of God . . . Let us all come together and join hands together against violence."

Dr Katrina Lantos-Swett, Vice-Chair United States Commission on International Religious Freedom, said:

I am always uplifted and moved by the spirit amongst Aḥmadi Muslims. The Aḥmadiyya Muslim Community is living proof that religion can be a means of peace.

Dr Lantos-Swett also acknowledged the role of the late Sir Chaudhry Zafrullah Khan Sāhib^{ra} in negotiating the United Nations Declaration of Human Rights and the fact that he signed it on behalf of the State of Pakistan.

Baroness Berridge, Chair of the UK Parliamentary Group on International Religious Freedom, outlined the work of the Parliamentary Group and said that its objective was to “prick the conscience of Governments” towards establishing religious freedom.

Archbishop Kevin McDonald, representing the Roman Catholic Church, spoke of the World Day of Prayer for Peace organized by the late Pope John Paul II in 1986 and said that “today’s conference is another moment of the coming together of the people of different religions in peace and justice.”

The Archbishop also read a message of support from Cardinal Peter Turkson, the President of the Pontifical Council for Peace and Justice.

The Rt Hon Baroness Warsi, Senior Minister of State at the Foreign Office, said:

It is testament to the openness, the pragmatism and the humility of the Aḥmadiyya Muslim community that their flagship global event celebrated all faiths.

Rabbi Professor Daniel Sperber, representing the Chief Rabbi of Israel,

addressed Hazrat Mirza Masroor Ahmad^{aa} as the “Khalifa of Islām” and said:

Humankind in the world are not its masters but its custodians. Let us return to the simple notion of faith and the sanctity of God.

The World Conference concluded with a silent prayer led by Hazrat Mirza Masroor Ahmad^{aa}. Earlier in the evening, His Holiness^{aa} held a series of private meetings with dignitaries and delegations from various countries and he also led the Maghrib and ‘Ishā’ prayers at the Guildhall.

Approval of Members, Dārul Qaḍā, Canada Term – January 1st, 2014 To December 31st, 2016

Dr. Abdul Majid Hamid,
Nāzim Dārul Qaḍā Canada

Hazrat Khalīfatul-Masīḥ V^{aa} has very graciously approved the appointment of the following members of Dārul Qaḍā, Canada effective from January 1, 2014 to December 31, 2016.

May Almighty Allāh enable us to perform our duties in the best possible manner and to win His pleasure as well as the prayers and blessings of Huzoor Anwar^{aa}. Amīn!

Ṣadr Qaḍā Board, Canada:

Ayaz Ahmad Ayaz Ṣāḥib

Nāzim Dārul Qaḍā, Canada:

Dr. Abdul Majid Hamid Ṣāḥib

Board Members:

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2. Laiq Ahmad Khurshid Ṣāḥib
3. Hidayatullah Hadi Ṣāḥib
4. Prof. Muhammad Aslam Sabir Ṣāḥib
5. Prof. Mobashar Ahmad Latif Ṣāḥib
6. Abdool Hamid Abdool Rahman Ṣāḥib

Qāḍiyān Awwal:

1. Dr. Sajid Ahmad Ṣāḥib (Brampton)
2. Naveed Ahmad Ṣāḥib (Brampton)
3. Mansoor Ahmad Mirza Ṣāḥib (Brampton)
4. Mahmud Ahmad (BT) Ṣāḥib (Vaughan)
5. Azam Sher Khan Ṣāḥib (Vaughan)
6. M. Mohsin Chohan Ṣāḥib (Peace Village)
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11. Abdur Rab Khan Ṣāḥib (Toronto)
12. Ret. W/Cdr. Mujtaba Muhammad

- Mirza Ṣāḥib (Toronto)
13. Hameed Ahmed Sayed Ṣāḥib (Mississauga)
 14. Arshad Mahmood Ṣāḥib (Toronto)
 15. Bashir Mahmood Cheema Ṣāḥib (Barrie)
 16. Ret. Col Abdul Kareem Dogar Ṣāḥib
 17. Habib, Kamal-ud-Din Ṣāḥib (Ottawa)
 18. Usamah Saeed Ṣāḥib (Montreal)
 19. Iqbal Ahmad Ṣāḥib (Calgary)
 20. Chaudhary Walayat Khan Ṣāḥib (Calgary)
 21. Mumtaz Ahmad Virk Ṣāḥib (Calgary)
 22. Mubarak Ali Tahir Ṣāḥib (Vancouver)
 23. Soleman Ahmad Hashmi Ṣāḥib (Vancouver)
 24. Amir Khalid Masood Ṣāḥib (Vancouver)
 25. S.M. Shahab Ahmad Ṣāḥib (Edmonton)
 26. Anwar Shamim Ahmed Ṣāḥib (Durham)

Announcements

Announcements of Nikāḥ

We are happy to announce that the Nikāḥ Ceremony of Talat Saleh Ṣāḥiba (daughter of Muhammad Saleh Zahid Ṣāḥib) and Farhan Ahmad Ṣāḥib (son of Maulānā Burhan Ahmad Zafar Ṣāḥib of Qadian) was led by Hazrat Khalīfatul-Masīḥ V^{aa} at the Fazl Mosque in London, U.K. Both Talat Saleh Ṣāḥiba (student - Aisha Academy) and Farhan Ahmad Ṣāḥib are part of the blessed scheme of Waqf Nau. May Allāh bless them both and make this Nikāḥ a source of blessings for both families! Amīn!

Announcements of Demise

- We are sad to announce that Nūrul Ameen Ṣāḥib (son of Rūhul Ameen Ṣāḥib of Shunamgang, Bangladesh

passed away at the age of 59 years. The deceased is brother in-law of Dr. Hashim Ṣāḥib and Mrs. Mohsena Hashim Ṣāḥiba of Regina Jamā’at. May Allāh grant forgiveness to the deceased and elevate his station in Heaven! Amīn!

- We are sad to announce that Major Mohammad Ilyas Khan Ṣāḥib, father in-law of Dr. Naseem Rehmatullah Ṣāḥib (Nā’ib Amīr, USA), passed away in Cleveland, USA. The deceased was a Mūsī and buried in Bahishti Maqbarah, Rabwah. May Allāh grant forgiveness to the deceased and elevate his station in Heaven! Amīn!

BASHIR A. KHAN, LL.B.
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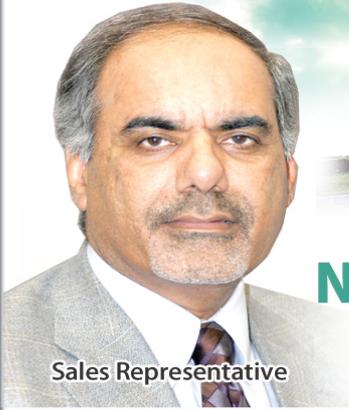
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New Admissions into Hifzul Qur'an School Canada (for Boys)

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We take great pleasure to announce that by the grace of Allah, Hifzul Qur'an School of Jāmi'a Ahmadiyya Canada is ready to start enrolling another batch of students for the year 2014.

محض خدا تعالیٰ کے فضل سے حفظ القرآن سکول کینیڈا میں سال 2014 کیلئے داخلوں کا آغاز ہو رہا ہے۔ جس کی تفصیلات درج ذیل ہیں۔

- Parents wishing to send their son for Hifzul Qur'an Program must note that he should be between 9 and 11 years of age as of June 01, 2014. The applicant must show ability to recite the Holy Qur'an with fair level of accuracy, fluency and melody. The applicant must have completed at least one reading of the Holy Qur'an.
- Eligible students for the Hifzul Qur'an Program may take leave of up to three years from their regular public schools if their parents undertake the responsibility of home-schooling. The Hifzul Qur'an School will also help the Hifz students with some home-schooling.
- Parents of the selected students are responsible to arrange boarding/lodging for their sons/wards.
- Application Forms for admission to the Hifzul Qur'an School can be downloaded from <http://ahmadiyya.ca/> or acquired from the Mission House (in Maple) or local Presidents of Jama'at, which should be sent directly to the Principal, Jāmi'a Ahmadiyya Canada by **March 20, 2014**.
- The Hifzul Qur'an School will, *Insha'Allah*, conduct an **Orientation Session** with the applicants and their parents on **March 29, 2014** to provide all the details, including the syllabus for the admission test along with the prospectus of Hifzul Qur'an School. May Allah the Almighty have Mercy on us and make this blessed Program a great success! *Amin!*

- 1- داخلہ کیلئے عمر کی حد سے 9 سے 11 سال ہے (1 جون 2014 تک بچے کی عمر 11 سال سے زائد نہ ہو)۔
- 2- داخلہ کے خواہشمند طلباء قرآن کریم ناظرہ درست تلفظ اور روانی کے ساتھ پڑھنا جانتے ہوں اور کم از کم قرآن کریم ناظرہ کا ایک دور مکمل کر چکے ہوں۔
- 3- داخلہ کے امیدواران اپنی درخواستیں 20 مارچ 2014 سے قبل پرنسپل جامعہ احمدیہ کینیڈا کے نام نیچے دئے گئے پتہ پر فیکس، ای میل یا پوسٹ کر دیں۔ درخواست فارم جماعت احمدیہ کینیڈا کے مرکزی مشن ہاؤس (بییل) یا مرکزی ویب سائٹ <http://ahmadiyya.ca> سے ڈاؤن لوڈ کئے جاسکتے ہیں۔
- 4- درخواستوں کی وصولی کے بعد مورخہ 29 مارچ 2014 کو تمام امیدواران اور انکے والدین کے ساتھ ایک سیشن منعقد ہو گا جس میں داخلہ ٹیسٹ کے لئے نصاب اور اس سے متعلقہ بعض ہدایات دی جائیں گی۔ اسکے لئے معین جگہ اور وقت کی اطلاع درخواستیں موصول ہونے کے بعد متعلقہ امیدواران کو بذریعہ ای میل کر دی جائے گی۔
- 5- تمام امیدواران کا باقاعدہ انٹرویو اور داخلہ ٹیسٹ ماہ جون 2014 میں منعقد ہو گا جس کی تاریخ کا اعلان بعد ازاں کر دیا جائے گا۔
- 6- انٹرویو اور داخلہ ٹیسٹ میں کامیاب طلباء کے والدین کو اپنے بچوں کے متعلقہ سکول بورڈ سے اگلے تین سال کیلئے ہوم سکولنگ کی بنیاد پر رخصت لینا ہوگی۔ والدین اس عرصہ میں بچوں کو گھر میں سکول کی تعلیم دینے کے ذمہ دار ہونگے اگرچہ حفظ القرآن سکول میں بھی ہفتہ میں ایک دن سکول کے بعض مضامین (سائنس، ریاضی، انگلش وغیرہ) کی تدریس کا انتظام ہوگا۔
- 7- کامیاب امیدواران کے والدین اپنے بچوں کی رہائش اور روزانہ حفظ القرآن سکول میں بروقت پہنچانے اور سکول کے اختتام پر گھر لے جانے کے خود ذمہ دار ہوں گے۔

Note: Please send your completed Application to:

Principal, Jāmi'a Ahmadiyya Canada,
10610 Jane Street, Maple, Ontario, L6A 3A2, Canada
Phone: +9058326680 Fax: +9058327767
E-mail: principal@jamiiahmadiyya.ca

اللہ تعالیٰ سے دعا ہے کہ وہ ہم سب کو قرآن کریم کی برکات سے وافر حصہ لینے کی توفیق عطا فرمائے۔ آمین

نوٹ: اپنی درخواستیں درج ذیل پتہ پر بھیجائیں۔

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

Phone: 905-832-6680 ext. 3012

Fax: 905-832-7767

Email: info@Jamiaahmadiyya.ca

Web: www.jamiaahmadiyya.ca



جامعہ احمدیہ کینیڈا

تعلیمی سال 2014-15

داخلہ کی شرائط اور طریق کار



5. درخواست کا طریق: داخلہ کے لئے داخلہ فارم کے ساتھ حسب ذیل دستاویزات کی ضرورت ہوگی:

- الف۔ نیشنل امیر جماعت کی طرف سے تصدیق شدہ درخواست برائے وقف زندگی
- ب۔ تعلیمی سندت کی کاپی
- ج۔ ایک با تصویر سرکاری دستاویز (مثلاً ڈرائیونگ لائسنس یا پاسپورٹ کی کاپی)
- د۔ valid پاسپورٹ کی کاپی (صرف غیر ملکی طلبا کے لئے)
- ر۔ تین تازہ تصاویر (پاسپورٹ سائز)



6. عمومی ہدایات: داخلہ کے لئے خواہش مند طلبا 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۔



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

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Academic Achievement Awards 2014

Aḥmadiyya 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.

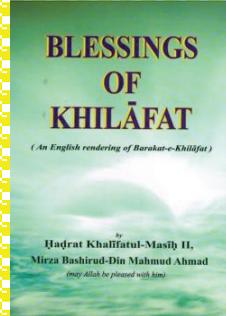
Paper or fax applications are not acceptable. Awards will be
presented at the occasion of Jalsa Sālāna Canada to those who
have completed a course of study. In the case of community
colleges, only a three year program of study leading to a
certificate or diploma will be considered.

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

New Arrivals



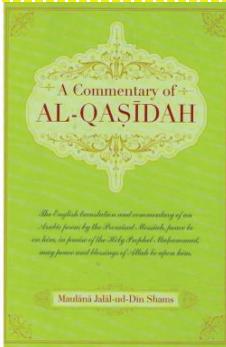
Blessings of Khilāfat

(English translation of "Barakāt-e-Khilāfat" – Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra})

The book consists of the addresses of Hazrat Khalifātul-Masīh II^{ra} during the first Jalsa Sālāna of his Khilāfat in 1914. Huzur^{ra} gave a detailed account of the events after the demise of Hazrat Khalifātul-Masīh I^{ra} and his election to the august office. Huzur^{ra} also addressed the issues facing the Jamā'at – Politics, marriages between Ahmadīs and non-Ahmadīs, Zakāt, settlement of disputes, doctrinal issues etc. His insights on these points are as pertinent today as they were then. (Pages 197 Price \$4.00)

مصالح العرب۔ جلد اول اور دوم (محمد طاہر ندیم مرنبی سلسلہ)

جماعت احمدیہ کی عرب ممالک میں تاریخ و واقعات جو الفضل انٹرنیشنل میں باقاعدگی سے شائع ہو رہے ہیں۔ سارے مواد کو دو حصوں میں تقسیم کیا گیا ہے، حصہ تاریخ اور حصہ سیرت۔ حصہ تاریخ کی دو جلدیں مصالح العرب کے نام سے چھپی ہیں۔ حضرت خلیفۃ المسیح الخامس ایدہ اللہ تعالیٰ بنصرہ العزیز نے کتاب کی تیاری کے دوران مصنف کو لکھا کہ ”میں تو پورا ہفتہ الفضل انٹرنیشنل کا خاص طور پر آپ کے مضمون کی وجہ سے انتظار کرتا ہوں“ (صفحات 1091 قیمت 25 ڈالر)



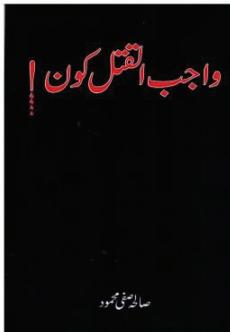
A Commentary of al-Qasidah

(English translation of "Sharḥul-Qasidah" by Maulānā Jalāl-ud-Din Shams)

The Promised Messiah^{as} wrote the Arabic Qasidah in his book *Ā'ī na' e-Kamālāt-e-Islām* addressing the Holy Prophet^{sa} expressing his love for him and praising him for his high moral and spiritual qualities, his beauty, his beneficence and the spiritual revolution that he brought about in the lives of pre-Islamic Arabs who were plunged in the darkness of evil and were a decadent society. This book is the English translation of the Urdu commentary of Qasidah written by Maulānā Jalāl-ud-Din Shams. (Pages 207 Price \$6.00)

واجب القتل کون! (صالحہ صفی محمود)

”کتاب کا عنوان سوالیہ ہے، مگر صالحہ نے خود کوئی جواب اس سوال کا نہیں دیا۔ قاری کی انگلی پکڑ کر مقامات کی نشاندہی کرتے ہوئے قرآن میں سے گزر گئی ہیں اور ہاتھیل کے ظلم سے لے کر شرار بولہبی تک قتل و غارت کی پوری تاریخ سامنے آگئی ہے۔۔۔ اس کو صرف و نحو اور فقہ کی بھول بھلیوں سے آزاد ایک آسان اور سلیس زبان میں قرآن کے ایک قاری کے تدبیر سے قرآن پڑھنے اور اس سے نور فراست حاصل کرنے کی ایک کامیاب کوشش کے طور پر دیکھنا چاہیے“ مجیب الرحمن ایڈوکیٹ (صفحات 127 قیمت 6 ڈالر)



National Department of Ishā'at, Canada

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

ماہنامہ موازنہ مذاہب

جلسہ سالانہ برطانیہ 2012 کے دوسرے روز کی تقریر میں حضرت خلیفۃ المسیح الخامس ایدہ اللہ تعالیٰ بنصرہ العزیز نے فرمایا:
”موازنہ مذاہب جو کہ یو کے سے چھپتا ہے اور اس میں بڑے علمی اور تحقیقی مضامین ہوتے ہیں۔ اس وقت اس کی خریداری کم ہے۔ میں اس کے بارے میں کہنا چاہتا ہوں جو لوگ اردو پڑھنا جانتے ہیں ان کو اس رسالے کا خریدار بننا چاہیے۔“

موازنہ مذاہب ہر ماہ آپ کے گھر ارسال کیا جائے گا۔

سالانہ چندہ 36 ڈالر

ادائیگی آپ چندہ کی رسید سے یا درج ذیل ویب سائٹ پر آن لائن کر سکتے ہیں

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شعبہ اشاعت جماعت احمدیہ کینیڈا