

AHMADIYYA

Gazette



CANADA

JUNE 2014 | WWW.AHMADIYYAGAZETTE.CA

“YOU MUST NOT RANK THIS
CONVENTION IN THE SAME
LEAGUE AS OTHER, ORDINARY,
HUMAN ASSEMBLIES.

THIS IS A PHENOMENON
THAT IS BASED PURELY ON
DIVINE HELP, FOR THE
PROPAGATION OF ISLĀM.”

(MAJMŪ‘AH ISHTIHĀRĀT, VOL. 1 PAGE 341)

38TH JALSA SĀLĀNA

CANADA 2014

JULY 20-22, 2014 INTERNATIONAL CENTRE, MISSISSAUGA

DAY 1 – Friday July 5, 2014

At Baitul Islam Mosque Each Day

3:45 am Tahajjud Prayer

4:30 am Fajr Prayer and Dars

At International Centre

12:30 pm First Adhan

1:00 pm Friday Sermon, Jumu'a and 'Asr Prayers

2:15 pm Lunch

SESSION I

4:30 pm Recitation from the Holy Qur'ān and Translation

4:40 pm Poem and Translation

4:55 pm Introductory Remarks

5:00 pm The Promised Messiah^{as} – A Follower Prophet
by Maulānā Muhammad Afzal Mirza

5:25 pm The Holy Qur'ān - Witness to the Truth of the
Promised Messiah^{as}

by Dr. Saleemur Rahman Ottawa

5:50 pm The Holy Prophet Muhammadsa on his Messiah
by Maulānā Farhan Iqbal

6:15 pm Announcements

7:00 pm Dinner

At Baitul Islam Mosque

9:15 pm Maghrib and 'Isha Prayers

SESSION II

DAY 2 – Saturday July 6, 2013

A simultaneous translation in English will be provided.

10:30 am Recitation from the Holy Quran and Translation

10:45 am Poem and Translation

10:55 am Introductory Remarks

11:00 am Status of the Promised Messiah^{as}
in the Eyes of His Companions^{ra}
by Maulānā Ghulam Misbah Baluch

11:30 am Khilāfat – The Blessed Institution
Established by the Promised Messiah^{as}
by Maulānā Hadi Ali Chaudhary

12:00 pm Love for Humanity -
Personal attribute of the Promised Messiah^{as}
by Maulānā Ataul ul Wahab

12:30 pm Claims of the Promised Messiah
and Imam Mahdi^{as}
by Maulānā Sohail Saqib

1:00 pm Announcements

1:30 pm Lunch

3:45 pm Zuhr and 'Asr Prayers

SESSION III

4:00 pm Recitation from the Holy Qur'an and Translation

4:15 pm Poem and Translation

4:20 pm Introductory Remarks

4:25 pm Messianic Movements of the 19th Century
by Maulānā Mukhtar Cheema

4:45 pm Promotion and Practice of Islāmic Values

5:10 pm Guest Speakers

Presentation of the annual "Zafrulla Khan
Award for Distinguished Public Service"

6:05 pm Keynote Address: A Message of Peace
by Maulānā Mubarak Ahmad Nazir
Missionary In-Charge Canada

6:30 pm Announcements

6:45 pm Dinner

At Baitul Islam Mosque

9:15 pm Maghrib and 'Isha Prayers

SESSION IV

DAY 3 – Sunday July 7, 2013

10:30 am Recitation from the Holy Qur'an and Translation

10:45 am Poem and Translation

10:55 pm Introductory Remarks

11:00 am Writings of the Promised Messiah^{as}

11:30 am The Promised Messiah^{as}
and Communion with a Living God
by Maulānā Imtiaz Sra

12:00 pm Award of 'Alam-e-Ināmi to the
Best Majlis Khuddāmul Ahmādīyya in Canada
Award of 'Alam-e-Ināmi to the
Best Majlis Ansārullah in Canada

12:25 pm Concluding Address:

The Purpose of Establishment of the
Ahmādīyya Muslim Jamā'at and our
Responsibilities Answering the Call of Khilafat
Lal Khan Malik

Amīr Jamā'at Ahmādīyya Canada

Silent Prayer Announcements

1:15 pm Zuhr and 'Asr Prayers

1:30 pm Lunch

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ Ahmadiyya Gazette Canada

An Educational and Spiritual Publication

Volume 43 - No. 6 - June 2014

Shabān/Ramadān 1435 AH - Ihsān 1393 HS



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

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

The official publication of the Ahmadiyya Muslim Jamā'at Canada

ISSN 0229 5644

1. Ahmadiyya - Periodicals.
I. Ahmadiyya Movement in Islām Canada.
BP195.A34 1972 297.8605-20dc
CANADA POST
SECOND CLASS MAIL
Mail Registration No: 40026877

Pearls of Wisdom



THE HOLY QUR'AN

O ye who believe! when it is said to you, 'Make room!' in your assemblies, then do make room; Allāh will make ample room for you. And when it is said, 'Rise up!' then rise up; Allāh will raise those who believe from among you, and those to whom knowledge is given, to degrees of rank. And Allāh is Well-Aware of what you do.

(58:12)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا
فِي الْمَجَلِسِ فَافْسُحُوا يَفْسَحَ اللَّهُ لَكُمْ
وَإِذَا قِيلَ اشْرُذُوا فَانْشُرُذُوا يَرْفَعَ اللَّهُ
الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أَوْتُوا الْعِلْمَ
دَرَجَتٌ طَوَّلَ اللَّهُ بِمَا تَعْمَلُونَ خَيْرٌ^②

HADITH OF THE HOLY PROPHET MUHAMMAD^{SA}

Hazrat Ibn Abbas^{ra} relates that the Holy Prophet^{sa} said: "When you pass by the garden of Paradise, eat therefrom plentifully." They [Companions^{ra}] asked, "O Messenger of Allah! What is the garden of Paradise?" The Holy Prophet^{sa} answered, "Gatherings of knowledge" [Educational gatherings].

(At-Targhib wat-Tarhib,
Bāb At-Targhib fī Majālisatil 'Ulamā)

عَنْ أَبْنَى عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
إِذَا مَرَرْتُمْ بِرِيَاضِ الْجَنَّةِ فَارْتَعُوا قَالُوا يَارَسُولَ اللَّهِ! وَمَا رِيَاضُ
الْجَنَّةِ؟ قَالَ مَجَالِسُ الْعِلْمِ -

So Said the Promised Messiah^{as}



A Great Gathering

I re-emphasize that you must not rank this convention in the same league as other, ordinary, human assemblies. This is a phenomenon that is based purely on Divine Help, for the propagation of Islām. (Ishtihār Dec. 7, 1892, Majmū‘ah Ishtihārāt Vol. 1, p. 341)

Prayers of the Promised Messiah^{as} for Those Who Attend Jalsa Sālāna

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

Prayers of Khulafā’ Ahmadiyyat Regarding Jalsa Sālāna

Hazrat Khalifatul-Masīh I^{ra}

اذْعُنِي اسْتَجِبْ لِكُمْ

“Pray to me, I will answer your prayer” is a tool and it is very effective. However, at times the one wielding [this tool] is a weak individual and therefore rejects prayers. It is the tool of prayers the entire world has abandoned. Muslims should sharpen [this tool] and utilize it.

[They should] try their utmost to supplicate and should not weary. I am so ill that I cannot imagine how long my life will be. Therefore, this is my last testament that alongside “Lā ilāha illallāh,” you should sharpen your tool of prayers. May your Jamā‘at not be divided! For when a Jamā‘at becomes divided then it incurs wrath. As the Holy Qur’ān says,

But they too have forgotten a good part of that with which they were exhorted. So We have caused enmity and hatred among them till the Day of Resurrection. (5:15)

You have been saved from this grief until now. Without the Grace and Blessing of Allāh the Exalted, even prayers are ineffective. For this reason I advise you to pray much. I say again, pray much so that the Jamā‘at be saved from division. (extract from Ḥarf Du‘ā)

Hazrat Khalifatul-Masīh II^{ra}

O God, make us true. Save us from falsehood. Save us from miserliness. Save us from being unaware. Save us from disobedience. O God, grant us the ability to act on the Holy Qur’ān’s teachings. Grant our young ones and elder ones, our men and our women, our children and our elders, the ability to become Your perfect followers and may all of them be protected from stumbling and sins which take a person’s steps away from “the right path.” O our Lord! Create love for You in our hearts. O our Lord! Create love for Your teachings, Your political demands, Your economic rules, Your social rules and Your religious teachings in our hearts. Create regard for them in us. So much so that there be no teaching more dear to us than the teaching You gave to us through Muhammad^{sa}. O God! May he who attributes himself to You and is dear to You, be dear to us too. And may he who is removed from You, be removed from us too. May thoughts of compassion and reform of the entire world be dominant in our hearts and may we be successful in creating that great revolution you expressly desired to establish through Your Promised Messiah^{as}. Āmīn! Allāhumma Āmīn!

Hazrat Khalifatul-Masīh III^{rh}

May my Lord create firmness, genuineness and loyalty in your faith. May your acts on God’s path be full of sincerity and devotion and void of disorder. May God make all the ways you adopt such that they lead you to achievement and success. May you have a lasting station in my Lord’s Heavens. And while glorifying Him and praising Him, “their greeting therein shall be, ‘Peace’” (10:11). May you desire peacefulness for others and attain peacefulness from your Lord. May my Lord enable you to continue on the path of good works and pious actions. May this world become a Heaven for you, where satan’s acts do not interfere. And when it is your time to pass on, may the Angels say, as they take you to His lasting Heaven, Assalāmu Alaikum, Allāh’s peace be upon you. May you continuously receive His Grace while under the shade of His Mercy.

May it become your habit to remain engaged in praising God and expressing your gratefulness to Him. May you become God’s Jamā‘at in the true sense. O my Lord’s elect and chosen Jamā‘at! May my Lord’s Mercy always descend upon you. May all your darkness remain behind. May God let it be so. May you

be enlightened with Allāh's Divine light. May your light run ahead of you.

May the light of your servitude meet the light of the Heavens and the Earth and may you attain the perfect nearness [to Allāh]. May Allāh's Mercy always shower upon you. May the prayers of His Angels always be with you. May you be entitled to gifts of Peace. May you always remain engaged in the Remembrance of Allāh. May God let it be so. May the fountain of Remembrance of Allāh gush and flow with everlasting springs of happiness for you. May Allāh the Exalted's Mercy always cast its shadow upon you, may it always guard you. May the moonlight of his benignity and favour continue to illuminate the beds belonging to you and your companions. May you bring greater fruits through His Grace.

May your heart and bosom always be a cradle for pious inclinations and pure desires. May you have what you desire and may you receive gifts of security at all times from our Merciful Lord. May His promises come true in your favour. May you become the inheritors of His love. May your entire being prove to the world that those who act and strive in His path and show empathy and sacrifice receive great rewards; they are the inheritors of the Allāh's Love. May the paths of His nearness open for you. May God let it be so. And may it become easy for you to tread those paths. May you reach His favours and Heavens through these paths. May Allāh let it be so. [With] a life of ease and comfort, may you always be in peace.

May my Lord always enable you to remain steadfast in righteousness so that in the worldly Heaven you can dwell in homes full of remembrance of Allāh and are above and beyond any satanic whisperings. And so that in the next Heaven your stay may also be in mansions, where Angels pray for you and you receive messages of peace from your Creator, your Lord, at every instance. May your Heart and bosom always be lit with the Holy Qur'ān's luminance. May that light always direct you to the paths which take one to Dār al-Salām [house of peace] and may all darkness be removed from your path. May pursuing the pleasure of Allāh always illuminate the "Right Path" that takes one straight to His Heaven and His pleasure.

May my God's bright Signs create waves of His love in your heart and bosom. May God let it be so. May my Lord enable you to do good deeds, which are free from mischief and anarchy. May my Allāh Himself be your Friend and Guardian, and in His nearness, may your stay be in a house of peace.

May your being be beneficial for the world. May God let it be so. May you receive the prayers of the entire world. May all know you, recognize you, and desire peace for you. May my Allāh's Divine gifts quickly take you to the desired end. May you attain steadiness while at the station of trust and obedience. May you inherit the paradise of His Relationship.

May you be exemplary in the establishment of pure Tawhīd. May God let it be so. May you be elated and intoxicated in the love of Muhammad^{sa}. May God let it be so. May the rays of Muhammad^{sa} penetrate into all hearts through your hands. May God let it be so. May you be such as to inherit the prayers of the Muhammadan^{sa} Messiah.

Hazrat Khalifatul-Masīḥ IV^{rh}

Now, at the end I ask everyone to pray. It is the benevolence, grace and kindness of Allāh Almighty that He has enabled us to gather here for the sake of His pleasure, in an extremely pleasant environment, keeping us protected from all types of mischief and disorder. Lovers of Muhammad^{sa} have gathered

here from all corners of the world. People seek proof of the truthfulness of Ahmadiyyat. In response to this I read out the following couplet of Hazrat Muṣleh Mau'ūd^{ra}:

Were it not a beautiful light, coming from the candle,
Why would butterflies from the entire world gather
here?

So today, the butterflies [ardent lovers] have gathered here from the entire world to send Durūd on Muhammad^{sa}, the Chosen one. Today, the butterflies [ardent lovers] from all over the world have gathered around the candle of Muhammad^{sa}, in order to submit their lives to him^{sa}. Today, all the butterflies of the world have gathered to sing hymns of love of Allāh Almighty. When these butterflies [ardent lovers] leave for their homes, they will continue to sing these hymns as they return. All their actions have now been consumed by love for Allāh and His Messenger^{sa}. They pray now, and will pray as they return. When they come again, they will come praying for their own people as well as for others.

It is difficult at this point to name everyone individually. Therefore, pray for all of them. Allāh is aware of all their names. He is watching over their hearts. May He grant them a great reward. And all of us who are here today, May Allah Almighty let us say farewell in goodness and wellness. And May He gather us again in goodness, wellness and love, and again depart and then meet. These meetings and partings are for the sake of God and both these meetings and partings are beautiful.

Hazrat Khalifatul-Masīḥ V^{aa}

May Allāh the Exalted make us inheritors of all the prayers of Hazrat Masīḥ Mau'ūd^{as}. May we carry out no act that would remove us from those prayers. In these days, you too should pray much. Put a lot of effort in prayers. Remember in your prayers all the attending guests. Some people are still arriving and are on their way. Remember them in your prayers. Remember those too, who in order to gain benefit from this Jalsa are at home, who despite having the desire to be here were unable to come.

May we witness even more Blessings of Allāh Almighty in this Jalsa than before. May Allāh let it be so. Always be infinitely grateful for the Blessings of Allāh Almighty and become His grateful servants. Because Allāh Almighty is so Benevolent, when a servant is thankful to Him, He bestows even greater Blessings upon him ... For every expression of gratitude, He continues to bestow more out of His Grace and Mercy in accordance with His promises. Another means of gratitude is to fulfill the purpose for which you have come here: to listen to the Jalsa. Participate fully in the programs of the Jalsa, gain benefits from them, and in these three days live your lives exclusively for the sake of Allāh; spend your time only for the sake of Allāh Almighty. May Allāh Almighty grant us all the ability to do so.

In the end, I would like to draw your attention to another prayer. For it is only through prayers that our tasks are accomplished, and it is only through prayers that all types of Blessings are showered. Pray much in the days of Jalsa. As I said yesterday, while walking, standing and sitting, remain engaged in the remembrance of Allāh. Be expedient in Durūd, and do much Istighfār. May Allāh be with you. May you benefit from the Jalsa's educational and spiritual blessings. (Weekly Al-Fazl International London, September 19, 2003)

Guidance from Hazrat Khalifatul-Masīh V^{aa}

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



Jalsa Sālāna Australia 2013

Summary of Friday Sermon Delivered on October 4, 2013

On October 4th, 2013, Hazrat Khalifatul-Masīh V^{aa} delivered the Friday Sermon at Baitul Huda Mosque, Sidney, Australia.

Huzoor^{aa} said that by the Grace of Allāh, Jalsa Sālāna Australia begins from today. These Jalsas, whose foundation was laid by the Promised Messiah^{as} 123 years ago, are today held in a major portion of the world.

The Promised Messiah^{as} said, “Do not think of this Jalsa as some ordinary convention. For this is an institution that has been sanctioned by God.”

Huzoor^{aa} said that while these Jalsas help Ahmadis to progress in knowledge and spirituality, they also lead others to acknowledge the beauty of Islām, thus actualizing the words of the Promised Messiah^{as} that this institution is based on special Divine sanction.

In outlining the objectives of the Jalsa, the Promised Messiah^{as} had said that members should participate in it so that their hearts may be moved by the fear of God and they may become a model for others on account of their compassion, kindness, mutual love and brotherhood. They should become meek and humble and be inspired by a zeal to serve the faith. They should strive to establish a

living relationship with God. During the Jalsa, members should judge themselves as to how far they are living up to the pledge of fulfilling their obligations to God and His creatures.

The Promised Messiah^{as} said that Allāh accepts the prayers of the righteous. It is obligatory for our Jamā‘at to tread the path of Taqwa so that they may experience the sweetness and pleasure of the acceptance of their prayers and that they may grow in their faith. God is Gracious and no one who seeks Him ever remains frustrated. Therefore we should wake up at night and supplicate before Him and seek His Grace. There are many opportunities for supplication during the formal prayers. Indeed supplication is the very essence of prayer. The relationship between God and man is like that of a mother and her child. When a person falls prostrate at God’s threshold and presents before Him his troubles with the utmost humility, God’s Grace is aroused and He takes pity on such a person.

The Promised Messiah^{as} said that meekness and humility are a requirement of Taqwa. Huzoor^{aa} said that he would never like the members of his Jamā‘at to view one another as great or small or to be arrogant and look down upon others.

Only God knows who is great and who is small. Great is the one who listens meekly to the meek and consoles them and respects them. In the eyes of God, great is the one who is righteous.

The Promised Messiah^{as} advised never to conduct ourselves harshly, rather treat everyone with kindness and civility. We should make progress in the moral traits and respond to harshness with kindness. When a mischievous one abuses us, it is the duty of the believer to ignore him.

Huzoor^{aa} said that if we are able to control ourselves, we will not only be able to grow in mutual love, this will also open for us new avenues to *Da’wat Ilallāh*. Our progress in Taqwa, our high morals, our relationship with God, our attention to prayer and supplication, all this will benefit us both as individuals and as a Jamā‘at. May Allāh enable us to reap the full benefits of this Jalsa and to reap the fruits of the Promised Messiah’s^{as} prayers! Āmīn!

At the end of the sermon, Huzoor^{aa} informed the Jamā‘at of the sad demise of Sāhibzadī Amatul Rashid Sāhiba, daughter of Hazrat Khalifatul-Masīh II^{ra}. Huzoor^{aa} led her funeral prayer *in absentia* after the Friday prayers.

Allāh accepts the prayers of the righteous. It is obligatory for our Jamā‘at to tread the path of Taqwa so that they may experience the sweetness and pleasure of the acceptance of their prayers and that they may grow in their faith. God is Gracious and no one who seeks Him ever remains frustrated.

Strive to Fulfill the Conditions of Baī'at

Summary of Friday Sermon Delivered on October 11, 2013

On October 11th, 2013, Hazrat Khalifatul-Masīḥ V^{aa} delivered the Friday Sermon at the Ahmadiyya Centre in Melbourne, Australia.

Huzoor^{aa} began the sermon with a saying of the Promised Messiah^{as} in which he outlines the purpose of his advent. He^{as} says,

"I have been sent in order to strengthen people's faith and to prove the existence of God. I have been sent so that the age of truth and faith should return and righteousness is observed."

Huzoor^{aa} said that Ahmadis need to search within their souls as to how far they are fulfilling this purpose of the Promised Messiah's^{as} advent. Is our faith getting stronger? If, after having pledged the Bai'at, we have failed to recognize God as He ought to be recognized, then such a Bai'at is worthless. If it is more important for us to please our worldly bosses than to please God, then we are not fulfilling the purpose of the Promised Messiah's^{as} advent.

Huzoor^{aa} said that we must continuously bring to mind the ten conditions of Bai'at laid down by the Promised Messiah^{as}, thus our faith will be strengthened and our moral condition will improve. The Promised Messiah^{as} says that if we do not undergo a significant transformation after becoming Ahmadī, then there will be no difference between us and others. The formal pledge of Bai'at will be of no avail to us. People will only benefit from it if they improve themselves and attach themselves - with the bonds of love and sincerity - to the one they have pledged allegiance to. They must establish a firm relationship with God and follow the guide perfectly both in action and creed. Their love for God should remain

above everything else. They should love the Holy Prophet^{sa}, they should love the Promised Messiah^{as}, they should love Khilāfat, and they should love one another. By the Grace of Allāh, even today God has blessed the Promised Messiah^{as} with devoted followers who undergo a positive transformation after pledging Bai'at and even non-Ahmadis confess that these people's lives have been transformed.

The Promised Messiah^{as} urges us to show perfect obedience. Faith must be accompanied by complete obedience. Only those people truly pledge Bai'at whose previous self effectively dies and they attain a new life. Bai'at means that the one who makes the pledge should undergo a genuine transformation, fear God, realize the true purpose of his creation and put it into practice.

Huzoor^{aa} said that one of the conditions of Bai'at is that our love and devotion to

the Promised Messiah^{as} should be greater than any other relationship. To this day such love and devotion is expressed by Ahmadis living in far off lands. Huzoor^{aa} gave various examples of how, after pledging Bai'at, new Ahmadis have grown in faith and devotion, how they give preference to their faith above the world, how they foster mutual love and brotherhood, and how deeply they love Khilāfat. Another condition of the Bai'at is that an Ahmadī must strive to benefit mankind. In this regard, Huzoor^{aa} cited the Jamā'at's humanitarian efforts that are acknowledged and praised even by non-Ahmadis. Huzoor^{aa} said that blessed are those who understand the true meaning of Bai'at and strive to reform themselves. May each and every one of us be able to do full justice to our pledge of Bai'at! For this we need to mould our action to the Will of God. May Allāh enable us to do so! Āmīn!



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Huzoor^{aa} said that Ahmadis need to search within their souls as to how far they are fulfilling this purpose of the Promised Messiah's^{as} advent. Is our faith getting stronger? If, after having pledged the Bai'at, we have failed to recognize God as He ought to be recognized, then such a Bai'at is worthless. If it is more important for us to please our worldly bosses than to please God, then we are not fulfilling the purpose of the Promised Messiah's^{as} advent.

Prime Attributes of True Servants of Allāh

Summary of Friday Sermon Delivered on October 18, 2013

On October 18th, 2013, Hazrat Khalifatul-Masīḥ V^{aa} delivered the Friday Sermon at Baitul Huda, Sydney, Australia.

Huzoor^{aa} began by reciting verse 54 of Sūrah Bani Isrā'il, which is translated as follows,

“And say to My servants that they should speak that which is best. Surely, Satan stirs up discord among them. Surely, Satan is an open enemy to man” (17:54).

Huzoor^{aa} said that in this verse Allāh commands His servants to say only that which is best. In order to become God's true servants, we should abide by His every command and strive to strengthen our faith. There should be no contradiction in what a believer does and what he says, for this is something Allāh abhors. The Promised Messiah^{as} has said that a person's discourse cannot have the desired effect if it does not come from his heart and is not supported by his practical example.

Huzoor^{aa} said that Allāh has declared the believers to be the best of all people who inculcate righteousness and exhort against evil. Men of God do not bear false testimony and do not take part in frivolous activities. Allāh also commands the believers to adopt piety, and to speak what is true and straightforward

and unambiguous. If we act upon these teachings, most of our domestic and social disputes will end and there will be no need to resort to courts or the Qadā'.

Huzoor^{aa} said that a believer should at once leave the company of people who discuss frivolous things and talk against the institutions of the Jamā'at. Huzoor^{aa} said that if we have something against an office-bearer, we should convey it to him. It is not right to speak of such things in public. Instead of reformation, such slandering results in greater discord.

Huzoor^{aa} also exhorted against watching indecent and immoral material on TV and internet, and the use of Facebook and other social media that involves indecent conversations. It is important for every Ahmadi to avoid all such things.

Allāh says that every person has an objective that he pursues. Our objective should be to excel one another in good deeds. Satan is man's open enemy. In order to be safe from his attacks, the Holy Prophet^{sa} has taught us to recite Sūrah Al-Falaq and Sūrah Al-Nās three times before going to sleep.

Huzoor^{aa} said that we can only fulfill our duty to God and His creatures by saying what is good. Even non-Ahmadi are impressed by our slogan, “Love for All, Hatred for None,” but if we do not

practice it among ourselves, it will have no meaning. Allāh also says regarding the believers that they are kind and compassionate towards one another. This slogan will only be effective if we create an atmosphere of love and kindness in our homes and our society and forgive one another.

Huzoor^{aa} also exhorted Ahmadis to make the most use of MTA, which God has gifted us for our spiritual and intellectual progress and so that our future generations remain linked with the Jamā'at. MTA is a great blessing, which connects Ahmadis to Khilafat.

Huzoor^{aa} instructed Jamā'at Ahmadiyya Australia to make a strong effort towards Da'wat Ilallāh. But it will only be fruitful if we make sure that there is no contradiction in what we do and what we say. An Ahmadi should speak what is right, should do good deeds, and should listen and obey. Huzoor^{aa} noted that much more needs to be done with regard to Da'wat Ilallāh in Australia.

At the end of the sermon, Huzoor^{aa} informed the Jamā'at of the sad demise of Šāhibzadī Amatul Mateen Šāhiba, daughter of Hazrat Khalifatul-Masīḥ II^{ra}, and led her funeral prayer *in absentia* after the Friday prayers.

- Allāh commands His servants to say only that which is best.
- We should abide by His every command and strive to strengthen our faith.
- There should be no contradiction in what a believer does and what he says, for this is something Allāh abhors.
- The Promised Messiah^{as} has said that a person's discourse cannot have the desired effect if it does not come from his heart and is not supported by his practical example.
- Allāh has declared the believers to be the best of all people who inculcate righteousness and exhort against evil.
- Men of God do not bear false testimony and do not take part in frivolous activities.
- Allāh also commands the believers to adopt piety, and to speak what is true and straightforward and unambiguous.
- A believer should at once leave the company of people who discuss frivolous things and talk against the institutions of the Jamā'at.
- Huzoor^{aa} also exhorted against watching indecent and immoral material on TV and internet, and the use of Facebook and other social media that involves indecent conversations. It is important for every Ahmadi to avoid all such things.
- Allāh says that every person has an objective that he pursues. Our objective should be to excel one another in good deeds.

Building of Mosques and Our Responsibilities

Summary of Friday Sermon Delivered on October 25, 2013

On October 25th, 2013, Hazrat Khalifatul-Masīḥ^{aa} delivered the Friday Sermon at Baitul Masroor, Brisbane, Australia.

Huzoor^{aa} began by reciting verses 30 and 32 of Sūrah Al-A'rāf, which are translated as follows:

Say, 'My Lord has enjoined justice. And fix your attention aright at every time and place of worship, and call upon Him, making yourself sincere towards Him in religion. As He brought you into being, so shall you return to Him . . . O children of Adam! adorn yourself at every time and place of worship with the garment of fear of Allāh, and eat and drink but exceed not the bounds; surely, He does not love those who exceed the bounds. (7:30, 32)

Huzoor^{aa} said that the Ahmadīs of Brisbane cannot be grateful enough to God for His favour in enabling them to build a mosque in this city. Huzoor^{aa} spoke of the difficulties encountered in the process of building the mosque, which cost 4.5 million dollars. Members made sacrifices for this mosque. Women even contributed with their jewellery. May Allāh bless all those who made these sacrifices!

Huzoor^{aa} said that in the verses he recited,

believers are reminded that they will only be able to become true worshippers when they uphold justice, offer their five daily prayers punctually, bring about a positive change in themselves, and also strive to fulfill their obligations to one another. These include our obligations to our spouses and their relatives, the proper upbringing of our children, and upholding justice in society. Huzoor^{aa} said that when man fulfills his obligations to his fellow beings and then comes to the mosque to worship, Allāh takes him into His loving care.

Huzoor^{aa} said that Allāh says that we should come to the mosques with our adornments, and a believer's adornment is *Taqwa* or righteousness. The Promised Messiah^{as} says that man's spiritual beauty lies in treading the path of *Taqwa* in its minute details. Spiritual beauty and grace comes from *Taqwa*, and *Taqwa* means to fulfill all of ones pledges and duties to God as well as to His creatures. Every Ahmadi has made a pledge to give priority to his faith over everything else. If we live up to this pledge, our worship will draw us nearer to God. The purpose of the Promised Messiah's^{as} advent is to revive Islām and to create a new heaven and a new earth. This purpose cannot be fulfilled unless we walk the path of

Taqwa, fulfill our trusts and live up to our pledges.

Huzoor^{aa} said that in these verses we have also been exhorted to practice moderation in eating and drinking. When a person eats too much at night, he is unable to wake up for the morning prayer. The aim of a believer's life is not to eat and drink, but to worship God. He seeks not the world but the pleasure of God. If our food and drink becomes a hindrance to our worship, and worldly pleasures take priority over our prayers, then this is also a form of extravagance which God does not love.

Huzoor^{aa} said that by the Grace of Allāh, this mosque can accommodate up to a thousand worshippers. Today the mosque seems full because people have come here from other places, but we will only be happy when this mosque becomes filled with local Ahmadiyya. Huzoor^{aa} also stressed the need for *Da'wat Ilallāh* and prayers. May this mosque overflow with worshippers and we may build more and more mosques! Huzoor^{aa} also drew the attention of Ahmadiyya who have come from Pakistan to pay more attention to *Da'wat Ilallāh* and to fulfill their duty towards the new mosque. May Allāh enable all of us to do the same! Āmīn!

Allāh says that we should come to the mosques with our adornments, and a believer's adornment is *Taqwa* or righteousness. The Promised Messiah^{as} says that man's spiritual beauty lies in treading the path of *Taqwa* in its minute details. Spiritual beauty and grace comes from *Taqwa*, and *Taqwa* means to fulfill all of ones pledges and duties to God as well as to His creatures. Every Ahmadi has made a pledge to give priority to his faith over everything else. If we live up to this pledge, our worship will draw us nearer to God. The purpose of the Promised Messiah's^{as} advent is to revive Islām and to create a new heaven and a new earth. This purpose cannot be fulfilled unless we walk the path of *Taqwa*, fulfill our trusts and live up to our pledges.



Khilāfat – Obedience, Respect & Loyalty

Amtul Noor Daud Ṣāḥiba, National Ṣadr, Lajna Imā'illāh Canada

The following is a speech delivered by National Ṣadr Ṣāḥiba, Lajna Imā'illāh Canada, Amtul Noor Daud Ṣāḥiba, on the occasion of Jalsa Sālāna Western Canada, 2013.

When the world was in darkness, Allāh Almighty illuminated it with the advent of the Holy Prophet Muhammad^sa. He^sa expelled the darkness with his bright light – with the light of the Lord, and with the light of the teachings of the Holy Qur'ān. Then came a time when the world was again surrounded by darkness and evil. At that time, Allāh Almighty sent the Promised Messiah^{as} to save mankind and bring people out of this darkness. With the advent of the Promised Messiah^{as}, people became closer to their Lord and many reached an elevated status of spirituality.

So, this is the well-established way of Allāh Almighty for the guidance of mankind. The seeds of the Divine Message of guidance are sown by His chosen Prophets and the stem of guidance begins to grow. The advent of these Prophets is actually the first manifestation of Allāh Almighty.

When the time of their departure from this world arrives, Allāh once again demonstrates a wonder of His power by continuing to nurture and develop their works and by taking them to the highest point. This is the sign of Allāh's second manifestation in the form of Khilāfat.

I will very humbly present three important moral virtues that we should adopt out of respect to Khilāfat – obedience, respect and loyalty.

In the Holy Qur'ān in Surah Al-Nūr, Allāh Almighty mentions the wisdom of the Divine system of Khilāfat.

Allāh says,

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).

This verse is known as *Ayat Istikhlas*. Referring to this verse, Hazrat Khalifatul-Masīh V^{aa} has said, "The first and most basic point explained in this verse is the meaning of obedience". He further said that in reality, there is no benefit until you show complete obedience to the Khālifa in all matters (Friday Sermon, May 27, 2011).

In the Holy Qur'ān, obedience to Allāh and His Messenger has been repeatedly emphasized. Allāh says, "And obey Allāh and obey His Messenger" (9:53).

Obedience to Khilāfat is included in the obedience of Messenger, as Khilāfat is spiritually attached to Prophethood.

The importance of obedience to Khilāfat is evident from this ḥadīth of the Holy Prophet Muhammad^sa. He^sa said, "If you witness the presence of the Khalifa on this earth, submit to him, even if your body is tattered into fine fiber and all your wealth is snatched away" (Masnad Ahmad bin Hanbal, Hadith No. 22353). So, with the verses of the Holy Qur'ān and the saying of the Holy Prophet Muhammad^sa, it is evident that believers are to show obedience to Khilāfat so that this blessing may continue to remain with them.

Hazrat Masīh Mau'ūd^{as} said that submission or obedience is not a small or easy task. It is also a death. Submission [in this context] is like peeling off the skin of a living man (Al-Hakam October

31, 1902 p. 10). Then he said, "Submission is such a thing that if it is adopted with a true heart, then there descends a Divine light in the heart and a flavour and brilliance in the soul (Al-Hakam Feb, 10, 1901). In the Holy Qur'ān, Allāh explains this subject in another way. He says,

"And hold fast all together by the rope of Allāh" (3:104).

Here, the rope of Allāh refer to the Holy Prophet^sa, the Book of God, and the Khalifa – who is an assistant to the Messenger and is also a holder of the rope of Allāh.

If we will be attached to this rope by showing obedience, then we will be successful in our lives.

Today it is only Khilāfat that, at every moment of our lives, grants us the way to worship Allāh as He Himself wants us to worship Him. If we adopt the guidance of Khalifa of the time, then we can be guided towards the right path. As it is said in the Surah Al-'Asr:

By the testimony of time, Surely, man is in a state of a loss, Except those who believe and do good works, and exhort one another to accept truth, and exhort one another to be steadfast (103:2-4).

So, those who adhere to Khilāfat will never suffer a loss as a Jamā'at – this is the Divine promise of Allāh fulfilled in the very existence of Khilāfat in our age. However, we can benefit with these blessings only and only if we are obedient to our Khalifa. So my dear ones let me share with you what obedience means.

Obedience means that each and every word coming from the Khalifa should be passionately complied to. Therefore, there should be no lack of enthusiasm among us in obeying the Khalifa. Forgetting or neglecting an instruction of the Khalifa will not make us a true

Hazrat Muṣleh Mau‘ūd^{ra} said,

“I acknowledge the fact that the love, which the community bears for its Imām is unique, nevertheless, I do say that it is more subjective in nature than of practical value. There are very few, whose love forces them not to rest until they have followed every word of the Khalifa.”

(Report on *Mushāwarat*, 1936)

Aḥmadī Muslim. Hazrat Muṣleh Mau‘ūd^{ra} said,

Remember faith is nothing but to obey whatever words comes out of the mouth of God’s Representative ... No matter if one claims a thousand times that he/she believes in Muṣleh Mau‘ūd, or a thousand times that he/she believes in Aḥmadiyyat, his/her claim will have no value before God, until he/she [sincerely] gives his/her hand in the hands of the Appointed One of God, who has been appointed for the establishment of Islām in this age. Until every member of the Jamā‘at spends every second of his/her life in complete obedience to him, he/she cannot deserve a high rank in the sight of Allāh. (Al-Fazal, November 15, 1946)

We are very fortunate that we have so many unique examples of obedience to Khilāfat. I will narrate two examples. Once Ummul Mu’mīnīn, Hazrat Ā’isha^{ra} saw a dream that three moons have fallen in her *Hujra* (compartment). She related this dream to her father, Hazrat Abu Bakr^{ra}. When the Holy Prophet^{sa} passed away and he was buried in the *Hujra* of Hazrat Aisha^{ra}, then Hazrat Abu Bakr^{ra} said, “Ā’isha^{ra}! This is the first moon out of the other coming moons. (Mustadrakul Hakīm Kitābul Maghāzi, Par. 3, No. 440).

When Hazrat Abu Bakr^{ra} died, he was buried on the side of the Holy Prophet^{sa}. This was the second moon. It was the utmost wish of Hazrat Ā’isha^{ra} that she, herself be buried there so that she would be declared the third moon and also be buried by the side of her great father and great husband. However, Hazrat Umar^{ra} sought permission from Hazrat Ā’isha^{ra} that if she permitted him, it was his wish to be buried by the side of the Holy Prophet^{sa} and Hazrat Abu Bakr^{ra}. Hazrat Ā’isha^{ra} said, “I wanted to be buried here but now I give up my wish and give preference to the wish of a Khalifa of the time.” In this way, Hazrat

Umar^{ra} was buried in this *Hujra*. Hazrat Ā’isha^{ra} presented a very good example of obedience to Khilāfa. (Bukhārī, Kitābul Janāiz)

Another example that I would like to present and which will be a source of motivation for students is that of Hazrat Chaudhry Zafarullah Khan Ṣāhib^{ra}. Once someone asked Hazrat Chaudhry Zafarullah Khan Ṣāhib^{ra}, “Chaudhry Ṣāhib you have been so successful throughout your life and Allāh has blessed you so much. What is the secret of your success?” He replied, without hesitation, “Through all my life, I was obedient to the Khalifa”. This is a lesson for the young generation as well. If you want to be successful in your lives then you must obey instructions of the Khalifa of the time.

Hazrat Khalīfatul-Masīḥ^{aa} said,

If you want to make progress and overpower the world, then this is my advice and this is my message: Be connected with Khalīfat and hold fast to the rope of Allāh. The dependence of all our progresses lies in having connection with Khalīfat. (Al-Fazl International, May 23-20, 2003, p. 1)

Today our beloved Imām, the Khalifa of the time is guiding us towards the right path. He is reminding us to offer five daily prayers, with full fervor and humility. He is asking us to recite the Holy Qur’ān daily. He is reminding us to have good relationships with each other, so our homes truly become heavenly abodes. Since he wants to save us from the evils of society, he is reminding women to cover themselves, he is calling us to observe purdah, and he is saving us from the dangers of the Facebook. In fact, he is saving us from every possible inclination of Satan. He wants us to respect and love each other. He wants us to become representations of Ruhāmā’u Bainahum [*those who have mercy upon one another*]. Fortunate are those who pay heed to the voice of the Khalifa. Fortunate are

those who observe purdah to save and maintain their own dignity as women. However, if we will not listen to the voice of the Khalifa we will put ourselves in great loss.

Hazrat Muṣleh Mau‘ūd^{ra} said, “I acknowledge the fact that the love, which the community bears for its Imām is unique, nevertheless, I do say that it is more subjective in nature than of practical value. There are very few, whose love forces them not to rest until they have followed every word of the Khalifa.” (Report on *Mushāwarat*, 1936)

Therefore, my dear sisters we should exhibit the perfect example of *Sami’nā wa ata’nā*, “We hear and We obey”. We should not just listen to what Huzoor Anwar^{aa} says, but our actions should reflect what he asks of us do.

There are many faith inspiring incidents that can develop the spirit of obedience among ourselves.

With regards to purdah, Huzoor Anwar^{aa} has said to Aḥmadī girls that they should not feel any inferiority complex in this matter. If by feeling uncomfortable, [in light of the negative propaganda] they choose to abandon their purdah, then there can be no guarantee of their respect.

Here, I would like to mention the example of a girl, which Huzoor^{aa} gave in his Friday sermon, dated April 23, 2010. Huzoor^{aa} said that an Aḥmadī girl was given a month’s notice by her boss to give up purdah, or leave her job. The girl prayed to God that she observed purdah for His sake alone and sought His help. For a month, the boss kept annoying the girl about the matter. After the month passed, the boss was either dismissed or transferred from his job, while the girl kept her job. Huzoor Anwar^{aa} said if one’s intention is good, God will always help. (Friday Sermon, April 23, 2010)

So this is the living example of obedience. If we obey the Khalifa, Allāh Almighty

Hazrat Khalīfatul-Masīh V^{aa} said,

If you want to make progress and overpower the world, then this is my advice and this is my message: Be connected with Khalīfat and hold fast to the rope of Allāh. The dependence of all our progresses lies in having connection with Khalīfat.

(Al-Fazl International, May 23-20, 2003, p. 1)

also helps us because obedience to Khalifa equals obedience to Allāh and disobedience to Khalifa is disobedience to Allāh.

Moreover, it is in our own benefit if we show obedience because as a result of the obedience to Khalifa, believers receive countless blessings. One of them is the acceptance of prayers. The Khalifa's prayers are most accepted by Allāh. Hazrat Khalīfatul-Masīh I^{ra} says, "When Allāh raises someone to the status of Khalīfat, He also blesses his prayers with assured acceptance. In fact, the supplications of the Khalifa are more powerful than the prayer of any other individual." (Mansab Khilāfat, p.32) Therefore, we must write to Huzoor Anwar^{aa} for prayers, as Huzoor's^{aa} prayers are more accepted by Allāh.

With this saying of Hazrat Khalīfatul-Masīh I^{ra}, we can understand the high and noble status of Khilāfat. Hazrat Masīh Mau'ūd^{as} said, "In fact a Khalifa is the shadow of a Prophet. It is with this objective that Allāh Almighty chose Khilāfat so that the world may never and at no time be deprived of the blessings of Prophethood" (*Shahādat-ul-Qur'ān, Ruḥāni Khazā'īn*, Vol. 6, p.353).

Since Khilafat is a Divine institution and Allāh himself appoints the Khalifa, therefore, it is incumbent upon us to show respect and reverence to the Khalifa. The Holy Qur'ān itself prescribes etiquettes and manners to be followed in the presence of a Messenger of Allāh. Allāh says in chapter 49, verses 2-4:

O ye who believe! be not forward in the presence of Allāh and His Messenger, but fear Allāh. Verily, Allāh is All-Hearing, All-Knowing. O ye who believe! raise not your voices above the voice of the Prophet, and speak not aloud to him, as you speak aloud to one another, lest your works become vain while you perceive not. Verily those who lower their voices in the presence of the Messenger

of Allāh are the ones whose hearts Allāh has purified for righteousness. For them is forgiveness and a great reward.

These are the etiquettes we must follow during the presence and conversation with Huzoor Anwar^{aa}. If we will follow these, we will be the recipient of the Allāh's pleasure, as well as the pleasure of Huzoor^{aa}.

Regarding respect of the Khalifa, Hazrat Muṣleh Mau'ūd^{ra} said,

Shari'at is what is explained in the Holy Qur'ān and etiquettes are those which are spoken by the Khulafā'. Thus, it is necessary that you respect and honour the Shari'at as well as the Khalifa and this is the thing which make believers successful.

With regards to respect of the Khalifa of the time, I would like to narrate an incident of Hazrat Ṣāhibzādi Nasira Begum Ṣāhib^{ra}, the mother of Hazrat Khalīfatul-Masīh V^{aa}. When Huzoor Anwar^{aa} met her at Qadian in 2005, he experienced the reverence she had shown for earlier Khulafā' now extended to him; the mother and son connection was replaced by a connection of Khilāfat, which had respect and deference. (Friday Sermon, August 5, 2011)

This is the height of nobility a mother showed towards a Khalifa, who is her son. So, we must learn from this great example that we have to show paramount respect to our Khalifa through our words and through our actions.

Our respect and love will lead us to pray for our beloved Imām and be loyal to the institution of Khilāfat. At times, there emerge people who try to stand against Khilāfat and with their Satanic thoughts, they try to misguide people. However, we are taught by Allāh that we are to be steadfast against such people and we are reminded to recite the prayer,

Our Lord, let not our hearts become perverse after Thou hast guided us;

and bestow on us mercy from Thyself; surely, Thou alone art the Bestower (The Holy Qur'ān, 3:9).

So to save ourselves from satanic attacks and to become loyal we must recite this prayer.

In the end, I would like to remind you that to become loyal to Khilāfat, we must remember the great pledge all of us made on the historic day of May 27, 2008, when the whole world of Ahmadīyyat stood up at the call of their beloved Imām.

We all made a sincere pledge that we will continue to endeavor, until our last breath, to safeguard and strengthen the system of Khilāfat and shall keep on advising our generation after generation to always remain attached to Khilāfat and benefit from its blessings, so that Khilāfat Ahmadiyya may remain intact till the end of the time.

May Allāh enable us to become obedient, respectful and loyal servants of Khilāfat!

I would like to conclude with a saying of Hazrat Khalīfatul-Masīh V^{aa}. In his address of 2008, he said,

Those who will keep themselves attach to Khilāfat, those who will progress in their faith and good deeds, Allāh Almighty will show them His bounties and rewards, those rewards and bounties will also shower upon every member of Jamā'at who will be attached to Khilāfat ... my dears and dearer of my dears! Get up to guard this blessing and to fulfill your pledge with a renewed enthusiasm. Seeking help from Allāh with prayers and supplications, jump into this ground as your survival, the survival of your generations, and the survival of humanity depends upon it. May Allāh enable you and me to fulfill our pledges! Āmīn!



Importance of Financial Sacrifice

Maulānā Sadiq Ahmed Ṣāhib

مَثُلُ الَّذِينَ يُنفِقُونَ أَمْوَالَهُمْ فِي سَبِيلٍ
اللَّهُ كَمْثُلُ حَبَّةٍ أَنْبَتَ سَبْعَ سَنَابِلَ فِي كُلِّ
سُبْنَبَلَةٍ مِائَةُ حَبَّةٍ وَاللَّهُ يُضَعِّفُ لِمَنْ
يَشَاءُ طَوْلَةً وَاللَّهُ وَاسِعٌ عَلَيْهِ^④

"The similitude of those who spend their wealth for the cause of Allāh is like the similitude of a grain of corn, which grows seven ears, in each ear a hundred grains. And Allāh multiplies it further for whomsoever He pleases; and Allāh is Bountiful, All-Knowing" (2:262).

In the teachings of Islām a lot of emphasis has been laid on giving alms and charity, in other words, spending in the way of Allāh. One of the main attributes of a believer mentioned in the Holy Qur'ān is: "they spend out of what We have provided for them" (2:4).

And God the Almighty says:

هَآئُنْتُمْ هُوَلَاءُ تُدْعُونَ لِتُنْفِقُوا فِي
سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ يَبْخَلُ وَمَنْ
يَبْخَلُ فَإِنَّمَا يَبْخَلُ عَنْ نَفْسِهِ وَاللَّهُ
الْغَنِيُّ وَأَنْتُمُ الْفَقَرَاءُ وَإِنْ تَسْتَوْلُوا
يَسْتَبْدِلُ قَوْمًا غَيْرَكُمْ لَمْ لَا يَكُونُوا
أَمْثَالَكُمْ^⑤

"Behold, you are those who are called upon to spend in the way of Allāh, but of you there are some who are niggardly. And whoso is niggardly is niggardly only against his own soul.

And Allāh is Self-Sufficient, and it is you that are needy. And if you turn your backs, He will bring in your stead a people other than you, then they will not be like you" (47:39).

The Holy Qur'ān states that God is Self-Sufficient and the Lord of all the worlds. He possesses endless treasures, and He is not in need of any wealth from man. Rather, it is people who are in need of Allāh.

So, when God the Almighty has commanded us to spend in His cause, it is for our own benefit.

Therefore, if one does not spend in the way of Allāh when Allāh has given him/her the ability to do so, then he/she is displeasing Allāh. And one who displeases Allāh is like one who destroys himself with his own hands.

God the Almighty, along with giving us the commandment to spend in His cause, has also taught us the manners of spending in His cause.

God the Almighty says:

لَنْ تَنَالُوا الْبِرَحْتَىٰ تُنْفِقُوا مِمَّا تَجِدُونَ
وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ^⑥
"Never shall you attain to righteousness unless you spend out of that which you love; and whatever you spend, Allāh surely knows it well" (3:93).

Hazrat Khalīfatul-Masīh V^{aa} says in one of his Friday Sermons:

Giving becomes a great virtue when one spends that which one loves. Without doubt, God rewards all virtuous acts that are done to please God. Yet, the best recompense is given when the best is spent in His way. That person is most beloved of God who ever tries to attain high level of virtue and in pursuit of this,

does not hesitate in giving the best that he or she has. Such a person is ever ready to make any and every kind of sacrifice for strengthening of faith. Indeed, a true believer is always anxious to attain high levels of virtues. (Friday Sermon – January 06, 2012)

So these are some basic teachings which we find in the Holy Qur'ān about spending in the way of Allāh.

Now, let us turn to the beautiful character of our beloved Master, the Holy Prophet^{sa}, and what examples he set for us in regards to spending in the way of Allāh.

According to a narration of Hazrat Ā'iša^{ra}, the character and morals of the Holy Prophet^{sa} were in accordance with the Holy Qur'ān.

As a result, all the commandments about spending in the way of Allāh were fulfilled by the Holy Prophet^{sa} in the best possible manner, and he spent in the way of Allāh without any hesitation.

The Holy Prophet^{sa} went through two time periods in his^{sa} lifetime.

In the beginning, he did not have a lot of wealth, but in the second period of his life, God the Almighty bestowed upon the Holy Prophet^{sa} an abundance of wealth. In neither of these periods, the Holy Prophet^{sa} was ever inclined towards the worldly wealth.

Once the Holy Prophet^{sa} had a goat slaughtered, and its meat was distributed among the poor. Later, the Holy Prophet^{sa} asked his wife Hazrat Ā'iša^{ra} how the distribution was going. She answered that everything was gone, and she had a little portion of the meat saved. Upon hearing this, the Holy Prophet^{sa} said, "Ā'iša, you should have said all was saved, except one leg" (Hadiqatus Salihin p.709).

The Promised Messiah^{as} says:

“One, who does not give Chanda for three months, is not from our Jamā‘at.”

(Majmū‘a Ishtihārat, Vol. 3, pp. 468-469)

Hazrat Khalīfatul-Masīḥ II^{ra} said,

He, who in this world is reluctant to spend in the way of Allāh and tries to save his wealth, should know this wealth would be of no benefit in the hereafter. When he is buried, his wealth is not buried with him, and even if it is, it will be of no benefit in the hereafter. The only wealth, which will benefit him in the hereafter, is the one he spends here in this world, in the way of Allāh.

(Khutbāt-e-Mahmūd Vol. 5, Friday Sermon, Aug 10, 1917)

Then there are some people who are not that well off, but they make big claims, saying that if they had wealth, they would give a lot to charity in the cause of Allāh. But, when Allāh the Almighty blesses them with wealth, they forget their claims and become stingy.

Likewise, once a man came to the Holy Prophet^{sa} and said, “O Prophet of Allāh, I see people giving alms and charity and feeding the poor. And I wish I were also able to do the same, so pray for me that Allāh may give me abundance of wealth.” The Holy Prophet^{sa} prayed for him, and he became so rich that the companions used to say that a valley could be filled with his wealth. Then came a time when the Holy Prophet^{sa} sent someone to collect Zakāt from him, but he refused to give Zakāt. Upon this, the Holy Prophet^{sa} expressed his disappointment, and the following verses were revealed:

وَمِنْهُمْ مَنْ عَاهَدَ اللَّهَ لَيْلَنِ اتَّسَعَ مِنْ
فَضْلِهِ نَتَصَدَّقُ وَلَنَكُونَنَّ مِنْ
الصَّالِحِينَ
فَلَمَّا آتَهُمْ مِنْ فَضْلِهِ بَخْلُوا بِهِ وَتَوَلَّوْا
وَهُمْ مُعْرِضُونَ

“And among them there are those who made a covenant with Allāh, saying, ‘If He give us of His bounty, we would most surely give

alms and be of the virtuous.’

But when He gave them of His bounty, they became niggardly of it, and they turned away in aversion” (9:75-76).

When the man heard that such verses were revealed to the Holy Prophet^{sa}, he came and wanted his Zakāt to be accepted, but the Holy Prophet^{sa} refused and said, “Allāh has forbidden me to accept Zakāt from you.” Upon hearing this, he started weeping and went back. When Hazrat Abū Bakr^{ra} became the Khalifa, the man came once again with his Zakāt. Hazrat Abū Bakr^{ra} said, “How can I accept that which the Holy Prophet^{sa} had denied?” Likewise, he came in the times of Hazrat ‘Umar^{ra} and Hazrat Uthmān^{ra}, but he was given the same answer as before. He eventually died during the era of Hazrat Uthmān^{ra} and became a lesson for others (Hadiqatus Salihin, p.324).

Therefore, he who thinks that his wealth will go to waste if it is spent in the way of Allāh, is greatly mistaken. On the contrary, a believer who spends in the cause of Allāh, is rewarded 700 times more in return.

Hazrat Khalīfatul-Masīḥ II^{ra} says:

He, who in this world is reluctant to spend in the way of Allāh and tries to save his wealth, should know this wealth would be of no benefit in the hereafter. When he is buried, his wealth is not buried with him, and even if it is, it will be of no benefit in the hereafter. The only wealth, which will benefit him in the

hereafter, is the one he spends here in this world, in the way of Allāh. (Khutbāt-e-Mahmūd Vol. 5, Friday Sermon, Aug 10, 1917)

Hazrat Khalīfatul-Masīḥ II^{ra} says:

The Promised Messiah (may peace be on him) has started a mission, and it is our obligation to help him in this mission. The Promised Messiah^{as} has also stated in Barāhīn Alīmadīyya Vol. 5, that we have started a religious mission of preaching the word of God, and it is the duty of our Jamā‘at to help financially in this mission. In this time, the biggest sacrifice is the financial sacrifice. (Khutbāt Mahmūd Vol. 5, Friday Sermon, Aug 10, 1917)

The Promised Messiah^{as} says:

“One, who does not give Chanda for three months, is not from our Jamā‘at” (Majmū‘a Ishtihārat, Vol. 3, pp. 468-469).

So, we need to do self-analyses and see where we stand in light of these sayings of the Promised Messiah^{as}. It is very crucial for us to realize the importance of financial sacrifice.

May Allāh enable us to follow the teachings of the Holy Qur’ān, the beautiful character and example of our beloved Master, the Holy Prophet^{sa}, and the sayings of the Promised Messiah^{as}, and may Allāh enable us to take part in financial sacrifice to the best of our abilities! Āmīn!



Obedience to Allāh - Marriage

Ahmed S. Mubashir Shaheed

This article seeks to highlight the importance of marriage and the key to resolving issues that may be faced in a marriage in the light of Islāmic teachings.

Allah says in the Holy Qur'ān,

"And one of His Signs is this, that He has created wives for you from among yourselves that you may find peace of mind in them, and He has put love and tenderness between you. In that surely are Signs for a people who reflect" (30:22).

Relationships are among Allāh's greatest blessings. Imagine how empty life could be if we were alone on a deserted island and had no one to speak or rejoice with. We have been told that each of us should marry as soon as we are able to meet the needs of a family. Marriage is considered obligatory, not optional, and is an important part of our faith in which we must participate.

Sometimes, we let our professions take over our lives to such an extent that they become either an alternative or a road-block to marriage. Other times we might delay marriage because we may have an apprehension in having to leave our parents, or our past direct or indirect experiences have left us scarred. In all these situations, permeating negative thoughts become justification for avoiding marriage.

However, marriage offers an opportunity to receive dividends of a healthy relationship and discover meaning and richness of life through companionship and love. Marriage is also a source of feeling gratitude towards Allāh for creating the happiness found in family

life. Marriage is a lifelong source of happiness. At the same time we have to recognize that our happiness and well-being depends on Allāh. Do we trust Allāh? We should always trust Allāh, and in turn we will experience the promise of a wonderful relationship with our spouse.

The Promised Messiah^{as} has repeated the teaching of the Holy Prophet^{sa} that the best among you is one who is best in the treatment of his family. Allāh has created both the male and female. In a marriage, the husband and wife share identity, faithfulness, well-defined roles, love, respect and companionship. These building blocks are not man-made. They are given to us by Allāh.

We should remember that we have the words of Allāh to always instruct and guide us to live harmoniously in our relationships. We can find an action plan modelled by the Holy Prophet^{sa}. The Holy Prophet^{sa} always took initiative for peace. The doors of access to Islām and peace were kept always open. In this way our problems can be remedied and our life will be filled with blessings and joy.

Allāh has created each of us with different personalities and abilities. We have different experiences and see life from unique perspectives. We do not have to agree about everything, but rather than focusing on those differences we can choose to work together by compromising. At times, our relationships may seem more irritating than gratifying. When faced with insults, conflicts or mistreatment, it can be very difficult for each partner. However, Allāh instructs us to pursue peace, hold our tongue and

trust Him to be our Defender. Some relationships are extremely hard but not impossible.

The difference between pious people and others is not a question of which group gets hurt and which does not. Rather, the difference lies in the ways in which the righteous people react to being hurt. Some use their hurt to justify their vengeance and in turn hurt others. This is not the way of the righteous people. Righteous people use such occasions to better understand and encourage themselves and others to cling to Allāh for deliverance.

We must work through the differences that destroy the pleasant ideals of marriage. There has to be a willingness to talk and compromise. In case there is a stalemate (dispute at which further discussion seems impossible), the differences begin to drive people apart. Calling on the help of Allāh would initiate the kind of communication that leads to a resolution. However, in deeper marital issues, such as rage and abuse, love would seem impossible. A husband and wife who depend on Allāh will neither demand unhealthy independence nor domination. They will use their piety in a way that will produce harmony and marital success.

We urge you to contact our marriage department if you have any concerns. You may visit our website:

www.rishtanata.ca

to access information on services and numerous marriage candidates updated on a regular basis.

Prophethood in Islām -Part 2

Maulānā Chaudhry Rashid-ud-Din Ṣāhib



The following is the second part of the article "Prophethood in Islam" published earlier this year. Please see the April 2014 Issue of the Ahmadiyya Gazette for Part 1 of this article.

The Continuity of Prophethood:

Approved by the Holy Qur'ān, the Ḥadīth and Eminent Muslim Divines

a. The Holy Qur'ān on the Continuity of Prophets

The best way of determining the true meaning of the expression *Khātamun-Nabiyyīn* is to turn to the book of God and seek guidance from it. If our opponents are right, their views must be supported by the Holy Qur'ān, as it is an admitted characteristic of this book that "its one portion explains the other." Our contention is that the Holy Qur'ān does not support the interpretation of the expression under consideration by other Muslims. Nowhere in the Holy Qur'ān is it mentioned that Prophets cannot appear after the Holy Prophet Muhammad^{sa}. Not a single verse from the whole of the Holy Qur'ān can be cited in support of this viewpoint. On the contrary, this kind of belief is against the teachings of the Holy Qur'ān because there are many verses that prove the continuity of the Prophets, in obedience to the Holy Prophet^{sa}. I will mention a few here:

(1) Several times a day, a Muslim prays to his Lord, "Guide us in the straight path, the path of those on whom Thou has bestowed Thy rewards" (1:6). Have we ever thought about what this straight path is and what are the rewards mentioned in Surāh Al-Fātiḥah for which we pray in our daily prayers? God, Himself, has explained to us what is meant by this straight path and rewards. He says:

And then We would surely have given them a great reward from Ourselves; and We would surely have guided them in the right path. And whoso

obeys Allāh and this Messenger of His shall be among those on whom Allāh has bestowed His blessings, namely, the Prophets, the Truthful, the Martyrs, and the Righteous. And excellent companions are these. This grace is from Allāh, and sufficient is Allāh, the All-Knowing. (4:68-71)

It is evident from this passage that the straight path is to obey Allāh and the Holy Prophet Muhammad^{sa}. And the rewards of this obedience are Prophethood, Truthfulness, Martyrdom and Righteousness. In another verse, God mentions the rewards of the obedience of earlier Prophets:

"And those who believe in Allāh and His Messengers and they are the Truthful and the Martyrs (or Witnesses) . . ." (57:20).

It shows that the obedience to other Prophets could raise followers at most to the ranks of truthful and martyrs only. But the obedience to our Holy Prophet^{sa} takes his followers a step further; he can also attain Prophethood. This marks the superiority of the Holy Prophet^{sa} over other Prophets, which makes him *Khātamun-Nabiyyīn*.

It is evident from the quoted passage above that when a believer prays for the path of those who have been rewarded with God's blessings, he prays for the company of the Prophets, the Truthful, the Martyrs and the Righteous, and for being one of them. God has taught us this prayer through His Prophet^{sa}. It is a prayer we repeat about 40-50 times every day. The straight path for which we pray has been explained by God, Himself, as being the path at the end of which believers find themselves among the Prophets, the Truthful, the Martyrs and the Righteous. So, how can it be that the door of every kind of Prophethood would be closed for the followers of the Holy

Prophet^{sa}? Is it possible that God should, on the one hand, exhort us to pray for our inclusion among the Prophets, the Truthful, the Martyrs and Righteous, and, on the other hand, tell us that the reward of Prophethood is now banned for the followers of the Holy Prophet^{sa} forever? On the contrary, this passage of the Holy Qur'ān leaves the door of Prophethood (in obedience to the Holy Prophet^{sa}) wide open.

It is said that the verse contains the word ﴿ (meaning "with" and not ﴾ meaning "of" or "from"). Therefore, it is asserted that it only entails the possibilities of a believer joining the company of Prophets, of being with them and not of them. The fact, however, is that the word ﴿ does not always mean that two things or persons are found together. It often means similarity of the oneness of status. It is used in this sense in the Holy Qur'ān (See 4:147). The same meaning is given in the verse under discussion. In the Arabic language, the word ﴿ and ﴾ are so close in meaning that in some verses of the Holy Qur'ān, they are used interchangeably to express the meaning of "from" or "among" (15:33 and 7:12). Besides, those who assert this forget that the verse does not only speak of Prophets. It also speaks of the Truthful, Martyrs and the Righteous. If the word ﴿ in the verse implies that a believer is debarred from rising to the status of a Prophet, then we have to admit that he would also be debarred from rising to the status of the Truthful or Martyrs or the Righteous. It would mean that the followers of the Holy Prophet^{sa} cannot even be righteous people. Such a thought is derogatory to the dignity of Islām, the Holy Qur'ān and the Holy Prophet^{sa}. The fact is that the followers of the Holy Prophet^{sa} attained in the past and can attain in the future, the ranks of the Truthful, the Martyrs and Righteous. In the same way, they can attain the highest rank of Prophethood.



The four ranks are mentioned together, and there can be no exception to any of them. According to this verse, we have to admit that the door to those four ranks is open equally.

Maulānā Jalālud-Dīn Rumi^{rḥ} (born in Balkh in 604 and died in 672 AH), an outstanding Muslim personality, explains the meaning of this verse by inspiring the Muslims to attain these high ranks. He says:

“Strive hard in the path of virtue in a manner so that you may be blessed with Prophethood, and you still be a follower” (*Mathnavi Maulānā Rum Ch 1. pg 53*).

(2) God says in the Holy Qur’ān,

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسَّالًا وَّمِنَ
الثَّالِثِينَ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

“Allāh chooses His messenger from among angels and from men. Surely, Allāh is All-Hearing, All-Seeing” (22:76).

This verse very clearly proves the continuity of Prophets in the future. The Arabic word يَصْطَفِي (“chooses”) in this verse is grammatically ماضِع (muzār), i.e., the tense that is used for both, present and future in Arabic language. So the translation is “Allāh chooses and will choose.” It is not correct to only take the meaning in the present tense. However, if somebody incorrectly insists

on this, even then we have to admit that this verse says that to choose Messengers from among angels and men is the way of Allāh. And the way of Allāh never changes.

We have in the Holy Qur’ān:

فَلَنْ تَجِدَ لِسْنَتِ اللَّهِ تَبْدِيلًا
وَلَنْ تَجِدَ لِسْنَتِ اللَّهِ تَحْوِيلًا

“Thou wilt never find any change in the way of Allāh; nor wilt thou ever find any alteration in the way of Allāh” (35:44).

As God chose His Messengers in the time of need in the past, so will He in the future.

(3) The third verse of the Holy Qur’ān, which I want to quote in this regard, runs thus:

Allāh would not leave the believers as you are, until He separated the wicked from good. Nor would Allāh reveal to you the unseen, But Allāh chooses of His Messengers whom He pleases. Believe, therefore, in Allāh and His Messengers. If you believe and be righteous, you shall have a great reward. (3:180)

The chapter in which this verse occurs, was revealed in Madīnah, at least 13 years after the Call, at the time when the wicked were already separated from the good through the advent of the Holy Prophet^{sa}. At that time, God warned the

believers that another separation was going to take place, and that it would take place among the Muslims. How would God make this separation? Not by revealing to everybody, but by raising a Prophet among them. Believers of that Prophet would become the good, whereas the disbelievers would be counted among the wicked. It is worthy of note that Allāh also admonishes people to be among the believers; they shall have a great reward. How decisively the verse proves the coming of Prophets after the Holy Prophet^{sa}.

(4) God Says:

يَبْنِيَّ أَدَمَ إِمَامِيَّتِنَّكُمْ رُسُلٌ مِّنْكُمْ
يَقْصُدُونَ عَلَيْكُمَا إِيَّيِّ فَمَنِ اتَّقَى وَأَصْلَحَ
فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْرَنُونَ

“O children of Adam! If messengers come to you among yourselves, rehearsing My signs unto you, then whoso shall fear God and do good, deeds, on shall come no fear nor shall they grieve” (7:36).

From this verse, it is evident that Prophets will continue to appear among Muslims. That is why God warns us to believe in them. One should not be deceived in thinking that the address here is particularly to the children of Adam^{as} and not Muslims. In the first place, we should remember that Muslims are also among the children of Adam^{as}.



Secondly, eminent Muslim scholars have admitted that all people are addressed here. Imām Jalāluddīn Sayutī^{rh} writes in his commentary: “The people of this age and all those after them, are addressed here.” Thirdly, before this verse, these words are used in many places to address the people of the Holy Prophet^{sa} or the people after them. Note, for instance, this verse:

“O Children of Adam, attend to your adornment every time you go to the mosque (for prayer)” (7:32).

The same words are used, but only Muslims are meant, as they are the only people who go to the mosques for prayers. Thus, the context relates to the followers of the Holy Prophet^{sa}, and it is in relation to them that God speaks of the coming of Prophets and reminds them of their duty to accept such Prophets. If they do not accept them, they will suffer.

(5) It is the way of Allāh that He does not punish people until He has sent a Prophet to warn them. When He raises a Prophet and people reject him, they become deserving of the sentence of punishment. We have the following verses in the Holy Qur’ān:

... We never punish until We have sent a messenger. (17:16)

And thy Lord would never destroy the towns until He has raised in the mother town thereof a Messenger, reciting unto them Our Signs; nor would We destroy the towns unless

the people thereof are wrongdoers. (28:60)

And if We had destroyed them with a punishment before it they would have surely said, ‘Our Lord wherefore didst Thou not send to us a Messenger that we might have followed Thy commandments before we were humbled and disgraced? (20:135)

All these verses show that a Prophet must appear before a punishment comes from God. And in another verse, God says:

وَإِنْ مِنْ قَرِيبٍ لَا نَحْنُ مُهْلِكُوْهَا قَبْلَ يَوْمِ الْقِيَمَةِ أَوْ مَعْذِبُوهَا عَذَابًا شَدِيدًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا

There is not a township but We shall destroy it before the Day of Resurrection or punish it with a severe punishment. That is written down in the Book. (17:59)

Now if we look into all these verses collectively, the result is evident. When Allāh does not punish until He has sent a Prophet, and when every township is going to be destroyed or punished severely, it is inevitable that Prophets of God will continue to appear in this world to warn the people before the punishment of God. As a matter of fact, the past world wars and all calamities, which befell the people of this age, every now and then, serve as manifest warnings of Allāh that

somebody has appeared from God, whom the people have rejected.

b. The Ḥadīth on Continuity of Prophets:

Before resuming to prove the continuity of Prophethood from the sayings of the Holy Prophet^{sa}, it seems necessary to explain some of the sayings, which some people assert are contrary to the belief in the continuity of Prophethood. The Holy Prophet^{sa}, for instance, has said that “I am the last of the Prophets . . .” (*Sahīh Muslim*, *Kitābul Haj*, Fazlis Salāt, p. 531), and again “. . . there is no Prophet after me” (*Sahīh Bukhārī*). It is a pity that those who cite these sayings forget that the words are followed by the important words: “. . . and my mosque is the last of the mosques” (*Sahīh Muslim*, *Kitābul Haj*, Fazlis Salāt, p. 531). The whole saying is: “I am the last of the Prophets and my mosque is the last of the mosques.” If, therefore, the Holy Prophet^{sa} is literally the last Prophet, then the mosque, which he built in Madīnah is literally the last mosque. It would be wrong to build any mosque after the Holy Prophet’s^{sa} mosque in Madīnah.

If the expression “last of the Prophets” entails abolition of Prophethood, the expression “last of the mosques” must entail the abolition of mosques after the Holy Prophet’s^{sa} mosque. To be sure, attempts are made to solve this difficulty. It is said that mosques built by Muslims after the Holy Prophet’s^{sa} time are mosques devoted to the form of

worship instituted by the Holy Prophet^sa. They are built for the same purpose for which the Holy Prophet^sa built the first mosque. Mosques built by Muslims, therefore, are the Holy Prophet's^sa own mosques. They cannot be separated from the model, which they imitate. Such mosques cannot, and do not contradict that the Holy Prophet's^sa mosque is the last mosque. The solution is a valid one. But, equally valid is it to say that the expression "the last Prophet" does not prohibit the coming of Prophets, who imitate the life and example of the Holy Prophet^sa, teach nothing new, and follow only him and his teaching. Equally valid is it to say that the expression "the last Prophet" does not prohibit the coming of Prophets, who are charged with the duty of spreading the Holy Prophet's^sa teachings, who attribute their spiritual acquisitions, including Prophethood, to the spiritual example and influence of their preceptor and master, the Holy Prophet^sa. The coming of such Prophets does not offend the Holy Prophet's^sa prerogative as the last Prophet, in exactly the same way, and for the same reason, for which the building of mosques today does not offend the status of the Holy Prophet's^sa mosque as the last mosque.

Now, let us turn to the quote:

"There is no Prophet after me." This Ḥadīth also does not mean that there is to be literally no Prophet after the Holy Prophet^sa.

Firstly, this expression was made only in the case of Hazrat Alī^{ra} (the fourth Khalifa), and it is not used in the general sense. When the Holy Prophet^sa went out for the battle of Tabūk, he left Hazrat Alī^{ra} behind in Madīnah, as his subordinate. Hazrat Alī^{ra} felt abandoned for not being able to join in the battle. So the Holy Prophet^sa consoled him saying,

"You are to me just as Aaron was to Moses, except, that there is no Prophet after me" (*Sahīḥ Bukhārī*).

We know that when Moses^{as} went up to the mountain of Sinai for forty days, he left Aaron^{as} behind with his people as his representative. The Holy Prophet^sa reminded Hazrat Alī^{ra} of this resemblance. But as Aaron^{as} was a Prophet, it could be misunderstood that Hazrat Alī^{ra} was also a Prophet. The Holy Prophet^sa removed this possible misunderstanding by saying " . . . except, that there is no Prophet

after me." That is to say, that Hazrat Alī^{ra} had resemblance with Aaron^{as}, but with the difference that he was not a Prophet like Aaron^{as} was.

In addition, there is another report of the same saying, which runs thus:

"O Ali! Are you not happy to be to me as Aaron was to Moses, except, you are not a Prophet after me" (*Tabaqātul Kubra*, Vol. 5, p. 15).

It proves conclusively that this saying of the Holy Prophet^sa was applicable only in the case of Hazrat Alī^{ra}, and not in general. So, it cannot be contrary to the belief of the continuity of Prophethood.

Secondly, in the same book, *Sahīḥ Bukhārī*, the Holy Prophet^sa is reported to have said,

"When the present Chosroes (ruler of Persia) dies, there is no Chosroes after him, and when the present Caeser (ruler of Rome) dies, there is no Caeser after him" (*Sahīḥ Bukhārī*).

Now the question is, were there other Chosroes' in Persia and Caesers in Rome after those mentioned in the saying? History shows that, certainly, there were. What, then, does this saying of the Holy Prophet^sa mean? It simply means that after them, there will be no Chosroes nor Caeser enjoying the same status, dignity and fame as they did. The Ḥadīth is explained in *Fathul Bārī*, an authentic commentary on *Sahīḥ Bukhārī*:

"There is no Caeser after him, means, there will be no Caesar after him who would rule as great an empire as he did."

The same explanation is of the saying "there is no Prophet after me," i.e., there will be no Prophet after the Holy Prophet^sa, who would reach his status or greatness.

This saying simply means that a Prophet who would abrogate the teachings of the Holy Prophet^sa cannot come. The Ḥadīth of the Holy Prophet^sa turns upon the word *بعدى* (after me). This word is worthy of notice. It means "against him" or "in opposition to him." It is used in this sense in the Holy Qur'ān (see 45:7). One thing comes after another, only when the first is over and the second takes its place. This kind of person cannot appear in the future. But the Prophet, who appears in order to propagate and in every way support the Prophethood of the Holy

Prophet^sa and all it stood and stands for, cannot be said to have appeared after him. The Prophethood of the Holy Prophet^sa would still be extant.

Thirdly, Allāma Muhyuddīn Ibn Arabī^{rh}, an acknowledged scholar of Islām, explains this saying as follows:

The Prophethood, which has ceased with the Holy Prophet^sa, is only the Prophethood with a Law and not the status or rank or Prophethood. So there will be no Law canceling his law and no other institute can be added to it. And this is the meaning of his word 'Rasalat' and 'Nubuwat' has ceased and there will be no Prophet after him who will go against his Law. So Prophethood has not completely disappeared. This is why we say that it is only the Prophethood with a law that has disappeared. This is the meaning of "there is no Prophet after me." (*Futūhāt-e-Makkiyya* Vol 2, p. 3 and 64)

Several other eminent Muslim divines have interpreted the expression *Khātamun-Nabiyīn* and the saying "there is no Prophet" in the same way as Hazrat Ā'iša^{ra}, the wife of the Holy Prophet^sa, who was reputed for her intelligence, piety and learning. Being afraid lest Muslims, in time to come, should miss the meaning of these expressions on the subject of Prophethood, she warned people saying:

"Certainly, do say, he (the Holy Prophet^sa) is the seal of the Prophets (*Khātamun-Nabiyīn*), but do not say, there is no Prophet after him" (*Takmala Majma-ul Bahār*, p. 5, and also in *Durr-e-Mansūr*, Vol. 5, p. 204).

This shows the view of the companions of the Holy Prophet^sa about the continuity of Prophethood in Islām. If in Hazrat Ā'iša's^{ra} view, and in her knowledge, the coming of the Prophets was literally over, why did she warn people against saying that there was to be no Prophet after the Holy Prophet^sa? If, when she sounded this warning, she was wrong, and what she said was against the teaching of the Holy Prophet^sa, why did the Holy Prophet's^sa companions not question her? Her warning against the casual repetition of the saying "there is no Prophet after me" shows clearly that, according to her, the coming of a Prophet after the Holy Prophet^sa was

possible. Except, such a Prophet could not be a law-giving Prophet, or a Prophet independent of the Holy Prophet^{sa}. The fact that the companions of the Holy Prophet^{sa} received Hazrat Ā'isha's^{ra} warning without question or criticism shows that the companions of the Holy Prophet^{sa} understood what she said and believed what she believed.

Now, I proceed further to quote some of the sayings of the Holy Prophet^{sa}, which explain the expression of *Khātamun-Nabiyyīn* and prove the continuity of Prophethood after the Holy Prophet^{sa}, in his obedience.

1. The following Ḥadīth is reported in *Sunan Ibni Mājah*, one of the six most authentic books of Ḥadīth:

"When Ibrahīm, son of the Holy Prophet^{sa}, died the Holy Prophet^{sa} prayed his funeral prayers and said, 'he will be nourished in paradise. If he (Ibrahīm) had lived, he would surely have been a Prophet'" (*Sunan Ibni Mājah*, Vol. I, Kitābul Janāiz).

The verse containing the expression *Khātamun-Nabiyyīn* was revealed to the Holy Prophet^{sa} in the year 5 A.H., and Ibrahīm^{ra} died in the year 10 A.H., thus, four or five years after the revelation of the expression, the Holy Prophet^{sa} said, "if Ibrahīm had lived, he would surely have been a Prophet." This shows that the Holy Prophet^{sa} believed in the possibility of Prophets appearing after him. If he had taken the expression to mean "there will be no Prophet after him," he would not have made such a statement.

2. The Holy Prophet^{sa} is reported to have said:

"Abū Bakr (the first Khalifa) is the best of men after me, except a Prophet should appear" (*Kanzul-Ummāl*).

The coming of the Prophets among the Muslims is quite clear from this. Imām Ibni Seerin, a well-known Muslim scholar, is reported to have explained this saying:

"There will be a khalīfa (or Prophet) among the Muslims, better than Abū Bakr and 'Umar." Some people wondered and asked "better than the two?" He said, "He may be greater than even some of the Prophets" (*Hujajul Kirāma* p.386).

3. Another saying of the Holy Prophet^{sa} goes:

"There is no Prophet between me and him (the Promised Messiah^{as}) and certainly, he will appear. So when you see him, do recognize him" (*Sunan Abū Daud*, Kitābul Malāhim).

This was a prophecy that the Promised Messiah^{as} would appear and be a Prophet. In this Ḥadīth, the Holy Prophet^{sa} has also warned Muslims not to fail in recognizing and believing in him.

4. The Holy Prophet^{sa} is reported to have mentioned the condition of his people

"I was *Khātamun-Nabiyyīn* even before Adam was created" (*Tafsīr ibn Kasīr* on the authority of *Musnad Ahmad bin Hanbal*).

If the Holy Prophet^{sa} being the *Khātamun-Nabiyyīn* makes the coming of Prophets after him impossible, then, how did all those Prophets, mentioned in the Holy Qur'ān, appear? For, the Holy Prophet^{sa} was *Khātamun-Nabiyyīn* even before the creation of Adam^{as}. Thus, this commonly accepted interpretation of this Ḥadīth is proven wrong. The true meaning of the

مَا كَانَ مُحَمَّدٌ

أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّنَ

وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

after him. He said that after him, there will be Khilāfat and then kingdom, both, good and bad, and then after a long time, Khilāfat will again be established after the way of Prophethood (*Mishkāt*, Kitābul Fitan). Khilāfat always comes after a Prophet. And when a Khilāfat is going to be established again among the Muslims, there must appear a Prophet before the said Khilāfat. The Holy Prophet's^{sa} words "after the way of Prophethood" are worthy of note.

5. In another ḥadīth, the Holy Prophet^{sa} has made the meaning of *Khātamun-Nabiyyīn* crystal clear, proving the interpretation of other people quite wrong. He is reported to have said:

expression is that our Holy Prophet^{sa} is the best of all Prophets. And in the knowledge of Allāh, he was the best Prophet even before Adam^{as} was born. It shows that the expression *Khātamun-Nabiyyīn* does not rule out the possibility of Prophets appearing among the Muslims.

c. The Muslim Divines on the Continuity of Prophethood

The interpretation of *Khātamun-Nabiyyīn*, as given by the Ahmadiyya Community, is not new or self-made, as some people assert. The belief in the continuity of a certain type of Prophethood is as old as Islām itself. Several recognized Muslim divines, eminent scholars and

great saints of different countries, ages and climes, have been interpreting the expression in a manner, which allows the appearance of a Prophet without a law, after the Holy Prophet^{sa}. Some of them have already been quoted above, and the views of a few others are put forward here below.

1. Syed Abdul Karim (born about 767 and died 811 A.H.) of Djil in the district of Baghdad "has had great influence in the moulding of religious ideas in the greater part of Islām" (Encyclopedia of Islām).

"I believe that our Holy Prophet^{sa} is the best and the greatest of all the messengers. He is Khātamun-Nabiyyīn and is greater than all those who have passed or will be in future."

*Ā'inah Kamālāt Islām,
Rūhānī Khazā'in, Vol. 5, p. 21*

He says:

"The institution of Prophethood with a law ceased after him and Muhammad^{sa} became Khātamun-Nabiyyīn" (*Al-Insān Kāmil* printed in Cairo, p. 76).

2. Imām Sharani^{rh} was a very learned Muslim authority. He was born in 898 A.H., lived in Cairo, and died there in 973 A.H. He says: "Know that Prophethood after Muhammad^{sa} has not ceased absolutely. It is only the Prophethood with a law that has ceased" (*Alyawāqītu wal Jawāhir* Vol 2, p. 43).

3. Imām Muhammad Tahir Gujrati^{rh} (born at Patan Gujrat in 914 A.H) is an eminent

Muslim authority, so much so, that Akbar the Great (of India) is said to have tied with his own hands a turban on the Imām's head as a mark of honour. He says about the saying of Hazrat Ā'isha^{ra} "say that he (the Holy Prophet^{sa}) is Khātamun-Nabiyyīn but do not say that there is no Prophet after him":

"This also is not against the tradition 'there is no Prophet after me' because what the Holy Prophet^{sa} intended by these words is that there is to be no Prophet who can cancel this law"

among his followers. (*Mauzūāt Kabīr* p. 69)

5. Hazrat Shaikh Ahmad Sirhindi, who is recognized as the Reformer (Mujaddid) for the twelfth century A.H., was a great authority. He says:

"The attainment of the high characteristics of Prophethood, by way of obedience and inheritance, after the coming of Khātamun-Nabiyyīn^{sa} is not against his being the *Khatam*" (*Maktabat Imām Rabbāni* Vol.1, p. 432).

Khātamun-Nabiyyīn and the Promised Messiah^{as}

In the previous pages, we have discussed the Qur'ānic expression *Khātamun-Nabiyyīn* from various points of view. We explained it according to the demand of reason, keeping in view the dignity of our Holy Prophet^{sa}. We went into grammatical and lexicological research and tried to explain the expression in the context of the verse. We have also studied the opinions of great and recognized Muslim authorities throughout the era of Islām. And these are the holy sources that can determine the authenticity of a creed from the Islāmic point of view. All this leads us to the following conclusions:

1. The Holy Prophet Muhammad^{sa} is surely the *Khātamun-Nabiyyīn*.
2. The basic and real meaning of *Khātamun-Nabiyyīn* is "the best and greatest of all Prophets."
3. The Prophethood of the Holy Prophet^{sa} is extant to the end of the world.
4. There will not come a Prophet after him who can cancel his law and is not from among his followers.
5. Through the great and everlasting spiritual influence of the Holy Prophet^{sa}, his humble and devoted servants can be blessed by God with the reward of Prophethood.
6. Such Prophets will appear in order to propagate, and in every way, support the Prophethood of the Holy Prophet^{sa} and his teachings.
7. The coming of such Prophets is not derogatory to the Holy Prophet^{sa} in any way. On the contrary, it establishes his superiority over all other Prophets.

The Promised Messiah's^{as} Claim

Now, we look into the claim of Hazrat Mirza Ghulam Ahmad^{as} of Qādiān, the founder of the Ahmadiyya Community, to see whether his claim is within the limits of his conclusion or not. And I assure the readers that it is within these limits. Here is the claim of the Promised Messiah^{as} in his own words:

I swear by God Who has raised me and Whose curse falls upon him who fabricates lies about Him, that He has sent me as the Promised Messiah. And my faith in my clear revelations is not a whit less firm and invincible than that my faith in the verses of the Holy Qur'ān, and the truth of the revelation that God has caused to descend on me, has become quite manifest by a host of successive signs that He has shown. And I feel not the least hesitation in swearing by God while standing in the sacred precincts of the Ka'bah that the holy revelation, which descends on me is the Word of the same God who sent down His Word to Moses^{as}, Jesus^{as} and the Holy Prophet^{sa}. The earth bore witness to the truth of my claim and so did heaven. Both of them declared and proclaimed that I was God's Vicegerent on earth. But as the prophecies told of yore, I was bound to be rejected. So those upon whose hearts there is a covering will not accept me. But I know and I am convinced that God will help me as He has always helped His Messengers in the past. There is no one who can stand against me because they are devoid of Divine assistance. Whenever and wherever I have refused to be called a Prophet or Messenger, it is only in the sense that I am neither the bearer of a new law, nor an independent Prophet. But I certainly am a Prophet in the sense that, having been spiritually benefited by my Great and Noble Master (the Holy Prophet^{sa}) and having been able to acquire his name, I have been endowed with the knowledge of the unseen. But I repeat it again that I have brought or introduced no new law. I have never denied to be called a Prophet of this kind. Rather in this very sense, God has called me by the name of Prophet and Messenger.

So even now I do not deny to be called Prophet and Messenger, in this sense of the word. My saying, I am not a Prophet and have brought no book, has no connotation other than that I am not a law-bearing Prophet. Of course this should also be remembered and never be forgotten that, in spite of my being called Prophet and Messenger, God has informed me that I have not been the recipient of all these blessings and favours independently without the mediation of anybody. No, there dwells in heavens a Holy being (the Holy Prophet Muhammad^{sa}) through whose spiritual patronage all this Grace of God has descended upon me. It is through his meditation and after having completely merged my whole being into that of the Great Prophet and having been known as Muhammad and Ahmad that I am a Messenger and Prophet, that is to say, I have been sent with a mission and have been endowed with the knowledge of unseen. In this way, my claim to Prophethood in no way interferes with the Holy Prophet's^{sa} status of Khātamun-Nabiyīn, because I have been able to acquire this name only by reflecting in my person all the excellences of the Great Prophet and by annihilating myself in his consuming love. (*A Misconception Removed*, Rūhānī Khazā'in, Vol. 18, p. 210)

Again in the same book he says:

And although God has bestowed this distinction upon me that both the Israelite and Fatimite bloods flow in my veins, yet I give precedence to the spiritual aspect of my relation with the Holy Prophet^{sa}. My spiritual relation with him is that of a counter-type with his prototype. Now I have explained this to show that my ignorant opponents accuse me of having laid claim to independent Prophethood and Messengership. I have made no such claim, nor do I claim to be a Prophet or Messenger in the sense in which they use these words. But I am a Prophet and Messenger in the sense I have explained above. Thus he, who, out of ill-will, accuses me of having laid claim to such Prophethood and Messengership, is indulging

in a lie and profane thought. I am a Prophet and Messenger of God because I am an image of the Holy Prophet^{sa} and his counter-type, and it is on this basis that God has called me a Prophet and Messenger again and again, in the form of Burūz. My own self comes in nowhere. The Holy Prophet^{sa} has permeated and pervaded my whole being. This is why I have been called Muhammad and Ahmad. So the Holy Prophet's^{sa} Prophethood and Messengership remained with him and did not pass to anyone else. (p. 216)

The Promised Messiah's^{as} Belief in Khātamun-Nabiyīn

The founder of the Ahmadiyya Movement has expressed in various books the profound faith he had in the status of the Holy Prophet^{sa} as being the *Khātamun-Nabiyīn*. He says:

"I believe that our Holy Prophet^{sa} is the best and the greatest of all the messengers. He is Khātamun-Nabiyīn and is greater than all those who have passed or will be in future" (Ā'inah Kamālāt Islām, Rūhānī Khazā'in, Vol. 5, p. 21).

In another book he says:

... And I repose true and firm faith in the Qur'ānic verse:

'He is the Messenger of Allāh and Khātamun-Nabiyīn.' This verse embodies a great prophecy, which has escaped the notice of my opponents. It is that, after the advent of the Holy Prophet^{sa}, the Divine gift of prophecy will remain withheld from the world till the end of time. It will not be possible for any man, be he a Hindu, a Jew, a Christian or a so-called Muslim to justify the use of the appellation *Nabī* (Prophet) for himself. All the approaches to this exalted office have been closed, except the one of *Sirāt Siddiqui*, which is synonymous with complete annihilation in the love of the Holy Prophet^{sa}. Thus, he who seeks to approach God through it, is made to wear a mantle of Prophethood which is nothing but a part of the Holy Prophet's^{sa} own Prophethood. Such claimant to Prophethood does not infringe the Prophethood of Muhammad^{sa}. It is so because his Prophethood is neither

self-subsisting nor independent. He derives all that is good in him, not from himself, but from the Holy Prophet^{sa}, the fountainhead of all grace. He is, therefore, a Prophet not for self-exaltation, but for the glorification, of the Holy Prophet^{sa}. One who claims this rank professes to be his shadow reflecting all his qualities in his person and acknowledging his debt to him. (*A Misconception Removed*, *Rūhānī Khazā'in*, Vol. 18, p. 208)

The Promised Messiah's^{as} Regard for the Holy Prophet^{sa}

The Promised Messiah^{as} had deep love and profound regard for the Holy Prophet Muhammad^{sa}. All the literature produced by him is full of the Holy Prophet's^{sa} praise. In this field, he occupies a position of such eminence, an example of which we fail to find elsewhere. He always said that whatever he had achieved was all due to the Holy Prophet^{sa}. All the virtue he had gained was by obedience to the Holy Prophet^{sa} and following in his footsteps. He writes:

But in my case this is a blessing, which I have derived only through the Holy Prophet^{sa}, and through my obedience and devotion to him. If I had not been of his followers, and if I had not followed him most implicitly in everything, this blessing would not have been extended to me, even if my virtues reached as high as mountains. (*Tajalliyāt Ilāhiyyah*, *Rūhānī Khazā'in*, Vol. 20, p. 411-412)

To show the depth of his love for the Holy Prophet^{sa}, I quote here one of his poems. He says:

Next to God, I am intoxicated
With the love of Muhammad;
If this be Kufr [disbelief],
By God, I am indeed,
A great Kafir [disbeliever],
Confirmed and hard!

Similarly in one of his poems in Arabic the Promised Messiah^{as} says:

At me look with mercy
And compassion, O my Master,
For I be but the humblest

Of thine own slaves.
O my sweet beloved,
Thy love has penetrated
Into the very pores of my being,
My heart and my mind.
All my joys are centered in thee;
And my heart is always
Flooded with thy memories:
There never is a moment
In my life when thoughts
Of thee are not in my mind,
Brimful, and overflowing,
My soul is thine in the fullest
And most absolute surrender;
And my body as well,
With all its force.
Longs to fly to thee.
Ah, how I long I had
The power of flight

He totally negated his own being, while emphasizing the exceptional qualities of the Holy Prophet^{sa}. In the ecstasy of his love for the Holy Prophet^{sa}, the Founder of the Ahmadiyya Movement says in another poem:

The Master
From whom I receive
All this light
His name is Muhammad
And he is my beloved
No one else
Wholly and solely
I am devoted to that light,
I belong to him, him alone,
He is everything, all important:
He exists, while I am nothing;
And this, indeed
Is the final truth.

The Promised Messiah's^{as} Challenge to His Followers

The Promised Messiah^{as} not only himself loved and praised the Holy Prophet^{sa} to the highest point, he also charged his followers to do the same. He says:

For all the children of Adam^{as}, there is now no Messenger and intercessor other than the Holy Prophet Muhammad, the chosen one, may peace and blessings of Allāh be upon him. So you should endeavour to cultivate true love for this magnificent and majestic Prophet and not place anyone else above him in any manner so that you may be counted in heaven among those who have attained salvation. Remember, salvation is not something, which is attainable only after death. Indeed, true salvation is the one which manifests its light in this very world. Who is truly delivered? He, indeed, who believes that God is the Truth and that the Holy Prophet, may peace and blessings of Allāh be upon him, is the intercessor between God and mankind; he also believes that under the command, there is no Prophet equal to him and that there is no book of the status of the Holy Qur'ān. And for none else God ordained that he should live forever with his message and his law, but this Noble Prophet lives forever. (*Kashtī-e-Nūh*, *Rūhānī Khazā'in*, Vol. 19, p. 13)

A Word Of Warning

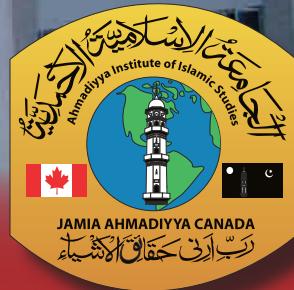
Dear reader, the claim of Hazrat Mirza Ghulam Ahmad^{as}, Founder of the Ahmadiyya Movement, is fully in accordance with the teachings of Islām and also according to the prophecies of the Holy Prophet Muhammad^{sa}.

God says in the Holy Qur'ān:

مَا يُتَبَّعُ مِنْ ذِكْرٍ مِّنْ رَّبِّهِمْ مُّحَدَّثٌ
اَلَّا اسْتَمْعُوهُ وَهُمْ يَلْعَبُونَ ﴿٢١﴾

There comes not to them any new admonition from their Lord, but they listen to it while they make sport of it. (21:3)

This is a standing warning from God for every person that he should be very careful when deciding about the truthfulness of a claimant, lest he may be rejecting a true person from God, and thus making his future dark forever by his own hands. May Allāh be your guide!



Jāmi‘a Ahmadiyya Canada Report

Sharjeel Ahmed Sāhib, Secretary Seminars, Jāmi‘atul ‘Ilmā, Jāmi‘a Ahmadiyya Canada

‘Ilmi and Tarbiyati Lecture

For the benefit of the students, each week, a different scholar is chosen to present a lecture on ‘Ilmi and Tarbiyati topics. Listed below are the names and topics of the speakers for the months of November-December:

- Hidayatullah Hadi Sāhib, York University - *Principles of Research Methodology*
- Hadi Ali Chaudhry Sāhib, Professor Jāmi‘a Ahmadiyya Canada - *The Truth of Muhamadiyyat and Ahmadiyyat*

Research Seminar

With the start of the new academic year, Khāmisa Students (6th year) have begun their presentations based on their research for their theses. In these seminars, apart from the professors of Jāmi‘a, various scholars are invited to judge, according to their fields. The judges meticulously observe, question, and aid the presenters with their valuable advice. Given below are the names and topics for the presenters of November-December 2013:

- Khwaja Hassan - *Prophecies in the Vedas about Muhammad^{sa}*
- Ali Ahmad Raza - *Complications with Homosexuality*
- Rizwan Ahmad Syed - *The Origin of Today's Currency*

English Essay Competition

On November 1, 2013, the Annual English Essay Competition was held under the supervision of Al-Jāmi‘atul-‘Ilmiyah. Two students were chosen from each of the five tutorial groups. The names of the students, their positions, and the groups represented are given below.

1. Farasat Ahmad (*Thānia - Amānat*)
2. Sabahat Rajput (*Thānia - Rafāqat*)
3. Ali Raza (*Khāmisa - Sadāqat*)

Urdu Impromptu Speech Competition

On November 17, 2013, the Urdu

Impromptu Speech Competition was held in which two students from each Tutorial Group were selected- Below are the results.

1. Najeebullah Ayaz (*Thānia - Rafāqat*)
2. Ali Raza (*Khāmisa - Sadāqat*)
3. Atif Ahmad Zahid (*Rābia - Dianat*)

Urdu Essay Competition

On November 18, 2013, the Urdu Essay Competition was held in which two students from each Tutorial Group were selected – Below are the results.

1. Atif Ahmad Zahid (*Rābia - Dianat*)
2. Saqib Zafar (*Rābia - Diānat*)
3. Tariq Naseem Ahmad (*Thālitha-Amānat*)

Jalsa Siratun Nabi^{sa}

Under the leadership of Peace Village Imārat, Jalsa Siratun Nabi^{sa} was held this year on November 23, 2013 at the Toronto Center for the Arts. A team was prepared by Jāmi‘a, who presented and gave services for the prosperity of the event. This Jalsa is one of the many held yearly at a grand scale for the purpose of Tabligh. Jāmi‘a students were blessed with the opportunity to provide a helping hand by spreading awareness of the event through giving out pamphlets door to door in Toronto on November 3, 10, and 17. Jāmi‘a also contributed through Question/Answers before, during, and after the event.

Arabic Camp

Like previous years, an Arabic camp was held for the Mumāhida (1st year) and ‘Ula (2nd year) classes. This camp is for the enhancement of Arabic skills for the younger classes and to give them an opportunity to learn Arabic language/grammar in a secluded area, by only speaking in it, while having fun at the same time. This year’s trip was held from December 12-20 in the beautiful capital city of Ottawa. Seventeen students were headed by Professor Al-Hassan Sāhib

and Prof. Abdur Razzaq Faraz Sāhib also accompanied by Hāfiẓ Hibattur Rahman Sāhib and Prof. Ghulam Misbah Baloch Sāhib.

Winter Vacations

Jāmi‘a Ahmadiyya’s first semester exams were held on December 3-21, 2013. The last day of exams marked the last day of the semester, upon which Respected Principal Sāhib Jāmi‘a addressed Jāmi‘a students and concluded the semester with silent prayers.

Other Engagements:

November 11, 2013: Jāmi‘a celebrated Remembrance Day in commemoration of the services Canada gave in World War I. Presided by Respected Mukhtar Cheema Sāhib (Prof. Jāmi‘a); Jāmi‘a students, Madrassatul Hifz students, and all staff members participated with great enthusiasm.

November 30, 2013: A debate between the Christian sect and the Ahmadiyya Muslim Jamā‘at was held at Aiwan Tahir in which Respected Mukhtar Cheema Sāhib, Prof. Jāmi‘a Ahmadiyya represented the Ahmadiyya view and Dr. Tony Costa represented the Christian view. The topic was “Was Jesus a Messenger of God or the Son of God.” Jāmi‘a students also partook in the event, engaging in various dialogues with Christian pastors.

November 19, 2013: A debate between the Ahl Sunnat wal Jamā‘at and the Ahmadiyya Muslim Jamā‘at was held in the Multi-Purpose Room of Tahir Hall. The Ahmadiyya Muslim Jamā‘at was represented by Respected Ansar Raza Sāhib, while the Ahl Sunnat wal Jamā‘at was represented by Anwar Saadat, a non-scholar from the Sunni Sect. Jāmi‘a Ahmadiyya also partook in the event and engaged in dialogue with various Sunni brothers.

Her Majesty Queen Elizabeth II's Diamond Jubilee Medal Awards 2012

Recognition of Ahmadi Muslims on the forefront of Canadian Horizon

Muhammad Akram Yousuf



A Canadian commemorative medal was created to mark the 60th anniversary celebrations (2012) of Her Majesty Queen Elizabeth II's accession to the throne as Queen of the Commonwealth Realms. The Queen Elizabeth II Diamond Jubilee Medal is a tangible way for Canada to honour Her Majesty for her service to this country. At the same time, it serves to honour significant contributions and achievements by Canadians. The Chancellery of Honours, as part of the Office of the Secretary to the Governor General, administers the Queen Elizabeth II Diamond Jubilee Medal program.

The Promised Messiah and al-Imam al-Mahdi^{as} at the joyous celebration of late Queen Victoria's Diamond Jubilee in 1897, proposed to Her Majesty the

concept of an interfaith dialogue and outlined the proposal in his famous book *Tuhfa Qaisiria* [A Gift for Queen]. In 2012, when Her Majesty Queen Elizabeth II announced her Diamond Jubilee Year, Hazrat Khalifatul-Masih V^a declared that the Ahmadiyya Muslim Jamā'at will join in the celebrations admiring Queen's vision for togetherness, freedom of faith and unity for all religions.

To ensure that a variety of fields of activity are recognized, government partner organizations were invited by the Government of Canada to nominate candidates from their community or organization for this national honour. It is a matter of great honour that numerous Canadian Ahmadi Muslims were also chosen to be awarded this distinctive

honour for their contributions and achievements to the community and the country, which represent the spectrum of Canadian society. The Queen's Diamond Jubilee Medals were presented by different members of the government on behalf of His Excellency, the Right Honourable David Lloyd Johnston, Governor General of Canada. Al-Hamdu lillāh! These individuals were recognized at different ceremonies in their local areas during 2012 and 2013.

Ahmadiyya Gazette congratulates the entire Ahmadiyya Muslim Jamā'at for this distinctive honour and is extremely proud to present the details of those who were awarded this historic medal below in no particular order.

Recipients of the Medal:



1. Lal Khan Malik Šāhib, National Amīr Canada

Medal was first announced on September 14, 2012 and actually presented to Respected Amīr Šāhib by Hon. Judy Sgro, Member of Parliament's daughter Ms. Deanna Sgro on December 3, 2013 at a gala dinner at Woodbine Banquet Hall Toronto, for his services to Canada and the Community.



2. Maulānā Mubarak Ahmad Nazir Šāhib, Missionary Incharge Canada

Medal was presented by Hon. Joe Daniel, Member of Parliament, to Maulānā Mubarak Ahmad Nazir Šāhib on August 8, 2012 at the 36th Jalsa Sälāna Canada held at the International Centre Mississauga for his services to Canada and the Community.



3. Abdul Aziz Khalifa Şâhib, Nâ'ib Amîr Canada

Medal was presented by Hon. Julian Fantino, Member of Parliament to Abdul Aziz Khalifa Şâhib on June 23, 2012 at Femee Furlane Toronto for his services to Canada and the Community.



4. Kaleem Ahmad Malik Şâhib, Secretary Wasâya Canada

Medal was presented by Hon. Dr. Kristy Duncan, Member of Parliament on February 20, 2013 at his own office, for his services to Canada and the Community.



5. Dr. Syed Muhammad Aslam Daud Şâhib, Nâ'ib Amîr Canada

Medal was presented by Hon. Judy Sgro, Member of Parliament & Mario Sergio MPP to Dr Syed Muhammad Aslam Daud Şâhib on September 14, 2012 at Jamaican Canadian Association Hall, Toronto for his dedication to Humanity First and services to Canada and the Community.



6. Asif Afzal Khan Şâhib, Secretary Umûr Kharijiyya Canada

Medal was presented by Hon. George Sorbara, Member of Provincial Parliament on June 26, 2012 to Asif Afzal Khan Şâhib at Queen's Park, Legislative Assembly Building in Toronto for his services to Canada and the Community.



7. Naseer Ahmad Şâhib, Former Secretary Properties Canada

Medal was presented by Hon. Greg Sorbara, Member of Provincial Parliament, on June 26, 2012 to Naseer Ahmad Şâhib at Queen's Park, Legislative Assembly Building in Toronto for his services to Canada and the Community.



8. Major Abdul Hafiz Khalifa Şâhib

Medal was presented by Hon. Judy Sgro, Member of Parliament & Mario Sergio MPP on September 14, 2012 to Major Abdul Hafiz Khalifa Şâhib at Jamaican Canadian Association Hall, Toronto for his services to Canada and the Community.



9. Nabeel Ahmad Rana Şâhib, Planning & Coordinating Officer of WRC Canada

Medal was presented by Hon. Harold Albrecht, Member of Parliament on November 25, 2012 to Nabeel Ahmad Rana Şâhib at Core Lifestyle Recreation Complex, Kitchener for his dedication and accomplishments of the World Religions Conference in Canada.



11. Bashir Ahmad Nasir Şâhib, Official Photographer

Medal was presented by Hon. Julian Fantino, Member of Parliament on December 7, 2012 to Bashir Ahmad Nasir Şâhib at Radisson Hotel, Mississauga for his photography services for Canada and the Community.



10. Fazal Moeen Siddiqui Şâhib, CEO Rawal TV

Medal was presented by Hon. Jason Kenney, Member of Parliament on April 4, 2013 to Fazal Moeen Siddiqui Şâhib at Woodbine Banquet Hall during a Humanity First dinner for his services to Canada and the Community.



12. Capt. Adeel Zafar Şâhib

Medal was presented to the first Ahmadi Captain Adeel Zafar for his extra-ordinary services in Canadian Arm Forces by Brigadier-General Julian Chapman on October 31, 2012 at Land Force Central Headquarters Denison Armoury, in Downsview, Ontario.



13. Iftikhar Ahmed Choudry Şâhib

Medal was presented by Hon. Senator Salma Ataullahjan on November 4, 2012 to Iftikhar Ahmad Choudry Şâhib on the opening ceremony of his Flooring Outlet Store in Mississauga for his services to Canada and the Community.



14. Nasir Hidayat Chatta Şâhib

Medal was presented by Hon. Bob Dechert, Member of Parliament on October 9, 2012 to Nasir Hidayat Chatta Şâhib at The Gateway Center for New Canadians in Mississauga for his services to Canada and the Community.

Note: The above report has been compiled based on the information provided to the Ahmadiyya Gazette, Canada. If there is any member who has received this award and has not been listed above, please inform the Ahmadiyya Gazette editorial team. And we will publish the remaining names in a subsequent issue. Jazakumullâh!



Book Review: *Life Supreme*

by Maulānā Bashir A. Orchard

Danial M. Khan Ṣāhib

Although *Life Supreme* is a collection of articles by the late Maulānā Bashir Ahmad Orchard, originally published in *The Review of Religions*, it never suffers from a lack of focus.

Throughout the book, Maulānā Orchard expands not only on the intricacies of a Muslim's life, but also the practicality of it. He talks about the virtues of a good Muslim and how different aspects of a Muslim's life can lead to personal and spiritual fulfilment. In that sense, the book reads more like dialogue than dogma. This gives *Life Supreme* an interesting voice that rarely sounds forceful or condescending, but rather, it sounds logical and ultimately understanding.

The practicality of the book is best exhibited by the large array of research done by the author. Maulānā Bashir displays an excellent understanding of religious and secular work. This allows for the book's ideas to be truly explored but in a method that is not time-consuming and strictly concise. The book is very short; *Life Supreme* is a little more than 140 pages, but it never feels drawn. If anything, Maulānā Orchard purposely leaves big aspects of underlining topics absent so that the reader is compelled to conduct his or her own research.

For example, Maulānā Orchard begins an in-depth analysis of the soul as an entity; a topic that, in my opinion, is so interesting it could have been its own book! However, it only populates a small fraction of the pages, which entices the reader to explore the Holy Qur'ān, Ḥadīth, Islāmic literature and the world around them for answers regarding this topic. Maulānā Orchard has succeeded

in what I consider an author's greatest triumph, to take an obscure idea and make other readers interested to the point that they too must explore.

Beyond that, much of the appeal of the book is the irony that what Maulānā Orchard is saying is being overlooked. I found the book so much more effective once I read the biography of the author; Maulānā Orchard was not only a Muslim convert (at a time in which few Europeans even knew what Ahmadiyyat was), but he made drastic changes to his life and became the first European-born Imām.

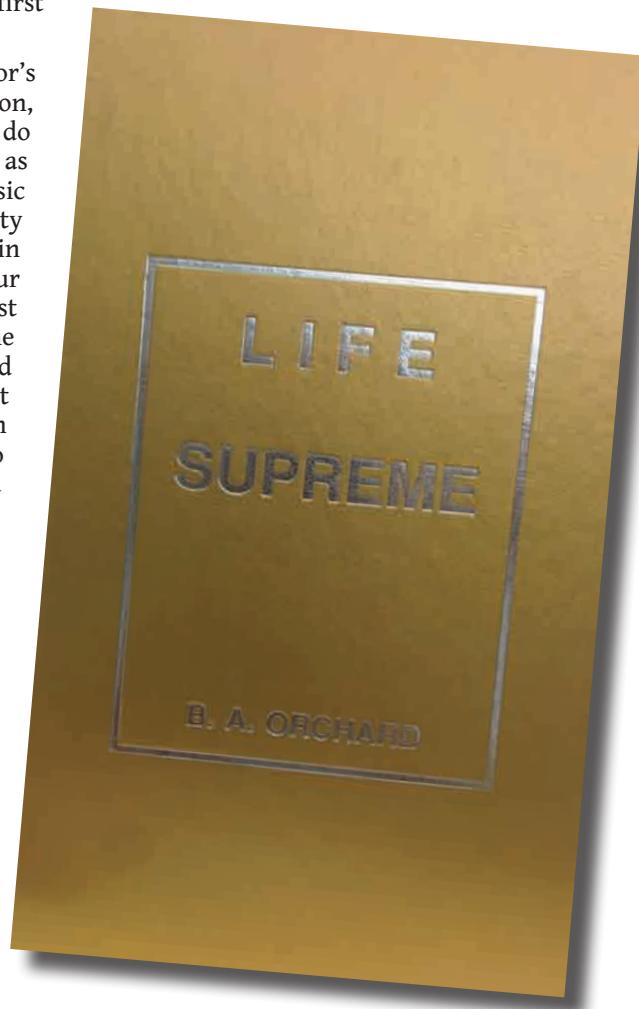
When taking the author's life into consideration, I caution the reader: do not dismiss this book as simplistic. The very basic teachings of modesty and simplicity are lost in the stingy fabric of our dominating capitalist society. Throughout the book, Maulānā Orchard cleverly argues that excess is not only poison for the soul, it is also grossly inefficient and therefore, an obstacle in a believer's pursuit of righteousness.

All in all, *Life Supreme* serves as an excellent gateway to the works of our Promised Messiah^{as} and his Spiritual Successors. But what sets *Life Supreme* apart from being a simple

rehash of others' works is the poignancy and delicacy of Maulānā Orchard's own words. The result is not only an informative read, but also one that glistens with the blissful personality of a great man.

Life Supreme by B. A. Orchard, Published by Islām International Publications in 1979.

The book is available at alislam.org and your local Mosque.





The Grand Scheme Of Waqf Nau

A Parent's Step by Step Guide for Enrollment

About Waqf Nau



On April 13, 1987, Hazrat Mirza Tahir Ahmad^{rh}, the fourth Khalifa of the Promised Messiah^{as} launched the splendid initiative "Waqf Nau" as scheme which was started in result of a powerful divine inspiration. He explained that with the dawn of the second century of Ahmadiyyat, numerous venues will be opened for the domination of Islam and Ahmadiyyat for which a large number of upright devotees will be needed to cause a revolution in the field of Tabligh.

The initiative was well taken by the community. These children are the asset of Jama'at who are destined to play an unprecedented role in spreading the name and faith of the Holy Prophet^{sa} all over the world.

READ THE BOOK. Parents, who desire to dedicate their children for the cause of their faith, must read the book **Tahrik Waqf Nau**.

It is a compilation of five Friday sermons which were delivered at the launch of the divine scheme of Waqf Nau.

Enrollment

For enrolment into the scheme, parents should follow the guidelines as stated below:

PLEASE NOTE:

A copy of all documents sent to UK or received from UK must be saved in a file for child.

STEP 1...Write the letter

A letter is required to be written to Hazrat Khalifatul-Masih (may Allah be his Helper!) requesting him for his approval to dedicate their unborn child into the blessed scheme of Waqf Nau.

It is important to note that the ***letter of request must be written before the birth of child*** and as early as possible.

STEP 2...If approval is received

If Huzoor (may Allah be his Helper!) grants approval to the parent's request, a letter of approval will be received by the parents. ***It is critical to save a copy of this letter of approval as it will not be re-issued*** and will serve as a proof that the child will be enrolled in the Waqf Nau Scheme after birth. Along with the approval letter, an enrolment form will also be received by the parents which need to be filled out after birth of child.

STEP 3...Fill out and send back the form

After the birth of the child, a file should be prepared for the child and form which was received with the approval letter, must be filled out and sent back to London as early as possible.

STEP 4...A "Reference Number" will be received

Parents will receive a letter from Department of Waqf Nau, London containing a "Waqf Nau Reference Number". The "Reference Number" is the child's

unique id which is saved in Department's database. **Please do not misplace this important document as it exhibits child's "Reference Number".**

With the receipt of the "Reference Letter", the child is now officially enrolled into the blessed scheme of Waqf Nau.



Please Remember:

Parents **must** send copies of all documents (Huzoor's Approval Letter, Form which was filled and sent to UK after birth, and Reference Number letter) to National Office of Department of Waqf Nau Canada so they can be saved in child's file. Originals should be kept by parents.

Office bearers in the Department of Waqf Nau Canada are present in all Jama'ats across Canada. Parents may contact them to obtain any information regarding the Waqf Nau Scheme.

Please do not hesitate to contact the National Department of Waqf Nau Canada, should you have any further concerns.

Please note: If a Waqf Nau child was born outside Canada, and now has moved to Canada, parents must:

1. Enrol Waqf Nau child into the Canadian Waqf Nau list by providing child's Reference Number Letter to the National Department of Waqf Nau Canada.
2. Inform International Department of Waqf Nau, UK, about the change of address by filling out the "Change of Address" form. The form can be obtained from Department of Waqf Nau Canada.

Now that the child is enrolled into the blessed scheme of Waqf Nau, parents should do the following:

- Write at least **one** monthly letter to Huzoor (may Allah be his Helper!) requesting prayers for the dedicated child.
- Obtain the copy of "**Waqf Nau Syllabus**" and start following all guidelines carefully. The syllabus has been recommended by Hazrat Khalifatul-Masih V (may Allah be his Helper!) as an important tool in proper training of the Waqifin children.
- Regularly watch the "**Waqf Nau Classes**" which air on MTA. It will assist parents to be aware of latest directives of Huzoor (may Allah be his Helper!) related to the scheme of Waqf Nau.

Department of Waqf Nau Canada

Naseer A. Mirza

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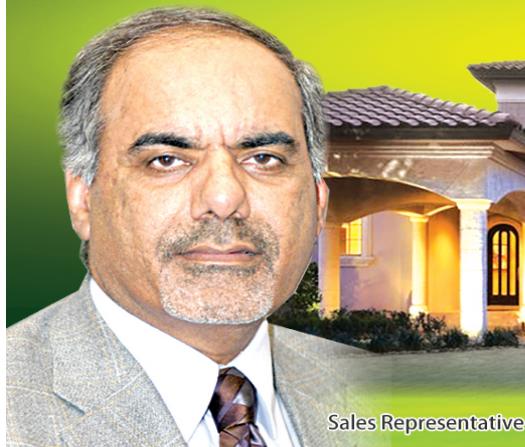
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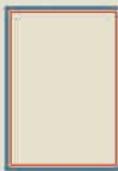
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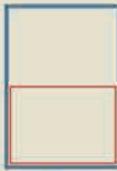
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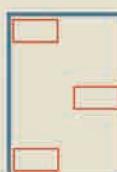
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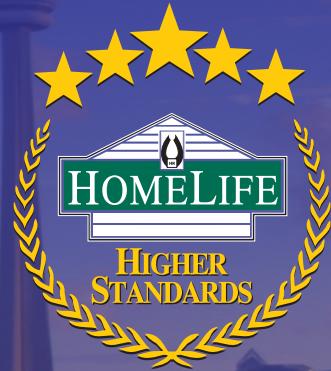


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