



Waqf Jadīd

On the occasion of Jalsa Sālāna Rabwah, 1960, Hazrat Mirzā Tahir Ahmad Ṣāhib^{rh} stated in his address on the “Importance of Waqf Jadīd”:

In reality, Allāh revealed this scheme in Huzoor’s (Khalīfatul-Masīḥ II^{ra}) heart. As a result of this inspiration, that *Zaki Ghulām* (pure boy), that *Imām*, that extremely intelligent and genius mind, spoke out and said:

‘This is the work of Allāh and He will certainly fulfill it! And because God has placed this scheme in my heart, even if I have to sell my homes, even if I have to sell my clothes, I will fulfill my responsibility.... For completion of my argument, I announce this once again so that people draw their attention towards financial sacrifice, as well as towards Waqf (dedication).’

(Hazrat Mirzā Tahir Ahmad^{rh}, “Importance of Waqf Jadīd.”
Jalsa Sālāna Rabwah, 1960)

Waqf Jadīd

“As we all know, in the beginning Waqf Jadīd used to operate in Pakistan only, and then in the time of Hazrat Khalīfatul-Masīḥ IV^{rh}, this was extended to outside of Pakistan, so that the work of the Jamā‘at in Africa and India may be given much greater expansion. As I have said, in the last one year, in Africa and India, a great deal of construction of mosques and mission houses has taken place and some have also been bought. Apart from this, there are Tablīgh tasks by virtue of which hundreds of thousands of righteous souls have been blessed by Allah, the Exalted, to accept Aḥmadīyyat, the true Islām.

Without a doubt, the Aḥmadīs living in these countries are also making extraordinary sacrifices, each according to his or her own means, but because of their lack of means, they cannot make sufficiently large sacrifices to meet all their expenditures. This is why the Waqf Jadīd Chanda from affluent countries is used specifically in Africa and India. However, as I said, the Aḥmadīs from these countries also make sacrifices with great passion and zeal.”

(Hazrat Khalīfatul-Masīḥ V^{aa}, Friday Sermon, January 3, 2014)

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

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Pearls of Wisdom



THE HOLY QUR'ĀN

And the case of those who spend their wealth to seek the pleasure of Allāh and to strengthen their souls is like the case of a garden on elevated ground. Heavy rain falls on it so that it brings forth its fruit twofold. And if heavy rain does not fall on it, then light rain suffices. And Allāh sees what you do. (2:266)

وَمَثَلِ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ
وَتَثْبِيْتًا مِنْ أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ
فَاتَتْ أَكْلَهَا ضِعْفَيْنِ فَإِنْ لَمْ يُصِبْهَا وَابِلٌ فَطَلٌّ وَاللَّهُ
بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٦٦﴾

HADĪTH OF THE HOLY PROPHET MUHAMMAD^{SA}

Hazrat 'Āisha^{ra} narrates that the Holy Prophet^{sa} said, a generous (person) is near Allāh, near the people and near Paradise and far from Hell. On the contrary, a miser is far from Allāh, far from the people and far from Paradise, but near Hell. An ignorant generous (person) is dearer to Allāh than a miser worshipper. (Qushiriya)

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ السَّخِيُّ قَرِيبٌ مِنَ اللَّهِ تَعَالَى قَرِيبٌ مِنَ النَّاسِ
قَرِيبٌ مِنَ الْجَنَّةِ بَعِيدٌ مِنَ النَّارِ وَالْبَخِيلُ بَعِيدٌ مِنَ اللَّهِ تَعَالَى
بَعِيدٌ مِنَ النَّاسِ بَعِيدٌ مِنَ الْجَنَّةِ قَرِيبٌ مِنَ النَّارِ وَالْجَاهِلُ
السَّخِيُّ أَحَبُّ إِلَى اللَّهِ تَعَالَى مِنَ الْعَابِدِ الْبَخِيلِ -

So Said the Promised Messiah^{as}



Most members of my Jamā‘at are poor and underprivileged, but to present oneself for the service of Allāh with a pure heart is the cure for every problem and difficulty. So whoever truly believes in the existence of Allāh and knows that he is dependent upon His favours in the material and spiritual world, should not let this blessed time go out of his hand, nor should he let the disease of miserliness deprive him of this reward. Only he deserves to join this Movement who has a high resolve and who promises Allāh that from now on he shall try his best to offer each month whatever financial assistance he can offer in order to remove the difficulties faced by His religion. It is hypocrisy to remember Allāh when faced by a calamity and to become heedless when one is in ease and comfort. Allāh is Independent and Indifferent; it is you who have to prove your sincerity in order to attain His grace. May Allāh be with you!

(Majmu‘ah Ishtihārāt Vol. 3, pp 165-166)

Guidance from Hazrat Khalīfatul-Masīḥ V^{aa}

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

Conference of World Religions 2014

Summary of Friday Sermon Delivered on March 7, 2014

On Friday, March 7, 2014, Hazrat Khalīfatul-Masīḥ V^{aa} delivered the Friday Sermon at the Baitul Futūḥ Mosque, Morden, London.

Huzoor^{aa} said that some three weeks ago, Jamā'at UK had hosted a conference of world religions and invited representatives of Judaism, Christianity, Buddhism, Zoroastrianism, Sikhism and the Baha'i faith to speak on the occasion. A number of politicians and representatives of human rights organizations also addressed the conference, which was held at a traditional venue, called Guildhall. The conference was shown on MTA. *Al Fazl* Newspaper is also going to publish a detailed report on this historical event.

Huzoor^{aa} said that in today's sermon, he would be giving some details of the conference. However, he also instructed the Jamā'at around the world to watch the program on MTA when it is re-telecast.

Huzoor^{aa} gave brief extracts of some of the speakers' talks and said that expressing their thoughts, the respected guests said that there is no doubt that God exists and that the time has come for the world to return to religion for the sake of serving humanity. All religions teach mutual love, compassion and tolerance. Hence, one should show due respect to the followers of other religions. It is time we all become united in condemning violence and sowing seeds of love and compassion in the world. The world today is in need of conferences like this, for we see that people representing various faiths have come together here to discuss how to achieve peace in the world. The conference is a testament to the tolerance, open-mindedness, and pragmatism of the Ahmadiyya Community. Also, today's conference is

being held so that we acknowledge the importance of tolerance and religious freedom in our society. Indeed, these values are the fundamental principles of the Ahmadiyya Community.

Huzoor^{aa} said that the Prime Minister of the UK had sent his message for the conference, and congratulated the Jamā'at on hosting the event, and praised the humanitarian work being done by the UK Ahmadiyya Community. He particularly referred to the aid and assistance provided by the UK Jamā'at to the people affected by recent floods in England.

Huzoor^{aa} said that in the conference he mentioned that God wants mankind to reform itself and fulfill its obligations towards Him and His creation. By sending His prophets into the world, God wills to establish high levels of spirituality among mankind and help mankind establish a true relationship with Him by fulfilling the rights it owes to its Creator.

Huzoor^{aa} said that God had sent the Holy Prophet^{sa} into the world as mercy for the whole of mankind. Indeed, the Holy Prophet^{sa} taught peace and harmony. Huzoor^{aa} said that just as the prophecy made by the Holy Prophet^{sa} about the deterioration of the Muslims was fulfilled, so will the prophecy regarding the improvement in the spiritual condition of the Muslims, which was destined to take place with the advent of the Promised Messiah^{as}, be fulfilled. The Promised Messiah^{as} has appeared, and he is the founder of the Ahmadiyya Community. He has established the true teachings of Islām among his followers. Huzoor^{aa} spoke of three prophecies made by the Promised Messiah^{as} and proved that they have come true.

Huzoor^{aa} said that even after the demise

of the Promised Messiah^{as}, the institution of Khilāfat in the Jamā'at is continuously advancing his mission. The Promised Messiah^{as} has manifested to us the fact that Divine converse is not a thing of the past, but rather the Living God speaks to His humble servants to this very day and shows signs in their support.

Quoting the impressions of certain guests of the conference, Huzoor^{aa} said that one of the guests praised the clarity and perfection with which Huzoor^{aa} had proved before the audience that Islām condemns terrorism and teaches peace. Another guest said that as always, the best speech of the conference was the one made by the Khalīfa of the Ahmadiyya Community. The guest said that there is no doubt that to bring together the followers of various faiths at one platform, and to listen to their speeches about their own faiths is an act of great courage and tolerance. Another guest said that he was deeply impressed by the wise words of Hazrat Mirzā Masroor Ahmad^{aa} Šāhib, Head of the Ahmadiyya Community, who has spoken in the conference about the need for a peaceful world, which should be free of all kinds of hostilities. The guest said that Hazrat Mirzā Masroor Ahmad^{aa} Šāhib, Head of the Ahmadiyya Community, was truly brave when he condemned the governments who give preference to arms and wars over human life.

Having quoted the impressions of the guests, Huzoor^{aa} prayed that may God enable the world to turn to its Creator and recognize Him. Towards the end of the Friday Sermon, Huzoor^{aa} said that Ahmadiis should remember in their prayers the Muslims who are being oppressed and persecuted in various Muslim countries.

Essence of Recognizing Allāh

Summary of Friday Sermon Delivered on March 14, 2014

On Friday, March 14, 2014, Hazrat Mirzā Masroor Aḥmad^{aa} delivered the Friday Sermon at the Baitul Futūḥ Mosque, Morden, London.

Huzoor^{aa} said that God had sent the Promised Messiah^{as} into the world in order to enable mankind to recognize God and obtain His cognizance and love and thus get rid of sins, and acquire the ability to perform good deeds. This is the real purpose of his advent.

Huzoor^{aa} said that the Promised Messiah^{as} has written hundreds of pages on Divine Knowledge, and illustrated, in detail, the means to obtain it. Quoting from the writings of the Promised Messiah^{as}, Huzoor^{aa} said that man has to adopt two things in order to establish a true relationship with God. One is to shun evil, and the other is to strive for righteousness. God has allowed man to pursue both paths freely. In fact, He has embedded in the nature of all human beings the ability to love their Creator. Also, He has granted all human beings the ability to refrain from sinfulness and selfish desires. Yet, to shun evil in its entirety and adopt righteousness with all its requirements entails an effort on the part of man to obtain the cognizance of the Almighty God. For there are two things that attract someone to love a person, one of which is good morals, and the other is apparent beauty. To find these in God, one has to see Him through His prophets. Know that Islām is the only religion that leads one to the true cognizance of the Almighty, and the Holy Prophet^{sa} is the only prophet by following whose footsteps, one is granted the ability to enter the door to Divine light and glory. Huzoor^{aa} quoted extracts from the writings of the Promised Messiah^{as} disclosing the true path to Divine cognizance and grace. The Promised Messiah^{as} says:

One who has not partook of cognizance of God, cannot fulfill

the requirements of Prayer, fasting, alms, charity and other good deeds. Divine cognizance is a gift from God Himself. One can obtain it only through His grace. And, one who is blessed with it, progresses in faith and treads the path of righteousness many times more. It is through recognizing God that one's heart is blessed with a light from God. One loves God truly and fears Him truly only when one is blessed with perfect recognition of His attributes. One comes to abhor the *Nafs Ammāra* (the self that incites to evil, and selfish desires in oneself) only when one recognizes the Almighty God.

On the other hand, one also has to pray to God for the obtainment of His cognizance. It is the fire that burns all traces of sinfulness; it is like a death that grants everlasting life; it is like a fierce storm that eventually becomes the ship that rescues. All that has gone wrong is fixed by it. And, all that is poison is rendered an antidote.

Without the cognizance of the Almighty God and prayer one can never obtain the perfect faith and conviction. Hence, one ought not to shun the available means and prayer in this path.

Remember that sinfulness is like a poison. It begins with minor sins, but culminates in greater ones leading man to complete destruction. Divine cognizance prevents one from sinfulness. And, Divine cognizance and faith in God's existence increases when one engages oneself in prayer to Him. It is through prayer that man is granted the knowledge of His attributes. The bounty to seek which God has taught us a prayer in Sūrah Fatīḥah is none other than the bounty of Divine cognizance. It is through knowing Him and having perfect

faith in Him that one is blessed with His vision and converse. Man's love for and fear of God depends upon the recognition of God's attributes. In short, true righteousness depends upon the true recognition of the Almighty God.

Huzoor^{aa} said that in light of the writings of the Promised Messiah^{as}, we know that unless one recognizes one's Lord and Creator, one cannot guard oneself against sinfulness. Unless one knows how dangerous the lion is or how deadly a poison is, one cannot fear the animal or the venom. One who, in darkness, considers the lion to be a lamb, or the child who is unaware of the real harm of a deadly snake, are both unaware of the danger. However, one who knows how dangerous a snake or lion might be, will never dare to get close to them. Nor he, who knows the lethal effects of a poison, will dare to swallow it. The same is the condition of man. He cannot commit sins if he knows that God exists and will punish him for his audacity. Those who claim to believe in God but continue to commit sins are wrong in their claim. They are deceiving themselves and depriving themselves of true faith in God.

Huzoor^{aa} said that the more a person shows humility before God, the more his faith in God increases. In the current times, wickedness and sinfulness have vastly increased in the world. It was to eliminate these that God sent the Promised Messiah^{as} into the world. Let us, therefore, pray that Allāh may enable us to recognize Him in such a manner that we are able to protect ourselves from sinfulness and are granted the ability to perform good deeds! Amīn!

Next, Huzoor^{aa} announced the sad demise of Abdul Subhān Dīn Ṣāḥīb and said that he would lead Abdul Subhān Dīn Ṣāḥīb's funeral prayer after Jumu'ah.

Remember that sinfulness is like a poison. It begins with minor sins, but culminates in greater ones leading man to complete destruction. Divine cognizance prevents one from sinfulness. And, Divine cognizance and faith in God's existence increases when one engages oneself in prayer to Him. It is through prayer that man is granted the knowledge of His attributes.

Essence of True Love for Allāh

Summary of Friday Sermon Delivered on April 4, 2014

On Friday, April 4, 2014, Hazrat Khalifatul-Masih V^{aa} delivered the Friday Sermon at the Baitul Futūḥ Mosque, Morden, London.

Huzoor^{aa} gave a discourse on love of God with reference to the writings of the Promised Messiah^{as} and illustrated the reality of this love, the means to obtain it, as well as, its profundity and philosophy.

Huzoor^{aa} also explained what expectations the Promised Messiah^{as} had of his followers with regards for love of God, and said that in this connection each and every word of the Promised Messiah^{as} is a beacon of guidance for us.

Huzoor^{aa} quoted the Promised Messiah^{as} as having said:

Love is not pretense or ritualistic; rather it is a faculty among human faculties. Its reality is that the heart likes something and is drawn to it. One who loves God partakes of His light in proportion to his capacity and aptitude and reflects the light accordingly. One's love for God reaches perfection when one not only strives to obtain the knowledge of God's attributes but also tries to adopt these morals and tries to become an image of his beloved – God. The standard of a true believer's love for God should be that he should love God like he loves his own forefathers, rather much more. True believers love God the most.

Huzoor^{aa} then elaborated on the true meaning of the Qur'ānic injunction in light of the writings of the Promised Messiah^{as} and explained the importance of the rights of God on man and the rights of men on each other. Huzoor^{aa} illustrated the signs of true love of God with reference to the writings of the Promised Messiah^{as} who had said:

Those who are perfect in their love for God are constantly seeking Allāh's forgiveness. The source of

true salvation is personal love for God, which, in turn, draws His love through one's humility, supplication and constant *Istighfār*. When a person carries his love to perfection and the fire of love consumes his carnal passions, then, all at once, a flame of God's love—which He has for his servant—falls upon his heart and cleanses him of the dirt of mundane existence. He then acquires the complexion of holiness of God, Who is *Hayyī* and *Qayyūm*, and partakes of all Divine attributes by way of reflection. Such a person then becomes a manifestation of Divine glory.

The Promised Messiah^{as} had said:

There are three ways to remove the aridity caused by sinfulness. One is to love God and the other two are *Istighfār* and repentance. Since the aridity of sinfulness comes about when man becomes estranged from God, the best way to remove it is to establish a firm relationship with God, and to love Him more than everything else. All the good deeds that are rooted in love of God pour water on the fire of sinfulness and a time comes when it is completely extinguished. Sin is born when man distances himself from God. Therefore, the removal of sinfulness depends upon establishing a sincere relationship with God.

The Promised Messiah^{as} had said that the teachings presented in the Holy Qur'ān are such that by acting upon it, one can see God in this very world. In order to be close to God, man needs to perform deeds that are free of dishonesty, pretense, arrogance, and are filled with love and fidelity. Besides, there has to be a complete rejection of *Shirk* (Idolatry), which is to hold partners with God.

Huzoor^{aa} quoted the Promised Messiah^{as}

as having said:

You should become absorbed in love of God in such a way that your own being is of no importance any longer and you begin to care least for anything beside God. Do not be a slave to your selfish desires, nor fear anyone except God. Your faith is in great danger unless it is saved by personal love of God. When man develops personal love for God, he becomes secure against the onslaughts of Satan. And, it is through prayer that man is enabled to develop personal love for God.

Elaborating on a true believer's love for God, the Promised Messiah^{as} had said:

A believer has the tenor of one who loves ardently and he is true in his ardent love. His passion for his Beloved, that is God, is of utter devotion, love and sincerity and he submits to God with humility, supplication and resolve. No worldly pleasure is a pleasure for him and his soul is nurtured by the ardent love of God. . . . How unfortunate is the person who still does not know that there is a God Who has power over everything. Our paradise lies in our God. Our highest delight is in our God, for we have seen Him and have found every beauty in Him. . . . God is a precious treasure, value Him for He is your Helper each step of the way. . . . He reveals Himself to those who look for him with sincerity of heart and love. Those who lose themselves in order to win His pleasure become a manifestation of His miraculous powers.

Huzoor^{aa} concluded by saying that may Allāh enable us to attain the standards of piety set down by the Promised Messiah^{as}. May Allāh enable us to sincerely bow down before God, so that we are able to obtain His love and pleasure! Amīn!

You should become absorbed in love of God in such a way that your own being is of no importance any longer and you begin to care least for anything beside God. Do not be a slave to your selfish desires, nor fear anyone except God. Your faith is in great danger unless it is saved by personal love of God. When man develops personal love for God, he becomes secure against the onslaughts of Satan.

Khuṭba Ilhāmīa - The Revealed Sermon

Summary of Friday Sermon Delivered on April 11, 2014

On Friday, April 11, 2014, Hazrat Khalifatul-Masīḥ V^{aa} delivered the Friday Sermon at the Baitul Futūḥ Mosque, Morden, London.

Huzoor^{aa} gave a discourse on *Khuṭba Ilhāmīa* (Revealed Sermon), of the Promised Messiah^{as}, and said that it was on April 11, 1900, the 'Īdul Aḏḥā day that year that God Almighty granted this great sign to the Promised Messiah^{as}. The Revealed Sermon was delivered in Arabic and published under the title of *Khuṭba Ilhāmīa*.

Huzoor^{aa} elaborated on the history, background and contents of the Revealed Sermon and illustrated how the Aḥmadī audience at the time had a unique spiritual experience by listening to it and how its eloquence impressed the non-Aḥmadī intellectuals and literati as well.

Citing the background of the Revealed Sermon, Huzoor^{aa} said that on the eve preceding 'Īdul Aḏḥā in 1900, the Promised Messiah^{as} spent the whole night in prayer and supplication to God. In his book, *Nuzūl-ul-Masīḥ*, the Promised Messiah^{as} has thus described the events:

On the morning of 'Īdul Aḏḥā, I received a revelation: 'Say a few words in Arabic'. I, therefore, informed my friends about the revelation. I had never made a speech before this in Arabic. But, on that day when I stood up to deliver the 'Īd Sermon, God caused an articulate, eloquent and full of wisdom speech to flow from my tongue, which is set out in *Khuṭba Ilhāmīa*. It is a lengthy speech, which was delivered extemporaneously. God called it a sign in His revelation, for it was made impromptu, under the influence of the power of the Almighty God.

The Promised Messiah^{as} further writes in his book:

When the speech was made, there were around two hundred people who listened to it. A stream of words flowed from the unseen. I can't say whether it was I who spoke or an angel spoke through my tongue. I knew only that I had no part in this address. Sentence after sentence issued from my mouth and each one was a sign for me. This is a miracle of a literary nature that God has shown, and no one can present anything like it.

Huzoor^{aa} quoted *Tārīkh Aḥmadīyyat*, the History of Aḥmadīyyat that when the Promised Messiah^{as} rose up to deliver the sermon, he told Hazrat Maulwī Abdul Karīm Ṣāḥīb and Hazrat Maulwī Nūr-ud-Dīn Ṣāḥīb to write down the Sermon. When they became ready to note down the Sermon, the Promised Messiah^{as} began with the words "يا عبد الله" (O servant of Allāh). The Promised Messiah^{as} advised his companions to memorize the Sermon, after which a number of companions committed the whole Sermon to memory.

Huzoor^{aa} said that the Revealed Sermon was published in August 1901. The Promised Messiah^{as} took special care in getting it written by a scribe, and translated it into Persian and Urdu himself, adding diacritical marks. When the book was published, it astonished the greatest scholars of Arabic language at the time, and they declared it to be incomparable in terms of eloquence, beauty and knowledge.

Huzoor^{aa} spoke in this connection of some new Aḥmadīs who have recently joined Aḥmadīyyat with great sincerity.

Huzoor^{aa} also quoted the statements of some non-Aḥmadī scholars about the unparalleled eloquence and verities described in the Revealed Sermon.

Huzoor^{aa} read out certain passages from the Revealed Sermon in Arabic and then gave their Urdu translation. The English rendering of a few sentences from the passages is as follows:

O people! I am the Messiah and Mahdī. Truly, God is with me. I have been given a fire that is all-consuming and water that is sweet. I am the Yemeni star and the spiritual rain. To inflict pain on me will, like a sharp spear, recoil on the attacker himself. My prayer is like a tested remedy. I display my majesty to one body of people and my grace to another. In my hand is a weapon with which I destroy the habits of injustice and sinfulness. And, in my other hand is a syrup, with which I revive the hearts that are dead. Hence, you should be thankful to God, Who has sent the Messiah to eliminate harm, and sent the Mahdī for the good and welfare of mankind.

Huzoor^{aa} said that may God grant the world wisdom and courage to recognize the message of His prophet and appointee. May God enable the world to become his helpers! May God enable us also to fulfill our responsibilities in this regard! Amīn!

Next, Huzoor^{aa} announced that he would lead two funeral prayers after Jumu'ah. One was of Hanifa Bibi Ṣāḥiba, wife of Chaudhary Bashir Aḥmad Ṣāḥīb of Bhoru, district Sheikhpura, and the other of Syed Maḥmūd Aḥmad Shah Ṣāḥīb of Karachi.

The Promised Messiah^{as} writes: When the speech was made, there were around two hundred people who listened to it. A stream of words flowed from the unseen. I can't say whether it was I who spoke or an angel spoke through my tongue. I knew only that I had no part in this address. Sentence after sentence issued from my mouth and each one was a sign for me. This is a miracle of a literary nature that God has shown, and no one can present anything like it.

The Promised Messiah^{as} and His Communion with a Living God

Maulānā Imtiaz Aḥmad Sra, Missionary Ottawa



The following are selected portions of the speech delivered by Maulānā Imtiaz Aḥmad Sra Ṣāḥib, Missionary Ottawa, on the occasion of Jalsa Sālāna Canada during the fourth session on Sunday, June 22, 2014.

Faith and belief in a Living God is the foundation of every religion, and it is the central goal of spiritual progress. Without this belief in God, the very purpose of religion is null and void. All prophets were sent for the purpose that people should establish a relationship with a Living God. With time, people forget this fundamental teaching, and as a result, God severs His relationship with them. Consequently, people start to think that God does not answer their prayers, and that He does not speak to them now.

Unfortunately, this stage also came on the Muslim Ummah – a time when Muslims forgot the very purpose for which our beloved Prophet Muḥammad^{sa} was sent and misunderstood the essence of the pure and pristine teachings of the Holy Qur’ān. As a result, their prayers were not accepted, and God stopped speaking to them; not just Muslims, but followers of all other faiths shared the same belief: they no longer believed in a Living God.

Many Muslim scholars have started saying that God used to answer prayers long ago, and that He does not answer prayers now, and He does not speak now. Among them was an eminent Muslim scholar and founder of Aligarh University, Sir Syed Aḥmad, who believed that there is no such thing as the acceptance of prayer. And he also believed that God does not speak anymore.

It was at this time of darkness and despair, a man of God rose from an unknown hamlet and proclaimed with an unshakeable vigour and strength:

God still makes those whom He wills, the recipients of revelation.

He still speaks to those whom He loves.

This announcement was made by the founder of the Aḥmadiyya Muslim Jamā’at, Hazrat Mirzā Ghulam Aḥmad^{as} of Qādiān. He gave this glad tiding to the heartbroken Muslims and followers of all other faiths of his time that Our God is a Living God, and that all of His Attributes are as valid today, as they were in the past. He listens today as He used to listen in the past, and He speaks today as He used to speak in the past. The Promised Messiah^{as} gave this glad tiding:

Our God is the One who is living today as He was living before, and who speaks today as He spoke before, and hears today as He heard before. It is a false notion that in this age, He hears but does not speak. Indeed, He both hears and speaks. All His attributes are eternal and everlasting. None of His attributes has degenerated or will degenerate...¹

Needless to say that this announcement of the Promised Messiah^{as} brought forth a commotion within the religious world!

The Promised Messiah^{as} also refuted the views of the Muslims scholars, namely Sir Syed Aḥmad in his book *Barkāt al-Du’ā’* (*The Blessings of Prayer*).

The Promised Messiah^{as} said that Islām presents God as a Living Reality, and one of the proofs of His existence is that He listens to prayers of the supplicants and answers them. As mentioned in the Holy Qur’ān, “ ‘Pray unto Me; I will answer your prayer’ ”(40:61).

Thus, prayer that is rendered with a pure heart is heard and accepted by God Almighty. Allāh, the Exalted also promises in the Holy Qur’ān that if one has true faith in Him and remains steadfast during trials and tribulations, then they will be the recipients of true dreams and revelations, and angels will

descend upon them.

God Almighty says:

As for those who say, ‘Our Lord is Allāh,’ and then remain steadfast, the angels descend on them, saying: ‘Fear ye not, nor grieve; and rejoice in the Garden that you were promised.

‘We are your friends in this life and in the Hereafter. Therein you will have all that your souls will desire, and therein you will have all that you will ask for –

‘An entertainment from the Most Forgiving, the Merciful’ (41:31-33).

These verses are a true testament to the Aḥmadiyya Muslim belief that the door to *Ilhām* (Revelation) is still open for any seeker with a pure God-fearing heart.

The fact of the matter is that a truly living religion is one that leads a person to the Living God, and the Living God is One Who communicates with His servants and answers their prayers and gives them the news of the future. The Promised Messiah^{as} gave this glad tiding that the God of Islām is a Living God. The Promised Messiah^{as} wrote:

Without accepting Islām it is impossible for a man to have a living connection with God Almighty. Nay! It is impossible. Come let me illustrate for you where the living God is, and which nation He is with. He is with Islām. Islām, in its current state, is Musa’s Tūr from where Allāh Almighty is speaking. That God – who used to communicate with the Prophets and then became silent – that very same God is communicating with a Muslim today.

To this end, the Promised Messiah^{as} presented his example and shared his personal experiences with the world, wherein he asked the people to come to Qādiān and see for themselves that God

had blessed him with His communion.

The Promised Messiah^{as} proclaimed that God Almighty accepted his prayers with distinction. This truth of the Promised Messiah's^{as} life, alone, is so powerful and evident that many people accepted Aḥmadiyyat, just because they were able to witness the extraordinary acceptance of his prayers first hand. There are countless examples of such occurrences. I will present just one such example.

Hazrat 'Aṭā Muḥammad Sāḥib^{ra}, who was a *patwārī* (a subordinate revenue official), writes that:

Qazi Ni'matullah of Batala, who was an Aḥmadī, used to talk to me about Hazrat Mirzā Sāḥib but I never paid much heed to his talk. On one occasion when he was very persistent I told him that I would write to his Mirzā to ask him to pray for me with regards to a certain matter and that if his prayer was heard I would accept him.

I then wrote to Mirzā Sāḥib saying that since he claimed to be the Messiah^{as} and *Wali* (saint), his prayers ought to be heard, and I requested him to pray that God may vouchsafe to me a handsome and gifted male child from whichever of my wives I desired. I had been married for more than 12 years and had not had a child before. At the end of the letter I wrote that I have three wives for many years, but that no child had been born to any of them and I desire to have a child from my eldest wife, (meaning that as she was growing old there was less hope of a son being born to her).

I received a reply written by Maulwī Abdul Karim Sāḥib^{ra} saying that Hazrat Sāḥib had prayed for me and that God would vouchsafe to me a handsome, gifted and well-disposed son by whichever of my wives I had desired but that I must repent like Zachariah^{as}. Accordingly, I entirely changed my way of living. I gave up liquor, stopped taking bribes and became regular in my prayers and fasting. Four or five months later, when I entered my house I found my wife in tears. On enquiring from her the cause of the distress she replied that she had borne me no children and that a fresh calamity had now befallen her, namely that her monthly courses had ceased and that now there was no hope left of her ever bearing a child. I asked the

midwife to treat her. The midwife examined her and told her that she would have nothing to do with her as in her opinion God had made a mistake in her case (meaning there were now indications of her being pregnant. God must have made mistake!). Thus she went out of the house saying that God had made a mistake. I asked her not to say so, for I had requested Mirzā Sāḥib to pray for me and I thought this might be the result of his prayer. I began to tell people that we would be given a handsome boy. People marvelled at this and said that if this happened, it would indeed be a miracle.

At last the time came and the child was born. It was a male child and was handsome. On hearing this piece of news many people at once started for Qādiān to join the movement. I took *ba'at* at the hands of Mirzā Sāḥib and named the child Abdul Ḥaq."

Can there be a clearer proof of the fact that our God is a Living God?

On one day in 1882, he claimed that he was known by no one today, but God has revealed to him that:

يَأْتِيكَ مِنْ كُلِّ فَجٍّ عَمِيقٍ
يَأْتُونَ مِنْ كُلِّ فَجٍّ عَمِيقٍ

"People will come to you so that the track will become deep due to excessive travel. So many people will come to you that the track on which they travel will become deep."²

A companion of the Promised Messiah^{as}, Hazrat Maulwī Abdul 'Azīz Sāḥib^{ra} narrates an eyewitness account that once he was in Qādiān, and Huzoor^{as} was about to leave with some companions, and as soon as he took a step to leave, it was revealed to him:

آپ کی تلاش میں ایک شخص بازار میں پھر
رہا ہے اور آپ باہر جا رہے ہیں۔

"A man is looking for you in the market and you are leaving?"³

Instantly, the Promised Messiah^{as} turned back and said: "I have been commanded to go to the market." The companions followed him. When he reached an intersection of the market, he met this person. It is narrated that this person would be a saintly person from Iran. This person was in Iran, when it was revealed to him:

مقصود تو آرزو قادیان حاصل ہے شوق

"You will find your objective in Qādiān."⁴

So the person started his journey from Iran, and via the route of Peshawar, he came to Qādiān. When he came to the market, he started asking people in Farsi:

مرزا کجا است؟ مسیح موعود کجا است؟

"Where is Mirzā? Where is the Promised Messiah^{as}?"⁵

But people did not understand Farsi and could not tell him anything. At that same moment, the Promised Messiah^{as} had that revelation, "A man is looking for you in the market and you are leaving?" So when he reached the market, he found this Persian man who met him and started crying, "This is how God communicates to His chosen people."⁶

Those who remained in the company of the Promised Messiah^{as} became a source for other people to lead them to the Living God. There are thousands of examples. I will narrate one example here. There is another testimony of Hazrat Maulwī Abdul Karīm Sialkotī^{ra}. He reports that once Hazrat Masīh Mau'ūd^{as} said to him, "Maulwī Sāḥib! Come with me! I will show you God!" He was standing in *Masjid Aqsā* when he narrated this, and he then said, "standing in this house of God the Almighty, I bear witness that without a doubt, I saw God through Mirzā Ghulam Aḥmad^{as}; nay, definitely I saw God."

This is how the Promised Messiah^{as} revived the faith in a Living God.

It is our responsibility that we should strive hard and build a relationship with Allāh, the God who is Living and Speaks to whom He loves. The Promised Messiah^{as} advised his *Jamā'at* in the following words:

Rejoice and be happy that the field of achieving nearness to God is vacant. Every nation is in love with the world, and to what pleases God the world pays no attention. Now is the time for those who wish to enter this door that they, mustering all their strength, show their mettle and win the much coveted prize from God.⁷

May Allāh the Exalted enable us to achieve His nearness and may He bless us with His communion! Amin!

Endnotes on page 12...

Self-Reformation – Pathway to the Love of Allāh

Amtul Noor Daud Şāḥiba, Sadr Lajna Imā'illāh Canada

The following are selected portions of the speech delivered by Amtul Noor Daud Şāḥiba, Sadr Lajna Imā'illāh, on the occasion of Jalsa Sālānā Canada during the third session (Ladies Program) on Saturday, June 21, 2014.

Keeping in view the objective of the Jalsa Sālānā, described by Promised Messiah^{as}, one of the religious benefits we may achieve by attending it and by listening to the speeches and programs is self-reflection and self-reformation, which ultimately leads us to the purpose of our creation.

The topic of self-reformation has been repeatedly covered by our beloved Imām, Hazrat Khalīfatul-Masīḥ V^{aa} in Friday Sermons, and leads to gaining the pleasure of Allāh.

What is meant by self-reformation? Self-reformation is an act of improving one's self. The Promised Messiah^{as} has explained that self-reformation is rooted in recognizing the true God and attaining Divine love . . . total resignation to the Will of God, that whatever is said or done, is for His sake only.¹

Further explaining the subject, the Promised Messiah^{as} says that man is dependent on two things to reach God: avoiding evil and doing acts of virtue.²

In the Holy Qur'ān, Allāh says:

“Surely, Allāh loves those who do good” (2:196).

So doing good is a step towards self-reformation.

As true Ahmādī Muslims, we are expected to demonstrate our love for Allāh and the Holy Prophet^{sa} by doing good, and by moulding our lives in perfect accordance with the teachings of Islām.

However, if we truly analyze ourselves, we will find that we are not meeting the expectations of a true believer. Neither have we truly reformed ourselves, nor

are we closer to our Creator as we should be. In the Holy Qur'ān, Allāh says:

“But those who believe are stronger in their love for Allāh” (2:166).

We all claim to be the believers; therefore, every one of us should look into ourselves and see if we are strong in our love for Allāh. Do we make sincere efforts to follow the teachings of the Holy Prophet^{sa} that were later revived by Promised Messiah^{as}? Or do we have alternate motives and standards set for our lives? We have the example of Holy Prophet^{sa} who was so engrossed in Allāh that people would say he is madly in love with his Lord!

However, Hazrat Khalīfatul-Masīḥ V^{aa} has said that an Ahmādī cannot attain the purpose of the bai'at without purifying himself, without strengthening his faith, and without paying attention to the performance of good deeds, ordained by God for purification of the soul and for salvation from the self that incites to evil.³

Huzoor^{aa} also enumerated many of the evils that one should give up in self-reformation. These include being miserliness, laying false blame on others, being jealous, backbiting, telling lies, usurping others rights, etc.⁴ These acts take a person away from righteousness and towards Satan. It is for these people that Allāh says in the Holy Qur'ān:

“And he who takes Satan for a friend beside Allāh has certainly suffered a manifest loss” (4:120).

The Promised Messiah^{as} has said:

Sin is a poison, which appears when man is deprived of obedience to God, of absolute love for God and of His loving divine remembrance. Just as when a tree is uprooted and is unable to absorb water, it begins to wither and its greenery is destroyed,

the same is the condition of a man whose heart has been uprooted from the love of God. Thus, just like desiccation, sin overcomes him.⁵

The Promised Messiah^{as} portrays a picture of a true believer in the following words:

The reality of Islām is to present one's neck to God like the sacrificial lamb; to give one's own designs and to be devoted to the designs of God and His pleasure; to lose oneself in God and to impose a type of death upon oneself; to be dyed in the personal love of God and to obey Him entirely for the sake of that love; to obtain eyes that see only through Him and to obtain ears that hear only through Him, and to develop a heart that should be wholly devoted to Him, and to obtain a tongue which would speak only at His command. This is a stage where . . . man's ego dies completely.⁶

Hazrat Khalīfatul-Masīḥ V^{aa} has said:

Is everyone around us impressed by our morals or are we submitting to the influence of society and forgetting Islāmīc teaching and traditions? Is each one of us trying the utmost to reform their lifestyle as the Promised Messiah^{as} has taught? Teaching that demands whether we have established that level of truthfulness where there is not even a hint of falsehood and deception! Do we keep an eye on the Hereafter as regards our worldly dealings? Do we give precedence to faith over worldly matter? Do we observe extreme caution in avoiding every ill and every bad practice? Do we shun usurping others? Do we observe five daily Prayers? Do we always engage in prayer and remember God with humility? Do we abandon associates/

friends whose influence is bad? Do we respect and serve our parents and listen to everything good they say to us? Are we gentle and kind towards our wives and their family? Do we deprive our neighbours of small matters of goodness? Do we forgive those who wrong us? Are our hearts free of all kinds of rancour and malice for others? Is every husband and every wife paying the dues of each other's trusts? Do we keep an eye on our condition in light of our pledge of bai'at? Are most of our gatherings/assemblies free from slandering others and from backbiting? Is there discourse about God and His Messenger^{sa} in most of our gatherings/assemblies? If the answer to these questions is in the negative, then we are distant from the teachings of the Promised Messiah^{as} and should be concerned about our lifestyle. If the answer to the questions is in the affirmative then fortunate are those who are paying heed to their lifestyle and are paying the dues of their bai'at. . . .

There is no doubt that 99.9% of us claim that our belief is strong and nothing can make us waver from it. However, we should always remember that when lifestyle weaknesses are caught up in societal surge they can also shake the roots of belief. Satan attacks gradually. One becomes distant from the *Nizām* (administrative system) of the Jamā'at and this leads to distance from Khilāfat. One weakness causes another weakness and everything is destroyed. . . .

If we reform our lifestyles 100%, all the conflicts, litigations, efforts to harm others financially, greed for property, watching foul material on television and other media, efforts to demean each other, all ills will be removed. An atmosphere of love, affection and brotherhood will be generated which will make life on this earth like paradise. . . .

The Promised Messiah^{as} has said: 'remember mere verbosity and phraseology cannot avail unless it is followed by practise. Mere words carry no weight.' He also said: 'make your faith weighty. Practise is the ornament of faith. If man's lifestyle is not right then there is also no faith. A true believer is a beautiful person. Just as a beautiful person's beauty is enhanced by wearing simple and light jewellery, similarly

good practises of a person of faith make him or her most beautiful. . . . You should simply show your example by practise and it should have brilliance in it so that others may accept it. No one will accept it unless it has brilliance. Can anyone like something that is not clean? As long as a piece of cloth has a mark on it, it does not look good. Similarly, if your internal state does not have cleanliness and brilliance no one will buy it. Everyone likes fine things. So, if you do not have high morals you cannot attain any station.⁷

So, evils in society start from little things. Therefore, it is every Aḥmadi's task to create an atmosphere in society, where, instead of increasing malice, an environment of love and affection should arise. Be sensitive to each other's feelings.

Allāh, the Almighty says, "And everyone has a goal which dominates him; vie, then, with one another in good works" (2:149).

Hazrat Masīḥ Mau'ūd^{as} has said:

A person claiming to be a Muslim should prove that his hands and feet, heart and mind, reason and understanding, anger and compassion, meekness and knowledge, all his physical and spiritual faculties, honour and property, comfort and delight and whatever pertains to him from the top of his head to the soles of his feet together with his motives, fears and passions, have all been subordinated to Almighty God as a person's limbs are subordinated to him. It should be proved that whatever is his, does not belong to him, but to God Almighty.⁸

So a person can be a true Muslim when the whole of his being, together with all his faculties, physical and spiritual, is devoted to God Almighty. One of such persons was Hazrat Ammā Jān^{ra}.

She is the modern day female's first example of a true *Salihā* (a righteous woman). She was regular and punctual in the observance of five daily prayers, and extra *nawāfil*. She was very regular in *Tahajjud* prayers. Her character was truly exemplary. She would not miss her prayers, even when her son's condition was absolutely critical. Such was the dedication of Hazrat Ammā Jān^{ra} in subordination to Allāh Almighty. We should try to imitate her example.

With regards to imitating others in good works, Hazrat Khalifatul-Masīḥ V^{aa} has said that:

In man there is a tendency to copy others. . . . It is a consequence of this tendency to copy and an impact of the environment that man learns language from one's parents or learns other things, good things and learning these the child becomes a well-mannered moral person.

If the parents are righteous and observe the Ṣalāt and recite the Holy Qur'ān and live with each other in an atmosphere of love and affection and abhor falsehood, then the children, under their care and influence, will also be such as will adopt virtues.

If, on the contrary, lying, fighting and disputes, abusive talk, disrespect, ignorance in Jamā'at affairs, or other such bad actions are witnessed by the child, then because of the tendency to copy or environmental influence, the child will adapt the same bad habits.⁹

Therefore, we should develop such noble qualities within ourselves that we may transfer those to our generations, and we may be able to gain His love.

In the Holy Qur'ān, Allāh says, "O ye who believe! fear Allāh, and say the right word" (33:71).

This is a clear teaching of the Holy Qur'ān. Yet, in our day-to-day lives, we sometimes do not say the right word.

Suspicion is also prohibited in the Holy Qur'ān. There are many disputes that arise out of suspicion. A person assumes that something must have happened the way he thinks in his mind. Suspicion corrupts the sanctity of relationship between different relations, such as husband/wife, mother in-law/daughter in-law, office-bearer/office-bearer.

In the Holy Qur'ān, Allāh says, "O ye who believe! avoid most of suspicions; for suspicion in some cases is a sin" (49:13).

Hazrat Muṣṭafā Mau'ūd^{ra} has said:

Avoid suspicion. Many disputes arise due to suspicion. If a person gives *chanda* in large amount, then people say he has given for show. If a person gives less *chanda*, then they say he is a miser who does not give in the way of Allāh. If someone offers *Namāz*, then they say he is becoming a *sufi*. If he doesn't offer, then they say he is *kāfir*. If one is sympathetic to another, then they say there must be a personal motive behind it. If he doesn't do good, then they say he has turned cold. So suspicion is a very bad habit and the Holy Prophet^{sa} has taught against it and for our self-

reformation it is very important that we abstain from suspicion.¹⁰

Allāh, the Almighty says in the Holy Qur'ān:

'And turn not thy cheek away from men in pride nor walk in the earth haughtily; Surely, Allāh loves not any arrogant boaster' (31:19).

Thus, it is clear that the boaster and the proud are arrogant; and that is something greatly disliked by Allāh, the Almighty.

On the contrary, adopting modesty and observance of proper *purdah* are crucial for our self-reformation.

Hazrat Khalifatul-Masīh V^{aa} has said:

Then we see that a woman does not adopt a modest and chaste mode of dress and does not take care of the needs of *purdah* when she goes outside the home. Despite being an Aḥmadī Muslim, she goes about without a head covering, without a hijab or a scarf or a shawl. She wears a tight dress that displays her physical beauty but if you ask her to make financial sacrifices or ask her to make a charitable donation she has an open heart, and she abhors dishonesty and cannot tolerate that anyone should lie in her presence.

So if we are to practically effect a reformation of ourselves, then at the outset, we will have to get rid of this thought from our hearts that, for example, adultery is a big sin, murder is a very big sin, theft is a big sin, and backbiting is a great sin; while all other sins are, in comparison, smaller sins. We have to rid our hearts of this thought.¹¹

Those virtues that appear to be small because of lack of attention, deprive one from doing any good deeds altogether. Many, apparently, small bad deeds cause irreparable damage to one's spirituality and righteousness, and deprive one of becoming the recipient of the bounties of purity and piety from God.

Hazrat Khalifatul-Masīh V^{aa} has said:

Habit has a big part in reformation of practice. These days people are drawn to watching unsuitable films on the internet etc. Their case is like taking an intoxicant, they do not eat, do not sleep, simply sit and watch films, not caring about their family, wife and children.¹²

These are a few things that I have presented before you with regards to self-reformation; however, Hazrat Khalifatul-Masīh V^{aa} has said that, our

practical reformation does not just have to do with a few things. The teachings of Islām deal with innumerable matters; there is an unending series of directives, which the Holy Qur'ān has given to us.

This is why the Promised Messiah^{as} has stated for the benefit of our reformation that, "I say to you truly that whosoever from among you is guilty of not attending to even the smallest of the commandments from among the 700 contained in the Holy Qur'ān, he shuts the door of salvation upon himself with his own hands."¹³

Huzoor^{aa} has further said:

If we carry out an honest self-analysis, as I have said before, we will realize that when we hear about these matters, we do effect a reformation but it lasts only for a few days and then most of the people again return to the same old ways on which we were progressing before. The situation is like that of the jack-in-the-box that remains in the box so long as the lid covers it but the instant that the lid is lifted, it again jumps right out.¹⁴

The Promised Messiah^{as} has said:

Say *Istighfār* profusely. This is the method for man to avoid grief. *Istighfār* is the key to progress ... It is necessary that man always engages in *Istighfār* and *Taubah* lest bad deeds exceed limits and incur the wrath of Allāh the Exalted. (qtd. In Friday Sermon, January 13, 2012)

May Allāh enable us to reform ourselves to gain the pleasure of Allāh and to create a beautiful and peaceful environment around us! Amīn!

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1. Risala Al-Wasiyat, Rūḥānī Khazā'in, Vol. 20, pp 309-310
2. Tadhkirah (English), pp 62-63
3. Register Rawāyāt-e-Sahāba, Vol. 4, narration no. 17
4. Register Rawāyāt-e-Sahāba, Vol. 4, narration no. 17
5. Register Rawāyāt-e-Sahāba, Vol. 4, narration no. 17
6. Register Rawāyāt-e-Sahāba, Vol. 4, narration no. 17
7. Risala Al-Wasiyat, Rūḥānī Khazā'in, Vol. 20, pp 309-310

Announcements

Announcements of Demise

We are sad to announce that Lateef Alam Butt Šāhib of Kamra Pakistan was martyred on October 15, 2014. Huzoor Anwar^{aa} offered his Janaza in abstentia in London, UK and praised him for his devotion. May Allāh elevate his station in the Heavens! May Allah grant special strength and patience to the bereaved family! Amīn!

We are sad to announce that Kabeer Ahmad Šāhib, uncle of Towfiq Ahmad of North York passed away on October 12, 2014 in Bangladesh. The deceased was a Mūsī and member of Brahmanbaria Jamā'at in Bangladesh. May Allāh grant forgiveness to the deceased and elevate his station in Heavens! Amīn!

Birth Announcement

We are happy to announce that Asif Rafiq Šāhib and Dr. Mamoona Rafiq Šāhiba have been blessed with a baby girl on August 18, 2014. The child has been named Raina Maheen Rafiq. She is the paternal granddaughter of Rafiq Rehman Šāhib and Wasay Rafiq Šāhiba of Markham Halqa, and maternal granddaughter of Munawar Mirza Šāhib and Shahida Mirza Šāhiba of Toronto East Halqa. The new born is a direct descendant of Hazrat Baba Hidayatullah Šāhib^{ra}, Hazrat Mirza Ataullah Šāhib^{ra}, and Hazrat Mirza Muhammad Shafi Šāhib^{ra}, all companions of the Promised Messiah^{as}. May Allāh grant the new born a long and healthy life! Amīn!



Jāmi'a Aḥmadiyya Canada Report

Sagher Ahmad & Qasim Chaudhary Majlis Taḥrīr, Jāmi'atul 'Ilmīa, Jāmi'a Aḥmadiyya Canada

Summer Breaks and Waqf 'Arḍi

Jāmi'a Aḥmadiyya Canada's summer breaks commenced on June 26, 2014. Throughout their breaks, students of Jāmi'a Aḥmadiyya presented their services to their respective local Jamā'ats. Leading Tarāwih prayers, presenting *Darsul Qur'ān* and *Darsul Ḥadīth* are some services worth acknowledging. Furthermore, on August 18, 2014, a *Jāmi'a Orientation Camp* was held in New Jersey (USA), in which 11 Jāmi'a Aḥmadiyya students participated. Students of Jāmi'a Aḥmadiyya introduced the *Wāqfīn Nau* boys to the life of a Jāmi'a student and conducted extra-curricular competitions.

Commencement of New Academic Year

On September 4, 2014, a new Academic year of Jāmi'a Aḥmadiyya Canada began. Maulānā Mubarak Nazir Ṣāḥib, Missionary In-charge welcomed students back into Jāmi'a and offered valuable advice on the responsibilities and role of a Jāmi'a student.

Mess Committee and Sports Committee Election:

On September 20, 2014, elections for Jāmi'a Aḥmadiyya Canada's Mess committee and Sports Committee took place. Professor Muzaffar Ahmad Bajwa Ṣāḥib presided this election. Firstly, he thanked the hard work and determination shown by the members of last year's committees, and then he went on to conduct the election.

The result of this year's appointment is as follows:

Mess Committee

President Mess Committee

Khawah Abdul Basit (6th year)

Assistance Team

- Osama Rehman (2nd year)

- Faizan Ahmad (1st year)
- Sharjeel Ahmad (4th year)
- Fahd Peerzada (3rd year)
- Serjeel Ahmad (6th year)
- Qasid Bhinder (5th year)

Sports Committee

President Sports Committee

Waqas Khurshid (3rd year)

Basketball Tariq Naseem (5th year)

Volleyball Faheem Arshad (5th year)

Table Tennis Farhad Ghaffar (6th year)

Badminton Basil Raza Butt (4th year)

Hockey Abdul Basit Khawah (6th year)

Soccer Fatir Mahmood Ahmad (3rd year)

Jāmi'a Aḥmadiyya Academic Committee Election:

The election of Jāmi'a Aḥmadiyya Canada's Academic committee for the year 2014-2015 was held on September 20, 2014 and was presided by Professor Ghulam Misbah Ṣāḥib.

The result of this election is as follows:

Academic Committee

Deputy Chairman

Musleh-ud-din Shanboor (5th year)

Secretary of Student Seminars

Serjeel Ahmad (6th year)

Secretary of Educational Competitions

Tariq Naseem (5th year)

Secretary of Program

Saqib Mahmood Zafar (6th year)

Secretary Creative Writing

Najeeb Ullah Ayaz (4th year)

English Speech Competition:

On September 26, 2014, the Annual English Speech Competition took place in Aiwan Tāhir. By the Grace of God, this was a great competition, in which 7 students participated. Students were

given 3 topics to choose from:

1. Muhammad^{sa} - 'The Prince of Peace'
2. The World's Explosive Conditions and Our Responsibilities
3. Khilāfat - The Elixir of Modern Times

The results of the English Speech Competition are as follows:

1. Sabahat Ali Rajput (4th year - Rafāqat)
2. Sarmad Naveed (3rd year - Rafāqat)
3. Farhad Ghaffar (6th year - Diyānat)

Academic Awards Distribution 2013-2014

Last year, due to some unavoidable circumstances, the Academic Awards Ceremony could not be held. Therefore, this awaited event took place on September 26, 2014. This session was presided by Respected National Amīr Canada; members of National 'Āmila were also present among the honourable guests. Parents of both Jāmi'a students and Ḥifzul Qur'ān students also participated. Decoration and preparation of this occasion is credited to the student body of Jāmi'a Aḥmadiyya. Shortly following the conclusion of the Annual English Speech Competition, students received their respective awards from last year's academic rally. Students compete in various competitions throughout the year, in which points are distributed to the winning groups. At the end of the Annual Academic Rally, the points are accumulated and the group with the most points is awarded as the best group. Hence, the 2013-2014 best group award was given to the *Rafāqat* group. Similarly, a special award is presented to the student who excels all others in the rally. The 2013-2014 Best Student Award was presented to two excellent students:

1. Musleh-ud-Din Shanboor (5th year- *Amānat* Group)

2. Sabahat Ali Rajput
(4th year – Rafāqat Group)

Concluding Remarks:

Following the Annual English speech competition and awards distribution, Respected principal Jāmi'a Aḥmadiyya Canada thanked all guests for attending and all those who had a hand in making the event a success. In his concluding remarks, National Amīr Ṣāhib Canada congratulated the student in organizing a successful event and offered some valuable advice. After a short break for Maghrib and Ishā prayers, all guests and students enjoyed a delicious dinner. By the Grace of God, over 300 guests attended this successful event. A live stream of this program was broadcasted on Youtube.

Tilāwat Competition:

By the immense Grace of God, the 2014-2015 Academic Rally launched with the Annual Tilāwat Competition on September 30, 2014. The results of this are as follows:

1. Basil Raza Butt (4th year - Diyānat)
2. Sabahat Ali Rajput (4th year – Rafāqat)
3. Sagher Bajwa (2nd year – Diyānat)

Saturday Seminar:

In order to enhance and sharpen the minds of future missionaries, different guest speakers are invited to present lectures on various topics. The lecturers for the month of September were as follows:

My life experiences as a Missionary
by Zachariah Khan Ṣāhib (Amir Switzerland)

Responsibilities of a Missionary
by Mirzā Abdus Samad Ahmad Ṣāhib (Nāzir Khidmat Darweshān, Rabwah)

Student Research Seminars:

Sixth year students of Jāmi'a Aḥmadiyya are also instructed to prepare lectures on assigned topics. In the month of September, the following lecture was delivered:

History of Jamā'at Aḥmadiyya in the Fiji Islands by Khalid Khan

Miscellaneous Activities:

1. On September 21, 2014, *National Tabligh Day* was celebrated by distributing flyers door-to-door in the town of Orillia, approximately 70 km away from the city of Toronto, in which, students of Jāmi'a Aḥmadiyya enthusiastically took part.
2. On September 28, 2014, *The World Religions Conference* was held at the River Run Centre in Guelph. As was the practice in previous years, 11 students of Jāmi'a Aḥmadiyya actively offered their services in helping making this occasion a success by answering questions regarding Islām.
3. On September 28, 2014, students of Jāmi'a Aḥmadiyya also took part in *Run for Vaughan*, a fundraising event for the construction of a local hospital in the city of Vaughan. Students earnestly donated for this great cause.

Aḥmadī Inducted in Alberta Agricultural Hall of Fame

Congratulations to Dr. Mohiyuddin Mirzā Sahib who has been inducted into the Alberta Agricultural Hall of Fame! May Allāh make this achievement a source of great blessing! Amīn!

The Alberta Agricultural Hall of Fame

The Alberta Agriculture Hall of Fame was created to recognize individuals who have made significant contributions to the agriculture and food industry and to the development and sustainability of rural life in Alberta. The men and women named to the Hall of Fame since its inception in 1951 exemplify agricultural leadership and accomplishment. The Alberta Agriculture Hall of Fame inducts up to three Albertans every two years.

Accomplishment of the New Inductee - Mr Muhiyuddin Mirza

Dr. Mirzā is an accomplished and visionary scientist whose practical research has invaluable impacted the greenhouse industry in Alberta. Recognized as a pioneer in introducing hydroponics production to greenhouse crops, for almost 30 years this educator, mentor, researcher, writer and problem solver had played a pivotal role in building the greenhouse industry from a \$25 million a year in 1980 to over \$160 million in 2014. Dr. Mirzā receives numerous awards and accolades during his decades of work within Alberta Agriculture and Rural Development. As a founding member of the Alberta Greenhouse Growers Association and adjunct professor at the University of Alberta, Dr. Mirzā has been credited with inspiring new entrants into the industry. In the 1980's he helped introduced soilless crop production, an innovation that help build the industry. Many say Dr. Mirzā is best known as a friend to growers. Always reachable, he constantly provided time to teach and share with growers. According to one former student who was inspired by Dr. Mirzā to start his own greenhouse business, "helping others succeed is their passion."

Source: <http://alberta.ca/release.cfm?xID=371343A1A7CD7-DACF-9E4B-27AF96F659EE971E>

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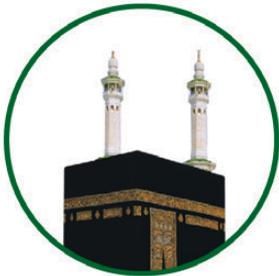
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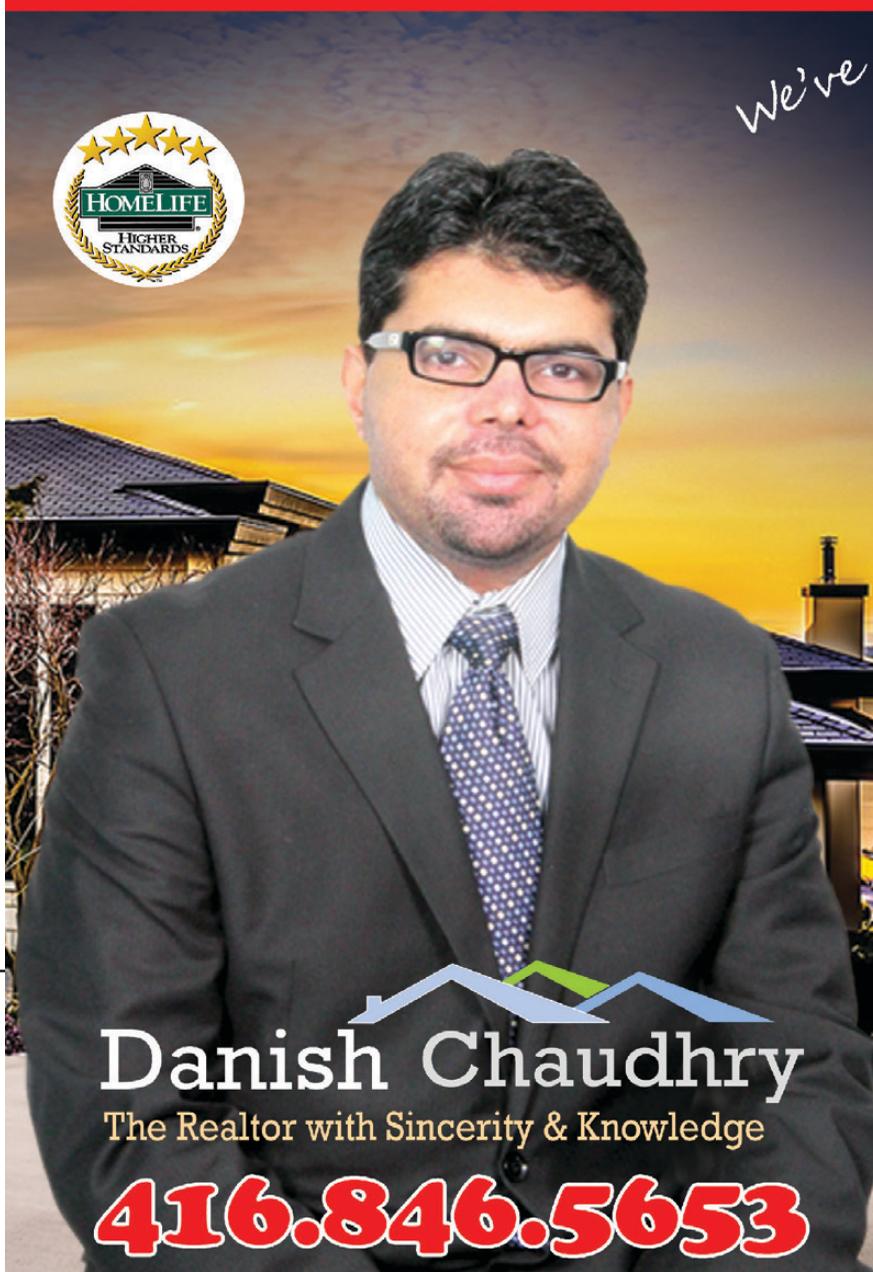
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