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Ahmadiyya Muslim Jama'at

## Concept of Sacrifice [Aḍḥa]

O people of understanding! The real Aḍḥa [sacrifice] is the spirit of the sacrifice; sacrifices of animals are only a representation and symbol for the spirit of sacrifice. Therefore, understand this subtle point well; because after the Companions of the Holy Prophet<sup>sa</sup>, it is you who have this right and are deserving of it. For you are that last group, who has been included among them [the Companions<sup>ra</sup>] by the Grace and Mercy of God. And this system, starting with the Holy Prophet<sup>sa</sup> and running through the centuries has come to completion in our era. Just as the Islāmic months have ended with the month of sacrifice [Ḥajj]. This is a very subtle point for those who possess understanding.

(Translation of *Khutba Ilhāmīa, Ruhānī Khazā'in*, Vol. 16, pp. 68-69)

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

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## Pearls of Wisdom

Selection from the Holy Qur'ān and Aḥādīth 2

So Said the Promised Messiah<sup>as</sup> 3

## Guidance from Hazrat Khalīfatul-Masīḥ V<sup>aa</sup>

Summary of Friday Sermons 4

## Articles

'Īdul Aḏḥā Sermon - 2015 9

Early Aḥmadīs of Canada 10

My Ammi 11

Press Releases 14

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# Pearls of Wisdom



## THE HOLY QUR'AN

And complete the Ḥajj and the 'Umrah for the sake of Allāh: but if you are kept back, then *make* whatever offering is easily available; and do not shave your heads until the offering reaches its destination. And whoever among you is sick or has an ailment of the head, *should make* an expiation either by fasting or almsgiving or a sacrifice. But when you are safe, then he, who would avail himself of the 'Umrah together with the Ḥajj, *should make* whatever offering is easily obtainable. But such of you as cannot find *an offering* should fast three days during the Pilgrimage, and seven when you return home; these are ten complete. This is for him whose family does not reside near the Sacred Mosque. And fear Allāh and know that Allāh is severe in punishing.

The months of the Ḥajj are well known; so whoever determines to perform the Pilgrimage in these months, *should remember* that there is *to be* no foul talk, nor any transgression, nor any quarrelling during the Pilgrimage. And whatever good you do, Allāh knows it. And furnish yourselves with *necessary* provisions, and surely, the best provision is righteousness. And fear Me *alone*, O men of understanding. (2:197-198)

وَاتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ  
فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ  
حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ فَمَنْ كَانَ مِنْكُمْ  
مَّرِيضًا أَوْ بِإِذَىٰ مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ  
أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَإِذَا أَمِنْتُمْ فَمَنْ  
تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ  
الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامٌ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ  
وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ ذَلِكَ  
لِمَنْ لَمْ يَكُنْ أَهْلَهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ  
وَاتَّقُوا اللَّهَ وَعَلِمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٩٧﴾  
الْحَجُّ أَشْهُرٌ مَعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ  
الْحَجَّ فَلَا رَفْتٌ وَلَا فُسُوقٌ وَلَا جِدَالَ فِي الْحَجِّ  
وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ وَتَزُودُوا فَإِنَّ  
خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُوا يَا أُولِي الْأَلْبَابِ ﴿١٩٨﴾

## HADĪTH OF THE HOLY PROPHET MUHAMMAD<sup>SA</sup>

Hazrat Abū Hurairah<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> said, "Whoever performs Ḥajj for Allāh's pleasure - neither having physical relations, nor doing anything evil - will return like a new born." (Ṣaḥīḥ Bukhārī, Kitābul Manāsik wal Ḥajj)

أَنَّ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ حَجَّ لِلَّهِ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ رَجَعَ  
كَيَوْمٍ وُلِدَتْهُ أُمُّهُ -

(صحيح بخارى - كتاب المناسك)

## So Said the Promised Messiah<sup>as</sup>



Such is the case of Ḥajj -the Pilgrimage - which does not merely mean a person departs from home, crosses the ocean and returns after uttering a few formal words. The truth is that Ḥajj is a thing of higher order, and is the final stage of the seeker's journey. It should be understood that purging oneself from the ego ultimately demands losing oneself completely in Divine love; that is Divine love and affection are so elevated that difficulties of journey are of no consequence, concern for one's own life and wealth are nullified, and departure from loved ones brings no misery. As a true lover is ready to sacrifice everything for the beloved, so is the case of such a person who entertains no hesitation in making any sacrifice. It is a model of this that can be found in Ḥajj. The performance of a circuit is part of Ḥajj for this reason – for a lover encircles the beloved. This is a very subtle point. As there is Baitullāh - the House of Allāh - there is also One beyond it; and until a circuit around the One is not made, this circuit has no benefit or blessing. One should emulate the same condition when performing a circuit around Him as you see here; a small garment is kept on; similarly, in performing a circuit around Him, one should remove all worldly garments, and adapt true humility and modesty, and then perform a circuit the way a lover revolves around the beloved. The circuit is a sign of Divine love. For it symbolizes that one should completely revolve around the pleasures of Allāh and abandon all other motives. (*Malfuzāt* Vol. 5, pp. 102-103)

# Guidance from Hazrat Khalīfatul-Masīḥ V<sup>aa</sup>

*The following summaries of Friday Sermons have been provided by Wakālat ‘Ulyā’, Taḥrīk Jadīd Anjuman Aḥmadiyya*

## Blessings of Jalsa Salana UK 2015

*Friday Sermon Delivered on August 28, 2015*

**Gratitude to God for the Jalsa’s success, acknowledgment of the services of the volunteers, media coverage of the Jalsa, and the feedback from the dignitaries.**

**The essence of the Jalsa is that Jamā‘at Aḥmadiyya is the perfect example of peace and brotherhood for mankind.**

**The Jalsa on the whole was attended by Allāh’s blessings. May Allāh enable all the participants to undergo a holy transformation.**

On August 28, 2015, Hazrat Khalīfatul-Masīḥ V (May Allāh be his Helper!) delivered the Friday Sermon at Baitul Futūh mosque, London.

Huzoor (May Allāh be his Helper!) said: I am receiving letters and faxes from many countries congratulating me on the success of the Jalsa. This shows that many people watched the Jalsa through MTA and reaped its benefits. But we will only be able to truly benefit from it when we strive to adorn our lives with everything that we have seen and heard. And we should also be grateful to God that He has made a material innovation the means of our practical, intellectual and doctrinal progress. It fosters the faith of believers to see innovations like television, internet, newspapers and other publications serving the cause of their faith.

Huzoor (May Allāh be his Helper!) said that Allāh enabled the volunteers to organize and manage the Jalsa in an excellent manner and to work together as one body. We are all thankful to these volunteers, be they men or women. May Allāh reward them all! Also on behalf of the volunteers I would like to thank the

guests for their cooperation.

Huzoor (May Allāh be his Helper!) cited the feedback given by the dignitaries who came from various countries and included politicians, ministers and other high officials. Huzoor (May Allāh be his Helper!) said that listening to their comments one becomes even more grateful to God. A dignitary from Uganda said that he was amazed by the excellent hospitality, security and discipline, and how so many people had volunteered their services for the Jalsa. He said that if he was to describe the Jalsa in a few words, he would say that Jamā‘at Aḥmadiyya is a great example for humankind of how to live in peace and love and brotherhood.

A dignitary from Nigeria said that the Khuddām were fulfilling their duties very diligently and with full obedience. The example of obedience to the Khalīfa that I have seen in Jamā‘at Aḥmadiyya is not to be experienced anywhere else. A dignitary from Congo Kinshasa said that in the Jalsa he saw the practical demonstration of the concept of true Islām that is taught by Jamā‘at Aḥmadiyya. The Speaker of Benin’s National Assembly said that the first thing he noticed was the great love members of the Jamā‘at have for their Khalīfa, and this is something he had not seen anywhere else. He said that he had looked critically at the arrangements of the Jalsa and I saw that everything was well organized. A delegate from Serbia said that in attending the Jalsa and meeting different people he had seen practical manifestation of the motto “Love for all, hatred for none.” A lady from Kazakhstan said that she has visited many places but only here did she learn true love and service for mankind.

Huzoor (May Allāh be his Helper!) said that the news about the Jalsa was broadcast widely through the press media. Likewise, the message of the Jalsa reached millions of people through MTA, other TV channels, radio, social and print media, newspapers, interviews, etc. Huzoor (May Allāh be his Helper!) cited some instances of people’s impressions of the Jalsa that was broadcast in some African countries. Huzoor (May Allāh be his Helper!) said that by the grace of Allāh the Jalsa served to introduce the Jamā‘at on a very wide scale.

Speaking about some of the shortcomings that were reported, Huzoor (May Allāh be his Helper!) mentioned the shortage of chairs in the main marquee, the need for another big screen, the insufficient supply of water or toilet paper in the washrooms, the tendency of some guests to push forward others instead of waiting in line, and an instance where some guests showed inappropriate behaviour towards those on duty. Huzoor (May Allāh be his Helper!) advised the Jamā‘at on all these issues. Huzoor (May Allāh be his Helper!) said that overall the Jalsa was a source of numerous blessings. Huzoor (May Allāh be his Helper!) prayed that Allāh may enable everyone who attended the Jalsa or watched it on MTA to undergo a positive transformation! Āmīn!

At the end of the sermon Huzoor (May Allāh be his Helper!) informed the Jamā‘at of the sad demise of Farida Begum Ṣāḥiba, wife of Mirzā Rafiq Aḥmad Ṣāḥib. She was the daughter-in-law of Hazrat Khalīfatul-Masīḥ II<sup>ra</sup>. Huzoor (May Allāh be his Helper!) led her funeral prayer in absentia after the Jumu‘a prayer

# Righteousness, Trust in Allāh and Remembrance of Allāh

Friday Sermon Delivered on September 4, 2015

The 'Langar Khāna' of the Promised Messiah<sup>as</sup> is one of the many glorious signs that serve to strengthen our faith.

The Promised Messiah's<sup>as</sup> heart was filled with the zeal to spread the faith and he spent every moment of his life in this cause.

When God makes a promise or gives a glad tidings, He accordingly bestows certain qualities or causes certain transformation.

On September 4, 2015, Hazrat Khalīfatul-Masīḥ V (May Allāh be his Helper!) delivered the Friday Sermon at Baitul Futūḥ mosque, London.

Huzoor (May Allāh be his Helper!) said: If a worldly person is told that all the good things of the world can be attained through practicing true taqwa, or righteousness, he will not believe

functioning in Qādiān, Rabwah, London and many other places. On the occasion of Jalsa and other gatherings hospitality is offered to the participants at a very large scale. These langars will continue to spread and grow. They are indeed one of the many great signs of the Promised Messiah<sup>as</sup> that serve to strengthen our faith.

Huzoor (May Allāh be his Helper!) said that whenever Hazrat Muṣṭafī Mau'ūd<sup>ra</sup> spoke about some aspect of the life of the Promised Messiah<sup>as</sup>, he would also point out certain aspects that would serve for the Jamā'at's spiritual training. He said that the Promised Messiah's<sup>as</sup> manner of eating chapatti was that he would take a piece of it, break it into tiny bits, carefully select some bits, immerse them in the curry, and then eat. The Holy Qur'ān says that everything praises God. The Holy Prophet<sup>sa</sup> taught us to say the *Bismillāh*

people who proved the truth of the Holy Qur'ān and of the Holy Prophet<sup>sa</sup> on the basis of historical records. When God makes a promise, He also provides the attributes accordingly. For instance, if someone invites a guest, he will serve him with food, but if he is making a jest then he will merely put empty vessels before him. But God does not jest, it is only Satan that does. Hence when God makes a promise to someone, He also brings about a change to that effect. For instance, in this age God taught the Promised Messiah<sup>as</sup> the truths of the Holy Qur'ān and also proved with His practical manifestations that he had indeed been appointed to provide guidance in this age. God's practical manifestations have likewise vindicated the Promised Messiah's<sup>as</sup> prophecy regarding Khilāfat.

At the end of the sermon, Huzoor (May Allāh be his Helper!) informed the Jamā'at

**“The Holy Prophet<sup>sa</sup> taught us to say the Bismillāh before starting a meal and Al-Ḥamdu lillāh after finishing the meal and to glorify Allāh when wearing clothes.**

this. But one who truly follows the real teachings of Islām will comprehend this fact. Our Jamā'at, by the grace of Allāh, realizes this. Every day I receive letters from Aḥmadīs requesting for prayers that they may be blessed with taqwa. Those who are granted taqwa are also granted worldly bounties, and although they do sometimes have to go through temporary periods of scarcity or hardship, things get better ultimately. The period of hardship teaches contentedness, and so when they are blessed they show gratitude, and thus is born in the believers the desire to make sacrifices.

Huzoor (May Allāh be his Helper!) said that we find examples of this in the life of the Promised Messiah<sup>as</sup>. Every endeavour has a beginning and an end. There was a time when the Promised Messiah<sup>as</sup> was served with leftovers, and if he had a visitor he would give him his own food and go hungry. But there came a time during his own lifetime when hundreds of people were fed at his Langar Khāna. Today the Promised Messiah's<sup>as</sup> langar is

before starting a meal and *Al-Ḥamdu lillāh* after finishing the meal and to glorify Allāh when wearing clothes. This means that by his actions a believer attests to the fact that these objects eulogize God. And this is what is meant by everything eulogizing God. The Promised Messiah<sup>as</sup> had a great zeal for serving the faith and he wished that the time spent on attending to natural needs could also be spent on that task. This is why he would repeat *Subḥān Allāh* when eating because God has created this need for which we have to eat.

Huzoor (May Allāh be his Helper!) said that the Promised Messiah<sup>as</sup> said that Arabic is the mother of all tongues and it possesses in itself the proof of this. Hazrat Muṣṭafī Mau'ūd<sup>ra</sup> says that when Allāh promised to the Holy Prophet<sup>sa</sup> that He would safeguard the Holy Qur'ān, one aspect of this was that when its protection required the sword God provided the means for it to be so protected, and then when the teaching of the Holy Qur'ān was attacked, Allāh produced such

of the sad demise of Hazrat Ṣāhibzadi Amatul Bari Ṣāhibā and announced that he would lead her funeral prayer in absentia after the Friday prayers. Huzoor (May Allāh be his Helper!) read out a portion of the Khutba of her Nikāh delivered by Hazrat Muṣṭafī Mau'ūd<sup>ra</sup> in which he prophesied that she would live to see her distant progeny. This meant that she would have a large progeny who would be proud to be related to her, otherwise merely having a large progeny isn't something extraordinary. Upon her husband's demise she started a scholarship in his name. In addition to her other services for the Jamā'at, she also served as Secretary General of Lajna, Lahore. Huzoor (May Allāh be his Helper!) said: The coat I wore on the occasion of the International *Ba'at* this year belonged to the Promised Messiah<sup>as</sup>. It had been handed down to Ṣāhibzada Mirzā Sharif Aḥmad Ṣāhib and then to her, and then she gave it to me. She had great regard and reverence for Khilāfat.

## Faith and Islām

*Friday Sermon Delivered on September 11, 2015*

The world is gathering under the flag of peace having seen, through Aḥmadiyyat, the real and beautiful face of Islām.

**Jamā'at Aḥmadiyya is spreading the teaching of peace and harmony the world over and is working zealously to this end.**

**Each Aḥmadi ought to make himself a model of Islāmic teachings so that he can adequately fulfil his obligations.**

On September 11, 2015, Hazrat Khalīfatul-Masīḥ V (May Allāh be his Helper!) delivered the Friday Sermon at Baitul Futūh mosque, London.

Huzoor (May Allāh be his Helper!) said: The inner beauty of a person who claims to be a believer will only become manifest when he is firm in his faith and has knowledge of Islām. Faith means to surrender oneself completely to God and to abide by His injunctions, and religion means that while abiding by His injunctions we should protect ourselves

Huzoor (May Allāh be his Helper!) spoke about the causes of the conflicts in some countries, the failure to bring about peace, and the attempt by others to vilify Islām. On the other hand, however, there is Jamā'at Aḥmadiyya that is working zealously across the world to spread Islāmic teaching of love, kindness and peace. As a result, hundreds of thousands are gathering under the flag of peace in order to foster peace and harmony. Huzoor (May Allāh be his Helper!) cited several examples where others saw the true face of Islām through Aḥmadiyyat and entered its fold. These examples included other people as well as those who pledged Bai'at and made a commitment to fulfil their obligations to God and His creatures.

A Christian cleric from Benin said, "This was a strange day in his life for I saw Muslims and Christians coming together in one place. There is no doubt that Jamā'at Aḥmadiyya has brought us together and I salute Aḥmadiyyat for this." Benin's

whenever the message of Islām reaches any part of the world through Jamā'at Aḥmadiyya, pious people accept it. Huzoor (May Allāh be his Helper!) mentioned the fruits these efforts have borne. A gentleman who had been a Christian clergyman for 33 years accepted Aḥmadiyyat. Students from Jāmi'a Aḥmadiyya Canada were sent to Guatemala for one month where they distributed a hundred thousand leaflets. In response to this one person said, "What you are doing is like trying to change autumn into spring. But spring will surely come." A man from Switzerland said, "I like your flyer very much. Aḥmadiyya Jamā'at has two principles, 'Love for all, hatred for none', and, 'There is no compulsion in religion.'" If these two principles are followed, peace can surely be established in the earth."

Huzoor (May Allāh be his Helper!) said that this is the tree of Islām that was planted by God's own hand, and in this age the Promised Messiah<sup>as</sup> has been sent

**"This is the tree of Islām that was planted by God's own hand, and in this age the Promised Messiah<sup>as</sup> has been sent to irrigate it. God Himself will continue to safeguard it to the last day and it will forever remain alive and verdant."**

from evil deeds and work towards the welfare of others. If the people of the world realize this, then we will see such lasting peace being established in the world that it will become a virtual paradise.

Huzoor (May Allāh be his Helper!) said that in this age Allāh sent the Promised Messiah<sup>as</sup> to establish the true faith and the true religion. Since we ascribe ourselves to him, it is our responsibility to support him in this mission by teaching people the true meaning of faith and by spreading peace and harmony. Huzoor (May Allāh be his Helper!) said that while the Jamā'at as an institution is carrying on this mission, it is also the responsibility of each Aḥmadi to model his life upon the teachings of Islām and thus fulfil his obligations.

Minister for Transport said, "Jamā'at Aḥmadiyya's service for humanity is not a secret. Jamā'at Aḥmadiyya is at the forefront in striving to foster peace and brotherhood in Benin. I salute Jamā'at Aḥmadiyya's efforts in the cause of peace and harmony." On the occasion of the inauguration of an Aḥmadiyya mosque in Benin, a guest said, "Seeing this mosque I have realized that Jamā'at Aḥmadiyya alone is truly serving Islām. Today it has become clear that Jamā'at Aḥmadiyya is true and it enjoys the support of Allāh." Huzoor (May Allāh be his Helper!) said that today it is through the Promised Messiah<sup>as</sup> that the true teaching of Islām is reaching the whole world. Huzoor (May Allāh be his Helper!) illustrated this with several examples.

Huzoor (May Allāh be his Helper!) said

to irrigate it. God Himself will continue to safeguard it to the last day and it will forever remain alive and verdant.

Huzoor (May Allāh be his Helper!) said: In order to lead the world towards the path of God's pleasure and to spread peace and harmony, I have mentioned these few examples of how God opens people's hearts and causes others to speak up in our favour. Whether they live in Africa, in Europe, or in America, it has the same impact on them, because there is only one teaching of peace, and only Islām guarantees peace in the world. No matter what its opponents say or do, only Islām will bring peace and security to the world. May Allāh enable us to mould our character to the teachings of Islām and to become the means of its success and witness its progress! Āmīn!

# Khalīfatul-Masīh II: Pearls of Wisdom

Friday Sermon Delivered on September 18, 2015

**The Importance of the Companions' Accounts of the Promised Messiah's<sup>as</sup> life, and Hazrat Muşleḥ Mau'ūd's instructions in this regard.**

**The accounts of the Companions are a source of guidance for future generations and helpful in solving many questions.**

**Observance of Prayers is important for reformation. Aḥmadīs all over the world should attend mosques regularly.**

On September 18, 2015, Hazrat Khalīfatul-Masīḥ V (May Allāh be his Helper!) delivered the Friday Sermon at Baitul Futūḥ mosque, London.

Huzoor (May Allāh be his Helper!) said that Allāh has sent the Promised Messiah<sup>as</sup> in this age to rejuvenate Islām. The Promised Messiah<sup>as</sup> has revealed to us the essence of Islām and its true teaching in its most pristine form, and

a smallest recollection of the Promised Messiah<sup>as</sup> and he does not share it with others, he is being unjust to the community. There is no doubt that some of these accounts seem trivial and insignificant, but they can be of great consequence on account of the conclusions that can be drawn from them. The world has and will continue to benefit from the recorded account of the Holy Prophet's<sup>sa</sup> life. Likewise the world will benefit from the Promised Messiah's<sup>as</sup> accounts, and so it is our duty to collect them.

Hazrat Muşleḥ Mau'ūd<sup>ra</sup> says that today we might not realize the significance of these matters, but when Aḥmadiyya tasawwuf, Aḥmadiyya Jurisprudence, and Aḥmadiyya Philosophy come into being, these seemingly minor accounts will become important references. Great philosophers, when they read these accounts, will leap with joy and pray

his Helper!) also related some instructive and faith-inspiring episodes related by Hazrat Muşleḥ Mau'ūd<sup>ra</sup>.

Huzoor (May Allāh be his Helper!) said that every account of the Promised Messiah<sup>as</sup> contains intellectual aspects that are essential for our practical training, and they also shed light on verses of the Holy Qur'ān and Hadīth. Huzoor (May Allāh be his Helper!) said that right from the beginning the Promised Messiah<sup>as</sup> had a great zeal and a passion for the progress of Islām. He desired that people should reform themselves, and the most important aspect of this reform is to worship Allāh and to attend the daily Prayers. We should bear in mind the Promised Messiah's<sup>as</sup> desire that prayers should be offered in congregation and that our mosques should be full of worshippers. Today by the grace of Allāh mosques are being built everywhere, but sometimes I

**We should bear in mind the Promised Messiah's<sup>as</sup> desire that prayers should be offered in congregation and that our mosques should be full of worshippers.**

has taught us to shun false innovations and false norms. The example of the Promised Messiah<sup>as</sup> serves as a beacon for us in this regard.

Huzoor (May Allāh be his Helper!) said that we are fortunate that our elders and Companions of the Promised Messiah<sup>as</sup> conveyed to us accounts of the life of the Promised Messiah<sup>as</sup>. On one occasion Hazrat Muşleḥ Mau'ūd quoted some of these accounts and illustrated how points that seemed apparently insignificant contained in them many guiding principles and fundamental teachings of Islām. Since many Companions of the Promised Messiah<sup>as</sup> were still present at that time, Hazrat Muşleḥ Mau'ūd<sup>ra</sup> urged them and their relatives to record these accounts for they would serve as guidance for future generations and solve questions that might arise.

Hazrat Muşleḥ Mau'ūd<sup>ra</sup> says that the Jamā'at should be repeatedly reminded to collect the accounts from the life of the Promised Messiah<sup>as</sup> as related by his Companions. If someone has even

that God may reward those who reported these matters and thus solved complex questions.

Hazrat Muşleḥ Mau'ūd<sup>ra</sup> says that even if you know of something, no matter how minor, with regard to the Promised Messiah<sup>as</sup>, you should relate it because important inferences will be drawn from it later on. Anyone who has been blessed with an occasion to behold the Promised Messiah<sup>as</sup> or listen to his discourse, regardless of whether it something small or great, should write it down and bring into record. For instance, if someone remembers how the Promised Messiah<sup>as</sup> used to dress they should write it down and send it to be recorded.

Huzoor (May Allāh be his Helper!) said that after this the Companions started to write and record their accounts of the Promised Messiah which have been collected in the form of a register. Some of these I have related in my sermons. The process of their collection is on-going and they will at some point be published in the form of a book. Huzoor (May Allāh be

receive reports that they are not full of worshippers as they should be. Aḥmadīs in Pakistan, India and other countries should also strive in this regard.

Huzoor (May Allāh be his Helper!) also answered the objection that is sometimes raised with regard to the indoor games or other functions that are arranged in the halls adjoining the mosques. Huzoor (May Allāh be his Helper!) said that there is no harm in holding such events. If there are young missionaries who bring together young Aḥmadīs for games, it definitely has the benefit of drawing those youngsters to the mosque. This is an unjustified objection and it is evident from the Promised Messiah's<sup>as</sup> own example that there is no harm in it.

At the end of the Sermon, Huzoor (May Allāh be his Helper!) informed the Jamā'at of the sad demise of Al-Haj Yaqub of Ghana and Fazal Ilahi Bashir Şāḥib. Huzoor (May Allāh be his Helper!) led their funeral prayer in absentia after the Friday prayers.

## Being Steadfast in Worship of Allāh

### Friday Sermon Delivered on September 25, 2015

**We can experience the true zeal for worship only when we close all other doors and submit before God.**

**It is only through God's grace that one is able to perform righteous deeds and to experience the spiritual pleasure during worship.**

**We should always offer *Istighfār* to be saved from the onslaughts of Satan and to be protected against the poison that destroys man.**

On September 25, 2015, Hazrat Khalīfatul-Masīh V (May Allāh be his Helper!) delivered the Friday Sermon at Baitul Fazal Mosque, London. Huzoor (May Allāh be his Helper!) said: Some people ask how they can acquire a true zeal for worship, because despite their efforts they are unable to experience this condition. Such people should remember that our duty is to keep trying and to persevere. If we remain firm in the belief that we receive everything from God, it is then that we experience the state that draws us closer to Allāh and increases our zeal for worship and enables us to draw pleasure out of it.

Once someone asked the Promised Messiah<sup>as</sup>, "How can we acquire zeal for worship?" The Promised Messiah<sup>as</sup> replied that we cannot on our own

acquire the zeal for good deeds and for worship; it is only acquired through God's grace and by God-given ability. It is essential, therefore, that we should never grow weary and should always keep praying to God that He may grant us the ability. We should never tire and should keep praying consistently. When we do so, God, by His grace, at last creates the conditions whereby we can acquire the zeal and desire for worship. In other words, we acquire a longing for worship and experience pleasure and sweetness in its performance.

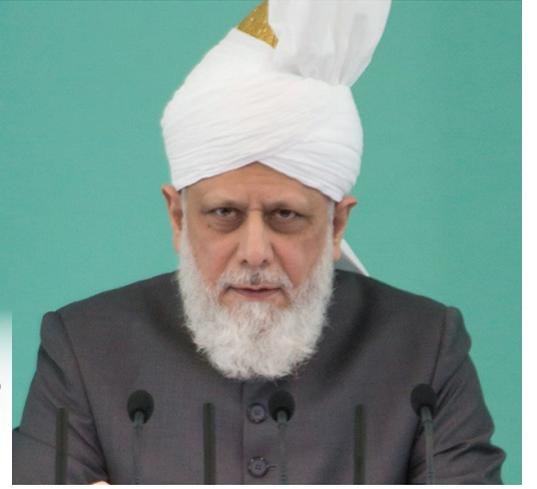
The Promised Messiah<sup>as</sup> also says some people think that we do not need to strive for these things and that we can acquire nearness to God and zeal for worship merely by being touched by someone's breath. This cannot be for this is not God's practice or His wont. Anyone who tests God in this way in fact ridicules Him and is consequently cast away from Him and destroyed. Remember that the heart is in the hands of God, without His grace one becomes faithless. Hence, it is important to always keep praying and seeking God's help so that He might keep us on the right path.

Huzoor (May Allāh be his Helper!) said that when a person becomes oblivious to God, he becomes a satan. The moment

one become oblivious of God, or forsakes Him, or forgets Him, he will be attacked by Satan and will become himself a satan. It is therefore important to keep offering *Istighfār* so that we are saved from the poisons and passions that can destroy us. We should offer *Istighfār* so that we are saved from the poison that brings us closer to Satan and destroys us.

Huzoor (May Allāh be his Helper!) said that it is essential to persevere and to have firm faith that there is nothing other than God. When we turn to God having closed all other doors, it is then that we acquire the state whereby we experience the true zeal for worship. We have to submit to God and seek His help constantly. Since Satan is ever ready to attack us, God says we have to keep offering *Istighfār* in order to attain the zeal for worship. *Istighfār* is also essential for safeguarding against satanic onslaughts. When we chase Satan away through *Istighfār*, we come under God's protection. We then acquire a longing for prayer and for *Istighfār* and we pray that we might find newer ways of attaining nearness to God. When we attain this stage, God then showers us with His grace. May Allāh enable us to become His true servants, to perform good deeds and to persevere upon them! *Āmīn!*

Huzoor (May Allāh be his Helper!) said that when a person becomes oblivious to God, he becomes a satan. The moment one become oblivious of God, or forsakes Him, or forgets Him, he will be attacked by Satan and will become himself a satan. It is therefore important to keep offering *Istighfār* so that we are saved from the poisons and passions that can destroy us. We should offer *Istighfār* so that we are saved from the poison that brings us closer to Satan and destroys us... Since Satan is ever ready to attack us, God says we have to keep offering *Istighfār* in order to attain the zeal for worship. *Istighfār* is also essential for safeguarding against satanic onslaughts. When we chase Satan away through *Istighfār*, we come under God's protection. We then acquire a longing for prayer and for *Istighfār* and we pray that we might find newer ways of attaining nearness to God. When we attain this stage, God then showers us with His grace. May Allāh enable us to become His true servants, to perform good deeds and to persevere upon them! *Āmīn!*



# ‘Īdul Aḍḥā Sermon - 2015

Hazrat Mirzā Masroor Aḥmad, Khalīfatul-Masīḥ V<sup>aa</sup>

The following is a brief summary of the ‘Īdul Aḍḥā sermon delivered by Hazrat Khalīfatul-Masīḥ V<sup>aa</sup> on September 25, 2015. For the Urdu text of the sermon, please see *Al-Fazl International*, October 16, 2015 Issue on [allislām.org](http://allislām.org).

Huzoor Anwar<sup>aa</sup> stated that today we are celebrating ‘Īdul Aḍḥā. This ‘Īd and Ḥajj are both related to the sacrifices rendered by Hazrat Ibrāhīm<sup>as</sup> and Hazrat Ismā‘īl<sup>as</sup>. This ‘Īd is related to the era in which high levels of sacrifices were established among the progeny of Adam, not only at the individual level, but also beginning a new era of familial sacrifice.

In reality, the peak levels of sacrifices we see in the life of Hazrat Ibrahim<sup>as</sup> are also witnessed in the life of the Holy Prophet<sup>sa</sup>. For just as Hazrat Ibrāhīm<sup>as</sup> built the *Khāna Ka’ba* through personal and familial sacrifice, the Holy Prophet<sup>sa</sup> made it a Markaz [centre] for Unity of God by forever eliminating it of all idols, making it a place of prostration for the entire world, and rendering grand sacrifices in this cause.

In this age, God Almighty sent the greatest servant of the Holy Prophet<sup>sa</sup>, who once again established one community, through which all those purposes are to be fulfilled, and a pledge has been taken for rendering every sacrifice in the cause. As such, it is the duty of every Aḥmādī to understand the responsibility mentioned in the verse “*Ākharīna minhum*” of Sūrah Jum‘uah, and acknowledge and give high regard to the blessings of God; he/she must make every effort to fulfil the pledge of allegiance, and become among those who are fully cognizant of this responsibility, and fulfil the purpose for which Hazrat Ibrāhīm<sup>as</sup> and Hazrat

Ismā‘īl<sup>as</sup> made those sacrifices; that is, they must become part of the community who fulfil the purpose for which the *Khāna Ka’ba* was established.

With our sights set upon every aspect of *Tarbiyat*, our attention drawn towards self-purification, and therefore, through the transformation of our practical conditions, we will be able to do the work of *Tablīgh*, and be able to bring the world to prostrate towards the *Khāna Ka’ba*. Otherwise, merely facing the *Khāna Ka’ba* and praying in its direction will be of no benefit. If the Ḥajj is performed while ignoring the commandments of God, it will be of no benefit, until the levels of true worship are not established.

Today, examples of Muslims are quoted for spreading violence. Non-Muslims only have the audacity to accuse Islām, because despite facing the *Khāna Ka’ba* and offering prayer, Muslims have forgotten the purpose behind its establishment. The *Khāna Ka’ba* was in fact built as a symbol of peace and security. Yet, today Muslims massacre other Muslims. When we see such actions, every Aḥmādī should be ever-drawn to the true lessons we learn from this ‘Īd.

We are not slaughtering animals for consuming their meat, but sacrifice them keeping in view the spirit of sacrifice of Hazrat Ibrāhīm<sup>as</sup>, Hazrat Ismā‘īl<sup>as</sup> and most importantly, that of our master, the Holy Prophet<sup>sa</sup>; what lessons did they wish to give us through it? For the sake of faith, sometimes relations need to be sacrificed. Hazrat Ibrāhīm<sup>as</sup> was also required to make this sacrifice. However, as said by the Promised Messiah<sup>as</sup>, the sacrifice rendered by the Holy Prophet<sup>sa</sup> was far greater. When the Holy Prophet<sup>sa</sup>

upheld such high levels of sacrifices, his companions were not only ready to offer sacrifices, but made unflinching and countless sacrifices.

Thus, being among the group of “*Ākharīn*,” we should also remember these sacrifices; giving preference to faith over all worldly affairs, we should consider all relations as secondary. In addition, we should remember that for our progeny, also, we must create awareness of the true significance of ‘Īd; that we do *Tarbiyat* in a manner that they are always ready for both individual and familial sacrifice.

If we do not continue to pass on the importance of sacrifices among our children, and forget the importance ourselves, we will also be precluded from all the rewards and blessings.

The lesson we must take from the ‘Īdul Aḍḥā [The ‘Īd of Sacrifice] is that we must prepare our children for sacrifice. In fact, Hazrat Ibrāhīm<sup>as</sup> prepared Hazrat Ismā‘īl<sup>as</sup> for the sacrifice; it is for this reason that he was prepared to be slaughtered for the sake of God. In this age, God Almighty has also referred to the Promised Messiah<sup>as</sup> as “*Ibrāhīm*” and also gave him the glad-tidings of the wide expansion of Islām. God Almighty shall grant him such people in abundance, who will remember the sacrifices, like those of Hazrat Ibrāhīm<sup>as</sup>, Hazrat Ismā‘īl<sup>as</sup> and who will not only have firm faith in the Unity of God, but they will spread it and offer every sacrifice for this cause.

# Early Aḥmadīs of Canada



**Imad-ud-Din Şāhib**

Imad-ud-Din Şāhib came to Canada in 1966. He spent his first year in Vancouver, then moved to Toronto and has been living there ever since. Prior to that Imad-ud-Din Şāhib was studying in U.S.A. (1961-1965) where he completed his Masters Degree.

He was born in 1933 in Qadian, India. His father late Maulwī Fazal-ud-Din Şāhib<sup>ra</sup> accepted Aḥmadiyyat in 1901 at a very young age and was a companion of the Promised Messiah<sup>as</sup>. Maulwī Şāhib became a lawyer and dedicated his entire life and served Jamā'at as Legal Advisor.

In 1967, Imad Şāhib joined the Ontario Ministry of Environment in Toronto and served them until his retirement in 1997.

He married in 1971 and his wife Nasira Imad-ud-Din Şāhib<sup>a</sup> joined him in Canada. They have been living in Scarborough area of Toronto for many years. They have two children, one daughter and one son. The daughter, Lubna, now lives in Dallas, Texas and son, Asif, is settled in Toronto.

The family has always been an active participant in Jamā'at events and

programs. They have witnessed the growth of Jamā'at in Toronto (and across Canada) from very small numbers to a large and vibrant community, by the grace of Almighty God.

Imad-ud-Din Şāhib and Nasira Imad-ud-Din Şāhib<sup>a</sup> request prayers for their health and well being of their children.

## **Khalil Aḥmad Chaudhary Şāhib**

Khalil Aḥmad Chaudhary Şāhib was born in 1927 in Qadian. After the partition of India and Pakistan, he moved to Rabwah. He lived and worked in Rabwah and Karachi until 1965, when he immigrated to Toronto, Canada.

Ch. Khalil Şāhib was the son of late Maulwī Atta Mohammad Şāhib<sup>ra</sup>, a companion of the Promised Messiah<sup>as</sup>. Maulwī Atta Mohammad Şāhib<sup>ra</sup> was born in Qadian and lived in Canada from 1979 to 1981.

Ch. Khalil Şāhib felt particularly grateful and honoured to serve as an assistant to the late Hazrat Mian Bashir Aḥmad Şāhib<sup>ra</sup> in Rabwah during the early 1950s. He used to write letters for Hazrat Mian Şāhib and handled his mail. Ch. Khalil Şāhib spoke with great affection about those years, his closeness with Hazrat Mian Şāhib and the many valuable lessons he learned.

For several years in both Qadian and Rabwah, Ch. Khalil Şāhib also had the privilege of working for Hazrat Khalīfatul-Masīḥ II<sup>ra</sup> where he assisted in setting up Huzoor's personal library. Ch. Khalil Şāhib used the precious experiences he had with Hazrat Mian Bashir Aḥmad Şāhib<sup>ra</sup> and Hazrat Khalīfatul-Masīḥ II<sup>ra</sup> as a guide for decision-making throughout his life.

In 1966, soon after Ch. Khalil Şāhib moved

to Toronto, his wife, Salima Chaudhary Şāhib<sup>a</sup>, and two young daughters, Amatul Musawar Yasmine Ijaz and Amatul Saboor Sheikh, joined him. Some years later, they had a son, Tarik Mahmood Chaudhary who was born in Toronto. Ch. Khalil Şāhib's family was one of the first Aḥmadī families to settle in Canada.

Ch. Khalil Şāhib served the Jamā'at in various capacities including as President of Markham Jamā'at. During the construction of Baitul Islām Mosque in the early 1990s, he and his wife sold the only house they ever owned and donated the money, their life savings, for the Mosque.

Ch. Khalil Şāhib worked in various jobs in Toronto, including as a prosthetics buyer at Sunnybrook Hospital for some 10 years before he retired.

Throughout his life Ch. Khalil Şāhib was very closely attached to the Jamā'at and Khilāfat. He was a pious man who for many years during the 1970s and 1980s, would travel to the U.S.A. during the holy month of Ramaḍān to sit for I'tikāf. During these visits he developed close friendships with several African American Aḥmadīs who would later visit him in Canada. One such prominent visitor was the late brother Dr. Muzaffar Aḥmad Şāhib who later became Nā'ib Amīr of Jamā'at USA.

Ch. Khalil Şāhib was always active in Tablīgh. By the grace of Allāh, several Jamaican brothers in Toronto, along with their families, converted to Aḥmadiyyat with his efforts. He would preach by starting with the simple message of love for Allāh and Allāh's love for His creation.

*Continued on page 13...*

# My Ammi - Najma Younus

Faheem Younus Qureshi, Baltimore, MD

## Ammi

Ammi never completed high school. But she was my university.

Why else would Najma Younus – my Ammi – put up with a clingy child who declined to even sit in his kindergarten class without her? I was five years old when Ammi first brought me to school, bright and early at 8 a.m. When Ammi tried to leave, I started crying incessantly. So she negotiated. Clad in her black burqa, she sat on a bench right outside my class and remained there until the school day ended. Then it became her daily routine. After a few days – when my hyper-acute separation anxiety failed to subside – Ammi started bringing her household chores to my school. Sitting right where I could see her, Ammi would knit winter sweaters, chop lady fingers, finish needle work, and complete a whole host of other chores as she remained efficient and yet completely committed to me. On our way home, we would walk 10 minutes to the Chowburji Bus Stop in Lahore. Ammi kept me busy: remove that banana peel, push that rock to the side, pick up that plastic wrapper.

In hindsight, during that walk, Ammi was silently schooling me on Ḥadīth.

Ammi was born on December 4, 1941 in Faisalabad, Pakistan. Her father, Sheikh Abdul Aziz, was a companion of Hazrat Masīḥ Mau'ūd<sup>as</sup>, and her mother, Salma Khatoon, enjoyed close relationships with many of the revered ladies of the family of Hazrat Masīḥ Mau'ūd<sup>as</sup>. Her Mamoun (mother's brother), Sheikh Basheer Aḥmad, served as Amīr Jamā'at Lahore. But she didn't flaunt their names as a mark of her spirituality. Instead, Allāh revealed her piety to us serendipitously, when we children would randomly walk

into her room at *Salat* time, only to find her crying in *sajda*.

## Prayers

Ammi prayed like a scientist conducts his experiments: methodically.

We never once saw Ammi miss an obligatory prayer. And for more than two decades, she was regular in *Tahajjud* prayers as well. In addition, Ammi always used books of Qur'ānic prayers and the prayers of Prophet Muhammad<sup>sa</sup>. *Durūd Sharif*, *Lā Ilāha illa Anta Subḥānaka Imnī kuntu minaz-Zalimīn* and *Rabbī kullū Shai'in Khādimuka* and *Istighfār* were among her favorite prayers. Not performing proper ablution was Ammi's pet peeve. When her grandsons were called to lead prayers at home, Ammi would often touch their elbows and feet to confirm they had performed complete *Wuḍū*.

My nephew Fraz remembers saying, "Nanee, I have an exam tomorrow. Please pray for me."

She replied, "Inshā'Allāh, I will. But what time is your exam tomorrow?"

"From 9 to 11 am."

Fraz told me that when he came out of his exam the next day, happily cross checking his answers with his friends, his phone rang – a little after 11 am. It was Ammi, asking, "How did your exam go? You never told me. I was praying for you." Everyone in our family knew that whenever someone made a prayer request to Ammi, whether it was for a journey or a trial or a sickness, she stayed focused on prayers during that time, from wherever in the world she was.

In the 1970s my father was in a car accident, resulting in serious bodily harm to a pedestrian. The police charged

and arrested him. Ammi told us this story many times: "I was a simple woman with no influence. So I turned to Allāh and offered *Nawāfil* at *Tahajjud*, pleading with Him to vindicate your father. I knew he was innocent. Then as I dozed off after *Tahajjud*, I saw a being sitting on the foot end of my bed, dressed in pure white clothes. As I moved, this being vanished, leaving me with a thought – 'Oh, this must have been a *Rahmat ka Farishta*' (Angel of mercy). Soon after, it was Fajr time, and my heart was at peace. Before 10 am, one of your uncles called me from the High Court. Your father had been exonerated of all charges."

During the 1974 political unrest in Pakistan, my father lost his job due to being an Aḥmadī. He then took on small consulting opportunities which required travel to different cities. We children stayed in Lahore with Ammi and our grandfather. Ammi recalled this incident to us: "One night, a rumor spread that a mob was planning to attack our house. All four of you children were sleeping on charpoyas at the roof, with a fan running, during the summer months. During *Tahajjud*, I cried to Allāh for your safety. I was scared, defenseless. Sometime before Fajr, I saw a bright white light emerge from the stairs leading up to the roof. The light surrounded the charpoyas on the rooftops. That's when I knew that Allāh will protect all of you." As it turned out, no one caused any harm to us that night or in the nights to follow.

In the 1990s, one of our family member was going through a lot of trials, material, academic, and emotional. Ammi would pray for him constantly and fervently. One night she came out and told him, while everyone was in the room, "I



heard a voice saying: ‘Triumphs have been destined for him.’” He laughed, but Ammi’s faith in Allāh was unflinching. Now, 25 years later, he himself marvels at how unlikely it was but it all came true.

### Helping People

Ammi loved people. Family. In-laws. Neighbors. She was so personable that even when she bought fruit from a road side vendor, the vendor would believe her to be a loyal customer by the time she paid for the goods. Once when we had some guests over, Ammi asked me to run to the corner shop and bring the typical *chat*, *samosas*, and *bhallay* kind of foods to go with the tea. For some reason, I did not sit with the guests. After they left, Ammi gave me a tongue lashing: “Guests come hungry for your respect, not your food. In the future, I don’t want to see you not giving company to the guests.”

During the 1980s, when Ammi was Sadr Lajna Multan Road Hulqa, she reminded the ladies about observing *purdah* according to the wishes of Hazrat Khalifatul-Masih. My elder sister told me that after repeated reminders, one day Ammi bought burqas for those ladies who were reluctant in improving their *purdah*, telling them, “This is a gift from Huzoor for you. He would be happy if you were to use it.”

In the 2010s, Ammi would often call us from Pakistan to ask, “How much is there in the *Sadaqa* box?”

In our home, the *Sadaqa* box is a simple piggy bank on top of the fridge for anyone to put in cash *Sadaqa* when we feel an immediate need to do so. My wife and I knew that she was trying to help collect a girl’s dowry or pay a student’s educational expenses or something similar. So regardless of how much was in the *Sadaqa* box, our answer would always be, “Ammi, how much is the need?”

Ammi was always helping those in need. Typically such people were not Aḥmadīs, but Ammi’s loving heart never asked that question. All it asked was: “Are you human?”

Ammi would be the first to initiate a phone call to a distant relative. She liked to stay in touch, and she had built bonds with our whole family across the world. She always reminded us that, “Those who sever the ties of kinship will be severed from Allāh’s mercy.”

One of my cousins called after Ammi’s death and said, “I don’t think you know how many people were under the shade of her care and support.” Honestly, I believe even Ammi herself didn’t know that. Because what many classify as caring for others, Ammi simply qualified as “living.”

Ammi incentivized behaviors. I liked to play cricket - “Memorize the first poem of Dure Sameen (the Urdu book of the compilation of the poems of the Promised Messiah<sup>as</sup>) and then you can go.” I was bad at math - “Improve your math scores and I will get you the red bike you liked.” But not every negotiation was that easy.

I liked kite flying. Ammi hated it with a passion. When I was in 6th grade, *Basant* (a kite flying festival) fell on a weekday. I wanted to bunk school, but for Ammi that was a big no. Regardless of what excuse I pulled out that morning, Ammi still made me go. However, when I returned, she had set up kites and food and chairs on the roof so that I could have fun with my friends.

### Sunset

In hindsight, it’s obvious that Ammi’s functional capacity had been declining for the past decade. She was able to walk independently in the 1990s. But by 2008, she began to require a cane. Then a walker. Even in this condition she would always wash her feet during *Wuzu*, while we were afraid that she might fall.

Despite her declining health, Ammi made at least 15 return trips between Pakistan and the US since 1996. She would emerge from International Arrivals on a wheel chair, beaming, with a bag in her lap carrying gifts for all of us. A cricket bat for my son, books for me, clothes for the ladies in the family, and *Ludo* (a popular

board game) for all of us. She taught all my children to play *Ludo*, gracefully allowing them to bend the rules in their favor in exchange for laughs.

One day in 2014, Ammi asked me to grab some paper, saying, “I want you to write some of my last wishes.”

I casually pulled out some printer paper and a pen and said, “Alright Ammi, I am ready.”

But she shook her head, “Not like this. I want you to write it carefully, like you write your *Jamā’at* articles during the night.”

By now, my sisters had moved to Canada, my brother remained in Pakistan, I was in the US and Ammi was living among fears. To settle those fears, she made me draft a proper Last Will document using online help, documented the following five wishes; all siblings to sign it:

1. If I become severely ill where there is no reasonable chance of a functional life, I do not want to be kept alive by artificial means, such as a ventilator, etc.
2. Since my children are now spread all over the world, and I travel to see them, bury me in whatever land I die.
3. When I die, grant me a speedy burial according to the practice of Rasūl Allāh<sup>sa</sup>.
4. Don’t compel anyone to travel from other countries, and don’t instill guilt in whoever is unable to come. My children have served me well during my life. Instead of wasting money on expensive air plane tickets, use that money to pay for a girl’s wedding or a child’s education.
5. Donate all my money to the *Jamā’at* as charity.

Remember, this is a woman who often reminded us that she was a high school drop-out. Yet she had such clarity of thought.

On June 10, Ammi sustained a fall at home, and she was also quite somnolent. An ambulance was called, and multiple other problems were discovered in the hospital. I arrived in a Canadian hospital

on Wednesday, June 15. Upon seeing me, Ammi perked up. That day I realized that a mother always has a reserve of love that she can tap into, even if she is dying. Over the next three days, she repeated many of the above stories, while becoming increasingly hungry for air. She always preferred female doctors, and her primary doctor in the hospital turned out to be female. Every day when she asked Ammi if she needed anything, Ammi would say, "Do you have a nurse who speaks Urdu?" Unfortunately, they didn't have one.

On June 17, as Ammi's oxygen requirements quadrupled and her chest X-rays worsened, the prospects of a ventilator became real.

I asked her, "Would you like to reconsider your decision?"

"I have lived a long life. What good will be another few days on the ventilator? Let me go. Don't compromise my purdah during my last days," she said. An ICU doctor also evaluated her and agreed with her decision.

"For some reason," Ammi said, "I feel like the words Labbaik Allāhumma Labbaik are flowing on my tongue."

On the night of June 17 a nurse walked in the room and said, "Assalamu Alaikum Khala jan."

Ammi looked up, asking in Punjabi, "Tusee Urdu bolday hou baitee?" ("Do you speak Urdu my daughter?")

The nurse responded, "Khala Ji, Urdu hi nahee, May tay Punjabi wee bol lainay aan." ("Aunty, not only Urdu, I can even speak Punjabi.")

Even in her last days, Allāh didn't decline Ammi's wishes.

Around 5 pm on Saturday, June 18, at the age of 74, Ammi gracefully walked across the bridge to the Hereafter. Funeral prayers were led by Imām Afzal Mirza Şāhib in Baitul Hamd, Mississauga. Despite short notice, her family came from Vancouver, Calgary, North Carolina, Baltimore, Detroit, New York, New Jersey and many other far-fetched areas during Ramaḍān to offer her funeral prayers.

On Monday, June 20, in accordance with her wishes, we buried our university in Canada.

...Continued from page 10

In 1999 he travelled to Jamaica as he was appointed by the Jamā'at to supervise the establishment of the first Aḥmadī mission there. One of the Jamaican brothers who Ch. Khalil Şāhib preached to in Toronto, Abdullah Malcolm, converted to Aḥmadiyyat in 1995. Today, Abdullah Şāhib is a Missionary stationed in Jamaica.

Throughout their years in Canada, Ch. Khalil Şāhib's family was known for welcoming guests to their home. They helped many Aḥmadīs immigrants and newcomers upon their arrival to Canada.

For example, providing them a place to stay during their initial time here.

Salima Chaudhary Şāhiba would also prepare meals for large numbers of guests, including visiting dignitaries from the Jamā'at in Pakistan. Their home was also a place where many weddings were hosted.

Ch. Khalil Aḥmad Şāhib passed away on May 25, 2010 in Toronto. He was a Mūsi. May Allāh bless his soul and reward him abundantly for his good deeds! Āmīn!



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# Aḥmadiyya Muslim Jamā‘at Press Releases

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## HEAD OF AḤMADIYYA MUSLIM COMMUNITY CONDEMNS TERROR ATTACKS IN EUROPE AND CALLS FOR PEACE IN THE WORLD

**Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> addresses disintegration of Muslim countries**

**His Holiness praises Pope Francis for saying today’s atrocities do not equate to a religious war**

July 30, 2016 - The World Head of the Ahmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> has called on Muslim nations around the world to return to Islām’s true teachings of peace.

Speaking during his weekly Friday Sermon delivered at the Baitul Futuh Mosque in London, His Holiness said that the world was facing incredibly precarious and challenging times in light of recent terror attacks in Europe, which he deemed as completely against the teachings of Islām. His Holiness also addressed the increasingly volatile situation in Turkey and other Muslim nations.

Speaking about the increasing instability in the Muslim world, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

“With each day that passes, the power and strength of the Muslim nations is continuing to decrease. The fundamental cause is that Muslim leaders and their so-called religious scholars are blinded to Islām’s true teachings and are leading their nations on a destructive and

ruinous path.”

His Holiness continued:

“We see chaos and disorder in every Muslim country because the leaders are prioritising their self-interest over and above the rights of their people and the progress of their nation.”

His Holiness also added that the disintegration of Muslim countries benefitted only those who opposed Islām and so instead of destroying one another, Muslims should unite in peace.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

“The Muslim world and its governments have not learned the lessons of the very recent past. They have seen what has happened in Iraq, Syria and Libya and how those countries have been torn apart and how the future of those nations has been destroyed. The Muslim leaders should urgently reflect upon these examples and ask themselves who it is that benefits from turmoil and disorder in the Muslim world?”

His Holiness also responded to the recent spate of terror attacks in Europe. He said that such attacks were a complete deviation of Islām’s teachings. For example, he said that the recent murder of Father Jacques Hamel in France was “abhorrent and entirely opposed to Islām’s teachings”.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:



“Recently, terrorist organisations have started to regularly commit the most barbaric atrocities in Western countries by taking the lives of innocent people. The terrorists have no knowledge of Islām because otherwise they would realise that the Holy Prophet of Islām<sup>sa</sup> forbade the murder of innocent people under any circumstances. The Holy Prophet<sup>sa</sup> prohibited the targeting of innocent children, women, elderly people and he forbade the targeting of religious leaders and places of worship such as Priests and Churches.”

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> continued:

“The only thing the terrorists are achieving is to completely violate the teachings of the Holy Qur’ān and of the Holy Prophet Muhammad<sup>sa</sup>. Let it be clear

that they are not practicing Islām, rather it seems as though they have invented their own hate-filled and poisonous religion.”

Speaking about the meaning of the word ‘Islām’, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

“Allāh the Almighty has named our religion as ‘Islām’ which literally means peace and so even the name itself rejects all forms of terrorism, extremism and compulsion. Rather, Islām is that religion that champions peace, freedom, love and security for all mankind.”

His Holiness also praised recent comments made by Pope Francis in which he said that whilst the “world is at war, it is not a religious war”. His Holiness said that the Pope was right to make the distinction that today’s warfare was not

motivated by religion but by greed and a desire for power and wealth.

Concluding, His Holiness said that in today’s turbulent times the onus lay upon Aḥmadī Muslims to counter the extremist narrative by spreading the true and peaceful teachings of Islām, through both their personal conduct and through the media and other relevant platforms.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

“Spread peace to all parts of society. Spread love amongst all of mankind. Bring people towards God Almighty and the Holy Prophet of Islām (peace be upon him) by winning their hearts through the power of love, grace and compassion.”

His Holiness said there was an urgent need for Aḥmadī Muslims to pray for peace in the world.

## Head of Aḥmadiyya Muslim Community Launches MTA International Africa TV Channel



**The new channel will produce specifically tailored content for the African continent**

August 2, 2016 - The Aḥmadiyya Muslim Community is pleased to announce that at 4pm (BST) on 1 August 2016, the World Head of the Aḥmadiyya Muslim Community, the Fifth Khalīfa (Caliph), His Holiness, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> launched MTA International Africa – a new television channel established specifically to meet the needs of the people of Africa.

His Holiness launched the channel from the Transmission Department of MTA International London Studios, based at the Fazl Mosque, by pressing a button to officially launch the new channel.

The launch was followed by a silent prayer led by His Holiness in thanks to God Almighty.

The new channel began by broadcasting the recitation of the Holy Qur’ān followed by a programme introducing the new channel.



MTA International Africa will continue to broadcast all of the programmes of the Head of the Aḥmadiyya Muslim Community, such as his weekly Friday Sermon and other addresses.

It will also be producing unique content specifically tailored to the people of Africa and many programmes will be broadcast from the newly built MTA International Ghana Studios in Accra.

The launch of MTA International Africa marks yet another significant landmark in the development of MTA International.

The aim of the channel is to spread the true and peaceful teachings of Islām in local languages to the people of Africa and to be a means for the moral training of Aḥmadī Muslims living in Africa.

## Statement of Ahmadiyya Muslim Community Following France Church Attack

July 27, 2016 - All members of the Ahmadiyya Muslim Community throughout the world have been left shocked and devastated by yesterday's murder of Father Jacques Hamel in a church in France.

The Ahmadiyya Muslim Community considers this to be an outrageous and evil attack that can never be justified in any way or under any circumstances.

The teachings of the Holy Qur'an and of the Founder of Islam, the Holy Prophet Muhammad<sup>sa</sup> are of peace, tolerance and love for humanity.

The Qur'an says to kill even one innocent person is akin to killing all of humanity. (Qur'an 5:33)

Throughout his life, the Holy Prophet Muhammad<sup>sa</sup> condemned all forms of warfare, violence and injustice. He strictly instructed his followers that even in a state of defensive warfare, Muslims were not permitted to attack



any religious leader, any place of worship or to target innocent people such as the elderly, women and children.

Today no nation and no group has waged war against Islam. Muslims are living freely here in the West and are able to practice their religion and so Muslims should be grateful for these freedoms. Thus the hatred manifested by terrorists and extremists is completely incomprehensible. Such terrorists and extremists are not defending Islam but rather are serving only to defame and

discredit its name and its teachings.

The Ahmadiyya Muslim Community offers its deepest condolences to the family of Father Jacques Hamel and to all those affected.

We further offer our sympathies to Pope Francis, the Roman Catholic Church and to the people of France. We share in their grief and we share in their outrage.

We pray for peace in the world and for an end to all forms of terrorism, extremism and hatred.



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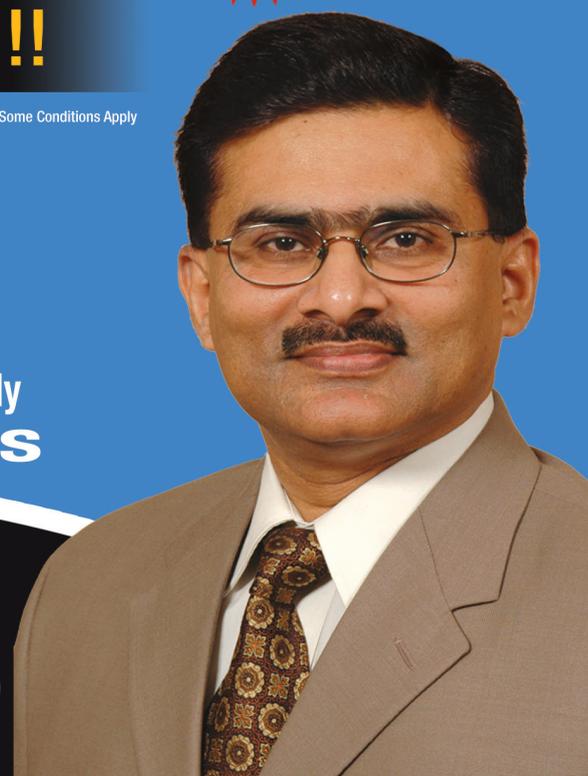
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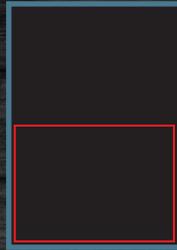


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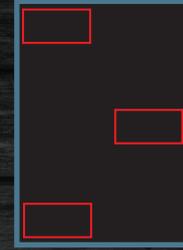
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