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Gazette

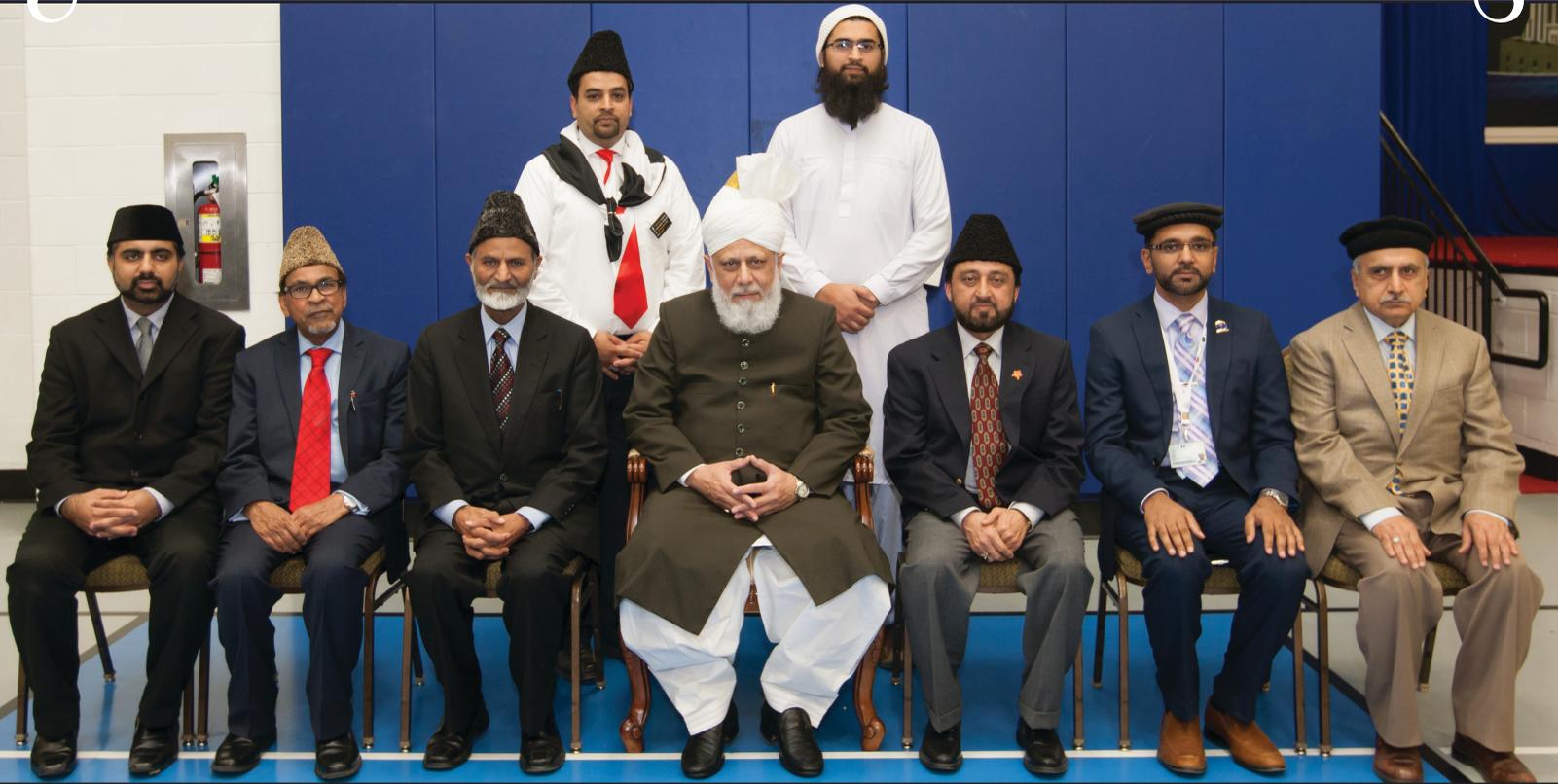


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Photo of Editorial Board
Aḥmadiyya Gazette Canada
with Huzoor Anwar (may Allāh be his Helper)
October 30, 2016



Sitting on chairs from left to right:

Usman Shahid, Hidayatullah Hadi, Lal Khan Malik, Huzoor Anwar (aa),
Prof. Hadi Ali Chaudhary, Mubashir A.Khalid, Akram Yosouf

Standing from left to right:

Muzaffar Ahmad, Farhan Ahmad Naseer

Other Members:

Hassan Mohammad Khan Arif, Shafiqullah, Hafiz Rana Manzoor Ahmad,
Masood Nasir, Asif Minhas, Nadia Mahmood, Tahira Malik,
Amal Yousuf, Naylah Ahmad, Mishall Malik, Kashif Mahmood

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

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Pearls of Wisdom



THE HOLY QUR'AN

And say, 'O my Lord, make my entry a good entry and then make me come forth with a good forthcoming. And grant me from Thyself a helping power.' (17:81)

وَقُلْ رَبِّ اَدْخِلْنِيْ مُدْخَلَ صِدْقٍ
وَ اَخْرِجْنِيْ مَخْرَجَ صِدْقٍ وَّ اجْعَلْ
لِيْ مِنْ لَّدُنْكَ سُلْطٰنًا نَّصِيْرًا ﴿٨١﴾

HADĪTH OF THE HOLY PROPHET MUHAMMAD^{SA}

Hazrat 'Abdullāh ibn Mas'ūd relates that the Holy Prophet^{sa} said: Truth guides to virtue and virtue guides to Paradise. A person persists in telling the truth till in the sight of Allāh, he is named Truthful. Lying leads to vice and vice leads to the Fire; and a person goes on lying till in the sight of Allāh he is named Liar. (Ṣaḥīḥ Bukhārī, Kitābul Adab qtd. in Hadīqatus Sālihīn, pp. 658-659)

عَنْ اِبْنِ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: اِنَّ الصِّدْقَ يَهْدِيْ اِلَى الْبِرِّ- وَاِنَّ الْبِرَّ يَهْدِيْ اِلَى الْجَنَّةِ ، وَاِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يَكْتَبَ عِنْدَ اللهِ صِدِّيْقًا- وَاِنَّ الْكُذْبَ يَهْدِيْ اِلَى الْفُجُوْرِ، وَاِنَّ الْفُجُوْرَ يَهْدِيْ اِلَى النَّارِ، وَاِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّى يَكْتَبَ عِنْدَ اللهِ كَذَّابًا-

(صحيح بخارى - كتاب الادب، باب قول الله اتقوا الله
وكونوا مع الصادقين حذيفة الصالحين ، حديث نمبر 697،
صفحه 659-658)

So Said the Promised Messiah^{as}



Victory of Monotheism

The ultimate victory belongs to monotheism; all deities shall perish and false gods shall be extinct of their divinity . . . There shall be a new Earth and new Heavens. The days are now at hand when the sun of truth shall rise from the west, and Europe shall be acquainted with the true God. After this, the door of repentance shall be closed; because those who enter, shall do so with force, leaving behind only such, whose hearts are shut against the door of nature; and who love darkness rather than light (spiritual). Very soon, nations shall perish, except Islām; and all designs shall fail, but the Heavenly Design of Islām shall neither fail nor slow down, until it scatters deception (*Dajjālīyyat*) to pieces. The time is near when the true Unity of God, felt even by dwellers of the wilderness, who are devoid of all knowledge, shall spread in countries. That day, there shall remain neither an artificial atonement nor an artificial god.

(*Majmū‘a Ishtihārāt* Vol 2, p. 305)

Guidance from Hazrat Khalīfatul-Masīh V^{aa}

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

Equity, Justice and Good Conscience

Friday Sermon Delivered on November 25, 2016

All Ahmadīs, particularly the office-bearers, should ask themselves whether they are fulfilling the trusts placed in them and are making their decisions based on justice and impartiality.

As we teach justice to the world, we should exemplify it in our own conduct.

Remembering Mr. Adnan Muhammad Sahib of Halab, Bashir Begum Sahiba of Qadian, and Rana Mubarak Ahmad Sahib of Lahore.

On November 25, 2016, Hazrat Khalīfatul-Masīh V (May Allāh be his Helper) delivered the Friday Sermon at Baitul Futuh Mosque, London.

After reciting verse 136 of Sūrah, Al-Nisa’, which is translated as follows:

O ye who believe! be strict in observing Justice, being witnesses for the sake of Allāh, even though it be against yourselves or against parents and kindred. Whether he be rich or poor, Allāh is more regardful of them both than you are. Therefore follow not low desires so that you may be able to act equitably. And if you conceal the truth or evade it, then remember that Allāh is well aware of what you do. (4:136)

Huzoor Anwar (aa) said: We tell the world that the solution to all its problems lies in the Holy Qur’ān. In response to a question from a journalist in Canada, I said that all worldly powers have done everything they could in order to eradicate extremism, but the problem still persists. There is only one thing that has not been tried, and it is to solve these problems in the light of the Qur’ān’s teachings. On hearing this they are all reduced to silence. Muslim

countreies have also not acted upon the Qur’ān’s teachings, and this is why they are the most affected by this evil. And this is a great tragedy. Although no one has directly asked me that if these teachings are indeed practicable then why do Muslims countries do not reform themselves, still these questions arise in their minds. This is why when speaking to these audiences I first speak of the state of the Muslims and then show these powers a reflection of their own conduct. I tell them the fact that the Muslims are not acting upon these teachings is also proof of Islām’s and the Holy Prophet’s truthfulness, because all this had been foretold. Huzoor Anwar (aa) said: When Ahmadīs look at these events, instead of being worried they should be happy that they are the ones who are fulfilling the other part of the prophecy.

Huzoor Anwar (aa) said: I have said previously in many sermons that this verse embodies the standards that Islām has set in terms of justice and impartiality. In order to further the mission of the Promised Messiah we have to practically demonstrate the teachings of the Holy Qur’ān in our lives. Today we need to set these examples both at the level of the Jamā’at and the society. People can ask us whether we ourselves conduct ourselves according to these standards of justice and impartiality. Huzoor Anwar (aa) explained the connotation of the words qist (Equity) and adl (Justice) and said that each of us need to reflect on whether or not we conduct ourselves according to these standards.

Huzoor Anwar (aa) said: Once in a lawsuit, the Promised Messiah gave a testimony against his own family. Huzoor Anwar

(aa) said that the Promised Messiah expected his followers to meet the highest standards in keeping with the Holy Qur’ān. If they have the authority to make judgements, they should do so rising above all considerations of kinship or friendship. The highest standards of justice must be met regardless of who loses as a result. Once we have set these standards, we will be able to say that today we are the ones who, acting upon the teachings of Islām, have the courage to be just even to our enemies. We have to set these standards because we are the ones who will guide the world in future. And if we do not set these standards then we are being disloyal to the pledges we have made. Every Ahmadī, and office-bearers in particular, should make sure that their judgements meet the highest standards of justice.

Speaking about some complaints regarding those who make decisions or give verdicts, Huzoor Anwar (aa) said: A decision has to be made in favour of one party, but both parties should be satisfied that their point of view was heard and that the person made the decision according to his understanding. Addressing the departments that deal with public matters, Huzoor Anwar (aa) said: They should give their judgements after using all their capacities to thoroughly look into the matter and then make a judgement. And they should also pray that Allāh may enable them to reach the correct decision. Every office-bearer should make sure that everyone working with him is fulfilling the norms of justice. We should all work purely for the sake of Allāh. All Ahmadīs, and office-bearers in particular, should be role models for

others. Our character should be such that the testimony given by an Ahmadī is never challenged.

Huzoor Anwar (aa) said: Describing the signs of a believer, the Holy Prophet (sa) stated that faith and infidelity, truth and falsehood cannot live together in one heart; nor can honesty and dishonesty be together. May Allāh enable every

Ahmadī to fulfil the norms of justice. This beautiful teaching should continue into our future generations so that when the time comes we should be able to establish true justice.

At the end of the sermon, Huzoor Anwar (aa) informed the Jamā'at of the tragic martyrdom of Mr. Adnan Muhammad Sahib of Halab (Syria), and the sad

demise of Bashir Begum Sahiba, wife of Chaudhary Manzoor Ahmad Cheema Sahib Dervish of Qādiān, and that of Rana Mubarak Ahmad Sahib of Lahore. Huzoor Anwar (aa) led their funeral prayer in absentia after the Friday prayer.

Finding Fault and Complaining

Friday Sermon Delivered on December 2, 2016

Our success lies in making our judgement according to God's commandments and not to force the Khalīfa to make decisions on the basis of our own egos.

To report against the office-bearers without identifying oneself is against the commandments of the Holy Qur'ān. Remembering Sajid Mahmood Sāhib of Karachi, Sheikh Abdul Qadir Sāhib of Qādiān, and Tanveer Ahmad Lone Sāhib of Kashmir.

On December 2, 2016, Hazrat Khalīfatul-Masīh V (May Allāh be his Helper) delivered the Friday Sermon at Baitul Futūh Mosque, London.

Huzoor Anwar (aa) said that some people make complaints against office bearers or other people and demand immediate action against them as they are tarnishing the image of the Jamā'at. But very often people who make such complaints remain anonymous and do not give their names, or else they give fictitious names and addresses, and hence no action can be or is taken on such complaints.

Huzoor Anwar (aa) said that this habit of complaining anonymously is mostly prevalent in Pakistan and India, and it is not new because such instances have been found in every period. Once Hazrat Musleh Mau'ūd (ra) gave a sermon on this issue and said that those who write such letters are either liars or hypocrites. If they were really true and courageous, they would not care about anything. While they pledge to sacrifice their lives, wealth, time and honour, when it comes to what they think is the honour of the Jamā'at, they start concealing their names lest it should tarnish their name. Therefore, someone who has shown weakness to start with, it is quite possible that he might also be false in his other statements. Allāh says in the Holy Qur'ān that if you hear of something you should

first look into it. Hazrat Musleh Mau'ūd (ra) says that those who write such anonymous letters are themselves guilty of concealing their own names, and yet want their complaints to be accepted as it is and for the accused to be punished immediately.

Hazrat Musleh Mau'ūd (ra) said that *Fāsiq* doesn't only mean an evil-doer, rather, according to the lexicon, it means anyone of quick temper, who quarrels over every minor thing, does not obey or cooperate, who magnifies other people's little faults and says that others must be punished on the basis of what he says and should not be forgiven. Huzoor Anwar (aa) related the story of a person who, on account of his temperamental nature, used to pass verdicts against everybody.

Huzoor Anwar (aa) said: All those who make such anonymous complaints should bear in mind that this is against the Qur'ānic injunctions, because the Holy Qur'ān says that you should first make inquiries about the one making the complaint. If we started acting on every complaint with such inquiry, then, instead of progressing, the Jamā'at would start to decline. The real thing is to act upon Qur'ānic injunctions and Sunnah.

Huzoor Anwar (aa) said: Some people on account of their disposition and culture are wont to be very rigid in some matters. There is no basis for such things. Hazrat Musleh Mau'ūd (ra) illustrated this with an incident related to the Promised Messiah (as) and Hazrat 'Ammā Jaan (ra). Those who complain about relationship between a man and woman should know that they have to produce four witnesses, otherwise the Qur'ān has laid out a punishment for such accusations.

Huzoor Anwar (aa) said that such people break the Shari'ah's strict commandments by not giving their names, while insisting that such and such things are against the Shari'ah. If

you wish to apply the Qur'ān's law to others, then you should first apply it to yourself. Sometimes they say that such and such a person took a false oath. But when such a matter was put before the Holy Prophet (sa), he said that he had to judge according to God's commandment. Therefore, always remember that someone's complaint will not be acted upon according to his own principles. Where two witnesses are required they should be presented, and where four witnesses are required they should be presented, then the matter shall be securitized and judged accordingly. Our success lies in making our decisions according to God's commandment. Let us not force the Khalīfa to make decisions based on our own egos. May Allāh give the complainants the understanding that their complaints should be accompanied by evidence and their names and thus they will become part of the investigation. Especially when they see that the Jamā'at is being tarnished by certain acts, they should come out and complain openly. Likewise, may Allāh enable the office-bearers who have been appointed by the Khalīfa to make judgements with fairness and according to Divine injunctions! Amīn!

At the end of the Sermon, Huzoor Anwar (aa) informed the Jamā'at of the tragic martyrdom of Sheikh Sajid Mahmood Sāhib of Karachi, and the sad demise of Sheikh Abdul Qadeer Sāhib Dervish Qādiān, and Tanveer Ahmad Lone Sāhib of Kashmir, and led their funeral prayers in absentia after the Friday prayers.

Islām Ahmadiyyat - Divine Signs of Truth

Friday Sermon Delivered on December 9, 2016

Jamā'at Ahmadiyya is, and will continue to offer sacrifices in order to spread the message of peace and for spreading their faith that is Islām.

An exhortation to the Jamā'at to show patience and steadfastness in the aftermath of the police raid on Tahrīk Jadīd offices in Rabwah.

Many prophecies, of the Holy Qur'ān and those mentioned in Hadīth in support of the Promised Messiah's (as) claim, have

been fulfilled.

If we are to be a part of the Jamā'at's progress and victory, we have to turn to prayers, develop our spirituality, and establish a relationship with Allāh.

On December 9, 2016, Hazrat Khalīfatul-Masīh V (May Allāh be his Helper) delivered the Friday Sermon at Baitul Futūh Mosque, London.

Huzoor Anwar (aa) said: Those who have veils on their eyes and who have decided not to believe can never witness God's help and His signs. It has always been the way of those who reject God's Messengers that even after witnessing signs they ask to be shown a sign. Therefore, on account of their extreme transgression, God seals their hearts so that they are unable to perceive the truth. Sometimes God visits such people with His wrath as a sign for His Messengers.

Huzoor Anwar (aa) said: The same was the case with the enemies of the Promised Messiah (as). They saw signs but even after witnessing them they just ignored them. Some of these leaders of the unbelievers became manifestations of God's wrath. The Promised Messiah (as) detailed numerous signs of God's help that had been shown to him. He also told of the many signs and prophecies foretold by the Holy Prophet (sa) that had been fulfilled in his favour. The religious leaders, however, did not accept these signs and led others astray as well — as they continue to do even today. The Promised Messiah (as) wrote about the many signs of his truthfulness that had been manifested at various times, such as the eclipse of the sun and the moon, the plague, the digging of canals, setting up of new settlements, the breaking asunder of mountains, the publication of books

and magazines, the invention of new means of transport, and many more signs foretold by the Holy Qur'ān and the Holy Prophet (sa). Hazrat Musleh Mau'ūd (ra) said that instead of looking at these signs, people just resort to levelling ridiculous allegations against the Promised Messiah (as).

Huzoor Anwar (aa) said: Allāh had consistently told the Promised Messiah (as) that his Jamā'at would have to make sacrifices in the same way as the followers of past Prophets did. The Promised Messiah (as) once saw in a dream that he had entered the house of Nizām-ud-Din, which means, the administration of the faith. Therefore, this dream means that ultimately Jamā'at Ahmadiyya will become the administration of the faith, and will prevail over all others. As to how this supremacy will come about, the Promised Messiah (as) says that some of it will be achieved in the way of Hassan (ra), and some in the way of Husain (ra).

Huzoor Anwar (aa) said: Hazrat Hassan (ra) achieved success through peace, and Hazrat Husain (ra) through martyrdom. Thus the Promised Messiah (as) was told that the Jamā'at will reach the status of Nizām-ud-Din, but it will do so partially through peace and love and harmony, and partly through sacrifices and martyrdom. If anyone thinks that we will attain supremacy without peace and love and sacrifices, then he is severely mistaken. We will at times have to opt for peace and reconciliation, and at times we will have to follow in the way of Hazrat Husain (ra), which means that we will prefer to die rather than submit to the enemy. Both these ways are destined for us. For us it is neither solely the part of the Messiah (as), nor that of the Mahdī (as), it is a path in between that we have to tread. One supremacy will come through peace and harmony and the other through making of sacrifices, and then will the Jamā'at enter the house of Nizām-ud-Din and succeed. Both these examples are being shown by the Jamā'at today. We are spreading the message of peace and harmony, and we are also making sacrifices. Where there is help from God, there is also opposition from the people. This is the way it has always transpired with the followers of Prophets,

but this opposition does not frighten us, rather it increases us in our faith.

Speaking about the recent raid of the CTD on the Offices of Tahrīk Jadīd and Zia-ul-Islām Press in Rabwah, Huzoor Anwar (aa) said: After the recent raid in Rabwah by the Counter Terrorism Police, which has been set up to counter terrorism, in which two of our missionaries and some workers were taken away, I have received letters from Rabwah, even from women saying that we are not afraid, our faith is and will remain strong, we will face every hardship and make sacrifices. Huzoor Anwar (aa) said that this is the spirit each one of us should have. Allāh has promised that the final victory belongs to our Jamā'at. Opposition has always been there and always will be. These people are afraid of us because we tell them to fear God and to seek refuge from His wrath. And they respond by saying, "Who are Ahmadīs to tell us to fear God? And who can be a greater terrorist than one who tells us to fear God, therefore, they should be arrested and killed." May Allāh give these people true understanding and save the country from the maulawīs who are the real terrorists and who have spread mischief in the country, and no life is safe from them. May Allāh also grant this special police the courage that instead of going after peaceful and patriotic citizens who abide by the law, they should apprehend those at whose hands the lives of the citizens are not safe, who are destroying the country from its roots, and also those who are busy pillaging the country. Ahmadīs should pray that Allāh may keep Pakistan safe and save it from the clutches of the aggressors. Ahmadīs make sacrifices and will continue to do so, and Allāh will cause these sacrifices to bear fruit.

Huzoor Anwar (aa) said: Ahmadīs are also being persecuted in Algeria at the hands of the government. May Allāh enable that government to realize that Ahmadīs are peaceful citizens. They accuse Ahmadīs of conspiring against the government, whereas nowhere do Ahmadīs ever fight against their government. We will remain peaceful, and we have to make sacrifices for this, we will do so. Inshā'Allāh!

Hazrat Musleh Mau'ūd (ra) said that the worst kind of antagonism is shown by

one's own kin, because they cannot bear for someone from among them to be honoured. Huzoor Anwar (aa) also cited the revelation revealed to the Promised Messiah (as) that the family's ancestral line would terminate, except for his own. And this is what happened. When this revelation was revealed, there were 70 members of that family, and today there are none. They disappeared and so did their progeny. This too is a great sign of the truth of the Promised Messiah (as). Then Huzoor Anwar (aa) shed light on the revelation to the Promised Messiah (as) "Tai Aai" (The Aunt came) and said that it comprises three prophecies. First, that his Khalifa would be from among his progeny. Second, that the paternal aunt would enter the Jamā'at. And the third was about the longevity of the maternal

aunt, who died in 1927. This was a great sign. There are many other prophecies that consist of just two words.

Huzoor Anwar (aa) said: When the Promised Messiah (as) visited Delhi, he also visited the tombs of saints and said: "I pray so that the souls of these saints may be moved, and so that their descendants do not deviate from the light that God has sent to guide the world today. Surely, the time will come when Allāh will open their hearts to acceptance." Huzoor Anwar (aa) said: Even today it is the duty of the Delhi Jamā'at to spread the message of the Promised Messiah (as). Huzoor Anwar (aa) said that the most important thing is to pray.

Huzoor Anwar (aa) said: Christianity found acceptance about 300 years after Jesus. If we look at our own situation,

we will find acceptance long before that. Whether it is Pakistani maulawis, religious leaders, or worldly powers, they are of no consequence in the eyes of God. They can never bar the Jamā'at's progress. However, in order to achieve this progress we cannot depend solely on the missionaries, and we should all join in with our prayers and by raising our spiritual standards. These are the two things that will end the opposition to the Jamā'at and open the path to our progress. May Allāh enable us to do so! Amin!

At the end of the sermon, Huzoor Anwar (aa) spoke about the sad demise of Sufni Zafar Sahib, a Missionary from Indonesia and led his funeral prayer in absentia after the Friday prayers.

The Holy Prophet (sa) - Mercy for all the worlds

Friday Sermon Delivered on December 16, 2016

We believe the Promised Messiah to be a Prophet who is completely subordinate to the Holy Prophet (sa) . We fully believe

in the true meanings of Khātamun Nabīyyīn and in the final Sharī'ah.

Describing the attack on the Aḥmadiyya Mosque in Dulmial, Pakistan, by a mob celebrating 12 Rabi'ul-Awwal, Huzoor Anwar (aa) advised Ahmadīs to observe patience and abide by the law. Jamā'at Aḥmadiyya holds Seeratun Nabi conferences in over 200 countries. Al-Fadl published special Khātamun Nabīyyīn numbers.

We can sacrifice our lives but will never turn our back on لا اله الا الله محمد رسول الله (declaration of faith).

On December 16, 2016, Hazrat Khalīfatul-Masīh V (May Allāh be his Helper) delivered the Friday Sermon at Baitul Futūh Mosque, London.

Huzoor Anwar (aa) said: We are in the Islamic month of Rabiul Awwal. This month has great significance in the Muslim world, and particularly in the Indo-Pak Subcontinent, because the Holy Prophet (sa) was born on the 12th of this month. Hazrat Sahibzada Mirzā Bashir Ahmad Sahib (ra) has cited an Egyptian scholar's research according to which the correct date is the 9th of Rabiul-Awwal. In any case, this is the month in which our lord and master the Holy Prophet (sa) was born. It is a pity,

however, that while Muslims celebrate this day to commemorate the birth of the Benefactor of Mankind, their own hearts are estranged from one another. Allāh describes the believers as people who are very compassionate towards one another. Far from compassion, these people are thirsty for one another's blood. Hundreds upon hundreds of Muslims are being killed at the hands of other Muslims. Such acts are abhorrent to God and His Messenger, and yet they perpetrate them in the name of God and His Messenger.

They are setting examples of brutality in the name of God, Who is the Sustainer of the world and Most Compassionate and Merciful, and in the name of the Benefactor of Mankind, and are depriving women and children and innocent people of their homes, depriving them of food and shelter and killing them. Allāh says that the deliberate killing of one Muslim will lead you to hell. You can never be safe from the fire of hell by killing innocent people. However, these so-called custodians of the faith and worldly leaders with vested interests are making less knowledgeable and gullible Muslims to commit atrocities by promising them paradise. They have defamed Islām so much that the first impression that arises in the minds of Western people when they hear the name Islām is cruelty and brutality.

Huzoor Anwar (aa) said: But there is one point on which these leaders and 'ulamā' come together and cooperate with one another. The Holy Prophet (sa) said that these 'ulamā' would be the worst of the creatures living under the firmament of heavens and would create great mischief. This is what is happening today. These 'ulamā' are igniting fires instead of putting them out. The Holy Prophet (sa) said that at such a time the Promised Messiah (as) would appear and he would inform people about the true teachings of Islām and once again bring it together as one Ummah. But these 'ulamā' refuse to accept this. Instead they play with people's passions by feeding them with false notions, and create mischief by using concocted beliefs that are baseless. These mischief mongers inflame people's passions by claiming that Ahmadīs do not believe in Finality of Prophethood. In response to this we can only say لعنة الله على الكاذبين, May the curse of God be upon the liars. Ahmadīs believe in the meaning of the Finality of Prophethood that is told by the Holy Qur'ān and Hadīth, which is that no Prophet can now come who is not the Holy Prophet's (sa) servant and is not bound by his Sharī'ah.

Huzoor Anwar (aa) said: If we believe the Promised Messiah (as) to be a Prophet, it is only as a complete servant of the Holy Prophet (sa). This was also the view held by great scholars of the past. Hazrat Shah

Waliullah Dehlvi (rh) writes in *Tafhimat Ilahiya* that Finality of Prophethood means that no one can come with a new Sharī'ah from God, but one can come without the Sharī'ah. Similarly, Hazrat Ayesha (ra) said: "Do say that the Holy Prophet is *Khātamun Nabīyyīn*, but do not say that there shall not be a Prophet after him."

Therefore, if we accord Hazrat Mirzā Ghulām Ahmad of Qādiān (sa) the status of a Prophet, we do so believing him to be a perfect servant of the Holy Prophet (sa). Thus, the claims of the 'ulamā' that Ahmadīs believe Mirzā Ghulām Ahmad to be a prophet is only meant to create mischief. Muslims should look at their own condition and reflect whether or not there is a need of a reformer to appear and unite this ummah. This prophecy has surely been fulfilled.

Speaking of the recent events in Pakistan, Huzoor Anwar (aa) said: About four days ago, some Maulawīs and rioters attacked our mosque in Dulmial on the occasion of 12 Rabiul-Awwal. There were Aḥmadīs inside the mosque who did not let them in and closed the doors. However, upon the assurances of the police that they would protect the mosque the doors were opened. The rioters then entered the mosque and the police stood aside. The rioters took all the things in the mosque and burnt them. In their own estimation they did a great service to Islām. We, however, do not and will not fight the law. We do not care about material things, but

his claim and said that he had come to establish *Tauhid* and the honour of the Holy Prophet (sa), and that he had come for the rejuvenation of Islām. In the time of Hazrat Khalīfatul-Masīh II (ra), non-Muslims denigrated the Holy Prophet (sa). At that time Hazrat Khalīfatul-Masīh II (ra) held large conferences all over India where Ahmadīs and non-Ahmadīs were invited to forget their differences and defend the Holy Prophet (sa). Even non-Muslims were invited to come and speak on the life of the Holy Prophet (sa), and many of them did come and gave lectures on this subject.

When the first such convention was held in Qadian in 1928, two Hindu poets presented their eulogy of the Holy Prophet (sa). Several newspapers praised these conventions and published reviews on them. *Al-Fadl* published a special *Khātamun Nabīyyīn* number. Thereafter, these conventions have been held regularly by Jamā'at Aḥmadiyya. Hazrat Khalīfatul-Masīh II (ra) even suggested that these conventions should not be confined to 12 Rabiul-Awwal, but should be held all year around. This is the history of the Jamā'at. Today, by the grace of Allāh, these conventions are held in more than 200 countries. It is only Ahmadīs who are and will remain cognizant of the true status of Finality of Prophethood and inform the world about it. This is important because the Promised Messiah (as) said that if you wish to reach God, you must hold on to the Holy Prophet .

Huzoor Anwar (aa) said: We are fortunate to have pledged Bai'at to the Promised Messiah (as) and it is our duty to carry on his mission. In *Barahīn Aḥmadiyya*, the Promised Messiah (as) cited one of his revelations and said:

صل على محمد سيد ولد آدم و خاتم النبيين Send Durud on Muhammad (sa), who is the leader of the progeny of man, and who is the *Khātamun Nabīyyīn*. This means that all blessings are because of him. *Subḥān Allāh*, there is such proximity between this lord of mankind and the One God that being his lover makes one a beloved of God, and his servant becomes the leader of the world. The Promised Messiah (as) said that we should recite Durud with the intention that Allāh may send down His bountiful blessings on His noble Prophet and make him the source of blessings for the whole world, and that Allāh may manifest his greatness and his glory in this world and in the hereafter. We should not do it for ourselves, thinking that we will thus attain so much blessings, rather it should all be meant for the Holy Prophet (sa).

Huzoor Anwar (aa) said: No matter what our opponents say and no matter what they accuse us of, we love the Holy Prophet (sa) and we are more cognizant of his being the *Khātamun Nabīyyīn* than anyone else. And all this has been bestowed upon us by the Promised Messiah (as). We pray that after every attack and atrocity of the enemy, Allāh may further strengthen us in our faith and enable us to send Durūd on the Holy

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if it comes to our faith in God's oneness and the Holy Prophet (sa), we will not abandon these even if we lose our lives. Huzoor Anwar (aa) said that our opponents think that by holding such gatherings and making abusive speeches they are doing a service to Islām. However, the real responsibility to serve Islām was taken up by Jamā'at Aḥmadiyya when the Promised Messiah (as) made

Huzoor Anwar (aa) read out some extracts from the writings of the Promised Messiah (as) regarding the true meaning of Finality of Prophethood, obedience to and love for the Holy Prophet (sa), the purpose of the coming of the Holy Prophet (sa) and the revelation of the Holy Qur'ān, the character of the Muslims, and defending the honour of Islām and the Holy Prophet (sa).

Prophet (sa) more than before, so that Muslims too should understand his status and these lost souls should return to the right path, and the beautiful teachings of Islām should spread in the whole world! Amīn!

Jalsa Sālāna Canada 2016

Speeches of Dignitaries

Amal Yousaf



The following are some of the speeches of Dignitaries at the Jalsa Sālāna 2016. They have been transcribed by Amal Yousaf Sāhiba.

Honourable Patrick Brown, Leader of the PC party of Ontario



Assalamu alaikum

Thank you so much for the privilege to be here today, Asif, for including me in this incredible gathering of your community. I got the opportunity to attend many of these conferences over the last 10 years and it is always an incredible, incredible gathering for Muslims and non-Muslims to learn about Islām's values and ideas. I even got a chance in 2009 to go and meet with [the] Ahmadiyya community in Pakistan- some of the persecuted community. I had a chance as a federal parliamentarian to sit down and hear about the challenges abroad. One of the beautiful things for us in Canada is that we have this devout commitment to religious freedom that crosses every part of this land and I look at Canada, I look at Ontario and this week was a beautiful week in Ontario legislature.

I know my colleague; Andrea Horwath is here and, the NDP put forward a motion to recognize Islāmic heritage month and, where in other legislatures there might have been a point of contention, in Ontario all parties immediately agreed, all parties immediately gave complete consent and

we saw that passed without contention, without issue. And, it makes me think how lucky we are to live in Canada, how lucky we are to live in Ontario where you see that sense of community, that sense of complete and universal commitment to religious freedom. It also reminds me of the moment where we saw that horrendous fire bombing of a mosque in Peterborough and, the reaction in our legislature in every political party was to say that those that attack one of us, attack all of us and that in Canada we stand by each other, in Ontario we stand by each other. And yet another illustration of that sense of unity is how we have seen Canada rise to the occasion in helping refugees.

I had the chance to go in the spring to Lebanon and visit some of the refugee camps that were supported by Islāmic Relief Canada and when you meet the orphans that need a second chance, a helping hand, when you meet widows that are being helped immensely by Islāmic Relief Canada, it makes you so proud immensely of the work that we as a country are doing, that Canadians in every province are doing to help- just another reminder of how truly privileged we are live in this incredible country, incredible province. So, I just wanted to come here today on behalf of the official opposition, on behalf of the Ontario PC party to pay my respects to the Ahmadiyya community for the immeasurable contributions you are making to Ontario, to the GTA and it is a privilege to work with you in bettering our community and have a wonderful conference. Canada is lucky to have this dynamic, vibrant Ahmadiyya community for 50 years and I know it is going to be that way for years and years to come.

Thank you so much.

Honourable Andrea Horwath, Leader of the NDP party



Assalamu alaikum

I am honoured to be here with you once again today. I will be joined in a little bit by my deputy leader, Jagmeet Singh who will be spending the rest of the afternoon with you and enjoying the words of His Holiness^{aa} as well as spending time with you during the lunch. I want to thank you and the leaders of the Ahmadiyya Muslim Jamā'at of Canada for once again welcoming me so warmly to the conference. It is a special occasion, of course this time around that His Holiness, Hazrat Mirzā Masroor Ahmad^{aa} is going to be addressing the convention in a very short time. This year of course, being the 50th anniversary of the Ahmadiyya Jamā'at of Canada, on behalf of Ontario's New Democratic Party, I want to extend my congratulations on many years of community service, community leadership here in Ontario.

The contributions of the Ahmadiyya community are significant. Not only as leaders in business, science, healthcare, the arts, all of the things that are done by members of your community on a professional level but, also the important initiatives that your community has undertaken for many many years: meet a Muslim family, for example; Je suis

Hijabi, A better future for Syrians, and Million pounds of food. These are just some examples of the initiatives that the Aḥmadiyya community has undertaken that make our province such a fantastic place, a better place for everyone to live. We know that Muslim communities across Ontario are a vital part of our province. That's why as the leader of the Conservative party just mentioned, last week the Ontario NDP successfully introduced and ensured, passed, got passed into law the establishment of Islāmīc heritage month in Ontario.

Everyone who lives in Ontario I think, knows what a great province, what a great place it can be. We welcome families from around the world who want to build a good life here. The Muslim community has taken a big leadership role in this, specially to sponsor, settle refugees from Syria. But and, unfortunately there is a but, the recent rise in Islāmophobia, Islāmophobic acts, targeting mosques in fact, some of you may know that a mosque in my riding in Hamilton, there was a recent attempt of arson and, I have to say that I was very proud of the way that our community pulled together to work with the worshippers at the mosque, with the leadership at the mosque, to circle around the community and make sure that healing began very quickly. And, in fact it was members of the Syrian refugee community in Hamilton that played an important role in making sure that the perpetrators of that hateful act were brought to justice. And, it was important that our police department in the city of Hamilton acknowledged and in fact charged the perpetrator with the kind of crime that was committed, which was a hate crime.

But, these are not the things we wish to dwell on, certainly we wish to dwell on this today. But, we do need to acknowledge that these occurrences take place in our province. We still have women wearing the hijab who were attacked by strangers on the street. This is not acceptable for a province like Ontario. This is not acceptable for a country like Canada. And so, that is why the passing of that legislature was so important because it provides with that window once again, to engage in dialogue, to teach those who are ignorant about the beauty of the Islāmīc faith, about the peacefulness of the people who practice

that faith of the Muslim community, of the generosity that you have shown here in Ontario and, here in Canada. We want to make sure that all Ontarians live up to the opportunity to create peace, and dialogue and, understanding and love. We want to see our province live up to all of the expectations that we have of it and make sure that it remains a place where everybody, and everybody, everyone can build a good life.

The NDP believes just like you do, in love for all, hatred for none. Celebrating our diversity and common values bringing us together make Ontario such a rich and wonderful place to live. As His Holiness^{aa} has said, rather than looking at each other through a lens of hatred, we should all look at one another through a lens of love and peace. The NDP agrees. So, I want to end by saying, thank you so very much for once again welcoming me today. I look forward to continuing the dialogue and to hearing your ideas on how we can continue to improve lives of all Ontarians and we can do that together. Thank you so very much. Enjoy the rest of the conference.

Mr. Gurpreet Dillon, Councillor



Assalamu alaikum

On behalf of our mayor, Linda Jeffrey and the city of Brampton, I wish to welcome the thousands of congregants from the GTA, Canada and worldwide to the annual 2016 Jalsa Sālāna. I would also like to welcome His Holiness^{aa} to Canada. It's great honour to have him here not only for Muslims but for all Canadians alike. As you may know, there is a masjid being built in the city of Brampton and I have been working closely with the team to ensure that the construction goes smoothly and that it is being built on time. I had the opportunity to visit Pakistan. My family is originally from there. My father is from there. I also have the chance to recently visit India. I know that Qādiān is a very special place for you. My family is from near there as well. And I want to

just thank the Muslim community, the Aḥmadī community as well, for what you have done for the community, what you've done for the GTA, what you've done for the city of Brampton as well. I had the chance to go to Pakistan and I got a chance to see the Muslim Community live every where I went. Wherever I went, I was given a lot of respect. When our car's punctured tire was fixed, they said they would not take any money from us. Wherever we went, we were invited to come and have a cup of tea. This is the love that I felt that I experienced and, that I will never forget that I received from the Muslim community. And I tell to everybody- don't believe what you see on TV, go experience it, go experience the Muslim community, go and talk to them and understand they are part of the community, that they want the community to get better. And that's why I thank you for everything that you do, what you're putting on here today. So, on behalf of the entire Brampton city council, on behalf of our mayor who was not able to be here, I want to thank you and I want to congratulate you on this event and, I hope to come back for years to come. Assalamu alaikum

Honourable Darrell Bradley, Mayor of city of Belize



Assalamu alaikum

I bring greetings to His Holiness^{aa} and to the people attending this Jalsa Sālāna from the people of Belize city. In November 2013, Belize joined over 200 countries of the world to have an active chapter of the Aḥmadiyya Muslim community. And, I was privileged then to hear Aḥmadī Muslims to speak of His Holiness's^{aa} message of peace, challenging the world to meet violence and hatred with understanding, patience and love. I was also privileged to hear of your many acts of charity and service down to Humanity First, bringing relief from suffering from all parts of the world and showing compassion without regard for geography, politics or religion. Since

then, and since being acquainted with the Aḥmadiyya Muslim Jamā'at in Belize, hearing for me has turned into seeing first-hand, your love for humanity; living your faith daily through acts of humility, charity and pray-full devotion, and we in Belize are appreciative of the work of the Aḥmadiyya Muslim Jamā'at: working with our youth through sports, carrying out training and entrepreneurial activities, distributing food and supplies and even most recently, opening the Aḥmadiyya center in Belize as a hurricane shelter after hurricane Earl. I have also moved about hearing people speak about His Holiness's^{aa} message to hearing it myself and, reading it myself and being inspired by His Holiness's^{aa} challenge for all Aḥmadi Muslims: to live their faith and; to create a world of peace and, tolerance and, unity; reforming actions through a recognition of a moral and spiritual obligation; to live lives of service to other and to our community. I extend congratulations to your community on this, the 50th anniversary of their Jamā'at in Canada and I stand against all forms of persecution, against members of your community for practicing your faith. I honour the fact that you have fought persecution with forgiveness and love. Thank you and I hope this Jalsa Sālāna is a huge success.

Ms. Sharon Webster, Senior Advisor to the Education Minister, Jamaica



Assalamu alaikum

Families of the worldwide Aḥmadiyya Muslim Jamā'at, I bring you warm love and respect on this very special occasion. I rise today to extend the regards of my minister of education, youth and information Senator, honourable Ruel Reed whom I represent here today. I will read and, also extend on behalf of my nation state regards of my Prime Minister, the most Honourable Andrew Micheal Holness. Brothers and sisters, Bob Marley, Jamaica, Rastafarian, is probably the best-known Jamaican known globally. He has penned many songs,

championing justice and messaging essential human rights which, many of us still fight to attain. He utilised the words of his imperial majesty, Haile Selassie of Ethiopia, anchor of the Rastafariate, to the league of nations in 1929 and I quote, “until the philosophy which holds one race superior and, another inferior is finally and permanently discredited and abandoned, there will be war; that until there are no longer first class and second class citizens of any nation; until the colour of a man’s skin is no more of significance than the colour of his eyes; that until the basic human rights are equally guaranteed to all without regard to race that until that day, the dream of lasting peace, world citizenship, rule of international morality will remain but a fleeting illusion to be pursued but never attained.” Even as he sang that to express concern about that search for peace, he also penned another song which was voted song of the millenium as we cross from the 20th century and into the 21st and, is integrally linked to your theme of love and respect and that is, one love. This message music is the same guide which His Holiness^{aa} is very clear on in his message yesterday to the women of the conference i.e. their essential love for family and responsibility to be core in a sense as a moral compass, to guide the family, ultimately the nation’s journey of life. This message of family love and respect, I am sure is what has influenced to reach the Jamaican Aḥmadiyya Muslim Jamā'at in Old Harbour, where they are emerging as a core center, a community development activity in my own parish of St Catherine. You know, as I was packing my bags to leave Jamaica, who was on my TV screen but missionary of the Aḥmadiyya Muslim, Mr. Umair Khan. He was on CVM, TV sports doing a feature on community sports which was reviewing a basketball league which, he has launched and one young man made a very striking and memorable comment and I paraphrase him. He said, you know if I followed the media I would think Muslims are not people to be associated with but, Mr. Khan, this mosque and his team’s activity has changed my mind and I can tell people about these Muslims because of my experience. Mashallāh. I extend, I now read the message from my Prime Minister, Micheal Holness,

I extend and heartfelt congratulations to the worldwide Aḥmadiyya Muslim

Jamā'at as you observe the 40th annual conference, Canada. It is undeniable that spiritual connections have often guided people’s principals and decisions.

As this administration continues to work to boost the economic growth and prosperity, we acknowledge that renewing the minds of our people and boosted morality is extremely important if we are to achieve our target. We cannot seek to build capacity of economic pockets and not at the same time, influence a development of family life and community life. Strong nations arise when their people create and develop strong individuals leading their families and communities.

In this regard, we are grateful for the positive teachings which you have embraced. You have influenced the global connectivity and reach of your spiritual community. Also, governments trust to create a safer, more secure environment for our people require collective efforts from all citizens. As part of our government’s responsibility to diligently pursue a wholesome society, we have also engaged Jamaicans through our national values and attitudes program which requires strong participation of all spiritual leaders.

We are therefore grateful to you for your continued promotion of peace, love and tolerance- both in deeds and words and, wholeheartedly endorse your love for all, hatred for none campaign. We encourage the Jamaican community intervention program in Old Harbour which promotes peace and empowers minds.

We hope that your adult literacy, sports and rural development initiatives will continue to grow and impact lives positively. I wish for you every success as you host this significant milestone convention and look forward to strengthening of our relationship with you and communities you serve worldwide. One love.

**Honourable Dr Kirsty Duncan,
Minister Science for Federal
Government of Canada**



Assalamu alaikum

My name is Kirsty. Brothers, sisters and children, I am very happy to be here. It is great to once again be at the Jamā'at during this special time of the year in Canada-Thanksgiving, a time to give thanks to those who matter most to us, to say thank you to friends and family and, I know my colleagues from the federal house and I see Minister Sohi is here; Francesco Sorbara, member of Parliament and members of Parliament: Iqra Khalid, Sven Spengemann and Deborah Schulte and from all parties, you have wonderful support here today. It is a tremendous honour for all of us to welcome His Holiness, Hazrat Mirzā Masroor Aḥmad^{aa}, the fifth Khalifa of the Aḥmadiyya Muslim Community to Canada. We thank His Holiness^{aa} for his service to humanity, for the work around the world, over 10, 000 mosques, 500 schools and 30 hospitals. I know the thousands gathered here from across our country and internationally are very excited to welcome His Holiness^{aa} once again. We hope His Holiness^{aa} enjoys the visit and continues to build on the existing and strong relationships between our country and the Aḥmadiyya community. The Aḥmadiyya community makes enormous contribution here in Canada and we are tremendously grateful for 50 years of friendship. 50 years of building community and helping around the world; whether it is sitting down with Amīr Jamā'at, Lal Khan Malik and learning from him, blood donor clinics in local communities, fundraisers for local hospitals or flood relief in Pakistan, the Aḥmadiyya community is always there, demonstrating love for all hatred for none. Most recently, the community raised thousands and thousands of dollars and about one million pounds of food for relief efforts in Fort McMurry, on top of sheltering families escaping

dangerous fires. I would like you to know that I see this tremendous generosity on a daily basis. I am proud to say that the member of the Aḥmadiyya community, my sister, Tahira Shafqat runs our constituency office and, she truly serves the people with love and compassion. I will finish the way I started, saying thank you to His Holiness^{aa} for coming and thank you to my generous and kind Aḥmadiyya family. Jazakallāh.

**Honourable Mitzie Hunter, Minister
of Education**



Assalamu alaikum . Good afternoon everyone. I want to thank brother Asif Khan for inviting me here to be with you on this wonderful day and I want to also acknowledge that we are celebrating Islāmic Heritage month in Canada and now in Ontario. I am joined here by a number of my colleagues, the Honourable Steven Del Duca, the Honourable Laura Albanese, the Honourable Indira Naidoo-Harris, and Harindar Malhi, MPP for Brampton Springdale. It is a pleasure to join you on this wonderful occasion, the 40th annual Aḥmadiyya Muslim Jamā'at convention and especially in the presence of your honoured Khalifa. I want to thank you for your message of peace, and your universal championing of human rights. Today, as thousands of attendees gather, the Aḥmadiyya Muslim community must be commended for your role as Canadians: whether through your community building; acts of kindness, such as giving to the poor or through human rights activities. I commend you also for your commitment to education.

It was a pleasure for me to join our Premier, the Honourable Kathleen Wynn at Nathan Phillips Square in Toronto as you celebrated your 50 years in Canada. And marking that celebration, the gift and your generosity to those who had experienced devastation in the fires at Fort McMurray. I also want to just acknowledge my local community and, the Baitul 'Afiat mosque serves residents in my community in Scarborough

Guildwood. And, I have been able to witness the positive influence that they have in my riding and, throughout our community at large. I am very much looking forward to welcoming the Khalifa on his visit to Scarborough. I would like to thank the Aḥmadiyya Muslim Jamā'at for your relentless focus on promoting peace and faith and, to your commitment to love for all, and hatred for none. Assalamu alaikum. Jazakallah.

**Honourable Laura Albanese, Minister
of Citizenship and Immigration**



Assalamo aaiikum I would like to start by acknowledging the world spiritual leader of Aḥmadiyya Muslims, His Holiness Hazrat Mirzā Masroor Aḥmad^{aa}. I am joined today, as you have heard by a number of colleagues from the government of Ontario who are here: Mitzie Hunter, the Minister of Education who just spoke; the Minister of Transportation, Steven Del Ducca; the associate Minister of Education Indira Naidoo-Harris and; Harindar Malhi, MPP from Brampton Springdale and, I am sure there will be many other that will come during the course of the day. I know it's been some time since His Holiness^{aa} has visited our province. I believe it was 2012 and I just want to say that we are really honoured by his presence. The world needs more leaders like His Holiness^{aa}. His powerful message on the promotion of world peace and harmony from individuals from all walks of life to come together in an exchange of ideas and to share values regardless in what part of the world they reside in. And, we are proud that in Ontario, diversity and inclusion are our strengths.

The people of Ontario come from 200 different countries and speak more than 250 languages and dialects and, Ontario is now home to several thousands Aḥmadiyya Muslims. We have been enriched by your ancient heritage and culture, your faith and your strong sense of family and community. And I want to thank you for all your acts of kindness

and, in particular, for your help in the role that you recently gave to welcome the Syrian refugees that arrived here in Ontario. But today, we are here to celebrate the importance of your faith with you.

I want to offer my sincere congratulations to the Aḥmadiyya Muslim Jamā'at of Canada and its 50th anniversary in Canada and its 40th convention. We are grateful to live in a province that celebrates diversity and allows for freedom of expression and religion. Love for all, hatred for none. Thank you for inviting me here today. I am honoured to share this important moment in the life of the Aḥmadiyya Muslim Community. Thank you.

Ms. Indira Naidoo-Harris, Associate Minister Education for Government of Ontario



Assalamu alaikum everyone. Thank you so much for having me here today for the 40th annual convention of the Aḥmadiyya Muslim Jamā'at . I cannot tell you how pleased I am to be here with you all today. It is so wonderful and so inspiring to be able to look out this morning and see the thousands of people in this hall and to know that we are all here together as one big family. I, of course want to start out by acknowledging our special guest, His Holiness Hazrat Mirzā Masroor Aḥmad^{aa} and welcome him to Ontario. I also want to acknowledge some of my colleagues who are here with me today including: Minister Hunter, Minister Albanese, who you just heard, Minister Del Ducca, who you will be hearing and MPP Malhi and MPP Delaney. I want to start out by thanking every single person here who has worked hard to make this a very successful weekend for all of you. I have been speaking to people in the room and, I know that this has been a wonderful and inspiring weekend and I know it takes a lot of hardwork. So, I think we need to take a moment to recognise the volunteers and everyone who pulled this wonderful and special

celebration together. You know not only is this the 40th annual convention, but the Aḥmadiyya Muslim Jamā'at Canada is celebrating the 50th anniversary of this community and that really is something quite incredible. This is a very special community. You are special, because you work hard every day to bring people together. Your ongoing work across Canada, across our province, and around the world for peace, acceptance, and human rights is extraordinary. Absolutely extraordinary, and something to be celebrated and something I want to personally thank you all for. You know, I know this first hand because I've been working with the Aḥmadiyya Community for many years since my time as a journalist to my work in government with the ministry of citizenship and immigration Ontario to my work today, for you and with you as an elected member of provincial parliament.

I first started my work with this community doing stories on the remarkable contributions of this community when I was a journalist, but I also did some of the tough stories. The stories about the Muslim community and the Aḥmadiyya community and some of the hardships that were faced especially after 9/11. It was an honour and privilege for me to be there and, to be the voice of this community and the Muslim community during those very difficult and challenging times. I then went on to attend and M/C some of your interfaith symposiums and then, finally to do something that meant so much to me-to M/C a world's religions conference in Waterloo. That was truly an inspiring and unforgettable experience because it really showed me what this community is really about-about acceptance and understanding everyone's religion and welcoming everyone together as a family. Hundreds of people attended and it was an international, national, provincial and really many community leaders came together at that event. It was inspiring, it was memorable and people from all kinds of faiths participated and learned to grow from each other. Unforgettable. I was also pleased to have some young members of the Aḥmadiyya community come out for many of my events over the years especially the last one which was a BBQ in my riding. It poured but this community was there, front and center and it said so much to me. It said that the

hard work, dedication and tireless efforts of this community filter all the way down to the young people and, that you all are being a role model for our future. Thank you.

You know I want to thank you all for and let you know that across Ontario today, there is 600, 000 Muslim Canadians who are grateful for this community's contributions to a social, economic, political and cultural fabric. And I believe when we share culture, traditions and beliefs, like we are today with each other, we learn. We learn from each other, we grow together and we become one big global family. That's what it's all about. I want to thank you so much for having me here today and I want to tell you that it is an honour and privilege to be here and I am here to work for you. Please let us know how we can help this community succeed. Thank you very much.

Honourable Lisa Raitt, MP for Milton



Wow. Assalamu alaikum. There is a lot of you here today and it is wonderful to be amongst you. I bring greetings on behalf of Rona Ambrose who is the leader of Her Majesty's Royal opposition and House of Commons and I also bring a welcome to His Holiness^{aa} in coming here today and I know he is coming soon so I will be very, very quick in my thanks. I want to thank you at this opportunity for all the work that you have given in terms of working with Jason Kenney, and Stephen Harper on the Office of Religious Freedoms. It was a very important project to us and I know so many of you worked tirelessly on the project.

I noted when I was coming in that it has been 50 years today but as somebody pointed out to me, you've been here much longer as a community. Now where I am from in Milton, Ontario it is a young community in fact it is growing by leaps and bounds. You can see the new Canadians coming in every single day, and it's the work of the Aḥmadiyya Muslim Community in Milton of which I am most thankful - either because you are helping

with hospital or, you are participating with youth or, more fundamentally you are welcoming new coming refugees to our country. I see you in our community, I see you working, right across all faith groups. I see you taking a very big leadership part in making sure we do well as Miltonians and, I wanted to come here and give you the honour that you deserve and let your friends know from around North America that you are doing very well in our new hometown. Thank you for inviting me. I wish you all the best and on this Thanksgiving weekend, as my family sits down to pray, we will pray as well- love for all, hatred for none. Thank you very much.

Honourable Amarjeet Sohi, Minister of Infrastructure



Assalamu alaikum brothers and sisters. I want to thank His Holiness^{aa} for giving us the opportunity to be here as well as the entire Aḥmadiyya Jamā'at for gathering here today for this convention and this Jalsa. This is not the first time that I have taken part. You know, I am from Edmonton and we have a very, very strong Aḥmadiyya Muslim community in Edmonton and I had a chance to represent them as city councillor for almost a decade as well as member of Edmonton's community, I had very strong relationship. I know many of the leaders of the Aḥmadiyya Muslim Community. I know some of them are here in this gathering. It is always, always an honour to come among some of the best people that I came to know. People who are so committed to building strong, inclusive communities.

We talk about Canada being a unique county. Yes, we are a unique country but the reason we are unique is that regardless when you came to this country or how you came to this country, regardless which faith you belong to, which tradition you belong to, which language you speak- we, as Canadians have the ability to celebrate who we are, and that's who we are and that is exactly what you are doing today

by coming together to talk about peace, coming together to talk about harmony, coming together to build togetherness- community, a sense of belonging for all of us. So, thank you so much for including me and many of my colleagues from Parliament and many of the other leaders at the local level, at the provincial level.

I can tell you that I take so much pride in knowing many of the members that I came to know and I know that next year, His Holiness^{aa} is going to be coming to Western Canada to open two Masjids, one in Regina and one is in Saskatoon and there is one being planned in Edmonton. And I had the chance to work with the community for the zoning for that project so I will be looking forward to seeing him and possibly many of you when you have a chance to visit Western Canada, particularly when you come to Edmonton. So, thank you so much for including me and enjoy the rest of the sermon.

Honourable Steven Del Ducca



Good morning everyone. Assalamu alaikum. Very happy to be here today. It is a pleasure to be here once again Aḥmadiyya Community. As Asif mentioned just a second ago, not only am I Ontario's Minister of Transportation, I also serve as the Member of Provincial Parliament for Vaughan where the Aḥmadiyya Community is headquartered and I wanted to take just a quick moment, to acknowledge all the extraordinary work when I wear my hat as the MPP for Vaughan to acknowledge all the extraordinary work that takes place by the Aḥmadiyya Community specifically in Vaughan: whether I'm talking about the annual Run for Vaughan which raises money for our local hospital, whether I'm talking about the blood donor clinics welcoming families that were fleeing the crises in Syria, the Aḥmadiyya Community both locally in Vaughan, right across the greater Toronto and Hamilton area, right across the province of Ontario and frankly right

across Canada does an extraordinary job in contributing and, giving back and, helping all of us make sure that we continue to have the strongest province and the greatest country in the world. And I think it's entirely fitting that we are here today on this Thanksgiving weekend because we have so much to be thankful for in this country and in this province. A province and a country in which we celebrate our diversity and in which we recognise that having tolerance for others of different faiths and different cultures is the hallmark of what it means to be a Canadian and to be an Ontarian and there is no community that makes a stronger contribution to this particular outcome than Canada's Aḥmadiyya community.

So, I want to say thank you to you. When I see the sign at the back of the hall that says Love for All AND Hatred for none. I remember very clearly that's not simply a sign, that's not simply a motto or slogan. It is truly a way of life for our Aḥmadiyya community and I am grateful to you, to each and every one of you for the contribution that you make and for the role to play here in our province and here in our country. Now, there are politicians who are here, as you know from every level of government, right across the country. A number of my provincial colleagues have spoken already and have been acknowledged. One additional one is here as well, Bob Delaney, the MPP for Mississauga Streetsville who, I know is someone who has been at this gathering many, many times before. And, I was also proud to be here just a few days ago on Friday with Premier Kathleen Wynn, when she had the opportunity to address the convention as well. So, congratulations on gathering together like this for 40 years, congratulations and thank you for 50 years and more of an extraordinary contribution to this country and once again I wanted to thank you for this. I look forward to partnering with you for many months and many years ahead. There is an old saying that the world needs more Canada. I believe that's true but Canada certainly needs more of the Aḥmadiyya community. Thank you very much.

What is the Meaning of “Union with God”

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

It is really beyond the power of man to describe such an essentially spiritual experience; it can be realized but can hardly be fully described. He alone who experiences this condition can understand the nature of it, but he cannot convey an adequate impression of it to another, for it is an entirely novel experience and people can understand the nature of only those experiences through which they have themselves passed. For instance, we can describe the taste of sugar to a man who has himself tasted it and when we say to such a person that a certain thing is very sweet he will at once realize our meaning. But a man who has never tasted sugar can never fully realize what sweetness means. We can give him a poor and imperfect idea of it by distinguishing it from other things which can be tasted, but the only perfect way of making him understand what sweetness signifies would be to put a lump of sugar in his mouth and to tell him that it is sweet. Similarly, the nature of the experience of a meeting with God cannot be put in words, but as this is a matter which concerns faith and on which depends the whole spiritual progress of man, God invests those who have gone through it with such attributes that everybody can perceive that they stand in a special relationship towards the Living God. Just as a machine becomes alive when it is connected with an electric current, and people can at once recognise that some mighty force is working through it, so is the case with those who attain to union with God, and since the beginning of time this fact has been proclaimed in the same way. The fact that Noahas, Abrahamas, Mosesas, Jesusas and Muḥammadsa and the other prophets of God were His

favourites was proclaimed to the world only through the manifestations of God’s attributes for them; otherwise the nature of the relationship in which each of them stood towards God was not and cannot be understood by any stranger.

With beings that belong to the world of spirit a relationship can be established only through perfect understanding and knowledge. The Holy Qur’ān describes this understanding or realization as being of three kinds or having three stages. The first stage is called knowledge or realization by inference. In this stage a thing is not itself visible but its effects are visible from which a man can conclude that the thing exists. The second stage is knowledge or realization by sight. In this stage, not only are the effects of a thing visible but the thing itself is seen, although its nature has not been completely realized. The third stage is the stage of perfect realization or experience, that is to say, as complete an understanding of the nature of a thing as it is possible for a man to have, both through an observation of its effects on others and a realization of its effects on himself. This is called perfect realization. These three stages may be illustrated by a reference to the knowledge and realization of fire. When a man sees smoke from a distance, he concludes that there must be a fire from which it issues, but he cannot be certain of it, for there is the possibility that his eye might be mistaken and what he imagines to be smoke may be merely dust or a mist. But if he draws nearer and sees the flames with his own eyes, his certainty will increase, but perfect realization of the nature of the fire cannot be achieved till he puts his hand in it and experiences its burning effect. There are sub-divisions of

these stages of realization, but these are the principal ones, and man is constantly striving to attain them. We find that when a child begins to grow up, he wants to realize the nature of everything and is not afraid to put his hand in the fire to experience its effects. I imagine there would be very few children in the world who have not, at some time or other, scorched their hands in an attempt to find out the effects and nature of fire.

Islām lays down the same three stages of realization. The first stage is that a man hears about the manifestation of God’s attributes from others, or reads in books as to how God used to deal with His servants in the past, and he begins to think that there must be some reality underlying it. But this creates no more than a temporary impression on his mind. For, when he begins to strive in the same path himself, he at first meets with disappointment and very often loses courage, like a man who, from a distance sees smoke rising up, begins to advance towards it, but as he proceeds further he sees nothing but smoke without any other indication of a fire, till he begins to imagine that his eye had deceived him and that what he had seen was not smoke but possibly a speck of cloud or some other similar thing. Only such persons are satisfied with the ancient records of the lives of holy men as never strive to have an experience at first hand themselves, and whose self-complacency remains, therefore, unshaken. This, however, is far from being enviable. Islām does not confine man to the first stage of realization, it keeps the door open to the highest stage, and it claims that any one striving after God in accordance with its teachings, gain in understanding and realization in

proportion to his efforts, and that there is no stage of realization, which was opened for others but from which men are now debarred. I have explained that true realization is a purely inward condition of mind; it is that sharpness of spiritual vision by which man begins to perceive the attributes of God in a new light. It is that keenness of spiritual perception by which man discovers himself clothed with the attributes of God, but as every condition and experience has an outward manifestation, the perfect realization of God or, in other words, union with God, has also its outward manifestation by which the other people, as well as the

man himself, realize the relationship with God. It is obvious that when two things approach each other the peculiar quality of one affects the other. For instance, a man who approaches fire begins to feel its heat, and a man who approaches ice begins to feel cold; similarly, if he touches a perfume, his body or his clothes begin to emit its fragrance, and if he is near another man who utters a speech, he can listen to it. In the same way, it is necessary that a man who attains to a stage of union with God should manifest certain qualities that should show that he has attained that state of blessedness. For, if there is nothing more than a mere

verbal assertion, how can we distinguish between the claims of an imposter and a righteous servant of God, and what benefit can other people derive from seeing or associating with the latter?

Islām has described three stages of union with God, which can be distinguished by their manifestations. They are the proof of a man having attained to union with God, and they are also the means of increasing one's belief in God. The first stage is that of acceptance of prayer. The second is that of revelation, and the third is the stage in which man becomes the manifestation of divine attributes. (*Aḥmadīyyat or the True Islām*)

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How she consoled me by letting me know that she was aware of her daughter coming to visit her!

When we reached Bahishtī Maqbara and raised our hands to pray for her, my revered father's grave was clearly visible from where we were standing. Although

he passed away thirty years before her, she was interred in the seventh grave down, only a short distance from his grave. We are grateful to Allāh, Who provided this consolation to our hearts by wrapping up the time and the distance in providing proximity in their eternal abode. I pray that both of them

are together in Janatul Firdaus too! May Allāh accept all their prayers which they offered for us, and may we all become a source of contentment for their souls! May their progeny inherit their good deeds and strongly adhere to Khilāfat, generation after generation, with bond of faith and a good end! Amin!

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“Lord, I submit my complaint to Thee. I am weak and without means. My people look down upon me. Thou art Lord of the poor and the weak and Thou art my Lord. To whom wilt Thou abandon me – to strangers who push me about or to the enemy who oppresses me in my own town? If Thou art not angered with me, I care not for my enemy.”

..May Allāh shower His countless mercies and blessings upon the Holy Prophet^{sa}, who sustained all sorts of unimaginable hardships so that those who come after him may see the light that he saw and worship the Living God whom he worshipped. But, alas, for his followers! They have reverted to the same old ways of tyranny and corruption. They have gone astray and have become divided among themselves. They fight each other and take pride in shedding each other's blood. They have occupied themselves in exploiting and oppressing their own people. While rendering a lip-service to Islām, they have presented to the world the most ugly and detestable image of Islām. And now, when God has sent the Promised Messiah^{as}, Hazrat Mirzā Ghulām Aḥmad, to carry high the banner of the Holy Prophet^{sa} and to lead the world to the way of the Holy Prophet^{sa}

and to propagate the true religion of Islām throughout the whole world, they have denounced him and his followers as kāfirs (disbelievers) outside the pale of Islām. He and his followers have and are being persecuted in the same way the Holy Prophet^{sa} and his followers were persecuted in their time. However, we have seen the excellent example of the Holy Prophet^{sa} and his determination in preaching and propagating the True Religion. We shall follow that excellent example. Let the enemies of Islām devise what evil plans they please. Their evil will fall upon themselves. Let them enflame the fire of hatred and division but that fire will consume only themselves. Let them cowardly assassinate our helpless old men in the dark, let them slaughter our defenceless young men and shoot down our weak women; let them confine our people to prison for no crime other than reciting the kalima (declaration of faith), let them confiscate and destroy our mosques, let them blacken their books and newspapers with their lies and forgeries against us; let them spread their wicked fabrications through their conferences and crooked propaganda; they will never be able to prevent us from raising high the banner of Islām. Weak as we may be, oppressed by our own people, forced to leave our homes

and our countries, alone as we are with no earthly power or material might; we have no complaint. We supplicate to Allāh alone as did the Holy Prophet^{sa}: Our Lord, To Thee we submit our complaint. We are weak and without means. Our people look down upon us. Thou art Lord of the weak and the oppressed and Thou art our Lord. To whom wilt Thou abandon us – to strangers who push us about or to the enemy who oppresses us in our own countries? If Thou art not angered with us, we care not for our enemy. Thy mercy be with us. We seek refuge in the light of Thy face. It is Thou who canst drive away the darkness from the world and give peace to all, here and hereafter. Let not Thy anger and Thy wrath descend on us. And there is no power and no refuge except with Thee.

(Endnotes)

1 Khan, Muhammad Zafrulla. *Muhammad: Seal of the Prophets*. London Routledge & Kegan Paul, 1980. Chapter 2.

2 Ibid.

3 Ibid.

4 Khan, Muhammad Zafrulla. *Muhammad: Seal of the Prophets*. London Routledge & Kegan Paul, 1980. Chapter 3.

5 Ibid.

Audience with Allāh

M. H. Cheema

“So let him who hopes to meet his Lord do good deeds, and let him join no one in the worship of his Lord” (Holy Qur’ān 18:111).

Where worldly affairs are concerned, we are fully aware of the etiquette and formalities we have to observe when we have to meet a person of high rank and status. We have to prepare ourselves for the occasion so that we may conduct ourselves in the proper manner, otherwise we may create a poor impression of ourselves. What about Allāh – our Lord the Most Exalted One? The main purpose of our life is to meet Him and win His pleasure. The Holy Qur’ān has provided guidance and instructions on how to prepare ourselves for our meeting with Allāh, both in this life and in the Hereafter. Allāh says in the Holy Qur’ān:

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

One cannot make one jump to the top of a building. One must procure a ladder and ascend step by step with caution, keeping in mind that “the higher the up, the harder the fall”. Similarly, caution is required when endeavouring to climb the spiritual ladder towards Allāh and one should continually seek His protection from the incitement of Satan, who is ever anxious for the downfall of mankind.

The Holy Qur’ān refers to seven heavens: “He it is Who created for you all that is in the earth; then He turned towards the heavens, and He perfected them as seven heavens; and He knows all things” (2:30).

The seven heights represent seven conditions required for reaching the

top in terms of spirituality. They may be likened to the seven rungs of a ladder. They are:

1. Ṣalāt/Namāz (Obligatory prayers)
2. Zikr Ilāhī (Remembrance of Allāh)
3. Du‘ā’ (Supplications, prayers)
4. Jihād (Striving in the way of Allāh)
5. Taubah Istighfār (Repentance)
6. Taqwa (Righteousness)
7. Awāmar-o-Nawāhī (Dos and Don’ts)

We know that it is a privilege to interview and speak with a monarch. What greater privilege would it be than to be afforded an opportunity to be present before the King of Kings! The door is wide open for everyone. Nevertheless, one must strive for admission; although He is so Gracious and Merciful that He manifests Himself to whomsoever He chooses. The Holy Prophet Muḥammad^{sa} has said that if a person crawls to God then He comes walking towards that person, and if he walks towards God then He comes running towards him. That is to say, the Divine response is much quicker than the human effort. Allāh says in the Holy Qur’ān:

“Thou, O man, art verily labouring towards thy Lord, a hard labouring; then thou art going to meet Him” (84:7).

One should always keep foremost in mind the main purpose of one’s creation, as stated by the Creator Himself:

“And I have not created the Jinn and the men but that they may worship Me” (51:57).

The primary significance of the word *ibādāt* (worship) is to subject oneself to a rigorous spiritual discipline, working with utmost power and capacity, and in perfect harmony and obedience to Divine commandments, so as to assimilate and

manifest in oneself His attributes.

In order to achieve a goal, something must be sacrificed. “You cannot have something for nothing”. Again “the higher the goal, the harder the effort”. No one can achieve anything merely through wishful thinking. Such day dreams may be called a “fool’s paradise”. The Holy Qur’ān stresses the importance of striving for one’s objectives:

“And that man will have nothing but what he strives for” (53:40)

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

I would like to quote two extracts from the book *Life Supreme* by Bashir Ahmad Orchard Ṣāḥib:

Within ourselves we are but our own commanders. God has provided us with the guidance, given us the tools with which to forge our characters, and promise of His help. There is no depth to the ocean of the tranquil spirit. It is a gem of priceless value which may be discovered and possessed by the earnest person who focusses his mind upon its realisation, constantly watches over his conduct with careful attention and prays to Allāh to help him succeed in this blessed aspiration.

As physical exercises develop the muscles of the body so do mental and spiritual exercises develop the mind and soul. The achievement of an object whether it may be material or spiritual calls for constant attention backed by a strong desire to succeed. Desire plus continued thoughts on the thing desired equals the result desired.

Ṣalāt (prescribed five daily prayers) is the first rung of the spiritual ladder. The Holy Prophet Muḥammad^{sa} said that ṣalāt

is the miraj of the believer, which means that it serves as a means of spiritual elevation. Hazrat Mirzā Ghulām Aḥmad^{as}, the Promised Messiah and Holy Founder of the Aḥmadiyya Movement in Islām has said:

If a person wishes to reach a certain place, he must make necessary arrangements for the journey. The further away be the destination then great preparation and efforts are required. Likewise, in order to reach Allāh, the Exalted, in His Court, namaz (prescribed prayers) proves to be like a kind of car by which means one can reach one's spiritual destination quickly. How far would he reach who forsakes Namaz? (Malfūzāt Vol. 5. p.255)

Again he has said:

Observe prayers regularly. Some people content themselves with one prayer daily whereas they should remember that no one is exempt from them – not even the prophets. It is related in a Ḥadīth that a number of men who had just accepted Islām requested Prophet Muḥammad^{sa} to be exempted from offering the prayers. Thereupon he said that a religion that does not demand action is no religion at all. (Malfūzāt Vol. 5. p.235)

Under the heading “What is Ṣalāt?” (prescribed prayers) he states:

“It is a supplication addressed to the Lord of Honour without which a person cannot be truly alive; nor can he procure any means of security and happiness” (Malfūzāt Vol. 4. p. 321).

The five daily prayers are obligatory in the prescribed manner and must therefore be observed at the proper times as commanded by Allāh:

“... observe Prayer in the prescribed form; verily Prayer is enjoined on the believers to be performed at fixed hours” (4:104).

It may be thought that it is a little too much to offer prayers five times a day and that it might become burdensome. This is not the experience of those who realize the true value of prayer and who regard it both as a nutriment for the soul and an effective means of self-purification. It is the most beneficent and profitable investment. It should be well understood that God is not in need of our

worship but it is us who benefit from it, as we learn from the Holy Qur’ān:

“And whoso purifies himself, purifies himself only to his own advantage; and to Allāh shall be the return” (35:19); “Verily, he truly prospers who purifies himself, And remembers the name of his Lord and offers Prayers. But you prefer the life of this world, Whereas the Hereafter is better and more lasting. This indeed is what is taught in the former Scriptures” (87:15-19); “O ye men, worship your Lord Who created you and those who were before you, that you may become righteous” (2:22).

As a matter of fact, our Gracious Lord would not care much for us if we were negligent in our prayers:

“... But for your prayer to Him my Lord would not care for you” (25:78).

Hazrat Mirzā Ghulām Aḥmad – the Promised Messiah^{as} – had a vision in which this verse was revealed to him. He saw a long deep ditch with sheep laid down on one side of it and angels with knives who appeared to be awaiting orders from God to slaughter them. The Qur’ānic verse was then revealed to him, which he in turn loudly uttered. When the angels heard the verse being recited they immediately slaughtered the sheep and threw them into the ditch saying, “What is your position? You are only filth-eating sheep.”

The principle form of worship is Ṣalāt, which should be performed with full attention as if one is seeing God Himself. If one is unable to achieve this degree of devotion, then at least one should realize that God is seeing him.

The Holy Prophet^{sa} has said:

“One who forsakes Ṣalāt becomes a kāfir.” And: “The difference between belief and disbelief is the non-performance of Ṣalāt.”

Ṣalāt, therefore, may be likened to the power switch in the “on” position that lights up the bulb. It should never be in the “off” position. With regard to the significance of Ṣalāt, Hazrat Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad^{ra} has written in his book Aḥmadiyyat or the True Islam:

Islām enjoins that Ṣalāt should ordinarily be performed in congregation, so that the spirit of brotherhood may be fostered. Under this injunction a monarch must

stand shoulder to shoulder with his meanest subject to perform the Ṣalāt. This striking spectacle is a reality and not a mere form. All who join in it realize that they are standing in a Presence where even a monarch must lay aside his sceptre, and become a mere servant along with his subjects.

It is sometimes objected that the Ṣalāt of Islām is a mere piece of bargaining with God, as it is performed in the hope of obtaining something in return. This is exactly the reverse of the truth. Islām is the only religion which refutes this idea. It teaches that the acts of worship prescribed by it are not the selfish demands of a worldly-minded man. Their principal object is to acknowledge the favours and bounties of Allāh and to render thanks to Him for all of them, without doing which a man could hardly deserve to be called man. Their second object is to seek spiritual development. As is said in the Holy Qur’ān: ‘Therefore remember Me, and I will remember you; and be thankful to Me and do not be ungrateful to Me’ (2:153). This shows that the object of worship is to render thanks and to seek spiritual development.

God Almighty has created us. He demands that we worship him with a grateful and faithful heart. It is our pleasant duty to worship Him and offer Ṣalāt as enjoined by Allāh in the Holy Qur’ān:

“Verily, I am Allāh; there is no God beside Me. So serve Me, and observe Prayer for My remembrance” (20:15).

Hazrat Khalifatul-Masiḥ V^{aa} – the Supreme Head of the worldwide Aḥmadiyya Movement in Islām – is very particular and anxious about the regular and proper method of offering Ṣalāt. He has said that those employees of the Community who do not care to perform Ṣalāt should be asked to discontinue their services if they do not respond to admonishment. This indicates the importance he attached to Ṣalāt. In fact, God loves those who exhort others to offer Ṣalāt, as mentioned in the Qur’ān:

“He [Ishmael] used to enjoin Prayer and almsgiving on his people, and he was well pleasing to his Lord” (19:56).

Man is weak. He is in constant need of Divine help and Allāh is the best of all helpers:

“Dost thou not know that the kingdom of the heavens and the earth belongs to Allāh alone? And

there is no protector or helper for you beside Allāh” (2:108).

What steps should one take to obtain the help of Allāh? He has provided the answer in the Holy Qur’ān:

“O ye who believe! seek help with patience and Prayer; surely, Allāh is with the steadfast” (2:154).

The answer is Ṣalāt. In this respect, we have the example of the Holy Prophet of Islām^{sa}. Whenever he faced a problem he engaged himself in earnest prayer, into which he poured his heart and soul. Things which seemed impossible would be miraculously solved.

One of the benefits of Ṣalāt is that it serves as an antidote against evil. The Holy Qur’ān states:

“And observe Prayer at the two ends of the day, and in the hours of the night that are nearer the day. Surely, good works drive away evil works. This is a reminder for those who would remember” (11:115). And: “Surely, Prayer restrains one from indecency and manifest evil, and remembrance of Allāh indeed is the greatest virtue. And Allāh knows what you do” (29:46).

Another great benefit of sincere prayer is that it is a means of attaining paradise:

“And who are strict in the observance of their prayers. These are the heirs, Who will inherit Paradise. They will abide therein” (23:10-12).

This means that those believers who are watchful over their prayers will enjoy the pleasure of close communion with God. Their Ṣalāt becomes the source of their

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

“The delight of my eyes lies in Ṣalāt.”

Most people are busy in their worldly affairs and some are likely to forget or be negligent in the observation of their prayers at the proper time. If it is not possible to offer each of the five daily prayers at the prescribed time due to some genuine reason then two prayers may be joined at one time, like the early and late afternoon prayers or sunset and night prayers. Nevertheless, no prayer should be missed. Should one fail to observe a prayer or prayers at the correct time due to forgetfulness or any other reason, then the missed prayer or prayers should be offered as soon as possible. Particular attention should be paid to the offering of prayers:

“Watch over Prayers, and the middle Prayer, and stand before Allāh submissively” (2:239).

The five daily prescribed prayers are obligatory and as far as possible they should be performed in congregation. In addition, there is Tahajjud prayer, which is offered during the night and is to be completed before dawn. This prayer, though not obligatory, is highly recommended due to its spiritual efficacy. Regarding this prayer, the Holy Qur’ān states:

“And wake up for it [the Holy Qur’ān] in the latter part of the night as a supererogatory service for thee. It may be that thy Lord will raise thee to an exalted station” (17:80).

And:

“Verily, getting up at night is the most potent means of subduing the self and most effective in respect of words of prayer” (73:17).

Prayers should be performed with full attention and with the sole intention of winning the pleasure of God. There should be no ostentation.

We read in the Holy Qur’ān:

The hypocrites seek to deceive Allāh, but He will punish them for their deception. And when they stand up for prayer, they stand lazily and to be seen of men, and they remember Allāh but little, Wavering between this and that, belonging neither to these nor to those. And he whom Allāh causes to perish, for him thou shalt not find a way. (4: 143-144)

And:

“So woe to those who pray, But are unmindful of their Prayer. They like to be seen of men. And withhold legal alms” (107:5-8).

The consequences of failing to offer Ṣalāt is described in the following dialogue between the dwellers of paradise and the dwellers of hell. Those in paradise ask those who are in hell:

“What has brought you into the Fire of Hell?” They will say, “We were not of those who offered Prayers” (74:43-44).

I conclude with a prayer of the Prophet Abraham^{as}:

“My Lord, make me observe Prayer, and my children too. Our Lord! bestow Thy grace on me and accept my prayer” (14:41).

Announcement

Birth

Nikāh

We are happy to announce that Muhsin and Nusrat Mahwish Shahid have been blessed with a baby girl on October 17, 2016. The child has been named Mah Liqa Rubeena Shahid. She is the paternal granddaughter of Munir & Shahida Shahid of Vaughan, and the maternal granddaughter of Sarwar and Sadia Javaid of Peace Village. By the Grace of Allāh, Mah Liqa is a Wāqf Nau. May Allah grant her a long, healthy and pious life! Amīn!

By the Grace of Allāh, on October 10, 2016, Huzoor Anwar (aa) graciously announced the Nikāh of **Muhammad Anser Javaid**, son of Muhammad Sarwar Javaid Sāḥib and Sadia Bushra Sāḥiba of Peace Village Center with **Naghmana Khan**, daughter of Tariq Khan Sāḥib and Nasira Jahan Sāḥiba of Saskatoon. Huzoor Anwar (aa) also graciously announced the Nikāh of **Maliha Javaid**, daughter of Muhammad Sarwar Javaid ā Sāḥib and Sadia Bushra Sāḥiba of Peace Village Center with **Muhammad Rizwan Ahmad**, son of Chaudhry Farooq Ahmad Sāḥib and Sajida Farooq Sāḥiba of Brampton. May Allāh bless both of these couples! Amīn!

The Successful Preacher

The Late Maulānā Abdul Wahab Adam.

Preaching is of paramount importance in the life of every prophet. The first responsibility of a prophet is to communicate to his people the message he received from God. Addressing the Holy Prophet^{sa}, Allāh says in the Holy Qur’ān:

“O Messenger! convey to the people what has been revealed to thee from thy Lord” (5:68).

All the responsibilities of the prophets can be summarized in the main responsibility of the plain delivery of their message. The Holy Qur’ān says:

“But are the Messengers responsible for anything except the plain delivery of the Message?” (16:36).

The success of each prophet in his mission depends on the abilities bestowed upon him by God to convey his message. In this regard, the Prophet Muḥammad^{sa} has far excelled all. God the Exalted bestowed upon him the most charming and excellent qualities. First, he had the love of God in his heart; nay, the light of God engulfed all his heart till it turned into light, as the Holy Qur’ān describes it: “Light upon Light” (24:36).

Secondly, the Holy Prophet’s^{sa} love for God was translated into love for His creation, in particular for the love of mankind. The Holy Prophet^{sa} reflected in himself the attribute of God “The Most Loving”. It was only him who has been described as “A mercy for the whole of mankind”. These two aspects of love, the love of God and the love of mankind, were the two wings by which the Holy Prophet^{sa} soared high and reached the highest pinnacles of success in preaching and conveying his message.

Since the very early moments of his ministry these two aspects of love were

clearly visible in his relationship with others. Those who were intimately acquainted with his private life were able to see the glow of love that overwhelmed his heart and exhibited itself in his relationship with God and in his relationship with his fellow beings. After receiving the early revelations, the Holy Prophet^{sa} was burdened with fears and worries as to how he could carry out the responsibilities that God intended to put on his shoulders. His loving wife, Hazrat Khadijah^{ra}, consoled him, affirming:

God is witness, He has not sent you this Word that you should fail and prove unworthy, that He should then give you up. How can God do such a thing, while you are kind and considerate to your relations, help the poor and forlorn and bear their burdens? You are restoring the virtues which had disappeared from our country. You treat your guests with honour and help those who are in distress (*Bukhāri*).

What a code of ethics the Holy Prophet^{sa} had followed even before he received any revelation. It was a code of ethics that reflects a genuine love for God and for man.

In modern techniques of debate or negotiations, the professionals say that you can win the debate or you can impose your terms in a negotiation if you can get your adversary to agree with you on a certain principal; then if you use that principal as a premise upon which you build an argument that you present as a direct consequence of that principal, then in such a case the opponent has no alternative but to agree with your terms. The Holy Prophet^{sa} used exactly the same technique more than fourteen hundred years ago. When he received a revelation

instructing him to declare openly his message, he ascended to a height and called every one of the tribes of Quraish by its name. When they had collected together, he addressed them saying:

“O Quraish! were I to tell you that a large host has collected together on the other side of this height and is preparing to attack you, would you believe me?” They responded: “Surely, we would believe you as we have always found you truthful.”¹

Here the Holy Prophet^{sa}, like an expert negotiator using the techniques of present day professionals, got his people to agree on a principal, that he was always found to be truthful. He used this principal as a premise upon which he built his argument that was in direct consequence of the principal they had agreed on. He said to his people:

“I am the Messenger of God to you. I warn you that God’s chastisement is approaching. Believe in God so that you may be saved.”²

Bent on arrogance and wickedness rather than on wisdom and intelligence, they could not meet the strong impressive technique used by the Holy Prophet^{sa}. When they could not refute his argument logically they took the route taken by the losers. They resorted to mocking and derision. One of them, Abu Lahab, replied:

“Ruin seize you. Did you call us only for this.”³

Having said that, they all went their way mocking and joking.

It is sometimes said that the shortest way to a man’s heart is the one which passes through his stomach. The wife who cooks delicious dishes for her husband usually enjoys his love. This technique is also

valid in preaching. Many of those who are actively engaged in preaching would invite their friends for a cup of tea or to the dinner table in order to communicate the message of the true Islām. The Holy Prophet^{sa} used the same technique. In the early days, after publicly proclaiming his mission, he directed Hazrat Ali^{ra} to have a meal prepared and invited the descendants of Abdul Muttalib^{ra} to partake of it so that the occasion might be utilised for conveying the divine message to them. About forty persons responded to the invitation. The Holy Prophet^{sa} wanted to say something after the meal but again Abu Lahab made some observation which caused the guests to disperse.

A little later, the Holy Prophet^{sa} directed Hazrat Ali^{ra} to prepare another meal to which he invited his relatives. On this occasion, he addressed them as follows:

“Descendants of Abdul Muttalib^{ra}, I have brought you something, better than which no one has brought for his people. I call you to God. If you respond to my call, you will become the recipients of the best bounties of this life and the next. Which of you will be my helper in this enterprise?”

There was a dead silence, when suddenly Hazrat Ali^{ra} stood up and said:

“Though I am the weakest and the youngest of all these who are present here, I shall support you.

Thereupon, the Holy Prophet^{sa}, addressing his guests said:

“If you will hear and follow what this young one has said, you would do well.”

On this there was general laughter and Abu Lahab said to his elder brother, Abu Talib^{ra}:

“Now Muhammad directs you to follow your son.”

The guests departed deriding and laughing at the Holy Prophet^{sa}.

Patience and forbearance are qualities no successful preacher can do without. The Holy Prophet^{sa} had to go through many situations that demanded the exercise of extreme patience and forbearance. In many situations he was subjected to severe persecution and in others he was subjected to temptation; but in every situation he demonstrated the highest degree of steadfastness.

Once the arch enemies of Islām and the chiefs of Makkah gathered together after

sunset to discuss what they should do to persuade Muḥammad^{sa} away from his new religion, which posed a serious threat to their own personal prestige. They decided to send for him and persuade him to change his ways. A messenger was immediately dispatched to inform the Holy Prophet^{sa} that the chiefs of his people were anxious to speak to him. He hurried to the Ka’bah, anticipating that the Makkahn chiefs may have at last come to their senses and were ready to listen to him. When he took his seat among them they said:

“Muḥammad^{sa}, we have not known any man among the Arabs who has created such troubles and problems for his people as you have done by your claims. If your purpose is to gather wealth we are willing to bestow upon you so much that you may be the wealthiest of us all. If you are seeking honour and status we are willing to make you our chief. If you hanker after ruling power, we are even prepared to acknowledge you as our king. If you can be made happy by marriage with a young woman, we can provide you with the best maiden among the Arabs. If your agitation is due to some disease or disorder, we are prepared to provide for your proper treatment at our expense. All that we ask you in return is to desist from denouncing our idols.”⁴

It is said by those who believe in the divinity of Jesus^{as} that no human being could have resisted the temptation which Jesus^{as} was subjected to by Satan. A study of both incidents of temptation reveals that the Holy Prophet^{sa} was subjected to a temptation different to that of Jesus^{as}. The Holy Prophet^{sa} was tempted by his people, whom he knew to have the power to make good their promise. Jesus^{as} was tempted by Satan, whom Jesus^{as} knew could not fulfil his promise. The Holy Prophet^{sa} knew that when a noble Arab chief makes a public promise he stands by his word at any cost. Jesus^{as} knew, even as a small child knows, that Satan does not stand by his word. The price that the Holy Prophet^{sa} was asked to pay was only to desist from denouncing the idols of Makkah, while the price Jesus^{as} was demanded to pay was to prostrate and worship Satan. Finally, when both incidents of temptation took place, the Holy Prophet^{sa} and his small band of

helpless followers were suffering from severe persecution, which usually makes one succumb and yield to temptation; while Jesus^{as} had suffered no persecution whatsoever before this incident, which took place right after he was baptised by John in the River Jordan (Matthew 4).

Any false claimant in the Holy Prophet^{sa}’s place would have been inclined to compromise with such an offer: Kingdom and honour instead of persecution and humiliation, wealth and riches instead of poverty and need, the most beautiful girl among the Arabs instead of his old wife who was in her sixties. But not Muḥammad^{sa}. His love for God transcended all such temptations. He replied to the chiefs of Quraish and said:

“I suffer from no disease or disorder and I desire none of these things you want to offer me. I am a messenger of God and have brought you His message. My heart is full of sympathy for you. If you listen to me and follow what I say, it will be entirely for your benefit, both here and in the hereafter. If you reject my message, I shall wait the judgement of God with patience and forbearance.”⁵

The enemies of Islām realized that no temptation would turn the Holy Prophet^{sa} from his mission and no persecution would make him change his mind. The only solution was to get rid of him once and for all. How could they get rid of him while he was under the protection of one of their chiefs, Hazrat Abu Talib^{ra}? They decided to send a deputation to address Hazrat Abu Talib^{ra} and demand that he should give up Muḥammad^{sa}.

This incident provided an occasion to reveal some of the many qualities that the Holy Prophet^{sa} possessed, namely his perseverance and determination to propagate his message. Without perseverance and unyielding determination, no preacher can be successful in conveying his message.

The deputation came to Hazrat Abu Talib^{ra} and said:

“You are one of our chiefs and for your sake we have so far spared your nephew, Muḥammad^{sa}. The time has come, however, when we should put an end to this conflict in our midst. We ask and demand that he should desist from saying anything against our idols. If he agrees to this, our conflict and controversy with him will be over. We urge you to

persuade him. But if you are unable to do so, then one of two things must happen. Either you have to give up your nephew, or we, your people, will give you up.”

Hazrat Abu Talib^{ra} was very much upset. He sent for the Holy Prophet^{sa} and explained to him the demand made by the elders of Makkah. “If you do not agree,” he said with tears in his eyes, “then either I have to give you up or my people will give me up.” The Holy Prophet^{sa} was in evident sympathy with his uncle. Tears came to his eyes and he said:

“I ask you not to give up your people, I ask you not to stand by me. Instead, you may give me up and stand by your people. But the One and Only God is my witness when I say that even if they were to place the sun on my right and the moon on my left, I would not desist from preaching the truth of the One God. I shall persist in it till God enables me to discharge it fully or till I perish in the attempt.”

Khidmat Khalq, or the rendering of a service to those who need a helping hand, is one of the most effective tools in preaching. The Holy Prophet^{sa} utilised this tool to the full. A woman once came to Makkah to settle down when she heard the propaganda widely spread by the Holy Prophet^{sa}'s enemies accusing him of influencing people by his magic and leading them astray. She was very much perturbed and decided to leave Makkah and go back to where she used to live a few miles outside Makkah. She collected her luggage and started her journey back. The Holy Prophet^{sa} met her on her way. Seeing an old woman loaded with luggage he offered a helping hand. The woman welcomed his offer, thinking she would pay him when she arrived at her home. The Holy Prophet^{sa} carried the woman's luggage over his head and followed her. On the way he asked her why she was leaving Makkah. She told him what she heard about someone called Muḥammad^{sa} who influenced people by his magic and led them astray. She explained that she was leaving Makkah to save herself from his evil magic. The Holy Prophet^{sa} did not say anything but kept chatting with her while carrying all her load until they reached her home. She wanted to pay him but he declined. She was very much impressed

by his attitude and by his conversation. She asked him about his name and he replied “ Muḥammad^{sa}”. Realizing that the charming, kind and helping person was the same one whom she had been led by the Makkahns to fear, she smiled and said, “Now I understand what kind of magic you use upon people. It is the only kind of magic which God bestows upon the truthful ones.”

A successful preacher may possess so many good qualities but, when intimidated or provoked, he loses his temper and vents his anger. This was not the case with the Holy Prophet^{sa}. He was subjected to all kinds of intimidations but always maintained self-control. Once a Jew wanted to test the Holy Prophet^{sa}'s quality of self-control. Knowing that a true prophet would exercise extreme self-control, he planned to intimidate him and observe his reaction. He lent him some money and on the day when the payment was due, he came to the Holy Prophet^{sa} while he was sitting among his companions and demanded the payment of the loan in a very provoking and intimidating manner. Hazrat Omar^{ra} who was present could not restrain himself, he drew out his sword, took hold of the man and, addressing the Holy Prophet^{sa}, said: “Messenger of Allāh, permit me to cut off the head of this enemy of God.” The Holy Prophet^{sa} objected, saying that he should not have resorted to violence. Instead he should have advised the man to demand his loan in a proper manner. The Holy Prophet^{sa} then directed that the man should be paid the full amount of the loan and also be paid an extra amount as a compensation for Omar's attitude towards him that had frightened him. The man admitted that he had planned the scene in order to test the Holy Prophet^{sa}'s quality of self-control. As he was completely satisfied with the noble qualities of the Holy Prophet^{sa}, he had no choice but to declare his acceptance of Islām.

I cannot close without mentioning a couple of incidents in which most of his noble qualities were manifested with such excellence that they can never be matched. His qualities of forbearance, of determination, of patience, of steadfastness, of love for mankind, even for those who were not yet born and, above all, his love for God, his complete trust in Him and his utter reliance upon Him; all these qualities were manifested

like a glowing sun.

The tribe of Quraish had compelled the Holy Prophet^{sa} and his helpless followers to be confined in a quarter belonging to Hazrat Abu Talib^{ra} situated in a narrow valley. They were denied all necessities of life. The Quraish would sell them nothing nor would they allow any provision to reach them. They were exposed to extreme misery and distress. The wailing of the famished children within the valley used to be audible outside. When the period of confinement that had lasted for about three years came to an end, the Holy Prophet^{sa} suffered two grievous bereavements by the deaths of his wife, Hazrat Khadijah^{ra}, and his uncle, Hazrat Abu Talib^{ra}. The death of his faithful and devoted wife deprived him of his counsellor and support. The death of his uncle left him exposed to the violence and attacks of his foes without a strong hand to protect him. The Quraish were adamant in opposing him. He met with disappointment and frustration in every direction. None of the people of Makkah or its visitors was willing to listen to him. Yet, he did not give up. His enthusiasm to propagate his message did not change. He decided to go to Al-Taif, a town about forty miles from Makkah. He called on the leading men of the city but all of them rejected him and abused him. He called on the most prominent chief of the city but he put him off and incited the rabble of the city to chase him out of town. They pelted him and his servant Zaid with stones and went on reviling them for a distance of three miles. Although blood was flowing from both legs of the Holy Prophet^{sa} and was streaming down from Zaid's head, who was trying to shield the Holy Prophet^{sa}, the mob did not desist until they chased them across the sandy plains. Taking refuge in a vineyard, completely exhausted and utterly helpless, the Holy Prophet^{sa} was asked by an angel whether he would like his persecutors to be destroyed. “No,” said the Holy Prophet^{sa}, “I hope that from one of them would be born one who would worship the One True God.” Then, in complete humility and in utter reliance on God, he supplicated:

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My Beloved Mother

Amatul Rafiq Tahira



An image of my beloved mother is ever present in my heart. As I take up my pen to write a few words about her, it is as if I am looking at her with my very eyes. How do I describe her? A beautiful creation of the Creator; an interpretation of how to willingly submit to the Will of Allāh; a true devotee of Khilāfat, who enthusiastically took part in every blessed scheme put forward by Hazrat Khalīfatul-Masīh, and never stepped back from making any sacrifice. She was the life partner of her illustrious spouse, Hazrat Maulānā Abul-Ata Ṣāhib^{rh}, Khalid-e-Aḥmadiyyat, in full spirit of co-operation and in true sense of the word. Her goodness stemmed forth from her heart, and was never for showing off to others. My mother was always grateful and appreciative of others. Her lips moved in silent prayers, as she continuously prayed for her progeny. She was an image of resolve and courage; accomplished, frugal, attired simply and elegantly. Her beautiful smile was a natural part of her visage. She had extreme love for Allāh and His Prophet^{sa}, and she desired to see the same spirit in her progeny.

As far as my mother was concerned, the wishes and desires of others always took precedence over her own. Such loving people are rare in this world. When they bid farewell to this world, their beautiful memories stay with us, and they are always missed. I wish to share some of my memories of her so that I may offer readers a glimpse of this great mother, wife, sister and daughter.

Ummī Jān used to lovingly call my sister, Amatus-Sami Rashida, and I as her two “‘Idies” because Amatus-Sami was born on ‘Īdul Fiṭr while I was born on ‘Īdul Aḍḥā. One of the earliest memories of my childhood is of my first day of school, and

how she dressed me and got me ready. As we passed the primary classrooms of Nusrat Girls High School, respected Ustānī Saliha Ṣāhiba recognized Ummī Jān and invited her into her classroom. Discovering the reason for her visit was to admit me in school, Ustānī Ṣāhiba immediately registered me in her class. As Ummī Jān prepared to leave, bidding me to stay in my class, I became very upset and refused to sit in that classroom as that teacher had a reputation of being very strict. Without hesitation, she agreed to take me to another classroom. However, Ustānī Saliha Ṣāhiba insisted upon keeping me in her class. Due to my fear of her, I kept going to another classroom for the whole year, but Ummī Jān never forced me to attend the class where I was registered. Feeling more confident after getting first position in my class, I moved to Ustānī Saliha Ṣāhiba’s class, thereby receiving the benefit of her dedicated teaching up to grade five. May Allāh bless her soul and give her high rank in Paradise. Amīn.

My parents married after my father’s first wife, Zainab Begum Ṣāhiba, passed away at the young age of 22, leaving three small children behind. Here, I would also like to say a few words about Barī Ummī. She married my father at the age of 13 and spent nine years of her life with him until her sad demise. One can well imagine Abba Jān’s condition as being the eldest son, he singlehandedly looked after his elderly parents, his five siblings, and three young children of his own after the death of his wife. He had all those responsibilities on top of many demanding duties for Jamā’at. Regarding that difficult time in his life, he wrote:

My wife, with whom I shared all my toils and burdens, my companion in all my

hardships, passed away at 2:00 am, the night between January 10 and 11, at 22 years of age. Inna lillahi wa inna alaihi rajīun. Death opened the door to provide her entry into Paradise. However, for those of us who are left behind, it naturally provided a source of grief and suffering. May Allāh reward her! She was a paragon of virtue. We got married on December 7, 1920, when I was a student in the 5th class of Madrassah Aḥmadiyya. In nine years of our marriage, we faced numerous difficulties, but she not only had a gift of patience and fortitude, but provided me with consolation and solace. Even on occasions when we faced hunger, she cheerfully bore it. Her presence was a blessing in my efforts in preaching. She jealously guarded the honour of the Jamā’at, and had a keen desire to serve her faith. Not only would she make financial sacrifices according to whatever she could manage, but would make every effort to earn the rewards from Allāh by doing anything, however small, she could do for the Jamā’at. In publication of pamphlets, she would assist in correction of the text, or packaging. Although not well educated herself, she had great plans for her children. She also had an ambitious plan for a permanent residence in Qādiān. However, it was not the Will of Allāh, and then the overriding hand of fate created a barrier between us.

“She had a strong desire to obtain further education, but her health did not permit that. She was ever inclined to praise Allāh and render her gratitude to Him in spite of a long and painful illness - never uttering a word of complaint. She left behind three young children: two daughters and a son. Just as I request my friends to pray for the elevated spiritual rank

for the departed soul, I also request them to pray for high moral training and education, righteousness and capability for these children. It is only Allāh who blesses each child with true training, but the children who lose the loving lap of their mothers are particularly in need of Allāh's Mercy. The responsibilities of fathers of such children become manifold."

(Translated from Daily Al Fazl Qādiān, Jānuary 17, 1930)

The above words written by my beloved father are aptly a wonderful remembrance of my dear Barī Ummī Jān. Allāh granted him the partnership of two great ladies. Bari Ummī Jān died at a very young age; however her attributes and sacrifices are still alive. Our 2 older brothers and sister truly serve their faith in accordance with Bari Ummī Jān's desires and prayers. Our older sister, Amtullah (wife of Hakeem Khurshid Aḥmad Ṣāhib) was editor of Misbah, she was an accomplished writer and speaker, and also worked very actively for Lajna Imā'illāh. She passed away in her 37th year. Our second sister, Amtul Rahman Ṣāhibā (wife of Dr. Abdul Samī Ṣāhib), is the mother of 11 children, by Grace of Allāh. Each one of them is virtuous, religious, and capable; all are servants of Aḥmadiyyat, and are Mūṣiān. By the Grace of Allāh, nine of her children are doctors and are busy in serving humanity, as well as serving their faith. Hazrat Khalīfatul-Masīḥ IVth gave the title of "A model mother" to our Bajī Jān. Thirdly, our Bhai Jān Ataur-Rahman Tahir Ṣāhib has been serving as the president of Halqa P.E.C.H. Society for more than 40 years.

Hazrat Khalīfatul-Masīḥ II^{ra} initiated Abba Jān's proposal of marriage to my mother upon the behest of Hazrat Amma Jān^{ra}, by a letter addressed to my maternal grandfather, Hazrat Muḥammad Abdullah Botalvi^{ra}, on June 17, 1930. The Promised Messiah's^{as} kindness and foresight, and the love and unquestioning obedience to Khilāfat in Ummī Jān's virtuous nature, resulted in her prompt reply. When my grandfather wrote to ask her opinion about this match, he clearly indicated that she should not feel any obligation and make a decision without any pressure. When making her decision to become a great life partner of a great servant of faith, she did not write that

she was of the same opinion, or that she agreed with him; rather, her simple reply was: "I willingly accept the command of Hazrat Ṣāhib^{ra}." Her words are a proof of her being a true believer and devotee of Khilāfat.

On August 12, 1930, my parents' blessed Nikāh was pronounced after 'Aṣr prayers, and their marriage took place later on November 29, 1930. Hazrat Khalīfatul-Masīḥ II^{ra} himself graced the occasion.

My dear father wrote about Ummī Jān:

A righteous wife is a blessing of Allāh. When my ever sacrificing first wife passed away leaving three young children, the big question was how to take care of them. Hazrat Khalīfatul-Masīḥ II^{ra} was inspired by Allāh to suggest this match with Saeeda Begum Ṣāhibā, daughter of Hazrat Maulawī Muḥammad Abdullah Batalwi^{ra}. Huzoor^{ra} announced the Nikāh himself. Since late November 1930, she has been with me through thick and thin, with utmost love and sincerity. May Allāh bless her with a long life. Amīn. My present wife, under the guidance of my mother, has been looking after my three young children from my previous marriage, three brothers, and two sisters, with such love that no one ever felt that she did not belong. During this time, I was even away for four to five years in Arab countries." (Translated from Monthly *Al-Furqan* Rabwah, April 1975, p. 45).

My mother married when she was only sixteen. When that new bride raised her veil, she found a mother-in-law, three brothers-in-law, two sisters-in-law, two daughters and a son to look after. Only six months after their marriage, my father departed for Palestine. At that time, a letter would take months to be delivered. If one looks at these circumstances in the light of present times, it would appear utterly strange and very difficult, even impossible, for a 16 year old girl to shoulder such huge responsibilities with such meager resources, and a husband who was out of the country. Such was the spirit of that time. In the five years that her husband was abroad, who could have guessed the thoughts passing through her mind, the stress she would be feeling, and the prayers she must have offered.

The following incident shows the degree

of her selflessness. At the time I was studying for my B.A., I wanted to make an outfit for Ummī Jān, and asked her about her favorite colour.

There was a pause, and then she replied, "I really do not know what my favorite colour is."

I insisted, "That is not possible; there must be some colour that you really prefer, e.g., green, red, or blue, whatever is it that you like." She said, "Actually I have done away with my preferences. Your father used to bring different fabrics for the whole family. I would put them in front of everyone so they could choose what they liked. I would sew my clothes using whatever was left at the end."

We neither discussed nor made any distinction between stepbrothers and sisters or others. Therefore, we did not even know about Barī Ummī being the biological mother of our older siblings. Sometimes I would wonder why Apa Achi, Bajī Jān, and Bhai Jān called our mother "Apa Jān." When I asked the reason for it, I received a very beautiful and wise reply. My mother told me, "Soon after our marriage, your Abba Jān left for Palestine, and I felt a little shy about being addressed as a mother; therefore, I asked to be called "Apa Jān." I was quite satisfied with that answer and never asked her again.

As a result of her affection and loving treatment, all my brothers and sisters loved and respected Ummī Jān. She told me of an incident in Qādiān. 'Īd was approaching, and Ummī Jān was busy sewing new outfits for everyone. My sister Apa Achi (Amatullah Khurshid Ṣāhibā) kept asking Ummī Jān what she was going to wear for 'Īd. Ummī Jān would evade the issue by telling her that she already had clothes and could wear anything. Ummī Jān was well aware of the financial condition of her family, and was always cheerfully content. On the morning of 'Īd, Apa Achi brought a beautiful green outfit for Ummī Jān to wear on that day. Taken aback, she asked where it came from. Apa Achi replied, "I knew full well that you would be fretting about everybody else and would not make anything for yourself. Therefore, I requested Abba Jān to get me the fabric, and I had it made for you for 'Īd." Ummī Jān just hugged her. Those were the beautiful expressions of love they had for

their mother in their hearts!

Our eldest brother, Bhai Jān Ata ur Rahman Ṣāhib, was perhaps only two year old when Ummī Jān took over his care. She loved him dearly, and he had great love and esteem for her too. In spite of ill health, he would visit her in London from Karachi. Although our other siblings were also living in London, he would visit Ummī Jān first whenever he visited London. I can still recall his daily phone calls during her last illness, and his voice was full of emotion as he asked me to tell her how much he loved her and prayed for her. Similarly, my cousins called to ask after her from Pakistan, and different countries of the world, conveying how they were praying day and night for her. The depth of their feelings reciprocated her loving treatment of them.

She was an expert in household management and very prudent in expenses. Her house was always neat and clean. Home made snacks of besan savayyan, namak paray, etc., were always on hand for unexpected guests so no one had to run to the market if someone dropped in for an unannounced visit, which was common in Rabwah. There were dustbins in every appropriate place so any waste could be deposited there right away. In summertime, she would whitewash the walls herself. Similarly, she would varnish tables and chairs herself. It made her very happy when Abba Jān noticed them and would smilingly say, “Saeeda Jī, these chairs have become new again.”

She did not like going to the market for groceries. Abba Jān normally sent meat and vegetables through his office clerk. Sometimes, when he was too busy to send someone, she would make do by cooking dāl but would never complain about it. One day the clerk did not show up. After a long wait, she went to the market herself and bought meat and vegetables along with salad items. She prepared the meal and a fresh salad. As the tray was presented to Abba Jān upon his arrival, he started eating, particularly enjoying the salad. All of a sudden he remembered and exclaimed, “I did not send the clerk today; how did you cook all this?” When he was told that she went to the market herself, he laughed and said, “Everything is so good, perhaps it is better that you go yourself”.

Abba Jān had great respect and

appreciation for her, and always addressed her as “Saeeda Jī”. Sometimes she wondered how times had changed, whereas her innate modesty always made it difficult for her even to openly look at my father.

When my older sister, Amatul Sami was getting married, Ummī Jān emptied the two trunks containing different fabrics she had in order to prepare my sister’s trousseau and to match colours. My sister in law, Amatul Basit, and I were sitting with her. Bhabi Jān pointed towards me and said, “Keep some of these things for her too. After some time, you would have to make preparations for her wedding also”. She replied with full confidence and resolve, “Allāh would provide for her when her time comes. I am only anxious for the task at hand to be accomplished appropriately.”

As a matter of fact, at the time of my wedding, Allāh did provide in the best of way. The love and training one receives from one’s parents are the real treasures in life; material things are of no importance. A few days before my marriage, Ummī Jān consulted me about my choice of colours in order to prepare some outfits. I do not know why I requested a black and a white outfit. After a short pause, she said, “Look, you are getting married into a family of strangers to us. Some people do not like white or black. Perhaps you could have the outfits of those two colors made afterwards”. I did not mind and kept quiet, even though I knew she had prepared both black and white outfits for my older sister.

It so happened that my new burqa for my wedding was of traditional black colour. Only a few days after our arrival in Libya, my husband asked me not to wear black, and to make a beige burqa instead. Obeying him, I bought some beige fabric and sewed myself a burqa right away. At that time I thought of the wisdom of my mother’s answer to my request. I consoled myself by reasoning that with so many colours in the world, it did not matter that only two of the colours did not exist for me. Fifteen years after, when my husband was visiting Pakistan by himself, he brought back some outfits for me, among them a black and a white one! At my surprise, he said, “It does not matter. From now on you wear any colour you like”. After that I did wear a lot of white and black to my heart’s

content.

I always felt an exceptional bond with my mother. She too had a special love for me. I was particularly conscious of the fact that I would be leaving for Libya right after my wedding. At the time of my rukhsati, I was acutely aware of her fragile emotional condition. Perhaps Abba Jān also sensed that and, right after some picture taking, he simply ushered me out to the waiting car without letting Ummī Jān and others say goodbye to me. It was just bewildering. Even my sisters complained that I did not even bid them goodbye before leaving, whereas I was just taken by surprise. A few days after my departure for Libya, my elder aunt, HaJīra Begum visited my mother who was lying in the veranda all by herself. After saying Ṣalām, she asked, “Bhabi Jān, you are just alone?” Thinking about me, Ummī Jān replied, “Yes, ‘alone’ is what I have to be now”. Abba Jān came out of his room and said, “Saeeda Jī, I am still here!”

The sad demise of my dear father brought out a new aspect of Ummī Jī’s personality. He died unexpectedly, and the first words that came to her lips when she heard about his death were, “Inna lillahi wa inna alaihi rajiun”. After that, instead of giving into her own grief, she said, “All my children are out of the country; how are they going to feel when they hear about this!” She forgot about her own pain, thinking only about her children instead, wondering how they would deal with that shock. Both my sisters-in-law, and two sisters were in Rabwah. She hugged them and consoled them. All her sons lived outside of Pakistan, as well as three of her daughters. Right away she wrote letters full of prayers, consolation, and support to everyone. She hid her own pain and distress in her heart. Alas! All her beautiful letters that she wrote to me after my father’s death were left behind in Libya. She deeply felt for me that merely four months after I left Pakistan when I got married, my father passed away. She would often exclaim how terrible I must have felt, at the loss of my dear father, which was a fact.

When I went to Pakistan from Libya for the first time, my son, Saleem, was only one month old. Allāh had blessed me with such joy; however, I was still deeply distressed due to the loss of my beloved father six months earlier. May Allāh bless

his soul! Ummī Jān gave me full support and strength, and I was astounded at her fortitude. She would teach me how to bathe Saleem and look after him, as well as every little thing one has to do for a baby. I learned so much from her in a few days. Her way of teaching was so sweet and simple that there never was hint of a lecture, and one never felt bad about her advice.

My middle son, Tariq, was born in October 1980. Ummī Jān wrote to inform Huzoor^{rh}, and requested a name for him. Her letter was presented to Huzoor^{rh} when he was attending a welcome ceremony upon his return from laying the foundation stone of Spain Mosque. Huzoor^{rh} was very pleased to read Ummī Jān's letter and said, "In Spain, I had decided to name the next one hundred new born boys 'Tariq'. Today I am naming the first one who is the grandson of Maulānā Abu Al-Ata Ṣāhib", and so we were blessed with this honour.

I had yearned for a long time to have Ummī Jān visit my home, but the occasion never came about. In March 1987 I was quite unwell, and we arranged to have Ummī Jān travel from London to Libya. My youngest son, Khalid, was almost ten months old at that time. One day, I called her when I was under some stress. I must have conveyed my feelings to her when I asked her to come right away, if she could. Her depth of love was such that she immediately responded by telling me to book her seat for the next day, which we did. Making hasty preparations for her journey, she arrived in Libya in no time. My happiness was unbound. A few days after her arrival, Allāh blessed us with our daughter Rizwana. Ummī Jī was always praying for her, and busy looking after her lovingly. I felt as if my home filled up with light and blessings. The kids talked to her and listened to her all the time. She would narrate the life stories of prophets, and would also teach them the first Arabic reader and the Holy Qur'ān.

One day she was trying to teach Qā'ida to Tariq, but he just would not read it. When she asked him to read, his answer was that he already knew it. Ummī Jān wanted to listen to his reading, so she asked him to teach her the Qā'ida. His answer was, "Bari Ummī, you know it too." She burst out laughing. After that, she would often mention that story and would say, "Tariq

just rendered me speechless; you have to teach him yourself".

In September 1987, we arrived in Canada, and Ummī Jān came to Canada for the first time in 1989. We were living in an apartment that was quite sparse, as we had not been there for a long time. We had mattresses on the floor, and just one bed, which we put in Ummī Jān's room. After a few days she mentioned that she could not sleep well. When I asked her the reason, she said, "Why did you not tell me that your circumstances were such that you had to sleep on the floor?"

I explained to her that such conditions were only temporary, and we would be buying what we needed very soon, Insha'Allāh. However, I felt that it had affected her; therefore we bought all the beds before she returned. She would often remark that she was more sensitive to what she saw in my home in Canada because she had seen my home in Libya.

During her stay, we benefited from her wonderful advice and teaching. She made beautiful covers for children's books, and it would surprise them to see how beautifully she decorated everything. She was also a good advocate for not wasting anything.

It made my mother very happy that whenever she started telling any story of a prophet, the kids would inform her that they already knew it. She was so pleased that I had narrated those stories to my children. One day, my youngest daughter, Humda, was lying in her Ummī Jān's bed listening to a story when she dozed off. I came to pick her up so Ummī Jān would not be disturbed at night, but she stopped me by saying, "You slept in my bed for a long time; I am feeling so good seeing your daughter sleeping here today. So, leave her here". I left Humda there and she slept in her grandmother's bed that night.

Once Humda remarked, "Bari Ummī, you came to our home; now I would come to your home." Suddenly, a look of sadness flitted across her face, and she exclaimed, "Child, how are you going to come to my home when I do not have a home anymore"? I said, "Ummī Jān, why do you think this way? All houses (mine, and of my brothers and sisters) belong to you".

She said, "Look, daughters are brought up in their parents' homes; however,

after they get married, the parents' house is not their home anymore. A certain formality comes into place. How is it possible for me to consider the homes of my children belonging to me? Alhamdulillah. All my children are good and considerate, but those are their own homes".

Before Ummī Jān's second visit to Canada, we had bought a house in Brampton and were about to move there. Her presence made everything satisfactory and smooth. She was really pleased with our new accommodation, as she found the house large and spacious. To me, it was a blessing of her prayers. Three weeks after our move, we received a tremendous blessing of Allāh, when Hazrat Khalīfatul-Masīḥ IV^{rh} on his visit to Canada for Jalsā Salānā, graced and blessed our house with his presence. It was an unforgettable day of our lives when Huzoor^{rh} arrived at our house. When he sat down for tea, Ummī Jān was at the table too. She would often recall that she talked about so many things with Huzoor^{rh} that day. First, Huzoor^{rh} said to Ummī Jān, "Maulavī Ṣāhib was very fond of inviting people, and I have eaten at your house several times. He would even invite people he met on the way home; surely that must increase the number of guests. How did you manage? The food was always enough for everyone". She replied, "I knew his disposition; therefore, if he told me about bringing ten guests, I would make sure to have enough for eighteen to twenty." Huzoor^{rh} had a good laugh at that, and then asked, "Maulavī Ṣāhib had brothers and sisters, as well as children from his first marriage. You are the one who saw to the planning and management of each wedding. Tell me, how many weddings were carried out by you?" When she replied that she had managed seventeen weddings, Huzoor^{rh} asked again, "It is extremely difficult for a Waqf-e-Zindagi to be able to manage seventeen weddings; how did you manage that?" She replied, "Everything was done with austerity and prayers."

There were other topics that Huzoor^{rh} discussed with Ummī Jān while I was busy serving refreshments. As Huzoor^{rh} was leaving after the silent prayer, he paused on the stairs and said to me, "I found out today that you were the most favourite daughter of Maulavī Ṣāhib." Ummī Jī

must have said something in that respect for him to assume that.

In 1989 Lajna Imāi'llāh Canada held a Meena Bazaar. I was the Lajna President of Vaughan Jamā'at at that time. Attiya Sharif Şāhibā invited Ummī Jān as the guest of honour. Ummī Jān made contributions to Mosque Fund as well, as she was always very conscious of the importance of such events.

Our house had a special atmosphere of blessing and energy during her stay. She preferred simple food and did not like eating several times a day. Due to these habits, she enjoyed excellent health. One day she mentioned that she was not of much use since she did not even cook meals. We were standing in the kitchen. I suggested that I would show her where I kept tea so she could make herself tea whenever she needed it. It so happened that I had a severe migraine, and was not able get up to take my medicine. At the time the kids were too young to help. After some time, I saw her bringing me tea with her own hands. I cannot tell you how delicious that cup of tea tasted, as it contained the sweetness of real love and aroma of sincerity. I am sure Allāh cured me of that headache due to that blessed drink.

Ummī Jān loved the backyard of our house. She enjoyed sitting outside, sometimes using the swings installed for the children. Pictures and videos of those days are now a priceless treasure for me.

It was only by the sheer Grace of Allāh that I had the opportunity of serving as the National President of Lajna Imāi'llāh Canada for fourteen years. It made Ummī Jān immensely happy, and whenever she met a sister from Canada, she would mention me. When she wrote, every envelope bore the inscription "President, Lajna Imāi'llāh Canada". I would laugh and tell her that I was still the same daughter she had, but she would tell me how happy she felt because of my work. Once I sent her the audiotape of my speech. She would happily play it over several times.

The walls of her bedroom were decorated with the pictures of all her children. Watching them, she often silently prayed, thinking about the distances and various countries at which each one was living. At the same time, she would be offering thanks to Allāh that all of them

were living happily in their respective homes. Her beautiful room looked like an art gallery with pictures and calligraphy of prayers.

Lajna Imāi'llāh held a Muşleḡ Mau'ūd Volleyball Tournament in 1994. Ummī Jān watched and enjoyed the games with me. I requested her to distribute the prizes at the end of the Tournament. Participants were very happy to receive the prizes, and Ummī Jān specifically told me that she was very happy to have the opportunity to distribute prizes at a Jamā'at function for the first time.

At end of July 1994, she returned to London - this was her last visit to Canada. In spite of my desire to have her visit again, she could not do so. At my son Saleem's wedding, I yearned for the blessing of her presence; however, she was unable to attend. Had she come, I am sure she would have loved Peace Village and our house here.

She had a unique bond and love for Khilāfat. Even before the Khilāfat of Hazrat Khalifatul-Masiḡ IVth, she had great love and fondness for him. However, after his Khilāfat, her respect for him increased many folds. Whenever she went to see Huzoorth, she would be fully clad in her burqa and respectfully kept silent in his presence, although her pleasure at having seen him was obvious when she came back. One of the Lajna members in London asked Huzoorth, "Imām Şāhib's mother is very knowledgeable, yet she observes purdah in Huzoor'sth presence. None of us do that; does she not know that it is unnecessary?" Huzoorth smiled and said, "Her purdah has nothing to do with having or not having knowledge; it is an expression of the deep reverence and respect she has for the status of Khilāfat. I greatly appreciate that, and it is due to the fact that she belongs to a good family. There is no other reason for it." It was as if Huzoorth not only liked her way but also had appreciation for it.

When all of us saw Huzoorth just before the my mother's funeral prayers, Huzoorth mentioned that whenever Ummī Jān came to see him, she did not talk much, but Huzoorth felt as if she was silently praying. Often she would watch the world outside from her window. She was very happy to see Huzoorth coming and going from the mosque for prayers. The real reason for her happiness in staying in London was because Huzoorth

was living there. Ummī Jān felt a spiritual contentment while living in London due to Huzoor'sth proximity.

One day I was sitting with Ummī Jān reminiscing about Abba Jān, pondering about his being in heaven. Ummī Jān said, "He must be with his parents, as he loved his mother very much. He must be seeing his brothers and sisters as well." Then, she went quiet all of a sudden before remarking, "He must have found his first wife too".

Ummī Jān never mentioned anything about her will, or instructed us to take her body to Rabwah for burial. I think she had such a deep faith and trust in Allāh that she was confident everything would be taken good care of after she passed away.

Before my husband, Karim Tahir Şāhib, and I were granted the blessing of performing Ḥajj, I went to London for two weeks, which gave me an opportunity to stay with Ummī Jān. She was extremely pleased that I was going for Ḥajj, and was the first one of my siblings to do so. On my return from Ḥajj, because of a foot injury, I was not able to visit London immediately. Finally I was able to go in May 2007. During my visit, she would often ask questions about Ḥajj, relishing the discussion. Similarly, whenever I visited London, she would ask about everyone, and pray for them. Upon my return, she would ask me to specifically convey her thanks to Karim Şāhib for sending me to see her just to make her happy. If I said that it did not matter, she would say, "No, he is my son, and I am extremely grateful to him for sending you here". When I would convey her message and prayers to Karim Şāhib, he also felt even more love and appreciation for her prayers than ever before.

Speaking of gratefulness, her gratitude to others had a unique colour of its own. Although she had to shoulder tremendous responsibilities under very difficult circumstances right after her marriage, she never complained. Instead, she molded herself in accordance with her situation. Sometimes she would mention about her childhood spent in her grandmother's home. Her aunt was much older, and she spent more time with her uncles (Abdur-Rahman Anwar Şāhib, Hafiz Qudratullah Şāhib, and Anaitullah Saleem Şāhib). She was well looked after, surrounded with abundance of love and

care. However, after becoming the wife of Mujahid-e-Ahmediyyat, she herself spent the rest of her life in a silent Jihād.

After our beloved father passed away, she spent thirty years of her life with exemplary dignity and honour. Her presence was not only a source of blessings for everyone, but became a central point for each young or old member of our family. Visiting London, we would present ourselves to Huzoor^{rh}, and after that everyone yearned to see Ummī Jān and listen to her interesting anecdotes. Whenever the kids were writing an exam, or someone was facing some difficulties, we would request “Barī Ummī” to pray. Those were such pleasures and such beautiful sights – now all faded into the past.

On August 18, 2007, my older brother Maulānā Ataul Mujeeb Rashid, Imām London Mosque, suggested that I should plan to visit London as Ummī Jān was getting quite weak. I had just returned from London two months earlier, and was planning to go back after Ramadhān ended in November. I do not know why I felt so perturbed after talking to Bhai Jān, but I started preparing to leave right away. My daughters found me a flight on the Internet, and I left the next morning. Before I even left, I received the news that Ummī Jān had been taken to the hospital. I went to see her at the hospital as soon as I reached London. Bhai Jān asked me to wait outside a little bit as he had been so overwhelmed by her state of health that he had not even mentioned about my arrival. As I entered, she was very pleased to see me, and blessed me with her prayers. After that she did not talk much; she would silently watch us or would be busy praying. My sisters, brothers, and sisters-in-law would take turns staying with her.

Here, I would like to mention something special. Lying in the hospital bed, in spite of drowsiness and severe physical discomfort, Ummī Jān was greatly disturbed if her dupatta was not in place. She would raise her hand again and again as if to point out that she needed her head covered. She would relax as soon as her dupatta was arranged. The nurses also came to realize that and every time they made her bed, they would make sure to arrange her dupatta.

When I was staying with her in the hospital, I would hold her hand and she

would lovingly press my hand. I would watch those beautiful hands that went through so much over the years and did endless tasks; which had been busy day and night to provide comfort for others. Those hands fixed full meals for guests arriving in the early hours before the morning prayers, and served scores of guests at Jalsa Salānā. Those hands that sewed, embroidered, cleaned, cooked, repaired, and showed their creativity and talent by turning out beautiful and functional items out of the most ordinary things, and suffered hardship to beautify their surroundings – the same beautiful hands were now swollen with needles and IV drips. There were several bruises on Ummī Jān’s arms because of the IV drip. Who knows how much pain she was enduring? Unable to watch her discomfort, I would step outside of her room when the nurse came to give her a needle, or to change the drip, praying fervently for her complete recovery. As the light of recognition dimmed in her eyes in the last few days, I would look into her eyes and call her to look at me, talk to me.

A week before she parted from us forever, Allāh clearly showed me in a dream that her time was approaching fast, however, my heart was still not ready to accept that. On the morning of September 6th as I was praying for her, I received the news that she had left us forever.

As soon as we heard the dreaded news, all of us hastened to the hospital. When we approached our beloved Ummī Jān’s bed, we found her in eternal sleep in the halo of her white dupatta, which was beautifully wrapped around her head. Amidst tears I kept looking at that wonderful luminous being that was like a cool shade, a treasury of prayers, a loving lap in all circumstances, and personification of piety and austerity.

As I write about the attributes of that beloved being, what do I write and what do I leave out? A mother is truly an ocean of love, always open for her children. A lot of sisters used to ask me about her age. I always replied that I did not count her years. It can never be enough for me. I want to see her forever.

Syedna Huzoor Anwar^{aa} and Syeda Hazrat Apa Jan Şāhiba consoled us in that time of grief by their expressions of exceptional compassion and kindness. May Allāh reward them, Amīn! The sincere love

shown by our Aḥmadī sisters in London was most gratifying. Everyone mentioned that Ummī Jān was not only our Ummī but she was the Ummī and Bari Ummī to everyone, as all of them benefitted from her presence and listened to her.

Now, Ummī Jān was ready for her last journey. This journey took her from London to Pakistan, ending in Bahishtī Maqbara, Rabwah. I recalled something she said to me when she came to see me in Canada. She told me, “I have travelled so much to see my children. I went to London, Nigeria, Japan, Libya, America and Canada too. People at the airport must wonder how this burqa-clad lady gets everywhere”. I replied, “Ummī Jān, this is something to be happy about that all your children are happy to have you among them, and that you have the strength to travel and see them.”

A great number of people attended the funeral prayers of Ummī Jān, all with tears in their eyes. Zahida Şāhibā, Tahira Şāhibā, and Rita Şāhibā, who were serving her to the very end, were crying when they came to see me. They did not think of their service merely as a job, but looked after her with great love and affection. May Allāh give them the best reward. Amīn!

My sisters, Amtul Hakeem Laeeqa and Amtul Sami, were waiting for Ummī Jān in Rabwah. After spending a major part of her life in London and other foreign countries, she was finally going back to be with them forever in Rabwah. Everyone had gathered in Darul Ziafat. After the Janaza prayers, Ummī Jān was laid to rest in Bahishtī Maqbara.

I would like to mention something here in regard to the special bond I always felt between us. In November 2008, I went to Pakistan. Coming back from Qādiān, we reached Rabwah on the evening of November 30th. We were staying with my sister Amtul Hakeem Laeeqa and Muneer Aḥmad Şāhib. There was an armchair near the bed in our room. We were planning to go to Bahishtī Maqbara in the morning. In the morning Karim Şāhib, who seldom ever dreams, narrated a dream that he had the previous night. He saw that Ummī Jān came to see me in our room, and sitting on the armchair, she was asking how I was. I am unable to express how I felt, as tears streamed down my face. *Continued on page 16...*

HEAD OF AḤMADIYYA MUSLIM COMMUNITY ADDRESSES NATIONAL REFRESHER COURSE FOR OFFICE BEARERS OF LAJNA IMĀ'ILLĀH UK

Hazrat Mirzā Masroor Aḥmad (aa) emphasises the importance of Aḥmadi Muslim office bearers to lead by example and to never bear any complex in relation to their faith.

On December 4, 2016, the World Head of the Aḥmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Hazrat Mirzā Masroor Aḥmad (aa) delivered the concluding address at the National Refresher Course for Office Bearers of Lajna Imā'illāh UK, the ladies auxiliary organisation of the Aḥmadiyya Muslim Community.

The two-day event, held at the Baitul Futuh Mosque in London and attended by over 1,400 Aḥmadi women, was aimed at encouraging and improving positive work ethic amongst the office bearers of Lajna Imā'illāh.

His Holiness (aa) began his address by stating that office bearers must seek to serve God Almighty with sincerity at all times.

Hazrat Mirzā Masroor Aḥmad (aa) said:

“You must always remember that offering one’s services for the Aḥmadiyya Muslim Community can never prove blessed unless it is conducted solely for the sake of attaining the pleasure of Allāh the Almighty and is based upon righteousness.”

Emphasising the need for office bearers to lead by example, Hazrat Mirzā Masroor Aḥmad (aa) said:

“As office bearers, it falls upon you to hold aloft the light of Taqwa (righteousness) to guide others through the dark. And for you to illuminate the path for others in this way, it is necessary that your own conduct is exemplary and according to the teachings and principles of Islām.”

His Holiness particularly emphasized the need to adopt humility and avoid arrogance.

Hazrat Mirzā Masroor Aḥmad (aa) said:

“Certainly, those Aḥmadi Muslims who have been entrusted with

responsibilities in the Aḥmadiyya Muslim Community and whose duty it is to ensure the moral and spiritual education and well-being of the members of the Community, can never be successful if they fall prey to arrogance or consider themselves to be superior in any way.”

The Caliph mentioned the need for office bearers to fulfill the responsibilities within their homes and said they should set the best examples for their family members.

Hazrat Mirzā Masroor Aḥmad (aa) said:

“Office bearers must be role models in terms of the worship of Allāh the Almighty. They must set the best example of morality and virtue within their homes for their own children to learn from. Indeed, office bearers should seek to ensure that their homes remain peaceful, virtuous and havens of spiritual contentment.”

Whilst speaking about the importance for Aḥmadi Muslim women to feel proud of the teachings of Islām, Hazrat Mirzā Masroor Aḥmad (aa) said:

“In terms of your religion, you must not feel any type of embarrassment or hold an inferiority complex regarding any issue or Islāmic teaching. Rather, you should be proud of your religion and openly practice and preach its teachings through your words and deeds. This is not exclusive to office bearers, but they certainly have a particular duty to set the best example in this regard.”

His Holiness (aa) also drew the attention of the office bearers towards avoiding bad company and gatherings as it went against the essence of righteousness.

Hazrat Mirzā Masroor Aḥmad (aa) said:

“Righteousness requires a person does not sit in those gatherings where Allāh the Almighty or His Messenger (sa) are insulted in any way. Indeed, believers should abstain from all gatherings where people are mocked or spoken ill of.”



Hazrat Mirzā Masroor Aḥmad (aa) continued:

“For instance, it is completely wrong to remain present when people speak against one’s brother or sister, even if they do not personally take an active part in the discussion. In the sight of Allāh, merely to sit silently whilst such discussions are taking place is against the principle of righteousness.”

Whilst dealing with the issue of balancing their work for the community and family commitments, His Holiness (aa) advised that Lajna Imā’illāh office bearers should discuss the matter with their spouses to carefully strive for a convenient schedule.

His Holiness (aa) said that on occasions where women office bearers are busy in their work for Lajna Imā’illāh, their husbands should not make an issue of this.

However, His Holiness (aa) said this must not lead to the Lajna Imā’illāh office bearers becoming complacent in their responsibilities towards their children.

Hazrat Mirzā Masroor Aḥmad (aa) said:

“Never forget that as mothers, your primary duty is to personally ensure the moral training of your children and to raise them according to the teachings of Islām. Thus, as much

as possible, you should be at home when your children come back from school.”

Continuing, Hazrat Mirzā Masroor Aḥmad (aa) said:

“It should not be that outside of your home, you are involved in Lajna work and are amongst those who are considered an example for others, yet within the confines of your own four walls you are failing in your duties of doing the moral and spiritual training of your own children.”

Drawing the attention of the attendees towards the importance of developing their spirituality and righteousness, His Holiness (aa) said that seeking knowledge by reading the Holy Qur’an is extremely important to achieve this.

Hazrat Mirzā Masroor Aḥmad (aa) said:

“All office bearers must regularly recite the Holy Qur’an and seek its knowledge and understanding. You should see what the Quran advocates and what it prohibits and only then will you be in a position to set an example for others to follow. Only then will your words have weight and influence on others.”

Recounting the vision of the Second Caliph of the Aḥmadiyya Muslim Community, Hazrat Mirza Bashir-ud-

Dīn Mahmood Aḥmad, who founded the auxiliary organisation of Lajna Imā’illāh, His Holiness (aa) said that Lajna events should be platforms for “stimulating and thought provoking” events.

Hazrat Mirzā Masroor Aḥmad (aa) said:

“You should hold regular religious discussions, seminars and talks that are conducted in a way that is interesting to people of all ages and backgrounds. Furthermore, every office bearer should manifest the highest standards of love for Allāh the Almighty, the Holy Prophet (sa) and the Promised Messiah (as).”

Concluding his address, His Holiness (aa) prayed:

“May Allāh grant all of you the ability to fulfil your responsibilities in the very best way. May Allāh continue to shower His blessings upon Lajna Imā’illāh! Amin!”

The refresher course included numerous workshops, talks and presentations to discuss and share good practices of the various departments of Lajna Imā’illāh.

The secretaries of Nāsiratul Aḥmadiyya, the children’s wing of Lajna Imā’illāh were also asked to vote on one of 5 charities that would be supported by Nāsiratul Aḥmadiyya across the UK. The charity “War Child” was selected as their national charity for the year.

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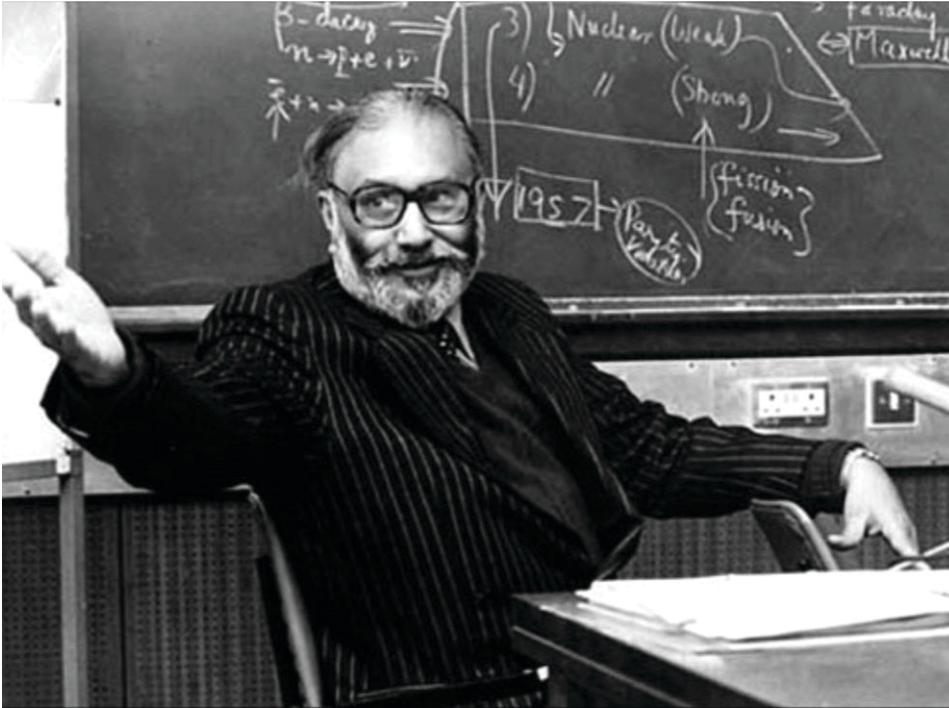
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THE CREATION OF THE
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LOOK AGAIN: SEEST
THOU ANY FLAW? AYE,
LOOK AGAIN, AND YET
AGAIN, THY SIGHT WILL
ONLY RETURN UNTO
THEE CONFUSED AND
FATIGUED.**

THE HOLY QUR'AN (67: 4-5)



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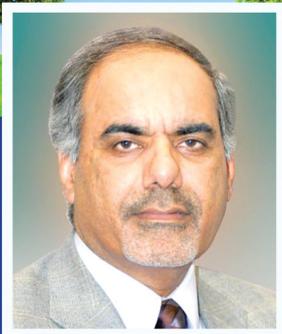
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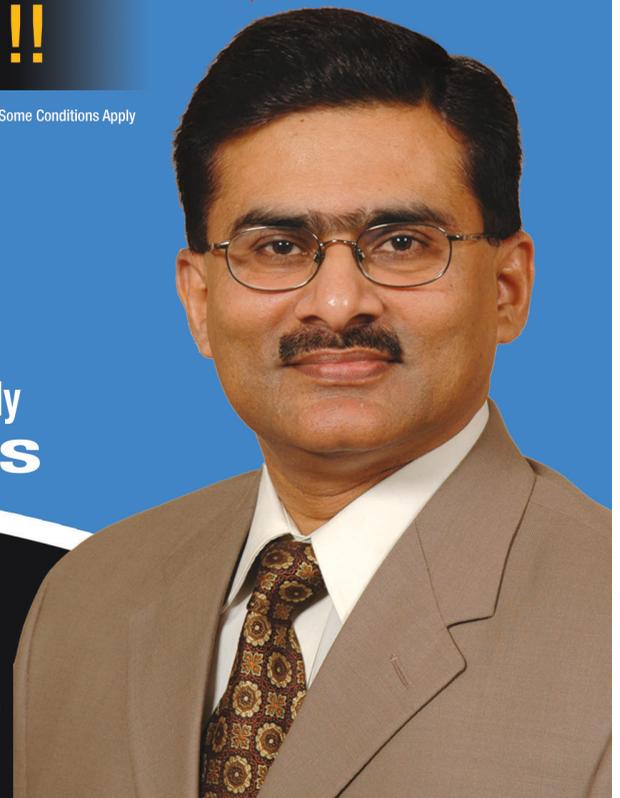
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