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“O ye who believe! fasting is prescribed for you, as it was prescribed for those before you, so that you may become righteous”
(2:184).



41st Jalsa Sālāna Canada

By the Grace of Allāh, Jamā'at Aḥmadiyya Canada is holding its 41st Jalsa Sālāna on July 7 to 9, 2017. It will be held at the International Centre, Mississauga. Inshā'Allāh!



JALSA SALANA CANADA 2017

This year, Huzoor Anwar (may Allah be his Helper!) has graciously approved Maulānā Azhar Haneef Şāḥib, Nā'ib Amīr & Missionary Incharge USA as the Markaz Representative for Jalsa Sālāna Canada. On this blessed occasion, very valuable and faith-inspiring speeches will be presented, some of which are as follows:

“Surely, Namāz Restrains *One* from Indecency and Manifest Evil” (29:46)

Lal Khan Malik Şāḥib – National Amīr Aḥmadiyya Muslim Jamā'at Canada

Exemplary family life of the Holy Prophet^{sa} (Urdu)

Maulānā Khalil Ahmad Mubashar Şāḥib, Missionary Incharge Canada

The Promised Messiah^{as}: Refuge for Mankind

Maulānā Azhar Haneef Şāḥib, Markaz Representative, Nā'ib Amīr & Missionary Incharge USA

Khilāfat: A Living Proof of the Existence of God (Urdu)

Professor Hadi Ali Chaudhary Şāḥib, Principal Jāmi'a Aḥmadiyya Canada

Drugs & Alcohol: Physical, Spiritual & Societal Deterioration

Dr. Faheem Younis Qureshi Şāḥib, Na'ib Amīr & Secretary Tarbiyat USA & Şadr Majlis Ansārullāh

These are three blessed days offering an opportunity to enhance one's faith, spirituality and knowledge. May Allah enable us to fully benefit from the blessings of Jalsa Salānā! Amīn!

For more details, please see: “Purpose and Objectives of Jalsa Sālāna” (p.16) & “41st Jalsa Sālāna Canada - Program Highlights” (p.18)

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

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Pearls of Wisdom



THE HOLY QUR'AN

O ye who believe! Fasting is prescribed for you, as it was prescribed for those before you, so that you may become righteous.

The prescribed fasting is for a fixed number of days, but whoso among you is sick or is on a journey shall fast the same number of other days; and for those who are able to fast only with great difficulty is an expiation – the feeding of a poor man. And whoso performs a good work with willing obedience, it is better for him. And fasting is good for you, if you only knew.

The month of Ramaḍān is that in which the Qur'ān was sent down as a guidance for mankind with clear proofs of guidance and discrimination. Therefore, whosoever of you is present at home in this month, let him fast therein. But whoso is sick or is on a journey, shall fast the same number of other days. Allāh desires to give you facility and He desires not hardship for you, and that you may complete the number, and that you may exalt Allāh for His having guided you and that you may be grateful. (2:184-186)

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى

الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٤﴾

أَيَّامًا مَّعْدُودَاتٍ ۖ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ

أُخْرٍ ۗ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ ۖ فَمَن تَطَوَّعَ خَيْرًا

فَهُوَ خَيْرٌ لَهُ ۗ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١٨٥﴾

شَهْرٍ رَّمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ

الهُدَى وَالْفُرْقَانِ ۚ فَمَن شَهِدَ مِّنكُمُ الشَّهْرَ فَلْيَصُمْهُ ۗ وَمَن كَانَ

مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا

يُرِيدُ بِكُمُ الْعُسْرَ ۗ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ

وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٦﴾

HADĪTH OF THE HOLY PROPHET MUHAMMAD^{SA}

Hazrat Abū Hurairah^{ra} narrates that the Holy Prophet^{sa} said, “Allāh Almighty says that all actions of man are for himself, but the fast is for Me and I am its reward. Fasting is a shield; the person observing the fast should not behave foolishly or impudently, and if somebody argues with him or fights him, he should say, ‘I am fasting.’ By Him in Whose Hands is my life, the smell from the mouth of one fasting is better in the sight of Allāh than the smell of musk. There are two causes of happiness for one fasting: when he opens the fast, and when he meets his Lord because of the fast” (*Saḥīḥ Bukhārī*, Kitābus Saum, Bāb Hal Yaquḥ Inni Sā'imun).

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ: قَالَ اللَّهُ عَزَّ وَجَلَّ: كُلُّ عَمَلِ ابْنِ آدَمَ لَهُ إِلَّا الصِّيَامَ فَإِنَّهُ لِي

وَأَنَا أَجْرِي بِهِ - وَالصِّيَامُ جَنَّةٌ فَإِذَا كَانَ يَوْمُ صَوْمِ أَحَدِكُمْ فَلَا يَزِفُثُ وَلَا

يُصْحَبُ فَإِنْ سَابَّهُ أَحَدٌ أَوْ قَاتَلَهُ فَلْيَقُلْ: إِنِّي صَائِمٌ - وَالَّذِي نَفْسِي

مُحَبَّبٌ بِيَدِهِ لَخُلُوفٍ فِيمَ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْبُسْتِكِ -

لِلصَّائِمِ فَرَحَتَانِ يَفْرَهُهُمَا، إِذَا أَفْطَرَ فَرِحَ، وَإِذَا لَقِيَ رَبَّهُ فَرِحَ وَمِهِ -

(صحيح بخارى - كتاب الصوم، باب هل يقول انى صائم اذا شتم)

So Said the Promised Messiah^{as}



On one occasion I began to reflect on the purpose of the prescribed expiation of missing a fast and I conceived that the expiation is prescribed so that one may be bestowed the capacity and the strength to observe the fast. God Almighty alone can bestow such strength and everything should be sought from God Almighty. He is the All-Powerful; if He so wills He can bestow the strength for observing the fast on one who is afflicted with tuberculosis. The purpose of the prescribed expiation is that one may be bestowed the strength for the observation of the fast, and this can be achieved only through the Grace of God Almighty. One should supplicate:

Lord! This is Thy blessed month and I am being deprived of its blessings. I know not whether I shall be alive next year, or would find the opportunity of observing the fasts that I am missing. Do Thou bestow upon me, by Thy Grace, the strength that should enable me to observe the fast. I am sure that one with such a heart would be bestowed the needed strength by God Almighty . . .

According to me, the principle is that when a person supplicates to God Almighty with perfect sincerity that he should not be deprived of the blessings of the month of Ramaḍān, he is not so deprived . . .

This is a subtle matter. If a person finds the observance of the fast difficult on account of the slothfulness of his spirit and imagines that he is not in good health, and that if he misses a meal, he would suffer from various types of disorders, such a one, who imagines that a Divine blessing would sit heavy on him, would not deserve any spiritual merit. On the other hand, a person who feels happy at the approach of the month of Ramaḍān and is eager to observe the fast, but is held back by illness from doing so, would not be deprived of the blessings of Ramaḍān . . .

God Almighty knows that his heart is eager and He bestows plentifully upon him, for the eagerness of the heart is valuable in the estimation of God. Those who seek excuses rely on their interpretations, but such interpretations have no value in the estimation of God Almighty. On one occasion when I continued observation of the fast for six months, I met a company of the Prophets in a vision who admonished me against imposing so much hardship on myself and directed me to desist. Thus, when a person imposes hardship upon himself for the sake of God, He takes pity on him like the parents of a child and directs him to desist.

(*Malfūzāt*, Vol. 4, pp. 258-260 qtd. in *Essence of Islām*, Vol 2, pp. 312-315)

Guidance from Hazrat Khalīfatul-Masīḥ V^{aa}

The following summaries of Friday Sermons have been provided by Wakālat 'Ulyā', Taḥrīk Jadid Anjuman Aḥmadiyya

The Workings of Missionaries and Office Holders

Friday Sermon Delivered on March 10, 2017

The students of Jāmi'a should adopt humility and seek Allāh's blessings and His approbation.

Missionaries, presidents and Amīrs should work together, with mutual cooperation, in everything on the basis of piety and *Taqwa*.

Presidents and Amīrs should show humility and a spirit of cooperation towards missionaries so that more and more young people are encouraged to enroll in Jāmi'a.

On March 10, 2017, Hazrat Khalīfatul-Masīḥ V^{aa} delivered the Friday Sermon at Baitul Futūh Mosque, London.

Huzoor Anwar^{aa} said that Jāmi'a Aḥmadiyya has been established in several countries, and missionaries are now coming out into the field. At first, missionaries were only trained in Rabwah and Qādiān, however a few days ago a joint convocation of those who passed from Jāmi'a Canada and Jāmi'a

UK was held. Now we have missionaries who have been trained at Jāmi'a in the UK and Canada. These are boys who grew up in the West and then volunteered to study in Jāmi'a and have succeeded. Most of them are also a part of the Waqf Nau scheme. Despite living in Western countries with all the attractions of the world, they chose to devote themselves for the service of the faith, which speaks to the goodness of their nature and their preference for the faith over-and-above all else. And remember, this is not possible without God's Grace.

Huzoor Anwar^{aa} said that all those who are studying at Jāmi'a in the West or in other countries should inculcate humility and consider their devotion to be a blessing from God and always seek His Grace. There is a growing need for missionaries, and therefore more and more Wāqifīn Nau should volunteer for Jāmi'a. Parents have the responsibility to inculcate in their children the desire

to attend Jāmi'a. Currently, Jāmi'a is established in Rabwah, Qādiān, the U.K., Germany, Canada, Ghana, Bangladesh and Indonesia. We should at least fill the capacity of these Jāmi'a institutes in order to meet our needs for missionaries.

Speaking about the obligations and limits of missionaries and presidents or Amīrs, Huzoor^{aa} said that missionaries should remember that they have to fully obey whoever is administratively placed above them. They have to show an example of obedience and humility so that there is no negative influence on the Jamā'at. And if they think that they are being treated unjustly, they can report to the national Amīr, or even to Huzoor^{aa} himself.

Huzoor Anwar^{aa} said that it is the duty of the president and Amīr Jamā'at to foster respect for the missionaries. The president should be the foremost in every Jamā'at with regard to respecting missionaries and work in coordination

There is a growing need for missionaries

All those who are studying at Jāmi'a in the West or in other countries should inculcate humility and consider their devotion to be a blessing from God and always seek His Grace. **There is a growing need for missionaries**, and therefore more and more Wāqifīn Nau should volunteer for Jāmi'a. Parents have the responsibility to inculcate in their children the desire to attend Jāmi'a.

with them. Similarly other office-bearers should also cooperate with the missionaries in their respective spheres, and the missionaries should also cooperate with the president or the Amīr with perfect humility and righteousness. After all we all have a single purpose, which is: to teach and train the members of the Jamā'at, to inspire into them respect of the institutions of the Jamā'at, to establish a strong bond with Khilāfat, to establish *Tauhīd*, and to spread the true Islām all over the world. There is no question of limits of authority in all this. We should all work together as one and remember Allāh's commandment *تعاونوا على البر والتقوى* ("help one another in righteousness and piety").

Huzoor Anwar^{aa} said that it has been seen that wherever there occurs even the slightest divide between the president, office-bearers, and missionaries, Satan takes advantage of it and roots of piety and righteousness start to shake. Huzoor Anwar^{aa} said that presidents and missionaries should particularly bear in mind that they should give preference to mercy and sympathy, and they should cover people's weaknesses.

Huzoor Anwar^{aa} said that he has laid down all of this very clearly so that presidents, or Amīr Jamā'at and missionaries know that our goals are very vast and we have an important objective before us, and therefore if sometimes there is any disagreement between us, it should be solved quickly.

Huzoor Anwar^{aa} said that cooperation is of the essence. The president or Amīr should not try to have his way in everything, and neither should the missionary consider his own opinion to always be correct and try to have it implemented. Missionaries are responsible for teaching and training since they have more religious knowledge, and their level of piety should also be higher than others. When missionaries understand this, they will naturally gain a status among the office-bearers and members of the Jamā'at. Presidents and

Amīr Jamā'at should bear in mind that just as they are the representatives of the Khalifa in matters of administration, in the same way it is the responsibility of the missionaries, as representatives of the Khalifa, to use all possible means for intellectual and spiritual growth of the Jamā'at. Therefore, the president or Amīr, and missionaries should work in coordination.

Huzoor Anwar^{aa} said that it is the responsibility of presidents, and office-bearers to inspire into members of the Jamā'at respect for missionaries so that more and more young people are motivated to devote their lives. Huzoor^{aa} said that a missionary devotes his entire life for the service of God and His religion, whereas the office-bearers are only selected for a certain time period. If some office-bearer is not benefitting the Jamā'at, then the missionaries can pray for their guidance or that Allāh may remove them from their positions.

Huzoor Anwar^{aa} said that missionaries as well as the president should bear in mind that they should not speak against anyone else in their homes. Office-bearers, and particularly the Amīr and presidents should spread love and kindness so that every member of the Jamā'at feels that they are safe under them. They should meet everyone smiling and with kindness. Holding an office or chair should increase them in humility instead of arrogance. The doors of every office-bearer and missionary should be open for everyone. We should always keep the example of the Holy Prophet^{sa} before us, because he used to greet everyone with a smile.

Huzoor Anwar^{aa} said that he has previously said that office-bearers should deal with the issues brought before them quickly, and if there is some delay in resolving them, they should at least inform the concerned parties of it. If they meet the people cordially and with a smile, people are relieved of half their problems and complaints. Every

decision and action should be based upon fear of Allāh, great humility and justice. The Holy Prophet^{sa} has admonished authorities and rulers in this regard.

Huzoor Anwar^{aa} said that thus it is the duty of office-bearers, who are representatives of Khalīfatul-Masīḥ everywhere, to perform their duties duly. The office-bearers of the auxiliary organizations should also fulfill their responsibilities and realize their obligations. The aim of the auxiliary organizations is to motivate the Jamā'at at all levels so that Khalīfatul-Masīḥ receives information through various sources about the condition of the Jamā'at. Every office-bearer should consider work of Jamā'at a blessing of Allāh. Office-bearers, presidents, Amīr Jamā'at and auxiliary organizations all should have mutual cooperation. Mutual cooperation can increase the pace of Jamā'at's progress manifold.

Huzoor Anwar^{aa} said that office-bearers should have the heart to listen to complaints that are against themselves, and then do introspection and try to reform themselves. Huzoor Anwar^{aa} also advised members of the Jamā'at to raise their own standards of *Taqwa*, because then the office-bearers will naturally progress in *Taqwa* as well. Also instil this saying of Holy Prophet^{sa} in the hearts of our children that we ought to fulfill our responsibilities. We have to listen to and obey our leaders no matter what the circumstances. We don't have worldly leaders in the Jamā'at thus we should obey the Jamā'at's institutions in the same spirit. We can convey our concerns to Khalīfatul-Masīḥ or to our superiors, but there should not be any element of rebellion.

Huzoor Anwar^{aa} prayed that may Allāh enable us to do everything for His sake, may we live up to the expectations of the Promised Messiah^{as}, and may we come under God's benign protection! *Amīn!*

it is the responsibility of presidents, and office-bearers to inspire into members of the Jamā'at respect for missionaries so that more and more young people are motivated to devote their lives.

Extremism and Persecution of Aḥmadīs

Friday Sermon Delivered on March 17, 2017

Those who seek to spread Islām through violence, instead of reason and argument, are disobeying Allāh and His Prophet^{sa}. In Algeria, Aḥmadīs are being harassed and imprisoned, but they remain steadfast in their faith. Wherever there is opposition, it causes the Jamā'at to grow. Aḥmadīs should spread our peaceful teaching with wisdom.

On March 17, 2017, Hazrat Khalīfatul-Masīḥ V^{aa} delivered the Friday sermon at Baitul Futūḥ Mosque, London.

Huzoor Anwar^{aa} said that during these days, there is a growing influence of racist and nationalist politicians and communities in the West. Observers say that all this is due to the policies of these governments. Whatever the case may be, their rhetoric all hinges around barring Muslims from coming to these countries. They also say that if Muslims live in these countries, they must adopt the Western ways. They say that they are threatened by the minarets, the hijāb, and when Muslim women do not shake hands with men. Some say that Muslims are a danger because they come from countries where there is extremism. But it is also true that Western countries are supplying weapons surreptitiously both to the governments and the rebels for their own vested interests, thus fuelling these conflicts. If they do not give this help, these militant activities cannot last for long.

Huzoor Anwar^{aa} said that whenever Islām has suffered setbacks it has been on account of the Muslims' own misdeeds, conspiracies, rebellions, the prioritizing of one's own interests against those of the *Ummah*, and forgetting the teachings of Islām. Instead of growing in spirituality, worldly interests have become their objective. And the leaders are doing the same in the guise of religion. Instead of seeking the person about whom it was foretold that he would bring back the faith from Pleiades, they have turned

against him and are persecuting his followers.

Huzoor Anwar^{aa} said that Aḥmadīs in many countries are facing persecution. They are being harassed and put in jails but, still they remain steadfast in their faith. Those who are responsible for such acts should remember that God is watching and hearing the prayers of the oppressed, and the transgressors will have nothing in this world or the hereafter.

Huzoor Anwar^{aa} said that if the people who are giving Islām a bad name had any sympathy for it they would have thought whether Islām can triumph through extremism and bloodshed and destruction. If this is their thinking, then they are disobeying God and the Holy Prophet^{sa}.

Huzoor Anwar^{aa} said that politicians are also silent because of their fear of religious leaders and their worldly interests. Huzoor^{aa} said that whosoever rejected the Promised Messiah^{as} also deviated from God's commandments. They see opposing the Promised Messiah^{as} as an easy way to make money. In such circumstances Aḥmadīs should also reflect, if we become silent out of fear or show weakness by agreeing with our opponents, then what is the use of our Bai'at?

Huzoor Anwar^{aa} said that the Promised Messiah^{as} taught us to obey Allāh's commandments, walk in the footsteps of the Holy Prophet^{sa}, and invite people to the path of God with wisdom and the best argument. There is no mention anywhere that Islām should be spread through coercion. Acting with wisdom does not mean showing cowardice; rather it means to say the truth without creating mischief. The truth does not require coercion. Those who think that spreading Islām through violence is a virtuous deed are secretly leading hypocritical lives. One who speaks in anger and fury cannot speak wisdom.

Huzoor Anwar^{aa} said that anyone who is harsh and is easily roused to anger cannot utter words of wisdom. Anger is half madness. However, this is how the Maulawīs act against us everywhere, and in so doing they defame Islām.

Huzoor Anwar^{aa} said that when spreading our message we should remember the saying of Hazrat 'Alī^{ra} that people have their own dispositions, and we should speak to them accordingly. We should speak when we know that someone is ready to listen. Do not indulge in lengthy debates, rather say a few words and then talk again later and keep in touch.

Huzoor Anwar^{aa} said that some people in Australia have gone so far in their enmity of Islām that they say that if a Muslim woman refuses to shake hands with a man, she should be deported. Aḥmadīs should counter such things with wisdom within their own sphere of influence. Huzoor^{aa} said that along with our regular programs, we should also arrange programs that highlight the peaceful nature of Islām. Only Jamā'at Aḥmadiyya can try to stop the anti-Islām euphoria sweeping many countries. The Promised Messiah^{as} says that when falsehood gains speeds, so does the truth. Places where there is opposition to Aḥmadiyyat are the ones where Aḥmadiyyat spreads. This is also what we are also seeing in Algeria. Therefore, instead of being afraid, we should spread our message with truth and with our own example. May Allāh enable us to become the true exemplars of Islām and may each of us become defender and demonstrate its truth! *Amīn!*

At the end of the sermon, Huzoor^{aa} informed the Jamā'at of the sad demise of Maulānā Hakeem Muḥammad Din Ṣāḥib of Qādiān, Maulānā Fazal Ilahi Anwari Ṣāḥib of Germany, and Ibrahim bin Abdullah Ṣāḥib of Morocco and led their funeral prayer after the Friday prayer.

Whenever Islām has suffered setbacks it has been on account of the Muslims' own misdeeds, conspiracies, rebellions, the prioritizing of one's own interests against those of the *Ummah*, and forgetting the teachings of Islām.

The Promised Messiah and Maḥdi^{as}

Friday Sermon Delivered on March 24, 2017

March 23rd is a very important day in Jamā'at Aḥmadiyya. The purpose of the Promised Messiah's^{as} coming was to establish *Tauḥīd* and inspire compassion for humankind.

The Promised Messiah's^{as} love for the Holy Prophet^{sa} is evident from his every action. Critics should read the Promised Messiah's^{as} expressions of love for the Holy Prophet^{sa}.

The Promised Messiah^{as} has said: "I love mankind just as a compassionate mother loves her children. I have utmost love and compassion for mankind."

On March 24, 2017, Hazrat Khalīfatul-Masīḥ V^{aa} delivered the Friday Sermon at Baitul Futūh Mosque, London.

Huzoor^{aa} said that yesterday was the 23rd of March. This is an important day in the history of Jamā'at Aḥmadiyya when the Promised Messiah^{as} took the oath of Ba'at and laid the foundation of the Jamā'at. Huzoor^{as} had said: "I am the Promised Messiah^{as}, and I have been sent to establish *Tauḥīd* and to fill peoples' hearts with the love of God. And I have been given this status on account of my true obedience to and love for the Holy Prophet^{sa}." He continued by saying: "for all the sons of Adam there is now no other Prophet and intercessor other than Muḥammad^{sa}, therefore you should have true love for this glorious Prophet^{sa}."

There is neither a Prophet equal to this Prophet, nor a book equal to the Holy Qur'ān. No one is given eternity but this chosen Prophet^{sa} lives forever."

Huzoor Anwar^{aa} said that those who claim that the Promised Messiah^{as} in any way lowered the status of the Holy Prophet^{sa} — God forbid, are indeed unjust. This allegation is being made in Algeria these days, and lawsuits are being brought even against women and they are being imprisoned. However, even these women write to me that only after accepting the Promised Messiah^{as} have they found true love for the Holy Prophet^{sa}, hence they can never turn back from their faith. Huzoor^{aa} said that while we pray that Allāh may ease the hardships of Aḥmadīs, we also pray that Allāh may enable people to accept the true lover of the Holy Prophet^{sa} who came to revive Islām and to establish *Tauḥīd*.

The Promised Messiah^{as} has said that if you become God's, He will become yours, and you will be helped in all that you do. God is a precious wealth. You should not follow in the footsteps of other people who are totally engrossed with worldly means and thus have become estranged from God. I do not forbid you to employ the means to an appropriate extent, but I do forbid you to become such servants of the means as to forget God who in fact provides the means.

Citing examples of the Promised Messiah's^{as} love for the Holy Prophet^{sa}, Huzoor Anwar^{aa} said that once the Promised Messiah^{as} was reciting a couplet by Hazrat Hassan bin Thabit^{ra} in praise of the Holy Prophet^{sa} and his eyes became filled with tears. Huzoor^{as} said: "I wish these verses had been said by me." Huzoor Anwar^{aa} said that can those who accuse the Promised Messiah^{as} of lowering the status of the Promised Messiah^{as} show examples of such love for the Holy Prophet^{sa}? Hazrat Mirzā Bashīr Aḥmad Ṣāḥib^{ra} states that the Promised Messiah^{as} experienced all kinds of difficulties but never expressed sorrow or grief on his blessed countenance. However, when it came to his love for the Holy Prophet^{sa}, tears would flow from his eyes. The Promised Messiah^{as} once stated that if all of his progeny were murdered before his eyes and his own hands and feet were cut off and the pupils of his eyes were gouged out, it would not pain his heart as it has been pained by the unholy attack on the Holy Prophet^{sa}.

Huzoor Anwar^{aa} said that the Promised Messiah's^{as} love for the Holy Prophet^{sa} is evident from his every action. He made it clear to all people and all religions that there is no religion like the religion of Muḥammad^{sa}. The critics should read about these expressions of love. The Promised Messiah^{as} has said: "I received everything through obedience to the

Those who claim that the Promised Messiah^{as} in any way lowered the status of the Holy Prophet^{sa} — God forbid, are indeed unjust.

This allegation is being made in Algeria these days, and lawsuits

are being brought even against women and they are being imprisoned. However, even these women write to me that only after accepting the Promised Messiah^{as} have they found true love for the Holy Prophet^{sa}, hence they **can never turn back** from their faith.



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There are only two aspects to religion: to love God, and to love His creatures and to feel their pain like one's own.

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That under the impulse of any passions, he shall cause no harm whatsoever to the creatures of God in general and Muslims in particular, neither by his tongue, hands, nor any other means. And —That he shall keep himself occupied in the service of God's creatures for His sake only and shall endeavour towards the beneficence of mankind to the best of his God-given abilities and powers.

Huzoor Anwar^{aa} said that there are only two aspects to religion: to love God, and to love His creatures and to feel their pain like one's own. The Promised Messiah^{as} has said that the love he had for the whole of mankind was far greater than the love a benevolent mother had for her children, and that he was only the enemy of false doctrines which have obliterated the truth, and he was not the enemy of any individual.

The Promised Messiah^{as} has said: "I have been told that of all the religions, Islām is the true one. Out of all the guidance, only the guidance in the Holy Qur'ān remains in a perfect state and free from human interpolation. It has been explained to me that out of all the Messengers, the one who brought teachings which are perfect, superlative and unmatched in wisdom, teachings which display the qualities for the best example of man's

life, is none other than the Chosen One, Muḥammad^{sa}. It has been revealed to me that I am the Promised Messiah sent by Him and that I am the arbiter for both internal and external disputes. God has named me the Promised Messiah, and it was the demand of the time that I should be so named."

Huzoor Anwar^{aa} said that if only people understood that the Promised Messiah^{as} and Imām Mahdī has arrived and that the mission of spreading Islām will only be achieved through his community – and not through swords, guns or terrorism.

Huzoor Anwar^{aa} said that atrocities are occurring in Europe in the name of Islām by either individuals or groups. In London a few days ago innocent people were attacked and killed in the most barbaric and cruel fashion. All of this has happened because the so-called Muslim scholars have led people astray. Instead of inspiring them with the beautiful teachings of Islām, they infuse them with thoughts of cruelty and barbarity. Huzoor^{aa} said that in this situation it is the duty of Aḥmadīs to reveal the beauty of Islām to the world. As far as the enemies of Aḥmadiyyat are concerned, they can do nothing. Allāh has sent the Promised Messiah^{as}, and He will cause him to succeed and spread Islām through

Holy Prophet^{sa}. If I did not follow the Holy Prophet^{sa}, then even if my actions were as great as a mountain, I would not have received this honour." Huzoor^{aa} said that those who still choose to object will be answerable to God.

Huzoor Anwar^{aa} said that the Promised Messiah^{as} did not only come to establish *Tauḥīd* and inform the world of the true status and rank of the Holy Prophet^{sa}, but also to fulfill the rights of God Almighty's creation and to instil love and compassion for them. Thus, in the ten conditions of Bāī at, it is written:

him. We must raise our voice against these atrocities and sympathize with the victims.

The Promised Messiah^{as} has said, "listen, this is the prophecy of the One who created the Heavens and the Earth that He will cause this Jamā'at to spread in the whole world. The days are near when this faith shall be honoured and all those against it shall be frustrated. God will bless this Jamā'at and it shall remain dominant until the Last Day. They mock me, but was there ever a Prophet that was not mocked?" The Promised Messiah^{as} has said that three centuries will not have passed from the time he was writing this, when Christians and Muslims will rid themselves of this false concept relating to the son of Mary and there will remain only one true religion. The Promised Messiah^{as} only came to sow the seed, and he has said that you will see this seed grow and flourish.

Huzoor Anwar^{aa} said that today the seed sown by the Promised Messiah^{as} is bearing fruit. If we wish to become the fruitful, then we should conduct ourselves in such a way that the love of God and His Prophet^{sa} should be evident in our every action. May Allāh enable us to do! *Amīn!*

Essence of Istighfār and Sattāri

Friday Sermon Delivered on March 31, 2017

Allāh is the Concealer of faults and the Forgiver of sins. We too should overlook our brothers' weaknesses and sins instead of publicizing them. The Holy Prophet^{sa} has said that if a man overlooks the weakness of his brother, Allāh will conceal his sins on the Day of Reckoning. True sympathy

requires that when we see a weakness in people, we should pray for them and try to reform them.

On March 31, 2017, Hazrat Khalīfatul-Masīḥ V^{aa} delivered the Friday sermon at Baitul Futūḥ Mosque, London.

Huzoor Anwar^{aa} said that there is no

person in the world who is free from sin. Allāh is the concealer of faults and forgiver of sins. He has taught us to pray that we be saved from sins and errors and has exhorted us to seek forgiveness for our sins, for if we do so, He will conceal our faults and will hear our supplications. The Promised Messiah^{as} has said that

when someone truly repents, Allāh forgives his sins. Allāh forgives a person despite thousands of faults. Allāh forgives people's faults even though He sees them, whereas man raises a hue and cry over other people's faults without even knowing them. If God were to hold everyone accountable, He would destroy everything, but His mercy supersedes everything. If we understand this and stop prying into other people's affairs and trying to find their weaknesses, we can build a society that is full of love and harmony.

Huzoor Anwar^{aa} said that many of us are eager to expose other people's faults, but when our own weaknesses are exposed, we become furious. We should desire for our brother what we desire for ourselves. If you wish that your faults are concealed, then you should conceal the faults of your brother. This is essential for a peaceful society. When we see a fault in someone, then, instead of exposing it, we should conceal it and seek Allāh's refuge lest our own faults are exposed. If we conceal other people's faults with good intentions, then we merit Allāh's blessings. Therefore we should always seek forgiveness of our faults from Allāh.

Huzoor Anwar^{aa} said that it is written in a *ḥadīth* that if a person conceals the sin of his brother, Allāh will conceal his sins on the Day of Reckoning. And he who exposes his brother's sins, his own sins shall be exposed so that he will be humiliated in his own home.

Huzoor Anwar^{aa} said that instead of looking for other people's faults, we should analyze our own selves. However, if there is some evil that is affecting the Jamā'at or the society, then you can convey it to those who are responsible for their reformation or inform the Khalīfatul-Masīḥ. Making people's faults public is forbidden because it would only serve to spread that evil in society.

Huzoor Anwar^{aa} said that he would also like to remind the office-bearers that they should undertake the work of

reformation with great care, and people should never be given the impression that their shortcomings were made public by such and such office-bearer. Such things can have adverse reactions.

The Holy Prophet^{sa} has said that if a person works to help out his brother, Allāh will also save him from one hardship. Concealing other people's faults is necessary to attract God's grace and mercy. The Promised Messiah^{as} has said that the fact is that Allāh conceals the faults of people, because He is *Sattār*, and if He did not do so, everyone would know what evils are hidden inside everyone. Therefore, instead of exposing other people's faults, we should examine our own selves. The perfection of man's faith demands that he should adopt Divine attributes and try to mould himself accordingly. For instance, God is Forgiving, man should also forgive; God is Merciful, man should also act with mercy and compassion.

Huzoor Anwar^{aa} said that some people, when they hear of another's shortcoming, cannot rest until they have told everyone about it. It is written in a *ḥadīth* that Allāh covers the sins of those who hide the shortcomings of their brothers. In order to purge evil and spread harmony, it is essential to spread what is good and virtuous. To publicize people's weaknesses just for the pleasure of gossip is a great sin that every Aḥmadi must avoid.

Huzoor Anwar^{aa} said that we have pledged in our Ba'iat that we will not hurt our fellow beings in any way. The wounds inflicted by the tongue are not easily healed. We can only express true sympathy for others when we hide their weaknesses and try to correct them. The Promised Messiah^{as} says that when you find weakness in someone, you should advise him separately, and if he does not listen to you then pray for him, and if neither of these have any effect on him, then consider this as a matter that has been decreed. If God has accepted him as

he is, then you also should not become furious at his weakness. Even godly people at times do wrongful things. Many a thief and fornicator have turned into godly and virtuous people. Therefore, it is not our way to hastily abandon anyone. If someone's child is ill-behaved, he tries his best to reform him. The Holy Qur'ān does not teach us to publicize people's weaknesses, rather it teaches us to offer advice with patience and kindness. Prayer has great effect, and pitiable is the person who speaks of another's weakness a hundred times but does not pray for him even once. One should only speak of another's weakness when one has first supplicated for him for forty days.

Huzoor Anwar^{aa} said that if we are not abiding by God's commandments, then we are not fulfilling our pledge, and thus are guilty of sin. What did the Promised Messiah^{as} want from us? Huzoor^{as} wanted that we pray and conceal each other's faults. We should always help one another through prayers, only then can we become the Jamā'at that the Promised Messiah^{as} desired, and only thus shall we find God's forgiveness. In order to seek Allāh's forgiveness and to receive His blessings, the Holy Prophet^{sa} has taught us to pray:

O Allāh! Conceal my shortcomings and bestow peace upon me by removing my fears. O Allāh! Protect me Yourself from all dangers, and encompass me in Your security from all directions, whether it is from in front, behind me, from my right, left or even above. I seek the shelter of Your Majesty, lest I fall prey to any hidden difficulty.

When we pray in this way, we will feel the same emotions for others as well. May Allāh grant us His pleasure! *Amīn!*

At the end of the sermon, Huzoor Anwar^{aa} informed the Jamā'at of the tragic martyrdom of Malik Saleem Lateef Ṣāḥib, advocate, of Nankana Sahi, Pakistan and led his funeral prayer in *absentia* after the Friday prayer.

Many of us are eager to expose other people's faults, but when our own weaknesses are exposed, we become furious. We should desire for our brother what we desire for ourselves. If you wish that your faults are concealed, then you should conceal the faults of your brother. This is essential for a peaceful society. When we see a fault in someone, then, instead of exposing it, we should conceal it and seek Allāh's refuge lest our own faults are exposed. If we conceal other people's faults with good intentions, then we merit Allāh's blessings. Therefore we should always seek forgiveness of our faults from Allāh.

Achieving Nearness, Blessings and God's Mercy in the Blessed Days of Ramaḍān

Etiquettes of Ramaḍān Mubārak

Maulānā Shamshad Nasir, USA

By the Grace of God the Almighty, the Muslim world once again will receive the blessed days of Ramaḍān Mubārak. Fortunate are those who take advantage of becoming near to God, seeking delights, mercy, grace and blessings. During these blessed days, God grants His decree to his servants.

The Holy Prophet^{sa} described the status of Ramaḍān as being very honourable.

The Honourable Ramaḍān

Hazrat Salmān Fārsī^{ra} relates that on the last day of Sha'bān (month before Ramaḍān), the Holy Prophet^{sa} delivered a sermon. The Holy Prophet^{sa} stated:

O people, upon you has been approaching the great and honourable month. Yes, indeed a great and blessed month. In which, where one night of grace and reward is better than one thousand months. God has prescribed fasting during this month and the worship of the nights are considered Nawāfil. This month is a month of patience, the reward of patience is the gardens of paradise. This indeed is a month of empathy and pity, a month where a believer's provisions are expanded.

The Holy Prophet^{sa} said about this blessed month:

The beginning of this month consists of the showers of mercy, the middle consists of forgiveness, and the conclusion of this month consists of gaining the complete reward. (*Mishkātul Masābih, Taufatus-Sayam, p. 28*)

This means that this is the age of

protection from the torment of the fire. Regarding the blessed month of Ramaḍān, another ḥadīth from Ṣaḥīḥ Muslim states that Hazrat Abū Hurairah^{ra} narrates that the Holy Prophet^{sa} relates:

When the month of Ramaḍān approaches, the gates of paradise are opened widely, the gates of the fire are tightly fastened and Satan is chained tightly. (*Ṣaḥīḥ Bukhārī*)

In one ḥadīth, the words are *Dakhala Ramaḍāna*, meaning that when one person accepts Ramaḍān into himself, then the doors of mercy are opened upon him; while doing good deeds, he himself closes the doors of hell for himself, and his perseverance along with God's Grace results in his Satan also being chained.

If you observe your surroundings you will see that some people's Satan is unlatched, even in the month of Ramaḍān. They continue to bribe, lie, backbite, blame, steal, rob, and snatch the rights of others. This is how the Satan of some stays alive. Man himself can chain Satan because of the power of his good deeds.

A ḥadīth of *Tirmidhī* openly speaks of this subject. When the first night of Ramaḍān approaches, the announcer announces:

O seekers of goodness, keep moving forward and O seekers of malice, cease. And for the sake of Allāh many people are released from the torment of the fire. This happens every night during the month of Ramaḍān. (*Mishkātul Masābih, Taufatus-Sayam, p. 33*).

Orders of the Obligations of Fasting

In Sūrah Al-Baqarah (chapter 2) verses 184-188, the obligations, orders and etiquettes of prescribed fasting have been described. Hazrat Mirzā Bashīr Aḥmad^{ra} has summarized this in his book, *Sīrat Khātāmun Nabiyyīn*.

In one chapter (*Sayam Ramaḍān*) he narrates that in the second year of Hijrah, fasting was prescribed, meaning that the commandment of fasting has been revealed. During the month of Ramaḍān, every adult male and female, except the sick, weak and those who are travelling, are prohibited from consuming food and water from the first strike of sunlight until sunset. During this period, relations of husband and wife should be avoided. The days of Ramaḍān should be spent in doing Zikr llāhi, recitation of the Holy Qur'ān, and spending money in the way of God. During the nights of Ramaḍān an effort should be put into performing Tahajjud prayers. (*Sīrat Khātāmun Nabiyyīn, pp. 336-337*)

True Intentions of Fasting

Islām consists of many kinds of worship, such as Ṣalāt, Zakāt, and fasting; but the intention is to purify oneself. In this regard, the Holy Prophet^{sa} relates that:

Fasting is like a shield. During the fast one must not indulge in foul or useless speech. If one fights with one who is observing the fast, then he should speak up and say I am an observer of fast I am an observer of fast. (*Bukhārī*)

Hazrat Abū 'Ubaidah bin Jarrāḥ^{ra} narrates that the Holy Prophet^{sa} said that: "Fasting is a shield only when the observer doesn't



If you observe your surroundings you will see that some people's Satan is unlatched, even in the month of Ramaḍān. They continue to bribe, lie, backbite, blame, steal, rob, and snatch the rights of others. This is how the Satan of some stays alive. Man himself can chain Satan because of the power of his good deeds.



break the shield by allowing it to crack.”

The Holy Prophet^{sa} also said that “fasting is a shield, yet the best of the best of remedies for protection from the torment of the fire” (*Taufatus-Sayam*, p. 39).

Hazrat Abū Hurairah^{ra} narrates that the Holy Prophet^{sa} said: “The observer of fast who doesn't break from wrong deeds, ill actions, and lying, God does not need and care for his hunger” (*Ṣaḥīḥ Bukhārī*).

If one does not adequately observe the fast, his hunger shall not benefit him. Fasting is not merely being hungry and thirsty, but is an act of worship that is a required condition. Unfortunately, some people observe the fast physically but not mentally due to wrong actions, which carry them away from the rewards of observing the fast.

A ḥadīth from Ibnī Mājah briefly discusses this topic. The Holy Prophet^{sa} stated that: “Observers of fast are not rewarded but are left hungry. And there are some who awaken themselves during the hours of night, but are not rewarded, but are left awaken.”

Therefore, the obligations of fasting upon a believer is gaining righteousness, purification, nearness to God, and pity for the creatures of God. That is why God the Almighty and his Messenger^{sa} prescribed the etiquettes of fasting.

Here I will explain some points that will lead to our fasts becoming more blessed. First of all, a believer must offer prayer in congregation.

(1) Importance of Congregational Prayer

It is obligatory for Muslims to offer prayer in congregation. One must first understand and strive to pray in congregation.

During this time, mosques are vacant due

to the lack of worshippers. Their excuses are a busy lifestyle or that the mosque is too far. We are not to judge one another, as we all have different schedules, but if we enhance our priorities, we will then be rewarded. However, first we must strive to make the intention to go to the mosque and observe prayer in congregation. If the best of intentions is made, then God himself will ease the way for a believer. If one, in their heart, chooses to make a good plan, then by Allāh's Grace it shall go forth. It is said where there is a will, there is a way. Along with good intentions one shall be awarded.

Secondly, if the mosque is too far, then congregational prayer should be offered at home with all family members. The Holy Prophet^{sa} stated: “On the Day of Resurrection, there will be seven people who will be under the shade of mercy. Among those seven people is one whose heart is close to the mosque [“*Wa Rajulun Kalbuh Muallaqun Bil Masjid*”]” (*Ṣaḥīḥ Muslim*)

Regarding the observance of Fajr and 'Ishā' prayers, the Holy Prophet^{sa} said: “Allāh becomes very hospitable towards them.” Thus, in Ramaḍān special arrangements should be made for congregational prayer. This becomes an act of nearness to God, the path of avoiding evil, and a believer's apex.

(2) Ṣalātul Tahajjud

Allāh in Sūrah Banī Isra'īl states: “And wake up for it (the 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).

Then, in Sūrah Muzzammil, God Almighty addressed the Tarawīh : “Verily, getting up at night is the most potent means of subduing the self and most effective in respect of words of prayer. Thou hast

indeed, during the day, a long chain of engagements” (73:7-8).

In these verses the importance of Tahajjud prayer has been briefly mentioned. During these days, the Holy Prophet^{sa} also had a busy lifestyle. Yet, he did strive to make an effort for Tahajjud prayer.

During Tahajjud he would stand for hours until the soles of his feet were swollen. Therefore, one should constantly strive to perform Tahajjud, as it is also the time of day when prayer is definitely accepted. The Holy Prophet^{sa} emphasized prayer in the nights of Ramaḍān.

In a ḥadīth from *Bukhārī Kitābus Saum*, the Holy Prophet^{sa} states that: “One who enhances his faith and intentions for reward, and wakes up in the hours of the night, all of his previous sins are then forgiven.”

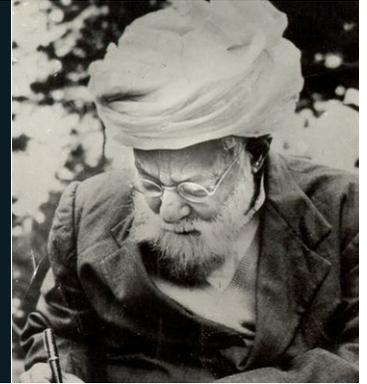
In another ḥadīth from *Tirmidhī Kitābu Dāwat*, Hazrat Abū Hurairah^{ra} relates that the Holy Prophet^{sa} stated: “Our God descends to the lower heavens when 1/3 of the night remains, then God asks who will call upon me so I should respond to him, who will beg of me I shall grant him, and who will ask for my forgiveness I shall forgive him.”

(3) Tarawīh Prayer

During Ramaḍān, Tarawīh prayer is offered, but the preferred prayer is Ṣalātul Tahajjud. There should still be an effort made to offer the Tarawīh. Indeed, it is a great opportunity to be rewarded where the Qur'ān is recited, listening to the recitation of the Qur'ān in Tarawīh is a blessing itself. Those who offer Tarawīh should also offer Tahajjud. If Tarawīh cannot be offered, the fast should be observed. In this regard, I would like to explain to the younger generations, sometimes the younger ones do not offer



Ramaḍān is the month, when the word of Allāh should be memorized.” The Holy Prophet^{sa} says “During the month, the Holy Qur’ān should be recited more often”.



the Tarawīh prayer even though they are in the courtyard of the mosque. They should offer Tarawīh as well. Otherwise, they should depart to their homes and rest for the next day so they can wake up for Ṣalātul Tahajjud.

Time should not be wasted on playing. Often times the young ones talk and make noise while their guardians are offering the Tarawīh prayer – this should be avoided. First of all, when you are given the opportunity to do good, then take advantage of the chance to do so. If offering Tarawīh is not desired, then an effort should especially be made instead for Tahajjud. Noise should be avoided to prevent interrupting those who are offering their prayers.

(4) Zikr illāhi (“Remembrance of Allāh”)

Especially in the days of Ramaḍān, one should avoid foul speech and instead spend their time in the remembrance of God. In ahadīth the importance of Zikr illāhi is emphasized frequently.

Hazrat Jābir^{ra} relates that once the Holy Prophet^{sa}, while visiting us, stated: “O people dwell (graze) in the gardens of paradise.” We then inquired O messenger of Allāh, what is the meaning of Gardens of Paradise. The Holy Prophet^{sa} responded that “the gatherings of remembrance of God is a garden of paradise” (*Hadiqatus Ṣālihīn*, p. 127).

The Zikr illāhi said: “The likeness of one who does Zikr illāhi and of one who doesn’t do Zikr illāhi is like the living and the dead” (*Bukhārī*).

Another narration relates that the Holy Prophet^{sa} states that “Allāh says that when a believer remembers me and his lips move in my remembrance, then I am with him.” (*Sunan Ibn Mājah*)

Likewise, Hazrat Abū Hurairah^{ra} and Hazrat Abū Saeed Khudri^{ra} narrate that

the Holy Prophet^{sa} states: “The gathering that spends their time in Zikr illāhi, the angels ascend upon them with the shade of God’s Mercy and their hearts are granted peace. Allāh mentions them in the gathering of the Angels.” (*Ṣaḥīḥ Muslim*)

Hazrat Abū Sa’id Khudrī relates^{ra}, the Holy Prophet^{sa} states: “On the Day of Judgement God Almighty will say today in the field of the last day men will perceive who among them is honourable and highly respected . . . those who had spent their time in the mosques to remember Allāh” (*Musnad Aḥmad*).

There is another point beneficial here that Zikr illāhi consists of Durūd, Tasbīḥ, praise of God, recitation of the Qur’ān and Ṣalāt. During the days of Ramaḍān one must strive to spend most of their time in Zikr illāhi.

The Holy Prophet^{sa} stated that “One whose eyes tear up due to God’s remembrance, God on the day of judgement shall not punish him” (*Mustadrak Ḥākim*).

(5) Recitation of the Holy Qur’ān

The Holy Qur’ān holds a great connection during the month of Ramaḍān. Hazrat Muṣṭafā Mau’ūd^{ra} stated: “The month Ramaḍān reminds about the sacred days of when the Holy Qur’ān was revealed on Earth” (*Tafsīr Kabir*).

God in Sūrah Baqarah verse 186 states: “. . . the Qur’ān was sent down as a guidance for mankind with clear proofs of guidance and discrimination . . .”

It was during the month of Ramaḍān that the Holy Qur’ān was revealed. In one ḥadīth it is said when Ramaḍān would approach, the angel Gabriel^{as} used to recite the revealed portion of the Holy Qur’ān with the Holy Prophet^{sa}. During the year of the Holy Prophet^{sa} demise, the Holy Prophet^{sa} read the Holy Qur’ān twice with the angel Gabriel^{as}.

Hazrat Muṣṭafā Mau’ūd^{ra} stated that: “Ramaḍān is the month, when the word of Allāh should be memorized.” The Holy Prophet^{sa} says “During the month, the Holy Qur’ān should be recited more often” (*Tafsīr Kabir*).

Thus, one can understand the significance of Ramaḍān. Ramaḍān is the birth month of the Holy Qur’ān and to celebrate the Qur’ān it should be recited more and its meaning should be pondered upon.

Hazrat ‘Abdullāh bin ‘Umar^{ra} relates that the Holy Prophet^{sa} stated:

On the Day of Judgement, the Holy Qur’ān and fasting intercedes for oneself. Fasting will say to God that “O my Lord I prohibited him from food and drink and he himself paused. Thus accept his intercession from him.” The Qur’ān will then say “O Lord I prohibited him from slumber, instead he used to recite the Qur’ān in the hours of the night, thus in his favour accept his intercession for him.” The intercession shall be accepted through both actions. His sins will be forgiven. (*Baiḥqī*)

The Promised Messiah^{as} has said “Recite the Holy Qur’ān with understanding and have immense love for it like there hasn’t been love for no other” (*Kishtī Nūh*).

He has also said:

Leave all books, day and night read the Book of Allāh. Faithless is he who doesn’t show interest in the Qur’ān, and spends his days and nights in other books. Our community requires its people to be occupied in reciting and pondering the Holy Qur’ān with their heart and soul. As of now hold the Qur’ān like a weapon in your hands. Darkness can not behold upon this luminescent light. (*Al-Hakam*, October 17, 1900)

We should pray to God for the strength, to recite the Qur’ān, ponder upon its meaning, and practice its commandments

on the right order.

(6) Darsul Qur'ān

During the month of Ramaḍān, especially in the mosque, Dars on the Holy Qur'ān is frequently given. In some mosques, there are sometimes two hour long sessions for Dars, and most people attend. Those who attend Darsul Qur'ān shall receive all kinds of rewards, including listening to the Holy Qur'ān.

Listening to the recitation itself is a mercy upon he who listens. Sitting in such a gathering becomes an environment of Zikr illāhi, the importance of which has been discussed.

The angels then come and descend their wings upon such gatherings. Upon them Allāh's Mercy and Peace has been descended. Their forgiveness has been announced. Everyone should attend Dars, as this is one purpose of Ramaḍān.

(7) Ramaḍān and Prayers

Hazrat 'Umar^{ra} relates that the Holy Prophet^{sa} stated: "One who remembers Allāh during Ramaḍān will be forgiven, during this month one who seeks in this month, will never be left empty handed" (*Jāmi'us-Saghīr*).

Through constant prayers one gains nearness to God, enhances his spirituality and puts his trust in God. The more one prays, the more one's spirituality is enhanced and a strong relationship with God is established.

The Promised Messiah^{as} stated that: "Ramaḍān is a blessed month and the month of prayers" (*Al-Hakam*, January 4, 1901).

Ramaḍān is very befitting for seeking prayers and mercy. According to another narration, during every night of Ramaḍān God sends an angel, who announces: "O seekers move forward. One who prays his prayer shall be accepted, one who seeks forgiveness will be forgiven, one who repents his repentance will be accepted." Thus, what season is better for prayer than any other.

(8) Acceptance of Prayer

God is the Bestower and the Acceptor of prayer. When a servant supplicates with tears and humility, he will receive an answer from God.

In one ḥadīth, Hazrat Salmān Fārsī^{ra} narrates that the Holy Prophet^{sa} stated:

"God Almighty is honourable, noble, generous. When a servant raises both hands towards God, God is ashamed to leave him empty handed" (*Tirmidhi*).

In another ḥadīth the Holy Prophet^{sa} stated that: "Man is nearest to God in prostration, while in prostration pray habitually" (*Muslim*, *Kitābus Ṣalāt*).

In another ḥadīth the Holy Prophet^{sa} also stated: "One who desires that his prayer should be accepted during his times of hardship, he should pray during his distension and ease" (*Tirmidhi*).

Pray in your own language. God is the Bestower and definite hearer of prayer. We should always pray with the belief that our prayers will be accepted. With the power of prayer we seek goodness and avoid illness.

There is another technique for acceptance of prayer: before pleading to Allāh for anything, we should extol God Almighty and invoke Durūd upon the Holy Prophet^{sa}. Then, after pleading to Allāh through prayers, once again conclude by invoking Durūd, due to its immense blessings.

(9) Why are our prayers not accepted?

By the Grace of Allāh, the majority of us constantly pray and many prayers are accepted. The Holy Prophet^{sa} said: "When a servant reckons about God, God says 'I treat my servants the way he reckons me'" (*Ṣaḥīḥ Bukhārī*).

The Holy Prophet^{sa} says that Allāh says: "I reckon myself for my own servant, so whatever he reckons me in, I will treat him in that matter" (*Ṣaḥīḥ Bukhārī*).

Every man has a connection with God and his treatment from God depends on that connection. Once, people complained to Hazrat Ibrahīm bin Adam^{ra} that their prayers were not being accepted. He responded by saying: "While recognizing God, you are aside from His obedience. By recognizing His Qur'ān and Messenger you are not acting up their orders. By taking the benefits from His provisions bestowed upon you, you are not thankful.

To enter paradise and escape from hell you don't take attempts. After the burial of parents, a lesson is not learned. You follow the footsteps of Iblīs. You believe in death, yet you ignore it. While knowing of your own sins you also point out the sins of others. Then understand how the

"Man is nearest to God in prostration, while in prostration pray habitually" (Muslim, Kitābus Ṣalāt).

prayers of people will be accepted."

(10) Timing of the Acceptance of Prayer

On many occasions, it has been mentioned in ḥadīth what the times of acceptance of prayer are.

In one ḥadīth it is stated: "The prayer of the observer of fast is never rejected during the time of his Iftār. During the time of Iftār, man feels tender. All of his attention is towards God. So in such time definitely prayers are accepted."

Fifteen to twenty minutes before Iftār, individuals should spend the time performing Zikr illāhi and prayers. Foul talk and gossips and thoughts of food should be avoided. Those ladies preparing food for Iftār should spend time in Zikr illāhi and engrave this into the hearts of children so that this time becomes beneficial.

Late Hazrat Syed Mir Daud Ahmad Ṣaḥīb^{rh}, principle of Jāmi'a Aḥmadiyya Rabwah, would draw the attention of Jāmi'a students to how beneficial this time is and to occupy themselves in prayer during this time.

Another time of the acceptance of prayers is Tahajjud. At one point the condition of prostration is when man bows down before God with humility and meekness, God's Mercy then becomes dynamic and man's prayers are accepted.

Then, another time of the acceptance of prayer is the time of Jumu'a. Regarding this, there is a ḥadīth of the Holy Prophet^{sa} where he stated that: "On the day of Jumu'a there is such a time when the believer is praying, while the believer prays Allāh accepts his prayer. With the

In the world there are millions of goats and sheep slaughtered but no one weeps over their corpses, what is the cause? Because they have no connection with God. Likewise, the person with no connection to God, there is no heed for that person in the heavens. If man has a true relationship with God, then he becomes a true human being otherwise he is worse than insects.

(*Malfūzāt*, Vol. 4, p. 460)

signalling of a hand he signals that such time is very short” (*Musnad Ahmad*).

Additionally, another time of the acceptance of prayer is “The Night of Decree”, which comes in the last couple days of Ramaḍān. During these odd nights, there should be an immense amount of worship and prayer.

The Imām of the Age stated: “Man’s prayer is accepted when he leaves sluggishness for the sake of Allāh. The more he will be closer to God, the more his prayers will be accepted” (*Malfūzāt*, Vol. 1, p. 436).

He also wrote: “Prayer will never find acceptance till the heart is cleansed. If there lies a grudge even for one person your prayer will not be accepted.”

And he continues: “The one who oppresses the rights of creation, his prayer will never be accepted because his is cruel” (*Malfūzāt*, Vol. 5, p. 195).

He also wrote: “Remember prayer will never be accepted until you have become righteous” (*Malfūzāt*, Vol. 2, p. 130).

He also wrote: “The prayers of the cruel and transgressors will not be accepted” (*Malfūzāt*, Vol 2, p. 682).

He also wrote: “Continuation of prayer should remain constant in your Ṣalāt,

whenever you get the chance to bow down in prostration, pray leave the laziness of prayer. Customary [prayer] will never benefit you” (*Malfūzāt*, Vol. 3, p. 176).

(11) Ramaḍānul Mubarak, Financial Sacrifices, Ṣadaqatul Fiṭr

Just like Ramaḍān, the purpose of financial sacrifice is to purify oneself. When a person worships in different ways during this blessed month, due to these acts of worship, he then purifies himself. Many people during this blessed month pay extra attention in paying Zakāt. Some people make financial sacrifices, some help the poor by paying money, and others pay the Ṣadaqa. Every single financial sacrifice, whatever the condition and without the intention of showing off, becomes the means of purification of man. Ramaḍān teaches this lesson of caring for the poor since man can understand the hunger of the poor.

A narration from *Bukhārī* regarding the Holy Prophet’s^{sa} generosity showed that he was the most generous of all people, his generosity blew faster than high winds.

Thus, we should take part in financial sacrifices, especially in this era because there is a need for financial sacrifice for the success of Islām. In Ramaḍān there is a need to assist the poor. If Zakāt is obligatory upon you, then you should pay the Zakāt and pay Ṣadaqatul Fiṭr. This is an Islāmic teaching that should be paid on behalf of your household members before ‘Īd.

Regarding Ṣadaqatul Fiṭr and its timely paying, a narration that during the month of Ramaḍān all good deeds and worship pendule between the Heavens and the Earth but all this worship along with the good deeds are conveyed to the Heavens and become conducive (*Muntakhib Mauzu‘āt*, p. 135).

In today’s age the cost of Fitrāna is \$5 per person, which should be paid in the early days of Ramaḍān and should not be paid during the last days of Ramaḍān.

Thus, Ramaḍān indeed teaches us these lessons:

(1) *Takhalaku bil Ikhlāqillāh* - meaning adopt the colour of God.

(2) Avoid every sort of evil and bad deed, which is a quality of *Taqwa*.

(3) Remain consistent so that whatever righteousness that has been gained remains constant. In the future observe the fast and keep the habit of congregational prayer that has been developed during the month of Ramaḍān. After Ramaḍān has passed, still offer Tahajjud and keep spending your time in Zikr illāhi and prayers and do financial sacrifice and pay Ṣadaqa.

(4) Keep the habit of staying self contained.

(5) Care for your physical health.

(6) Care for the poor.

(7) Avoid surrendering and inferiority complex.

(8) Learn to respect humans.

The Words of the Imām of the Age:

In the world there are millions of goats and sheep slaughtered but no one weeps over their corpses, what is the cause? Because they have no connection with God. Likewise, the person with no connection to God, there is no heed for that person in the heavens. If man has a true relationship with God, then he becomes a true human being otherwise he is worse than insects. (*Malfūzāt*, Vol. 4, p. 460)

Thus, in Ramaḍān one should make a true, matured, and live connection with God. And with His creations one should have a true, matured, pure relationship for the sake of Allāh, which will make us true human beings.

“Man’s prayer is accepted when he leaves sluggishness for the sake of Allāh. The more he will be closer to God, the more his prayers will be accepted” (*Malfūzāt*, Vol. 1, p. 436).

Tahrīk for Financial Sacrifice in Ramaḍān

Khalid Mahmood Naeem, National Secretary
Māl, Jamā'at Ahmadiyya Canada

Translated by Atiya Saleem Sāhiba

Spending in the way of Allāh in Ramaḍān Mubarak

Hazrat Ibn Abbas^{ra} states that the Holy Prophet^{sa} was the most generous of all people. And in Ramaḍān the Holy Prophet's^{sa} generosity would increase even more; so much so, that his generosity was like the gusting winds. (*Sahih Bukhāri*, Kitābul Wahi)

The Financial System of Jamā'at Ahmadiyya

With the grace of Allāh Almighty, an outstanding financial system is established in Jamā'at Ahmadiyya and it is because of these financial sacrifices that day after day Allāh Almighty grants extraordinary blessings to the assests and people of this community. Al-Hamdo lillāh!

Zakāt

Zakāt is one of the (five) fundamental pillars of Islām. Regarding it, the Promised Messiah^{as} states:

“Thus, offer your five daily prayers with such fear (of God) in manner that you are seeing Allāh Almighty, and keep your fasts with sincerity, and every member that is capable, should offer Zakāt” (*Kashtī Nūh*, *Ruhānī Khazā'in*, Vol. 19, p. 15).

Stating the importance of Zakāt, Sydnā Hazrat Khalifatul-Masiḥ V^{aa} says:

“An important [type of] charity which I want to turn your attention towards is Zakāt. Zakāt is paid at a fixed rate. Usually, not enough attention is given to it” (*Al-Fazl Daily*, Rabwah, August 24, 2004).

Beloved Huzoor Anwar^{aa} says in his Friday Sermon on March 31, 2006:

This is a fundamental commandment. Those on whom Zakāt is obligatory, should pay it and there is quite a margin in it. Some people have enormous savings in their bank accounts for many years. If a certain amount has been put away for even a year, Zakāt should be paid on it. And then there is jewelery that women own; Zakāt should be given on this jewelery as well. This is a fundamental commandment which should be paid. (*Al-Fazl International*, April 21 2006)

The Rates of Zakāt

Zakāt is obligatory upon an amount one owns and has been kept for a year [or more]. For current circumstances in Canada, the amount upon which Zakāt is obligatory is set at \$4500. If one has owned this amount in cash, jewelery or other assets for one year, then 2.5% Zakāt is obligatory on their wealth. It is important to pay Zakāt on gold, silver and other such metals which are not used on a daily basis.

Members, especially Lajna, are requested to see if Zakāt is obligatory on them [based on the rates above], and if so, they should pay it during Ramaḍān Mubarak.

Paying Obligatory Donations

Regarding the obligatory donations Hazrat Khalifatul-Masiḥ V^{aa} states in his Friday Sermon on May 28, 2004:

Also remember that whatever you spend, whatever you pledge [for donations] and whatever is your income, Allāh Almighty is completely aware of it all. So always keep your case clear with Him. To gain rewards from Allāh Almighty for a deed, become correct in your appraisals

and make honest payments, so that your condition improves and you progress in doing good deeds. (*Khutbāt Masroor*, Vol. 22, p. 357)

It should be noted that Chanda 'Ām, Chanda Wasiyat and Chanda Jalsa Sālāna are obligatory charities. The blessed scheme of these charities was initiated by the Promised Messiah^{as} himself.

Chanda Jalsa Sālāna

Some members do not pay their monthly Chanda Jalsa Sālāna regularly. As a reminder, it is 1/120 of a year's salary or 1/10 of a month's income for those members who pay Chanda 'Ām.

The End of the Financial Year

As Jamā'at Ahmadiyya is aware, our financial year ends on June 30. So, members of the Jamā'at are requested to pay their full obligatory donations as soon as possible, so that you are able to meet your obligations and get rewarded by Allāh Almighty.

Sadqa 'Īdul Fitr

- The rate of Fidyā is set at 6 Dollars [Canadian] per fast
- In Canada, Fitrāna is set at three dollars per head
- Likewise, every earning member should give at least 5 Dollars in 'Īd fund. 'Īd fund should be given before 'Īd Namāz takes place.

One should remember that one of the primary purposes of Fidyā, Fitrāna and 'Īd Fund, etc. is to provide aid to those with insufficient resources for covering 'Īd related expenses. This is why one should try to pay the Fidyā, Fitrāna. 'Īd fund at the start of Ramaḍān Mubarak, so that the funds may reach those in need in due time.



The Objectives and Benefits of Jalsa Sālāna

Tariq Shibli, Mu'awin Afsar Jalsa Sālāna



“It seems appropriate, therefore, that three days of every year should be fixed for a gathering in which all my devoted followers should—God willing—be present, with the condition of health, time and absence of strong impediments” (*Āsmānī Faisla, Rūḥānī Khazā'in*, Vol. 4, p. 351).

God Almighty states in the the Holy Qur'an, “O ye who believe! fear Allāh and be with the truthful” (9:119).

The Holy Prophet^{sa} has said, “When a nation remembers Allāh, the angels surround them; and encompass them with mercy; comfort descends upon them. And Allāh mentions them in His own company” (*Jāmi' Tirmidhī*, Vol. 2, Hadith 1330).

The extraordinarily blessed days of Jalsa Sālāna are coming. This spiritual spring will once again bring happiness and comfort to the members of Jamā'at Aḥmadiyya Canada. The Promised Messiah^{as} himself laid the foundation of a great Jamā'at. The purpose of this important Jalsa is solely to make spiritual progress and attain religious knowledge. This is the reason why Jalsa Sālāna is an important part of the programs of Jamā'at Aḥmadiyya. Our Jalsa is a source of many blessings, compared to ordinary worldly gatherings and shows. Considering its immense importance, the Promised Messiah^{as} has written about its objectives in detail, and has

given important instructions to both the guests and the hosts. At the time of the inauguration of the Jalsa, he spoke of its importance as follows:

Launch of the System of Jalsa Sālāna

“It seems appropriate, therefore, that three days of every year should be fixed for a gathering in which all my devoted followers should—God willing—be present, with the condition of health, time and absence of strong impediments” (*Āsmānī Faisla, Rūḥānī Khazā'in*, Vol. 4, p. 351).

Extraordinary Jalsa

“You must not rank this convention in the same league as other, ordinary, human assemblies” (*Majmū'a Ishtihārāt*, Vol.1, p. 341).

“This is a phenomenon that is based purely on Divine Help, for the propagation of Islām” (Ibid.).

“God Himself laid the foundation stone for this Jamā'at” (Ibid.).

“He has prepared nations for this,

who will join this Jamā'at eventually” (Ibid.).

“You should listen to what is said with attention and contemplation. This is because the one who does not listen attentively cannot benefit at all even if he or she stays in the presence of a beneficial person for a long time” (*Al-Hakam*, March 10, 1902).

“Listen carefully and attentively because this is a matter related to one's faith” (Ibid.).

“Laziness, carelessness and lack of attention leads to terrible consequences” (Ibid.).

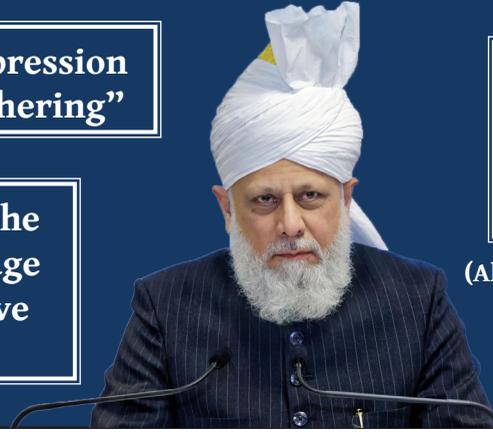
Objectives and Purposes of Jalsa Sālāna

“The ultimate objective for which I try to find a way to gather (the converts to Aḥmadiyyat) is reformation of the servants of Allāh.” (*Shahādatul Qur'an, Rūḥānī Khazā'in*, Vol. 6, p. 394-395)

The Promised Messiah^{as} has said that

“Do not come with the impression of attending a worldly gathering”

“Listen attentively to all the sessions and take advantage of speeches by being active rather than lazy”



“Attend with the goal of increase mutual love by spreading greets of Salām”

(Al-Fazl International, August 20, 2004)

through these constant meetings the members will attain many benefits, including the following:

1. Bring about such a change in themselves that their hearts will be inclined completely to the hereafter
2. Have the fear of Allāh born in their hearts
3. Become a role model for others in the following characteristics: Piety, Righteousness, Fear of God, Uprightness, Soft-heartedness, Love for one another, Brotherhood, Humility, Meekness, Develop Morality, - 4. 4. Elevate their faith (*Shahādatur Qur’ān, Rūhānī Khazā’in*, Vol. 6, p. 394-395)

A big objective of this Jalsa is to benefit from faith, increase knowledge of faith matters and progress in understanding of Divine Knowledge. The the Promised Messiah^{as} states members should take the journey to attend this gathering with the following objectives:

1. Seeking knowledge
2. Resolving challenging questions

related to faith

3. Compassion for Islām & counsel regarding the affairs of Islām
4. Establish and renew bonds of brotherhood (*Majmū’a Ishtihārāt*, Vol. 1, pp. 352-364)

How should the days of the Jalsa be spent?

1. Remembering Allāh and recitation Durūd Sharīf
2. Offering Ṣalāt in Congregation with discipline, sincerity and full attention
3. Listening attentively to the Jalsa
4. Consuming the spiritual food distributed at Jalsa (*Al-Fazl International*, August 20, 2004)

Instructions of Hazrat Khalīfatul-Masīḥ V^{aa}

- Do not come with the impression of attending a worldly gathering
- Listen attentively to all the sessions and take advantage of speeches by being active rather than lazy

• Attend with the goal of increase mutual love by spreading greets of Salām (*Al-Fazl International*, August 20, 2004)

Benefits of following instructions of Hazrat Khalīfatul-Masīḥ V^{aa}

- Opportunity of offering prayers
 - Enhanced love and brotherhood
 - New bonds of kinship
 - Resolution of matrimonial issues
 - Re-attachment to Jamā’at
 - Removal of grudges and resentment for others (and praying for them)
 - Opportunity to pray for forgiveness for the deceased
 - Spiritual charged environment that elevates faith and closeness to God. (*Al-Fazl International*, August 20, 2004)
- May Allāh make us recipients of the prayers of the Promised Messiah^{as} which he rendered for the attendees of the Jalsa, and enable us to fulfill those objectives for which he initiated the Jalsa, and enable us to pray in these days, and enable us to get closer to Him! Amin!

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41st Jalsa Sālāna Canada

Friday July
7th to Sunday
July 9th 2017



At the International
Centre, Mississauga

Program Highlights

The blessed days of the 41st Jalsa Sālāna Canada are fast approaching! By the Grace of Allāh, this year, Huzoor Anwar (may Allāh be his Helper!) graciously approved Maulānā Azhar Haneef Şāhib, Nā'ib Amīr & Missionary Incharge USA as the Markaz Representative for Jalsa Sālāna Canada. In addition, Huzoor Anwar (may Allah be his Helper!) graciously approved Dr. Faheem Younis Qureshi Şāhib, Nā'ib Amīr & Secretary Tarbiyat USA & Sadr Majlis Ansārullāh as a speaker for the Jalsa. The following is an overview of the Jalsa Sālāna Program that includes Jalsa Sālāna speeches (including Lajna Session) and other features of this year's program.

Jalsa Sālāna Speeches

Existence of God in the Light of the Acceptance of Prayers (English)

Maulānā Muhammad Afzal Mirza Şāhib, Missionary Mississauga

“Surely, Namāz Restrains One from Indecency and Manifest Evil” (29:46)
(English & Urdu)

Lal Khan Malik Şāhib – Amīr Aḥmadiyya Muslim Jamā'at Canada

آنحضرت ﷺ کی مثالی عائلی زندگی

Exemplary family life of the Holy Prophet (peace be upon him) (Urdu)

Maulānā Khalil Ahmad Mubashar Şāhib, Missionary Incharge Canada

The Promised Messiah^{as}: Refuge for Mankind (English)

حضرت مسیح موعود علیہ السلام - نوع انسانی کے لئے عافیت کا حصار

Maulānā Azhar Haneef Şāhib, Markaz Representative, Nā'ib Amīr & Missionary Incharge USA

Hazrat Umar's^{ra} Caliphate: Establishment of a Peaceful and Just Society (English)

Maulānā Isaac Fonseca Şāhib, Missionary Montreal

حکلافت - هستی باری تعالیٰ کی فعلی شہادت

Khilāfat: A Living Proof of the Existence of God (Urdu)

Professor Hadi Ali Chaudhary Şāhib, Principal Jāmi'a Aḥmadiyya Canada

« اور جو کچھ ہم انہیں رزق دیتے ہیں اس میں سے خرچ کرتے ہیں »

“And spend out of what We have provided for them” (2:4) (Urdu)

Naeem Lakhan Şāhib, Local Amīr Vancouver

Faith-Inspiring Incidents in the Propagation of Islām Aḥmadiyyat (English)

Maulānā Mubarak Ahmad Nazir Şāhib, Missionary Canada

150 years of Canada: A Global Role Model of Humanitarian Values (English)

Maulānā Imtiaz Sra Şāhib, Missionary Ottawa

Living a Simple Life (English)

Maulānā Aizaz Khan Şāhib, Missionary MTA International, Canada

Cleanliness: A Path to Enhance Spirituality (English)

Frasat Umer Ahmad, Student Jāmi'a Aḥmadiyya Canada

Drugs & Alcohol: Physical, Spiritual & Societal Deterioration (English)

Dr. Faheem Younis Qureshi Şāhib, Nā'ib Amīr & Secretary Tarbiyat USA & Şadr Majlis Ansārullāh

Responsible Use of Internet and Social Media (English)

Maulānā Farhan Iqbal Şāhib, Missionary Peace Village

Other Features of the Program

- Friday Sermon on “Khilāfat” by Maulānā Azhar Haneef Şāhib
- During Jalsa Sālāna there will be Faith-inspiring experiences of Converts to Aḥmadiyyat
- Special Evening Session with Maulānā Azhar Haneef Şāhib at Baitul Islam Mosque on Saturday 8:30 PM (Live Stream)
- Academic Awards & Alam-e-In'āmī Ceremonies



Speeches in Lajna Session

Relationship with God (Urdu & English)

تعلق باللہ

Amatul Salam Malik Şāhibā, Şadr Lajna Imā'illāh Canada

صحابيات رسول ﷺ کی محبت رسول

The Love of the Female Companions^{ra} for the Holy Prophet^{sa} (Urdu)

Amatul Rafiq Zafar Şāhibā, Former Şadr Lajna Imā'illāh Canada

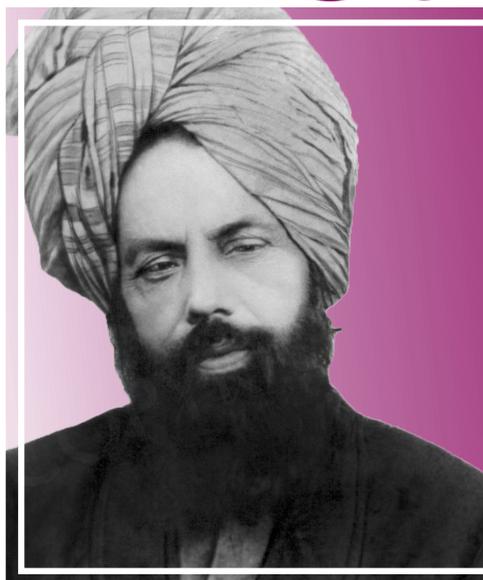
“Modesty is Part of Faith” (Bukhāri) (English)

Dr. Nurraïn Suhail Şāhibā, National Secretary Tarbiyat Nau Mubā'in & Nā'ib Şadr Lajna Imā'illāh Canada

“Respect Your Children & Cultivate in Them the Best of Manners” (Ibn Mājah) (English)

Dr. Amatul Qudoos Farhat Şāhibā, National Secretary Tarbiyat Lajna Imā'illāh Canada

JALSA SALANA
CANADA 2017



“You should listen to what is said with attention and contemplation. This is because the one who does not listen attentively cannot benefit at all even if he or she stays in the presence of a beneficial person for a long time”(Al-Hakam, March 10, 1902).

Dialogue on Oneness of God: Tauhīd or Trinity

Maulānā Farhan Iqbal, Missionary Peace Village

The following are notes of a presentation made by Maulana Farhan Iqbal during a Christian-Muslim Dialogue held on May 6, 2017.

Why Tauhīd?

When we approach the subject of Tauhīd and Trinity, it is important to first explain what is Tauhīd and why Muslims believe in the Tauhīd.

Definition of Tauhīd

The Qur'ān explains the concept of Tauhīd (or Unity of God) over and over in very clear terms. One such place is *Sūrah Al-Ikhlaas* where God states:

In the name of Allāh, the Gracious, the Merciful. Say, 'He is Allāh, the One; [Allāh, the Independent and Besought of all. 'He begets not, nor is He begotten; 'And there is none like unto Him.' (112: 1-5)

So, here we have a very clear declaration of the Oneness of God. Any person who becomes a Muslim declares the Shahada which has the words *Lā ilāha illallāhu Muhammadur Rasūllāh* (There is none worthy of worship except Allāh, and Muhammad^{sa} is the Messenger of Allāh). That is again as clear as it can possibly get.

Arguments in favor of Oneness of God

Having understood this definition of the Oneness of God, it brings me to the first of three arguments I wish to present today in favor of this concept.

The first argument is that this is a universal doctrine. Elements of the Oneness of God are found in every religion of the world. If we remove the elements of human-worship found in some religions of the world, what we

would be left with is *Tauhīd* (Oneness of God) as explained in Islam.

Even our Christian friends consider the Torah as sacred and it contains no mention of the Trinity. The Promised Messiah^{as} – Hazrat Mirzā Ghulām Ahmad – founder of the Ahmadiyya Muslim Jamā'at argues that if the Torah “had contained such a teaching, the Jews could never have forgotten it, for they were enjoined to stick to the teaching of the Unity of God to the extent that each and every Jew was commanded to memorize it, to inscribe it on the door of his house, and to teach it to his children”. What is more is that the Prophets that came to the Israelites one after another – for centuries – gave the same teaching about the Oneness of God.

What makes it even more astonishing is that even the Gospels which our Christian friends believe to be the inspired word of God do not contain even a hint of the Trinity (more on that in a bit).

The second argument that I wish to share with you is that the universe and nature point to the Oneness of God. In the very construction of the universe, God has placed a roundness. Take a drop of water, and you can see that it is spherical in shape. The earth is also spherical. The planets are also spherical. If the Trinity was indeed true, we should have seen a triangular shape in them instead of a spherical shape. This is because a sphere or a circle does not have any pointed edge and that shape itself points to the Oneness of God. That is why the *Tauhīd* is always represented by a circle while the *Trinity* is represented by a triangle in the form of the Shield of the Trinity.

The third argument that I wish to share with you is that the harmony of the

universe and its perfect construction not only points to a Creator but also a Creator Who is One in nature. God says in the Qur'ān:

“If there had been in them (the heavens and the earth) other gods beside Allāh, then surely both would have gone to ruin. Glorified then be Allāh, the Lord of the Throne, above what they attribute” (21:23).

Adding to this argument, the Holy Qur'ān challenges those who question it by declaring:

Say, 'Call on those whom you think to be gods beside Him; then **you will know that** they have no power to remove affliction from you or to avert it. (17:57)

What is the Trinity?

Now, having understood the Muslim perspective on the concept of the Tauhīd, let us analyze the Christian understanding of God a bit more deeply. The first problem that arises is the definition of the Trinity. At the very beginning of the discussion, the problem we face is that the Trinity is itself incomprehensible.

We are told that God is Triune. He is One Being and three persons. He is “One What” and “Three Who's”. There is God the Father, God the Son, and God the Holy Spirit. And these three are one despite each being fully god.

For the purpose of this discussion, we ask 3 questions about this concept.

1 First Question: Where's the math?

My first question is: How is it possible to equate three to one? From the Muslim perspective, Christians are essentially believing in 3 gods. To propose that three

How

How is it possible to equate three to one?

is equal to one is flawed logic. The Qur'ān says:

[Believe in Allāh and His Messengers, and say not 'They are **three**.' Desist, it will be **better for you**. Verily, Allāh is the only **One God**. (4:172)]

So, the argument here is that in all practical terms, and we say this with due respect, that Christians believe in 3 gods – not one. That is because each so-called “person” in the “godhead” is considered to be “fully God” and co-equal and co-eternal with God Himself. Usually, we are told that the Trinity is a mystery but this term is wrongly used as it would be better to call this a paradox. As Muslims, we can believe in something that we do not understand, but we cannot believe in something which is contradictory in itself.

To put it in simpler every day terms, we may not be able to understand how an iPhone is made, but we do not have the right to believe that an iPhone is simultaneously a live fish that can swim. This cannot simply be termed a mystery. Instead it is a self-contradictory dogma.

What is more is that the logical result

of combining these three Persons is not asserted. The logical result of combining three great Persons in the Godhead should have us a *Greater God*, yet we are simply told that there is only One God and a *Greater God* is not born from a combination of the three.

Scholars Philip Ryken and Michael Lefebvre who have written a book on the Trinity interestingly write, “In fact, it is commonly said that everyone in history who tried to *explain* the Trinity ended up being branded a heretic. Scripture does not present this doctrine in a manner that satisfies our curiosity”.¹

2 Second question: Why hasn't anyone – including Jesus-spoken about it?

That leads me to my second question about the Trinity: Why did Jesus Christ^{sa} or any Prophet of God never speak about God's Triune nature? In fact, on the contrary, when Jesus^{as} is asked about the nature of God, he simply reaffirms what was said by previous prophets and all those prophets always spoke of God as One. For instance, in Mark 12:28-30, a man comes and asks Jesus^{as}, Which commandment is the first? And Jesus^{as} responds by saying, “The first is:

Kurios ho Theos hēmōn Kurios heis estin

'Hear, O Israel: The Lord our God, the Lord is one' (Mark 12:29).

This is a critical point as this is the prime occasion when Jesus^{as} should be explaining the Trinity but instead, he simply reaffirms what was taught by previous prophets about the unity of God.

In this instance, specifically, he is referring to the SHEMA YISRAEL where this Oneness of God is affirmed in the words:

Adonai 'eloheinu, Adonai 'eḥad

Hear, O Israel: The Lord our God, the Lord is one. (Deuteronomy 6:4)

So, essentially, the doctrine of the Trinity is not only rejected by the Holy Qur'ān, but also the Torah. If there had been such a teaching, the Jews would never

have forgotten it, because they were told to stick to the teaching of Tauḥīd (the Oneness of God) to the extent that each and every Jew was commanded to memorize it, inscribe it on the door of his house, and to teach it to the children. And then prophets continued to appear and reiterate the same teaching, including Jesus^{as}. So, the question: Why should we believe in a doctrine that is not found in the Torah, or the Qur'ān, or the Gospels?

In fact, that is precisely the reason why there is a denomination within Christianity that states that there is no such thing as the Trinity and these are known as Unitarian Christians.

3 Third Question: If Jesus^{as} is a part of the Trinity, why did he never claim this Divine status for Himself and why did he never exhibit the attributes of Divinity?

That naturally brings me to the third question that I wish to ask today and that is: If Jesus^{as} is the literal son of God, why did he never claim or demonstrate this Divine status for himself?

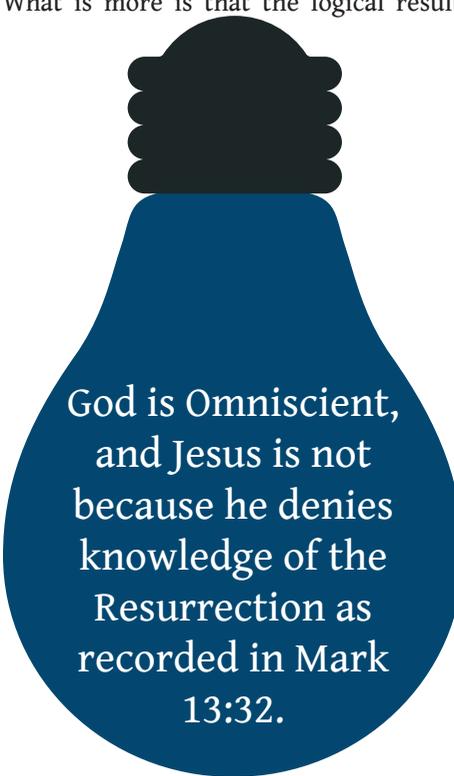
The fact is that throughout the Gospels, we do not find a single statement where Jesus^{as} calls himself God. In every instance, he refers to himself as a “son of God” and that is a phrase that is commonly found in the Bible in reference to other prophets or chosen ones of God. For instance, in Exodus 4:22, God says, “Israel is my firstborn son”.

In fact, in the same book, Exodus, Moses has been called “god” in chapter 7, verse 1. When we consult the Septuagint, we can see that the word Theon², which is a genitive form of Theos is used for Moses, even though the same term is used for God Himself.

Yet, no one believes Moses^{as} to be God literally. This is simply a metaphor of the Bible where those people close to God are referred to as “god” or “son of god”.

The same applies to Jesus^{as}, as there is no statement of his that can be deemed above and beyond these metaphors. There is not a single statement of Jesus^{as} where he clearly and unambiguously claims to be God Himself.

On the contrary, he denies such a position for himself quite clearly when he is finally confronted by the Jews and accused of blasphemy as recorded in John, chapter 10. Jesus^{as} defends himself



God is Omniscient,
and Jesus is not
because he denies
knowledge of the
Resurrection as
recorded in Mark
13:32.

what happened to the Divine nature then? ???

What happened with the Divine nature of Jesus^{as} at these occasions? For instance, when Jesus^{as} denies possession of knowledge of the Resurrection, or when he died on the cross – according to our Christian friends – what happened to the Divine nature then?

by saying, “Is it not written in your law, ‘I said, you are gods’? If those to whom the word of God came were called ‘gods’—and the scripture cannot be annulled—can you say that the one whom the Father has sanctified and sent into the world is blaspheming because I said, ‘I am God’s Son’?” [John 10:34-36]

The fact is that this was the prime occasion for Jesus^{as} to clarify his position as the literal son of God, instead of referring to Biblical metaphor. If he was really the literal son of God, he should have responded to the Jews by stating this clearly and pointing out references in the Hebrew Bible where the coming of a literal son of God was mentioned. Not only making his claim clear, what Jesus^{as} should also have done at this point is to show some sign of his Divinity to the Jews so that the Jews could fully understand that he is God incarnate indeed.

But Jesus^{as} did none of that and simply referred to Biblical metaphor, which is a refutation of Divine status for himself, instead of an affirmation of Divine status.

What is more is that not only on this occasion, but in other occasions in Jesus^{as} life, we see that he did not have Divine attributes.

God is Omniscient, and Jesus is not because he denies knowledge of the Resurrection as recorded in Mark 13:32.

God is the One Who listens to prayers, yet Jesus^{as} is the one who prays to God in the Garden of Gethsemane as recorded in Mark 14:32-36. How can God pray to God?

The greatest display of the humility of Jesus^{as} is seen when he is on the cross and he cried out, “*Eli, Eli, lama sabachtani?*,” “My God! My God! Why have you forsaken me?” (Mark 15:34)

These are not the words of a god! These are the words of a human who is crying

out to God. Normally, we are told that Jesus^{as} was both God and Man, and there was something called the hypostatic union where the Divine nature combined with human nature. But the question is: What happened with the Divine nature of Jesus^{as} at these occasions? For instance, when Jesus^{as} denies possession of knowledge of the Resurrection, or when he died on the cross – according to our Christian friends – what happened to the Divine nature then?

Based on a statement of Paul, we are sometimes told that Jesus “emptied himself” (Philippians 2:7) and took the form of a human being but this confuses the issue even more rather than resolve it. Discussing this, Dr. Donald A. Carson, a research professor of New Testament, says:

“Did [Jesus^{as}] empty himself of the attributes of his deity? I have a problem with that... because it’s difficult to separate attributes from reality. If you have an animal that looks like a horse, smells like a horse, walks like a horse, and has all the attributes of a horse, you’ve got a horse. So I don’t know what it means for God to empty himself of his attributes and still be God.”³

So, this question remains unanswered even by a scholar of the New Testament.

In light of all this, the Promised Messiah – Hazrat Mirza Ghulam Ahmad^{as} says:

The Christian doctrine is that those who do not believe in the Trinity and do not subscribe to the atonement of Jesus would be condemned eternally to hell.... To confine the Limitless God to three or four partners and to believe that each is perfect in himself and is yet in need of association, and to imagine that God was word in the beginning and that the same

word that was God descended into the womb of Mary and acquired a body from her blood and was born in the usual manner and suffered all the ailments of childhood and when he grew up, he was seized and put upon the cross, is abominable *shirk*, whereby man has been deified. God is above descending into a womb and acquiring a body and being seized by His enemies. Human nature rejects that God should undergo such suffering and that He Who is the Master of all Greatness and is the Fountainhead of all honour should permit such humiliation for Himself. (*Essence of Islām*, Vol. 1, p.176)

So, our questions remain:

Question no. 1: How is it possible to equate three to one?

Question no. 2: Why did Jesus Christ^{as} or any Prophet of God never speak about God’s Triune nature?

Question no. 3: If Jesus^{as} is the literal son of God, why did he never claim or demonstrate this Divine status for himself?

Some Important References

Jesus^{as} affirms the Oneness of God

Mark 12:28-30 - One of the scribes came near and heard them disputing with one another, and seeing that he answered them well, he asked him, “Which commandment is the first of all?” Jesus answered, “The first is, ‘Hear, O Israel: the Lord our God, the Lord is one; you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.’

Jesus^{as} denies Divinity for himself

John 10:30-39 - [Jesus^{as} said:] “...The Father and I are one.” The Jews took up stones again to stone him. Jesus replied, “I have

shown you many good works from the Father. For which of these are you going to stone me?" The Jews answered, "It is not for a good work that we are going to stone you, but for blasphemy, because you, though only a human being, are making yourself God. Jesus answered, "Is it not written in your law, 'I said, you are gods'? If those to whom the word of God came were called 'gods'—and the scripture cannot be annulled—can you say that the one whom the Father has sanctified and sent into the world is blaspheming because I said, 'I am God's Son'? If I am not doing the works of my Father, then do not believe me. But if I do them, even though you do not believe me, believe the works, so that you may know and understand that the Father is in me and I am in the Father." Then they tried to arrest him again, but he escaped from their hands.

Jesus^{as} prays to God in humility

Mark 14:32-36 - They went to a place called Gethsemane; and he said to his disciples, "Sit here while I pray." He took with him Peter and James and John, and began to be distressed and agitated. And he said to them, "I am deeply grieved, even to death; remain here, and keep awake." And going a little farther, he threw himself on the ground and prayed that, if it were possible, the hour might pass from him. He said, "Abba, Father, for you all things are possible; remove this cup from me; yet, not what I want, but what you want."

Mark 15:34 - At three o'clock Jesus cried out with a loud voice, "Eloi, Eloi, lema sabachthani?" which means, "My God, my God, why have you forsaken me?"

Jesus^{as} does not speak with his own authority

John 8:28 - So Jesus said, "When you have lifted up the Son of Man, then you will realize that I am he, and that I do nothing on my own, but I speak these things as the Father instructed me".

¹Authority was given to Jesus^{as} by God

Matthew 28:18 - Jesus came and said to them, "All authority in heaven and on earth has been given to me".

John 5:19 - Jesus said to them, "Very truly, I tell you, the Son can do nothing on his own, but only what he sees the Father doing; for whatever the Father does, the Son does likewise".

Disciples can become greater than Jesus^{as}

John 14:12 - Very truly, I tell you, the one who believes in me will also do the works that I do and, in fact, will do greater works than these, because I am going to the Father.

Jesus^{as} had weaknesses

Mark 6:5 - And he could do no deed of power there, except that he laid his hands on a few sick people and cured them.

Jesus^{as} did not wish to be called "good"

Luke 18:18-19 - A certain ruler asked him, "Good Teacher, what must I do to inherit eternal life?" Jesus said to him, "Why do you call me good? No one is good but God alone".

Jesus^{as} calls himself a Prophet

Mark 6:4 - Then Jesus said to them, "Prophets are not without honor, except in their hometown, and among their own kin, and in their own house."

John 17:3 - [Jesus^{as} said] And this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent.

Jesus^{as} was not omniscient

Matthew 21:18-19 - In the morning, when he returned to the city, he was hungry. And seeing a fig tree by the side of the road, he went to it and found nothing at all on it but leaves. Then he said to it, "May no fruit ever come from you again!" And the fig tree withered at once.

Mark 13:32 - [Jesus^{as} said:] "But about that day or hour no one knows, neither the angels in heaven, nor the Son, but only the Father".

(Endnotes)

1. Philip Ryken and Michael Lefebvre, *Our Triune God* (Illinois: Crossway, 2011), 67
2. Genitive form of *Theos*
3. Lee Strobel, *The Case for Christ* (Michigan: Zondervan, 1998), 215

Announcements of Marriage

We are happy to announce that the Walīma Ceremony of **Anser Javaid** (son of Muhammad Sarwar Javaid, Incharge National Dept. of Tajnīd, & Sadia Bushra) and **Naghmana Tariq** (daughter of Tariq Mahmood Khan & Nasira Jehan) was held on April 27, 2017. Respected Lal Khan Malik Ṣāḥib, Amīr Jamā'at Canada led the silent prayers in the event. Maulānā Mubarak Ahmad Nazir Ṣāḥib, Missionary Canada also gave a detailed introduction of the dedicated families of the bride and groom, before dinner was served. The Nikāḥ Ceremony was graciously announced by Syednā Hazrat Khalīfatul-Masīḥ V^{aa} on October 10, 2016 at Baitul Islam Mosque. The Ruksatī ceremony took place on April 26, 2017. May Allāh bless this union and make this marriage a source of blessings for both families! Amīn!

We are happy to announce that the Nikāḥ Ceremony of **Alrurik Rogong** (Nau Mubā'ī) of Scarborough (son of Alexander Rogong) and **Zonera Sharif** (daughter of Sharif Ahmad) of Brampton was announced by Maulānā Mubarak Ahmad Nazir Ṣāḥib, Missionary Canada on Friday April 14, 2017. The Ruksatī and Walīma ceremonies were held on April 18 & April 20, respectively. May Allāh bless this union and make this marriage a source of blessings for both families! Amīn!



HEAD OF AḤMADIYYA MUSLIM COMMUNITY CALLS FOR A CURB ON ARMS TRADE AND URGES DIALOGUE BETWEEN NATIONS



Rather than erecting walls that keep us apart, we should build bridges that bring us closer together (Hazrat Mirzā Masroor Aḥmad^{aa})

On March 25, 2017, the World Head of the Aḥmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Hazrat Mirzā Masroor Aḥmad^{aa} delivered the keynote address at the 14th National Peace Symposium hosted by the Aḥmadiyya Muslim Community UK.

The event was held at Baitul Futūḥ Mosque in London with an audience of more than 1,000 people from 30 countries, including over 600 non-Aḥmadi guests comprising of Government Ministers, Ambassadors of State, Members of both Houses of Parliament, and various other dignitaries and guests. During the event, His Holiness^{aa} presented Ms. Setsuko Thurlow, a Hiroshima bomb survivor and peace activist, with the Aḥmadiyya Muslim Prize for the Advancement of Peace in recognition of her outstanding efforts in campaigning for nuclear disarmament.

During his address, His Holiness^{aa} condemned last week's terrorist attack in London as a "barbaric atrocity" and labelled all forms of extremism and terrorism as a complete violation of Islāmic teachings. Further, His Holiness^{aa} expressed his grief at continued warfare in the Muslim world, as well as voicing his fears about increasing tensions in the rest of the world. His Holiness^{aa} also called on world powers to curb the sale of weapons and arms.

Referring to last Wednesday's attack in Westminster, Hazrat Mirzā Masroor Aḥmad^{aa} said:

First of all, I would like to extend my deepest condolences to all those affected by Wednesday's terror attack at Westminster. Our thoughts and prayers are with the people of London at this tragic time. On behalf of the Aḥmadiyya Muslim Community, I wish to make it categorically clear that we condemn all such acts of terrorism and we offer our heartfelt sympathies to the victims of this barbaric atrocity.

His Holiness^{aa} said it was a cause of great regret that extremist Muslim groups had turned certain mosques and *madrassas* into "centres of extremism", which had fuelled fear and misconceptions about Islām amongst non-Muslims. In stark contrast, His Holiness^{aa} said that an inherent part of the worship of God is to serve mankind and to live peacefully with the people of all faiths and beliefs. Based on these Islāmic teachings, the Aḥmadiyya Muslim Community had established humanitarian projects in various parts of the world, each serving mankind and bringing relief to those in need.

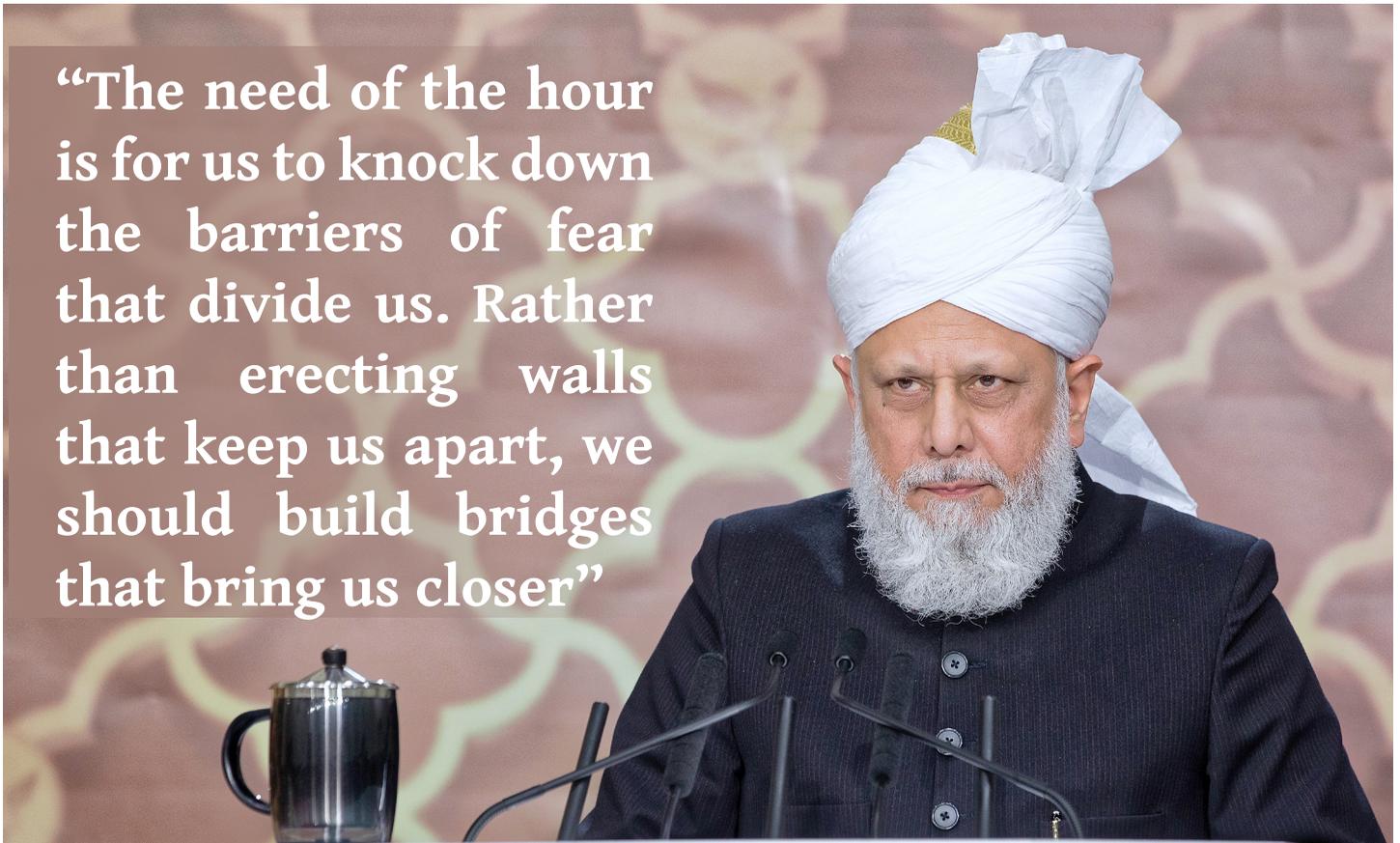
Hazrat Mirzā Masroor Aḥmad^{aa} said:

We have established hospitals, schools and colleges that are providing



Aḥmadiyya Muslim Jamā'at Press Releases

“The need of the hour is for us to knock down the barriers of fear that divide us. Rather than erecting walls that keep us apart, we should build bridges that bring us closer”



healthcare and education to some of the most impoverished and remote parts of the world. We seek no praise for these activities, our only desire is to help such people stand upon their own two feet so that they can fulfil their hopes and aspirations and hence live contentedly with dignity and freedom.

Hazrat Mirzā Masroor Aḥmad^{aa} continued:

In this way, rather than becoming frustrated and prone to extremism, they will grow to be responsible and faithful citizens of their nations. Where they will personally develop, they will also help their nations progress and inspire others to follow in their footsteps

His Holiness^{aa} said that despite the teachings of Islām being categorical in rejecting indiscriminate attacks or killings, many people associated Islām with violence or warfare.

Countering the narrative of extremists, Hazrat Mirzā Masroor Aḥmad^{aa} said:

No matter what terrorists may claim, under no circumstances are indiscriminate attacks or killings ever justified. Islām has enshrined the sanctity of human life in chapter 5, verse 33 of the Holy Qur’ān, which states: “Whosoever killed a person – it shall be as if he killed all mankind; and whoso gave life to one, it shall be as if he had given life to all mankind.”

Hazrat Mirzā Masroor Aḥmad^{aa} continued:

Islām is that religion which has forever enshrined the universal principles of freedom of religion, freedom of conscience and freedom of belief. Therefore, if today there are so-called Muslim groups or sects that are killing people, it can only be condemned in the strongest possible terms.

Their barbaric acts are a complete violation of everything that Islām stands for.

His Holiness^{aa} also spoke about certain individuals or groups from amongst non-Muslims who are “fanning the flames of division and hostility” and cited a *Foreign Policy* article that described Islāmophobia as an ‘industry’ in itself. His Holiness^{aa} called on world leaders to speak with wisdom and integrity at all times.

Hazrat Mirzā Masroor Aḥmad^{aa} said: “regrettably, we often hear politicians and leaders making needlessly inflammatory statements that are beholden not to the truth, but to their own political interests.”

His Holiness^{aa} rejected the allegation raised by certain prominent figures that the Holy Prophet Muḥammad^{sa} massacred those who did not accept Islām. He said that the Founder of Islām^{sa} only fought as a last resort in order to defend the institution of religion and to establish the principle of universal freedom of belief.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

The allegation that the Holy Prophet^{sa} was a belligerent leader or a warmonger is an injustice and cruelty of the very highest order and such false claims can only grieve the hearts of the millions of peaceful Muslims worldwide. History bears witness to the fact that with every fibre of his being, the Prophet of Islām^{sa} sought peace and reconciliation.

His Holiness^{aa} also said there are some journalists and prominent personalities who are “swimming against the tide of falsehood” by writing about Islām with justice and integrity, and quoted Ruth Cranston, a prominent 20th century author, who wrote



in the 1949 book, *World Faith*, “Muḥammad never instigated fighting and bloodshed. Every battle he fought was in rebuttal. He fought defensively in order to survive”.

His Holiness^{aa} also praised the response of Prime Minister, Theresa May, following the Westminster attack. Hazrat Mirzā Masroor Aḥmad^{aa} said: “I would like to highly commend our Honourable Prime Minister for quoting some verses from the Holy Qur’ān and condemning certain accusations that were levelled against Islāmic teachings.”

Speaking about one of the causes of extremism, Hazrat Mirzā Masroor Aḥmad^{aa} said that a number of reports suggested that some Muslim youths had been radicalized as they felt their religious beliefs had been mocked and ridiculed in the Western world.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

In no way does this justify or excuse them and they remain culpable and responsible for their actions. Yet common sense dictates that we should not pour petrol on an open flame. Rather, we should seek mutual understanding, respect the beliefs of others and try to find common ground.

His Holiness^{aa} mentioned the “golden principle in the cause of peace” mentioned in *chapter 3, verse 65* of the Holy Qur’ān, which encourages people to focus on those beliefs that unite them by stating: “Come to a word equal between us and you.”

Hazrat Mirzā Masroor Aḥmad^{aa} said: “thus, the Qur’ān has taught us how to build a peaceful multicultural society, where people of all faiths and beliefs are able to live side by side. The key ingredients are mutual respect and tolerance.”

Referring to the theme of the Peace Symposium 2017, “Global Conflicts and the Need for Justice,” His Holiness^{aa} said a lack of justice had “plagued every segment of society” and that whilst it was undeniable that today certain Muslim countries are at the “epicentre of wars and cruelties,” it was wrong to say that the rest of the world was immune from disorder. His Holiness^{aa} cited numerous reports indicating increased tensions between the United States and China, and similarly between the United States and Russia.

Speaking about the need for mankind to pull together, Hazrat

Mirzā Masroor Aḥmad^{aa} said:

The need of the hour is for us to knock down the barriers of fear that divide us. Rather than erecting walls that keep us apart, we should build bridges that bring us closer together . . . We must stand up against all forms of oppression, hatred and use all our capabilities to try and foster peace in the world.

Hazrat Mirzā Masroor Aḥmad^{aa} continued:

Sadly, with the passing of time, it seems that we are losing our ability to listen and to tolerate opposing views and perspectives. Opening the channels

of communication and facilitating dialogue is essential, otherwise the world’s malaise will only get deeper . . . Instead of pointing fingers and blaming one another, now is the time for solutions.

Thereafter, His Holiness^{aa} condemned the international arms trade, which he said was a means of fuelling warfare and ensuring that the world remained bound within a perpetual cycle of violence.

Hazrat Mirzā Masroor Aḥmad^{aa} said “In my opinion there is one ready-made solution that can have an instant impact and begin the process of healing the world. I refer to the international arms trade, which I believe has to be curbed and restricted.”

Hazrat Mirzā Masroor Aḥmad^{aa} continued by saying “Whilst the primary interest of every nation should be the well-being of mankind and achieving peace, it is a sad truth that business interests and the pursuit of wealth invariably take priority over such concerns.”

His Holiness^{aa} deemed the argument that the sale of weapons may “encourage” peace by working as a “deterrent” to be “completely senseless” and said such justifications had “caused the world to become embroiled in a never-ending arms race.” He also said that no nation should think it is “immune from danger” because history taught that wars “evolved rapidly and often unexpectedly.”

His Holiness^{aa} warned of the risks of nuclear warfare, which he described as “unimaginable” and called on mankind to think long and hard about the type of world it wished to bequeath to future generations.

Speaking of the potential consequences of another world war, Hazrat Mirzā Masroor Aḥmad^{aa} said:

Rather than leaving behind a legacy of prosperity for our coming generations, we will be guilty of leaving behind only sorrow and despair. Our gift to the world will be a generation of disabled children, born with defects and intellectual disabilities. Who knows if their parents will even survive to care and nurture them?

Hazrat Mirzā Masroor Aḥmad^{aa} continued: “Always remember that if we seek to pursue our own interests at all costs, the rights



of others will be usurped and this can only lead to conflict, wars and misery. We must all reflect and understand the precipice upon which we stand.”

Concluding, Hazrat Mirzā Masroor Aḥmad^{aa} prayed: “My message to the world is to look at tomorrow, and not just today. Let us leave behind a legacy of hope and opportunity for our children, rather than burdening them with the horrific consequences of our sins.”

His Holiness^{aa} continued: “I pray that God grants sense to the people of the world and that the heavy clouds that loom above us give way to a bright and prosperous future.”

Prior to the keynote address, various dignitaries spoke about the importance of peace and the critical state of today’s world. Rafiq Hayat, the National President of the Ahmadiyya Muslim Community UK, offered his condolences to the victims of the Westminster attack and paid tribute to PC Keith Palmer who sacrificed his life for the sake of defending the nation’s democracy.

Silvio Danio, Executive Director of Religions for Peace, from Italy, said:

I want to thank you, Your Holiness, in a very special way, because listening often to your talks and very many

interventions in many parts of the world, you have not only been a promoter, not only a creator of what we badly need today, that is a culture of dialogue, you have been a champion of this, you are an example.

Ms. Setsuko Thurlow, recipient of the Ahmadiyya Muslim Prize for the Advancement of Peace, said:

In attempting to learn about your organization’s history, mission and activities, I learned with pain of your struggle and suffering from religious discrimination and persecution. Yet, in spite of that, you have chosen the principles of non-violence, peace and justice and exemplify them in your daily lives through your motto of love to all and hatred to none. What an enlightened role model you are to the world community.

Further, Father David Standley, representing the Archbishop of Southwark, read out a message from the Vatican in support of the Peace Symposium.

The event concluded with a silent prayer led by His Holiness^{aa}. Both before and after the proceedings, His Holiness^{aa} met personally with various dignitaries and guests and also held a press conference with members of media.

Announcement of Demise

We are very sad to announce the demise of Claire Clement of Hamilton, who passed away on February 25, 2017. By the grace of Allāh, she had accepted Ahmadiyyat in December 2009 and had the blessed opportunity to meet with Hazrat Khalīfatul-Masīh V^{aa} in 2012. May Allāh grant her forgiveness and elevate her status in Heaven! Amīn!

We are very sad to announce the demise of Al-Haaj Svend Hansen of Malaysia, who passed away on April 5, 2017. By the grace of Allāh, he was a very dedicated member of the community and served as Amīr Jamā‘at Ahmadiyya Denmark. May Allāh grant him forgiveness and elevate his status in Heaven! Amīn!



Financial Sacrifices

*Lal Khan Malik Şāhib
Amīr Jamā'at Aḥmadiyya Canada*



When contributing towards the building of a House of Allāh, one is actually building a home in Paradise as stated by the Holy Prophet^{sa}. For its 50 year Anniversary, Jamā'at Aḥmadiyya Canada pledged to offer a very special gift to Hazrat Khalīfatul-Masīḥ V^{aa} – the gift of building new mosques.

Currently, Masjid Baitul Rahmat, Saskatoon is in the phase of final completion, and Masjid Baitul Mubarak, Brampton is under construction. In addition to this, there is also a plan to convert Namaz Centres across Canada into buildings that look like proper Mosques.

Members of the Jamā'at are requested to pray that Allāh Almighty may remove every obstacle in the building of these mosques! May Allāh enable us to contribute generously for these mosques! And may He enable us to complete them in a timely and excellent manner! Amīn!

By the Grace of Allāh, the construction activity is now moving rapidly. As such, there is an urgent need to turn our attention towards increasing our pledges and starting payments in the National Mosque Fund (NMF).

On November 11, 2005, our beloved Imām, Hazrat Khalīfatul-Masīḥ V^{aa} stated the importance of building of mosques in foreign countries:

During our days of adolescence, one of the contribution heads listed in Taḥrīk Jadīd was Foreign Mosques. Usually, when children were given some cash amount by the elders in celebration of passing the exams, the children would be sure to offer some amount of chanda in this head (i.e. Foreign Mosques); otherwise, they would contribute towards it from their allowance or pocket expense. (Khutbāt Masroor, Vol. 3, pp. 665-666)

Then, Huzoor Anwar^{aa} further said:

If every year, the auxiliary organizations and the Jamā'at draws their attention to offer Chanda in this contribution head, at the occasion of passing their exams, not only will they be developing the habit of financial sacrifices for building the House of Allāh, they would also be building a bright future by absorbing the Grace and Blessings of Allāh! If parents also educate their kids and strongly encourage them, Allāh Almighty would also free them of certain anxieties that they have [for their kids], especially in this environment. (Khutbāt Masroor, Vol. 3, pp. 665-666)

While members of the Jamā'at (the men and women) offer financial sacrifices under various contribution heads, they are also requested to contribute in the National Mosque Fund, according to their capacity. Likewise, in their occasions of happiness - such as gaining employment or promotion in careers/jobs, buying a new home, or success of the kids in school/college/university – they can attain the pleasure of Allāh by contributing, according to their means, in this blessed National Mosque Fund. May Allāh enable us to do so! Amīn!

“Currently, Masjid Baitul Rahmat, Saskatoon is in the phase of final completion, and Masjid Baitul Mubarak, Brampton is under construction.”





We are happy to announce that God has blessed Barrister and Solicitor **Usman Sadiq** and **Nida-ul-Nasar Ahmad** of Peace Village Centre West with a baby boy **Mikail Sadiq** on March 2, 2017. The newborn is paternal grandson of Javed Sadiq and Amatul Mateen Sadiq of Peace Village Centre West, and maternal grandson of Waseem Ahmad and Bushra Siddiqa Ahmad of Brampton East. May Allāh grant Mikail a long, healthy and righteous life, and make him a delight of eyes for the family! Amīn!

We are happy to announce that God, the Bestower, has blessed **Shahzad Saeed Malik** (National Finance Dept.) and **Uzma Sarwat** with a baby boy **Faizan Saeed Malik** on April 20, 2017. The newborn is paternal grandson of Late Saeed Ahmad Malik of Lahore & Naeema Rashida, and maternal grandson of Malik Safi Ullah Khan of Weston Islington. May Allāh grant Faizan a long, healthy and righteous life, and make him a delight of eyes for the family! Amīn!

We are happy to announce that God, the Bestower, has blessed **Naushad Ahmed** and Bushra Qudsia of Brampton Springdale with a baby boy **Jahan-e-Mehdi Ahmed** on April 11, 2017. The newborn is grandson of Late Mansoor Ahmed Iqbal & Imtiaz ul Haq. May Allāh grant Jahan-e-Mahdi a long, healthy and righteous life, and make him a delight of eyes for the family! Amīn!

Announcement of Achievement

By the Grace of Allāh, Mobeen Sheikh of Abode of Peace, was presented with the “Citizenship Award” at Humber College North Campus. This award is granted to him for initiating and becoming involved in campus or community issues, has assisted in the development of a positive campus culture within Humber College and the First Year Experience Community. and has been a consistent role model for his peers. May Allāh Almighty bless this achievement and enable Mobeen Sahib to succeed in all future endeavours! Amin!

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Du Saint Coran

O vous qui croyez, le jeûne vous est prescrit tout comme il a été prescrit à vos devanciers, afin que vous adoptiez la piété. *Le jeûne prescrit est pour un nombre de jours déterminé mais quiconque d'entre vous est malade ou en voyage devra jeûner un nombre égal d'autres jours ; et pour ceux qui ne peuvent jeûner qu'avec difficulté, il y a une expiation : nourrir un pauvre.* Et quiconque fera le bien de son propre gré, c'est mieux pour lui. Et le jeûne vous est bénéfique, si seulement vous saviez. Le mois de Ramaḍān est celui pendant lequel le Coran a été révélé comme guide pour l'humanité, avec des preuves claires sur la direction et le Critère. Par conséquent, quiconque d'entre vous est présent *chez lui* pendant ce mois, doit y jeûner. Mais quiconque sera malade ou en voyage *devra jeûner* pendant le même nombre d'autres jours. Allāh désire la facilité pour vous et Il ne désire pas de la privation pour vous et *Il désire* que vous complétiez le nombre *de jours* et que vous exaltiez la grandeur d'Allāh pour vous avoir guidés, et que vous *Lui* soyez reconnaissants. (2 : 184-186)

Hadīth

Hazrat Abou Houraira^{ra} rapporte que le Saint Prophète^{sa} a dit : Allāh le Tout-puissant déclare : « Tous les actes de la personne sont pour elle-même à l'exception du jeûne qui est pour Moi et J'en suis la récompense. Le jeûne est un bouclier ; lorsque vous jeûnez vous ne devrez point prononcer de paroles obscènes ni vociférer et si quelqu'un vous insulte ou vous cherche querelle, (passez votre chemin et) dites : « Je jeûne. » Par celui qui tient la vie de Muhammad entre ses mains, Allāh apprécie davantage l'haleine du jeûneur que le parfum du musc. Celui qui jeûne éprouve deux joies : la première lorsqu'il rompt son jeûne et la deuxième lorsqu'il rencontre Son Seigneur en raison de son jeûne. (*Saḥīḥ Bukhārī*, Kitābus Saum, Bāb Hal Yaqūl Inni Sā'imun).

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Ainsi a dit le Messie Promis^{as} ...

À un certain moment, j'ai commencé à réfléchir sur le but de l'expiation prescrite lorsque quelqu'un manque un jour de jeûne et j'ai abouti au fait que l'expiation est prescrite afin que nous soyons conférés la capacité et la force d'observer le jeûne. Seul Dieu le Tout-puissant peut accorder une telle force et Il doit être sollicité pour toute chose. Il est le Tout-Puissant, s'Il le veut Il peut donner la force d'observer le jeûne même à quelqu'un atteint de tuberculose. Le but de l'expiation prescrite fait en sorte que nous soyons conférés la force d'accomplir le jeûne et cela ne peut être possible que par la Grâce de Dieu le Tout-puissant. Il faut le supplier :

« Seigneur! Ceci est Ton mois béni et je suis privé de ses bénédictions. Je ne sais pas si je vais être en vie l'année prochaine, ou si je trouverais l'occasion d'observer les jeûnes que j'ai manqués. Confère-moi, par Ta grâce, la force qui me permettra d'accomplir le jeûne. » Je suis certain qu'une telle personne avec un cœur aussi sincère se verra accorder la force nécessaire par Dieu le Tout-puissant. Selon moi, le principe est lorsqu'une personne supplie Dieu le Tout-Puissant avec une sincérité parfaite, alors elle ne devrait pas être privé des bénédictions du mois du Ramaḍān, elle ne sera point privé du tout...C'est une question subtile : si une personne trouve l'accomplissement du jeûne difficile pour cause de paresse de son esprit, qu'elle ne s'imagine ne pas être en bonne santé et que le fait de manquer un repas la ferait souffrir de diverses maladies, une telle personne, qui imagine qu'une bénédiction Divine lui serait pesante ne mérite pas la récompense spirituelle. D'autre part, une personne qui se sent heureuse à l'approche du mois de Ramaḍān et qui est impatiente d'observer le jeûne, mais qui ne peut pas l'accomplir pour cause de maladie, cette personne-là ne sera pas privé des bénédictions du Ramaḍān... Dieu le Tout-puissant sait que son cœur est impatient et Il lui confère abondamment, car l'impatience et la ferveur du cœur est précieuse dans l'estimation de Dieu. Ceux qui cherchent des excuses comptent sur leurs propres interprétations, mais leurs interprétations n'ont aucune valeur auprès de Dieu le Tout-Puissant. À une occasion, quand j'avais continué d'observer le jeûne pendant six mois, j'ai rencontré quelques prophètes dans une vision, ils m'ont réprimandé pour m'être infligé tant de contraintes et m'ont avisé de renoncer. Donc, lorsqu'une personne s'inflige des contraintes pour le plaisir de Dieu, celui-ci a pitié de lui et lui ordonne de renoncer, de la même manière que les parents auraient pitié pour leurs enfants. (*Malḡūzāt*, Vol. 4, pp. 258-260 extrait du *Essence of Islām*, Vol 2, pp. 312-315)

Les directives du Khalifatoul-Messie^{aa}

Extrémisme et persécution des Aḥmadis

Le Sermon du Vendredi – le 17 mars 2017

Ceux qui cherchent à répandre l'Islām par la violence, au lieu de la raison et de l'argument, désobéissent à Allāh et à Son Prophète^{sa}.

En Algérie, les Aḥmadis sont harcelés et emprisonnés, mais ils restent fidèles à leur foi.

Partout où il y a opposition, cela entraîne la croissance du Jamā'at. Les Aḥmadis devraient répandre notre enseignement pacifique avec sagesse.

Le 17 mars 2017, Hazrat Khalifatoul-Messih V (qu'Allāh soit son Aide) a prononcé le sermon du vendredi à la mosquée Baitul Futūh, à Londres.

Huzoor^{aa} a déclaré : Ces jours-ci, il y a une influence croissante des politiciens et des communautés racistes et nationalistes en Occident. Les observateurs disent que tout cela est dû aux politiques de ces gouvernements. Quoi qu'il en soit, leur rhétorique dépend de l'entrave des musulmans à venir dans ces pays. Ils disent aussi que si les musulmans vivent dans ces pays, ils doivent adopter le mode de vie occidentale. Ils disent qu'ils sont menacés par les minarets et le hijab et lorsque les femmes musulmanes ne

serrent pas la main avec les hommes. Certains disent que les musulmans sont un danger parce qu'ils viennent de pays où il y a de l'extrémisme. Mais il est également vrai que les pays occidentaux fournissent les armes de manière subreptice à la fois aux gouvernements et aux rebelles pour leurs propres intérêts, alimentant ainsi ces conflits. Si cette aide n'est pas donnée par eux, ces activités militantes ne peuvent durer longtemps.

Huzoor^{aa} a dit : Chaque fois que l'Islām a subi des revers, cela a été en raison des méfaits des musulmans, de leurs conspirations, de leurs rébellions, du fait qu'ils accordent la priorité à leurs propres intérêts par rapport à ceux de la Ummah (la communauté musulmane) et de leur oubli des enseignements de l'Islām. Au lieu de croître dans la spiritualité, les intérêts mondiaux sont devenus leur objectif. Et les dirigeants font de même sous le couvert de la religion. Au lieu de chercher la personne à propos de laquelle il a été prédit qu'il ramènerait la foi des Pléiades, ils se sont retournés contre lui et persécutent ses adeptes.

Huzoor^{aa} a dit : Les Aḥmadis dans de

nombreux pays sont confrontés à la persécution. Ils sont harcelés et mis en prison, mais restent fidèles à leur foi. Ceux qui sont responsables de ces actes doivent se rappeler que Dieu regarde et entend les prières des opprimés, et les transgresseurs n'auront rien dans ce monde ni dans l'au-delà.

Huzoor^{aa} a dit : Si les gens qui donnent un mauvais nom à l'Islām avaient de la sympathie pour l'Islām, ils auraient pensé à s'ils pouvaient triompher de l'extrémisme, de l'effusion du sang et de la destruction. Si telle est leur pensée, ils désobéissent à Dieu et au Saint Prophète^{sa}.

Huzoor^{aa} a dit que les politiciens sont également silencieux en raison de leur crainte des leaders religieux et de leurs intérêts mondains. Huzoor^{aa} a dit : Quiconque a rejeté le Messie Promis^{as} a également dévié des commandements de Dieu. Ils voient l'opposition au Messie Promis^{as} comme un moyen facile de gagner de l'argent. Dans de telles circonstances, les Aḥmadis devraient également refléter que si on se calque par peur ou qu'on montre une faiblesse en acceptant nos adversaires, alors de

Huzoor^{aa} dit que tous ceux qui étudient à la Jāmi'a dans l'occident ou dans d'autres pays doivent inculquer en eux de l'humilité et doivent considérer que leur dévotion est une faveur divine. Il existe un besoin grandissant de missionnaire au sein de la Jamā'at. Alors davantage d'enfants doivent se porter volontaires comme Waqf. Les parents doivent encourager leurs enfants à étudier à la Jāmi'a.

quelle utilité est notre Ba'at (serment d'allégeance) ?

Huzoor^{aa} a dit : Le Messie Promis^{as} nous a appris à obéir aux commandements d'Allāh, à marcher sur les traces du Saint Prophète et à inviter les gens vers le chemin de Dieu avec la sagesse et le meilleur argument. Il n'y a aucune mention nulle part que l'Islām devrait se propager par la coercition. Agir avec sagesse ne veut pas dire montrer de la lâcheté, mais plutôt dire la vérité sans créer de malice. La vérité n'exige pas de coercition. Ceux qui pensent que répandre l'Islām par la violence est une action vertueuse mènent secrètement des vies hypocrites. Celui qui parle avec colère et fureur ne peut pas parler de sagesse.

Huzoor^{aa} a dit : Quiconque est dur et facilement en colère ne peut pas prononcer des paroles de sagesse. La colère est la moitié de la folie. Cependant, c'est ainsi que les Molvis agissent contre nous partout, et, ce faisant, ils ne font que diffamer l'Islām. Huzoor^{aa} a dit que lors de la diffusion de notre message, nous devrions nous rappeler la formule de Hazrat Ali^{ra} que les gens ont leurs propres dispositions et nous devrions leur parler en conséquence. Nous devrions parler

lorsque nous savons que la personne est prête à écouter. Ne vous engagez pas à de longs débats, plutôt dites quelques mots puis revenez plus tard et restez en contact.

Huzoor^{aa} a dit : Certaines personnes en Australie sont allées si loin dans leur inimitié d'Islām qu'elles disent que si une femme musulmane refuse de serrer la main à un homme, elle devrait être déportée. Les Aḥmadis devraient contrer ces choses avec sagesse dans leur propre sphère d'influence. Huzoor^{aa} a dit qu'avec nos programmes réguliers, nous devrions également organiser des programmes qui soulignent la nature pacifique de l'Islām. Seul la Jamā'at Aḥmadiyya peut essayer d'arrêter l'euphorie anti-Islāmique qui balaie de nombreux pays. Le Messie Promis^{aa} a dit que lorsque le mensonge gagne de vitesse, la vérité le fait aussi. Les endroits où il y a opposition à l'Aḥmadiyyat sont ceux où l'Aḥmadiyyat se propage. C'est ce que nous voyons également en Algérie. Donc, au lieu d'avoir peur, nous devrions diffuser notre message avec vérité et avec notre propre exemple. Qu'Allāh nous permette de devenir de véritables exemples d'Islām et que chacun d'entre nous puisse devenir un défenseur et

Huzoor^{aa} dit que le président, les responsables et les membres de la Jamā'at doivent avoir le respect pour les Missionnaires afin que beaucoup de jeunes soient motivés à dévouer leurs vies.

démontrer sa vérité. Amīn!

À la fin du sermon, Huzoor^{aa} a informé la Jamā'at du triste décès de Maulānā Hakeem Muhammad Din Sāhib de Qādiān, Maulānā Fazal Ilahi Anwari Sāhib d'Allemagne et Ibrahim bin Abdullah Sāhib du Maroc et a dirigé leur prière funéraire après la prière d

Responsabilités des Missionnaires et des titulaires de postes

Le Sermon du vendredi – le 10 mars 2017

Les élèves de la Jāmi'a doivent agir en toute humilité et chercher l'aide d'Allāh ainsi que son support.

Les Missionnaires, Présidents, et Amīrs doivent travailler ensemble. Et il faut qu'ils agissent en coopération dans tous les travaux de la Jamā'at. Ils devront adopter la piété et la Taqwa.

Les Présidents et les Amīrs doivent démontrer de l'humilité envers les nouveaux Missionnaires et les jeunes afin d'encourager davantage de jeunes

à s'inscrire à la Jāmi'a.

Le 10 Mars 2017, Hazrat Khalifatoul-Messih V (qu'Allāh soit son Aide) prononça son sermon du Vendredi à la Mosquée Baitul Futuh, à Londres.

Huzoor^{aa} dit : Des Jāmi'a ont été établis dans plusieurs pays, produisant des Missionnaires prêt à travailler sur le terrain. Au début, les Missionnaires étaient formés seulement à Rabwah et à Qadian. Quelques jours de cela, les élevés

de la Jāmi'a du Canada et du Royaume uni ont été convoqués pour une rencontre avec Huzoor^{aa}. Alors, nous avons des Missionnaires provenant de la Jāmi'a du Canada et du Royaume uni. Ces élevés ont grandi dans la société occidentale et ils se sont portés volontaires pour étudier à la Jāmi'a. La plupart d'entre eux sont des Waqf-e-nau. Bien qu'ils aient grandi dans la société Occidentale, avec beaucoup de tentations mondaines, ils ont plutôt décidé de donner préférence à leur foi

Chaque fois que l'Islām a subi des revers, cela a été en raison des méfaits des musulmans, de leurs conspirations, de leurs rébellions, du fait qu'ils accordent la priorité à leurs propres intérêts par rapport à ceux de la Ummah (la communauté musulmane) et de leur oubli des enseignements de l'Islām.

sur toutes choses matérielles. Et cela n'est pas possible sans l'aide d'Allāh.

Huzoor^{aa} dit que tous ceux qui étudient à la Jāmi'a dans l'occident ou dans d'autres pays doivent inculquer en eux de l'humilité et doivent considérer que leur dévotion est une faveur divine. Il existe un besoin grandissant de missionnaire au sein de la Jamā'at. Alors davantage d'enfants doivent se porter volontaires comme Waqf. Les parents doivent encourager leurs enfants à étudier à la Jāmi'a. Actuellement, la Jāmi'a est établie à Rabwah, à Qadian, au Royaume-Uni, en Allemagne, au Canada, au Ghana, au Bangladesh et en Indonésie. Il faut que ces Jāmi'as soient remplis afin que les demandes en missionnaire soit comblées.

En parlant de l'obligation et les limites qu'ont les Missionnaires et présidents, Huzoor^{aa} dit que les Missionnaires doivent obéir ceux qui sont en autorité. Ils doivent démontrer de l'obéissance et de l'humilité et s'ils se sentent maltraités, ils peuvent écrire à l'Amīr ou même à Huzoor^{aa}.

Huzoor^{aa} dit que les présidents et les Amīrs ont la tâche de respecter et d'honorer les Missionnaires. Les présidents et les Missionnaires doivent travailler en coopération.

Les gens qui occupent des postes dans la Jamā'at doivent aussi coopérer avec les Missionnaires. Nous avons un seul but, celui de la réforme spirituelle de la Jamā'at. Nous devons inculquer le respect et établir une bonne relation avec le Khilāfat. Nous devons aussi propager le vrai Islām dans le monde. Nous devons tous travailler ensemble et nous devons nous rappeler du commandement d'Allāh « *Ta'āwanū 'alal Birri wat-Taqwa* » (Et entraidez-vous en intégrité et en piété).

Huzoor^{aa} dit, on a remarqué quand il y a des conflits qui surgissent pour une raison quelconque, entre le président, Missionnaires et les responsables de la Jamā'at, il faut que ces désaccords soient réglés au plus vite possible. Ce sont dans de telles failles que Satan s'infiltrer afin de profiter de la situation. Huzoor^{aa} dit que les présidents et les Missionnaires doivent réaliser le but commun qu'ils ont, c'est-à-dire la réforme spirituelle et morale des Aḥmadīs.

Huzoor^{aa} dit que la coopération entre les Missionnaires et le président est primordiale. Le missionnaire a pour tâche d'éduquer les autres en raison de leur expertise en matière de religion. Leur niveau de piété est plus élevé que les autres. Les présidents et les responsables de la Jamā'at sont les représentants du Khalifa dans la Jamā'at. Alors les présidents et les Missionnaires doivent tous travailler ensemble.

Huzoor^{aa} dit que le président, les responsables et les membres de la Jamā'at doivent avoir le respect pour les Missionnaires afin que beaucoup de jeunes soient motivés à dévouer leurs vies.

Huzoor^{aa} dit qu'un Missionnaire dévoue sa vie en entier pour la cause d'Allāh et de la religion. Si quelques responsables de la Jamā'at ne sont pas à la hauteur de travailler pour la Jamā'at alors les Missionnaires doivent prier afin qu'Allāh les guide ou afin qu'ils soient retirés de leur poste.

Huzoor^{aa} dit que les Missionnaires et les présidents ne doivent pas faire la médisance. Les responsables, les Amīrs et les présidents doivent tous propager l'amour et la gentillesse aux membres de la Jamā'at. Ils doivent avoir de la

gentillesse. Ils doivent avoir de l'humilité et non de l'arrogance.

Ils doivent être prêts à écouter tout le monde. Ils ne doivent pas être arrogants et doivent être prêt à écouter toute difficulté des personnes de la Jamā'at. Hazrat Muhammad^{sa} avait l'habitude de saluer les personnes avec un sourire.

Huzoor^{aa} dit, s'il y un problème qui doit être résolu, alors les responsables de la Jamā'at doivent le résoudre immédiatement. Ils doivent être gentils. Chaque décision doit être basée sur la crainte d'Allāh, l'humilité et la justice.

Huzoor^{aa} dit que les responsables de la Jamā'at sont les représentants du Khalifatoul-Messih. Les responsables des organisations auxiliaires doivent faire leurs travaux et réaliser leur devoir. Chaque responsable doit réaliser qu'il y a beaucoup de bénédiction quand on travaille pour la Jamā'at.

Huzoor^{aa} dit que les responsables de la Jamā'at doivent être prêts à accepter les plaintes des autres. Huzoor^{aa} dit que les membres de la Jamā'at doivent augmenter leurs Taqwa (piété). On doit enseigner à nos enfants à obéir à ceux qui sont en autorité dans toute les circonstances. On ne doit pas rebeller contre la Jamā'at.

Huzoor^{aa} pria ainsi : Qu'Allāh nous aide à accomplir tout pour son plaisir(d'Allāh) et que nous soyons toujours à la hauteur des attentes du Messie Promis^{as}, et que nous soyons sous la protection d'Allāh! Amīn!



La Gazette Aḥmadiyya invite des collaborateurs à soumettre des articles en français! Rejoignez notre équipe croissante et soumettez des articles sur vos expériences personnelles, des articles d'opinions ou des annonces.

Si vous êtes un musulman Ahmadi Francophile et vous avez quelque chose à partager, n'hésitez-pas à nous contacter! Vous pouvez vous familiariser avec les directives pour soumettre un article, en suivant ce lien : <http://www.ahmadiyyagazette.ca/submit-article.html>

Vous pouvez aussi envoyer directement au Missionnaire Luqman Ahmed Saḥīb, Bureau Francophone Canada

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L'histoire d'un mois de Ramaḍān spécial

Sajid Ahmad Muslun

L'année dernière, le mois du Ramaḍān fut très spécial. Durant les années précédentes, il n'est point une exagération d'affirmer que le jeûne n'était pour moi que pure rite. C'était l'une de ces coutumes que je pratiquais « parce que les autres le faisait ». En d'autres mots, je ne réalisais l'importance de Si-am (jeûne) à juste titre...

Toutefois, dans les mois précédant le dernier Ramaḍān, je fus introduit au livre *La Philosophie des Enseignements De L'Islām* et je commençai à développer une habitude de lire le *Tafsir* (le commentaire) du saint Coran. Énorme furent les changements qu'ont apportés ces deux écrits dans ma façon de voir les choses. Je compris de par ma lecture que l'ultime but de cette vie transitoire est celui de grimper les échelons de la spiritualité et de développer une relation avec le Seigneur. En d'autres mots, accomplir *l'ibādah*...

Pour la première fois de ma vie, j'approchais ce mois avec grand hâte. La définition même de *l'ibādah* donné par le deuxième Calife – « Une discipline spirituel rigoureuse ayant pour effet de mettre à l'œuvre TOUS nos capacités dans leurs intégralités [...] dans le but de plaire à Dieu » – concordait exactement à la pratique du jeûne. En effet, se lever au milieu de la nuit pour se consacrer à l'adoration de Dieu, s'abstenant délibérément de nourriture durant toute la journée, se refrénant de commettre toutes actions vaines, et ce, pour un mois au complet!

Quel épitomé parfait de *l'ibādah* le jeûne s'avère être! Une occasion en or de grimper les échelons de la spiritualité.

Les premiers jours du jeûne furent accomplis avec grand zèle et une sensation grandissante de satisfaction s'installa dans mon cœur à mesure que les jours se succédaient. Contrairement aux années précédentes, *l'iftār* n'était pas le seul temps-fort de la journée. En effet, je commençai à faire l'expérience du fait qu'une personne en jeûne se refreine naturellement des choses vaines, préférant plutôt de s'incliner vers l'accomplissement des prières surérogatoires et à la lecture du Saint Coran.

« *Innal Insāna lafi Khusr* » (103:3) – Sûrement, l'homme est perpétuellement dans un état de perte.

Le zèle céda graduellement sa place à la léthargie et le cœur autrefois imbus de satisfaction devenait de moins en moins satisfait avec l'accomplissement de chaque jeûne. Alors qu'on était à mi-chemin dans le mois du Ramaḍān, le désir de se lever pour le *Suhr* s'amenuisa au point de devenir non-existant. Je ne voulais pas continuer. Pourquoi? Aucune raison ne semblait être justifiable. Était-ce trop pour moi? Ne suis-je pas à la hauteur? Mais pourquoi Dieu a-t-il donc dit :

« *Lā Yukalliful-IAllāhu Nafsan Illā Wus'ahā* » (2:287) – Allāh ne charge aucune âme au-delà de ses capacités.

La parole de Dieu ne peut-être fautive.

Si le jeûne a été prescrit, c'est parce que c'est quelque chose qui est selon mes capacités, quelque chose que je peux faire. Et pourquoi pas? Des individus appartenant à un état spirituel mille fois supérieur au mien ont accompli le jeûne. Jésus l'a fait pendant 40 jours (Matthieu 4 :2). Moïse a jeûné pendant un lapse de temps similaire (Exode 24). Notre prophète Muhammad^{sa} faisait la même sorte de jeûne que moi et Mirza Ghulam Ahmad^{as} jeûna pendant neuf mois en 1875. QUI SUIS-JE DONC POUR ETRE UNE EXCEPTION? Si quelqu'un a besoin de réforme spirituel ici, c'est bien moi, n'est-ce pas?

Cette pensée provoqua un véritable changement, et catalysa un renouveau dans mon désir d'accomplir le jeûne, comme-ci le feu ardent qui s'était éteinte a maintenant été donné une nouvelle vie. J'ai donc accompli les restes des Rozas avec le meilleur état d'esprit qui soit.

Le Ramaḍān l'année dernière était vraiment spécial. Non seulement était-ce l'occasion pour moi de ressentir la souffrance de ces millions de gens pauvres qui n'ont pas à manger, mais aussi, je pris conscience de l'immensité des faveurs qu'Allāh nous accorde ici, dans l'occident. Conséquemment, ce Ramaḍān fit de moi un serviteur plus reconnaissant de ce Dieu qui est de nature si gracieuse!

La définition même de *l'ibādah* donné par le deuxième Calife – « Une discipline spirituel rigoureuse ayant pour effet de mettre à l'œuvre TOUS nos capacités dans leurs intégralités [...] dans le but de plaire à Dieu »

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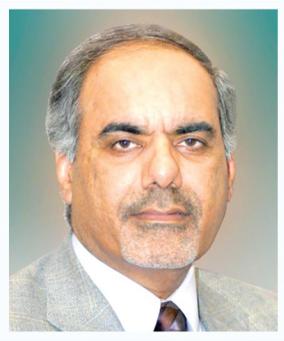
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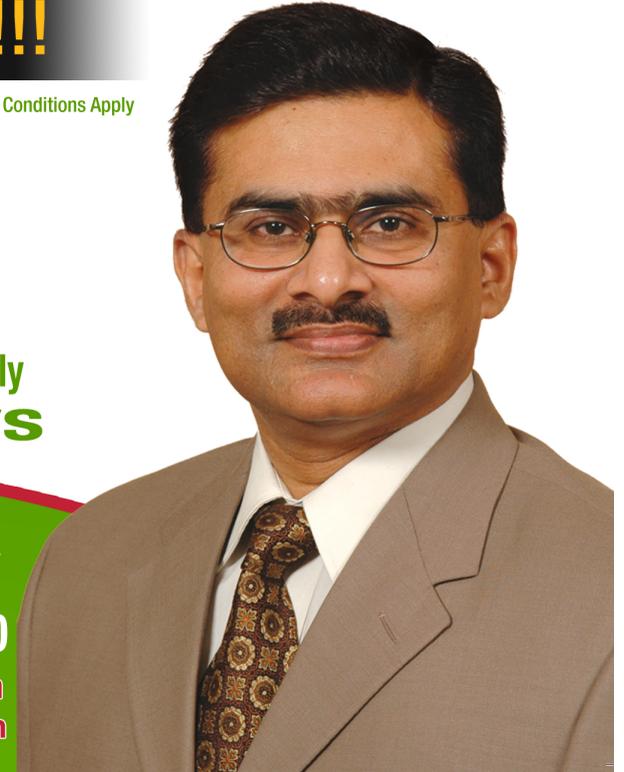
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