

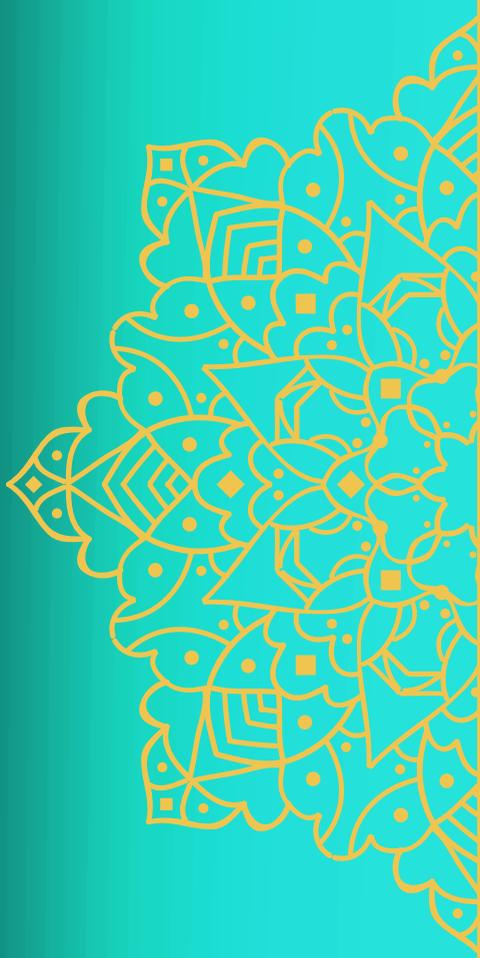
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“After Chanda ‘Ām,
Chanda Taḥrik Jadīd is
the most important. It
holds numerous blessings.
From the start, it has had
an extraordinary impact
on the financial sacrifices
of the Jamā‘at.”

(Hazrat Khalīfatul-Masīh IVth, Friday
Sermon, November 5, 1993)





Simple Living - A Demand of Tahrīk Jadīd

Syednā Hazrat Khalīfatul-
Masīh V (may Allāh be his
Helper!) stated in his Friday
Sermon on November 3, 2006:

“The first demand is to lead a simple life. In today’s fast-paced materialist age, Aḥmadis must draw their attention towards simple living. Because, it is only through the adoption of simplicity that the requirements of religion would be met . . .

Furthermore, as far as marriages are concerned, there is much extravagance in spending. If only this amount is saved, it would be sufficient to help in the marriages of many of the poor, or for building of mosques, or other areas, as well as for various schemes.”

(Khutbāt Masroor, Vol 4,
pp. 553-554)



لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

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Pearls of Wisdom



THE HOLY QUR'AN

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

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ
كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ
مِائَةٌ حَبَّةٌ ۗ وَاللَّهُ يُضِعِفُ لِمَنْ يَشَاءُ ۗ وَاللَّهُ
وَاسِعٌ عَلِيمٌ

HADĪTH

Hazrat Khuraim bin Fātik^{ra} narrates that the Holy Prophet^{sa} said,

“A person who spends something in the way of Allāh gets a reward seven hundred times as much”

(*Tirmidhi, Bāb Fazl An-Nafaqatī fi Sabīlillāh*).

Hazrat Sa'd bin Waqas^{ra} narrates that the Holy Prophet^{sa} said,

“You shall be rewarded for whatever you spend in seeking the Pleasure of Allāh. Even if you feed your wife a morsel [of food] with this intention, you shall be rewarded for it”

(*Bukhāri Kitābul Īmān, Bāb Innamal A'mālu binnīyāt*).

عَنْ خُرَيْمِ بْنِ فَاتِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ أَنْفَقَ نَفَقَةً فِي سَبِيلِ اللَّهِ كُتِبَ لَهُ سَبْعُمِائَةٍ ضِعْفٍ. (سنن ترمذی - باب فضل النفقة في سبيل الله بحواله حديقة الصالحين، صفحہ ۶۹۷)

عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلَّا أُجِرْتَ عَلَيْهَا حَتَّى مَا تَجْعَلُ فِيهِ فَمِ امْرَأَتِكَ. (صحيح بخارى - كتاب الايمان ، باب انما الاعمال بالنية بحواله حديقة الصالحين، صفحہ ۶۹۸)

So Said the Promised Messiah^{as}



It goes without saying that you cannot love two things at the same time; it is not possible for you to love wealth as well as love Allāh. You can love only one of them. Lucky is one who loves Allāh. If any of you loves Him and spends wealth in His cause, I am certain that your wealth will increase more than that of others. For wealth doesn't come by itself. Rather, it comes by Allāh's will. Whoever parts with some of their wealth for the sake of Allāh will surely get it back. But one, who loves their wealth and doesn't serve in the way of Allāh as one should, will surely lose the wealth. Do not ever imagine that your wealth comes of your own effort. No, it comes from Allāh Almighty. And do not ever imagine that you do a favour to Allāh or His Appointed One by offering your money or helping in any other way. Rather, it is His favour upon you that he calls you to this service.

(*Majmū'ah Ishtihārāt* Vol. 3, pp 497-498)

Allāh blesses the wealth of those who spend in His way, just like a planted corn seed, which is singular, but Allāh can cause it to grow seven ears, and from each ear, He can grow a hundred grains. That is to say, to enlarge something from its original [state] is part of Divine Power, and in reality, all of us are alive because of this Divine Power. For, if Allāh did not possess the Power to enlarge things, the whole world would come to destruction and not a single living thing would remain on the face of the Earth.

(*Chashma Ma'arifāt, Ruḥānī Khazā'in* Vol. 23, pp 170-171)

The Promised Messiah^{as} further states:

According to the knowledge of dream interpretation, wealth is liver. It is for this reason that giving alms is [equivalent to] giving life. When giving alms, a person demonstrates a certain level of sincerity and resolve. The fact of the matter is that mere words are not enough until they are proven through actions.

(*Malfūzāt* Vol. 1, p. 155)



Guidance from Hazrat Khalīfatul- Masīh V^{aa}

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

Proofs of Truth Friday Sermon Delivered on July 7, 2017

The evil end of the Jamā'at's opponents, God's help and succour for the Jamā'at, and pure-hearted people being guided by God towards the truth.

God guides righteous people despite opposition and satanic attacks and enables them to accept Aḥmadiyyat.

In every age we have seen and continue to see the fulfillment of God's assurance to the Promised Messiah^{as} that "I am with you and with those whom you love."

On July 7, 2017, Hazrat Khalīfatul-Masīh V^{aa} delivered the Friday Sermon at Baitul Futūh Mosque, London.

Huzoor^{aa} said that the Prophets are always opposed and as they progress, so does the opposition towards them. The same was destined for the Promised Messiah^{as} and his Jamā'at. While informing beforehand of the opposition the Jamā'at would face, God also gave the glad tiding

of the progress of the Jamā'at. Allāh revealed to the Promised Messiah^{as} that He would cause the community of his true followers to grow and that He was with him and with those he loved. And that he would be helped by those to whom God Himself would reveal. He would grant him honour and cause him to flourish. He would cause his message to reach the corners of the earth. And it is written that: "Allāh has decreed: Most surely I will prevail, I and My Messengers" (58:22).

There are countless other revelations to this effect. Huzoor^{aa} said that in every age we see the practical manifestation of these glad tidings. While at times God turns the opponents' machinations upon them, at other times He guides people to the right path.

Citing some examples of Divine support Huzoor^{aa} said that a *Mu'allim* Ṣāhib wrote that he went to a village where he had

some relatives and there he also met a non-Aḥmadī *Maulawī* and introduced the Jamā'at, upon which this *Maulawī* became angry and started abusing the Promised Messiah^{as} and Aḥmadiyyat. The *Mu'allim* Ṣāhib said that we have been taught to reply with prayers in response to abuse. The *Maulawī* said if you simultaneously come across a snake and an Aḥmadī then you should leave the snake and kill the Aḥmadī first. The *Maulawī* warned the *Mu'allim* Ṣāhib that if he was ever seen in the village again he would face an evil end. The *Mu'allim* Ṣāhib said that only time will tell who will face an evil end. Later, *Maulawī* Iqbal, who had verbally abused the Jamā'at, suddenly died of heart attack. Even non-Aḥmadīs were moved by this sign in support of Aḥmadiyyat.

Huzoor^{aa} said that some people seek true faith and God opens their hearts to it. A missionary from Ivory Coast writes that they went to a place for *Tabligh* and in-

God softened his heart and helped the believers

A Missionary from Benin writes that a new Jamā'at was established in a village and 87 people pledged the Baī'at. The Imām was trained and the Friday prayers started. The opposing *maulawīs* did their best to turn people back from Aḥmadiyyat and, when they failed, they reported to the King, who called the Aḥmadīs and told them that if they wanted the mosque they would have to leave Aḥmadiyyat. The President of the Jamā'at told the King that Aḥmadiyyat was true Islām and that the *maulawīs* were deceiving him, and that they would leave the village but not turn back from Aḥmadiyyat. Such is the faith of these poor people! The King was moved by this and he said, "You do not need to leave the village. Do as you please." Thus God softened his heart and helped the believers.

formed the people about the coming of the Promised Messiah^{as}. When they went back after some time, 15 people including the Imām accepted Aḥmadiyyat. The new converts were told that an Ijtimā' was near and the Imām should send a person to go and see it. He was greatly impressed by what he saw. Sometime later we went back to the same village and 26 more people accepted Aḥmadiyyat.

A Missionary from Benin writes that a new Jamā'at was established in a village and 87 people pledged the Baī'at. The Imām was trained and the Friday prayers started. The opposing *Maulawīs* did their best to turn people back from Aḥmadiyyat and, when they failed, they reported to the King, who called the Aḥmadīs and told them that if they wanted the mosque they would have to leave Aḥmadiyyat. The President of the Jamā'at told the King that Aḥmadiyyat was true Islām and that the *Maulawīs* were deceiving him, and that they would leave the village but not turn back from Aḥmadiyyat. Such is the faith of these poor people! The King was moved by this and he said, "You do not need to leave the village. Do as you please." Thus, God softened his heart and helped the believers.

Huzoor^{aa} said that God Himself opens people's hearts. A brother from Egypt writes that he saw the house of the Promised Messiah^{as} in Qādiān emerging out of the earth like a plant and saw light

emanating from it. He said that because of Aḥmadiyyat he attained nearness to Allāh.

A brother from Morocco writes that after research he found Aḥmadiyyat to be the Divine Jamā'at. If Mirzā-Ṣāhib was false, then how could his son be teaching the verities of the Holy Qur'ān. As I reflected upon this, I remembered the prophecy of the Holy Prophet^{sa} that when the Messiah comes, he will get married, and have extraordinary progeny. I realized that this was the son who had written the *Tafsīr-e-Kabīr*, and then I pledged the Baī'at.

Huzoor^{aa} said sometimes God guides people through dreams. A sister writes that she heard the Promised Messiah's^{as} *Qasīdah* on MTA Arabia and then pledged the Baī'at. After this she continues to receive Divine blessings and witnesses the signs of the acceptance of her prayers.

A brother from Yemen writes that he adopted various sects but did not find true Islām anywhere. However he was deeply moved to hear the teachings of Islām on MTA Arabia and was guided towards the true faith in a dream.

Huzoor^{aa} said that Allāh enables people to accept Aḥmadiyyat in spite of satanic attacks. Allāh has said to the Promised Messiah^{as} that He would spread his message to the corners of the earth and that his name would be remembered with honour till the end of the world. Those

who try to humiliate you will themselves die frustrated. Allāh has said, I will increase the community of your sincere followers and will bless their lives and wealth, and I will grant victory to your Jamā'at. God will not forget the opponents and the envious, and the believers shall find reward according to their sincerity. Huzoor^{aa} said that when we witness the fulfillment of so many promises, we shall also witness the promise of our becoming a majority. We shall always triumph in terms of argument, but we need to keep increasing in sincerity.

The Promised Messiah^{as} has said do our opponents believe that through their schemes, baseless allegations and fabrications they will prevent the Will of God from succeeding, or through their deception they wish to keep the world bereft from receiving its blessings? God Almighty has decreed this. If in the past the opponents of the truth had some success, then they may still succeed. However, if it is an established fact that the opponents of God who oppose His heavenly decree always suffer humiliation and defeat, then for such people there is a day that is decreed for their downfall. The decree of God has never failed, nor will it ever in the future. God's words "Allāh has decreed: Most surely I will prevail, I and My Messengers" (58:22) were and shall always remain true.

Desire for Children & Their Proper Upbringing Friday Sermon Delivered on July 14, 2017

A reminder to parents about their responsibilities with regard to the proper upbringing of their children in accordance with the teachings of Islām.

Both parents are guardians; both have to walk in the path of *Taqwa* and do good deeds.

Be virtuous and set a righteous example for your children; pray and strive to make them righteous.

On July 14, 2017, Hazrat Khalīfatul-Masīh V^{aa} delivered the Friday Sermon at Baitul Futūh Mosque, London.

Huzoor^{aa} said that many men and women when they write or meet in person ask to pray for their to be born child or ask how they can keep their children pious who are on the threshold of adulthood. Huzoor^{aa} said that, by the Grace of Allāh, even in this materialistic age most Aḥmadīs are concerned about the proper upbringing of their children. The Holy Qur'ān on

various occasions has taught us prayers to be offered prior to the birth of a child and afterwards, and thus it also reminds us of our responsibilities. There is no doubt that proper upbringing of children is a difficult task and everyday new satanic devices are becoming a hurdle in this path. Therefore, we need constant prayers and struggle. A true believer is expected to attach himself to God and save himself and his children from Satan and not allow negative thinking. We need to utilize all our capabilities in order to become part of the revolution for which the Promised Messiah^{as} was sent, and we have to inculcate the spirit in our future generations and not allow Satan to succeed. There is no reason for despair. We have to move on with a strong resolve and follow the guidelines set by Allāh. The Holy Qur'ān teaches us to pray: "My Lord, grant me from Thyself pure offspring; surely, Thou art the Hearer of prayer" (3:39).

Huzoor^{aa} said that along with prayers, parents should also be pure of thought and conduct. Sometimes mothers are more inclined towards faith than men, but in order to save our children from the evil effect of the environment, it is necessary that both men and women should be pious and virtuous. As we pray for our children in the words of Hazrat Zachariah^{as}, we should also bring about a pious change in ourselves.

Once a man came to the Promised Messiah^{as} and said, "Pray for me, if I have a son I will become an Aḥmadī". The Promised Messiah^{as} said I have come as the Promised Messiah^{as} and I have not come to bring people male offspring. However Promised Messiah^{as} prayed for another person who as a result was blessed with a male child as desired by him. Huzoor^{aa} said that sometimes people also write to me that if such and such of their desire are met they will become Aḥmadī. Such acceptance has no meaning.

Along with prayers, parents should also be pure of thought and conduct. Sometimes mothers are more inclined towards faith than men, but in order to save our children from the evil effect of the environment, it is necessary that both men and women should be pious and virtuous. As we pray for our children in the words of Hazrat Zachariah^{as}, we should also bring about a pious change in ourselves.

Huzoor^{aa} said that there is also the prayer of Hazrat Zachariah^{as}: **“My Lord, leave me not childless, and Thou art the Best of inheritors” (21:90)**. This prayer can only be offered by those who give preference to their faith over the world. We should not only pray for pious progeny, but for progeny that is pious and righteous and a servant of the faith. Being tried on account of one’s children is a great tribulation, hence if one’s progeny is righteous he has nothing to worry about. God Himself says: “He protects the righteous”. Whoever subjugates his own ideas to the will of God is contented on the part of his children.

The Promised Messiah^{as} has said: “Be virtuous yourself and present an excellent example of piety and *Taqwa* for you children and strive to make them virtuous and pious. You should strive for this just as you strive to accumulate wealth for them”.

Pray to Allāh consistently and set an example. Allāh says that those who wish to be saved from Satan’s attacks have the following qualities, They pray that: **“Our Lord, grant us of our wives and children the delight of our eyes, and make us a model for the righteous” (25:75)**.

Both parents should offer this prayer. Both mother and father are guardians and they can only do justice to the upbringing of their children if both walk

in the path of *Taqwa* and watch over their actions. Allāh says that if you wish to have a righteous progeny then you should watch over your own actions, otherwise your desire for righteous progeny will only be a claim. Huzoor^{aa} said that many people ask me to pray that their children may be righteous, but when I ask them about their own five-time prayers, they say, “We try to offer them.” Thus they are false in claiming that they desire a righteous progeny. The desire to have progeny just so that they may continue one’s name is an idolatrous desire.

The Promised Messiah^{as} has said: “Some people only desire heirs for their property. But in fact we should desire children who are servants of the faith”. And if we desire righteous progeny we must act upon Allāh’s commandments. It is a great responsibility of parents to pray for their children and set examples for them. If one’s own conduct is contrary to the teachings of faith, then the prayer for righteous progeny are not well-intentioned. Both father and mother should pray:

“Our Lord, grant us of our wives and children the delight of our eyes, and make us a model for the righteous” (25:75), and this prayer teaches us to act in a way that we become models for our children. Thus in the Holy Qur’ān while Allāh teaches us to pray, He also stresses the need for us to scrutinize our own actions. If a person continues

to sin, then what can he desire from his children other than to leave heirs for his sins. If your desire for children is not for the purpose of faith and piety, then it is a frivolous and sinful desire. It is often seen that people desire children, but rarely do we see them worrying about making them virtuous. The Promised Messiah^{as} has said: “There is no Salāt in which I do not pray for my companions, my children and my wife”. There are many parents who teach their children bad habits. And when the children learn bad habits they do not admonish them, and consequently they become bold and audacious.

Huzoor^{aa} said that one should not desire children just to be one’s heirs, rather one should desire them to be servants of the faith. The parents of *Waqf Nau* children should be even more mindful of this. Most people do everything for the love of the world and not for God. If we desire children it should be in keeping with the verse “Make us a model for the righteous,” so that we have progeny that becomes the means for spreading the message of Islām. If such is one’s desire then God has the power to grant progeny as He did in the case of Hazrat Zachariah^{as}. Parents of *Waqf Nau* children should pray that may their children be counted among those who give preference to their faith over the world and not merely take on the title of *Waqf Nau*, and that they should uphold the honour of their family and be virtuous. One should always pray for

May Allāh enable every one of us to give preference to our faith over the world! Instead of looking at others, let us strive for our own reformation! Let us constantly pray for our children! *Amīn!*

the piety and virtue of one's children. If you become truly pious and virtuous then rest assured that God will be kind to your children. The Holy Qur'an relates the episode of Moses^{as} and *Khidr* who

mended a wall that belonged to orphaned children, regarding whom Allāh says: "Their father was righteous". This is what we should strive for. May Allāh enable every one of us to give preference

to our faith over the world! Instead of looking at others, let us strive for our own reformation! Let us constantly pray for our children! *Amin!*

Jalsa Sālāna UK & Our Responsibilities Friday Sermon Delivered on July 21, 2017

Visitors who come to the Jalsa listen to the teachings of Islām and witness the practical example of these teachings through the hospitality of the volunteers.

Guidance regarding hospitality. Everyone is a host in his own sphere.

Every officer should have a soft attitude, good morals, and patience to listen to harsh remarks, and should set high standards in terms of hospitality.

On July 21, 2017, Hazrat Khalifatul-Masīh V^{aa} delivered the Friday Sermon at Baitul Futūh Mosque, London.

Huzoor^{aa} said that God willing, Jalsa Sālāna UK will start from next Friday. Attendees have already started arriving from other countries. As the Jalsa draws nearer, more people from UK towns and cities will start arriving. In addition to Aḥmadīs who come to the Jalsa to partake of its blessings, many non-Aḥmadī and non-Muslim friends also come to attend, and these include government officials, scholars, and other people of influence. Likewise, there is a growing participation by the media. The visitors keenly observe everything they see and are impressed by the work done by the volunteers. This opens new avenues for *Tabligh*. Thus during the days of the Jalsa, all our volunteers, men, women, young and old are doing silent *Tabligh*. Our message is broadcast on a very wide scale throughout the world via the media and press organisations. The press also gives coverage to the Jamā'at when there are

other events such as the recent terrorist attacks in Europe. They air interviews of our missionaries and thus we are being introduced widely in the world as the Jamā'at that promotes the peaceful teachings of Islām.

Huzoor^{aa} said: God provides vast resources for spreading the message of Islām through the Jalsa. While Aḥmadīs try to grow in spirituality, non-Aḥmadī guests and members of the press listen to our teachings and witness the practical example of Islām's teachings through the atmosphere of the Jalsa and the voluntary work done by Aḥmadī men and women. Thus the Jalsa is a major means for *Tabligh*. The volunteers have a great role to play in this, and this should be borne in mind by worker and officers alike. While the attitude, diligence and hard work of a common worker invites God's pleasure, it also impresses the guests. Officers should not only direct the workers but should themselves work with humility and keep their demeanor and their attitude soft.

Huzoor^{aa} said that the department of hospitality is of vital importance. Hospitality does only include serving food and water and providing accommodation, but every department of the Jalsa is related to hospitality. Whoever comes to attend the Jalsa is a guest, and it is essential to take care of them and provide them with all the necessary amenities. The Promised Messiah^{as} has said:

I am always careful that no guest has any

difficulty, and I am always exhorting that the guests should be made as comfortable as possible. The heart of the guest is delicate like glass and can break at the slightest hurt.

Huzoor^{aa} said that we should always remember these teachings and provide comfort to the guests no matter how difficult it may be.

Huzoor^{aa} said that every officer should have a soft attitude and good morals and the courage and patience to listen even to harsh things. If the officer shows patience, his assistant will do the same. And if the officer is harsh and severe, his assistants will behave in the same way. Every department should scrutinize itself from this standpoint.

Huzoor^{aa} said that those responsible for accommodations should take special care to provide bedding for children. Even though it is summer, the weather can get cold at night, and the temperature at *Hadiqatul Mahdī* is normally four to five degrees lower than in London. Those who arrange for their own accommodation should see to it that it is appropriate in every way.

Huzoor^{aa} said that when serving food to the guests, try to cater for their likes and dislikes. If you are unable to provide for them accordingly, then apologize in an appropriate manner and not in a harsh way that hurts their feelings.

Huzoor^{aa} said that the plates that were used previously added chemicals to the food above a certain temperature, but

Every officer should have a soft attitude and good morals and the courage and patience to listen even to harsh things. If the officer shows patience, his assistant will do the same. And if the officer is harsh and severe, his assistants will behave in the same way. Every department should scrutinize itself from this standpoint.

Rich and poor should be served alike.

this year the plates being used are made of a special material. Those serving food should be guided about their proper use.

Huzoor^{aa} said that since the parking is at a distance, a shuttle bus service has been arranged to bring the guests to the venue. Therefore, guests should try to arrive in time.

Huzoor^{aa} said that every department should train its workers with a view to providing maximum facilities to the guests. Those working in security and *Khidmat Khalq* should be more vigilant than before and fulfill their duties while taking into account the self-respect of the guests. Help the guests in the process of card checking and scanning. Check everyone every time they enter, but they should not feel like they're being treated unfairly. The fact however remains that the Jalsa is a temporary arrangement and such arrangement cannot be totally free of mistakes and shortcomings. Still, we have to do the best within our capacity and our resources to provide the guests with the care possible.

Huzoor^{aa} said that every participant of the Jalsa is a guest of the Promised Messiah^{as}. Hence every guest has to be treated as a special guest. There is a department of supervision that draws the attention of

departments towards their shortcoming, but every department officer should also appoint someone to supervise their own department. The Promised Messiah^{as} has said: "The manager of the *langar khana* should take care of the guests' needs, but since he is alone and when he forgets, others should remind him".

Huzoor^{aa} said that rich and poor should be served alike. The Promised Messiah^{as} has said, "Sometimes new people don't know about things. If they do not know where the toilets are, this can be very uncomfortable for them. Therefore, we should not give anyone occasion to complain because these people travel thousands of miles just to seek knowledge".

Huzoor^{aa} said that every volunteer of every department should exhibit the highest morals and should be able to bear even harshness from the guests. A companion has written:

In terms of hospitality, the Promised Messiah^{as} is a living example just like the Holy Prophet^{sa}. Even the slightest discomfort of the guests would make him restless. He was very passionate and compassionate in serving his seiner companions.

Huzoor^{aa} said that we should show a similar zeal in serving the guests of the Jalsa. It is said in a Ḥadīth, "For the day of judgment, three things are essential: firstly, to say something good or keep silent; secondly, to respect your neighbour; and thirdly, to honour your guest" (Bukhāri and Muslim). Thus honouring the guests is also a precondition to being a believer. The Holy Prophet^{sa} also used to wake up his guests for *Fajr* prayer. For this purpose there is the Department of *Tarbiyat* who should wake up the guests for *Tahajjud* and *Fajr* prayers, but they should do so politely and respectfully. May Allāh enable all the volunteers to serve the guests of the Promised Messiah^{as} in the best manner!

At the end of the sermon, Huzoor^{aa} informed the Jamā'at of the sad demise of Sayyed Mir Muḥammad Aḥmad Ṣāḥib, son of late Hazrat Doctor Mir Muḥammad Ismael Ṣāḥib^{ra}; and of Mahmooda Begum Ṣāḥiba wife of Chaudhry Muḥammad Siddique Ṣāḥib Bhatti and mother of Asghar Ali Bhatti Ṣāḥib, who is a missionary serving in Niger.

Huzoor^{aa} led their funeral prayer in absentia after the Jumaa prayer.

Jalsa Sālāna UK & Our Responsibilities Friday Sermon Delivered on July 28, 2017

The purpose of the Jalsa is to foster piety, come closer to Allāh, and to grow in spirituality. We have to fulfill our obligations to others and make greater sacrifices.

The speakers put a lot of hard work into their speeches. Listen to them with the intention of acting upon those teachings. Attend all the programs of the Jalsa faithfully.

On July 28, 2017, Hazrat Khalifatul-

Masih V^{aa} delivered the Friday Sermon at *Hadiqatul Mahdi*, UK.

Huzoor^{aa} said that by the Grace of Allāh, today is the start of Jalsa Sālāna UK. During these days we should focus on prayers and almsgiving so that Allāh may bless this Jalsa and make it a success. In the last sermon, Huzoor^{aa} said that he reminded the volunteers of their responsibilities. Huzoor^{aa} said that today he wished to remind the guests that they have some obligations as well and that

Islām places responsibility on both sides so as to create a harmonious society.

Huzoor^{aa} said that there was a year during the life of the Promised Messiah^{as} when the Jalsa was not held, and it was because the Promised Messiah^{as} was unhappy with the attitudes to those who attended the Jalsa, and their failure to fulfill their duties and obligations. It was not because he had himself been hurt in any way, rather it was because they were not fulfilling their obligations towards

These volunteers have come with the spirit and zeal to serve the guests of the Jalsa. Many of them are highly educated and affluent people. Therefore, it is important to treat the volunteers with kindness, and if they are unable to meet any of your needs and apologise for it, accept their apology with good humour.

one another. Some would give preference to their own comfort, while others attended the Jalsa like it was some sort of fair, while in fact the purpose of the Jalsa is to enhance *Taqwa* and spirituality and to foster the spirit of sacrifice. When the Promised Messiah^{as} saw that people were not living up to this standard, he was deeply hurt. He said that we should always keep the purpose of the Jalsa in mind, which is to establish a relationship with God and to enhance spirituality.

Huzoor^{aa} said that as far as non-Ahmadī guests are concerned, we have to provide them the best hospitality within our means. The Holy Prophet^{sa} has said that when the leaders of other people and nations come to you, you should honour them. Likewise, anyone who comes seeking the truth should be provide full hospitality. We have been taught not to make any distinction in this regard and to serve everyone regardless of whether we know him or not, and regardless of whether they are rich or poor.

Huzoor^{aa} said that when an Ahmadī attends the Jalsa, he should see himself both as a guest and a host. Guests should try to facilitate things and not create difficulty. The arrangements for the Jalsa are temporary, therefore it is not possible to provide facilities like in a permanent arrangement. Hence, there are bound to be lapses and shortcomings. But it is wrong to think that since Ahmadīs are in charge of the arrangement, we can criticize them as we like. These volunteers have come with the spirit and zeal to serve the guests of the Jalsa. Many of them are highly educated and affluent people. Therefore, it is important to treat the volunteers with kindness, and if they are unable to meet any of your needs and apologize for it, accept their apology with good humour.

Huzoor^{aa} said that Ahmadī guests should

not consider themselves guests, rather they should come with the intention to reap the blessings of prayers and to progress in spirituality, and not waste their time in petty squabbles. While I say to the workers that they should treat the guests cordially and with forbearance and patience, the guests too should happily partake of whatever is available. Workers should serve food in a respectful way. And the guests should leave the food marquee as soon as they finish eating so that others can have their turn.

Huzoor^{aa} said that although every effort is made to fulfill the needs of the guests, there can still be some shortcomings. Last night a pipe broke in the bathrooms and they had to be closed. The parking system has been changed to avoid congestion, and the guests should fully cooperate with those on parking duty. They should also try to start early in order to arrive in time. Security concerns are rising, therefore they should cooperate with the security staff and show their cards as many times as it is required. Do not give your card to anyone else. Sometimes even workers are guilty of this mistake. If someone has two cards, they should both be checked. No one should feel offended, nor should those on duty shy away for this.

Huzoor^{aa} said that keep watch over your surroundings. Focus on prayers and do not move about during the proceedings. The management should have arrangement for food at all times. Some people arrive late and can become sick due to prolonged starving. But such guests should also eat their food quickly and join the Jalsa marquee. Likewise, the administration should see to it that the bazaar is completely closed while the Jalsa is going on. If some stalls cannot be closed complete and have valuable items, arrangements should be made for those on duty to listen to the Jalsa on the spot.

Huzoor^{aa} said that this year also there are the Shroud of Jesus^{as} and Review of Religions exhibitions, which guests should benefit from. This year the *Al-Qalm* project will also be held; those interested should participate in it. There is also an exhibition of holy relics and photos. But all these will remain closed while the Jalsa is in session.

Huzoor^{aa} said that the speakers put in a lot of hard work in preparing their speeches, it is important to listen to them carefully. The Promised Messiah^{as}

has said that everyone should listen carefully and should not only appreciate the apparent verbosity of the speaker. The Promised Messiah^{as} has said, my nature demands that everything I do should be for God. We should say everything for the sake of God and seeking His pleasure; whatever we hear, we should take it as the words of God and act upon them. Otherwise there are numerous conferences and lectures where great linguists and scholars make speeches, but why is it that they are so ineffective and the people continue to spiral downwards rather than rise upwards? This is because those who attend these occasions are devoid of sincerity.

Huzoor^{aa} said that let us attend the Jalsa with sincerity and with the intention of acting upon what we learn. It is God's grace upon us that our scholars benefit from the word of God, His Prophet^{sa}, and the Promised Messiah^{as}, and convey that knowledge to us. If we act upon these teachings, we can bring about a revolution. May Allāh enable all the participants of the Jalsa to fulfill its aims and objectives!

“The speakers put in a lot of hard work in preparing their speeches, it is important to listen to them carefully. The Promised Messiah^{as} says that everyone should listen carefully and should not only appreciate the apparent verbosity of the speaker. The Promised Messiah^{aa} says, My nature demands that everything I do should be for God. We should say everything for the sake of God and seeking His pleasure; whatever we hear, we should take it as the words of God and act upon them.

Jalsa Sālāna 2017 Speech

Existence of God in Light of the Acceptance of Prayers

Maulānā Mirzā Muhammad Afzal, Missionary Peace Village

The following is a speech delivered at Jalsa Sālāna Canada 2017 by Maulānā Mirzā Muhammad Afzal, Missionary Peace Village

وَ إِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ
أَجِيبْ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا
لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

And when My servants ask thee about Me, say: 'I am near. I answer the prayer of the supplicant when he prays to Me. So they should hearken to Me and believe in Me, that they may follow the right way.' [2:187]

In order to illustrate the existence of God, other than presenting rational arguments, Muslim saints have always presented an alternate proof that is irrefutable. These Muslim divines have always cited the acceptance of their prayers, as the real evidence of God's existence. And persisting in the denial of God's existence, despite such incontrovertible proof was considered nothing but a stubborn and deliberate rejection of truth.

And today, by the Grace of Allāh, the Aḥmadiyya Muslim Jamā'at has a distinct position in this aspect. For it holds the view that God, *Al-Hayy Al-Qayyūm* (the Ever-Living, Self-Subsisting and all-Sustaining) actually speaks, answers prayers, shows miracles, and gives clear testimony of His own existence.

I shall try to introduce God to you from this aspect. That is to say that, even today God listens to and accepts prayers and supplications. And that through answering these supplications, He gives clear and undeniable proofs of His existence!

In the verse of the Holy Qur'ān I have presented above, God Almighty has emphatically stated that He accepts prayers. Likewise, He has given very

special tidings here through the Holy Prophet^{sa}. He has stated that, if anyone wishes to know about Me (God), tell them that I am very near! I accept the prayers of the supplicant! However, for this they will need to supplicate in the ways and conditions I have taught.

When we examine the Aḥmadiyya Muslim Jamā'at, we find that the founder of the community, Hazrat Mirzā Ghulam Aḥmad^{as} has written:

God Almighty speaks to me! And not just me; God Almighty shall speak even to those who obey me, follow my footsteps, believe in my teachings and accept my guidance! (Need for the Imām)

A Magnificent Manifestation of the Acceptance of Prayers

Hazrat Mirzā Bashir Aḥmad Sāhib MA^{ra} states: Hazrat Khalīfatul-Masīh II^{ra} has narrated that in the time of the Promised Messiah^{as}, a dispute once arose between Jamā'at Aḥmadiyya Kapoor-Thela regarding the local Kapoor-Thela Mosque. The judge to whom the case was assigned was a non-Aḥmadī and a fierce opponent of Jamā'at. He started focusing only on aspects of the case that went against the Jamā'at. In these worrisome circumstances, the Jamā'at of Kapoor-Thela wrote letters to the Promised Messiah^{as} requesting his prayers. In response, the Promised Messiah^{as} wrote to them and said, if I am truthful, you will eventually have this mosque. But the judge continued with his biased attitude, and at last prepared a decision against Aḥmadīs. On the morning of the decision, the judge got dressed, sat on the porch of his house, and ordered one of his servants to tie his shoes, while sitting on a chair. Just as the servant tied the shoes, he suddenly heard a thud. When the servant looked up, he saw the judge sitting motionless and helplessly leaning forward on his chair. The servant

touched him, and found him dead. His heart had suddenly stopped beating and death had overtaken him. Therefore, another judge was assigned the case, who rejected the decision of the deceased man, and instead decided in the favor of Aḥmadīs. (*Siratul Mahdi*, Vol.1, Part 1, p. 57, no. 79)

Hazrat Khalīfatul-Masīh I^{ra}

Another boy for this one

Hazrat Khalīfatul-Masīh I^{ra} states:

I had a sister who had a son who suffered from dysentery and died of it. A few days after this, I went to see her. She had witnessed a dysentery patient becoming well through my hands/medication. She said to me oh dear brother, if you had come for my son, maybe he would have been saved. So I said to her, you will have another son, he will suffer from dysentery and die of it in my presence. Thus, she became pregnant and a very beautiful boy was born. Then, he started suffering from dysentery and my sister had remembered what I had told her. She said to me just pray. I said to her God will grant you another boy in exchange for this one, but you must let this one go. The boy died. Another boy was born who remained alive and well. This was Divine Honour. (*Mirqātul Yaqīn fi Hayāt Nūr-ud-Dīn*, p. 199)

Hazrat Khalīfatul-Masīh II^{ra}

Hazrat Khalīfatul-Masīh II^{ra} states:

"When He honours someone with the rank of Khilāfat, God Almighty increases the acceptance of his prayers; for, if his prayers are not accepted, it would dishonour God's very own choice. (*Mansab Khilāfat*, p. 32)

Child after twelve years

A devoted Aḥmadī Egyptian - Abdul Hameed Khurshid Afandi - visited Qadian in 1928, for the purpose of keeping forty

fasts. He entreated Hazrat Khalīfatul-Masīh II^{ra} stating that even after ten or twelve years of marriage, he is deprived of children. Huzoor^{ra} promised to pray for him. When Afandi Sāhib came to meet him again, Huzoor^{ra} stated:

“I have prayed for you. God Almighty shall grant you a son.” After a short period of stay, Afandi Sāhib returned to Egypt. Later he was bestowed with a son. This son was named Jalal-ud-Din – named after the very first Murabbi Silsila in the Arabian Peninsula. (*Al-Fazl International*, Feb 20, 1998)

Hazrat Khalīfatul-Masīh III^{rh}

Miraculously Cured

Muhammad Ameen Khalid Sāhib from Germany says that 45 years ago, I started having extreme pain in the ribs. I went to many doctors for treatment and had many different tests, but my pain would not go away. At last, doctors became helpless and declared that I was untreatable, telling me I would have to spend the remaining days of my life with this pain. During this time, in 1980, Hazrat Khalīfatul-Masīh III^{rh} came to Hamburg. This humble one was also standing in the line for Huzoor’s^{rh} reception. When I was blessed with the honour of shaking his hand, I mentioned my problem, and how doctors had declared me untreatable and would never be free of this pain. Hearing this, Huzoor^{rh} said in a very glorious manner, “Who says that you cannot be cured?” Then, with his blessed hands, Huzoor^{rh} opened a button of my shirt, made a circle and asked, “Is this where you have pain?” I said “Indeed, Huzoor!” Huzoor^{rh} then said, I will pray. Inshā’Allāh you will be cured! Do not worry!”

Ameen Sāhib says it has been 35 years since this incident, and from that day forth, I never felt that pain again!

(*Al-Fazl International*, Sept 25 - Oct. 1, 2015, p. 15)

Hazrat Khalīfatul-Masīh IV^{rh}

Regarding prayer, Hazrat Khalīfatul-Masīh IV^{rh} states:

“Whether it is day or night, prayer is nourishment for your soul. Just as your body needs oxygen for life, likewise, your soul cannot remain alive without prayer” (*A Man of God* pp. 348-351).

Hazrat Khalīfatul-Masīh IV^{rh} states:

“I remember that in Ghana, a Chief accepted the truth at my hands. Before this, he was a Christian. He carried a deep desire to have a male offspring. His wife had miscarried twice already, and was now hopeless. He asked me to pray that God grants him a son and that his wife also remains healthy and safe. I earnestly prayed for the Chief and his wife, and wrote to them that Allāh Almighty will, indeed, grace these prayers with acceptance. After some time, I received news from them that Allāh Almighty had accepted those prayers, and that they had been blessed with a healthy son.”

Hazrat Khalīfatul-Masīh V^{aa}

I have narrated before you a few stories and anecdotes of past. One can demand to prove the existence of God through the acceptance of the prayers in modern times. So let’s talk about present day. Let me begin with a few incidents of our beloved Imām Hazrat Mirzā Masroor Aḥmad^{aa}.

It’s boy

In 2005, I traveled, along with some other officials of the community, to a city called Terrace in British Columbia to arrange an interfaith symposium. There we met a Sikh gentleman by the name of Narajan Singh Maan, who invited us to his home and was very kind to us. As we were leaving, I felt he wanted to say something. He spoke to me in a very humble tone and requested we pray that his son, who had three daughter, be

granted a son. We were very moved by his approach and raised our hands and prayed for him. I told him I would write to our Khalifa with a special request for prayers and that with his prayers God does miracles. So I wrote to his Holiness Hazrat Mirzā Masroor Aḥmad^{aa} about the gentleman. By the Grace of Allāh the prayers of Huzoor^{aa} were accepted. God blessed Mr. Naranjan Singh Maan with a grandson. Al-Ḥamdo lillāh!

Pleasant Weather

During the tour of Canada in 2005, one day prior to laying the foundation stone of the Calgary Mosque, Amīr Sāhib Canada informed Huzoor Anwar^{aa} that the weather forecast for the next day is heavy rain and stormy winds with the foundation stone ceremony in the morning, and many guests are expected. Amir Sāhib requested Huzoor Anwar^{aa} for prayers. Hearing this, Huzoor^{aa} remained silent for a moment, and said “The mosque we are to lay the foundation stone for is a House of God, and the weather is also in God’s Hands. So leave it up to God. Allāh Almighty will bestow His grace.” The next morning, there were no signs of rain, and rather it was a very pleasant weather. The foundation stone was laid; and the event lasted about two hours. After the event was over, Huzoor Anwar^{aa} sat in his car to depart. The very moment he sat in the car, and the door closed, a very heavy downpour began along with gusty winds, which continued for three hours. Indeed, this was a Sign shown by God, through the prayers of Huzoor Anwar^{aa}, and all those who had witnessed this were in total prostration to God. (*Al-Fazl International*, Sept.25- Oct. 1, 2015, p.14)

Oil in Ghana

During Huzoor Anwar’s^{aa} visit to Ghana in 2004, Huzoor Anwar^{aa} had given Ghanaians the good news that oil will be discovered in the soil of Ghana. In 2008, Huzoor Anwar^{aa} went to Ghana again on the occasion of Khilāfat Jubilee; in a meeting with Huzoor Anwar^{aa} the

“Whether it is day or night, prayer is nourishment for your soul. Just as your body needs oxygen for life, likewise, your soul cannot remain alive without prayer”

(*A Man of God* pp. 348-351).

President of Ghana, “Huzoor’s prayers are being accepted for our country. On your previous visit, Huzoor had said that ‘there is oil in the soil of Ghana and it will come out from here.’ This prayer of Huzoor was accepted with great glory, and last year oil was discovered in the soil.”

And most notably, the well-known newspaper in Ghana, *Daily Graphic* published the report of Huzoor’s^{aa} meeting with the President in the April 17, 2008 issue and wrote: “Khalifatul-Masih^{aa} expressed his strong belief in regards to oil coming from the soil of Ghana and last year this belief turned into a reality and oil came from this soil.”

(*Al-Fazl International*, Sept 25 - Oct. 1, 2015, p. 17)

Will Convert if I have a boy

A sincere Aḥmadi convert, Mr. Etem, attended Jalsa Sālāna Germany 2015, along with his family. He had converted from Christianity a few years before this, but his wife had not accepted Aḥmadiyyat.

His wife said I have three daughters. Were I granted a son, I would become an Aḥmadi. She wrote to Hazrat Khalifatul-Masih^V^{aa} to request for special prayers. By the Jalsa Sālāna of the following year, she was seven months pregnant! When she requested names for the child in her meeting with Huzoor Anwar^{aa}, he only gave the name of a boy, which was “Jahid”.

Sometime after Jalsa, she said to a Murabbi Sāhib, the doctor has said I am having a girl. So, I would like to request Huzoor for a girl’s name. The Murabbi reminded her she had said she would become an Aḥmadi if granted a boy, and Huzoor Anwar^{aa} has only given a boy’s name. Therefore, Inshā’Allāh you will have a boy! No matter what doctors say and no matter what their machines show, you will be granted a boy, because Khalifatul-Masih has named a boy! Hearing this, she said I have already become an Aḥmadi. When the child was born, Allāh Almighty had indeed granted them a boy. She brought him to the Jalsa, and told people of this sign of acceptance of prayers of the Khalifa Waqt.” (*Al-Fazl International*, Sept 25 - Oct. 1, 2015, pp. 15-17)

Miraculous Release

This is an incident from just a couple of years ago that a very sincere convert from an Arab country got arrested for accepting Aḥmadiyyat. He was tied with heavy shackles and thrown into jail.

His bail was cancelled and he was not permitted to meet anyone. He was treated with great cruelty. No local lawyers were ready to take on his case. There seemed to be no way for his release. Hazrat Khalifatul-Masih^V^{aa} was constantly praying for him. One day Huzoor^{aa} said that “Inshā’Allāh, he will be released.” On one hand there was Huzoor’s^{aa} prayer and on the other, all possible ways of release were closed.

The sign of the acceptance of Huzoor Anwar’s^{aa} prayers came forth when on a certain occasion, a king of this Arab state announced that certain prisoners should be released. The first among them was the captive, our Aḥmadi convert. How did this happen, nobody knows. What we do know is that the Khalifa had said, “Inshā’Allāh he will be released.”

Grand signs demand grand sincerity. The sign of acceptance of Huzoor Anwar’s^{aa} prayers for this Arab fellow did not just randomly appear. In fact, the reason behind it is his sincere and loyal relationship with Khalifa Waqt. When he was sent to prison, he was told again and again that if he leaves Aḥmadiyyat, he would be released. But he always answered, “I will die but not leave Aḥmadiyyat.”

This Arab fellow wrote to Huzoor Anwar^{aa} from the prison and said, ‘There are nine mountains in my region and I am the tenth mountain. No threat, no greed can shake my faith.’ Thus, it was his sincerity because of which prayers of Khalifa Waqt were accepted in his favor; and God’s Decree made the king write our Aḥmadi’s name at the very top of the list of those to be released; despite having no apparent possibility of release, it was the Divine that opened the path to his release. (*Al-Fazl International*, Sept 25 - Oct. 1, 2015, pp. 14-15)

As if in Divine Presence

Huzoor Anwar’s^{aa} address on the occasion of laying the foundation stone of Sadiq Mosque in Nodhorn, Germany (2015) made a strong emotional impact on the attendees, and many guests could not resist expressing their heart-felt sentiments.

A group of ladies were attending the occasion on behalf of a local TV channel. They interviewed Huzoor^{aa}. After the interview, one of the ladies (named Angla) said: Just now when I was interviewing your Khalifa, something strange happened with me. I cannot share this with my friends, because they will think I have gone mad. I have always had a keen interest in spirituality. When your

Khalifa was addressing the guests, I had a strong desire to talk to him personally. I had not planned on interviewing him, but then I had this very strong desire hoping I will be able to talk to him.

She explained that it was due to mere coincidence that it became possible for her to attend the occasion. She said, “I think God brought me here and enabled me to meet the Khalifa, because it seemed that it was not possible for me to come here.’ She says that I cannot explain in words my meeting with your Khalifa. Looking into his eyes was very different. I saw a bright tunnel in his eyes, and felt like I was in Divine presence. I have strongly started to believe that this is a special man of God and he is the way through which man can reach God Almighty.

May God make it such that we all - who actually believe in the existence of God - attain the status and rank mentioned in the verse I have recited at the start of the speech. As far as arguments are concerned, both theists and atheists seem to possess them in plenty fold. However, the only real means by which one attains true faith and cognition of the Existence of God is personal dialogue and address a person receives from God. This is the only means by which one attains true faith and satisfaction. May Allāh make it so! Amin!

I end the speech with an extract from the writings of the Promised Messiah^{as}, who states:

“A philosopher, as I have said already, contemplating the heavens and earth and reflecting on the perfect orderliness of the universe, merely states that there ought to be a Creator. But I lead to a higher stage and affirm on the basis of my personal experience that God is. (Malfuzāt, Vol. 3, p. 1)

“Let him who has ears hear what it is that God desires of you. It is that you should become wholly His and should not associate anyone with Him in heaven or in earth. Our God is the One Who is living today as He was living before, and Who speaks today as He spoke before, and hears today as He heard before. It is a false notion that in this age He hears but does not speak. Indeed, He both hears and speaks.” (*Al-Wasiyat, Ruḥāni Khaza’in*, Vol. 20, pp. 309-31)

Simplicity in Islām and the Lives of Khulafā'

Maulānā Farhan Iqbal, Missionary Ottawa



These are notes of a speech delivered by Maulānā Farhan Iqbal on Jalsa Khilāfat Day on May 23, 2017, at Baitul Islām Mosque.

زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَ
الْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَ
الْفِضَّةِ وَ الْخَيْلِ الْمُسَوَّمَةِ وَ الْأَنْعَامِ وَ
الْحَرْثِ ۗ ذَٰلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا ۗ وَاللَّهُ
عِنْدَهُ حُسْنُ الْمَاٰبِ

I have recited verse 15 of Sūrah Āl-e-Imrān where Allāh says:

Beautified for men is the love of desired things — women and children, and stored-up heaps of gold and silver, and pastured horses and cattle and crops. That is the provision of the present life; but it is Allāh with Whom is an excellent home. [3:15]

This verse contains a very important teaching in Islām and that is to lead a *simple life*. Allāh says that worldly people desire things of the world such as beautiful children. Even marriage is done by them for the sake of wealth and less attention is paid to the reason

emphasized by the Prophet Muhammad^{sa} which is to look for faith, virtue and righteousness.

Then what happens with wealth is that the more wealth is attained, the greater is the desire to gain more wealth. Hazrat Khalīfatul-Masih V^{aa} explains this when he says,

“Even if one car is required, 3 or 4 cars are kept, and then it is considered necessary to buy every new model of the car. God says that these are temporary things of this worldly life. It is against the dignity of a believer to run after such temporary things. It is the goal of the disbelievers to seek the world. Your goal should be the pleasure of God Al-Mighty, His worship, and service of His creation”¹.

Huzoor^{aa} says that in light of this situation, it is our responsibility as Aḥmadī Muslims to adopt simplicity in our lives. If we do that, we would be able to find time to serve our faith, and to make financial sacrifices, and to help those in need. It would also allow us to spend time in worship of Allāh instead of becoming totally exhausted running after worldly affairs.²

Regarding this world, Allāh says:

وَمَا هٰذِهِ الْحَيٰوةُ الدُّنْيَا اِلَّا لَهْوٌ وَوَلَعِبٌ ۗ وَاِنَّ
الدَّارَ الْاٰخِرَةَ لَهِيَ الْحَيٰوةُ ۗ لَوْ كَانُوْا
يَعْلَمُوْنَ

And this life of the world is nothing but a pastime and a sport, and the Home of the Hereafter — that indeed is Life, if they but knew! [29:65]

In light of these teachings, when we look at the life of the Holy Prophet^{sa}, or the life of the Khulafā Rashidīn^{ra}, or the life of the Promised Messiah^{as} or his Khulafā', we find that they all led very simple lives. I cannot share examples from each one but I will take this opportunity to share a few.

Take the example of the Holy Prophet^{sa}! It is narrated that when Hazrat Ayesha^{ra} was asked how the Holy Prophet^{sa} spent his time at home, she said, “He used to keep himself busy serving his family and when it was the time for prayer he would go for it”³. How great is this example! The Prophet^{sa} himself did his chores and never felt any shame in doing so.

Then, we have the example of Hazrat Umar^{ra} who did not become worldly when

“Even if one car is required, 3 or 4 cars are kept, and then it is considered necessary to buy every new model of the car. God says that these are temporary things of this worldly life. It is against the dignity of a believer to run after such temporary things. It is the goal of the disbelievers to seek the world. Your goal should be the pleasure of God Al-Mighty, His worship, and service of His creation”.

Khalīfatul-Masih V (May Allah be his Helper!)

he became the Khalifa and the head of a large Islāmic empire. It did not cause him to start living a lavish life. It is narrated that once Hazrat Hafsa^{ra} said, “Dear father! Allāh the Exalted has blessed us and granted us with abundance. Now at least, you should not refrain from good dresses”. Hazrat Umar^{ra} said, “By God! I will follow the footsteps and practice of my master, so that I can get the rewards of the Hereafter”. After that, Hazrat Umar^{ra} started narrating about the life of the Holy Prophet^{sa} with such passion that Hazrat Hafsa^{ra} started crying. His simplicity was of such a high level that he did not feel any shame in even wearing clothes that had patches.⁴

Then there is the example of Hazrat Usman^{ra} who was a wealthy man and had many servants at home. His simplicity was so great that despite the presence of numerous servants, he loved to do his own tasks at home. When he would get up night, he would obtain the water for ablution all by himself. Someone suggested to him that he should ask a servant to fetch the water and he responded that the night is meant for their rest.⁵

During the days of his Khilāfat, his simplicity was such that he used to lie down in Masjid Nabwi for afternoon naps on a rough mat which would leave marks on his body.

His eating habit was such that he would have his guests eat good food, but for himself, he would choose to eat something with olive oil and vinegar.⁶

This was the simplicity of the head of an empire that rivalled the largest empires in human history. This was his simplicity and gratitude for all things Allāh had granted him.

Writing about this subject in one place, Hazrat Musleh Mau'ūd^{ra}, the Promised

Reformer, writes that we have seen wealthy people riding in big cars. They have dozens of dishes prepared for them and presented to them. Yet, when they sit down to eat, they start complaining about the food. Compare this to a poor person who does not have anything to eat. How grateful he is, just to receive even a small piece of old *roti* (bread).

Hazrat Musleh Mau'ūd^{ra}, the Promised Reformer, narrates one story of his own to illustrate this further. He says that he was only 2-3 years old when his eyes started hurting. The doctors said he should not eat *roti*. One morning, he felt severe pain in his eyes because in the morning, a lot of water would fill up in the eyes because they would be closed throughout the night. Huzoor says he was in pain and he started crying. A lady-servant in the house came and picked him up, and started caressing him. She was also holding a small piece of stale *roti* in her hands and in order to make Huzoor feel better, she would eat it pretending to be enjoying it very much. Huzoor says that in his entire lifetime, he has never enjoyed any food as much as the scent of that stale *roti*. The way the lady-servant was eating it and the enjoyment she felt had a great impact on Huzoor as well. In addition, all this happened despite the fact that she was eating it without any curry or anything that could make the *roti* soft. Huzoor^{ra} says that after 3-4 years, Hazrat Amma Jān^{ra} asked him, “What would you like to have?” Huzoor says that this incident had such an impact on him that even after the passing of 3-4 years, he said to his mother, “I would like to eat stale *roti*”. Huzoor^{ra} says that when a person lives with simplicity and looks at everything with a sense of gratitude, then he starts seeing even the smallest things of the world as if they are great blessings.⁷

Hazrat Khalifatul-Masih I^{ra} used to narrate that there was once an old woman who was very virtuous and a sincere worshipper. He says that once he said to her, “Can you tell me some service I can perform for you? I want to do something for you and get some reward from Allāh”. She said, “God has granted me everything that I need. I don't need anything”. Huzoor^{ra} said again, “Ask me for something, please. I have a great desire to serve you in some way”. She said, “Nūr-ud-Din! What else do I need? 2 Rotis to eat and a quilt to cover myself at night. Allāh the Exalted sends me 2 rotis. I eat one and give the second to my son. And we have one quilt which both my son and I use at night. When I get tired of sleeping on one side, I say, ‘Son, change your side and then I sleep on the other side’. Similarly, if he gets tired, he lets me know and we change sides. Hence, we are living a very enjoyable life. What else do we need?” Huzoor^{ra} says that he insisted again and she said, “Ok, if you insist, then get me a Qur'ān with a large font. My eyesight is now weak and I cannot see small words. If I get a Qur'ān with larger font, I can read it more easily”.

Commenting on this story, Hazrat Musleh Mau'ūd^{ra}, the Promised Reformer, says:

On the one hand, look at the condition of this old lady. And on the other hand, think of this scenario that nowadays if a person earns \$400 a month, he is anxious (and wants more). If he earns \$500 a month, he is still anxious. If he earns \$2000 a month, he is still anxious, even though earning money is not the main goal. The main goal is comfort and peace of mind. And if we cannot get that, then what will anyone do with money? However, if a person develops a sense of gratitude in his heart, he will feel that he owes

In his diary of Huzoor's tour of Holland and Germany in 2015, Abid Khan Sāhib narrates that once Huzoor^{ra} suggested that he visit a shop called Blokker and so that afternoon after Zuhr and 'Asr, he cycled to the Nunspeet town centre (in Holland). Once he went inside, he saw that it was not at all grand or fancy. Rather, it had various useful household or personal items at very low prices. In England there is a shop called Wilko and it was quite similar to that. He says, “I thought of how world leaders generally shop in elite department stores such as Harrods, yet in stark contrast, a shop Huzoor very much liked was extremely simple, low-cost and practical. The fact Huzoor liked this shop was another example of his simplicity and humility”.⁹

“Half of good economy is the adoption of the middle and balanced path. Half of intelligence is to love others. And half of knowledge is presenting a question in a better way”.

(Prophet Muhammad^{sa})

gratitude to every particle of the world. And since every particle of the world owes gratitude to God, such a person will only see God as One to Whom he truly owes sincere gratitude.⁸

We find that same gratitude and that same simplicity in the life of Hazrat Khalifatul-Masih V (May Allāh be his Helper!).

In his diary of Huzoor's tour of Holland and Germany in 2015, Abid Khan Sāhib narrates that once Huzoor^{aa} suggested that he visit a shop called *Blokker* and so that afternoon after *Zuhr* and 'Asr, he cycled to the Nunspeet town centre (in Holland). Once he went inside, he saw that it was not at all grand or fancy. Rather, it had various useful household or personal items at very low prices. In England there is a shop called *Wilko* and it was quite similar to that. He says, “I thought of how world leaders generally shop in elite department stores such as *Harrods*, yet in stark contrast, a shop Huzoor very much liked was extremely simple, low-cost and practical. The fact Huzoor liked this shop was another example of his simplicity and humility”.⁹

Similarly, Abid Khan Sāhib narrates during the very harsh and cold winters in the UK, on many occasions entered Huzoor's office, astonished to see that there was no heating in the office. Rather, Huzoor^{aa} was seated at his desk, wearing a thick, warm overcoat and he had even seen Huzoor^{aa} wearing a scarf inside his office. He writes, “Each time, I saw this scene, I felt so emotional that our beloved Khalifa was sitting in the cold, wearing his overcoat to keep warm, whilst the rest of us sit in our own offices with the heating turned up. That is the example of Khalifatul-Masih, wherein he cares not for his own comfort and just continues to work selflessly for the Jama'at, no matter what the conditions”.¹⁰

As such, these are some of the amazing examples of simplicity that we find in our Khulafā'. These are men of God! These are people who are beloved of God! These are

men who have such a high status before God! These people fulfill the words of the Holy Prophet^{sa}: “Simplicity is a never-ending treasure”.¹¹

Commenting on this hadīth, Hazrat Khalifatul-Masih V^{aa} says that sometimes we think we need one thing or another, but when we begin to be simple, then there is no more value for all such things. This in turn leads to a habit of saving and that, in turn, leads to a habit of spending in the way of Allāh. Then, new virtues are born out of previous virtues.¹²

Similarly, it is narrated by Hazrat Abdullah^{ra} that the Holy Prophet^{sa} said, “Half of good economy is the adoption of the middle and balanced path. Half of intelligence is to love others. And half of knowledge is presenting a question in a better way”.¹³

In this narration, the Prophet^{sa} is telling us that half of our economic situation will improve if we are leading a simple, balanced life. This is a win-win situation where we start leading a simple life and our economic situation will also improve.

The Promised Messiah^{as} says:

However much a person is prevented from anxiety, his desires are fulfilled by the same amount. The one who is anxious has a fire burning in his chest, and he is in a state of crisis. In the life of this world, true comfort is to be safe from anxiety. It is said that a person was riding a horse when he saw a poor man sitting on the side of the path, who had barely [enough clothes to] cover himself. He was wearing a langote or [a very small pair of] shorts. He asked him: “Old man! How are you?” The old man said, “One whose wishes have all been fulfilled, how would he be doing?” The horse-rider was surprised at how all his wishes had been fulfilled. The old man said to him, “When all wishes have been abandoned, it is as if one has gained everything”.¹⁴

What the Promised Messiah^{as} is saying

here is that when a person tries to get everything, he or she only gets suffering. On the other hand, if the person leaves everything based on simplicity, it is as if he or she has gained everything.

May Allāh enable all of us to lead simple lives that are full of gratitude for God Alone! Amīn!

(Endnotes)

1. Most of the points in this article are taken from the Friday Sermon by Hazrat Khalifatul-Masih V^{aa} delivered on April 30, 2004
2. Ibid.
3. *Sahih Bukhāri*, Call to Prayers, Chapter: If somebody was busy with housework...
4. sunnah.com/bukhari/10/70
5. *Sīrat Sahaba Rasūl*, p. 66
6. *Sīrat Sahaba Rasūl*, pp. 91-92
7. Ibid.
8. *Tafsīr Kabīr*, Vol.7, p. 16
9. *Tafsīr Kabīr*, Vol.7, pp.17-18
10. Abid Khan Sāhib's Diary, *Tour to Holland and Germany 2015*, Part 2, pp. 41-42
11. Abid Khan Sāhib's Diary, *Germany May-June 2015*, Part 3, p. 6
12. *Risala Qushairiyya*, Bābul Qanā'ati (as quoted in Friday Sermon by Hazrat Khalifatul-Masih V^{aa}, April 30, 2004)
13. Friday Sermon by Hazrat Khalifatul-Masih V^{aa}, April 30, 2004
14. *Baihiqi* (quoted in Friday Sermon by Hazrat Khalifatul-Masih V^{aa}, April 30, 2004)
15. *Malfūzāt*, Vol. 2, p. 326

Hazrat Mirzā Masroor Aḥmad^{aa} concludes Jalsa Sālāna Germany 2017



More than 41,000 people attend three-day convention in Karlsruhe

The World Head of the Aḥmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Hazrat Mirzā Masroor Aḥmad^{aa} concluded the 42nd Annual Convention (Jalsa Sālāna) of the Aḥmadiyya Muslim Community in Germany on August 27, 2017 with an inspirational and faith inspiring address. During the address, His Holiness^{aa} presented a comprehensive response to those who alleged that Islām was a violent or extremist religion by explaining that the wars fought by Muslims in the early period of Islām were entirely defensive and were fought in order to defend the principle of universal freedom of belief.

His Holiness^{aa} said that all major faiths and religions had met opposition in their early stages, however in today's world only Islām continued to face sustained opposition from critics. Tragically, so-called 'Jihādi groups' and certain Muslim governments were providing ammunition to the critics of Islām by conducting heinous atrocities and violating the rights of their people.

His Holiness^{aa} said that the current state of the Muslim world was in fact a sign of the truth of the Holy Prophet Muḥammad^{sa} as he had foretold that the state of the Muslims would degenerate to such an extent that the so-called Muslim scholars would be the "worst creatures under the canopy of heavens".

Yet alongside this warning, the Holy Prophet Muḥammad^{sa} prophesied the advent of the true Messiah and Reformer, who would rejuvenate Islām's true teachings.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

The Promised Messiah^{as} was sent by Allāh to enlighten the world of Islām's true and complete teachings, which cover all possible issues within society, from domestic relations within a home, to international relations and establishing peace in the world.



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Hazrat Mirzā Masroor Aḥmad^{aa} continued:

Even in defensive warfare, Islām is very clear that only the aggressors can be targeted and it is not permitted to attack innocent people. Thus, if Muslim extremists are waging wars where innocents are being killed it is completely barbaric and can never be justified. Similarly, those governments that are conducting airstrikes in which innocent people are dying are also committing great cruelties.

Later, His Holiness^{aa} referred to the example of the Holy Prophet^{sa} when he returned victoriously to Mecca as a ruler and had the opportunity to avenge those who had tortured and murdered countless Muslims in years gone by.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

The cruelties and crimes committed by the Meccan non-Muslims over many years meant that the Holy Prophet Muḥammad^{sa} would have been justified in authorizing all means of punishment. Yet, he who was the true ‘mercy for all of mankind’ and the ‘King of Peace’ proclaimed that all transgressions and cruelties were to be forgiven. He said that all those willing to live in peace were free and all would have the right to practice their beliefs without any fear.

Earlier in the day, over 41,000 Aḥmadī Muslims attending the event in Karlsruhe took part in an emotional pledge of allegiance (Ba‘at) at the hand of the Fifth Successor to the Promised Messiah^{as}, whilst Aḥmadī Muslims around the world also took part through viewing the proceedings live on MTA International.

During the ceremony, a number of people took the pledge for the very first time.

Explaining the context of the defensive wars fought by the Holy Prophet^{sa}, His Holiness^{aa} said that the early Muslims were relentlessly persecuted and tormented for thirteen years. For example, Muslim women had each of their legs tied to different camels who were then made to run in opposite directions so that the bodies of the Muslim ladies were wrenched apart.

Other Muslims were mercilessly beaten or made to lie on the burning desert sands of Arabia as heavy stones were placed upon them. Their persecutors demanded that the Muslims renounced their faith, yet they never countenanced abandoning Islām. Further, after being driven out of their homes, the Holy Prophet^{sa} and his followers were not left in peace. Rather, the opponents of Islām pursued them to wage war in order to eliminate Islām once and for all. It was then that Allāh the Almighty permitted the Muslims to defend themselves, but not just to defend Islām but to defend the institution of religion itself and in order to defend the principle of universal freedom of belief.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

The Muslims who were tortured by non-Muslims in early Islām never wavered in their faith because they had been given the glad tidings of attaining heaven. However, the terrorists and unjust rulers of today, who perpetrate the most heinous cruelties, will never enter heaven, rather their only destiny is hell.

His Holiness quoted chapter 2, verse 194 of the Holy Qur’ān which states: “And fight them until there is no persecution, and religion is freely professed for Allāh. But if they desist, then remember that no hostility is allowed except against the aggressors.”

Explaining the meaning of this verse, Hazrat Mirzā Masroor Aḥmad^{aa} said:

This verse gives a very clear injunction that Muslims are only permitted to engage in war in a defensive capacity, when an attack is made to destroy religion. Wars are not permitted to pursue vested interests or in order to seize the wealth of others or to conquer lands or people.





Announcement MTA International Management Board

Syednā Hazrat Khalīfatul-Masīh V (may Allāh be his Helper!) has graciously made certain changes to the Management Board of Muslim Television Aḥmadiyya International. Following the changes, the Management Board consists of the following members:

1. **Managing Director** - Muniruddin Shams
2. **Director Finance & Nā'ib Managing Director** - Mirza Mahmood Ahmed
3. **Director Human Resources** - Mubarak Ahmad Zafar
4. **Director I.T.** - Adil Mansoor Ahmad
5. **Director Legal Affairs** - Shajar Ahmad Farooqi
6. **Director Library** - Ashfaq Ahmad Malik
7. **Director MTA-3 Al-Arabiyya** - Maha Dabbous
8. **Director News** - Abid Khan
9. **Director Production** - Munir Odeh
10. **Director Programs** - Asif Mahmood Basit
11. **Director Scheduling** - Zaheer Ahmad Khan
12. **Director Social Media** - Adam Walker
13. **Director Translations** - Ataul Mujeeb Rashed
14. **Director Transmission** - Syed Aqeel Shahid
15. **Director MTA Africa** - Umar Safeer
16. **Director Masroor Teleport** - Chaudhary Munir Ahmad
17. **Secretary** - Muzammil Dogar
18. **Member** - Mirza Nasir Inam
19. **Member** - Iftikhar Ahmed Ayaz
20. **Member** - Jonathan Butterworth
21. **Member** - Nadeem Karamat

Announcement of Marriages



The Nikāh of Afia Khan Ṣāḥiba, daughter of Abdul Ghafoor Khan Ṣāḥib, with Ali Muhammad Raja Ṣāḥib, son of Raja Mahir Ahmad Ṣāḥib, was announced by Professor Hadi Ali Chaudhary Ṣāḥib, Principal Jāmi'a Aḥmadiyya Canada on September 3, 2017. The wedding ceremony took place on September 11, 2017 in which silent prayers were led by Professor Hadi Ali Chaudhary Ṣāḥib, Principal Jāmi'a Aḥmadiyya Canada. The Walimah was held on September 12, 2017 and the silent prayer was led by Respected Maulānā Mubarak Ahmad Nazir Ṣāḥib, Missionary Canada.

The Walima ceremony of Basim Sameen Awan Ṣāḥib, son of Abdul Basit Awan Ṣāḥib, and Asmavia Mubashir Ṣāḥiba, daughter of Mubshir Ahmed Ṣāḥib, took place on September 3, 2017. The silent prayer was led by Respected Lal Khan Malik Ṣāḥib, Amīr Jamā'at Canada.

The Nikāh of Yumna Idrees Ṣāḥiba, daughter of Engr. (Retd) Mahboob Idrees Baqapuri Ṣāḥib, with Hamid Javed Ṣāḥib, son of Khalid Javed Ṣāḥib (IL, USA) , was announced by Maulānā Tariq Azeem Ṣāḥib, Missionary Canada on Friday August 4, 2017. The wedding ceremony took place on August 7, 2017 in which silent prayers were led by Naeem Ahmad Lakhan Ṣāḥib, Local Amīr Vancouver Jamā'at. The Walimah was held on August 13, 2017 at Chicago, IL, USA in which Maulānā Hafiz Muzaffar Ahmed Ṣāḥib (Rabwah, Pakistan) led the silent prayer.

May Allah Almighty bless all of these unions and make these marriages a source of blessings for their families! Amīn!

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

'Our Lord, grant us of our wives and children the delight of our eyes, and make us a model for the righteous.

اے ہمارے رب! ہمیں اپنے جیوں ساتھیوں اور اپنی اولاد سے آنکھوں کی ٹھنڈک عطا کر اور ہمیں متقیوں کا امام بنادے۔

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Hazrat Khalifatul-Masih V (May Allah Be His Helper)
MTA International Conference, April 13th 2014



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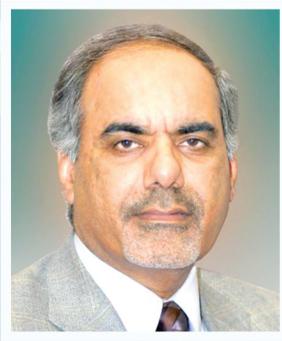
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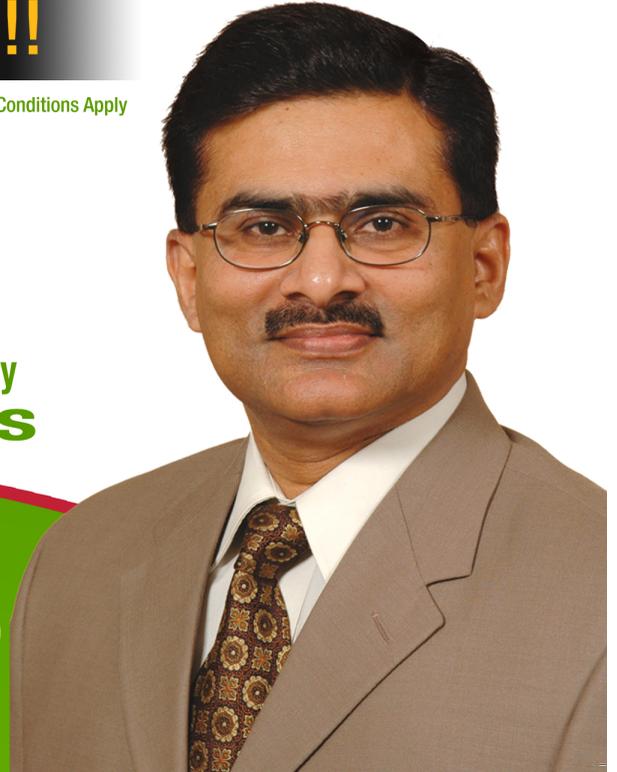
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