

AHMADIYYA Gazette

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Surely,
ALL BELIEVERS
ARE *brothers ...*

(Sūrah Al-Hujurat, 49:11)



THE TRUE MEANING OF CELEBRATING THE PROMISED MESSIAH^{AS} DAY

Syednā Hazrat Khalīfatul-Masīḥ V (may Allāh be his Helper!) stated in his Friday Sermon on March 23, 2018:

“Therefore, every Aḥmadī—every one of us—should do self-analysis on whether, having accepted the Promised Messiah^{as}, we are even fulfilling the rights of the *Baī‘at*! My surveys often show, and I have witnessed it as well, that there are many members who do not even offer *Namāz* fully [as it should be offered] and pay no heed to it; some members pay no heed to *Istighfār*; others pay no heed to fulfilling the rights of others. If this is our moral condition, how can we say that we [as Aḥmadīs] are a people who do good works and how can we say that we are fulfilling the rights of the *Baī‘at*? Indeed, others are being sinful by not accepting the Promised Messiah^{as} and by rejecting him; but, we are being sinful [even] after having accepted the Promised Messiah^{as}, by not reforming our inner conditions, by making a pledge and then not fulfilling it! So every one of us needs to do self-analysis with a deep concern. May Allāh make it such that we are not just celebrating Promised Messiah^{as} Day as a mere tradition, but are fulfilling the actual dictates of accepting the Promised Messiah^{as} and safeguarding ourselves from every form of internal and external disorders! May Allāh always keep us under His refuge and protect us from trials and tribulations!”

(qtd. in *Alfazi International*, April 13-19, 2018, p. 9, translated from Urdu)



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ABBREVIATIONS OF SALUTATIONS

sa (Ṣallāllāhu 'alaihi wa Sallam - May peace and blessings of Allāh be upon him!)
Usage: Salutation written after the name of the Holy Prophet Muḥammad^{sa}

as (Alaihis-Salām/ 'Alaihas-Salām - May peace be upon him/her!)
Usage: Salutation written after name of Prophets other than the Holy Prophet Muḥammad^{sa},
and pious women prior to the era of the Holy Prophet Muḥammad^{sa}

ra (RaḍīAllāhū 'anhu / 'anhā/ 'anhum - May Allāh be pleased with him/her/them!)
Usage: Salutation written after names of Companions of the Holy Prophet^{sa} and Companions
of the Promised Messiah^{as}

rh (Raḥimahullāh - May Allāh have mercy upon him!)
Usage: Salutation written after the names of deceased pious Muslims who are not Companions

aa (Ayyadahullāhu Ta'ālā binaṣrihil-'Azīz - May Allāh be his Helper!)
Usage: Salutation written after the name of Hazrat Mirzā Masroor Aḥmad, Khalīfatul-Masīḥ V^{aa}

PEARLS OF WISDOM

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE HOLY QUR'ĀN

In the name of Allāh, the Gracious, the Merciful.

Whatever is in the heavens and whatever is in the earth glorifies Allāh, the Sovereign, the Holy, the Mighty, the Wise.

He it is Who has raised among the unlettered people a Messenger from among themselves who recites unto them His Signs, and purifies them, and teaches them the Book and Wisdom, though before that they were in manifest misguidance.

And He will raise him among others of them who have not yet joined them. He is the Mighty, the Wise.

(Surah Al-Jumu'ah, 62:1-4)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ

الْعَزِيزِ الْحَكِيمِ

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ

لَفِي ضَلَالٍ مُبِينٍ

وَأَخْرَجَ مِنْهُمْ لَبَأَ يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ

ḤADĪTH

Hazrat Abū Huraira^{ra} narrates:

We were sitting with the Holy Prophet^{sa} when Sūrah Al-Jumu'ah was revealed upon him. When he recited, "And He will raise him among others of them who have not yet joined them" (62:3), a man asked, "who are they, O Allāh's Messenger^{sa}?" The Prophet^{sa} did not reply till he repeated his question one, two or three times. At that moment, Salmān al-Fārisī was with us. The Messenger of Allāh^{sa} placed his hand upon Salmān^{ra} and said, "even if faith were on Pleiades, a man from among these people would bring it back!"

(Ṣaḥīḥ Bukhārī, Kitāb-ut-Tafsīr)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ نَزَلَتْ عَلَيْهِ سُورَةُ الْجُمُعَةِ فَلَمَّا قَرَأَ: وَأَخْرَجَ مِنْهُمْ لَبَأَ يَلْحَقُوا بِهِمْ قَالَ رَجُلٌ مِّنْ هَؤُلَاءِ يَا رَسُولَ اللَّهِ؟ فَلَمْ يَرَا جَعَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى سَأَلَهُ مَرَّةً أَوْ مَرَّتَيْنِ أَوْ ثَلَاثًا قَالَ وَفِينَا سَلْمَانَ الْفَارِسِيُّ قَالَ فَوَضَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَهُ عَلَى سَلْمَانَ ثُمَّ قَالَ: لَوْ كَانَ الْإِيْمَانُ عِنْدَ الثُّرَيَّا لَمَنَّا لَنَا هَؤُلَاءِ

(صحيح بخارى، كتاب التفسير، باب التفسير سورة الجمعة)

SO SAID THE PROMISED MESSIAH^{AS}

The Purpose of His Advent

The actual mission for which God has appointed me is to remove the estrangement that has come between man and his Creator and re-establish a relationship of love and sincerity between him and his Lord. He has also appointed me to put a stop to religious wars by proclaiming the truth, to create religious harmony, to reveal the religious truths that have long remained hidden from mortal eyes, and to display the true spirituality that lies submerged under the darkness of selfish passions. I have also been sent to demonstrate practically, and not just in words, how Divine powers enter man, and how they are manifested through prayers and concentration. But, first and foremost, I have been sent to re-establish forever the lost belief in the Unity of God—*Tawhīd*—which is pure and luminous and unadulterated by any form of idolatry. All this will not come about by my power, but by the Mighty hand of the Lord of the heavens and the earth.

(*Lecture Lahore*, English Translation, p.42)

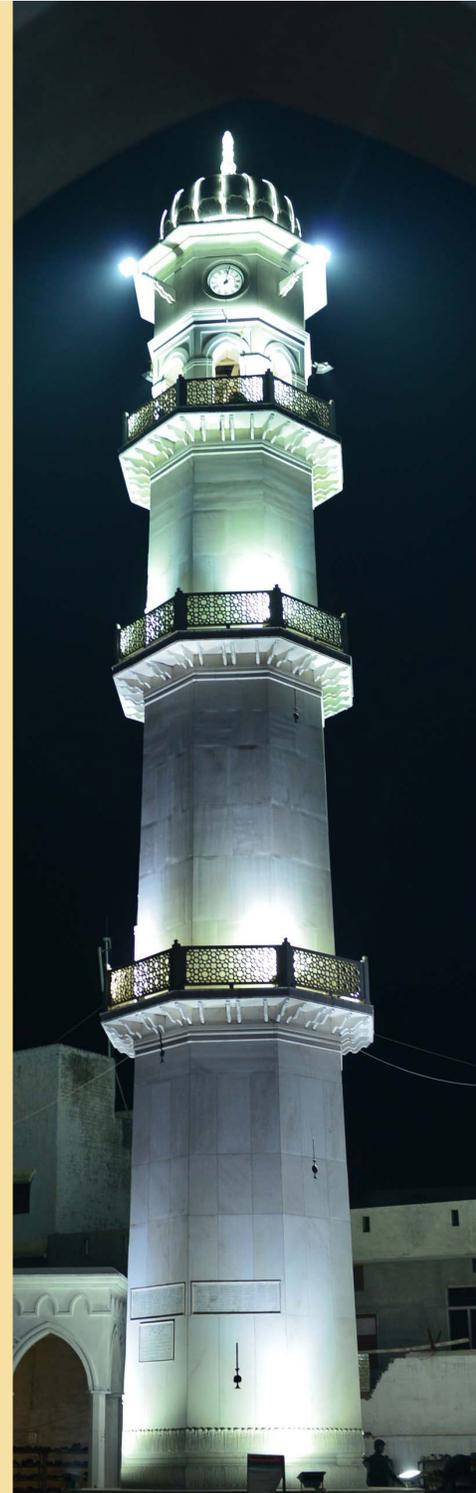
God Almighty desires to draw all those who live in various habitations of the world, be it Europe or Asia, and who have virtuous nature, to the Unity of God and unite His servants under one Faith. This indeed is the purpose of God for which I have been sent to the world. You, too, therefore should pursue this end, but with kindness, moral probity and fervent prayers.

(*The Will*, English Translation, pp.8-9)

I have been sent to re-establish the magnificence of the Holy Prophet^{sa}

I have been sent to re-establish the magnificence of the Holy Prophet^{sa} lost upon the world, and to show the truths of the Holy Qur'ān to the world. All this is being undertaken, but those who have a veil over their eyes are unable to see!

(*Malfūzāt*, Vol. 3, p.9, translated from Urdu)



Mināratul-Masih
Qadian, India

GUIDANCE FROM HAZRAT KHALĪFATUL- MASĪḤ V (May Allāh be his Helper!)

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

MEN OF EXCELLENCE

DECEMBER 7, 2018

Our Imām, Hazrat Khalīfatul-Masīḥ V^{aa} continued with the accounts of the Companions of the Holy Prophet^{sa} who participated in the Battle of Badr. He^{aa} spoke about the following companions:

Hazrat ‘Ubad bin Zaīd Ansārī^{ra}

He belonged to Banu ‘Ajlān tribe. He participated in the Battles of Badr and Uhud.

Hazrat Zāhir bin Ḥarām Al-Ashja‘^{ra}

He was a Companion who participated in the Battle of Badr. He belonged to Ashja‘ tribe. He accompanied the Holy Prophet^{sa} in the Battle of Badr. He was a Bedouin and used to bring the Holy Prophet^{sa} local delicacies from the village. When he would leave, the Holy Prophet^{sa} too would give him abundant provisions. The

Holy Prophet^{sa} used to say, “Zāhir is our Bedouin friend and we are his friends in the city.” The Holy Prophet^{sa} loved him very much.

Hazrat Zāhir^{ra} was an ordinary looking man. One day, he was buying some things in the market when the Holy Prophet^{sa} approached him from behind and put his hand on his eyes. According to some accounts the Holy Prophet^{sa} embraced him from behind. Nevertheless, Zāhir was unable to see who it was, but then he tried to look back and was surprised to see the Holy Prophet^{sa}. Thus, he started rubbing his back against the chest of the Holy Prophet^{sa}. At this the Holy Prophet^{sa} playfully said, “Who will buy this slave?” Hazrat Zāhir^{ra} replied, “You will find me a worthless commodity, for no one would like to buy me.” The Holy Prophet^{sa} replied, “You are not worthless in the eyes of God. In His eyes, you are very precious.” The Holy Prophet^{sa} once

said, “Every person living in the city has Bedouin friend; and the Bedouin friend of the family of Muḥammad^{sa} is Zāhir bin Harām.”

Hazrat Zaīd bin Khattāb^{ra}

He was the elder brother of Hazrat ‘Umar^{ra} and he had accepted Islām before Hazrat ‘Umar^{ra}. He was also among the first people to migrate. He participated in the Battles of Badr, Uhud, Khandaq, and was present at Hudaibiyyah and *Baī‘at Ridhwān*. The Holy Prophet^{sa} formed a bond of brotherhood between him and Hazrat Ma’n bin ‘Adī^{ra}, both of whom were martyred in the Battle of Yamama. After the Muslim retreat in the Battle of Yamama, Hazrat Zaīd bin Khattāb^{ra} prayed aloud, “O Allāh, I apologize to You for my fellow fighters who fled; and I absolve myself before You of the actions of Musāilmah Kazzāb and Muhakkam bin Tufāil.” He then

took hold of the flag, penetrated the lines of the enemy and demonstrated his excellent swordsmanship until he was finally martyred. Upon his martyrdom, Hazrat ‘Umar^{ra} said, “May Allāh have mercy on Zaīd. He surpassed me in two virtues; that is to say, he accepted Islām before me, and he attained martyrdom before me.”

Hazrat ‘Ubadah bin Khashkhāsh^{ra}

He was from the Baliyy tribe. He was the paternal and maternal cousin of Hazrat Mujazzar bin Ziyād^{ra}. He was allied to Banu Salamah. He took part in the Battle of Badr where he captured Qa’is bin Sā’ib. He was martyred in the Battle of Uhud. He was buried in the same grave with Hazrat Nu’mān bin Mālik^{ra} and Hazrat Mujazzar bin Ziyād^{ra}.

Hazrat ‘Abdullāh bin Jadd^{ra}

His father’s name was Jadd bin Qa’is, whose *kuniyyat* was Abu Wahb. He was from the Banu Salamah, a tribe of Ansār. Hazrat Mu’āz bin Jabal^{ra} was his maternal cousin. He participated in both the Battles of Badr and Uhud.

Hazrat Hārith bin Aus bin Mu’āz^{ra}

He was the nephew of Hazrat Sa’ad bin Mu’āz^{ra}, chief of Banu Aus tribe. He took part in the Battles of Badr and Uhud. According to some accounts, he was



treachery. When the Holy Prophet^{sa} migrated to Madīnah, Ka’ab bin Ashraf joined other Jews in signing a written agreement to uphold peace among Muslims and Jews but, he was inwardly hypocritical and antagonistic towards Islām. Hence, he started opposing Islām through secret conspiracies and machinations. These efforts continuously increased and after the Battle of Badr he adopted an attitude that was extremely mischievous and posed a great threat to the Muslims. He put all his efforts in trying to destroy Islām. After the Battle of Badr, he provoked the Quraīsh of

filthy language in his poems with regard to Muslim women and even the wives of the Holy Prophet^{sa}. He even went to the extent of conspiring to assassinate the Holy Prophet^{sa}, but, by the grace of Allāh, the Muslims were warned beforehand and the attempt failed. When things came to such a pass and accusations of breaking the pledge, inciting people to war, use of indecent language and conspiracy to murder reached categorical proof, the Holy Prophet^{sa} decided that Ka’ab was to be killed on account of his crimes, and commanded his Companions^{ra} to carry this out. Since, on account of Ka’ab mischievous activities, the atmosphere in Madīnah at that time was volatile and an open announcement of this kind would have led to civil war, which would lead to loss of countless lives thus the Holy Prophet^{sa} decided that Ka’ab should be killed quietly. He appointed Muḥammad bin Maslamah, a devoted Companion from the Aus tribe, to carry this out.

“May Allāh have mercy on Zaīd. He surpassed me in two virtues; that is to say, he accepted Islām before me, and he attained martyrdom before me.”

martyred in the Battle of Uhud at the age of 28, but other accounts state that he was not martyred in Uhud. Hazrat Hārith^{ra} was among the Companions who killed Ka’ab bin Ashraf.

Ka’ab bin Ashraf was among the chiefs of Madīnah who had signed an agreement with the Holy Prophet^{sa}, but he later contravened the agreement and the Holy Prophet^{sa} ordered him to be killed. Ka’ab bin Ashraf was an extremely immoral person. He was a master of deceit and

Makkah who were already raging with fire of revenge with his fiery speeches and poetry. He filled their hearts with an unquenchable thirst for the blood of the Muslims and a craving for revenge. His words roused their sentiments, and he took from them a pledge that they would not rest until they had wiped Islām and its Founder off the face of the earth. His words produced a virtual volcano that was ready to erupt. He then went to other tribes of Arabia and provoked them against the Muslims, employing

Huzoor^{aa} prayed that may Allāh always keep Islām safe from such conspiracies! The state of the Muslims today is such that instead of learning from these lessons of the past, they have themselves become means of mischiefs, both as people and as governments. May Allāh Almighty protect Islām from such mischiefs and enable Muslims to accept the one, the Promised Messiah^{as} who has been sent by Allāh Almighty for the revival of Islām in this age! Amīn!

Our Imām, Hazrat Khalīfatul-Masīḥ V^{aa} continuing with the accounts of the Companions of the Holy Prophet^{sa} who participated in the Battle of Badr, mentioned the following Companions^{ra} in his Friday sermon.

Hazrat Mistah bin Uthatha^{ra}

His name was 'Auf, but he was known by *kuniyyat* of Mistah. His mother's name was Hazrat Umme Mistah Salma bin Sakhr^{ra}. Hazrat Mistah^{ra} accompanied the Holy Prophet^{sa} in all the Battles, including the Battle of Badr. In the Battle of Khyber, the Holy Prophet^{sa} gave Hazrat Mistah^{ra} and Ibn Ilyas 50 *wasq* of grain from the spoils of war (a *wasq* is equal to 130 kg) as was the custom in those days. He passed away at the age of 56 in 34 A.H during the Khilāfat of Hazrat Uthmān^{ra}. According to some accounts he lived until the Khilāfat of Hazrat 'Alī^{ra}, and participated in the Battle of Siffin alongside Hazrat 'Alī^{ra}, and passed away in the same year i.e. 37 A.H.

Hazrat Mistah^{ra} is the person whose sustenance was provided by Hazrat Abu Bakr^{ra}. But when Hazrat Mistah^{ra} sided with the people who casted aspersions against Hazrat 'Ā'isha^{ra}, Hazrat Abu Bakr^{ra} vowed not to support him again. Upon this, a Qur'ānic verse was revealed, the translation of which is as follows:

And let not those who possess wealth and plenty among you swear not to give aught to the kindred and to the needy and to those who have left their homes in the cause of Allāh. Let them forgive and forbear. Do you not desire that Allāh should forgive you? And Allāh is Most Forgiving, Merciful (24:23).

After this, Hazrat Abu Bakr^{ra} again started providing for Hazrat Mistah^{ra}.

The Promised Messiah^{as} writes:

“There will be punishment only for the breach of a promise, but there will be no punishment for breaking one's pledge to punish someone, by way of forgiveness.

As is evident from the Holy Qur'ān and Ḥadīth, some simple-minded companions had sided with the hypocrites who had levelled aspersions against Hazrat 'Ā'isha^{ra}. Their intent was not to create mischief, but they did so out of the simplicity of their nature. One of these Companions used to eat at the table of Hazrat Abu Bakr^{ra}, but after this event Hazrat Abu Bakr^{ra} swore that, on account of these aspersions, he would no longer feed him. But when the following Qur'ānic verse was revealed Hazrat Abu Bakr^{ra} broke his pledge and continued to provide him food: “Let them forgive and forbear. Do you not desire that Allāh should forgive you? And Allāh is Most Forgiving, Merciful” (24:23).

It is thus a part of Islāmic moral values not to punish someone after having sworn to do so. This means, for example, that if someone swears that he will cane his servant fifty times, but then forgives him upon his penitence, this would be in keeping with the teachings of Islām, for it will be in conformity with the Divine injunction. There will be punishment only for the breach of a promise, but there will be no punishment for breaking one's pledge to punish someone, by way of forgiveness.

Huzoor^{aa} continued by saying that according to the account given in *Ṣaḥīḥ Bukhārī*, Hazrat 'Ā'isha^{ra} relates:

It was a custom of the Holy Prophet^{sa} that he used to draw lots amongst his wives to decide which one would accompany him in his travel. On one occasion, before going on a Battle he drew lots in the same manner and the

lot fell on me. This was the time when the injunctions regarding *Pardah* had already been revealed. Hence, during this journey, I would sit in a litter and it would be placed on the back of a camel, and wherever there was a halt in the journey the litter would be placed on the ground. We travelled in this way until the Holy Prophet^{sa} returned from the Battle. We were camped near Madīnah when one night the Holy Prophet^{sa} gave orders for departure. At one point I went off to attend to the call of nature. When I returned and was about to embark on my camel, I realised that my black sapphire necklace was missing. I went back in search of it and was delayed a short while. In the meantime, those who had been appointed to lift my litter and place it on the back of the camel arrived and, assuming that I was in the litter, lifted it and placed it upon the back of the camel and moved on. When I returned after finding my necklace, the whole army caravan had left and the plain was empty. I then returned to the place where I had been camping, thinking that when they missed me they would come find me there. I sat there and was soon overcome by sleep. Now, it so happened that Ṣafwān bin Mu'attal was a Companion whose duty was to stay at the rear of the army to make sure nothing was left behind. When he reached my resting place and saw me and recognized me, because he had already seen me prior to the revelation of injunctions regarding the *Pardah*, he uttered *Innā lillāhī wa Innā ilaiḥī Raji'ūn!* Hearing this, I woke up. He then brought forward his camel and made it kneel down close

to me. I placed my feet on his hands and sat on the camel. He then began to walk, leading the camel by its halter. We reached the place where the Muslim army had set up camp at about midday when people were resting in their camps. And thus those who were to be perish did perish.

Huzoor^{aa} said that this means that some people starting levelling false allegations against Hazrat ‘Ā’isha^{ra}.

Hazrat ‘Ā’isha^{ra} further says:

The key culprit responsible for spreading this slander was ‘Abdullāh bin ‘Ubaī bin Salūl. After we reached Madīnah, it so happened that I remained confined due to illness for about a month. During this time the people propagated the slander and talked about it. I was totally unaware of these rumours, but one thing that did cause me some unease was that during my illness I did not receive from the Holy Prophet^{sa} the same kind of affection and kindness that I was accustomed to. When the Holy Prophet^{sa} would visit me, he would only say, “Assalamu alaikum”, and then enquire about my health from those who were around. I was completely unaware of those allegations. But when I heard of what was going on, I became even more ill. The Holy Prophet^{sa} came to visit me as usual and said, “Assalamu alaikum” and asked about my health. I asked if I could go to my parents’ home and the Holy Prophet^{sa} permitted me to

do so. When I went home and asked my mother what the people were saying about me, she told me not to worry about it. I spent the night weeping over the great slander that had been spread against me. During that one day and two nights I wept so much that I thought my heart would burst. The next morning the Messenger of Allāh^{sa} came to my home and sat down. He recited the *Kalimah*, praised God and addressed me saying, “O ‘Ā’isha! I have been told something about you. If you are innocent, I trust that God shall affirm your innocence. If, however, you have committed an error, you should seek forgiveness from God and bow before Him, because when a person bows before God confessing his sins, Allāh accepts his repentance and shows him mercy. However, the Holy Prophet^{sa} was still sitting there when he started receiving Divine revelation. When the revelation was over, the Holy Prophet^{sa} started smiling and said, “‘Ā’isha! Show gratitude to God, for He has affirmed your innocence.”

Allāh had revealed: “Verily, those who brought forth the lie are a party from among you. Think it not to be an evil for you; nay, it is good for you. Every one of them shall have his share of what he has earned of the sin; and he among them who took the chief part therein shall have a grievous punishment” (24:12).

Hazrat ‘Ā’isha^{ra} further says, “I did not consider myself worthy that a Qur’ānic



Baitul Futuh Mosque, London

revelation would be sent down regarding me.”

Huzoor^{aa} concluded by saying that according to some accounts, those who had levelled aspersions against Hazrat ‘Ā’isha^{ra} were flogged, other accounts say that they were not but, whether or not this happened, they were Companions of the Holy Prophet^{sa} and Allāh had forgiven them, and they received whatever worldly punishment they might have incurred. Thereafter, Hazrat Mistāḥ^{ra} also participated in other Battles. He is among the eminent Companions and Allāh granted him a good end and preserved his status. May Allāh continue to increase his spiritual station! Amīn!

ŞĀĤIBZADA MIRZĀ ANAS AĤMAD

DECEMBER 21, 2018

In this Friday sermon, our Imām, Hazrat Khalifatul-Masiḥ V^{aa} spoke of Şāḥibzada Mirzā Anas Aḥmad Şāḥib, the eldest son of Hazrat Khalifatul-Masiḥ III^{ra}, passed away at the age of 81, a few days ago in Rabwah. *Innā lillāhi wa Innā ilaihi Raji’ūn!*

He was the eldest grandson of Hazrat Muşleḥ Mau’ūd^{ra} and was a maternal

grandson of Hazrat Nawab Muḥammad ‘Ali Khan Şāḥib^{ra} and Hazrat Nawab Mubarakah Begum Şāḥiba^{ra}. Thus, he was also Huzoor’s^{aa} first cousin, being the son of his maternal uncle. He completed his early education from Qādiān and then continued his education in Rabwah. After completing his Master’s degree from Punjab University, he then served in Ta’limul Islām College, Rabwah. He

then came to England and studied at Oxford University, where he completed his Masters. By the grace of Allāh, he devoted his life in 1955 and started his practical services in 1962. He served in various departments diligently. He used to perform his responsibilities wholeheartedly and diligently. He had deep knowledge of Ḥadīth, philosophy and English literature. He had a very

keen interest in Aḥādīth. He got primary education in Ḥadīth from respected Maulawī Khurshīd Aḥmad Ṣāhib.

When he devoted his life in 1955, Hazrat Muṣleḥ Mau'ūd^{ra} mentioned him in his Friday sermon:

I have received three applications after I launched the movement of dedication. One of these is from my grandson Mirzā Anas Aḥmad, who is son of Mirzā Nāsir Aḥmad^{ra}. May Allāh the Almighty enable him to fulfill his intention! Anas Aḥmad wrote, 'I had wished to devote my life after studying law, but now you may appoint me wherever you please. I am ready for any service!'

By the grace of Allāh, he was able to serve for fifty-six years in various capacities.

Hazrat Muṣleḥ Mau'ūd^{ra} narrated a historical incident of the time when the community migrated from Qādīān after the partition. This incident is in fact about the sacrifice of Hazrat Muṣleḥ Mau'ūd^{ra} but there is also mention of Mirzā Anas Aḥmad Ṣāhib which is why Huzoor^{aa} said that he chose to narrate it.

Hazrat Muṣleḥ Mau'ūd^{ra} narrates:

When we migrated from Qādīān to Lahore, due to financial constraints I had instructed in those days that only one loaf of bread would be given to everyone. I also told this to my family that everyone would get only one loaf. One day my grandson, Mirzā Anas Aḥmad, came to me weeping. I was told that he says that he is not satiated with one loaf. I said that I would allow only one loaf if he was not satiated with one loaf then you should give me half loaf and give the other half loaf to him. Thus I would manage with a half loaf and he would be able to get one and a half loaf. When the condition of one loaf would be abolished for guests, I would increase the number of loafs for my family members as well. But as long as the condition of one loaf for guests is not removed, give him half of my loaf.



Baitul Futuh Mosque, London

“I had wished to devote my life after studying law, but now you may appoint me wherever you please. I am ready for any service!”

Doctor Noori Ṣāhib writes that he had an excellent memory. He was a true lover of the Holy Prophet^{sa}, and his Aḥādīth. He used to narrate the incidents about the Promised Messiah^{as} and his Khulafā' so vehemently and enthusiastically, and in such an inspiring way that the listener was totally enthralled. His eyes would brim with tears while narrating the incidents. He was immensely patient and always demonstrated patience and courage and bore every hardship courageously.

Shamim Pervaiz Ṣāhib, Nā'ib Wakīl Waqf Nau writes that one incident of his passionate love for Khilāfat is engraved on his heart. He writes that at the time of the election of the fourth Khalīfa, he was District Qā'id of Jhang and was on duty outside the *Mehrāb* of Mubarak Mosque, Rabwah. As soon as Hazrat Khalīfatul-Masīḥ IVth was announced as the next Khalīfa, he saw Mirzā Anas Aḥmad Ṣāhib fall in prostration on the scorching floor of bricks, despite the extreme heat of June.

Doctor Iftikhar Aḥmad Ayyaz Ṣāhib from London writes that he was a true devotee. He did not stop coming to the office and kept doing his publication services and

performed other tasks for the Jamā'at till his last breath. He further writes that he used to translate assiduously and at times would search for appropriate idioms for days. His obedience to his elders was exemplary.

Khālid Aḥmad Ṣāhib from Russian Desk London writes that whenever he thinks of Mian Ṣāhib, he felt that he was the perfect example of the following ḥadīth of the Holy Prophet^{sa}:

اطلبوا العلم من البهد الى الكهل

Ayyaz Mahmood Khan Ṣāhib, Murabbī Silsila from Additional Wakālat Tasnīf UK, writes that he learnt a lot from him with regard to the translation work. Since he used to translate the books of the Promised Messiah^{as} enthusiastically, he would tell him about the difficult parts and their solution and would also share his experiences with him. One thing he particularly stressed upon was that while translating we should not only consider the literal meanings of a word, rather we must also keep in mind that the used word should not undermine the status of the Promised Messiah^{as} in any way. And, if the literal translation is not appropriate then, we should employ a

word which conveys the true sense of the subject.

There is no exaggeration in what some people have written about his relationship with Khilāfat, rather his relationship was much deeper than that. He demonstrated his relationship from his every act and practice. Rather, when Hazrat Khalīfatul-Masīḥ IVth appointed Huzoor^{aa} as Amīr Muqāmī and Nāẓir A'lā, he obeyed him perfectly in every manner due to his obedience of Khilāfat. He was very considerate of Huzoor^{aa} despite being fourteen years older than him. He

truly obeyed him and always displayed the example of perfect faithfulness. Even after he became Khalīfa, he displayed same kind of complete obedience.

May Allāh treat him with mercy and forgiveness! May Allāh grant him the grace he desired for and keep him with his beloved ones and keep his progeny faithful to Khilāfat! When respected Mirzā Ghulām Aḥmad Ṣāḥib passed away, he saw a dream which Huzoor^{aa} had mentioned in his sermon. He wrote to Huzoor^{aa} on the night before the last night when Mirzā Ghulām Aḥmad Ṣāḥib

passed away. He said that he saw in a dream that Mian Khurshīd and Mian Aḥmad have gone to God and they are meeting with the Holy Prophet^{sa} and the Promised Messiah^{as}. At that time, he wished may Allāh also bless him with His nearness. Upon this, God told him to come forth.

Thus, Allāh Almighty blessed him with His nearness as well. Allāh Almighty had given him glad tiding of His forgiveness and mercy. May Allāh keep increasing his rank and also make his progeny pious and righteous! Amīn!

MEN OF EXCELLENCE

DECEMBER 28, 2018

Our Imām, Hazrat Khalīfatul-Masīḥ V^{aa} continued with the accounts of the Companions of the Holy Prophet^{sa} who participated in the Battle of Badr.

Hazrat Sahal bin Qa'īs^{ra}

He participated in the Battle of Badr and Uhud and was martyred in Battle of Uhud. The Holy Prophet^{sa}, used to visit the graves of the martyrs of Uhud every year. When he entered the valley (where they were buried), he loudly said: "Peace be upon you for the patience you showed. How good is the abode of the Hereafter!" The Holy Prophet^{sa}, used to say he wished he had been one of the dwellers of the mountain i.e. if only he too had been martyred with them.

Similarly, when Hazrat Sa'ad bin Abi Waqas^{ra} used to visit his properties in Ghaba, a village in the north west of Madīnah, he would visit the graves of the martyrs of Uhud and would invoke *salām* on them three times. Then turning to his fellows, he would ask them: "Will you not send salutation on those who will answer your *salām*. Whoever says *salām* to them, they will answer their *salām* on the Day of Judgement." Once while passing by the grave of Hazrat Musa'ab bin 'Umair^{ra}, he stopped there and prayed for him and

recited a verse, the translation of which is as follows: "Among the believers are men who have been true to the covenant they made with Allāh. There are some of them who have fulfilled their vow, and some who still wait, and they have not changed their condition in the least" (33:24).

He^{ra} further said: "I bear witness that they will be considered martyrs by Allāh on the Day of Judgement. You must come to visit them and send salutation on them. By the One in Whose hand is my life, they will answer whoever sends salutation upon them till the Day of Judgement."

The Holy Prophet's^{sa} great sense of honour for Allāh and the religion of Islām

Hazrat Muṣleḥ Mau'ūd^{ra} has elaborated on an incident that occurred during the Battle of Uhud.

He states that the companions who were gathered around the Holy Prophet^{sa}, were pushed back by the onslaught of disbelievers. They continued to gather around the Holy Prophet^{sa}, when the disbelievers retreated again. They picked up the Holy Prophet^{sa} from the ground. One of the companions, Hazrat 'Ubaīda bin Jarrah^{ra}, pulled out a nail from the head of the Holy Prophet^{sa} and in doing

so he broke two of his teeth. The Holy Prophet^{sa} regained consciousness after sometime. The companions^{ra} sent soldiers in every direction in the battlefield to gather Muslims. Muslims who had fled gathered again. And the Holy Prophet^{sa} took them to the mountain when the remaining Muslim army was standing in the foothill of the mountain.

Abu Sufyan spoke loudly and said: "We have killed Muḥammad." The Holy Prophet^{sa} did not reply to Abu Sufyan so that the enemy may not attack the Muslims again as they were weak and injured by the attack. When they did not get any answer from the Muslim army, Abu Sufyan became convinced that he was right. He then emphatically said: "We have also killed Abu Bakr." The Holy Prophet^{sa} ordered Abu Bakr not to reply. Afterwards, Abu Sufyān said: "We have killed 'Umar as well." Hazrat 'Umar^{ra} was a passionate person and wanted to reply that by the grace of Allāh, they all were alive and were prepared to fight with them. But the Holy Prophet^{sa} prohibited him from putting the Muslims in ordeal by replying and asked him to keep quiet.

At this, the disbelievers were fully convinced that they had killed the founder of Islām as well as his close aides. Thereupon, Abu Sufyān and his companions happily raised the slogan:



Baitul Futuh Mosque, London

Hubul be glorified! It (Hubul) has vanquished Islām today.

The Holy Prophet^{sa}, who was ordering Muslims to observe silence at the announcement of his own death and the death of Abu Bakr and Umar so that the army of the disbelievers might not attack the injured Muslims again, could not tolerate when the honour of One God was compromised and a slogan of *shirk* was raised in the battlefield. His soul was deeply perturbed by the slogan and he vehemently asked the companions: “Why do you not reply them now?” The companions asked: “O Prophet of God! How should we reply?” The Holy Prophet^{sa} said: “Say, You are lying that glory belongs to *Hubul*. The reality is that Allāh is Great and it is He Who is to be glorified.” In this manner, the Holy Prophet^{sa} conveyed the news of his being alive to the enemies.

This brave and courageous reply had such a powerful impact on the army of disbelievers that they could not muster courage to attack the Muslims again although there were only a handful injured Muslims standing before them and that it was totally possible for them to kill all the Muslims, as per the physical laws. But, listening to the slogan of the Muslims, and observing their zeal, the disbelievers went back to Makkah celebrating the little victory they had achieved.

The Harmful Effects of Disobeying the Holy Prophet^{sa}

Hazrat Muşleḥ Mau‘ūd^{ra} said on an occasion:

Those who disobey the Prophet’s^{sa} orders should fear lest they are struck by a divine calamity or punishment. See how big a loss the Muslim army had to suffer for disobeying the Holy Prophet’s^{sa} order in the Battle of Uhud. The Holy Prophet^{sa} appointed fifty soldiers to guard a mountain pass. This pass was so important that he said to Hazrat ‘Abdullāh bin Jubāir^{ra} who was the commander of those 50 soldiers appointed there that you must not leave the pass whether we win or lose. But when the disbelievers were vanquished and the Muslims started to pursue the fleeing disbelievers, the soldiers appointed at the pass said to their commander that now that they had won, their stay on the pass was of no use, so they should be allowed to participate in *Jihād* and get its reward. But their commander instructed them not to disobey the order of the Holy Prophet^{sa} and did not allow them to leave the pass. But the soldiers insisted that the Holy Prophet^{sa} did not mean that they must not move even if they had won, he only meant to stress the importance. Now that they had clearly won they had nothing to do here. Hence, they left the pass,

preferring their opinion over the command of the Holy Prophet^{sa}. Only their commander Hazrat ‘Abdullāh bin Jubāir^{ra} and some other soldiers remained stationed there.

While the army of the disbelievers was running back to Makkah, suddenly Khālid bin Walīd looked back and found the hill to be empty. He called ‘Amr bin Al’ās— they both had not entered the fold of Islām by then and said: “Look how good an opportunity it is, let us attack the Muslims again.” Then both the generals arranged their fleeing troops and mounted the hill, piercing through the army of Muslims. A few Muslims who were still stationed on the hill could not hold back the onslaught of the enemy. The disbelievers put them to sword and attacked the Muslim troops from behind. The attack of the disbelievers was so sudden that the Muslims who were spread around celebrating the victory could not remain steadfast in the battlefield. Only a few companions remained around the Holy Prophet^{sa}. Their number was twenty at maximum. But for how long these few Muslims could have fought with the enemy? At last, the Muslim soldiers were pushed back because of the onslaught of the disbelievers and the Holy Prophet^{sa} was left alone in the battlefield.

Meanwhile, a stone hit his helmet (head covering shield), and a nail of the helmet pierced into the head of the Holy Prophet^{sa}. Consequently, the Holy Prophet^{sa} fell unconscious. Thereafter, some other companions were also martyred and their bodies piled up over him. Because of this, the rumour spread that the Holy Prophet^{sa} had been martyred. But once the disbelievers started to retreat again, the Companions who were pushed back due to the onslaught, started to gather around the Holy Prophet^{sa} and pulled him out of the pit. After a few moments the Holy Prophet^{sa} regained consciousness.

He then sent men in every direction of the battlefield to gather the Muslims and went to the foothill with them. The



Islāmic troops suffered a momentary defeat after the initial victory over the disbelievers because a few of them disobeyed the instructions of the Holy Prophet^{sa}. They followed their own opinion instead of acting upon the orders of the Holy Prophet^{sa}. However, if they had followed the Holy Prophet^{sa} just like the pulse follows the heart; if they believed that a single commandment of the Holy Prophet^{sa} was more important than the entire world, and if they had not exercised their own discretion and

had not left the hill, then the enemy would not have had the opportunity to attack them again, nor the Holy Prophet^{sa} and his other Companions would have suffered the loss.

We too must obey completely and assess ourselves in this regard

Today, this is precisely the case of the Muslims i.e. Allāh Almighty's succour is no longer with them. They have begun to interpret the instruction of the Holy Prophet^{sa} which was to accept the

Promised Messiah and Mahdī and convey his *salām* to him, and hold the Promised Messiah and Mahdī as the Judge and Arbiter. As a result, the consequences are evident. Thus, there is also a lesson and a warning for the Aḥmadīs that after having accepted the Promised Messiah^{as}, it is only through complete obedience that one can attain any kind of success or victory. Thus, each and every person should assess his condition with regard to the standards of his obedience.

Continued from page 18

suitable sum you propose yourself, proportionate to your rank, if it be not beyond my means. It is, however, necessary that visitors desirous of recovering damages or fine should ask my permission beforehand through a registered note, of their intent of coming over to me, to enable me to limit the number according to the availability of my estate, but it is not requisite to do if otherwise. Finally; I thank God that he has been pleased to display, through his infinite grace, the reasons and doctrines of this

true religion, and has placed me for the spread of it under the protection of the liberal government of the British nation, to whom I am grateful through the sense of obligation and gratitude. 'Peace to all the followers of righteousness.' With due respect, I beg to remain, sir, your obedient well wisher.

MIRZĀ GULAM AḤMAD
Of Kadian, district Gurdaspur,
Punjaub, India, Asia.

Provided one wants to investigate the religion of Islām, Mr. Aḥmad certainly makes that investigation as pleasant and inexpensive as could be expected.³

Endnotes

1. *Rūḥānī Khazā'in*, Vol. 2, pp. 372, 439
2. *Al-Hakam*, Qādiān, October 7, 1934 p.11
3. *Oakland Tribune*, August 27, 1887 p.10

STATUS AND MISSION OF THE PROMISED MESSIAH^{AS}

FROM HIS OWN WRITINGS (TRANSLATED FROM URDU)

This is the Act of the Powerful God, Who Created the Heavens and Earth

Some ignorant people wrongly imagine that I claim to be a recipient of revelation by way of imposture. In truth, this is the act of the Powerful God, who created the heavens and earth and the universe. Whenever faith in God declines, someone like me is raised; God speaks to him and manifests His wonders through him, until people understand that God exists. I announce openly that if a person, whether Asian or European, comes to stay in my company, he will soon discover the truth of my statements. (*Kitābul Bariyyah, Ruḥānī Khazā'in, Vol. 13, p.18*)

The Title of Mujaddid

According to His unchanging law—that whenever darkness prevails God Almighty attends to the support of the Muslims and appoints some special servant of His, who is chosen for the purpose of the revival of Islām, and for the good of the people—this humble one has been raised at the turn of the century having been awarded the title of *Mujaddid* [Reformer of the Age] by God Almighty. I have been granted such knowledge and resources for stamping out the evils that were spreading in the world, as cannot become available to anyone, unless they are bestowed by the special favour of God. (*Karāmatus-Sādiqīn, Ruḥānī Khazā'in Vol. 7, p. 45*)

This is the Man Who Loves the Messenger of Allāh^{sa}

On one occasion, I received the revelation, which indicated that there was a vigorous discussion in the High Assembly in Heaven, from which I

“I announce openly that if a person, whether Asian or European, comes to stay in my company, he will soon discover the truth of my statements.

understood that God desired the revival of the faith, but that the High Assembly had not yet been apprised of the identity of the person who would revive the faith, and this was the cause of vigorous debate. It was at this time that in a dream, I saw people searching for a Reformer. A man appeared, and said while gesturing towards me, ‘This is the man who loves the Messenger of Allāh.’ [in Arabic] This meant that the principal qualification for this mission was the love of the Holy Prophet^{sa}, and that this quality was to be found in me. (*Barāhīn Aḥmadiyya, Ruḥānī Khazā'in, Vol. 1, p. 598, sub footnote 3*)

Mission of the Promised Messiah^{as}

The reason for calling the Reformer of this age by the name of “the Promised Messiah” appears to be that his great task would be to put an end to the supremacy of Christianity, and to repel the attacks of the Christians, and to demolish their philosophy—which is opposed to the Holy Qur’ān—with strong arguments, and to fully convey to them the truth of Islām. The greatest calamity for Islām in this age consists of the philosophical attacks and religious criticisms by the Christians, which cannot be repelled without Divine support. It was necessary that someone should come from God Almighty to combat them. (*Ā'ina Kamālāt Islām, Ruḥānī Khazā'in, Vol. 5, p. 341*)

Our exalted Prophet^{sa} is forever alive. To keep him alive forever, God Almighty has ordained that his spiritual and law-giving

blessings should be extended to the Day of Judgment. Finally, as a continuation of his spiritual blessings, God has sent into the world the Promised Messiah^{as}—whose advent was essential for the completion of the edifice of Islām. It was necessary that the world should not come to an end until the dispensation of Muḥammad^{sa} had been provided with a spiritual Messiah as had been provided for the Mosaic dispensation. This is indicated in the verse: [translated as]

“Guide us in the right path – The path of those on whom Thou hast bestowed Thy blessings” (1:6-7).

Moses^{as} was provided with bounties which the earlier generations had lost, and Muḥammad^{sa} was provided with such bounties which the Mosaic dispensation had lost. Now the dispensation of Muḥammad^{sa} has replaced the Mosaic dispensation, but it is thousands of times higher in status. The ‘Like of Moses^{as}’ is more exalted than Moses^{as} and the ‘Like of the Son of Mary’ is more exalted than the Son of Mary^{as}. Not only did the Promised Messiah^{as} appear in the fourteenth century after the Holy Prophet^{sa} as Jesus, son of Mary^{as}, had appeared in the fourteenth century after Moses^{as}, but he appeared at a time when the condition of the Muslims was similar to the condition of the Jews at the time of the advent of Jesus son of Mary^{as}. I am that person! God does what He wills. Foolish is the person who fights Him and ignorant is the one who asserts in opposition to Him

that He should have done thus and thus, and not so and so. He has sent me with bright signs, which are in excess of ten thousand. (*Kashtī Nūh, Ruḥānī Khazā'in, Vol. 19, p.14*)

Denial Amounts to Disobedience of the Holy Prophet^{sa}

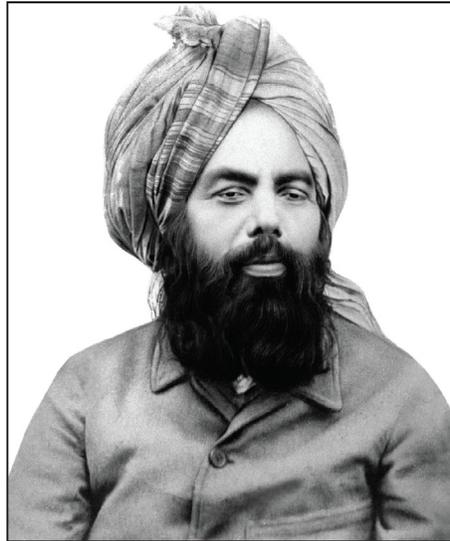
I am the Promised Messiah and God has openly manifested heavenly Signs in my support, everyone who in the estimation of God has been furnished with sufficient evidence regarding my advent as the Promised Messiah and has become aware of my claim, shall be held accountable, for no one can deliberately turn away with impunity from those who have been sent by God. The call for justice against this sin is not for myself, but is for the one for whose support I have been sent, that is, Hazrat Muḥammad Mustafa [the Chosen One]^{sa}. He who does not accept me is disobedient not to me but to him who had prophesied my advent. I hold the same belief with regard to believing in the Holy Prophet^{sa}. He who has heard the call of the Holy Prophet^{sa}, and has become aware of his advent and who, in the estimation of God, has been furnished with sufficient evidence regarding the Prophethood of the Holy Prophet^{sa}, and dies as a disbeliever, he would be condemned to eternal Hell. (*Haqīqatul-Wahi, English Translation, p. 222*)

What Would be the Status of the Holy Messenger^{sa} whose Servant I am!

I swear by Him in Whose hand is my life that if Jesus son of Mary^{as} had been present in my time he could never have done that which I can do, and never could he have shown greater signs than those shown by me, and he would have found me a greater recipient of Divine grace than himself. Now, when this is my status, just think what would be the status of the Holy Messenger^{sa} whose servant I am! That is Allāh's grace. He bestows it upon whomsoever He pleases. (*Kashtī Nūh, Ruḥānī Khazā'in, Vol. 19, p. 60*)

I am the Last Path

Blessed is he who has recognized me. Of all the paths that lead to God I am the last, and of all His lights I am the last.



The Promised Messiah^{as}

Unfortunate is one who departs from me, for without me all is darkness. (*Kashtī Nūh, Ruḥānī Khazā'in, Vol. 19, p. 61*)

The Servant of Aḥmad

Christians were proclaiming aloud that Jesus, on account of his nearness to God and on account of his high status, has no equal. Now God has proclaimed that He has created his parallel who is even better than him and is Ghulam Aḥmad, i.e., the servant of Aḥmad [the Holy Prophet^{sa}]

Life-giving is the cup of Aḥmad^{sa}

What a dear name is the name Aḥmad^{sa}

There are hundreds of thousands of Prophets^{as}

But, by God, the highest status is that of Aḥmad^{sa}

I have tasted of the fruit of the orchard of Aḥmad^{sa}

My garden is the word of Aḥmad^{sa}

Talk no more of the son of Mary^{as}!

Better than him is the servant of Aḥmad^{sa}

These are no idle or poetic thoughts, but are facts. If your experience tells you that I do not enjoy greater Divine support than the Messiah son of Mary^{as}, then you can count me a liar. God has decreed so, not for my own sake, but for the sake

of His Prophet^{sa}, who has been greatly wronged. (*Dafe'-ul-Bala, Ruḥānī Khazā'in, vol. 18, pp. 240-241*)

Significance of the Title 'Mahdi'

The one who was to come was named Mahdi, to indicate that he would acquire the knowledge of the faith from God Himself, and would not acquire the knowledge of the Qur'ān or Ḥadīth from a teacher. I can state on oath that such is my case. No one can prove that I have had a single lesson of the Holy Qur'ān or Ḥadīth or Tafsīr from any human being or have been the pupil of any commentator of the Holy Qur'ān or scholar of Ḥadīth. This indeed is the status of Mahdi, which has been bestowed upon me on the pattern of the Prophethood of Muḥammad^{sa}. I have been taught the mysteries of the faith directly, without any intermediary. (*Ayyāmus-Sulḥ, Ruḥānī Khazā'in, vol. 14, p. 394*)

Accept Me as One Who has Come from Heaven

My status is that of Prophets. Accept me as one who has come from heaven and all the altercations and dissensions which have divided the Muslims will at once be resolved. Whatever meanings are attributed to the Holy Qur'ān by him—who has come as an Arbiter and as a commissioned one of God—will be its true meaning and whichever Ḥadīth he affirms as true will be a true Ḥadīth. (*Malfuzāt, Vol. I, New edition, pp. 399*)

The Spiritual Commander-in-Chief

It is set out in an authentic Ḥadīth that he who fails to recognize the Imām of his age will die the death of ignorance.... This direction of the Holy Prophet^{sa} entails that every seeker after truth should continue to seek the true Imām.... The question arises: Who can be called the Imām of the age, and what are his characteristics, and in what respect is he to be preferred to other recipients of revelation and dreams and visions? The answer is that the Imām of the age is the person whose spiritual training is undertaken by God Almighty Himself Who invests his nature with such guiding light as enables him to overcome all philosophers and

logicians of the world in every kind of debate. He refutes the subtlest criticism of every description so well by his God-given power, that one is compelled to admit that he has come into the world equipped with all the resources needed for its reform and thus he was not to face humiliation before any opponent. He is the spiritual Commander-in-Chief of the Muslim forces and God Almighty designs once again to make the faith victorious at his hand. All those who seek shelter under his banner are also equipped with the highest capacities. He is bestowed all that is needed for reform and is endowed with all knowledge that is required for repelling objections and setting forth Islāmic excellences. (*Darurat-ul-Imām, Ruḥānī Khazā'in, vol. 13, pp. 472-477*)

Imām of the Age

It must be borne in mind that the expression 'Imām of the age' comprises the titles of Prophet, Messenger, *Muhaddath* and *Mujaddid*. Those who are not Divinely appointed for the reform and guidance of mankind and are not invested with the requisite excellences cannot be described as Imāms of the age even if they are saints or *Abdāl*. [A term used by the Sufis for the higher grade of saints.]

The question remains as to who is the Imām of this age who must, under Divine command, be obeyed by Muslims in general, the pious, the seers and the recipients of revelation. I have no hesitation in affirming that, by the Grace of God, I am this Imām of the Age. God Almighty has combined all the signs and conditions of the Imām in my person and has raised me at the turn of the century. (*Darūratul Imām, Ruḥānī Khazā'in, Vol. 13, p. 495*)

Titles of 'Prophet' and 'Messenger'

Having already seen with my own eyes the clear fulfillment of a hundred and fifty or so prophecies that I received from God, how can I deny for myself the title of Prophet or Messenger? When God Almighty Himself has so named me, how can I reject these titles, and how can I fear anyone but Him? I swear by God—Who



Masjid Aqsa, Qadian

has sent me, and to attribute imposture to Whom is to be accursed—that He has sent me as the Promised Messiah. As I believe in the verses of the Holy Qur'ān, so do I believe, without the difference of a particle, in that clear Divine revelation which has been vouchsafed to me, and the truth of which has been established by His successive signs. I can stand in the *Baitullāh* and swear that the holy revelation which descends upon me is the word of the same God, Who sent His Word to Moses^{as}, to Jesus^{as} and to Muḥammad the Chosen One^{sa}. The earth bore witness in my support and so did the heaven. In this way, the heaven and the earth have affirmed that I am the Vicegerent of Allāh. But in keeping with the prophecies, it was inescapable that I too should be denied. Therefore, those whose hearts are in veils do not accept me. I know well that God will surely support me as He has always supported His Messengers. None can ever succeed against me. (*Eik Ghalati Ka Izālah, Ruḥānī Khazā'in, vol. 18, p. 210*)

All Prophethood has now come to an end, except for the Prophethood of Muḥammad^{sa}

I swear in the name of God that as He spoke to Abraham^{as} and to Isaac^{as} and to Ishmael^{as} and to Jacob^{as} and to Joseph^{as} and to Moses^{as} and to Jesus son of Mary^{as} and, last of all, to our Holy Prophet^{sa} in such a manner that He vouchsafed to him the most luminous and holy revelation, in the same way He has also honored me with His converse. This honor has been bestowed upon me only on account of my obedience to the Holy Prophet^{sa}. Had I not been one of his followers and had I not obeyed him, I would never have been honored with such Divine converse even if my good deeds had piled up as high as the mountains. All Prophethood has now come to an end except the Prophethood of Muḥammad^{sa}. No law-bearing Prophet can now come, but a non-law bearing Prophet can come, provided he is a follower of the Holy Prophet^{sa}. In this way I am both a follower and a Prophet. My Prophethood—i.e., converse with God—is a reflection of the Prophethood of the Holy Prophet^{sa} and nothing more. It is the same Prophethood of Muḥammad^{sa} that has manifested itself in me. (*Tajalliyāt Ilāhiyah, Ruḥānī Khazā'in, vol. 20, pp. 411-412*)

“No law-bearing Prophet can now come, but a non-law bearing Prophet can come, provided he is a follower of the Holy Prophet^{sa}.”

“All scholars who have preceded me are agreed that this universal triumph would be achieved in the time of the Promised Messiah.

Had I been an impostor I would have been destroyed

I have repeatedly affirmed that the revelation which I put forth is certainly and absolutely the word of God, as the Holy Qur’ān and the Torah are the word of God, and I am a Prophet of God by way of reflection. Every Muslim is bound to obey me in religious matters, and is bound to accept me as the Promised Messiah. Everyone whom my call has reached and does not accept me as *Hakam* (The Arbiter) and does not believe in me as the Promised Messiah and does not esteem the revelation that is vouchsafed to me as coming from God, is accountable in heaven—even if he is a Muslim—for he has rejected that which he had to accept at its time. I do not say merely that had I been an impostor I would have been destroyed, but I also affirm that I am true in my claim like Moses^{as}, Jesus^{as}, David^{as} and the Holy Prophet^{sa}. God has exhibited more than ten thousand signs in my support. The Holy Qur’ān bears witness for me and so does the Holy Prophet^{sa}. (*Tohfatur-Nadwah, Ruḥānī Khazā’in, vol. 19, pp. 95-96*)

Triumph of Islām

Since the period of the Prophethood of the Holy Prophet^{sa} extends to the Day of Judgement and he is *Khātamul A’biyā’* (*Seal of Prophets*) God did not so design that mankind should be united in one faith during his lifetime, for this would have marked the end of his era, and one could be led to think that since the task that had been assigned to the Holy Prophet^{sa} had been completed, his Prophethood had also come to an end. God, therefore, left the unification of mankind and their acceptance of one faith for the latter part of the Prophethood of Muḥammad^{sa}, which will also be the time of the approach of the Day of Judgement. For this purpose,

God appointed a deputy from among this very Ummah, who was named the Promised Messiah and also *Khātamul-Khulafā’*. Thus the Holy Prophet^{sa} stands at the beginning of his Prophethood, and the Promised Messiah stands towards the end of it. It was necessary that this world should not come to an end until after the appearance of the Deputy of the Prophet, as the unification of mankind was destined to take place in his time. This is set out in the verse, “He it is Who has sent His Messenger^{sa} with perfect guidance and the True Religion so that He may bring about its triumph over all the religions of the world . . .” (61:60). All scholars who have preceded me are agreed that this universal triumph would be achieved in the time of the Promised Messiah. (*Chashma Ma’rifat, Ruḥānī Khazā’in, Vol. 23, pp. 90-91*)

I am Prophet by Way of Reflection

I have been bestowed two titles by God Almighty. One of these is the title of a follower, as indicated by my name Ghulam Aḥmad. The second title given to me, by way of reflection, is that of Prophet, since God Almighty has named me Aḥmad in the earlier parts of *Barahin Aḥmadiyya* and addressed me repeatedly by that name. This was an indication that I am a Prophet by way of reflection. Thus, I am an *Ummati* [follower of the Holy Prophet^{sa}] and also, by way of reflection, a Prophet. This is also indicated in the revelation set out in the earlier parts of *Barahin Aḥmadiyya*:

Every blessing is from the Holy Prophet^{sa}.

Thus, greatly blessed is the person who taught—the Holy Prophet^{sa}—and, thereafter,

blessed is the one who was taught—this humble one.

Therefore, through perfect obedience, I was named an *Ummati* and having acquired the full reflection of Prophethood, my title became *Nabī*. Thus, I acquired two titles. (*Barahin Aḥmadiyya, Part V, Ruḥānī Khazā’in, Vol. 21, p. 360*)

I am a Messenger without a new Shari’ah

Wherever I have denied being a Prophet or a Messenger, it has only meant that I have not brought a permanent and independent Shari’ah, nor am I a Prophet in my own right. But I am a Messenger and a Prophet without a new Shari’ah in the sense that—because of the inner grace that has been bestowed upon me on account of my obedience to the Holy Prophet^{sa}, and because I have received his name—God reveals the unseen to me. I have never denied being a Prophet in this sense, and it is only in this sense that God has called me Prophet and Messenger. Thus, even now I do not deny being a Prophet and a Messenger in this sense. When I say, “I am not a Messenger and have not brought a book”, I only mean that I am not the bearer of a new Shariah. It must, however, be remembered and never forgotten that, despite my having been called Prophet and Messenger, I have been informed by God that all this grace is not bestowed directly upon me but there is a holy one in heaven, i.e., Muḥammad, the Chosen One^{sa}, whose spiritual grace accompanies me. Because of this intermediary link and having been named Muḥammad and Aḥmad, I am both a Messenger and a Prophet—one who is sent by God and one to whom God discloses news of the unseen. In this manner, the Seal of Prophethood has been fully safeguarded, for I have only been given this name by way of reflection through the mirror of love. If a person is chagrined over this revelation in which God Almighty has called me Prophet and Messenger, it is foolish on his part, for my being Prophet and Messenger does not break the Divine seal. (*Eik Ghalati Ka Izālah, Ruḥānī Khazā’in, vol. 18, pp. 210-211*)

THE PROMISED MESSIAH^{AS} MENTIONED IN THE OAKLAND TRIBUNE (CALIFORNIA) IN 1887

Ghulam Misbah, Professor Jāmi‘a Aḥmadiyya Canada

The Promised Messiah, Hazrat Mirzā Ghulām Aḥmad of Qādiān^{as} was commissioned by God to regenerate mankind through meekness and humility. Fulfilling this divine task, the Promised Messiah^{as} wrote a leaflet, inviting accredited representatives of world religions in India to witness the heavenly signs as proofs of Islām’s truthfulness. In order to give his task international publicity, he also produced the English translation of the leaflet and sent it to Europe and America. Amongst those who established further contact with the Promised Messiah^{as} was a gentleman from St. Louis (Missouri, USA) named Alexander Russel Webb (1846-1916). The Promised Messiah’s^{as} correspondence with Mr. Webb is published in his book *Shahna-e-Haqq*¹. Based on the correspondence, it is evident that the communication between them took place in 1886, and as a result of it, Mr. Webb embraced Islām.

Needless to say, the world was enticed by the astounding vigor and enthusiasm by which the Promised Messiah^{as} propagated the excellences of Islām. The correspondence of the Promised Messiah^{as} and Mr. Webb was reported in newspapers, both in India and USA. Hazrat Khan Zulfīqar Ali Khan Gohar^{ra} (1869-1954) states that the first time he heard about the Promised Messiah^{as} was when he came across his letter to Mr. Webb, published in a newspaper *Riaz ul Akhbar*, Gorakhpur, (UP, India) in 1888². A daily newspaper, *The Oakland Tribune* from Oakland, California also reported this matter in its edition of August 27, 1887 in an article titled, “A Moslem Proselyting for God and the Prophet”.

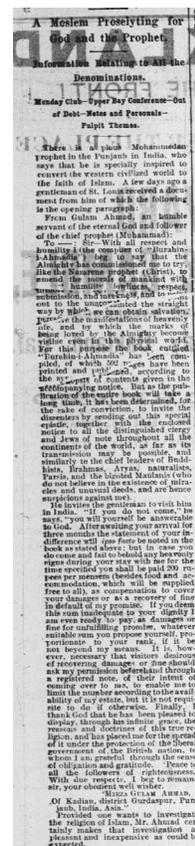
It said:

There is a pious Mohammedan prophet in the Punjab in India, who says that he is specially inspired to convert the western civilized world to the faith of Islām. A few days ago a gentleman of St. Louis received a document from him of which the following is the opening paragraph:

From Ghulam Aḥmad, an humble servant of the eternal God and follower of the chief prophet (Muḥammad):

To ___ : Sir,

With all respect and humility[,] I (the compiler of “Burahin-i-Aḥmadia”) beg to say that the Almighty has commissioned me to try, like the Nazarene prophet (Christ), to amend the morals of mankind with utmost humility, lowliness, respect, submission and meekness and to point out to the unacquainted the straight way by which we can obtain salvation, perceive the manifestations of heavenly life, and by which the marks of being loved by the Almighty become visible even in this physical world. For this purpose the book entitled “Burahin-i-Aḥmadia” has been compiled and published, according to the synopsis of contents given in the accompanying notice. But as the publication of the entire book will take a long time, it has been determined, for the sake of conviction, to invite the dissenters by sending out this special epistle, together with the enclosed notice to



Original clipping from the
The Oakland Tribune, 1887

all the distinguished clergy and Jews of note throughout all the continents of the world, as far as its transmission may be possible, and similarly to the chief leaders of Buddhists, Brahmas, Aryas, naturalists, Parsis, and the bigoted Maulawis (who do not believe in the existence of miracles and unusual deeds, and are hence suspicious against me).

He invites the gentleman to visit him in India. “If you do not come,” he says, “you will yourself be answerable to God. After awaiting your arrival for three months the statement of your indifference will ipso facto be noted in the book as stated above; but in case you do come and fail to behold any heavenly signs during your stay with me for the time specified you shall be paid 200 rupees per mensem (besides food and accommodation, which will be supplied free to all), as compensation to cover your damages or as a recovery of fine in default of my promise. If you deem this sum inadequate to your dignity I am even ready to pay, as damages or fine for unfulfilling promise, whatever

Continued on page 13

INDIGENOUS DESK OF CANADA REPORT, CALGARY

FIRST NATIONS SAMSON CREE YOUTH WINTER
CAMP INVITES AḥMADIYYA COMMUNITY.

Zain Hafiz, Edmonton

On December 27, 2018, members of Majlis Khuddāmul Aḥmadiyya Edmonton and Calgary participated in a basketball tournament arranged by the First Nations Samson CREE. The purpose of participating in this event was to continue building relations with indigenous communities and in particular with their youth, as per instructions of Hazrat Khalifatul-Masīḥ V^{aa}. The tournament was hosted at the Ermineskin Junior High School. Along with the Khuddam, two Murabbiān Silsila also attended the event. Murrabī Silsila Calgary, Asif Arif Ṣāḥib gave an introduction of the Jamā'at to the players, and Murabbī Silsila Edmonton, Nasir Mahmood Butt Ṣāḥib presented gift bags to the hosts. The event was attended by 26 members of Jamā'at at Calgary and Edmonton. The event was well attended by the local Indigenous community.

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Khuddām with Murabbi Silsila Asif Arif Ṣāḥib



Audience watching the basketball tournament

REPORT: FINANCE REFRESHER COURSE JAMA'AT BRAMPTON

By the grace of Allāh the Almighty, the National Finance Department of Aḥmadiyya Muslim Jamā'at Canada is holding a series of Refresher Courses throughout the country to assist local finance teams. On December 2, 2018, a Refresher Course was held for Jamā'at Brampton in the newly built Mubarak Mosque. The finance team of Jamā'at Brampton including local halqajāt were invited. The program started with a recitation of the Holy Qur'ān and its translation. Respected Khālīd Na'eem Ṣāhib, National Secretary Māl, presided over the session. In his opening remarks, he introduced the National Finance Team and stated the purpose of organizing this course—to refresh relevant knowledge, responsibilities, and to resolve issues encountered by local finance teams.

The key points that were addressed in this refresher course were to give Chanda on the prescribed rates and based on your true income. In regard to this, all members of the Jamā'at, the office bearers of the Jamā'at and the auxiliary organizations need to re-evaluate ourselves and see if we are up to the standard that is expected of us.

While drawing the attention of the the Jamā'at members towards offering their compulsory donations, National Secretary Ṣāhib also read out the following passages from the Friday sermon of Syednā Hazrat Khalīfatul-Masīḥ IV^{rh}:

You should always be true and straightforward in your dealings with Allāh, Who is the Bestower and the Provider. Only then will your sacrifices be of any use to you and you will inherit even greater blessings. Why should you fear to spend in the



Finance Refresher Course in session

way of Allāh? It is this spending which is the source of your income and blessings. At the time of the Promised Messiah^{as}, some of the Companions^{sa} who presented small amounts to him had to make great sacrifices to do so. But their progeny has become the recipient of such Divine bounties that even in worldly affairs, it is hard to recognize them; so wonderfully have their possessions been blessed.

Allāh has said: *ومصارقتهم ينفقون*, which means that there is a continuous flow of spending from the believers in the way of Allāh; that Allāh keeps providing for them and they never stop spending. This is the blessed spring, which was made to flow through the Holy Prophet^{sa}, and to guarantee whose continuous existence we have been created. We, who have been assigned the task of providing the whole world with the drink of this spring, have to keep it filled with our sacrifices. But, remember, this spring is the pool of the sacrifices of a Holy Prophet^{sa}, therefore, not a single impure drop should find its way into it. Not a particle of the ego must become part

of it. Otherwise, you shall not be allowed to remain among those who offer sacrifices. With this fear in your hearts, you should keep scrutinizing yourselves and keep praying that may Allāh Almighty keep this financial institution clean in every aspect and protect it from the adulteration of our egos. The truth is that if a part of the Jamā'at were to adhere to Taqwa in this regard, were not to fear anyone other than Allāh, were not to be guilty of *Shirk*, and were to stand firm on the principle that whatever they offer in the way of Allāh, they shall do it truthfully, then today our Chandas can double without having to increase the rate. (Friday Sermon, July 23, 1982, qtd. in *Weekly Badr*, Qadian, November 4, 1982)

Further guidance and information were given to local finance teams in regard to donating Chanda online through the newly launched website www.amjinc.ca. Various other topics were also covered in the refresher course, such as Zakāt, Nizām Wasiyat, and the ABS system. In the end, the attendees had the opportunity to ask questions.

VISIT TO BAITUL KARIM MOSQUE, CAMBRIDGE

Matiullah Mahmood, Secretary Jā'idād & Diyāfat

On December 16, 2018, Respected National Amīr Şāhib Jamā'at Canada visited our newly renovated mosque in Cambridge, Baitul Karim Mosque. Respected Amīr Şāhib, along with some other guests, arrived on premises at 11:00 am and were given a tour of the facility. By the grace of Allāh, the mosque has a capacity of 300 worshippers. It is equipped with CCTV cameras and an alarm system for security. At 1:00 pm many members of the Jamā'at met with respected Amīr Şāhib. Following this, a meeting of the 'Āmila was held. Following this, a General Body Meeting was held with the Jamā'at (Brantford & Waterloo/Kitchener), which began with recitation of the Holy Qur'ān and a poem. This was followed by an address of Respected Amīr Şāhib.

Following this program, Amīr Şāhib along with a few other members visited a local church at approximately 5:30 pm. The envoy was received warmly by the church who was very hospitable. During the visit, an introduction to the Jamā'at was given with a brief dialogue and a brief Q/A session. In addition, some Jamā'at literature was shared with the church members. The visit ended at about 6:30 pm.



"Surely, all believers are brothers ..." (49:11)



In session at Baitul Karim Mosque



Respected Amīr Şāhib speaking with a church member



Having a dialogue with the local church



AHMADIYYA MUSLIM JAMAAT
INTERNATIONAL

Ahmadīyya Muslim Jamā'at Press Releases

January 22, 2019

HEAD OF AḤMADIYYA MUSLIM COMMUNITY ADDRESSES AḤMADIYYA BOARD OF ARBITRATION'S CENTENARY INTERNATIONAL REFRESHER COURSE

Aḥmadiyya Board of Arbitration celebrates its centenary

On January 20, 2019, 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 International Refresher Course for the Aḥmadiyya Board of Arbitration (*Dārul Qaḍā'*) to mark 100 years since the committee's establishment. 114 representatives of the attended from 15 countries for the weekend event held at the Baitul Futūḥ Mosque in southwest London on January 19-20, 2019.

During his address, His Holiness^{aa} drew the attention of the attendees towards fulfilling their responsibilities as

arbitrators, according to the esteemed standards of justice and truthfulness outlined in the Holy Qur'ān and by the Holy Prophet Muḥammad^{sa}.

Expressing his pleasure over the committee having been established for 100 years, Hazrat Mirzā Masroor Aḥmad^{aa} said:

With the Grace of Allāh the Almighty, it has been 100 years since the establishment of *Dārul Qaḍā'* in the Aḥmadiyya Muslim Community. We are gathered here today so that upon completion of 100 years we show gratitude to God that He has enabled us to administer this institution for 100 years and has given us the

opportunity to serve within it.

Hazrat Mirzā Masroor Aḥmad^{aa} continued by saying:

Certainly, it is only the Grace of Allāh the Almighty that he has enabled *Dārul Qaḍā'* to continue for the past 100 years. Nevertheless, a member of *Dārul Qaḍā'* can only be a true recipient of the beneficence associated with this institution if he fulfills the prerequisite responsibilities that are entrusted to him.

Speaking of the weight of responsibility upon the arbiters, His Holiness^{aa} said that upholding the requirements of justice was of paramount importance



PRESS RELEASES

and that no decision should ever be taken lightly.

Hazrat Mirzā Masroor Aḥmad^{aa} said: “The arbiters have very important responsibilities. Therefore, they should make every decision wisely, with due diligence and must utilise all their capabilities to uphold the highest standards of justice at all times... Every matter must be pondered over in detail and should not be taken lightly.”

To outline the standards of justice expected by Islām, His Holiness^{aa} quoted chapter 5, verse 9 of the Holy Qur’ān which states: “O ye who believe! Be steadfast in the cause of Allāh, bearing witness in equity; and let not a people’s enmity incite you to act otherwise than with justice. Be always just, that is nearer to righteousness. And fear Allāh. Surely, Allāh is aware of what you do.”

His Holiness^{aa} said that this verse contains detailed guidance and exhorts the readers to keep in view that God Almighty is aware of what is in people’s hearts. Decision makers in particular therefore should deliver their verdicts and opinions with complete sincerity and maintain the highest standards of integrity and impartiality at all times. His Holiness^{aa} continued by saying that the Holy Qur’ān requires such standards of justice that a person must be ready to testify against himself or his close relatives in order to uphold the truth.

Speaking of the level of piety that the arbiters must strive to attain, Hazrat Mirzā Masroor Aḥmad^{aa} said: “It is necessary that an arbiter should analyse and ask himself whether he would be able to bear witness against himself if he himself was a claimant in a case. Would they be able to uphold absolute truth in

all circumstances?”

His Holiness^{aa} continued by saying that the demands of justice required for the members of *Dārul Qaḍā’* to be truly God-fearing. Furthermore, it was necessary that each arbiter analysed the facts of each case carefully and prayed sincerely before reaching a decision.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

For our arbiters, it is not enough to only know the law, or the teachings of Islām or for him to possess sound opinion, rather being righteous is also of crucial importance. In order to attain righteousness, one must have a strong relationship with God Almighty and so each arbiter should engage in special prayers during the proceedings of a case and when reaching a verdict.

His Holiness^{aa} further stated that in any case or proceedings, both parties should be listened to without prejudice and should be given ample time and attention. His Holiness^{aa} also said that regular refresher courses should be organised at a national level in order to revise the responsibilities of *Dārul Qaḍā’* and its members, such as how to conduct proceedings impartially and how to draft decisions.

Hazrat Mirzā Masroor Aḥmad^{aa} concluded his address and prayed that may Allāh enable us all to fulfill our responsibilities whilst upholding the lofty standards of justice! May Allāh enable us to implement all that we have learnt and discussed in this refresher course!

The event concluded with a silent prayer followed by dinner and photos with the delegates.



ANNOUNCEMENTS

CONGRATULATIONS



AHSAN AHMAD KHAN

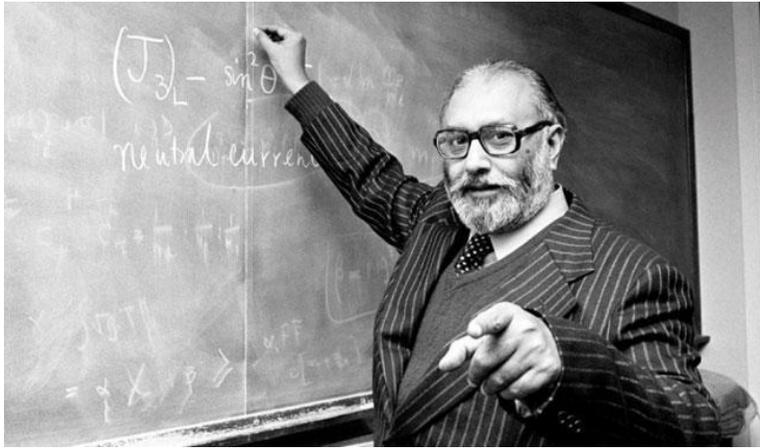
Allāh the Almighty has blessed Naeem Aḥmad Khan Ṣaḥīb and Safia Nuzhat Ṣaḥiba of Vaughan East with a baby boy, Ahsan Aḥmad Khan, on Thursday, August 2, 2018. Ahsan Aḥmad Khan is the paternal grandson of Waseem Aḥmad Khan Ṣaḥīb and Musarrat Shazia Ṣaḥiba of Vaughan East, and the maternal grandson of Muḥammad Saddiq Ṣaḥīb and Mansoor Sadiq Ṣaḥiba of Darul Yaman, Rabwah, Pakistan.

Ahsan Aḥmad Khan is blessed to be the progeny of a Companion of the Promised Messiah^{as}, Hazrat Munshi Diyanat Khan Ṣaḥīb^{ra}, who was amongst the first 313 Companions of the Promised Messiah^{as}.

May Allāh give Ahsan Aḥmad Khan Ṣaḥīb, a long, healthy, and blessed life, and make him a source of delight for his family. Amīn!

In the name of Allah, the Gracious, the Merciful

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



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Hifzul Qur'an School Application deadline: March 30, 2019

Orientation: April 10, 2019

Interview: 28-30 May 2019

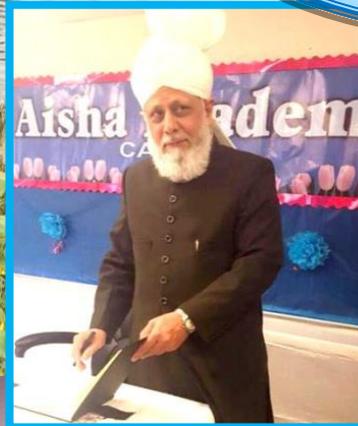


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Application Deadline:

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- Applicant must have completed one reading of the Holy Qur'an
- 9-11 years
- Application form can be downloaded from:
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or acquired from the Mission House (Maple)
- Forward filled application to Principal Jamia by **March 23, 2019**:

Jamia Ahmadiyya Canada
10610 Jane Street, Maple,
Ontario, L6A 3A2, Canada
Phone: 905-832-6680 Ext. 3012
Fax: 905-832-7767

Email:
registrar@jamiaahmadiyya.ca

- **Orientation Session:**
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- عمر 9 سے 11 سال تک ہو۔
- درخواست فارم ویب سائٹ یا ایوانِ طاہر سے حاصل کریں۔
- معلوماتی پروگرام: 6 اپریل 2019 کو منعقد کیا جائے گا۔



La Gazette

AHMADIYYA

mars 2019

CANADA 



DU SAINT CORAN

Au nom d'Allāh, le Gracieux, le Miséricordieux.

Dis : «O vous mécréants!

Je n'adorerai jamais ce que vous adorez ;

Et vous n'êtes pas adoreurs de Ce Que j'adore.

Et je ne suis pas adoreur de ce que vous avez adoré.

Et vous n'êtes pas en train d'adorer de Ce Que j'adore.

A vous votre religion, et à moi ma religion. »

(Sourate Al-Kāfirūn)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴿٢﴾

لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٣﴾

وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ ﴿٤﴾

وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ﴿٥﴾

وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ ﴿٦﴾

لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٧﴾

Amīr Jamā'at : Lal Khan Malik

En charge bureau francophone : Nabil Mirza

Éditrice : Madeeha Goharbar

Contributeurs : Sajid Muslun

Directeurs Artistique : Urooj Khan

LES DIRECTIVES DU CALIFE^{AA}

Dévoués compagnons du Saint Prophète Muhammad^{sa}

Résumé du sermon du vendredi 25 janvier 2019, prononcé par Sa Sainteté le Calife, Hazrat Mirza Masroor Ahmad (qu'Allah soit son aide), à la mosquée Baitul-Futuh à Londres.

Huzoor^{aa} évoque le compagnon Tufail bin Harith^{ra}. Il appartenait à la tribu Quraish et sa mère se prénomme Sukhaylah bint Khuzai.

Le Saint Prophète Muhammad^{sa} avait établi un lien de fraternité entre Tufail et Mundhir bin Muhammad, bien que certains récits laissent présager qu'il s'agirait plutôt de Sufyan bin Nasr.

Ayant pris part aux affrontements de Badr, d'Uhud et celui de Khandaq, Tufail bin Harith^{ra} mourut en l'an 32 Hijri. Il avait 70 ans.

~ Sulaim bin Amr^{ra} était un Ansari qui appartenait à la tribu Khazraj. Il avait pris le serment d'allégeance en compagnie de 70 autres Ansars. Il avait participé à la bataille de Badr et mourut en martyr à Uhud.

~ Sulaim bin Harith Ansari^{ra} appartenait au clan Banu Dinar de la tribu Khazraj. Il est dit que ce compagnon était un esclave des Banu Dinar, alors que d'autres sont d'opinion qu'il serait le frère de Zahaq bin Harith^{ra}. Il avait participé à la bataille de Badr et mourut à Uhud. Sulaim bin Milhan^{ra}, oncle d'Anas bin Malik^{ra}, avait participé aux affrontements de Badr et celui d'Uhud. Lui et son frère, Haram bin Milhan^{ra} de nom, trouvèrent la mort durant l'incident de Bir Ma'una.

~ Après qu'Amir bin Ja'far eût demandé au Prophète^{sa} d'Allah d'envoyer quelques compagnons dans le but d'introduire sa tribu à l'Islām, le Saint Prophète^{sa}, qui a priori était peu disposé à l'idée d'envoyer ses compagnons au Nejd, accepta finalement la proposition quand Amir promit qu'il leur accorderait protection.

~ Ainsi, le Saint Prophète^{sa} envoya une délégation de 70 Qari et désigna Mundhir bin Amr Saidi comme chef. Quand les fidèles arrivèrent près de la tribu Banu Sulaim, Haram bin Milhan^{ra} fut envoyé vers Amir bin Tufail, afin de lui présenter le message du Saint Prophète^{sa}.

Amir bin Tufail, ne se souciant point de ce que disait le message, tua Haram bin Milhan^{ra}.

~ Ayant failli dans sa quête de persuader au clan Banu Sulaim de s'attaquer au musulman, Amir bin Tufail se tourna vers les clans Sulaim bin Usaya, Zakwaan et Rihil, qui acceptèrent de l'accompagner.

~ S'apercevant que Haram bin Milhan^{ra} prenait du temps à retourner, la délégation musulmane s'avança vers les assaillants, et s'ensuivit alors un affrontement durant lequel les mécréants, en surnombre, tuèrent les membres de la délégation envoyée par le Saint Prophète^{sa}.

L'ange Gabriel informa le Saint Prophète^{sa} des salutations que lui avaient prodiguées les compagnons Sulaim bin Milhan^{ra} et Hakam bin Kisan^{ra} avant d'être tué.

Ce jour-là, les musulmans s'étaient vaillamment battus bien qu'ils n'avaient à leur disposition que très peu d'équipements.

~ Sulaim bin Qais Ansari était le frère de Khaulah bint Qais, et cette-dernière était la femme de Hamza^{ra}.

Sulaim avait participé aux Ghazwah de Badr, Uhud, Khandaq ainsi que toutes les batailles subséquentes menées par le Saint Prophète^{sa}. Ce compagnon mourut durant le règne de Hazrat Uthman^{ra}.

~ Thabit bin Thalaba^{ra}, aussi connu par l'épithète Al-Jidh était un brave compagnon du Saint Prophète^{sa}. Il était présent à Aqaba avec 70 Ansar.

Il avait participé aux affrontements de Badr, Uhud, Khandaq, Khaibar et Taif, où il tomba en martyr. Il était présent au traité de Hudaibiyah ainsi que durant la conquête de la Mecque.

~ Simak bin Sa'd^{ra} est un autre compagnon du Saint Prophète^{sa}. Son père se prénomme Sa'ad bin Thalaba. Il appartenait à la tribu Khazraj. Il avait participé aux batailles de Badr et d'Uhud.

~ Jabir bin Abdillah^{ra} était un compagnon du Saint Prophète^{sa}, l'un des six premiers Ansar à s'être adhéré à l'Islām durant l'ère Mecquoise. Il avait participé à toutes les batailles menées par le Saint Prophète^{sa}.

~ Mundhir bin Amru bin Khunais^{ra} – vétéran de Badr et d'Uhud – était un compagnon du Saint Prophète^{sa}. Il

savait lire durant la *Jahiliyya* (temps de l'ignorance). Le Saint Prophète^{sa} avait établi un lien de fraternité entre Mundhir et Tulaib bin Amr.

~ Huzoor^{aa} évoque quelques récits concernant Mundhir bin Amru, tiré du livre *Şirat Khatamun Nabiyyin*.

THÉOCRATIE OU LAÏCITÉ?

VERSION FRANÇAISE D'UN DISCOURS PRONONCÉ PAR HAZRAT MIRZA TAHIR AHMAD^{RA}

À l'occasion d'un séminaire inter-religieux organisé par l'IRIS (Inter-Religious Consul in Surinam) au Surinam, le 03 juin 1991.

Bismillah hirrahmaan nirrahim.

Monseigneur, Monsieur le Secrétaire Général, Distingués membres, Mesdames, Messieurs –

Je vous remercie de l'honneur distinctif que vous me faites ce soir en me privilégiant d'être le premier dans l'histoire de ce Conseil à avoir été invité à prendre la parole.

Il est un fait : l'occasion est historique. Elle me permettra de partager mon point de vue et mon expérience avec vous dans un esprit rationnel, franc, impartial, dépassionné, calme et civilisé. Cette franchise dans le dialogue nous permettra d'atteindre aisément l'objectif principal qu'est une meilleure compréhension mutuelle des uns et des autres. Je suis d'autant plus ravi de votre engagement dans cette noble voie que ce dont nous avons tous le plus besoin dans les divers aspects de notre vie est justement – un dialogue franc et une meilleure entente.

Mon discours concerne le rapport entre la Sharia et la politique, la Sharia en tant que telle, ainsi que son application pratique. Mais avant d'entamer le sujet, je souhaite vous présenter mes excuses car je crains fort de ne pouvoir rendre justice à la problématique vu son étendu et le temps limité imparti. Quoi qu'il en soit, je vais essayer d'être bref tout en restant le plus complet possible.

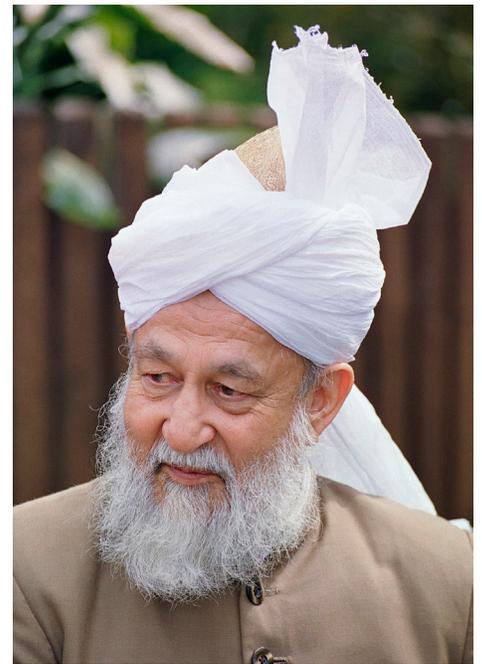
L'on assiste aujourd'hui dans la plupart des pays musulmans à un foisonnement de controverses à ce sujet. Il n'y a pas

longtemps, le Pakistan s'est retrouvé pris dans la nasse des polémiques, violentes parfois. D'une manière générale, les on-dit plébiscitent que si la population majoritaire d'un pays est constituée de musulmans, ceux-ci ont le devoir – non, plutôt l'obligation – d'y instaurer la Sharia come loi nationale. L'argumentaire décline que si les musulmans jurent foi au Saint Coran, reconnaissent sa complétude tant par rapport à chacune des activités de l'homme que par rapport à toutes les facettes de son comportement, ce sera le comble de l'hypocrisie que de se confiner à la rhétorique seulement. La conclusion logique qui en découle est l'institution de la Sharia comme la seule loi acceptable dans le pays. Voilà donc en quelques mots à quoi se résument les arguments avancés par les tenants d'une législation nationale basée sur la Sharia.

A l'opposé, leurs contradicteurs relèvent de nombreuses difficultés, non seulement dans les domaines législatifs et constitutionnels, mais aussi dans toutes les configurations de sa mise en application.

Tout d'abord, il faudrait comprendre pourquoi il est impossible d'appliquer ou imposer la Sharia à un peuple qui, d'un point de vue pratique dans sa vie quotidienne, n'en a cure de l'idéal islamique; le contraire serait plutôt de mise. Si évoluant dans un cadre de liberté, les gens (musulmans) ne pratiquent pas l'Islam, faudra-t-il s'attendre à ce qu'il en soit différemment en donnant force de loi à la Sharia? C'est l'une des questions qui surgissent fréquemment au centre des débats toujours très animés. Néanmoins pour mieux saisir le sujet dans sa totalité, un certain nombre de considérations méritent d'être retenues.

Je pécherai par défaut si je ne vous informe pas que moi aussi, j'ai participé au débat qui eut lieu au Pakistan, mais indirectement. A travers des entretiens ou par courrier, j'ai largement élucidé la question pour bon nombre de Pakistanais qui ne demandaient pas mieux que comprendre. Servant de relais avec les médias, ces personnes ont indirectement transmis mon opinion, pas nécessairement verbatim, dans la presse pakistanaise.



Tout le monde s'accorde à reconnaître que la Sharia est la loi de l'Islam, la loi religieuse des musulmans. Or, la véritable question demeure de savoir comment et dans quelle mesure cette loi peut être transformée en un système législatif adaptable au fonctionnement d'un gouvernement politique. Et pour tout compliquer, toute une panoplie de problèmes se greffent par-dessus à loisir. Si par exemple, l'on reconnaît le

« Au départ, toute religion est une et indivisible, mais avec le temps, la discorde s'instaure, des clivages et des schismes apparaissent et se multiplient. »

droit d'un pays musulman d'imposer la Sharia à toute sa population, dès lors, au nom du principe égalitaire, l'on devra en faire autant pour tout autre pays indépendamment de sa majorité religieuse.

Une telle ligne de conduite ne manquera pas d'allumer de nombreux foyers de conflits dans le monde, tant politiques que politico-religieux. Toutes les lois religieuses, malgré leurs contradictions patentes, seraient bien entendu attribuées à Dieu. Tout ceci ne pourrait qu'être source d'une grande confusion ou les gens finiraient par perdre leur foi en un Dieu Qui dit 'blanc' à celui-ci et 'noir' à celui-là, et Qui les oblige à imposer les uns sur les autres 'Sa Loi' pour rendre témoignage de leur foi.

Il est facile d'imaginer ce qui se passerait en Inde si la loi religieuse hindoue était imposée à la minorité musulmane. Malheureusement, cette idée extrémiste trouve sournoisement un écho de plus en plus favorable dans la population indienne d'obédience hindoue, surtout peut-être par réaction à ce qui se passe dans certains pays musulmans. Si jamais cette éventualité devait se produire, qu'advierait-il à la population musulmane de l'Inde? Bien sûr, le problème n'est pas spécifiquement indien. Si Israël décidait d'imposer la loi du Judaïsme - le Talmud - à sa population, forcément, la vie deviendrait impossible pour un non-juif. Et si les chrétiens et les bouddhistes décidaient eux aussi d'appliquer leurs droits?

LA PARTICIPATION AU POUVOIR LEGISLATIF

L'un des fondements principaux qui sous-tend le concept même de l'État est le droit inaliénable qu'a tout natif d'un État de participer à sa législation. C'est un principe fondamental auquel doivent souscrire tous ceux concernés par la politique et le droit international.

Selon le concept laïque de l'État, tout natif d'un État laïque, quelle que soit la race, sa couleur ou sa religion jouit automatiquement des droits fondamentaux qui y sont en vigueur. Parmi ceux-ci figure l'inaliénable droit de participation au pouvoir législatif.

Bien évidemment, les partis vont et viennent, les majorités d'aujourd'hui devenant les minorités de demain. Les souhaits et désirs de tout un chacun ne peuvent pas être satisfaits. Mais en principe pour toutes les questions d'intérêt commun, chacun a une chance égale d'exprimer son opinion, même si c'est dans l'opposition. Qu'advierait-il si une loi religieuse était instaurée comme loi d'État quelque part? Si la Sharia devait être imposée dans un quelconque pays, tous ses habitants non-musulmans deviendraient automatiquement des citoyens de deuxième, voire de troisième ou de quatrième ordre, perdant du coup leur droit dans la gestion des affaires du pays.

Il fait noter que le problème ne concerne pas que les non-musulmans; il se complique au sein même de la communauté musulmane avec les diverses interprétations contradictoires des textes coraniques que font les différents savants musulmans. Le Livre de l'Islam a été révélé par Dieu, mais les savants musulmans revendiquent le droit de l'interpréter.

LA SOUMISSION DU POUVOIR LEGISLATIF AUX LEADERS RELIGIEUX

En cas de litige, le corps législatif se retrouverait contraint de se soumettre à l'opinion de ces savants, spécialistes de l'interprétation du Saint Coran, ou du moins prétendus l'être. Quelle va être la relation entre une assemblée élue pour légiférer et quelques leaders religieux qui vont s'écrier : « Ce que proposez s'oppose aux principes fondamentaux de l'Islam! » Quelle voix devrait-on

écouter? D'un côté, c'est apparemment la voix de Dieu que l'on entend derrière ces personnes; mais, je le répète, ce n'est qu'un faux-semblant. De l'autre, c'est la voix du peuple dans sa majorité. C'est un dilemme pratiquement insoluble.

TOUTES LES RELIGIONS SUBISSENT DES SCHISMES AVEC LE TEMPS

Au départ, toute religion est une et indivisible, mais avec le temps, la discorde s'instaure, des clivages et des schismes apparaissent et se multiplient. A l'époque de Jésus-Christ (Que la paix soit avec lui!) la foi chrétienne s'exprimait dans un christianisme unique, mais aujourd'hui, des centaines de variantes existent. Aux yeux de chacune de celles-ci, la foi chrétienne originelle et unique apparaît différemment selon leur perspective d'interprétation. La même chose est vraie pour l'Islam, et elle ne se résume pas seulement à une scission entre Islam sunnite et chi'ite, et à une différence entre leurs interprétations respectives de la Sharia.

Il existe dans l'Islam chi'ite 34 sectes, chacune ayant sa propre interprétation de l'Islam. Et il en est de même dans l'Islam sunnite. Il y a des questions où il n'y a même pas accord entre deux oulémas de sectes différentes. Et ce, pas seulement sur des points peu significatifs mais aussi sur des questions absolument fondamentales. Pour s'en convaincre, il suffit de se référer au rapport du Juge Munir, le président de la Cour Suprême de Justice (du Pakistan), qui fut l'un des deux juges choisis pour déterminer les causes et les responsabilités eu égard aux émeutes dirigées contre les musulmans Ahmadis en 1953 au Pakistan.

À continuer dans le prochain numéro...



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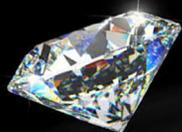




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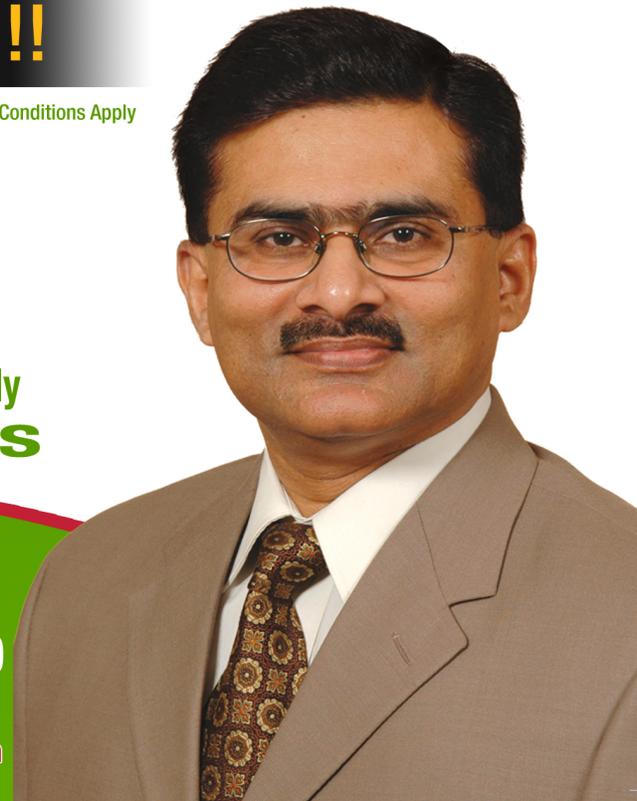
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