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The New Year - What was lost? What was gained?

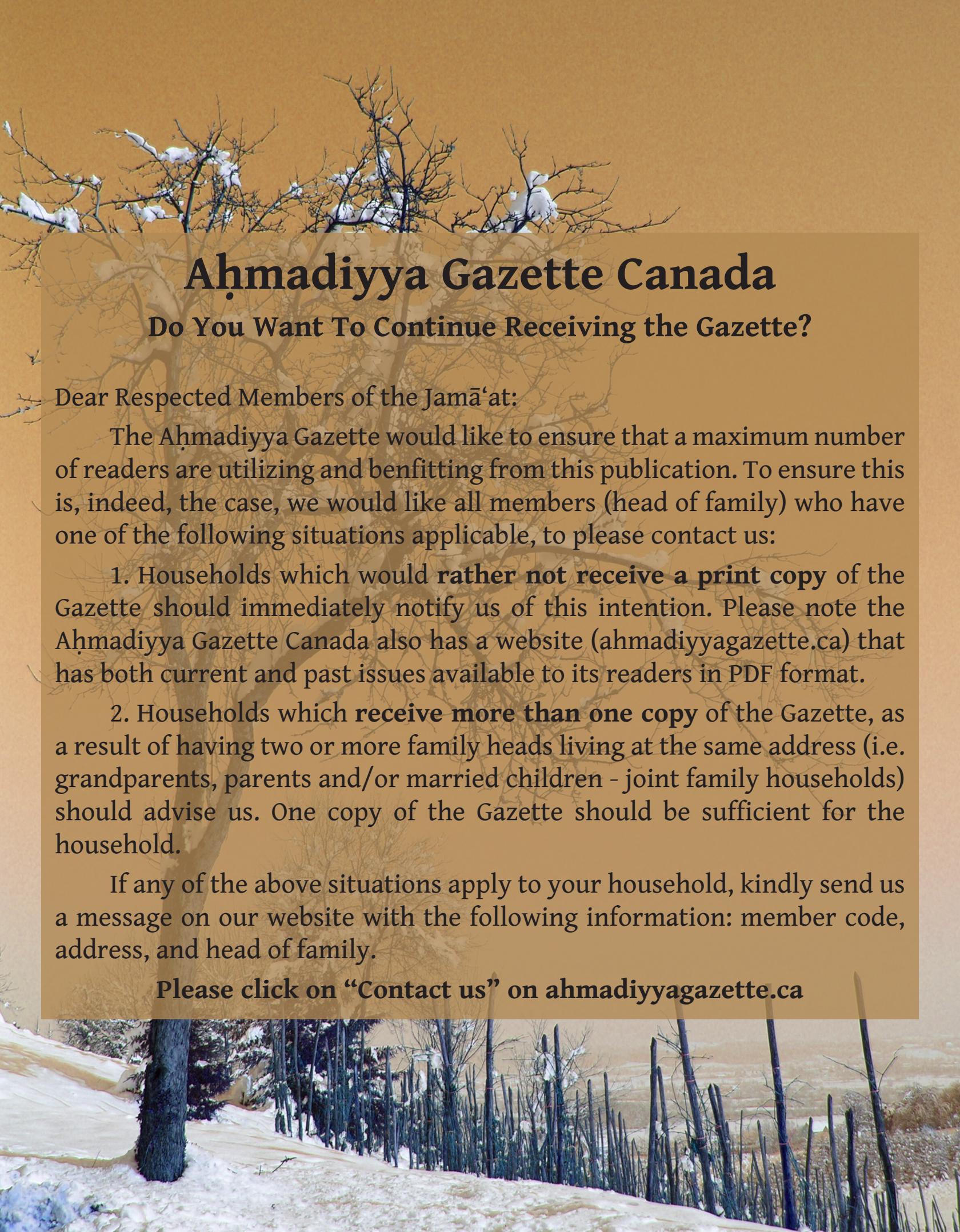
“A believer should shun all frivolity and reflect on what the past year brought and what it took away; what we lost during this year and what we gained. Are we going to reflect on our materialistic gains or are we going to reflect on our spiritual gains? And if we are going to look at our spiritual condition, what is the criteria we have to consider to know what we have gained or lost?” (*Al-Fazl International*, January 20, 2017, Translated from Urdu, p. 8).

How to Celebrate the New Year?



In his Friday Sermon on December 30, 2016, Hazrat Khalifatul-Masih V (may Allāh be his Helper) said:

There is no limit to what people do on New Year's Eve. The night between December 31st and January 1st is full of frivolity in the world at large and in the western world in particular . . . A believer should shun all frivolity and reflect on what the past year brought and what it took away; what we lost during this year and what we gained. Are we going to reflect on what worldly gains we had or are we going to look at what spiritual progress we made? And if we are going to look at our spiritual condition, what is the criteria we have to consider to know what we have gained or lost? . . . The Promised Messiah^{as} received a pledge of Baī'at from every Aḥmadī and therein he laid down some conditions, which give us guidance on how to act. He expected every Aḥmadī to do self-analysis every day, every week, every month, and every year. Therefore, if we begin every new year with prayers and introspection, then we will be blessed in the Hereafter. But, if we begin the year by merely exchanging wishes like worldly people, then we will have lost much and gained nothing . . . (*Al-Fazl International*, January 20, 2017)



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Amīr Jamā'at:

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Chief Editor:

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S. H. Hadi

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Nadia Mahmood

Tahira Malik

Amal Yousuf

Naylah Ahmad

Mishall Malik

Manager:

Mubashir Khalid

Layout and Graphics:

Kashif Mahmood

Coverpages:

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Abbreviation	Salutation	Translation	Usage
sa	Ṣallallāhu 'alaihi wa sallam	May peace and blessings of Allāh be upon him!	Written after the name of the Holy Prophet Muḥammad ^{sa}
as	'Alaihissalām/ 'Alaihassalām	May peace be upon him/her!	Written after the name of Prophets other than the Holy Prophet Muḥammad ^{sa} , and pious women prior to the era of the Holy Prophet Muḥammad ^{sa}
ra	Raḍiallāhū 'anhu / 'anhā/ 'anhum	May Allāh be pleased with him/her/them!	Written after the names of Companions of the Holy Prophet ^{sa} and Companions of the Promised Messiah ^{as}
rh	Raḥimahullāh	May Allāh have mercy upon him!	Written after the names of deceased pious Muslims who are not Companions
aa	Ayyadahullāhu Ta'ālā binaṣrihil-'Azīz	May Allāh be his Helper!	Written after the name of Hazrat Mirzā Masroor Ahmad, Khalīfatul-Masiḥ V ^{aa}

Aḥmadiyya Muslim Jamā'at Canada Inc., 10610 Jane Street, Maple, ON L6A 3A2, Canada

Tel: 905-303-4000 Fax: 905-832-3220 - editor@ahmadiyyagazette.ca

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

PEARLS OF WISDOM

THE HOLY QUR'ĀN

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

وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ
وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي
مِنْ لَدُنْكَ سُلْطَانًا نَّصِيرًا

HĀDĪTH

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

عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ عَنِ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ- وَإِنَّ الْبِرَّ
يَهْدِي إِلَى الْجَنَّةِ، وَإِنَّ الرَّجُلَ لَيَصْدُقُ
حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدِّيقًا- وَإِنَّ
الْكُذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ
الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَإِنَّ الرَّجُلَ
لَيَكُذِبُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا-

So said the Messiah^{as}



A New Earth & Heaven

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

(*Majmū'a Ishtihārāt*, vol 2, p. 305, Translated from Urdu)



Guidance from Hazrat Khalīfatul- Masīh V^{aa}

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

Divine Faith-Builders

Friday Sermon Delivered on October 6, 2017

Faith-inspiring accounts of people accepting Aḥmadiyyat after receiving guidance from God and progressing in faith and sincerity.

Whoever strives in the path of Allāh, Allāh guides him and bestows blessings on him.

May these accounts enhance our faith so that we are able to undergo a spiritual transformation and the Jamā’at continues to progress.

On October 6, 2017, Hazrat Khalīfatul-Masīh V^{aa} delivered the Friday Sermon at Baitul Futūh Mosque, London.

Huzoor Anwar^{aa} said: I occasionally relate accounts that serve to enhance the faith of members of the Jamā’at. Many people write to me that these accounts serve to bring about a transformation in themselves and in their children. Some old Aḥmadīs write that they are motivated by the zeal of new Aḥmadīs to strengthen their faith. Some new Aḥmadīs express similar sentiments. However, some naïve people ask why these accounts are mostly related to Arabs and Africans and why do people in Europe not transform through dreams or by reading books. Let it be clear that God brings about transformation in the hearts of Europeans as well. There are local Aḥmadīs here in UK who are growing in faith with each coming day and had wonderful experiences that have strengthened their faith. They are also excelling one another in their love and devotion to Khilāfat. Remember that Allāh guides those who wish to come towards Him. Worldly people who have been made arrogant by materialism do not have the good fortune to seek faith. Also, most Europeans have become atheists. And when they do not care

about Allāh, why would He care about them?

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

Allāh says that He guides those who strive in His path. Therefore, Allāh guides those who seek His path, and the accounts I relate are the experiences of people who have a longing to find God and it is because of some virtue on their part that Allāh shows them the way.

Huzoor Anwar^{aa} said: A missionary from Burkina Faso writes: Our delegation went to a village for Tabligh, and only one old woman took Bai’at. This old lady tried every Friday to come to the mission house for Friday prayer but could not cross the seasonal stream that came in the way, and so she would lay down her prayer mat there and pray. After a month when the stream dried up, she told this story to the Mu’allim and the people of the village, who were so impressed that 30 of her relatives accepted Bai’at.

A lady from Egypt came across MTA and watched the program “Al-Hiwārul Mubāshir” and later accepted Bai’at on the basis of a dream. A lady from Turkey likewise accepted Bai’at after watching MTA. She writes: One day I saw in a dream that I was reciting Sūrah Al-Kahf. I realized that God would save me from the mischief of the Dajjāl. Therefore, I took Bai’at and joined the Jamā’at.

A missionary from Benin writes: Two hundred people accepted Bai’at in a village. After that the daughter of the local president fell ill and they were despaired of her life. He asked people to pray for her and also wrote to me. By the grace of Allāh, the next day his daughter recovered completely.

So if someone asks why these people alone experience such phenomena, they should know that these people seek faith and listen to preaching all night. This is why Allāh so blesses them.

A Mu’allim Ṣāhib from Congo Brazzaville writes that a man told him that his son-in-law used to abuse him after he became drunk and treated him badly; but ever since he accepted Aḥmadiyyat his attitude has changed and he has stopped drinking.

Huzoor Anwar^{aa} said: I had told asylum seekers to spend their free time in Tabligh. One asylum seeker told me that in his final protocol the judge asked him whether he distributed leaflets for his Jamā’at. He said yes. The judge asked where he distributed the leaflets, upon which he named some places. The judge said that is right, because I myself received one from you at such and such place. And the judge cleared his case. Thus Allāh provides guidance for those who seek it.

Amīr Ṣāhib France says: MTA is of great value. A brother named Daniel told me that the Imām of his mosque used to play Huzoor Anwar^{aa} Friday sermons. One of these sermons had a profound impact on him. He then found the French translation of the actual sermon delivered by Huzoor Anwar and became an Aḥmadī. Later he sent books to the Imām who also accepted Bai’at along with 70 people. These are Allāh’s blessings that He is conveying through MTA. Some people are also guided through radio programs. A brother from Benin writes: Once I asked a question during a radio program and when I heard the answer to my question I was satisfied and entered the Jamā’at. He said that he had been listening to the

radio for a long time. Thus, Allāh guides people who truly seek guidance.

Huzoor Anwar^{aa} said: Allāh had revealed to the Promised Messiah^{as}, “فان ان تعان و تعرف، “بين الناس”. That is, “the time has come for you to be helped and to be made known to the people.”

This was first revealed in 1883 and then

twice again. This was the time when no one knew the Promised Messiah^{as}. He says that this could not be the work of a mortal. It is only God who gives tidings of the unseen. It is by the grace of Allāh that the Jamā‘at is being widely recognised and people are entering its fold. Allāh had said to the Promised Messiah^{as} that a time would come when people will

enter into your Jamā‘at in flocks, and today we are seeing its fulfilment. Today the Jamā‘at has been established in 210 countries.

May these faith-enhancing accounts inspire us to progress in spirituality, and may the Jamā‘at continue to grow and flourish! Amin!

True Concept of Khātamun-Nabiyyīn

Friday Sermon Delivered on October 13, 2017

An attempt to play politics in Pakistan in the name of *Khatm-e-Nabuwwat*. Rebuttal of the allegations against Jamā‘at Aḥmadiyya. The true meaning of *Khatm-e-Nabuwwat* and our firm belief in it.

Faith and knowledge were perfected with the coming of the Holy Prophet^{sa}. We have no Prophet except Muḥammad^{sa}, and no Book except the Holy Qur’ān. We are ever ready to make any sacrifice to defend the honour of the Holy Prophet^{sa}. May Allāh protect this country and save it from oppressive rulers!

On October 13, 2017, Hazrat Khalīfatul-Masīh V^{aa} delivered the Friday Sermon at Baitul Futūh Mosque, London.

After reciting verse 41 of Sūrah Al-Ahzab, which is translated as follows:

“Muḥammad is not the father of any of your men, but he is the Messenger of Allāh and the Seal of the Prophets; and Allāh has full knowledge of all things.” (33:41)

Huzoor Anwar^{aa} said: We see time and again in Pakistan that whenever a party’s popularity is on the wane or a religious party wants to draw attention, they start accusing the government of trying to include Aḥmadīs among Muslims under international pressure. And they say that since, according to them, Aḥmadīs deny the finality of the Holy Prophet^{sa}, they will never allow this to happen. Other parties counter this by saying that there is no question of granting Aḥmadīs any rights, and that even the little rights they have should be taken away from them.

Huzoor Anwar^{aa} said: The real issues are their own political motives for which they unjustly involve Aḥmadīs. A similar situation has occurred in Pakistan during the past few days which everyone knows about through the media. As far as the Aḥmadiyya Jamā‘at is concerned, we

have not asked any foreign powers for this, nor have we begged the Pakistani government, nor do we require anyone’s certificate to be called Muslims. Allāh and His Prophet call us Muslims because we profess the Kalima لا اله الا الله (There is none worthy of worship except Allāh) and believe in all the articles of Islām and faith and believe in Hazrat Muḥammad to be *Khātamun-Nabiyyīn*, as has been repeatedly stated by the Promised Messiah^{as}.

Huzoor Anwar^{aa} said: The accusation that we do not believe the Holy Prophet^{sa} to be *Khātamun-Nabiyyīn* is a malicious accusation. The fact is that we read and believe in the Holy Qur’ān and it clearly calls him *Khātamun-Nabiyyīn*. How cannot we believe in the Holy Qur’ān and the Holy Prophet^{sa} when the Promised Messiah^{as}’s revelations declare the Holy Qur’ān to be the source of all good and the Holy Prophet^{sa} to be *Khātamun-Nabiyyīn*? It was revealed to the Promised Messiah^{as} that “All good lies in the Holy Qur’ān,” and “Those who honour the Holy Qur’ān shall find honour in Heaven.” All his revelations are subservient to the Holy Qur’ān and all his guidance is derived from the Holy Book. In his writings we find numerous pronouncements that the Holy Prophet^{sa} is *Khātamun-Nabiyyīn*.

Huzoor Anwar^{aa} said: If our opponents were indeed true, then why would we go to such lengths to publish the Holy Qur’ān and its translation in 75 languages? How come that Aḥmadīs who are propagating the message that the Holy Prophet^{sa} is *Khātamun-Nabiyyīn* are the ones being accused of denying it? The Promised Messiah^{as} says, “The faith and enlightened conviction with which we believe the Holy Prophet^{sa} to be *Khātamun-Nabiyyīn*, others do not even have a fraction of that faith and conviction. They do not understand the secret behind the finality

of the Holy Prophet^{sa}. It is a word they have heard from their forefathers but they are unaware of its reality and do not know what *Khatm Nabuwwat* is and what it means to believe in it. God has revealed the meaning of *Khatm Nabuwwat* upon me, and such is the sweet elixir of knowledge that I have been made to drink that others can have no idea of it unless they are themselves satiated from the same spring.”

The Promised Messiah^{as} says: The Holy Prophet^{sa} is *Khātamun-Nabiyyīn* and all Prophethood ended with him. But it did not end in the way someone is strangled, for such an ending would not be something to be proud of, rather the finality of Prophethood means that all the excellences of Prophethood culminated in his person and thus he was named the seal of Prophets. In the same way, all the truths and verities contained in past scriptures culminated in the Holy Qur’ān, and it came to be called *Khātamul Kutub*. This is the truth of which our opponents are unaware, and the ‘ulamā’ do not allow them to be free of their snare because this is what their livelihood depends upon.

The Promised Messiah^{as} says: Being the Seal of Prophets is one of the signs of the Prophethood of Muḥammad, and it is something a Muslim must believe in otherwise he does not remain a Muslim. Faith and knowledge were perfected with the coming of the Holy Prophet^{sa}. The sun that dawned from Arabia illuminated every nation. And now this light is being spread in every town and village by Aḥmadiyyat. It is the Promised Messiah^{as} who apprised other nations of the status of the Holy Prophet^{sa}.

The Promised Messiah^{as} says, “The signs of the Holy Prophet^{sa}’s Prophethood are brighter than the sun and are beyond counting. If the Holy Prophet^{sa} had not come, other religions would have

The Promised Messiah^{as} says: Being the Seal of Prophets is one of the signs of the Prophethood of Muhammad^{sa}, and it is something a Muslim must believe in. Otherwise, he does not remain a Muslim. Faith and knowledge were perfected with the coming of the Holy Prophet^{sa}. The sun that dawned from Arabia illuminated every nation. And now, this light is being spread in every town and village by Aḥmadiyyat. It is the Promised Messiah^{as} who apprised other nations of the status of the Holy Prophet^{sa}.

remained in darkness and the earth would be filled with Divine wrath. Islām was the light that brought even others out of darkness. The true light that is required for salvation is to be found in Islām. With respect to the Oneness of God, the Holy Qur’ān is like a unsheathed sword cutting at the roots of idolatry. Likewise, it so illuminates every aspect of Prophethood that it leaves nothing wanting. This is the understanding that the Promised Messiah^{as} has given us. Today’s ‘ulamā’ may be busy criticising each other, but they have not the courage to demonstrate to others the true status of the Holy Prophet^{sa}.

The Promised Messiah^{as} says: I have never ever applied the word Prophet or Messenger to myself in the actual sense of the word. To use a word in a metaphorical sense and to employ it in keeping with the lexicons does not constitute heresy. But I do not like anything that is even likely to mislead common Muslims. However, in the revelations I have received from God, the words Prophet and Messenger have appeared numerous times, and, having

been ordained by God, I cannot conceal them. But I do reiterate that the use of these words with respect to me is not in the real sense. The truth, to which I testify on the basis of many testimonies, is that no Prophet can come after the Holy Prophet^{sa}, neither new nor old.

The Promised Messiah^{as} says: Our belief is that anyone who considers himself to be an actual Prophet and portrays himself as a Prophet separate from the blessed fountain of the Holy Prophet^{sa}, such a person is an apostate and is faithless. He will create his own Kalima and bring innovation into worship and change the Sharia. Hence, he will undoubtedly be a brother of Musailma, the Liar, and he will undoubtedly be a heretic.

The Promised Messiah^{as} say: We are Muslims, we believe in the Holy Qur’ān, and we believe that the Holy Prophet^{sa} is the Prophet of God and His Messenger who brought the best of religions. We also believe that he is *Khātamun-Nabiyyīn* and that there is no Prophet after him, other than one who is brought up under his guidance and in keeping with his

prophecies. Allāh grants His discourse to the saints of this ummah and colours them in the colour of Prophets. But they are not Prophets in the actual sense. There is no Prophet under the heavens, except the Holy Prophet^{sa}, and no books other than the Holy Qur’ān, and whoever contradicts this leads himself towards hell.

Huzoor Anwar^{aa} said: One Pakistani member of parliament made an hateful speech in parliament in order to create chaos in the country. He was also seeking to portray himself as a patriot and to find new political life. Many sensible politicians and media persons have condemned this speech and have said that Aḥmadīs are true patriots. They even spoke about the sacrifices made by Aḥmadīs for their country.

Huzoor Anwar^{aa} said: We are and shall always be ready to make any sacrifices to safeguard the honour of the Holy Prophet^{sa}. May Allāh protect this country and save it from tyrannical rulers and safeguard the country! Amīn!

True Obedience to the Holy Prophet^{sa}

Friday Sermon Delivered on October 20, 2017

Promised Messiah^{as} truly loved the Holy Prophet^{sa}; it was through him that we understood what it means to truly love the Holy Prophet^{sa}.

In order to be close to Allāh and to be His beloved, it is essential to follow the Holy Prophet^{sa}. Salvation is not possible without following his footsteps.

No one can be truly virtuous or receive truths and verities and visions unless he is totally immersed in obedience of the Holy Prophet^{sa}.

On October 20, 2017, Hazrat Khalīfatul-Masīh V^{aa} delivered the Friday Sermon at Baitul Futūh Mosque, London.

After reciting verse 32 of Sūrah Al-e-‘Imran, which is translated as follows:

Say, ‘If you love Allāh, follow me: then will Allāh love you and forgive you your faults. And Allāh is Most Forgiving, Merciful.’ (3:32)

Huzoor Anwar^{aa} said: In my last sermon I read an extract from the writings of the Promised Messiah^{as} in which he says that if the Muslims had not reached such a deplorable state and had not deviated so far from the essence of Islām, there

would be no need for his advent. Today we see that the most corrupt state is that of the Muslims. While they recite the Kalima, they kill or usurp the rights of others or try to harm those who recite the same Kalima. Is this the teaching of the Holy Qur'an? Is this the example set by the Holy Prophet^{sa}?

Today we see that Muslims are enamoured of the world, and if they ever speak of religion it is only to serve their political ends.

Huzoor Anwar^{aa} said: Speaking of the character of the Holy Prophet^{sa}, Hazrat Ayesha^{ra} said, "His morals were the Qur'an itself."

Huzoor Anwar^{aa} said: Therefore, those who believe in him should follow in his footsteps and not rest content merely with raising slogans. In the above verse, Allāh says that if you want to establish a true relationship with Me, you will have to follow My beloved. Does the condition of the Muslims today show that God loves them? No. In fact, the 'ulamā' whom the common people consider to be close to Allāh are foremost in spreading mischief. This view is now being expressed by columnists and commentators in Pakistan.

Huzoor Anwar^{aa} said: The Promised Messiah^{as} truly loved the Holy Prophet^{sa} and he was sent to uphold the Holy Prophet's^{sa} Shari'ah. It was through him that we gained full understanding of the Holy Qur'an. He guided us at every step. The Promised Messiah^{as} elaborated the same theme on various occasions and told us that these are the conditions that can make us God's beloved. Muslims have no other way to survive and to keep peace in their countries other than to follow the Holy Prophet^{sa}. Otherwise their claim of لا اله الا الله is an empty claim. The Promised Messiah^{as} says that if the Muslims truly followed in the footsteps of the Holy Prophet^{sa}, they would not be in the state they are today. The Promised

Messiah^{as} says: I am an example of true obedience to the Holy Prophet^{sa}. Those who truly follow the Holy Prophet^{sa} should raise their levels of worship, and each of us should do introspection in this regard, otherwise our claims are mere claims.

Huzoor Anwar^{aa} said: Hazrat Aisha^{ra} said that the Holy Prophet's^{sa} morals were the Qur'an itself. Therefore, before we tell others to do so, we first need to read the Holy Qur'an and act upon it. Materialism has been the source of all the division among the Muslims. How can these people be called Muslims who do not follow in the footsteps of the Holy Prophet^{sa}? Allāh says that you should follow the Holy Prophet^{sa} if you love me, but these people give preference to the world. Is this the way of the Holy Prophet^{sa}? Was the Holy Prophet^{sa} a materialist? Did he indulge in usury? Did he show laxity in fulfilling God's commandments? Was he, God forbid, hypocritical? Did he give preference to the world over the faith? No. If they truly walk in his footsteps, they will witness God's immense blessings.

The Promised Messiah^{as} says, "I say truly, and I do so on the basis of my own experience, that none can truly act virtuously, attain the pleasure of Allāh the Exalted, nor derive benefit from these rewards, blessings, profound wisdoms, truths and visions, which are acquired at the highest stage of the purification of the soul, until he subjugates himself in following the Holy Prophet^{sa}. Furthermore, evidence of this is found in the very words of God, and I am a practical and living proof of this statement.

Huzoor Anwar^{aa} said: The person whom the world accuses of denigrating the Holy Prophet^{sa} is in fact his most ardent lover. The Promised Messiah^{as} says: Your claim that you love Allāh can only be true if you follow the Holy Prophet^{sa}. This verse clearly says that man cannot

attain God's nearness through his own efforts and meditations and striving without following the Holy Prophet^{sa}. The light and blessings of the Divine cannot descend on anyone unless he wholly becomes immersed in obedience to the Holy Prophet^{sa}. As for those who completely obey him and bring a kind of death upon themselves, they are given the kind of light and faith and love that frees them from all other than God, and this saves them from sin and brings salvation. In this very world, they find the pure life and are freed from the dark and narrow grave of the passions of the self.

The Promised Messiah^{as} says: For the ultimate bliss, Allāh has opened one path, and that is to follow the Holy Prophet^{sa}. The verse clearly asks the Holy Prophet^{sa} to say: Come to me so that Allāh may befriend you. This does not mean offering physical worship and praying and fasting. What it means is to submit oneself wholly like a sacrificial lamb, just as the Holy Prophet^{sa} said: My death and my life, my prayers, my sacrifices are all for the sake of God, and I am the first to offer my life for Him.

Huzoor Anwar^{aa} said: Our claim that we follow the Holy Prophet^{sa} is hollow if we do not raise the standards of our worship. Not everyone has the power to reach God on his own; it is therefore essential to find Him through the medium of the Holy Qur'an and the Holy Prophet^{sa}. The one who abandons Holy Prophet^{sa} will never attain salvation. Man is in essence a servant and he has to accept what the Master says. So if you wish to benefit from the blessings of the Holy Prophet^{sa}, you should become his servant, offer Durūd, and not deviate from any of his teachings.

The Promised Messiah^{as} says: There is only one way to please God, and it is through obedience to the Holy Prophet^{sa}. We see that people are engrossed in traditions which not only contradict the

Our

claim that we follow the Holy Prophet^{sa} is hollow if we do not raise the standards of our worship. Not everyone has the power to reach God on his own; it is therefore essential to find Him through the medium of the Holy Qur'an and the Holy Prophet^{sa}. The one who abandons Holy Prophet^{sa} will never attain salvation. Man is in essence a servant and he has to accept what the Master says. So, if you wish to benefit from the blessings of the Holy Prophet^{sa}, you should become his servant, offer Durūd, and not deviate from any of his teachings.

Holy Prophet^{sa} but are even derogatory to him. The Holy Prophet's^{as} highest status was that of being the beloved of God, but he also told others of the way through which they can find Him. Anyone who thinks that salvation can be achieved

without the Holy Prophet^{sa} is false, and anyone who holds malice towards the Holy Prophet^{sa} will not prosper.

The Promised Messiah^{as} says: I have received this blessing, not through my own ability, but through the Holy

Prophet^{sa}. Huzoor Anwar^{aa} said: It was on account of his complete love for the Holy Prophet^{sa} that the Promised Messiah^{as} was given the status of a follower-Prophet. May Allāh enable us and others to follow him to the best of our ability! Amīn!

Vie With Each Other in Good Deeds

Friday Sermon Delivered on October 27, 2017

Our objective should always be to excel in good deeds. God says that those who do good deeds are the best of His creation.

Spiritual progress is possible only when one totally shuns evil and adopts righteousness for the sake of God.

The sphere of kindness is vast. Be kind to all creatures because this is what God desires.

On October 27, 2017, Hazrat Khalīfatul-Masīh V^{aa} delivered the Friday Sermon at Baitul Futūh Mosque, London.

In the beginning of his sermon Huzoor Anwar^{aa} referred to verse 149 of surah Al-Baqarah, that Allāh advises believers to vie, with one another in good works Huzoor Anwar^{aa} then alluded to verse 8 of surah Al-Bayyinah which is as follows:

“Verily, those who believe and do good works — they are the best of creatures.” (98:8)

Huzoor Anwar^{aa} said: The Promised Messiah^{as} says that man should progress in piety and practice good deeds. What is piety, how can it be practiced, why is faith in God essential for practicing good deeds, what should be the standard of our faith, how can this standard be raised further, what are the means of attaining piety, and how does God reward those who are pious?

Huzoor Anwar^{aa} said: Striving for what is lawful is also a virtue, but if one exceeds the limits, it ceases to be a virtue. The Promised Messiah^{as} says: Good deeds are a ladder that lead towards God. Remember, Satan follows you in every path and tries to drive you away from the truth. To give a beggar the leftovers from the previous day is not piety; rather piety requires that you give him from the fresh food that is before you. For true virtue, it is essential to have faith in God and to believe that God sees everything. To correct one's ways, it is essential to believe in an ever-watchful God. This alone can lead to true virtue.

Huzoor Anwar^{aa} said: Taqwa means to shun even the minute paths of evil. It is not piety that one does not steal or

commit adultery. True piety requires steadfastness in the path of God to the extent of being willing to give up one's life. The mere avoidance of evil is not piety unless it is accompanied by good deeds. Unless one adopts piety, one cannot abide in the spiritual realm. Good deeds are like food for the soul, and this state is attained by growing in faith, by being one in word and deed, and by knowing that evil deeds will be punished. Man's every deed should be a manifestation of God's existence. The atheists cannot achieve such morals, because all these virtues result from faith. As faith grows weaker, so is there weakness in good deeds. One who has true faith in God cannot be sinful because his faith drives away all the faculties of sin and a death comes upon all the things that could lead to sin. He becomes like a lifeless body. This comes about through true faith in God, and this is the objective we should have in mind.

The Promised Messiah^{as} says: Man has two duties. One is to avoid evil and the other is to strive for virtue. Virtue has two aspects: to shun evil and to do good deeds. Man cannot become perfect by merely avoiding evil unless he also benefits others. These spiritual stations can only be attained by having faith in God's attributes. There are many who do not violate worldly laws but go against Divine laws, and this is because their faith is weak. While they believe God is All-Knowing, they deny this with their actions and thus fall prey to many evils. To avoid evil, one's faith has to be perfect and then one should seek to follow the path of the Prophets and saints. This path is recognized by the way God treated those people. The first step of avoiding evil is attained through God's glorious attributes whereby He is the enemy of the wicked. The other is attained through His Benevolent attributes. In short, it only comes about through the power of the holy spirit which comes from God and is accompanied with peace and tranquillity and inculcates love and devotion.

Huzoor Anwar^{aa} said: One can only progress in spirituality when he totally

shuns evil and adopts piety for the sake of God. Good deeds comprise two parts: the obligatory and the nawafil, or the supererogatory. The paying of one's debt is obligatory. All obligations are accompanied by nawafil, and anything that one does over and above what is obligatory falls into this category. All the religious obligations are perfected through nawafil. Zakāt, for examples, is accompanied by charity and alms-giving. Thus, friendship with God becomes so strong that according to Hadīth, “I become their hands and feet and I become their tongue with which they speak.”

Huzoor Anwar^{aa} said: As man grows in piety, one good deed leads to another. Huzoor Anwar^{aa} said God does not allow the good deeds of even non-believers to go in vain, so how could he do so for the believers. Believers should use even lawful things in a balanced way, otherwise they will not remain a virtue.

Huzoor Anwar^{aa} said: Our teaching is that we should be kind to everyone. We should obey our rulers because they are our guardians and protect our lives and property. We should be kind towards our relatives. We should not pray behind those who are not righteous and indulge in frivolous innovations. The principle is to be kind to everyone but also to protect ourselves in matters of faith. The sphere of kindness is vast and is not confined to Muslims alone. At the first stage, be kind in terms of justice and fairness, and then be compassionate, and then be loving as a mother. It is at this stage that piety reaches its climax. God loves piety and He loves kindness towards His creatures. May Allāh enable us to do good deeds for His sake so that we may achieve the target given to us!

At the end of the sermon, Huzoor Anwar^{aa} informed the Jamā'at of the sad demise of Hamid Maqsood Atif Šāhib, Aḥmadiyya missionary; Ali Saeed Musa Šāhib, former Amīr Jamā'at Tanzania; and Nusrat Sadiqa Šāhiba, mother of Abdul Momin Tāhir Šāhib, In-Charge Arabic Desk London. Huzoor Anwar^{aa} led their funeral prayer in absentia after the Friday prayer.

Statement on International Protection at the United Nations in Geneva



Dr. Aslam Daud, Chairman Humanity First Canada, on behalf of UNHCR Partner NGOs

Below is the text of an address delivered by Dr. Aslam Daud, Chairman Humanity First Canada, which he delivered at the United Nations as the official NGO statement on “International Protection” on behalf of all member NGOs. This statement was presented at the UNHCR Standing Committee 69th meeting on 28-30 June 2017 at the United Nations in Geneva in presence of all member countries. (Editor)

Mr. Chair, Ladies and Gentlemen,

This statement has been drafted in consultation with, and is delivered on behalf of, a wide range of NGOs and aims to reflect the diversity of views within the NGO community.

Mr. Chair, since last year’s Standing Committee Meeting on Protection, we have seen highs and lows. The highest high was unquestionably the 19 and 20 September summits demonstrating global solidarity in response to large movements of refugees and migrants. In turn, there were several lows: divisive politics scapegoating refugees and migrants, shocking cases of asylum seekers and refugees being turned away (refoulement), increased detention of asylum seekers, the bombing of the Rann IDP settlement in Northern Nigeria, abduction of UNHCR staff in Sudan, shrinking protection space, serious gaps in asylum and reception systems, growing asylum backlogs, sexual assault and physical violence suffered by people on the move, tragic deaths at sea and by land, and a forecasted reduction (rather than expansion) of the total number of resettlement slots on offer. Given the scope of forced displacement today, we would like to draw the Standing Committee members’ attention to **five key aspects** we believe are central to international protection.

First and foremost, we reaffirm the central importance of international protection and the principle of non-refoulement.

Based on the 1951 Refugee Convention, UNHCR’s core mandate is to ensure the international protection of uprooted people worldwide. Yet, in many parts of the world refugee protection is not enshrined in legislation, is woefully under-resourced or wilfully ignored, and in particular instances actively undermined by policies and actions which fail to meet minimum standards in humanitarian response.

NGOs are concerned that in South Sudan ruthless military tactics have driven a massive exodus of asylum seekers into Uganda, as the South Sudanese army acts with impunity against the civilian population. Uganda has demonstrated tremendous willingness to receive refugees, but NGO and governmental capacities are being pushed to the breaking point, risking effective protection.

NGOs remain concerned about the exodus from Pakistan of Pakistani Ahmadis and Christians due to national blasphemy laws, ongoing persecution, and the targeted killing of minorities. These refugees, like many others around the globe, suffer further mistreatment, indefinitely held in administrative detention centers in third countries, deprived of fundamental rights essential to protection.

UNHCR states in its note that it observed pushbacks in Central Europe and the Western Balkans, but also in other parts of the world. At the June 2017 UNHCR-NGO Annual Consultations, the Assistant High Commissioner for Protection mentioned non-refoulement as the

“core of the core” of protection. Non-refoulement is binding on all States at all times, even if they are not party to the 1951 Convention and 1967 Protocol. The NGO community calls on all governments to respect, in all circumstances, the principle of non-refoulement.

Second, we wish to raise the importance of statelessness in our discussions on international protection.

The existence of about 10 million stateless people today represents a serious failure to provide protection at the national, regional and international levels.

To achieve UNHCR’s stated goal to end statelessness by 2024, NGOs call upon States to put in place robust safeguards for preventing and addressing statelessness and protecting stateless persons through legal frameworks. NGOs urge States to strengthen support of UNHCR’s #IBelong Campaign, the Coalition on Every Child’s Right to a Nationality, and the Global Campaign for Equal Nationality Rights. Finally and most importantly, NGOs call upon all States to accede to the Statelessness Conventions, and enact reforms of nationality laws that discriminate on the basis of gender, religion, ethnicity, and ability. Where needed, this would ensure special protection for vulnerable displaced women and children and that international legal obligations are upheld, in particular the Convention on the Rights of the Child, the Convention on the Elimination of All Forms of Discrimination Against Women, and the Convention on the Elimination of Racial Discrimination. UN agencies, including UNHCR, and civil society organisations must make available their expertise and capacities in other to support States in the application of their international

protection obligations. States should call upon the assistance of partners in situations of crisis and/or when States are unable, due to circumstances or otherwise, until States authorities' recovery.

NGOs welcome the ongoing work on an ExCom Conclusion on Machine Readable Travel Documents, which is meant to focus on stateless people as well as refugees. Such travel documents can indeed bring concrete benefits for both categories through providing legal identity. Provided proper data protection measures are in place, issuance of such travel documents can improve access to rights, durable solutions and complementary pathways. NGOs welcome the fact that civil society perspectives were included in the informal briefing on technical and administrative aspects of travel documents organized on 29 May. NGOs continue to be ready for constructive engagement with ExCom members and UNHCR on this topic. NGOs also reiterate the position that a Conclusion on resilience and self-reliance, although postponed, should be covered by ExCom's future workplan.

Third, we want to highlight the issue of access to education, especially for refugee children and youth.

Education is essential for the enjoyment of other refugee rights, and must remain an integral part of UNHCR's Framework for the Protection of Children. We urge States to keep child protection a priority and to ensure the basic human rights of children are upheld at all levels, consistent with the principle of best interest of the child.

This must include, among other things, early childhood development, providing quality basic and secondary education for refugee and displaced children to enable them to realize their full potential and equip them for the future. It is also important to provide an adequate curriculum and formal provision of legally recognised educational certificates and basic freedom of movement rights in order to pursue higher education where available. UNHCR and governments must provide greater attention to and resources for secondary education for refugee children, especially in protracted displacement situations. NGOs call on UNHCR and host countries to rapidly enlist the aid of development partners to

provide funding for adequate classrooms and other facilities for refugees, recognising the value of engaging and providing access for host communities.

Let's recall that youth access to education was identified as one of the ten challenges for refugee youth following the 2016 UNHCR-NGO Consultations. The young refugees consistently identified the difficulty of obtaining recognition for their existing qualifications and accessing quality learning, formal education, and skills-building opportunities as a serious challenge, which should be addressed.

NGOs commend UNHCR for its support of the Initiative for Child Rights in the Global Compacts, and call upon States to fully support this initiative, including specific support for Goal 5: ensuring access to basic services for all refugee and migrant children, including access to health, education, and psychosocial services.

Fourth, resettlement and complementary pathways are central protection mechanisms that must be enhanced.

In 2015, less than one per cent of the 16 million refugees and asylum seekers worldwide were resettled. While the focus should be on sharing responsibility, States tend to evade that responsibility through border control, 'securitization', and low acceptance quotas.

Canada's very robust, privately sponsored refugee program enables Canadian people and communities to directly sponsor refugees. This initiative should be replicated, and States should ensure private and community sponsorship programmes come not within but in addition to resettlement quotas. Community-based resettlement and pathways have proven to be most effective and comforting for refugees.

We urge States and UNHCR to make the refugee status determination and resettlement process more comprehensive and efficient so that the refugee experience is minimized, and resettlement can take place sooner and for greater numbers. NGOs look forward to working with UNHCR and international and national organisational partners to establish ways to strengthen our joint capacities.

UNHCR must support NGOs working towards the CRRF objectives and urge

States to adequately support host communities and the self-reliance of refugees. This should be prioritized along with possibilities of viable third country resettlement and effective local integration, ensuring refugee rights and pathways to naturalisation.

The CRRF also puts significant emphasis on returns as part of durable solutions for refugees. In this perspective, NGOs wish to stress the importance of the principle of voluntariness. For many refugees the decision to return is often combined with a range of factors leading to concerns that repatriations might have been neither entirely voluntary, nor dignified. It is also important to ensure the sustainability of reintegration. Reports about, for example, Afghanistan and Somalia indicate that returns occurred over the past year in unfavorable conditions, thus questioning the voluntariness and sustainability.

Fifth, and finally, partnership is crucial.

Mr. Chair, UNHCR fittingly concludes its note on international protection by emphasizing the importance of partnership in advancing protection – partnership with States, partnership with other organizations, and partnership with civil society. NGOs can play a complementary role in advancing protection. We have taken forward commitments made during the June 2016 UNHCR-NGO Annual Consultations focused on youth, the December 2016 High Commissioner's Dialogue on Children on the Move, and Structured Dialogue partnership workshops in Tanzania (October 2016), San Salvador (November 2016) and Greece (December 2016).

We have followed the process of UNHCR's internal review of how it operationalizes protection responses to IDPs. We have mobilized in the run-up to the 19 September Summit, and are now working to advance the Comprehensive Refugee Response Framework and eventual Global Compact on Refugees. This is the tenth anniversary of the Principles of Partnership, and these Principles could serve as the basis for moving forward with the CRRF's "whole of society" approach, which we look forward to discussing further during agenda item 5.

Thank you, Mr. Chair.

Institution of Dārul Qadhā

Maulānā M.A. Rashid Yahya, Ṣadr Dārul Qadhā Canada

The following is an address delivered by Maulānā M.A. Rashid Yahya Ṣāhib, Ṣadr Dārul Qadhā addressed to Qādhī Ṣāhibān and members of the Qadhā Board. It was presented at the occasion of the farewell and welcome ceremony of Ṣadr and Nāzīm Qadhā Board. The text of the speech is being presented for the education of our readers. Likewise, the Islāmīc principles presented in the light of the Holy Qur’ān are just as applicable and beneficial for every Muslim. (Editor)

Allāh the Almighty has stated in the Holy Qur’ān, two verses which shed light on this crucial subject:

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

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. (5:9)

Our success as individual Qādhīs is entirely dependent upon our obedience to Khilāfat. It is only through the obedience of Khilāfat that we can best understand the Holy Qur’ān, the Sunnah [practice of the Holy Prophet^{sa}], and the teachings of the Promised Messiah^{as}. According to Islām, there seem to be four main principles upon which we can carry out our responsibility as Qādhīs: justice,

integrity, confidentiality and trust.

Justice

The verses I have cited above discuss the foundation of all judgments: absolute justice. This profound teaching of the Holy Qur’ān is not found in any other religious scripture or secular document in the way it is described in the Holy Qur’ān. Whether we look at the Bible, the Magna Carta, the US Constitution, or the Universal Declaration of Human Rights, no document comes even close to upholding the level of absolute justice upheld by the Holy Qur’ān.

At the entrance of its faculty library, Harvard Law School, one of the top law schools in the world, has posted verse 136 of chapter 4 of the Holy Qur’ān (cited above), in acknowledging it as one of the greatest expressions of justice in human history.¹ Inside the United States Supreme Court is the North Wall Frieze dedicated to the “great lawgivers” portraying the evolution of law throughout history; one of the figures sculpted in this wall is that of our Holy Master, the Holy Prophet^{sa}.²

Indeed, Prophet Muḥammad^{sa} said:

Verily, those who were fair will be in the presence of Allāh upon pulpits of light, near the right hand of the Merciful, the Exalted, and both of His sides are right [being equal in honor]; those who practiced justice in their rulings and with their families and in all that they did.³

It is unfortunate, therefore, that despite this overt recognition of the immense and unmatched status of the Holy Qur’ān and Prophet Muḥammad^{sa}, especially as it relates to justice, by such large institutions, the ordinary world of non-Muslims entertains an entirely

false perception of the Holy Prophet Muḥammad^{sa}. In reality, Allāh Almighty has also sent the Promised Messiah^{as} for this same purpose: to be the Ḥakam and ‘Adl [i.e. Just Arbitrator and Judge], who would revive true Islām and its exemplary teachings of mercy and justice.

As Aḥmadī Muslims, we have been given this blessed responsibility to revive the true Islām that teaches absolute justice and mercy, as practiced by our Holy Master, Prophet Muḥammad^{sa}. As members of the Qadhā, we have an additional responsibility, because our decisions are not just personal, but affect the lives and livelihoods of our fellow Aḥmadī Muslims. The decisions we make determine fairness in the areas of marriage and divorce, inheritance and death, business and development. We are entrusted and deputized by Hazrat Khalīfatul-Masiḥ^{aa} to uphold the obligations of justice. This is neither an easy task, nor a light responsibility.

In his Friday Sermon on November 10, 2017, Huzoor Anwar^{aa} admonished:

It is sad to see that, from time to time, injustice happens even amongst us in the matters of Qadhā and in business dealings. Even those who possess religious knowledge are sometimes guilty of this. We should remember that God cannot be deceived and that all our actions will be placed before us on the Day of Judgment.⁴

Integrity

Thus, it is critical we remember the importance of integrity in our Qadhā dealings. Integrity cannot be a mere theory or something we discuss—it must be exemplified in our actions. On this topic, Huzoor Anwar^{aa} cited the example

of the Promised Messiah^{as} in his Friday Sermon on November 10, 2017:

The Promised Messiah^{as} has set high standards for us. It is mentioned that in his days of youth, the Promised Messiah^{as} gave testimony against his own father in a court case. This was despite the fact that the lawyer had told him he would lose the case if he gave this testimony. After having lost the case, the Promised Messiah^{as} left the court with such jubilation, as if he had won the case.⁵

The standard we are asked to maintain is not just to remain objective. Rather, we need to strive to a higher standard of the utmost integrity possible. We must not even let the perception of bias enter the minds of other people. Indeed, this is extremely difficult. We all know what is in our hearts and minds, but we cannot possibly know what is in the hearts and minds of other people. Yet, if we let others believe that we are biased or play favorites, then we have undermined our responsibility along with the institution of Qadhā, itself. Therefore, our actions should not merely be dictated by the basics and minimum standard of being objective, but rather we should abstain from any act, words, or inclinations that may give the wrong perception that we are biased in any way, shape, or form. We must uphold the highest standard of integrity, just as we uphold absolute justice. However, we need to remember that upholding integrity means we must account for perceptions of our community members whom we serve.

An example from the life of Hazrat Umar^{ra} and Hazrat Khalid bin Walid^{ra} illustrates the power of perception versus reality. Hazrat Khalid bin Walid^{ra} was the foremost general and warrior during his time. Indeed, the Duke of Wellington once remarked that “Napoleon’s presence on the battlefield was worth 40,000 men.”⁶ By that token, it would be no exaggeration to say that Khalid bin Walid’s presence was worth a 100,000 men.

At a time when Islām was still in its nascent stage and the Ummah was still

forming, Hazrat Umar^{ra} made a strange decision. He had Hazrat Khalid bin Walid^{ra} removed from his post, and by some accounts, from the army altogether. When asked why he had made such a decision, Hazrat Umar^{ra} replied, “I have not dismissed Khalid because of my anger or because of any dishonesty on his part, but because people glorified him and were misled. I feared that people would rely on him for victory. I want them to know that it is Allāh who does all things; and there should be no mischief in the land.”⁷

This was further emphasized when, after Khalid bin Walid was dismissed from the army and traveled to Medina to meet Hazrat Umar^{ra}. During the meeting, it was reported that Hazrat Umar^{ra} paid tribute to Hazrat Khalid bin Walid^{ra} and remarked: “You have achieved what no man did ever before, but verily it was through Allāh’s help.”⁸

Thus, while Khalid bin Walid^{ra} had done no wrongful act, the perception of the people was that perhaps he was responsible for the victory of Muslims, rather than Allāh. Hence, Hazrat Umar^{ra} in his Divine wisdom as Khalifa took an action to ensure the wrong perception was corrected. Many examples can be cited that demonstrate that our responsibilities as trust keepers is not merely to act with justice, but to ensure that no one can ever question our commitment to justice for the sake of Allāh and Allāh alone.

Relating another crucial example of justice from the life of the Holy Prophet Muḥammad^{sa}, Huzoor Anwar^{aa} stated in his Friday Sermon on November 10, 2017:

Once the Holy Prophet^{sa} sent some Muslims to spy on the enemies during the time of war. In the sacred area around Kā’ba, some people saw these Muslims. Afraid of being exposed, these Muslims killed two of the people. Some family members of those killed came to the Holy Prophet^{sa} to complain about the murders. The Holy Prophet^{sa} did not say, you have also been oppressing us [i.e. justify these killings]; rather, he said you have been wronged, and gave

blood-money to them as per the custom of the time. Likewise, the Holy Prophet^{sa} severely reprimanded those Muslims. Such are the standards, which we must follow. The Promised Messiah^{as} was sent to re-establish such standards among Muslims. We cannot propagate Islām without first establishing such standards of justice amongst ourselves. Otherwise, the world would tell us to first look after our own affairs. May Allāh enable us to follow his teachings and may he enable us to become a role-model for others in establishing justice!⁹

In his Friday Sermon of August 11, 2017, Huzoor Anwar^{aa} said, “Sadly, many of us are far from the standards expected by the Promised Messiah^{as} from his community” and further said:

We accept such matters, but often fall short of obeying these teachings when faced with these situations. It has been seen that some people do not accept the decisions of the Qadhā with humility, and try to violate each other’s rights. Some people also write to me [Huzoor Anwar^{aa}] only because a decision has been made against them. For such matters to be resolved amicably, it is important that both parties act selflessly and be willing to let go of some of their rights.¹⁰

Huzoor Anwar^{aa} went as far as to admonish those Aḥmadī lawyers who appear before the Qadhā and tell lies to win their cases:

Aḥmadī lawyers appearing before Qadhā and/or other parties sometimes lie to win their cases. Aḥmadī lawyers and parties should keep their pledge of *Baī’at* and fear of Allāh, ahead of their personal interests. They should try to resolve misunderstandings and conflicts amicably, and not be stubborn and headstrong in pursuing their self-interest. For example, the conditions of *Baī’at* include, staying away from falsehood, oppression, not being overpowered by our desires, and working for the betterment of mankind. We accept such matters, but often fall short of obeying these teachings when faced with these

We are entrusted and deputized by Hazrat Khalīfatul-Masīḥ^{aa} to uphold the obligations of justice. This is neither an easy task, nor a light responsibility.

situations. For instance, some people lie from time to time, especially for business matters; some people oppress others to get their own rights, etc.¹¹

I had mentioned above that our decisions have grave implications on family life and matrimonial affairs. Huzoor Anwar^{aa} spoke this exact issue in a Friday Sermon and said:

Similarly, in matrimonial matters different financial situations are brought forward such as payment of dowry. Dowry is like a mandatory debt on man. But, his financial situation also needs to be taken into account by the *Qadhā*. These matters should be handled with righteousness and justice. The receiving party should always be tender and sympathetic, and the party in debt should always consider it a burden and pay it as soon as possible.¹²

Then, there is a statement of Huzoor Anwar^{aa}, which is a matter of great concern and pain for every Aḥmādī Muslim, and especially every member of *Qadhā*. In the conclusion of his Friday Sermon, Huzoor Anwar^{aa} said: “Sometimes *Qadhā* related matters waste my time, because parties involved repeatedly write to him in complaining of *Qadhā* decisions.”¹³

Confidentiality

Finally, we must recognize the importance of confidentiality in all *Qadhā* proceedings. The Holy Qur’ān states:

And when the Prophet confided a matter unto one of his wives and she then divulged it, and Allāh informed him of it, he made known to her part thereof, and avoided mentioning part of it. And when he informed her of it, she said, ‘Who has informed thee of it?’ He said, ‘The All-Knowing, the All-Aware God has informed me.’ (66:4)

Commenting on this verse, Hazrat Muṣleḥ Mau’ūd^{ra} says that it speaks to the restriction of sharing domestic issues with those who are not privileged to hear them. Even a wife of the Holy Prophet^{sa} was forbidden from sharing his confidential information with another wife.

In another place, Prophet Muḥammad^{sa} taught regarding confidentiality, “Whoever eavesdrops on the conversation

of other people when they do not want him to listen, or they move away from him, molten lead will be poured into his ears on the Day of Resurrection.”¹⁴

And likewise, it is recorded in another hadīth regarding confidentiality:

It was narrated by Thābit that Anas said: Prophet Muḥammad^{sa} came to me when I was playing with some other boys, and greeted us with *salām*. Then, he sent me on an errand. I was late going home to my mother, and when I came she asked, ‘What kept you?’ I said, ‘Prophet Muḥammad^{sa} sent me on an errand.’ She said, ‘What did he need?’ I said, ‘It is a secret.’ She said, ‘Never disclose the secret of the Prophet Muḥammad^{sa} to anyone.’ Anas said, ‘By Allāh if I were to disclose it to anyone, I would have disclosed it to you, O Thābit.’¹⁵

Commenting on a verse of Surah Banī Isrā’īl, Hazrat Muṣleḥ Mau’ūd^{ra} states in *Tafsīr Kabīr*:

The phrase of the Holy Qur’ān, “Verily, the ear and the eye and the heart — all these shall be called to account” (17:37) also indicates, not to think that one will only be punished in transgressions related with wealth and life. Rather, one will also be called to account for attacks on human dignity. An ear that heard something it did not have the right to hear, would be held to account; an eye that saw something it did not have the right to see, would be held to account; a heart that had entertained thoughts it had no rights to entertain, would be held to account. This is a teaching of such high sanctity that, if put into practice, it will remove all impurities within a person.¹⁶

Applying this subject in our context would mean that in a case being managed by a Qādihī, apart from Ṣadr Qadhā and Nāzim Qadhā, the only people who should be aware of the circumstances of a case are the parties involved. No one else should be aware of the cases. It is not acceptable to discuss the circumstances around a case with your spouse, parents, children, family, or any friends. Likewise, the cases should also not be discussed with any other *Qadhā* member.

Trust

Trust is crucial to the success of the *Qadhā*. If we are unjust, lack integrity, and lack confidentiality, we have shattered the trust of our Community and discouraged them from bringing their disputes to us for resolution.

This is a moment of reflection and an opportunity for all of us to reform ourselves. Huzoor Anwar^{aa} has entrusted us with this grave responsibility, and has given us a one year assignment to see how we perform. We must not waste Huzoor’s precious and extremely valuable time. We must live up to the call of our beloved Khalīfa and do our best to meet and exceed his Divinely guided expectations.

May Allāh enable us to maintain justice and mercy in all our decisions, and act in exact accordance to our Master Prophet Muḥammad^{sa} and the Holy Qur’ān! Amīn!

(Endnotes)

1. library.law.harvard.edu/justicequotes/explore-the-room/west/
2. supremecourt.gov/about/northandsouthwalls.pdf
3. *Ṣaḥīḥ Muslim*, 4493
4. Friday Sermon, November 10, 2017, alislam.org
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6. historyofwar.org/articles/people_napoleon.html
7. *Tabrī*, vol 3, p. 168
8. *Tabrī*, vol 3, p. 165
9. Friday Sermon, November 10, 2017, alislam.org
10. Friday Sermon, August 11, 2017, alislam.org
11. Friday Sermon, August 11, 2017, alislam.org
12. Friday Sermon, August 11, 2017, alislam.org
13. Friday Sermon, August 11, 2017, alislam.org
14. *Ṣaḥīḥ Bukhārī*, 7042
15. *Ṣaḥīḥ Muslim*, 2482
16. *Tafsīr Kabīr*, vol. 4 , p. 334

Report - Business and Trade Seminar

Farhan Tariq Malik, National Department of Sanat-o-Tijarat

By the Grace of Allāh, the National Department of Sanat-o-Tijarat arranged a seminar on the topic of Business and Trade on November 26, 2017 in Aiwān Tāhir. The program was presided by Respected Lal Khan Malik Şāhib, Amīr Jamā'at Canada. Approximately 13 booths were setup for various professions including IT, Recruiting, Law and various other industries and trades. Similarly, there was an expert panel of about 10 professionals on site to provide one to one counselling on respective careers. The event was attended by 200 members. The details of the program is as follows: The program was started at 2:55 pm with the recitation of the Holy Qur'an by Saghar Bajwa Şāhib, followed by English translation by Tariq Mahmood Şāhib and Urdu translation by Mahmood Nasir Şāhib.

Following this, an introduction to the program given by Luqman Chattha Şāhib, Secretary Sanat-o-Tijarat, Vaughan Jama'at.

Next, Farhan Tariq Malik Şāhib, Assistant National Secretary Sanat-o-Tijarat, presented the various programs and departmental updates for the National department of Sanat-o-Tijarat.

This was followed by a business success story shared by Mamoom Rashid Şāhib, President Callture. Next, a presentation on the topic of Digital Marketing and the current tools to expand businesses was given by Jamshaid Hashmi Şāhib, CEO & President Clicktects. Next, the background and program updates on Al-Khidmat Institute was presented by Inam Ullah Rajpoot Şāhib, Muhtamim Sanat-o-Tijarat, Majlis Khuddāmul Aḥmadiyya Canada.

Later on, Respected Abdul Haleem Tayyab Şāhib, Nā'ib Amīr and National Secretary Sanat-o-Tijarat shared his remarks on the purpose and importance of this department, and our roles and responsibilities towards it.

Finally, the closing address was delivered by Respected Lal Khal Malik Şāhib,

Amīr Jamā'at Aḥmadiyya Canada in which he also expressed a desire for the department to hold more of such events to help and guide members of Jamā'at to progress in the areas of industry and trade.

The program concluded with silent prayers led by Respected Amīr Şāhib.

Following the formal session, the attendees were given the opportunity to visit career booths and network with the respective panels of experts. This was an excellent opportunity for members to network and learn about professions.

The following is a list of booths setup by various Professions at the event:

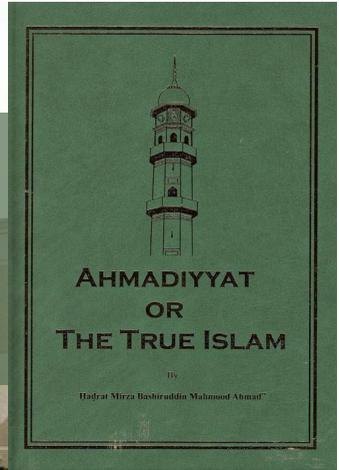
Law, Recruiting, Printing, Transportation Industry, Telecommunication, Business Advisory Services, Tiles and Flooring, Insurance Industry, Real Estate, Al-Khidmat Institute, Human Resource Management - Resume building, Humanity First, and Natural Health Products.



Introduction to a Book: *Aḥmadiyyat or the True Islām*

(An English rendering of *Aḥmadiyyat Ya'nī Haqīqī Islām*)

Sheikh Abdul Wadood, National Secretary Ishā'at, Canada



The foremost objective of Hazrat Mirzā Bashīr-ud-Dīn Mahmūd Aḥmad^{ra}, the Muṣleḥ Mau'ūd, to which he devoted all his life, was to fulfill the mission of the Promised Messiah^{as}, the daunting task of spreading the message of true Islām in its pristine purity to the corners of the world. His acute intelligence, keen understanding, deep and extensive scholarship and above all, his God-given knowledge enabled him to produce a vast amount of eloquent writings and speeches to propagate the message of Islām.

The Conference on Living Religions within the Empire was held at the Imperial Institute, London from September 22 to October 3, 1924. The conference was organized by a Joint Committee of the School of Oriental Studies (University of London) and the Sociological Society.

The conveners invited leading scholars of important Living Religions within the British Empire. The objective was to set forth an accurate and authoritative account of the present condition and outlook of religion among the leading nations of the world. Hazrat Mirzā Bashīr-ud-Dīn Mahmūd Aḥmad^{ra}, Second Successor of the Promised Messiah^{as}, and the then Head of the worldwide Aḥmadiyya Muslim Jamā'at was invited by the conveners to represent Islām.

Huzoor^{ra} wrote a lecture, *Aḥmadiyyat Ya'nī Haqīqī Islām* (*Aḥmadiyyat or the True Islām*) which was both translated and presented at the Conference by Hazrat Chaudhary Sir Muḥammad Zafrulla Khan Ṣāḥib^{ra} on September 23, 1924. While his lecture was being read out, Huzoor^{ra} was seated on the stage. The great hall was so packed that the crowd overflowed in the wide staircase leading down from the hall.

Huzoor^{ra} made very powerful statements in his lecture to invite mankind back to the unity of God. He said:

Hear all men and women! We have been created by God so that we may absorb His attributes in our own persons and become manifestations of His glory. So long as we do not attain this object we cannot claim to have achieved success. Of what value is our material progress? It is nothing but a pastime. Of what benefit can all this progress be to us if we displease God, and thus close upon ourselves the door of eternal spiritual advancement? We may make great inventions but if we do not seek the knowledge which would light up our eternal life, we would be like a school-boy who spends his whole day in play and is content with defeating his adversary in the field of sport but pays no heed to the contest which will reform all his life. Real life is that which is never destroyed; real knowledge is that which is always on the increase. Therefore, turn to eternal life, everlasting joy and real knowledge, so that you may enjoy peace, both here and hereafter, and may succeed in pleasing God and thus achieve the object of your existence. (*Aḥmadiyyat or the True Islām*, pp 355-356)

Reminding the western countries of their responsibilities, Huzoor^{ra} stated:

O people of England! God has bestowed on you honour in this world, which has increased your responsibility, for he who has a larger share of favours carries heavier responsibilities, Through God's grace you have ruled the oceans for hundreds of years, your

country is called the queen of the oceans, but have you ever turned your attention to that King Who is the Fountainhead of all honour and a favourable glance from whom has raised you to this eminence? Have you ever tried to discover the ocean of Divine knowledge which surged in the heart of a true seeker? Ah! you went to the north and went to the south, you examined all waters on the face of the earth, you ransacked the deeps, but alas! You never dived to sound the depth of the ocean of spiritual knowledge, nor did you ever send out expeditions to discover it. You have roamed around the globe in search of land, exploring new regions, and your fleets have scoured the seas in all directions, but you never went forth in search of the Beloved One Who is the Creator of land and sea. Is it wise to collect the dry leaves that drop from a tree and throw away the fruit? (*Aḥmadiyyat or the True Islām*, pp 356-357)

The address was heard in absolute silence and full attention. After the lecture was completed, the hall resounded with cheers and applause. The chairman praised the success of the article in glowing terms. Everybody attempted to rush to the stage to shake hands with Huzoor^{ra}, or at least get close to him. The address also received a very good reporting in the press.

As this was an important topic, Huzoor^{ra} extended the lecture to elaborate on various key issues for the benefit of the public at large. The subject book, *Aḥmadiyyat or the True Islām*, is the English version of the detailed description of the original lecture, *Aḥmadiyyat Ya'nī Haqīqī Islām*. The English translation

has been done by Hazrat Chaudhary Sir Muḥammad Zafrulla Khan Ṣāhib^{ra}.

Some of the subjects covered in the book are:

- History and distinctive features of Aḥmadiyya Muslim Jamā'at
- The principal object of religion
- The Islāmic concept of God and the means to create a relationship with God
- Ways of acquiring good morals and avoiding evil ones
- The power and duties of an Islāmic State and international relations
- Relations between the followers of different religions
- Life after death, the rewards and punishments
- Effect of the teachings of the Promised Messiah^{as} on his followers

The commentary presented on the above topics has a unique place in Islāmic literature. The arguments are based on the authentic and authoritative sources of the Holy Qur'ān, sayings of the Holy Prophet^{sa} and writings of the Promised Messiah^{as}.

In a world that suffers from violence, bloodshed, conflict, wars, discord, violation of human rights, socio-economic exploitation, and a lack of peace, the only religion that offers practical solutions is Islām. Therefore, it is important to publish and propogate the true teachings of Islām. The book, *Aḥmadiyyat or the True Islām*, does exactly that.



Annoucement of Marriage

The Wedding ceremony of **Mishal Sameen Awan Ṣāhiba**, daughter of **Abdul Basit Awan Ṣāhib** & **Fouzia Awan Ṣāhiba** took place on November 24, 2017 at Chateau Le Jardin , Woodbridge with **Shah Nawaz Chowdhury Ṣāhib**, son of **Aqbal Ahmad Gondal Ṣāhib** & **Amatul Wadood Ṣāhiba**. On this occasion, **Maulānā Hadi Ali Chaudhary Ṣāhib** led the silent prayer. The Walīma ceremony was held on November 26, 2017 at Banquet and Convention Centre Brampton. On this occasion Respected **Lal Khan Malik Ṣāhib** Amīr Jamā'at Aḥmadiyya Canada, led the silent prayer.

The Wedding ceremony of **Kashif Mahmood Ṣāhib** (Graphics, Layout and Coverage Designer of the Ahmadiyya Gazette), son of **Masood Ahmad Zafar Ṣāhib** & **Sajedah Nasreen Ṣāhiba** took place on December 21, 2017 at Gondal Banquet Hall Rabwah, Pakistan with **Madiha Latif Ṣāhiba**, daughter of **Abdul Latif Ṣāhib** & **Saleema Bibi Ṣāhiba**. The Walīmah ceremony was held on December 23, 2017 at Al-Bilal Hotel & Marriage Hall Jhelum Pakistan. The Aḥmadiyya Gazette congratulates Kashif Ṣāhib and the entire family on this blessed occasion!

May Allāh Almighty bless both of these marriages and make them a source of great blessings for their families! Amīn!



Allāh the Almighty has blessed **Farhan Tanvir Ṣāhib** (Secretary Umūr Khārijīyya), and **Mehvish Tahir Bani Ṣāhiba** of Hamilton South Jamā'at with a baby boy on Friday, November 17, 2017. The new born has been named **Mubahil Tanvir** by Huzur Anwar^{aa} and is also part of Waqf-e-Nau Scheme. He is the paternal grandson of **Iqbal Tanvir Ṣāhib** and **Tabassum Tanvir Ṣāhiba** and maternal grandson of **Tahir Ahmed Bani Ṣāhib** and **Farzana Kausar Ṣāhiba** of Pakistan.

Allāh the Almighty has blessed **Khalid Ahmad Minhas Ṣāhib** (Murabbi Silsila, Office of National General Secretary) and **Mansoor Nudrat Minhas Ṣāhiba** with a baby boy. The new born has been named **Qader Ahmad Minhas**. The newborn is the paternal grandson of **Tariq Mahmood Minhas Ṣāhib** and **Bushra Tariq Ṣāhiba** of Toronto and maternal grandson of **Muhammad Sarwar Minhas Ṣāhib** and **Amtul Bari Ṣāhiba** of London, UK. The newborn is also part of the Waqf Nau Scheme.

May Allāh grant both new borns a long, healthy and righteous life, and make them a delight of eyes for their families! Amīn!

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

Say, 'If you love Allah, follow me: then will Allah love you and forgive you your faults. And Allah is Most Forgiving, Merciful.'

(3:32)

تو کہہ دے اگر تم اللہ سے محبت کرتے ہو تو میری پیروی کرو اللہ تم سے محبت کرے گا، اور تمہارے گناہ بخش دے گا۔ اور اللہ بہت بخشنے والا (اور) بار بار رحم کرنے والا ہے۔

النِّكَاحُ مِنْ سُنَّتِي فَمَنْ لَمْ يَعْمَلْ بِسُنَّتِي فَلَيْسَ مِنِّي

"Marriage is a part of my sunnah, and whoever does not follow my sunnah is not from me"
(Sunan Ibn Majah)



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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ



Academic Achievement Awards Aḥmadiyya Muslim Jamā'at Canada

"People of my community shall excel in their knowledge and wisdom."
(The Promised Messiah^{as})

میرے فرقہ کے لوگ علم و معرفت میں کمال حاصل کریں گے
(حضرت مسیح موعودؑ)

To recognize members of Jamā'at who have made significant academic achievement in the past calendar year (viz. 2017)

All applications must be submitted online through
Academic Achievement Award Form
available at www.talim.ca with the required documents by the deadline
Paper or fax applications are not acceptable

Eligibility:

Grade 6-11:

Over all average of **80%** or equivalent

Awards are presented at the **Annual National Ijtimā'**

Grade 12 & CEGEP:

90% & above

College:

85% & above, must have completed a three years program of study leading to a certificate or diploma.

Undergraduate:

80% & above

Graduate & Post Graduate:

All

Copy of the official transcript is required for all awards applications

Awards will be presented at the occasion of Jalsa Sālāna Canada to those who have completed a course of study.

For further information please contact:

- Local President or
- Secretary Ta'lim or
- visit www.talim.ca or
- email awards@talim.ca

Deadline
February 28, 2018



Jāmi‘a Ahmadiyya Canada

ADMISSIONS 2018-19

Requirements & Procedure



”اب تک جو بھی جامعات سے نکلے ہیں اللہ تعالیٰ کے فضل سے مربیان بن کے، یو کے اور کینیڈا کے جامعات سے، جرمنی کے جامعہ والے ابھی میدان عمل میں نہیں آئے، اس سال وہ بھی آجائیں گے انشاء اللہ۔ لیکن بہر حال جو نکلے ہیں وہ میرے لئے اللہ تعالیٰ کے فضل سے راحت کا باعث بنے ہیں میرے مددگار بنے ہیں اور مجھے خوشی ہوتی ہے ان کو دیکھ کے۔ پس آپ لوگ بھی یاد رکھیں آپ نے ان معیاروں کو اونچا کرتے چلے جانا ہے۔“

“With the Grace of Allah, those young Missionaries who have graduated from Jamia Ahmadiyya UK and Canada in the past few years have been a source of comfort for me and are acting as my helpers. It is a cause of happiness for me to see them serving in this way and I hope and pray that the graduating class and all subsequent classes continue to raise the standards of their predecessors.” (January 16, 2016, 4th Convocation ceremony for Jamia Ahmadiyya UK and the 6th Convocation ceremony for Jamia Ahmadiyya Canada the UK college premises in Haslemere, Surrey.)

1. Education:

High school diploma (Grade 12) with minimum average of 70% marks.

2. Age:

17- 20 Years.

3. Medical Report:

Medical Report from a practicing physician certifying good health of the applicant.

4. Written Test & Interview:

The applicant must pass a written test (a minimum of 70% passing marks required). The study material for the test is the Waqf Nau Syllabus up to 16 years of age. Successful candidates in the Written Test will be eligible for an Interview.

5. Application Procedure:

The following documents should be attached to the Jāmi‘a Admission Application Form:

i. Waqf Zindagī Application attested by National Amīr

ii. A copy of educational certificates

iii. A copy of Photo ID (for example, Driving License or Passport)

iv. A copy of valid passport (for non-Canadian applicants only)

v. A recent portrait photo sent via email

6. General Instructions:

Prospective students, besides reciting the Holy Qur’ān daily, should prepare for the written test and focus on improving their Arabic, Urdu and English.

7. Application Form –

Submission Deadline:

Contact information is given below for obtaining the Application Form and submission of completed application.

Original completed application must be received by **May 31, 2018**



Jāmi‘a Ahmadiyya Canada
10610 Jane Street,
Maple, Ontario
L6A 3A2, Canada

Phone : 905-832-6680 ext. 3012
Fax: 905-832-7767
Email: registrar@jamiaahmadiyya.ca
Web: www.jamiahmadiyya.ca

LA AHMADIYYA Gazette

Janvier 2018



CANADA

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

PERLES DE LA SAGESSE

LE SAINT CORAN

Et dis : « O mon Seigneur, rends mon entrée une entrée empreinte de vérité et rends ma sortie une sortie empreinte de vérité. Et accorde-moi de Ta part un assistant puissant. » (17 :81)

HĀDĪTH

« L'honnêteté mène à la droiture et la droiture mène au Paradis. Et un homme continue de dire la vérité jusqu'à ce qu'il devienne un homme véridique. Le mensonge mène à la méchanceté et au mal et ces deux caractéristiques mènent [indubitablement] en enfer. » (Sahih Al-Bukhari)

AINSI DIT LE MESSIE PROMIS (AS)

Écoutez et souvenez-vous que Dieu n'aime pas cette façon d'agir. Vous qui avez établi un lien avec moi et l'avez fait uniquement pour l'amour d'Allāh, alors faites de bonnes actions avec ceux qui sont justes. Pardonnez à ceux qui font des mauvaises actions. Personne ne peut être un Sidiq jusqu'à ce qu'il devienne d'une seule couleur. Celui qui adopte les manières hypocrites et n'est pas d'une seule couleur est attrapé à la fin comme le dit le proverbe: « celui qui ment contredit ses propres mots ».

À ce propos, je voudrais parler de quelque chose d'important ce qui est que quand les conquérants partent en expédition, ils y vont pour la sécurité et pour protéger les gens qu'ils représentent. Vous avez vu que notre gouvernement a dû aller à la guerre à la frontière à plusieurs reprises. Bien que les gens qui se battent de l'autre côté soient musulmans, nous croyons qu'ils n'ont pas raison. Leur combat avec les Britanniques n'a aucune importance religieuse et n'est juste en aucune façon et en réalité ils ne se battent pas pour la religion. Peuvent-ils dire que le gouvernement n'a pas donné aux musulmans la liberté totale? En fait, il l'a fait et il leur a donné la liberté dans la mesure où ce genre de liberté ne peut pas être donnée à Kaboul ou à la périphérie de Kaboul. J'ai entendu dire que la condition des riches se détériore et que ces gens dérangés de la frontière n'ont d'autre but que de se nourrir le ventre. Si on leur donne même dix roupies, le guerrier en eux se noie. Ce sont des individus cruels qui ne sont qu'en train de ruiner le nom de l'Islām. (Mal'fūzāt vol. 2, p. 27)



Les directives du Khalifatoul-Messie^{aa}

Sincérité et spiritualité des nouveaux convertis

Le sermon du vendredi – le 6 octobre 2017

Des témoignages inspirants de la foi des gens qui ont accepté l'Aḥmadiyya après avoir été guidé par Dieu et ils ont progressé dans la foi et la sincérité.

Celui qui s'efforce sur le chemin d'Allāh, Allāh le guide et lui accorde des bénédictions.

Que ces récits renforcent notre foi afin que nous puissions faire une transformation spirituelle et que le Jamā'at continue de progresser.

Le 6 octobre 2017, Hazrat Khalīfatul-Masīḥ V^{aa} a prononcé le sermon du vendredi à la mosquée Baitul Futūh, à Londres.

Huzoor^{aa} dit : « J'ai parfois raconté des anecdotes qui servent à améliorer la foi des membres de la Jamā'at. Beaucoup de gens m'écrivent que ces anecdotes servent à apporter une transformation en eux-mêmes et dans leurs enfants. Certains vieux Aḥmadīs écrivent qu'ils sont motivés par le zèle de nouveaux Aḥmadīs pour renforcer leur foi. Certains nouveaux Aḥmadīs expriment des sentiments similaires.

Cependant, certaines personnes naïves se demandent pourquoi ces anecdotes sont principalement liées aux arabes et aux africains et pourquoi les gens en Europe ne se transforment pas à travers les rêves ou en lisant des livres. Qu'il soit clair que Dieu apporte également la transformation dans le cœur des européens. Il y a des Aḥmadīs locaux ici au Royaume-Uni qui sont de plus en plus ferme dans leur foi. Ils ont eu des expériences merveilleuses qui ont renforcé leur foi. Ils sont en train de progresser en excellant les uns les autres dans leur amour et leur dévouement au Khilāfat.

Rappelez-vous qu'Allāh guide ceux qui veulent venir vers lui. Les gens mondains qui ont été rendus arrogants par le matérialisme n'ont pas la chance de chercher la foi. En outre, la plupart des européens sont devenus athées. Et quand ils ne se soucient pas de Dieu, pourquoi s'en soucierait-il?

Dit aux mécréants : « Et n'était-ce votre prière à Lui, mon Seigneur ne tiendrait aucun compte de vous. (25 :78)

Allāh dit qu'il guide ceux qui s'efforcent sur son chemin. Par conséquent, Allāh guide ceux qui cherchent son chemin, et les anecdotes que je relate sont les expériences des gens qui ont un désir de trouver Dieu et c'est à cause d'une vertu de leur part qu'Allāh leur montre la voie. »

Huzoor^{aa} dit : « Un missionnaire du Burkina Faso écrit : « Notre délégation est allée dans un village pour propager l'Aḥmadiyyah, et une seule vieille femme a pris la Baī'at. Cette vieille dame a essayé tous les vendredis de venir à la mosquée pour la prière du vendredi, mais elle ne parvenait pas à assister à la Jumu'a en raison d'un canal plein d'eau, le canal obstruait sa route. Alors, elle déposait son tapis et elle pria à côté de ce canal.

Après un mois quand le ruisseau était sec, elle a raconté cette histoire aux al-Mu'allim et aux habitants du village, ils ont été tellement impressionnés que 30 de ses parents ont accepté Baī'at. »

Une dame d'Égypte a regardé le programme Al-Hiwārul Mubāshir et plus

Rappelez-vous qu'Allāh guide ceux qui veulent venir vers lui. Les gens mondains qui ont été rendus arrogants par le matérialisme n'ont pas la chance de chercher la foi. En outre, la plupart des européens sont devenus athées. Et quand ils ne se soucient pas de Dieu, pourquoi s'en soucierait-il?

Un missionnaire du Bénin écrit que 200 personnes ont fait la Baī'at dans un village. Après cela, la fille du président local est tombée malade et ils ont été désespérés de sa vie. Il a demandé aux gens de prier pour sa fille et ils ont également demandé au Calife de prier pour sa fille. Par la grâce d'Allāh, le lendemain sa fille a récupéré complètement.

tard elle a fait la Baī'at sur la base d'un rêve. Une dame de la Turquie a également prit la Baī'at après avoir regardé la MTA. Elle écrit : « Un jour, j'ai vu dans un rêve que je récitais le Sūrah Al-Kahf. J'ai réalisé que Dieu me sauverait du Dajjāl. Par conséquent, j'ai pris la Baī'at et rejoint la Jamā'at. »

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Donc, si quelqu'un demande pourquoi ces personnes éprouvent de tels phénomènes, ils devraient savoir que ces gens cherchent la foi et prient toute la nuit. C'est pourquoi Allāh les bénit.

Un Mu'allim du Congo Brazzaville écrit qu'un homme lui a dit que son gendre avait l'habitude de le maltraiter après qu'il est devenu ivre, mais depuis qu'il a accepté l'Aḥmadiyyah son attitude a changé et il a cessé de boire.

Huzoor^{aa} dit que : « J'avais dit aux demandeurs d'asile de passer leur temps libre à faire le Tablīgh. Un demandeur d'asile m'a dit que lors de son protocole final, le juge lui a demandé s'il avait distribué des

dépliants pour son Jamā'at. Il a dit oui. Le juge a demandé où il a distribué les dépliants, et il a nommé certains endroits. Le juge a dit que c'est juste, parce que j'ai moi-même reçu un de vos dépliants à tel ou tel endroit. Et le juge a effacé son affaire. Ainsi Allāh fournit des conseils pour ceux qui le recherchent.

L'Amīr Ṣaḥīb de la France a dit que la MTA a une grande valeur. Un frère du nom de Daniel m'a dit que l'Imām de sa mosquée lisait les sermons du vendredi de Huzoor^{aa}. Un de ces sermons a eu un impact profond sur lui. Il a ensuite trouvé la traduction française du sermon réel délivré par Huzoor^{aa} et il est devenu un Aḥmadī.

Plus tard, il envoya des livres à l'Imām et il accepta la Jamā'at et 70 personnes ont pris la Baī'at. C'est par la grâce et les bénédictions d'Allāh que les émissions sont transmises par la MTA. Certaines personnes sont également guidées par des programmes de la radio. Un frère du Bénin écrit : « Une fois que j'ai posé une question au cours d'un programme de radio et quand j'ai entendu la réponse à ma question, j'ai été satisfait et j'ai fait le sermon d'allégeance. » Il a dit qu'il avait écouté la radio pendant une longue période. Ainsi donc, Allāh guide les gens qui cherchent vraiment des conseils.

Huzoor^{aa} dit qu'Allāh avait révélé au

Messie Promis^{as} :

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« Le temps est venu pour vous d'être aidé et d'être fait connaître au peuple. »

Ce Doa'a été révélé en 1883, puis deux fois de plus. C'était le temps où personne ne connaissait le Messie Promis^{as}. Il dit que cela ne pouvait pas être l'œuvre d'un mortel. Ce n'est que Dieu qui donne des nouvelles de l'invisible. C'est par la grâce d'Allāh que le Jamā'at est largement reconnu et que les gens entrent dans son giron. Allāh avait dit au Messie Promis^{as} qu'un temps viendrait où les gens entreraient dans votre Jamā'at par troupeaux, et aujourd'hui nous voyons son accomplissement. Aujourd'hui, le Jamā'at a été établi dans 210 pays.

Que ces récits qui renforcent la foi nous inspirent à progresser dans la spiritualité, et que le Jamā'at continue à croître et à prospérer. Amīn.

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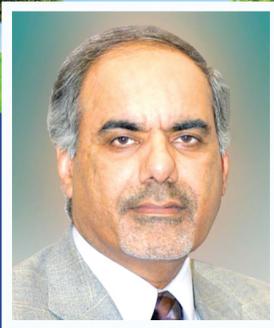
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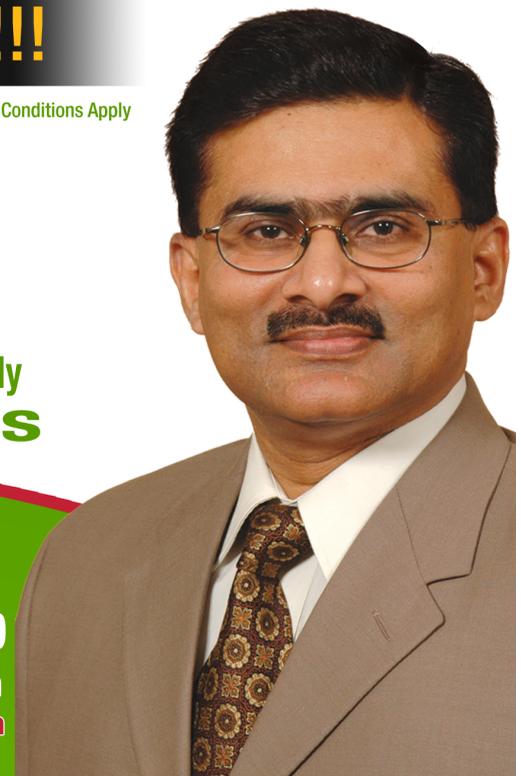
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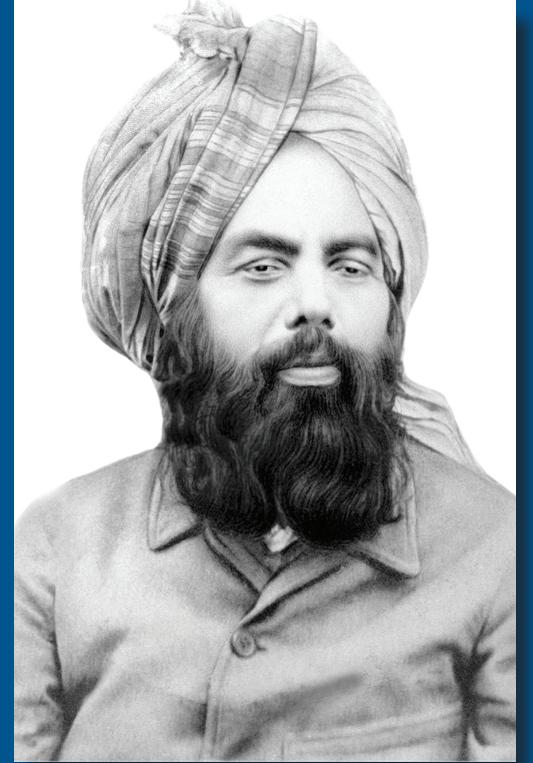


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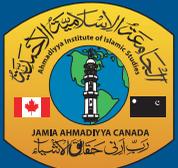
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 2. عمر: درخواست دہندہ کی عمر 17 سے 20 سال کے درمیان ہو۔
 3. میڈیکل رپورٹ: درخواست دہندہ کی صحت کے بارہ میں practicing physician کی رپورٹ درکار ہوگی۔
 4. تحریری ٹیسٹ اور انٹرویو: درخواست دہندہ کو ایک تحریری ٹیسٹ پاس کرنا ہوگا جس میں پاس ہونے کے لئے کم از کم 70 فی صد نمبر لینا ضروری ہیں۔ یہ ٹیسٹ وقفہ نو سکیم کے 16 سال تک کے مروجہ نصاب میں سے لیا جائے گا۔ تحریری ٹیسٹ پاس کرنے والے درخواست دہندگان انٹرویو کے اہل ہوں گے۔
 5. درخواست کا طریقہ: داخلہ کے لئے داخلہ فارم کے ساتھ حسب ذیل دستاویزات کی ضرورت ہوگی:
- الف۔ نیشنل امیر جماعت کی طرف سے تصدیق شدہ درخواست برائے وقفہ زندگی
 - ب۔ تعلیمی سندت کی کاپی
 - ج۔ ایک باتصویر سرکاری دستاویز (مثلاً ڈرائیونگ لائسنس یا پاسپورٹ کی کاپی) valid پاسپورٹ کی کاپی (صرف غیر ملکی طلباء کے لئے)
 - د۔ ایک ڈیجیٹل تصویر (ای میل کے ذریعہ)
 6. عمومی ہدایات: داخلہ کے لئے خواہش مند طلباء روزانہ تلاوت قرآن کریم اور داخلہ ٹیسٹ کی تیاری کریں اور عربی، اردو اور انگریزی زبان میں مزید مہارت پیدا کرنے کی مسلسل کوشش کریں۔
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