



AHMADIYYA Gazette

CANADA 

SURELY ALL
BELIEVERS ARE
BROTHERS (49:11)

THE DEATH OF
PROPHET JESUS^{AS}
pg. 10

TACKLING PEER
PRESSURE *pg. 14*

New Feature:
KIDS ZONE *pg. 30*

“

One should always strive to foster an atmosphere of mutual love, brotherhood, and camaraderie... A high level of taqwa can only be established by creating a spirit of love, humility and mutual sacrifice; one who lacks the emotion of love for his brother lacks taqwa . . . today onwards, every heart must resolve to effect change in themselves and elevate their stands [of righteousness]; those who have become estranged must embrace one another; those who are mad at one another must reconcile; those who harbour resentments must remove their grudges; they must pledge to eradicate their old grievances and embrace the intention of forgetting their grievances and wrong doings.”

(Khutbaat Masroor, vol 3, pp. 375-377)





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ABBREVIATIONS OF SALUTATIONS

- sa** Ṣallāllahu 'alaihī wa Sallam - May peace and blessings of Allah be upon him!
Usage: Salutation written after the name of the Holy Prophet Muḥammad^{sa}
- as** 'Alāihis-Salām / 'Alaihas-Salām - May peace be upon him/her!
Usage: Salutation written after names of Prophets other than the Holy Prophet Muḥammad^{sa}, and pious women prior to the era of the Holy Prophet Muḥammad^{sa}
- ra** RaḍīAllahu 'anhu / 'anhā / 'anhum - May Allah 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 Allah have mercy upon him!
Usage: Salutation written after the names of deceased, pious Muslims who are not Companions
- aa** Ayyadahullāhu Ta'ālā binaṣṛihil-'Azīz - May Allah be his Helper!
Usage: Salutation written after the name of Hazrat Mirzā Masroor Aḥmad, Khalīfatul-Masīḥ V^{aa}



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PEARLS O

THE HOLY QUR'ĀN

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوِيكُمْ وَاتَّقُوا
اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١١﴾

Surely, all believers are brothers; so make peace between your brothers, and be mindful of your duty to Allah that you may be shown mercy. (49:11)

HADĪTH

Hazrat Anas bin Malik^{ra} narrated that Allah's Messenger^{sa} said, "Do not harbour hatred for one another, nor be jealous of one another; and do not turn away from one another (in disdain), rather become fellow brothers and servants of Allah. It is not lawful for a Muslim to have estranged relations with his brother beyond three days."

(Sahih Muslim, Kitab-ul-Birri was-Sila)

عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ "لَا تَبَاغَضُوا وَلَا تَحَاسَدُوا وَلَا تَدَابَرُوا وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا وَلَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثٍ".

(صحيح مسلم، كتاب البر والصلة والآداب، باب النهي عن التحاسد)

F WISDOM

SO SAID THE PROMISED MESSIAH^{AS}

Join the Beloveds of God

On May 16, 1898, the Promised Messiah^{as} said:

These are truly fragile times. Everyone ought to fear the wrath of Allah Almighty, for He has no care except for those who are His pious servants. Foster brotherhood and love amongst yourselves; forsake barbarity and mutual dissension. Withdraw completely from all forms of jest and mockery, for mockery moves the heart far away from the truth. Treat one another with respect. Each and every one of you ought to give preference to the comfort of your brother over themselves. Reconcile sincerely with Allah the Exalted and become subservient to Him once again. The wrath of Allah Almighty is descending upon the earth and only those will be saved who fully repent of all their sins and return to God.

Remember that if you bring yourself to obey the commandments of Allah Almighty and endeavour to support His chosen religion, God will remove all the obstacles in your way and you will be successful...

You ought to join with those who are loved by God so that no disease or calamity can muster the courage to lay its hands upon you. For nothing can transpire on earth except with the permission of Allah Almighty. Rid yourselves of all mutual conflict, aggression and enmity. Now is the time for you to set aside trivial matters and engage yourselves in important and magnificent work.

(Malfuzat Vol. 1, English translation, pp. 267-268)



GUIDANCE FROM HAZRAT KHALIFATUL- MASIH (MAY ALLAH BE HIS HELPER!)

Highlights from the Friday Sermons of Hazrat Khalifatul-Masih V (may Allah be his Helper)

1.

AUGUST 5, 2022 JALSA SALANA UK 2022: GUIDANCE FOR WORKERS AND ATTENDEES

For the first time since the COVID-19 pandemic struck, Jalsa Salana UK was held at its full scale in Hadiqatul Mahdi, Alton. Delivering his Friday Sermon from the Jalsa Gah, Hazrat Khalifatul-Masih V (may Allah be his Helper) emphasized the point that although the pandemic has lessened to some extent, it is still far from over. Hence, he instructed that all those attending the Jalsa must adhere to precautionary protocols, including wearing a mask. While listening to the proceedings of Jalsa, performing duties, or walking outside, Huzoor^{aa} directed everyone to keep their masks on.

Elucidating the purpose of the Jalsa Salana, Huzoor^{aa} said that the Promised Messiah^{as} explained that this is no ordinary, worldly convention, but is an opportunity to be reminded of God's teachings and the example of the Holy

Prophet^{sa} so that we may mould our lives accordingly.

After issuing guidance to the workers and volunteers of the Jalsa, Huzoor^{aa} reminded guests of their responsibilities. He said that attendees should bear in mind that they are attending the Jalsa to increase their connection with God Almighty and their spirituality. Therefore, it is important to always remember the lofty purpose for gathering at the Jalsa, and at the very least, one should sacrifice their sentiments and instead focus on the remembrance of God and seeking forgiveness.

Huzoor^{aa} concluded the sermon by emphasizing the importance of the remembrance and worship of Allah, and invoking blessings upon the Holy Prophet^{sa}, especially during the three days of Jalsa.

2.

AUGUST 12, 2022 – JALSA SALANA UK 2022: BLESSINGS, GRATITUDE AND REVIEW

Hazrat Khalifatul-Masih V (may Allah be his Helper) presented various testimonials and incidents which highlighted the profound impact of Jalsa Salana UK on people around the world.

Huzoor^{aa} presented the sentiments of a pastor from Zambia, who said that he initially thought that Islam usurped the rights of women. However, after listening to Huzoor's^{aa} address on human rights, he realized that rather than Christianity, it is Islam which establishes and upholds women's rights in the truest sense.

Similarly, a lady originally from Afghanistan said that she found great peace after hearing Huzoor^{aa} and learning how Islam protects human rights. She said that it was especially comforting to her because in Afghanistan, under the rule of the Taliban, women hold no value. Yet, she learned the way Islam establishes and upholds women's rights.

Huzoor^{aa} also presented the faith-inspiring incident of a convert from Malaysia who did not have enough money to pay for the internet to watch the proceedings of the Jalsa. Hence, he took some mangoes from a tree outside his house, sold them, and with that money, he purchased enough internet data to be able to watch the Jalsa proceedings.

Closer to the end of his sermon, Huzoor^{aa} mentioned the worldwide impact of the Jalsa gauged through print, radio, television and online media. Through social media alone, it was reported that people posting about the Jalsa had a reach of more than 12 million people. Furthermore, the MTA online video and image posts reached more than 4 million people, and MTA Africa reported that the Jalsa Salana was shown on 20 TV channels in Africa, reaching 35 million people.

3.

AUGUST 19, 2022 – MEN OF EXCELLENCE: HAZRAT ABU BAKR^{RA}

In this Friday Sermon, His Holiness Hazrat Khalifatul-Masih V (may Allah be his Helper) continued expounding upon the expeditions undertaken during the era of the Hazrat Abu Bakr's^{ra} Khilafat.

Huzoor^{aa} stated that after the rebel uprisings had been subdued through various campaigns and Islamic rule was established, Hazrat Abu Bakr^{ra} intended to turn his attention towards external forces that posed a threat to the Muslims. The first among these external forces was Syria.

Hazrat Abu Bakr^{ra} gathered the senior Companions and informed them of his intention to send the Muslims army towards Syria and consulted with them regarding the matter. All the companions pledged to follow and obey him wholeheartedly.

Huzoor^{aa} narrated that when Hazrat Abu Bakr^{ra} dispatched four large armies towards Syria, he encouraged them to remain strong and steadfast. He said that upon attaining victory, they should not mutilate bodies. He advised that children and women must not be attacked, animals should not be slaughtered except for eating, and priests should not be attacked.



4.

AUGUST 26, 2022 – MEN OF EXCELLENCE: HAZRAT ABU BAKR^{RA}

Hazrat Khalifatul-Masih V (may Allah be his Helper) continued his series of sermons on expeditions and battles undertaken in the era of Hazrat Abu Bakr's^{ra} Khilafat to thwart enemy forces in Syria.

The fourth army sent by Hazrat Abu Bakr^{ra} in this campaign was led by Hazrat Amr bin Aas^{ra}. As Hazrat Amr bin Aas^{ra} had played a pivotal role in stifling the rebellion in Khuza'ah, Hazrat Abu Bakr^{ra} gave him the option of either remaining in Khuza'ah or going to Syria to help fortify the Muslims. Hazrat Amr bin Aas^{ra} replied that he was an arrow for the sake of Islam, and Hazrat Abu Bakr^{ra}—the Khalifa—could fire him in whichever direction he deemed best. Hence, Hazrat Abu Bakr^{ra} ultimately decided to send him to Syria.

At the time of his departure, Hazrat Abu Bakr^{ra} advised Hazrat Amr bin Aas^{ra} saying, "You are a man of solid opinions and experience and have great

insight into warfare. You have with you noblemen as well as godly people among the Muslims, and you will meet your brothers, so do not be neglectful in doing good to them and do not reject their good advice."

Hazrat Abu Bakr^{ra} also organized an army of 1000 under the command of Hazrat Hashim bin Utbah^{ra} and sent them to help Hazrat Abu Ubaidah^{ra}, who was already stationed in Syria. At their departure, Hazrat Abu Bakr^{ra} addressed Hazrat Hashim and said, "We used to benefit from the opinion and experience of the elders while we relied on the patience, strength, and courage of the youth. Allah has combined all these merits within you. When faced with the enemy, stand firm and persevere. Each step that you take in the path of Allah will be recorded by Allah as a good deed. Allah does not waste the reward of those who do good."

Q&A *and more...*

BALANCING RELIGIOUS VALUES AND FRIENDS

On March 13, 2022, Hazrat Khalifatul-Masih V (may Allah be his Helper) held a virtual meeting with members of Majlis Khuddamul Ahmadiyya, Texas, USA.

In this meeting, Huzoor^{ada} was asked about how Ahmadi Muslim youth should balance their religious values while also maintaining a close and healthy relationship with their peers in a society where many vices such as alcohol consumption are common and not considered as 'vices'. Huzoor^{ada} replied:

There are quite a number of non-Muslim students who are of a good nature. So, if they are good and concentrate on their studies then you can become friends with them and you can discuss your studies with them. But, if they say 'Let's go to a club, or have a (alcoholic) drink,' then you should say, 'No. Being a Muslim, I don't want it.'... But as far as your studies are concerned, you can make them your friends.

You should be so powerful with regard to your character, that they [your friends] should not influence you. Rather, it should be other way round. You should influence them, so that by seeing you they leave their bad habits, they stop drinking! You tell them, 'These are the drawbacks of drinking... This is why our religion says you should not drink.' And, there are some other moral evils you can warn them about. So, this is your duty that being a true Muslim, an Ahmadi Muslim student, you should guide others that they should try to refrain from such things. Instead of you getting under influence of those people, you should rather influence them in a positive way so that they change themselves. You have been created to reform the world, not to indulge yourself in the worldly things. So, it needs some determination. Determination, plus you must pray to Allah the Almighty

that He helps you, so that you are saved from all the evils of society.

In the Holy Qur'an, Allah the Almighty says that in your company you will see different types of people, of different nature and different habits; when they are doing something wrong, just say 'Salam' and leave that company. When they discuss something else, they are doing good things then come and join them. This is the directive given in the Holy Qur'an, that say 'OK, peace. Now you are involved in something wrong, so Salam – peace be on you. I still pray that [may] Allah the Almighty save you from this, and I am going. When you will come to normal condition I will come back.' So always remember this commandment of Allah the Almighty."

(Source: "Majlis Khuddamul Ahmadiyya USA Have Honour of Virtual Meeting with World Head of Ahmadiyya Muslim Community." Ahmadiyya Muslim Community- Press & Media Office, pressahmadiyya.com)



Image from Pexel

HOW TO OVERCOME BAD HABITS

In the same meeting, another Khadim asked Huzoor^{aa} for advice on overcoming bad habits. Huzoor^{aa} said:

“For that, Allah the Almighty says you should offer Istighfar [prayer for seeking the repentance of God]. Where it saves you and you get the forgiveness of Allah the Almighty from your previous sins, it also saves you from all those sins which could have occurred in the future. So, do Istighfar and you should know the meaning of it. If you are offering it fervently and remembering Allah the Almighty, and during your five daily prayers you pray to Allah

the Almighty that He saves you from those things then Allah the Almighty will save you. Also, never watch the (immoral) programmes on internet, on television which can lead astray. There are some good websites but never open any harmful website [or] any link which can lead you to the bad things.”

“So, at this age you should also try to give some time to increase your religious knowledge and make it a point then you will never miss any prayer. Pray to Allah the Almighty, when you are in Sajda [prostration] position, that Allah the Almighty saves you from all the

harmful things of the society. So, it is only Allah Who can help us. Otherwise, the society we are living in is such, that if we are even a little relaxed, it can ruin us, ruin our religion, our life, and we shall be nowhere. So, we have to be very careful and vigilant. To save yourself from Satan is very much difficult and without Allah’s help, without prayer, without involving yourself in learning more about the Qur’anic commandments or other religious literature, you cannot save yourself. So, you should try to spare some time to give to your religious studies, and that will also increase you in your faith.”

(Source: “Majlis Khuddamul Ahmadiyya USA Have Honour of Virtual Meeting with World Head of Ahmadiyya Muslim Community.” Ahmadiyya Muslim Community- Press & Media Office, pressahmadiyya.com)



CULTURE AND ISLAM

On March 6, 2022, Hazrat Khalifatul-Masih V (may Allah be his Helper) held a virtual meeting with members of Majlis Khuddamul Ahmadiyya California, USA, in which a Khadim asked how Khuddam can navigate the clash of cultures of the East from where their parents are from and the West, where they live, all the while remaining true to their faith. Huzoor^{aa} replied:

“Islam is a universal religion and if Islam claims that it is a universal religion, then there should not be any question of culture there. People of different cultures will join Islam. If you convert the whole of United States, or majority of Americans into the Ahmadiyya Muslim Community then will they adopt your Asian culture? No. They will only follow the teachings of Islam. And the teachings of Islam are that you should discharge your rights you owe to your Creator, Allah the Almighty. Worship Him as has been prescribed in the Holy Qur’an and as was practised by the Holy Prophet (peace and blessings be upon him). It is to follow the commandments and injunctions of the Holy Qur’an.

“There are quite a number of Asian traditions which are contradictory to the teachings of Islam. That does not mean that Islam teaches those things... If you are offering five daily prayers and if you are morally good, if you are

obeying the commandments of the Holy Qur’an – there are 700 or more commandments given in the Holy Qur’an – if you are following those, it is enough. It is not necessary that you must change your culture. Otherwise, you cannot spread the message of Islam, you cannot do Tabligh... so always see what are the true teachings of Islam.

“Islamic culture is nothing but the teachings of Islam – that is, to practise whatever has been given in the Holy Qur’an. Apart from that there is nothing. If you are offering five daily prayers, if you are reading the Holy Qur’an, if you are morally good, if you are following the commandments of the Holy Qur’an, if you are not corrupt, if you are giving due respect to your parents, to your elders, if you are honest to the nation, if you are working hard wherever you are working, if you are a student, you are working hard to become a good student, then that is the culture and that is the teaching, apart from that nothing... If you are an Ahmadi Muslim and if you are following the guidance given to you by the Khalifa of the time and you are fully obedient to him and you are honouring the conditions of Bai’at, you are honouring and respecting the status of Bai’at then you are a good Ahmadi Muslim and that is your tradition, that is your culture, that is your teaching.”

(Source: “Majlis Khuddamul Ahmadiyya USA Have Honour of Virtual Meeting with World Head of Ahmadiyya Muslim Community.” Ahmadiyya Muslim Community- Press & Media Office, pressahmadiyya.com)

HOW CAN WE LIVE FOREVER IN HEAVEN?

On March 5, 2022, during a virtual meeting with members of Majlis Atfalul Ahmadiyya from California, USA, a Tifl referenced the verse of the Holy Qur'an which mentions that heaven is "a gift that shall not be cut off" (11:109) and asked Hazrat Khalifatul-Masih V^{aa} that if only Allah the Almighty is eternal, then how can humans live in heaven forever? Huzoor^{aa} responded:

"Allah the Almighty has said this in other places as well, that Heaven is eternal. This is why we say this worldly life is a temporary life so a person who comes in this world, he lives here temporarily. And there's an eternal life after death...When it is said 'eternal', it is in relative terms. We cannot comprehend the time period [of heaven] because Allah the Almighty says in one place that His one day is equal to one thousand years and in another place, He says His one day is equal to 50,000 years. So, if you multiply these years – in relative terms for us – it is infinite. But Allah the Almighty says He is eternal – that is right. How? This Allah the Almighty knows. We only know that there will not be any life even in the paradise after some time. How long that time is, is beyond our comprehension. This is why we say it is 'eternal'. A person living in this world cannot have full comprehension of it. Allah the Almighty talks in relative terms. So, if one day is 50,000 years, then multiply by 100 years – it is almost eternal for us!"

[\(Source: "Members of Majlis Atfal-ul-Ahmadiyya From the United States have Honour of a Virtual Meeting With Head of the Ahmadiyya Muslim Community." Ahmadiyya Muslim Community- Press & Media Office, pressahmadiyya.com\)](#)

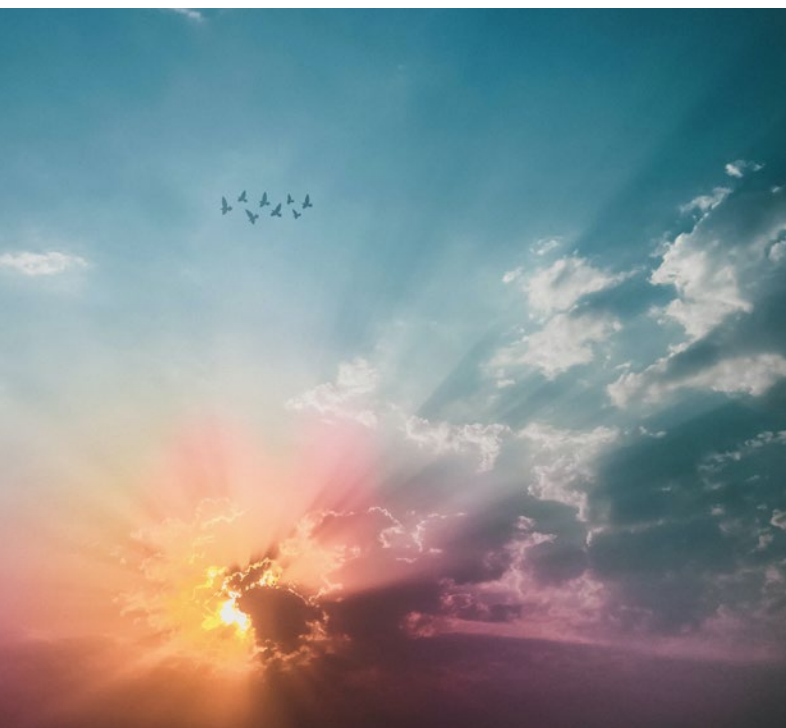


STAYING ATTACHED WITH KHILAFAT

On March 19, 2022, Hazrat Khalifatul-Masih V (may Allah be his Helper) held a virtual meeting with members of Majlis Khuddamul Ahmadiyya from Maryland, USA. During this meeting, a Khadim asked Huzoor^{aa} how he was able to stay attached with Khilafat in his youth. Huzoor^{aa} replied:

"You see, I only knew that I have to obey whatever the Khalifa says and I have to love him. And I prayed for it even. Whenever I would see that today when I went to see my Khalifa, and I felt some different attitude on his face for myself, then I prayed to Allah the Almighty that if I have done something wrong, Allah the Almighty forgives me and if he [the Khalifa of the time] has any doubt in his mind for me, Allah the Almighty removes it. So, that was the only way, I prayed to Allah the Almighty. Whenever I felt something, I always considered it as my fault; not that he has done something wrong. And, I prayed to Allah the Almighty and Allah the Almighty accepted my prayers and always I saw that the next day, or after some time, Allah the Almighty created some occasions where I was given some extraordinary blessings from the Khalifa of that time."

[\(Source: "Majlis Khuddamul Ahmadiyya USA have Honour of Virtual Meeting with World Head of Ahmadiyya Muslim Community." Ahmadiyya Muslim Community- Press & Media Office, pressahmadiyya.com\)](#)



The Death OF PROPHET JESUS^{AS}

The Ahmadiyya Gazette Canada is serializing sections of the book "Invitation to Ahmadiyyat" by Hazrat Mirza Bashiruddin Mahmood Ahmad, Khalifatul-Masih II^{ra}. Written in 1926, this book serves as a primer of the Ahmadiyya Muslim Community's doctrinal beliefs.

Now, dear reader, you may be wondering why we are thought to be so different, when we accept and subscribe wholeheartedly to all the well-known beliefs of Islam. Why is it that the scholars of religion, the ulema, are so violently opposed to us? Why these Fatwas of Kufr (proclamations of unbelief) against us? In reply, I can only cite the objections which the ulema have raised against us, because of which we are said to have strayed out of the fold of Islam. May God guard you against evil designs and may He open to you the gates of His Grace!

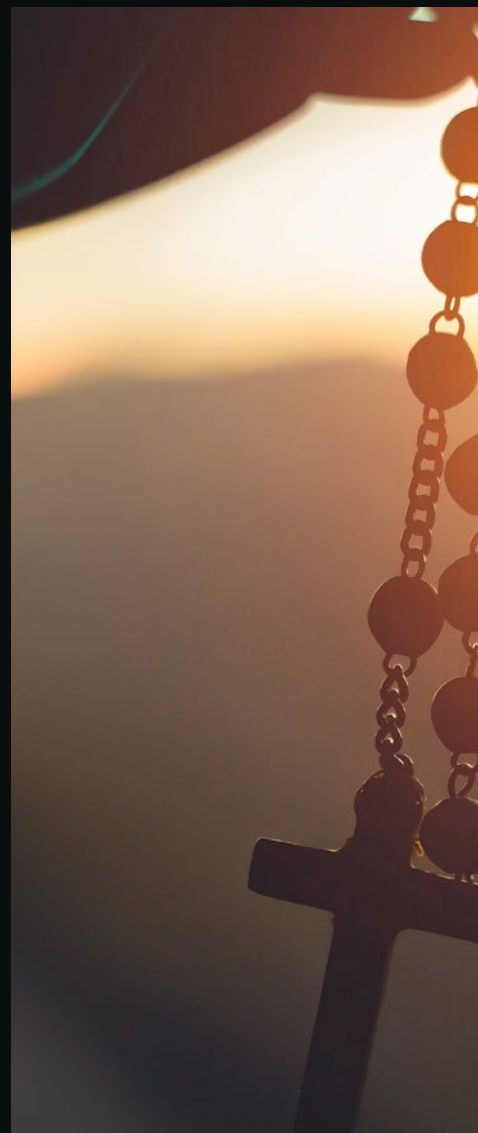
JESUS^{AS} DIED A NATURAL DEATH

The first and the most crucial objection raised against us by our enemies is that we believe that Jesus of Nazareth died a natural death. To believe that Jesus^{AS} died a natural death is said to be an insult to Jesus^{AS}, an offence to the Holy Qur'an and dissent from the teaching of the Holy Prophet^{SA}. Now, it is true that we believe Jesus^{AS} to have died a natural death. But it is not true that to believe him to have died is to insult him or to offend the Holy Qur'an or to dissent from the teaching of the Holy Prophet^{SA}. For the more one ponders over the subject, the more one becomes convinced that the offences we are charged with do not follow from our belief in the death of Jesus^{AS}. They follow rather from the belief that Jesus^{AS} did *not* die but is *alive* in Heaven.

We are Muslims, and as Muslims our first concern is to uphold the Greatness of God and the honour of His Prophet^{SA}. True, we believe in all the Prophets of God. But our love and our regard for the Holy Prophet^{SA} are the highest, for he sacrificed himself for our sake; he carried our burdens; he invited his own physical death to save us from spiritual death; he grieved so much for us. He gave up even the slightest comforts for our sake. He abased himself so that we should stand high. He planned for our lasting good and prayed for our eternal welfare. He would let his feet swell through standing long in prayer. Sinless, he prayed to cure us of our sins, to save us from Hellfire; he would pray till his prayer mat became wet with tears. He wept till his breast heaved like a boiling pot.

He drew unto us the Mercy of God; he toiled for His pleasure, again for us. He caused us to be wrapped in the mantle of His Grace, the cloak of His Compassion. He strove to find for us ways by which we may also please God; means by which we may also achieve union with Him. What he did for us to make light our journey to God had not been done before by any prophet for his people.

Fatwas of Kufr only please us. We would rather have the Fatwas than hold Jesus^{AS} an equal of God, our Creator, Nourisher, Sustainer, and Guardian, One Who gives us our daily bread and the knowledge and guidance on which we depend for our spiritual welfare. *Fatwas* of





Kufr are more welcome to us than that we should have to believe that Jesus is alive in Heaven without food or drink, even as God lives for ever without food or drink. We hold Jesus^{as} in honour. But why? Because he is a prophet of God, because God loved him and he loved God. Our regard for him is due to our regard for God. Can we hold him above God and dishonour God for his sake? Must we please the ulema, but strengthen the hands of Christian missionaries, whose daily occupation is to find fault with Islam and the Qur'an? Must we let them think Jesus^{as} was God? For if he was not God, how can he be alive in Heaven? If he was man, why did he not die like other men? How can we, with our own mouths, say a thing derogatory to the Unity and Oneness of God? How can we harm the interests of true faith? The ulema are free to do what they like; they may incite people against us, put us to death or stone us. We cannot give up God for Jesus^{as}. We would rather die than say that Jesus^{as} is alive in heaven as God's equal—Jesus who Christians think is the son of God and for whose sake they detract from the Oneness and Independence of God. If we had remained ignorant, it might have been different. But having had our eyes opened by a Divine Messenger, who

has shown us the implications of God's Oneness, Majesty, Power, Greatness, Goodness, we cannot do so. Whatever the consequences, we cannot abandon God for the sake of a human being. If we did so, we cannot say where we should be. Honour belongs to God and comes from Him. When we perceive clearly that to believe Jesus to be alive is to insult God, we cannot regard this belief as true. We do not understand why belief in the death of Jesus^{as} entails an insult to Jesus. Prophets^{as} greater than Jesus have died and their death brought no humiliation to them. So the death of Jesus^{as} cannot be humiliating to him. But if, to suppose the impossible, we are confronted with the alternatives—God or Jesus—and if we must make a choice, certainly we will choose God. We feel certain that Jesus^{as} himself, who loved God with his mind, heart and soul, would never have been reconciled to a position which entails honour to Jesus^{as} but dishonour to God and His Oneness. The Holy Qur'an teaches us the same:

لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدَ اللَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ^ط

Surely, the Messiah will never disdain to be a servant of Allah, nor will the angels near [unto God]. (4:173)

DEATH OF JESUS^{as} TAUGHT BY THE HOLY QUR'AN AND HADITH

We are bound by the Word of God. We have in the Qur'an:

وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنتَ الرَّقِيبُ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ

And I was a witness over them as long as I remained among them, but since Thou didst cause me to die, Thou hast been the Watcher over them and Thou art Witness over all things. (5:118)

God in the name of Jesus declares that Christians became corrupt after the death of Jesus^{as}. While he lived, they and their beliefs remained uncorrupted. Reading this in the Qur'an, how can we think Jesus is not dead but alive in Heaven? And we also read in the Holy Qur'an:

يَعِيسَى ابْنِ مَرْيَمَ قَوْلِكَ وَأَنْفَعُ إِلَيَّ وَمُطَهَّرَكَ مِنَ الَّذِينَ كَفَرُوا وَأَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ

O Jesus! Indeed I will cause thee to die and exalt thee to Myself, and will clear thee of [the charges of] those who disbelieve, and will place those who follow thee above those who deny thee, until the Day of Resurrection. (3:56)

Jesus^{as} was exalted (or raised) to God after his death. The words 'exalt thee' or 'raise thee' come after the words 'cause thee to die'. We must observe the ordinary rules of language. What is mentioned first, must take place first. But maybe the ulema know these rules better than God. Maybe they think that although 'raising to God' occurs later in the verse, it should have been earlier. But God is Wise beyond conception. He knows best how ideas should be expressed. In His speech, there

can be no error, no deviation from the correct word order. He is our Creator and we are His creatures. We dare not find errors in His speech. We are ignorant and He is All-Knowing. How can we point to faults in His speech? But the ulema seem to think there could be errors in the speech of God but not in their understanding of it. We cannot say this; for we see only perdition in such a thought. While we have eyes, we cannot fall into a pit. While we know, we must turn away the cup of poison held to our lips.

After God, we love only the Holy Prophet Muhammad (on whom be peace and the blessings of God). He is the greatest of all prophets, the greatest of all benefactors. No other human being, prophet or not, has done even a fraction of what the Holy Prophet^{sa} has done for us. We can hold no one in greater honour. It is impossible for us to think that Jesus^{as}, the Messiah, is alive in Heaven while Muhammad, our Holy Prophet^{sa}, lies buried in the earth. We cannot think so. We believe that in spiritual rank the Holy Prophet^{sa} stands much higher than Jesus^{as}. How can it be that God raised Jesus to Heaven on the slightest sign of danger to his life, but did not raise the Holy Prophet^{sa} even as high as the stars when the Holy Prophet^{sa} was pursued by his enemies from place to place? If it is true that Jesus^{as} is alive in Heaven, we cannot feel more dead. We cannot tolerate the thought that our master is dead and buried, while Jesus^{as} is alive and in Heaven. We feel humiliated before Christians. But thank God, this is not so. God cannot have treated and has not, in fact, treated our Prophet^{sa} in this way. God is the Lord of all lords. He himself called the Holy Prophet the Chief of mankind. Having called the Holy

Prophet^{sa} the Chief of mankind, he could not have taken more care of Jesus^{as}. For the sake of the Holy Prophet^{sa}, God shook the world. Whoever thought of humiliating him, himself met with humiliation. Could God Himself have disgraced the Prophet^{sa} and given his enemies the chance to gloat over the disgrace? The thought that the Holy Prophet Muhammad^{sa} is buried in the earth and Jesus of Nazareth is alive in Heaven makes my hair stand on end. I find it both astonishing and depressing, therefore I find myself declaring, 'No, God cannot do such a thing.' He loves the Holy Prophet Muhammad^{sa} more than He loves anyone else. He could not have let him die and be buried and have let Jesus ascend to Heaven. If any man deserved to remain alive and to ascend to Heaven it was our Holy Prophet^{sa}. If he died in the usual way, other prophets have died in the same way. Knowing the high rank which the Holy Prophet Muhammad^{sa} holds in the Sight of God, we cannot think for a moment that he could have received at the hands of God treatment inferior to that which Jesus^{as} had had at His hands. We cannot think that at the time of Hijra when the Holy Prophet sought refuge in the cave Thor, to reach which he had to mount the shoulders of Abu Bakr, God sent no angels for his rescue; but when the Jews set out to grapple with Jesus^{as}, God raised him to the Fourth Heaven to save him from the murderous designs of the Jews. In the battle of Uhud, the Holy Prophet^{sa} had only a few friends left around him when the enemy attacked him. God did not send any angel, nor did he create a phantom, so that the enemy could attack this phantom instead of the Prophet, and break the phantom's teeth instead of the Prophet's. God let the enemy attack the Prophet

himself and when the Prophet^{sa} fell down as if dead, the enemy raised cries of joy and declared they had (God forbid) killed Muhammad, the Prophet^{sa}. But in the case of Jesus^{as}, God did not let the slightest pain or discomfort trouble him. As soon as the Jews resolved to lay hold of him, God raised Jesus to Heaven, and in his place caught hold of one of his enemies and, making him the same in appearance as Jesus^{as}, had this enemy of Jesus put on the cross instead of Jesus^{as}!

We are amazed at what can happen to some people. On the one hand they claim such great love for the Holy Prophet^{sa}; on the other, they themselves tend to dishonour and disgrace him. And they do not stop at this. They go further and award Fatwas of Kufr against those who refuse to subscribe to beliefs which amount to ranking another one superior to the Holy Prophet^{sa}. We wonder what they mean by Kufr. To esteem the Holy Prophet^{sa} higher in rank than others, to attribute to him the spiritual eminence which belongs to him—is it Kufr? Those who hold the Holy Prophet^{sa} the highest in love and esteem, are they Kafirs (unbelievers)? If this is Kufr, then, God be our witness, we value this Kufr many times more than the Iman (belief) of those who attribute Kufr (unbelief) to us. Very appropriately did Hazrat Mirza Ghulam Ahmad, the Promised Messiah^{as}, express this thought when he said:

بعد از خدا بعشق محمد محرم
گر کفر این بود بخدا سخت کافرم

Intoxicated am I after God with the love of Muhammad.

If this be Kufr, then, by God, I am the most hardened Kafir.

(Invitation to Ahmadiyyat, pp. 16-23)



TACKLING THE PEER PRESSURES AT SCHOOL & WORK PLACES





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Most of us have grown up having learned Islamic values. We can discern between right and wrong. Our parents have done good by us to ensure we are attached to Islam Ahmadiyyat and Khilafat Ahmadiyya; that, we offer Namaz, believe in God, and remain true to our core values as Ahmadi Muslims.

Still as we age and gradually take the helm of our lives and start making our own decisions, we are faced with choices that test our faith and try our resolve. At times, classmates, peers or colleagues will seek to influence us into changing our religious views or carrying out actions that we know are against our values, detrimental to our faith, and harmful to our spirit. At other times, it is simply spending so much time in a non-spiritual climate for our work or school that perhaps threatens to affect our faith and practice. Such vibes and negative energy can seep into our psyche and find manifestation in unexpected ways. The only way to mitigate such possibilities is to take a proactive approach that safeguards us from peer pressure and lingering negative effects of a non-religious environment.

It is only with Allah's grace and purposeful actions that we can steer clear of satanic influences in our school and work spaces. The following are some steps we can adopt:

1. Build our faith and trust in Allah. Offering daily prayers give us the chance to entreat God for help in all matters. Salat is the single most important vehicle to foster a living relationship with Allah. The stronger our faith, the easier we can handle any situation and uphold our values. Similarly, there are many prayers we can offer, including *Istighfar* [seeking the forgiveness of Allah] and *Durood* [invoking blessings upon the Holy Prophet^{sa}]. Always keep Allah in our hearts and be conscious of His Omnipresence.
2. Empower ourselves with the knowledge of our faith and the wisdom behind Islamic teachings. Start by studying the Holy Qur'an and learning its meanings and the rationale behind every commandment. Furthermore, Immerse

ourselves in the Book of God by studying the short commentary or five-volume commentary of the Holy Qur'an. It will have a profound effect on our mind, heart, and soul.

3. Obey the Khilafa of the time. As a matter of fact, all the issues we face in contemporary society are being addressed in real-time by our Beloved Imam. His addresses and speeches tackle exactly what is the need of the time. Furthermore, in his virtual mulaqat, Huzoor answers questions by members all over the world. Scores of videos are available on MTA or youtube. Finally, pray for Huzoor and write to him regularly.
4. Remain in righteous company as much as possible. Stay attached to our mosque and attend Jama'at events. It will reinforce our beliefs and offer us the much needed spiritual environment. This is especially true as most of us spend a majority of our days working or studying in secular environments, where God and religion are the last thing on people's minds.
5. Read Jama'at literature. Study the large collection of books available on the Alislam library [or Jama'at bookstores]. Subscribe to *The Review of Religions*. Download *Al-Hakam*. All these sources are geared towards one objective: to equip us with knowledge and replenish our faith.
6. Make decent friends. What others believe and think affects our consciousness. Be selective. Stay away from people with negative energy, who are excessively critical or skeptical of everything. Instead, stay around individuals who are focused on study/work, positive, and have good values.
7. Honour your identity as an Ahmadi Muslim. Never be ashamed of your beliefs, practices or religious culture. Be proud and feel lucky to be an Ahmadi Muslim.

May Allah enable us to remain resolute in our faith and always embody our values and practice no matter where we are.

LET'S TALK ABOUT: SAME-SEX MARRIAGE

Fazal Masood Malik, PEI

Sexual urges are natural, with no urge being good or bad; it is our reaction that determines its merit. The standards for goodness are established by faith, as are the appropriate responses to all natural inclinations.

As we progress towards the 22nd century, same-sex marriage has become a central issue on the agenda of many government and religious institutions. Although same-sex marriage was not a central goal of the LGBT movement in the 1970s, at the turn of the century, it quickly came to the centre of the movement. The first nation to legalize same-sex marriage was the Netherlands in 2000, followed by over a dozen countries in Western Europe, North America, South America, and South Africa. ([“Same Sex Marriage.” ScienceDirect. sciencedirect.com](#))

From an Islamic point of view, there is a foundational flaw in the same-sex marriage argument. The institution of marriage, in Islam, is a sacred one, impacting society as a whole. It is meant to complement man and woman in a pious, ethical relationship. Each gender in a marriage brings differing qualities and strengths to the table, adding to the stability of the relationship.

Under Islamic teachings, marriages affect the moral landscape of any community. It affects who we are as a people, what we stand for, what we teach our children and what our values and ethics are. As for same-sex marriage, what it does to children's mental and physical health is unknown at the moment and will remain so for at least another generation.

In my opinion, a large majority of people in the Ahmadiyya community and outside disapprove of same-sex marriage. They are uncomfortable about expressing their opinion due to perceived

public perception. Unfortunately, the public perception is if you feel negatively towards same-sex marriages, you're a bigot. Canadian culture is increasingly sending this message, as is our educational system. This constant reminder and portrayal of “marry anyone you like” and “love is love” will eventually catch up, increasing unfortunate cases of incest, rapes and consensual sex with minors.

The great irony of this entire same-sex marriage scenario is that many societies supporting gay marriages do not appear to value marriage in general, which makes one question their agenda. Is this truly about marriage, or is this more about sexual anarchy?

Marriage, in Islam, is significantly more than a simple contract between individuals to validate their feelings and provide for mutual obligations. It is an essential institution for raising children and teaching them to be responsible individuals.

One may argue that some couples who marry do not have children. While this may be by choice or because of infertility, it does not undermine the responsibilities of procreation and protects society by discouraging adultery. In contrast, the institution of same-sex marriage is no longer based on the biological realities and complementary nature of men and women. Its effect is to remove marriage from its central role in creating life and raising a family.

Islam presents the family as a foundational source for spiritual, moral and demographical development, with the institution of marriage at its centre.

Islamic marriage is a contract, a civil agreement, entered into by two consenting individuals or those acting on their behalf, conveying legal





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“
THE HOLY
QUR’AN IS NOT
EMBARRASSED
TO DISCUSS
THIS ISSUE, SO
WHY SHOULD
WE?”

rights and obligations to each spouse. It promotes fidelity and creates moral constructs to safeguard society.

The Islamic marriage contract stipulates certain restrictions and prohibitions. It must be executed while fulfilling certain conditions. These are briefly discussed below:

There are fifteen categories of people whom a man cannot marry (and vice versa): His mother; stepmother; grandmother; daughter; sister; father’s sister; mother’s sister; brother’s daughter; foster mother; foster mother’s sister; sister’s daughter; a foster sister; wife’s mother; a stepdaughter; and son’s wife. (The Holy Qur’an, 4:23-25)

Similarly, a man cannot be married to two sisters at once; he may not marry a woman already married to someone else; and he may only be married to four women at any given moment (guidelines for polygamy are fairly strict, however, out of scope for this article). The Holy Qur’an also lays down certain etiquettes for approaching a woman for marriage: “make not a contract with them in secret, except that you say a fair word.” (2:236)

There are various requirements for

the actual solemnizing of marriage. The first and foremost of which is the guardian, without whom there is no legal marriage. The others are the offer and acceptance of marriage, two witnesses who are not under any external influence and witness the wedding justly, and finally, the Mehr. In Islamic law, Mehr “is a gift or contribution made by the husband-to-be to his wife-to-be, for her exclusive property, as a mark of respect for the bride, and as recognition of her independence. It is not, however, a gift in the traditional sense, but is, in fact, obligatory, and the wife-to-be receives it as a right.” Reference for Mehr definition in Canadian Law:

[“Muslim Marriage Contract - Maher.”
Courthouse Libraries. courthouselibrary.ca](https://www.courthouselibraries.ca/muslim-marriage-contract-maher)

In summary, the Islamic teachings and expectations are about virtue, purity and the consequences of unchaste behaviour. In a promiscuous society, they may seem too harsh; however, if we consider Islamic teachings from an unbiased point of view, they promote chastity for the purpose of our creation and safeguarding our physical, moral and spiritual success.

According to the Promised Messiah^{as}, Allah has provided guidance in the

Holy Qur’an for both men and women because both genders are capable of engaging in this evil and its precursors. In Surah Al-Nur (24:31-32), Allah instructs the men to lower their gaze and not lustfully glance at women.

However, as the verses progress, we learn that because not all men are believing men, Allah the Almighty has instructed believing women to protect themselves, giving them detailed instructions on how that can be accomplished.

Some Ahmadi Muslims may feel embarrassed to discuss the subject of sex and its central role in marriage with their children. But you will be surprised by how aware they already are. In today’s society, our children have friends with ‘two moms’ or ‘two dads,’ which can lead to many questions. The Holy Qur’an is not embarrassed to discuss this issue, so why should we?

The movies, TV programs, workmates and our classmates are not avoiding these conversations. They’re replacing ones we are avoiding having. It is time for us to understand the issues and get talking.

KHILAFAT: THE SOLUTION TO THE PROBLEMS OF THE MUSLIM UMMAH

Abdur Rashid Yahya, serving as Sadr Darul Qada Canada



Before delving into the topic at hand, it is necessary to set some parameters and explain a few words that are very crucial to understanding this important subject in today's ground realities.

WHAT IS KHILAFAT?

The first word is 'Khilafat'. After all, what is it, which has such a powerful healing effect on the Muslim Ummah? This is an Arabic word that is derived from the trilateral root فـلـخ (khaa, laam, faa) which means 'to come behind' or 'to take someone else's place'.

The Promised Messiah^{as} has defined the institution of Khilafat as:

"Khalifa means 'a successor'; and the successor to a Messenger in its true sense can only be the one who possesses the excellences of a Messenger by way of zill [reflection]...And since no human being is immortal, God Almighty so willed that Messengers, who are the best and most honoured of all men, should live by way of zill until the Day of Judgement. That is indeed why God Almighty initiated Khilafat, so that the world may never be deprived of the blessings of Messengership in any age." (Testimony of the Holy Qur'an, English translation of Shahadatul Qur'an, p. 91)

Constitutionally, Khilafat is in fact in succession of Prophethood. This institution is between democracy and dictatorship. It inherits the virtues of both and is devoid of the shortcomings of both systems. A dictator does not have any restriction imposed on him under law while a Khalifa is bound by a constitution laid down by Allah Himself. He is also required to consult. Despite all that, the believers do not have the authority to dethrone him.

PURPOSE OF THE INSTITUTION OF KHILAFAT

Therefore, the purpose of the institution of Khilafat is to carry forth, fulfill and further the goals of prophethood. In the case of Muslims, the purpose of prophethood was outlined in the prayers of Prophet Ibrahim^{as} and his son Ishmael^{as}, while raising the foundations of the Holy Ka'ba:

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو آيَاتِكَ وَيُعَلِّمُهُمُ
الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

'And, our Lord, raise up among them a Messenger from among themselves, who may recite to them Thy Signs and teach them the Book and Wisdom and may purify them; surely, Thou art the Mighty, the Wise.' (2:130)

This prayer was answered in the person of the Holy Prophet^{sa} and for his dispensation, the effect of this prayer will last until the end of time. Hence, the same responsibility would lie upon all the Khulafa, i.e., successors. In light of these verses, the status and objective of a Khalifa would be to promote the purposes of prophethood.

CONDITION OF THE MUSLIM UMMAH

Coming to the institution in our modern times, the Holy Prophet^{sa} prophesied how events would unfold in his Ummah. The sequence of events played out exactly as predicted by the Prophet of Islam^{sa}:

قال حذيفة: قال رسول الله تكون النبوة فيكم ما شاء الله أن تكون، ثم يرفعها الله إذا شاء أن يرفعها، ثم تكون خلافة على منهاج النبوة، فتكون ما شاء الله أن تكون، ثم يرفعها إذا شاء أن يرفعها، ثم تكون ملكاً عاصياً، فتكون ما شاء الله أن تكون، ثم يرفعها إذا شاء الله أن يرفعها، ثم تكون ملوكاً جبرياً، فتكون ما شاء الله أن تكون، ثم يرفعها إذا شاء الله أن يرفعها، ثم تكون خلافة على منهاج النبوة ثم سكت

Hazrat Hudhaifa^{ra} relates that the Holy Prophet^{sa} said: "Prophethood shall remain among you as long as Allah wills. He will bring about its end and follow it with Khilafat on the precepts of prophethood for as long as He wills and then bring about its end. Kingship shall then follow, to remain as long as Allah wills and then come to an end. There shall then be monarchical despotism which shall remain as long as Allah wills and come to an end upon His decree. There will then emerge Khilafat on the precepts of prophethood." Prophet Muhammad^{sa} then became silent." (Musnad Ahmad bin Hanbal, Kitab al-Riqaq, Bab al-Andhar wa al-Tahdhir)

The history of Islam shows us that events took place just as prophesied. After "Khilafat on the footsteps of prophethood" there will be stages of "kingship" and "tyrannical despotism." This will be followed by "Khilafat on the footsteps of prophethood." It is not that our beloved Prophet^{sa}



only prophesied about Khilafat, he painted a very clear picture of the condition of Islam, the Muslims, and the ‘Ulama of that time. He said:

يَأْتِي عَلَى النَّاسِ زَمَانٌ لَا يَبْقَى مِنَ الْإِسْلَامِ إِلَّا اسْمُهُ وَلَا يَبْقَى مِنَ الْقُرْآنِ إِلَّا رُسْمُهُ، مَسْجِدُهُمْ عَامِرَةٌ وَهِيَ خَرَابٌ مِنَ الْهَدْيِ
عُلَمَاءُهُمْ شُرُكٌ مَنْ تَحْتَ أَوْدِيمِ السَّمَاءِ مِنْ عِنْدِهِمْ تَخْرُجُ الْفُشَنَّةُ
وَفِيهِمْ تَعَوُّدٌ (كنز العمال، جلد ٦، صفحہ ٤٣)

A time will come upon my Ummah, when nothing will remain of Islam except its name, and nothing will remain of the Qur’an except its words; their mosques will be full of worshippers but devoid of guidance. Their religious scholars will be the worst creatures under the firmament of heaven. Mischievous will begin and end with them. (*Kanzul Ummal*, vol. 6, p. 43)

Again, the Holy Prophet^{sa} prophesied:

تَكُونُ فِي أُمَّتِي فِرْعَوْنٌ، فَيَصِيرُ النَّاسُ إِلَى عُلَمَائِهِمْ،
فَأَذَاهُمْ قَبْدَةٌ وَخَسَارٌ (كنز العمال)

Hazrat Abu Amamah^{ra} relates that the Holy Prophet^{sa} said: “My Ummah will be struck with period of severe distress and panic. As people turn to the scholars for guidance, they will notice that scholars have become [like] monkeys and pigs.” (*Kanzul Ummal*)

This condition of the ‘Ulama was painted by the Holy Prophet^{sa} fourteen hundred years ago and perfectly describes their present condition. If this is the state of Muslim clergy, one can assume what is the condition of their followers.

Be that as it may, the best of Ummahs could not have been forsaken by God Almighty. He provided dozens of glad tidings for its renaissance. He assured His beloved Muhammad^{sa} that Khilafat would yet again be established “on the precepts of prophethood.” For Islam is

divinely willed to prevail over all other faiths—and not by the sword, but with the dint of arguments. Thus, Allah re-established the system of Khilafat and laid the foundation for Islam’s ultimate victory in the world.

PROBLEMS OF THE UMMAH

The second part of my submission is related to the problems of the Muslim Ummah. The greatest issue now facing the Muslim Ummah is a lack of unity. The unity and concord that is the essence of any nation has been shred to pieces. Muslims need education and conviction that Islam has its own bright and indestructible arguments that cannot be eclipsed by hollow philosophies or deviant ideologies. It does not require any kind of physical force to safeguard itself at this time. Essentially, the problem with the ummah is their lack of leadership—sincere and honest leadership that could guide them according to the true teachings of Islam, as opposed to the deviated and corrupt leadership that has defaced Islam, making the world regard it as a violent religion. How ironic that violent Mullahs have tarnished the comforting name of Islam that spells peace and embodies harmony.

The Muslim Ummah needs to learn obedience. *Ayat Istikhlaḥ* (24:56), which contains the Divine promise of Khilafat, is preceded by verses that instruct Muslims to be obedient to deserve the bounties associated with Khilafat. They need to become unified if they really want to submit to the decree of Allah, as Islam’s main goal is to establish unity, just as God is One. All the problems of the Muslim Ummah can vanish if they joined the institution of Khilafat. Although their condition is according to the prophecies of the Holy Prophet^{sa}, Muslims have suffered immensely for not fulfilling the conditions



of believing in, being obedient to, and safeguarding Khilafat. Consequently, Allah snatched away this great favor from them. They started cutting each others’ throats. They denied the favours of Allah; rather, they became extremely ungrateful to His favours. Unfortunately, they became the manifestation of another destiny of Allah, namely, “...but if you are ungrateful, then know that My punishment is severe indeed.” (14:8)

THE NEED FOR KHILAFAT

Now, even after the passage of fourteen centuries, Muslims—the deniers of God-appointed Khilafat—are still in disarray and discord, and the dark night of misfortune never seems to end for them. Based on the prophecies of the Holy Prophet^{sa} and the promise of Allah regarding these dire times, Divine wisdom demanded mercy for the Ummah of Muhammad^{sa} and the reestablishment of Khilafat among his followers. Indeed, through Khilafat Ahmadiyya, the Muslim ummah has begun taking strides in the spread and victory of Islam in the world. The ills of the Muslim world would be erased if only they would listen and obey the call of the Imam.

Sometimes, I browse through newspapers and magazines and note the yearnings of



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non-Ahmadi Muslims have for Khilafat, though they want things on their own terms. Their condition is like that of a person who looks to grab a treasure in pitch darkness but can never find it.

One is bewildered at how they could be in this condition of simultaneous denial and affirmation. They want Khilafat, but refuse to submit to Allah's will and His decision on the matter. They want to establish Khilafat by their own machinations, while Allah's beloved Prophet^{sa} said: *يَأْتِي اللَّهَ وَالْمُؤْمِنُونَ* i.e., neither Allah, nor the believers will allow that to happen (*Sahih Muslim*, Kitab Fadha'il as-Sahaba, Bab min Fadha'il Abi Bakr). Allah the Exalted proclaims that He, Himself, establishes Khilafat, no one else; He, Himself, bestows the favour of Khilafat upon His chosen servant, and no one else has the power to establish [true] Khilafat.

The Muslim world had a sort of nominal Khilafat in the form of the Ottoman Khilafat, until the beginning of the last century. However, when the Khilafat 'upon the precepts of prophethood' was established, Allah took away this nominal Khilafat.

Longing for Khilafat, Maulana Abul Kalam Azad, the first Minister of Education of India (1947-1958), remarked:

The Holy Qur'an and the Holy Prophet^{sa} have suggested three fundamentals of public life: 1. All Muslims must unite under a Muslim of integrity, a man of word and character who would be their leader; 2. They must faithfully and sincerely accept whatever he teaches them; 3. They should obey and wholeheartedly implement whatever he orders them based on the Holy Qur'an and the traditions of the Holy Prophet^{sa}, without any bickering. All tongues must cease to speak, and only his tongue should speak; All brains should become dormant, except his brain that must work. People must not have their own tongue or brain; they should only possess accepting hearts and limbs to implement.

If it is not to be so, then they are only a crowd of people, a mass, a jungle of beasts, but not a community (Jama'at) nor an Ummah, nor a nation nor congregation. They are like bricks lying around, not a wall; a heap of pebbles, not mountains; they are drops, but not an ocean; loose pieces of a chain that could be scattered, not a chain that can tie down huge ocean liners." (*Masla Khilafat*, p. 243)

Hazrat Hanzala^{ra}, a companion of the Holy Prophet^{sa}, conveyed a great message to the people of his time regarding the repercussions that the Muslim Ummah would have to face if they disregarded the value of Khilafat. It transpired exactly as he had envisaged:

عجبت لما يخوض الناس فيه
يرومون الخلافة أن تزولا
ولو زالت لزال الخير عنهم
ولا قوا بعدها ذلا ذليلاً
وكانوا كاليهود أو كالنصارى
سواء كلهم ضلوا السبيلا

I am perplexed at the suggestions of those who wish to let go of Khilafat. If Khilafat is removed, all blessings will vanish along with it, and they would suffer extreme humiliation. They would become like the Jews and the Christians in their dissipation and disarray who ultimately would lost their way altogether. (*Tarikh Ibn Athir*, vol. 2, p. 173)

The Muslim Ummah that was created for the good of mankind is, unfortunately, suffering enormously today. It has shown ignorance and undermined the Imam of the age. Instead of accepting the bounty of this great leadership sent by Allah the Bestower, the ummah became ungrateful. Consequently, in many respects the Muslim world today has fallen into a condition reminiscent of the people of Pre-Islamic Arabia.

THE NEED TO ACCEPT THE IMAM

The Holy Qur'an thus admonishes Muslims:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا

"And obey Allah and His Messenger and dispute not with one another, lest you falter and your power depart from you. And be steadfast..." (8:47)

Therefore, to solve the problems of the Ummah, Muslims must first adhere to the caller to Allah—the Promised Messiah, Hazrat Mirza Ghulam Ahmad^{as} of Qadian—with whom the ultimate victory of Islam is now linked. The Holy Qur'an, the Holy Prophet^{sa}, and the Promised Messiah^{as} have conveyed this message loud and clear.

Regarding the glad tidings of the lasting blessing of Khilafat, the Promised Messiah^{as} has said:

Now remember that while there are many verses in the Holy Qur'an that give glad tidings of permanent Khilafat in this ummah, and the ahadith on this subject are also in abundance, what has been written above should suffice for those who accept the established truths as a great treasure. And there can be no greater ill will against Islam than to consider it a dead religion whose blessings are limited to the first century alone. (*Testimony of the Holy Qur'an*, p. 94)

The problems of the Muslim Ummah can only be solved once it accepts the Imam of the age and comes under the banner of Islam Ahmadiyyat. It is only then that they will be able to benefit from the blessings of Khilafat promised to continue to the end of time. By straying away from the Divine leadership of Khilafat, they will continue wandering and never realize the true purpose of their existence.

In an Urdu couplet, the Promised Messiah^{as} states:

صدق میری طرف آؤ اسی میں خیر ہے

ہیں درندے ہر طرف میں عافیت کا ہوں حصار

Come to me with sincerity, for in this alone lies your good;

Wild beasts abound in every direction—I am the Citadel of Security. (*Barahin-e-Ahmadiyya* Part 5, English translation, p. 203)

At another place, the Promised Messiah^{as} said:

God Almighty has determined that whoever, from among the Muslims, keeps away from me will be cut off, whether he is a King or a commoner. (*Tadhkirah*, English translation, p. 387)

The Promised Messiah^{as} also said:

I am not an ordinary cleric; rather, my position is similar in nature to the Prophets. Believe in me as a heavenly man and all the quarrels and disputes in which the Muslims are entangled can be settled at once... Otherwise, one can observe that even until today, the disputes that rage on between the Sunnis and Shias have no end... However, I proclaim that until these people abandon their own path and look at these issues according to my understanding, they shall never find the truth. (*Malfuzat* vol. 3, English translation, p. 29)

BLESSINGS OF KHILAFAT

In the aforementioned verse (24:56), the Holy Qur'an promises three fundamental principles: the firm establishment of Islam, the exchange of fear with security and peace, and the Unity of Allah. These principles are the guiding posts that will ultimately deliver the Muslim Ummah from its present-day adversity and the world from its otherwise bleak future.

Without Khilafat, Islam would dissipate into nothingness. In fact, at the time

just before the advent of the Promised Messiah^{as}, the Christian empires had declared it only a matter of time before the "Muhammadan religion" would all but perish and vanish from the Earth. It was with the coming of the Imam Mahdi and Messiah, and the firm establishment of Khilafat, that the beautiful and perfect teachings of Islam were revived.

Without Khilafat we would find ourselves in the same state of chaos and disorder as the rest of the Muslim world. Instead, we are blessed with peace and security and fear no government, power, or organization in the world. Though our community is persecuted in some countries, our Khalifa is received with the greatest esteem in world parliament—by Presidents and Prime Ministers—and shown the utmost love and respect. Our community is seen as a model of true Islamic community. Our very own Prime Minister admitted to this fact recently.

Finally, with Khilafat, the unity of Allah remains firmly established in humanity. Though Tauheed is the single most fundamental principle of Islam, polytheism has certainly crept into many so-called Muslim sects. Through the beauty of Khilafat, we are constantly reminded of the Oneness and Unity of Allah. This fact alone allows us to unify mankind under one God; the God Who speaks with us and hears our Prayers, the God Who guides and protects us—a God Who has given us Khilafat for peace and security. In truth, Ahmadiyyat owes its global progress to the institution of Khilafat. Through its blessings, the entire world can transform its current state of fear and uncertainty into peace and security.

The Muslim Ummah can learn a lot from the comparatively small Ahmadiyya Muslim Community which has, in only one



hundred years of Khilafat, accomplished that which the entire Ummah could not attain after the conclusion of the earlier Rightly Guided Khilafat. Thanks to the efforts of Khilafat Ahmadiyya, our Community has spread to around two hundred countries of the world, established thousands of missions, and built—with our own resources—over 15,000 mosques around the globe. We have translated the Holy Qur'an into over 60 languages while a partial translation of the Holy Qur'an has been done in over 120 languages. We have published a substantial amount of literature on the propagation of Islam in over a hundred languages of the world. Hazrat Khalifatul-Masih IV^{rh} and our present Imam Hazrat Khalifatul-Masih V (may Allah be his Helper) have established worldwide communications via satellite and Internet so that the pure message of Islam can be disseminated throughout the world using modern technology. This blessing has been shared by no other generation in history.

These accomplishments are only a sample of the growth that the Jama'at has achieved. We owe this progress to Khilafat. If not because of Khilafat, then

how is it happening? We are fortunate that Allah gave us an example of a faction of the Jama'at that abandoned Khilafat; this group had claimed to be in majority; they were learned, influential, and affluent, but because they abandoned Khilafat, Allah abandoned them. Thus, their existence today is negligible. Through this example, Allah showed us that all blessings and advancements revolve around Khilafat.

The guidance and direction of Khilafat will, God willing, shape our community into the single most powerful community in the world. However, that power will not find its roots in violence or aggression, but in peaceful love for Allah and His appointed Khalifas. Thus, we must strive to keep Khilafat and righteousness alive, no matter what the cost. For not only does our own salvation depend on Khilafat, but so too does the salvation of all humankind. May Allah enable us to fulfill this most noble task. Amin!

“

THE HOLY
QURAN
PROMISES
THREE
FUNDAMENTAL
PRINCIPLES:

THE FIRM
ESTABLISHMENT
OF ISLAM, THE
EXCHANGE
OF FEAR WITH
SECURITY AND
PEACE, AND
THE UNITY OF
ALLAH.

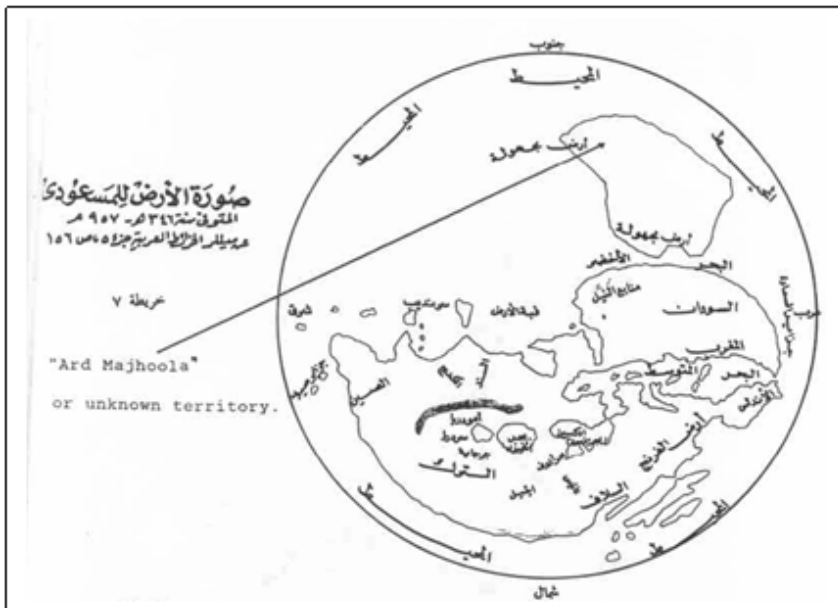
THE FIRST MUSLIMS IN NORTH AMERICA

Zahid Abid, Missionary Ahmadiyya Muslim Jama'at

There has always been a desire to know when the first Muslims came to North America. Were they here before Christopher Columbus or not is one of those basic questions.

Let's discuss those people who believed to have been to North America before Columbus.

Abdul-Hassan Ali Ibn Al-Hussain Al-Masudi (871-957 CE). In his book *Muruj adh-dhahab wa maadin aljawhar*, he has made a reference to a Muslim Sailor by the name Khashkhash Ibn Saeed Ibn Aswad who sailed from Delba (Palos) in 889 CE and reached unknown land after crossing the Atlantic Ocean. Al-Masudi also made a map with large unknown land mass in the Atlantic Ocean.



An American Historian by the name of Leo Weiner has written in his books that Columbus was well aware of West African Muslims having spread throughout Caribbean, Central, South, and North American territories including Canada, where they were trading and intermarrying with the Iroquois and Algonquin Indians.



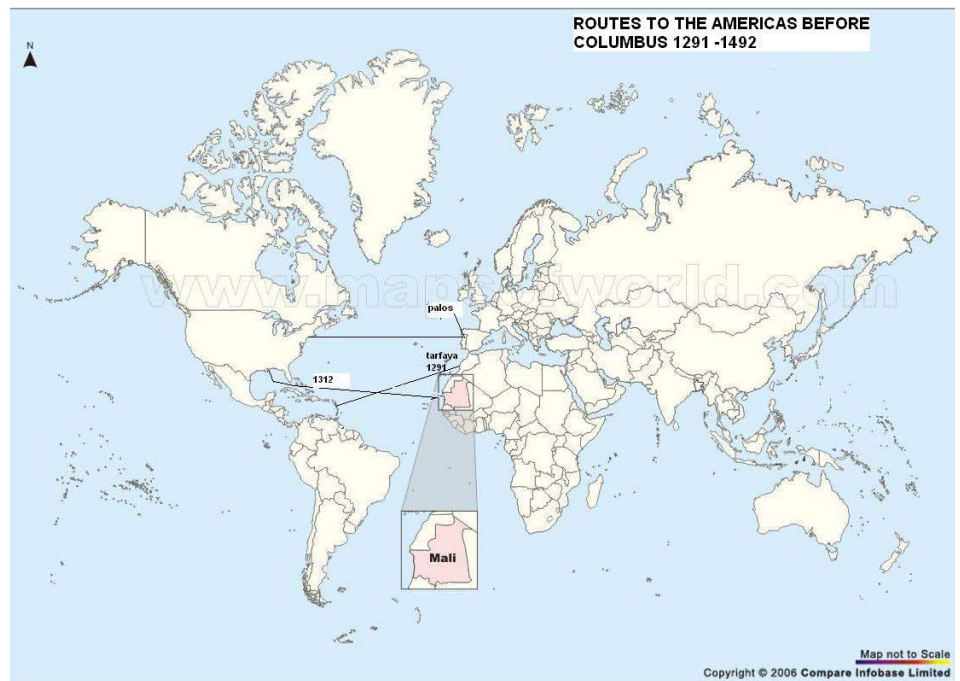


Image from Pexels

Ivan Van Sertima in his book *They Came before Columbus* has written about an African King that ruled over a vast land around Mali. Sertima has titled that chapter "The Mariner Prince of Mali". This prince was Abubakari. This chapter tells us that one day news of lands beyond the Ocean of Fog existed. Some of the Prince's advisors believed it to be the talk of fools but he did not believe them, he spent a long time pondering over this subject and as all worldly kings desired to leave a mark on history so did he.

Those ships sailed in the direction of the Americas but there is no record of them reaching to the Americas. Only one ship returned to Mali from those two hundred ships and it was because the captain was too afraid to go any further into the sea because of the strong currents.

In the year 1311, after this disappointment, Abubakari built one extravagant Arc for himself and then sailed into the sea appointing his brother Kankan Musa as his Second, but Abubakari never returned



And in a courageous attempt he called upon all the shipbuilders and thinkers and workers, he even called upon his armies from wars they were engaged in and put them to the task of building his naval fleet. Sartima writes that Abubakari ordered two hundred master ships and two hundred smaller ships that would carry the supplies for two years of sea voyage. Upon the completion Abubakari asked them to not return until they had reached end of the ocean or their food and water supplied had ended.¹

to Mali. Kankan Musa told the story of Abubakari to the great sultans of Arabia when he went for the pilgrimage.

Al-Idrisi has written in his book *Nuzhat al-mushtaq fi ikhtiraq al-afaq* (Excursion of the longing one in crossing horizons) that a group of sailors had set out on a journey to find what lies beyond the ocean of Fogs.

Here is the story that has been recorded in some places:

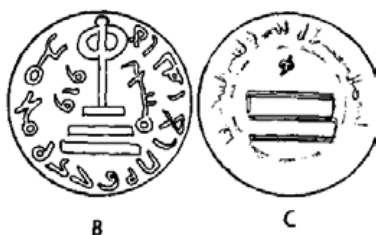
In fact eight persons, all cousins, prepared a boat of mercantile transport, filled it with water and victuals sufficing them for several months, then set sail. When the winds from the east began to blow, they profited by it to voyage for eleven days. They reached a part of the ocean with strong waves, ill smelling water, numerous shallow places and bad visibility. Sure of perishing there, they turned the sails in another direction, and sailed towards the south for twelve days. They arrived then in face of the island of goats. In fact there were herds of goats, countless in number, pasturing freely without anyone herding them. The sailors went to the island and landed. There they found a source of water near which was a tree of wild fig. They captured some of the goats and slaughtered them, but found that the meat was so bitter that nobody could swallow it. So they kept only the skins and departed again, the southern wind pushing them. After sailing for twelve more days they perceived an island that seemed to be inhabited, and there were cultivated fields. They sailed that way to see what it contained. But soon barks encircled them and made them prisoners, and transported them to a

miserable hamlet situated on the coast. There they landed. The navigators saw there people with red skin; there was not much hair on their body, the hair of their head was straight, and they were of high stature. Their women were of an extraordinary beauty. The navigators were shut in a house of the village for three days. On the fourth day somebody came to them who talked Arabic. He asked them who they were and why had they come. They gave all necessary information. The inquirer promised everything good, and told them that he was the interpreter of the king. The day following this inquiry, they were led before the king, who put to them the same questions and they gave the same answers, telling him that they had undertaken the adventure in the ocean to know what new and curious thing there was and also to ascertain where it ended. When the king heard that, he told the interpreter to inform them; 'My father had also commanded a group of slaves to navigate on this ocean, who did that for one whole month until they reached a place where there was no more light; they returned without seeing anything curious or obtaining any advantage.' Then the king told them

through the interpreter that they need not fear, and that they could expect from the king nothing but good. Then they returned to their house-prison and remained there until the west breeze began to blow. Then the aborigines prepared a boat, blindfolded the navigators and sailed for a certain lapse of time. These unlucky (Muslims) supposed that they might have sailed for three days. Then they landed, and transported us, with hands tied behind our backs, and left us on the coast. We remained there till we felt the growing light of the rising sun. We were in a pitiable state. At last we heard sounds of men. We cried, and people came to us and found us wounded by the ropes tying us. They interrogated us. We gave them all the information they desired. These were Berbers. One of them asked us; 'Do you know how far you are from your country?' We said: 'No.' He continued: 'From here to your country there is a distance of two months.' The leader of the navigators exclaimed: 'Wa Asafi (woe be to me!).' The region took this name and is still called Asafi. It is a port, as we have mentioned, in the extremity of Morocco.²

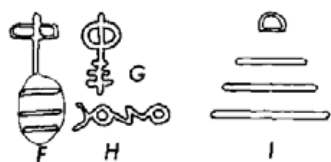
In the book *Saga America* Barry Fell has given some thought on this topic. He also believes that there was indeed presence of Muslims in North America before Columbus.

He has given some proof regarding this, for example he has pointed out that at some archaeological sites they have discovered the Arabic text which reads "Satan is the fount of all lies."³



B

C



B Coin issued by Arabs (end of the eighth century), the inscription in Kufic reads: "God is One: Mohamed: minted at Manbij."

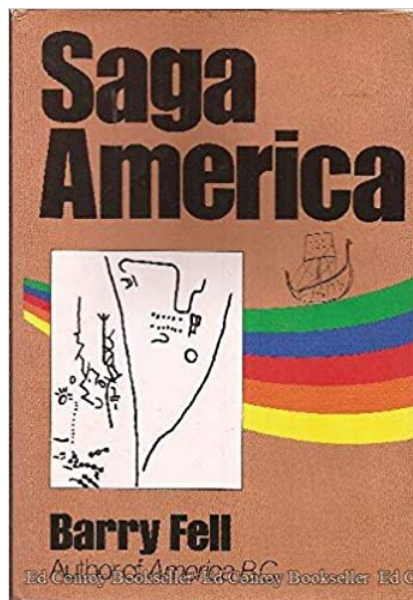
C Dirhem of Khalif Harun-ar-Rashid

F, H, I North American petro glyphs that match B, C

F Inyo-267; G Valley of Fire, Nevada, Atlatl Rock; H Name Mohamed, Cimarron cliffs, Oklahoma (Farley)⁴

The interesting part is that the Arabic writing style is Classical Kufic and it dates all the way back to sometime around 700 AD.

He has given some other evidence as well that for example coins were found, resembling the ones that were used by Muslims in the time of Khalifa Harun-ar-Rashid, 786-809 A.D.



Barry Fell writes:

Islam itself was brought to West America, probably very soon after 650 A.D., when the Moslems swept across North Africa to Spain. Relics of Islam are among the most easily legible of our Kufic Arabic inscriptions, and arouse the wonder of Arab visitors to America.⁵

It is also said that Christopher Columbus on his Journey through the America on October 21st 1492 CE saw a mosque on top of a beautiful mountain, while his ship was sailing near Gibara on the north-east coast of Cuba.⁶

Christopher Columbus also thought that the inhabitants of the Island had the features of Mohammadens.¹⁰ Furthermore, when Columbus met with the locals they told him that there had people before him that had come to them and they showed him their spears that were tipped with Gold. Columbus sent the samples to Spain to be tested,

and it showed that it had the same ratio of particles in it that was produced in African metal shops of Guinea. There is also linguistic evidence that Muslims were here a long time before Columbus made it to North America. There are many Native Indians towns which have been derived from Arabic or have been named after Muslim cities, for example:

Mecca-720 inhabitants (Indiana), Makkah Indian tribe (Washington), Medina-2100 (Idaho), Medina-8500 (N.Y.), Medina-1100, Hazen-5000 (North Dakota), Medina 17000/Medina-120000 (Ohio), Medina-1100 (Tennessee), Medina-26000 (Texas), Medina-1200 (Ontario), Mahomet-3200 (Illinois), Mona-1000 (Utah), Arva-700 (Ontario)...etc

In conclusion, there is sufficient evidence to believe that there have been others before Christopher Columbus that visited North America. More recently this idea has become more accepted that indeed there were people who travelled across the Atlantic Ocean to North and South America.

The first people that we find were mostly of African origins, but the details of their lives once they landed here in North America has been lost. We find some stories of Muslim slaves that were brought to North America and how they managed to avoid converting to Christianity and how they kept their faith alive with them. Some Examples:

BLACK ULYSSES:

That is what the first identifiable Muslim in North America was called. His name was Estevan and he was an interpreter and a guide. He was a Moroccan and came to Florida from Spain in 1527 with the Panfilo de Narvaez expedition and he was the first non-Indian to enter the fabled seven cities of Cibola, he was executed by Zuni Indians.⁷

JOB BEN SOLOMEN:

His real name was Ayuba Suleiman Ibrahima Diallo in the kingdom of Futa (in Senegal). As a teen he was a companion of Sambo, the prince and heir to the throne of Futa, and studied the Qur'an and the Arabic language with him. In 1731, when he was sent to sell two of his father's slaves, he himself was captured by Mandinkos who were enemy of his People and he was sold as a slave. He arrived in Annapolis, Maryland in the same slave ship as his father's slaves. He was mocked by the white kids while he tried to offer prayers in the woods, and when he tried to escape he was captured and imprisoned. In June 1731 while in Prison, Thomas Bluett, an English Minister, heard about him and arranged to meet with him. Thomas Bluett was very much impressed by him in this first meeting. He wrote:

He was brought into the tavern to us, but could not speak one word of English. Upon our talking and making signs to him, he wrote a line or two before us, and when he read it, pronounced the words Allah and Mohammed; by which and his refusing a glass of wine we offered him, we perceived he was a Mohametan... for by his affable carriage, and the easy composure of his countenance, we could perceive he was no common slave.

Due to his unwillingness to give up his faith, culture and identity his plight became well known and arrangements were made for him to go to England in 1733. It is said that his acquaintances there included the royal family. Job wrote several copies of the Holy Qur'an from his memory and he translated other Arabic materials for the Royal Society.

In 1734, Royal African Company arranged for him to return to Africa where they used him in their trade of slaves, gold, and rum. He kept in touch with his English friends till his death in 1773.⁸

This is just a glimpse; there are many stories of Muslim Slaves during that time period, which stood out because of religion and because of their unwillingness to compromise their faith and tradition.



Portrait of Diallo by William Hoare (1733)

From here we move on to the next migration trend.

The first wave of immigrants came in between the years of 1875 and 1912. These immigrants were mostly from Greater Syria which means the former Ottoman Empire and currently Syria, Jordan, Palestine and Lebanon. The vast majority of these immigrants were Christians but there were some Sunni, Shi'i, 'Alawi, and Druze Muslims.

The second wave of immigrants came at the end of World War I, after the fall of the Ottoman Empire. Many of the immigrants coming to America in those days were the relatives of Muslims who had already established themselves in America to some degree. However U.S immigration laws passed in 1921-1924 imposed a quota system which restricted the number of Muslims entering the country.

The third wave lasted through the 1930's and had a relatively small number of immigrants as only those Muslims were allowed to settle that had their relatives living in America.

Next wave saw little growth in the Muslim immigrants as in 1953 The Nationality Act gave an annual quota of immigrants. These immigrants were different from the earlier immigrants because these newer immigrants were better educated and urbanized. This wave lasted from 1947 to 1960.

About the last wave Jane Smith writes:

The last and final wave was related both to decisions internal to the United States and to events taking place in several parts of the Islamic world. In 1965 President Lyndon Johnson signed an immigration act repealing the quotas based on national diversity within the United States. For the first time since the early part of the century one's right to enter the country was not specifically dependent on his or her national or ethnic origin. Immigration from Europe thus declined, while that from the Middle East and Asia increased dramatically, more than half of the newcomers Muslim.⁹

ENDNOTES

1. Ivan, Sertima. *They Came before Columbus*. New York: Random House Trade Paperback, 2003. 47
2. Mohammed Hamidullah. "[Echos of What Lies Behind the 'Ocean of Fogs'](#) in Muslim Historical Narratives"
3. Fell, Barry. *Saga America*. New York: Times Books, 1980. 182
4. Ibid. 181
5. Ibid. 190
6. Sultan Abdul Latif. *When Nations gather*. Chicago: Nadia's House Publishing Company in conjunction with Latif Communications Groups Inc., 2001. 90
7. Turner, Richard. *Islam in the African-American Experience*. Bloomington and Indianapolis: Indiana University Press, 1997. 11
8. Ibid. 25-26
9. Smith, Jane. *Islam in America*. New York: Columbia University Press, 1999. 52



CROSSWORD PUZZLE

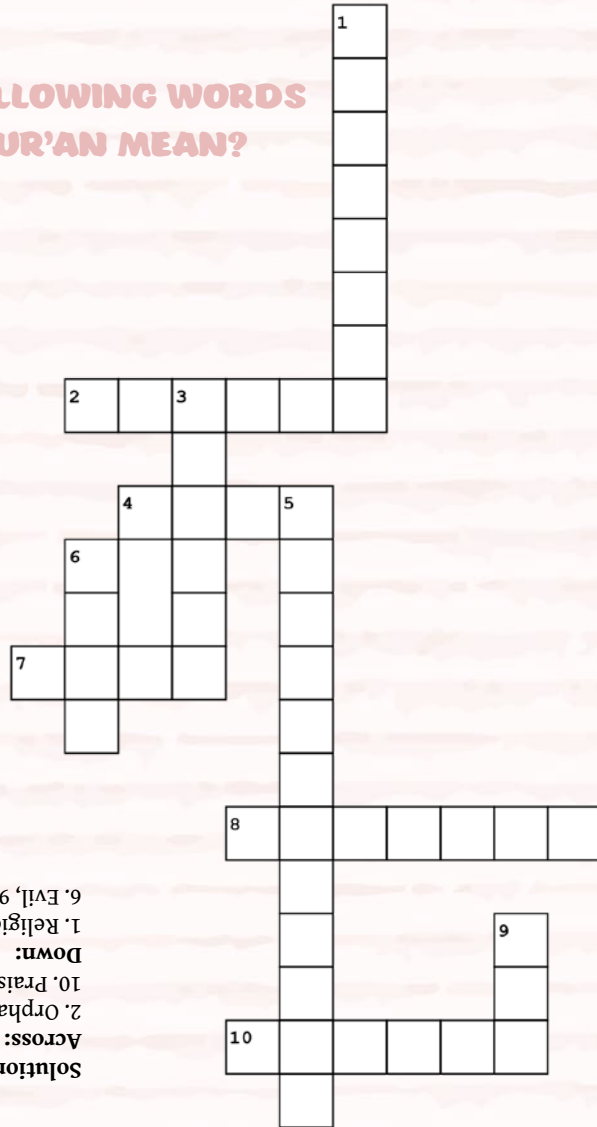
WHAT DO THE FOLLOWING WORDS OF THE HOLY QUR'AN MEAN?

ACROSS

2. Yateem (107:3)
4. Rabb (113:2)
7. Naar (111:4)
8. Fath (110:2)
10. Hamd (112:3)

DOWN

1. Deen (107:2)
3. Naas (114:2)
5. Kafiroon (109:2)
6. Sharr (114:5)
9. Ahad (112:2)



Solutions:
Across:
 2. Orphan, 4. Lord, 7. Fire, 8. Victory,
 10. Praise
Down:
 1. Religion, 3. People, 5. Disbelievers,
 6. Evil, 9. One

CHALLENGE:

MEMORIZE THIS HADITH:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

The best of you is the one who learns the Qur'an and teaches it. (Sahih Muslim)

ZONE

FILL IN THE BLANKS

1. Revelation of the Holy Qur'an began in the month of _____.
2. There are a total of _____ chapters in the Holy Qur'an.
3. The longest chapter of the Holy Qur'an is Surah _____.
4. Surah _____ is the shortest chapter of the Holy Qur'an.
5. The word Qur'an means _____.
6. Before reciting the Holy Qur'an, one should perform the _____.

Solutions:
1. Ramadhan
2. 114
3. Al-Baqarah
4. Al-Kauthar
5. Recitation; that which is read often
6. Wudhu

TRIVIA

1. What was the first Qur'anic revelation?
2. What should one recite before recitation of the Holy Qur'an?
3. What are the names of the last two chapters of the Holy Qur'an?
4. Is one allowed to recite the Holy Qur'an during the Sajdah?
5. What was the last Qur'anic revelation?
6. When is the best time to read the Holy Qur'an?
7. Is it okay to talk while the Holy Qur'an is being recited?

Solution:
1. First Qur'anic revelation: Verses 2-5 of Surah Al-'Alaq (96:2-4)
2. *أعوذ بالله من الشيطان الرجيم* [I seek refuge with Allah from Satan the Rejected]
3. Surah Al-Falaq & Surah An-Naas
4. No
5. Last Qur'anic revelation: Verse 4 of Surah Al-Ma'idah (5:4),
6. Any time, but especially at dawn (after Fajr)
7. No.

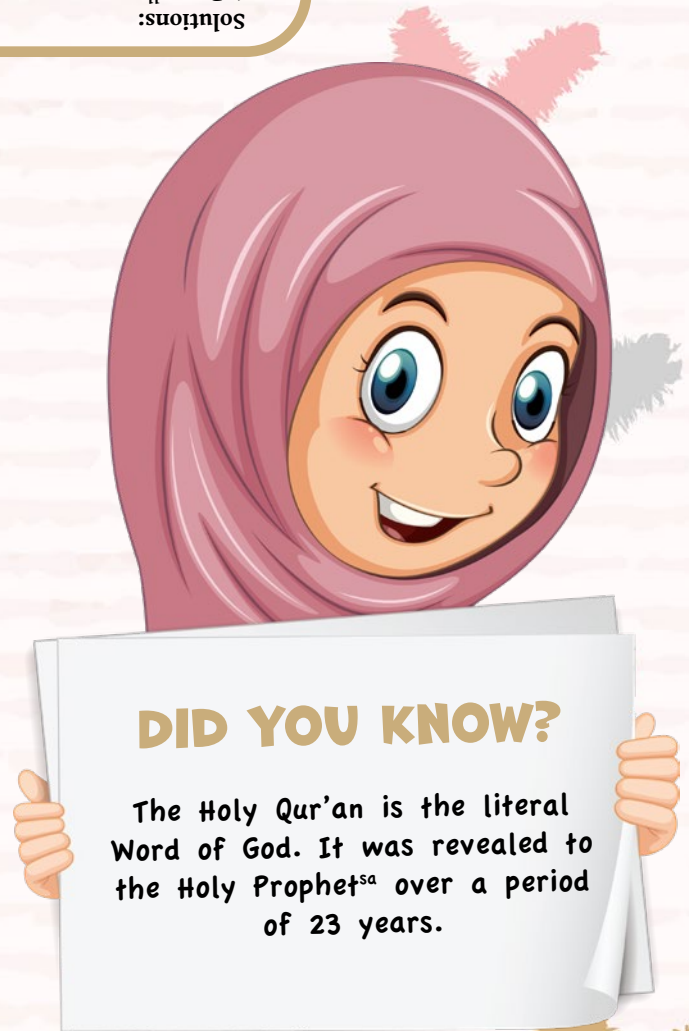




Image: Freepik.com

HAQIQATUL-WAHĪ

(THE PHILOSOPHY OF DIVINE REVELATION)

by Hazrat Mirza Ghulam Ahmad, The Promised Messiah and Mahdi^{as}

In this book the Promised Messiah, on whom be peace, discusses the philosophy of divine revelation, the three categories of people who claim to receive revelation, and the distinction of the truthful from the false. He then establishes his truthfulness by documenting over 200 Signs, including the fulfillment of prophecies made by the Holy Prophet Muhammad, may peace and blessings of Allah be upon him, other men of

God, earlier scriptures, and his own revelations spanning over twenty-five years.

The author cites numerous examples of his enemies who publicly predicted his downfall and demise, only to become the very victims of their own prophecies. God, however, protected him against every assault, while continuously reassuring him of His promise to bless his Community—a promise

which continues to bear the seal and testimony of history.

The author also appeals to the followers of different faiths to read this book cover to cover to appreciate and accept this evidence as proof that God is One and the Holy Prophet Muhammad is the Messenger of God, and that he is the Promised Messiah raised to unite humanity under the banner of Islam.

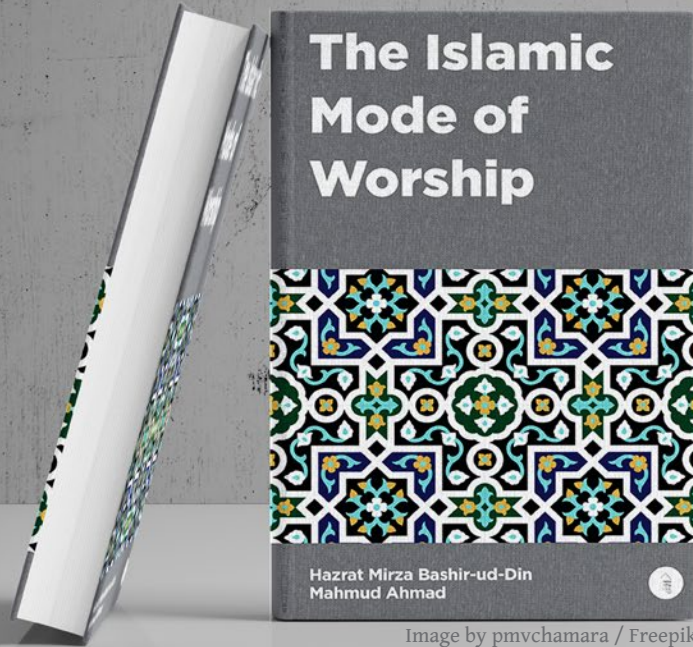


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THE ISLAMIC MODE OF WORSHIP

by Hazrat Mirza Bashiruddin Mahmud Ahmad, Khalifatul-Masih II^{ra}

In *The Islamic Mode of Worship*, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} provides a brief but comprehensive overview of the formal Islamic prayer and its primary purpose. Key concepts including the sequence of positions, ablution and prescribed timings are explained in lucid terms and through the use of integrated illustrations. Important verses of the Holy Quran pertaining to the prayer are also highlighted and presented in a simple manner for book is a valuable resource for those who wish to know more about one of Islam's most fundamental pillars.

Social Media

Issues Related to Social Media and its Resolution Proposed by Hazrat Mirza Masroor Ahmad, Khalifatul- Masih V (may Allah be his Helper!)

This book is a compilation of wisdom-filled exhortations and beautiful advice from our leader, Hazrat Khalifatul-Masih V (May Allah be his Helper) on ways to safeguard ourselves from the moral ills spreading in the society due to the irresponsible use of Social Media in the current age.

This book also presents the responsibility of Ahmadis while using Social Media, drawing attention to the judicious use of Social Media for intellectual, moral, and spiritual training.

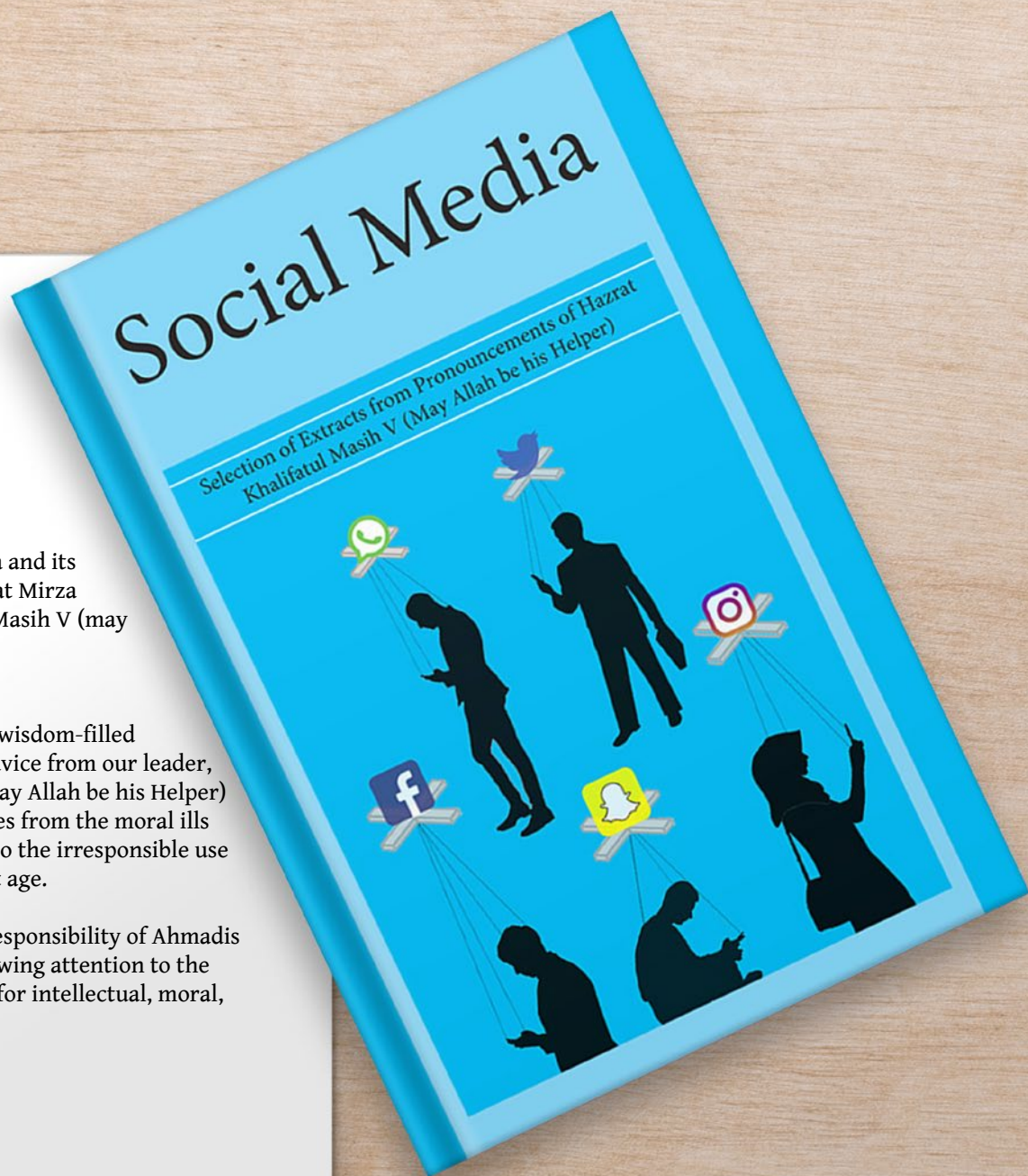


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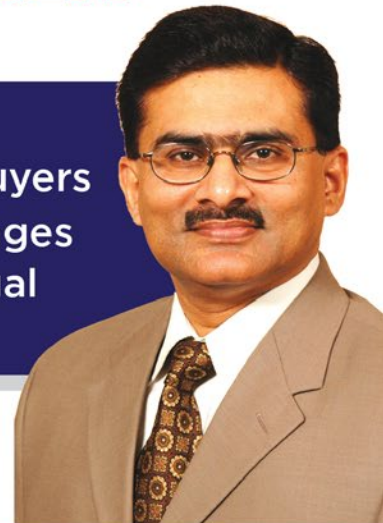


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