



# AHMADIYYA Gazette

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CANADA 



*I Am Near*

**I answer the prayer of the  
supplicant when he prays to Me.**

(The Holy Qur'an 2:187)



HAZRAT KHALIFATUL-MASIH V<sup>AA</sup> STATED:

“We should pledge that we will make this Ramadan a means to seek and attain God Almighty; we will strive to act upon His commandments; we will continue this *jihad* to seek the love and nearness of Allah the Almighty no matter what circumstances overtake us and no matter how long we must endeavour; we will continue to strive to strengthen our faith. If we are able to bring this condition upon ourselves, then we will also witness the miracles of the acceptance of prayer.”

(Friday Sermon dated April 8, 2022; *Al Hakam*, May 6, 2022, p. 22)







**AHMADIYYA GAZETTE CANADA**  
An Educational and Spiritual Publication

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## ABBREVIATIONS OF SALUTATIONS

- sa** *Sallahu alaihi wa Sallam* — Peace and blessings of Allah be upon him!  
Usage: Salutation written after the name of the Holy Prophet Muhammad
- as** *Alaihis Salam / Alaihas Salam* — Peace be upon him/her!  
Usage: Salutation written after names of Prophets other than the Holy Prophet Muhammad<sup>sa</sup> and pious women prior to the era of the Holy Prophet Muhammad<sup>sa</sup>
- ra** *Radhiallahu anhu / anha / anhum* — May Allah be pleased with him/her/them!  
Usage: Salutation written after names of Companions of the Holy Prophet<sup>sa</sup> and Companions of the Promised Messiah<sup>as</sup>
- rh** *Rahimahullahu / Rahimahallah* — May Allah have mercy upon him/her!  
Usage: Salutation written after the names of deceased, pious Muslims who are not Companions
- aa** *Ayyadahullahu Taala bi Nasrihil Aziz* — May Allah be his Helper!  
Usage: Salutation written after the name of Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V<sup>aa</sup>



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# PEARLS OF

## THE HOLY QUR'AN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“And when My servants ask thee about Me, say:  
‘I am near. I answer the prayer of the supplicant  
when he prays to Me. So they should hearken to  
Me and believe in Me, that they may follow the  
right way.’”

(2:187)

وَ إِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي  
قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۗ  
فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ  
يُرْشَدُونَ ○

## HADITH

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ إِنَّكَ حَمِيدٌ مَجِيدٌ

Hazrat Aisha<sup>ra</sup> narrated that “I said, ‘O Messenger of Allah! If I come to know when the Night of Decree (*Lailatul Qadr*) is, then what should I pray in it?’ He said: ‘Say, O Allah, indeed You are the Pardoner, You love to pardon; so pardon me.’”

(Jami Tirmidhi, Kitabud Da'waat)

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ قُلْتُ يَا  
رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ عَلِمْتُ أَيَّ لَيْلَةٍ لَيْلَةُ  
الْقَدْرِ مَا أَقُولُ فِيهَا؟ قَالَ: قُولِي: اللَّهُمَّ إِنَّكَ  
عَفُوفٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي.

(جامع الترمذي، كتاب الدعوات عن رسول الله ﷺ)

# WISDOM

## SO SAID THE PROMISED MESSIAH<sup>AS</sup>

“Bear well in mind that a person’s prayer is accepted when they abandon heedlessness, sin and transgression for the sake of Allah Almighty. The more an individual grows in divine nearness, the greater they will partake of the fruits of the acceptance of prayer. This is why Allah the Exalted states:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ  
○ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

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

At another place, Allah the Exalted states:

وَأَنَّى لَهُمُ التَّنَاقُشُ مِنْ مَكَانٍ بَعِيدٍ

*But how can the attaining of faith be possible to them from a position so far-off. (34:53)*

In other words, why should I listen to the prayer of one who is distant from Me? A lesson has been given here based on what we generally observe in the law of nature. This does not mean that God cannot hear, for He is privy to the most hidden desires buried in our hearts. In fact, He is aware of even those desires which have not yet come into existence. However, in this verse, Allah the Exalted has directed man’s attention to attaining divine nearness and explains that just as a distant voice cannot be clearly heard, in the same manner, an individual who is plunged in heedlessness, sin and transgression, becomes distant from God. The further away a person grows from God, the more obstructed and improbable the possibility of the acceptance of their prayer becomes...As I have said, although God is the Knower of the unseen, the law of nature stipulates that nothing can be gained without righteousness.”

*(Malfuzat – Volume III, English translation, pp. 91-92)*

# GEMS OF GUIDANCE

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

NOTE: *Ahmadiyya Gazette Canada* takes full responsibility for any errors or miscommunication in these brief synopses of Huzoor-e-Anwar's<sup>aa</sup> Friday Sermons.



1.

February 3, 2023

## Excellences of the Holy Qur'an

In his Friday sermon dated February 3, 2023, Hazrat Khalifatul-Masih V<sup>aa</sup> expounded the virtues of the Holy Qur'an, and how we may reap benefits from it. He said the Promised Messiah<sup>as</sup> explained that the blessings of the Holy Qur'an are just as applicable today as they were in the time of the Holy Prophet<sup>sa</sup>.

Huzoor<sup>aa</sup> quoted the Promised Messiah<sup>as</sup> who said: There are some who allege that the Holy Qur'an has not brought anything new, and it presents the unity of God just as the Torah does. However this is not true, because the Holy Qur'an presents the unity of God in such fine detail and with such clarity as is not mentioned anywhere in the Torah. The Holy Qur'an establishes a true understanding of the unity of God, it eliminates all aspects of associating partners with God, and it teaches to place the love of God above all else. Furthermore, nothing can compare to the Holy Qur'an, whether in eloquence, teachings, meanings, purpose, prophecies or in any other facet.

The Promised Messiah<sup>as</sup> further stated that the Holy Qur'an is not a mere collection of stories. In fact, even the stories that are mentioned in the Holy Qur'an relay a deep-rooted philosophy. The Holy Qur'an's profound knowledge has inspired many in their acquisition of knowledge in science and modern-day research.

2.

February 10, 2023

## Unlimited Blessings of the Holy Qur'an

In this sermon, Hazrat Khalifatul-Masih V<sup>aa</sup> continued mentioning the blessings and virtues of the Holy Qur'an in light of the writings of the Promised Messiah<sup>as</sup>.

In his book *Tuhfa-e-Qaisariyyah (A Gift for the Queen)*, the Promised Messiah<sup>as</sup> explained that the Holy Qur'an is full of deep wisdom and is superior to the Gospels in establishing virtue. The True God can be witnessed through the Holy Qur'an. The Holy Qur'an restored the unity of God which was lost in the world. Huzoor<sup>aa</sup> stated: Who else could convey the message of Islam to the monarch with such confidence, other than the Promised Messiah<sup>as</sup>?

Huzoor<sup>aa</sup> said that despite this fact, non-Ahmadi Muslims still venture to say that Ahmadis dishonour the Holy Qur'an. Furthermore, when non-Muslims realize that they cannot compete or refute the Holy Qur'an, they resort to destructive behaviours such as burning it, as was seen recently in Sweden. If all Muslims united under the banner of the Promised Messiah<sup>as</sup>, then no one would ever dare commit such heinous acts.

Expounding upon how the Holy Qur'an is a miracle, the Promised Messiah<sup>as</sup> said that the Qur'an points to the existence of God with absolute certainty which cannot be refuted or denied. Other faiths have only taken people to the point of realizing that there *should* be a God. One can look at the creation of the world and conclude that there *should* be a God. However, this does not equate to the actual realization and certainty of the fact that God truly exists. It is only by understanding the attributes of God and seeing His signs that one attains the certainty of His existence and establishes a relationship with Him.

# 3.

## February 17, 2023 Hazrat Musleh-e-Mau'ud<sup>ra</sup>

In his Friday Sermon delivered on February 17, 2023, Hazrat Khalifatul-Masih V<sup>aa</sup> narrated the significance and importance of Hazrat Musleh-e-Mau'ud<sup>ra</sup>. After stating the prophecy regarding the Musleh-e-Mau'ud (i.e., the Promised Reformer), Huzoor<sup>aa</sup> said that the Promised Reformer's<sup>ra</sup> books, speeches, lectures, and sermons, which have been published (or are in the process of publication) amount to 1,424. They are collected in a set entitled *Anwarul Uloom*, which comprises of 38 volumes.

Huzoor<sup>aa</sup> said that including *Tafsir-e-Kabir* (the Grand Exegesis) and *Tafsir-e-Saghir* (the Short Commentary), the total number of pages spanning his work on the commentary of the Holy Qur'an is 28,735. He delivered 1,808 Friday Sermons, which span 18,700 pages. He delivered 51 *Eid al-Fitr* sermons which span 503 pages. He delivered 42 *Eid al-Adha* sermons which span 405 pages. He delivered 150 *Nikah* sermons, which span 184 pages. His addresses to *Shura* (consultative body) have also been published which span 2,131 pages. The total accumulation of his works amount to approximately 75,000 pages.

Huzoor<sup>aa</sup> also mentioned important and influential lectures of Hazrat Musleh-e-Mau'ud<sup>ra</sup>, such as *A New World Order*, *The Outset of the Dissension in Islam*, and *The Political Solidarity of Islam*.

Huzoor<sup>aa</sup> said that all the qualities foretold to the Promised Messiah<sup>as</sup> about the Promised Reformer were found in Hazrat Mirza Bashiruddin Mahmud Ahmad<sup>ra</sup>. God granted him vast knowledge and profound understanding, incomparable to any other scholar. All his works are a treasure for this Community, and a great deal of work continues to be done to translate his works into different languages, including English.

# 4.

## February 24, 2023 Men of Excellence

On February 24, 2023, Hazrat Khalifatul-Masih V<sup>aa</sup> concluded the series of sermons on the supplementary details regarding the noble Companions of the Holy Prophet<sup>sa</sup> who took part in the Battle of Badr.

Huzoor<sup>aa</sup> quoted Hazrat Aamir bin Rabee'ah<sup>ra</sup> who said that when the Muslims would be sent on an expedition, the only provisions they would have was a bag of dates. The leader of the caravan would distribute a handful of dates to each person, and they would eat them one at a time, as needed. Hazrat Abdullah bin Aamir<sup>ra</sup> asked his father how one date would satisfy their hunger. Hazrat Aamir<sup>ra</sup> responded that they would realize the significance of even a single date when they had no dates left at all.

Hazrat Abdullah bin Aamir<sup>ra</sup> also related that his father once saw the Holy Prophet<sup>sa</sup> offering voluntary prayers while riding his camel during a journey and he was facing whichever way the camel was travelling.

In this sermon, Huzoor<sup>aa</sup> also mentioned Hazrat Haram bin Milhan<sup>ra</sup>, whom the Holy Prophet<sup>sa</sup> sent alongside 70 *Huffaz* (i.e., persons who had memorized the Qur'an) on an expedition towards Banu Aamir. All of them were cruelly martyred, and the Holy Prophet<sup>sa</sup> prayed against the perpetrators for 30 days.

At the end, Huzoor<sup>aa</sup> advised the members of the community to pray for Ahmadis around the world who were facing persecution, specifically those in Pakistan, Algeria, and Burkina Faso.



# Rays of Light

The Enlightening Answers of Hazrat  
Khalifatul-Masih V (may Allah be his Helper!)



## THE FUTURE OF AHMADI PERSECUTION

On January 29, 2023, Hazrat Khalifatul-Masih V<sup>aa</sup> held a virtual meeting with members of Majlis Ansarullah from Norway. During the meeting, a Nasir asked Huzoor<sup>aa</sup> if the persecution of Ahmadis will spread to other nations. Huzoor<sup>aa</sup> responded:

“All the opponents of religion, whether they are atheists or people of different faiths, will join hands in the future against the Ahmadiyya Muslim Community. It is possible that if they see the Ahmadiyya Muslim Community growing here in Europe—here too—in some European countries, we may see the same level of persecution [as other places]. Therefore, we must always be aware. First and foremost, we must try and avert any tribulations by seeking to come under the protection of Allah the Almighty with prayer and through the means of giving in charity.”

Huzoor<sup>aa</sup> also explained that we must safeguard ourselves by reciting and pondering on the last three chapters of the Holy Qur’an.

(Source: <https://www.pressahmadiyya.com/press-releases/2023/02/ansarullah-from-norway-have-honour-of-a-virtual-meeting-with-head-of-the-ahmadiyya-muslim-community/>)

## BE FEARLESS IN MATTERS OF FAITH

On February 5, 2023, female members of the Waqf-e-Nau scheme in the UK had the privilege of a virtual meeting with Huzoor<sup>aa</sup>. During the meeting, a girl shared her concerns and fear of wearing a Hijab. Huzoor<sup>aa</sup> explained:

“If Islam is a true religion, then Allah the Almighty has written in the Holy Qur’an that when girls reach the age of adolescence, they should observe the Hijab. So, if a person believes in the truth of Islam, they ought to act upon the commandments of Allah the Almighty. And when we follow His commandments, there is no need to fear anyone. Everything we do is for the pleasure of Allah the Almighty. Indeed, if you wish to make Allah the Almighty happy, then there is no need to fear other people. Develop firm faith within yourself. Do not be shy and do not be fearful. We are truthful, our religion is true, and we are resolute in our faith.”

(Source: <https://www.pressahmadiyya.com/press-releases/2023/02/desire-hijab-and-73-sects-in-islam-uk-ahmadi-muslim-children-seek-guidance-from-his-holiness/>)



## CONTROLLING ANGER

On February 12, 2023, Huzoor<sup>ra</sup> held a virtual meeting with members of Majlis Khuddamul Ahmadiyya and Majlis Atfalul Ahmadiyya from Finland. During the meeting, a Khadim asked Huzoor<sup>ra</sup> how one may control his anger. Huzoor<sup>ra</sup> responded:

“The Holy Prophet Muhammad (peace and blessings be upon him) has said that if you feel angry then sit down and if your anger persists, then lie down and wash your face with cool water... So, when you are angry, repent and drink cool water and according to the saying of the Holy Prophet (peace and blessings be upon him), sit down rather than being fiery and emotional, so that your anger may subside. Other than that, there are occasions where a person becomes cross at someone, and their anger is justified. However, even then a person should not lose control of his senses. That anger which is justified should only ever be exhibited for the sake of reforming someone and it should soon subside and should not be kept in one’s heart.”

(Source: <https://www.pressahmadiyya.com/press-releases/2023/02/khuddam-and-atfal-from-finland-have-honour-of-a-virtual-meeting-with-head-of-the-ahmadiyya-muslim-community/>)

## ACHIEVING FREEDOM FROM SIN

In the same meeting, a Khadim asked Huzoor<sup>ra</sup> how a person can go from the spiritual level of *Nafs-e-Lawwamah* (the self-reproaching self), and attain the level of *Nafs-e-Mutma'innah* (the soul at peace) where a person attains freedom from committing evil. Huzoor<sup>ra</sup> answered:

“It cannot be achieved by inaction. Strive hard and battle with Satan as much as possible and increase in your good deeds. Seek the help of Allah. The spiritual battle that you must strive to wage in order to reach *Nafs-e-Mutmainnah* from *Nafs-e-Lawwamah*, you should try to win that as much as possible. A time should come when you are able to overcome Satanic influences. This cannot happen without the help of Allah and so you must seek His help. A person cannot attain anything just by mere effort, he must pray too. If you persistently strive and pray then the onslaughts of Satan will reduce and gradually one day you will completely overcome Satan and you will traverse towards God and only act upon what Allah and His Prophet<sup>sa</sup> desire. Then you shall attain the condition of being from amongst ‘the Prophets, the Truthful, the Martyrs, and the Righteous’.”

(Source: <https://www.pressahmadiyya.com/press-releases/2023/02/khuddam-and-atfal-from-finland-have-honour-of-a-virtual-meeting-with-head-of-the-ahmadiyya-muslim-community/>)

# CONTINUITY OF REVELATION & THE COMING OF PROPHETS

*Ahmadiyya Gazette Canada* is serializing sections of the book *Invitation to Ahmadiyyat* by Hazrat Mirza Bashiruddin Mahmud Ahmad, Khalifatul-Masih II<sup>ra</sup>. Written in 1926, this book serves as a primer of the Ahmadiyya Muslim Jamaat's doctrinal beliefs.

The fourth major objection raised against us is that, according to us, the institution of revelation and of the coming of prophets continues after the Holy Prophet (on whom be peace). This objection also results from lack of deliberation, or through sheer hostility and prejudice.

The truth is that we do not care so much for words as for their meaning. We prefer to believe whatever helps to glorify God and His Prophet<sup>sa</sup>. We cannot even for a moment believe in the coming of one whose coming implies the superseding of the Holy Prophet<sup>sa</sup>, who should give the world a new *Kalima* (creed) and a new *Qibla* (direction of the face in worship) and give the world a new religious law or alter any part of the law of the Holy Qur'an; or who should wean people away from obedience to the Holy Prophet<sup>sa</sup> and ask them to obey him instead of the Holy Prophet<sup>sa</sup>; or who should arise from outside the circle of the Holy Prophet<sup>sa</sup>'s servants and devotees, or should have achieved even a part of his spiritual status without owing it to the Holy Prophet<sup>sa</sup>. The coming of such a one, in our view, would be the end of Islam. It would mean that the promises made by God to the Holy Prophet<sup>sa</sup> are proved untrue. Such a thing is impossible and we hate to think of it.

At the same time we think it wrong to believe that with the advent of the Holy Prophet<sup>sa</sup> the graces and blessings which human beings have ever received in the past have come to an end. We do not think the Holy Prophet<sup>sa</sup> came and closed off the known avenues of spiritual progress. We think instead that the advent of the Holy Prophet<sup>sa</sup> provided expanded opportunities and means for spiritual advancement. We do not think the Holy Prophet<sup>sa</sup> came to stop human beings from attaining nearness to God. Just as we hate to think that any revealed teacher can now supersede the Holy Prophet<sup>sa</sup>, we also hate to think that the coming of the Holy Prophet<sup>sa</sup> is the end of revelation and of the blessings which revelation brings. Both beliefs are derogatory to the Holy Prophet<sup>sa</sup> and subversive of his teaching. We accept neither the one nor the other.

We are certain that the Holy Prophet<sup>sa</sup> was a blessing for mankind. We know that the blessings and beneficence of the Holy Prophet<sup>sa</sup> continue. His coming has not prevented mankind from earning spiritual benefits. Instead, the spiritual benefits and graces which God has ever granted to human beings have begun to flow more copiously than before. If before they were a stream, they have since become a mighty riv-

er. Before the Holy Prophet<sup>sa</sup>, knowledge of spiritual matters had not advanced very far. With the coming of the Holy Prophet<sup>sa</sup> it attained perfection; and only spiritual knowledge can bring spiritual wisdom.

The Holy Qur'an teaches what had not been taught before by any Heavenly Book. The Holy Prophet<sup>sa</sup>, therefore, was gifted with a deeper insight into spiritual matters than had been granted to anyone before. Increase of spiritual insight enables believers today to attain spiritual heights which could not be attained before. But for such blessings, what superiority can the Holy Prophet<sup>sa</sup> have over other prophets? The attainment of prophethood independently of the Holy Prophet<sup>sa</sup> is not possible now. That is why we deny that the Messiah<sup>as</sup> of Nazareth can return to guide the followers of the Holy Prophet<sup>sa</sup>. His coming would be without the spiritual guardianship of the Holy Prophet<sup>sa</sup>. But prophethood which comes through the Holy Prophet<sup>sa</sup> and which, therefore, is glory to him, we cannot deny.

May God illumine the reader's heart with spiritual light and open wide his mind. A prophet who supersedes an earlier prophet is one who brings a new law and who attains his rank without the tutelage of the earlier prophet. But a prophet who attains his rank through dependence on the earlier prophet, through the grace and influence of his example and teaching, and through obedience to him, does not and cannot supersede the earlier prophet. Far from being derogatory to him, this sort of prophethood glorifies the earlier prophet, his teaching and example. This way to prophethood, it appears from the Holy Qur'an, is open to attainment by the followers of the Holy Prophet<sup>sa</sup>. Ordinary human reason also supports such a view. For if such a prophethood is not attainable by the followers of the Holy Prophet<sup>sa</sup>, then the followers of the Holy Prophet<sup>sa</sup> can have no superiority over the followers of other prophets.

The Holy Prophet<sup>sa</sup> has said that among the followers of Moses<sup>as</sup> there were persons who attained the status of *Muhaddath*, a spiritual rank lower than that of a prophet. Therefore, if the spiritual example and influence of the Holy Prophet<sup>sa</sup> can result in raising persons to a status no higher than that of *Muhaddath*, then the Holy Prophet<sup>sa</sup> cannot be superior to other prophets and yet he is 'the best of mankind' and 'the best of prophets'. To be 'the best of prophets', it is necessary for the Holy Prophet<sup>sa</sup> to possess merits not possessed by earlier prophets.



This distinctive merit, according to us, is that the followers of earlier prophets could attain at most the status of *Mubaddath*. The spiritual power of earlier prophets could achieve no more. But the followers of the Holy Prophet<sup>sa</sup> can attain the status of prophets, and this is due to the superior spiritual influence of the Holy Prophet's<sup>sa</sup> example and teaching. Thanks to this, a believer has his heart full of love for the Holy Prophet<sup>sa</sup> and of devotion to his person and example.

If the advent of the Holy Prophet<sup>sa</sup> put an end to the attainment of this sort of prophethood, then his advent has to be accounted not as a blessing but as a bane. The Holy Qur'an has to be dismissed as a useless book. For if the followers of this Prophet<sup>sa</sup> and this Book cannot attain the status of prophets, we have to admit that before his advent it was possible for believers to rise to this spiritual station, but that it has become impossible after his advent. Books revealed before the Holy Qur'an had the power to raise their readers and followers to the status of prophets (that is, to enable them to reach that degree of divine grace); but the Holy Qur'an does not have this power! If this were really true, the hearts of true believers would bleed and their spirits would cool.

The coming of the Holy Prophet<sup>sa</sup>, the promised 'mercy unto all the worlds', 'the chief of all prophets', was to open new ways to spiritual advancement; by following him they were to come closer to their Lord than ever before. But, instead, even the doors open before are to be closed to them. No true believer can for a moment entertain such a thought about the Holy Prophet<sup>sa</sup>. No one who loves the Holy Prophet<sup>sa</sup> can believe such a thing.

God be our witness, the Holy Prophet<sup>sa</sup> was an ocean of spiritual blessings and spiritual possibilities which no mortal may measure. The doors to spiritual blessings and spiritual progress have not been closed by him. They have instead been thrown wide open. This is the difference between him and the earlier prophets.

(*Invitation to Ahmadiyyat*, pp. 53-56, 2019 ed.)

## IN PRAISE OF THE HOLY PROPHET<sup>SA</sup>

O my heart! remember Ahmad<sup>sa</sup>;  
Source of guidance and annihilator of enemies.

He is pious, kind and benevolent;  
An ocean of bounties and beneficence.

He is bright like the full moon;  
Praiseworthy in all his qualities.

His benevolence captures hearts;  
His beauty quenches the thirst.

— THE PROMISED MESSIAH<sup>AS</sup>  
(*The Essence of Islam*, vol. 1, p. 324)





# The Philosophy of Hardships, Trials & Tribulations

On December 28, 1907, the Promised Messiah<sup>as</sup> delivered an enlightening address at the occasion of Jalsa Salana [Annual Convention], at the Aqsa Mosque, Qadian. This was the last Jalsa Salana which took place during the blessed lifetime of the Promised Messiah<sup>as</sup>. Given below is an extract of his address, in which he mentioned the philosophy of hardships and trials.

## A Precarious Time

It is my duty to impress upon people in every way that the present time is extremely precarious. God Almighty has warned me over and over through revelation concerning an even more perilous time to come to the extent that it appears that the Day of Judgement is near and fast approaching. As I had explained yesterday, deaths are occurring in many different forms—there is the plague, the epidemics, the famine, the earthquakes.

When such calamities befall, worldly people lose their minds and are seized with terrible grief and suffering and can find no way out of it. The Holy Qur'an alludes to this:

وَتَرَى النَّاسَ سُكَرَىٰ وَهُمْ بِسُكْرَىٰ

You see people as if they are intoxicated though they are not intoxicated in any way (22:3). The fact is that they have lost their mind due to extreme grief and fright and have no courage left.

None other than a God-fearing person can show patience in such circumstances. In religious matters no one can show patience without *taqwa* [righteousness]. Who can endure in the face of a calamity except the one who has aligned his will with the will of God? A person can stumble and become an atheist through a minor loss, unless his faith is firm prior to it. One who does not have a bond with God Almighty has no ability to endure a calamity.

## Trials are Needed

Materialistic individuals end up denying even the existence of God in such calamities. The design of this world is such

that adversities are but essential. Of all the people who have lived in the world, who can claim that he has never faced any misfortune? For some, the misfortune befalls their children; for some, their wealth; and for some, their honour.

In short, everyone has to face some misfortune and trial. There is no escape from it in the world. It is an essential part of this world. An Arab poet of earlier times writes:

*I have seen great adversities in this world.*

*Anyone who lives for eighty years like me will most certainly face some.*

Misfortunes of the world are, indeed, only for a few days. In the end all die, some sooner and others later.

## Hardships in Faith

There are two types of hardships in the path of the Faith. The first type are the hardships associated with the Shariah, such as Salat, Fasting, Hajj, and Zakat. One interrupts his work for Prayer and goes to the mosque even if it means a loss to him. In the cold weather, he rises in the latter part of the night [for Prayer]. During the month of Ramadan, he endures the day-long hunger and thirst [of fasting]. In the Hajj, he suffers the hardships of travel. In Zakat, he surrenders his hard-earned money to others.

All these are the hardships of the Shariah and are, thus, the means of reward for him and make him advance towards God. However, in all these, man is given some latitude and he finds a way to make it easy for himself. In the winter season he heats up the water for ablution. If he cannot perform [the Prayer] standing up due to an illness, he does so while seated.



In Ramadan, he can have a large meal during the sahar [period before daybreak]. Some even spend more than usual on food during the month of fasting.

In short, one continually seeks ways to find some ease in these hardships of the Shariah. This is why it does not cleanse fully and the stages of spiritual journey are not covered expeditiously.

### Heavenly Hardships

However, man has no option in the afflictions that descend from heaven and they must be endured anyway. That is why man attains nearness to God through them.

Both of the hardships—of Shariah and of nature—have been mentioned by God Almighty in the Holy Qur’an.

1. Hardships of the Shariah have been mentioned in Part 1 of the Holy Qur’an [2:2-3]:

الَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِغَيْرِ عِلْمٍ أَلِيسَ اللَّهُ بِكَافٍ عَبْدًا  
 وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِغَيْرِ عِلْمٍ أَلِيسَ اللَّهُ بِكَافٍ عَبْدًا

Meaning that believers are those who believe in God while He is unseen, and establish their Prayers. That is to say, hundreds of thoughts distract their hearts but they remain steady in their Prayer by focusing on God Almighty over and over again. They spend out of the wealth God bestows upon them. These are the hardships of the Faith, but one cannot fully rely upon them for spiritual reward, because man shows negligence in many issues. Many observe just the outer form of Prayer being oblivious to its substance and essence.

2. For this reason, heavenly hardships have also been provided for the purpose of man’s advancement in his [spiritual] rank. God Almighty has also mentioned this in the Holy Qur’an where He says:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ  
 وَالتَّمْرِ. وَبَشِّرِ الصَّابِرِينَ ○ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ  
 وَإِنَّا إِلَيْهِ رَاجِعُونَ ○ أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ  
 هُمُ الْمُهْتَدُونَ ○

[And We will try you with something of fear and hunger, and loss of wealth and lives, and fruits; but give glad tidings to the patient, who, when a misfortune overtakes them, say, ‘Surely, to Allah we belong and to Him shall we return.’ It is these on whom are blessings from their Lord and mercy, and it is these who are rightly guided. (2:156–158)]

These adversities come directly from God. At times, man is afflicted with a terrible fear; he is constantly fearful that the matter would take the worst turn. At times, poverty and hunger become his lot; he must manage everything with a small pittance. Sometimes his wealth suffers loss. His business and trade goes awry or is stolen by thieves. At times, the fruits suffer a loss; meaning that, fruits go bad, crops get destroyed, or the beloved children succumb to death.

In the Arabic lexicon, progeny is also called ‘fruit’. Trial through progeny is also very difficult. Many write to me in desperation to pray that they

may be blessed with children. Trials through one’s children can be so severe that some become atheists due to the death of their children. Sometimes children are so dear to one that for him, they become like an associate with God. Some become atheists, apostates, and faithless on account of their children. Some become Christians for the sake of their children if they become Christian. Some children die at a young age and become the cause for their parents to lose their faith.

### Reward is Proportional to Hardship

Allah the Exalted, however, is not cruel. When one shows patience in the face of severe hardship—the greater the hardship, the greater is his reward. God Almighty is *Rahim* [Merciful], *Ghafur* [Forgiver], and *Sattar* [Concealer of weaknesses]. He does not inflict hardship on man so that he would disassociate from the Faith upon suffering the hardship. Rather, the hardships come to spur him forward [toward God]. There is a saying among the mystics that in times of trial, a sinner pulls back but a righteous person pushes forward all the more.

### Trials and Tribulations of the Prophets

According to one account, eleven sons of the Holy Prophet<sup>sa</sup> had died [in his lifetime]. The lofty ranks that the Prophets and Messengers achieve are not achieved by such ordinary things that can be accomplished easily and comfortably. They were afflicted with grave trials and tribulations but they endured them with patience and steadfastness. Then they were bestowed great ranks by God Almighty...

Hardships have befallen all the Prophets. None has remained without them. For this reason, there are great rewards for those who bear hardships. God Almighty has said in the Holy Qur’an, addressing His Prophet<sup>sa</sup>, give glad tidings to those who show patience who—in the face of adversity—say, ‘There was a time when we did not even exist, God Almighty has created us, and we are His property and it is to Him that we shall return.’ For such people, there are glad tidings...

### Jamaat Should Show Patience in Adversity

Bear in mind, for humans, this is not the only world. There is another world after it. This here is only a very short life. Some died at the age of fifty or sixty years. Some lived ten or twelve years longer. The hardships of this life end with death, but there is no end to that world. Given that the Day of Judgement is valid and is an integral part of faith, how hard is it to put up with the hardships of this temporary life? One should strive for that eternal world. One who does not suffer any hardship at all—what capital does he possess?

The hallmark of a believer is not just that he should show patience, but even more that he should be reconciled with the calamity; he should align his will with the will of God—this indeed is a lofty status. In times of adversity, precedence should be given to the will of God. Give precedence to the Bestower of bounties over the bounties themselves.

(*Malfuzat*, vol. 10, English translation, pp. 98-103, 104, 105)

# Why Current 'Islamic Banking' is Sugar-Coated Interest

Ahmed Danyal Arif

Editor (Economics), *The Review of Religions*

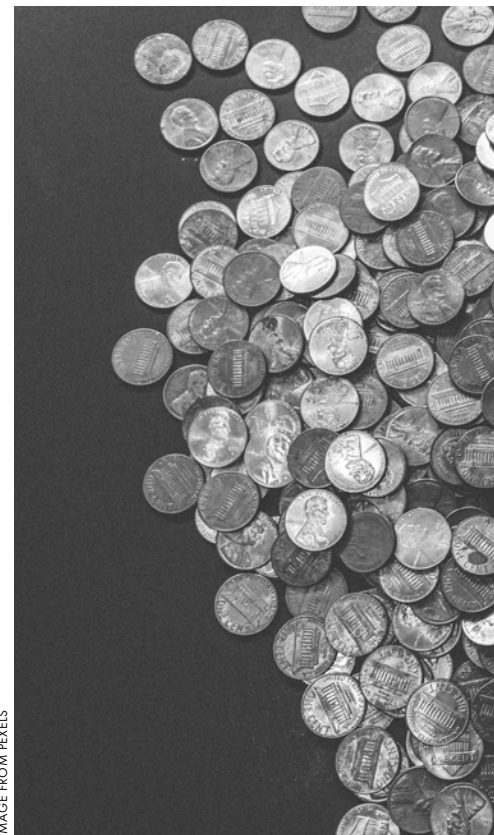


IMAGE FROM PEXELS

"It is said that there is an 'Islamic banking', [that] there is profit and loss. And that is also a sugar-coated type of interest."

— Hazrat Khalifatul-Masih V<sup>ra1</sup>

For several years, a heated debate has raged within the world of 'Islamic finance' because of the manner in which various types of contracts are being interpreted and employed. More specifically, Islamic financing has come to rely, in practice, much more heavily upon contracts involving usury or interest, disguised in various ways. The arguments for and against using contracts of exchange as a means of providing finance are not always clearly defined in the literature. Let us therefore clarify the issue at hand before proceeding.

## The Definition of *Riba* and the Permissibility of Profit-Sharing

A very common mistake is to think that the concept of 'riba' (the Arabic word for usury/interest) only refers to interest. First of all, from an Islamic point of view, fixing a predetermined rate on a sum loaned in the context of a transaction is interest, no matter how excessive its percentage. Interest is qualified as usurious regardless of the rate charged. It makes no difference whether the return is a fixed or a variable percentage of the principal (main amount that someone borrowed excluding interest), or an absolute amount to be paid in advance or even a service charge to be received as a condition for the loan. The point here is the predetermined positiveness of the return and the waiting involved in the repayment of a loan does not itself justify a positive reward.

Islam adopts a rather broader definition of interest and the word 'riba' includes any transaction where the profit is guaranteed.<sup>2</sup> This means

that, psychologically, interest is based on the desire to get something for nothing. It promotes idleness in the moneylenders, and instead of adding to his wealth by his own labour and hard toil, he takes from others what they have earned by the sweat of their brow. The second element is that Islam has prohibited interest on capital because it has foreclosed the door of accumulating wealth without work or without assuming a risk. The general rule in Islam is that whoever wants to earn a profit must assume a risk as well. Money, by itself, is sterile and risk (or labour) is the only way to turn money into wealth.

It is also agreed among Islamic scholars that a person running a business is allowed to share the profits resulting from it with an investor who finances that business. The investor and the businessman agree upon the proportions of future profit that they will each share prior to the commencement of business. Investment is thus to be rewarded in line with its contribution to profitability but after the fact—not in advance or before, as explained above. However, some commentators argue that profit-sharing does not satisfy all of the potential demands for financing in an economy. An individual wishing to buy a house usually buys that house to live in, not in order to make a monetary profit. So how would a Muslim raise the money to buy a house if that house never produces a profit which can be shared with a financier? The answer according to some is for the current 'Islamic' banker to use a contract of exchange, such as *murabaha* (مُرَابَحَة) or *bai bi thaman ajil* (بَيْعٌ بِثَمَنٍ أَجَلٍ BBA), i.e., deferred payment sale, instead of a contract of investment.

## An Example of Current 'Islamic' Loans

Let's imagine that an individual approaches an 'Islamic bank' having





identified a house that he wishes to purchase from a builder. The banker agrees to buy the house from the builder on behalf of the individual at the market price of say \$300,000, and then sells it to the individual for a price of \$375,000 to be paid in instalments of \$15,000 per year over twenty-five years. The ‘mark-up’ of \$75,000 represents the banker’s profit, not an interest charge, argue the Islamic bankers who practice this technique. The bank acts as a trader. They are buying the house for \$300,000 and selling it for \$375,000. In this manner, a contract of exchange is used to provide the required finance to the house buyer.

However, upon analyzing the whole deal minutely, it is clear that the devil is in the details. Among the agreements that are normally required by the banker under a *murabaha* contract is a ‘promise to buy’. This promise would be given to the bank by the individual before the banker buys the house from the builder. Under this promise, the individual confirms that he will buy the house from the bank at an agreed date in the future. With the promise in its possession, the bank purchases the house from the builder and then sells it on to the individual. The banker will usually take some form of security for repayment of the instalments, such as a charge over the house. This is the familiar process of taking collateral (the asset accepted by the lender to secure the loan – here the house) which allows the bank to sell the house in order to repay any outstanding instalments if the individual defaults.

There seems to be very little practical or qualitative difference under ordinary *murabaha* on the one hand and interest-based forms of finance on the other. The Islamic bank tends to take a charge over the house, just as interest-based banks do, and would be empowered to sell it in the event of the borrower’s default, just as interest-based banks would be. In this manner, Islamic banks attempt to guarantee receipt of their mark-up to no less a degree than any interest-based bank would attempt to guarantee its interest charges under a conventional loan.

When a pre-agreed rate of return is combined with a promise to buy, there arises a situation which is indistinguishable in its practical aspects from the very definition of ‘riba’. BBA and *murabaha* contracts allow Islamic banks to compete with conventional banks in the sphere of interest-based lending, which is the lifeblood of banking. This competitive success has also been accomplished by setting the *murabaha* mark-up in line with prevailing interest rates. As a result, not only do the cash-flows of most Islamic financing contracts look like interest, they are also set at the same level as market rates of interest.

Now it is of course quite permissible under Islam for an individual to buy the house from a builder for \$300,000 in cash and to occupy it more or less immediately. Alternatively, that individual might negotiate with the builder to pay instalments of \$12,000 per year for twenty-five years. The same sale price would then be paid, \$300,000, but over a twenty-five-year period instead of in one lump sum up-front. No interest here. In both cases the builder would make his profit, being the difference between the cost of building the house and the \$300,000 sale price. And in both cases the individual would buy the house to live in under a contract of exchange whose validity few scholars would question.

Imagine now that the builder offers the house at \$300,000 for up-front payment but at \$375,000 for instalment payment over twenty-five years. If the buyer decides to go for the deferred payment option, does the extra \$75,000 represent an amount of interest charged by the builder, or just a further amount of profit that the builder is trying to make? And if the builder of the house can charge this extra amount for deferred payment, why can’t the so-called Islamic bank do the same thing when it buys an asset and then sells it on more expensively? More simply put, the urgent question that arises here is: what is the difference between trade and interest?

### Interest is Not Trade and Vice Versa

One might think that Islamic scholars could guide the layman in understanding what really is the difference between trade and usury/interest. Yet even the scholars are divided on some of the crucial issues. Perhaps it is because there are so few with a detailed understanding of modern finance that clear guidance is often unavailable. The Holy Qur’an is yet crystal clear about the distinction between the two – trade is not usury. When the verse 276 of the second chapter says “(...) they say ‘trade also is like interest’”, Allah the Almighty transcribes the pet argument used by the supporters of interest. In other words, they say interest is nothing but a form of trade. Just as in trade one invests money with a view to increasing it, so does one in lending money at interest. But deeper thinking reveals that there is a world of difference between the two. The Qur’an thus follows: “whereas Allah has made trade lawful and made interest unlawful.” Indeed, trade has been allowed as it is not carried on with capital only, but it requires labour as well so that profit and loss must be shared by each party. In the context of trading, risk is the potential that one’s chosen investments may fail to deliver one’s anticipated outcome. That could mean getting lower returns than expected, or losing one’s original investment – and even in certain forms of trading, it can even mean a loss that exceeds one’s deposit if no one is willing to buy the product or service provided by the trader.



It is said that there is an ‘Islamic banking’... that is also a sugar-coated type of interest.

— Hazrat Khalifatul-Masih V<sup>aa</sup>

Some argue that if present-day *murabaha* is indeed a form of interest then a huge number of Muslim shopkeepers should be condemned for charging interest of 50% when selling their stock to customers at a mark-up of 50%. But, in a modern *murabaha* or BBA contract, the banker agrees to sell goods to his customer before purchasing them from a supplier (this of course being the purpose of the promise to buy). In contrast, a trader agrees to sell goods to a customer after buying those goods from a supplier. The trader takes the risk that no one will buy his stock. Islamic bankers don't take this risk.

When a banker attempts to guarantee receipt of a pre-agreed mark-up by forcing promises to buy and other such contractual obligations upon the purchaser, the very least one can say is that the Islamic banker enters into the realm of what is 'doubtful'. This aspect is also important as it is narrated that the Second Caliph of Islam, Hazrat Umar ibn al-Khattab<sup>ra</sup> said: “The last thing to be revealed was the verse on usury but the Messenger of Allah<sup>sa</sup> died before he had explained it to us. So give up usury (*riba*) and doubtful things (*ribah*).”<sup>3</sup>

The builder of our house charges a price which he is free to determine according to market conditions. He may offer this price for payment in any way that he sees fit, either cash up-front or payment by instalment. If his price is too high, he may reduce it so that a willing buyer comes forward. The difference between the builder's cost and his selling price is then his profit. But if the builder seeks to increase his price in recompense for a delay in receiving payment, he is now attempting to earn extra revenue due to the passage of time. This is the type of *riba* which the Holy Prophet<sup>sa</sup> referred to when he said: “There is no *riba* except in *nasī'ah* [credit].”<sup>4</sup> It is a gain of waiting that benefits those who deposit with (in other words, lend money to) a bank. The bank in turn lends that money to its borrowers, and the borrowers pay interest charges back to the bank. The sooner our builder lends his money to the bank, the sooner he will begin to receive his share of those interest charges. Under Islam, the builder may not benefit from borrowers in this way.

When the builder allows the buyer of the house to pay under deferred payments, the buyer will be in debt to the builder just as he would have been in debt to the bank. And just as the bank requires more in

return than it gives, so does the builder. “My price is \$300,000”, says the builder, “but if you can't pay me now, take the house and pay me \$375,000 later”. This is the language of usury, not of trade.

### Conclusion

In order to build true Islamic banking, something more than just conventional banking with an 'Islamic' label, Muslim bankers must first study and understand the history of banking in the West. Genuine Islamic banking goes far beyond the mundane mechanics of sharing profits and would reach into the very heart of the monetary system.

Despite the fact that the Islamic faith possesses a distinct worldview that emphasizes the Divine, and the transcendent meaning and purpose of nature, connects the economic dimension of life to higher, wider dimensions, we, nonetheless, can only reach to the conclusion that current 'Islamic finance' is struggling to exorcise itself from the intellectual baggage of conventional banking.

Islam does not teach to overcome usury by competing with the usurer at his own game. Islam teaches that if the means are correct, the ends will look after themselves. A contrary approach will lead to compromise on the subject of usury, the fate that eventually befell Christianity.

### Endnotes

1. Virtual Meeting, MKA and Students of Western Canada, 23/10/21. <https://www.youtube.com/watch?v=yzTgmtebBJs>
2. Hazrat Mirza Bashiruddin Mahmud Ahmad<sup>ra</sup>, (2013 edition), *The Economic System of Islam*, Islam International Publications Ltd, Farnham, p. 54.
3. *Sunan Ibn Majah*, The Chapters on Business Transactions, no. 2276: <https://sunnah.com/ibnmajah:2276>.
4. *Sunan an-Nasa'i*, The Book of Financial Transactions, no. 4580: <https://sunnah.com/nasai:4580>.



# ABBOTSFORD JAMAAT HOSTS MEMORIAL SERVICE FOR MARTYRS OF BURKINA FASO

Fahim Channa, President of Abbotsford Jamaat

The Ahmadiyya Muslim Jamaat in Abbotsford, British Columbia, organized a memorial service in honour of the Ahmadi martyrs of Mehdi Abad, Burkina Faso on January 20, 2023. The event was held in the Church of Jesus Christ and Latter-day Saints, Blueridge Drive, Abbotsford.

Representatives of various churches and temples, as well as politicians, were present at the event. The attendees and speakers included: Ed Fast (MP), Dave Sidhu (councillor), Kelly Chahal (councillor), James Vermeeren (President of Church of Jesus Christ and Latter-day Saints), Chief Andrew Victor (Chief of the Cheam First Nation), Members of the Abbotsford Jamaat, members of the Church of Jesus Christ and Latter-day Saints, members of the Kalgidhar Gurdwara, members of the Hindu Temple, and provincial MLA Bruce Bannan, Abbotsford South. The total attendance of the event, which was organized at a very short notice, was 27. *Alhamdulillah!*



## BLESSINGS OF RAMADAN

“The month of Ramadan is a blessed one. It is a month of prayer...As for me, I only leave my fast if I have reached a state that is near death. Otherwise, my disposition feels an aversion to foregoing the fasts. These are blessed days; they are days in which the grace and mercy of Allah Almighty are sent down.”

(*Malfuzat – Volume III*, English translation, p. 96)



IMAGE FROM PIXABAY

# KEEPING DOGS AT HOME

Maulana Hadi Ali Chaudhary

Chief Editor, Ahmadiyya Gazette Canada

NOTE: This article was translated from Urdu by Atif Waqas and revised by Hafiz Mujeeb Ahmad. It is being presented for the benefit of the members of the Ahmadiyya Muslim Community.

There are many guidelines in the traditions of the Holy Prophet<sup>sa</sup>, the sayings of Promised Messiah<sup>as</sup>, and his Khulafa on the issue of keeping dogs inside homes. According to these teachings, keeping dogs as pets—without necessity—is not only detestable, but prohibited. Under the influence of Western traditions, dogs have found a place in our homes. A few facts are presented below for the members of our Community.

The Shariah, which is founded upon balanced and uplifting principles, does not overly emphasize Eastern or Western traditions for it is “neither of the east nor of the west” (24:36). It is so extensive that “it leaves out nothing small or great but has recorded it” (18:50).

Since Allah the Almighty has created everything in the universe to serve humans, dogs must also have been created to be beneficial and to fulfill an objective. Nevertheless, one must keep in mind that some of the things Allah has created for the benefit of humanity also possess the potential to cause harm. For example, the Holy Qur’an states that the dependency of all forms of life is related to four elements: water, soil, fire and air. At the same time, however, these are the very elements which can also cause destruction. Therefore, it is important to understand how one can benefit from something, while remaining safe from its harmful aspects.

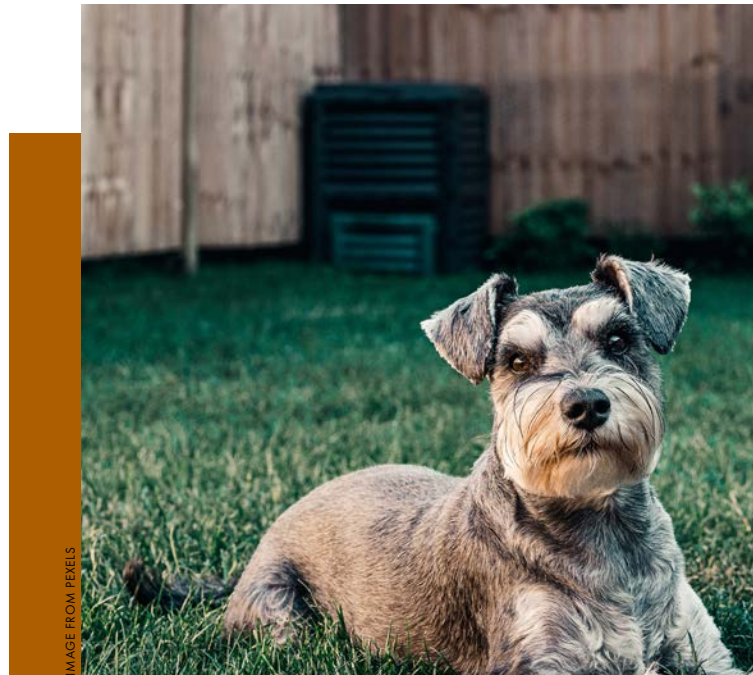
## Likeness of a Dog Mentioned in the Holy Qur’an

In the same vein, there are two aspects to keeping dogs: Some dogs are beneficial, whereas others are just pets. Affiliating with the latter may result in moral, spiritual, mental, and cultural downfall. It is for this reason that the Holy Qur’an has likened a person who had fallen in the sight of God to a dog. Allah the Almighty says:

وَإِثْلُ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا فَانسَلَخَ مِنْهَا فَأَتْبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ ○ وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلَ عَلَيْهِ يَلْهَثُ أَوْ تَتْرُكْهُ يَلْهَثُ ذَلِكُمْ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ○

“And relate to them the story of him to whom We gave Our Signs, but he stepped away from them; so Satan followed him up, and he became *one* of those who go astray. And if We had pleased, We could have exalted him thereby; but he inclined to the earth and followed his evil inclination. His case therefore is like the case of a *thirsty* dog; if thou drive him away, he hangs out his tongue; and if thou leave him, he hangs out his tongue. Such is the case of the people who disbelieve in Our Signs. So give *them* the description that they may ponder.” (7:176-177)

Thus, Allah likens a person who rejects heavenly signs, affiliates with Satan, goes astray, and follows vain desires to a dog. In other words, the dog is a symbol of these attributes. Hence, in the sight of Allah, the characteristics of such a person are negative, evil, and filthy, which is why he has been likened to an animal that is considered despicable and filthy—otherwise, the likeness would be incorrect. Since an example given by Allah can never be wrong, the comparison of a foul individual with a dog leads to the conclusion that the dog is a foul animal. Perhaps it is for this reason that the word “dog” is often used as a curse word.



Considering all this, it would not be a stretch to assume that these impure traits, hinted in the Qur'anic verse, may affect a person who co-inhabits with a dog. One should not neglect the fact that just as the diet of a person affects his morals and character, the companionship of animals definitely has an effect on the habits, tendencies, and morals of a person.

### Dogs Stated in Traditions of the Holy Prophet<sup>sa</sup>

The Holy Prophet<sup>sa</sup> stated the following regarding dogs:

لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلَا تَصَاوِيرٌ

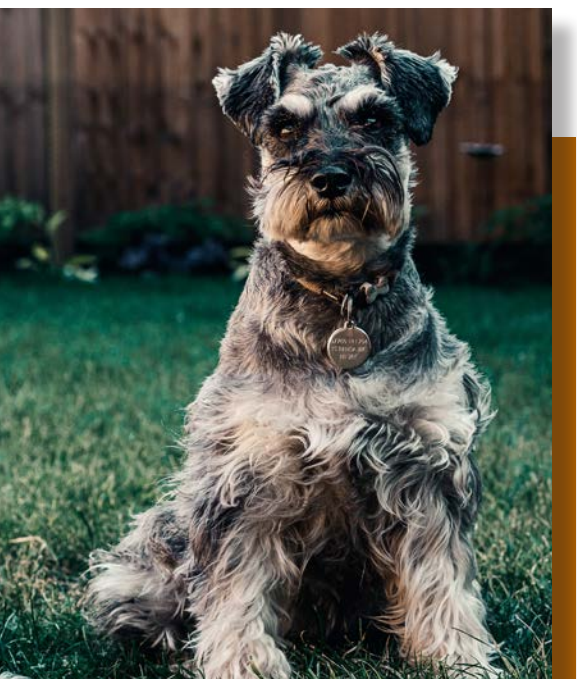
“Angels do not enter a house in which there is a dog or there are pictures.”<sup>21</sup>

The following narration provides context to the aforementioned Hadith:

Hazrat Aisha<sup>ra</sup> reported that “Gabriel, peace be upon him, made a promise with Allah’s Messenger<sup>sa</sup> to come at a definite hour; that hour came, but he did not visit him. At that time, there was a staff in the Holy Prophet’s<sup>sa</sup> hand. He threw it down and said: ‘Allah and His angels have never broken their promise.’ Then he cast a glance and found a puppy under his cot and said: ‘Aisha, when did this dog enter here?’ She said: ‘By Allah, I don’t know.’ He then commanded it to be removed. Then, Gabriel<sup>as</sup> came and Allah’s Messenger<sup>sa</sup> said to him: ‘You promised me and I waited for you, but you did not come’, whereupon Gabriel<sup>as</sup> replied: ‘It was the dog in your house which prevented me [from coming], for we [angels] do not enter a house in which there is a dog or a picture [i.e., idols and statues].’ Thus, from that day, the Holy Prophet<sup>sa</sup> commanded to euthanize dogs.”<sup>22</sup>

### An Explanation of “Dog and Pictures”

According to commentators of Hadith, the “picture” mentioned here implies such a picture, figure, or statue that is erected or placed in a house for the sake of worship. However, Gabriel<sup>as</sup> clearly stated in the narration that angels do not enter a house in which dogs are present. Another explanation of this part of the Hadith suggests that “dog” refers



to a person who has fallen below the threshold of humanity due to his habits and moral qualities. This is supported by the Qur'anic example stated above, in which Allah narrated the example of a man who fell into a lowly moral state. How could an angel ever come near a person who has stooped to a deplorable condition?

It is worthy to note that the dog mentioned in this narration was a common one. This means that dogs were so despised by Gabriel<sup>as</sup> that because of one he refrained from entering the most blessed house of the Holy Prophet<sup>sa</sup>. The lesson we learn from this incident is thought-provoking. Despite the fact the Holy Prophet<sup>sa</sup> was at the highest fathomable point of nearness to Allah the Almighty, the archangel did not visit him solely because of a dog. Furthermore, the dog was not purposely kept at home by the Holy Prophet<sup>sa</sup>, rather, he demonstrated his general disapproval for a dog by removing it from his home, due to its uncleanness and impurity.

This incident from the life of the Holy Prophet<sup>sa</sup> teaches us an important lesson: It is obligatory for us to remove—from our hearts and homes—every action or thing that distances us from Allah, His angels, and His chosen servants.

### Disadvantages of Keeping Dogs as Pets

The Holy Prophet<sup>sa</sup> said:

مَنْ افْتَنَى كَلْبًا إِلَّا كَلْبَ صَيْدٍ أَوْ مَاشِيَةٍ نَقَصَ مِنْ أَجْرِهِ كُلَّ يَوْمٍ قِيرَاطَانِ

“He who keeps a dog, except for hunting or guarding other animals, will lose two carats from his reward every day.”<sup>23</sup>

In a similar narration, the Holy Prophet<sup>sa</sup> said that such a person would suffer the loss of his deeds, equal to two carats a day. These traditions state that a person who continuously loses his rewards or deeds cannot be loved by the angels. Not following the commandment of the Holy Prophet<sup>sa</sup>—and not acting upon his beautiful example—will only lead to one’s degradation.

Is it not a cause for concern that man, who is the best of God’s creation, should lose the merits of his good deeds simply due to his preference for keeping dogs at home?

### Order to Euthanize Stray Dogs

“Hazrat Abdullah ibn Umar<sup>ra</sup> narrated that the Holy Prophet<sup>sa</sup> ordered to kill stray dogs and sent men to the boundaries of Madinah to kill them.”<sup>24</sup> In other words, Madinah was cleared of dogs and a possible hindrance in the descent of angels was removed. In the next narration, Hazrat Abdullah ibn Umar<sup>ra</sup> related that stray dogs were pursued in the city of Madinah and its surroundings, and not a single one was left alive.

### Exempted Dogs

Hazrat Abdullah ibn Umar<sup>ra</sup> explained the aforementioned order of the Holy Prophet<sup>sa</sup>, saying, “The Holy Prophet<sup>sa</sup> ordered the killing of dogs, except dogs used for hunting and those that guarded sheep and cattle.” It is also narrated that Hazrat Abu Hurairah<sup>ra</sup> used to say that dogs that safeguarded farmland were exempted as well.<sup>5</sup>





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In the commentary of *Sabih Muslim*, Imam Nawawi wrote: “It is prohibited to keep a dog without necessity. It is permissible to keep one for hunting or the protection of other animals or crops. There is a dispute regarding their permissibility for the purpose of safeguarding a house. However, based on the reasons priorly mentioned, it is allowed.”<sup>6</sup>

Similarly, such dogs have been deemed permissible who provide assistance to humans in general. For example, dogs that are trained to assist in criminal investigations, or those that are taught to assist people with disabilities, etc. These dogs that serve a specific purpose are permissible.

### Statements of the Promised Messiah<sup>as</sup> and His Khulafa

In several instances, the Promised Messiah<sup>as</sup> metaphorically likened adulterers to dogs. For example, he said:

إِنَّ الْعِدَا صَارُوا خَنَازِيرَ الْفَلَا  
وَنِسَاءَهُمْ مِنْ دُونِهِنَّ الْأَكْلَبُ

“The enemies [of Islam] have become boars of the wilderness, and their women have even exceeded female dogs (because of their promiscuity).”<sup>7</sup>

Likewise, he wrote, “Adultery is being committed in Europe like dogs.”<sup>8</sup>

Such writings of the Promised Messiah<sup>as</sup> demonstrate scorn and disgust for this animal. It is clear from these writings that keeping dogs in homes as pets is tantamount to having impurity in one’s home.

### Hazrat Khalifatul-Masih I<sup>ra</sup>

Hazrat Khalifatul-Masih I<sup>ra</sup> explicitly warned about dogs: “Nowadays many books are written on the loyalty of dogs but, in reality, this animal possesses despicable and condemnable traits. It is an ignoble animal, given to lust, greed, and avarice, and is depraved in these matters.”<sup>9</sup>

It would not be wise to justify keeping dogs in homes for its loyalty, while overlooking its other negative and vile traits. Instead of aiming to learn loyalty from a dog, one should seek the meaning of fidelity in the teachings of Allah the Almighty, and should strive to apply this honourable trait in his daily life. We must try to excel in our allegiance to Khilafat and the system of the Jamaat, according to the instructions of the Holy Prophet<sup>sa</sup>, the Promised Messiah<sup>as</sup>, and his pious Khulafa.

Another point worth considering is that Allah the Almighty has taught us to avoid a thing if its disadvantages are greater than its advantages. This principle is based upon the Qur’anic prohibition of alcohol and gambling regarding which it is said:

إِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا

“Their harm is greater than their benefit” (2:220)

Hence, both are forbidden in the Islamic Shariah.

### Hazrat Khalifatul-Masih IV<sup>th</sup>

In response to the question of petting dogs, Hazrat Khalifatul-Masih IV<sup>th</sup> answered:

“You know, the dogs are created for a certain purpose and if they are kept for a purpose, they are good. And if they are not kept for a certain purpose which they are created to perform, and only bark at the guests, and are a source of danger to the callers, then no angel, that is, no angelic person, no gentleman, would knock at such a door. Now, this is much better understood in our country [i.e., Pakistan] than here in England. Because here, the penalty, if your dog bites someone, is so heavy, they have to train it so very well, that it’s kept under its control. But in our country, [as it is in] so many underdeveloped countries, in fact, in the majority of the countries of the world, the dogs are a source of danger to the visitors if they are unchained. And sometimes, and many times, it so happens that people are bitten, and sometimes the dog is proved to be a rabid dog. So, because of that general situation of certainty and insecurity, the Holy Prophet<sup>sa</sup> discouraged keeping of dogs without a purpose.”<sup>10</sup>

### Hazrat Khalifatul-Masih V<sup>th</sup>

During a virtual meeting with Nasiratul Ahmadiyya UK, a girl asked Hazrat Khalifatul-Masih V<sup>th</sup> whether it was permissible to keep dogs inside homes while they were being trained to become guide dogs for the blind. Huzoor<sup>sa</sup> said that it was permissible to keep dogs as guard dogs, for hunting purposes, guide dogs for the blind, and for security and safety purposes. “But,” Huzoor<sup>sa</sup> continued, “Not in your room, not in your bedroom, not in your drawing room [and] not in your dining room. Make a pen for them outside and keep them there. You can take them along with you when you are going outside for a walk, but don’t allow them to enter your house.”<sup>11</sup>

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er your house.

Hazrat Khalifatul-Masih V<sup>aa</sup>

The essence of this issue and specific guidelines are clearly evident from these answers of Hazrat Khalifatul-Masih IV<sup>th</sup> and Hazrat Khalifatul-Masih V<sup>aa</sup>: keeping dogs inside homes merely for pleasure—as pets—is prohibited.

For specific purposes, some breeds of dogs are permissible. However, even these dogs cannot be brought inside homes. There should be a separate place for them outside, in a yard.

## Conclusion

In conclusion, two types of dogs have been outlined in this discussion:

- I. Dogs that are kept without any purpose. They have been mentioned in a negative and contemptible connotation. These include dogs that are kept as pets.
- II. Trained dogs of specific breeds that provide some kind of useful assistance to humans. These include hunting dogs, service dogs, police dogs, dogs that provide safety and security of crops and other animals.

The first category of dogs is not only disliked, but actually despised, according to the verses of the Holy Qur'an, traditions of the Holy Prophet<sup>sa</sup>, sayings of the Promised Messiah<sup>as</sup> and his Khulafa, as well as saints and scholars. Therefore, one must abstain from such dogs, and it is necessary for us to keep our houses pure from such animals.

The second type of dog listed above can be acquired out of necessity, but not as a hobby. Nevertheless, such dogs should be kept outside the vicinity of living areas and are not allowed to come into rooms, as mentioned by Hazrat Khalifatul-Masih V<sup>aa</sup>.

Anyone who owns a dog can analyze for themselves whether they are keeping the dog for their personal security or to safeguard other animals and crops, or whether their dog is for guiding the blind or a police dog. In most cases, dogs are not being kept in homes for any of the aforementioned purposes, but as personal pets, which is not allowed. This is a matter of faith, and it should be observed with due regard.

## Another Important Perspective

It has been observed that keeping pet dogs is more common in Western nations. There are two reasons for this. Firstly, there is freedom to do just about anything in the West. Secondly, it is done out of the desire to imitate the people of these nations, as an expression of love for the animal. In this regard, one must heed the saying of the Holy Prophet<sup>sa</sup>:

مَنْ تَشَبَهَ بِقَوْمٍ فَهُوَ مِنْهُمْ

“He who imitates a people is considered to be one of them.”<sup>12</sup>

An extremely thought-provoking principal has been stated in this Hadith. If we aimlessly start adopting the negative trends of a society, then we will not see a problem in adopting the other inappropriate traditions of that culture. In this way, we will replace our Islamic values with their values, and gradually forget the esteemed Islamic values and moral qualities.

Thus, the Promised Messiah<sup>as</sup> said:

“Beware! Though other nations have progressed far in their worldly designs, do not envy them and seek to follow in their footsteps. Listen and know well that they are wholly unaware and unmindful of the God who calls you to Himself.”<sup>13</sup>

Thus, imitating the undesirable traditions of these nations will result in estrangement from Allah the Almighty. May Allah grant us the ability to understand and act upon His Shariah and teachings.

## Endnotes

1. *Sabih Bukhari*, Kitabul Libas, Babut Tasaweer
2. *Sabih Muslim*, Kitabul Libas, Bab Tahrimi Tasweeri Suratil Hayawan
3. *Sabih Muslim*, Kitabul Masaqat, Bab al-Amri bi Qatlil Kilab
4. Ibid.
5. Ibid.
6. *Vide Commentary of Imam Nawawi* under this narration
7. *Najmul Huda*, Ruhani Khaza'in, vol. 14, p. 53.
8. *Sat Bachan*, Ruhani Khaza'in, vol. 10, p. 308.
9. *Haqa'iqul Furqan*, vol. 3, p. 8; verse 18:19
10. <https://www.youtube.com/watch?v=iKPJvQc02I>
11. *Al Hakam*, September 17, 2021, p. 8.
12. *Sunan Abi Dawud*, Kitabul Libas, Bab fi Lubsish Shuhra
13. *Noah's Ark*, p. 37

# ATTAINING INNER PEACE from ISLAMIC TEACHINGS

Aizaz Khan, Missionary, Peace Village

## Introduction

**FACT:** The past few years have been tough on everyone. Anxiety, feelings of helplessness and loneliness among adult Canadians are at their highest levels.

**FACT:** Inner peace is an elusive and foreign concept to most people—wonderful in theory, but nearly impossible (and, at times, exorbitantly expensive) to achieve.

*But it doesn't have to be that way!*

Inner peace is indeed possible to achieve—and you don't need to take out a loan for a wellness retreat to get it. Islamic teachings are so beautifully comprehensive that they provide the wisdom and support that everyone needs on their journey to finding peace at a personal level.

## A Note on Anxiety and Depression

As a disclaimer, it is necessary to clarify that this article does not claim to provide a cure for depression or any other mental illness. Readers are urged to consult their doctor and medical professionals if they are experiencing depression or other mental illnesses.

Given below are answers to two questions about depression which were asked to Hazrat Khalifatul-Masih V<sup>ra</sup>.

**QUESTION:** What is Huzoor's<sup>aa</sup> guidance about depression and anxiety? Also, what is your view about mental health?

**ANSWER:** “Often (mental health issues) are caused because we are involved too much in materialistic things. The preference order of our desires and our wishes has changed—instead of seeking Allah's love and Allah's closeness, we are running after worldly things. This is the main cause of it. And when the material desires are not fulfilled and you cannot get whatever you want, then you get frustrated and that frustration leads to anxiety. This is why Allah has said in the Holy Qur'an that remembrance of Allah is the best way to attain satisfaction of your heart and peace of mind. So, if you remember Allah whenever you have any problem—you bow before Him, you offer your five daily prayers fervently, sincerely—then Allah will give comfort and satisfy your heart and resultantly you will feel comfortable and better.

“Most of the patients nowadays who are having an anxiety problem, it is because they are too much inclined towards worldly things. So, if you try to get closer to Allah the Almighty, then at least 80% of your anxiety will finish and go away. So, you are lucky that Allah the Almighty has given you the chance to be a member of that community that is following the Reformer of the Age, the Promised Messiah (peace be upon him), whose advent was foretold by the Holy Prophet (peace and blessings be upon him). He asked us that instead of running after worldly things, strive to get closer to your Creator and that will give you satisfaction and comfort.”<sup>1</sup>

**QUESTION:** Is depression a result of weak faith?

**ANSWER:** “This is a very incorrect way of looking at it. Whoever says this is wrong... it can be caused by underlying medical factors...it does not have anything to do with a lack of faith... Mental health illnesses have varying causes and conditions. Sometimes, even if a person himself is not weak in his faith, he is mistreated in such a way by the people around him that he becomes mentally unwell. It is beyond his control. So a patient is helpless. Therefore, to say that such a person is weak in his faith is wrong.”<sup>2</sup>

## Need of Guidance in the Modern Era

In 2020, the global mental health market was valued at \$383.31 billion, and is estimated to reach \$537.97 billion by 2030. This statistic puts into perspective the need of a teaching that provides a solution to heightened feelings of anxiety and mental discomfort experienced by countless people across the globe. Self-help literature attempts to fill this void through hundreds of books that have been published with the intent to guide people in various ways to overcome mental health challenges. Some common principles and points found in most mental wellness books and courses include:

1. Meditation (prayer)
2. Practicing mindfulness (self-awareness)
3. Taking a break from worldly activities (e.g., from social media)
4. Spending time in nature
5. Exercising
6. Practicing gratitude
7. Practicing forgiveness
8. Being kind to the world around you (and to yourself)
9. Being positive and hopeful (i.e., the law of attraction)



## Islamic Teachings to Attain Inner Peace

Islam is a religion that claims to promote the best way of living and navigating through life, for all people. Its teachings have been sent by God Himself, Who is known in Islam as *As-Salaam*, the original and true source of all types of peace. Islamic teachings promise that whoever attaches themselves firmly to the True Source of Peace, and acts upon His guidance, will be emancipated from the worries of the world

and will enter into an everlasting state of inner peace and comfort of the heart.

In the chart below is a small sample of the Islamic teachings that cover the nine common principles mentioned above and much more. These are teachings that are blessed by God, *As-Salaam*, and they guarantee everlasting contentment if they are practiced with a sincere heart.

Subject	Verse/Hadith	Translation	Reference
Prayer and Meditation	الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ	Those who believe, and whose hearts find comfort in the remembrance of Allah. Ayel! it is in the remembrance of Allah that hearts can find comfort;	13:29
Self-Awareness	يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا اهْتَدَيْتُمْ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فِيمَا كُنْتُمْ تَعْمَلُونَ	O ye who believe! be heedful of your own selves. He who goes astray cannot harm you when you yourselves are rightly guided. To Allah will you all return; then will He disclose to you what you used to do.	5:109
	وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنسَاهُمْ أَنفُسَهُمْ أُولَٰئِكَ هُمُ الْفٰسِقُونَ	And be not like those who forgot Allah, and whom He has consequently caused to forget their own souls. It is they that are the rebellious.	59:20
	وَفِي الْأَرْضِ آيٰتٌ لِّلْمُؤْمِنِينَ ○ وَفِي أَنفُسِكُمْ أَفَلَا تُبْصِرُونَ ○	And in the earth are Signs for those who have certainty of faith, And also in your own selves. Will you not then see?	51:21-22
	إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ	Surely, Allah changes not the condition of a people until they change that which is in their hearts.	13:12
	قَدْ أَفْلَحَ مَن زَكَّاهَا ○ وَقَدْ خَابَ مَن دَسَّاهَا ○	He indeed truly prospers who purifies it (their soul), And he who corrupts it is ruined.	91:10-11
Temporary vs. Everlasting	وَمَا أُوتِيتُمْ مِّن شَيْءٍ فَمَتَاعُ الْحَيٰوةِ الدُّنْيَا وَزِينَتُهَا ○ وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى ○ أَفَلَا تَعْقِلُونَ ○	And whatever of the things of this world you are given is only a temporary enjoyment of the present life and an adornment thereof; and that which is with Allah is better and more lasting. Will you not then understand?	28:61
Spend Time in Nature	وَالْأَرْضَ مَدَدْنَاهَا ○ وَاللَّيْلَ فِيهَا دَرَسِي ○ وَالنُّجُومَ فِيهَا مِن كُلِّ دَرَجَةٍ ○ تَبْصِرَةٌ ○ وَذِكْرَى لِكُلِّ عَبْدٍ مُّذِيبٍ ○	And the earth — We have spread it out, and placed therein firm mountains; and We have made to grow therein every kind of beautiful species, As a means of enlightenment and as a reminder to every servant that turns to God.	50:8-9
Physical Exercise	قَالَ رَسُولُ اللَّهِ ﷺ: الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ ○ وَفِي كُلِّ خَيْرٍ أَرْضٌ عَلَىٰ مَا يَنْفَعُكَ ○ وَاسْتَعِزْ بِاللَّهِ ○ وَلَا تَعْجِزْ	The Messenger of Allah <sup>sa</sup> said: “The strong believer is better and more beloved to Allah than the weak believer, although both are good. Strive for that which will benefit you, seek the help of Allah, and do not feel helpless”	<i>Sunan Ibn Majah</i>
What Do You Really Desire?	وَمَا كَانَ لِنَفْسٍ أَن تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ ○ كِتَابًا مُّؤَجَّلًا ○ وَمَن يُرِدْ ثَوَابَ الدُّنْيَا ○ نُؤْتِهِ مِنهَا ○ وَمَن يُرِدْ ثَوَابَ الْآخِرَةِ ○ نُؤْتِهِ مِنهَا ○ وَسَنَجْزِي الشَّاكِرِينَ ○	And no soul can die except by Allah’s leave — a decree with a fixed term. And whoever desires the reward of the present world, We will give him thereof; and whoever desires the reward of the life to come, We will give him thereof; and We will surely reward the grateful.	3:146
What Are You Striving For?	وَأَن تَلِيسَ لِلْإِنسَانِ إِلَّا مَا سَعَى ○	And that man will have nothing but what he strives for	53:40

Practice Gratitude	<p>وَرُدُّ تَاكَّدَنَّ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ  وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ○</p>	And remember also the time when your Lord declared, 'If you are grateful, I will, surely, bestow more favours on you; but if you are ungrateful, then know that My punishment is severe indeed.'	14:8
	<p>مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِن شَكَرْتُمْ  وَأَمَّنْتُمْ. وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ○</p>	Why should Allah punish you, if you are thankful and if you believe? And Allah is Appreciating, All-Knowing.	4:148
	<p>وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضَّرُّ فَأَلَيْهِ تَجُرُّونَ ○</p>	And whatever blessing you have, it is from Allah. And when affliction befalls you, it is unto Him that you cry for help.	16:54
	<p>وَإِن تَعَدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا. إِنَّ اللَّهَ لَعَفُورٌ رَحِيمٌ ○</p>	And if you try to count the favours of Allah, you will not be able to number them. Surely, Allah is Most Forgiving, Merciful.	16:19
Forgive Others	<p>وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ ○</p>	And he who is patient and forgives — that surely is a matter of strong determination.	42:44
Control your Emotions and Forgive Others	<p>الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكُطَيْبِينَ الْعَظِيمِ وَالْعَافِينَ عَنِ النَّاسِ. وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ○</p>	Those who spend in prosperity and adversity, and those who suppress anger and pardon men; and Allah loves those who do good;	3:135
Do Good Works	<p>وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ○</p>	But they who believe and do good works — those are the dwellers of Heaven; therein shall they abide.	2:83
Be Good to People	<p>إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ : يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ○</p>	Verily, Allah enjoins justice, and the doing of good to others; and giving like kindred; and forbids indecency, and manifest evil, and wrongful transgression. He admonished you that you may take heed.	16:91
What Leads to a Depressed Life?	<p>وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى ○</p>	'But whosoever will turn away from My Reminder, his will be a strait (depressed) life, and on the Day of Resurrection We shall raise him up blind.'	20:125
Patience	<p>وَاطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا. إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ○</p>	And obey Allah and His Messenger and dispute not with one another, lest you falter and your power depart from you. And be steadfast; surely, Allah is with the steadfast.	8:47
Resiliency	<p>فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ○ إِنَّ مَعَ الْعُسْرِ يُسْرًا ○</p>	Surely there is ease after hardship. Aye, surely there is ease after hardship.	94:6-7
Be Positive ( <i>'The law of attraction' found in Islamic teachings</i> )	<p>يَقُولُ اللَّهُ تَعَالَى: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، وَأَنَا مَعَهُ إِذَا ذَكَرَنِي، فَإِن ذَكَرَنِي فِي نَفْسِهِ، ذَكَرْتُهُ فِي نَفْسِي، وَإِن ذَكَرَنِي فِي مَلَأٍ، ذَكَرْتُهُ فِي مَلَأٍ خَيْرٍ مِنْهُمْ، وَإِن تَقَرَّبَ إِلَيَّ بِشِبْرٍ، تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا، وَإِن تَقَرَّبَ إِلَيَّ ذِرَاعًا، تَقَرَّبْتُ إِلَيْهِ بَاعًا وَإِن أَتَانِي يَمِينِي، أَتَيْتُهُ هَرُولًا</p>	Allah the Almighty said: 'I am as My servant thinks I am (or, 'I am as my servant expects Me to be'). I am with him when he makes mention of Me. If he makes mention of Me to himself, I make mention of him to Myself; and if he makes mention of Me in an assembly, I make mention of him in an assembly better than it. And if he draws near to Me an arm's length, I draw near to him a cubit, and if he draws near to Me a cubit, I draw near to him a fathom. And if he comes to Me walking, I go to him at speed.'	Sahib Bukhari & Sahib Muslim

Have Hope	قُلْ يٰعِبَادِيَ الّٰذِينَ اَسْرَفُوْا عَلٰى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ ۗ اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا ۗ اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ ۝	Say, “O My servants who have committed excesses against their own souls! despair not of the mercy of Allah, surely Allah forgives all sins. Verily He is Most Forgiving, Merciful.	39:54
	وَرَحْمَتِيْ وَسِعَتْ كُلَّ شَيْءٍ ۗ فَسَاكُنْهَا لِيّٰلِذِيْنَ يَتَّقُوْنَ وَيُوْتُوْنَ الزَّكٰوةَ وَالَّذِيْنَ هُمْ بِآيٰتِنَا يُؤْمِنُوْنَ ۝	but My mercy encompasses all things; so I will ordain it for those who act righteously, and pay the Zakat and those who believe in Our Signs	7:157
	جس کا تعلق خدا سے نہیں ہے۔ اسے کیا امید ہو سکتی ہے۔ اور امید ہی تو ایک چیز ہے جس سے بہشتی زندگی شروع ہوتی ہے۔	He who does not have a relationship with God, what hope can he have? And a heavenly life begins with hope.	<i>Malfuzat</i> , vol. 3, p. 334 (1984 ED.)
Trust in Allah	وَمَنْ يَتَّقِ اللّٰهَ يَجْعَلْ لّٰهٖ مَخْرَجًا ۝ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۗ وَمَنْ يَتَّوَكَّلْ عَلَى اللّٰهِ فَهُوَ حَسْبُهٗ ۗ اِنَّ اللّٰهَ بِاٰلِغَايْرِ اَمْرٍ ۗ قَدْ جَعَلَ اللّٰهُ لِكُلِّ شَيْءٍ قَدْرًا ۝	And he who fears Allah — He will make for him a way out, And will provide for him from where he expects not. And he who puts his trust in Allah — He is sufficient for him. Verily, Allah will accomplish His purpose. For everything has Allah appointed a measure.	65:3-4
Take Care of Your Heart	اَلَا وَاِنَّ فِي الْجَسَدِ مُضْغَةً اِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَاِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ. اَلَا وَهِيَ الْقَلْبُ	The Holy Prophet Muhammad <sup>sa</sup> said: ‘Verily, there is a piece of flesh in the body, if it is healthy, the whole body is healthy, and if it is corrupt, the whole body is corrupt. Verily, it is the heart.’	<i>Sabih Bukhari &amp; Sabih Muslim</i>
	سَأَلَ رَجُلٌ رَسُوْلَ اللّٰهِ ﷺ فَقَالَ يَا رَسُوْلَ اللّٰهِ مَا يَحِلُّ لِيْ مِمَّا يَحْرُمُ عَلَيَّ فَقَالَ وَتَقَرَّرَ بِاَصْبُعِهِ مَا اَنْكَرَ قَلْبُكَ فَدَعُوْهُ	A man asked the Messenger of Allah, peace and blessings be upon him, saying, “O Messenger of Allah, what is lawful and unlawful for me?” The Prophet <sup>sa</sup> struck his chest and he said, “Whatever your heart rejects (or whatever disturbs the peace of your heart), abandon it.”	<i>Az Zubd war-Raqa’iq</i>
Allah Will Take You Out of Darkness	اللّٰهُ وَلِيُّ الَّذِيْنَ اٰمَنُوْا ۗ يُخْرِجُهُمْ مِنَ الظُّلُمٰتِ اِلَى النُّوْرِ	Allah is the friend of those who believe: He brings them out of every kind of darkness into light.	2:258
Prayer of Prophet Moses <sup>as</sup>	رَبِّ اِنِّيْ لِمَا اَنْزَلْتَ اِلَيّْ مِنْ خَيْرٍ فَقِيْرٌ	‘My Lord, I am in need of whatever good Thou mayest send down to me.’	28:25
Prayer of the Holy Qur’an	رَبِّنَا اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْاٰخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ	‘Our Lord, grant us good in this world as well as good in the world to come, and protect us from the torment of the Fire.’	2:202
Prayers of the Holy Prophet <sup>sa</sup>	اللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنَ الْهَمِّ وَالْحُزْنِ، وَالْعَجْزِ وَالْكَسَلِ وَالْبُخْلِ وَالْجُبْنِ، وَصَلْعِ الدِّينِ وَعَلَبَةِ الرَّجَالِ	O Allah, I seek refuge in you from grief and sadness, from weakness and from laziness, from miserliness and from cowardice, from being overcome by debt and overpowered by men (i.e., others).	<i>Sabih Bukhari</i>
	اللّٰهُمَّ لَا سَهْلَ اِلَّا مَا جَعَلْتَهُ سَهْلًا، وَاَنْتَ تَجْعَلُ الْحَزْنَ اِذَا شِئْتَ سَهْلًا	O Allah, there is no ease other than what You make easy. If You please You ease sorrow.	<i>Hisn al-Muslim</i>
	قَالَ رَسُوْلُ اللّٰهِ ﷺ «تَعَوَّدُوا بِاللّٰهِ مِنْ جَهْدِ الْبَلَاءِ وَدَرْكِ الشَّقَاةِ وَسُوْءِ الْقَضَاةِ وَسَمَاتَةِ الْاَعْدَاءِ»	“Seek refuge in God from severe calamity, being overtaken by misery, evil destiny, and the triumphant mockery of enemies.” <i>darak ash-shabaqa</i> can also mean, ‘the depth of misery.’	<i>Sabih Bukhari &amp; Sabih Muslim</i>

#### Endnotes

1. *This Week with Huzoor*, November 5, 2021; <https://www.pressahmadiyya.com/press-releases/2021/11/members-of-nasirat-ul-ahmadiyya-from-northern-england-and-scotland-have-honour-of-a-virtual-meeting-with-head-of-the-ahmadiyya-muslim-community/>
2. *This Week with Huzoor*, January 21, 2022; <https://www.pressahmadiyya.com/press-releases/2022/01/waqf-e-nau-doctors-from-germany-have-honour-of-virtual-meeting-with-world-head-of-ahmadiyya-muslim-community/>



# AHMADIYYA GAZETTE CANADA CELEBRATES 50<sup>TH</sup> ANNIVERSARY

By the grace of Allah the Almighty, and through the prayers and guidance of Khilafat-e-Ahmadiyya, the *Ahmadiyya Gazette Canada* celebrated its 50<sup>th</sup> anniversary in June 2022. This milestone was marked by a series of events and activities which were organized throughout the last year, culminating with a special dinner on Thursday, February 2, 2023.

## History

The *Ahmadiyya Gazette Canada* is the official organ of Jamaat Canada. Its first issue was released in June 1972, under the name “The Ahmadiyya News Bulletin”. At that time, it was more in the form of a newsletter and was in both Urdu and English. In April 1975, this bulletin was renamed “The Muslim Outlook”, and then, in July 1975, it was finally named “Ahmadiyya Gazette Canada”. The first editor of the *Gazette* was the late Mubarak Ahmad Khan, and currently Maulana Hadi Ali Chaudhary is serving as chief editor, since 2010.

## Jubilee Celebration Planning

In preparation of the 50<sup>th</sup> anniversary of the *Gazette*, with the approval of the National Amir of Canada Jamaat, a series of events were planned throughout the year by the editorial board. A lot of planning, logistics and preparation was done behind the scenes, and the *Gazette* team met at a regular basis to ensure all arrangements were made efficiently.

The details of the jubilee events are given below.

## 50-year Anniversary Issue of Ahmadiyya Gazette

The 50<sup>th</sup> anniversary thanksgiving celebration began with the publication of a special anniversary issue of the *Gazette*, in June 2022. This was published exactly 50 years after the first issue of June 1972.

Respected Maulana Hadi Ali Chaudhary, editor-in-chief of the *Gazette*, designed a beautiful logo in commemoration of this jubilee, which was highlighted on the cover pages of this anniversary issue.

The highlight of this issue was the special message of Hazrat Khalifatul-Masih V<sup>ra</sup>, in which he laid out an action plan for the future of the *Gazette*, instructing that it should now target a younger readership, and fulfill the intellectual needs of the youth.

The 100-page issue consisted of articles on the history and evolution of the *Gazette*. Its pages were decorated with historic images of former and current *Gazette* team members, as well as cover images from the archives.

## Mushaira: Poetic Symposium

In commemoration of the 50 years of the *Gazette*, a special *Mushaira*, or poetic symposium, was organized on 9 September 2022 in Aiwan-e-Tahir, Peace Village, Canada. Respected Shafique Ullah, Assistant Urdu Editor of the *Gazette*, was primarily given the responsibility of arranging this *Mushairah*. Respected Syed Hidayatullah Hadi, Urdu editor, also assisted him in this task.

Such poets whose poems have been published in the *Ahmadiyya Gazette* were invited to present their poetry in praise of Allah the Almighty, the Holy Prophet<sup>sa</sup> and love for Khilafat. A total of 13 poets presented their poetry, after which a dinner was served to all the guests.

## Essay Competition

An essay competition on the theme of “Khilafat-e-Ahmadiyya” was also organized by the *Gazette*. Participants were divided into two groups and assigned essay topics accordingly. Essays could be written in Urdu, English, or French, and the deadline for entries was October 31, 2022.

Once the essay entries were received, they were marked by three separate judges for each language. Essays were marked by each judge out of 100, and overall, each essay was out of 300 marks. The prizes for first, second and third place were \$300, \$200, and \$100, respectively.

## Ahmadiyya Gazette Jubilee Reception

The main event in the *Gazette*'s 50<sup>th</sup> anniversary celebration was the jubilee reception held on Thursday, February 2, 2023. This premier event was attended by roughly 250 guests, including both women and men. It was a matter of great honour for the *Gazette* that Respected Sahibzadi Amatul Jameel Begum, daughter of Hazrat Musleh-e-Mau'ood Khalifatul-Masih II<sup>ra</sup>, graced the event with her presence.

The program began at 7:00 pm with a formal session which was presided by Respected Lal Khan Malik, Amir Jamaat Canada. Sarmad Naveed Ahmad, missionary serving in *The Review of Religions*, recited a passage from the Holy Qur'an, 68:1-8, along with their English translation. Following this, the *Gazette*'s chief editor, Maulana Hadi Ali Chaudhary, presented a brief history of the *Ahmadiyya Gazette*. In his speech, he mentioned the notable services of the early editors and volunteers throughout the decades.

Afterwards, the following guest speakers were invited to share their thoughts and sentiments regarding the *Gazette*: Respected Zakaria Virk, one of the early editors of the *Gazette*, Respected Abdul Hameed Warraich, Sadr Majlis Ansarullah Canada, and a message from Respected Amatus Salam Malik, Sadr Lajna Ima'illah Canada was read out by Hafiz Mujeeb Ahmad, assistant editor of the *Gazette*. It is worthy of note that Respected Abdul Hameed Warraich presented a commemorative plaque at this occasion on behalf of Majlis Ansarullah Canada.

After the guest speakers, Furhan Hamza Qureshi, English editor of the *Gazette*, read out a brief report of the essay competition and announced the winners. Respected Amir Sahib gave prizes to the male winners in attendance, while Sadr Lajna Ima'illah Canada gave the prize to the female winner in attendance.

The National Secretary Isha'at, Respected Sheikh Abdul Wadood, then delivered a speech on the importance of *Ahmadiyya Gazette Canada*.

The keynote address of the evening was presented by Respected Amir Sahib Canada. His address centered around some proposed future avenues which the *Gazette* could undertake to increase readership.

Before a silent prayer, Respected Mubashir Khalid, manager of the *Gazette*, gave a vote of thanks in which he also briefly mentioned some of the *Gazette's* future projects. Respected Amir Sahib then led the silent prayer after which a delicious dinner was presented to all the guests.

It should be mentioned here that a special souvenir brochure commemorating the 50 years of the *Gazette* was designed and printed for this event. This souvenir, designed by Anoosha Munawar, included a timeline highlighting the *Gazette's* evolution over the last 50 years, through the lens of its covers.

A beautiful, commemorative pin was also designed by Maulana Hadi Ali Chaudhary to mark the occasion. All the guests were given this pin as a souvenir.

It would be remiss to not mention the notable efforts of Respected Mubashir Ahmad Khalid, manager of the *Gazette*, and Respected Shafique Ullah, assistant Urdu editor, in the arrangements of this dinner. They both worked tirelessly to ensure the event was organized smoothly. May Allah the Almighty reward them for their commendable work.

Readers are requested to pray for the continued success and advancement of the *Ahmadiyya Gazette Canada*, according to the guidance and expectations of Hazrat Khalifatul-Masih V<sup>ra</sup>. May it become a source of knowledge, enlightenment and wisdom for all its readers. Amen!



#### SCENES FROM THE JUBILEE RECEPTION

FROM TOP TO BOTTOM: (1) The *Gazette's* editorial board with Amir Sahib Canada  
(2) Maulana Hadi Ali Chaudhary, chief editor, addressing the reception  
(3 & 4) Views of the reception's attendees



# Expressing Gratitude at the Fifty-Year Jubilee of Ahmadiyya Gazette Canada

Dear editors, workers, & volunteers of the *Ahmadiyya Gazette*!

I offer felicitations for the programs organized for the *Ahmadiyya Gazette Canada*'s fifty-year jubilee, particularly the reception dinner. It was a great occasion to highlight and appreciate the hard work and dedication of all the staff, workers, and volunteers, which has been the backbone of the magazine's success over the last fifty years. This demonstrated the tireless efforts of many individuals to prepare a visually appealing and academic magazine.

Although it is Allah the Almighty Who will ultimately grant you the most excellent reward for your services, nevertheless, all members of the Jamaat are grateful for your efforts. On behalf of the Ahmadiyya Jamaat Canada, I wish to express my gratitude to you.

The *Ahmadiyya Gazette Canada* is one of the countless blessings and favours that Almighty God has bestowed on the Ahmadiyya Jamaat in Canada. This spiritual nourishment reaches our Khuddam, Atfal, Lajna members, and Ansar in physical and online form, and consists of commandments of the Holy Qur'an, Ahadith of the Holy Prophet<sup>sa</sup>, teachings of the Promised Messiah<sup>as</sup>, and sermons of the Caliphs of Ahmadiyyat. Each month, many of us quench our thirst from this spiritual fountain. The workers and volunteers who have contributed to the *Ahmadiyya Gazette* in the past fifty years include: scholars from Canada and across the globe, teachers, researchers, life-devotees, poets, Aamila members, managers, computer assistants, composers, graphic designers, photographers, and many other members as well. It is impossible to estimate the innumerable efforts they have exerted over the years, merely for the sake of Allah. May Allah the Almighty accept these services, and excellently enable the academic and spiritual training of the members of our Jamaat.

The success of reaching the fifty-year publication milestone of the *Gazette* is the result of the prayers and guidelines of three Caliphs of Ahmadiyyat. Summaries



Amir Sahib Canada addressing the Gazette's Jubilee Reception

of the Friday Sermons and other exclusive messages of Huzoor<sup>aa</sup> are an important part of the *Ahmadiyya Gazette*. In order to increase inclination and interest in readership of the *Gazette* among the youth, it is necessary to present the current addresses and guidelines of Hazrat Khalifatul-Masih V<sup>aa</sup>. This will enable us to further attain the objectives of spiritual training and Tabligh—to which the new generation must pay dire attention.

At this great achievement, I would like to extend congratulations to the entire staff again. Moreover, I pray Allah may grant you the most excellent recompense for your tireless efforts; may this noble, academic work continue to increase and excel; and may the members of the Jamaat always be enlightened from this fountainhead. Amen!

It is my prayer that may Allah further bless our efforts and may the *Ahmadiyya Gazette* steadily and continuously flourish and prosper. *Insha'Allah!*

*Wassalam!*

Humbly,

**Lal Khan Malik**

*Amir Jamaat Ahmadiyya Canada*

FEBRUARY 20, 2023

# Sentiments at the Gazette's 50<sup>th</sup> Anniversary

Farhan Khokhar, Na'ib Amir Jamaat Canada

**M**y first experience of reading the *Ahmadiyya Gazette* was in 1989. I was impressed how a quality publication was delivered every month, despite minimal resources.

My question was answered when I met elders, such as the late Abdul Wakeel Khalifa, the late Hassan Muhammad Khan Arif, and hard-at-work Hidayatullah Hadi. Their dedication, knowledge and desire to produce a quality publication, each and every month was remarkable. Many times, I had seen Hadi sahib and Hasan Muhammad Khan sahib, labouring to seek the right reference or confirming what was being reported in the *Gazette*.

From its inception, *Ahmadiyya Gazette* supported the religious and moral training of the Jamaat. For many, it was also a binding force that brought members together. It was no surprise that people immediately looked for news and birth/death announcements in the *Gazette*. Each month, the *Ahmadiyya Gazette* helped members keep their relationship with Khilafat by printing the blessed guidance given by Khulafa at sermons or other events.

Fifty years is a long time. On consistency alone, *Ahmadiyya Gazette* is a remarkable publication. This could not have happened without the volunteers who truly loved this publication. I have the honour of engaging with many volunteers of the *Gazette*. These included printers from Ohio, the late Dr. Basharat Munir Mirza sahib, and locally in Canada, typesetters, designers, and managers. Every one of them was full of love for the Jamaat and made personal efforts to make the *Ahmadiyya Gazette* a successful publication.

The *Ahmadiyya Gazette* is the official record of the Jamaat. It is impossible to collect the history of Canada Jamaat, or more importantly visits of Khulafa in Canada, without looking at reports published in the *Gazette*. This service of the *Gazette* will continue to increase in its value as Canada Jamaat continues to grow.

I am full of praise of past, present and, *Insha'Allah*, future volunteers of the *Ahmadiyya Gazette*. May Allah bless them, accept their humble efforts, and reward them immensely.



SCENES FROM THE JUBILEE RECEPTION

TOP: Attendees listening to the formal proceedings of the reception

MIDDLE AND BOTTOM: Amir Sahib Canada leading attendees in a silent prayer



# BLOOD DRIVE

## Hosted by MKA Newmarket

Report sent by Arif F. Khan  
Secretary Isha'at, Newmarket

In collaboration with Canadian Blood Services, Majlis Khuddamul Ahmadiyya Newmarket hosted a blood drive on February 17, 2023, at Newmarket Community Centre.

Tony Van Bynen (MP), councillors, representatives from York Regional Police, and national, regional, and local Aamila members of Majlis Khuddamul Ahmadiyya attended the drive. There was a successful turnout, and 16 units of blood were collected. The event was covered on social media by *Newmarket Today* (<https://www.newmarkettoday.ca/local-news/newmarket-muslim-youth-host-community-blood-drive-10-photos-6579208>).

May Allah the Almighty reward the donors for their regular contributions to the Khuddamul Ahmadiyya blood donation drives.

Readers and people from the community, especially from the younger generation, are encouraged to join this noble cause and be ready for future group donation events.

# EXPLORE ISLAM

## Exhibition Held by MKA Ottawa West

Sarmed Ahmed, Qa'id Majlis Ottawa West

The *Explore Islam* campaign, a nationwide initiative by Majlis Khuddamul Ahmadiyya Canada to establish a presence in 1,000 communities from coast-to-coast, chose Kingston as its next stop.

On January 21, 2023, 15 Khuddam, including 2 Atfal, set out on a mission from *Ottawa West Jamaat* to clear up misconceptions about Islam and its teachings. Patrons of the Kingston Frontenac Public Library and the local community greeted the exhibition with open hearts.

Distribution of well over 100 flyers to the neighbourhood spurred conversations that eventually resulted in the introduction of Islam Ahmadiyyat. The event was covered by the press including *Global News*, where Murabbi Farhan Iqbal outlined the objectives of the campaign.

Books like *Islam's Response to Contemporary Issues* and *Life of Muhammad*<sup>aa</sup> were among the presents given to the guests.



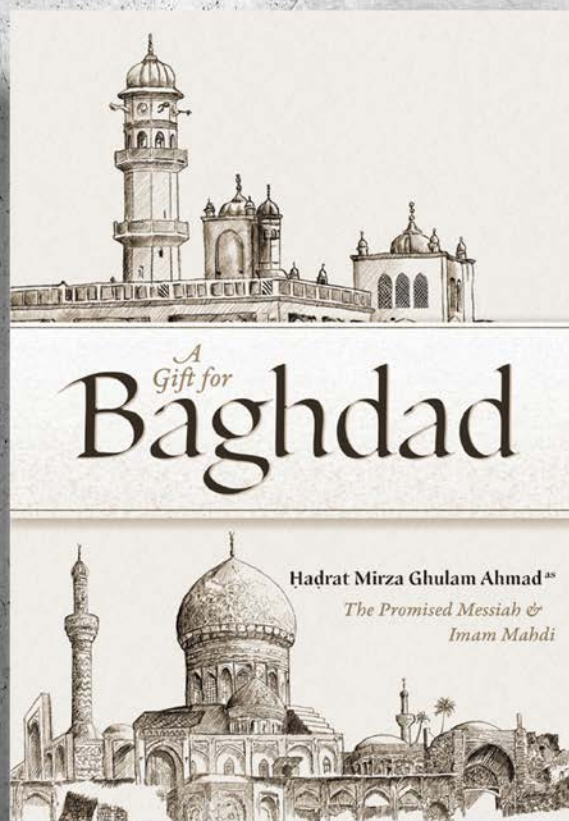


A **GIFT FOR BAGHDAD** is the English translation of *Tuhfa-e-Baghdad*, which was written in Arabic by the Promised Messiah<sup>as</sup> in 1893. It is a reply to an announcement and letter written in Arabic by As-Sayyid Abdur Razzaq al-Qadiri of Baghdad who maligned the Promised Messiah<sup>as</sup>.

In *A Gift for Baghdad*, the Promised Messiah<sup>as</sup> dispels the misunderstandings and misconceptions held by al-Qadiri and advises him not to hastily accept the allegations of the *ulema* without proper and thorough investigation. In this book, the Promised Messiah<sup>as</sup> illustrates a practical example of how Muslim brothers should resolve their differences and disputes while remaining united in the bonds of love for each other.

This book can be read online and is available for purchase at the Jamaat bookstore.

FOR MORE INFORMATION, VISIT:  
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# KIDS ZONE

## FILL IN THE BLANKS

1. The Night of Destiny is better than a \_\_\_\_\_ months.
2. "Aye, it is in the \_\_\_\_\_ of Allah that hearts find \_\_\_\_\_." (THE HOLY QUR'AN 13:29)
3. \_\_\_\_\_ illuminates the heart.
4. The greater the hardships one bears, the greater the \_\_\_\_\_ from Allah.
5. Interest (usury) is \_\_\_\_\_ in Islam.

ANSWERS  
1. Thousand  
2. Remembrance, comfort  
3. Fasting  
4. Rewards  
5. Prohibited

## TRIVIA

1. Over how many years was the Holy Qur'an revealed?
2. What is the month after Ramadan?
3. What is the holiest month in Islam?
4. Which famous battle took place in the month of Ramadan?
5. How many pages do the works of Hazrat Musleh-e-Mau'ud<sup>ra</sup> amount to?

ANSWERS  
1. 23 years  
2. Shawwal  
3. Ramadan  
4. Battle of Badr  
5. 75,000 pages (approx.)

## MEMORIZE THIS!

اَللّٰهُمَّ اِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

"O Allah, Surely, You are the  
Pardoner, You Love to Pardon, So  
Pardon me."

(Prayer of the Holy Prophet<sup>sa</sup>)



## WORD SEARCH

K T V F F S N F J R D I E X Q  
 C H Y A Q H A R D S H I P K U  
 V I N I S W E I D U L F I T R  
 S R I T J V M E P H M X T E N  
 P S G H N Q A F H C S H D J S  
 I T H W A U J F U D A I P N B  
 R M T J S R M T N P C P A B Y  
 I F O Z Y A R A G X R R O E J  
 T A F C I N A R E G I A H N A  
 U S D M F W M A R E F Y G S J  
 A T E B T G A W M E I E Z U E  
 L I C H A B D I M L C R I H K  
 I N R F A B A H H R E D M O D  
 T G E N R X N V U G D C P O R  
 Y E E N N Q G J M P K P T R M

## WORD BANK

Night of Decree  
 Spirituality  
 Sacrifice  
 Ramadan  
 Tarawih

Eidul Fitr  
 Hardship  
 Hunger  
 Fasting  
 Thirst

Prayer  
 Iftaar  
 Quran  
 Suhoor  
 Faith

X Q I R D L J N F S F F V T K  
 U K P I H A R D S H I P K U  
 R O E J T A F C I N A R E G I A H N A  
 S J U S D M F W M A R E F Y G S J  
 E Z U E A T E B T G A W M E I E Z U E  
 H K L I C H A B D I M L C R I H K  
 M O D I N R F A B A H H R E D M O D  
 P O R T G E N R X N V U G D C P O R  
 M P K P T R M Y E E N N Q G J M P K P T R M

## DID YOU KNOW?

The revelation of the Holy  
 Qur'an began in the month of  
 Ramadan



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