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"and show kindness to parents"

(17:24)

Pray for Your Parents

Hazrat Khalifatul-Masih V (may Allah be his Helper!) said:

“Allah the Almighty has laid great emphasis on showing kindness to parents. It is a commandment to obey them in all matters, except if they prevent the worship of Allah the Almighty or enjoin associating partners with Him. The wisdom behind this commandment is that we cannot repay them for the services they rendered to us in our childhood; hence, while serving them, one should pray for them as well, that Allah the Almighty may have mercy on them and that we should not be a source of grief for them in their old age. Remember that despite serving and praying for them, do not assume you have reciprocated them in full; offspring can never return the favours that parents showed them in childhood.”

(Friday Sermon dated January 16, 2004; *Al-Fazl International*, March 12, 2004, pp. 9-10)



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MUSLIM JAMA'AT**
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ABBREVIATIONS OF SALUTATIONS

- sa** *Sallahallahu 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^{sa} and pious women prior to the era of the Holy Prophet Muhammad^{sa}
- ra** *Radhiallahu anhu / anha / anhum* — May Allah be pleased with him/her/them!
Usage: Salutation written after names of Companions of the Holy Prophet^{sa} and Companions of the Promised Messiah^{as}
- rh** *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^{aa}

PEARLS OF

THE HOLY QUR'AN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Gracious, the Merciful

Thy Lord has commanded, “Worship none but Him, and *show* kindness to parents. If one of them or both of them attain old age with thee, never say unto them any word expressive of disgust nor reproach them, but address them with excellent speech. And lower to them the wing of humility out of tenderness. And say, ‘My Lord, have mercy on them even as they nourished me in my childhood.’” (17:24-25)

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۗ إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَيْهِمَا فَلَا تَقُلْ لَهُمَا آفٌ وَلَا تُنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٤﴾ وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا ﴿٢٥﴾

HADITH

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

O Allah! Bless Muhammad^{sa} and the people of Muhammad^{sa}, and bestow grace and salutations, for verily You are the Praiseworthy, the Majestic.

Hazrat Abu Hurairah^{ra} reported that the Holy Prophet^{sa} said, “May he be disgraced! May he be disgraced! May he be disgraced!” It was said, “Who, O Messenger of Allah?” He responded, “Whose parents—one or both—attain old age during his lifetime, and he does not enter Paradise [by serving them].” (*Sahih Muslim*)

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ رَغِمَ أَنْفٌ ثُمَّ رَغِمَ أَنْفٌ ثُمَّ رَغِمَ أَنْفٌ قِيلَ مَنْ يَا رَسُولَ اللَّهِ قَالَ مَنْ أَدْرَكَ أَبَوَيْهِ عِنْدَ الْكِبَرِ أَحَدَهُمَا أَوْ كِلَيْهِمَا فَلَمْ يَدْخُلِ الْجَنَّةَ

(صحيح مسلم، كتاب البر والصلة، باب رَغِمَ أَنْفٌ مَنْ أَدْرَكَ أَبَوَيْهِ)

WISDOM

SO SAID THE PROMISED MESSIAH^{AS}

“Whosoever does not honour his parents and does not obey them in all matters that are not contrary to the Qur’an, and is careless in serving them diligently, is not of my community.”

(Noah’s Ark, p. 31)

“I truthfully proclaim that a person who is not dutiful to their mother and father will never receive goodness and blessing. So mould yourselves with good intentions to act upon the instructions of God and His Messenger with complete obedience and loyalty; for all good lies in this, otherwise, one is free to act as they please. My duty is only to advise you.”

(Malfuzat – Volume II, English translation, p. 17)

“The first state that speaks for a person’s good nature is whether or not they honour their mother. In relation to Awais Qarni^{ra}, the Messenger of Allah, peace and blessings of Allah be upon him, would often turn his face towards Yemen and say: ‘I can smell the fragrance of God coming forth from Yemen.’ The Holy Prophet^{sa} would also say: ‘He is heavily engaged in serving his mother and this is why he cannot come to visit me.’ Apparently it seems strange that the Prophet of God, peace and blessings of Allah be upon him, is present in his time but Awais^{ra} is unable to see him in person only due to his constant preoccupation in service and obedience to his mother. However, I find that the Messenger of Allah, peace and blessings of Allah be upon him, has instructed his people to convey his greetings of peace particularly to two people alone—Awais^{ra} and the Promised Messiah^{as}. This is a remarkable distinction which others have not been fortunate enough to receive.”

(Malfuzat – Volume II, English trans., pp. 16-17)

“To serve parents is a great deed...when a child is under the care of his parents, the parents bear all of his sorrows and worries. When a person begins making a living, he learns to appreciate his parents. In the Holy Qur’an, God the Almighty has given precedence to mothers because a mother bears great pain for her child. No matter how infectious the disease—smallpox, cholera, plague—a mother never leaves her child alone in sickness...in every hardship, a mother is always by her child’s side. This is an innate love which no other form of love can compete with.”

(Malfuzat, vol. 7, p. 375, 1984 ed.)

GEMS OF GUIDANCE

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

NOTE: Given below are brief, selected points from the Friday Sermons of Hazrat Khalifatul-Masih V^{aa}. Readers are encouraged to directly benefit from the complete Friday Sermons of Huzoor^{aa}, which are available on alislam.org.



1.

MAY 5, 2023

Justice, Kindness, & Kinship

Huzoor^{aa} recited verse 16:91 of the Holy Qur'an, in which Allah the Almighty has outlined three stages of good conduct. Elaborating upon the details of this verse, Huzoor^{aa} quoted the Promised Messiah^{as}, who stated that one should always be mindful of their relationship and level of obedience to God. One should regard Him as One, without any partner, and as the only being worthy of worship. This is a relationship with Allah that demonstrates justice. It is a right we owe to God to love and obey Him alone.

To go beyond this rank, one must demonstrate *ihسان* (kindness) which means truly realizing God's greatness and becoming absorbed in His beauty as though one has witnessed Him firsthand. The Promised Messiah^{as} then stated that kinship is the rank above *ihسان*. To attain this rank, one has to exert much effort and strive. However, at this stage, one is removed from all formalities and exertion, and love for God becomes natural, like the love of kindred. This love is selfless.

With respect to humans, justice means to give fellow humans their due rights and to seek your due rights from them in a just manner. The next stage is kindness; if someone ill-treats you, you should show them kindness and mercy. In this stage, you demonstrate compassion to others irrespective of their behaviour toward you. The next stage is that of kindred. In this stage, all the kindness shown to others becomes selfless, and there is no expectation of recompense, nor is there any selfish desire in mind. This is the highest form of love for humankind which is free and pure from selfishness and ulterior motives. This is the standard we should demonstrate amongst ourselves and others.

2.

MAY 12, 2023

Institution of *Majlis-e-Shura*

In this detailed sermon on the institution of *Majlis-e-Shura*, Huzoor^{aa} said we should be grateful for the establishment of *Majlis-e-Shura* and honour it accordingly. The Holy Prophet^{sa} sought consultation in three ways. Firstly, when counsel was required, an announcement would be made for people to gather. Then, the Holy Prophet^{sa} would consult with the people regarding that matter, after which he would decide. Although many people would gather, only the leaders and chieftains of the various tribes would speak as representatives of their people. Secondly, the Holy Prophet^{sa} would specifically summon those he thought most apt to give suggestions on a particular matter. Thirdly, the Holy Prophet^{sa} called individuals one at a time to seek their advice. These were also the same methods adopted by the Rightly Guided Caliphs.

It is narrated that no one would seek consultation more than the Holy Prophet^{sa}. For example, when sending Hazrat Muadh bin Jabal^{ra} to Yemen, the Holy Prophet^{sa} consulted various people. Hazrat Abu Bakr^{ra} said that had the Holy Prophet^{sa} not asked them, they would not have said anything. The Holy Prophet^{sa} said that he was just like them in matters regarding which he had not received revelation. Hence, this exhibits the humility of the Holy Prophet^{sa} and the importance that must be given to mutual consultation.

Huzoor^{aa} said that while providing suggestions and expressing opinions, *Shura* delegates should not become influenced by someone else, they should not consider their personal friendships in the views they express, nor should they change their opinions for fear of anything else. Instead, they should give their opinions keeping righteousness in mind. They should remember that God knows their actions and what is in their hearts.

3.

MAY 19, 2023

Progress of the Ahmadiyya Muslim Jama'at

Huzoor^{aa} discussed the progress of the Jama'at, despite the opposition it has faced over time. Huzoor^{aa} said that the opponents have attempted to stifle this Jama'at, yet it continues to spread throughout the world according to God's promise to the Promised Messiah^{as}: 'I shall cause thy message to reach the corners of the earth.'

Huzoor^{aa} then presented numerous faith-inspiring incidents from around the world, demonstrating how Allah assists this divine community. Huzoor^{aa} presented an example from The Gambia where some members went out to convey the message of the Promised Messiah^{as}. When they conveyed the ten conditions of *bai'at* (oath of allegiance) to inhabitants of a small village, the people were astonished and realized that these conditions represented true Islam. They also accepted that Ahmadiyyat alone could save the world from destruction. Hence, after a lengthy discussion and question and answer session, over 200 people accepted Ahmadiyyat.

Huzoor^{aa} said there are times when God Himself causes hearts to incline towards Ahmadiyyat. In Belize, a woman from the Methodist Church saw the Ahmadiyya mosque being built, and the thought occurred to her that she should accept this faith. When the mosque was complete, she told her friends that her heart told her to go to that mosque and accept their faith. Her friends told her that she could go to a different mosque closer to her home. She replied that God had placed this inclination in her heart specifically about the truth of Ahmadiyyat. When she learned of the teachings of Ahmadiyyat, she became emotional about being led to such a community.

Huzoor^{aa} said there are countless examples of the fulfillment of the promise made by God to the Promised Messiah^{as}. The opponents do whatever they can, yet God renders His protection and continues to furnish the progress of this Jama'at.

4.

MAY 26, 2023

Khilafat: A Divine Blessing

In his Friday sermon of May 26, 2023, Huzoor^{aa} quoted the Promised Messiah^{as}, who said that the opponents of Islam rejoiced at the demise of the Holy Prophet^{sa} while the Companions were in great distress and grief. However, God manifested His power by commissioning Hazrat Abu Bakr^{ra}; thus, Islam's strength was solidified. In this way, God fulfilled His promise, 'and He will establish for them their faith that He chose for them, and He will change their state of fear into peace.' (24:56)

Huzoor^{aa} said that in this era of his Khilafat, opponents have tried to create discord and bring an end to the Jama'at. Ahmadis have been martyred in countries around the world or have been given the lure of worldly things. However, God has continually increased the faith of Ahmadis, as well as their certainty and relationship with Khilafat. Whether in Asia, Europe, America or Africa, every person's relationship with Khilafat has been established by God. There is none other than God Who can create such love in people's hearts.

Huzoor^{aa} mentioned an incident from Indonesia where a person arrived at the mosque to accept Ahmadiyyat. During a time of difficulty, he explained how he saw that he was meeting an elder wearing a white turban. In the dream, this elder told him to offer alms for forty days. He began to adhere to the advice and his difficulty was removed on the twentieth day. Then, about three months later, he saw the same elder again, who took him atop a mountain to eat some fruit. The elder told him only to relate this dream to pious people. Upon seeing a picture of the Khulafa, he said that the Fourth Khalifa was the elder he saw in his dream. Thereupon he accepted Ahmadiyyat.

Huzoor^{aa} also presented faith-inspiring incidents from various countries across the globe, including Bangladesh, Sierra Leone, Mali, and Congo. He went on to say that the success being witnessed by this Jama'at is clear proof of God's help. However, those who choose to remain blind will never acknowledge these realities.

Rays of Light

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

On May 14, 2023, Hazrat Khalifatul-Masih V^{aa} held a virtual meeting with members of Lajna Ima'illah from Italy. A few questions and answers from that meeting are reproduced below.

The Relationship of Husband and Wife

During the meeting, a Lajna member asked Huzoor^{aa} about the relationship between a husband and wife and how it impacts the children.

Huzoor^{aa} said:

“When you get married, then men mostly—and sometimes women as well—they just forget what they promised with the other party. So, you should always realize that now your life is not for your own self; now there is a responsibility of some other lives (one’s children) on your shoulders, and you have to bring them up in a way which is according to the teachings of Islam. And if you are not showing respect to each other, you are not following the teaching of Islam, you are not discharging your duties you owe to Allah the Almighty, you are not following the commandments of Allah the Almighty, you are not showing good morals, then it will harm your future generation.

“Instead of prioritizing your own self, you should solve your problems amicably [between a husband and wife] so that your children should also learn a lesson from you that this is how we should behave with each other. [In this way] they will be brought up in a way which is purely the Islamic way...It’s a matter of showing respect to each other. So, if a husband and wife both realize their duties, then it will never happen that they think that they are superior to the other.”



Explaining Divorce to Children

A Lajna member asked Huzoor^{aa} that if a married couple are getting divorced, should they explain their decision to their children?

He replied:

“Children are very clever. They already know that there is a conflict between their mother and father. So, if you take any decision to get divorced then if the children ask you why, then you should explain to them that this is the reason and there is no harm in telling them. They are sensible, they understand. But at the same time, both parents, father and the mother, should tell them that although we are going to get divorced, but it is the commandment of Allah the Almighty that you should behave well towards each of your parents.”



Equal Partners in Marriage?

An attendee enquired whether it is correct for a woman to consider herself an equal partner in marriage and mentioned how some men assume superiority over women. Hazrat Khalifatul-Masih V^{ra} elucidated the matter and said:

“It is quite right that you are equal partners as far as your rights, your freedom and your liberty is concerned. You have equal rights. At the same time, Islam has allocated some assignments to both husband and wife. The husband is responsible for running the household affairs and he should be the breadbasket of the house. If the woman is working, then [the] husband should not say to her, ‘Because you are working, you should also share in the day-to-day expenses in the house as I expend.’ This is the responsibility of the husband. The money a woman earns, if she wants to spend the money on the household, on the children, on the utilities, that is at her own discretion.

“The woman is responsible for keeping her household affairs in line with the teachings of Islam... You should look after your children, train your children in the best way. When they come from school, they should know that their mother is at home, [they should know that], ‘she will receive me, she will welcome me and she will prepare food for me and she will do all those things which are necessary for my upbringing.’ Then if both of you realize their duties—the husband his duties and the wife her duties—then there should not be any conflict. Your household affairs will run smoothly and amicably.”

Gender Reassignment Surgery

A Lajna member also asked Huzoor^{ra} how they can help people who don't feel comfortable in their gender, including those who resort to gender reassignment surgery. Huzoor^{ra} responded:

“Sometimes when a child feels that one of their siblings is being treated in a different way, then sometimes these types of thoughts arise in their minds. Also, sometimes, they are influenced from the outside world, from [the] school atmosphere and sometimes by the lecture the teacher gives to them about gender. So, there is an outside influence on them that affects their sentiments, their emotions, and this is why they try to change their gender. They feel that if we change our gender, in this way we shall be more appreciated and respected. So, this is a psychological matter. If they wish, they should be psychologically evaluated. But nowadays, it is very much difficult. Those who take this decision, when they attain the age of fifteen or sixteen, then they become very much stubborn, and when they have decided that they will remain like this then nobody can do anything. So, we can only pray and advise them...”

“This is the responsibility of parents that they treat their children with respect and give due respect to each of the children from the very childhood and to keep on advising them about the religious teachings.”

(SOURCE: <https://www.pressahmadiyya.com/press-releases/2023/05/lajna-members-from-italy-have-honour-of-a-virtual-meeting-with-head-of-the-ahmadiyya-muslim-community/>)



The Forgotten General: Lieutenant-General Akhtar Hussain Malik, HJ

Dr. Bashir Ahmad Khan, Vice Principal Jamia Ahmadiyya Canada¹



Lieutenant-General Akhtar Hussain Malik

On the 50th anniversary of Pakistan’s independence, a letter appeared in *The News* stating that while the self-appointed guardians of Pakistani culture, heritage and religion were extolling the achievements of men like Generals Zia-ul-Haq and Akhtar Abdul Rahman, and their sons were writing books about their greatness, “we always forget another General Akhtar who fought a war in Kashmir and defeated the Indian forces in Chamb-Jaurian sector after a bloody battle. He was a pioneer of the armed struggle to liberate Kashmir ... *Mr. Bhutto said that he would construct a monument in the memory of the late General Akhtar* [author’s italics] if he came into power ... but nothing was done.”²

Since his untimely death in a car accident in Turkey in 1969 while on secondment to CENTO, Major-General Akhtar Hussain Malik’s name has been reduced to a footnote in the opportunistic politics of official Pakistani publications since he belonged to the Ahmadiyya Community. A generation of retired military officers, however, remember him with respect, especially in the handling of Pakistan’s only successful military operation, Operation Grand Slam in September 1965. Thus, Brigadier Shaukat Qadir wrote, “Major-General Akhtar Malik ... was a bold, audacious commander who remained unruffled under pressure and inspired a confidence in his men, not just the officers but even down to the soldier, that could make them rise above themselves; the epitome of the commander for such a venture.”³

Grand Slam involved the capture of the strategically important town of Akhnur and reflected Akhtar Malik’s bold and imaginative character as an operational commander.⁴ The decision to change him during the operation remains the single greatest controversy in Pakistan’s military history.⁵ The fact that it was contentious is reflected in the actions of senior military officers. In a film made after the war, the then Commander-in-

Chief of the Pakistan Army, General Yahya Khan found it necessary to glorify his own position at the expense of Major-General Malik. “Yahya was himself one of the recipients of the second-highest operational award, the Hilal-e-Jurrat. Amongst the others was his predecessor, the late Akhtar Malik who lost his command to Yahya in Chamb within 48 hours of his big push (September 2, 1965). Compared to Yahya, short and tubby, Akhtar Malik was tall and slim, an altogether more impressive figure. In a ... shot, [he] stood tall and impressive towering over both, his Commander-in-Chief, General Musa and Yahya. Already there had been controversy about the change of command in Chamb. It was generally described as a change of horses’ midstream. Yahya did not like the film to revive the distasteful controversy by letting his rival appear alongside him in the same sequence ... the frame was duly excised.”⁶

Background to the 1965 War

The history of Pakistan’s relations with India is essentially a history of the conflict over Kashmir. This conflict is the result of Indian intransigence over self-determination for Kashmir (as articulated in UN Resolution 265) and Pakistani frustration with growing Indian military power. On at least two occasions, 1948 and 1965, Pakistan has attempted to change the status quo over Kashmir through military action. Operations Gibraltar and Grand Slam, in 1965 were part of this effort. Several events took place before September 1965, to contribute to Pakistan’s sense that a swift military operation could change the politico-military balance in the region. These were the Indo-Chinese conflict (1962) and the Rann of Kutch Incident (1965).

In 1962, India entered into a disastrous war with China.⁷ This humiliation was noted in Pakistan, as was the possibility of China as

a strategic ally. At the same time, the Kennedy administration's offer of help to India was viewed with consternation in Pakistan,⁸ and may have contributed to the sense of "getting something done". In April 1965, an armed confrontation took place in the Rann of Kutch between India and Pakistan, where the incisive use of force by the local Pakistani commander Brigadier Iftikhar Ahmad Khan Janjua inflicted a reverse on Indian forces.⁹ One outcome of this entanglement was to signal the generally poor state of readiness of Indian forces.

Thus, by 1965, Pakistan believed that a local military success could change the status quo in Kashmir. The plan involved two stages, code-named Gibraltar and Grand Slam, was particularly important. In stage one Pakistan was to assist an indigenous uprising in Kashmir through men and material. This was a relatively low-cost strategy. Gibraltar would provide the premise for stage two, a conventional assault on the strategic town of Akhnur, which if successful would have bottled up a large Indian force, cut off Kashmir from the rest of India, in theory, threaten the plains of east Punjab. Operation Gibraltar involved the premise that a general uprising of Kashmiri Muslims in occupied Kashmir could be instigated and extended by Pakistan through the introduction of "freedom fighters" (Pakistani Army regulars), and following this, conditions would be ripe for an offensive by the regular army across the disputed border. The conflict was to be kept localized in this region; and in the original plan there was no consideration of an Indian response across the international border, although Major-General Malik had considered this contingency and reported it to GHQ.¹⁰ Gibraltar failed because there was no spontaneous uprising in Indian-held Kashmir but "the second Pakistani punch, Operation Grand Slam, commanded by Major-General Akhtar Hussain Malik, launched on September 1st, 1965, was a stunning success."¹¹

Operation Grand Slam

The premise of Operation Grand Slam was to launch an offensive against the Chamb-Jaurian area with the intention of capturing Akhnur and cutting off the main supply line of Indian forces in Kashmir. The choice of Akhnur was based on the need to "sever the only road link between India and Kashmir".¹² The capture of Akhnur "would seriously threaten the lines of communication between India and the Kashmir Valley and it could result in the loss of a large portion of the Indian Army in northern and central Kashmir. Its effect on the morale of the Indian Army could have been catastrophic ..."¹³ Although Grand Slam was launched partly as a response to India's successful containment of Operation Gibraltar Akhtar Malik's original plan did have the contingency for an assault on Akhnur.

Indeed both Shuja Nawaz and Farooq Bajwa¹⁴ state adamantly that the military records show that Major-General Malik's plan involved three phases: first to destroy the Indian position in Chamb up to the River Tawi; second, to swing east and capture Akhnur; third, to capture Rajauri to the North West of Akhnur. While Ayub Khan was content with the capture of Akhnur, Malik realized that the capture of Rajauri gave the Pakistani forces no decided strategic advantage and he verbally briefed the officers under his command that he would cross the international border to attack Jammu and subsequently Pathankot, effectively cutting off Indian forces in Kashmir. The author's father related to him that Major-General Malik had said that he had eventually planned to threaten Delhi from the North West and that India would have been forced to respond to the capture of Jammu or Pathankot, which would have reduced its ability to mount a major offensive across the international

border towards Lahore.¹⁵

The action began on September 1, 1965, and totally surprised Indian forces in Kashmir due to the innovative use of armour in that terrain. "The progress made by the attackers was considerable and rapid. In a few days they had driven their way down to Akhnur and Chamb, creating the serious threat of a breakout in the Punjab Plain ..."¹⁶ Indeed, all the commentators stress how the speed of the Pakistani advance stunned the enemy. "The Pakistan army's foray into the Chamb sector was successful as far as it went. But overall it must be judged a failure ... The thrust caught the Indians on the hop and went far and fast ... Had the Pakistani attacks been pressed home with a greater determination and sense of urgency it is difficult to see how they could have failed to capture Akhnur".¹⁷

It appears from the historical records that everything was going according to plan despite some delays created when the 12th Division engaged Indian forces in Jaurian, although General Malik's plan was to bypass Jaurian.¹⁸ Brigadier Siddiqi reports that "within days of their breakthrough the Pakistani Army operation had occupied over 300 square miles and their advance elements were within four to five miles of the strategic garrison town of Akhnur".¹⁹ The original plan for Grand Slam called for the replacement of Major-General Malik by Major General Yahya Khan *after* the capture of Akhnur, because the new tactical H.Q. would be closer to the H.Q. of 7th Division. Additionally, it was already envisaged that Malik might be needed elsewhere. It was the timing of the change of command (on September 2, 1965) *before* Akhnur had been taken which has generated tremendous controversy. However, "Major-General Malik, the hero of the hour was shifted to Kargil and Major-General Yahya Khan was told to take command in mid-battle. While Pakistani soldiers were waiting for the code word to move forward, headquarters was playing favourites."²⁰ It is now commonly accepted that both General Musa and General Yahya's subsequent claims that a change of command was to take place before the capture of Akhnur is fallacious and self-serving. Bajwa goes so far as to say that "Yahya was probably motivated by a combination of professional jealousy and pique ..."²¹

The decision to replace General Malik with General Yahya Khan led to a delay as a new commander took over. This decision has raised the fundamental question as to the inexplicability of changing a higher-level commander while carrying out an operation he has conceived. "Why was Major General Akhtar Hussain Malik relieved of command? He had produced as good a plan as possible, given lack of an overall aim and the guidance that should have been provided to an officer of his rank and responsibilities, and had performed well."²² One can go further and say that the "very act of change of command was against all sound military axioms ..."²³

Asghar Khan opines that the decision had a "profound effect on the course of operations in this area and on that of the war with India. Akhtar Malik had conceived the general strategy of operations in his area of responsibility...By temperament and outlook, moreover, he was suited to lead an operation that required boldness and vigour. Above all he was on the move and making satisfactory progress."²⁴ Other soldiers concur with this view. Brigadier A.A.K. Chaudhry states bluntly that "the decision did not make sense to me. Akhnur was within our grasp ..."²⁵ Major-General (later Lieutenant-General) Gul Hassan Khan,²⁶ upon hearing of the news of the change in command from General Musa, states: "I was stunned by the disclosure because the latter [Major-General Malik] had told me that he would be handing over *after* Akhnur had been captured ... He had assured me that it would take him no longer than seventy-two hours

to seize Akhnur. Considering the force at his disposal and the known enemy opposition when his plan was formulated, I considered that it could have been done.”²⁷ Journalists have been equally critical of the decision. “Yahya Khan ... was hurriedly sent to command 12th Division, which under Major-General Akhtar Hussain Malik had made great gains in Kashmir, occupying important posts at Chamb and Jaurian. While his forces were poised to take Akhnur, General Malik was transferred and Yahya given command. Yahya refused to take Akhnur although it was easily within his grasp.”²⁸ Indeed, according to the records he refused to allow Brigadier Iftikhar Janjua to move when he was pleading for permission to capture Akhnur (after the relief of Major-General Malik), ordering him instead to “dig in”.²⁹

And if this is regarded purely as a Pakistani perspective, the views from across the border are equally interesting. Maj. Gen. Jogindar Singh, Chief of Staff to the GOC-in-C (Western Command) makes it clear that pressure from 12th Division had led to a difficult position for the Indian forces. He then goes on to say, “... at 11:00 hours on 2nd September an event of great significance took place. The enemy came to our rescue. There was a change in command of Pakistan’s operational force in Chamb. HQ 7 Div. replaced HQ 12 Inf. Div. With the inevitable procedural delay that such a changeover involves, we got a breather for 36 hours. Our forces reeling under the impact of a relentless onslaught so far regained a measure of balance. Major General (later General) Mohammed Yahya Khan took over command of operations as he thought it was a sure success and wanted all the glory for himself. GOC 12th Div, Major General Akhtar Hussain Malik was sent back to look after the hill sector.”³⁰

The Telegraph (Calcutta) writes, “... the Indian Army suffered one of its biggest reverses in the 1965 war in which it also recorded some of its biggest gains when a combined Pakistani artillery-armoured-infantry thrust waded through the Chenab and the Beas and were on the doorsteps of strategically located Akhnur town in Jammu. The thrust, codenamed ‘Operation Grand Slam’ took the Indian army completely by surprise ... the Pakistani thrust, led by 12th division, was aimed at cutting off the Indian Army’s line to Rajouri and Poonch and threaten its hold on Kashmir. But General Ayub Khan failed to grasp the extent of the Pakistan Army’s threat ... The assault had begun on September 1, 1965, planned and coordinated by Major-General Akhtar Malik ... On September 2, for no apparently explicable reason in the middle of the assault, Ayub Khan replaced Malik with Major-General Yahya Khan. This break in the Pakistani command structure gave the Indian Army 24 hours in which to regroup. The 191 brigade which had been asked to fall back to defend Akhnur was reinforced with deployments and the Pakistani thrust was stalled.”³¹

Brigadier Chaudhry describes his own feelings of frustration after Yahya Khan decided not to make an advance on Akhnur after taking over from Akhtar Hussain Malik. “Had Major General Akhtar Malik been in command at this stage in the battle, it would not have been easy to make him accept this decision.”³² This, in itself, was an interesting episode because it indicated that GHQ still regarded Akhnur as important, although senior generals (including Yahya Khan) were by then claiming that the main objective of Grand Slam was no longer important. And General Musa would retrospectively claim that this had never been the intention of Grand Slam anyway. However, Brigadier Chaudhry is strongly supported by Lieutenant. General Gul Hassan Khan, who argues convincingly that Akhtar Malik would not have been party to a plan in which he was to be replaced at the very last moment.

Why the Change?

In his *Memoirs*, Gul Hassan quotes General Musa’s book *My Version*, in which the former Commander-in-Chief of the Pakistan Army claims that Akhtar Malik had only been selected to command the first phase of the operation. Gul Hassan disregards this stating categorically that “it is apparent that there is much more to it than meets the eye, and I do not think we shall ever learn the truth,”³³ General Musa’s contention is also disregarded by other analysts including Cloughley and A.A.K. Chaudhry. The latter feels strongly that Ayub Khan succumbed to foreign pressure, a view partly shared by the then British High Commissioner in Pakistan, Sir Morrice James, who also adds that “Ayub ordered the general in charge of the Akhnur attack to be replaced. The new commander was told not to continue the advance.”³⁴ Since the new commander was Yahya, Ayub had chosen well, since Yahya never had any intention of moving. In retrospect, it is apparent that implementation of Grand Slam was well beyond his limited capabilities. In a letter to his brother, Major-General Malik himself claimed that Yahya deliberately subverted his command.³⁵

Brigadier Chaudhry goes further: “when I cast my mind back on these momentous events, I am inclined to think that the removal of Major-General Malik from command after he had taken Chamb had also something to do with the decision to curtail the scope of Grand Slam which had been brilliantly conceived and planned by him and which he would have executed equally brilliantly if the opportunity to do it had not been wrested from him after he had successfully completed the first phase of the operation.”³⁶ Major-General Tajammal Hussain castigates Ayub and others for their lack of bold leadership and argues that Akhtar Malik was not given a free hand. “Had he not been removed from his command at the critical moment when Akhnur was about to be captured, the story of that war would have been different. It was a well conceived plan and if properly executed it was bound to succeed.”³⁷ General Sarfaraz³⁸ argues that “the change of horses in mid-stream was a pre-planned conspiracy with a political motive rather than a tactical necessity”.

Increasingly, General Musa’s decision appears to be incomprehensible, given that the Indians were in full-scale retreat before the Pakistani onslaught in Kashmir. The need for General Malik elsewhere (an ingenious, if complimentary, reason for the change in command) can only be defended if the country anticipated (as General Malik had pointed out to GHQ before the launch of Grand Slam) an Indian response across the international boundary. However, Pakistan was caught off guard by the Indian strike against Sialkot and Kashmir, as pointed out by Cloughley and others. Therefore, either General Musa has been less than generous with the truth or he must accept responsibility (as Commander-in-Chief) for not putting all the forces on full alert when warned of the likely Indian reaction to Grand Slam by its originator. Either way, this seriously questions Musa both as a man and a soldier.

Conclusion

The famous Prussian military strategist, Karl Von Clausewitz³⁹ stated that wars are not fought for military purposes alone but as projections or extensions of political aims. In his *Memoirs*, the distinguished diplomat, Iqbal Akhund,⁴⁰ argues that the generals who fought the 1965 war had too narrow a view of the strategic situation. This itself is too narrow an understanding of military strategy, and any student of Clausewitz would take exception to Ambassador Akhund’s conclusion. Despite the failure of Operation Gibraltar, the focused objectives of Grand Slam

were attainable. Grand Slam was the means to an end, the end in this case being a stronger negotiating position at the talks which would ultimately have had to be held,⁴¹ given the two sides inability to wage a long war. Akhtar Malik never viewed the capture of Akhnur as the end of the campaign. He viewed it as the first step in a move which would ultimately threaten the Indian capital. Unfortunately, his senior commanders were insufficiently bold to support his action.

As to why he was replaced, one can only speculate. There is some evidence to suggest that Ayub succumbed to American pressure, because a reversal of Indian arms in Kashmir would have been humiliating for Shastri's government and against long-term US interests in the region. At the same time, a number of personal prejudices also shaped the decision. These were based on the narrow-mindedness of the coterie of officers who surrounded Ayub and Musa, where a combination of provincialism and sectarianism, generated extreme hostility towards an "outsider", who would probably have been venerated as a hero had the 12th Division command not been changed. But perhaps the most obvious, yet least written about reason, was that the idea of Akhnur being captured by a general belonging to the Ahmadiyya Community was anathema to the Pakistani authorities.

After being relieved from operational command in 1965, Akhtar Hussein Malik, served as Superintendent of the Staff College at Quetta. After the war, he was awarded the Hilal-e-Jurat the highest medal for general officers. He was promoted to Lieutenant-General, He was seconded to CENTO and posted to Turkey. In the summer of 1969, his staff car collided with a lorry, on the road to Ankara, and he was killed. He was buried in Rabwah, Pakistan.

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16. Malik, Maj-General Tajammal Hussain, *The Story of My Struggle*, Jang Publications, Lahore.
17. Maxwell, Neville (1971), *India's China War*, Penguin, London.
18. Nawaz, Shuja (2008), *Crossed Swords: Pakistan, Its Army and the wars Within*, Oxford University Press, Karachi.
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20. Siddiqi, Brigadier A.R. (1996), *The Military in Pakistan: Image and Reality*, Vanguard Books, Lahore.
21. Singh Maj-General Jogindar (1993), *Behind the Scene: An Analysis of India's Military Operations 1947-1971*, Lancer International, New Delhi.
22. *The Telegraph* (2005), May 31, Calcutta.



UNSPASH



Endnotes

1. The author takes full responsibility for any remaining errors in this article. The article uses publically available sources especially the books written by (1) Farooq Bajwa (2014), *From Kutch to Tashkent: The Indo-Pakistan War of 1965*, Ilqa Publications, Lahore and (2) Shuja Nawaz (2008), *Crossed Swords: Pakistan, Its Army and the wars Within*, OUP, Pakistan. Both authors have access to papers and other material which have not been cited previously including correspondence between Major-General Akhtar Hussain Malik and his brother Lieutenant-General Abdul Ali Malik, as well as Pakistan Army sources. One major work cited is Lieutenant-General Mahmud Ahmad's (2006) definitive *History of the Indo-Pak War, 1965*, Services Book Club, Rawalpindi. The other material used is sourced directly. However, the author also wishes to acknowledge his late father Aftab Ahmad Khan, former National President of the Ahmadiyya Community in the United Kingdom, who first related the story of Major-General Akhtar Hussain Malik's exploits and the latter's intentions regarding Operation Grand Slam to him. Major-General Malik had told my father in a visit to Washington, DC in 1967 that he had always intended to go beyond Akhnur and capture Jammu and eventually threaten India—specifically Delhi—from the North-West. This would also act as a deterrent to a major Indian attack across the international border.
2. Letter from Hameedullah Malik, *The News*, September 6, 1997.
3. "Why Pakistan Lost Akhnur", Brigadier Shaukat Qadir, in a four-part series on the Indo-Pakistan War, available at www.rediff.com.
4. Air Marshal Mohammad Asghar Khan, *The First Round: Indo-Pakistan War 1965*, Islamic Information Services, p. 75. Asghar Khan was the first Pakistani Commander-in-Chief of the Pakistan Air Force.
5. Major-General Yahya Khan succeeded Akhtar Malik as commander of 12th division on September 2, 1965.
6. Brigadier A.R. Siddiqi, *The Military in Pakistan: Image and Reality*, Vanguard Books, 1996, pp. 126-127.
7. See Neville Maxwell, *India's China War*, Penguin, 1971.
8. In his memoirs, *Friends Not Masters*, Ayub bemoans the fact that the United States was assisting India at the expense of Pakistan, given Pakistan's past friendship and support for American policy (p. 133). The entire book, written by Altaf Gauhar, is replete with inconsistencies and absurdities, which Shuja Nawaz, for one, has effectively destroyed in his book (see footnote 1).
9. Wikipedia: http://en.wikipedia.org/wiki/Iftikhar_Janjua. Promoted to Major-General, Janjua, another highly distinguished Ahmadi officer, was killed in battle in Chamb in December 1971, the only Pakistani general officer to have been martyred on the battlefield at the time, ironically while capturing Akhnur. The divisional commander was Major-General (later General) Tikka Khan, who was to become the country's first Chief of Army Staff after the reorganization of the command system.
10. Brigadier A.A.K. Chaudhry, September 1965, p. 41.
11. M.J. Akbar, "Surprise, Surprise", available at [http://www.bharat-rakshak.com/LAND-FORCES/Army/History/1965 War/Surprise.html](http://www.bharat-rakshak.com/LAND-FORCES/Army/History/1965%20War/Surprise.html).
12. Brian Cloughley, *A History of the Pakistan Army: Wars and Insurrections*, Oxford University Press, 1999, p. 72, refers to a statement by Lt. Gen. Gul Hassan Khan who was Director Military Operations (DMO) during the 1965 war. Also, Ghani Jafar, "Thanks, indeed", available at www.jang.com.pk/the_news/jun2005-daily.
13. itary Operations (DMO) during the 1965 war. Also, Ghani Jafar, "Thanks, indeed", available at www.jang.com.pk/the_news/jun2005-daily.
14. Asghar Khan, Op Cit., p. 78-79.
15. See footnote 1 for details. Shuja Nawaz refers to this on p. 212 of his book and Farooq Bajwa devotes an entire chapter to the operation and clinically examines these projected moves. Both authors use the official history and interviews as well as a letter written by Major-General Malik to his brother, Abdul Ali Malik, later Lieutenant-General Abdul Ali Malik. The latter was a hero in both the 1965 and 1971 wars. In the 1965 war his actions precipitated a massive tank battle in the Sialkot region in which his ruse allowed a numerically inferior force to stop a much larger one. In 1971, he was very successful in the Chamb sector. He was overlooked to succeed General Tikka Khan as Chief of Army Staff by then Prime Minister Zulfikar Ali Bhutto in 1976 due to his affiliation with the Ahmadiyya Community, despite the fact that he commanded the elite 1st Corps. It is fate that the man chosen by Zulfikar Ali Bhutto was Lieutenant-General Zia ul Haq who was to hang him. My late father very convincingly insisted that had Lieutenant-General Abdul Ali Malik been made Chief of Army Staff, there would not have been a military coup against Zulfikar Ali Bhutto.
16. Any student of history will recall that Field Marshal Von Moltke (the Elder) had similarly argued with his Chancellor-President Von Bismarck that the defence of Prussia and its aligned states lay in the threat to the Austrian forces in Austria itself, since three Armies were converging on the battlefield of Sadowa during the Austrian-Prussian war of 1866. This indirect strategy has been practiced since the beginning of time and perfected by such greats as Hannibal, Scipio Africanus, Julius Caesar, Alexander the Great, to name a few.
17. Herbert Feldman, *From Crisis to Crisis: Pakistan 1962-69*, Oxford University Press, 1972, p. 142.
18. Cloughley, Op Cit., pp. 76-77.
19. Chaudhry, Op Cit., p. 53.
20. Siddiqi, Op Cit., p. 93.
21. M.J. Akbar, Op. Cit.
22. Bajwa, Op Cit, p.135.
23. Cloughley, Op Cit., p. 75.
24. Amin, Op Cit.
25. Asghar Khan, Op Cit., p. 80.
26. Chaudhry, Op Cit., p. 56.
27. Gul Hassan Khan was later to appointed as the last Commander-in-Chief of the Pakistan Army, following the debacle in Bangladesh in 1971.
28. Lieutenant-General Gul Hassan Khan, *Memoirs*, Oxford University Press, 1993. Gul Hassan was Director Military Operations (DMO) during the 1965 War and his account of events is taken as fairly authoritative and quoted by a number of sources as well as supported by the official documents.
29. Zafar Bangash, "Newly-opened Pakistani archives cast further light on the real reasons for the loss of East Pakistan", available at www.muslimedia.com/archives.
30. See both Bajwa, Op Cit, and Shuja Nawaz, Op Cit.
31. Major-General Jogindar Singh, *Behind the Scene: An Analysis of India's Military Operations 1947-1971*, Lancer International,

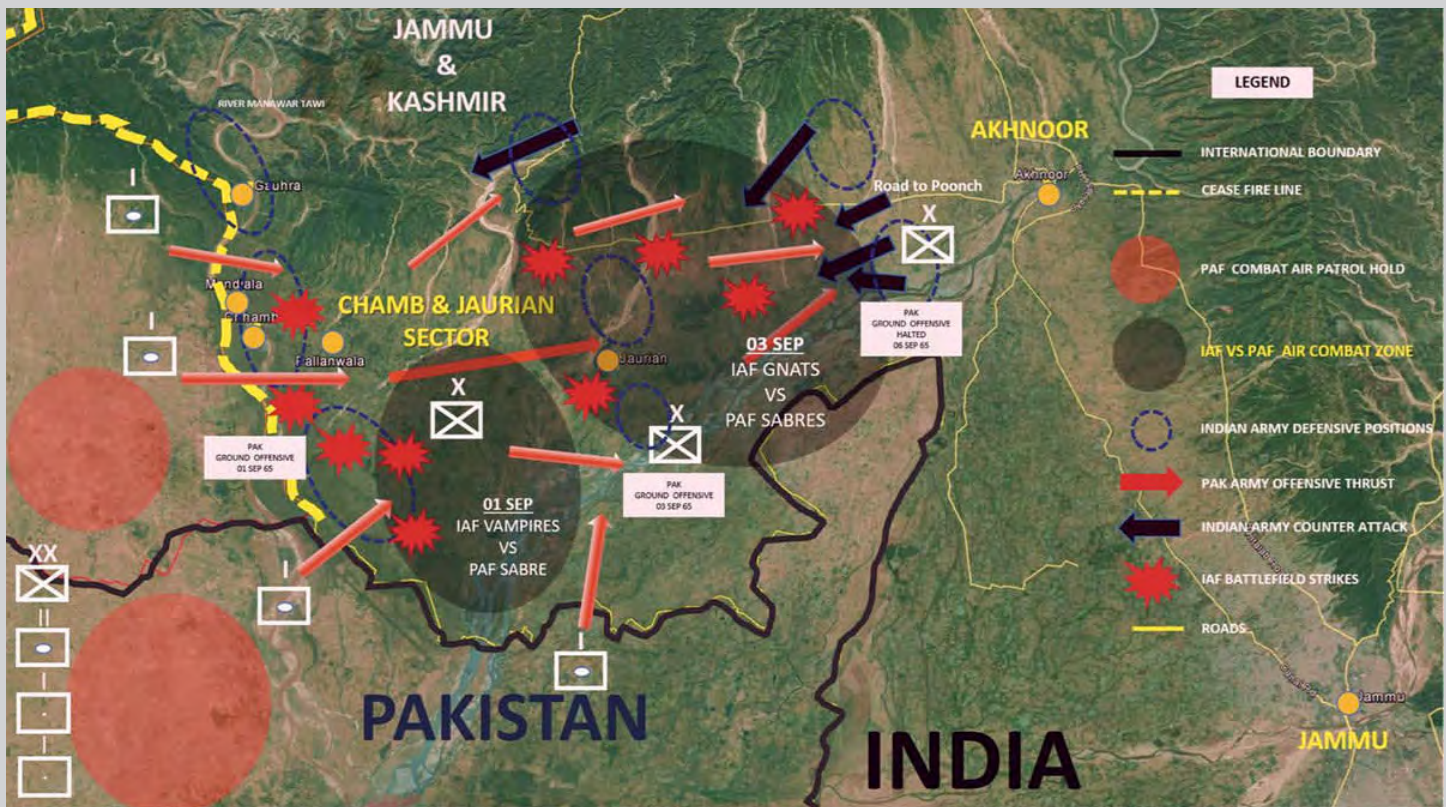
32. 1993.
33. The Telegraph (Calcutta), Tuesday, May 31, 2005.
34. Chaudhry, Op Cit., p. 57.
35. Gul Hassan Khan, Op Cit., p. 187.
36. Sir Morrice James, *Pakistan Chronicle*, Oxford University Press, 1993.
37. This letter was been quoted by a number of sources which have already been referenced in this article. There is no question of its authenticity.
38. Chaudhry, Op Cit., pp. 64-65.
39. Maj-General Tajammal Hussain Malik, *The Story of My Struggle*, Jang Publications, 1992, p. 42.
40. General Sarfaraz Khan, *The Nation*, October, 1987.
41. His masterpiece is *On War*.
42. Iqbal Akhund, *Memoirs of a Bystander: A Life in Diplomacy*, Karachi: Oxford University Press, 1997.
43. And, indeed, were held at Tashkent, brokered by the Soviet Union. As any strategist knows, you cannot win at the negotiating table what you have lost on the battlefield.

Sacrifices for Pakistan

In his Friday Sermon of July 9, 2021, Hazrat Khalifatul-Masih V (may Allah be his Helper!) stated:

"Today, in Pakistan, they say that Ahmadis should be removed from the army as it is a sensitive position, whereas if one studies history, Ahmadi army officers have offered the most sacrifices for Pakistan."

(Al Hakam, August 6, 2021)



A map of the ground situation during Operation Grand Slam, from September 1-3, 1965

(SOURCE: <https://discover.hubpages.com/politics/httpoperationgrandslamtheuntoldstoryofchangeofcommandofpakistanarmycommandin1965war>)

THUS SAID THE PROMISED MESSIAH^{AS}

“Until a person is completely ready to entirely forsake all the pleasures and attractions of the world and until a person is ready to endure every form of humiliation, hardship, and struggle for the sake of God, it is impossible to attain the virtue of truthfulness and sincerity. Therefore, to be truly faithful and sincere to Allah requires a person to be ready to give up all of his desires and worldly pursuits for His sake. It requires a person to willingly withstand humiliation and rejection, to be ready for all possible sacrifices and to absorb every type of torment and grief for the sake of His faith.”

(Tafsir Hazrat Masih-e-Mau'ud, vol. 7, p. 306)



My Trip to Meet Huzoor^{aa} & Visit the New Baitul Futuh Mosque Complex

Dr. Mohamed Boodhun, Newfoundland

After being impressed with the new Baitul Futuh Complex inauguration, I wrote to Huzoor-e-Anwar (may Allah be his Helper!), requesting an audience with him. Huzoor^{aa} accepted my request, and the ball started to roll, culminating in a very memorable visit to London, UK. The day after Majlis-e-Shura was over in Toronto, my wife and I flew to London on Monday, May 8, 2023.

We stayed for one week at the Baitul Futuh Complex as per the directives of Hazrat Khalifatul-Masih V^{aa}. In this way, we had the opportunity and ease of offering our daily prayers at the Baitul Futuh Mosque.

The new Baitul Futuh Mosque Complex (BFMC) is world-class. None of the Ahmadiyya Muslim Jama'at properties which I have had the opportunity of visiting in North America has the same awe-inspiring effect. There is a constant flow of visitors in groups almost on a daily basis.

During our stay, there was an international football competition going on. Ahmadiyya Muslim Youth teams from many European and North American countries came to participate. There were four full rows for Fajr prayers daily at the mosque while they were there. Security at the Baitul Futuh Complex 24 hours a day is quite an entertainment also. In fact, security is in place at all the major Ahmadiyya Muslim Jama'at properties. The offices at the BFMC are just world-class. There is never a dull moment within that complex. Allah be praised for that.

My wife and I had the opportunity to visit Islamabad in Tilford on two occasions. One for Jummah prayers on May 12, and the second time for our meeting with Huzoor^{aa}. May Allah bless Hazrat Khalifatul-Masih IVth for giving us this gem of a place among the many other gems we were blessed with, during his Khilafat. All praise belongs to Allah alone.

Islamabad is a very quiet but busy place. The security arrangement is faith-inspiring. It is the perfect place for the Khalifatul-Masih^{aa} to perform his tasks in a most efficient way. It is quite an amazing place compared to the previous headquarters at Gressenhall Road in Putney. All praise belongs to Allah!

We also had the chance to visit Jamia Ahmadiyya in Haslemere, which is about 20 minutes by car from Islamabad. It is a huge and quiet place. The building has been partly renovated. I feel more renovation should be under consideration. The building used to be a school for people in the hotel business. It is in the shape of a ship.

We felt that it was important to visit the Fazl Mosque, London, while we were in Morden, UK. It felt like a journey back in time—a site pregnant with amazing historical reminiscences.

The history of the mosque is itself amazing. A mosque blessed by the prayers of four Khulafa!

We prayed Zuhr prayers behind Imam Ataul Mujeeb Rashed. He invited us to his office and gifted us with a book he had written about Sir Muhammad Zafrulla Khan^{ra}. I had him autograph the booklet for me. He was very kind to us—a kindness that was genuine and touched us deep into the heart.

I asked him about the Qibla vs the actual orientation of the Fazl Mosque, London. He explained that during the era of Hazrat Khalifatul-Masih IVth, with the benefit of modern navigation equipment, the direction of the Qibla was readjusted. Hazrat Khalifatul-Masih IVth suggested to slightly realign the carpets in the direction of Makkah and leave the mosque structure as is. We sat for about one hour with him in his office



Mosque in Islamabad. Our train to Sheffield got cancelled because of a strike. This was an unusual strike. But this cancellation paved the way for us to go and perform Jummah in Islamabad behind His Holiness^{aa}. Thank God for that strike!

Interestingly, the sermon of May 12 was about Shura and its etiquette. Huzoor^{aa} had a timely reminder also for the delegates who had already attended Shura in their respective countries.

We met many people in London, including the immediate families of those that the Ahmadiyya Muslim Jama'at Newfoundland sponsored as part of the G5 programs. People were extremely kind to us. They opened the doors of their hearts to make sure that our stay was comfortable and meaningful.

Just before we returned to Canada, we had the blessed opportunity to meet the Khalifatul-Masih^{aa}. It was very rewarding to see the elect of Allah in person. It takes much effort to be able to have a Mulaqaat with His Holiness^{aa}, but the reward weighs far heavier in scale compared to the efforts we put in to finally meet him in person.

When we reached Islamabad, we had the COVID-19 test. Luckily, we tested negative. The next phase was to go through metal detectors/security.

And just before meeting His Holiness^{aa} I was reminded of 3 things:

1. Not to shake hands with His Holiness^{aa}
2. To make sure that the face mask covers the nose and mouth all the time.
3. There will be no picture with His Holiness^{aa} by default, but only if we request one at the end of the Mulaqaat.

All praise belongs to Allah! At the end of our journey, we feel it was like an ablution of our souls. May Allah continue to bless Khilafat-e-Ahmadiyya. We are who we are only because of Khilafat.

All praise belongs to Allah, Lord of all the worlds!

and went over the details of the miraculous *hijra* (migration) of Hazrat Khalifatul-Masih IVth to London.

We prayed Jummah behind His Holiness^{aa}. An acquaintance of ours, Mr. Anjum Iqbal, insisted to drive us to Islamabad and Haslemere. We went two hours before the prayer time and stood in line before the doors of the mosque opened so that we could secure a place within Mubarak Mosque. While waiting in line, I met many old friends from various parts of the world.

After Jummah, someone I last met at the Bronx Zoo in 1995 recognized me and greeted me. It was Dr. Ali Mumtaz, Cardio Thoracic Surgeon, whom I was meeting again after 28 years.

I wish to mention one anecdote from our travel. We were planning to offer Jummah at the Baitul Futuh Mosque, hoping that Huzoor-e-Anwar^{aa} may well come to perform Jummah there. Immediately after Jummah, we were planning to take the train from Morden South Station to Sheffield via London and planned to return to Morden on Sunday, May 14. It so happened that the Friday Sermon was to be delivered from the Mubarak





The Virtue of Humility: An Islamic Perspective

Hazame Ahmed, student of Jamia Ahmadiyya Canada

Humility, known as “tawadhu” in Arabic, is a highly valued and emphasized virtue in Islam. It encompasses a sincere recognition of one’s limitations, a modest estimation of oneself, and a respectful attitude toward others. Humility is an essential quality that allows individuals to develop a strong relationship with Allah the Almighty and enhances their character and interactions with fellow human beings. This article explores the concept of humility from an Islamic perspective and highlights its significance in the life of a Muslim.

Humility in the Qur’an

The Qur’an, the holy book of Islam, offers numerous verses that emphasize the importance of humility. Allah states in *Surah Al-Hujurat* (49:13), “O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.” This verse emphasizes that true nobility lies not in social status or lineage but in righteousness and piety.

Another verse in *Surah Al-Qasas* (28:83) states, “That home of the Hereafter We assign to those who do not desire exaltedness upon the earth or corruption. And the [best] outcome is for the righteous.” Here, Allah reminds believers that seeking greatness and prominence in this worldly life is transient and insignificant compared to the eternal rewards in the Hereafter.

The Prophet Muhammad’s^{sa} Example

The Holy Prophet Muhammad^{sa} exemplified the virtue of humility in his character and actions. Despite his pivotal role as a leader, he never sought personal glory or power. He lived a simple life, often wearing modest clothing, and humbly interacted with people from all walks of life. His humility reflected his profound awareness of his servitude to Allah and his deep concern for the well-being of his community.

The Holy Prophet Muhammad^{sa} advised his followers to be humble, stating, “Whoever humbles himself for the sake of Allah, Allah will raise his status.” This serves as a reminder that true honour and elevation come from humbling oneself before the Creator and recognizing one’s dependence on Him.

Regarding the humility of the Holy Prophet^{sa}, the Promised Messiah^{as} noted:

“On various instances, wherever the humility and humbleness of the Holy Prophet, peace and blessings of Allah be upon him, may be seen to reach the heights of perfection, it appears that he was supported and illumined by the succour and light of the Holy Spirit in equal degree. The state of the deeds and actions of our Noble Prophet, peace and blessings of Allah be upon him, clearly demonstrate this. In fact, the sphere of his light and blessings is so vast that his manifestation and reflection can be observed to extend into all eternity. As such, all the bounty and grace of God Almighty that is being sent down in this day and age is received through obedience and subservience to none other than the Holy Prophet^{sa}.”¹

Humility in Daily Life

In Islamic teachings, humility extends beyond personal demeanour and encompasses interactions with others. Muslims are encouraged to display humility in their dealings with fellow human beings, regardless of their social status, wealth, or position. Islam promotes the concept of equality, and humility is a means to foster harmonious relationships within society.

Humility is also reflected in acts of worship, such as prayer and fasting. Muslims are encouraged to approach these acts with sincerity, recognizing their own imperfections and seeking forgiveness from Allah. This attitude of humility helps individuals maintain a sense of gratitude, acknowledging that all blessings come from Allah alone.

Humility has numerous benefits for individuals and society as a whole. It fosters a sense of unity, encourages empathy, and reduces arrogance and pride. Humility allows individuals to recognize and appreciate the worth of others, promoting a culture of mutual respect and understanding. It also serves as a shield against envy and jealousy, as humble individuals are content with what they have and recognize that true success lies in the pleasure of Allah, not in material possessions or worldly achievements.

Commenting on the virtue of humility, the Promised Messiah^{as} said, “The Word of God states that the righteous are those who walk with humility and modesty, and do not speak arrogantly. They speak as though they were a lowly person addressing their senior. In any case, we

should act in a manner that brings about our prosperity.”²

Furthermore, he most poignantly said:

“It is necessary for the righteous to live a life of humility and modesty. This is an aspect of piety by which we must combat undue anger. To refrain from anger was the final and most trying stage experienced by many a great saint and the Truthful. Vanity and pride stem from anger; and in certain cases, anger itself is the result of arrogance and conceit. For anger comes about when an individual gives superiority to themselves over another. I do not desire that members of my community should consider themselves superior or inferior, behave arrogantly, or look down upon one another. God knows who is superior or inferior. This is a form of neglect that reeks of contempt. I fear that this contempt may grow like a seed and ruin such a person. Certain people meet those of high standing with immense respect, but truly great is the one who listens to a lowly person with humility, comforts them, gives importance to their opinion and does not rebuke them in a manner that would cause them grief.”³

The renowned Islamic mystic Jalaluddin Muhammad Rumi, commonly known as Rumi, also expressed profound insights on humility. He stated, “The smaller you can become, the more room God has to fill you.” Rumi emphasized that by reducing our ego and embracing humility, we create more space within ourselves for Allah’s divine presence and guidance. Humility allows us to be receptive to the blessings and wisdom that Allah bestows upon us.

Humility holds a significant place in Islam, as it is a virtue that cultivates a strong relationship with Allah and promotes harmonious interactions within society. By following the example of the Holy Prophet Muhammad^{sa} and embodying humility in our daily lives, Muslims can strive towards becoming better individuals and contributing positively to society.

Endnotes

- 1 *Malfuzat – Volume I*, p. 211, English translation
- 2 *Malfuzat – Volume I*, p. 36, English trans.
- 3 *Malfuzat – Volume I*, p. 35, English trans.

Poetic Pearls of the Promised Messiah^{as}

Far from God are those who are far from taqwa
[righteousness];

Every moment they are in the clutches of vanity,
pride, and arrogance.

Taqwa—O friends!—is indeed this, that you renounce
vanity;

Shun the habit of pride, arrogance, and avarice.

Think of yourself as inferior to everyone else;

Perchance, thereby, you may enter the Place of
Union.

(*Barahin-e-Ahmadiyya – Part V*, English translation, pp. 25-26)

“Do Not Make This World Our Greatest Concern”



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Hazrat Abdullah ibn Umar^{ra} stated that the Holy Prophet^{sa} would rarely leave a sitting until he prayed for his Companions^{ra} in these words:

اللَّهُمَّ اقْسِمْ لَنَا مِنْ خَشْيَتِكَ مَا يَحُولُ بَيْنَنَا وَبَيْنَ مَعَاصِيكَ وَمِنْ طَاعَتِكَ
مَا تَبَلَّغْنَا بِهِ جَنَّتِكَ وَمِنْ الْيَقِينِ مَا تُهَوِّنُ بِهِ عَلَيْنَا مُصِيبَاتِ الدُّنْيَا وَمَتَّعْنَا
بِأَسْمَاعِنَا وَأَبْصَارِنَا وَقُرَّتِنَا مَا أَحْيَيْتَنَا وَاجْعَلْهُ الْوَارِثَ مِنَّا وَاجْعَلْ ثَأْرَنَا عَلَى
مَنْ ظَلَمَنَا وَأَنْصُرْنَا عَلَى مَنْ عَادَانَا وَلَا تَجْعَلْ مُصِيبَتَنَا فِي دِينِنَا وَلَا تَجْعَلِ
الدُّنْيَا أَكْبَرَ هَمِّنَا وَلَا مَبْلَغَ عِلْمِنَا وَلَا تَسْلُطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا

"O Allah, apportion to us such fear which would serve as a barrier between us and acts of disobedience; and [apportion to us] such obedience which would take us to Your Paradise; and which will make the calamities of this world easy for us to bear. O Allah! Let us enjoy our hearing, our sight and our power as long as You keep us alive and make them our heirs; and let our vengeance be restricted to those who oppress us, and support us against those who are hostile to us. Let no misfortune afflict our Faith. Do not make this world our greatest concern—nor the limit of our knowledge—and do not make such people our rulers who show us no mercy. (*Jami at-Tirmidhi*)

Blessings of Waqf-e-Jadid

Attiyya-tus-Salam Nabeela Qureshi, Vaughan North

There are certain incidents in life that may seem small at the time but are in fact very significant and leave a great impact on our lives. One such incident occurred in my childhood, which has never left my mind. In the early to mid-1980s, I was a young child living on a small island called Trinidad and Tobago. My father was a missionary and was appointed for duty on this tiny island state.

In those days, the most sought-after, amazing, and fun gadget to own was a pair of roller skates. At least that was the impression among the children in my age group! Being the family of a missionary, we were living a very blessed life by the grace of Allah. But when it came to affordability, roller skates were very far down the list of priorities.

Affording a pair of roller skates just seemed like a dream, so I decided to take matters into my own hands. I started to save money to make this dream come true. I started saving my pocket money as well as any “Eidi” [cash gifts given to children on Eid] and other gifts that I received. After many long months of saving, I finally had the 25 dollars needed to purchase a pair of skates!

Around that time, Hazrat Khalifatul-Masih IVth specifically emphasized the need to contribute generously towards Waqf-e-Jadid. He even encouraged children to partake in this blessed scheme. In those days, we would receive cassettes of Huzoor’sth Friday Sermons, and my mother would play these recordings on full volume for all of us to listen.

When my mother heard that Huzoorth had specifically encouraged children to participate in Waqf-e-Jadid, she talked to me about it and explained the importance to me. Every child who gave a certain amount of money for Waqf-e-Jadid had their name sent to Huzoorth for special prayers. As it happened, that amount was 25 dollars in Trinidad currency.

What a coincidence! It was the exact amount I had saved up. When my mother explained the significance of Waqf-e-Jadid, I am not sure that I understood it completely at the time. However, I knew that my mother would only tell me to do what was best for me. My mother was blessed with the insight that following the guidance of Khilafat was the best way for us. She encouraged me to give the money I had saved up for this blessed scheme, so I gave my 25 dollars for Waqf-e-Jadid.

At that time, I felt a mix of emotions, but deep down I knew I had made the right decision. In the following years, life was full of ups and downs but Allah the Almighty always blessed us and protected us in every way. A few months later, my father was martyred. Our family had to leave Trinidad immediately and move back to Pakistan. I was very scared at the time, having lost my father, and also moving back to Pakistan, which I had heard was a very unsafe place for Ahmadis.



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There were many challenges in life and everything had just changed overnight. Also, the new climate caused me to get sick very often. But despite all the challenges, life was also good in many ways. When I think back at all the experiences I have been through since then, I have always witnessed the special blessings of Allah after any hardship. I feel that my mother’s advice of obedience to Khilafat, belief in prayers and sacrificing small wants for the greater good has always benefited me.

As for the roller skates ... no regrets at all. Allah the Almighty has blessed me with so much more. All I can say is *Al-hamdu lillah!*

The Excellence of Generosity

It is related by Hazrat Abu Hurairah^{ra} that the Holy Prophet^{sa} said:

A generous person is close to Allah, close to Paradise, close to the people and far from the Fire.

A stingy person is far from Allah, far from Paradise, far from the people and close to the Fire.

Indeed, an ignorant generous person is more beloved to Allah than a stingy worshiper.

(Jami at-Tirmidhi)

FROM COAST TO COAST

Reports from Jama'ats Across Canada
(April – May 2023)

APRIL 2023

Explore Islam Booth in Markham

Arif Faheem Khan, Secretary Isha'at, Newmarket



A view of the event hosted by York Regional Police in Markham



The Explore Islam Booth in Markham

Breaking a Fast with Amir Sahib

Arif Faheem Khan, Secretary Isha'at, Newmarket

On April 1, 2023, Majlis Khuddamul Ahmadiyya Newmarket and Northern Ontario Region set up an *Explore Islam* booth at the International Day for the Elimination of Racial Discrimination in Markham, hosted by York Regional Police.

The booth was visited by many guests who were given Explore Islam flyers. We were able to interact with people from different cultures and backgrounds. More than 500 people attended the event.

We are grateful to the York Regional Police for hosting such events that promote diversity.

By the grace of Allah, the Newmarket Jama'at had the honour of hosting Respected Lal Khan Malik, Amir Jama'at Canada, for an iftar (breaking fast) dinner on April 7, 2023.

The session included presentations on the blessings of Ramadan and congregational prayers. There was an interactive Q&A session, which enriched the attendees' understanding of Islam Ahmadiyyat. The program concluded with Maghrib prayer and the iftar dinner. Eighty members attended the program, and it was a resounding success.



Members of the Newmarket Jama'at with Amir Sahib

High School Students Visit Baitul Islam Mosque

Mohammad Dawood Ajmal, Zaeem-e-Ala, Muqami



High school students at the Baitul Islam Mosque, Vaughan

On April 18, 2023, Majlis Ansarullah Muqami (Peace Village) hosted 75 high school students and five staff members on a tour of the Baitul Islam Mosque. An engaging question-and-answer session was also held towards the end of the tour. The teachers and students appreciated the tour and were grateful to us for sharing our knowledge with them.

Iftar Potluck Dinner in Newmarket

Arif Fabeem Khan, Secretary Isba'at, Newmarket

On April 19, 2023, Majlis Khuddamul Ahmadiyya Newmarket held a potluck iftar dinner for Khuddam and Atfal at the Newmarket Jama'at's local prayer centre. It was amazing to see how everyone participated and brought some delicious meals. It was such a pleasure to enjoy a wide variety of good food.



Glimpses of the Iftar potluck, Newmarket

Eid Reception at Queens Park, Ontario

Mirza Naseem Baig, Secretary Umur-e-Kharijia, Mississauga



Dignitaries and members of the Jama'at with Amir Sahib at Queens Park

The Ahmadiyya Muslim Jama'at Canada hosted an Eid Reception at Queens Park, Ontario Legislative Assembly, Toronto, on April 25, 2023. It was attended by Honourable Doug Ford, the Premier of Ontario, many ministers, MPPs, dignitaries and Jama'at members. Respected Lal Khan Malik, Amir Jama'at Canada, was also in attendance. Honourable Stephen Lecce, Ontario's Minister of Education, and Honourable Khaled Rasheed, Minister of Public and Business Service Delivery of Ontario, acted as hosts for the reception. The Premier and ministers thanked the Jama'at for their positive role and contribution in Canada and around the world. They especially thanked Humanity First for their support in disaster relief operations. At the end, guests were served refreshments.

Interfaith symposia organized by Lajna Ima'illah, Alberta Region, Canada

Dr Amtul Qudoos Farhat, Regional Naib Sadr, Lajna Ima'illah Alberta, Canada

Lajna Ima'illah Alberta Region organised interfaith symposia at three locations, Edmonton, Airdrie, and Lloydminster, from April 26 to 30, 2023, on "Empowerment of women through Faith."

The first symposium was held in Edmonton on April 26. Lajna Ima'illah of Edmonton East and Edmonton West organized the event at the gymnasium hall adjacent to the Baitul Hadi Mosque in Edmonton. Regional General Secretary Tajalli Sehar welcomed the guests and moderated the event. The event started with a recitation from the Holy Qur'an with its English translation, followed by a documentary based on the history of Lajna Ima'illah. The subsequent program consisted of speeches by various faith speakers and addresses by local dignitaries. The speakers included Rev. Karen Bridges from Christianity, Ms. Netta Phillet from Judaism, Ms. Savita Patel from Hinduism, and my humble self. At the end of the event, Regional President Dr. Fozia Zakaria thanked the worthy guests, speakers and attendees and appreciated all the volunteers for their tireless efforts to organize the event. The event ended with a silent prayer. The guests were taken around to see the various stalls and exhibits of the Lajna Centenary.

The second symposium was held in Airdrie, Alberta, on April 29, at the Genesis Centre. Uzma Rashid, the Regional Outreach Secretary, welcomed the guests. After a recitation from the Holy Qur'an and a documentary, "Introduction and History of Lajna Ima'illah," the speakers presented their faith perspectives on the theme. The speakers included Ms. Jolyn Miller from the Church of Jesus Christ of Latter-Day Saints, Dr. Harjot Kaur Singh from the Sikh community, Pamela Lashmore from the Métis culture, and my humble self. Several dignitaries attended the event, including Councillor Tina Petro, Councillor Heather Spearman, MLA Angela Pitt, Constable Jennifer Weedmark, and Constable Erika McGratton. In the end, Regional President Dr. Fozia Zakaria thanked the worthy guests, speakers and attendees and appreciated all the volunteers for their tireless efforts to organize the event. The event ended with a silent prayer. The guests were taken around to see the various stalls and exhibits of the Lajna Centenary.

The third symposium was held in Lloydminster, Alberta, on April 30, 2023, at the auditorium of Lakeland College. The local outreach secretary Sara Mirza welcomed the guests and moderated the event. After a recitation from the Holy Qur'an, a documentary, "Introduction and History of Lajna Ima'illah," was presented. The speakers included Mrs. Shanon Rokochoy from the Christian Faith, Chahat Sawara from the Sikh community, Maxine Desjarlais from the Aboriginal community, and my humble self. At the end of the event, the Regional President thanked the guests, and the event ended with a silent prayer. The guests were taken around to see various stalls and exhibits of the Lajna Centenary.

Altogether, 127 non-Ahmadi guests, five MLAs, five councillors, five members of the board of trustees, doctors, and engineers, and 136 Lajna members attended the symposia.



Dignitaries and members of the Jama'at with Amir Sahib at Queens Park

High School Students Visit Baitul Islam Mosque

Mohammad Dawood Ajmal, Zaeem-e-Ala, Muqami



High school students at the Baitul Islam Mosque

Majlis Ansarullah Muqami hosted 83 high school students and five staff members for a tour of Baitul Islam Mosque on April 25, 2023. Students were also given a detailed introduction to Islam and the Ahmadiyya Muslim Jama'at, and its beliefs. The teachers and students were grateful for being provided with this tour. As a gesture of their appreciation, the school gave a \$100 donation, upon which a receipt was issued with a note of thanks.



High school students at the Baitul Islam Mosque

Local Khuddam & Aftal Ijtima, Newmarket

Arif Fabeem Khan, Secretary Isha'at, Newmarket



A view of the local Khuddam & Aftal Ijtima, Newmarket

On Saturday, April 29, 2023, Majlis Khuddamul Ahmadiyya Newmarket held its annual local Ijtima for Khuddam and Aftal, along with Shura elections at the local Salat centre, which started after Fajr prayer 5:45 AM, and ended at Zuhr prayer.

The interactive competitions included *tilawat*, *nazm*, impromptu speech, written speech, Kahoot quiz, message relay, observation memory and arm wrestling. The Khuddam and Aftal present listened to the live address of Hazrat Khalifatul-Masih V^{aa} delivered to the Waqifaat-e-Nau UK.



In the end, we offered Zuhr prayers and lunch was served in which brothers socialized with one another. A cleanup of the local Salat centre was also done, as Khuddam vacuumed, tidied up, and removed garbage.

Jalsa Khilafat Day Organized by Majlis Ansarul-lah Toronto

Usman Ahmad, Nazim-e-Ala, Toronto

Jalsa Khilafat Day was held at Baitul Mahdi, Pickering, on Sunday, April 30, 2023, under the auspices of Majlis Ansarul-lah Toronto Region. A total of 64 Ansar attended the blessed event. The Jalsa was presided over by respected Muhammad Musa, National Qa'id Isha'at, Canada, while respected Usman Ahmad, Nazim-e-Ala Toronto Region, hosted the proceedings.



A view of the Khilafat Day Jalsa at Baitul Mahdi, Pickering

The Jalsa started at 7 PM with Tilawat by Ata-Ur Rauf. This was followed by the reading of a Hadith by Shahid Mirza. This was followed by an extract from the sayings of the Promised Messiah^{as}, presented by Anwar Zahid and Kolowali Mailiki. Following this, Amjad Ahmed recited an Urdu poem. This was followed by a speech by respected Ansar Raza, Murabbi Silsila, on the topic of "Developing a Bond with Khilafat and its Need." Another poem was presented by Nadeem K.

Respected Muhammad Musa, National Qa'id Isha'at, Canada, presented the keynote address. In his keynote speech, he emphasized the need for all Ahmadis to listen to the Friday Sermon of our beloved Huzoor (may Allah be his Helper!) live, highlighting the fact that Allah promises to accept the prayers of the Imam of the age, specifically when Huzoor^{aa} says, "Assalamu alaikum wa Rahmatullah" and then, in the end, recites, "O servants of Allah! May Allah be Merciful to you". If we are present during this time, we will be blessed to receive the Salaam and Mercy of Allah.



A view of the Khilafat Day Jalsa at Baitul Mahdi, Pickering

Subsequently, a few announcements were read by Waseem Ahmed, Nazim Umumi. Silent prayers were led by respected Muhammad Musa, National Qa'id Isha'at, Canada, after which the Jalsa ended with a note of prayers that we may all be able to adhere to Khilafat and be servants for the cause of spreading Islam's message. Following silent prayers, refreshments were presented to Ansar.

MAY 2023

Newmarket Community Cleanup

Arif Fabeem Khan, Secretary Isha'at, Newmarket

Majlis Khuddamul Ahmadiyya Newmarket hosted a successful community cleanup event on Sunday, May 14, 2023. By the grace of Allah, it was a success through the hard work and dedication of our volunteers, who spent two hours cleaning. A significant amount of



Community cleanup event in Newmarket

trash and debris from the Newmarket downtown and surrounding areas was collected.

The weather was perfect, and everyone worked together seamlessly. Many people gave thumbs up and waved to thank the Khuddam for their hard work in picking up the trash and making the community cleaner and more beautiful. It is wonderful to see the positive impact we can make when we come together as a community.



Volunteers at the community cleanup in Newmarket

Run for Newmarket Launch Event

Arif Fabeem Khan, Secretary Isba'at, Newmarket



Participants of the Run for Newmarket launch event

Majlis Khuddamul Ahmadiyya Newmarket successfully launched the Run for Newmarket 2023 event at the Newmarket Public Library on May 27, 2023. The event began with a recitation from the Holy Qur'an. The event aimed to promote fitness, raise awareness about our cause, and gather support from the community through charitable initiatives.

The event was attended by MP Tony Vany Bynen, Mayor Taylor, Newmarket Councillors, CHATS (Community and Home Assistance to Seniors) and York Region Food Network representatives, and Ahmadiyya Muslim Jama'at office bearers.

The Run For Newmarket 2023 will be held on October 1, 2023, Insha'Allah. CHATS and the York Region Food Network will be the participating charities this year. For more information, please visit <https://runfornewmarket.ca/>



Participants of the Run for Newmarket launch event

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ن وَالْقَلَمِ وَمَا يَسْطُرُونَ ﴿٦٨:٢﴾

By the inkstand and by the pen and by that which they write

ESSAY WRITING COMPETITION

TOPIC

"Accomplishments during the blessed two decades of Hazrat Khalifatul-Masih V^{aa} "

First Prize
\$300

Second Prize
\$200

Third Prize
\$100

Deadline: 31 August 2023

For more details, contact your Za'im Majlis

"The one who will utilize their speaking and writing abilities to serve the religion, would bring the victory [of Islam] nearer."

(Khutbat-e-Mahmud, Vol. 8, pp. 299)



Ta'lim Department
Majlis Ansarullah Canada

مقابلہ مضمون نویسی

عنوان

دسویں شرط بیعت سلسلہ عالیہ احمدیہ،
حضرت مرزا غلام احمد قادیانی، مسیح موعود و مہدی معہود

یہ کہ اس عاجز سے عقد اخوت محض اللہ باقر اطاعت در معروف باندھ کر اس پر تا وقت مرگ قائم رہے گا اور اس عقد اخوت میں ایسا اعلیٰ درجہ کا ہو گا کہ اس کی نظیر دنیوی رشتوں اور تعلقوں اور تمام خادمانہ حالتوں میں پائی نہ جاتی ہو۔

تیسرا انعام \$100

دوسرا انعام \$200

پہلا انعام \$300

مضمون جمع کروانے کی آخری تاریخ ۳۱ اگست ۲۰۲۳

Interfaith and Multicultural Flavours of Iftar

Nabeel Ahmad Rana, Event Coordinator

It happens once in 33 years, when the blessed month of Ramadan for Muslims, Easter weekend for Christians, Passover for Jews, and Vaisakhi and Baisakhi for Hindus and Sikhs all converge on the same days of the year. The Ahmadiyya Muslim Jama'at Cambridge/Brantford's department of Umur-e-Kharijia took notice of this interesting union and organized an *Interfaith and Multicultural Flavours of Iftar* event on April 8, 2023, at the Toyota Auditorium in Cambridge, Ontario.

It was a beautiful and enriching experience where Muslims, Christians, Jews, Hindus and Sikhs got together to break the fast on a Saturday during Ramadan, on Easter weekend and Jewish Passover. Scholars of these five faiths introduced the concept and philosophy of fasting in their respective religions. Some 150 were in attendance, which included local and regional leaders, city councillors, faith and community leaders and many other notables of the Waterloo region.

We are all aware of the tensions in different parts of the world, like the Gaza Strip in the Middle East, between Muslims, Christians, and Jews. Recently in India, when a Hindu festival coincided with Ramadan, it sparked violence, hatred, and injuries. But contrary to all that is happening in other parts of the world, the Waterloo Region of Canada painted a completely different picture. It was an amazing display of unity, interfaith and intercultural harmony and respect for each other's values and beliefs. Different faiths came together in one room and shared their stories and the traditions of their faiths and broke bread together with a sumptuous and delicious meal sponsored by the Ahmadiyya Muslim Jama'at Cambridge.

In addition to the interfaith component, the event also featured a multicultural panel consisting of members from the Americas, Europe, Africa, the Middle East, and Indonesia, who shared their cultures of fasting. The motto of the Ahmadiyya Muslim Jama'at, "Love for All, Hatred for None," was apparent through the stunning and absolute love that filled the room during this amazing event.

The program began with the recitation from the Holy Qur'an by Anas Mahmood (Jamia student). Event director Dr. Ahmad Imran gave his welcoming remarks to a diverse audience of approximately 150 people. He referred to verse 2:184 of the Holy Qur'an, which reads: "O ye who believe! Fasting is prescribed for you, as it was prescribed for those before you, so that you may become righteous." This set the stage for the interfaith panel from several religious representatives to share their traditions of fasting, thus providing testimony to the Holy Qur'an that fasting was indeed prescribed to those before Islam as well.

Thereafter, the event coordinator Nabeel Rana invited scholars from Hinduism, Judaism, Christianity, Sikhism, and Islam to take their seats on the interfaith panel at the beautifully decorated stage.



THE INTERFAITH PANEL

Hindu Philosophy of Fasting

Jivasu MD, who is an Indian physician and founder of the Soma teachings, presented the Hindu philosophy of fasting. Jivasu has been teaching acupuncture, mind-body medicine, meditation, and various Yogas worldwide and is the author of numerous books. In his presentation, he expounded on fasting in Hinduism and said that Hinduism is liberation from suffering and living in peace, bliss, and love. He explained that according to Ayurveda, the ancient Hindu healing system, fasting can help one attain liberation. Excess and wrongful eating and drinking cause the accumulation of *ama* or toxins in the body, clogging energy channels. Fasting clears these toxins and fills our body and mind with vitality and well-being, he elaborated. He concluded that may our prayers, readings, and meditations become deep and powerful and help us reach our spiritual goals.

Jewish Philosophy of Fasting

Bob Chodos, an active member and lay leader at Temple Shalom, Waterloo Region's Reform Jewish congregation, presented the Jewish philosophy of fasting. He has been a member of Interfaith Grand River for 17 years and has given many presentations on Jewish topics and represented Judaism at the World Religions Conference in Waterloo.

He explained that fasting is an ancient Jewish practice mentioned numerous times in the Bible. Talking about the current practice in Judaism, he said that the best-known and most widely observed fast is Yom Kippur or the Day of Atonement, a day of reflection and self-examination. Four other fast days express our sorrow at the destruction of the Temple in Jerusalem by the Babylonians in 586 BCE, along with



He started by bringing greetings and acknowledgement to the audience who are fasting and using the self-discipline and self-restraint during the holy month of Ramadan, to rein the external flow of their mind and find inner peace and sweetness in the remembrance of Allah and serving the Creator.

He explained that the message of Guru Granth Sahib Ji is that the fastest and easiest way to please the Omnipresent Creator is to focus our mind on continuous remembrance of the Almighty through recitation, meditation, and singing His praise.

Various verses of their scripture guide Sikhs to abstain from bodily austerities, including fasting, as a religious practice because, in comparison to the value of the remembrance of the Almighty, these actions alone are not worth anything on the path that our inner being must travel after leaving this body. Instead, Sikh sacred writings point to taking care of this priceless human body by eating healthy, eating less, sleeping less, and reflecting on and staying engaged in the remembrance of the One Creator.

The Islamic Concept of Fasting

Murabbi Fatir Mahmood Ahmad, the Ahmadiyya Muslim missionary of the Waterloo Region, presented the Islamic concept of fasting. Murabbi Fatir Ahmad is a graduate of Jamia Ahmadiyya Canada (Ahmadiyya Institute of Islamic Studies), who grew up in Vancouver, BC.



An aerial view of the Iftar event

He elegantly elaborated that fasting is practiced by many different religions and faiths around the world, although in different forms, with different guidelines and regulations. The Holy Qur'an indicates that fasting is an ancient practice. Many prophets and saints practiced fasting as a means of sharpening their spiritual faculties. He explained that it is important to note that fasting is not just about the intake of food—or lack thereof. Abstention from food and water is simply an exercise to promote spiritual and personal growth. Expounding on the philosophy of fasting, he said that to give up one's physical sustenance to enhance spiritual nourishment is Allah's desire for His Creation. In the Holy Qur'an, Allah the Almighty said 1400 years ago that fasting is good for you only if you knew. Murabbi Fatir Ahmad also touched on some recent medical science that shows the enormous physical benefits of fasting. Not only is fasting excellent for spiritual discipline, but also for our physical, mental, emotional, and psychological health. He concluded that when one empties the soul, a meekness takes over one's ego, and gratitude illuminates the soul.

other catastrophes that have befallen the Jewish people. A sixth fast day, the Fast of Esther, recalls the fast that Queen Esther undertook in ancient Persia before risking her life to save her people. He also related in his presentation that in 2014, one of our fast days coincided with Ramadan, at a time when tensions between Israel and Gaza were escalating into war. In both the Middle East and North America, some Jews and Muslims observed their respective fasts as a hunger strike against violence. They gathered in the evening in a joint breaking of the fast—a demonstration of how fasting can bring people together.

Christian Philosophy of Fasting

Mushure Raynor from the Church of Jesus Christ of Latter-Day Saints presented the Christian perspective on fasting. A child born of Jamaican-Canadian parentage, he was raised in both the Evangelical and the Seventh-Day Adventist Churches and is now a member of The Church of Jesus Christ of Latter-Day Saints.

Mushure elucidated that fasting in Christianity is a prayerful form of sacrifice. He explained that denying the needs of the flesh in favour of the needs of the spirit for a period of time demonstrates commitment to God, and to live a higher law than is practiced by creatures with no knowledge of their maker. The “demonstration” is not meant for the consumption of others but is a private act of discipline between the practitioner and God. Vanity has no part in the act, he said. The reasons for a fast are myriad. We fast for blessings for those in need. We may fast to mourn. We may fast just to increase our faith or to get closer to our Heavenly God, he explained. Fasting is always accompanied by either periodic prayer or an attitude of prayer in the heart.

Mushure also explained that a donation to a community organization or the Church in the value of the meals not eaten might be offered to help those in need. We fast to offer Him our gratitude for His mercy and kindness. We fast to become more like Him.

Sikh Philosophy of Fasting

Gursev Singh, a Sikh scholar from Waterloo, presented the Sikh concepts of fasting. Gursev is a scholar and reciter of the Holy Sikh scripture Guru Granth Sahib Ji. He shares his recital and experiences at Sikh retreats, conferences, and congregations across North America. He is an avid promoter of interfaith harmony.

MULTICULTURAL PANEL

Dr. Ahmad Imran introduced the multicultural panel thereafter. A member representative from North America, Arabia, Africa, Europe, and Indonesia-Malaysia constituted the multicultural panel who spoke on their traditions of fasting and breaking the fast in different regions of the world. The multicultural panel members were all dressed in their respective cultural dresses.

Musleh Shanboor – Representing the Middle East and Arabia

Musleh Shanboor was born and raised in Palestine. He completed his degree in theology from Jamia Ahmadiyya Canada and is in charge of the Arabic Desk of the Ahmadiyya Muslim Jama'at in Canada.

Speaking on the traditions of Ramadan in the Arab world, he said that the rituals of the month of Ramadan in the Middle East differ slightly from other Arab countries. He spoke about the Arabs in the Middle East, where he said that since food quantity decreases, it helps us remember the poor. He related that in Haifa, Palestine, they pack boxes of food and distribute it to the poor and needy in the country.

He mentioned that Arabs generally eat lots of vegetables along with their food, and from one vegetable item, they make more than ten different dishes; for instance, eggplant is cooked with multiple dishes. One of the main famous Arab dishes often eaten everywhere in the Middle East is *Yabraq*, a grape leaf rolled and stuffed with rice and ground beef. He also related that during the last ten days of Ramadan, during *aitekaf* (period of devotion), worshippers bring their food and share it in the mosque on one table.

Ibrahim Fazil Quansah – Representing Africa

Ibrahim originally hails from Ghana, Africa. His grandfather accepted Islam. He moved to the USA in 2017 and is studying at Jamia Ahmadiyya Canada to become a missionary.

Ibrahim expressed his honour to be given the opportunity to present how Ramadan is celebrated in his culture as part of the 54 countries in Africa. He said that the Ghanaian culture is a part of the overall culture in Africa, but there are some differences.



In Ramadan, people bring food to the mosque to feed people to help them begin and open their fast. Meals from different cultural backgrounds and ethnicities are shared among the people at the mosque during Ramadan, and they are all equally refreshing. He also said that there is harmony among people of all kinds, even among our Christian brothers and sisters who would sometimes join us for our *iftar* dinner. The rest of the night is spent by most people sitting outside the mosque looking at the bright sky full of stars and the brightness of the moon and remembrance of Allah.

Amar Cerimovic – Representing Europe and Bosnia

Amar was born and raised in New York in a Bosnian community. His parents, refugees of the Bosnian war to the USA, accepted Islam. Amar is currently studying at Jamia Ahmadiyya Canada to become the first missionary of the Ahmadiyya Muslim Jama'at from Bosnia.

Amar felt honoured and proud to share his culture and traditions during Ramadan in Bosnia and Herzegovina. He explained that Bosnian culture is a European reflection of Turkish culture, and we share many things due to being under the Ottoman Empire for hundreds of years. However, there are some unique things we do in Bosnia during Ramadan, like giving charity, excelling in doing good deeds, studying the Holy Qur'an, and holding *mukabelas*—lighting a firework from a canon during the breaking of the fast—and selling a special kind of soft bread called *somun*. Moreover, he said that all offer the *tarawih* prayers in congregation, even politicians and public figures, without any kind of security. He showed different kinds of foods and desserts during his presentation. He explained that in Bosnia and Herzegovina, there is a sense of love and unity in the country during this blessed month. His presentation showed that despite Europe being the majority made up of Christian countries, there is a distinct and special flavour of Islam that resides in the Balkans.

Awais Ahmad – Representing Indonesia & Malaysia

Awais was born in Serang, Indonesia. Fluent in Bahasa Indonesian language, his grandparents accepted Islam in the 1940s. Awais is studying at Jamia Ahmadiyya Canada, and his family is still in Indonesia.



America located in Vaughan, Aizaz is a missionary of the Ahmadiyya Muslim Jama'at. He has served the Jama'at in Benin (West Africa), the Cayman Islands and at MTA International, the community's 24/7 Islamic TV channel that serves an international audience.

Imam Aizaz Khan presented the keynote speech at the conclusion of the event on the philosophy of fasting. He said that the interfaith and multicultural panellists shared some very thoughtful perspectives about fasting in their respective religions and home countries.

He said that hearing them share salient points from their teachings and experiences reminds me of the saying of the Holy Prophet Muhammad^{sa}, "A word of wisdom is the lost property of a believer, so wherever he finds it, he is more deserving of it."

He further elaborated quite elegantly that the practice of fasting itself provides so much more than scientifically proven health benefits, which are without a doubt among the blessings rewarded to the one who fasts. In Islam and other world religions, he said that fasting is a means of atoning for sins, prioritizing God in one's life, strengthening prayer, mental conditioning, seeking God's guidance and expressing grief, seeking deliverance or protection, practicing self-discipline and a powerful method of developing gratitude and attending to the needs of others. In essence, fasting is the exclamation point at the end of our pleas and imploration to God Almighty.

Greetings and Comments from Dignitaries and Leaders

Numerous local, provincial, and national leaders, faith group and community leaders and members of academia of different faiths and cultures attended the event. The most notable dignitaries were as follows:

Awais got to share the Indonesian culture of Ramadan at the event. He presented several slides during his presentation. Each of the slides had a picture with stories to share. He explained how Indonesia celebrates their Ramadan and what kind of food they enjoy. In Indonesia, Ramadan is celebrated with many traditions. One of them is *Buka Bersama* or breaking the fast together. *Buka Bersama* can be done with family, co-workers, or former schoolmates. There are plenty of food and drinks that are only served during the month of Ramadan and consumed to break the fast. He concluded that Indonesia celebrates Ramadan just like other Muslims celebrate it in other countries, but these celebrations are adapted to the local traditions and culture of Indonesia.

Adam Abid-Alexander – Representing North America

Adam has been serving as a local missionary for the Ahmadiyya Muslim Jama'at in Vaughan. He accepted Islam 15 years ago. He advocates interfaith dialogue and continues to serve the wider community of Toronto through Humanity First, a non-profit organization.

Adam said during his presentation that Canadians owe much recognition to our indigenous neighbours. It was their established foods and cooking methods that allowed the early settlers to familiarize themselves with what the land produces and how to live in accordance with the provisions of the land. While learning about the diet of the early Canadians, we see that many dishes are inspired by other cultural dishes, from the delicious Bannock bread that can be eaten at any time to the Jiggs dinner inspired by the New York meat firm. He said that this evening's program introduced that any food from anywhere can be an *iftar* meal. The traditions of the Middle East are not limitations, rather, they're to maintain our history. Every nation brings its flavours to the table for *iftar*. He said we are grateful to be dining this evening with guests and friends from several different cultures and nationalities. In the end, he presented a short story on his first experience practicing fasting while reading the Holy Qur'an as a non-Muslim during the month of Ramadan. This experience led to his acceptance of Islam and the beautiful teachings found in the Holy Qur'an.

Imam Aizaz Khan – Keynote Speaker

Imam of Baitul Islam Mosque, one of the largest mosques in North



- Brian May, MP for Cambridge representing the Government of Canada
- Jess Dixon, MPP Kitchener South-Hespeler, representing the Government of Ontario
- Regional Chair Karen Redman, representing the Waterloo Region
- Debbie Chapman, Acting Mayor for the City of Kitchener
- Officer John Goodman, Staff Superintendent, Waterloo Region Police Service
- Bob Sikora, President of Local Conservative Party
- Micheal Clifton representing the Church of Latter-day Saints, Kitchener Stake
- Doug Thomas, President of Secular Connexion Séculière
- Naeem Awaan, a local Community Leader from Cambridge



Children presenting the Qaseedah at the Iftar event

Flavours of Iftar Dinner tonight in Cambridge.... What happens when you bring Judaism, Hinduism, Sikhism, Christianity and Islam together ... You get an evening full of love and blessings. The world needs more of this. Grateful for the opportunity to break fast with everyone tonight.”

The Hindu scholar Jivasu commented,

“It was a great effort on your behalf to bring people from such diverse backgrounds together. It was an integrative and beautiful experience for me.”

Qaseedah Presentation

To break the monotony of talks, a few Ahmadi Muslim children presented a beautiful 5-minute recitation of some couplets from the *Qaseeda* (Arabic ode) authored by the Promised Messiah^{as} in praise of the Holy Prophet Muhammad^{sa}. The translation of this ode was shown on screen.

Adhan, Iftar, Prayer & Dinner

Adhan was called at sundown, while everyone broke their fasts, and Muslims joined in the congregational Maghrib Salat. Afterwards, everyone was served a delicious and sumptuous multicultural meal.

Guests enjoyed the evening and socialized with the hosts and among each other. Volunteers worked hard to make the event a success; this includes the hospitality department, youth, ladies’ and elders’ association of the Ahmadiyya Muslim Jama’at.

A local paper, *The Waterloo Record*, published several letters from participants of this event—one from the local president, Nomaan Mubashir, who expressed his thoughts about such events as a means of offering peace and security.

Na’ib Amir Jama’at Canada, Farhan Khokhar, and Regional Amir Asif Sheikh graced the event with their presence.



A few selected leaders were given the opportunity to bring greetings for a few minutes to the audience. They expressed their gratitude the organizers of the wonderful event.

Moreover, several other school board trustees, leaders and councillors from local municipalities attended the event and have expressed their experiences on social media, some of which are shared below.

Michael Clifton from the Church of Latter-day Saints commented:

“Consistent with the principles of fasting, the meal was not indulgent or anxiously consumed, but was delicious and a complement to the wonderful hospitality of our Ahmadiyya Muslim hosts.”

Colleen James, who is a Regional Councillor in the Region of Waterloo, commented:

“I spent a beautiful evening at the Interfaith and Multicultural





JAMIA AHMADIYYA CANADA

Extracurricular Activity Report

APRIL - JUNE 2023

Hisham Malik, student of Jamia Ahmadiyya Canada (Thaniyah)

APRIL

Maulana Mian Qamar Ahmad Visits Jamia

On April 15, 2023, Jamia Ahmadiyya Canada held a guest lecture with Maulana Mian Qamar Ahmad, Missionary In-Charge Benin. The proceedings began with the recitation of the Holy Qur'an by Hamza Abaidullah, after which Maulana Asif Khan, Professor Jamia Canada, introduced the distinguished guest. Maulana Mian Qamar Ahmad graduated from Jamia Ahmadiyya Rabwah in 1996 and, until 2003, served in various Jama'ats in Pakistan, after which he was posted to Benin. From 2020-2022 he was appointed as Amir and Missionary In-Charge Benin by Hazrat Khalifatul-Masih V^{ra}, and is currently serving as Na'ib Amir and Missionary In-Charge Benin.

Maulana Mian Qamar Ahmad presented various facts about Benin and its people. Benin is a small, poor country in West Africa with an incredibly harsh climate, with winters of 25 °C and summer highs of 50 °C. At times, there are prolonged periods of drought where the country will see no rain. Despite such a harsh environment, the Beninese people are very peaceful. There are no firearms among the general population, and even police officers only have batons. They have a high sense of cleanliness and will brush their teeth first thing in the morning, sweep their property daily, and religiously take showers every morning and every night. About 99.9% of the population avoids cigarettes. People are very loyal and have a high sense of justice and brotherhood. When meeting with family and at Jama'at events, everyone loves to speak. A little under a third of the population is Muslim, and all wealthy individuals have the "Al-Hajj" title, since everyone has a strong desire to perform the Hajj whenever they get the chance.

By the grace of Allah the Almighty, the Jama'at is very well established in Benin. Nearly everywhere, the Jama'at is well-respected by Ahmadis and non-Ahmadis alike. In Benin, there are 100 mosques, three Ahmadiyya schools, and an orphan care center tending to 50 children. Ahmadis in Benin are very sincere, and their love for the Jama'at and Khilafat is astonishing. Many parents dedicate their children to the cause of Islam and send them to study in Jamia Ahmadiyya Ghana, to become missionaries. Despite poor financial circumstances, they are at the forefront of donating whatever money they have for the Jama'at and its progress.

Words of Wisdom Exhibition

Introduction

By the grace of Allah, Jamia Ahmadiyya Canada set up a special exhibition from April 28 to May 7, 2023, called "Words of Wisdom: Exploring Islamic Literature." Respected Lal Malik, Amir Jama'at Canada, inaugurated the exhibition on the morning of Friday, April 28, 2023, after which it was opened for Jama'at members to visit.

Preparation

In preparation for the exhibition, the students were divided into different departments and sections, the details of which are as follows:



Visitors received tours of the exhibition, given by Jamia students



Students gave TED Talk-style presentations throughout the exhibition

Department/Section	Teacher In-Charge	Student In-Charge (Khamisah class)
Exhibition in-charge	Sohail Ahmed Saqib	Syed Hashir Hoodh Ahmad
Setup & windup	Tariq Ahmad Muhsin	Mubeen Doger
Designing & graphics	Farhan Ahmad Naseer	Zeeshan Akif
Scheduling	Abdul Noor Abid	Tahir Mian
Promotion & social media	Rezwan Mohammad	Tahir Mian
Editing	Furhan Hamza Qureshi	Adnan Ahmed
TED Talk-style monologue	Dr. Bashir Ahmad Khan	Mohammad Mufleh (Rabi'ah)
Content collection	Hafiz Hibbatur Rahman	Haris Ahmad
The Holy Qur'an & Tafsir	Muhammad Musa	Mahir Ahmad
Hadith & Commentaries	Ghulam Misbah Baloch	Atta ul Hai
Biographies of the Holy Prophet ^{sa} and the Promised Messiah ^{as} & history of Islam and Ahmadiyyat	Asif Ahmad Khan	Ghayoor Ahmad
Books of the Promised Messiah ^{as} , the Khulafa & Companions	Abdul Noor Abid	Arham Qureshi
World religions, lexicons & misc.	Tariq Ahmad Muhsin	Arsalan Arif

Both the students and faculty put in hundreds of hours of work for the exhibition. The classrooms of Jamia were transformed into mini exhibit halls, each one presenting a different genre of Islamic literature. Details of selected, important books were displayed on banners. Jamia students were on duty in each room and led visitors on tours, explaining the significance and background of fundamental books on each subject.

Displays

The first room featured books about the Holy Qur'an and Ahadith, including various commentaries, compilations and translations, both from Ahmadi and non-Ahmadi sources. The second room focused on literature about the history of Islam and the life and character of the Holy Prophet Muhammad^{sa}. The next room showcased work about the history of Ahmadiyyat, the life and character of the Promised Messiah^{as}, as well as biographies of the Khulafa and various companions of the Promised Messiah^{as}. The hallways of Jamia were adorned with banners from the previous exhibition, which showcased the history of the Rightly Guided Khulafa^{ra}.

The next rooms contained the writings of the Promised Messiah^{as} and his Khulafa, including *Ruhani Khazain*, *Malfuzat*, and the Friday Sermons of the Khulafa, which have been collected in book form. The final room in the exhibition displayed books of various religions, including Judaism, Christianity, Buddhism, Taoism, and Hinduism. Here, essential Arabic dictionaries were also shown, which are critical to understanding early Islamic literature. The newspapers of the Jama'at

and special books about the awaited Latter-Day Messiah were on display here as well.

In addition to these displays, another highlight of the exhibition was the comprehensive TED Talk-style presentations given by a few of the students on various topics, such as "Compilation of the Holy Qur'an," "Introduction to Hadith," and "History of Jamia Ahmadiyya." Visitors also enjoyed a virtual reality experience in which they walked through Makkah and Madinah, visiting Islam's two holiest sites. For children, there was a short quiz about the books showcased in the exhibition to encourage learning throughout the exhibition.



Amir Sahib inaugurating the exhibition on April 28, 2023



Amir Sahib (far left) leading a silent prayer at the exhibition's inauguration

Turnout and Visitor Comments

Over 1,600 visitors benefited from this exhibition.

Visitors to this year's exhibition recorded their comments at the conclusion of their tour and were able to purchase souvenir books from Jamia's previous exhibitions. Some comments from the guest book are given below.

Aizaz Ahmad Khan, missionary Peace Village:

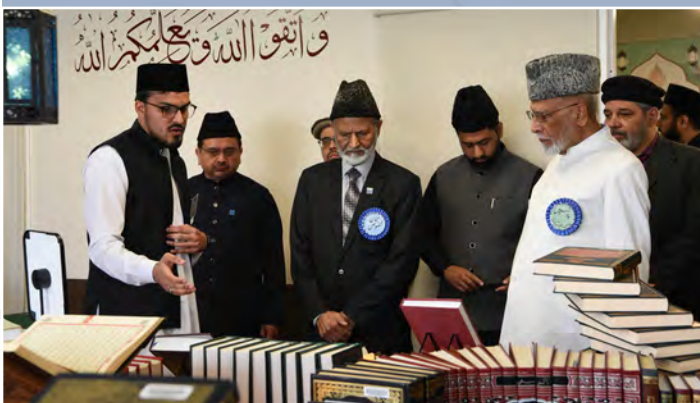
"Wonderful exhibition, Masha'Allah! I can't imagine the time and effort that went into preparing it. Allah bless you all abundantly. The setup is fantastic and knowledge of the students and presenters is inspiring!"

Naheed Zuberi Khokhar, Brampton:

"Allah Ta'ala bless all our Jamia students with even more increased knowledge. The love and enthusiasm that they shared with us, was felt in their words and their actions. Our grandson is Waqf-e-Nau and born March 23, 2022. May he also bring the love of Allah into the hearts of many. Jazakallah."

Fatihah Raheem, Peace Village:

"Jazakallah for the excellent exhibition. It's always a good way to learn and connect to information about the Jamaat in various ways. The breakdown of disciplines/subjects especially helped with understanding concepts. The presentations within the auditorium done by various Murabbis were especially informative and inspiring. Jazakallah."



Students led Amir Sahib on a guided tour of the exhibition

Cyndie Trusca, Scientology National Office:

"Thank you for inviting us, Great exposition, very well organized and I learned a lot. I will provide a Scientology Book for the Interfaith Books Display. All students were very nice, knowledgeable, and you could see how [they were] invested and truly devoted to the teachings. Thanks a lot!"

May Allah bless the volunteers and organizers and make this exhibition a lasting source of knowledge for all. Ameen.

MAY

Lecture about Majlis-e-Shura

A special lecture was arranged in Jamia Ahmadiyya Canada on May 2, 2023, to educate the students about Majlis-e-Shura. The program began with the recitation of Holy Qur'an and a quote of Hazrat Musleh Mau'ud^{ra} about Shura.

Respected Sabih Nasir Sahib, National General Secretary Jama'at Canada, gave the students a brief background as to the origins of Majlis-e-Shura and its formal establishment in the Jama'at, as well as its purpose and objectives. He then highlighted some important rules and regulations which govern the Majlis-e-Shura, including the number of delegates, how they are chosen, when the Majlis-e-Shura is called, and who can call it.

He further explained the role of sub-committees in Shura, how they are formed, and their scope. Alongside these explanations, practical examples



National General Secretary Canada addressing Jamia students

of where certain rules apply were provided to illustrate the rules in action better. In the end, the students had the opportunity to ask questions regarding Majlis-e-Shura.

Majlis-e-Shura is a beautiful system which is operating under the guidance of Hazrat Khalifatul-Masih^{aa} and according to the commandment of God Almighty. The rules and regulations all have purpose and wisdom, and it is the great blessing of God that He continues to allow the Jama'at to prosper and adapt to the needs of the time through Majlis-e-Shura. May Allah enable us to understand this intricate and balanced system. Amen!

Maulana Ibrahim bin Yacooab Sahib Visits Jamia

On May 11, 2023, Maulana Ibrahim bin Yacooab Sahib, Amir and Missionary In-Charge Trinidad and Tobago, visited Jamia Ahmadiyya Canada. Following a recitation from the Holy Qur'an and a brief introduction, Maulana Sahib spoke to the students.

Maulana Sahib narrated that in the beginning, he wanted to become a diplomat, but his parents wanted him to go to Jamia Ahmadiyya and in this way, he ended up graduating and becoming a missionary. Although at the time he did not have this plan, now he feels especially grateful for his parents' guidance, and for this reason, specifically, he prays for his parents every night. Being a missionary and representative of the Jama'at is one of the most fulfilling and rewarding paths anyone can take.



Maulana Ibrahim bin Yacooob and some Jamia faculty members

Being a missionary, as Maulana Sahib explained, is a heavy responsibility and one for which the students of Jamia Ahmadiyya should especially prepare. They should continuously strive to attain righteousness and consistently pray that their speech, mannerisms, and presence should move people's hearts. They should always offer tahajjud prayer. Jamia students should regularly write to the Khalifa of the time and maintain a relationship with him—even if one apparently receives no response, they should know that Huzoor^{ra} is reading their letters.

Maulana Sahib stated that when he was in Jamia, he was very fearful of public speaking, to the extent that he would try to hide from speaking on the podium, so the first time he spoke, he fainted after his speech. However, the Principal of Jamia Ahmadiyya Rabwah, the late Mir Daud Ahmad Sahib, motivated him, and soon he became the best English speaker in Jamia.

Maulana Sahib advised the students that they should lead by example in doing good deeds.

Jalsa Khilafat Day

Jamia Ahmadiyya Canada commemorated Khilafat Day on May 27, 2023. The program began at 10 AM with the recitation of the Holy Qur'an by Anas Mahmood (Thalithah), a Hadith by Mudassar Irfan (Thalithah), and a poem of Hazrat Khalifatul-Masih II^{ra} by Hassan Minhas (Sadisah).



Anas Mahmood (Thalithah) reciting the Holy Qur'an

The first speech was delivered by Syed Hashir Hoodh Ahmad (Khamisah) in Urdu on the "Need and Importance of Khilafat in the Present Day." He explained what a Khalifa is, namely a successor of a prophet who possesses the prophet's qualities, and he demonstrated from the Holy Qur'an and Hadith that whosoever disregards Khilafat is disobedient. The Khalifa is needed to dispel the darkness of the Dajjal (Antichrist) and revive Islam. Muslims are crying for a Khalifa and attempting to create their own Khalifa because they acknowledge the need for a Khalifa. Yet only the Ahmadiyya Khilafat is supporting Islam by spreading the true teachings of the Holy Qur'an and the Holy Prophet Muhammad^{sa}. Unity, faith, and peace cannot progress without Khilafat.

Atta ul Hai (Khamisah) presented a quote from the writings of the Promised Messiah^{as} preceding the next speech by Haris Ahmad (Khamisah) about "Unity & Khilafat" in English. Haris elucidated the close relationship that the Khalifa and his Jama'at share, which strengthens the community and connects them together. Khilafat is the rope of Allah which unifies all people. Whereas the chaos of the world is dividing and dangerous, Khilafat offers a shade where people gather and enjoy peace. In short, Allah Almighty has provided the world with Khilafat to link all the peoples of the world together under a single banner.

At the end of the Jalsa, Maulana Mukhtar Cheema, Vice Principal, gave his remarks. He briefly spoke about the similarities between the end times and early times in Islam, and the long-awaited Messiah, whom we have accepted. Thus, we should pledge to God to fulfill our goals. The Jalsa concluded with a silent prayer.



Maulana Mukhtar Cheema (Vice Principal) leading silent prayers at Jalsa Khilafat Day

JUNE

14th Annual Sports Rally

By the grace of Allah the Almighty, Jamia Ahmadiyya Canada held its 14th annual Sports Rally from June 6-8, 2023. Jamia's four student groups, Amanat, Dianat, Rifaqat, and Shuja'at competed with one another in many different individual and team sports. Students took part in races, badminton, table tennis, and long jump, as well as team sports, such as soccer, basketball, cricket, volleyball, dodgeball, handball, and tug of war. The most notable event of the Sports Rally each year is the highly awaited obstacle course, where students have to make it through many difficult obstacles whilst being pelted with eggs and flour. Some of the most difficult obstacles included a rope climb, a wall climb, a muddy army crawl, and a tire run. This year, the event was held in the presence of Respected Lal Khan Malik, Amir Jama'at Canada, and

several other respected guests. This obstacle course is meant to depict the resilience and determination a missionary must exhibit when being faced with trials and difficulties in the field.

This year, the Shuja'at group, led by Professor Hafiz Hibbatur Rahman, won the Sports Rally Cup, with a total of 41 points. Their MVP was Nouman Ahmad of Thalithah class, who won the most points for his team across individual and team sports. Two special awards were also given this year: one to Tyab Yacoob of Thalithah class, for his exciting colour commentary throughout the Sports Rally, and the other to Mirza Ghulam Haseeb of Thaniyah class, for his persistence against all odds and not giving up in the obstacle course—despite failing repeatedly for over half an hour on the wall climb.

Shahid Farewell Ceremony

On Monday, June 12, Jamia Ahmadiyya held a farewell ceremony for the graduating Shahid class in Jamia's assembly hall. Following the recitation of the Holy Qur'an, presented by Syed Hashir Hoodh Ahmad (Khamisah), and an Urdu poem presented by Atta-ul-Hai (Khamisah), a short speech was given by Tahir Mian (Khamisah), on the brotherhood and pleasantries he received from each member of the graduating class. Thereafter, Hassan Minhas, a member of the graduating class, gave a pictorial presentation capturing several noteworthy experiences the class was able to enjoy over the past 7 years. Afterwards, Sohaib Ahmad, another member of the graduating class, spoke about his personal and class's experience in Jamia.

After this, Maulana Mukhtar Ahmad Cheema, Vice Principal, iterated that henceforth the members of the Shahid class were no longer just students, but now official representatives of the Jama'at and Hazrat Khalifatul-Masih^{aa}. Now, every member of the Jama'at would look at their every move and view them as a role model, so now they would have to ensure—more than ever before—that they are fulfilling all their responsibilities.

The Principal of Jamia Ahmadiyya Canada, Maulana Daud Ahmed Hanif, directed the Shahid class's attention toward the importance of prayers and hard work. He explained that the only way that they are to find success in the field is by praying sincerely to Allah and maintaining a connection with Him. Furthermore, they must never become lazy and should always work hard so that they can fulfill their pledge of Waqf (life devotion).

In the end, Principal Sahib led the students and staff in a silent prayer, after which everyone proceeded to the mess hall to enjoy a special dinner prepared by the Jamia mess team.

Afsar Jalsa Salana Canada visits Jamia Ahmadiyya Canada

On Wednesday, June 14, Jamia Ahmadiyya Canada received Respected Rizwan Mian, Afsar Jalsa Salana Canada, along with Na'ib Afsar Jalsa Salana, Respected Mubashir Khalid and Nazim Langar Khana, Respected Saud Ahmad. After the recitation of the Holy Qur'an, the Afsar Jalsa Salana was given an opportunity to address the student body.

Every year, students of Jamia Ahmadiyya Canada are assigned duties in Jalsa Salana Canada as per the guidance of Hazrat Khalifatul-Masih V^{aa}.

For this reason, the Afsar Jalsa Salana came to Jamia to personally speak with the students and instruct them regarding their duties. He spoke about the history of Jalsa Salana and its great importance in the Jama'at, and the responsibilities of the workers and organizers to ensure it is a success. Anyone who comes to Jalsa is a guest of the Promised Messiah^{as}, therefore, their hospitality is of the highest priority.

The Afsar Jalsa Salana divided Jamia students into multiple teams for various duties such as Langer Khana, accommodation, transportation, cleanliness, and MTA, and appointed a team lead for each group. He instructed that the team leads should take care of every aspect of their team—duty attendance, division of labour, ensuring everyone receives food, etc. To this effect, he said that team leads were the “fathers” of their groups.

In the end, he advised all the students to write a letter to Hazrat Khalifatul-Masih V^{aa} requesting prayers for the success of the Jalsa and their duties. The session was thereafter concluded with silent prayer.

The Annual Awards Ceremony

On Thursday, June 15, 2023, Jamia Ahmadiyya Canada held its Annual Awards Ceremony in Aiwan-e-Tahir, Peace Village. All members of Jamia Ahmadiyya and the Hifz-ul-Qur'an School Canada, as well as male family members and outside guests, were invited to take part in this event, and the proceedings were also live-streamed via YouTube.

The formal program was presided by Respected Lal Khan Malik, Amir Jama'at Canada, and began at 6 pm, with the recitation of the Holy Qur'an by Anas Mahmood (Thalithah). Humza Abaidullah (Rabi'ah) presented an Urdu poem and Muran Khattab (Mumahhidah) presented an Arabic Qaseedah. A brief report of the Hifz School was then presented by Hafiz Mujeeb Ahmad, teacher Hifz-ul-Qur'an School Canada, followed by a distribution of awards to Hifz School students. Thereafter, a report of the educational competitions of Jamia Ahmadiyya Canada was presented by Muhammad Mufleh (Rabi'ah), followed by the distribution of awards for each competition, as well as academic excellence awards for students who achieved the top three positions in each class.



Maulana Daud Hanif (Principal) addressing the ceremony

Jamia's Dianat group, led by Professor Abdul Noor Abid, won this year's educational competitions, with Ehtesham Ahmad of Thalithah class receiving the Best Student Award for earning the most points for his team.

A report of this year's Sports Rally was presented by Rastagar Chohan (Rabi'ah), followed by a distribution of awards.

After the distribution of all these awards by Respected Amir Sahib, Maulana Daud Ahmed Hanif, Principal of Jamia Ahmadiyya Canada, gave a vote of thanks, which was followed by the concluding remarks of Amir Sahib Canada.

After a silent prayer, a special dinner was served to all the participants and guests.



Amir Sahib addressing the attendees of the Awards Ceremony



Amir Sahib leading silent prayer at the Awards Ceremony

Maulana Maqsood Ahmad Mansoor Visits Jamia

On Saturday, June 17, 2023, Maulana Maqsood Ahmad Mansoor, Missionary In-Charge Guyana visited Jamia Ahmadiyya Canada. After a recitation of the Holy Qur'an by Mudassar Irfan (Thalithah) and an introduction to the guest speaker by Prof. Hafiz Hibbatur Rahman, Murabbi Sahib was given an opportunity to speak to the students.

Murabbi Sahib, who graduated from Jamia Ahmadiyya Canada in 2011, was first posted in Linden, Guyana, as a local missionary. He explained that at the start, he only had a bicycle and would have to regularly bike on the side of a highway to travel between the mosque and the mission house, often with his wife behind him.

The people of Guyana are very tolerant of each other, and all holidays of the country's main religions, Christianity, Islam, and Hinduism, are celebrated together as government holidays. Furthermore, Guyana is a very diverse country, with local native citizens as well as many of Chinese and Indian descent.

After being appointed as Missionary In-Charge, he moved to Georgetown, the capital of Guyana. Recently, after four years of persistence and through the guidance of Hazrat Khalifatul-Masih V^{ra}, Humanity First was established in Guyana.

Students were thereafter given the opportunity to ask questions. One student asked how the transition is from living in a first-world country

to living in a third-world country. He responded by saying that it is a very difficult adjustment and one has to make many sacrifices, however, if one thinks of it as an adventure, then things do not become so difficult and stay fun and enjoyable.

THE 2022-2023 ACADEMIC YEAR IN REVIEW

The second-semester exams were held from June 24 to July 10, 2023, thus concluding another successful year in Jamia Ahmadiyya Canada. Alhamdulillah! A brief overview of some major events that took place during the 2022-2023 academic year is presented below.

- On September 10, 2022, a picnic was held at the Sibbald Point Provincial Park, on Lake Simcoe
- In September and October 2022, students of Jamia were blessed with the opportunity to travel to the USA during Huzoor-e-Anwar's^{ra} historic tour. Students had the chance to offer daily prayers behind beloved Huzoor^{ra}, while conducting various duties in Zion, Dallas, and Maryland. They were also fortunate to have a memorable picture with Huzoor^{ra}.
- On February 21, 2023, the annual ski trip was held at the Horseshoe Resort in Barrie
- In mid-February 2023, the Mumahhidah class participated an Arabic language camp in Innisfil, while the Ula class had an Urdu language camp in Barrie.
- Jamia's soccer team participated in the Ahmadiyya International Football Tournament in the UK held on May 12-14, 2023, and had the blessed opportunity to meet with beloved Huzoor^{ra} and take a memorable picture with him
- Jamia's soccer team placed first in the Masroor International Sports Tournament USA, held on May 27-28, 2023
- A total of 13 educational competitions were conducted throughout the year; 9 individual and 4 group competitions
- During the Sports Rally, 17 competitions were held; 6 individual and 11 group
- Two issues of The Western Horizon, Jamia's newsletter, were prepared. The first one was a special annual 2022 issue, and the other was a bi-annual 2023 issue. Both issues are available on the Jamia website, jamiaahmadiyya.ca
- From April 28 to May 7, a special exhibition, "Words of Wisdom: Exploring Islamic Literature" was organized and setup, which was visited by more than 1,600 people
- On June 15, the Annual Awards Ceremony was held, which was attended by approximately 500 people and viewed over 500 times on YouTube

Readers of the *Ahmadiyya Gazette Canada* are requested to pray for the students, faculty and staff of Jamia Ahmadiyya Canada.

Pictures from the Annual Awards Ceremony

June



Students, faculty and staff of Jamia Ahmadiyya Canada with Amir Sahib Canada



Members of the Shuja'at Tutorial Group — winners of the Sports Rally Cup, 2022-2023



Members of the Dianat Tutorial Group — winners of the Educational Competitions Cup, 2022-2023

Ceremony of Jamia Ahmadiyya Canada

15, 2023



Faculty and staff of Jamia Ahmadiyya Canada



The Jamia Ahmadiyya Canada Mess Team, 2022-2023



Staff of Hifzul Qur'an School Canada



Students and staff of Hifzul Qur'an School Canada

KIDS ZONE

FILL IN THE BLANKS

1. The Holy Prophet's^{sa} mother's name was _____.
2. After his mother passed away, the Holy Prophet^{sa} was raised by his _____.
3. The Promised Messiah's^{as} father's name was _____.
4. God loves His creation _____ times more than a mother loves her child.
5. A famous prophet who did not have a father was: _____.

ANSWERS

1. Hazrat Aminah
2. Grandfather, Hazrat Abdul Muttalib
3. Hazrat Mirza Ghulam Murtaza
4. Seventy
5. Prophet Jesus^{sa}

MEMORIZE THIS!

رَبِّ اَرْحَمُهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا
"My Lord, have mercy on them just as they
nurtured me when I was little."
(The Holy Qur'an 17:25)

DID YOU KNOW?

Our beloved master, the Holy Prophet^{sa}, lost both of his parents before the age of 7.

Contribute to **KIDS ZONE**

Send us drawings, articles, fun facts, and feedback. We would love to hear from you!

Email us:

editor@ahmadiyyagazette.ca

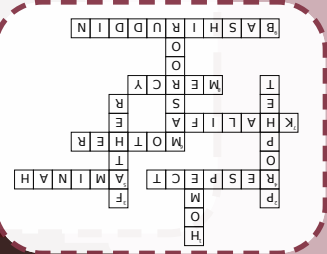
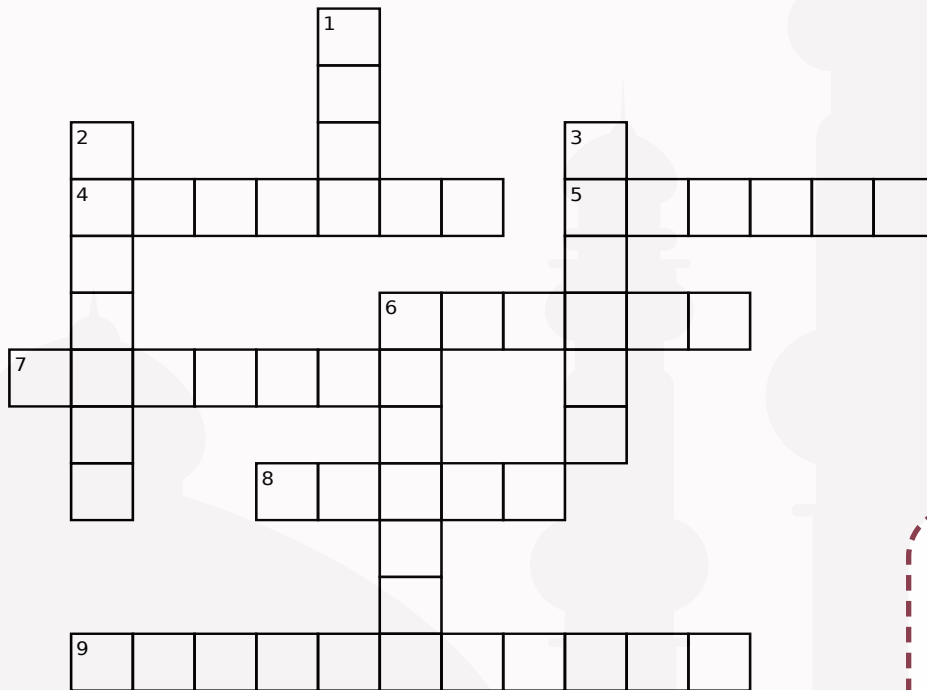
TRIVIA

1. What is the name of the beloved son of Prophet Jacob^{as} (Ya'qub), who was thrown in a well by his own brothers?
2. Who was Hazrat Haleema As-Saadia^{ra}?
3. In one hadith, the Holy Prophet^{sa} described this as the second greatest sin, only after associating partners with Allah.
4. Name four daughters of the Holy Prophet^{sa}.
5. What are some reasons you should respect your parents?

ANSWERS

1. Joseph^{as} (Yusuf)
2. The foster mother of the Holy Prophet^{sa}
3. Disobedience to one's parents
4. Hazrat Fatimah^{ra}, Hazrat Zainab^{ra}, Hazrat Ruqayyah^{ra}, Hazrat Umm-e-Kulthum^{ra}

CROSS WORD



DOWN:

1. Place of safety and comfort
2. Spiritual father of the community
3. Head of the family
6. Current head of the Ahmadiyya Muslim Jama'at

ACROSS:

4. How children should treat elders
5. Mother of the Holy Prophet^{sa}
6. Paradise lies under the feet of _____
7. The worldwide head of the Jama'at
8. How parents should treat children
9. Father of two Khulafa

پیارے بچو!

جیسا کہ آپ نے اللہ میاں کے خط میں پڑھا ہے کہ والدین کے ساتھ نیک سلوک کرنے کا اللہ تعالیٰ نے حکم دیا ہے۔ اس لیے ہمیں اپنے والدین کی ہر بات ماننی چاہیے کیونکہ وہ ہر بات ہمارے فائدے کے لیے کرتے ہیں۔ ماں باپ کبھی بھی اپنے بچوں کو برا نہیں چاہتے۔ امید ہے آپ بچوں کے لیے جو صفحات تیار کیے جاتے ہیں ان کو خوب غور سے پڑھتے ہوں گے۔ آپ کو اب لکھنے کی بھی کوشش کرنی چاہیے۔ آپ اپنی طرف سے کہانیاں، مضامین اور مختلف قسم کی معلومات پر مبنی تحریرات ہمیں بھجوائیں جن کو ہم آپ کے نام سے شائع کریں گے۔

کوئز

1. اللہ میاں نے والدین کے متعلق کیا حکم دیا ہے؟
2. جنت کس کے قدموں کے نیچے ہے؟
3. والدین کے لئے سب سے اچھی دعا کون سی ہے؟
4. قرآن کریم میں کن پھلوں کے نام آئے ہیں؟

الفاظ تلاش کریں

ان پھلوں کے نام تلاش کریں جن کا ذکر قرآن کریم میں آیا ہے:

انار (دُمَانٌ)، انگور (عِنَبٌ)، کھجور (نَخْلٌ)، انجیر (التِّينَ)، کیلا (طَلْحٌ)، زیتون (الزَّيْتُونُ)

ا	ق	و	ع	ر	ت	ے	ئ
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ا	پ	ا	س	د	ف	گ	ھ
ر	ط	چ	ش	ز	ل	ک	ج
ذ	ث	ظ	ا	م	ن	ب	
خ	ض	ح	غ	ن	ڈ	ص	ء
ٹ	ڑ	ق	ا	گ	ز	و	س
ش	ع	د	ک	و	چ	ر	ف
ا	ن	ج	ی	ر	ط	ت	گ
ب	ے	ھ	ل	ن	ج	م	ی
ک	ہ	ل	ا	پ	م	ن	ب
ط	ز	ی	ت	و	ن	چ	ش
ز	ل	ک	ج	ھ	گ	ف	د

بچوں کا صفحہ

اللہ میاں کا خط

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا

تیرے رب نے (اس بات کا) تاکید کی کہ تم اس کے سوا کسی کی عبادت نہ کرو اور (نیز یہ کہ اپنے) ماں باپ سے اچھا سلوک کرو۔

(سُورَةُ بَنِي إِسْرَائِيلَ، آیت 24)

پیارے نبی ﷺ کی پیاری باتیں

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

الْجَنَّةُ تَحْتَ أَقْدَامِ الْأُمَّهَاتِ

(التِّرْمِذِيُّ وَالتَّهْزِيبِيُّ لِقَوَامِ السُّنَّةِ، دَارُ الْحَدِيثِ الْقَاهِرَةِ - رَقْعُ الْحَدِيثِ: 448)

حضرت انس بن مالک روایت کرتے ہیں کہ نبی اکرم ﷺ نے فرمایا:

جنت ماؤں کے قدموں تلے ہے۔

والدین کے لیے سب سے اچھی دعا

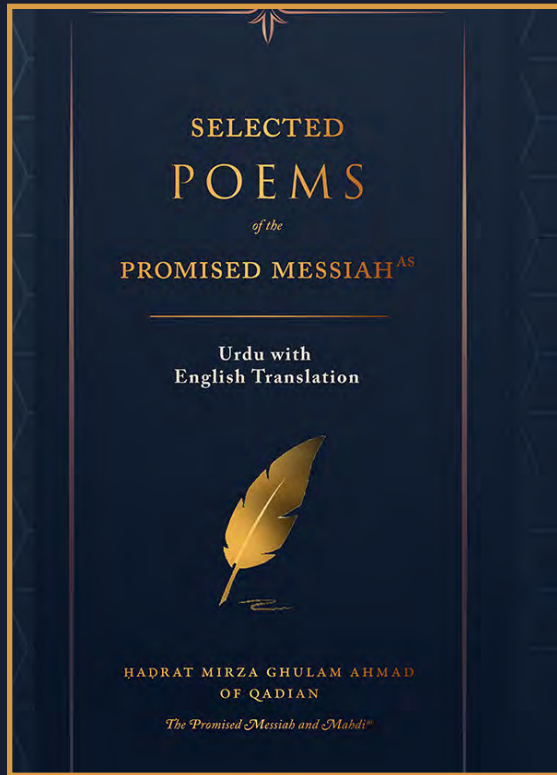
ایک واقف نونے سوال کیا کہ ماں باپ کے لیے میں سب سے اچھی دعا کون سی پڑھ سکتا ہوں؟ اس پر حضور انور نے فرمایا کہ اللہ میاں نے دعا سکھائی ہے: رَبِّ اَرْحَمُهُمَا كَمَا رَبَّبْتَنِي صَغِيرًا۔ اے اللہ تعالیٰ ان پر رحم کر کیونکہ یہ بچپن میں جب میں چھوٹا تھا، کچھ نہیں کر سکتا تھا انہوں نے مجھ پر رحم کیا، مجھے پالا پوسا اور مجھے بڑا کیا۔ جب میں چھوٹا تھا، ہل بھی نہیں سکتا تھا، اس وقت انہوں نے مجھے فیڈ کیا۔ میں اس وقت صفائی نہیں کر سکتا تھا میرے ہاتھ پاؤں نہیں ہل سکتے تھے تب مجھے صاف بھی کرتے تھے، نہلاتے تھے اور پھر اب میں بڑا ہو رہا ہوں تو میری پڑھائی کا انتظام کیا۔ مجھے سکول بھیجتے ہیں، میرے کپڑوں کا انتظام بھی کرتے ہیں اور میری پڑھائی کی طرف توجہ بھی دیتے ہیں۔ تو اللہ میاں ان پر بھی رحم کر جس طرح وہ مجھے بہتر کرنے کے لئے، مجھے اچھا انسان بنانے کے لئے، میرے لئے محنت کر رہے ہیں اور میرے لئے دعا کر رہے ہیں۔ اس طرح تو بھی ان پر رحم فرما اور ان کو اس کا اجر دے۔ یہ دعا کرو اور پھر ان کا کہنا مانا کرو اور یہ بھی دعا کرو کہ اللہ تعالیٰ مجھے اپنے ماں باپ کا کہنا ماننے والا بنائے اور فرمانبردار بنائے۔

(سہ روزہ الفضل انٹرنیشنل لندن - 17 فروری 2023ء)

SELECTED POEMS OF THE PROMISED MESSIAH^{AS}

Urdu with English translation

by Hazrat Mirza Ghulam Ahmad^{AS}, the Promised Messiah and Mahdi



The Promised Messiah, peace be upon him, was raised in the Latter Days to bring about the victory of Islam over all faiths, to defeat the *Dajjal* [Antichrist], and to cultivate true piety and understanding among the Muslims. As he had repeatedly pointed out, his struggle is not of the sword, but of the pen.

To achieve his objectives, the Promised Messiah^{AS} engaged in many debates and wrote more than ninety books and published numerous proclamations. Although poetry, in and of itself, was not the objective of the Promised Messiah^{AS}, it was one of many potent avenues through which he conveyed the message.

The Promised Messiah^{AS} penned poetic compositions in Arabic, Urdu, and Persian to voice his passionate and persistent desire to please the Lord and to glorify His blessed name at a time when disbelief was running rampant throughout the world. His poems stand as a remarkable testimony of his Divinely inspired eloquence and his burning desire to guide humanity to the One True God.

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