



# AHMADIYYA Gazette

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CANADA 

**“and those who overlook people’s faults”**

**(3:135)**

## Reform Others in a Sympathetic Manner

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

“I would like to point out to those individuals who have been assigned Jama’at duties, especially the department in charge of reformation, that they must reform others very meticulously and in a sympathetic manner. No one should ever feel that their weakness was exposed and publicized by an office bearer. If someone feels this, then their reaction would be harsh. By unveiling weaknesses of others, those who have the responsibility of reformation would not only create disorder in the Jama’at, they would also incur the displeasure of Allah. Allah the Almighty would say: ‘I granted you the opportunity to offer services for the Jama’at so that you would adopt My attributes as much as possible. However, by acting inversely to My attribute of *Sattar* (Coverer of faults and weaknesses) you are becoming the means of chaos and unrest among people.’”

(Friday Sermon dated March 31, 2017; *Al-Fazl International*, April 21, 2017)



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MUSLIM JAMA'AT**  
Canada

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## ABBREVIATIONS OF SALUTATIONS

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

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# PEARLS OF

## THE HOLY QUR'AN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah, the Gracious, the Merciful*

And advance towards forgiveness from your Lord and a Paradise whose price is the heavens and the earth, prepared for the righteous — those who spend in prosperity and adversity, who control their tempers when they are roused and who overlook people's faults (and Allah loves the benevolent). (3:134-135)

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ  
وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٤﴾  
الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكُظُمِينَ الْغَيْظِ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٥﴾

## HADITH

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

*O Allah! Bless Muhammad<sup>sa</sup> and the people of Muhammad<sup>sa</sup>,  
and bestow grace and salutations, for verily You are the Praiseworthy, the Majestic.*

Hazrat Abu Hurairah<sup>ra</sup> narrated that the Messenger<sup>sa</sup> of Allah said, “Whoever relieves a Muslim of a burden from the burdens of the world, Allah will relieve him of a burden from the burdens on the Day of Judgement. And whoever helps ease a difficulty for a distressed person in the world, Allah will grant him ease from a difficulty in the world and in the Hereafter. And whoever covers (the faults of) a Muslim, Allah will cover (his faults) for him in the world and the Hereafter. And Allah is engaged in helping His servant as long as His servant is engaged in helping his brother.” (TIRMIDHI)

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ نَفَسَ عَنْ مُسْلِمٍ  
كُرْبَةً مِّنْ كُرْبِ الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِّنْ كُرْبِ  
يَوْمِ الْقِيَامَةِ وَمَنْ يَسَّرَ عَلَىٰ مُعْسِرٍ فِي الدُّنْيَا يَسَّرَ اللَّهُ عَلَيْهِ  
فِي الدُّنْيَا وَالْآخِرَةِ وَمَنْ سَتَرَ عَلَىٰ مُسْلِمٍ فِي الدُّنْيَا سَتَرَ اللَّهُ  
عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ  
فِي عَوْنِ أَخِيهِ .

(جامع الترمذي، كتاب البرِّ والصَّلةِ عَنْ رَسُولِ اللَّهِ ﷺ،

بَابُ مَا جَاءَ فِي السَّتْرِ عَلَى الْمُسْلِمِ)

# WISDOM

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

---

“Upon observing the weakness of a brother, the members of our Jama’at should pray for him. However, if they fail to pray for him and spread his fault among others, they themselves commit a sin. All faults can be reformed. Therefore, one must always assist his brother by way of prayer.”

(*Malfuzat*, vol. 7, pp. 77-78, 1984 ed.)

“The nature of God Almighty in concealing the faults of man is such that despite Him witnessing the sins and faults of human beings, in view of this divine attribute of His, He continues to veil their evil deeds so long as they do not surpass the bounds of moderation. Man, on the other hand, does not even find any real fault in another and begins to raise a clamour. The fact of the matter is that man has little patience, whereas the being of God Almighty is forbearing and merciful. A wrongdoing person will even wrong their own soul. At times, they will lose full sight of the forbearance of God Almighty and as a result, become brazen. It is then that the divine attribute of retribution begins to operate and seizes such a man ... However, despite all this, God is so Merciful and Generous that even if a person is steeped in such a state, if they fall at the divine threshold with extreme humility and lowliness, He turns to such a one with His glance of mercy. In short, just as Allah the Exalted does not immediately take note of our faults, and saves us from disgrace through the blessing of His attribute of veiling faults, we too should not be quick to open our mouths if we notice a fault in someone else, which if disclosed, could cause them dishonour and disgrace.”

(*Malfuzat – Volume II*, English translation, pp. 20-21)



# 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<sup>ra</sup>. Readers are encouraged to benefit directly from the complete Friday Sermons of Huzoor<sup>ra</sup>, available on [alislam.org](http://alislam.org).



# 1.

August 4, 2023

### SALIENT POINTS OF JALSA SALANA UK 2023

Huzoor-e-Anwar<sup>ra</sup> stated that the Jalsa Salana UK concluded successfully last weekend, and the attendance was much greater than in previous years. After explaining the significance of being thankful to Allah the Almighty, he went on to mention the remarks of numerous important guests from across the world, including a prominent law professor from the USA, a mayor from Belize, the Minister of Information of The Gambia, a historian from Spain, a writer from Italy, and an indigenous vice-chief from Canada, to name a few. Some other significant mentions are presented below.

Michael Wilson, a guest from Ghana, also attended the Jalsa. He is the chief technologist under the Department of Environmental Science and Technology in Ghana. Even before the Jalsa started, he was amazed by the work that was being done and expressed that it could not be done without God's grace. After seeing the actual Jalsa, he was surprised by the commitment of the Jalsa volunteers and expressed that it must be God's grace enabling them to work so efficiently. He was astounded by the fact that people who work in certain professional fields were volunteering their time and services at the Jalsa.

A Christian priest and theologian from Chile also attended the Jalsa. He was impressed by the unity and brotherhood of the Jama'at. He says that he has attended many Christian conferences worldwide, but has never witnessed such a vast event organized by volunteers anywhere else. In his view, the success of this Convention is owed to the Jama'at's unity around their leader. He described the Jama'at as a body; the Caliph as the head and brain, and the Jama'at members as the limbs which operate according to the signals sent from the brain.

Huzoor<sup>ra</sup> said that some people watching the Jalsa around the world even accepted Islam Ahmadiyya as a result, *al-hamdu lillab!*

# 2.

August 11, 2023

### FAITH-INSPIRING INCIDENTS

Huzoor-e-Anwar<sup>ra</sup> stated that many people had written to him mentioning faith-inspiring incidents. Some of the salient incidents Huzoor<sup>ra</sup> mentioned are summarized below.

Once, at a book fair, a computer engineer was looking through the books of the Promised Messiah<sup>as</sup>. He went to the missionary who was present and informed him that he was a Muslim because of the Ahmadiyya Muslim Jama'at. Priorly, he had started moving away from faith and had become an atheist. His father owned some books of the Promised Messiah<sup>as</sup>, which he started reading. As a result of reading these books, his faith and belief in God were restored.

Huzoor<sup>ra</sup> related that in the Czech Republic a youth visited a book stall set up by the Jama'at and said that he had come to the conclusion that God does exist. However, he was unsure about which religion could help him reach God. Ultimately, he came to the conclusion that it is the Ahmadiyya Muslim Jama'at which could help him reach God and increase his spirituality.

Ahmadis in Pakistan are banned from reading or even listening to the Holy Qur'an, yet it is by conveying this very book that the Jama'at is spreading the message of Islam throughout the world. In Micronesia, a person contacted the missionary to obtain a copy of the Holy Qur'an. Later he expressed that he had been reading the Bible his entire life, but it never sat right with him, and he never was able to completely understand it. However, upon reading the Holy Qur'an, it was as if every word was entering directly into his heart. He was astonished at how he had remained deprived of Qur'anic teachings for his entire life, and, despite opposition from friends and family, accepted Ahmadiyyat.

Throughout the world, God's help for the Promised Messiah<sup>as</sup> and his Jama'at is evident. These incidents are the greatest proof of the truthfulness of the Jama'at, and these incidents are strengthening people's faith.



A view of Jalsa Salana UK 2023

# 3.

August 18, 2023

## METHOD OF ENTRUSTING MATTERS

In this sermon, Huzoor<sup>ra</sup> explained the Qur’anic instructions of selecting office-bearers. He said there should be no consideration for prior friendships or relationships when suggesting or selecting office holders.

Office bearers are selected by members of the Jama’at and the Caliph of the time and this is done after pondering and contemplating as to who the best person for that particular office is. However, sometimes, it is possible that a person’s estimation about someone turns out to be inaccurate, or after obtaining an office, some people change. Instead, the humility, effort and justice with which an office bearer should work, no longer remain. In such instances, the responsibility rests with that office bearer, not upon the one who has selected them.

Once, two people came to the Holy Prophet<sup>sa</sup> and said that they should be given a certain position because they were capable of carrying it out. The Holy Prophet<sup>sa</sup> said that those he appoints are helped by Allah, however, those who seek or desire a position are not blessed or helped.

The first and foremost responsibility of office bearers is to adopt humility. It should be borne in mind that Allah is always watching and such people are under even greater scrutiny from God. Considering that they have been selected by the Caliph of the time, they should work with a mentality to carry out their responsibilities to the best of their abilities. If this mentality is adopted, then the true spirit of work will be inculcated, and members of the Jama’at will cooperate.

Huzoor<sup>ra</sup> said that every office bearer should bear the Hadith in mind that the leader of a nation is the servant of the nation. Similarly, it is the responsibility of office bearers to establish personal connections with the members of the Jama’at in order to foster mutual ties of love. This is, in fact, the reason that they have been made office bearers, so that they may connect with members of the Jama’at. This is the mentality that can beautify the system of the Jama’at, and also draw us nearer to God Almighty.

# 4.

August 25, 2023

## THE ESSENCE OF REPENTANCE

In this sermon, Huzoor-e-Anwar<sup>ra</sup> elaborated upon the concept of repentance. He mentioned that the Holy Prophet<sup>sa</sup> once stated that a person who truly repents is like one who has never erred in the first place. Then, the Holy Prophet<sup>sa</sup> cited the following verse:

“Allah loves those who turn to Him and loves those who keep themselves clean” (2:223)

Huzoor<sup>ra</sup> said that in the Holy Qur’an, it is stated that Allah grants wealth and progeny to those who truly repent, and it becomes a means of being saved from the displeasure of Allah the Almighty. At one instance in the Holy Qur’an, Allah the Almighty states:

“They would have surely found Allah Oft-Returning with compassion and Merciful.” (4:65)

The Holy Prophet<sup>sa</sup> was asked, “What connotes true repentance?” He replied, “Regret and sorrow.” By acting upon this advice, one can have their sins forgiven and benefit from the mercy of Allah.

The Promised Messiah<sup>as</sup> has outlined the conditions for true repentance. The first condition that he stipulated was to abandon ill and evil thoughts. This is a great struggle which one must undertake in order to achieve true repentance. The second condition for true repentance was that one must exhibit true regret and sorrow. The third condition stipulated by the Promised Messiah<sup>as</sup> for true repentance is to firmly resolve never to go near such evil again.

The Promised Messiahas has drawn the attention of his Jama’at towards true repentance on numerous occasions and, in fact, has taken every opportunity to highlight this subject. Huzoor<sup>ra</sup> then presented some excerpts of the Promised Messiah<sup>as</sup> on this subject.

# Rays of Light

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

## WHAT HAVE WE ACHIEVED?

The 47th Jalsa Salana (Annual Convention) of the Ahmadiyya Muslim Jama'at Germany was held in Stuttgart from September 1-3, 2023. Hazrat Khalifatul-Masih V<sup>aa</sup> inaugurated the Jalsa with his Friday Sermon, in which he addressed the centenary celebrations of the Ahmadiyya Jama'at in Germany. Huzoor-e-Anwar<sup>aa</sup> said:

“We must ask ourselves that did we particularly strive to better our spiritual state and keep our children attached to their faith, so that they can be among those who are sincere, as the Promised Messiah<sup>as</sup> desired? If yes, then this is the true gratitude that we should display upon the passing of these one hundred years as expected of an Ahmadi Muslim. Otherwise, the mere celebration of a centenary as per worldly custom and tradition alone is of no benefit.”

Huzoor<sup>aa</sup> further stated:

“Have we truly established a connection with Allah? Have we obtained the highest levels of worship in our daily prayers? Are we merely fixated upon constructing new mosques or are we ensuring that we set aside worldly tasks and jobs at the time of the daily prayers? Are we regular in reciting the Holy Qur'an? Are we actively searching through the Holy Qur'an to identify the commandments of God and are we trying to act upon them? Do we make our best efforts to attach our children to the faith? Do we only care for their advancement in seeking secular knowledge or do we also prioritise the learning of their faith? Have we fostered such high moral qualities concerning the treatment of other people that we have become paragons of the Qur'anic injunction of being “compassionate towards one another?” Are we displaying high moral standards towards non-Muslims merely to show that we are peaceful people or are we doing so in order to also show that them the true face of Islam?”



## GOALS FOR THE FUTURE

Huzoor-e-Anwar<sup>aa</sup> specified goals for the next 100 years and said:

“The Ahmadiyya Muslim Community of Germany should enter the next hundred years of their establishment with a renewed resolve to try their level best to achieve this [aforementioned] objective whilst prioritizing their faith over the world. They should be determined to always exhort their children and future generations to act upon this and to carry out their moral and spiritual training in such a way that the desire to create a living link with Allah the Almighty shall pass on from one generation to the next. May Allah enable us to do so.”

[SOURCE: <https://www.pressahmadiyya.com/press-releases/2023/09/jalsa-salana-germany-2023-begins-in-stuttgart/>]



## WOMEN MUST ALSO PARTAKE IN JIHAD

On September 2, 2023, Huzoor-e-Anwar<sup>aa</sup> addressed the women at Jalsa Salana Germany. He stated:

“The battle that is to be fought today is that of the pen; it is the *jihad* of the distribution of literature and the *jihad* of propagating the message of Islam. Thus, it is incumbent upon women to partake in the propagation of faith and to utilize this spiritual tool designated to spread the message of Islam. They ought to seek religious knowledge from the Holy Qur’an, the sayings of the Holy Prophet<sup>sa</sup> and the writings of the Promised Messiah<sup>as</sup> in order to acquaint themselves with Islamic teachings, and to lead by example. Only then will they be able to serve Islam.”

Further explaining the roles of women today, in reference to examples of prior Islamic eras, Huzoor<sup>aa</sup> said:

“Thus, they (women) were granted complete practical freedom. They were only commanded to observe *hijab*—whilst practicing their freedom—so that those avenues that lead to sin remain shut, but if they can be more cautious, they may wear the *niqab* (face covering). However, to remain trapped at home and detached from academic and educative works is not what Islam teaches nor has this ever been practiced in the past.”

[SOURCE: <https://www.pressahmadiyya.com/press-releases/2023/09/head-of-ahmadiyya-muslim-community-addresses-ladies-session-at-jalsa-salana-germany-2023/>]



PEXELS

## DEVELOP A SPIRIT OF GRATITUDE

On August 30, 2023, Huzoor-e-Anwar<sup>aa</sup> delivered the keynote address at a special reception held to commemorate the opening of the Sadiq Mosque in Karben, Germany. Speaking of hardships people face in certain parts of the world, Huzoor-e-Anwar<sup>aa</sup> said:

“In the developed world we cannot understand the value of clean water despite the fact that the government regularly reminds us of the importance of using water with due care. There are people [in the developing world] who do not have access to water and so their children have to travel several kilometres to fetch water. They carry the water in buckets on their heads for their basic needs. Thus, in order to provide such people relief, our Ahmadi Muslim volunteers travel to such remote places and install water facilities in their villages.”

He further elaborated the sentiments of some communities when receiving clean drinking water:

“When the people see a water tap from where they can access clean drinking water at their doorstep, their joy is beyond measure. Perhaps people in the developed countries will not feel such joy even if they were to win a large sum of money as these people are when they see accessible drinking water. They feel overjoyed at the fact that they no longer need to walk long distances for water that is filled with dirt and is a cause of diseases. Instead they are blessed with clean water at their doorstep.”

Explaining the humanitarian efforts of the Ahmadiyya Community, Huzoor<sup>aa</sup> said:

“Religion never permits people to carry out bloodshed. Rather, religion commands people to serve others. Whenever the Ahmadiyya Muslim Community is established, we serve people regardless of their faith... In Africa we have established schools and hospitals and model village projects to provide facilities such as water. At least 80% of the people who benefit from these initiatives are not Ahmadi Muslims.”

[SOURCE: <https://www.pressahmadiyya.com/press-releases/2023/08/reception-held-for-new-ahmadiyya-mosque-opened-in-karben-germany-by-head-of-the-ahmadiyya-muslim-community/>]



# ATHEISM ON TRIAL

## *Exposing the Inconsistencies and Follies of Arguments Against God*

Farhan Iqbal, Missionary Ottawa

EDITOR'S NOTE: The following is a transcript of the speech delivered by Maulana Farhan Iqbal Sahib, Missionary Ottawa, on July 14, 2023, at Jalsa Salana Canada.

الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ طِبَاقًا ۗ مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِن تَفْوُتٍ ۗ  
فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِن فُطُورٍ ۚ ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنقَلِبْ  
إِلَيْكَ الْبَصَرُ حَاسِبًا ۗ وَهُوَ حَسِيرٌ ﴿٥﴾ (67:4-5)

Let us imagine this stage today as a symbolic courtroom where we engage an atheist with a series of questions.

Atheism is on trial today, and I proudly stand as a defender of the countless wonders and blessings that faith in Allah Almighty offers.

### Intelligent Design Argument

The atheist tells us that our world came to be without a Creator. That there was no Intelligent Being behind the birth of the universe. That our world is a result of mere chance. That the world is the work of a blind watchmaker.

Now, we ask our hypothetical atheist friend a series of questions:

*Could this stage on which I am standing have built itself?*

*Could this mic into which I'm speaking come to be on its own?*

*Could the complex system of wires and computers and large speakers that we are using in this hall today come to be as a result of natural selection?*

*Could it have set itself up without the help of any experts or intelligent volunteers of the audio video department of Jalsa Salana?*

*Could the hall in which we are sitting constructed itself through the arrangement of all the bricks and concrete perfectly placed in the right place?*

Obviously, our atheist friend will tell us that all this complicated design and orderly construction could not have happened by itself. It requires intelligent, conscious experts!

So, we ask our atheist friend: *Why is there a different standard for the birth of the universe, and intelligent life on earth?*

Is it not the case that life is far more complex as compared to this mic, this stage and this building in which we are sitting?

Allah says in the Holy Qur'an:

"He is the One Who has created seven heavens in harmony. No incongruity can you see in the creation of the Gracious God. Then look again: Do you see any flaw? Aye, look again, and yet again, your sight will only return to you confused and fatigued." (67:4-5)

Our universe is a complex, perfectly ordered system that could not have come to be without an intelligent Creator.

So, we ask our atheist friend again, as Hazrat Khalifatul Masih-IV<sup>th</sup> poses this question to an atheist, in his book *Revelation Rationality Knowledge and Truth*:

*Would you call your own mind a disorganized mass of grey cells?*

*Did the human mind, the human eye, or any other organ in the human body create itself out of mere chance?*

The only frail answer our atheist friend can provide us is that life is not complex.

But let us think about that for a moment. Can we call life not complex, but this mic in front of me more complex?

Can we call life not complex, but this stage... this building more complex?

Can we call life not complex, but all the computers, gadgets, devices we use in the world today more complex?

Suppose we were to discover a Boeing 747 jet plane buried deep underground that was put there millions of years ago. Will our atheist friend now suggest to us that this plane built itself there bit by bit?

Hazrat Khalifatul Masih-IV<sup>th</sup> writes that:

"If any part of this machine was discovered from the archives of nature, to have been buried there for half a billion years, would [the atheist] then believe that time could have shaped it?"

He writes that:

"[An atheist] may extend the time to any impossible number but he cannot himself believe that even the wheel of a Boeing 747 could have been created bit by bit."

Our atheist friend may deny as much as he wishes!

He may wish to run away from reality!

He may wish to look away!

But truth is truth!

The best explanation for the existence of the universe is not mere chance or only natural selection. It is a Conscious, Intelligent Being!

### Testimony of the Prophets Argument

And this Conscious, Intelligent Being is not a silent Being. He reveals

Himself to us through His Prophets. Allah says in the Holy Qur'an:

وَرَأَى مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ

*There is no people to whom a Warner has not been sent. (35:25)*

There have been thousands of Prophets who have come in every part of the world!

And so, we ask our atheist friend: Can we honestly deny the testimony provided to us from all these prophets?

Can we, in our right mind, suggest that every single of these immaculate individuals one day suddenly decided to speak falsehood? And continued speaking this falsehood for the rest of their lives?

Can we, in our senses, bring ourselves to claim the absurdity that the most honest, truthful individuals that human civilization has ever produced simply switched to dishonesty the moment they mentioned God?

### Attributes of Allah Argument

What is more is that these Prophets were not just saying that God exists. They were demonstrating the existence of God through the manifestation of God's attributes in their lives.

Allow me to present a few examples for our atheist friend.

One of the attributes of God is that He is *Aalimul Ghaib* (the Knower of the Unseen). And we see the manifestation of this attribute of God Almighty in the life of the Holy Prophet Muhammad<sup>sa</sup>, for instance.

When the Holy Prophet<sup>sa</sup> was migrating from Makkah to Madinah, Suraqa bin Malik was trying to capture him but he was unsuccessful after repeated attempts. When he finally gave up and asked for reconciliation.

At that point, the Holy Prophet<sup>sa</sup> received a revelation, and he said:

“Suraqa, how will you feel with the gold bangles of the Chosroes on your wrists?”

Here, we ask our atheist friend to consider this grand prophecy! Here was a fugitive who barely escaped with his life, making an incredible, multifaceted prophecy for a person who was his enemy just moments earlier!

According to this prophecy:

- Suraqa would live a long life;
- he would see the rise of Islam in his life;
- he would live to the day when Islam would be so powerful that the Muslims would have their own empire;
- the Muslims would have large armies capable of standing up to the superpower of their time;
- this superpower would get into a war with the Muslims;
- this superpower would be defeated so badly that it would lose its capital and its king.

All this was coming from a man who had a handful of persecuted followers and was still on the lookout for a place where he could peacefully live along with his followers.

Yet, incredibly enough, 17 years later, this prophecy was fulfilled, and the Muslims conquered the Kingdom of Chosroes.

Now, we ask our atheist friend: *Is this simply a coincidence? Is this just a chance occurrence?*

If his answer is “yes,” then he must know that this is not a one-off example. There are hundreds, in fact, thousands of such incidents that we know from the lives of the Holy Prophet Muhammad<sup>sa</sup> and the Promised Messiah<sup>as</sup>.

The Holy Prophet Muhammad<sup>sa</sup> did not inherit a Kingdom. He was not a prince of a large empire. He lived in the wasteland of Arabia.

We ask our atheist friend: *Is it possible for a person living in the desert to achieve what the Holy Prophet Muhammad<sup>sa</sup> achieved?*

The Promised Messiah<sup>as</sup> writes:

“It was the supplications during dark nights of one who had lost himself in God which caused a revolution in the world, and showed such wonders as could never have been expected from that Unlettered and Helpless one [the Holy Prophet<sup>sa</sup>].” (*Blessings of Prayer*, p. 17)

We ask our atheist friend: *Do you know the kinds of transformations the Holy Prophet Muhammad<sup>sa</sup> brought about?*

Can you dare to suggest that these transformations are a simply a result of cunning and strategy?

How can you say that these transformations were not the result of the prayers of the Holy Prophet<sup>sa</sup>? The prayers that were answered by a God who is *As-Samee* and *Al-Mujeeb* (the One Who listens and accepts prayers)!

Can a man really do what the Prophet Muhammad<sup>sa</sup> did? Can a man really predict the kinds of things the Prophet Muhammad<sup>sa</sup> predicted?

Can a man really declare:

كُتِبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي



PEXELS

That it is decreed by Allah that He and His Messengers shall prevail. (58:22)

Is it possible for a charlatan to say that he will prevail? That he will always prevail over his enemies? Who can say such things?

Is it possible for an ordinary man who is surrounded by enemies hiding inside a cave, where he can see their feet and hear them talking outside the cave, say to his companion:

لَا تَحْزَنَنَّ إِنَّ اللَّهَ مَعَنَا

*Grieve not, for Allah is with us. (9:40)*

What kind of a person can show such resilience? Such patience? Such conviction that no one will be able to harm him!

Can an ordinary person claim:

وَاللَّهُ يُعِصْمُكَ مِنَ النَّاسِ

That Allah will protect him from the harms of the people. (5:68)

And this was not just a claim. Once, two people delegated by the Governor of Yemen came to arrest the Holy Prophet<sup>sa</sup>. They said: ‘We have come to arrest you, on the orders of Khosroe Pervaiz (the Emperor of Persia at the time) and if you don’t come with us, he will destroy the whole country.’

The Holy Prophet<sup>sa</sup> told them to wait that night, and the next day, he said:

“Tell your master [the Governor of Yemen] that my Lord, the God of power, has killed his master [the Chosroes] last night.”

We ask the atheist: *How can a person of reasonable intelligence keep on denying such glaring proofs of the manifestation of God’s attributes in the lives of the Prophets?*

So confident was the Promised Messiah<sup>as</sup> in the support he was being provided by God that he gave a challenge to the world. He said that a set of patients suffering from a serious disease can be selected and divided into two groups.

One set of patients can be treated and cared for by the doctors. He said: Give them to the doctors.

And he said he would take the other half and pray for them. Then, we can test which set of patients made the better recovery!

Is this the work of a charlatan? Is this the work of someone who is fooling us? (*God forbid!*)

Is it possible for a person without any conviction in a Living God to make such grandiose claims?

We ask the atheist!

The Promised Messiah<sup>as</sup> writes:

“I can swear on oath that God has accepted my prayers on more than 10,000 occasions.” (Ruhani Khaza’in, vol. 18, p. 697)

Who can claim such things?

Once, the son of the Promised Messiah<sup>as</sup>, Mubarak Ahmad, became so seriously ill at the age of about two that his condition appeared hopeless.

While the Promised Messiah<sup>as</sup> was still praying, someone called out, ‘The boy has died!’, which implied that he should stop praying as prayer was of no use anymore.

But the Promised Messiah<sup>as</sup> did not stop praying.

When he placed his hand on his son’s body while still in the state of focus towards God Almighty, suddenly he felt that he took a breath and he had not yet moved his hand away when he felt definite signs of life in him and after minutes he regained consciousness and sat up. (*Haqiqatul Wabi*, p. 108)

Is it possible for a boy to simply get up without the aid of any medicine?

How is this possible? We ask the atheist.

How is it possible for such so-called “chance occurrences”... such co-incidences to keep on taking place over and over and over again!

As Ahmadi Muslims, there are countless examples of the way God functions in our lives. We are blessed with the institution of Khilafat which is another means through which God manifests His powers.

Each one of us who has tried to maintain a close relationship with the Khalifatul Masih can attest to this. Once, a new Ahmadi from Algiers asked Huzoor-e-Anwar<sup>aa</sup> for prayers for her mother who was suffering from cancer. Huzoor<sup>aa</sup> said:

اللَّهُ تَعَالَى صَحَّتْ دَعَا وَكَانَ فَضْلُكَ

*Allah will grant her recovery, and bless her.*

Some time later, when she went in for her checkups, her doctors declared her to be completely free from all disease and said that her health is so good, it is even better than the time before cancer.

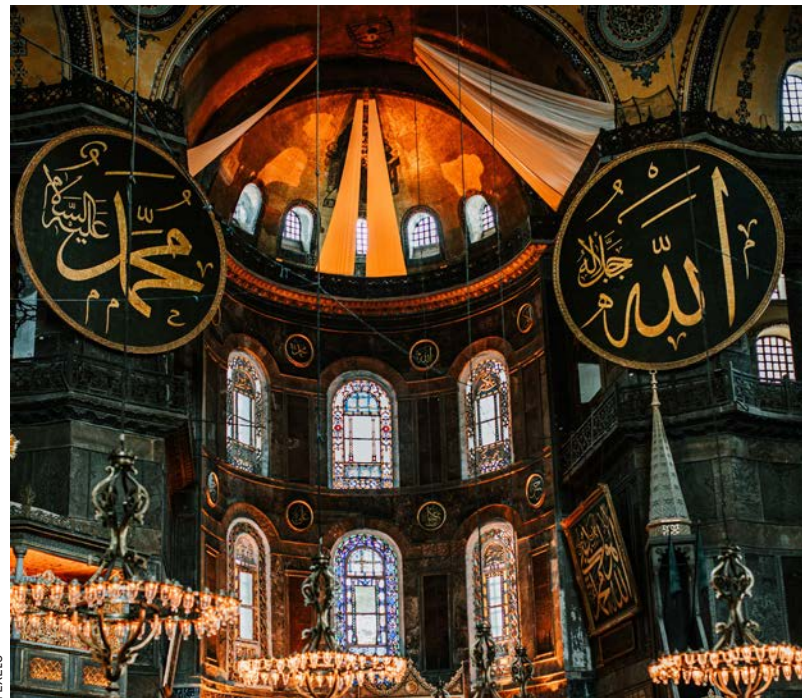
We ask our atheist friend: *Is it possible for a human being to have his prayers accepted in this way?*

The Promised Messiah<sup>as</sup> writes:

“If the dead can be brought back to life it is only through prayer; if captives can win freedom it is only through prayer.” (*Lecture Sialkot*, p. 48)

He says:

“The truth of the matter is our God is recognized only through prayer.” (*Malfuzat*, vol. 3, p. 201, 1984 ed.)



## The Atheist's Prayer

Today, I have had the honour to make a case against atheism. I have shown that the assertion that the world was born out of nothing without the agency of an Intelligent Creator is a ridiculous notion.

The universe was in fact created by God Almighty.

We know that God exists because He has sent thousands of Prophets in whose lives many attributes of God were manifested.

The kinds of prophecies Prophets made in their lives. The kinds of protections afforded to them are not the work of ordinary human beings.

The same God who manifested himself in the lives of the Prophets, in the life of the Holy Prophet Muhammad<sup>sa</sup>, and in the life of the Promised Messiah<sup>as</sup>, that same God continues to manifest Himself in our lives today.

That same God answers our prayers, and an atheist can also investigate the existence of God through prayer. He can pray to God to find belief. Hazrat Musleh Mau'ud<sup>ra</sup> offers these words for such a prayer:

“O God, if indeed You exist and if You are possessed of infinite power as the believers say, then have mercy on me and guide me to Yourself, and fill my heart with faith and belief so that I may not be left deprived.” (*Ten Proofs for the Existence of God*, p. 44)

Hazrat Musleh Mau'ud<sup>ra</sup> writes:

“If someone adopts this course with a pure heart for at least 40 days, then no matter which religion or country they belong to, the Lord of all the worlds will certainly guide them, and they will quickly see God manifest His existence in a manner that will cleanse the filth of

doubt and suspicion from their heart.”

So, we invite our atheist friends, and anyone inclined to atheism, that they should try this method of prayer for 40 days and ask God to grant them the blessing of faith or strengthen their faith.

As Hazrat Musleh Mau'ud<sup>ra</sup> states:

غیر ممکن کو یہ ممکن میں بدل دیتی ہے  
اے میرے فلسفیو! زور دعا دیکھو تو

*It makes it possible to achieve the impossible.  
O my philosophers! Try the power of prayer!*

## Purpose of Prophets

With this, I rest my case!

And I end my speech today with two quotations of the Promised Messiah<sup>as</sup>. He writes:

“I have been sent to strengthen the faith and to prove the existence of God Almighty to the people, for their faith has become weak, and they take life after death no more seriously than a fable.” (*The Essence of Islam*, vol. 4, p. 110)

He also writes:

“The same purpose which is common to all Prophets is also the purpose of my coming, namely, that I wish not only to tell the world what God is, but I actually want them to see Him.” (*The Essence of Islam*, vol. 4, p. 108)

May Allah enable all of us to experience God in our lives. Amen!

## First Ahmadiyya Youth Basketball Camp Held in the Cayman Islands

Sagher Bajwa, Missionary Cayman Islands

By the grace of Allah the Almighty, the Ahmadiyya Muslim Jama'at Cayman Islands held its first Ahmadiyya Youth Basketball Camp for boys ages 13-16 in West Bay from August 4 to 6, 2023 at a local primary school.

During the three-day camp, all the boys were given Ahmadiyya Basketball t-shirts as well as brand-new, free basketballs, and six boys were awarded gift certificates for outstanding achievement. In addition to developing their basketball skills, recovered drug addicts were also asked to speak to the youth about the devastating impact drugs can have on one's life.

Rotary Central and a local service station served as sponsors for the event.

*Al-hamdu lillah*, the camp was a great success and we look forward to continuing this initiative in all other districts of the island on a larger scale. Readers are requested to pray that this serves as a vessel to further propagate the message of Islam Ahmadiyyat. Amen!



# THE CONCEPT OF SUFISM AND ITS STATUS IN AHMADIYYAT

By: Furhan Ahmad Hamza Qureshi

## INTRODUCTION

The concept and history of Sufism is rich and fascinating. Its roots are firmly grounded in the Holy Qur'an, Sunnah, and Hadith; and in practical terms, it has been practiced for centuries across the Muslim world. Through the passage of time, however, its concepts and practice became muddled as innovations seeped into the faith and distance between the time of the Holy Prophet<sup>sa</sup> grew further. Nevertheless, in accordance with the prophecies of the Holy Qur'an and the Holy Prophet<sup>sa</sup>, through the advent of the Promised Messiah<sup>as</sup>—the *bakam* and *adl* (judge and arbiter)—the original teachings and practice of Islam were revived and along with it, so too was the true understanding of Sufism.

The following essay briefly discusses the origin, concept and development of Sufism, and its status in view of the works of the Promised Messiah<sup>as</sup>.

## WHAT IS SUFISM?

Sufism is an English term which connotes the branch of Islamic mystical knowledge and practice. In Arabic, this is known as *tasawwuf*, and one who practices *tasawwuf* in its truest sense is known as a "Sufi". [In this essay, the terms 'Sufism' and *tasawwuf* have been used interchangeably.]

## Etymology

The etymology of this term has been the subject of debate for centuries. Most scholars have agreed that there is no single linguistic reason for it to be called *tasawwuf*.

Hazrat Syed Ali al-Hujwiri (d. c. 1072 CE), commonly known in the Subcontinent as 'Data Ganj Bakhsh', notes in his *Kashf al-Mahjub*, the oldest Persian treatise on Sufism, that there are multiple reasons why a 'Sufi' is thus named:

Some assert that the Sufi is so called because he wears a woollen garment (*jama'-i suf*); others that he is so called because he is in the first rank (*saff-i awwal*); others say it is because the Sufis claim to belong to the *Ashab-i Suffa*, with whom may God be well-pleased! Others, again, declare that the name is derived from *safa* (purity)... Therefore, since the people of this persuasion have purged their morals and conduct, and have sought to free themselves from natural taints, on that account they are called Sufis.<sup>1</sup>

## Definition of Sufism

The core concept of Sufism is stated in the Qur'anic verse:

بَلِيٍّ مِّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِندَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٣﴾

*The truth is that whoever submits himself completely to the will of Allah and acts righteously, shall have his reward with his Lord. No fear shall come upon such, nor shall they grieve. (2:113)*

Thus, Sufism, in its purest sense, is actually another name for Islam.

In his famous *al-Risalab al-Qushayriyya*, Abul Qasim al-Qushayri (d. 1072 CE) defined Sufism in the words of prominent saints who had traversed the path of *tasawwuf*.

Of the many definitions attributed to those saints, the descriptions quoted from Hazrat Junaid al-Baghdadi (d. 910 CE) appear to be the most comprehensive. For example, he said that *tasawwuf* means that God Almighty causes you to annihilate your soul (i.e., your nafs) and grants you life in Him.<sup>2</sup> In another quote, he described *tasawwuf* as remaining with God, without attachment to anything else.<sup>3</sup> He also said that Sufism is the remembrance of God from the depth of one's heart and to feel ecstasy at the mention of His remembrance, and to act in compliance with the Shariah.<sup>4</sup>

Hazrat Dhul-Nun al-Misri (d. 861 CE) is reported to have said that the Sufis are those who have chosen God over all else and whom God has chosen over everyone else.<sup>5</sup>

Abu Nasr as-Sarraj (d. 988 CE), author of *Kitab al-Luma*, the oldest

extant book on Sufism, noted that all matters of *tasawwuf* are derived from the Holy Qur'an and the Sunnah, and those who act contrary to them are not treading the path of *tasawwuf*. In fact, he went on to state that the path of Sufism (also referred to as *tariqa*) is another name for the fulfillment of Shariah because it means that the physical (*zahir*) commandments of Shariah (e.g., Salat, Zakat, Hajj, etc.) have permeated into one's heart (*batin*) and transform into stations of the path, e.g., faith, sincerity, patience, love, trust in Allah, etc.<sup>6</sup>

## WHO ARE THE SUFIS?

Considering that the definition of Sufism is to annihilate oneself in the love of God Almighty—to live through Him, becoming a manifestation of His attributes; to love the creation of God Almighty, and to serve it sincerely, in a sense, the greatest 'Sufis' were the prophets who embodied these attributes perfectly.

### The Perfect Human

The greatest of all was the Holy Prophet Muhammad Mustafa<sup>sa</sup>, the Seal of the Prophets. He was the best of creation and the perfect human (*al-insan al-kamil*), in all aspects—by following him, one can attain the love of God Almighty, as it is mentioned in the Holy Qur'an:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

*Announce: If you love Allah, then follow me, Allah will then love you (3:32)*

He is the exemplar whose blessed model we all strive to emulate in our daily lives, as Allah the Almighty states:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

*You have in the Messenger of Allah an excellent exemplar (33:22)*

### The Noble Companions

Next to him, the character of his noble Companions<sup>sa</sup>—especially the Khulafa-e-Rashideen<sup>ra</sup>—epitomized the essence of Sufism.

Hazrat Uwais al-Qarani, Hazrat Salman al-Farsi, Hazrat Abu ad-Darda al-Ansari, Hazrat Abu Dharr al-Ghifari, Hazrat Abu Ubaidah ibn al-Jarrah, Hazrat Mus'ab ibn Umair and Hazrat Abdur Rahman bin Auf, may Allah the Almighty be pleased with them, are just some of the stalwart companions who have been commonly mentioned as those whose character reflected the true picture of a Sufi.

### The Believers

Abu Nasr as-Sarraj has noted that the Sufis have been mentioned in the Holy Qur'an as 'those who possess knowledge':

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ، وَالْمَلَكُوتُ وَأُولُوا الْعِلْمِ

قَائِمًا بِالْقِسْطِ

*Allah bears witness that there is none worthy of worship beside Him, and so do the angels and those who possess knowledge (3:19)*

Imam as-Sarraj posited that since the Holy Prophet<sup>sa</sup> said that 'those who possess knowledge' (*ulema*) are the inheritors of the prophets, therefore, his opinion is that they are those who hold fast to the Book of Allah the Almighty, strive to follow the Holy Prophet<sup>sa</sup>, his companions and those who saw them (*tabi'in*), and tread on the path of God's righteous servants.<sup>7</sup>

He further stated that the Holy Qur'an is filled with mention of those who adopt the path of *tasawwuf*; for example:

وَالْقَانِتِينَ وَالْقَنُوتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ  
وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَشِيعِينَ وَالْخَشِيعَاتِ

*... and obedient men and obedient women and truthful men and truthful women, and men steadfast in their faith and steadfast women, and men who are humble and women who are humble (33:36)*

إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

*... those whose hearts are smitten with awe when Allah's name is mentioned and whose faith is strengthened when His Signs are recited to them, and who put their trust in their Lord. (8:3)*

Similarly, verses that mention 'those who have firm faith' (*mu'qin-un*), 'those who do good' (*muhsinun*), 'those who excel in goodness' (*sabiqun*), 'the righteous' (*abrar*), etc. are in fact mentioning traits of true Sufis.<sup>8</sup>

## EVOLUTION OF SUFISM

The question arises: If the concept of Sufism is firmly rooted in the Holy Qur'an, how did it evolve to become such a distinct branch of Islamic practice?

Hazrat Hafiz Raushan Ali<sup>ra</sup> has answered this question in his comprehensive essay on Sufism. He stated that the Holy Prophet<sup>sa</sup> came to the world when it was entrenched in its darkest era; ignorance and evil were rampant, and the Arabs were the worst of people in that respect. Through the advent of *al-Insan al-Kamil*, however, Divine light was manifested, and he transformed barbaric people into godly people. With the passage of time, through the spread of Islam in non-Arab nations, the branches of Islamic knowledge expanded into distinct fields—to be studied and analyzed in depth. This is the era in which the knowledge of *fiqh* (jurisprudence), *tafsir* (exegesis), and *badith* (traditions of the Holy Prophet<sup>sa</sup>), for example, began to develop.

Thus, Sufism also developed as a branch of deeper spiritual knowledge and practice. Incidentally, many of the early scholars of *fiqh* were also Sufis, such as Imam Abu Hanifa, Imam Shafi, and Rabi'ah Basri.<sup>9</sup>

### Saints and Mystics

Over centuries, Sufism spread throughout the Muslim world. Many books have been written about the life, character and miracles of the Sufi saints. Fariduddin Attar's *Tadhkirat al-Auliya* is one of the most famous collections on the lives of Sufi saints, although the mention of early saints is also found in the earlier, seminal works of al-Qushayri (*Al-Risalah*) and Syed Ali al-Hujwiri (*Kashf al-Mahjub*).

Some of the famous early Sufis include:

HASAN AL-BASRI (d. 728 CE) who met many companions, including 70 companions who took part in the Battle of Badr.<sup>10</sup>

MALIK IBN DINAR (d. 748 CE) who was a disciple of Hasan al-Basri and an early calligrapher of the Holy Qur'an.<sup>11</sup>

RABI'AH AL-ADAWIYA AL-BASRI (d. c. 752 CE) whose sayings contributed to the development of the concept of love of God in Sufism.<sup>12</sup>

IBRAHIM IBN ADHAM (d. 782 CE), a prince who left his kingdom and migrated to adopt a life of asceticism, and worked throughout his life to earn money.<sup>13</sup>

MANSUR AL-HALLAJ (d. 913 CE) who was martyred due to his proclamation of *Ana al-Haq*, an expression of his closeness with God Almighty. He has become a symbol of those intoxicated in the love of God, with no care for what others think or say about them.<sup>14</sup>

Although there is hyperbole in many of the narrations regarding the saints, there is no denying the fact that the saints had a deep impact not only on their contemporaries, but also on Islamic philosophy and theology.

### Poetic Expression

Sufi thought also found profound expression in poetry, most notably in Farsi. The *Masnawi* of Maulana Jalaluddin Rumi is not only the most famous poem on Sufi ideology, but also perhaps the most widely read and studied. Fariduddin Attar's *Mantiq at-Tair* ('The Conference of the Birds') is another significant work on Sufism, presented in the form of an allegorical poem chronicling the journey of a hoopoe (*hudbud*) on his search for the legendary Simorgh (a mythical bird like the phoenix). The tale symbolizes the Sufi's journey towards the highest stage of enlightenment, where the self is annihilated, and the soul begins to live through the Divine being.

### Modern Concept of Sufism

In the modern era, concepts surrounding Sufism have unfortunately taken on a different shape. Those who claim to practice the path heedlessly ignore the core teachings of the Holy Qur'an. Instead of obeying the Sunnah of the Holy Prophet<sup>sa</sup>, *al-Insan al-Kamil*, by which they would earn the love of God Almighty and attain the heights of spirituality, they have begun concocting pointless exercises which cause nothing but frustration—and in fact lead away from the true Sufi path.

There appear to be several reasons for this muddled modern concept of *tasawwuf*:

FIRSTLY, the general Muslim public has become so engrossed in innovations in the faith, that it is often hard for them to discern which aspects of Islam are true and which were added later on. This is especially prevalent in South Asia where so-called 'Sufis' and ascetics can be found in practically every village and town.

SECONDLY, while the work of the Orientalists, starting from the eighteenth century, has been beneficial in many aspects, it has also led to numerous mistranslations and the Westernization of classic texts on



An illustration from a seventeenth-century folio of Fariduddin Attar's *Mantiq at-Tair* ('The Conference of the Birds').  
THE METROPOLITAN MUSEUM OF ART

Sufism. Such mistranslations and misinterpretations—be they deliberate or by mistake—have perhaps done more harm than good. The myriad translations of Rumi and Hafiz's work are notable examples of how the actual meanings have been perverted to conform to the Western readership and Western ideology (for instance, see Coleman Barks' work on Rumi).

THIRDLY, and most importantly, the Muslim Ummah is without a guide in the modern age. It is essential for any wayfarer on the path of *tasawwuf* to have a guide, for without one, he is lost. The renowned Orientalist Annemarie Schimmel notes in *Mystical Dimensions of Islam* that according to the manuals of Sufism, "in order to enter the spiritual path, the adept—called *murid*, 'he who has made up his will' (to enter the Path)—is in need of a guide to lead him through the different stations and to point the way toward the goal."<sup>15</sup>

In this age, without the Promised Messiah<sup>as</sup>, the concept of true spirituality, which is the essence of Sufism, is lost. This under-

scores the need for the Promised Messiah and Mahdi, through whose advent it was prophesied that faith would be restored to its original splendour.

### STATUS OF SUFISM IN AHMADIYYAT

Hazrat Mirza Ghulam Ahmad<sup>as</sup> of Qadian, the Promised Messiah and Mahdi, was the ardent and complete follower of the Holy Prophet Muhammad<sup>sa</sup>. It was through his complete obedience that he was granted the exalted station of prophethood subordinate to the Holy Prophet<sup>sa</sup>. Hence, the spiritual transformation which was brought about by the Holy Prophet<sup>sa</sup> was again manifested in this era through the Promised Messiah<sup>as</sup>.

### Literature of the Promised Messiah<sup>as</sup>

The Promised Messiah's<sup>as</sup> literature is filled with deep insight into the spiritual and transcendent aspects of Islam, which has been classified as matters of *tasawwuf* by previous scholars, although he does not necessarily refer to it in such terms.

The various stations (*maqamat*) of *tasawwuf*, which are originally derived from the Holy Qur'an, are frequently mentioned by the Promised Messiah<sup>as</sup> in his books and discourses. Some of those stations<sup>16</sup> include striving (*mujahada*), fear of God (*taqwa*), renunciation (*zuhd*), Divine gnosis (*ma'rifat*), and love (*mahabbat*).

It is important to note that despite the numerous works on *tasawwuf* over the centuries, the remarkable understanding, depth, concision,



and effectiveness of the Promised Messiah's<sup>as</sup> writings is unparalleled. Tomes on *tasawwuf* cannot express what he has articulated in even a brief couplet.

By way of illustration, a few passages, from both his prose and poetry, are given below to demonstrate the profundity of his work.

### The Reality of Islam

In *A'ina-e-Kamalat-e-Islam*, the Promised Messiah<sup>as</sup> has eloquently described the reality of Islam, which centers around verse 2:113 of the Holy Qur'an. He explains how Islam demands that one should belong entirely to God Almighty, both in doctrine (by considering that he has been created for obedience to Him) and in practice (to act solely for the sake of God).<sup>17</sup>

Further expounding upon this central concept, he outlines the three stages of *fana* (annihilation), *baqa* (life; subsistence in God), and *liqa* (joining; communion with God) which he terms as *sa'adat-e-tammah* (perfect felicity).

He explains that *fana* (annihilation) refers to the station a person attains after surrendering all his faculties, possessions, and everything to God Almighty. This is the stage where one "resigns oneself to His service with a complete extinction of his selfish desires and pleasures" and brings about a death upon oneself.<sup>18</sup>

The second stage, *baqa* (life), is where—after having effaced one self and having brought about a death of one's egoistic desires—one begins to subside in God and is granted a new, spiritual life, per se.<sup>19</sup>

The Promised Messiah<sup>as</sup> elucidates the qualities of the third stage, *liqa* (communion), as that in which one attains such certainty in Allah as if one is seeing Him. It is at this stage that one no longer has any fear or grief of anything from the past, present or future, and he experiences spiritual delights in this world. This is the stage at which one is termed a *mubhsin* (doer of good), where a person connects so deeply with God through worship that it is as if he can see him.<sup>20</sup>

### Islam: Self-annihilation for God

Along the same vein, the Promised Messiah<sup>as</sup> further expounds upon the stations of *fana* and *baqa* in some of his famous couplets:

عاشق جو ہیں وہ یار کو مر مر کے پاتے ہیں  
جب مر گئے تو اُس کی طرف کھینچے جاتے ہیں  
زندہ وہی ہیں جو کہ خدا کے قریب ہیں  
مقبول بن کے اُس کے عزیز و حبیب ہیں  
اسلام چیز کیا ہے؟ خدا کے لئے فنا  
ترکِ رضائے خویش پئے مرضیٰ خدا  
جو مر گئے انہی کے نصیبوں میں ہے حیات  
اس رہ میں زندگی نہیں ملتی بجز ممت

[True] lovers are those who find the Beloved after suffering death upon death;

When dead [to their selves], they are drawn towards Him.

They alone are alive who are close to God;  
Being accepted by Him, they are His dear and beloved ones.

What is Islam? Self-annihilation for the sake of God;  
To relinquish one's own desire for the pleasure of God.

Those who die are the very ones in whose destiny is life—

*In this path one does not attain life except through death.*<sup>21</sup>

It ought to be noted that the Promised Messiah<sup>as</sup> has also provided guidance on the practical means to attain these high spiritual standards.

He emphasizes that it is impossible to attain God without first annihilating one's base desires and adopting the garb of humility. Describing the means to attain union with God, he says:

جو خاک میں ملے اُسے ملتا ہے آشنا  
اے آزمانے والے یہ نسخہ بھی آزما  
اس بے ثبات گھر کی محبت کو چھوڑ دو  
اُس یار کے لئے رہِ عشرت کو چھوڑ دو  
بد تر بنو ہر ایک سے اپنے خیال میں  
شاید اسی سے دغل ہو دار الوصال میں  
چھوڑو غرور و کبر کہ تقویٰ اسی میں ہے  
ہو جاؤ خاکِ مرضیٰ مولیٰ اسی میں ہے

*He who mingles with the dust finds that Intimate Friend.  
O you who experiment! Test this prescription as well.*

*Shun the love of this transient abode;  
Abandon the path of luxury for the sake of that Beloved.*

*Think of yourself as inferior to everyone else;  
Perchance, thereby, you may enter the Place of Union.*

*Abandon pride and arrogance, for in this indeed is taqwa;  
Become dust, for in this is God's pleasure indeed.*<sup>22</sup>

### Love & Salvation

Whilst delving in the subject of *tasawwuf*, we would be remiss to not explore the concept of love and its role in salvation. Love, which is expressed in the terms of *tasawwuf* through the words *hubb*, *ishq*, *mahabba*, etc., is what drives a wayfarer on his path to salvation.

The Promised Messiah<sup>as</sup> has stated that the principal aim of religion is to attain certitude in God's existence and to love Him.<sup>23</sup> He further says:

"The real source and essence of salvation is man's personal love for God, which leads to his union with Him, because a lover cannot remain separated from his beloved. Since God Himself is Light, His love produces 'the light of salvation'.

"The love which is ingrained in human nature draws the love of God, and then God's personal love gives extraordinary strength and enthusiasm to man's personal love, and the union of the two results in the state of 'annihilation' (*fana*) and culminates in the light of 'immortality with God' (*baqa billah*)."<sup>24</sup>

To illustrate the phenomenon of Divine love uniting with human love, the Promised Messiah<sup>as</sup> gives the example of a man who is struck by lightning. It is powerful attraction which causes the lightning bolt from the sky to smite a person, resulting in the annihilation of the body. He then explains:

In the same way, spiritual annihilation also requires two kinds of fires: the heavenly fire and the inner fire of man. The meeting of both these fires creates a state of annihilation (*fana*), without which the spiritual journey remains incomplete. This is the state of annihilation (*fana*) where the journey of the spiritual wayfarers comes to

an end, and it is the limit beyond which human endeavour cannot go. After reaching the point of *fana*, man is granted the status of 'eternity' (*baqa*) as a gift and a favour.<sup>25</sup>

He has beautifully captured this concept in his Urdu couplet:

دیکھ لو میل و محبت میں عجب تاثیر ہے  
ایک دل کرتا ہے جھک کر دوسرے دل کو شکار

*See how wonderful the power of love and affection is;  
One heart bows down to win the other.*<sup>26</sup>

In his poetic works, the concept of love has been expressed in different ways, each with its own nuances. For instance, in Farsi, he says:

اے محبت عجب آثار نمایاں کر دی  
زخم و مرہم برہ یار تو یکساں کر دی  
وہ چہ اعجاز نمودی کہ بیک جلوہ فیض  
در رفتن پردی آمدن آسان کر دی  
ہمہ جاشور تو بینم چہ حقیقت چہ مجاز  
سینہ مشرک و مسلم، ہمہ پریاں کردی

*Love! You have exhibited such wondrous effects—  
In the path of God, you made the injury and the salve equal.  
What a wonderful miracle you have manifested that with the  
splendour of grace—  
You closed the exit and made arrival easy!  
I observe your clamour all around—be it in reality or as an  
illusion,  
For you roasted the hearts of pagans and Muslims alike.*<sup>27</sup>

### Epistles to Mir Abbas Ali of Ludhiana

A treasure trove of the Promised Messiah's<sup>28</sup> insights into the subject of *tasawwuf* lies within the 62 epistles (letters) he wrote to Mir Abbas Ali of Ludhiana, from 1882 to 1892. They are collected in the first volume of *Maktubat-e-Abmad*.<sup>28</sup>

By way of illustration, a brief overview of the concepts expounded upon in a few epistles is as follows:

EPISTLE 16: A true relationship is that in which there is prayer for one another—when the *murshid* (master) is like an *ashiq* (lover) and the *murid* (servant) is like a *ma'shuq* (one that is loved); all prophets possessed *quwwat-e-ishqi* (the power of love) which propelled their actions, and the Holy Prophet<sup>29</sup> was the greatest in his love for God's creation (26:4)—this is the principle of masterhood and servitude (*piri muridi*).

EPISTLE 24: How to attain *tabattul-e-taam* (complete detachment) which is synonymous with *fana-e-atam* (complete annihilation); the characteristic of *tabattul-e-taam*; true love leads a *salik* (wayfarer) towards the actual understanding and practice of faith; all blessings lie in being engrossed in the love of the Holy Prophet<sup>30</sup>.

EPISTLE 25: Detailed explanation of the four stages a *salik* (wayfarer) traverses outlined in *Futuh al-Ghaib* by Hazrat Abdul Qadir al-Jilani: (i) *nasuti* (the primal stage, where man is led by his base desires), (ii) *jabruti* (the wayfarer progresses on the path after achieving true repentance), (iii) *malakuti* (acting upon the Divine commands becomes easy for the wayfarer and he attains pleasure from them; by overcoming carnal passions, he becomes angelic, per se), and (iv) *lahuti* (the way-

farer advances to the stage where he no longer has any personal desire or intention—he is like an instrument in the hand of God; this is a stage born out of overwhelming love, and hence it exceeds the status of angels; but it is exclusive for the elect of God and is through His special grace).

EPISTLE 28: The difference between a *sufi* (i.e., one who is treading on the path, like a wayfarer, going from one place to another) and *safi* (one who has attained the level of complete annihilation, and is in an entirely different realm of spirituality); the tale of Moses<sup>31</sup> and Pharaoh represents the battle and struggle between the *ruh* (soul) and the *nafsi-e-ammara* (soul that incites to evil).

## CONCLUSION

The concepts of Sufism, or *tasawwuf*, are summarized in the philosophy and reality of Islam; they are grounded in the Holy Qur'an and were manifested in their full glory by the Holy Prophet<sup>32</sup>.

In this era, the Promised Messiah<sup>33</sup> restored the original intent of these deep theological concepts, i.e., to establish a lasting connection with Allah the Almighty. He not only explored the subtle aspects of *tasawwuf*, but also made them understandable to the laypeople and practicable. After him, his Khulafa carried on this work, endeavouring to inculcate the love of God and His creation in the hearts.

Although they may not be technically classified under Sufism, today, the faith-inspiring sermons, discourses, and addresses of Hazrat Khali-fatul-Masih V<sup>34</sup> provide us practical guidance on how to attain communion with God.

For that, in a nutshell, is the essence of Sufism.

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## O SUN OF GENEROSITY, WE ARE IN LOVE WITH YOU!

— Arabic couplets in praise of the Holy Prophet<sup>ﷺ</sup>  
written by the Promised Messiah<sup>as</sup> —

يَا طَيِّبَ الْأَخْلَاقِ وَالْأَسْمَاءِ  
جِئْنَاكَ مَظْلُومِينَ مِنْ جُهْلَاءِ

O one of purified morals and characteristics!  
We have come to you, after being oppressed by the  
tyranny of the ignorant

إِنَّ الْمَحَبَّةَ لَا تُضَاعُ وَتُشْتَرَى  
إِنَّا نُحِبُّكَ يَا ذُكَاةَ سَخَاءِ

Certainly, love can neither be wasted nor bought;  
O sun of generosity, we are in love with you!

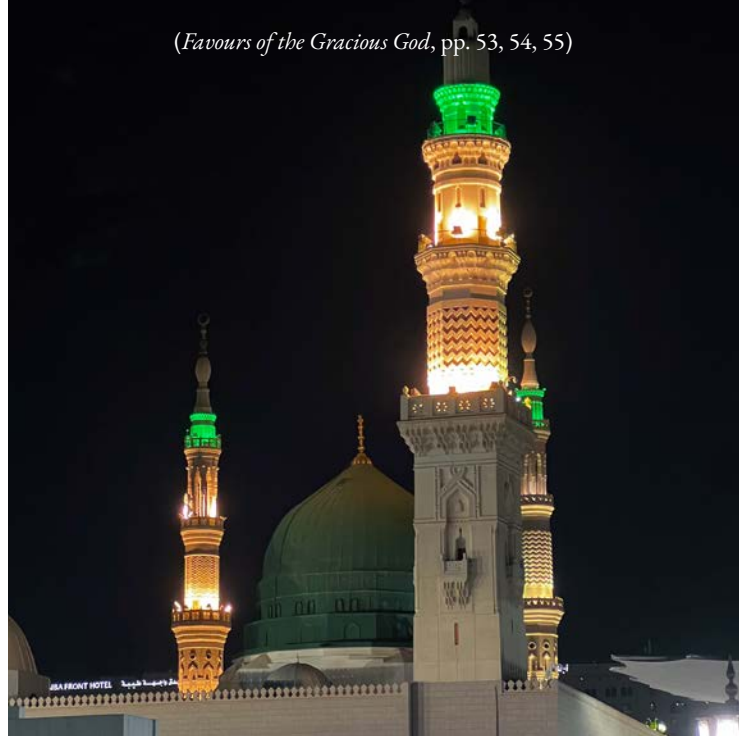
مَا جِئْنَا فِي غَيْرِ وَقْتِ ضَرُورَةٍ  
قَدْ جِئْتَ مِثْلَ الْمُرْنِ فِي الرَّمَضَاءِ

You did not come to us but in the hour of need;  
Your arrival is like that of a downpour in a season of  
sweltering heat.

إِنِّي رَأَيْتُ الْوَجْهَ وَجْهَ مُحَمَّدٍ  
وَجْهَهُ كَبَدْرِ اللَّيْلَةِ الْبَلْمَاءِ

I have seen the countenance that is the countenance of  
MUHAMMAD<sup>sa</sup>;  
A countenance that is like the full-moon.

(Favours of the Gracious God, pp. 53, 54, 55)



# FROM COAST TO COAST

Reports from Jama'ats Across Canada  
(August 2023)

August 2023

## Annual Picnic of Majlis Ansarullah Eastern Canada

*Izhar Khan, Nazim Isha'at Majlis Ansarullah Eastern  
Canada*



The annual picnic of Majlis Ansarullah Eastern Canada was held on August 5, 2023, at Park Rene-Levesque in Montreal, Quebec.

It was a pleasant day, and the weather was beautiful. The picnic officially began at 11:45 AM with Tilawat. Afterwards, Ansar began performing their assigned duties. A barbecue was set up and bicycles were arranged for a *cycle safar* (bike ride). There were two bike rides, a 5 km route for Saf-e-Awwal Ansar and a 10 km one for Ansar of Saf-e-Dom.

It is worthy to note that Ijaz Sahib from Kingston Halqa travelled for the picnic on his bicycle and after attending the picnic, he left for the Ansar National Ijtima in Maple, Ontario on his bicycle. He covered almost 900 km on bike!

Zuhr and Asr Salat were offered 1:45 PM, after which Ansar brothers spent time together and enjoyed the barbecue, watermelon, roasted corn on the cob and delicious tea.

After Salat, Mohammed Latif Sahib, Nazim-e-Ala of Majlis Ansarullah Eastern Canada, announced some upcoming events, including the Ansar National Ijtima and the Run for Montreal.

There was also a prize distribution ceremony in which Murabbi Ishaque Fonseca Sahib distributed prizes along with Nazim-e-Ala Sahib.

At around 5 PM, Ansar started windup and Waqar-e-Amal. The picnic was attended by 127 Ansar. All Ansar brothers enjoyed the picnic a great deal and were all very happy to attend the event.

## Cycle Safar Organized by Majlis Ansarullah Muqami

Mohammad Dawood Ajmal, Zaeem-e-Ala Muqami  
(Peace Village)



To promote physical well-being, camaraderie, and Majlis engagement, Majlis Ansarullah Muqami recently organized a cycling event aptly named *Cycle Safar* which was held on the vibrant summer morning of August 12, 2023. The cycling route was from Baitul Islam Mosque to Mackenzie Glen Park. This event championed a healthy lifestyle and showcased the unity and enthusiasm of Ansar members. It was a humble effort to act upon the treasured guidance provided to Ansarullah by Syedna Hazrat Khalifatul-Masih V<sup>ra</sup> about cycling.

The program commenced with a collective silent prayer led by Missionary-in-Charge Canada, Maulana Abdul Rashid Anwar Sahib. This spiritual invocation set the tone for the event, aligning the participants with a sense of purpose and unity.

With enthusiasm brimming, the Ansar members, known for their steadfast dedication, embarked on a journey that would benefit their physical health and serve as an opportunity to bond with fellow Ansar brothers.

The destination, Mackenzie Glen Park, presented an ideal setting with dedicated cycling paths, allowing Ansar to cycle through the picturesque landscapes. The event brought together a remarkable total of 82 members representing the whole Muqami region. A notable 40 members brought their bicycles, demonstrating their commitment to a healthy lifestyle.

The cycling journey spanned approximately 2 km from the mosque to the park, followed by cycling within the park. Collectively, Ansar members cycled a commendable distance of almost 10 km, a feat that attested to their physical prowess and strong spirit of unity and teamwork.

A nourishing breakfast was served at the park to invigorate and refuel the participants. This allowed everyone to share experiences, strengthen bonds, and rejuvenate before returning home.

A highlight of the event was the presence of National Na'ib Sadar Majlis Ansarullah (Saf-e-Dom) Maulana Ghulam Misbah Baloch Sahib. His attendance inspired all, highlighting the significance of the event and Majlis Ansarullah's dedication to promoting a balanced and active lifestyle.

The program culminated with a closing silent prayer led by Maulana Ghulam Misbah Baloch Sahib, bringing a serene end to an event that left lasting memories.



## Successful Run for Newmarket Promotion Booth

*Arif F. Khan, Secretary Isha'at, Newmarket*

The *Run For Newmarket* team successfully set up a promotional booth on August 15, 2023 at the Ward 7 community gathering, hosted by Councillor Christina Bisanz at Environmental Park, Newmarket. The event provided a fantastic opportunity for interaction with residents, community leaders, and other booth owners.

The Jama'at's presence was well-received, and the team had the privilege of meeting not only local residents but also the Mayor of Newmarket, John Taylor. This platform helped showcase the *Run for Newmarket* initiative and garner support for the upcoming event.

The dedication and commitment of the *Run for Newmarket* team are truly appreciated.



## Sad Demise of IFTIKHAR AHMAD ANJUM SAHIB

It is with a heavy heart that Sajjad Ahmad Malik Sahib informs members of the Jama'at that Iftikhar Ahmad Anjum Sahib of California, USA Jama'at, passed away on September 30, 2023 at the age of 62.

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

*To Allah we belong and to Him shall we return!*

His funeral prayer was offered at Baitul Hameed Mosque in Chino, California, on October 6, 2023 and his burial took place later that day at Forest Lawn Covina Hills cemetery.

Iftikhar Ahmad Anjum Sahib was the son of Ch. Mush-taq Ahmad Sahib. He was the loving husband of Fozia Anjum Sahiba and the caring father of his two sons Asad Choudhry and Sameer Anjum.

Iftikhar Sahib was a humble individual who lived his life for the pleasure of his Maker. He was a dedicated husband and father who always guided his family to stay pious and in service of Allah.

As a pharmacist, he treated his patients with the concern, care, and diligence that he would show those closest to him. In his walk of life, those who came into contact with him revered him for the love and care he showed them. He left his mark at every turn and bend and will be missed, universally.

It ought to be noted that Iftikhar Ahmad Anjum Sahib's wife, Fozia Anjum Sahiba, is the granddaughter of the late Mian Ataullah Sahib Advocate, the pioneer President of Canada Jama'at. Furthermore, Iftikhar Sahib was the son-in-law of the late Bushra Bhatti Sahiba, a pioneer member of Lajna Imai'llah Canada, and the brother-in-law of Naeem Bhatti Sahib of Toronto Jama'at.

Iftikhar Anjum Sahib was a very close friend of Imran Latif Sharma Sahib (Vaughan Jama'at) and Sajjad Malik Sahib.

It is our prayer that Allah the Exalted may grant patience, solace and comfort to the members of his family and all loved ones who are affected by this loss.

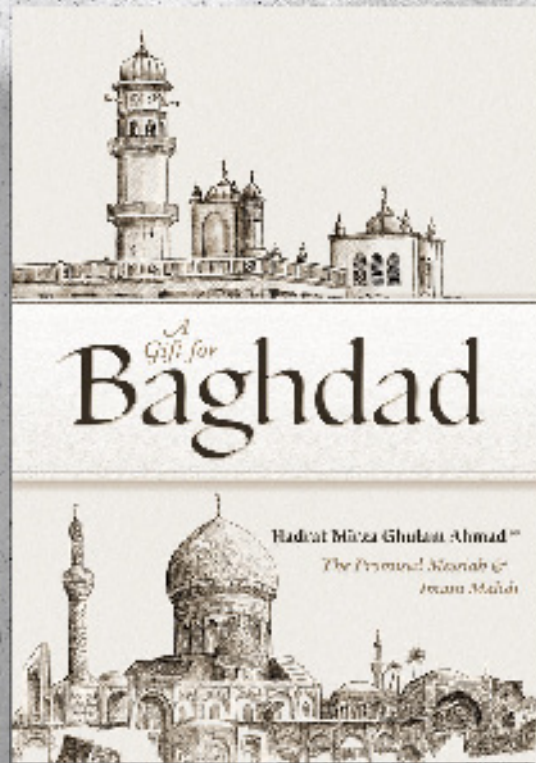
May Allah the Almighty have mercy on the departed soul, grant him His forgiveness, and bestow him a high status in Heaven, in the pleasure of Allah. Amen!

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

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

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

FOR MORE INFORMATION, VISIT:  
[alislam.org](http://alislam.org) & [booksonislam.org](http://booksonislam.org)



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# KIDS ZONE

## FILL IN THE BLANKS

1. \_\_\_\_\_ principal attributes of Allah are mentioned in Surah al-Fatihah.
2. Allah has \_\_\_\_\_ attributes (Al-Asma ul-Husna).
3. The meaning of "Qur'an" is: \_\_\_\_\_.
4. There are a total of \_\_\_\_\_ chapters in the Holy Qur'an.
5. The first revelation to the Holy Prophet<sup>sa</sup> were verses of Surah \_\_\_\_\_.

ANSWERS  
1. Four  
2. 99  
3. That which is often recited  
4. 114  
5. Al-Alaq (chapter 96)



## DID YOU KNOW?

The Holy Prophet<sup>sa</sup> once said,  
"Speaking without thinking leads to trouble."

## TRIVIA

1. Which country celebrated its 100-year Jama'at centenary in September 2023?
2. What is the name of the city in which Jalsa Salana Germany 2023 was held?
3. According to *ahadith*, what is the first action that a person will be brought to account for on the Day of Judgement?
4. What is the name of the site for Jalsa Salana Canada 2024?
5. The Holy Qur'an was revealed over a period of how many years?

ANSWERS  
1. Germany  
2. Stuttgart  
3. Salat  
4. Hadīqah-e-Ahmad, Bradford  
5. 23



## MEMORIZE THIS!

اللَّهُمَّ سَجِّدْ لَكَ رُوحِي وَجَسَدِي وَجَنَانِي

“O Allah! My spirit, my body and my heart  
prostrate before You.”

(Prayer for Sajdah-e-Tilawat, i.e., prostrating during recitation of the  
Holy Qur'an)

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## WORD SEARCH

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

## WORD BANK

Ninety-Nine

Germany

Hadith

Spirit

Limb

Al-Fatihah

Gazette

Al-Alaq

Verse

Attribute

Forgive

Heart

Body

Allah

\* hyphens are not included in the word search

## پیارے مہدی علیہ الصلوٰۃ والسلام کی پیاری باتیں

حضرت اقدس مسیح موعود علیہ الصلوٰۃ والسلام نے رسول کریم صلی اللہ علیہ وسلم کے پیارے نواسے حضرت امام حسن رضی اللہ عنہ کے عفو کا ایک ایمان افروز واقعہ بیان کرتے ہوئے فرمایا ہے کہ

”کہتے ہیں کہ امام حسن رضی اللہ عنہ کے پاس ایک نوکر چائے کی پیالی لایا۔ جب قریب آیا تو غفلت سے وہ پیالی آپ کے سر پر گر پڑی۔ آپ نے تکلیف محسوس کر کے ذرا تیز نظر سے غلام کی طرف دیکھا۔ غلام نے آہستہ سے پڑھا۔ وَالْكَظِيمِ الْعَيْظُ (آل عمران: 135) یہ سن کر امام حسن رضی اللہ عنہ نے فرمایا: كَظُمْتُ - غلام نے پھر کہا: وَالْعَافِينَ عَنِ النَّاسِ - كَظُمْتُ میں انسان غصہ دبا لیتا ہے اور اظہار نہیں کرتا ہے، مگر اندر سے پوری رضامندی نہیں ہوتی، اس لیے عفو کی شرط لگادی ہے۔ آپ نے کہا کہ میں نے عفو کیا۔ پھر پڑھا: وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ۔ محبوب الہی وہی ہوتے ہیں جو کَظُمْتُ اور عَفُو کے بعد نیکی بھی کرتے ہیں۔ آپ نے فرمایا: جا آزاد بھی کیا۔ راستبازوں کے نمونے ایسے ہیں کہ چائے کی پیالی گرا کر آزاد ہوا۔“

(ملفوظات جلد 1 صفحہ 115 - ایڈیشن 1988ء)

(مشکل الفاظ کے معنی: تیز نظر سے دیکھنا: ناراضگی سے دیکھنا۔ کَظُمْتُ: غصہ دبانا۔ محبوب الہی: اللہ کے پیارے)

## اللہ تعالیٰ کے صفاتی نام تلاش کریں:

قدیر، رحمان، علیم، غفار، غفور، رحیم، عزیز

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

## کوئز:

- 1- عَفُو کے کیا معنی ہیں؟
- 2- اللہ تعالیٰ معاف کرنے والے بندہ کو کس چیز میں بڑھاتا ہے؟
- 3- حضرت امام حسنؑ کون تھے؟
- 4- غصہ پر قابو پانے کا کیا طریق ہے؟
- 5- اللہ تعالیٰ کے کوئی سے 5 صفاتی نام بتائیں۔

# بچوں کا صفحہ

اللہ میاں کا خط

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

﴿سُورَةُ الْأَعْرَافِ، آيَت 200﴾

ترجمہ: عفو اختیار کر اور معروف کا حکم دے اور جاہلوں سے کنارہ کشی اختیار کر۔  
(مشکل الفاظ کے معنی: عفو: معاف کرنا۔ معروف: نیک اور اچھی بات۔ کنارہ کشی: دور رہنا)

پیارے نبی ﷺ کی پیاری باتیں

مَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا

(صحيح مسلم، كتاب البِرِّ وَالصَّلَاةِ، باب إِسْتِخْبَابِ الْعَفْوِ وَالتَّوَضُّعِ)

ترجمہ: اللہ تعالیٰ کا بندہ جتنا کسی کو معاف کرتا ہے اللہ تعالیٰ اتنا ہی زیادہ اسے عزت میں بڑھاتا ہے۔



غصہ پر قابو پانے کا طریق :

ایک خادم نے سوال کیا کہ غصے پہ کیسے قابو پایا جا سکتا ہے؟ اس پر حضور انور ﷺ نے اس خادم سے استفسار فرمایا کہ کیا آپ اس وقت غصہ میں ہیں؟ جس پر اس خادم نے نفی میں جواب دیا۔

اس پر حضور انور ایدہ اللہ تعالیٰ بنصرہ العزیز نے فرمایا کہ بس ہمیشہ اسی طرح رہا کرو۔ جب غصہ چڑھے تو استغفار کیا کرو۔ آنحضرت ﷺ نے فرمایا ہے کہ اگر غصہ چڑھتا ہے تو تم بیٹھ جاؤ۔ زیادہ غصہ چڑھے تو لیٹ جاؤ۔ ٹھنڈے پانی کے چھینٹے منہ پہ مارو تو تمہارا غصہ تھوڑا ٹھنڈا ہو جائے گا۔... استغفار کرو اور ٹھنڈا پانی پیو۔ آنحضرت ﷺ نے فرمایا ہے غصے میں زیادہ اچھلنے کودنے کی بجائے بیٹھ جاؤ تاکہ غصہ تھوڑا سا ٹھنڈا ہو جائے۔ یہی طریقہ ہے۔... اصلاح کی خاطر اگر کبھی کبھی غصہ آجاتا ہے تو اس میں کوئی ہرج نہیں لیکن غصہ کی مستقل عادت بن جانا اور ہر بات پہ چڑکے اور غصہ سے بولنا اور اگلا بھی ہر وقت پریشان ہی رہے، تمہارے سے ڈر کے رہے، یہ کہے کہ اس کے قریب بھی نہ جاؤ وہ تو بڑا غصہ والا ہے، ایسا نہیں ہونا چاہیے۔ اس لیے اصلاح کی خاطر کبھی کبھی غصہ آ جانا اور وہ بھی وقتی طور پہ یہ اور بات ہے۔ پھر جنونی کیفیت طاری نہیں ہونی چاہیے۔ عقل سے کام لینا چاہیے۔ انسان کو مغلوب الغضب نہیں ہونا چاہیے۔ یہ چیز غلط ہے۔ باقی انسانی فطرت ہے تھوڑا بہت غصہ تو آتا ہی رہتا ہے اور اس میں بھی آنحضرت نے علاج بتایا ہے کہ اگر ناجائز غصہ ہے تو استغفار پڑھو، بیٹھ جاؤ اور ٹھنڈا پانی پیو۔

(سہ روزہ الفضل انٹرنیشنل، 24 فروری 2023ء)

(مشکل الفاظ کے معنی: استفسار فرمایا: پوچھا۔ مغلوب الغضب: غصہ میں بھرے رہنا)

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