

AHMADIYYA Gazette

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CANADA 

**THOSE WHO ARE WATCHFUL OF
THEIR TRUSTS AND COVENANTS**
(23:9)



Fulfill Your Responsibilities With Utmost Concern

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

“If, having accepted the Imam of the age, we claim to have a high standard of righteousness [*taqwa*] and to fulfill the obligations entrusted to us better than others, then we must fulfill our Jama’at responsibilities with utmost concern. Allah the Exalted says, ‘and those who are watchful of their trusts and their covenants.’ (23:9) Therefore, everyone should keep this commandment in mind, in their respective spheres. Do not be careless in fulfilling your trusts, rather, carry them out with utmost attention, delving deep into their details.”

(Friday Sermon dated April 12, 2013; translated from *Al-Fazl International*, May 3, 2013, p. 6–7)



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KIDS ZONE

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^{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^{sa}
- 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

The Promised Messiah^{as} translated and explained this verse as follows:

“Meaning: ‘The believers are those who are watchful of their trusts and covenants.’ That is to say, in discharging trusts and fulfilling covenants they spare no effort in exercising righteousness and watchfulness.”

(23:9; *Barahin-e-Ahmediyya: Part Five*, English translation p. 324)

وَالَّذِينَ هُمْ لِأَمْتِهِمْ وَعَهْدِهِمْ رِعُونَ ۝٩

HADITH

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ إِنَّكَ خَيْرُ مُجِدِّ

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

Hazrat Abdullah bin Umar^{ra} reported that Allah's Messenger^{sa} said:

“Everyone of you is a guardian, and responsible for what is in his custody. The ruler is a guardian of his subjects and responsible for them; a husband is a guardian of his family and is responsible for it; a lady is a guardian of her husband's house and is responsible for it, and a servant is a guardian of his master's property and is responsible for it.’ I heard that from Allah's Messenger^{sa} and I think that the Prophet^{sa} also said, ‘A man is a guardian of his father's property and is responsible for it, so all of you are guardians and responsible for your wards and things under your care.’”

(*Sahih Bukhari, Kitab fil Istiqradh*)

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ « كُلُّكُمْ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، فَالْإِمَامُ رَاعٍ، وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ فِي أَهْلِهِ رَاعٍ، وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْمَرْأَةُ فِي بَيْتِ زَوْجِهَا رَاعِيَّةٌ وَهِيَ مَسْئُولَةٌ عَنْ رَعِيَّتِهَا، وَالْخَادِمُ فِي مَالِ سَيِّدِهِ رَاعٍ، وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ ». قَالَ فَسَمِعْتُ هَؤُلَاءِ مِنْ رَسُولِ اللَّهِ ﷺ وَأَحْسِبُ النَّبِيَّ ﷺ قَالَ « وَالرَّجُلُ فِي مَالِ أَبِيهِ رَاعٍ، وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، فَكُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ ».

صَحِيحُ الْبُخَارِيِّ، كِتَابُ فِي الْإِسْتِغْرَاضِ، بَابُ الْعَبْدِ رَاعٍ فِي مَالِ سَيِّدِهِ وَلَا

(يَعْمَلُ إِلَّا بِإِذْنِهِ)

WISDOM

SO SAID THE PROMISED MESSIAH^{AS}

“Man’s full spiritual beauty lies in treading upon all the finer ways of *taqwa* [righteousness]. The finer ways of *taqwa* are the graceful features and lovely curves of spiritual beauty. It is obvious that to abide by the trusts that one owes to God and by the pledges of faith to the best of one’s ability, and to utilize all one’s organs and faculties from head to toe—of which the physically obvious are the eyes, ears, hands, feet, and the other organs; as well as the inner capacities such as the heart and other faculties and morals—appropriately at their proper occasion, to safeguard them from the unlawful, and to be wary against their secret assaults, while at the same time fulfilling one’s obligations towards God’s creation—this is the path on which depends all one’s spiritual beauty. God Almighty in the Holy Qur’an has labelled *taqwa* as raiment.

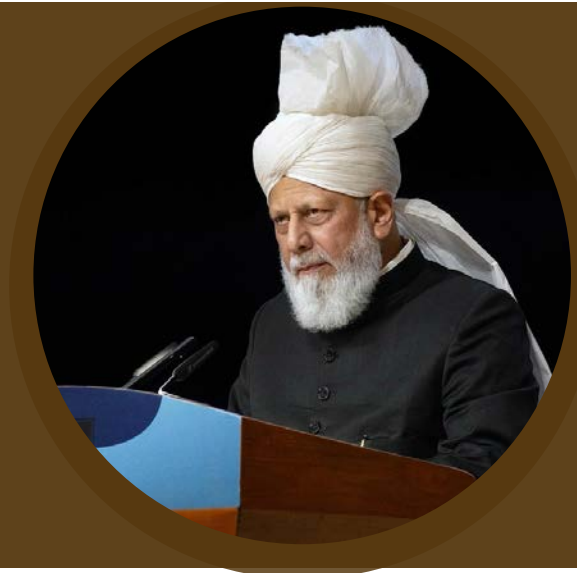
“*Libasut-taqwa* [‘Raiment of righteousness’] is an expression of the Holy Qur’an, and this is an indication that spiritual beauty and adornment are indeed born out of *taqwa*. And *taqwa* means that man should abide by all of God’s trusts and pledges of faith, as well as all one’s trust and pledges towards God’s creatures to the best of one’s capability, which is to say that he should firmly adhere to their subtlest and minutest aspects.”

(*Barahin-e-Ahmadiyya: Part Five*, English translation, pp. 290-291)

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 benefit directly from the complete Friday Sermons of Huzoor^{raa}, available on alislam.org.



1.

October 6, 2023

LIFE OF THE HOLY PROPHET^{sa}: TWO FABRICATED INCIDENTS

In this Friday Sermon, His Holiness, Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V^{aa}, focused on two allegedly fabricated incidents related to the life of the Holy Prophet^{sa}: the killings of Asma and Abu Afak. His Holiness^{aa} highlighted the unsubstantiated nature of these accounts, citing discrepancies in various historical sources, contradictions in details, and absence from authentic collections of hadith. He emphasized that these tales lacked credibility and were falsely attributed to the Holy Prophet^{sa} and his Companions^{ra}.

His Holiness^{aa} stressed the importance of analyzing such incidents under the guidance of the Imam of the Age, the Promised Messiah^{as}, ensuring a clear understanding and defense against any false allegations against the Holy Prophet^{sa}. He prayed for understanding among scholars who misuse incidents for personal gain, leading to misconceptions about Islam.

In the sermon, His Holiness^{aa} also mentioned recently deceased members of the Jama'at, including Dr. Nasir Ahmad Khan Parvez Parvazi Sahib of Canada, who contributed significantly to education and Urdu literature, and maintained a deep connection with God and a love for Khilafat. Other esteemed individuals were Sharif Ahmad Bhatti Sahib, Professor Abdul Qadir Dahri, who translated the Holy Qur'an into Sindhi, and Professor Dr. Muhammad Sharif Khan Sahib, a distinguished zoologist known for his humility and devotion to Faith. His Holiness^{aa} prayed for their forgiveness and the continuity of their virtuous legacy among their progeny.

2.

October 13, 2023

LIFE OF THE HOLY PROPHET^{sa} & GUIDANCE ON ISRAEL-HAMAS WAR

His Holiness, Hazrat Khalifatul-Masih V^{aa}, discussed aspects from the life of the Holy Prophet Muhammad^{sa}, particularly his marriage to Hazrat Aisha^{ra}. This event was narrated in detail, highlighting her age at marriage, refuting misconceptions, and emphasizing her remarkable virtues and contributions to Islamic scholarship.

In the sermon, His Holiness^{aa} also expounded upon the migration of Hazrat Zainab^{ra}, daughter of the Holy Prophet^{sa}, to Madinah and the tragic event that led to her untimely demise.

A significant portion of the sermon was dedicated to addressing the ongoing conflict between Hamas and Israel, denouncing the killings of civilians, particularly women and children, and emphasizing Islam's unequivocal stance against harming non-combatants. His Holiness^{aa} expressed concern over the escalating violence, highlighting the unjust actions of both sides and the need for a just resolution to prevent further bloodshed.

Furthermore, prayers were urged for peace, unity among Muslim nations, and the establishment of justice. His Holiness^{aa} mentioned the UN's limited intervention and the role of major powers in perpetuating conflict, emphasizing the necessity of global justice and unity among Muslim nations to restore peace.

The sermon concluded by offering funeral prayers for two deceased individuals, Dr. Bashir Ahmad Khan and Wasima Begum, both remembered for their devoutness, service to the community, and love for Khilafat.



3.

October 20, 2023

LIFE OF THE HOLY PROPHET^{sa} & PRAYERS FOR SITUATION IN PALESTINE

Hazrat Khalifatul-Masih V^{aa} continued recounting incidents from the life of the Holy Prophet^{sa} that took place after the Battle of Badr. He discussed the acceptance of Hazrat Abul Aas^{ra}, who was captured by Muslims while escorting a Makkah-bound caravan. Despite being the Holy Prophet^{sa}'s son-in-law, he was then a polytheist. His wife, Hazrat Zainab^{ra}, granted him protection, which the Holy Prophet^{sa} honoured. Eventually, Hazrat Abul Aas^{ra} returned to Madinah, embraced Islam, and reunited with Hazrat Zainab^{ra}. They lived a happy married life and the Holy Prophet^{sa} praised Hazrat Abul Aas^{ra} for his kind treatment of his wife.

His Holiness^{aa} also mentioned the Sawiq expedition, led by Abu Sufyan, aimed to avenge the Makkans' loss at Badr. Despite minor attacks on Madinah, the disbelievers largely eluded the Muslims during the expedition. This eventuated in the Muslims returning without confrontation.

Eidul Adha was established in 2 AH, with the Holy Prophet^{sa} leading the prayer and sacrificing an animal. Hazrat Fatima^{ra} was married in the same year to Hazrat Ali^{ra}, who had received divine indication for the marriage. The dowry was a coat of mail, sold to cover wedding expenses.

Addressing the Israel-Hamas conflict, His Holiness^{aa} urged unity among Muslim countries to end the war. He emphasized praying for peace, highlighting global concern and the need for collective action for resolution.

4.

October 27, 2023

LIFE OF THE HOLY PROPHET^{sa} & A CALL FOR JUSTICE IN THE ISRAEL-HAMAS WAR

In the beginning of this sermon, Hazrat Khalifatul-Masih V^{aa} highlighted the importance of offering *tabajjud* [supererogatory nighttime prayers], narrating an incident involving the Holy Prophet Muhammad's^{sa} advice to his daughter Hazrat Fatima^{ra} and son-in-law Hazrat Ali^{ra}. When the Holy Prophet inquired whether they offered the *tabajjud* prayers, Hazrat Ali^{ra} responded in a manner that disappointed the Holy Prophet^{sa}. However, instead of reprimanding him, the Holy Prophet subtly indicating the need for a more appropriate answer by quoting a verse of the Holy Qur'an, "man is most contentious" (18:55).

Quoting Hazrat Khalifatul-Masih II^{ra}, His Holiness^{aa} explained how this incident showed the Holy Prophet's^{sa} wisdom in advising with patience and wisdom, leaving a lasting impact. It underscored the Holy Prophet's^{sa} care for his family and the veracity of his teachings. As a result of the Holy Prophet's^{sa} wise advice and method of training, Hazrat Ali^{ra} never missed *tabajjud* prayers thereafter.

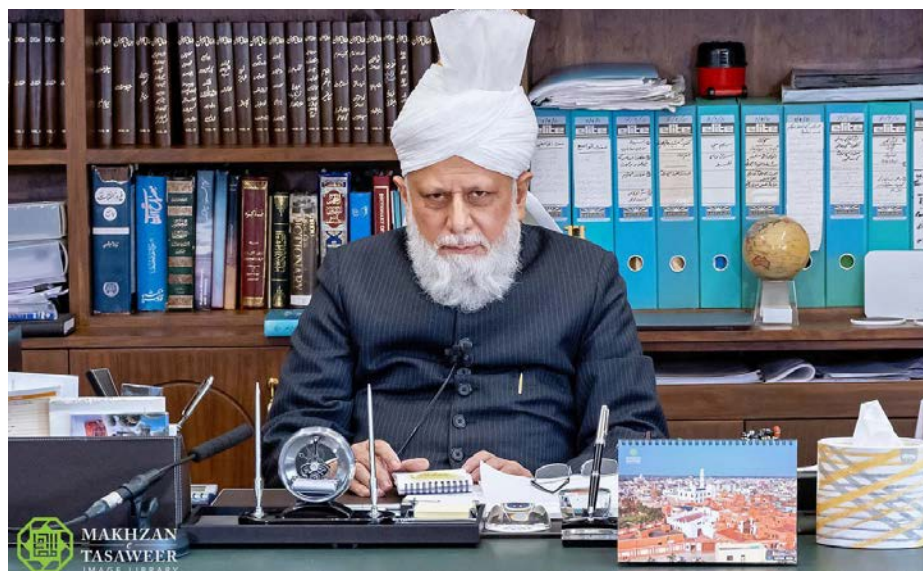
His Holiness^{aa} also recounted the historical Ghazwah of Banu Qainuqa in 2 AH. He narrated the violation of treaties by this Jewish tribe and the eventual conflict leading to their exile, highlighting the Holy Prophet's^{sa} efforts to maintain peace and his merciful approach despite provocations.

Then, amid the ongoing Israel-Hamas conflict, His Holiness^{aa} urged prayers and emphasized the worsening global situation, calling for Ahmadis' prayers to avert a potential world war. He urged Ahmadis to spread the message of justice and peace while praying for the oppressed.

Concluding with prayers for Muslims' well-being and global understanding, he underscored the responsibility of praying for the Muslim world due to the love for the Holy Prophet Muhammad^{sa}.

Rays of Light

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



HALAL AND HARAM

In a letter, Huzoor-e-Anwar^{aa} was asked on what basis the meat of various animals had been declared *haram* (unlawful) in Islam. In his letter dated April 11, 2016, Huzoor^{aa} gave the following reply:

The Islamic principle behind something being *halal* or *haram* is that everything that has not been explicitly declared *haram* by the Shariah is considered permissible. Hence, the Promised Messiah^{as} states:

“All things are halal in essence. Unlawfulness does not apply until it is categorically established through scripture.” (*Malfuzat*, vol. 2, p. 474)

The Holy Qur’an has declared carrion, the blood which pours out when an animal is slaughtered or wounded, the flesh of swine and such animals on which the name of anyone other than Allah is invoked as *haram* (6:146).

These four things mentioned in the Holy Qur’an are called *haram*. Moreover, the Holy Prophet^{sa} has prohibited the consumption of certain things. They are called *mamnu* [‘prohibited’].

While explaining the terms *haram* and *mamnu*, Hazrat Khalifatul-Masih II^{ra} states:

“One should remember that the consumption of two kinds of things has been prohibited by the Islamic Shariah; firstly, those that are *haram* and secondly, those that are *mamnu*...

“The relation between *haram* and *mamnu* is the same as the relation between *fardh* [obligation] and *wajib* [duty]. Hence, the unlawfulness of the things that the Holy Qur’an has declared *haram* is very strict, whereas the unlawfulness of the things that the Holy Prophet^{sa} has forbidden is relatively less strict.” (*Tafsir-e-Kabir*, vol. 2, p. 340; 1984 ed.)

WOMEN'S STATUS IN ISLAM

An individual mentioned their confusions with regard to equality between men and women in Islam, and requested Huzoor^{aa} for guidance on Islamic commandments in this regard. Huzoor-e-Anwar^{aa}, in his letter dated April 11, 2016, gave the following reply:

Your confusions which you have mentioned in your letter have risen due to not understanding Islamic teachings and human nature. Islam has never claimed that men and women were absolutely equal in every sense. Let alone Islam, even human nature rejects this notion that men and women be declared equal in every sense. Indeed, Islam teaches that, just as Allah the Exalted grants His blessings and favours to men as a result of their good deeds, in the same way He also makes women the inheritors of His blessings and favours. Thus, He states:

“So their Lord answered their prayers, saying, ‘I will allow not the work of any worker from among you, whether male or female, to be lost. You are from one another.’” (3:196)

As for the testimony of men and women, in such matters that are relevant to men and are not directly related to women, if the men appointed to testify are not available, then the reason for appointing two women along with a man is that such matters are not directly linked to women. Hence, if the woman who is testifying forgets the details of her testimony, then the other woman can remind her.

In other words, even in this scenario, the actual testimony is of one woman only. The second woman is only appointed as a precautionary measure to remind the first one lest she forgets because such issues are not directly related to her. The text of the Holy Qur'an also supports this understanding:

“O ye who believe! When you borrow one from another for a fixed period, then write it down ... And call two witnesses from among your men; and if two men be not available, then a man and two women, of such as you like as witnesses, so that if either of two women should err in memory, then one may remind the other.” (2:283)

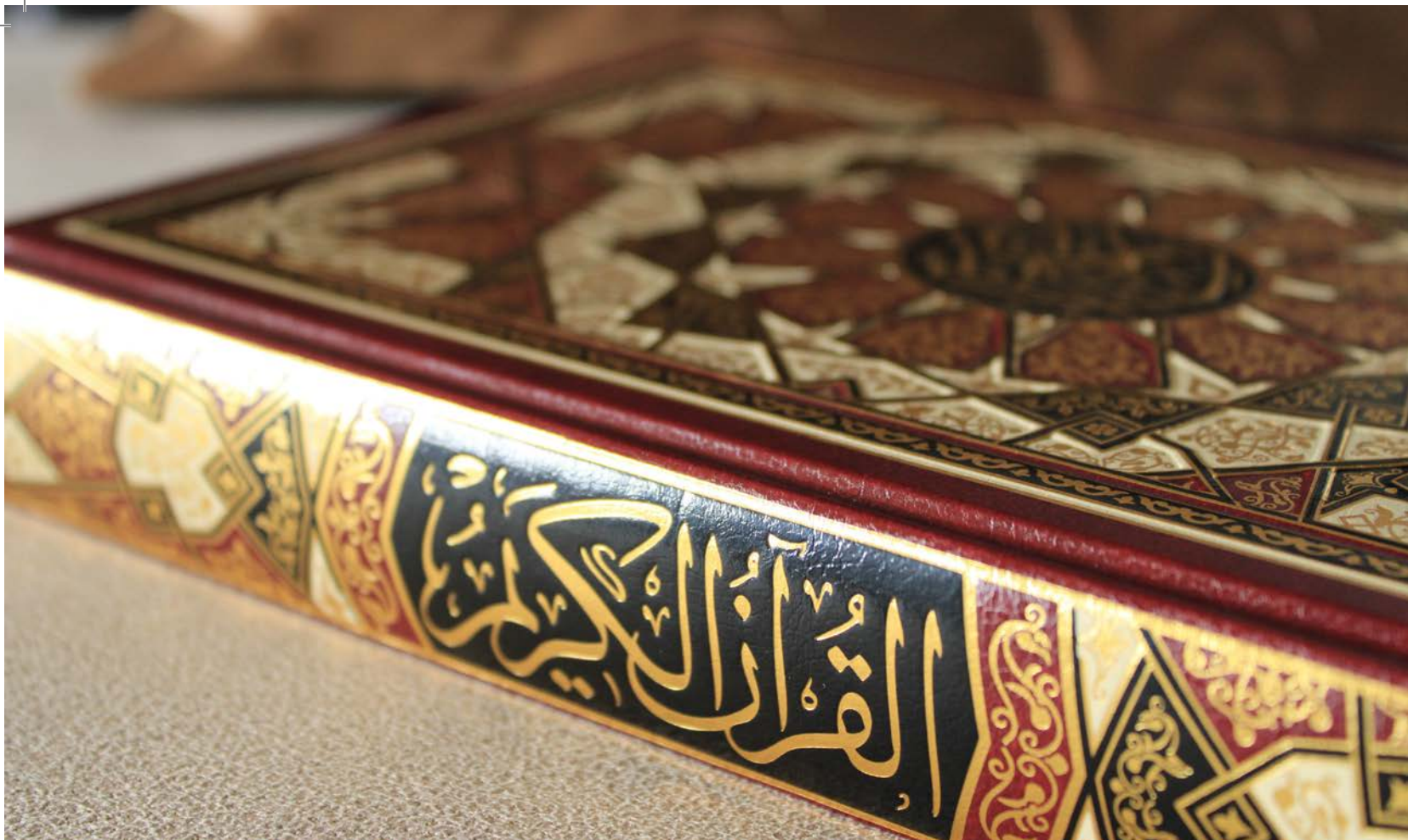
[Furthermore,] tidings of Paradise under the feet of pious and righteous women have been given in *ahadith*, which has not been given about any man. Moreover, Islam has granted men and women certain rights or designated certain duties to them according to their temperaments. It has obliged the man to work and fulfill all the needs of the household and has instructed the woman to safeguard the house and the children and look after their upbringing.

In other words, man was chosen to toil outside in accordance with his capabilities while the woman was given the leadership over the house in accordance with her nature and in view of her dignity.



PEXELS

[SOURCE: <https://www.alhakam.org/answers-to-everyday-issues-part-ii/>]



UNSPLASH

The Holy Qur'an: Guidance for the Ages

Umair Khan, Missionary, Brampton West

EDITOR'S NOTE:

The following article is derived from the talking points of Murabbi Umair Khan Sahib which he prepared for the speech that he delivered at the 45th Jalsa Salana Canada, held at the International Centre, Mississauga, from July 14–16, 2023.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٧﴾

And I have not created the Jinn and the men but that they may worship Me. (51:57)

Our purpose is to recognize and have a living relationship with Allah. Allah is our destination, and to reach this destination we have been provided, in a comparative term today, a GPS system in the form of the Holy Qur'an.

Universal Message of the Holy Qur'an

A faith must transcend tribal, national, racial and cultural limits and must speak to men at a universal level in order to fulfill the requirements of man today. Islam does exactly that. The Qur'an opens with the verse:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١﴾

All praise belongs to Allah, Lord of all the worlds (1:2)

There is no doubt that the Holy Qur'an is a guideline for everyone. This is one of the distinct beauties of the Holy Qur'an: its universal message crosses cultural and racial borders. Hence, Allah states:

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

Say, 'O mankind! truly I am a Messenger to you all from Allah' (7:159)

Islam recognizes and celebrates the diverse colours, languages, and cultures of mankind. Again, it says:

وَمِنْ آيَاتِهِ خَلْقُ السَّمُوتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ ﴿٢٣﴾

And among His Signs is the creation of the heavens and the earth, and the diversity of your tongues and colours. In that surely are Signs for those who possess knowledge. (30:23)

The Holy Qur'an informs us that an individual's honour will be according to piety and righteousness, not on family bloodlines, race, culture, or social status. The Holy Qur'an states:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

O mankind, We have created you from a male and a female; and We have made you into tribes and sub-tribes that you may recognize one another. Verily, the most honourable among you, in the sight of Allah, is he who is the most righteous among you. Surely, Allah is All-knowing, All-Aware.
(49:14)

We live in a material world that honours those with wealth and material success, but the true character of individuals is overlooked by what type of vehicle they drive or the designer clothes they wear.

How beautifully has Islam put it, that one should honour righteousness and piety, not other irrelevant material things! The Holy Prophet^{sa} further explained the above verse of the Holy Qur'an by saying:

إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَأَمْوَالِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ

"Allah does not look towards your shapes and your wealth but He looks towards your hearts and your actions."
(Muslim)

A Guideline in Etiquettes and Good Conduct

The Holy Qur'an guides us how to conduct ourselves with good and kind behaviour towards others on a daily basis. The Qur'an teaches Muslims the rights and wrongs regarding their conduct in daily life.

This guidance of good and kind behaviour starts from the first interaction with someone:

وَإِذَا حُيِّيتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا ﴿٤٥﴾

Hazrat Abu Hurairah^{ra} related that the Holy Prophet^{sa} said, "You will not enter Paradise until you believe, and you will not be a true believer until you love each other. Shall I tell you something that creates love amongst one another? Promote 'assalamu alaikum' amongst yourselves." (Muslim)

Guidance for Family Relations

The Holy Qur'an is a complete guide on how to deal with family relations, it teaches us the "dos" and "don'ts" of family life.

Kindness to Parents

Regarding parents, it says:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عَنْكَ الْكِبَرُ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا قَوْلًا وَلَا تُنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٣١﴾ وَخُفِّضْ لَهُمَا جَنَاحَ الذِّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا ﴿٣٢﴾

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)

In one hadith, the Holy Prophet^{sa} explained the actions that are considered major sins: (i) associating partners with Allah; (ii) disobedience to parents, and (iii) lying.

Hazrat Abu Hurairah^{ra} related that a man came to the Holy Prophet^{sa} and asked, "Messenger of Allah, which of all the people is best entitled to kind treatment and the good companionship from me?" He answered: "Your mother." The man asked: "And after her?" He said: "Your mother." "And after her?" He said: "Your mother, and after her, your father." (Bukhari and Muslim)

Hazrat Abu Hurairah^{ra} also related that the Holy Prophet^{sa} said: "May his nose be rubbed in dust, may his nose be rubbed in dust, may his nose be rubbed in dust who found his parents, one or both, approaching old age and did not enter Paradise through serving them." (Muslim)

Regarding the high status of fathers, the Holy Prophet^{sa} has said:

"A father is one of the highest doors of Paradise. If you wish you may demolish it, and if you wish you might safeguard it." (Tirmidhi)

On the good treatment of parents, the Promised Messiah^{as} stated:

"I truthfully proclaim that a person who is not dutiful to their mother and father will never receive goodness and blessings. So mold 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, vol. 2, p. 17)

Good Treatment of Spouses

In regard to the good treatment of spouses, the Holy Qur'an states:

هُنَّ لِبَاسٌ لَّكُمْ وَأَنْتُمْ لِبَاسٌ لَّهُنَّ

They are a garment for you, and you are a garment for them
(2:188)

وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ

And keep company with them in a good manner (4:20)

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ
وَاَجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٢٥﴾

And those who say, 'Our Lord, grant us of our wives and children the delight of our eyes, and make us a model for the righteous.' (25:75)

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا
وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٣١﴾
And one of His Signs is this, that He has created wives for you from among yourselves that you may find peace of mind in them, and He has put love and tenderness between you. In that surely are Signs for a people who reflect. (30:22)

The Holy Prophet^{sa} was a living example of kind treatment of spouses. He said:

خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ وَأَنَا خَيْرُكُمْ لِأَهْلِي

"The best of you is he who is best to his family, and I am the best among you to my family. (Tirmidhi)

On the treatment of wives, the Promised Messiah^{as} said, "... I find it shameful that a man should fight a woman. God made us men, which is the consummation of His grace upon us, and we should express our gratitude for this great bounty by treating women with kindness and compassion." (*Malfuzat*, vol. 1, p. 307)

Backbiting and Suspicion

Aside from family relations, the Holy Qur'an is a beautiful guide in social interactions in public life, and gives guidance as to what shortcomings to avoid which can prove to be disastrous in one's social life. One of these social ills mentioned in the Holy Qur'an is backbiting and being suspicious of one another unnecessarily.

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ
وَلَا تَجَسَّسُوا وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ
لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ ﴿١٠﴾

O ye who believe! avoid most of suspicions; for suspicion in some cases is a sin. And spy not, nor back-bite one another. Would any of you like to eat the flesh of his brother who is dead? Certainly you would loathe it. And fear Allah, surely, Allah is Oft-Returning with compassion and is Merciful.

(49:13)

Hazrat Abu Hurairah^{ra} narrated that the Holy Prophet^{sa} once asked, "Do you know what backbiting is?" The Companions answered, "Allah and His Messenger know best." The Holy Prophet^{sa} stated that "Anything you say of your brother that he would dislike." Upon this, someone said, "But what if my brother is as I say?" The Holy Prophet^{sa} replied, "If he is as you say then you have been guilty of backbiting and if he is not as you say then you are guilty of a lie." (*Muslim*)

In this regard, the Promised Messiah^{as} once said:

"Whenever a person sees a fault in another person, they should pray for him. If they do not pray for him and mention this fault to others, then they sin. What fault is in him that cannot be removed? Therefore, one should always help the other individual through prayer. If one finds another weak, he should counsel him in secret. If he doesn't accept, then pray for him. If these two things do not benefit him then think of this matter as being decreed by Allah. If Allah has accepted him, then you should not get heated upon his fault. It is possible that he will correct himself. The Qur'an certainly does not tell us that if one sees a fault of another, he should spread it and mention it to others. But, the Qur'an says to advise and counsel them with patience and mercy. Mercy is to see the fault of another and to inform the person and to also pray for him. Prayer has a great effect within. The most unfortunate is the one who mentions the fault of another person a hundred times, yet does not pray for him. One should only mention the fault of another once he has prayed for that person for at least forty days in tears." (*Malfuzat*, vol. 4, pp. 60-61)

Anger Management

In human relations, it is common that a disagreement may occur, which leads to ill feelings and anger. The Holy Qur'an guides Muslims on the importance of managing and suppressing one's anger and forgiving the wrongs of others:

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكُظَيْبِ وَالْغِيبِ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٥﴾

Those who spend in prosperity and adversity, and those who suppress anger and pardon men; and Allah loves those who do good. (3:135)

Controlling one's anger in the heat of the moment is something that takes an immense level of patience and discipline. It's not easy, but well worth it and that is why the Holy Prophet^{sa} labelled such people as true warriors. Hazrat Abu Hurairah^{ra} reported, "I heard Allah's Messenger^{sa} saying, 'One is not strong because of one's wrestling skillfully.' They said, 'Allah's Messenger, then who is strong?' He said:

الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ

'He who controls his anger when he is in a fit of rage.' (*Muslim*)

If one of you had a stream flowing by his door and he takes a bath in it five times a day, would any dirt be left on him? ... This is the case with Salat. Allah makes Salat wipe out sins.

— The Holy Prophet^{sa}

Moral Training of Children

One of the main concerns of parents raising their children in the West is their good and moral training. The Holy Qur'an is a guide in the moral training of children. Allah says:

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَبْنَىٰ لَا تُشْرِكْ بِاللَّهِ ۚ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿٣١﴾

And remember when Luqman said to his son while exhorting him, 'O my dear son! associate not partners with Allah. Surely, associating partners with God is a grievous wrong.' (31:14)

يَبْنَىٰ آتِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ ۚ إِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿٣١﴾

'O my dear son! observe Prayer, and enjoin good, and forbid evil, and endure patiently whatever may befall thee. Surely this is of those matters which require firm resolve.' (31:18)

The Holy Prophet^{sa} said, "There is no better gift that a father can give to his children than cultivation of good morals." (Tirmidhi)

A Spiritual Guide

One of the most important spiritual exercises the Holy Qur'an has introduced to the world is the five daily prayers, an excellent means of attaining a living relationship with Allah. Allah says in the Holy Qur'an:

فَاذْكُرُونِي أَذْكُرْكُمْ

"Therefore, remember Me, and I will remember you." (2:153)

Salat is a means of spiritual purification. Once, the Holy Prophet^{sa} asked, "If one of you had a stream flowing by his door and he takes a bath in it five times a day, would any dirt be left on him?" The Companions^{ra} replied, "No dirt would be left on him." The Holy Prophet^{sa} said: "This is the case with Salat [the five daily prayers]. Allah makes Salat wipe out sins." (Bukhari)

Hazrat Musleh Mau'ud^{ra} stated:

"Create the habit of observing Salat in congregation and inculcate this habit in your children as well. In my opinion, the most important thing for the reformation of morals and habits is congregational Salat. In my experience, I have not seen anything more effective in inculcating a positive influence than congregational Salat."

A Guide in Matters of Forgiveness, Punishment, and Justice

Another very powerful teaching Islam values is the teaching regarding forgiveness, punishment, and justice. How do we know when to punish or forgive someone? If you do either to the extreme, you are not helping the person; to continue forgiving a murderer is not right, and punishing a child by cutting his hand for stealing a *Snickers* bar is also not right. Some religions preach 'an eye for an eye' and 'a tooth for a tooth', or that if you are slapped on one cheek then offer the other. What does Islam teach?

Islam teaches that true justice happens when you have the reformation of the offender in mind. The goal is to make someone who has committed a crime a better person; and the authority needs to judge, according to each situation, whether punishment or forgiveness will make that person better. This principle is outlined in the following verse:

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا ۚ فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ ۚ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٤٢﴾

And the recompense of an injury is an injury the like thereof; but whoso forgives and his act brings about reformation, his reward is with Allah. Surely, He loves not the wrongdoers. (42:41)

A Guide for Mental Health and Peace of Mind

In the Holy Qur'an, Allah the Almighty says:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ ۚ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Those who believe, and whose hearts find comfort in the remembrance of Allah. Aye! It is in the remembrance of Allah that hearts can find comfort. (13:29)

Now, if anyone thinks that according to this verse if you just say “Allah, Allah!” all day, your worries, anxieties, and griefs will magically disappear and you will attain peace of mind and heart, I hate to break it to you: that’s not what this verse means. What it means is that along with your worship and remembrance of Allah, you must back it up with your actions. That’s why, in the very next verse, Allah says:

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَى لَهُمْ وَحَسُنَ مَا أَجَبَ ۝
Those who believe and do good works—happiness shall be theirs, and an excellent place of return. (13:30)

The Promised Messiah^{as} has said:

“The real meaning of prayer is to attain peace of mind and true contentment. And it is not right that our true happiness can only be attained by what we pray for, rather, God who knows where our true happiness lies, grants us what He wills from that complete prayer...That happiness that cannot be attained purely with wealth, kingdom or health is only in the hands of God who grants it to whosoever He wills, and it is granted to those who are complete in their level of prayer...Therefore, this peace of mind and contentment of the soul cannot be attained by only man’s own works, rather only with prayer is it possible.” (*Ayyamus Sulh, Rubani Khaza’in*, vol. 14, pp. 237–238)

Conclusion

Dear brothers, I have only been able to touch on a few points the guidance the Holy Qur’an offers mankind in the short time given. The Holy Qur’an is a book worthy of our attention and a means of guidance in our daily life. It has been a means of guidance for the ages for the last 1,400 years. I end my speech with a quotation of the Promised Messiah^{as}:

“Let it be known that the most outstanding miracle of the Holy Qur’an is that boundless sea of deep wisdom, those solid facts, those avenues of Qur’anic knowledge so rich in philosophy which we can manifestly present to all nations and peoples of every language—be they Indians, Persians, Europeans or Americans—whichever country they belong to. The Qur’anic miracle is capable of rendering them defenceless, speechless and totally disarmed. The meanings of the Holy Qur’an are unfolded as demand is created according to the changing times and stand guard like well-armed soldiers against the insinuations and aspersions cast in every age. Had the Qur’an been limited in extent regarding that which it comprises of solid facts and subtle realities, it could not have been deemed as that perfect miracle.” (*Izala-e-Aubham, Rubani Khaza’in*, vol. 3, p. 255)

THE LIGHT OF THE QUR’AN IS THE BRIGHTEST OF ALL LIGHTS

— Urdu couplets written by the Promised Messiah^{as} —

نورِ فرقاں ہے جو سب نوروں سے اجلی نکلا
پاک وہ جس سے یہ انوار کا دریا نکلا

The light of the Qur’an is the brightest of all lights,
Holy is He from whom this river of spiritual light
issued forth.

حق کی توحید کا مرجھا ہی چلا تھا پودا
ناگہاں غیب سے یہ چشمِ اصفیٰ نکلا

The tree of faith in the Oneness of God was about to
wither away;
All of a sudden, this pure spring gushed forth from the
unseen.

یا الہی تیرا فرقاں ہے کہ اک عالم ہے
جو ضروری تھا وہ سب اس میں مہیا نکلا

O Allah! Your Furqan [the Holy Qur’an] is a universe
in itself;
It contains everything that was ever needed.

سب جہاں چھان چکے ساری دکانیں دیکھیں
مئے عرفاں کا یہی ایک ہی شیشہ نکلا

We searched the whole world, we rummaged through
all the shops,
But we found only this one goblet containing true
knowledge of the Divine.

کس سے اس نور کی ممکن ہو جہاں میں تشبیہ
وہ تو ہر بات میں ہر وصف میں یکتا نکلا

The similitude of this light cannot be found in the
entire world,
For it is unique in every way, and matchless in every
quality.

ہے قصور اپنا ہی اندھوں کا وگرنہ وہ نور
ایسا چمکا ہے کہ صد نیّر بیضا نکلا

Blind as they are, it is their own fault;
Otherwise, this light has shone as bright as a hundred
suns.

(*Barahin-e-Ahmadiyya – Part III, English trans.*, p. 246, 247)



Timeless Advice of the Khulafa to Guide Us into the New Year

Serjeel Ahmad, Missionary, Micronesia

EDITOR'S NOTE: The following article has been adapted from the online edition of *The Review of Religions*.

As the new year approaches, we offer heartfelt prayers of gratitude to Allah the Almighty for granting us another year of life. In reflecting on the past year, we seek direction to guide us toward success in the coming year. For Ahmadi Muslims, the words of the Khulafa-e-Ahmadiyyat offer us invaluable guidance on adjusting our lives and continued progress towards achieving our goals.

With this spirit of continual improvement, let us examine some vital advice from the sermons of the Khulafa. These gems have been chronologically ordered, and each one brings us closer to finding more remarkable success and blessings in the coming year.

Recognize the Value of Your Time

On January 11, 1929, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra}, Khali-fatul-Masih II and Musleh-e-Mau'ud, emphasized the value of time to members of the Jama'at, stating:

“A year is not just an ordinary thing. It is a year of twelve months and fifty-two weeks, in which there are seven days per week, twenty-four hours per day, and 60 minutes per hour. Each minute comprises 60 seconds, which can be further divided. Even a second is so valuable, that all the kings of the world cannot produce it even if they

sell all their possessions. All the wealth and possessions of the world cannot buy even a hundred thousandth of a part of it. Thus, one can imagine how valuable it is ... Thus, we should thank Allah profusely for having given us a valuable and extraordinary year.”

He further explained that given how valuable our time is, it serves as a reminder of our need to progress and advance according to the change of time. The only being that never needs change is God, but for humans, change is a vital need. He said:

“Therefore, the new year reminds us that we need a new beginning, a new change, new effort, new enthusiasm and perseverance. If we do not change with the tides of time, we cannot hope for any progress. Those nations that do not rise with new changes, new courage, new desires, and new aspirations perish, become extinct, and disappear. Only such nations progress which rise with the changes of time.” (*Khutbat-e-Mahmud*, vol. 12; Friday Sermon dated January 11, 1929)

It is thus essential to remember that true success comes from recognizing the value of time and using it to bring about ongoing change and progress within ourselves.

Plan Ahead for Each Moment

On January 4, 1952, Hazrat Musleh-e-

Mau'ud^{ra} issued an awe-inspiring call to action inspiring the Jama'at to bring about a revolutionary change. He said:

“In the coming year, we need to make more effort. We need to bring about a revolutionary change. Without this change, we cannot succeed. This revolution must take place in our minds, in our souls, in our hearts, and in our thoughts and desires. Without creating this great revolution in our hearts, spirits, and minds, we cannot achieve this position, or at least not quickly enough to achieve the status for which God Almighty has created us.” (Friday Sermon dated January 4, 1952)

In the next Friday Sermon, he inspired members of the Jama'at in the following words:

“Instead of looking at the past, if one only looks at the coming year, and ponders over what responsibilities and duties he has in the future, how much of these he has fulfilled, and how much is left to do, he can then determine if he has enough time to complete these duties. Then will he surely become upright in his work. If a man stands with determination and keeps in mind that he is responsible for his actions, I believe that our youth and children—who are serious in their motives and understand that by accepting Ahmadiyyat they are imposing heavy duties upon themselves—may have a better year than the last. However, if they do not understand this point and they just let the nights and days pass by, neither taking action by day, nor being anxious or agitated by night, they should realize that they are drifting away from their goals, for which God has created them. May God bring spiritual light to our eyes, clarity to our hearts and minds, and grant us success in striving for the right path.” (*Al-Fazl*, February 3, 1952)

Use Your Time Efficiently

On the first Friday of 1966, Hazrat Mirza Nasir Ahmad^{rh}, Khalifatul-Masih III, echoed the words of Hazrat Musleh-e-Mau'ud^{ra}, and reminded the Jama'at to create a structured plan so that they would always make progress. He said:

“... And as I have mentioned, Hazrat Musleh-e-Mau'ud^{ra} also repeatedly advised the Jama'at in 1952 and on other occasions to be organized in their work. They should give their work a structured form and follow a schedule or plan, otherwise our progress will not be swift ... Our steps should always be going forward and never backward. Thus, our efforts must be organized and follow a schedule or plan in continuing our struggle.” (Friday Sermon dated January 8, 1966)

A Muslim's New Year's Wish

On January 2, 1987, Hazrat Mirza Tahir Ahmad^{rh}, Khalifatul-Masih IV, explained the essence of time and affirmed that in the grand scheme of the universe, time is a relative

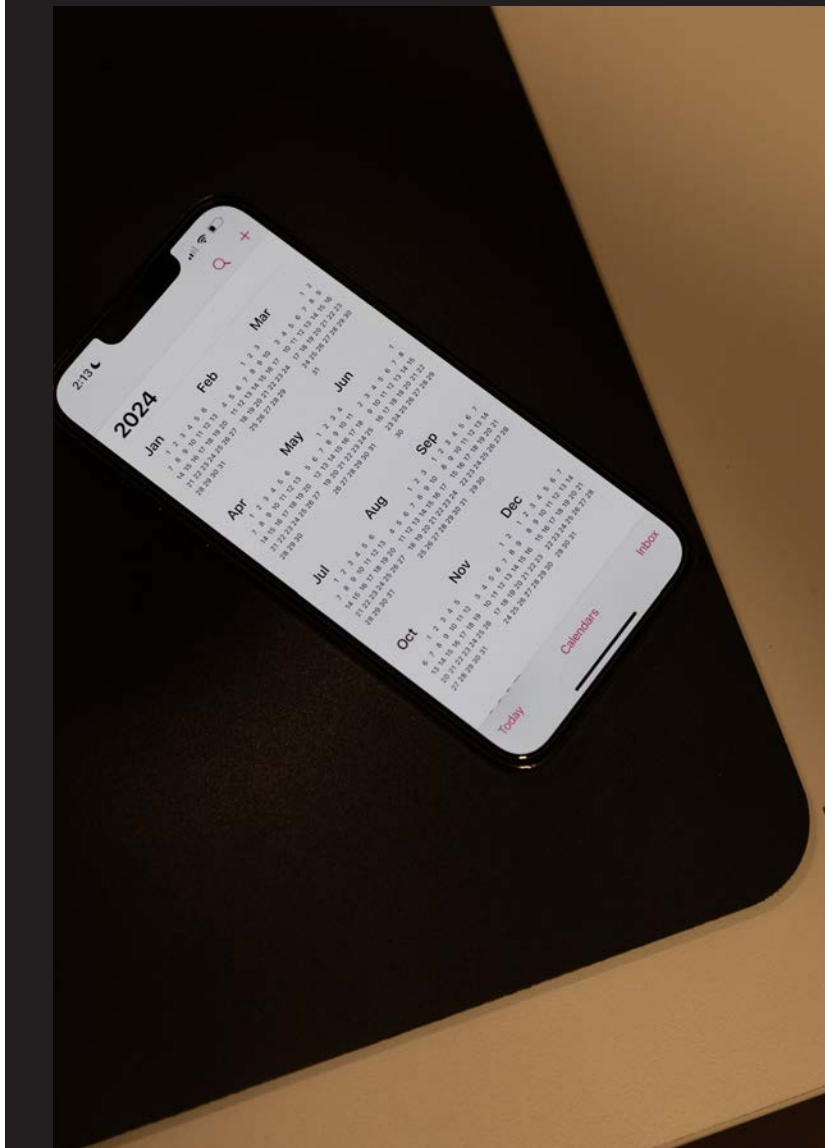
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**In the coming year,
we need to make
more effort. We
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— Hazrat Musleh-e-Mau'ud^{ra}

term that humans use to place milestones in their lives. One might wonder what the point of these milestones is if nations engage in unruly and sinful behaviour, which brings them no lasting benefit. Huzoor^{rh} then eloquently explained that the true essence of the new year lies with the believer, saying:

“[The believer] can give congratulations with conviction that ‘Allah the Exalted has entrusted me with the important responsibility of changing the circumstances of the world. I offer congratulations to all of you, my brothers and sisters, my wives, my children, my elders and young ones! O Muslims and non-Muslims. I offer blessings to you so that I may enter this new year with a renewed resolve so that my goodness will come to you with greater strength and intensity than before. I will make a motive of becoming ever more gracious, having greater strength and less prejudice. I will strive more than ever before just like the most gracious human, Muhammad, the Chosen One, peace and blessings of Allah be upon him, whose grace was for the general benefit of all people, for the entire East and the entire West, for both humans and animals, for both



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the animate and the inanimate. Likewise, I will strive to increase my own good efforts in the direction and in the likeness of the blessed work of the Holy Prophet Muhammad, peace and blessings of Allah be upon him, which flowed forth like waves.’ When a believer takes this pledge and enters into this new era, it is then his right to offer this congratulations to others....” (Friday Sermon dated January 2, 1987)

Celebrating the New Year with Introspection

On December 30, 2016, the current head of the Ahmadiyya Muslim Jama’at, Hazrat Mirza Masroor Ahmad^{aa}, Khalifatul-Masih V, presented a beautiful plan for how believers should celebrate the new year. Recognizing the current state of how people generally celebrate the new year and how a believer should celebrate, he said:

“In the Western world, especially in the developed world—and even in the rest of the world—New Year’s Eve is celebrated with full fervour. People stay awake the entire night and spend their time partying and consum-

ing alcohol. It is with such immoral and worldly activities that the last year is concluded and the new year is commenced. Most people have no concern with religion and, therefore, cannot reach into their own depths, as in the case of the believer.

“The grandeur of a true believer lies in not only expressing distaste over such vain worldly activities, but also in conducting a self-audit and evaluating the year that has passed. What have we earned and lost this year? The true believer must audit the year and ponder what he has gained and what he has lost. From a religious and spiritual lens, he must examine what he has gained and what he has lost.” (Friday Sermon dated December 30, 2016)

Huzoor-e-Anwar^{aa} also provided a criterion for believers to reflect on within their souls, and to start the new year with a plan for success.

May we always benefit from this invaluable wisdom and strive to become triumphant believers in the new year, and for many years to come.

PRAYERS FOR THE NEW YEAR

In his Friday Sermon of December 30, 2022, Hazrat Khalifatul-Masih V^{aa} enjoined prayers for the new year, saying:

“Pray that Allah the Almighty bestows upon us all the blessings of the new year. May this new year be a means of blessings for the Jama’at in every respect. May Allah the Almighty cause the ploys of the enemy to be completely ruined. May Allah the Almighty enable the Jama’ats all over the world to fulfill the purpose of their creation even more than before.

“Also, pray for the world in general that may Allah the Almighty save it from conflict and warfare. The situation of the world is becoming increasingly perilous and is on the verge of utter destruction. Everyone is only concerned about their own interests. May Allah the Almighty have mercy.

Also, pray for your brothers who are facing oppression. May Allah the Almighty protect the Jama’at in the coming year from every kind of injustice and cruelty.”

(Friday Sermon dated December 30, 2022)

Muhammad Sharif Khan

MY DADABA

Sara Maria Khan, Philadelphia, USA

EDITOR'S NOTE:

In his Friday Sermon dated October 6, 2023, Hazrat Khali-fatul-Masih V^{aa} mentioned the qualities of the late Professor Muhammad Sharif Khan Sahib (PhD, zoology) of USA Jama'at, who served as a professor at Ta'limul Islam College Rabwah for 35 years.

Huzoor-e-Anwar^{aa} stated, "He had done a great deal of research on snakes, lizards, insects and other animals. I was also his student. He would take our class outside, and he would show us various aspects of nature and the various insects found therein, along with their various types... He was very kind and humble. He always treated his students like his friends. May Allah the Almighty grant him His forgiveness and mercy."

Professor Muhammad Sharif Khan Sahib was also a regular contributor to the *Ahmadiyya Gazette Canada*. The following obituary was written by his granddaughter, Sara Khan, who currently studies in the seventh-grade.



Have you ever heard of someone who was everything? A scholar, a teacher, a friend, a role model, a brother, a father, a grandfather, and most importantly, a devoted servant of Allah. Muhammad Sharif Khan embodied all these roles, and I know this better than anyone. My Dadaba (grandfather) was a person of pure heart. He accomplished everything a person should accomplish. He was an incredible role model in my life. Beloved Huzoor^{aa} mentioned my Dadaba in a recent Friday Sermon and I cannot express in words how thankful I am. However, I want to express how much of a great person and grandfather Muhammad Sharif Khan was. As I sit here with tears in my eyes, I want to share his story.

Everything in my life has changed in some way or another, but never my Dadaba. He was my rock and was always there for me throughout my life. Our relationship was something I cherished more than anything. When I was born, my Dadaba lovingly gave me the name *Sara Pyara* (beautiful Sara) and gave me more love than I could ever imagine. My Dado (grandmother) was my Dadaba's world, but she passed away shortly after I was born. Both of my sisters did not inherit any of her features, but I did. I am told I look a lot like my Dado when she was young, as I have her curly hair. My Dadaba would lovingly brush and take care of my hair when I was a toddler. When I would play, my hair would fall into my eyes

so Dadaba would try his best to tie a little bun right on top of my head. My Dadaba would try to heal his grief by taking care of me.

When I got older, he explained to me how he felt when someone very precious to him was taken away. Allah had already given him a precious little baby to spend time with to help his pain. Everybody in my family called me Dadaba ki ladley (Dadaba's very loved one). Once I got a bit older and started going to preschool. I remember telling him everything about my day. I would tell him which teacher I liked, which one I didn't, who were my friends and what games I played. My Dadaba would sit me down next to him and watch nursery rhymes with me. I would hold his fingers and walk with him outside. Before everyone in my class learned the ABCs, my Dadaba taught me them. He taught me everything throughout my life.

When I started going to elementary school, Dadaba made it his mission to help me learn as much knowledge as I could. Every free moment of my time I would spend with my Dadaba. I did all kinds of activities with him. Every day he would give me a new writing prompt. He would tell me to write a paper about everything he could think of. My writing skills became very advanced because of this. Now in the present day, my teachers tell me that I have writing skills way too advanced for my seventh-grade level.

However, my Dadaba taught me so much beyond just writing. He guided me through every problem in my life with

such incredible wisdom and piety. I learned the Holy Qur'an from Dadaba and he would try his best to make me read as much as I could even when he was very tired. He taught me prayers and told me that no matter what happens one should never abandon prayer.

My Dadaba was a simple and pure person. He never showed off his good deeds and was incredibly humble despite being a world-renowned professor. He read the Qur'an and prayed Namaz to his last breath. He taught me to never show off, and to be honest in everything I do. Dadaba told me I was his *samajhdar beti* (his wise daughter) so I should always prioritize my education and my dignity. I learned the real meaning of *taqwa* from him: to not be scared of Allah, but to be scared to do anything that disappoints Him, out of utmost love. May Allah always enable me to carry my Dadaba's teachings with me wherever I go.

When I got older and started to understand that my Dadaba, my everything, was going to pass away someday, it became my responsibility to take care of him. I had constant anxiety that something was going to happen to him. Eventually, his legs became so weak that he could only stay in his room. I would sit with him every day and take care of him. I would lovingly make Dadaba's favorite afternoon snack every day: toasted bread with butter (sometimes jam, but not too much) and warm milk with turmeric and black pepper. Dadaba was telling me that he loved his lunch from my hands and lovingly asked me to eat his meals with him. It was my responsibility to make sure that his water bottle was full and that he had two bananas at all times. Dadaba told me that he needed two bananas because when he woke up early to pray Fajr namaz and to read the Qur'an, he got very hungry. Whenever my Mama would try to fill his water bottle for him, my Dadaba would stop her and tell her that he reserved that task only for me. My Dadaba loved that I took care of him, as he loved to see me living by the teachings of Allah. I would take care of his laundry, take out his trash, and hang up his clothes. I would make his bed and help clean his room.

Even after living in his room, Dadaba made sure he was involved in my life. Every day, he would ask me how my school was and how my sports were doing. He would keep chocolate and ice cream in his room for me and my sister to share with him. Every week, when I went to Tahir Academy, my Dadaba asked me to pray for him in the mosque. Whenever I won an award at the Regional Ijtima or in school, Dadaba would take a picture of me and lovingly send it to my other relatives.

My Dadaba would pray for me so much and I would pray for him. I prayed for him so much that now whenever I pray Namaz and go into prostration, the word "Dadaba" slips out

of my mouth. I loved him so much and had a constant worry for his health. Every night, I would press my ear to the door and listen to his snoring to make sure he was sleeping okay. I didn't care if I didn't get any sleep. I just cared if Dadaba, my beloved Dadaba, was okay. The longest time I was away from him was when I had a terrible virus. I did not go into his room for a week for fear of getting him sick. That week, I was not able to fill his water bottle. I kept my distance, but my Dadaba told me that he didn't care that I was sick and kissed my forehead.

My Dadaba got really sick and there was no other choice but to put him in rehab as his legs became very weak. When my Dadaba was in rehab, I desperately missed the feeling of hearing Dadaba call (in Urdu) "O beautiful Sara! Please fill my water! Or, "Sara! Do you want to eat ice cream with me?" Or, "My daughter, please bring me some milk!" I visited him every day and spent all my time praying for him to get better. I didn't want to admit it was time for him to go to Allah. I just wanted him to come home. Those two weeks he was in rehab and the hospital were the hardest weeks of my life. Dadaba hated being in rehab and would ask nurses to let him go home, but whenever I would visit Dadaba, he would calm down. During those two weeks, Dadaba had a stroke and he could not remember anyone or anything, but when he saw my face, he said, *Kaise ho meri beti?*

Masha'Allah meri Sara Para ("How are you, my daughter? Mashallah, my beautiful Sara.") When my Dadaba said this, I instantly started crying. I was brought to tears at the fact that my Dadaba, my beloved Dadaba, was having trouble remembering his own name, but somehow he still remembered me.

A few days later, my Dadaba's last hours in this worldly life arrived. He was in immense pain. My parents told me the last word he ever said was my name. Even in so much pain, my Dadaba was still softly calling my name, the way he had called out to me so many times. On September 9, 2023, my Dadaba took his last breath while holding my hand. I cannot express how much grief I have now that he's gone.

I have learned so much from my Dadaba. He was a person of amazing character and I honour him every day in my heart. I will always keep my Dadaba's teachings with me and I will always remember him as my role model. My Dadaba was devoted to the Jama'at and loved Salat more than anything in the world. Dadaba loved beloved Huzoor^{aa} and I know he would have been overjoyed at having been mentioned by beloved Huzoor^{aa} in a Friday Sermon.

May Allah always keep the love for Khilafat, the Jama'at, and prayer in our hearts, as it was in my Dadaba's. Amen!

My Dadaba was a simple and pure person. He never showed off his good deeds and was incredibly humble despite being a world-renowned professor

FROM COAST TO COAST

Reports from Jama'ats Across Canada
(October – November 2023)

October 2023

Ahmadiyya Muslim Jama'at hosts Interfaith Symposium in Innisfil

Hassaan Shahid, Acting Secretary Isha'at, Innisfil Jama'at

By the grace of Allah, the Ahmadiyya Muslim Jama'at hosted its first-ever interfaith symposium in Innisfil on October 29, titled "Does God Exist?"

Speakers from various religions including Christianity, Hinduism, Sikhism and Islam presented their viewpoints on the given topic.



Dignitaries and guests at the interfaith event in Innisfil



Guests attending the interfaith event in Innisfil

Approximately 100 people attended the event, including MP for Barrie-Innisfil, Hon. John Brassard; Mayor of Innisfil, Lynn Dolan and several members of Town Council. Missionary In-Charge Jama'at Canada, Maulana Abdul Rashid Anwar Sahib attended on behalf of Respected Amir Sahib Jama'at Canada.

Local residents from all walks of life attended the event. The interfaith symposium was well-received by Innisfil community members and they appreciated the efforts of the Ahmadiyya Muslim Jama'at to host this unique event, especially in light of recent global tensions.

Three local news articles were published about the event, i.e., in *Innisfil Today*, *Barrie Today*, and *Bradford Today*.

November 2023

Commencement of Nasir Academy in Brampton West Jama'at

Mansoor Nasir, Secretary Ta'lim, Brampton West Jama'at

By the grace of Allah, Saturday November 18, marked the opening of Nasir Academy in Brampton West Jama'at, held at Mubarak Mosque, Brampton. Nasir Academy provides religious, moral and contemporary education to Ahmadi boys and girls aged 7 to 15 years with classes offered twice a month on the weekends.

The program began at 11:00 AM with the recitation of the Holy Qur'an. In the opening remarks, Respected Abdul Jabbar Zafar Sahib, Local Amir Brampton West, welcomed all participants and guests. He urged the students and parents to prioritize attendance in classes. Addressing the students, Respected Local Amir Sahib stated that all the learnings and memories made during these classes will stay with them throughout their life. Likewise, he reminded the teachers that delivering religious education to children was a blessed endeavour.

Hamid Faran, Principal Nasir Academy Brampton West, introduced the staff and teachers and provided a brief outline of the curriculum which includes the Holy Qur'an, basics of Islam, Salat and prayers, and introduction to

Urdu. He emphasised that the focus will be on developing the love for Islam, the Holy Prophet^{sa}, the Holy Qur'an and Khilafat amongst the children while maintaining a positive and engaging learning environment.

Respected Tauseef Ahmed Sahib, Muhtamim Atfal and Assistant National Secretary Ta'lim, stated that Majlis Atfalul Ahmadiyya was merging its regular Atfal classes into the Academy to enable Atfal to maximize benefit of the curriculum developed for the children of Nasir Academy. He remarked that a platform had been provided by the Jama'at and it was now up to the parents to ensure their children attained maximum benefit by regular attendance.

Respected Dr. Tauseef Khan Sahib, National Secretary Ta'lim, delivered the closing remarks. He informed the participants that 14 branches of Nasir Academy were now operational all across Canada. He stressed that in addition to regular curriculum, it was also of utmost importance that our Ahmadi children be given moral teaching covering sensitive topics from an Islamic lens, in an age-appropriate manner. He also asked the organizers to ensure a positive learning environment and recommended that sports time be provided to all children during the Nasir Academy sessions. The opening program concluded with silent prayer led by Respected National Secretary Ta'lim. The opening session was attended by 321 members, including 189 students and 92 mothers and fathers.

After the opening session, students and guests were served refreshments. Regular classes for children began at 12:15 PM and concluded at 2:00 PM with Zuhr and Asr prayers. Going forward, the regular classes will be held twice a month from 10:30 AM to 2:00 PM.

There were 8 different classroom locations set up at Mubarak Mosque. For boys, there were four classes divided by age groups in the main prayer hall. For girls, there were four classes separated by age groups on the second floor. All eight classes were equipped with TV screens to display curriculum materials to facilitate learning for children. A team of volunteers worked diligently to ensure that a boardroom seating style was set up for all children with tables/chairs in various locations within the mosque. In line with the curriculum at Nasir Academy, students were divided into four levels as follows:

Level 1 (7-8 years old): 49 students (28 boys and 21 girls)
Level 2 (9-10 years old): 55 students (30 boys and 25 girls)
Level 3 (11-12 years old): 40 students (27 boys and 13 girls)
Level 4 (13-15 years old): 45 students (34 boys and 11 girls)
Total: 189 students (119 boys and 70 girls)

There were 38 volunteers including teachers, staff and other volunteers in men and ladies ranging from teaching assistants, IT support, refreshments, security and setup/windup.



Scenes of Nasir Academy classes in Brampton

Religious Founders' Day at Baitun Nur Mosque, Calgary

Mir Majeed Tariq, Local Amir, Calgary Jama'at

Alhamdulillah, Calgary Jama'at organized a successful and well-attended Religious Founders' Day program on the theme of *Voices for Peace* on November 19, 2023, at Baitun Nur mosque. Scholars from Buddhism, Christianity, Hinduism, Islam, Judaism, and Sikhism presented at the event. People of various religions attended the event, most notably Christians, who numbered over one hundred. It was apparent from all the speeches that belief in God, peace, love, and living together in harmony formed the basis of all religions.

The program was moderated by Honourable Rick McIver, Minister of Municipal Affairs. In attendance was the Mayor of Calgary, Jyoti Gondek and the Mayor of Airdrie, Peter Brown; MLAs Parmeet Boparai, Gurinder Brar, and Chantel De Jonge; and Councilor Raj Dhaliwal. Overall, 365 guests, 250 members—including volunteers—attended the event, while over 400 people watched the event online.

There was a Holy Qur'an exhibition which showcased translations of the Holy Qur'an in multiple languages; *Pathway to Peace* roll-up banners and a bookstall. More than 50 books were requested by guests including *World Crisis and Pathway to Peace*, *Selected Verses of the Holy Qur'an*, *Human Rights*, *Life of Muhammad*^{sa}, and *Revelation, Rationality, Knowledge, and Truth*.

The event was promoted and covered by mainstream media, including CTV, Global TV and ethnic media (Red FM, Subrang Radio, BTV, Prime Asia TV and Punjabi Akhbar).



Audience at the Religious Founders' Day event in Calgary



Faith representatives at the Religious Founders' Day event in Calgary

THE ROOT OF ALL GOOD IS RIGHTEOUSNESS

The Promised Messiah^{as} said:

“Adopt righteousness. Righteousness is the root of everything. The meaning of righteousness is to save oneself from each and every sinful tendency, no matter how small it may be. Righteousness is when a person avoids a thing where even the possibility of wrongdoing may exist.

“The heart is like the main canal that branches off into smaller channels, which are also referred to as major or minor canals. Smaller distributaries branch off from the canal of the heart, such as the tongue, among other things. If the water flowing from the minor canal or minor distributary is contaminated, filthy and impure, one can deduce that the water from the major canal is also polluted. Therefore, if you observe that someone's tongue, or their hands and feet, or any other limb is steeped in impurity, you can understand that their heart is the same.”

(Malfuzat – Volume III, English translation, p. 236)

Jamia Ahmadiyya Canada's Khamisah Class Visits BAPS Shri Swaminaryan Mandir Toronto

Tahir Wadood, student of Jamia Ahmadiyya Canada, Khamisah class



On October 23, 2023, a group of 18 Jamia students from the Khamisah class (sixth year), accompanied by Respected Principal Sahib, Maulana Daud Ahmed Hanif, Professor Tariq Muhsin Sahib and Professor Muhammad Musa Sahib, visited the BAPS Shri Swaminaryan Mandir located in Toronto, Ontario.

The group left from the Baitul Islam Complex at about 9:15 AM and reached the temple at around 9:45 AM. Upon arrival, the group was welcomed by a local Hindu leader who answered some of the students' questions regarding Hinduism. During the course of questions, the Hindu leader explained that Hindu monks cannot get married or have a family of their own, especially such monks who are ordained, since they have dedicated their lives for the sake of their gods. In response to another question, he stated that Hindus are forbidden from consuming meat, as the idea of killing living things is forbidden in their faith. Students asked many other questions to better enhance their knowledge of Hinduism.

Students were then given a guided tour in which they were shown the various parts of the temple and taught their significance. During their visit to the special floor of the Mandir, students saw idols placed along the perimeter and observed the methods of the Hindus' devotion to the idols.

The students were then able to visit the temple exhibition where they saw different exhibits and displays regarding the religion of Hinduism, underlining its history and beliefs.

Finally, towards the end of the tour, students sat down and witnessed a part of the Hindu prayer service.



FILL IN THE BLANKS

1. The longest chapter of the Holy Qur'an is Surah _____.
2. Surah Al-Kauthar is the _____ chapter of the Holy Qur'an.
3. Surah Al-Alaq was the _____ chapter to be revealed.
4. The chapter of the Holy Qur'an named after the honey bee is called: _____.
5. Surah _____ is the only chapter which does not begin with *bismillah*.

ANSWERS
1. Al-Baqarah
2. shortest
3. first
4. An-Nahl
5. At-Taubah

TRIVIA

1. How many *huffaz* were martyred in a battle during the Khilafat of Hazrat Abu Bakr^{ra}?
2. What is the only Western country to have a full-time Hifzul Qur'an School?
3. How many *huffaz* have completed their Hifz from Hifzul Qur'an School Canada?
4. Which city is Hifzul Qur'an School Canada is located in?
5. Which Khalifa of the Promised Messiah^{as} was a Hafiz-e-Qur'an?

ANSWERS
1. 70
2. Canada
3. 64
4. Inisfil, Ontario
5. Hazrat Hafiz Mirza Nasir Ahmad, Khalifatul-Masih III^{ra}

MEMORIZE THIS!

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

"Surely, We have revealed this remembrance, and most surely We will be its Guardian."

(The Holy Qur'an, 15:10)



ZONE

WORD SEARCH

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

WORD BANK

Of't-Recited

Blessing

Memorize

Ruku

Chapter

Canada

Huffaz

Mankind

Qur'an

Hafiz

Guide

Holy

Surah

Verse

DID YOU KNOW?

'Hafiz' (pl. huffaz) is a title granted to those who memorize the entire Holy Qur'an.

SEND US YOUR WORK!

Submit your feedback, drawings and artwork to the Ahmadiyya Gazette at:
editor@ahmadiyyagazette.ca

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

حضورِ انور اَیَّدَهُ اللّٰهُ تَعَالٰی کا مبارک ارشاد

ہمارے پیارے امام حضرت خلیفۃ المسیح الخامس اَیَّدَهُ اللّٰهُ تَعَالٰی بِنَصْرِهِ الْعَزِیزِ بیان فرماتے ہیں:

”اس زمانے میں اللہ تعالیٰ نے آنحضرت صلی اللہ علیہ وسلم کے غلام صادق کو قرآن کریم کی اشاعت کے لیے بھیجا ہے، قرآن کریم کی حفاظت کے لیے بھیجا ہے۔ آپ کو وہ معارف سکھائے ہیں جو لوگوں سے پوشیدہ تھے۔ آپ کے ذریعے قرآن کریم کے فیض کا ایک چشمہ جاری فرمایا ہے۔ آپ تو آئے ہی قرآن کریم کی حکومت کو دنیا میں قائم کرنے کے لیے ہیں۔... اس زمانے میں حضرت مسیح موعود علیہ الصلوٰۃ والسلام کی تعلیم کی روشنی ہی ہے جس سے قرآن کریم کے علوم و معارف کا پتہ چلتا ہے اور جماعت احمدیہ ہی ہے جو اس کام کو دنیا میں سرانجام دے رہی ہے۔“

(خطبہ جمعہ فرمودہ 3/ فروری 2023ء)

مطبوعہ ہفت روزہ الفضل انٹرنیشنل 19/ فروری 2023ء)

(مشکل الفاظ کے معنی غلام صادق: سچا اور حقیقی غلام۔ اشاعت: پھیلاؤ۔ معارف: خدا تعالیٰ کو پہچاننے کی باتیں۔ فیض: برکت۔ علوم: علم کی جمع۔ سرانجام دینا: پورا کرنا)

پیارے مہدی علیہ الصلوٰۃ والسلام کا پیارا کلام

حضرت اقدس مسیح موعود علیہ الصلوٰۃ والسلام اپنے پاکیزہ منظوم کلام میں فرماتے ہیں:

قرآن کتابِ رحماں سکھلائے راہِ عرفاں
جو اس کے پڑھنے والے اُن پر خدا کے فیض
اُن پر خدا کی رحمت جو اس پہ لائے ایماں
یہ روز کر مبارک سُبْحَانَ مَنْ یَّرَانی
(دُرّ ثمن، صفحہ 46)

(مشکل الفاظ کے معنی سکھلانا: تعلیم دینا، سکھانا۔ عرفاں: خدا تعالیٰ کی پہچان۔ فیضان: برکت، عنایت۔ سُبْحَانَ مَنْ یَّرَانی: پاک ہے وہ جو مجھے دیکھ رہا ہے)

اپنے جوابات ہمیں

editor@ahmadiyyagazette.ca

پر بھجوائیں۔ ای میل بھجوانے کے لیے اپنے والدین کی مدد لے لیں۔



بچوں کا صفحہ

اللہ میاں کا خط

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَفِظُونَ ﴿١٠﴾

﴿سُورَةُ الْحَجَرِ، آیت 10﴾

اس ذکر (یعنی قرآن) کو ہم نے ہی اتارا ہے اور ہم یقیناً اس کی حفاظت کریں گے۔

پیارے نبی ﷺ کی پیاری باتیں

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

﴿صَحِيحُ الْبُخَارِيِّ، كِتَابُ فَصَائِلِ الْقُرْآنِ﴾

تم میں سے بہترین وہ ہے جو قرآن کو سیکھے اور اسے سکھائے۔

جواب دیجیے

1. قرآن کریم کی پہلی وحی کہاں نازل ہوئی تھی؟
2. ”الفرقان“ کا کیا مطلب ہے؟
3. قرآن کریم کی کس سورۃ میں ”بسم اللہ“ دو بار آئی ہے؟
4. آیۃ الکرسی کس سورۃ کا حصہ ہے؟
5. قرآن کریم کی 3 سورتوں کے نام بتائیں جو جانوروں کے نام پر ہیں۔



THE QADIAN DIARY

AN ACCOUNT OF DISPLACEMENT,
VIOLENCE, & BLOODSHED



MIRZA BASHIR
AHMAD MA



THE QADIAN DIARY

An Account of Displacement, Violence, & Bloodshed

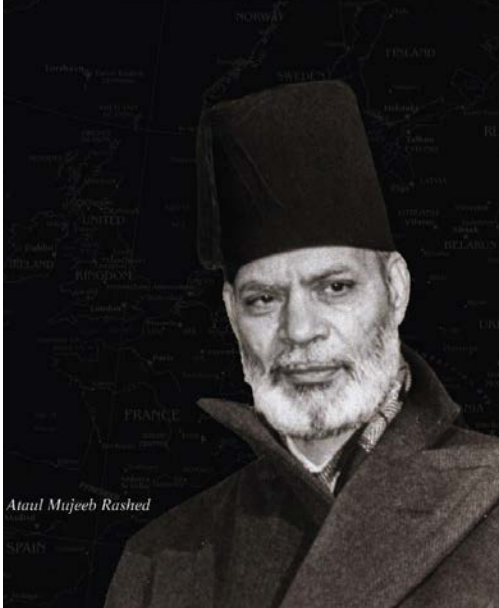
by Hazrat Mirza Bashir Ahmad^{ra}, MA

The Qadian Diary is a harrowing first-hand account of the violence and terror that afflicted the town of Qadian and its surrounding areas following the partition of the subcontinent.

By turns stark, moving, and ultimately hopeful, *The Qadian Diary* is a fascinating and remarkable eyewitness testimony, which vividly brings to life the brutal realities of the time with clarity, poignancy and emotion and is a book of essential importance not just for historians, but anyone interested in stories of human courage, resilience, and survival.

Find the book at the [Jama'at Bookstore](#) or read it online at alislam.org

MUHAMMAD ZAFRULLA KHAN WHO LIVED ISLAM IN THE WEST



MUHAMMAD ZAFRULLA KHAN

Who Lived Islam In The West

by Ataul Mujeeb Rashed, Missionary In-Charge, UK

By the Grace of Allah, the Almighty, Hazrat Choudhry Sir Muhammad Zafrulla Khan (may Allah be pleased with him) was abundantly blessed with good qualities and distinctive attributes. A lot has been written about him and a lot more may be written in the future. Rather than giving a biographic account of his outstanding achievements and services, the author has written some anecdotes and impressions based on his personal observations and experiences.

Read the book online at alislam.org



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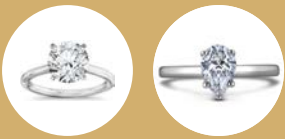
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The Promised Messiah^{as} said:

“Therefore, you should become such that the objectives of God Almighty should become your objectives. Your pleasure should lie in His pleasure alone. You should surrender everything to Him; you should possess nothing.

“Purification means exactly this, that all opposition to God Almighty should be eliminated from the heart, both in beliefs and actions. God Almighty does not help anyone until He does not observe for Himself that his aim and his pleasure is not completely subservient to His own aim and pleasure.

“I am never pleased just with the large numbers of [people belonging to] my Jama’at ... the true Jama’at does not come into being by people merely taking the oath of allegiance at my hand.

“Rather, only such people deserve to be called the Jama’at when they are acting upon the real objectives of entering into the Bai’at—when a pious change has truly taken place in them, their lives have become totally cleansed of the filth of sin; when having escaped from the clutches of carnal desires and of Satan, they have become absorbed in seeking the pleasure of God Almighty ...”

(Malfuzat: English translation of Urdu volume 10, p. 178)

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