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فضلِ عمر فاؤنڈیشن



ḤADRAT MIRZĀ BASHĪRUDDĪN MAḤMŪD AḤMAD^{RA}
KHALĪFATUL MASĪH II AL-MUṢLEḤ AL-MAU'ŪD

May Love for God
ever increase in you,
May God let it be so,

May you achieve the
pleasure of his recognition.
May God let it be so,

May your lips utter
Testimony of His Unity,
May God let it be so,

May the sweetness of
Faith be within your hearts,
May God let it be so,

May doing such good
become your practice,
May God let it be so,

That no mischief should
ever issue forth from you,
May God let it be so,

May you receive the
treasures of religion,
May God let it be so,

May the heavens shine with
your good fortune,
May God let it be so,

May every problem and
trouble that may come,
disappear,
May God let it be so,

May no sorrow or
torment ever reach you,
May God let it be so.

-Kalām Maḥmūd^{ra}

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُوْلُ اللَّهِ

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Pearls of Wisdom



THE HOLY QUR'ĀN

You are the best people raised for the good of mankind; you enjoin what is good and forbid evil and believe in Allāh. And if the People of the Book had believed, it would have surely been better for them. Some of them are believers, but most of them are disobedient.

(3:111)

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ
بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ
بِاللَّهِ ۗ وَلَوْ أَمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا
لَّهُمْ ۗ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴿١١١﴾
(سورة آل عمران ٣ آيت ١١١)

HADĪTH OF THE HOLY PROPHET MUHAMMAD^{SA}

Hadrat Huzaifa^{ra} relates that the Holy Prophet^{sa} said,
“By Him who holds my life in his hands, you should enjoin goodness and forbid evil, else very soon Allāh will punish you, and then you will call onto him but He will not answer you.”

Jām'ī Tirmidī, Book of Trials

عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ لَتَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ
الْمُنْكَرِ أُولَئِكَ شَكَنَ اللَّهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْهُ ثُمَّ
تَدْعُونَهُ فَلَا يُسْتَجَابُ لَكُمْ -

(جامع ترمذی - ابواب الفتن: باب الامر بالمعروف والنهي عن المنكر)

So Said the Promised Messiah^{as}



“The Holy Prophet^{sa} made a prophecy on the basis of revelation from Almighty Allāh that the Promised Messiah will marry and he will have children. This indicates that Almighty Allāh will grant him a son who will be similar to his father in goodness, and will not differ from him. And he will be among the righteous servants of Allāh.” (Ā’inah Kamālāt-e-Islām, pg. 578)

“That it is hinted in it (the prophecy) that a righteous son shall be born to him (the Promised Messiah) who is similar to him in his qualities.” (Tohfa-e-Baghdād – Rūhānī Khazā’in Vol.7, pg. 209)

The Divine Revelation Concerning the Musleh Mau’ūd

Given below is an English translation by Sir Zafrullah Khan^{ra} of the prophecy regarding the Musleh Mau’ūd^{ra}. It is taken from the book Tadhkirah (English version), consisting of the prophecies, revelations, and dreams of the Promised Messiah^{as}.

In the announcement of February 20, 1886, the Promised Messiah^{as}, says:

“God the Merciful, the Noble, the High, the Exalted, Who has power to do all that He wills (glory be to Him and exalted be His name), has vouchsafed to me the following revelation:

‘I confer upon thee a Sign of My mercy according to thy supplications. I have heard thy entreaties and have honoured thy prayers with My acceptance through My mercy and have blessed this thy journey. A sign of power, mercy, nearness to Me is bestowed on thee. A Sign of grace and beneficence is awarded to thee and thou art granted the key of success and victory. Peace on thee, O victorious one. Thus does God speak so that those who desire life may be rescued from the grip of death and those who are buried in the graves may emerge therefrom and so that the superiority of Islām and the dignity of God’s word may become manifest unto the people and so that the truth may arrive with all its blessings and falsehood may depart with all its ills, and so that people may understand that I am the Lord of Power, I do whatever I will, and so that they may believe that I am with thee, and so that those who do not believe in God and deny and reject

His religion and His Book and His Holy Messenger Muhammad, the chosen one (on whom be peace) may be confronted with a clear sign and the way of the guilty ones may become manifest.

Rejoice, therefore, that a handsome and pure boy will be bestowed on thee. Thou wilt receive a bright youth who will be of thy seed and will be of thy progeny. A handsome and pure boy will come as your guest. His name is Emmanuel and Bashir. He has been invested with a holy spirit and he will be free from all impurity. He is the light of Allāh. Blessed is he who comes from heaven. He shall be accompanied by grace (Faḍl) which shall arrive with him. He will be characterized with grandeur, greatness and wealth. He will come into the world and will heal many of their disorders through his Messianic qualities and through the blessings of the Holy Spirit. He is the Word of Allāh for Allāh’s mercy and honour have equipped him with the Word of Majesty. He will be extremely intelligent and understanding and will be meek of heart and will be filled with secular and spiritual knowledge. He will convert three into four (of this the meaning is not clear). It is Monday, a blessed Monday. Son, delight of heart, high ranking, noble; a manifestation of the First and the Last, a manifestation of the True and the High; as if Allāh has descended from heaven. His advent will be greatly blessed and will be a source of manifestation of Divine Majesty. Behold! A light cometh, a light anointed by God with the perfume of His pleasure. We shall pour our spirit into him and he will be sheltered under the shadow of God. He will grow rapidly in stature and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the earth and peoples will be blessed through him. He will then be raised to his spiritual station in heaven. This is a matter decreed.”

Guidance from Ḥaḍrat Khalīfatul Masīḥ V^{aa}

Fulfill your Obligations to Mankind Summary of Friday Sermon Delivered on June 1, 2012

On June 1, 2012, Ḥaḍrat Khalīfatul Masīḥ V^{aa} delivered the Friday Sermon in the German city of Karlsruhe. The sermon also marked the opening of the 37th Jalsa Sālāna of Jamā'at Aḥmadiyya, Germany.

Speaking in the context of the aims and objectives of the Jalsa, Ḥuḍūr^{aa} stressed the need for spending the days in worship and prayers, trying to develop one's spiritual condition, and endeavouring to spread the message of Islām. At the same time, Ḥuḍūr also emphasized the importance of fulfilling our duties towards one another, treating everyone with love and kindness, fostering the spirit of fraternity and brotherhood, showing humility and meekness and developing all the social and ethical values.

Ḥuḍūr^{aa} quoted the fourth and ninth conditions of the Bai'at wherein it is stated:

“That he/she shall cause no harm whatsoever to the creatures of Allāh in general, and Muslims in particular, neither by his/her tongue nor by his/her hands nor by any other means. And that he/she shall keep himself/herself occupied in the service of God's creatures for His sake only; and shall endeavour to benefit mankind to the best of his/her God-given abilities.”

Ḥuḍūr^{aa} said that if such spirit is infused

in all Aḥmadīs and they strive to fulfil their obligations, the Jamā'at will be rid of all kinds of personal quarrels and disputes. The office bearers should fulfil their duties with a spirit of fairness and sympathy, for they will be answerable to God. The responsibilities assigned to members of the Jamā'at are not like worldly offices; every individual is there to serve the Jamā'at. The office bearers should at all events set a higher standard.

Ḥuḍūr^{aa} said that all the aggression

Kindness and sympathy towards humankind is also an important aspect of worship and a valuable means of winning Divine approbation.

and barbarity we are witnessing in the world today has its roots in jealousy and a lack of fear of God. We are fortunate that, having accepted the Imām of the age, we have been saved from all forms of extremism. At a lower and domestic level, however, we find such disputes in our environment, whereby jealousy leads a person to become estranged from his brother. Such jealousies are particularly common among women, and sometimes there are disputes over offices and responsibilities. Ḥuḍūr^{aa} said that if each one of us is convinced that this is a Divine Jamā'at, then, instead of striving for offices, we should pay more attention to doing *istighfār*, and seek forgiveness for our weaknesses and shortcomings. Ḥuḍūr^{aa} said Allāh has exhorted us not

to make an offer for a transaction while another offer is still under consideration. Similarly, it is not permissible to send a proposal for marriage while another proposal is being considered. One should first pray and come to a decision about the first proposal and only then think about another.

The Promised Messiah^{as} says that kindness and sympathy towards humankind is also an important aspect of worship and a valuable means of winning

Divine approbation. Have pity on God's creation, strive to be of service to them, and become meek and humble and sympathetic so as to be accepted by God.

Ḥuḍūr^{aa} said that during these days of the Jalsa, while we try to establish a strong bond with Allāh through prayers and remembrance, we should also cleanse our hearts of all rancour and strive to attain the highest ethical standards. May Allāh protect all Aḥmadīs from the enemy's mischief and save the world from the impending destruction. Ḥuḍūr^{aa} stressed the need for offering prayers with congregation and exercising vigilance during the Jalsa.

At the end of the sermon, Ḥuḍūr^{aa} informed the Jamā'at of the sad demise of Sayyeda Amatullah Begum, daughter of Ḥaḍrat Dr. Mir Muḥammad Ismail ṣāḥib and led her *Namāz Janāzah Ghā'ib* after the Friday prayers.

Successful Tour of Holland and Germany

Summary of Friday Sermon Delivered on June 8, 2012

On June 8, 2012, Ḥaḍrat Khalīfatul Masīḥ V^{aa} delivered the Friday Sermon at Baitul Futūḥ Mosque in London.

Ḥuḍūr^{aa} said Allāh promised success to the Promised Messiah^{as} and today, not only Aḥmadīs, but our opponents too are witnessing the fulfilment of this promise. If there had been no opposition, our success would not be so miraculous. While, on the one hand, the fire of hatred against Jamā'at Aḥmadiyya is raging furiously, on the other hand God is granting extraordinary successes to the Jamā'at. This is an act of God Whose secrets no one can fathom, but we witness its manifestation every day.

Referring to his recent tour of Holland and Germany, Ḥuḍūr^{aa} said that by the Grace of Allāh, our words have a very favourable impact even on non-Aḥmadīs and they admit this in our programmes. In Holland Ḥuḍūr^{aa} attended a reception in which Dutch dignitaries were invited and he had the occasion to speak to them about the beautiful teachings of Islām, the immaculate example of the Holy Prophet^{sa} and the teachings of the

Holy Qur'ān. The Members of Parliament expressed high esteem for Islām and Aḥmadiyyat. All newspapers and particularly the National newspapers gave a lot of positive coverage to the Jalsa and the reception. By the Grace of Allāh the Jamā'at has been able to counter many of the misconceptions about Islām that have been spread by the Dutch politician Wilders.

In Germany, Ḥuḍūr^{aa} opened one new mosque and laid the foundation stones of three others. A reception was held to mark the occasion and many eminent dignitaries were invited. The message of Islām was conveyed to over 500 German participants who took with them a very favourable impression of Islām. Ḥuḍūr^{aa} also met many non-Aḥmadīs from other countries who had travelled to meet Ḥuḍūr^{aa}.

Ḥuḍūr^{aa} said that the Jalsa was held in a disciplined atmosphere and the speeches were excellent. For the first time in Germany an International Bai'at was also held. It was a very faith-enhancing experience. May Allāh increase all

participants in faith and sincerity.

Ḥuḍūr^{aa} spoke about some shortcomings in the management of the Jalsa and gave advice as to how these should be avoided in future.

Supplementary Fasting Every Monday So Aḥmadīs May Be Protected From Harm

Aḥmadīs in Pakistan have shown extraordinary patience and resilience in the face of severe persecution. These sacrifices and these emotions can only bear fruit if we fall down before Allāh and wet our prayer mats with tears. Pakistani Aḥmadīs in particular should offer fervent prayers and try to keep fast one day each week... It will be more appropriate if a specific day, such as Thursday or Monday, is fixed by the Jamā'at for this fast. In any case, our focus should be to attract Allāh's love by making whatever sacrifices we can, by establishing a personal relationship with Allāh, by raising our moral and ethical standards, by spreading the message of Islām and countering the objections that are raised against it.

Members of the Jamā'at are reminded to take part in this supplementary fasting scheme every Monday.

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Acceptance of Prayers

Summary of Friday Sermon Delivered on June 15, 2012

On June 15, 2012, Ḥaḍrat Khalīfatul Masīḥ V^{aa} delivered the Friday Sermon at Baitur Futūḥ Mosque, London.

Speaking about the reality of prayer, as explained by the Promised Messiah^{as}, Ḥuḍūr^{aa} said that just as man strives for the world, so must he also strive in the way of Allāh. Prayer means to bring a kind of death upon oneself. When man prays with deep passion and fervour and his heart melts and prostrates at the Divine threshold, it is then that God hears his prayers and answers them.

Ḥuḍūr^{aa} said that fortunate are those who do not only pray as a mere ritual but offer heartfelt supplications, placing full trust in God. Then, God hears their prayers and guides them. Even if things do not turn out according to the expectations of the supplicant, prayer still brings peace and tranquillity to one's heart. The Promised Messiah^{as} says that prayer is a wonderful

thing, but it is a pity that most supplicants are not aware of its etiquette, nor of the ways that lead to its acceptance. The foremost requirement of prayer is that the supplicant must never despair or lose hope. He must not think that God will not do anything for him.

The etiquette of prayer that the Promised Messiah^{as} has taught us was learned first and foremost by his Companions^{ra} who were instructed by him directly. Ḥuḍūr^{aa} read out some accounts related by some of these Companions^{ra} who understood the meaning of prayer and experienced its acceptance, thus resulting in the strengthening of their own faith and the guidance of many others. Among these Companions were Ḥaḍrat Mian Muḥammad Nawaz Khān^{ra}, Ḥaḍrat Khalīfa Nuruddīn^{ra} of Jammu, Ḥaḍrat Amīr Khān^{ra}, Ḥaḍrat Chaudhary Hussain^{ra}, Ḥaḍrat Ḥāfiz Ghulām Rasūl^{ra}

of Wazirabad, Ḥaḍrat Allāh Baksh^{ra} and Ḥaḍrat Mīrzā Ghulām Nabī^{ra}.

Ḥuḍūr^{aa} explained the phenomenon of the 'sign of the bright star' that is recorded in *Ḥaqīqatul Wahī* and said that we should pray to be granted the same understanding of prayer that was given to the Companions of the Promised Messiah^{as}.

Referring to the deteriorating state of the world, Ḥuḍūr^{aa} said that there was real danger of the outbreak of World War III. We should pray that God may safeguard all Aḥmadīs and, indeed, all mankind. Ḥuḍūr^{aa} asked the Jamā'at to pray for his forthcoming tour of Canada and USA and for the success of their Jalsas. Ḥuḍūr^{aa} prayed that may Allāh safeguard all Aḥmadīs from these mischief makers and may the truth of Aḥmadiyyat shine forth in the world. *Āmīn*.

Importance of Ṣalāt

Summary of Friday Sermon Delivered on June 22, 2012

On June 22, 2012, Ḥaḍrat Khalīfatul Masīḥ V^{aa} delivered the Friday Sermon at Baitur Raḥmān, Silver Spring, USA.

Ḥuḍūr^{aa} said that it is Allāh's favour upon us that we are the followers of the one whom He sent to reform the world in both creed and conduct. But there are some among us who, despite professing to follow the Promised Messiah^{as}, are not one in their word and deed and are found wanting in the practical aspects of faith. The purpose of the coming of the Promised Messiah^{as} was to bring about a complete transformation in people's lives. Our ancestors underwent such a transformation, but unfortunately, we have not been able to keep up those standards. We need to scrutinize ourselves in this regard.

Drawing the Jamā'at's attention to the attendance of the obligatory prayers, Ḥuḍūr^{aa} read out the third condition of the Bai'at, which says, "That he/she shall not miss any prayer and shall regularly offer the five daily prayers in accordance with the commandments of God and the Holy Prophet^{sa}." Ḥuḍūr^{aa}

said that the blessings of Khilāfat have only been promised to those who observe their prayers. The Holy Qur'ān is full of exhortations in this regard, but some members of the Jamā'at do not pay proper attention to the observance of prayers. The USA Jamā'at is doing great work in building new mosques, but we will only benefit from them if they are full of worshippers who come to pray five times a day. Ḥuḍūr^{aa} said Aḥmadīs in the west should not fall prey to any kind of inferiority complex and should offer their prayers punctually. If we wish to transform the world, we first have to bring about a transformation in our own selves, and this is not possible without worship.

Ḥuḍūr^{aa} said the Holy Qur'ān enjoins us to safeguard our prayers and especially Ṣalātul wusta - the prayer that comes in between our worldly pursuits. Being lax in the observance of prayers excludes one from the list of God's obedient servants. When we pray, we should do so with all our heart and not just as a ritual. Prayers that are offered with zeal and fervour bring peace and bliss to the supplicant.

The Holy Qur'ān says that prayer stops us from frivolous and unwanted activities and it warns those who are unmindful of their prayers. The Promised Messiah^{as} came to establish a Jamā'at that would enjoy a firm relationship with God and safeguard their prayers.

The Promised Messiah^{as} says that Heaven will count you among his followers only if you sincerely follow the path of Taqwā. So offer your five daily prayers with such fervour as if you see God right before you. Ḥuḍūr^{aa} said that the state of pleasure and bliss in prayer can only be experienced with God's blessings. Therefore, we should first of all pray to God for His nearness. May Allāh grant us all the pleasure of offering such prayers. *Āmīn*.

At the end of the sermon, Ḥuḍūr^{aa} informed the Jamā'at of the sad demise of Amar Ma'roof Aziz, who was a missionary in Indonesia, and of Ṭāhira Wonderman wife of Nawab Maḥmūd Wonderman. Ḥuḍūr^{aa} led their Namāz Janāzah Ghā'ib after the Friday prayers.

Achieving God Consciousness the Purpose of Jalsa Salana

Summary of Friday Sermon Delivered on June 29, 2012

On June 29, 2012, Ḥaḍrat Khalīfatul Masīḥ V^{aa} delivered the Friday Sermon at Harrisburg, USA.

Ḥuḍūr^{aa} said that by the Grace of Allāh, today is the start of Jalsa Sālāna, USA, in which he was participating for a second time. All Jalsas of the Jamā'at are held in keeping with the Jalsa that was started by the Promised Messiah^{as} and its purpose was that members of the Jamā'at should partake of blessings in this world and the hereafter. These blessings are attained, first and foremost, through righteousness. When the Jalsa starts with all its blessings, it brings Aḥmadīs a valuable opportunity to reform themselves, to overcome their weaknesses, to strengthen their faith and to enhance their spirituality. We should endeavour to live up to the Promised Messiah's^{as} desire that his followers should give preference to their faith over all worldly affairs.

Ḥuḍūr^{aa} said that the Promised Messiah^{as} has stressed the need for *Taqwā*, which means we ought to fulfil our obligations to Allāh and to our fellow beings. The primary obligation we owe to Allāh is worship, the most important aspect of which is the daily prayer. We must not only observe the daily prayer during the days of the Jalsa, but should also try to make them a permanent part of our lives. Ḥuḍūr^{aa} said that it was not right to join two prayers without a genuine reason. Ḥuḍūr^{aa} said that participants should also focus their attention on *Tahajjud* and *Nawāfil* during the Jalsa. The Promised

Messiah^{as} has urged his Jamā'at to offer *Tahajjud* regularly; those who cannot do more should offer at least two *rak'as* of *Tahajjud* prayer. When *Tahajjud* is offered with great fervour, this leads to the acceptance of the prayers offered therein.

Ḥuḍūr^{aa} said that the other duty of a believer is to fulfil his obligations to others regardless of their creed or ethnicity. The Promised Messiah^{as} says that we should cultivate compassion, pity and sympathy for one another and do away with all discord. Ḥuḍūr^{aa} said that these days there are growing cases of household disputes that lead to breaking up of families, and the incidents of divorce are rising. Both husbands and wives are becoming less tolerant. Aḥmadīs should learn to be overwhelmingly kind and benevolent.

Ḥuḍūr^{aa} said that we should also read the books of the Promised Messiah^{as} which are full of knowledge and spiritual wisdom. And we should spread the beautiful teachings of the Holy Qur'ān in the world so that those who object against Islām are silenced and their doubts are laid to rest. Ḥuḍūr^{aa} said that our Jalsas are held in order to reform ourselves and to progress in knowledge and spirituality. To this end we should make full use of the Jalsa's environment. May Allāh enable us all to do so. Ḥuḍūr^{aa} also urged members who are assigned various duties in the Jalsa to make sure that they offer their prayers in congregation.



NATIONAL MOSQUE FUND

Alḥamdulillāh, our Jamā'at is growing rapidly. This growth is creating a pressing need to have more Mosques all over Canada. To fulfill this need, all our brothers and sisters are requested to generously donate towards the National Mosque Fund on a monthly basis so that we can meet the ever growing need of building new Mosques. The sacrifices made today will Inshā'Allāh safeguard both our and our progeny's future.

May Allāh the Almighty shower His innumerable blessings on those who come forward and donate out of that which Allāh Himself has given.

May Allāh bestow upon all of us the strength and courage to answer the call of the hour.

May Allāh reward you.

-Khalid Naeem,
National Secretary Finance Canada

When the Jalsa starts with all its blessings, it brings Aḥmadīs a valuable opportunity to reform themselves, to overcome their weaknesses, to strengthen their faith and to enhance their spirituality. We should endeavour to live up to the Promised Messiah's^{as} desire that his followers should give preference to their faith over all worldly affairs.



The Promised Khalīfa^{ra}

ḤADRAT MIRZĀ BASHĪRUDDĪN MAḤMŪD AḤMAD^{RA} KHALĪFATUL MASĪH II

I am not the Khalīfa just because on the day following the demise of the first Khalīfa the members of the Jamā'at Aḥmadiyya gathered and were unanimous upon my Khilāfat. Rather, I am also a Khalīfa because even before the Khilāfat of Khalīfah I^{ra}, Ḥadrat Masīḥ Mau'ūd^{as} had said, on account of revelation from Allāh the Exalted, that I will be a Khalīfah. Therefore, I am not a Khalīfa, but rather a Promised Khalīfa. I am not an appointee, but my voice is the voice of God the Exalted, for God had given glad tidings of this through Ḥadrat Masīḥ Mau'ūd^{as}. The station of this Khilāfat lies between Divine Appointment and Khilāfat. This is not a period for Jamā'at Aḥmadiyyat to let go to waste and then gather before God the Exalted in joy. Just as it is true that Prophets do not come every day, similarly it is true that Promised Khalīfas do not come every day. (Report *Maljīs Mashāwarat* 1936)

Prophecy Concerning Ḥaḍrat Muṣleḥ Mau'ūd^{ra}

By Naeem Osman Memon

The following article is an extract from the book entitled "Some Prophecies of Ḥaḍrat Aḥmad - A Critical Study" by the late Naeem Osman Memon. It can be found on pages 53-62. We are grateful to Fatima Amatullah Naseer for its preparation.

In the year 1886, while Ḥaḍrat Mirzā Ghulām Aḥmad^{as} of Qādiān was engaged in a forty day period of solitary worship, God Almighty conferred upon him a Sign of His mercy the detail of which he announced at Hoshiapur on the 20th of February, 1886. Ḥaḍrat Aḥmad^{as} stated that God Almighty had informed him:

'I confer upon thee a Sign of My mercy according to thy supplications. I have heard thy entreaties and have honoured thy prayers with My acceptance through My mercy and have blessed this thy journey. A sign of power, mercy, nearness to Me is bestowed on thee. A Sign of grace and beneficence is awarded to thee and thou art granted the key of success and victory. Peace on thee, O victorious one. Thus does God speak so that those who desire life may be rescued from the grip of death and those who are buried in the graves may emerge therefrom and so that the superiority of Islām and the dignity of God's word may become manifest unto the people and so that the truth may arrive with all its blessings and falsehood may depart with all its ills, and so that people may understand that I am the Lord of Power, I do whatever I will, and so that they may believe that I am with thee, and so that those who do not believe in God and deny and reject His religion and His Book and His Holy Messenger Muhammad,

the chosen one (on whom be peace) may be confronted with a clear sign and the way of the guilty ones may become manifest.

Rejoice, therefore, that a handsome and pure boy will be bestowed on thee. Thou wilt receive a bright youth who will be of thy seed and will be of thy progeny. A handsome and pure boy will come as your guest. His name is Emmanuel and Bashīr. He has been invested with a holy spirit and he will be free from all impurity. He is the light of Allāh. Blessed is he who comes from heaven. He shall be accompanied by grace (Faḍl) which shall arrive with him. He will be characterized with grandeur, greatness and wealth. He will come into the world and will heal many of their disorders through his Messianic qualities and through the blessings of the Holy Spirit. He is the Word of Allāh for Allāh's mercy and honour have equipped him with the Word of Majesty. He will be extremely intelligent and understanding and will be meek of heart and will be filled with secular and spiritual knowledge. He will convert three into four (of this the meaning is not clear). It is Monday, a blessed Monday. Son, delight of heart, high ranking, noble; a manifestation of the First and the Last, a manifestation of the True and the High; as if Allāh has descended from heaven. His advent will be greatly blessed and will be a source of manifestation of Divine Majesty. Behold! A light cometh, a light anointed by God with the perfume of His pleasure. We shall pour our spirit into him and he will be sheltered

under the shadow of God. He will grow rapidly in stature and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the earth and peoples will be blessed through him. He will then be raised to his spiritual station in heaven. This is a matter decreed."¹

This grand prophecy, indicated the birth of a son who was to be the Promised Reformer of his age. But, as evident from the text of the revelation, the prophecy gave tidings of the birth of not one but two sons. Ḥaḍrat Aḥmad^{as} made it clear with his declaration:

"The words beginning with, 'A handsome and pure boy' and ending with, 'who comes from heaven,' indicate a short life, for a guest is one who stays for a few days and then departs before one's own eyes. The Succeeding sentence refers to the Promised Reformer, who has been named Faḍl in the revelation."²

In another leaflet issued from Qādiān, Ḥaḍrat Aḥmad^{as} stated that in his 'announcement of 20th of February 1886, there is a prophecy of the birth of a righteous son possessing the qualities mentioned in the announcement.' He then wrote:

"To this time, March 22, 1886, no son has taken birth in my home, apart from two sons born earlier, who are now more than 20 or 22 years. But, we know that such a son will, most certainly, be born within nine years, in fulfillment of God's Promise. Sooner, or later, in any case, he will be born within this period."³

On the 15th of April, 1886, however,

Ḥaḍrat Aḥmad^{as} was blessed with a daughter, Ismat, whose birth became an occasion for his adversaries to allege that his prophecy of the birth of a son had proved to be false, despite the fact that Divine wisdom had already insured that all ambiguity be removed. This is proved by the fact that some three weeks before the birth of Ismat, God Almighty caused Ḥaḍrat Aḥmad^{as} to declare that the Promised Reformer will be born within a period of nine years from the date of announcement and a week before the birth of Ismat, Ḥaḍrat Aḥmad^{as} declared:

“After the announcement of 22nd of March 1886, I supplicated again for further disclosure concerning this matter and it was disclosed to me today, April 8th 1886, by God Almighty, that a son will be born very soon, within the period of **one** pregnancy. This means that a son will be born of a **near** pregnancy but it has not been disclosed whether the one who will be born soon is the same Promised Son or whether he will be born at **some other time** within the term of nine years.”⁷⁵

On the 7th of August 1887, Ḥaḍrat Aḥmad^{as}’s prophecy in relation to the birth of a **handsome and pure boy, Emmanuel and Bashir, who was to descend from heaven as a guest** of Ḥaḍrat Aḥmad^{as}, was fulfilled when a son finally made his appearance and Ḥaḍrat Aḥmad^{as} made a declaration that his son fulfilled the prophecy of 20th of February 1886, ‘namely: **A handsome and pure boy will come as your guest.**’ He also stated that the birth of this son ‘fulfilled the prophecy in the announcement of April 8th 1886 that a son will be born soon.’⁷⁶

But this son, named Bashir Aḥmad and popularly referred to as Bashir the First, was to be a **guest** only as had been stated by the prophecy⁷ and declared by Ḥaḍrat Aḥmad^{as} at the time of the child’s birth.⁸ Consequently, as had been decreed by God Almighty, the **guest**, Bashir Aḥmad the First departed before Ḥaḍrat Aḥmad^{as}’s own eyes when he died on the 4th of November, hence fulfilling the

prophecy of his birth and also, his death. The early death of this Bashir the First was, once again, an occasion for the adversaries to contend that Ḥaḍrat Aḥmad^{as}’s prophecy in relation to the Promised Son had been falsified. In response to this contention, he replied:

“To this day, we have not stated in any announcement, that this boy will have a long life. Nor did we say that he was the Promised Son. In face, in our announcement of February 20, 1886, there was a prophecy in regards to some of my sons, that they would die at an early age. Therefore, the point needs proper thought whether by the death of this boy, a prophecy had come to be fulfilled, or falsified. In the entire number of the people, among whom we had this

that this portion of the prophecy related to the Promised Son. The prophecy concerning the Promised Son, he stated:

“Starts from the passage: ‘He shall be accompanied by grace (Faḍl) which shall arrive with him.’ Thus, the name given to the Promised Son, in this revealed expression is (Faḍl). Also, his second name in Maḥmūd and his third name is Bashir II. In another revelation, he has been named Faḍl Umar. And it was hence necessary that his coming should have taken birth, and be carried back; since all these matters, in the wisdom of the Lord, had been kept under his feet. And Bashir I, who has died, was the forerunner of Bashir II. This was the reason why both were mentioned in one and the same prophecy.”¹⁰

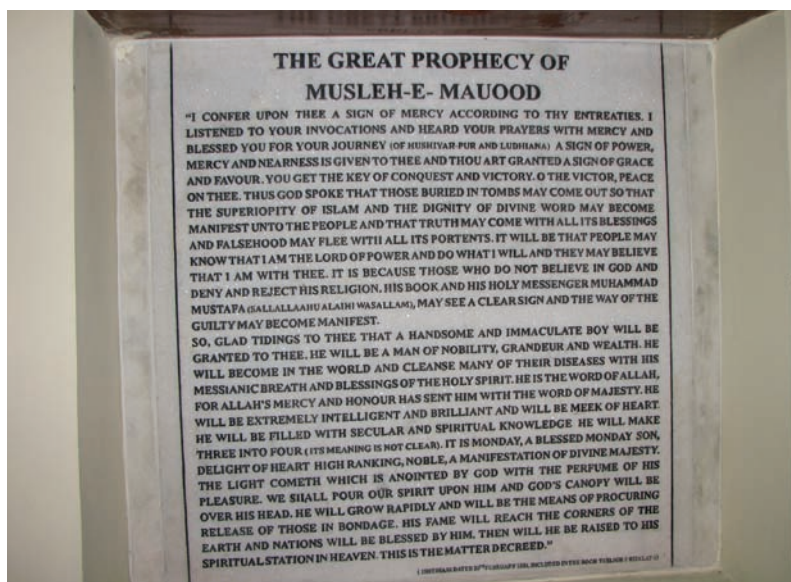
However, a month after Bashir the First’s demise, Ḥaḍrat Aḥmad^{as} received another revelation which stated:

“A second Bashir will be bestowed upon thee whose name will be Maḥmūd. He will be a person of high resolve in his projects.”¹¹

In another announcement some six weeks before the birth of this son, Ḥaḍrat Aḥmad^{as} declared that he had been ‘given intimation of a son who was to be born to him and he saw his name written on a wall as **Maḥmūd.**’¹²

This Bashir, who was to be named Maḥmūd also, finally made his blessed appearance on the 12th of January 1889. On the birth of this son, Ḥaḍrat Aḥmad^{as} stated that ‘a son has been born to him who had been named Bashir and Maḥmūd by way of good omen.’¹³

The birth of this child was followed by the birth of yet another son, Bashir Aḥmad, who was born to Ḥaḍrat Aḥmad^{as} on 20th of April 1893. Hence, within this period of nine years, specified by the initial prophecy, Ḥaḍrat Aḥmad^{as} was blessed with, **not one but three sons** of which one, Bashir the First, died and two, Bashiruddin Maḥmūd and Bashir Aḥmad, survived. To argue that Ḥaḍrat Aḥmad^{as}’s prophecy in relation to the birth of a Promised Son had not been fulfilled



announcement distributed, most of them bore witness on the death of this boy. For instance, the following passage in the announcement of February 20, 1886, that ‘A handsome and pure boy will come as your guest. The word ‘guest’ used here seems to be the name given to the boy. It conveys a hint that he would pass away from this world, soon, at a very early age because a guest, in any case, is one who goes away very soon. He departs, while you stand looking and watching him wend his way. The man who stays behind, saying farewell to those who departs, cannot be called a guest.’⁹

Ḥaḍrat Aḥmad^{as} further explained that no one should fall in error and assume

would thus be thoroughly unjustified since two of his surviving sons had been born within the specified period of the prophecy.

What in fact, remained to be seen now, was, whether either of these two surviving sons of Ḥaḍrat Aḥmad^{as}, Bashīruddīn Maḥmūd and Bashīr Aḥmad, born before the expiry of the specified period of nine years, proved to be the promised son in the prophecy.

It is rather ironic that while the critics of Ḥaḍrat Aḥmad's^{as} prophecies, contend against the fulfillment of this prophecy concerning the Promised Son by artfully exploiting the birth of his children who died in infancy or childhood, they totally ignore the birth of these two stalwarts of Islām, Ḥaḍrat Mirzā Bashīruddīn Maḥmūd^{ra} and Ḥaḍrat Bashīr Aḥmad^{ra}, both of whom were born within the prophesied period of nine years and both of whom survived their father, Ḥaḍrat Mirzā Ghulām Aḥmad^{as} of Qādiān.

Does this sly and intentional oversight of the birth of these sons, within the specified period of the prophecy, not suggest that the critics of Ḥaḍrat Aḥmad^{as} are not being honest in their treatment of this prophecy?

The fact of the matter is that the birth to Ḥaḍrat Aḥmad^{as} of his son Ḥaḍrat Mirzā Bashīruddīn Maḥmūd Aḥmad^{ra} initiated the era of the fulfillment of a grand prophecy – the prophecy in relation to the Promised Son, announced on the 20th of February 1886.

Ḥaḍrat Mirzā Bashīruddīn Maḥmūd Aḥmad^{ra}, the Promised Son, was born immediately after Bashīr the First, the guest who died in his infancy and the forerunner of Bashīr the Second, as prophesied in the announcement of 20th of February 1886 and as explained by Ḥaḍrat Aḥmad^{as}. He was also born within the prophesied period of nine years, and while his younger brother, Ḥaḍrat Mirzā Bashīr Aḥmad^{ra} was also born within this specified period. Divine wisdom ensured that the Promised Son, Ḥaḍrat Mirzā Bashīruddīn^{ra}, alone, be given the name of Maḥmūd, which was indicated in the prophecy.

However, as the context of the prophecy in relation to the Promised Son should

itself indicate, the real test of its fulfillment was to be, besides the birth of the son within nine years of 20th February 1886, the possession of such distinctive characteristics and also the accomplishment of such outstanding achievements as had been prophesied in the announcement of 20th February 1886.

Historical evidences bear witness that Ḥaḍrat Mirzā Bashīruddīn Maḥmūd Aḥmad^{ra} was the son who actually displayed in his person, all the exceptional and outstanding qualities mentioned in the prophecy. He also performed the great deeds which the Promised Son was required to perform and within his person, he fulfilled the prophecy of the Promised Son in letter and spirit.

While still in his teens, he began to show signs of ineffable spiritual and

including, *The Real Revolution, The Economic Structure of an Islamic Society,* and *The New World Order of Islām* were also published and these have seen several editions.

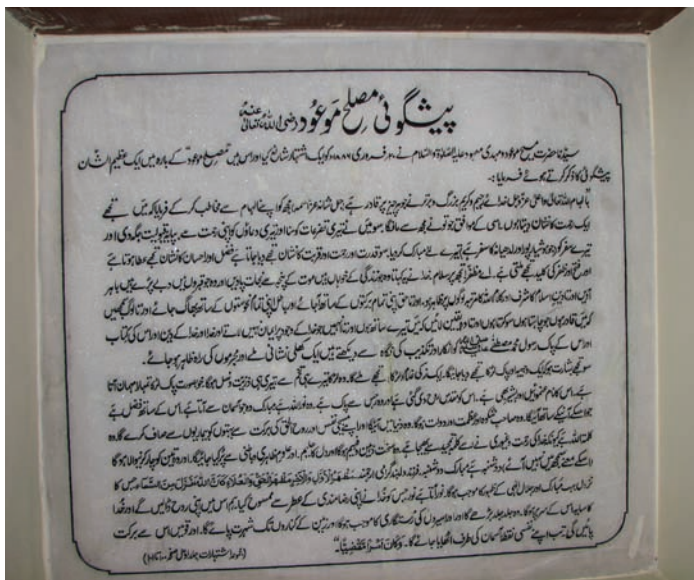
Ḥaḍrat Mirzā Bashīruddīn Maḥmūd Aḥmad^{ra} also displayed signs of great oratory with his speeches. He enjoyed the honour of being the youngest speaker to address the Annual Gatherings of the Aḥmadiyya Muslim Community and he had the honour to represent Islām at the 'Conference of the Principal Religions of the Empire,' held at the Imperial Institute, South Kensington, London in 1924. His address, published in book form titled, 'Aḥmadiyyat or True Islām,' received excellent press reviews.

He also displayed singular sagacity, showed signs of astonishing enterprise and gave evidence of incredible administrative skills from very early in his life. His astute perception and exceptional ability as an outstanding strategist and organizer steered the Aḥmadiyya Muslim Community to such success as became the envy of his adversaries. This he did, despite the fact that when, at the age of 24 years, he was elected Caliph of the Aḥmadiyya Muslim Community, his adversaries contended that he was of too tender an age to hold the reins of the Community.

Ḥaḍrat Mirzā Bashīruddīn Maḥmūd Aḥmad^{ra} paid attention to Muslim interests throughout the world. His contributions during the Malkan Apostacy Movement were greatly appreciated by Muslims¹⁴ and when he instituted the annual Sīrat al-Nabī Conferences in the sub-continent of India, to counter the effects of the Shudi Movement, the Muslim leaders of the country paid glowing tributes to him.¹⁵

Between 1917 and 1946, he advised the leadership of the Muslim League on the question of Muslim rights in the sub-continent of India.¹⁶ The influence which he wielded during his crucial period was so intense that the leadership of the Ahrār lamented:

'Mr. Jinnah delivered a speech at the Quetta where he adopted Mirzā Maḥmūd's policies.'¹⁷



intellectual maturity, a fact evident from his literary and academic contributions to the Review of Religions, Badr, Tashhizul Azhan and also other newspapers and periodicals.

In the field of knowledge, Ḥaḍrat Mirzā Bashīruddīn Maḥmūd Aḥmad^{ra} had not a parallel in his own age. His Commentary of the Holy Qur'an, Tafsīr Kabīr extends well over 6,000 pages and a shorter Commentary Tafsīr Kabīr covers 853 pages. He was the author of several other publications, including *Dawatul Amīr, Tohfatul Muluk, Haqiqat al-Nubuwwat, Saire Ruhānī, Hindustan key Siyasi Mas'ala ka hal, Paighām Aḥmadiyyat, Fazāil al Qur'an, Hasti Bari Tā'ala, Malāikat Allāh, Zikr Ellāhī* and *Irfān Ellāhī*.

Besides these, several of his lectures,

Ḥaḍrat Mirzā Bashīruddin Maḥmūd Aḥmad's^{ra} support for the Muslims of Kashmir won him acclaim too¹⁸ as did his support of the Palestinian cause.¹⁸

To quote the full extent of Ḥaḍrat Mirzā Bashīruddin Maḥmūd Aḥmad's^{ra} achievement would be practically impossible in the course of one publication. However, it was in appreciation of his achievements that people of such high stature as Allama Niaz Fathepuri, a renowned scholar of the Indo-Pak subcontinent and a man of great perception, applauded Ḥaḍrat Mirzā Bashīruddin Maḥmūd Aḥmad^{ra} with such praise as:

‘The third volume of Tafsīr Kabīr is before us and we are studying it thoroughly. There is no doubt that you have created a unique facet of studying the Holy Qur’ān. The Commentary is the first of its kind and in it, you have blended intelligence and scholarship very beautifully. Your great knowledge, profound thinking, extraordinary understanding and your way of expression is apparent in each and every word. I regret having neglected it for so long. Alas! I could have studied all the volumes. Only yesterday, I was studying the commentary on Sūrah Hūd and I was so impressed with your opinion in relation to Ḥaḍrat Lot^{as} that I found myself compelled to write this letter. This position which you have adopted on the verse “these are my daughters,” is unique and I do not have the words to express my gratitude to you. May God Almighty preserve you!’²⁰

Such acclaim by men of integrity was a matter of common experience to Ḥaḍrat Mirzā Bashīruddin Maḥmūd Aḥmad^{ra}. However, what better criterion could there be to judge the achievements of a person than the testimony of his declared opponent? Chaudhry Afzal Ḥaq, the leader of the Ahrār Movement, an organization committed to the opposition of the Aḥmadiyya Muslim Community stated in relation to Ḥaḍrat Mirzā Bashīruddin Maḥmūd Aḥmad's^{ra} ingenuity:

‘The exceptional brain which is behind it, can destroy the greatest empire within no time.’²¹

Maulvi Zafar Ali Azhar, yet another committed opponent of the Aḥmadiyya Muslim Community lamented the achievements of Ḥaḍrat Mirzā Bashīruddin Maḥmūd Aḥmad^{ra} and warned his friends and colleagues:

‘Open your ears and listen, you and your associates! You will not be able to **measure** up to Mirzā Maḥmūd even onto Doomsday. Mirzā Maḥmūd **possesses the Qur’ān and the knowledge** of the Qur’ān.’

‘You have never read the Qur’ān, even in your dreams.’

‘Mirzā Maḥmūd has with him such a community, which is prepared to sacrifice at his feet, everything in its possession.’

‘Mirzā Maḥmūd has got missionaries and scholars on varied subjects. He has **entrenched his banner** in every country of the world.’²²

What manner of a person could inspire such awe and fear in the heart of his adversaries?

This is but the tip of the iceberg. Ḥaḍrat Mirzā Bashīruddin Maḥmūd Aḥmad^{ra} was applauded for his exceptional capabilities and outstanding achievements by friends and foes alike. We shall, however, end this chapter with the following quote by the former editor of the Civil and Military Gazette, Maulana Yakub Khān, who, on the demise of Ḥaḍrat Mirzā Bashīruddin Maḥmūd Aḥmad^{ra}, stated:

‘A GREAT NATION BUILDER’

‘The death of Ḥaḍrat Mirzā Bashīruddin Maḥmūd Aḥmad^{ra} Head of the Aḥmadiyya Movement, (Rabwah) rang the curtain down on a most **eventful career**, packed with a **multitude** of far reaching enterprises. A man of **versatile genius and dynamic personality**, there was hardly **any** sphere of **contemporary thought and life** during the past half century, from **religious scholarship to missionary organization, even political leadership**, on which the deceased did not leave a deep imprint. A whole network of Islamic missions and mosques scattered over the world, the deep penetration of Islamic preaching in Africa, displacing the long entrenched Christian missions, are a standing monument to the

deceased's imaginative planning, organizational capacity and unflagging drive. There has hardly been a **leader of men** in recent times who commanded such deep devotion from his followers, not only when alive, but also after death, when 60,000 people rushed from all parts of the country to pay their last homage to their departed leader. In the story of the Aḥmadiyya Movement the Mirzā ṣāhib's name will go down as a **great nation Builder**, who built up a well-knit community in the face of heavy odds, making it a force to be counted with.’²³

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Jalsa Sālāna 2012 Speech

The Existence of God and Human Suffering

by Professor Mukhtar A. Cheema, Jāmi'ā Aḥmadiyya Canada

تَبَرَّكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى
كُلِّ شَيْءٍ قَدِيرٌ ۝

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ
أَيُّكُمْ أَحْسَنُ عَمَلًا ۖ وَهُوَ الْعَزِيزُ
الْغَفُورُ ۝

“Blessed is He in Whose hand is the kingdom, and He has power over all things. Who has created death and life that He might try you—which of you is best in deeds; and He is the Mighty, the Most Forgiving.” (67:2-3)

It is said that a Bedouin living in the Arabian desert was asked for a sign to prove the existence of God. The Bedouin gave a simple yet profound reply. He directed the inquirer towards the droppings of a camel and said, “If these droppings indicate the existence of a camel, then is not the universe itself sufficient proof to indicate a Creator?”

This wonderful answer was given by a simple Bedouin, who himself was neither literate nor educated. This simple undeniable truth is exactly what the Holy Qur’ān says,

“Are you in doubt concerning Allāh, Maker of the heavens and the earth?” (14:11)

In this modern age, Atheism is spreading like a wildfire. The more man advances in technology, the more he is shifting away from his creator.

It is a pity that man is not able to recognize his own creator. What the Bedouin of the desert could easily understand, the

modern man of this age is not able to comprehend. Atheists believe that it is not God who created the universe, rather it came into existence by itself.

Man believes on the basis of modern technology, he can create what he likes; however, in spite of all these achievements, he is not able to create a single cell of matter. But in the presence of all these God gifted qualities, he is still not able to produce intelligent life, and he never will. What a wonderful challenge was given in the Holy Qur’ān 1500 years before, and that challenge still stands:

“Surely, those on whom you call instead of Allāh cannot create even a fly, though they combine together for the purpose. And if the fly should snatch away anything from them, they cannot recover it there from. Weak indeed are both the seeker and the sought.” (22:74)

If human intellect is not able to produce intelligent life, then how can we believe that intelligent life evolved by itself? It demands a designer, a fashioner behind the creation of this universe.

When the atheist becomes helpless to answer the challenges of the Holy Qur’ān, then they take a new turn, like: If God is the creator of the universe and life, then why is their injustice in His creation, especially regarding human suffering? However, they do not know that suffering is essential for the development of intelligent life. Those who raise fingers towards God do not know the true meaning of suffering.

First of all, the question arises: “What is suffering?” In very simple terms, it is a sense of loss and gain. The more the conscious evolves, the greater a sense



of loss and gain, the awareness of loss as suffering, and the pleasure of gain.

The best way to eliminate the sense of suffering is to annihilate consciousness. If there is no sense of feeling, there will be no suffering at all, and along with that there will not be enjoyment either.

In the operation theatre why is anesthesia given? It is only to diminish the sense of feeling. The surgeon cuts essential parts of bodies without causing any suffering to the living bodies. They are put in the hands of surgeons like wood and stone.

So, the sense of loss and gain makes a distinction between life and death. Only wood and stone have no suffering, but is a human like stone and wood? No, not at all.

The sense of feeling in life is created by He who is the Supreme Creator, having full knowledge of His creation.

So if there is enjoyment, there has to be suffering or if there is life, there has to be

death; this is what the Holy Qur'an says:

“Blessed is He in whose hand is the kingdom, and He has power over all things; It is He Who has created death and life that He might try you, which of you is best in deeds; and He is the Mighty, the Most Forgiving.” (67:2-3)

We know that life is a positive value, and death merely means its absence. There is a constant struggle between the forces of life and death. The sense of feeling created by God to move away from death, or towards it, serves a higher purpose, and that is accountability of the deeds and actions of mankind.

There are different forms of suffering:

(1) Suffering Caused through Defective Birth

The question is raised: “why are some children born with certain defects and are made to suffer while the rest of them not?”

In reality it is not an injustice caused by God's creation, as it is due to their parent's deficiencies or some faults unintentionally contributed by their parents during the development of the baby before their birth. It is God who always forgives our faults and sins out of His mercy, but what we receive is the output of our own deeds and actions. How nicely the Holy Qur'an describes it:

“And whatever misfortune befalls you, is due to what your own hands have wrought. And He forgives many of your sins.” (42:31)

The other way around this would have been an injustice if, in spite of all human faults, God would have created every human exactly alike in health and looks.

If we observe humans from an atheistic point of view, then in reality no one is perfect. Every human differs with the other. If minute details are checked, even identical twins do not have the same or equal abilities. Their height, colour, features, and even their five senses may differ. Some would like blond hair while others black, some would like to have brown eyes while others not, some would like tall structure while others medium, and so on. It is a complex issue about the realization of humans, which is given the

name of suffering.

Then sometimes, one feels pity for others, while they themselves do not feel this at all. In reality, suffering is how we look at it; it is the awareness of loss and gain.

Many a time, it happens that a poor person living hand to mouth, apparently deprived of basic human needs, does not feel anything missing in his life and feels no suffering, and rather thanks God for his good health gifted by God and enjoys it. While his next-door neighbour, a billionaire, apparently has every privilege of life, but being greedy, every moment thinks about accumulating wealth, may finally ends his life by committing suicide.

(2) Suffering Caused Through After Birth Complications and Different Ailments

It is a reality that there is always a cause to every effect, as reflected in matters of health and disease, ability and disability, fortune or misfortune, advantages or disadvantages. They are all in accordance with the grand scheme of the Creator of the universe. As Allāh the Almighty says:

“And Allāh has created the heavens and the earth with truth and that every soul may be rewarded for that which it earns; and they shall not be wronged.” (45:23)

God created everything with truth and God treats everyone with absolute justice. He rewards them based on their good and bad deeds. Humans are free in their actions, but the results they receive are according to the rules and system established by God.

The scenario of the “innocent sufferers” involves newborn babies with congenital disorders like blindness, deafness and dumbness, or even partial or total paralysis for life. Is it true that only the blind, deaf or dumb suffer in the life while the rest enjoy? No, not at all. You will hardly hear that any blind, deaf or dumb person has committed suicide, while others do. This is sufficient proof that lack of any ability is not the real cause of suffering.

To analyze different diseases that cause suffering in life, like cholera, yellow fever, leprosy, polio, plague and Aids, we

see that demographically these diseases are not equally distributed in the world; rather, we see the pockets of our Globe targeted with these ailments. Why is this so?

Is it randomly picked by nature or by a perfect intelligent designer? There is not even an iota of doubt that in this regard the mighty hand of God is always controlling every situation in human life. There was a time when diseases like leprosy, polio and plague were considered to be incurable, but now this is a part of the past. Why are these diseases still active in third world countries, but totally eradicated in western society? It is due to the awareness of these diseases in the western world and also due to the use of new advanced medicines. This shows that in reality people suffer due to their own ignorance. The Holy Qur'an is very clear in this respect, it says:

“And that man will have nothing but what he strives for.” (53:40)

Hence, those who strive in the right direction to protect themselves from these diseases have the protection from suffering and others suffer or have the threat of suffering any moment.

If you survey Aids victims, you will find astonishing results. North Africa, Middle East, Pakistan, Bangladesh, Indonesia, have very rare cases of Aids, but East, West, and South Africa have the maximum numbers of Aids victims. Similarly, Europe and America is also infected with this contagious disease. Why is it so? Because the people in these areas are not taking proper precautionary measures, and the proper remedy for Aids is not yet found. Again, AIDS the result of people's own actions, which results in suffering.

This is the proof of the existence of God, the intelligent designer of the Universe and life.

(3) Suffering caused in the journey of progress from a lower level to the higher;

In order to achieve a higher level in life, a lot of labour is needed and it is obvious that if the struggle is in the right direction, then the person will achieve his/her goal and there will ultimately be pleasure in their life. However, if the struggle is not in the right direction then

they will be losers and ultimately suffer in life. So it is not in any way injustice of God with humans, rather it is absolute justice by the Designer of the universe according to the laws established by Him. This is the proof of the existence of a living God.

(4) Suffering of Groups of People or a Nation as a Whole

The laws established by God work on groups of people or nations as they work on any individual. They may be believers or disbelievers, but it is the system established by God that works uniformly upon all. If any nation is not moving in the right direction, ultimately it ends up in suffering, and the nation that is moving in the right direction enjoys the fruits of its labour.

All suffering and enjoyment is based on the deeds and actions of individuals or nations, while the ultimate results of which are absolutely controlled by the Designer of the universe. This is the proof of the existence of a living God.

(5) Suffering Caused Due to Disobedience to God

The greatest suffering of humans, which remains hidden from human eyes, is the wrath of God. This is due to the disobedience of mankind to their Creator. when God, out of His mercy, sends His prophets to guide humanity, people, out of their ignorance, reject the guidance of God. This is like a child who wants to put his hand in fire, but his mother tries to save the child by advising him not to do so, but the child out of ignorance puts his hand in the fire and ultimately suffers.

In reality, just as a disobedient child suffers, in the same way those disobedient to God suffer for not following the guidance of God. And God provides the proof of His existence through His mighty assaults.

Atheists deny such calamities as being the wrath of God and try to justify them as natural disasters. But this is not true as the Promised Messiah^{as} says:

قدرت سے اپنی ذات کا دیتا ہے حق ثبوت
اس بے زشاں کی چہرہ نمائی یہی تو ہے
"God the Almighty gives proof of his Divine being by manifesting His

mighty signs, this is how He unveils Himself to others." (Durre Thamīn)

It is beyond human imagination that a natural disaster itself make a distinction between believers and disbelievers. Natural disasters randomly pick areas without making any distinction between race, colour, worshipers or non-worshipers. But if in any calamity, disbelievers are targeted and the believers remain secure, then that is guided devastation. So the controlling power of all these disasters is the Creator of all this power.

How can the atheist justify the safety of Noah^{as} and his people and the destruction of the disbelievers? How can the plagues at the time of Moses^{as} be justified as a natural disaster, which infected the disbelievers and not Moses^{as} and his people?

How did Moses^{as} and his people cross the sea while Pharaoh and his followers were destroyed in the same ocean, at the same spot? These human sufferings are due to their disobedience of God and are proof of the existence of a living God.

As the land of Noah^{as} and the land of Moses^{as} are witness of the existence of God, in the same way, in this age, the lands of Asia, Europe and America are witness to the existence of the living God.

At the head of 18th century, the Promised Messiah^{as} appeared in India as a bearer of glad tidings and warning to mankind and invited the people towards their Creator, but people as usual paid no attention. He predicted the spreading of the plague in India ahead of time and it appeared as it was foretold. Millions of people died but followers of the Promised Messiah^{as} remained secured. Was that a natural disaster? No, not at all.

According to his predictions earthquakes, floods and various other calamities appeared, taking millions of lives but the followers of the Promised Messiah^{as} always remained safe and sound. So the sufferings of the people was due to disobedience of God and was the proof of the existence of the living God and also the proof of the truth of the divine reformer, the latter day Messiah. It is not what happened once or twice but the entire last century is witness to such signs of the existence of the living God.

The Promised Messiah^{as} was a single person when he started his mission and the opposition he faced cannot be described in words. It is no wonder and a great sign of the living God, that at every step the Promised Messiah^{as} and his community emerged with glory and strength. Is there any iota of doubt in what the Promised Messiah^{as} said:

سر سے میرے پاؤں تک وہ یار ہے مجھ میں ہے نہاں

اے میرے بد خواہ کرنا ہوش کر کے مجھ پہ وار

"That Dear Friend of mine is a part of my body from top to my toes, oh wicked enemy of mine, be cautious in making me your target." (Durre Thamīn)

The Promised Messiah^{as} warned the whole world in the following words:

"O Europe, you are not safe and O Asia, you too, are not immune. And O dwellers of Islands, no false gods shall come to your rescue. I see cities falling and settlements laid waste. The One and the Only God kept silent for long. Heinous deeds were done before His eyes and He said nothing. But now He shall reveal His face in majesty and terror. Let him who has ears hear that the time is not far. I have done my best to bring all under the protection of God, but it was destined that what was written should come to pass... The times of Noah shall reappear before your eyes, and your own eyes will be witnesses to the calamity that overtook the cities of Lot. But God is slow in His wrath Repent that you may be shown mercy! He who does not fear Him is dead, not alive." (Ḥāqīqatul Waḥī, pg. 256-57)

After the warning of all the calamities and suffering, the Promised Messiah^{as} also provided the solution to mankind in the following words:

صدق سے میری طرف آؤ اسی میں خیر ہے

ہیں درندے ہر طرف میں عافیت کا ہوں حار

"Come to me with full sincerity and truth, this is the only security for you. There are beasts all around and I am the only fort for refuge." (Durre Thamīn)



Kitchi Manitou The God Of The Ojibway

by Farhan Iqbal, Missionary York Region

By the sheer Grace of Allāh, when I was a student of the Shāhid Class of 2010 in Jāmi'a Aḥmadiyya Canada, I had the opportunity to write a dissertation on the topic of "The Aboriginal People of Canada – Aboriginal Spirituality in Comparison with Islamic Theology." One of the purposes of this comparative study was to explore ways to provide better grounds for dialogue between Muslims and the Aboriginals and for them to view each other's faiths from their own respective views. Such an exercise can help them in making an informed decision about their faith of choice and lifestyle as well as develop mutual respect and understanding for each other's beliefs and practices. The Holy Qur'an provides inspiration for such projects in the following verse, which defines the principle for appropriate dialogue:

Say, 'O People of the Book! Come to a word equal between us and you – that we worship none but Allāh, and that we associate no partner with Him, and that some of us take not others for Lords beside Allāh.' But if they turn away, then say, 'Bear witness that we have submitted to God.' (3:65)

In this verse, Allāh, the Exalted, instructs Muslims to come to a word that is equal between them and the People of the Book, that is, the Jews and the Christians, and this demonstrates that the Qur'an principally encourages dialogue based on common grounds. It also declares:

Verily, We have sent thee with the truth, as a bearer of glad tidings and as a Warner; and there is no people to whom a Warner has not been sent. (35:25)

This means that Messengers were indeed

sent to Aboriginal groups and their beliefs ultimately stem from the truth. Hence, an interesting comparison can be made between their beliefs and those of Islām.

What is New About this Research?

Studies involving the comparison of Aboriginal beliefs with Christian beliefs have already been undertaken at many levels, but I noticed there was an absence of a dissertation or a book that comprehensively compared their beliefs with Islām. I did find some basic articles but felt that they were largely insufficient and sometimes made inappropriate generalizations. The aim was to do thorough research and present accurate information and my motivation came from the excellent research done by Ḥaḍrat Khalifatul Masīh IVth on the Aborigines of Australia, as discussed in his book *Revelation Rationality Knowledge and Truth*. Alhamdulillah, my research bore results quite similar to his, in that the concept of God among the Aboriginal peoples of Canada was found to be quite similar to the concept of God in Islām. Generally speaking, the various Aboriginal groups of North America believe in a single, supreme Creator according to the *Encyclopedia of Native American Religions*. It states that they believe this Creator to be above all other spirit beings, powers of nature, and distant from people and daily existence. They also believe Him to be generally invisible, male or female, and very little seems to be known about the true nature of the Creator. The names used for the Creator are many and vary from tribe to tribe. The Algonquians call Him *Gitche Manitou*, or "Great Spirit" or "Creator"; the Apache call Him *Unsen*, "In Charge

of Life" or "Life Giver"; the Cheyenne call Him *Maheo*; the Dakota use the name *Wakan Tanka*, or "Great Mystery"; the Hopi say *Taiowa* to refer to Him; and so on.¹ One thing that can be easily noted is that the Aboriginal concept links the belief in One God with His attribute of being the Creator or the Only Creator of everything. Interestingly, the following verse of the Holy Qur'an also links His attributes of being the One and the Creator.

Do they assign to Allāh partners who have created the like of His creation so that the two creations appear similar to them? Say, 'Allāh alone is the Creator of all things, and He is the One, the Most Supreme.' (13:17)

You can see that Allāh the Exalted has linked His being *Al-Wāḥid* (The One) with His being *Al-Khāliq* (The Creator) and in my opinion, the Aboriginal People do precisely that when they – as a habit – refer to the Supreme Being as 'the Creator.' It indirectly emphasizes His Oneness (*Tawḥīd*).

Focus: The Ojibway

A problem faced in the research was that a total of 56 distinct native traditions exist in Canada alone!² Given the limited time to do the research, this obliged me to pick only three Aboriginal Groups for the sake of deeper study. The most intriguing among them are the Anishinaubae or the Ojibway – a term used to refer to various groups residing in Ontario, Northern Manitoba, Wisconsin, and Minnesota. Some of them are spread out onto the plains and are known as the Plains Ojibway of Southern Manitoba and Saskatchewan³. The main source of information on Ojibway beliefs and traditions was the writings

of Basil H. Johnston, who is an Ojibway himself and a resident of Cape Croker Indian Reserve in Northern Ontario. He has made the effort to write down the legends, concepts, traditions, rituals, and heritage of the Ojibway people. His books include *The Manitous: The Spiritual World of the Ojibway*, *Tales the Elders Told: Ojibway Legends, the Bear-Walker and Other Stories*, *Mermaids and Medicine Women*, and *Ojibway Heritage*.

Who are Manitous?

Abundant in Ojibway thought is the concept of *manitous*. One meaning of the word *manitou* is 'spirit' but it has many other meanings. Johnston explains that this word can mean 'mystery' as well as "spiritual, mystical, supernatural, godlike or spiritlike, quiddity, and essence. It is in these other senses that the term is often used and is to be understood, not just in the context of manitou beings."⁴ In other words, this word has many connotations and this is what caused the Christian priests of the early historic period to misunderstand the Ojibway concept of God. They assumed that these people only believed in spirits without any sovereign Master of the Heavens and the Earth. This is illustrated by the following observation made by Father Allouez, recorded in the *Jesuit Relations and Allied Documents*, which is a very voluminous compilation of the activities and experiences of Jesuit priests during the seventeenth and eighteenth centuries:

There is here... a false and abominable religion, resembling in many respects the beliefs of some of the ancient Pagans. The Savages of these regions recognize no sovereign master of Heaven and Earth, but believe there are many spirits — some of whom are beneficent, as the Sun, the Moon, the Lake, Rivers, and Woods; others malevolent, as the adder, the dragon, cold, and storms. And, in general, whatever seems to them either helpful or hurtful they call a Manitou, and pay it the worship and veneration which we render only to the true God.

These divinities they invoke whenever they go out hunting, fishing, to war, or on a journey — offering them sacrifices, with ceremonies appropriate only for Sacrificial priests...⁵

This account by Father Allouez is a very deficient account and shows the lack of respect he held for the ancestors of the Ojibway, their beliefs and their practices. The labelling of these people as 'savages' and the tone with which he writes of their behaviours clearly indicates arrogance and prejudice that he held against a people of whom he knew very little. It is this derogatory way of looking at these people that caused him to miss out on a very basic belief of the Ojibway, that is, the belief in the One God. The attitude adopted by Father Allouez is something that is detrimental to successful dialogue between the two faiths and is highly discouraged. Instead, having an attitude of understanding, thoughtfulness, and tolerance can help us achieve much more in improving understanding of each other's faiths.

The God of the Ojibway: Kitchi-Manitou

The Ojibway call their God or Creator, *Kitchi-Manitou*. Johnston explains that *Kitchi-Manitou* is believed to have created the world and all that is in it, and He is the only one Who separates the seasons, and sets the cycle of birth, growth, decline, and death into motion. He gave form and time to everything. The word *kitchi* means immense and preeminent, and by combining it with the word *manitou*, it literally means the Great Spirit.⁶ In other words, *Kitchi-Manitou* is the creator of all things, including all kinds of *manitous*, and this is the same as the Islamic concept of God. In Sūrah Al-Zumar, Allāh The Exalted says:

Allāh is the Creator of all things, and He is Guardian over all things (39:63)

Similarly, Islām also describes Allāh, The Exalted, as One who sets the cycle of birth, growth, and death into motion as mentioned in the following verse:

Blessed is He in Whose hand is the kingdom, and He has power over all things; Who has created death and life that He might try you — which of you is best in deeds; and He is the Mighty, the Most Forgiving. (67:2-3)

In addition, many other things that are said about *Kitchi-Manitou* are very similar to the Islamic concept of God. For instance, He is "The Great Mystery of the supernatural order, one beyond human grasp, beyond words, neither male nor female, not of the flesh."⁷

This is equivalent to the meanings of *Al-Latif* (The Incomprehensible) which is an attribute of God mentioned in the Holy Qur'ān. Similarly, *Kitchi-Manitou* is described as similar to the Qur'ānic *As-Samad* (the Independent and Besought of all) in the sense that after the creation of the world, He is independent from human affairs.

True Virtue

What is striking is that the Aboriginal concept of goodness in relation to the concept of God is also very similar to Islām. They believe that virtue lies in imitating *Kitchi-Manitou* in the exercise of selflessness and generosity. Johnston writes, "By giving and sharing one's goods, knowledge, experience, and abilities with the less fortunate of their kin and neighbours — the elderly, sick, widows, and orphans — human beings could emulate *Kitchi-Manitou*."⁸ This is clearly a concept very similar to Islamic thought. Ḥaḍrat Mirzā Bashīruddīn Mahmūd Aḥmad^{ra}, the second successor of the Aḥmadiyya Muslim community writes:

"There is only one definition which I consider the best definition of virtue and that is the only definition other than which there is no [appropriate] definition. And this definition, which is also discussed in the Holy Qur'ān, is that virtue is the adoption of the reflection of Allāh The Exalted in oneself. *Ta'abbud* (being a worshipper) means, 'the adoption of a sign.' Hence, worship of God refers to the absorption of the picture and reflection of Allāh The Exalted in oneself. This is the only truest definition and there is no other [appropriate] definition."⁹

These observances show that there are many similarities between Allāh The Exalted and *Kitchi-Manitou*, and even between some related concepts. This helps us have a great aid in successful dialogue and discussions between Muslims and Aboriginals.

Interview with an Elder

By the Grace of Allāh, I also had the opportunity to interview a Métis Elder, Mr. Frank Sutherland, who had studied Ojibway beliefs and traditions over a lifetime from various Elders of the Ojibway community. When I asked him, "What is the concept of God in the

Ojibway heritage? Is it pronounced *Kitchi-Manitou* or *Kitchay Manitou*?" He replied, "It's pronounced several ways. Generally among the Ojibway, it's pronounced as *Zhaminido*. He is the Supreme Creator of everything. He is the voice – an entity that was in suspension when there was nothing else. The only Spirit that was there was the Great Spirit. [The people] used to call Him *Zhaminido*; they used to call Him *Kitchi-Manido*. There are different names for him [given by] the Hotoshoni people [or] the Iroquois people and so on. But, for the Ojibway people, we call him – generally when we are praying – we talk about *Zhaminido* or *Kitchi-Manido*."¹⁰ Then I asked him, "When you pray to God, do you address Him directly?" He said, "Generally, it's a point of recognizing that He is above all and you talk to Him and say, 'thank You for all the things You have given me in my life and for this beautiful place for us to live and everything that You have put in place to ensure that I can maintain my own [life] – that I can sustain my life [and] the children that You have given me and the grandchildren.' You kind of go through that little bit of a process there. And then you say '*gomiguachoo*' – that means, 'Thank You very much'..."¹¹ This statement by Mr. Sutherland helps us understand that the Aboriginal concept of prayer to God is similar to that in Islām in the sense that Muslims are also taught to offer thanks to Allāh The Exalted on a regular basis.

Despite all the efforts made in this research, it can only be said that we have just touched the tip of the iceberg in the comparative study of Aboriginal and Islamic beliefs that will *inshā'Allāh* continue long into the future. May Allāh The Exalted help us build a better understanding of each other's faiths and make an informed decision about our faith of choice and lifestyle. Āmīn!

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11. *Ibid.*

For Those Martyred

Danial Khan

I pray endlessly for those martyred,
I wade into the narrowing basin of cost,
Tripping over the sunken grooves in the raw steel,
Down a swollen abyss but I am not lost;
I am simply compelled to kneel.
I pray endlessly for those martyred,
And the rabid men who raised the stone.
Opening fire on prancing angels, deadened grace,
Torturing my people to the marrow of their bone,
Then leaving without a trace.
Gone is the frost in the eyes of my brother,
Gone is the pressure of the gaseous air,
They have burrowed into the depth of skin.
So gone is the fear outside my prayer,
It has found its solace within.
Peace is the apex of my conformity
A blessing left vulnerable with nowhere to hide,
Till the bullets lay shelled and the fires may cease,
To all my people who lived, loved and died,
I wish thee peace.
And to my brothers who crave 'revolutions,'
Whose slogans never fit the true deed,
And birth a new generation to cover.
Whose boot smashes down the seed
And expects to raise a flower.
I eclipse upon the gravestone of my father's past,
Crumbling at the cruelty of the northern sun,
Scavenging the pieces, they turn to dust,
I strike up a new, similar to the one
But that too was subject to rust.
I stagger with the darkened fury of a good man,
What debt hast he paid?
To do good works and give what he can afford
And understand the sacrifices made
And cry before his Lord.
'Twas a good man in the sight of our Lord,
The best among us carry much heft,
We slowly follow the grooves and the blight,
Looking back at the ones who were left
Dancing in the dying light.
I pray endlessly for those martyred.

MUHAMMAD

THE ASTONISHING STORY OF THE PROPHET

NOVEMBER 20TH

Majlis Khuddāmul Aḥmadiyya Canada's Activities in Jalsa Sīrat al-Nabī^{sa}

by Zahid Masud, Nazim A'la

By the sheer Grace of Allāh the Almighty, the year of Majlis Khuddāmul Aḥmadiyya began with the blessings of a grand Jalsa Sīrat al-Nabī^{sa} held by the Jamā'at at the world-class Roy Thomson Hall in the heart of downtown Toronto on November 20th, 2012.

With the blessings of Allāh, Majlis Khuddāmul Aḥmadiyya played an active role in the organization and promotion of this Jalsa.

The preparation of this event started with sincere prayers to Allāh The Exalted and regular letters to our beloved Ḥudūr^{aa}. During preparations for the Jalsa, we witnessed the immense mercy and blessing of Allāh. His Mighty help and His Angels descended to turn the hearts of non-Muslims and non-Aḥmadis towards this event, and He blessed our efforts greatly. Alhamdulillah!

The organization of the Jalsa Sīrat al-Nabī^{sa} involved efforts in: external publicity/media, internal publicity, program content and show production.

External Publicity/Media

For the success of the program, a great level of publicity was required. Considering the time at hand and the amount of work required, only Allāh's Help made it possible. The following are details of the publicity efforts.

- 82,851 flyers were distributed in downtown Toronto.
- 2,180 posters were posted around the downtown Toronto vicinity.
- 1,447 Khuddām took part in our flyer distribution activities in large areas of downtown Toronto. Three major publicity pushes on three consecutive Sundays:

Sun Nov 4: 200 Khuddām

Sun Nov 11: 434 Khuddām

Sun Nov 18: 25 Khuddām

Between 40 and 50 Khuddām were at several key intersections every night, often taking time off work. While in downtown, teams of Khuddām not only distributed flyers, but also held up banners and talked to people. One group distributed flyers during the morning rush hour and lunch time.

- 106 churches and libraries were visited.
- 112 different schools were visited; teachers and principals were given special invitation packages and prospectuses tailored for them.
- 28 various media sources were approached along with a press release. A press conference was held near Roy Thomson Hall at the Ritz Carlton Hotel.
- 400 professors and deans were contacted and about 13,000 flyers were distributed on university campuses by AMSA.
- Influential Aḥmadi businesses were contacted and meetings were arranged for them with Respected Amīr Jamā'at Canada; they were requested to invite people to this event.
- 800 doctors and lawyers were mailed invitation cards and 4,750 invitation cards were mailed to condominium residents in the downtown area.
- Media efforts included daily advertisements in the Toronto Metro newspaper, 19 routes of TTC buses, and over 300 digital screens

in the subways and on the big digital billboard at Dundas Square on a daily basis.

- In addition to this, e-invitations, advertisements on various websites, including social networking sites like Facebook and Twitter, were posted.

In general, just through our advertisements and flyers alone, the excitement, importance and glory of the true and pious life of the Holy Prophet^{sa} was conveyed to hundreds of thousands of people.

Internal Publicity

A team was organized to contact individual Khuddām and encourage them to bring non-Aḥmadi/non-Muslim friends to Jalsa Sīrat al-Nabī^{sa}. The efforts in this area are as follows:

- Invitation cards were distributed to Khuddām via Qā'dīn Majālis
- Qā'dīn were contacted for updates on a regular basis
- 5 Call-centers (teams of Khuddām dedicated to making follow-up calls for guest registration confirmations) were established, covering all the regions. Most Khuddām from the GTA Regions were contacted during these activities. On average, each call-center team comprised of about 15 Khuddām.
- Voluntary fasts and Tahajjud prayers were offered and also Sadaqa of 2 sheep was given by Majlis Khuddāmul Aḥmadiyya Canada.
- Each Khādim was encouraged to recite Durūd Sharīf and pray for the success of this event.



Program Production at Roy Thomson Hall

The program format was a challenging but novel idea, never conceived or attempted before.

Because of the decision to advertise the event as *The Astonishing Story of the Prophet*, the public perception was that it was not an ordinary lecture, but a show, so to speak.

A carefully and meticulously crafted script and presentation format was devised to capture the audience's attention and convey the story of the beloved Holy Prophet^{sa} in a powerful and memorable way. In a world-class venue, a fitting production to match the setting and leverage its great potential was in need.

With the guidance of Respected Amīr Jamā'at and Respected Sadr Majlis Khuddāmul Aḥmadiyya, a script was developed to incorporate the Holy Prophet's^{sa} attributes and emphasize the universally compelling aspects and achievements of his life. A team of Khuddām spent countless hours to achieve this task. Although none of these Khuddām were professionally trained in these fields, they revised and improved the overall script, and achieved this seemingly impossible task with the help of Allāh the Almighty and lots of prayers.

One major task was to produce six broadcast-quality videos. By the sheer Grace of Allāh, the tireless hours of work by a small team of Khuddām dedicated purely toward video production was blessed by Allāh The Exalted with incredible success.

Aṭfāl and Nāsirat were called in for live on-stage poem recitals as part of the program and Jāmi'a students played a major role in content and monologues.



The program had many rehearsals, which was necessary considering the numerous parts and presenters involved. By Allāh's Grace, it was all a success – surely Allāh's Angels descended that night for the honour of the Holy Prophet^{sa} and to establish his greatness in the hearts of the audience.

Details of the Program

With Allāh the Almighty's blessings, over 3000 non-Aḥmadī guests registered for the program along with thousands of people visiting the website on a daily basis. Approximately 400 Khuddām volunteered for the Jalsa Sīrat al-Nabī^{sa} and many made special sacrifices to be part of this event. The duties assigned included: registration, security, setup, windup, refreshment serving, audio-video, parking, transportation, program development, and preparing and serving food.

A total of approximately 1600 guests attended the event with about 600 Aḥmadī members. The audience was so enthralled by the program that pin-drop silence was observed in the grand hall all throughout the program. It was amazing to see the audience actually burst into rousing ovations and applause at key junctions within the program, when the emotions ran high about certain powerful aspects of the life of the Holy Prophet^{sa}.

After the program ended many people stayed to view the bookstall and exhibition, where refreshments were also served. Some gave interviews to the media, while some shared their thoughts with reception teams. All in all, it was a very successful event and the largest gathering of non-Aḥmadīs we have ever had in the history of Jamā'at Aḥmadiyya Canada – Alhamdulillah!

Jalsa Sīrat al-Nabī^{sa} Program Team



Farhan Khokhar – Program Director

Azhar Hanif – Main Host

Roomi Sahi – Nāzīm Content Development

Aḥmad Sahi – Script Development

Azhar Goraya – Research & Script Development

Raza Shah – Research & Script Development

Sabahat Ali Rajput – Monologue Development & Stage Handling

Saroop Sahi – Video Production Lead (Editing, Visual Effects, Overall Development)

Basil Aḥmad – Video Production (Editing, Visual Effects)

Waqqar Ahmed – Video Production (Scene Sketches)

Rizwan Syed – Video Production (Research & Technical Delivery)

Nasr Ahmed – Technical Director (Shooting, Editing & Event-Day Director)

Hammad Mobeen – Visual Aids (Slideshows & Translations)

Frasat Ahmed – Monologue Performer: *The Story of Ḥaḍrat Zaid^{ra}*

Faheem Arshad – Monologue Performer: *Ḥaḍrat Abu Bakr's^{sa} Character Testimony*

Video Voice-overs and Interviews

- Sabih Nasir
- Tanya Khān
- Talat Sadiq
- Azhar Goraya
- Ishaq Fonsiqa
- Saroop Sahi
- Basil Aḥmad

Khawaja Hassan – presented Introduction of Jamā'at

Basil Raza Butt – Tilāwat (opening)

Qasid Warraich – Tilāwat (video)

...See Page 27 for More Pictures

The 'Aisha Academy

by Sheila Malik, Principal 'Aisha Academy



By the Grace of Allāh, 'Aisha Academy Canada is now a thriving institution situated in the old Mission House in the Peace Village area. With the prayers and blessings of our beloved Ḥuḍūr^{aa}, the Academy opened its doors on September 20th, 2011. The first 12 students, who are affectionately known as the "Academy bouquet," took the challenge to work with an eager and qualified staff to set up what will, insha'Allāh be the first Aḥmadiyya Bachelor of Arts Degree awarding institution of the west. The students embarked on a new field and style of learning that links all the tenets and teachings of Islam in the context of the life of Aḥmadi women with strong family values and a commitment to serve the Aḥmadiyya Muslim Jamā'at worldwide.

The students study the Holy Qur'ān, Ḥadīth, Fiqha, History, Comparative Religions, Kalam, Urdu, Arabic and a host of practical subjects like French, Home Economics, Teaching Studies, etc. They have achieved good grades and the lecturers have endeavoured to maintain a very high standard.

As well as the Academic life, students enjoy listening to the Sermons of Ḥaḍrat Khalīfatul Masīḥ V^{aa} together each Friday morning, have lots of opportunity to be creative, socialize, eat together, work in their local Majlis, play and keep fit at Aiwan Ṭāhir, give well-received presentations in Toronto and Ottawa and Montreal and some also continue their studies at other institutions or teach at the Ḥifẓul Qur'ān School or Aḥmadiyya Sunday School. Students are encouraged to explore and two field trips are arranged in the year. Last year they went to Montreal and the ROM (Royal Ontario Museum). This year they have been to Montreal and Ottawa and they also went to visit a local church. Students arranged

their own visit to a synagogue, masjid, Buddhist temple and gurdwara.

The Academy is described by most visitors as a place immersed in love and a positive spirit. All staff and students are driven by a "can-do" attitude. This is a place where Aḥmadi Muslim women are empowered to fulfil their duties as hand maidens of Allāh. Students are from all walks of life. We have wives of Missionaries, Waqfāte Nau, and dedicated young Lajna who want to serve the Jamā'at with relevant knowledge and skills.

In July 2012, the Academy had the privilege of a mulaqat with our beloved leader, Ḥaḍrat Khalīfatul Masīḥ V^{aa}. Although we expected to have 10 minutes with Ḥuḍūr^{aa}, we were delighted that Ḥuḍūr^{aa} enjoyed a presentation of an excellent recitation of the Holy Qur'ān with translation and a beautiful nazm. Ḥuḍūr^{aa} took time to carefully explain the dire need for our institution and declared that **at least 25% of basic Lajna should attend the Academy**. Ḥuḍūr^{aa} asked the students questions about what they are learning and some were quizzed and tested! Alḥamdulillāh, this was another very positive experience. Ḥuḍūr^{aa} concluded with a silent prayer and was very happy with the standard of discipline and purdah. Some of the students were blessed with the opportunity to serve our beloved Ḥuḍūr^{aa} in special Jalsa duty.

This year we have opened the lab school for the Academy. This lab school is the Ḥifẓul Qur'ān School. There are 13 students grade 5-8 who are memorising the Holy Qur'ān. Masha'Allāh, most have completed the last part and some have also memorized the first part of the Holy Qur'ān. The students also learn the Ontario curriculum subjects, as well as Urdu, Tartilul Qur'ān and Physical

Education. They will also be enjoying trips and celebrating Eid and other events with their "bajis" in the Academy. Some of the Academy students teach the Ḥifẓul Qur'ān students as part of teaching practice. The staff members are dedicated and skilled teachers who are constantly engaged in professional development.

We will also be holding Open House presentations in York Region and GTA locations. Other Open House presentations may be held by regions across Canada. Students who wish to attend the Academy from outside Ontario are advised to apply very soon so that any needs for accommodation and transportation can be addressed in time. The application due date is April 30th, 2013; however any prospective students are welcome to visit or make enquiries at any time. Interviews and admission will take place in May 2013, Insha'Allāh!

Students who wish to study at the Ḥifẓul Qur'ān School are advised that they must be in grade 3-5 presently so that they will be in grade 4-6 in September 2013. They need to prepare by memorising the first half of the first part of the Holy Qur'ān and the last 15 Sūrahs of the Holy Qur'ān. The students also need to ensure that they work hard at school and pay attention to their report card and take part in school in a responsible way. Students should aim to have the correct recitation of Arabic and knowledge of the rules. The admission test and interview will be held at the end of May 2013, Insha'Allāh!

For further information and application forms, please search www.Ahmadiyya.ca and in the Ta'lim department link, there will be a student application form.

May Allāh bless all our good intentions. Amīn!



Over 100 Aḥmadī Graves Desecrated in Lahore

by Rabia Mehmood

Published December 3, 2012 on www.Tribune.com.pk Photo: Arif Ali/AFP/Getty Images

LAHORE: Over 100 tombstones were desecrated by unidentified men at an Aḥmadī graveyard in the Model Town area of Lahore early Monday morning.

Eyewitnesses said that 12 to 15 masked men, carrying weapons and excavation tools, entered the graveyard in Model Town Q Block between 1:30 am and 1:45 am.

At least five of the men were reported to be carrying weapons, including 9mm pistols and a bigger gun.

The perpetrators removed and broke several tombstones. They also told the caretakers that they were not supposed to write the *Kalima* or *Bismillah* on the tombstones because, “Aḥmadīs are infidels.”

“I was about to sleep for a while when I heard the sound of someone jumping inside the compound. When I was about to check who could be there, a number of men pounced on me, started beating me and took my gun,” said Muḥammad Younis, a guard at the graveyard.

Younis told *The Express Tribune* that the attackers had a camera and took his picture after he was tied up. He said some of the attackers had climbed in from the rear wall of the graveyard and a few of them from the front.

The removal of tombstones began after everyone at the compound was tied up.

Around 20 people, including guests and families of the caretakers and guard, were locked up.

Three armed men stood guard outside

the quarters where all caretakers were being kept.

On a Mission?

Eyewitnesses who were locked in the quarters said they could hear that the attackers were receiving calls and were informing the person on the other line that they had started their mission.

The men were wearing black masks and were speaking Punjabi and Urdu. Their ‘leader’ had long hair, a beard, and traces of Pashto in his accent.

They told the guard and others that they belonged to a banned organization and the Taliban.

Younis only managed to make one phone call to the community’s head of security guards, Muḥammad Asif. He was also locked up on arrival.

Eyewitnesses said the entire incident lasted for about 35 minutes. The perpetrators ran off in a hurry when a policeman, who is from the Aḥmadī community, and a guard at one of their worship places, arrived and fired in the air.

Asif said the attackers also took cell phones, wallets and money from three individuals.

No FIR has been registered at the time of filing this report, but members of the community said they will file one.

Community to Take Legal Action

In July of 2012, Tufail Raza of the Khatme Nabuwat Lawyers Forum approached the Liaquatabad Police Station in Lahore for the removal of Islamic inscriptions from tombstones at the graveyard. The graveyard had been established in 1980.

The police did not follow up on the application, but began pressuring the community to remove the text. In October, the Additional Sessions Judge of the Lahore Session Court asked the police to act according to the law and disposed of Tufail Raza’s petition.

Idrees Qureshi, the SHO of Liaquatabad Police Station, told *The Express Tribune* that the court order and application was with DSP Legal for his opinion on how to tackle the issue.

Qureshi said that more than 30 individuals from the Khatme Nabuwat organization visited the police station at least three times to ask for the removal of the tombstones.

When the SHO was contacted by *The Express Tribune* at 11:51 am, he was not aware of the desecration incident: “I will send someone to look into this, when I get a call,” he had said.

Ahmed Munir, a member of the Aḥmadī community who has been liaising with the police over the issue since July, said, “We cannot remove the *Kalima* ourselves, because it is against our faith, but we requested the police to look at the law and not interpret it the way the anti-Aḥmadī elements asked them to.”

Saleemud Din, spokesperson of the Aḥmadī community in Pakistan, had a question for the authorities, “this is not some obscure village in Ḥāfīzabad, this is Lahore and the neighborhood where the Sharif family lives, how is such an incident allowed to take place here?”

The community says they will take legal action against those who attacked the graveyard.

Aḥmadiyya Muslim Jamā‘at Press Releases

Khalīfa of Islām Makes Historic Address at European Parliament

On December 4, 2012, the World Head of the Aḥmadiyya Muslim Jamā‘at and Fifth Khalīfa, Ḥaḍrat Mirzā Masroor Aḥmad^{aa}, delivered a historic keynote address at the European Parliament in Brussels to a packed audience of more than 350 guests representing 30 countries.

The event was hosted by the newly launched ‘European Parliament Friends of Aḥmadiyya Muslims Group,’ whose Chair and Vice-Chairs all took to the stage to welcome Ḥaḍrat Mirzā Masroor Aḥmad^{aa}. Martin Schulz MEP and President of the European Parliament also came to meet with His Holiness.

During his thirty-five minute address, Ḥaḍrat Mirzā Masroor Aḥmad^{aa} called on the European Union to preserve its unity; addressed the issue of increased immigration to Western countries; advocated for equality in international relations and spoke at length about Islām’s key teachings in relation to developing world peace.

Ḥaḍrat Mirzā Masroor Aḥmad^{aa} said that in the modern world many people viewed Islām as a religion that promoted violence and extremism and blamed it for many of the conflicts taking place in various parts of the world. He said that such allegations were particularly unjust given that “the very meanings of the word Islām are ‘peace’ and ‘security.’”

The Khalīfa^{aa} spoke about widespread concerns over increasing levels of immigration to Western countries.

In a detailed analysis, His Holiness^{aa} said the issue was leading to the spread of ‘restlessness and anxiety.’ His Holiness^{aa} blamed both the immigrants and the indigenous people for the state of conflict, whereby many immigrants provoked locals by refusing to integrate, whilst certain segments of the local society were intolerant to outsiders. He said the consequences of such division were far reaching and so he called on all parties to work together to resolve the issues.

Ḥaḍrat Mirzā Masroor Aḥmad^{aa} said:

“Governments need to make

policies that establish and protect mutual respect, through which hurting the sentiments of others or causing them any type of harm should be outlawed. With regard the immigrants, they must enter with a willingness to integrate with the local people, whilst the locals should be ready to open their hearts and display tolerance.”

About the European Union, Ḥaḍrat Mirzā Masroor Aḥmad^{aa} said:

“The formation of the European Union has been a great achievement on the part of the European countries, for it has been a means of uniting this Continent. And so you should make all possible efforts to preserve this unity... Remember that the strength of Europe lies in it remaining united and together as one. Such unity will not only benefit you here in Europe but at a global level will be the means for this Continent to maintain its strength and influence.”

The Khalīfa^{aa} spoke of the need not just for co-operation within Europe, but called for global unity. His Holiness^{aa} said:

“Speaking from an Islamic perspective, we should strive for the entire world to unite together. In terms of currency the world should be united. In terms of business and trade the world should be united. And in terms of freedom of movement and immigration, cohesive and practical policies should be developed, so that the world can become united.”

The Khalīfa^{aa} said that the modern world countries could no longer afford to remain isolated and even global powers like the United States were dependent on international trade and foreign relations.

He said developed countries ought not to exploit weaker nations but should seek to help them develop and succeed.

Ḥaḍrat Mirzā Masroor Aḥmad^{aa} also spoke about conflicts in the Arab World and Middle East. He said that whilst the Western world had openly expressed ‘outrage and concern’ at the situations in Syria and Libya, they did not seem as concerned about the plight of the Palestinian people.

Ḥaḍrat Mirzā Masroor Aḥmad^{aa} said:



“This perceived double standard is causing grievances and malice to increase in the hearts of people from Muslim countries against the major powers of the world. This anger and animosity is extremely dangerous and could boil over and explode at any time...

Let it be clear that I am not speaking in support or favour of any particular individual country. What I wish to say is that all forms of cruelty, wherever they exist, must be eradicated and stopped, regardless of whether they are perpetrated by the people of Palestine, the people of Israel or the people of any other country.”

The Khalifa^{aa} also criticised the principle of veto power within international institutions. He said that the voting history of the permanent members of the United Nations Security Council showed that on certain occasions veto powers had been misused to assist cruelty, rather than to prevent it.

Ḥaḍrat Mirzā Masroor Aḥmad^{aa} concluded by calling for justice and equality. He said:

“Always remember that peace can only be established by helping both the oppressed and the oppressor in a manner that is completely impartial, free from vested interests and devoid of all enmity. Peace is made by giving all parties an equal platform and playing field.”

Before the keynote address, a number of MEPs took to the stage and spoke of their admiration of a peaceful Islām as advocated by the Aḥmadiyya Muslim Jamā‘at.

Dr. Charles Tannock MEP, Chair of the European Parliament Friends of Aḥmadiyya Muslims Group, said ‘Aḥmadi Muslims are a welcome example of tolerance in the world.’ He condemned the persecution of Aḥmadi Muslims in Pakistan and said ‘the Aḥmadi motto of Love for All, Hatred for None is a welcome antidote to the extremist Jihadists.’

Tunne Kalam MEP, Vice-Chair of the European Parliament Friends of Aḥmadiyya Muslims Group, said he was attending the event because it was an opportunity to ‘join in an aspiration for peace.’ He praised the Aḥmadiyya



Muslim Jamā‘at for ‘rejecting all violence and terrorism’ and pledged to support the Jamā‘at globally.

Baroness Sarah Ludford MEP, Vice-Chair of the European Parliament Friends of Aḥmadiyya Muslims Group, spoke of her long term relationship with the Aḥmadiyya Muslim Jamā‘at in the United Kingdom. She said that the Jamā‘at’s motto was ‘an inspiration which we desperately need in the modern world.’

Claude Moraes MEP, Vice-Chair of the European Parliament Friends of Aḥmadiyya Muslims Group, said the event had ‘attracted a bigger turnout than we get to any meetings at the European Parliament.’

Jean Lambert MEP, Chair of European Parliament’s South Asia Delegation, said that she would pursue with the Pakistani Government the issue of Aḥmadi Muslim voting rights. She said it was necessary that all parties had the right to vote freely and without discrimination.

The President of the Aḥmadiyya Muslim Jamā‘at in the United Kingdom, Rafiq Hayat, also took to the stage to express his pleasure that the ‘European Parliament Friends of Aḥmadiyya Muslims Group’ had been launched.

The historic event concluded at 4:35 p.m. with a silent prayer led by Ḥaḍrat Mirzā Masroor Aḥmad^{aa}.

Head of Aḥmadiyya Muslim Jamā'at Calls for Peace During Press Conference at European Parliament

On December 4, 2012, the World Head of the Aḥmadiyya Muslim Jamā'at and Fifth Khalifa, Ḥaḍrat Mirzā Masroor Aḥmad^{aa}, answered questions from a range of media outlets during a 40 minute Press Conference in the Press Room of the European Parliament.

The Press Conference took place prior to the Khalifa^{aa} addressing the European Parliament. A number of global media organizations attended, including those from the UK, Spain, France, Belgium, Pakistan and other countries.

In response to a question from the BBC about Islām's role in the world, Ḥaḍrat Mirzā Masroor Aḥmad^{aa} explained that Islām's core message was of peace.

His Holiness^{aa} said:

“Islām's message of peace is universal, which is why our motto is Love for All, Hatred for None.”

Responding to a question from a representative of the Spanish media, Ḥaḍrat Mirzā Masroor Aḥmad^{aa} said that all the major religions in their original form taught a message of peace and so true Muslims believed in all the Prophets. Each Prophet, he said, brought the message that there is One God.



In response to a question from a representative of Malta's media, Ḥaḍrat Mirzā Masroor Aḥmad^{aa} said that the duty of Aḥmadi Muslims was to bring mankind closer to God and to make the people of the world aware of their duty to safeguard each other's rights.

Ḥaḍrat Mirzā Masroor Aḥmad^{aa} said that in an effort to promote inter-faith harmony he had recently sent a hand-delivered letter to Pope Benedict saying that people of different faiths should look at the common factors that unite them, rather than focusing only on differences.

Meetings of Head of Aḥmadiyya Muslim Jamā'at at European Parliament

On December 3rd and 4th, 2012 the World Head of the Aḥmadiyya Muslim Jamā'at and Fifth Khalifa, Ḥaḍrat Mirzā Masroor Aḥmad^{aa}, held a series of meetings with political leaders and dignitaries from across Europe at the European Parliament.

In each meeting Ḥaḍrat Mirzā Masroor Aḥmad^{aa} conveyed Islām's teachings of peace, mutual respect and tolerance.

Below are brief summaries of some of the meetings that took place.

Meeting with Dr. Charles Tannock (MEP London & Chair of European Parliament Friends of Aḥmadiyya Muslims Group)



Ḥaḍrat Mirzā Masroor Aḥmad^{aa} spoke about the persecution faced by Aḥmadi Muslims in Pakistan. His Holiness^{aa} said that each month Aḥmadi Muslims were being brutally martyred in Pakistan.

Charles Tannock MEP said he would continue to support the Aḥmadiyya Muslim Jamā'at in all respects. He said that earlier in the day he had met the Pakistani Foreign Minister and questioned her directly about the persecution faced by the Aḥmadiyya Muslim Jamā'at.

Ḥaḍrat Mirzā Masroor Aḥmad^{aa} said that a key principle of humanity is that human beings should always be willing to help all those who are deprived.

Meeting Tunne Kalam (MEP Estonia & Vice-Chair of European Parliament Friends of Aḥmadiyya Muslims Group)



Tunne Kalam said that the visit of Ḥaḍrat Mirzā Masroor Aḥmad^{aa} to the European Parliament 'was very important because it will enrich our understanding.'

Tunne Kalam briefed Ḥaḍrat Mirzā Masroor Aḥmad^{aa} about the political situation in his native Estonia.

Ḥaḍrat Mirzā Masroor Aḥmad^{aa} said he was pleased to learn that Estonia had emerged from difficulties of the past and now had a stable Government.

**Meeting with Claude Moraes
(MEP and Vice-Chair of the European Parliament
Friends of Aḥmadiyya Muslims Group)**



Claude Moraes MEP spoke of his honour at meeting Ḥaḍrat Mirzā Masroor Aḥmad^{aa}. He said that the Head of the Aḥmadiyya Muslim Jamā'at^{aa} was a 'great leader who stood out from other religious leaders.'

Claude Moraes said that Ḥaḍrat Mirzā Masroor Aḥmad^{aa} was particularly welcome at the European Parliament because he brought with him a message of peace and tolerance.

Meeting with Marina Yannakoudakis – (MEP London)



Marina Yannakoudakis said she had always admired the Jamā'at's motto of 'Love for All, Hatred for None.' Ḥaḍrat Mirzā Masroor Aḥmad^{aa} said in reply, 'This is a message for the entire world.'

Ḥaḍrat Mirzā Masroor Aḥmad^{aa} said that as a Member of European Parliament Marina Yannakoudakis should try to spread the message of peace far and wide.

**Meeting with European Parliament's South Asia
Delegation - Jean Lambert (MEP London) and Phil Bennion
(MEP West Midlands)**



The MEPs briefed Ḥaḍrat Mirzā Masroor Aḥmad^{aa} about their

recent official visit to Pakistan, whilst also pledging to help Aḥmadi Muslims who are persecuted.

Ḥaḍrat Mirzā Masroor Aḥmad^{aa} said an effort should be made to stop innocent children from being radicalized in Pakistan. He said that many of the so-called Madrassas were not fulfilling their roles to provide religious education; rather, they were indoctrinating children with extremist ideologies.

Ḥaḍrat Mirzā Masroor Aḥmad^{aa} said:

“Without a proper education people can be easily influenced and indoctrinated.”

**Meeting with Norwegian Delegation:
Billy Taranger (CF Party), Ann Katherine Skgorshammer
(MP – CF Party)**



Billy Taranger spoke of his admiration for Aḥmadi Muslims. In response Ḥaḍrat Mirzā Masroor Aḥmad^{aa} said that all good and sensible people would support the Jamā'at's message of love, peace and harmony.

The politicians said they had visited the new Aḥmadiyya Mosque in Oslo and that it was a source of pride to the Norwegian people.

Meeting with Ingrid Norstein - (Labour Party Norway)



Ingrid Norstein spoke of her 'delight' at meeting Ḥaḍrat Mirzā Masroor Aḥmad^{aa}. She said she had very good relations with the Aḥmadiyya Muslim Jamā'at in Norway and had read a lot about the Jamā'at recently.

Ingrid Norstein asked Ḥaḍrat Mirzā Masroor Aḥmad^{aa} how the Government of Norway could help the Aḥmadiyya Muslim Jamā'at. His Holiness^{aa} responded by saying that Aḥmadi Muslims believed that all citizens should have equal rights.

Ḥaḍrat Mirzā Masroor Aḥmad^{aa} said Aḥmadi Muslims were denied the right to vote in Pakistan due to unjust legislation and thus the Norwegian Government should work towards making sure all groups have the right to vote.

Meeting with Spanish delegation – Jose Maria Alonso Ruiz, (MP), Pedro Carlavilla (Mayor of Meco) and Augustina Rubio (Barrister and Professor)



Ḥaḍrat Mirzā Masroor Aḥmad^{aa} was briefed upon the current economic situation in Spain. His Holiness^{aa} counselled that any money received as part of a bailout settlement from the European Union should be spent wisely and for the betterment of the Spanish people.

Ḥaḍrat Mirzā Masroor Aḥmad^{aa} said that he hoped that Spain’s economic situation would improve and that the country would progress.

Ḥaḍrat Mirzā Masroor Aḥmad^{aa} also spoke about his fondness for Spain. He said that he enjoyed both Spain’s climate and its people.

Meeting with Garry O’Halloran (Barrister from Ireland)



Garry O’Halloran, a Barrister from Ireland, was introduced to Ḥaḍrat Mirzā Masroor Aḥmad^{aa} and spoke about how he had given up a political career to pursue a legal one. Ḥaḍrat Mirzā Masroor Aḥmad^{aa} prayed for his future success. To all Chanda Payers of Jamā’at,

Majlis Khuddāmul Aḥmadīyya Canada’s Activities in Jalsa Sīrat al-Nabī^{sa}



Departmental Announcement

An Important Reminder For The Jamā'at Members Regarding Tajnīd Canada

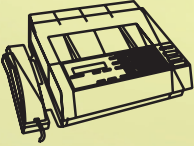
For the convenience of all members of Jamā'at Aḥmadiyya Canada, the Tajnīd Section has been providing the following services in order to update any changes to their address, phone number and the arrival of newborn babies for Tajnīd records:



Telephone

905-832-2669 Ext: 235.

Please record your name, member code and phone number clearly. In case of an address change, please spell your address to avoid any mistakes.



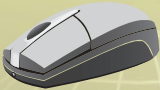
Fax

The above information can also be faxed to the Tajnīd Department at 905-832-9382. This fax number is solely for Tajnīd purposes.



E-Mail

Jamā'at members can also send their information via e-mail to Tajnid@Ahmadiyya.ca



Website

Log on to www.Ahmadiyya.ca/services and fill in the appropriate form available online.

All the Jamā'at members are requested to please update their information at their earliest convenience by using any one of the above four options.

Jazākumullāh Ahsanul Jazā!

Tajnīd Section, Canada

Departmental Announcement

Important Announcement Regarding Chanda

Assalāmu alaikum wa Raḥmatullāh!

In the Holy Qur'ān, Allah the Almighty says: “Never shall you attain to righteousness unless you spend out of that which you love; and whatever you spend, Allah surely knows it well” (3:93).

By the grace of Allah, members of the Jamā‘at always strive to excel in financial sacrifices in all *Chandas* (donations) of the Jamā‘at. It should be noted that it is important to pay not only the compulsory *Chandas* (*Chanda ‘Aam* or *Chanda Wasiyyat*) or *Chanda Jalsa Salana* but also the *Chandas* of auxiliary organizations.

In the Jamā‘at, a regular *Chanda* paying member is one who is not in arrears of *Chanda ‘Aam* or *Chanda Wasiyyat* and *Chanda Majlis* for more than six months whereas for *Chanda Jalsa Salana* and *Chanda Salana Ijtima‘* he should not be in arrears for more than one year.

With half the year already gone, keeping in mind the above criteria, I request you to review your contributions of the Jamā‘at and auxiliary organizations and ensure that you are a regular *Chanda* paying member.

If you are unsure about your arrears, please speak with your Secretary Māl or Sadr Jamā‘at to ensure that you are not in any arrears of your Jamā‘at and auxiliary organization contributions.

May Allāh enable us to be in the forefront in financial sacrifices. *Āmīn!*

Wassalām!

Khalid Naeem

National Secretary Finance

Aḥmadiyya Muslim Jamā‘at Canada

Departmental Announcement



New Admissions into Hifzul Qur'ān School Canada

We take great pleasure to announce that by the grace of Allah, Hifzul Qur'ān School of Jāmi'a Ahmadiyya Canada is ready to start enrolling the third batch of students for the year 2013-2014.

- Parents wishing to send their son for Hifzul Qur'ān Program must note that he should be between 9 and 11 years of age as of June 01, 2013. The applicant must show ability to recite the Holy Qur'ān with fair level of accuracy, fluency and melody. The applicant must have completed at least one reading of the Holy Qur'ān.
- Eligible students for the Hifzul Qur'ān Program may take leave of up to three years from their regular public schools if their parents undertake the responsibility of home-schooling. The Hifzul Qur'ān School will also help the Hifz students with some home-schooling.
- Parents of the selected students are responsible to arrange boarding/lodging for their sons/wards.
- Application Forms for admission to the Hifzul Qur'ān School can be acquired from Presidents of Jama'at which should be sent directly to the Principal, Jāmi'a Ahmadiyya Canada by **March 20, 2013.**
- The Hifzul Qur'ān School will, *Insha'Allah*, conduct an **Orientation Session** with the applicants and their parents on **March 30, 2013** to provide all the details, including the syllabus for the admission test along with the prospectus of Hifzul Qur'ān School. May Allah the Almighty have Mercy on us and make this blessed Program a great success! *Amin!*

Wassalam!

Principal Jāmi'a Ahmadiyya Canada

Note: Please send your completed Application to:
Principal, Jāmi'a Ahmadiyya Canada,
10610 Jane Street, Maple, Ontario, L6A 3A2, Canada
Phone: +9058322669 Fax: +9058323220
E-mail: principal@jamiaahmadiyya.ca

Hifzul Qur'an School for girls, Canada



Application
Deadline
April 30th 2013



Hifzul Qur'an School

- ✚ An institute for girls to memorize the entire Holy Quran with Tarteel.
- ✚ Hafizaat and OCT instructors
- ✚ Ontario curriculum instruction

Admission Requirements

- ✚ Grade 4-6
- ✚ Basic ability to recite the Holy Qur'an
- ✚ Exemplary adherence to Islamic Values (including purdah and salat)
- ✚ Hifz of first half of first part and last 15 surahs of the Holy Qur'an

How to apply.

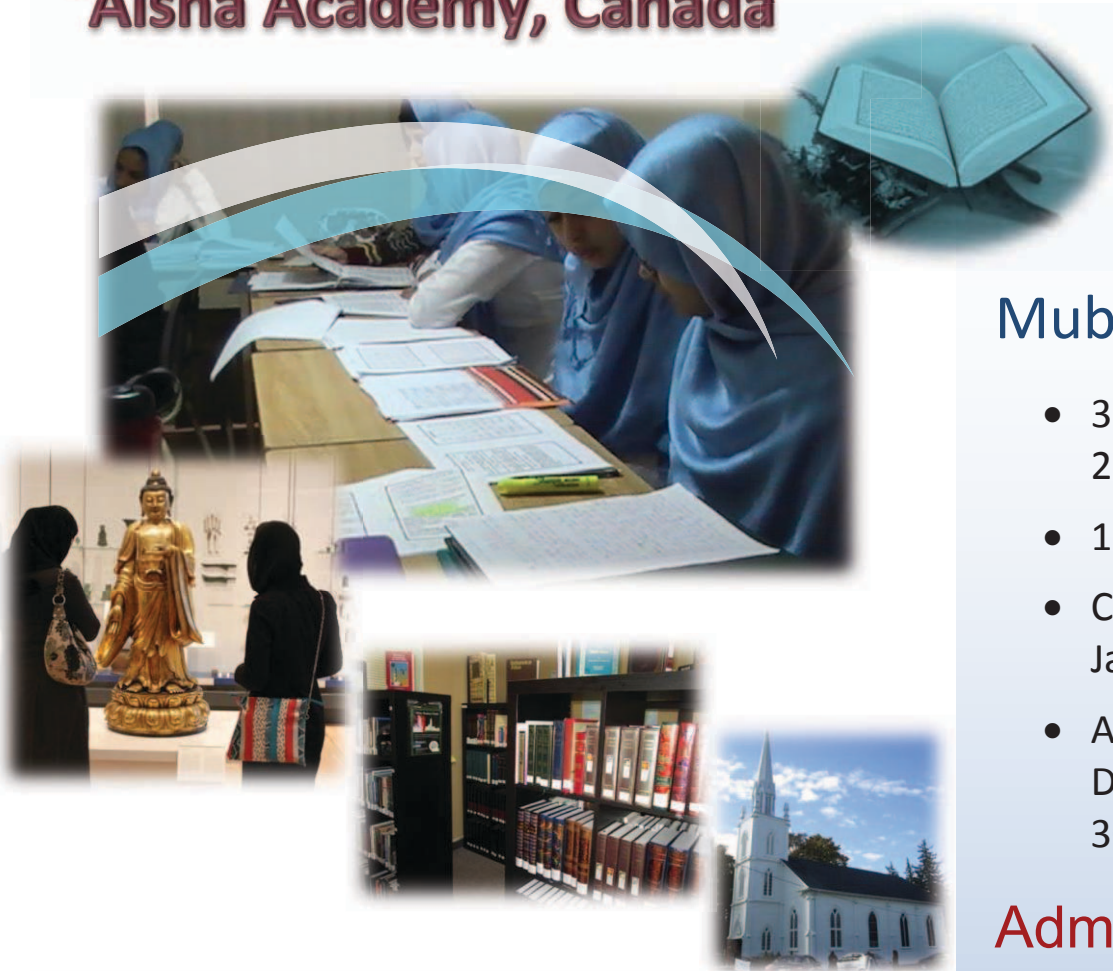
- Contact your local Sadr / Local Secretary Ta'lim
- Download the application form from www.ahmadiyya.ca/talim
- Attach a copy of academic record (report card/transcript)
- Ensure that you will be able to arrange your own accommodation/transportation to attend the course fully.
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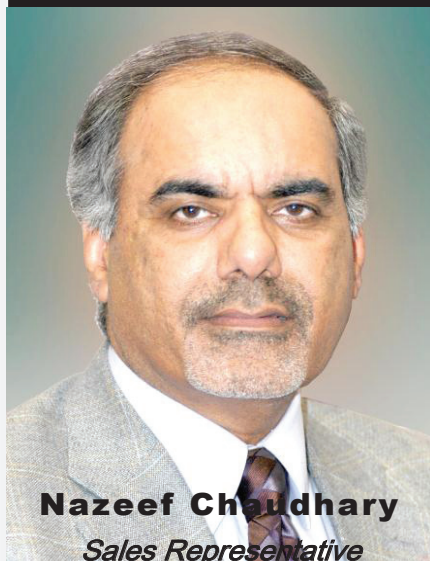
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