

AḤMADĪYYA

Gazette

CANADA

APRIL 2014 | WWW.AHMADIYYAGAZETTE.CA



Hazrat Khalīfatul-Masīḥ IV^{rh} states:
“After Khilāfat, the Majlis Shūrā holds the greatest importance in Jamā‘at Aḥmadiyya. Khilāfat and Shūrā are both topics that are discussed in the Holy Qur‘ān and it is quite obvious that the life and spirit of the religious system is found within both of these [institutions].”

(Khutba Jumu‘ah, April 30, 1993, London)

Important Guidance for Majlis Shūra Delegates from Hazrat Khalifatul-Masih V^{aa}



Lastly I would like to mention the most important aspect, that your every action and every suggestion should be for the sake of God. I have briefly mentioned this before, Taqwā should always be kept in view. Give your counsel while humbled before Allāh, the Exalted, asking Him for His help. Saying, “O Allāh we do not encompass all types of knowledge, so help us Yourself and provide us true direction. Your Messiah and Mahdī^{as} has gathered us together in Your name, for the sake of lifting Your religion, for the sake of spreading the message of Your beloved Prophet^{sa} throughout the world, in order to establish the Sharī‘at he^{sa} brought in the world. And now, in order to bring about this work, the Khalīfa of the time has called upon us for counsel, so give us the ability to give proper counsel. May there not be any personal interference [in this work] and may we be those who give counsel purely for Your sake. You are the one who knows the right path, You are the one who expands minds, so grant us Your help, and allow us to pass this stage with taqwā. If you sit in the Majlis and provide counsel with this type of intention then Inshā’Allāh, Allāh will greatly assist you and make you understand the right methods and you will benefit from the blessings of this gathering.

*(Friday Sermon on March 12, 2004 by Hazrat Khalifatul-Masih V^{aa},
Weekly Al-Faḍl International London, March 9, 2007)*

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ Aḥmadiyya Gazette Canada

An Educational and Spiritual Publication

Volume 43 - No. 4 - April 2014

Jumadī II - Rajab 1435 AH - Shahādat 1393 HS

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The Aḥmadiyya Gazette Canada is published by the Aḥmadiyya Muslim Jamā'at Canada. The editors of the Aḥmadiyya Gazette Canada shall be solely responsible for all errors or omissions contained in the publication herein of the writings of the Promised Messiah^{as} or any of his successors^{ra}, as well as the summaries of the sermons or addresses of Hazrat Mirzā Masroor Aḥmad, Khalīfatul-Masīḥ V^{aa}.

Articles published in the Aḥmadiyya Gazette Canada reflect the views of their respective authors and may not reflect the views, beliefs and tenets of the Aḥmadiyya Muslim Jamā'at Canada.

The official publication of the
Aḥmadiyya Muslim Jamā'at Canada

ISSN 0229 5644

1. Aḥmadiyya - Periodicals.

I. Aḥmadiyya Movement in Islām Canada.

BP195.A34 1972 297.8605-20dc

CANADA POST

SECOND CLASS MAIL

Mail Registration No: 40026877

Pearls of Wisdom



THE HOLY QUR'AN

And it is by the great mercy of Allāh that thou art kind towards them, and if thou hadst been rough and hard-hearted, they would surely have dispersed from around thee. So pardon them and ask forgiveness for them, and consult them in matters of administration; and when thou art determined, then put thy trust in Allāh. Surely, Allāh loves those who put their trust in Him.

(3:160)

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ
كُنْتَ فَظًا غَلِيظَ الْقَلْبِ لَانْفَضُّوا
مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ
وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ
فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ
يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٦٠﴾

HADĪTH OF THE HOLY PROPHET MUHAMMAD^{SA}

Hazrat Abu Hurairah^{ra} relates that he did not see anyone consulting his companions more than the Holy Prophet^{sa}.

(Tirmidhī, Kitābul Jihād)

Hazrat Alī^{ra} relates that once he said to the Holy Prophet^{sa}: “O Messenger of Allāh! Sometimes we come across a matter which is neither explained in the Holy Qur’ān nor found in your Sunnah. What should we do in such a situation?” The Holy Prophet^{sa} said: “Gather the learned and the wise people and ask them for their opinion regarding the matter. Do not make any decision based solely on your own opinion.”

(Ad-Durrul Manthūr)

يُرْوَى عَنْ أَبِي هُرَيْرَةَ قَالَ: مَا رَأَيْتُ أَحَدًا أَكْثَرَ مَشُورَةً لِأَصْحَابِهِ
مِنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -

(ترمذی کتاب الجهاد، باب ما جاء في المشورة)

عَنْ عَلِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! الْأَمْرُ
يَنْزِلُ بِنَا بَعْدَكَ لَمْ يَنْزِلْ فِيهِ الْقُرْآنُ وَلَمْ يُسْمَعْ مِنْكَ فِيهِ
شَيْءٌ، قَالَ، اجْمَعُوا لَهُ الْعَابِدِينَ مِنْ أُمَّتِي وَاجْعَلُوهُ بَيْنَكُمْ
شُورَى وَلَا تَقْضُوا بِرَأْيِ وَاحِدٍ -

(در منثور - صفحه 6/10 و اعلام الموقعين لابن قيم - صفحه 1/54)

So Said the Promised Messiah^{as}



يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ
لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ

(8:30)

وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ

(57:29)

That is, O ye who believe, if you remain steadfast in righteousness and hold fast to it for the sake of Allāh, with firmness and perseverance, He will single you out from among your detractors with marked distinction. That is, you shall be blessed with a light which will accompany you wherever you go. That is to say, that that light would illumine all their actions and words and faculties and senses. Their intellect would be illumined and there would be light in all that they utter. There would be light in their eyes and in their ears and in their tongues and in their speech and in all their movements. The ways along which they walk would be lit up.

(Ā'ina Kamālāt-e-Islām,
Ruḥānī Khazā'in, vol. 5, pp. 177-178)

Majlis Shūrā, Jamā'at Ahmadiyya Canada

By the sheer Grace and Blessings of Allāh Almighty, the 37th Majlis Shūrā of Jamā'at Ahmadiyya Canada will be held on 25, 26 and 27 April, 2014 in Ba'itul Islām Mosque, Toronto. Inshā'Allāh.

Members of the Jamā'at are requested to pray that Allāh the Almighty may enable elected members of the Shūrā to fulfill the blessed wishes, expectations and instructions of our beloved Imām Hazrat Khalīfatul-Masīh V^{aa}! May Allah make this Shūrā a source of great blessings for the Jamā'at! May Allāh bless all the participants and volunteers of the Majlis Shūrā! Āmīn!

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Guidance from Hazrat Khalīfatul-Masīḥ V^{aa}

The following summaries of Friday Sermons have been provided by Wakālat 'Ulyā', Tahrik Jadid Anjuman Ahmadiyya, Pakistan



Approach Not Foul Deeds

Summary of Friday Sermon Delivered on August 2, 2013

On August 2, 2013, Hazrat Khalīfatul-Masīḥ V (May Allāh be his Helper) delivered the Friday Sermon at Baitul Futūh Mosque, London.

Huzoor^{aa} gave the exegesis of the following verses 152-154 of Sūrah Al-An'ām:

Say, 'Come, I will rehearse to you what your Lord has forbidden: that you associate not anything as partner with Him and that you do good to your parents, and that you kill not your children for fear of poverty – it is We Who provide for you and for them – and that you approach not foul deeds, whether open or secret; and that you kill not the life which Allāh has made sacred, save by right. That is what He has enjoined upon you, that you may understand.

'And approach not the property of the orphan, except in a way which is best, till he attains his maturity. And give full measure and weight with equity. We task not any soul except according to its capacity. And when you speak, observe justice, even if the concerned person be a relative, and fulfil the covenant of Allāh. That is what He enjoins upon you, that you may remember.'

And say, 'This is My path leading straight. So follow it; and follow not other ways, lest they lead you away from His way. That is what He enjoins upon you, that you may become able to guard against evils.'

Huzoor^{aa} said that the Holy Qur'an commands us to not venture near obscenity, whether it be apparent or hidden. It is a social evil that gives rise to immorality and leads to the breakup

of families. It destroys morals and leads to infanticide. God has prescribed severe punishment for obscenity and immorality.

Huzoor^{aa} said that today some governments are backing obscenity and some religious leaders are supporting them. Ahmadi's should strive to put an end to such immorality. We should do some introspection and avoid viewing those mediums which promote obscene behaviours.

Huzoor^{aa} said that just as God punished people of the past for crimes of immorality, He will do so in this age as well. HIV/AIDS is just such a chastisement from God. We should also avoid company where such conversations or talks take place so as to be safe from their poisonous influence. However, if someone has indulged in this sin, the door of repentance is always open for him:

"And those who, when they commit a foul deed or wrong themselves, remember Allāh and implore forgiveness for their sins – and who can forgive sins except Allāh?" (3:136).

Therefore, always remember God so as to be saved from His chastisement.

Huzoor^{aa} said that another commandment is not to kill the life which Allāh has made sacred. This also alludes to preserving the rights of relatives, neighbours, friends and all others with whom we come into contact. It does not refer only to the murder of the body, but also to the murder of people's feelings and honour, and it refers even to spiritual murder. God has ordained a punishment for the taking of one's life, but it is not for every individual to take the law into his own

hands. Rather it is only a right of the law to punish for the purpose of reformation. The punishment should not be unjust; rather, it should result in reformation.

Huzoor^{aa} said that the next commandment is:

"And approach not the property of the orphan, except in a way which is best."

The Holy Qur'an does not forbid the utilization of their property in any way; rather it permits that it be employed in an adequate manner, without any dishonesty, and to return it to them once they come of age. But you should only utilize it if you are sure that you can fulfill the norms of justice and honesty. Huzoor^{aa} said that it is also important to give the orphans a proper upbringing and education so that they may succeed in their lives.

Huzoor^{aa} said that the next commandment is:

"Give full measure and weight with equity."

This commandment relates to faith, honesty and integrity in our businesses and transactions. Huzoor^{aa} said that truth and sincerity bring great blessings with them. The Holy Prophet^{sa} has praised an honest trader.

Huzoor^{aa} prayed that may Allāh enable us to meet these high standards. May we live our lives in conformity with Divine commandments. May we fulfil our obligations and shun all evil, and progress in piety in this month of Ramadān! Āmīn!

Justice, Equity and God-Consciousness

Summary of Friday Sermon Delivered on August 9, 2013

On August 9, 2013, Hazrat Khalifatul-Masīh V^{aa} delivered the Friday Sermon at Baitul Futūh Mosque, London.

Continuing with the subject of the last two sermons, Huzoor^{aa} presented an exegesis on the Qur'ānic injunctions pertaining to the obligations of society, ending evil and mischief, spreading peace and harmony, establishing justice and fair play, observing Divine injunctions, and fulfilling of pledges.

Huzoor^{aa} said that the people who criticize Islām today are often those who do not even believe in God. It is therefore our duty to show the necessity for faith and demonstrate the existence of the Living God. Huzoor^{aa} cited the Divine injunctions regarding justice and fairness contained in verses 152-153 of Sūrah Al-An'ām [see the above Friday Sermon for the translation], and verse 136 of Sūrah An-Nisā', which is translated as follows:

“O ye who believe! be strict in observing justice, and be witnesses for Allāh, even though it be against yourselves or against parents and kindred” (4:136).

Huzoor^{aa} said that the sin of wrong decisions, which are made on account of false testimonies lies upon those who give such testimonies. This verse also relates to matters of matrimony. Huzoor^{aa} cited

the verses that are recited on occasion of *Nikāh* according to the sunnah of the Holy Prophet^{sa}, which emphasize the need for *Taqwa* in matrimony. Huzoor^{aa} also advised against the use of falsehood and false testimony in cases where it is not possible to continue the matrimonial relationship and divorce is sought. Likewise, Huzoor^{aa} said that those who resort to falsehood and false testimony in order to acquire wealth and property are in fact acquiring a piece of hellfire for themselves. May Allāh have mercy on such people! If we abide by truth and justice in every aspect of life, we can create paradise on earth.

Huzoor^{aa} said that another verse in Sūrah Al-Nisā' stresses the need for fulfilling our trusts and ruling with justice. Huzoor^{aa} said that:

“I have already given a detailed sermon regarding this. This is the year for electing office-bearers in the Jamā'at. The elections have already been held, it is now up to the office bearers to seek Allāh's forgiveness for their sins, and fulfill their obligations in keeping with the norms of justice.”

Huzoor^{aa} said that Allāh commands us to fulfill our pledges. The primary pledge of an Aḥmadī is the pledge of Bai'at and

if we understand this pledge and try to abide by it, Aḥmadī society can be rid of all social evils.

Huzoor^{aa} said that another important pledge is to love the country we live in and to abide by its laws. Breaking the laws and failing to pay taxes is a breach of this pledge to our country and is an act of sin in the eyes of God. Another evil is breaking our pledge to God in cases of divorce. Huzoor^{aa} said that it is a grave sin to cast aspersion on one another after divorce. Even if such assertions are factual, the matter should be left in the hands of God. Huzoor^{aa} said that the contract of matrimony or *Nikāh* is another pledge made between husband and wife. In case of divorce, all such pledges have to be kept and if one has given the other something as a gift, he or she has no right to demand its return.

The Promised Messiah^{as} said that true believers always watch over and scrutinize the promises and pledges that they have made. May Allāh enable us to abide by His injunctions and to fulfill all our pledges. May we persevere in all the virtues that we have acquired during this month of Ramadān. May this Ramadān leave us with immense blessings and a greater understanding of the Holy Qur'an! Amin!

Huzoor^{aa} said that the sin of wrong decisions, which are made on account of false testimonies lies upon those who give such testimonies. This verse also relates to matters of matrimony. Huzoor^{aa} cited the verses that are recited on occasion of *Nikāh* according to the sunnah of the Holy Prophet^{sa}, which emphasize the need for *Taqwa* in matrimony. Huzoor^{aa} also advised against the use of falsehood and false testimony in cases where it is not possible to continue the matrimonial relationship and divorce is sought. Likewise, Huzoor^{aa} said that those who resort to falsehood and false testimony in order to acquire wealth and property are in fact acquiring a piece of hellfire for themselves. May Allāh have mercy on such people! If we abide by truth and justice in every aspect of life, we can create paradise on earth.

Essence of Aḥmadiyyat

Summary of Friday Sermon Delivered on August 16, 2013

On August 16, 2013, Hazrat Khalifatul-Masīḥ V^{aa} delivered the Friday Sermon at Baitul Futūh Mosque, London.

Huzoor^{aa} said that he has found that some office bearers are not aware of their responsibilities and sphere of authority, and they do not fulfill their duties as best as they should.

Huzoor^{aa} said that members of the Jamā'at should first and foremost have adequate knowledge of our beliefs, and they should also be made aware of the importance and significance of financial sacrifice. Huzoor^{aa} said that even some born Aḥmadīs are lacking in knowledge and *Tarbiyat*. All the Jamā'ats and auxiliary organizations such as Khuddāmul Aḥmadiyya and Lajna Imā'illāh need to focus on this and plan accordingly. We should strive to bring all members close to the Jamā'at. We have to save every single Aḥmadī from going astray. This is the responsibility of every office-bearer, every missionary, and all auxiliary organizations at all levels.

Huzoor^{aa} spoke about the coming of the Promised Messiah^{as} and why it is essential to believe in him. The Promised Messiah^{as} says:

“I have been sent to re-establish the majesty of the Holy Prophet^{sa} and to reveal to the world the light of the Holy Qur'ān.”

Huzoor^{aa} said that all this is being done. Every Aḥmadī should read the books of the Promised Messiah^{as} and other literature of the Jamā'at.

Huzoor^{aa} said that the other aspect relates to *Tarbiyat*, which hinges on the Jamā'at's link with Khilāfat. Today the best method of this is through MTA and the Jamā'at's website, Al-Islam. Every Aḥmadī should become linked to it, and it is the duty of the office bearers to remind those who are lax in this respect to connect with the Jamā'at regularly. Huzoor^{aa} said that if each Aḥmadī has a strong connection with Khilāfat then many problems connected with *Tarbiyat* will be solved.

Huzoor^{aa} said that he also wanted to make the importance of the Chanda clear unto all the members of Jamā'at. You should inform the members of Jamā'at that Chanda is not a tax, rather it is an obligation which God Almighty has ordained in the Holy Qur'ān in numerous places. Huzoor^{aa}

said that: “You should urge new Aḥmadīs and children to participate in Tahrik Jadīd and Waqf Jadīd. Therefore the secretaries of finance should become more engaged at all levels. As for the expenses, I would like to say that MTA has a large budget. At the moment four or five of our satellites are functioning around the world, so this matter too requires attention.”

Huzoor^{aa} also drew attention towards some administrative issues and said that office bearers should themselves try to listen and act upon the sermons, as well as draw attention of Jamā'at members towards the sermons of the Khalifa of the time.

Huzoor^{aa} also said that it is the job of the Amīr Jamā'at to note down any instructions that are given in the sermons, or any other *Tarbiyat* aspect that has been mentioned. They should then circulate these instructions among the Jamā'at members, and regularly supervise their implementation. The Amīr Jamā'at should convene with the Jamā'at Presidents at least twice a year to assess the pace of progress. Huzoor^{aa} also said that they should send a report to him mentioning the Presidents who are not doing their work. Likewise, a meeting with secretaries of Finance, *Tarbiyat*, and Da'wat Ilallāh should also be convened at least once a year to supervise their work. If these secretaries are earnest in their work, many problems of other

departments will be resolved themselves. Therefore, the National Amīrs should formulate their plans today as to how they will reach out to every Jamā'at and make them more proficient in their task.

Huzoor^{aa} said that another important issue is that they should treat members of the Jamā'at with love and kindness.

Huzoor^{aa} said that his short address, which he delivered to the Majlis Shūrā in the United Kingdom, should be conveyed to all office bearers. Huzoor^{aa} said that the missionaries should also discharge the duties which have been assigned to them. They should make arrangements for the Holy Qur'ān to be taught in all Jamā'ats. If they happen to be visiting a certain Jamā'at in their area, then they should prepare such teachers who can teach young children as well as those who do not know how to recite the Holy Qur'ān. These classes should be held regularly, and if they are not, then on visits, the missionaries themselves should hold these classes at the centres to which they have been appointed. May the Exalted God grant us the ability to become true Aḥmadīs and discharge our duties! Āmīn!

At the end Huzoor^{aa} briefly spoke of the recent demise of Tanya Khan Ṣāḥiba, wife of Asif Khan Ṣāḥib, Secretary of Foreign Affairs in Canada, and announced that he will lead her funeral prayer in absentia after the Jumu'a prayer.

May What will you do so that Aḥmadīs may be Protected from harm?

Aḥmadīs in Pakistan have shown extraordinary patience and resilience in the face of severe persecution... 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

- Tarbiyat Department

Jalsa Sālāna UK 2013 and Hospitality

Summary of Friday Sermon Delivered on August 23, 2013

On August 23, 2013, Hazrat Khalifatul-Masīḥ V^{aa} delivered the Friday Sermon at Baitul Futūḥ Mosque, London.

Huzoor^{aa} said that by the Grace of Allāh, Jalsa Sālāna UK will start next Friday, Inshā'Allāh. Huzoor^{aa} spoke in detail about the arrangements of the Jalsa Sālāna and how they have evolved in Rabwah, Qādiān, Germany and UK. Huzoor^{aa} commended the volunteers for their hard work in preparing the site of the Jalsa at Hadiqatul Mahdī. Huzoor^{aa} mentioned that volunteering time for the Jamā'at has become a hallmark of Aḥmadīs who avail every opportunity to make sacrifices.

Huzoor^{aa} said that hospitality is among the highest of morals. Citing an example of how the Promised Messiah^{as} cared for his guests, Huzoor^{aa} urged Aḥmadīs to follow in his footsteps. Huzoor^{aa} reiterated that Aḥmadīs are duty-bound to serve these honoured guests who come to the Jalsa with the intention of pleasing God and His Prophet^{sa}. The Promised Messiah^{as} has said:

“Treat all the visitors as deserving

of respect. I am sure that you will do everything to make them comfortable. You should serve them as best as you can.”

Huzoor^{aa} said that visitors to the Jalsa are the guests of the Promised Messiah^{as} and we should serve them in keeping with the Promised Messiah's^{as} expectations. Whatever duties we have been assigned we should strive to fulfill them to the best of our ability.

The Promised Messiah^{as} has said,

“I always keep urging that as far as possible, the guests should be provided every comfort. The heart of a guest is fragile like a piece of glass and is apt to break upon the slightest misdemeanour.”

Huzoor^{aa} also said that all the members of the UK Jamā'at are hosts and all those coming from abroad are guests. Therefore, every Aḥmadī from UK should demonstrate the high moral of hospitality. The volunteers should interact among themselves in an amiable manner and so should the officers with their workers.

Huzoor^{aa} said that the most blessed of travellers are those who travel in the way of God. According to a Hadīth Angels bless all those who are present in a gathering that is held for the remembrance of God and His Prophet^{sa}. Our Jalsas are such gatherings, and lofty is the status of those who travel to participate in it. And honoured are those who undertake their hospitality. Huzoor^{aa} cited an example of how the Companions^{ra} of the Holy Prophet^{sa} made sacrifices to serve the guests who came to see the Holy Prophet^{sa} and how pleased God was with them. Such is the reward of those who serve God's guests. Always remember that by giving us the opportunity to serve the Promised Messiah's^{as} guests, God has opened for us the doors to success. May God enable all volunteers and workers to reap these rewards! Amin! Let us also pray that God facilitate us in all the arrangements.

At the end of the sermon Huzoor^{aa} informed the Jamā'at of the tragic martyrdom of Zahoor Ahmad Kiyani Ṣāḥib of Karachi. Huzoor^{aa} led his funeral prayer in absentia after the Friday prayers.

Jalsa Sālāna UK 2013

Summary of Friday Sermon Delivered on August 30, 2013

On August 30, 2013, Hazrat Khalifatul-Masīḥ V^{aa} delivered the Friday Sermon at Baitul Futūḥ Mosque, London.

In the previous sermon, Huzoor^{aa} had given instructions to the volunteers of the Jalsa Sālāna regarding their responsibilities. In this sermon, Huzoor^{aa} addressed the guests and reminded them of their obligations. Huzoor^{aa} said that their foremost obligation is to be grateful to God for having given them this opportunity. The guests should also pray for the volunteers who work day and night to serve them and look after their needs. The guests should behave cordially towards one another and overlook any mistakes or shortcomings on the part of the volunteers. They should respect one another and demonstrate the highest moral standards.

Huzoor^{aa} said that the participants should listen attentively to the proceedings of the Jalsa and try to follow those teachings in their lives. They should free their hearts of prejudice and rancour. They should listen carefully to

the speeches and refrain from raising slogans unnecessarily. The guests should also cooperate with the security staff, follow their instructions and remain vigilant. Prayers should also be offered punctually. Huzoor^{aa} instructed the participants to remain seated in the marquee during the flag-hoisting ceremony. Huzoor^{aa} also stressed the need for cleanliness which has a great impact on non-Aḥmadī guests. Both the workers and the participants should see to it that there is no waste lying around.

Huzoor^{aa} said that those who travel to the UK for the Jalsa should not use their visa for asylum purposes, because such acts damage the reputation of the Jamā'at. Huzoor^{aa} said that if asylum seekers stick to the truth, they will find it much easier for their cases to be accepted. Huzoor^{aa} appealed for prayers for Pakistani Aḥmadīs so that Allāh may remove their difficulties and make their lives easier for them. Huzoor^{aa} prayed that the participants may reap the blessings of the Jalsa, and that may Allāh also bless

those who could not attend because of visa difficulties. May Allāh accept the prayers of the Promised Messiah^{as} in their cases as well.

The Promised Messiah^{as} has said:

“Perform good deeds in order to please God and follow His commandment regardless of whether it is rewarded or not.”

He^{as} has also said:

“God does not deprive any man the reward of his good deeds, but reward should not be the motivation for doing good deeds.”

Huzoor^{aa} said that both the hosts and the guests should bear in mind the objectives of the Jalsa. May Allāh enable the hosts to fulfil their duties for the sake of God's pleasure, and may the guests come to the Jalsa solely for His sake without any selfish motives! Āmin!

Guidance on Shūrā

Hazrat Khalīfatul-Masīh V^{aa}



The following address was delivered by Hazrat Khalīfatul-Masīh V^{aa} at the occasion of Majlis Shūrā, UK 2013. The transcribed address was taken from www.alislam.org. Huzoor^{aa} began the address by reciting verses 160-161 of Surāh Aal-e-Imrān, followed by their translation. The translation of the verses is as follows:

And it is by the great mercy of Allāh that thou art kind towards them, and if thou hadst been rough and hard-hearted, they would surely have dispersed from around thee. So pardon them and ask forgiveness for them, and consult them in matters of administration; and when thou art determined, then put thy trust in Allāh. Surely, Allāh loves those who put their trust in Him.

If Allāh help you, none shall overcome you; but if He forsake you, then who is there that can help you beside Him? In Allāh, then, let the believers put their trust.

Following the recitation and translation of the verses of the Holy Qur'ān, Huzoor^{aa} gave the following address:

With the Grace of Allāh, the National Majlis Shūrā of the Aḥmadiyya Muslim Jamā'at UK is today reaching its conclusion. In these verses of the Holy Qur'ān, Allāh the Almighty has given guidance and certain instructions in relation to the importance of Shūrā and about how to interact with people. In these verses, Allāh the Almighty has said to the Holy Prophet^{sa} that it was His great blessing and favour upon the Holy Prophet^{sa} that He made his heart very soft and compassionate towards all of mankind. Certainly, if the heart of the Holy Prophet^{sa} had been hard and harsh then people would not have joined and gathered around him with such love and devotion. Allāh the Almighty has also in these verses warned the Holy Prophet^{sa} that his followers

would make minor mistakes and upon such errors they would come to him and seek his forgiveness. Allāh said that in such circumstances the Holy Prophet^{sa} should show mercy and forgive them. Further, the Holy Prophet^{sa} was told that you should consult the people regarding administrative matters. And so, it should not be that the opinions of those who had made some mistakes in the past ought never to be accepted. Although apparently these instructions seem to be for the Holy Prophet^{sa}, yet in truth, they are also for the Khalīfa of the time and office bearers of the Jamā'at. Therefore, all office bearers whose names have been put forward in the election and who are later approved by me should always remember that they must treat their subordinate office bearers and indeed all other Aḥmadīs with love, kindness, care and consideration.

As a side point, I should also clarify, that it is not essential that the names of those people who have received the most votes or majority of votes for a particular office will be approved by me. Anyway, every office bearer must always remember that the most basic and fundamental aspect of any Jamā'at position is that it is a trust. Allāh the Almighty has clearly stated the huge importance of fulfilling trust and this is something that I have spoken about on many occasions. In fact, a few months ago I gave a detailed Friday sermon about this very topic. I was told that you had listened to the full sermon or part of the sermon before the election of office bearers. Thus, all office bearers must seek to fulfil every requirement and condition of the trust that they have been given. The way to fulfil a trust is to strive to discharge whatever task or job you have been given to the very best of your abilities with pure intentions and with absolute honesty and integrity. An office bearer must be willing to sacrifice his time and pay great attention and

thought towards fulfilling their duties in the best possible way.

Remember the instructions given by Allāh to show kindness was not given only to the Holy Prophet^{sa} as I have already said, but it is for all people who have been given trust and responsibilities. We Aḥmadīs are the people who claim and desire to follow the true example and model of the Holy Prophet^{sa}. We are the people who wish for the Nizām Jamā'at to be in absolute accordance with the wishes of Allāh the Almighty. Thus, as I said before, all office bearers who have been given responsibilities and trust must act with kindness, love and compassion. They must make sure that their hearts remain soft and filled with love of the members of the Jamā'at. They must treat subordinate office bearers or their staff members gently with care and love. Their hearts should attract and embrace others rather than push them away.

If their hearts are not soft but rather they are hard hearted and do not display high moral standards, then it will lead to a deep restlessness amongst Aḥmadīs. People will not only be upset and disheartened by the individual office bearers, but in fact they will distance themselves from Nizām Jamā'at. In fact, it is even possible that they would end all ties with the Jamā'at or they will come to have a wrong impression of the Khalīfa of the time. Therefore, it is quite clear that a failure to act with compassion can have far reaching and devastating consequences. Every office bearer who is approved by me must keep in view all of these points. Furthermore, all delegates of Majlis Shūrā who are seated here today and who have the opportunity to serve in the respective local Jamā'ats must pay heed to all that I have said.

In terms of how you should work, I would like to say that it is very important that

approved office bearers should establish teams to help them in their respective departments or areas of responsibility so that not only will they be helpful to you, but also a second line of workers is ready to take the responsibility of the Jamā'at in the future. It should not be that they only assign tasks to their team members, but instead they should also regularly speak to them and seek their opinion about how the work can be improved and how the duties they have been given can be fulfilled in the very best manner. When after seeking counsel and opinion a final decision is made then it is essential that you pray with great humility and perseverance for that decision to be blessed. Full trust in Allāh, that is *tawakkul*, does not mean that it is sufficient to make a decision and then leave it at that. Instead, true trust in Allāh requires that once a decision has been reached, those people who are involved should supplicate before Allāh and pray: "Oh our Lord, we have acted in accordance with our understanding and knowledge. We now leave this matter in your hands and so we pray that for the sake of the Jamā'at this action proves to be extremely blessed and that it bears the most beautiful fruits which serves to make the Jamā'at prosper more than ever before." Thus, you should all remember the true trust and faith in Allāh is developed only through prayers. Prayers are the means to increase our trust in Allāh and they are also necessary to attain the help of Allāh.

Therefore, it is also a fundamental obligation upon office bearers that they must seek and strive to immerse themselves in prayers and worship of Allāh. They must be completely regular in *prayers* (Ṣalāt). I sometime receive reports about office bearers from close family members or even from their wives in which they say that whilst they do a lot of work for the Jamā'at, they do not offer their obligatory prayers. Remember, we do not require any office bearers who do not perform their *prayers*. Because, the most important attribute of any Jamā'at official is that they are regular in offering all prayers and they try their utmost to develop a close bond and a loving union with Allāh the Almighty. We need those office bearers who use prayers as heartfelt tools to further their Jamā'at work, because Allāh has said that if His help is with the person, then nothing can stop him from attaining success and victory. Conversely, Allāh has also said that if a person, no matter how clever or talented, is deprived of the help of God, then there is no one or no thing that can lead him to

success and prosperity. A true believer is he who has firm faith and trust in Allāh alone. Only he can have real trust in Allāh who bows down before him, who is regular both in the obligatory prayers and also in voluntary (*nawāfil*) prayers.

It should be further noted that once a Shūrā proposal has been approved by me, then the next step is of course implementation. In terms of the members of the National 'Āmila, if the recommendation of the Shūrā is approved in relation to their respective departments, then it will be their duty to work towards its implementation, and to achieve this, they will have to make detailed policies and plans of action. In light of these policies, the regional or local office bearers should seek to follow whatever guidance or instructions they receive from the centre. Every single person whether part of national, regional or local teams must work with honesty and integrity and supplicate before Allāh and seek His help. These are the keys to success and these are the keys to attaining Allāh's blessings.

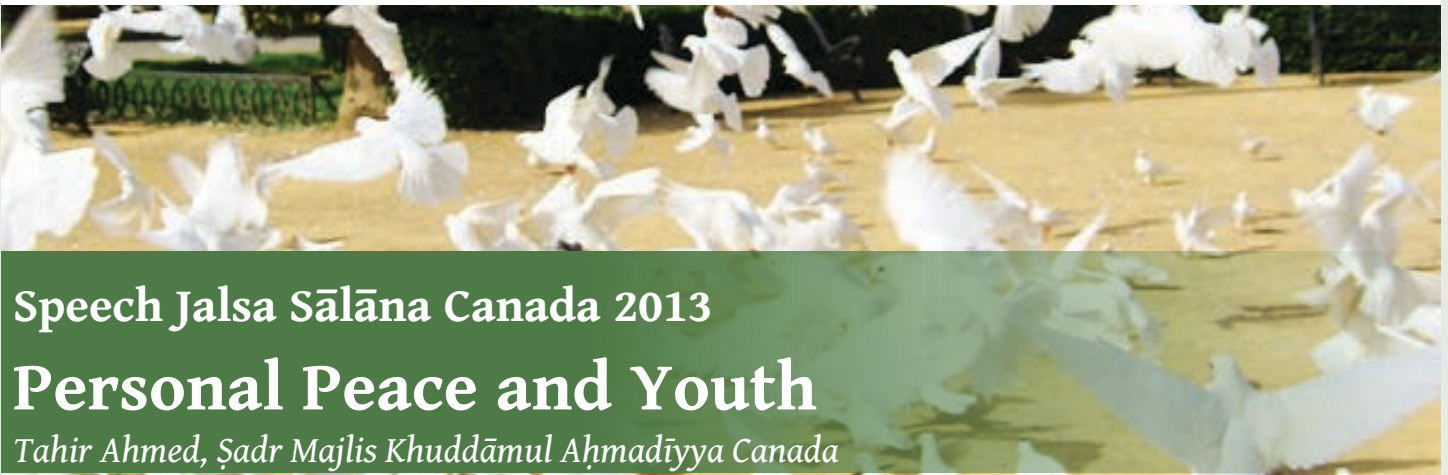
Similarly, those Shūrā delegates who are not office bearers should remember that they are members of Shūrā not just for one or two days but for the entire year. Consequently, it is also their responsibility to make sure that work is being done in accordance with those recommendations that the Shūrā passed and which were later approved by Khalifatul-Masiḥ^{aa}. They should keep an eye on whether their respective Jamā'ats are implementing the decisions that have been made. If they feel that there is any weakness in this, then they should inform their local president or office bearers. If, after taking such a step, they see their local office bearers are still not paying any attention, then to fulfil the requirements of honesty, they should send a report to the National Amīr. If even then they do not get an adequate response from National Amīr, then they should write to me and inform me of their concerns. Whilst it is not the role of the members of the Shūrā who are not office bearers to interfere with the affairs of Majlis 'Āmila, it is certainly their task as a delegate of the Shūrā to keep a close eye throughout the year as to whether work is being done towards fulfilling the approved decisions of the Shūrā.

If you all work with this spirit and follow these principles, then you will find that the speed and progress of the Jamā'at work will increase. Inshā'Allāh, you will find that the blessings of Allāh will be showered with ever greater force and

the Jamā'at will continuously grow in strength! Inshā'Allāh! A further point I would like to mention for all office bearers and Shūrā delegates is that they and their families should watch MTA in their own homes as much as possible and they should encourage its viewing amongst the Jamā'at as well. At the very least, you should designate a regular time each day to watch MTA when there are programs of your interest. For example, for those people who prefer English, there are now some very interesting English programs that are broadcast daily on MTA and so they should watch them regularly. Most importantly, you must develop a regular habit of watching the Friday sermon each week and also other programs of mine which are broadcast, such as addresses to non Aḥmadīs, Jalsa speeches or various meetings. All of these will Inshā'Allāh prove to be of benefit to you, so you should listen to them. Despite their knowledge and training, when our Missionaries and scholars of the Jamā'at watch the program of Khalifatul-Masiḥ^{aa}, they always find that there are things which they have either forgotten or were not aware of. So, when even the scholars find such programs of great benefit, it becomes clear how beneficial and useful they can be for normal Aḥmadīs. Whether a person learns something for the first time or whether he is reminded of a certain point, there is no doubt that he will be encouraged to act upon those good teachings.

Another very crucial point to remember is that the Promised Messiah^{as} has said that there should be unity and consistency within our faith and our practice. This means that we should act upon what we believe in and this is something I have spoken about on many occasions. In fact, even, my last two Friday sermons were on these topics. Remember that only when our faith and our deeds become one will we become an example for our future generations. Only when our actions mirror our beliefs will we walk upon the path which will lead to our success and will also prove to be a means of protecting our children and future generations.

In conclusion, and above all, you must continue to always pray for yourselves and for your future generations because without prayers you cannot have any success or you cannot reform your generations. May Allāh grant all of you the ability to understand and act upon all that I have said today! Amīn!



Speech Jalsa Sālāna Canada 2013

Personal Peace and Youth

Tahir Ahmed, Ṣadr Majlis Khuddāmūl Aḥmadiyya Canada

The 37th Jalsa Sālāna Canada was held at the International Convention Centre in Mississauga, Ontario. The Fourth Session was held on the morning of Sunday July 7, 2013 and presided by Ṣāhibzāda Abdus Sammad Ṣāhib, Nāzir Khidmat Derwishān, Ṣadr Anjuman Aḥmadiyya, Pakistan. The third speech of this session was delivered by Tahir Ahmed Ṣāhib, Ṣadr Majlis Khuddāmūl Aḥmadiyya Canada on the topic of “Personal Peace and Youth.”

“...Aye! It is in the remembrance of Allāh that hearts can find comfort.”
(The Holy Qur’ān, 13:29)

Those of you who have visited Edinburgh in Scotland may have observed a massive monument standing beside Princess Street about a hundred yards from Waverly station. This monument was erected in honour and memory of Sir Walter Scott who was a renowned Scottish author and historian of the last century. Whenever I see or visualize this monument, I am reminded of his dying words to his son-in-law as he lay on his death bed. He said:

“I have but a minute to speak to you. My dear, be a good man; be virtuous, be religious – be a good man. Nothing else will give you any comfort when you come to lie here.”

These are the opening lines of a book titled, *Life Supreme* by late Bashir Orchard Ṣāhib^{ra}, the first European missionary in the history of the Jamā’at.

This quote by Sir Walter Scott is almost 200 years old. Yet, it rings as true in this era as it did then. Even today, a cursory look around our society makes it apparent that just about everyone is somehow, in one form or another, engaged in a pursuit for personal peace, fulfillment and comfort.

Indeed, there is a great thirst for tranquility latent in the human spirit. This quest for peace begins right from

one’s youth but often at that age one does not understand how to satiate this search in order to reach one’s destination. In desperately trying to quench this natural urge, youth are vulnerable to veering off of the right course towards the pursuit of material and physical pleasures, which are like a mirage on a hot summer day that promises so much yet leads ultimately to disillusionment and disappointment.

When this strong urge for peace of mind persists and one continuously fails to attain this feeling of satisfaction, it is easy to remain engulfed in the vicious cycle of desperately trying to fill the void with material things. And it makes sense too, because everyone needs spiritual food and nourishment, the same way that we need physical food to survive. Since the soul is an even finer and more delicate entity than our physical bodies, it requires even more nourishment and maintenance.

These days western society suffers from the side-effects which fast-food and junk food has on our overall physical health, leading to obesity and similar diseases. Well, we are facing the same problem in the spiritual realm as well. Make no mistake, everyone is looking to ease, uplift, fulfill, boost and nourish their souls – everyone is looking for “food for the soul” as the saying goes. But all they are giving their souls is spiritual junk food. Movies, music, partying, etc. – all these things are simply junk food for the soul, bringing temporary enjoyment and enthrallment but no lasting abiding satisfaction or peace.

That is why when we look at the Canadian society today, there are many indicators showing that Canadian youth are increasingly restless and at a greater risk for depression. There is certainly a growing lack of peace amongst the youth in our country.

The total number of 12-19 year olds in Canada at risk for developing depression is a staggering 3.2 million. Many of our youth here are depressed and often drift along in life-like hollow sea shells in the raging sea of life. And that is why they are increasingly drawn towards escaping real life, escaping the realities, tensions and stresses of life through a constant flow of music and games, escaping through movies and drowning everything out with the constant feed of updates from the online world of Twitter, Facebook, Instagram and so on. They no longer (and often don’t) have the time to “stop and smell the roses.”

A recent article in *The Globe and Mail* written by a Canadian teacher with over two decades of experience describes the situation very interestingly. The teacher writes:

They are plugged into a Smartphone or iPod, and carry them like patients shuffling down the hospital hallway tethered to an IV drip. They never go anywhere without the constant drip of music; every moment is accompanied by a soundtrack. I am speaking of teenagers, of course. For 20 years I have walked among them as a teacher and witnessed the slow accretion of technology into their lives . . . How different they have become in just two decades. Everyone is disengaged or hiding. In math class they beg to listen to music while working . . . Once plugged in, they work . . . listening to music that I guess charges their souls or assaults their equilibrium. All this music must be doing something to them. Studies are finding that teens who listen to a lot of music suffer depression . . .¹

But kids these days are not suffering only because of the hyper-injection of non-stop music, movies, gaming, and

tweeting.

Another recent disturbing trend behind the rising issue of teen depression is the endemic problem of bullying which has become alarming in recent years and is leading to a shocking increase in the number of teen suicides. A recent string of such high profile cases across Canada and the U.S. have shaken the public.

One particular subset of these suicides has directly resulted from the vicious party culture prevalent amongst Western youth today. A night of drinking and wild intermingling between teenage girls and boys, fuelled by a false notion of what a “good time” is, has brought no shortage of devastating results. For example, last year in Halifax there was the case of Rehtaeh Parsons, a teenage girl who, after being at one of these uncontrolled nights of partying – all in the name of fun and escape, woke up after having been unconscious and found herself having been taken advantage of. Afterwards, she faced months of taunting, ridicule and bullying from her schoolmates. This storm of constant troubles made her life miserable and made her think there was no way out other than taking her own life. And such was the case with other similar high profile instances, such as Amanda Todd, a teenage girl from British Columbia who killed herself last October, and 15-year old Audrie Pott from California who faced a similar forlorn fate. These cases form a microcosm of the unforgiving cycle youth face today and are tragic examples of what the youth in our country are going through today. They search for peace, enjoyment and pleasure in vain and often vulgar pursuits that perhaps satisfy them temporarily (on a shallow level) yet wreak chaotic long-term results, sometimes leaving a much greater impact than they or anyone else could ever have imagined.

This feeling of inner turmoil is penetrating our youth in many ways. Bullying is just one form. What about drugs and alcohol? What about the roller coaster of dating partner after partner? A glance at some figures from Statistics Canada reveals an alarming state: up to 29% of Canadian youth between 15 to 24 years of age report being violently attacked, a staggering 71.5% use alcohol, and 37% of youth reported having engaged in one or more delinquent behaviours in their lifetime. The fact is that the youth in this country of ours are engaged in a range of pursuits that bring them temporary material pleasure and satisfy their inner urges. Simultaneously, however, these pursuits lead to destructive and

long term side effects, leaving them unfulfilled, inhibited and hollow.

But, we do wonder. We have to wonder that if the Creator has given us such an unrelenting passion to satisfy the urge to find peace and contentment, what means has He given to attain it? There must be some way to attain it.

At first glance, it is easy to dismiss Canadian youth as being immersed in these tribulations to such an extent that personal peace and youth seem like two diametrically opposed concepts and that youth in this country would not be able to attain peace during that stage in their lives. But it's not all doom and gloom. There are counter-examples in front of us to draw from. It was from this very society that rose the legendary Terry Fox, a young Canadian athlete, humanitarian, and cancer research activist who embarked on a cross-Canada run with one leg amputated to raise money and awareness for cancer research. His efforts resulted in a lasting, worldwide legacy, the annual Terry Fox Run, which has grown to involve millions of participants and is now the world's largest one-day fundraiser for cancer research. Here was a young man who mustered everything he had, physically, mentally, and financially, to go on an epic cross-country run so that he could raise money and awareness for the countless number of people who suffer and die from cancer. His determination and struggle captivated a nation as he ultimately gave his life in pursuit of his noble mission.

I am sure Terry's efforts which helped him benefit society at large, also gave him a sweet sense of inner happiness and peace as a result. But then again, some youth might argue that the pursuits they are involved in also give them great enjoyment and fulfillment. After all, a party is a party and fun is fun, no matter what type. But you know what, there will always be a difference between a person like Terry Fox and any run-of-the-mill teenager who gets his satisfaction through partying and drinking and other similar vain pleasures.

The fact is, a person who sacrifices his personal time, wealth, comfort and effort for the sake of his fellow man is special and the abiding peace and fulfillment that person feels is something far above the carnal pleasures enjoyed by the thrill seekers and partygoers who selfishly and recklessly pursue whatever they fancy. It is important to realize that a temporary fleeting enjoyment cannot be compared with the peaceful feeling born when

making a great sacrifice for a greater cause or when establishing a sublime principle.

When we look back at history, we see that many of our heroes, the elects of God, find peace in the exact opposite of what many today find peace in and are pursuing today. Where some might see pain and discomfort or loss of wealth and increase of anxiety, there are those heroes who see everlasting joy and contentment. Consider the following: on one hand, a person sleeping in the comforts and luxuries of this age who considers himself at peace only in the moments he is taking drugs and on the other hand, a person like Şāhibzāda Abdul Latif Shahīd^{ra}, who sacrifices his life for the sake of Allāh and finds himself at peace when being slaughtered in the way of God. A person trading his home and spending his entire wealth in gambling claims to be at peace for that instant while a person such as Hazrat Abū Bakr Sadiq^{ra} offers his entire assets in the way of Allāh finds himself in perfect peace.

Consider a person sleeping in the comforts and luxuries of this age who considers himself at peace when he has spent everything he has towards his personal well-being so that he can attain satisfaction and peace. On the other hand, you have a person like Hazrat Talha^{ra} who people used to make fun of and tease because of his disabled hand. But he used to tell them with great pride and satisfaction, that his hand had been shredded by arrows when protecting the face of the Holy Prophet^{sa}. Yet, he found himself to be at the apex of peace! He didn't move an inch. Far from giving into the pain or seeking any relaxation at that time of extreme suffering, he was at complete peace even while losing his hand.

And what about Hazrat Hakīm Maulawī Nūr-ud-Dīn^{ra}? I am fortunate enough to have once visited Bhera, the hometown of Hazrat Khalifatul-Masiḥ I^{ra} and have seen the large mansion that he once owned there. Many people spend their entire lives chasing after this sort of wealth to gain financial security and peace of mind. But in the case of Hazrat Maulawī Nūr-ud-Dīn^{ra}, it was the exact opposite. The peace of mind for Hazrat Maulawī Nūr-ud-Dīn^{ra} was in leaving all of it behind. He did not even hesitate in leaving his mansion and vast property for the sake of being close to the Promised Messiah^{as} and moving to Qādiān permanently. He never turned back even once. This was how he found peace of mind – leaving behind the very things that millions of people today think

will bring them fulfilment.

It is true what they say: “happiness is a state of mind.” So, what is the solution? How do we become like this? How can our youth and by extension the rest of us find peace and tranquility? It must be understood that in each of the above examples, the given person’s definition of personal peace differs. So how is it possible some people find peace in exact opposite situations? How can the definition of personal peace differ so much amongst us? Drugs, gambling or even the desire for comforts, luxuries and worldly wealth do offer short term benefits, but the distinguishing factor is that they certainly do not bring a person any lasting peace or the deep satisfaction they yearn for.

The Promised Messiah^{as} summarizes the condition and sacrifices of the companions of the Holy Prophet^{sa} in the couplets of his famous Qasidah by stating:

“The mean-spirited people robbed their valuables, and ravaged their homes but (due to the spiritual wealth they – the believers – acquired), their faces glowed from the (sparkling) pearls of the Holy Qur’ān.”

The Holy Qur’ān describes this in the following words:

“Surely, your strivings are different” (92:5).

Well, it is sort of an interesting situation, because it is certainly true that things like drugs, gambling and even the desire for comforts, luxuries and worldly wealth do offer short term benefits. However, the distinguishing factor in these benefits is that they certainly do not bring lasting peace or deep satisfaction. However, those who even slightly taste the deep satisfaction emerging from the love of their Creator undertake remarkable hardships. As the Holy Qur’ān says:

“And of men there is he who would sell himself to seek the pleasure of Allāh; and Allāh is Compassionate to His servants” (2:208).

This verse reveals that the secret of attaining the deep satisfaction and peace of mind is in caring for others and neglecting oneself as if he has sold himself to seek God’s pleasure. How wonderfully has the Promised Messiah^{as} described this in the following words,

Our paradise is in our God. Our highest delight is in our God for we have seen Him and have found every beauty in Him. This wealth is worth procuring though one may have to

lay down one’s life to procure it. This ruby is worth purchasing though one may have to lose one’s self to acquire it. O ye who are bereft, run to this fountain and it will satiate your thirst. It is the fountain of life that will save you. What shall I do and by what drum shall I make the announcement that this is your God, so that people might hear? What remedy shall I apply to their ears so that they should listen? If you belong to Allāh, rest assured that Allāh will indeed belong to you.²

Friends, ultimately this lasting peace can be attained only if one reforms himself through struggle and strives to provide services to humanity and sacrifices for the sake of God. Personal peace will emerge within oneself as a by-product of this reformation. And the outcome of this personal reformation leads to the reformation of the society as a whole.

Last summer, when our beloved Huzoor^{aa} visited us here in Canada, he gave Majlis Khuddāmul Aḥmadiyya specific instructions. He instructed all youth to wear a badge with the inscription of the famous quote by Hazrat Muṣleḥ Mau’ūd^{ra}: “nations cannot be reformed without the reformation of the youth,” and said that youth who wear such a badge will become aware of their duties and responsibilities.

Similarly, Hazrat Muṣleḥ Mau’ūd^{ra} has told us that every Khādim is important in maintaining the good of the society. He states: “every Khādim should consider himself to be a pillar of Aḥmadiyyat. If his steps were to falter, Aḥmadiyyat would suffer a great loss.” That is why an Aḥmadi Khādim, realizing the true meaning of peace, promises to sacrifice everything to benefit the society and declares: “I solemnly pledge that I shall always be ready to sacrifice my life, wealth, time and honour for the sake of my faith, country and nation.”

It is incredible that the verse mentioned above embodies an everlasting truth that is acknowledged universally and proven over and over again. That is why we find dissatisfaction even amongst some of the most prominent celebrities and athletes of the western world, despite having vast amounts of wealth and prestige. It ultimately leads some of them to a pursuit of peace that brings them away from materialism and more towards spirituality. But if you want to know the true secret of finding peace, fulfilment, enlightenment and tranquillity, we need turn no farther than the Holy Prophet^{sa}.

In his youth, the Holy Prophet^{sa} was

known to be the most truthful and trustworthy. When he was 25 years of age, he became the member of an association called Hilful Fuzūl, which was formed to help the victims of aggressive and unjust treatment. The members of this association took a responsibility under the following oath: “They will help those who were oppressed and will restore them their rights as long as the last drop of water remained in the sea.”³ While the rest of society and youth in particular were busy in drinking, partying and womanizing, this is how the Holy Prophet^{sa} spent his youth and this is how he found inner satisfaction, by spending his days and nights and upholding the rights of others.

Once he was given the Divine call of prophethood, it was as if he had found a fresh, life-giving fountain and all around him he was seeing his fellow man withering away, thirsting for the heavenly elixir he had found. He loved his fellow human beings so much that he was extremely anxious and wanted them to also drink the cool water and feel the cool breeze. Once he discovered that pure and refreshing source of water, he hastily and relentlessly strove to save the lives of his peers and have them drink of that fountain as well. Such was the case of the Prophet of Allāh^{sa}.

Once he was made aware of the qualities of Allāh, he became immersed in His love. At this point, the only source of peace for him was for his people to fall in the lap of their Lord, praise Him, glorify Him, ask Him for help and derive immense and diverse benefits in this way. However, the Holy Prophet^{sa} did all of this at the cost of his very own physical comfort. He found personal peace when the peace of others was being striven for. He could tolerate any persecution and torture to himself and his loved ones, feeling unrest only when people did not drink of that fountain of the love of God. Ultimately, his peace was in obeying his Creator and in the amount of public service and benefit he could bring to his fellow beings.

For the Holy Prophet^{sa}, his days and his nights, his comfort, his relaxation, and every joy that he yearned for, lay in conveying the message of Allāh. It lay in the amount of public service and benefit he could bring to his fellow beings. So much so that Allāh said:

“Perhaps you will grieve yourself to death by sorrowing after them if they believe not in this Discourse” (The Holy Qur’ān, 18:7).

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ۝

“And of men there is he who would sell himself to seek the pleasure of Allāh; and Allāh is Compassionate to His servants.” (2:208)

The companions of the Holy Prophet^{sa} also learned this definition of peace of mind from him.

When they would stand before their Creator for prayer they would turn pale and reach for such a serene state of mind in their worship that they would truly become disconnected from this world.

Once, an arrow pierced through the foot of Hazrat ‘Alī^{ra} in a battle but he was in so much pain that the companions could not remove it. He told them: “Take it out while I am praying!” They did as he asked and while he was praying the companions removed the arrow with ease. Hazrat ‘Alī^{ra} did not even notice or realize that the arrow had been removed while he was offering prayers. Now that is an incredible level of peace and serenity that even an entrenched arrow was not felt upon being removed from his body. Indeed, true and deep prayer leads to such peace and this is what we find in the example of the companions of the Holy Prophet^{sa}.

Similarly on one occasion, ten companions of the Holy Prophet^{sa} were captured by over 100 archers of the Quraish after the battle of Badr. One of them was Khubaib^{ra} who was to be martyred by spears and swords piercing his body. The Quraish of Makkah asked him: “Would you not rather wish that Muhammad^{sa} be in your place while you are safe and sound with your family?” Khubaib’s^{ra} answer was, “By Allāh! I would not like to be safe with my wife and children with the joys of the whole world while the Messenger of Allāh^{sa} is hurt even with the prick of a thorn.” Indeed the peace these companions^{ra} found was anything but superficial. It was deep and lasting and went beyond the physical and material realm.

In conclusion, the Promised Messiah^{as} in his ground-breaking book, *The Philosophy of the Teachings of Islām*, sums up the whole affair most beautifully. In summary, he writes,

Of the natural conditions of man is his search after an Exalted Being towards Whom he has an inherent attraction. This is manifested by an infant from the moment of its birth. As soon as it is born, it displays a spiritual characteristic

that it inclines towards its mother and is inspired by love of her. As its faculties are developed and its nature begins to display itself openly, this inherent quality is displayed more and more strongly. It finds no comfort anywhere except in the lap of its mother. If it is separated from her and finds itself at a distance from her, its life becomes bitter. Heaps of bounties fail to beguile it away from its mother in whom all its joy is concentrated. It feels no joy apart from her. What, then, is the nature of the attraction which an infant feels so strongly towards its mother? It is the attraction which the True Creator has implanted in the nature of man. The same attraction comes into play whenever a person feels love for another. It is a reflection of the attraction that is inherent in man’s nature towards God, as if he is in search of something that he misses, the name of which he has forgotten and which he seeks to find in one thing or another which he takes up from time to time. A person’s love of wealth or offspring or wife or his soul being attracted towards a musical voice, are all indications of his search for the True Beloved. As man cannot behold with his physical eyes the Imperceptible Being, Who is latent like the quality of fire in everyone, but is hidden, nor can he discover Him through the mere exercise of imperfect reason, he has been misled grievously in his search and has mistakenly assigned His position to others.⁴

My friends, therefore, it is clear that the recipe for peace, right from an early age, is simple. If you want peace, tread a path towards God. God and peace are one and the same thing ultimately. And that is why it is no coincidence that one of Allāh’s names is “As-Salām,” the Source of Peace. How fitting indeed! May Allāh enable us to comprehend the true meaning of personal peace and guide us on the paths to attain it, and that is in the remembrance of Allāh! Āmīn!

(Endnotes)

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3. Ahmad, Mirzā Bashīrūddīn Mahmūd. *Life of Muhammad*. pg 6. <<http://www.alislam.org/library/books/Life-of-Muhammad.pdf>>.

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...Continued from page 20

We must remember that it is our duty as Aḥmadī Muslims to spread the true message of Islām to the world, “Love for All, Hatred for None.” If we fail to make this our priority, we may stray too far. We all have our fair share of tasks to complete in our daily lives, whether they involve our career, education or family. Nonetheless, we must remember that we can never succeed in our worldly deeds by putting aside the most valuable thing we have, Islām Aḥmadiyyat. It is our responsibility to be a light for the misguided. And the only way we can be this light is by gaining knowledge to bring ourselves and the misguided closer to Allāh.

I pray that may Allāh enable us understand the true purpose of our coming into this world. And may Allāh help us all to straighten out our priorities and guide the misguided! Āmīn!

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Prophethood in Islām

Maulānā Chaudhry Rashid-ud-Din Şāhib



Man is created to recognize his Creator, worship Him and establish a relationship with Him, as it is mentioned in the Holy Qur'an:

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

To reach this goal, man needed guidance and God, the Beneficent, provided this guidance through the institution of Prophethood. Whenever people deviated from the right path and followed the ways of Satan, Allāh raised one of His chosen ones to bring them back to the truth, to rejuvenate the spiritually dead and make green the hearts, which had become dry through a spiritual drought.

God says:

“And we did raise among every people a messenger preaching, ‘Worship Allāh and shun the Evil One.’” (The Holy Qur'an, 16:37).

Definition of Prophethood

The Arabic words used for a Prophet are *Nabī* and *Rasūl*. *Nabī* is derived from *Naba*, which means “a grand news.” So the man who receives grand news and important knowledge from God and imparts it to the people is a *Nabī*, according to the Arabic Lexicon. *Rasūl* means “an apostle” or “a messenger” or “one who is sent.” There is no distinction between a *Nabī* and a *Rasūl*. The two words are interchangeable. In the Holy Qur'an, the same person is sometimes called *Nabī* and sometimes *Rasūl* (2:88, 5:45); whilst at times both names are simultaneously used (19:52-55). In fact, every Prophet has two capacities: he first receives information from God and then imparts the same to mankind. He is called a *Nabī* in his first capacity and a *Rasūl* in his second capacity. It appears from the Holy Qur'an that a Prophet is a person who is endowed with abundant knowledge of the unseen. He receives the Word of God,

which contains important knowledge and grand prophecies for the future, and he delivers it to the people of the world. The Holy Qur'an says:

“He (God) is the knower of the unseen: and He reveals not His secrets to anyone, except to a Messenger of His whom He chooses” (72:27-28).

Criterion of a True Prophet

It is possible that somebody may deceive people and put forward false claims to be a Prophet of God. To save mankind from falling prey to such deceivers, God has mentioned clear signs to distinguish a true Prophet from a false one. As for the true Prophets, it is destined that in spite of severe opposition, they would always be successful. Contrary to the wishes and efforts of the people of the world, their Divine Mission flourishes and the number of their followers is ever on the increase. God's Help is with them and, at last, they become victorious. God says: “Most surely We help our Messengers and those who believe” (The Holy Qur'an 40:52). And again: “Allāh has decreed, ‘most surely I will prevail, I and My Messengers.’ Verily, Allāh is Powerful, Mighty” (58:22).

A true Prophet of God cannot die or be killed until his mission is established. On the other hand, it is a decree of Allāh that a false claimant to Prophethood does not flourish. A false claim to Prophethood is like taking a deadly poison after which nobody can survive. God has laid down this criterion in the following verses:

It is a revelation from the Lord of the worlds. And if he had forged and attributed any sayings to Us, We would surely have seized him by the right hand, And then surely We would have severed his life-artery, And not one of you could have held Us off from him. (The Holy Qur'an, 69:44-8)

The same principle is mentioned in the Bible also (see Book of *Deuteronomy*, 18:20).

The history of the world testifies to the truth of this fact. We do not find any religion in the world that was established by a false claimant to Prophethood. In the history of Islām, the dreadful ends of Musailma Kazzāb [the “liar”] and Al-Aswad Al-'Ansī, (two false claimants to Prophethood in the early days of Islām) are two glaring examples, which bear irrefutable witness to the truth of the above quoted verses.

Opposition to Prophets

The Prophets of Allāh come for the good of mankind and to spiritually uplift people, but it is very strange to note that whenever God raises a Prophet, people reject him in the beginning. They become enemies of the person whose heart is filled with love for them, whose days and nights are dedicated for their benefit. As a result, the enemies are defeated and the Prophet becomes triumphant. God says: “Alas for my servants there comes not a messenger to them but they mock at him” (The Holy Qur'an, 36:31). And again: “Whenever there came to a people their Messenger, they treated him as a liar. So we made them follow one another to destruction and we made them mere tales. Cursed, then, be the people who believe not” (23:45). This shows that people should be very careful in rejecting such claimants, lest they may be rejecting a chosen one of God.

Believers are Blessed

God blesses those who believe in the Prophets of Allāh. They are under His protection. He becomes their friend and bestows upon them His favour. This is what the Holy Qur'an says repeatedly:

“And give glad tidings to those who believe and do good works.” (2:26)

“Allāh is friend of those who believe: He brings them out of every kind of darkness into light.” (2:258)

“And we send not the Messengers but as bearers of glad tidings and as warners. So those who believe and reform themselves, on them shall come no fear nor shall they grieve.”(6:49)

“And Allāh will soon bestow a great reward upon the believers.” (4:147)

According to the Holy Qur’ān, true Muslims believe in all the Prophets of Allāh:

Say ye, ‘we believe in Allāh and what has been revealed to us, and what was revealed to Abraham and Ishmael, and Isaac, and Jacob and his children, and what was given to Moses and Jesus, and what was given to all other Prophets from their Lord. We make no difference between any of them; and to Him we submit ourselves.’ (2:137)

This is not the case for people of other religions. They believe only in their own Prophets and not in the Prophets of other nations. But, Islām says that the person who does not believe in all the Prophets of God ceases to be a true Muslim. In fact, a true Muslim is he who submits himself completely to the Will of God, and this also is a Will of God that we should believe in all Prophets. It is for this reason that we find in the Holy Qur’ān a standing commandment to be among the believers whenever a Prophet of God is raised:

O children of Adam, if Messengers come to you from among yourselves, rehearsing my signs unto you. Then whose shall fear God and do good deeds, on them shall come no fear nor shall they grieve.

But those who reject our signs and turn away from them with disdain, these shall be the inmates of the fire; they shall abide therein. (7:36-37)

Kinds of Prophethood

Prophethood is of two kinds: Prophethood with a law and Prophethood without a law.

Some Prophets come with a new book of law. They abrogate the existing law and establish a new one in its place. Others bring no new law with them. They are raised either to assist a law-bearing Prophet in his lifetime, or to propagate and enforce his law after his demise in obedience to him. We have in the Holy Qur’ān:

“Surely, we sent down the Torah where in was guidance and light. By it did the Prophets, who were obedient to us judge for Jews” (5:45).

It is a fact that the Torah was given to Moses^{as} (2:88). He was a law-bearing Prophet and the Prophets who came after him were not given any new law or Book. They only followed and enforced the Book of Moses in obedience to him.

When Do Prophets Come?

Prophets of the first kind are raised when the existing law no longer suffices as an answer to the new needs or problems of the ever-progressing humanity or when it has been tampered with by human hands. At that time, God abrogates it and sends down a better one through a law-bearing Prophet. He says:

“Whatever signs (or message) we abrogate or cause to be forgotten, we bring one better than that or the like thereof. Dost thou not know that Allāh has the power to do all that he wills?” (The Holy Qur’ān, 2:107)

Sometimes it so happens that the existing law is still in order and quite capable of meeting the requirements of the people, but people forget it and cease to act upon it or give a wrong interpretation to its teachings. At such times, there is no need to give the people a new law; the only thing required is to bring them back to their existing book, to make them act upon it and to explain and propagate its true teachings. Thus, the need remains that God should, out of His mercy, send someone to do this. This need is clearly seen from the example of Moses^{as} and the Prophets who came after him; they were not given any new law. Their sole duty was to serve the Book and religion of Moses^{as}. God says:

“We gave Moses the book and caused after him messengers to follow in his footsteps” (The Holy Qur’ān, 2:88). And again, “**By it (the Torah) did the Prophets** who were obedient to us **judge for Jews**” (5:45).

The Holy Qur’ān:

A Complete and Final Book

With the advance in human progress, when people of the world became capable of bearing the whole Truth, God gave them, through the Holy Prophet Muhammad, peace and blessings of Allāh be upon him, the Holy Qur’ān as His complete and final law which was to remain with them forever. As God declares several times in the Holy Qur’ān:

“This day have I perfected your religion for you and completed my

favour upon you and have chosen for you Islām as religion.” (5:4)

“Surely, the true religion with Allāh is Islām. (3:20)

“And who so seeks a religion other than Islām, it shall not be accepted of him. (3:86)

“And truly, it is an invincible book. Falsehood can not touch it from before and nor from behind it.” (41:42-43)

Now, if the Holy Qur’ān is the everlasting Book and Islām the final religion of Allāh, and they are quite capable of meeting the needs of mankind up to the end of the world, the possibility of the appearance of any law-bearing Prophet is completely ruled out. A law-bearing Prophet cannot come after the Holy Prophet Muhammad^{sa}. That is why he is reported to have said, لَا نَبِيَّ بَعْدِي, that is to say, there will be no law-bearing Prophet after him.

Prophets of the second kind (Prophets without a law) come, as is explained above, only to serve the existing law and religion in obedience to the Prophet who brought that law, at a time when the followers of that religion deviate from the right path and turn aside from the true teachings of their Book. The need of this kind of Prophets is not denied in Islām, as there is no guarantee in any of the Islāmic scriptures that Muslims will never go wrong, and therefore, they will never need any reformer. Contrary to the popular belief, there are clear indications, both in the Holy Qur’ān and in the Ḥadīth, to the effect that Muslims would go astray, that there would come a time when they would even turn away from their Holy Book, and the Holy Prophet^{sa} would complain against them on the day of judgment in the following words as mentioned in the Holy Qur’ān:

“And the messenger will say, O my Lord, my people indeed treated this Qur’ān as forsaken thing.” (25:31)

In a Ḥadīth, the Holy Prophet^{sa} is reported to have said:

A time will most surely come upon my people when Islām will be left only in name and the Qur’ān only in its letters. Their mosques will be filled with people, but these no longer will be source of guidance. The Ulamā (religious leaders) will be the worst creatures under the sky; all mischief will emanate from them and eventually turn upon them. (Kanzul ‘Ummāl, vol. 6, p. 49)

It shows that Satan is to continue his work

even after the advent of the Holy Prophet Muhammad^{sa} and will be successful in having followers even from among the Muslims.

In fact, it appears from the prophecies that satanic mischief was to reach its climax in the latter days of the world. This necessitates the appearance of the second kind of Prophets (Prophets without a law) to reform the people. When the need is there, it is unthinkable that God would not fulfill it. It is not possible that Allāh should withhold his chosen ones when people need them so badly. How wrong would it be to say that God should not bless a thirsty land with the rain of His Mercy? Surely, He will fulfill the need. He does not like to hear people complain:

“Our Lord, wherefore didst thou not send to us a messenger that we might have followed Thy commandments before we were humbled and disgraced” (The Holy Qur’ān, 20:135).

To fulfill the above-mentioned need, Prophets without a law may be raised among the Muslims, when desired by God, who would serve Islām as obedient and humble servants of the Holy Prophet Muhammad^{sa}. The Holy Prophet^{sa} himself has said:

“Only Mubasharat – true or good news of the unseen – remains of Prophethood.” (Saḥīḥ Bukhārī 91:5)

That, in effect, means that only one kind of Prophethood has come to a close while the other continues.

The Promised Messiah^{as}: A Prophet

The idea that Prophethood without a law continues among the followers of the Holy Prophet^{sa} is conclusively proven by the fact that the Promised Messiah^{as}, who was to appear from among the Muslims¹ to reform them at the time of their deviation and fall [as did Jesus Christ^{as} in the case of the Jews] is called *Nabī* or Prophet in the prophecies. In a famous book of Ḥadīth, the Holy Prophet^{sa} has called the Promised Messiah^{as} *Nabī Ullāh* (a Prophet of God) four times. (Saḥīḥ Muslim, chapter Khurūj Dajjāl)

A great Muslim scholar Muḥyuddīn Ibn Arabī says:

“The Messiah will make his appearance unto us as a judge, without law, but certainly he will be a Prophet.” (*Al-Futūḥāt Al-Makiyya*, vol. 1, p. 570)

Another scholar says:

“The person who says that (the

Messiah) will come without being a Prophet is a disbeliever as it is made clear by Imām Jalāl-ud-Dīn Sayyūti.” (*Hujajul Qirāma*, p. 131)

Belief of the Present Day Muslims

The Muslims are divided in their opinions about the future of Prophethood in Islām. A section of Muslims nowadays believe that there will not be Prophethood of any kind in Islām anymore. With or without law, Prophethood has come to an end, and none from among the followers of the Holy Prophet^{sa} can be blessed with this favour of Allāh. Although it is very strange to note that in spite of this belief, they have faith in the coming of the Israeli Jesus Christ^{as} in his capacity as Prophet.

The worldwide Aḥmadiyya sect of the Muslims are of the view that while it is true that Prophethood with a law has finally come to a close, Prophethood without a law, in obedience to the Holy Prophet^{sa}, will continue. In other words, they believe that there will be no new book, nor a new religion after the Holy Qur’ān and Islām, which are to remain exclusively valid until the end of time. In addition, there will never appear a Prophet after the Holy Prophet Muhammad^{sa} who could abrogate his religion and who is not from among his followers. But a person, who is a humble servant of our glorious Prophet^{sa} and gets light and guidance from his illumined person, can be blessed by God whenever He pleases with the favour of Prophethood without a law. The work of such a person will be to serve Islām and to propagate its true teachings in obedience to his master, the Holy Prophet^{sa}. He will interpret and illustrate Islām under the direct guidance of God.

Before going into details to see which of the two beliefs is correct and supported by the Holy Qur’ān, the Ḥadīth and the sayings of the early Muslims scholars and commentators, it is useful to consider which of the two is more reasonable and more glorious for the dignity of Islām and its great Prophets^{as}.

To say that no Prophet will appear after the advent of a Prophet is nothing new in the history of religion. Worldly people have mistakenly been saying this in all ages. We have in the Holy Qur’ān:

“And Joseph did come to you before . . . when he died, you said, Allāh will never raise up a messenger after him. Thus does Allāh adjudge as lost those who transgress, and are doubters.” (40:35)

“And indeed they thought, even as you think, Allāh will never raise any messenger.” (72:8)

These utterances of people did not stop God from bestowing His mercy and guidance upon mankind, and it will not stop Him from doing so in the future. Just as Prophets did not cease to appear after Joseph^{as} or Jesus^{as} because of the wrong belief of people, the same will be in the future.

Prophethood: A Favour of Allāh

Prophethood is not a curse that people should be afraid of. In fact, it is a favour, a gift and a blessing of Allāh. Moses^{as} reminds his people of Allāh’s favours bestowed upon them:

“O my people, call to mind Allāh’s favour upon you when He appointed Prophets among you and made you kings.” (The Holy Qur’ān, 5:21)

It would be unjust to grasp that the followers of other Prophets can be raised to Prophethood, while the followers of the Holy Prophet Muhammad^{sa} would be denied that status, especially when Muslims are termed the best of the nations. God says in the Holy Qur’ān: “You are the best people raised for the good of mankind” (3:111) and again, “And thus have we made you an exalted nation, that you may be guardians over men” (2:144).

How can Muslims be “an exalted nation” if they cannot reach the spiritual heights attained by the people of other religions?

It is widely believed among the majority of Muslims that the coming of a Prophet would be derogatory to the Holy Prophet^{sa}, and it would mean, according to them, that his Prophethood was superseded. That is far from the truth. The supporters of such a belief misinterpret the term *Nubuwwat*. They think that a Prophet must also be a lawgiver. He must either bring a new law or he must abrogate parts of an earlier law or he must be free from the obligation to obey an earlier Prophet. The fact of the matter is that these conditions are not necessary for a person to be a Prophet. A Prophet may or may not fulfill these conditions. He may not bring a new law. Nor may he abrogate any part of an earlier law, be free from the obligation to follow an earlier Prophet, and yet be a Prophet of God, as Prophethood is a spiritual state, a degree of nearness to God. A person who reaches this stage is appointed by Allāh to lead mankind to Him, to make their hearts overflow with the love of God and prepare a community willing to devote their lives to the propagation of

truth. In short, people have the above-mentioned belief and have begun to deny the continuity of the gift of Prophethood because they have failed to grasp the meaning of this spiritual stage. If people could only recognize this, they would easily understand the superiority of the Aḥmadiyya point of view about Prophethood.

A Prophet who supersedes an earlier Prophet is one who brings a new law and who attains his rank without tutelage to the earlier Prophet. But a Prophet who attains his rank through dependence on the earlier Prophet, through the grace and influence of his example and teachings, and through obedience to him, does not and cannot supersede the earlier Prophet. Far from being derogatory to him, this sort of Prophethood glorifies the earlier Prophet, his teaching, and example.

Higher Spiritual Influence of the Holy Prophet^{sa}

The Holy Prophet^{sa} has said that among the followers of Moses^{as}, there have been individuals who attained the status of *Muhaddith*, a spiritual rank lower than that of a Prophet. Therefore, if the spiritual example and influence of the Holy Prophet^{sa} can result in raising persons to a status no higher than that of *Muhaddith*, then the Holy Prophet^{sa} cannot be superior to other Prophets, and yet he is the best of mankind and the best of Prophets. To be the best of Prophets, it is necessary for the Holy Prophet^{sa} to possess merits not possessed by earlier Prophets. This distinctive merit, according to us, is that the followers of earlier Prophets could attain, at most, the status of *Muhaddith*. The spiritual power of earlier Prophets could achieve no more than that. The individuals under the Mosaic dispensation, who progressed higher than that and became Prophets, did so independently, under the direct guidance from Allāh, and not because of obedience to Moses^{as}. But the followers of the Holy Prophet^{sa} can attain the status of Prophets, and this is due to the superior spiritual influence of the Holy Prophet^{sa}'s example and teachings. Due to this, a believer has his heart full of love for the Holy Prophet^{sa} and of devotion to his person and example.

If the advent of the Holy Prophet^{sa} had put an end to the attainment of this sort of Prophethood, then his advent would not be regarded a blessing but blight, God forbid, and the Holy Qur'ān would have to be dismissed as a useless book. For, if the followers of this Prophet^{sa} and this book cannot attain the status of Prophets, we



have to ask the question that if before his advent it was possible for believers to rise to this spiritual station, why can believers no longer attain that spiritual station after his advent? If this were really true, the hearts of true believers would begin to bleed and their spirits dampened. The coming of the Holy Prophet^{sa}, the promised mercy unto all the worlds, the chief of all Prophets, was to open new avenues to spiritual advancement, and by following his teachings and example, they were to come closer to their Lord than ever before. But instead of this, the very door that was open before is now closed upon them. No true believer can for a moment entertain such a thought about the Holy Prophet^{sa}. No lover of the Holy Prophet^{sa} can believe such a thing. May God be our witness to the fact that the Holy Prophet^{sa} was an ocean of spiritual blessings and spiritual possibilities, which no mortal could ever measure. The doors of spiritual blessings and spiritual progress have not been closed by him. They have, instead, been made wide open. This is the difference between the Holy Prophet^{sa} and earlier Prophets. The followers of earlier Prophets could reach the rank of *Muhaddith*. To attain the rank of *Nubawwat* they had to have further training and tuition. It is different with the followers of the Holy Prophet^{sa}. Obedience to the Holy Prophet^{sa} and imitation of his example can raise a man to the rank of a Prophet, but even as a Prophet, he remains a follower. However high his rank, he cannot out step the

fold. He remains a slave and servant of the Holy Prophet^{sa}. He may attain a high rank but the height of his rank cannot alter his status as a follower of the Holy Prophet^{sa}. In fact, the higher his rank, the greater his indebtedness is to the Holy Prophet^{sa}. In respect to the nearness to God, the Holy Prophet^{sa} has reached a point, which no mortal has ever reached. He has attained a height, which others cannot even dream of attaining. At the same time, the greatness of his status continues to increase at a pace swifter than thought. But as the Holy Prophet^{sa} advances, so do his followers. As the Holy Prophet^{sa} steps forward, so do his followers.

This conception of the spiritual status of the Holy Prophet^{sa} means that the gift of Prophethood should be open to the followers of the Holy Prophet^{sa}. If such a gift were open to the followers, it would redound to the glory and greatness of the Holy Prophet^{sa}. If such a gift is abolished, it means detraction and defeat for him. Who does not know that an able teacher, in order to have his ability approved, must have able pupils? A great king must have other kings as his vassals. If an able teacher does not produce able pupils, he cannot be very able himself. A great king, who does not have kings below him, cannot be called an emperor. An emperor is a king of kings. To be an emperor is an honour. Similarly a Prophet whose followers can be

Prophets is a greater Prophet than Prophets whose followers cannot become Prophets. (*Invitation to Aḥmadīyyat*, p. 39-49)

That is the high status and the great spiritual influence of our Holy Prophet Muhammad^{sa} that Aḥmadī Muslims believe in.

Meaning of Khātamun-Nabīyyīn

(خَاتَمُ النَّبِيِّينَ)

Those who deny the possibility of any kind of Prophet appearing after the Holy Prophet Muhammad^{sa} try unsuccessfully to support their idea with proof from the Holy Qur’ān, which is only one verse they can refer to in this regard. They say that in the Holy Qur’ān the Holy Prophet^{sa} is called *Khātamun-Nabīyyīn*. According to them this means: the person who brings the institution of Prophethood to an end, or a person after whom, there is no Prophet. So they think that the question of a Prophet after him does not arise.

A. Lexicological Explanation:

The fact is that this interpretation of the expression *Khātamun-Nabīyyīn* is not correct according to the Arabic Lexicon and according to the context. The whole verse of the Holy Qur’ān runs thus:

“Muhammad is not the father of any of your men, but he is the messenger of Allāh and the seal of the Prophets (*Khātamun-Nabīyyīn*); and Allāh has full knowledge of all things” (33:41).

When we go into the lexicological research of the term *Khātamun-Nabīyyīn*, we come to know that the word *Khātam* is derived from the root *Khātmun*. They say: “خَتَمَ الشَّيْءَ أَوْ خَتَمَ عَلَيْهِ” (i.e., he sealed, stamped, impressed or imprinted the things, or he put the seal on it). This is the primary significance of this word. It also signifies the act of covering over things. *Khātamal Qur’āna* (خَاتَمَ الْقُرْآنَ) means, “he recited the whole of the Qur’ān.” But this is the secondary figurative meaning of the word. Thus, *Khātam* means: a signet ring; a seal or stamp and a mark; the end or the last part or portion and result or issue of a thing; the hollow of the back of the neck. The word *Khātmun* and *Khātim* and *Khātam* are almost synonymous.

Khātam also signifies “embellishment or ornament, the best and most perfect.” These meanings are explained by the lexicological authorities like Lane, Aqrab, Mufradat, Fath and Zurqani. So

the expression *Khātamun-Nabīyyīn* would mean, “the seal of the Prophets; the best and most perfect of the Prophets; the embellishment and ornament of the Prophets.” Secondly, the expression may also mean, “the last of the Prophets”, which is in the sense that he is the most perfect of them all.

Four Meanings of Khātamun-Nabīyyīn

Briefly, according to the meaning explained above of the word *Khātam*, the expression *Khātamun-Nabīyyīn* can have four possible meanings:

1. That the Holy Prophet Muhammad^{sa} was the seal of the Prophets, i.e. no Prophet, past or future, can be regarded as true unless his Prophethood bears the seal of our Holy Prophets^{sa}. The Prophethood of every past Prophet must be confirmed and testified by the Holy Prophet^{sa}, and in future, nobody can attain to Prophethood after him, except by being his humble follower and devoted servant. All claims to Prophethood must be judged and tested in reference to the revelation received by the Holy Prophet^{sa} and to his teachings.

Some people say it is true that the Holy Prophet^{sa} is the seal of the Prophets, but he is not the type of seal that is used to issue letters and documents or to testify them. He is, they say, the type of seal that is put over an envelope after closing it to ensure that nothing could go into or come out of it. To take the definition of “seal” in this sense is quite absurd. In the **first place**, it would mean that all other Prophets were inside the envelope and the Holy Prophet^{sa} was merely a seal on the outside, just as a watchman at the door. It could further indicate that the Holy Prophet^{sa} was not even the member of the family of Prophets (God forbid). **Secondly**, it is a common belief among Muslims that Jesus^{as}, who was a Prophet before the Holy Prophet^{sa}, will appear in this world in the latter days. If the Holy Prophet^{sa} were a seal in this sense, how then would Jesus^{as} come out of that envelope?

Thirdly the word *Khātam* (seal) cannot lexicologically be taken in that sense. As explained by Mufradat, the **primary meaning of Khātam is to stamp one’s impress on others**. So the Holy Prophet^{sa} is *Khātam* in the sense that he stamps his noble virtues on his followers. Like an

able teacher he has the power to produce able pupils. He can raise them to the rank of Prophethood in his obedience through his great spiritual influence. That is the true significance of his being “the Seal of the Prophets.” A great non-Aḥmadī Muslim scholar, Maulwī Shabbir Ahmad Usmani, the late Sheikhul Islām of Pakistan, explains in his commentary of the Holy Qur’ān what kind of seal the Holy Prophet^{sa} was. He says: “This Prophet is the seal of the Prophets in every respect; both in respect of rank and time. All those who attained to Prophethood did so because of the testification of his seal.”

2. That the Holy Prophet^{sa} was the best, the noblest and most perfect of all the Prophets. Hazrat Imām Rāzī, a great scholar and philosopher of Islām says:

“It is necessary that the *Khātam* should be the best. We already know that when our Holy Prophet^{sa} is said to be *Khātamun-Nabīyyīn*, it means that he is the best of the Prophets, peace be upon them, and when man is said to be *Khātamul Makhluqāt* it means that man is the best of creatures”. (*Tafsīr Kabīr*, vol. 6, p. 31)

3. That the Holy Prophet^{sa} was the embellishment and ornament of the Prophets. Great Muslim authorities also support this meaning. It is said:

“The Holy Prophet^{sa} is as a signet for other Prophets. They are sealed with it. And they are adorned because of the Holy Prophet^{sa}, as he is member of their group”. (*Tafsīr Fathul Bayān*, vol. 7, p. 286)

Imām Zaraqani^{rh} says:

“*Khātamun-Nabīyyīn* means that the Holy Prophet^{sa} is the most perfect and beautiful model of all the Prophets because of his noble nature and excellent morals. He is the embellishment of the Prophets like a signet which is a source of adornment”. (*Sharah Mawāhibul Ludunniyya*, vol. 2, p. 162)

In fact, these meanings are derived from the meaning mentioned above in No. 2.

4. The fourth possible meaning of this expression can be: **the last of the Prophets**. Though, as explained above, this is not the primary meaning, but only a secondary and figurative meaning. However, this meaning of the expression can

likewise be taken in two senses only. Firstly, the Holy Prophet^{sa} was the last of the Prophets in this respect that he was the last law-bearing Prophet. No Prophet will come after him with a new law. This interpretation has been accepted by many eminent Muslims theologians, saints and savants. Their detailed accounts in this behalf will be given later on. Here we quote only one. Allāma Muḥyuddīn Ibn Arabī says:

“So Prophethood will continue among people to the end of days. Though Prophethood with the law has disappeared and Prophethood with a law is only a part of (general) Prophethood.” (*Al-Futūhāt Al-Makiyya*, vol. 2, p. 100)

Secondly, the Holy Prophet^{sa} was the last of the Prophets in this sense that all the qualities and attributes of Prophethood found their most perfect and complete consummation and expression in him. The word *Khātam*, in the sense of being the last word in excellence and perfection, is of common use. For example, they say Muḥyuddīn Ibn Arabīth was *Khātamul Auliya*, meaning that he was the last of the saints in the sense that he was the greatest and most perfect of them. It could not mean that there would not be any saint after him at all, as it is a fact that there have been many Muslims saints after him. It only means that a person, who is called *Khātam* of a group or community, is the best and greatest of them all.

B. Meaning in Context

Having discussed the meaning of *Khātamun-Nabiyyin* lexically, we shall now try to establish which of the meaning is most suitable in the context of the verse. In Makkah, when all of Holy Prophet^{sa}'s male children died in their early age, his enemies taunted him by calling him *Abtar* (one who has no children or posterity), meaning that in the absence of male heirs, his movement would sooner or later come to an end. In answer to this taunt of disbelievers, God told the Holy Prophet^{sa}:

“Verily, not you, but your enemy is issueless” (The Holy Qur’ān, 108:4).

Because of this revelation, the idea found favour with the early Muslims that the Holy Prophet^{sa} would be blessed with sons, who would live to an adult age. After some years the Holy Prophet^{sa},

under God’s inspiration, married Hazrat Zainab^{ra}, the divorced wife of Hazrat Zaid^{ra}, whom the Holy Prophet^{sa} had adopted as his son, according to the prevalent custom of Arabia, long before he was commissioned by God as a Prophet. This he did to cut at the very root of the obnoxious and deep-seated Arab idea that it was a sacrilege to marry the ex-wife of one’s adopted son. At this, the enemies accused the Prophets^a of having committed a sin. God refuted this accusation in the verse under discussion. God says that the fact is that the Holy Prophet^{sa} had no male child. How could he be accused of this sin? Now a doubt arose that this verse was contrary to the previous one:

“Verily, not you, but your enemy is issueless.” (The Holy Qur’ān, 108:4)

To remove this doubt God added the words: “but a Prophet of God and the seal of Prophets.” Though the Holy Prophet^{sa} has no physical son, this is no disgrace. It does not mean that he is really without offspring or progeny because, as a Prophet of God, he is the spiritual father of all his followers; and he is even more than a Prophet, he is the seal of the Prophets. That is, the truthfulness of the Prophets is to be testified by him and his spiritual influence is to raise people to the rank of Prophethood in obedience to him. So, he is the father of the Prophets of yore, as well as, of the future. How could the man who has not only a great number of devoted followers, but also most exalted people as his children be regarded as issueless? On that score, it is wrong to think that his religion will disappear after him. On the contrary, it will be firmly established and will last longer. No Prophet can appear after him to abolish his religion and teachings. On the other hand, God will send after him only those of His chosen ones who will appear as the Prophet^{sa}'s humble servants to serve His religion and glorify His name.

This is the true significance of the expression *Khātamun-Nabiyyin* in the correct context. But, if it were taken to mean that no Prophet of any kind will come after him, then the expression becomes out of tune with the context, and instead of refuting the taunt of disbelievers, it supports and reinforces it.

Our Challenge

Grammatically, the expression *Khātamun-*

Nabiyyin is a possessive compound (*Murakkab Izāfi*). The word *Khātam* is *Muzaf* (adjunct) to *Nabiyyin* (Prophets), a community or convention of exalted people, and it is used in praise of the Holy Prophet^{sa}. And whenever the word *Khātam* is used in this way (as *Murakkab Izāfi*), it expresses the one and only meaning: that the person who is said to be *Khātam*, is the best and most perfect person of that community, and that he has the power to influence others and create his impression on them. In no way could it be taken to mean “the last of them” in the sense that no one of that community would appear after him. This usage of *Khātam* is common in Arabic and some other Eastern languages. We shall give here only three of many examples:

1. A famous Arabic poet, Abū Tayyab, is said to be *Khātamush Shu’arā’*, meaning he was the best of the poets. It does not mean that he put an end to poetry, and that no poet would appear after him. The fact is that countless poets came after him in every age.
2. Allāma Ibn Arabī is said to be *Khātamul Auliya*, meaning he was the best of the saints.
3. Shaikh Rashid Raza is said to be *Khātamul Mufassirin*, meaning he was the best of the commentators of the Holy Qur’ān of his time.

Since long, the Aḥmadiyya community has put forward the challenge that whenever the word *Khātam* is used in the aforementioned manner, it only means the best and most perfect person and not the last person, and that no example from Arabic usage can be found in contrast to that. Up until now, no one from the whole of the Muslim world has taken up this challenge, and we are certain, nobody could do so in future.

Thus, we rightly conclude that the expression *Khātamun-Nabiyyin* is not contrary to the belief of the Aḥmadiyya community in any way, but rather supports it.

The remaining part of the above article would Inshā’Allāh be published in the upcoming or following issue.

(Endnote)

1. Ḥadīth: “How would you feel when the son of Mary makes his appearance among you, and he will be your Imām, from among yourselves” (Saḥīḥ Bukhārī, 60:49)

Straightening Our Priorities

Asimah Mahmood, Ontario, Canada

In a society where worldly advancements are on the rise, some have started to doubt the need for a religion like Islām, questioning its practicality and reasonability in a new age society where religious beliefs and practices seemingly contradict social advancements. However, we must understand that Islām is not merely an ideological vision of life. Rather, it is a practical system of living, which satisfies all the genuine needs of humankind. In order to meet these requirements, there must be a perfect balance between life and faith, body and soul, reason and spirit. Unfortunately, Muslims are attracted to the momentary pleasures of this world, forgetting the everlasting beauty of what is yet to come. One cause of such imbalance is the inability to prioritize.

Below are the pledges of Majlis Khuddāmul Aḥmadiyya and Lajna Imā'illah, respectively:

I solemnly pledge that I shall always be ready to sacrifice my life, wealth, time and honour for the sake of my faith, country and nation. Likewise, I shall be ready to offer any sacrifice for guarding the institution of Khilāfat Aḥmadiyya. Moreover, I shall deem it essential to abide by any 'Marūf' decision made by Khalīfatul-Masīh. Inshā'Allāh.¹

I affirm that I shall always be ready to sacrifice my life, property, time and children for the cause of my faith and community. I shall always adhere to the truth and shall always be prepared to make every sacrifice for the perpetuation of the Aḥmadiyya, Khilāfat. Inshā'Allāh.²

It can be noted that both pledges mention the sacrifice of life, wealth, and time. Indeed, we recite these words, but when the time to abide by them comes, we are unable to do so. This pledge is a vow, word of honour, commitment, guarantee, oath and assurance that we will, without ques-

tion, sacrifice our life, wealth, and time. Then why is it that we cannot adhere to the words we utter from our mouths?

Allāh says in the Holy Qur'ān in Sūrah Al-'Ankabūt:

“Do men think that they will be left alone because they say, ‘We believe,’ and that they will not be tested?” (29:3).

We cannot merely utter the words of these pledges, and expect ourselves to be drawn to Allāh.

In order to fully understand our priorities as Aḥmadi Muslims, we must grasp the basics. What is the purpose of life? Allāh beautifully answers this question in the Holy Qur'ān in Sūrah Ad-Dhāriyāt:

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

If our purpose in life is simply to worship Allāh, then should that not be our first priority? The first article of faith in Islām is to believe in the Oneness of Allāh. This seems like a rather simple concept, but there is more to it than meets the eye. This article of faith must be applied to our actions, intentions and motivations. We must indulge in good deeds and fear bad deeds, for the sake of Allāh alone. We are inclined to the fear of displeasing authority, friends and family, but the belief in Allāh should dispel these fears completely. This idea can further be evaluated in terms of ego. In order that we may achieve our purpose, we must please those on whom our pleasures depend (monarchs, authorities, etc.). In this way we become a slave, and these figures, our masters. Only a Godless man has more than one master. If we analyze the cause of social, moral and political evils at a global scale, it is such human worship that is destroying peace of mind and deteriorating society. We must question our intentions. Are we merely doing

a good deed to please those around us, or are we doing it to please Allāh alone?

This priority of worshipping Allāh includes: the belief in His Angels, the belief in His Books, the belief in His Prophets and the belief in the Day of Resurrection. If the belief of any of these is ignored, then we are distancing ourselves from Allāh. We must understand the Holy Qur'ān and abide by the laws that Allāh has placed within it, for our own ease. We must understand the life of Prophet Muhammad^{sa}, so that we may be able to live a similar life. We must understand His Angels, so that we may understand the laws of nature and our soul.³ However, we cannot expect to understand any of this unless we make a concentrated effort to do so and gaining knowledge should be a priority in our lives. The only way to do this effectively is by developing a love for the Jamā'at. By making it a habit to listen to Huzoor's^{sa} Friday Sermons, we are able to reform ourselves. Developing a love for Huzoor^{sa} will lead to a stronger love for Allāh. Huzoor^{sa} guides us to the right path in every aspect of life, helping us to be better people and better Muslims. Listening to the many informational programs available on Muslim Television Aḥmadiyya (MTA), reading books of the Promised Messiah^{as}, attending events held at local Mosques, and taking part in them are all ways that the Jamā'at can help us attain nearness to Allāh. However, the only way that we are able to develop a love for the Jamā'at is by making it a priority. Knowledge is the key!

The Prophet Muhammad^{sa} said:

“Seeking of knowledge is obligatory upon every Muslim man and woman”.⁴

Continued on page 14...

Aḥmadiyya Muslim Jamā‘at Press Releases

Photography Courtesy of Makhzan-e-Tasaweer



Head Of Aḥmadiyya Muslim Community Inaugurates Tahir House Extension

On February 16, 2014, the World Head and Fifth Khalifa^{aa} of the Aḥmadiyya Muslim Community inaugurated a newly built extension to ‘Tahir House’ on Deer Park Road in south-west London. The extension includes 8 new offices and a large warehouse.

A three-storey building, *Tahir House* was purchased in 2002 by the Aḥmadiyya Muslim Community to house various central offices of the Community. It is also home to the *Makhzan-e-Tasāweer* photo exhibition which charts key events in the history of the Aḥmadiyya Muslim Community.

To mark the occasion, Hazrat Mirzā Masroor Ahmad^{aa} chaired a short ceremony beginning with recitation of the Holy Qur’ān. A brief report was then given by the Chairman of *Al-Shirkatul Islāmiyyah*, Mr Abdul Baqi Arshad. Thereafter, Hazrat Mirzā Masroor

Ahmad^{aa} prayed that the new extension proved to be blessed in all respects before leading a silent prayer.

Following the ceremony, Hazrat Mirzā Masroor Ahmad^{aa} was given a tour of the entire complex. His Holiness visited existing offices as well as newly built offices and also a large new warehouse that has been constructed. Hazrat Mirzā Masroor Ahmad^{aa} also visited the *Makhzan-e-Tasāweer* Exhibition.

Hazrat Mirzā Masroor Ahmad^{aa} also led the Zuhr prayers at the complex.

Currently Tahir House is home to 20 central departments of the Aḥmadiyya Muslim Community including *The Review of Religions*, *Al-Fazl International*, *Maryam* and *Al-Taqwa* magazines. The new warehouse and offices measure 18,100 square feet, an increase of 8,400 square feet.





New Mosque Opened By World Muslim Leader In Gillingham

The Ahmadiyya Muslim Jamā'at is pleased to announce that on March 1, 2014, its world leader, Hazrat Mirzā Masroor Ahmad^{aa}, the Fifth Khalifa of the Ahmadiyya Muslim Jamā'at, inaugurated the Nasir Mosque in Gillingham, Kent. Upon arriving at the premises, His Holiness officially inaugurated the Mosque by unveiling a commemorative plaque and then offering a silent prayer in thanks to God Almighty.

Later, Hazrat Mirzā Masroor Ahmad^{aa} held an audience with the local Ahmadi Muslims, in which he said:

“The way to fulfil the rights of this Mosque is by being regular in prayer, developing a relationship with God Almighty and spreading a spirit of love amongst the local community. The local people should come to see how you care for them and fulfil their rights”

In the evening, a special reception, attended by more than 180 dignitaries and guests, was held to mark the opening of the Mosque. Those attending included Viscount De L'Isle MBE, the Lord-Lieutenant of Kent, Councillor Josie Iles, Mayor of Medway, Mr Rehman Chishti MP and Brigadier D W Southall OBE.

The highlight of the event was the keynote address delivered by Hazrat Mirzā Masroor^{aa} Ahmad during which he explained the Islamic concept of worship; the need to support the most vulnerable members of society; the rights of neighbours and the importance of justice at all levels.

Explaining Qur'ānic teachings about the worship of God, Hazrat Mirzā Masroor Ahmad^{aa} said:

“I, and indeed every true Muslim, have been clearly commanded that merely physically prostrating or bowing or crossing our arms or repeating certain prescribed prayers do not fulfill the true objectives of worship.”

Continuing, Hazrat Mirzā Masroor Ahmad^{aa} said:

“A person's prayers will not be accepted if they do not seek to help the poor and deprived. A person's prayers will not be accepted if they are not fulfilling the rights of orphans. A person's prayers will not be accepted if they are not striving to end all forms of slavery. And a person's prayers will not be accepted if they do not show mercy to one another and indeed to all forms of God's Creation.”

Speaking about the new Mosque, Hazrat Mirzā Masroor Ahmad^{aa} said:

“This Mosque has been named the 'Nasir Mosque' and 'Nasir' means 'one who helps'. As such, this Mosque is not only a place of worship where worshippers will come to beseech God's Help, but it is also a meeting place for people who wish to serve others and to help those who are suffering and are in any kind of need.”

The world leader spoke of how both at an individual level and a national level there were people and nations consumed by lifelong debt. He said such debt was a

means of enslaving people and nations to the will of their powerful lenders.

Speaking about how the Ahmadiyya Muslim Community was seeking to help those inflicted by this “modern form of slavery”, Hazrat Mirzā Masroor Ahmad^{aa} said:

“At present the Ahmadiyya Muslim Community does not have the resources to free those nations which are consumed by debt and who as a result have found themselves practically enslaved by the richer countries and forced to follow their policies. But certainly we do attempt to make major nations and organizations realize that they must allow every individual and every nation to enjoy the right to live with liberty and freedom and the key to this lies in the establishment of justice and equality.”

The Khalifa concluded by pledging that the people who entered the new Mosque would be peaceful, law-abiding and those who championed human rights and values.

Hazrat Mirzā Masroor Ahmad^{aa} said:

“This Mosque, that is being inaugurated today, will be filled by those people who will not only fulfill the rights of God, but will also be those who hold a passionate desire to serve humanity... This is the reason the Ahmadiyya Muslim Community raises its voice loud and clear calling for justice at all levels so that the peace and security of the world may be secured and personal enmities,



grievances and distances can all be transformed into a close bond of mutual love."

Earlier in the evening a number of dignitaries addressed the event.

Viscount De Lisle MBE, Her Majesty's Lord-Lieutenant of Kent said:

"The Muslim faith is alive and well and flourishing here in Kent and your motto of 'Love for All Hatred for None' is one that we should all aspire to. I am certain that this Mosque will stand the test of time and come to serve many generations."

Councillor Josie Iles, the Mayor of Medway said:

"The Aḥmadiyya Muslim Community underlines the essence of our local motto which is 'forward together'. As you open the doors of your Mosque I know it will beam out your cohesive message."

Rehman Chishti, MP Gillingham and Rainham said:

"This is a fantastic Mosque where the entire community can come together. The Aḥmadiyya Muslim Community has contributed so much to local life here in this area."

Brigadier D W Southall OBE, Commandant The Royal School of Military Engineering Group said:

"I would like to thank the Aḥmadiyya Muslim Community for the support

you have given to our servicemen and servicewomen through your charity collections. Certainly it is a great honour for me to be part of your Mosque inauguration."

Prior to the reception, Hazrat Mirzā Masroor Ahmad^{aa} also held a meeting with various local dignitaries and guests.

The site of the Nasir Mosque has been used by the local Aḥmadiyya Muslim Community as a prayer hall since 1975 but due to a desire of the local members to have a purpose-built Mosque the hall was demolished and thereafter construction of the new Mosque began in July 2012. The Mosque can accommodate around 280 worshippers.

38TH JALSA SĀLĀNA

CANADA 2014

JUNE 20-22 2014

INTERNATIONAL CENTRE, MISSISSAUGA

By the Grace of Allāh, Jamā'at Aḥmadiyya Canada is holding its 38th Jalsa Sālāna on June 20, 21, 22, 2014. Inshā'Allāh. It will be held at the International Centre, Mississauga near Pearson International Airport.

This Jalsa is very important for the spiritual, educational and training needs of the Jamā'at and for propagating the message of Islām. In fact, this Jalsa Sālāna is a branch of the Jalsa Sālāna which was started by the Promised Messiah^{as} himself in 1891. The Promised Messiah^{as} published an announcement on December 7, 1892 in which he expounded the importance of the Jalsa Sālāna in the following words:

"You must not rank this convention in the same league as other, ordinary, human assemblies. This is a phenomenon that is based purely on Divine Help, for the propagation of Islām. The foundation stone of this community is laid by Allāh the Exalted himself. Nations are prepared for this, soon they will join it, because this is an action of that Powerful Being for whom there is nothing impossible." (Majmū'ah Istitihārāt, Vol. 1 page 341)

Aside from the five daily prayers, during the days of the Jalsa Sālāna, dawn prayer (*tahajjud*) would also be offered in the

mosque. During these days educational and spiritual lectures are delivered by scholars of the Jamā'at. Time is spent in supplications, remembrance of Allāh and prayers in a unique spiritual environment. Thus, these three invaluable days of Jalsa Sālāna are an excellent opportunity for preaching, spiritual and educational uplift and training. Members of the Jamā'at should take full advantage of these days.

Members of Jamā'at are requested to especially pray for the success of this Jalsa Sālāna that may Allāh make this Jalsa a very blessed one, and make it a source of guidance for all.

Further you are also requested to participate in Jalsa Sālāna along with all of your family members, and to invite as many of your non-Aḥmadi friends as possible since this is an excellent opportunity for propagating the message of Islām.

May Allāh the Exalted enable you all to participate in this Jalsa, and make you recipient of its spiritual blessings, and may you all be the heirs of the many prayers of Promised Messiah^{as} which he offered for the attendees of this blessed Jalsa. Amīn.

Shahid Mansoor
Afsar Jalsa Sālāna Canada

Team Jalsa Sālāna Canada 2014

Respected Lal Khan Malik Sāhib, Amīr Jamā'at Aḥmadiyya Canada has appointed the following Afsarān for the organization of Jalsa Sālāna this year:

Afsar Jalsa Sālāna:

Shahid Mansoor Sāhib

Nā'ib Afsarān:

1. Mohammad Amir Mamood Sheikh Sāhib
2. Abdul Hamid Waraich Sāhib
3. Rizwan Masood Mian Sāhib
4. Naseer Ahmad Mirza Sāhib
5. Azizullah Chaudhary Sāhib
6. Nadeem Mahmood Mian Sāhib

Afsar Jalsa Gah:

Saleem Akhtar Farhan Khokhar Sāhib

Nā'ib Afsarān:

1. Mudassir Choudri Sāhib
2. Syed Muhammad Ahsan Gardezi Sāhib

3. Sheikh Abdul Wadood Sāhib
4. Abdul Majid Qureshi Sāhib
5. Khalid Rasool Sāhib

Afsar Khidmat Khalq:

Tahir Ahmad Sāhib

Nā'ib Afsarān:

1. Tariq Waqar Sāhib
2. Rehman Mohar Sāhib
3. Kashif Danish Sāhib

Members are requested to pray for the successful organization of all affairs of Jalsa Sālāna Canada and to pray that Allāh may enable the office bearers to serve in the best possible manner! Amin!

Kaleem Ahmad Malik,
Afsar Rābiṭa, Jalsa Sālāna

Announcements

Announcement of Birth

We are happy to announce that Riaz Ullah Naveed Sāhib and Amatul Hafeez Sāhib were blessed with a baby boy on February 19, 2014. The child has been named Ariz Ullah Qureshi and has been accepted into the blessed scheme of Waqf Nau. May Allāh bless this child and make him a source of delight for his parents and enable him to become a devout servant of Islām Aḥmadiyyat! Amīn!

Announcement of Demise

We are sad to announce that Zia-ul-Haq Sāhib, father of Col. (R) Ovais Taurick Sāhib of Markham Jamā'at, passed away in Islāmabād, Pakistan. The deceased is uncle of Nizam-ul-Haq Sāhib of Peace Village East. May Allāh grant forgiveness to the deceased and elevate his station in Heaven! Amīn!



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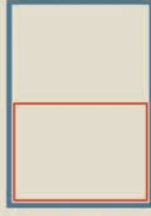
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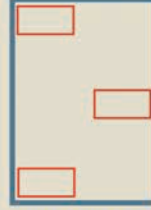


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