



# The Blessings of the Month of Ramadān and its Spiritual Benefits

**“The month of Ramadān is that in which the Qur’ān was revealed.” (2:186)**

This one phrase indicates the greatness of the month of Ramadān. The Sufis [Islamic Mystics] have recorded that this is a good month for the illumination of the heart. In this month, one who observes the fast has frequent experiences of visions. The Salat purifies the self and the fast illuminates the heart. The purification of the self means that one may be delivered from the passions of the self that incite to evil; and the illumination of the heart means that the gates of spiritual visions may be opened, so that one may behold God.

(*Malfūzāt*, Vol .II, pp 561, 2003 Edition)

*“Give them good fortune, grant them firm faith and prosperity.”*

## **The Joyous Occasion of the Birth of the Second Grandson of Hazrat Khalīfatul-Masīh V<sup>aa</sup>**

It is by the immense Grace and Blessings of Allāh Almighty that on Sunday May 18, 2014, Syedna Hazrat Khalīfatul-Masīh V<sup>aa</sup> and Hazrat Syeda Amatul Subūh Sāhiba were blessed with their second grandson, as respected Sāhibzada Mirzā Waqas Ahmad Sāhib and respected Syeda Hibbatur Ra’uf Sāhiba were blessed with their second son. Huzoor Anwar<sup>aa</sup> named the newborn child Mirzā Mu‘az Ahmad. The newborn child is also the second grandson of Dr. Syed Taseer Mujtaba son of respected Dr. Syed Ghulam Mujtaba, and respected Syeda Amatul Ra’uf daughter of respected Syed Daud Muzaffar Shah and respected Sāhibzādi Amatul Hakeem Begum Sāhiba.

Mirzā Mu‘az Ahmad is another proof to the prophecy of the Promised Messiah<sup>as</sup>, “From one shall become thousands devoted to the Lord.”

On behalf of all of its readers, as well all members of Jamā‘at Canada, the Ahmādīyya Gazette Canada would like to congratulate Syedna Hazrat Khalīfatul-Masīh V<sup>aa</sup>, respected Begum Sāhiba, respected Sāhibzāda Mirzā Waqas Ahmad, his wife respected Hibbatur Ra’uf Sāhiba, respected Sāhibzādi Amatul Warith Farah Sāhiba, respected Fateh Ahmad Khan Dahri Sāhib, as well respected Dr. Syed Taseer Mujtaba Sāhib along with his entire family, and every single member from the family of the Promised Messiah<sup>aa</sup>, on this joyous occasion. At the same time we pray that may Allāh Almighty grant dear Mu‘az Ahmad a healthy and prosperous life, full of unlimited happiness in all worldly and spiritual matters! May He bestow upon him His countless Blessings and Mercy! May He grant him a long life and allow him to be a recipient of all the Promised Messiah’s<sup>as</sup> prayers for his progeny! Amīn!

# لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

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### Pearls of Wisdom

Selection from the Holy Qur'ān and Aḥādīth	2
So Said the Promised Messiah <sup>as</sup>	3

### Guidance from Hazrat Khalīfatul-Masīḥ V<sup>aa</sup>

Summary of Friday Sermons	5
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### Articles

An 'Id with the Holy Prophet <sup>sa</sup>	8
The Real 'Id of a Believer	9
Ramadān and the Essence of its Blessings	12
Mu'takifn Kay Nām	16
Funeral in Canada of First Canadian Aḥmadi Shahīd	17
Aḥmadiyya Muslim Jamā'at Press Releases	20

**Amīr Jamā'at:**  
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Farhan A. Naseer

**Web Magazine:**  
Muzaffar Ahmad

[www.Ahmadiyyagazette.ca](http://www.Ahmadiyyagazette.ca)

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Aḥmadiyya Muslim Jamā'at Canada Inc., 10610 Jane Street, Maple, ON L6A 3A2, Canada  
Tel: 905-303-4000 Fax: 905-832-3220 - editor@Ahmadiyyagazette.ca

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# Pearls of Wisdom



## THE HOLY QUR'AN

O ye who believe! Fasting is prescribed for you, as it was prescribed for those before you, so that you may become righteous.

The prescribed fasting is for a fixed number of days, but whoso among you is sick or is on a journey shall fast the same number of other days; and for those who are able to fast only with great difficulty is an expiation — the feeding of a poor man. And whoso performs a good work with willing obedience, it is better for him. And fasting is good for you, if you only knew.

The month of Ramadān is that in which the Qur'aan was sent down as a guidance for mankind with clear proofs of guidance and discrimination. Therefore, whosoever of you is present at home in this month, let him fast therein. But whoso is sick or is on a journey, shall fast the same number of other days. Allāh desires to give you facility and He desires not hardship for you, and that you may complete the number, and that you may exalt Allāh for His having guided you and that you may be grateful.

(2:184-186)

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقَوْنَ<sup>١٨٤</sup>  
أَيَّامًا مَّعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مُّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أَخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامٌ مِسْكِينٌ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ<sup>١٨٥</sup> شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلِيَصُمِّمْهُ وَمَنْ كَانَ مُرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أَخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلَتُكَمِّلُو الْعِدَةَ وَلَا تَكِبِّرُ وَاللَّهُ عَلَى مَا هَدَى كُمْ وَلَعَلَّكُمْ تَشْكُرُونَ<sup>١٨٦</sup>

## HADITH OF THE HOLY PROPHET MUHAMMAD<sup>SA</sup>

Hazrat Abū Hurairah<sup>ra</sup> narrates that the Holy Prophet<sup>sa</sup> said, "Fasting is a shield. So, the person observing fasting should not behave foolishly and impudently, and if somebody fights with him or abuses him, he should tell him twice, 'I am fasting.'" The Holy Prophet<sup>sa</sup> added, "By Him in Whose Hands my soul is, the smell coming out from the mouth of a fasting person is better in the sight of Allāh than the smell of musk. [Allāh Almighty says], 'He has left his food, drink and desires for My sake. The fasts are for Me and I am its Reward. And the reward of the good deeds is ten times as much.'"

(Sahih Bukhari, Kitabus Saum, Bab Faslus Saum)

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي بُرِيرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «الصِّيَامُ جُنَاحٌ فَلَا يَرْفُثُ وَلَا يَجْهَلُ، وَإِنْ امْرُؤٌ قَاتَلَهُ أَوْ شَاتَمَهُ فَلَيَقُلَّ: إِنِّي صَائِمٌ مَرْتَبَتِنَ وَالَّذِي نَفَسِي بِيَدِهِ لَخُلُوفٌ فِيمَ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ يَتَرُكُ طَعَامَهُ وَشَرَابَهُ وَشَهْوَتَهُ مِنْ أَجْلِي الصِّيَامِ لِي، وَإِنَّا أَجْزِي بِهِ وَالْحَسَنَةَ بِعَشْرِ أَمْثَالِهَا»

# So Said the Promised Messiah<sup>as</sup>



On one occasion I began to reflect on the purpose of the prescribed expiation of missing a fast and I conceived that the expiation is prescribed so that one may be bestowed the capacity and the strength to observe the fast. God Almighty alone can bestow such strength and everything should be sought from God Almighty. He is the All-Powerful; if He so wills He can bestow the strength for observing the fast on one who is afflicted with tuberculosis. The purpose of the prescribed expiation is that one may be bestowed the strength for the observation of the fast, and this can be achieved only through the Grace of God Almighty. One should supplicate:

*Lord! This is Thy blessed month and I am being deprived of its blessings. I know not whether I shall be alive next year, or would find the opportunity of observing the fasts that I am missing. Do Thou bestow upon me, by Thy Grace, the strength that should enable me to observe the fast.*

I am sure that one with such a heart would be bestowed the needed strength by God Almighty. If God Almighty so wished, He would not have prescribed limitations for the Muslims as He had prescribed for earlier peoples; but the purpose of the limitations is the promotion of the welfare of the people concerned.

According to me, the principle is that when a person supplicates to God Almighty with perfect sincerity that he should not be deprived of the blessings of the month of Ramadān, he is not so deprived, and if such a one should become ill during the month of Ramadān, his illness becomes a source of mercy for him, inasmuch as the value of every action is determined by the motive that inspires it. It behoves a believer that he should prove himself brave in the cause of God Almighty. He who is heartily determined that he would observe the fast but is held back from doing so on account of illness, while his heart yearns after

the observation of the fast, would not be deprived of the bounty resulting from the observation of the fast and angels would observe the fast in his place. This is a subtle matter. If a person finds the observation of the fast difficult on account of the slothfulness of his spirit and imagines that he is not in good health, and that if he misses a meal, he would suffer from various types of disorders, such a one, who imagines that a Divine blessing would sit heavy on him, would not deserve any spiritual merit. On the other hand, a person who feels happy at the approach of the month of Ramadān and is eager to observe the fast, but is held back by illness from doing so, would not be deprived of the blessings of Ramadān. Many people merely seek excuses and imagine that as they can deceive their fellow beings, they can also deceive God. Such people make their own interpretations and deem them correct, but they are not correct in the estimation of God Almighty. The field of such interpretations is vast and a person given to them might become accustomed to the performance of the Ṣalāt throughout his life in a sitting posture and may abstain altogether from observing the fast. But God is well aware of the motive and design of a person whose conduct is inspired by sincerity and devotion. God Almighty knows that his heart is eager and He bestows plentifully upon him, for the eagerness of the heart is valuable in the estimation of God. Those who seek excuses rely on their interpretations, but such interpretations have no value in the estimation of God Almighty. On one occasion when I continued observation of the fast for six months, I met a company of the Prophets in a vision who admonished me against imposing so much hardship on myself and directed me to desist. Thus, when a person imposes hardship upon himself for the sake of God, He takes pity on him like the parents of a child and directs him to desist.

(Malfūzāt, Vol. IV, pp. 258-260)

# Guidance from Hazrat Khalīfatul-Masīh V<sup>aa</sup>

*The following summaries of Friday Sermons have been provided by Wakālat ‘Ulyā’, Tahrik Jadīd Anjuman Ahmadiyya, Pakistan*

## Building Mosques and Steadfastness in Worship of Allāh

*Summary of Friday Sermon Delivered on November 1, 2013*

On November 1, 2013, Hazrat Khalīfatul-Masīh V<sup>aa</sup> delivered the Friday Sermon at Baitul Muqeet, Auckland, New Zealand.

Huzoor<sup>aa</sup> began the sermon by reciting verses 37-39 of Sūrah Al-Nūr, which are translated as follows:

*This light is now lit in houses with regard to which Allāh has ordained that they be exalted and His name be remembered in them. Therein do glorify Him in the mornings and the evenings; Men, whom neither merchandise nor traffic diverts from the remembrance of Allāh and the observance of Prayer, and the giving of the Zakāt. They fear a day in which hearts and eyes will be agitated. So that Allāh may give them the best reward of their deeds, and give them increase out of His bounty. And Allāh does provide for whomsoever He pleases without measure. (24:37-39)*

Huzoor<sup>aa</sup> said that: “Today, by the Grace of Allāh the Almighty, Jamā‘at Ahmadiyya New Zealand has been able to build its first formal mosque. May Allāh bless it in every way! The Jamā‘at here is very small, with only 400 members, but the mosque is quite spacious and beautiful and can easily accommodate more than the current number of members of the Jamā‘at. May the day come when this mosque overflows with worshippers!”

Huzoor<sup>aa</sup> spoke of the sacrifices made by members of the New Zealand Jamā‘at for the construction of the mosque, and said that it is not enough to make such

occasional sacrifices; rather, a believer should always remain steadfast on the right path and remember the purpose of his creation, which is to recognize and worship his Creator.

Huzoor<sup>aa</sup> said that our objective when we pledge allegiance to the Promised Messiah<sup>as</sup> is not to make sacrifices out of temporary zeal, but to worship God steadfastly. We should not only worship when we are in trials, but also when we are prosperous and carefree. Our worldly responsibilities should not keep us from worship. Allāh the Almighty says that trade and businesses cannot hinder a true believer from worship. May Allāh enable us to be such believers!

Huzoor<sup>aa</sup> said that Ahmadiis should close all their businesses at the time of prayer and go to the mosque. Those who live too far away from the mosque to attend regularly should arrange to pray at their own places. In this way, people will be affected by your example and will be drawn towards Islām. Huzoor<sup>aa</sup> said that the great revolution brought about by the Holy Prophet<sup>sa</sup> was that his Companions, despite the fact that some of them were wealthy traders, were always inclined towards God in their hearts, and offering prayers and making sacrifices was their primary focus.

The Promised Messiah<sup>as</sup> has taught us to prefer God above all else. He has said that if we seek God and be His true servants, then we will not only find God, but the world will also be ours. God’s

true servants are those who love God and are devoted to Him. We do not say that you should give up your worldly endeavours; rather, while your hand is engrossed in your work, your heart should be with God. God wants us to do our work and to abstain from disobeying Him. You should become so pure of heart that your work does not make you forget God. If you become such, then your worldly endeavours will also come under the purview of faith. This is how every Ahmadi should be.

Huzoor<sup>aa</sup> said that our mosques should also be a means of *Dā’wat Ilallāh*. But for this to be so, we must set a prime example and find new ways to spread our message. So today, while you make a pledge to worship punctually, you should also promise to demonstrate high moral standards and to foster mutual love and brotherhood.

Huzoor<sup>aa</sup> said the new mosque, Baitul Muqeet, has been built on 1.75 acres of land. If the previous building is included, it can accommodate one thousand worshippers. A *Langar Khāna* has also been built alongside the mosque. Members have made extraordinary sacrifices for its construction. Women gave away their jewellery and children sacrificed their pocket money. May Allāh accept all these sacrifices and bless all the members immensely! Huzoor<sup>aa</sup> prayed that Allāh may enable us to bring about a holy transformation in ourselves! Āmīn!

**Huzoor<sup>aa</sup> said that Ahmadiis should close all their businesses at the time of prayer and go to the mosque.**

## Be a Man of God

### *Summary of Friday Sermon Delivered on November 8, 2013*

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On November 8, 2013, Hazrat Khalifatul-Masih V<sup>aa</sup> delivered the Friday Sermon at Nagoya, Japan.

Huzoor<sup>aa</sup> said that it has been seven years since he last visited Japan and addressed the Jamā'at. By the Grace of Allāh the Almighty, Jamā'at Ahmadiyya Japan is among the progressive and devoted Jamā'ats in the world, and that they are at the forefront in making financial sacrifices. But this should never cause them to become vain. We can only attain our objectives if we persevere in doing everything for winning the pleasure of God. Our aim is to become the people who are favoured by God. God's objective in establishing this Jamā'at was so that it should stand as witness to the truth and glory of the Holy Qur'ān and the Holy Prophet<sup>sa</sup>. And we will do this by acting upon the teachings of the Holy Qur'ān and following in the footsteps of the Holy Prophet<sup>sa</sup>, which will bring about a revolution in our lives. The Promised Messiah<sup>as</sup> has also expressed his good wishes about Japan.

Speaking about the new mosque, Baitul Ahad, being built in Japan, Huzoor<sup>aa</sup> said that it will be a means of introducing the Jamā'at and spreading the teachings

of the Holy Qur'ān. Huzoor<sup>aa</sup> said that the people of Japan are superior to us in terms of their material power and ethical values, so the only thing we can give them is to teach them the value of and how to establish a living relationship with God. But to do this, we must first look into ourselves and bring about a transformation in our own beings. Huzoor<sup>aa</sup> said that in order to become true believers we should love and be courteous to one another, we should fulfill our pledges, live up to the demands of our Baī'at, give preference to faith over worldly gains, and purify ourselves. Huzoor<sup>aa</sup> said that all office-bearers, from top to bottom, should adopt humility and keep their tempers in check. In order to achieve this, we must mould our lives and change ourselves to act in accordance to God's commandments and to live up to the objectives laid down by the Promised Messiah<sup>as</sup>.

Huzoor<sup>aa</sup> said that instead of looking for other people's faults, we should seek out their positive aspects. The Promised Messiah<sup>as</sup> has said that "you must get rid of all mutual disputes, anger and enmity. Forget about trivial matters and busy yourself in great and important endeavours."

Huzoor<sup>aa</sup> said that when meetings and gatherings are held in Japan, they should be conducted in Japanese and then translated into Urdu, and not vice versa. You should try to attach Japanese Ahmadiyyah to these programmes. Huzoor<sup>aa</sup> said that, God willing, the new mosque in Japan will open up new avenues for Da'wat Ilallāh. It is our duty to properly guide those who seek guidance.

Huzoor<sup>aa</sup> said that it is the duty of every Ahmadi man and woman, young and old, to look into their own selves and strive to establish their relationship with God, not just to find faults with their office-bearers. Huzoor<sup>aa</sup> also announced the commencement of the 80<sup>th</sup> year of Tahrik Jadid. Huzoor<sup>aa</sup> cited some figures for the past year and announced that Pakistan had retained its first position. Among countries outside Pakistan, Germany stood first, followed by the USA and the UK respectively. Lahore stood first among the Jamā'ats within Pakistan, followed by Rabwah and Karachi. Huzoor<sup>aa</sup> prayed that Allāh may bless all those who have taken part in these sacrifices and cause them to grow in faith and conviction. May their sacrifices be for the sake of God alone and may they find acceptance in the eyes of God! Āmīn!

## Successful Far East Tour and Blessings of God

### *Summary of Friday Sermon Delivered on November 15, 2013*

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On November 15, 2013, Hazrat Khalifatul-Masih V<sup>aa</sup> delivered the Friday Sermon at Baitul Futūh mosque, London.

Referring to his recent tour of Australia and the Far East, Huzoor<sup>aa</sup> spoke briefly about God's immense blessings and bounties that had visited the Jamā'at in the course of this tour. Huzoor<sup>aa</sup> said that the detailed reports regarding the tour are being published in Al-Fazl newspaper. Huzoor<sup>aa</sup> said that with every such tour and with every passing day we are reminded of Allāh's blessings and of the gratitude we owe to Him as we witness the proof of the truth of the Promised Messiah<sup>as</sup>.

The first stop was Singapore where Huzoor<sup>aa</sup> stayed for ten days and met delegations from Indonesia, Malaysia, Brunei, Philippines, Thailand, Cambodia, Vietnam, Papua New Guinea and Myanmar. A reception was held for non-Ahmadi friends. They were given

an introduction to the Jamā'at. Huzoor<sup>aa</sup> also gave an interview to the media. After the reception, the participants expressed appreciation for the Jamā'at and the message brought by Hazrat Khalifatul-Masih<sup>aa</sup>.

The next stop was in Australia. A reception was held in Melbourne where 22 dignitaries, hailing from different walks of life, were invited. Many intellectuals and senior government officials were present. The delegates praised Huzoor's<sup>aa</sup> message and said that this message was one for humanity, and it should be adopted by everyone as it promotes peace, justice, tolerance and compassion. They also appreciated Huzoor's<sup>aa</sup> message that peace can only be established through peaceful means. Huzoor<sup>aa</sup> said that the Jamā'at had acquired a new building for the Ahmadiyya Centre in Melbourne, consisting of a large hall that accommodates 3000 worshippers.

Huzoor<sup>aa</sup> then proceeded to Sydney where he inaugurated the Khilafat Jubilee Hall, which has the capacity for 1400 worshippers. Many non-Ahmadi dignitaries attended the opening ceremony and spoke appreciatively about the teaching of Islām, Ahmadiyyat and the role of Khilafat. Huzoor<sup>aa</sup> also inaugurated a mosque in Brisbane. Here also a reception was held and the visitors appreciated the Jamā'at's humanitarian efforts.

Huzoor<sup>aa</sup> then travelled to New Zealand and inaugurated the new mosque, Baitul Muqeet. Huzoor<sup>aa</sup> was welcomed by the King of the Maori tribe at a special ceremony. The king and queen also attended the opening of the mosque. Huzoor<sup>aa</sup> also spoke about the Maori translation of the Holy Qur'ān, which has already resulted in one Baī'at and another two are very close to embracing Ahmadiyyat. The reception that

followed the opening of the mosque was attended by 107 dignitaries, including members of the print and electronic media. A program was also arranged in the Parliament's grand hall by a Sikh member of parliament. It was attended by a number of parliamentarians and diplomats. On this occasion, Huzoor<sup>aa</sup> spoke about the establishment of peace and his message was well received.

Huzoor<sup>aa</sup> then went on to Japan where a reception was held in Nagoya and attended by 117 dignitaries. On this occasion, the leader of the Communist Party said that the services of the Jamā'at following the 2011 earthquake and tsunami are unforgettable. He said that the teachings of Islām are the key for world peace, and that Ahmadīs are distinguished by their zeal to serve their

respective countries.

Huzoor<sup>aa</sup> spoke of the coverage given to Huzoor's<sup>aa</sup> receptions and interviews in the magazines, newspapers, and radio and TV channels, which have helped to spread the message of Islām, and propagated the Promised Messiah's<sup>as</sup> message of peace, tolerance and brotherhood. Huzoor<sup>aa</sup> said that during this tour the message of Islām has reached about 350 million people. Huzoor<sup>aa</sup> said that the propagation of our message at such a wide scale is in accordance with the Promised Messiah's<sup>as</sup> prophecy that this is the age of perfect dissemination for the message of Islām. The coverage given by the media is far beyond our own efforts and serves as God's living testimony. Huzoor<sup>aa</sup> said that the message was not confined to the countries he visited but

was spread to 45 other countries as well. The signs which Allāh had ordained for the Promised Messiah<sup>as</sup> are manifesting themselves and continue to do so.

Huzoor<sup>aa</sup> prayed that Allāh may enable us to realize our own responsibilities and to be able to fulfill them! Āmīn!

At the end of the sermon, Huzoor<sup>aa</sup> informed the Jamā'at of the tragic martyrdom of Bashir Ahmad Kayani Sāhib of Karachi; the sad demise of Abdus Sami Nur Sāhib, grandson of Hazrat Khalīfatul-Masīḥ I<sup>a</sup>; and the sudden demise of Muzammil Ilyas Sāhib, a student of Jāmi'a Ahmadiyya, Rabwah. Huzoor<sup>aa</sup> led the funeral prayer for the deceased in absentia after the Friday prayers.

## Faith, Salāt and Steadfastness

### Summary of Friday Sermon Delivered on November 22, 2013

On November 22, 2013, Hazrat Khalīfatul-Masīḥ V<sup>aa</sup> delivered the Friday Sermon at Baitul Futūh mosque, London.

Huzoor<sup>aa</sup> cited some extracts from the writings of the Promised Messiah<sup>as</sup> regarding the purpose of his advent. The Promised Messiah<sup>as</sup> says, "God has sent me in this age to revive the faith. I have been sent so that people grow in the certainty that God exists, who listens to prayers and recompenses good and evil, so that I may show the world the path to God. I wish to cultivate faith in God, for whoever has faith in God is saved from sin. I have been sent to nurture the moral faculties."

Huzoor<sup>aa</sup> said that in order to perfect our faith and overcome our weaknesses, we must strive hard, and to seek God through His help. The Promised Messiah<sup>as</sup> has set his practical example for us in this regard, and also exhorted us to follow the example of his master the Holy Prophet<sup>sa</sup>, in terms of worship and high moral values. The Promised Messiah<sup>as</sup> exhorts his followers to seek self-purification and undergo a pure transformation, so as to virtually become a new being.

Huzoor<sup>aa</sup> said that today we see that the world has sunk into materialism and forgotten God. More than eighty per cent of people have no interest in religion. Wealth and other material attractions have estranged them from God. In these circumstances, it seems impossible to

counter the forces of falsehood and materialism and to make the majority of humankind recognize God, so as to establish the spiritual supremacy of the Holy Prophet<sup>sa</sup>. But we believe in the words of the Promised Messiah<sup>as</sup> that he was sent for this very purpose and that it will, *Inshā'Allāh*, be fulfilled. Hence, we should not become despondent due to people's denial, for the signs of God's succour reassure us that if we seek God through Him, He will cause paths to open up before us.

Huzoor<sup>aa</sup> said that the Holy Qur'ān teaches us to seek God's help with *Şabr* (patience and perseverance) and *Şalāt* (prayer and supplication); for God is with those who show *Şabr*. Huzoor<sup>aa</sup> said that *Şabr* means to avoid evil with consistent effort. Ahmadīs should strive to avoid all evil and keep control over their selves. *Şabr* also means to be steadfast in the performance of good deeds, and to present one's woes before God without lament or complaint. But along with *Şabr*, a believer also needs to worship God as He deserves to be worshipped and seek His help. The fruits of *Şabr* will only manifest themselves when prayers are also observed. *Şalāt* also means to seek God's mercy and forgiveness, to supplicate, to be compassionate towards God's creation and fulfill one's obligations to them, and to offer *Darūd* to the Holy Prophet<sup>sa</sup>. Thus, when we observe *Şabr* and *Şalāt*, God's help will be with us, and all our

endeavours will be made easier for us. A believer's duty is to take his worship and his efforts to the utmost limit and then leave the result to God.

The Promised Messiah<sup>as</sup> says that true repentance comes about when one expels from one's heart all the evil thoughts that lead him towards evil conduct, and to be penitent and sorry for one's sins, and to make a firm resolve never to repeat them. Huzoor<sup>aa</sup> said that if we strive to transform ourselves through *Şabr* and *Şalāt*, we will witness extraordinary signs of God's favour.

Huzoor<sup>aa</sup> said that if we are to live up to our pledge of *Bai'at* and complete the mission of the Promised Messiah<sup>as</sup>, then we have to enliven our mosques permanently with our worship. If we make a sincere effort to fulfill the purpose of the Promised Messiah's<sup>as</sup> advent, we will witness how God comes to the help of the steadfast, and how the world will come to realize the status of the Holy Prophet<sup>sa</sup> and gather us under his banner, Āmīn!

May Allāh enable us to fulfill our obligations and be a witness to all this! At the end of the sermon, Huzoor<sup>aa</sup> informed the Jamā'at of the sad demise of Bashir-ud-Dīn Osama Sāhib of the USA. Huzoor<sup>aa</sup> led his funeral prayer in absentia after the Friday prayers.

## Seeking the pleasure of Allah

### Summary of Friday Sermon Delivered on November 29, 2013

On November 29, 2013, Hazrat Khalifatul-Masih V<sup>aa</sup> delivered the Friday Sermon at Baitul Futūh mosque, London.

Huzoor<sup>aa</sup> said that the Promised Messiah<sup>as</sup> has said that God created man to recognize his Lord and attain nearness to Him. Those who are bent upon materialistic pursuits, and consider worldly pleasures to be the sole purpose of their life, will only get a little respite, and soon death will overtake them. God says in Chapter 51, verse 57:

**مَا خَلَقْتُ الْجِنَّةِ وَالْإِنْسَانَ لِأَلِيَّبِدُونَ**

that is, true worship of God means giving preference to His Will and pleasure over everything else, and the true worship is that which is done in accordance with the commandments of God Almighty. Therefore, one ought to keep in view Divine injunctions even when it comes to earning worldly wealth. One should avoid the use of wrongful means in worldly business lest one forgets God altogether. Huzoor<sup>aa</sup> said that there are many vices that destroy the spirit of worship. Huzoor<sup>aa</sup> elaborated on this in light of certain incidents and by quoting some extracts from a Friday Sermon delivered by Hazrat Khalifatul-Masih II<sup>ra</sup>.

Regarding the following verse (51:57):

**مَا خَلَقْتُ الْجِنَّةِ وَالْإِنْسَانَ لِأَلِيَّبِدُونَ**

Huzoor<sup>aa</sup> said that Hazrat Muṣleh Mau'ūd<sup>ra</sup> has said: "This is the purpose for which man was created. The prophets of God Almighty create such spirit of worship as even compels their enemies to confess that the purpose has been fulfilled."

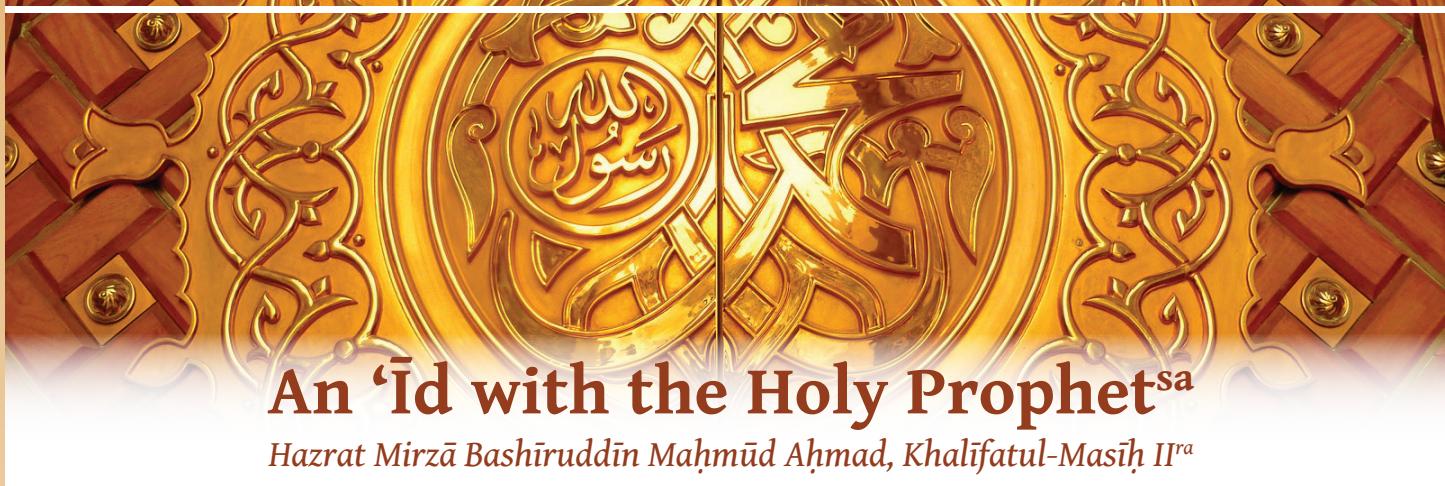
Huzoor<sup>aa</sup> said that Hazrat Muṣleh Mau'ūd<sup>ra</sup> delivered some sermons on the practical reformation of man in 1936. In those sermons, Hazrat Muṣleh Mau'ūd<sup>ra</sup> drew the attention of the Jamā'at to the fact that we need to continue making huge sacrifices in order to fulfill the grand purpose for which the Promised Messiah<sup>as</sup> was sent into the world. Hazrat Muṣleh Mau'ūd<sup>ra</sup> said that among the signs of practical reformation of man, truthfulness has the deepest impact on the enemy. Huzoor<sup>aa</sup> quoted certain incidents from the life of the Promised Messiah<sup>as</sup> whereby the latter had upheld truthfulness even prior to his claim to be the Promised Messiah<sup>as</sup> and Mahdi. Huzoor<sup>aa</sup> quoted Hazrat Muṣleh Mau'ūd<sup>ra</sup> as having said: "The messengers of the Almighty God come into the world to establish truthfulness. They demonstrate such exemplary conduct as is sure to inspire others. The wealth distributed to the world by the Holy Prophet<sup>sa</sup> was none other than truthfulness and righteous conduct." Illustrating this, Huzoor<sup>aa</sup> quoted certain incidents from the lives of the companions of the Holy Prophet<sup>sa</sup> and showed that the companions passionately loved the Holy Prophet<sup>sa</sup> and that they not only made financial sacrifices, but also gave their lives for him.

Huzoor<sup>aa</sup> again quoted Hazrat Muṣleh Mau'ūd<sup>ra</sup>: "God sent the Promised Messiah<sup>as</sup> in this age, so that he may inspire our hearts with lofty morals and love for the Holy Prophet<sup>sa</sup>. It is obligatory upon us to safeguard these noble qualities among ourselves. During the lifetime of the Promised Messiah<sup>as</sup>, we

could find a whole Jamā'at of such people. The question is whether we have been successful in inculcating the same morals in our present generation. In the Holy Qur'ān God urges us to cooperate with each other in righteousness and piety, not in sin and hostility. Unfortunately, today we who claim that we put our faith above everything else, find such people in our ranks who deprive their children of faith. One must not shy away from sacrifices required to obtain true piety and purity. It is the wealth of good morals which the Promised Messiah<sup>as</sup> has distributed among us. Hence, we are duty-bound to make our present generation heirs to this great fortune. The Promised Messiah<sup>as</sup> did not distribute any worldly wealth. He gave us the treasure of truth. We will be utterly unfortunate to lose it. The Promised Messiah<sup>as</sup> taught us the True Faith, good morals and by his own example demonstrated that these things were attainable."

Huzoor<sup>aa</sup> once again quoted Hazrat Muṣleh Mau'ūd<sup>ra</sup> as having said that one who does not teach good morals to his children is not only an enemy to his own children but also to the Jamā'at, the Holy Prophet<sup>sa</sup>, and to God. One who has decided to shun evil can do so even if his weaknesses are countless. Strive for your children to be heirs to your virtues and strive for this great fortune to last for such a long time that we may continue to reap its reward for thousands of years. May God enable us and our future generations to fulfill the requirements of the duty He has entrusted to us! Āmīn!

God sent the Promised Messiah<sup>as</sup> in this age, so that he may inspire our hearts with lofty morals and love for the Holy Prophet<sup>sa</sup>. It is obligatory upon us to safeguard these noble qualities among ourselves. During the lifetime of the Promised Messiah<sup>as</sup>, we could find a whole Jamā'at of such people. The question is whether we have been successful in inculcating the same morals in our present generation.



# An ‘Īd with the Holy Prophet<sup>sa</sup>

Hazrat Mirzā Bashīruddīn Maḥmūd Ahmad, Khalīfatul-Masīh II<sup>ra</sup>

The following ‘Īdul Fitr sermon was delivered by Hazrat Khalīfatul-Masīh II<sup>ra</sup> on May 2, 1957 at Masjid Mubarak, Rabwah. The original Urdu text of this sermon can be found in Khutbāt Maḥmūd, Vol. 1, pp 489-491. It has been translated into English by Farhan Ahmad Naseer Sāhib.

I would like to say to our friends that our ‘Īd can only be one that the Messenger<sup>sa</sup> of Allāh would consider an ‘Īd. If we were to celebrate an ‘Īd which would not be celebrated by Muhammad<sup>sa</sup>, the Messenger of Allāh, then our celebration would certainly not be considered an ‘Īd. Rather, it would be a day of mourning. Just as if there were a corpse in someone’s home, if someone significant to them were to pass away, then even if a thousand ‘Īd moons were visible, for this home the day of ‘Īd would remain a day of mourning. Similarly for a Muslim, even though more than 1300 years have gone by since the Holy Prophet<sup>sa</sup> passed away, if the Holy Prophet<sup>sa</sup> is not a part of the ‘Īd and a Muslim is content with the apparent aspects of the celebration, then that ‘Īd is of no use. No doubt God the Exalted has commanded us to rejoice on this day and we are compelled to celebrate, but even still, our hearts should continue to weep because the ‘Īd of Muhammad<sup>sa</sup> the Messenger of Allāh and Islām has not yet come.

The ‘Īd of Muhammad<sup>sa</sup> the Messenger of Allāh will not come by eating sawiyān nor by eating shīr khurmā [desserts], rather his ‘Īd comes with the spread of the Holy Qur’ān and Islām. If the Holy Qur’ān and Islām spread, then Muhammad<sup>sa</sup> the Messenger of Allāh will be included in our ‘Īd and he will be joyful that even though more than 1300 years have passed since my demise, the mission that I came to bring to the world is still being maintained by my Ummah.

Therefore, you should make this endeavour that Islām be propagated, that the Holy Qur’ān be propagated, so that Muhammad<sup>sa</sup>, the Messenger of

Allāh, attends our ‘Īd. If Muhammad<sup>sa</sup>, the Messenger of Allāh, attends today’s ‘Īd, then it is an ‘Īd for all Muslims. But if Muhammad<sup>sa</sup>, the Messenger of Allāh, does not attend today’s, ‘Īd then today is no ‘Īd at all for Muslims; rather, it is a day of mourning.

So remember this reality. No doubt, our Jamā‘at has the opportunity to propagate Islām to a certain extent, but we cannot say that this zeal lives in us to such a degree that our progeny will continue it for thousands of years. Even now we see that in some people’s children, even though thousands of years have not passed, even now that loyalty their fathers and grandfathers had is not found within them. Our true ‘Īd can only occur when the flag of Muhammad<sup>sa</sup>, the Messenger of Allāh, is raised high until the Day of Judgment. If we do not witness this [occurrence, and we see] that our children do not have the zeal to spread the name of Muhammad<sup>sa</sup> and Islām’s teachings after our deaths, then we should remain fearful that even if [today] happens to be ‘Īd for us, after a short time, God forbid, may it not become a day of mourning.

Therefore, I advise my friends that they should reform themselves and their families until they are fully convinced that they will continue to hold the flag of Islām high and will continue to spread the teachings of Muhammad<sup>sa</sup>, the Messenger of Allāh, so that not only our life is an ‘Īd but our deaths also is an ‘Īd. A poet has said, “O man! When you were born into the world you were crying and everyone else was laughing.” Actually, [before birth] a child’s breath is closed, so when he is born and air enters his lungs for the first time he cries. The poet says, “when you were born you were crying but others were laughing with joy that a child has been born in to their home. Now you should do such good deeds and treat the world with such benevolence that when you pass away you

are laughing while others are crying. You would be laughing because now you will receive the rewards of your services and righteous deeds and others will be crying because such a good person has been taken from us.”<sup>1</sup> If we are able to firmly secure Islām in our progeny and we are certain that they will continue to hold its flag high, then certainly our condition upon death will be that we will be laughing while others are crying. And this is the death that a believer desires. Everyone will have to face death. However, a death in which God’s Angels give man glad tidings that “you will be in God the Exalted’s lap and Angels will be your protectors and after you your progeny will maintain the flag of Islam,” is not death, rather it is a time of joy.

Therefore, adopt a way of life such that Allāh the Exalted will for all time make an ‘Īd for you and your progeny. The matter of progeny is a far one. We in fact desire that before this year comes to an end, a true ‘Īd comes about. For how will the elderly be able to witness this in 50-60 years from today? Even for a young man we cannot expect him to live another day, but looking at his age, we think that he will live for a certain period; but an old person cannot expect to live five or ten years.

We should pray that God grants us an ‘Īd that does not end and we receive a true ‘Īd and we begin to hear news of Islām’s victory from all four corners. So keep yourself engaged in prayers so that the true and real ‘Īd comes closer to us. This time God has combined two ‘Īds. Today is ‘Īd and tomorrow is Jumu’ah which is also an ‘Īd for Muslims<sup>2</sup>, it is as if two ‘Īds have been combined. [If] God the Exalted unites this apparent ‘Īd with the hidden one [as well] then this is not something that is far from His Grace.

## References

1. Majani al-Adab.
2. Sunan Abu Daud, Bāb Iza wāfiqa yaum al-Jumu’at yaum ‘Īd



## The Real 'Id of a Believer

Hazrat Mirzā Masroor Ahmad, Khalifatul-Masīḥ V<sup>aa</sup>

*The following text is an edited transcription of the English translation [MTA English Channel] of the 'Idul Fitr Sermon delivered by Hazrat Mirzā Masroor Ahmad, Khalifatul-Masīḥ V<sup>aa</sup>, on August 20, 2012 at Baitul Futūh Mosque, London.*

Huzoor<sup>aa</sup> began the sermon by reciting verses 31-33 of Surah Hā Mim Al-Sajdah, which is translated as follows:

As for those who say, "Our Lord is Allāh," and then remain steadfast, the angels descend on them, saying: "Fear ye not, nor grieve; and rejoice in the Garden that you were promised. We are your friends in this life and in the Hereafter. Therein you will have all that your souls will desire, and therein you will have all that you will ask for — an entertainment from the Most Forgiving, the Merciful."

Huzoor Anwar<sup>aa</sup> said that Allāh Almighty has made human nature in a way that humans are always in search of pleasure and happiness. They make efforts for their worries to go away and they work very hard for this, for earning worldly benefits, and for getting worldly amenities. As a result, comforts which are created for an individual, for the family, and for the children, would be a means and source [of pleasure and happiness]. Therefore, through these efforts one's worries and anxieties are removed. And so to acquire those things, a human being always works very hard and puts in the best efforts. Those who are not in a habit of working hard wish to have everything without doing anything. Such individuals feel very bad and envious when they observe the success and happiness of others. This does not refer to individuals lacking opportunities; their case is different.

Life follows the principle that Allāh the Almighty rewards efforts and [through this] a person is able to attain pleasure

and happiness. On the one hand, a person wants to be rewarded with as many worldly pleasures as one desires [from the efforts made] and only then will the person become happy. However, if [the worldly] person does not realize the fulfillment of the desired plans, he/she falls into despair. However, the state of a believer is such that in every circumstance he/she strives to be a grateful person. Yet some people are in a habit of never being grateful nor being happy, no matter what the circumstances are, no matter if Allāh's blessings descend upon them; they are always disappointed and uneasy. Huzoor<sup>aa</sup> said that someone told him about an acquaintance, who would express utter despair each year over his income. It was as if he had decided never to be happy and never to be grateful to Allāh Almighty. He would always say that he had suffered a loss. He said that whenever he took an account of his friend's earnings in exact figures, they showed that he had earned profits [he was a landowner]. So he would ask his friend as to how he had suffered a loss [when it was really a profit], his friend would reply, [for instance] I had hoped to gain 15 lakh from this crop, but I only gained 10 lakh; I have, therefore, incurred a loss of 5 lakhs.

There are, thus, such people whose standards of happiness are quite different. Despite having everything, they lack contentment and because of it they cannot celebrate happiness, just as the example given [above]. There is no happiness in the home. Despite having everything, there is restlessness in the homes; relations with wives are no good, or there is distress due to the children, or in these western countries, there are so many other difficulties that distress a large majority. So these people have thought of a way out. The solution of these problems [for them] is worldly enjoyments and extravagances, which

are the means of their happiness. They turn to all these obscene activities to forget all their worries or to celebrate their happiness. In these countries where drinking is quite popular, individuals use alcohol to gain satisfaction. They also resort to music, dancing and social gatherings/parties to forget worries and anxieties and attain a sense of happiness. In fact, all these ways of celebrating happiness [and removing distress], whether done by the acquiring materials, or by partying, dancing and drinking, are superficial and temporary. People are so fond of drinking that alcohol can be found at every corner. Despite knowing the dangers of alcohol, it is provided in restaurants and stores. Huzoor<sup>aa</sup> said that they know very well the harms of drinking alcohol. Articles are published on this subject and because of this [danger] they have forbidden children [boys and girls up to the age of 16 or 17] from drinking. If this alcohol is so harmless and soothing, why is it forbidden up to a certain age? Furthermore, alcohol is not only consumed to forget grief and sorrow, but also to express happiness. If they have to express happiness [i.e. celebrate], if a team wins a match or if there is another occasion, bottles of alcohol are shaken and splashed at one another. When they shake bottles, the alcohol sprays out [due to the gas]. So people are actually soaked in alcohol. Huzoor<sup>aa</sup> said that he wonders why the horrible smell of alcohol does not disturb people. Huzoor<sup>aa</sup> said he remembers that once he went into a shop in which a crate of beers had fallen and the bottles were broken; the smell was so disgusting that one could not stand there.

Huzoor<sup>aa</sup> said that in order to express happiness [and celebrate], people spray each other with alcohol and demonstrate such happiness as if they had acquired all the pleasures of the world. Likewise, people indulge in other forms of

entertainments. For the purpose of expressing happiness, parties are held in which there is free mixing of sexes and such inappropriate dressing [almost nude] that one cannot watch. Yet this happens in public and openly shown on television.

Recently the Olympics were held in London and people constantly under discussion in the city, country, and indeed in the whole world. Perhaps hundreds of thousands of people went to the Olympics, while millions must have watched them on television. Some TV channels gave full coverage, while others stations gave coverage them through highlights. During the opening and closing [of the Olympics], also, such shows with broadcasted which had more shamelessness and vulgarity than happiness and celebration. On the last day, for instance, the dances of men and women were nothing more than false expressions of inner anxieties. One could not watch them because of the obscenity. But, these were their ways of expressing happiness. In actuality, they were not expressions of happiness, but demonstrations of restless hearts. And in the name of happiness, millions of people watched them. Youngsters were impressed and considered it a great entertainment; in reality it was not entertainment, but anxiety manifested. Perhaps millions of pounds were spent on each song and it is said that there were many songs. In short, the Olympics came to an end with such “expressions of happiness.” UK teams also participated and won medals in certain events and to show their happiness, they will hold a ceremony in the city. The streets of London will, once again, be full of noise and chaos. So these are their expressions of happiness. However, commentators have started giving their opinions [in newspapers] that the Olympics are no longer held for their sports; rather, they are now organized simply as a source of making billions of pounds.

So, there are different ways of acquiring happiness in the world. However, all these means employed for the sake of acquiring and celebrating worldly happiness are temporal. In most cases, this supposed happiness comes to an end and [people are] overtaken by their previous anxieties and worries. They are ways to temporarily forget worries. And one of these ways, alcohol, damages health and can even result in bankruptcy. On the other hand, keeping

in mind human nature which always seeks happiness and relief from sorrow . . Allāh Almighty has also created means of happiness for the believers, and the means Allāh Almighty has provided are both permanent and rectifies this life and the next. That is, if one utilizes these means, not only does one gain pleasures of this life but also of the Hereafter.

One of these means Allāh Almighty has created for us is the blessed month of Ramadān . . in which one attains the pleasure of Allāh by fasting for a certain time, abstaining from permissible food, attending to worship, and performing other good deeds. Now you see how worldly people search for happiness through alcohol consumption, which damages their health and corrupts their morals; while a believer, in seeking Allāh’s pleasure, even abstains from things ordinarily permissible for a certain period and feels happiness in doing it. But Allāh Almighty, who rewards every action, says to His servant that for the sacrifice you have rendered for Me, and spent one month for My pleasure, sacrificed your happiness [which you would have gotten by eating and drinking] to attain My pleasure, I will grant you My pleasure ... but on this day of ‘Id, express this happiness in your gatherings, in your congregation, in your homes, and in your families.

Nowadays, the fast arrives in the summer. The temperature went up to 29 or 30°C here and people felt it was too hot. What was the condition [Imagine] of those fasting in Pakistan [and other warm countries] where temperatures climb 45 to 50°C and facilities are virtually non-existent? Particularly in Pakistan, where electricity is not available for 17-18 hours daily and people yearn for cold water and air, how difficult was their condition? Try to imagine it! The institution in Pakistan providing electricity, Wabda, did an additional “favour” to Rabwah by shutting off electricity for two hours at the time of *Sahri* and *Iftār*. Under such challenging circumstances, how was food even prepared during *Sahri* and *Iftāri*? However, they still kept their fast for the sake of Allāh Almighty.

Allāh Almighty looks at actions of those who sacrifice for His sake. For this reason after the days of fasting, He has allocated a day of ‘Id to celebrate this happiness. In the dire circumstances in which people fasted, particularly the people in Pakistan, how could they celebrate the

happiness of ‘Id? But despite all this, they have celebrated it and are celebrating the ‘Id . . today it is also ‘Id there and they are happy! For the sake of Allāh Almighty, without uttering complaints, they are celebrating ‘Id.

In comparison . . the conditions here are not the same. You are also celebrating ‘Id here today and are happy that for the sacrifice you made for a month, seeking the pleasure of Allāh Almighty, He is giving you the reward today. This ‘Id is also for the sake of Allāh. This ‘Id is also for those people, who observed the fast during Ramadān and tried to attain the pleasure of Allāh Almighty. Those who spent Ramadān [also] like worldly people, without attention to worship, without doing anything good, for them ‘Id is not like that of a true believer [which Allāh gave to a believer]. Indeed, Allāh Almighty through this occasion of ‘Id has lifted all those restrictions He laid during Ramadān. However, He has not permitted chaos [like partying and chanting]. Rather, He has said that to make this a real source of happiness, take an oath to give the rights of all those who are your responsibility. The experience of giving the Rights of Allāh you have gained in Ramadān, add it to this happiness and take an oath to continue giving those rights. Likewise, the rights of humankind you fulfilled in this month, also add to this happiness, and take a firm oath to continue giving those rights. And always remember that the actual life is the life of the Hereafter. The happiness of this world is just a reflection of that happiness a believer is going to receive in the Hereafter.

Therefore, a believer should always try to search for this permanent happiness. Allāh Almighty says that this standard will only be achieved when each and every moment we remember the words *Rabbun Allāh* (“Allāh is our Lord”). The perception of Allāh Almighty, the recognition of Allāh, the dependence upon Allāh, and turning to Him, will also be possible only when we always remember these words and constantly repeat them, and understand their real import. Then will we have a truer perception of Allāh Almighty. When this is achieved, the purpose of human beings will no longer be the pursuit of worldly pleasures. Rather, the pleasure of Allāh will become their objective and worldly enjoyments and entertainments will become insignificant. All these vulgarities, and useless things, in the name of happiness,

will not be the objective; lightings and colours, dancing and singing will not be the objectives. This is when the efforts for the attainment of Allāh's pleasure will become the real objective.

It is to achieve this very objective that a believer fasted for 29 or 30 days, and abstained from various permissible things; [It is to achieve this objective that a believer] was attentive to *Tahajjud*, *Nawāfil* and *Remembrance of Allāh*; [it is to achieve this objective that a believer] spent in the way of Allāh Almighty and was mindful of *Sadaqa* and charity; [It is to achieve this objective that a believer] tried to be more regular in coming to the mosque to offer prayers in congregation, so much so that spaces ran out in the mosques ... [It is to achieve this objective that a believer] worked so hard to gain knowledge of Attributes of Allāh, Who is the sum total of all the Divine Attributes, and made collective efforts to consider how to adapt the Colours and Attributes of Allāh Almighty; when these efforts were collective, every person's attention was drawn to this and even the weakest were mindful of their efforts. Their efforts to act upon the Commandment of Allāh to adapt His Attributes reached their climax.

[It is to achieve this objective that a believer's] attention was drawn to the question of what is the benefit of adapting Allāh's Attributes, if the benefits did not reach people? This guided them to new avenues of giving rights of humankind. Ideas came into their minds during Ramadān, for instance, that one attribute of Allāh is *Rabūbiyat* ("Lordship") and how they can become a reflection of this Attribute? They figured that to achieve this, they must think beyond their children, and extend their care to the orphans, because it is a Commandment of Allāh in the Holy Qur'ān. If they sought [to adapt] the Attribute of *Rahmāniyat* [*Graciousness*], they tried to achieve this mercy and saw examples of it during the month of Ramadān. They realized that they can benefit others [without personal motives] and show mercy to the creation of Allāh Almighty. When they looked at the Beneficence of Allāh Almighty, during the fasting and spiritual atmosphere, they thought of doing favours to others that exceed *Adl* ("justice") for greater pleasure of Allāh. If Allāh Almighty granted affluence, the fasts of Ramadān drew their attention to people who do not have enough for a good *Iftāri*; and encouraged them to send

people gifts of food, particularly in poor countries where things are expensive and because it is the instruction of Allāh Almighty to look after the poor.

Someone told me that during Ramadān, on the 14<sup>th</sup> or 15<sup>th</sup> fast, he sent some dates to a person for blessings and the reward for an *Iftār*. In Pakistan, everything is very expensive. The person who was sent these dates wrote back by thanking him and saying that 15 days had passed by and that his family had been observing the fast regularly; and today, when he received these dates, they were the first dates the family had in this Ramadān; the kids have enjoyed the *Iftār* today. This is the condition of some people. So the atmosphere of Ramadān drew attention to beneficence and looking after others. The true 'Id for us would be on the day when the blessings and bounties of our fasting and our *Ṣalāt* become permanent; when the affluent, or those living in affluent countries would look after the unfortunate; [when] they would not confine these good virtues to the month of Ramadān, but would strive to continue them with constancy. When remembering the Beneficence and Kindness of Allāh Almighty, it is also essential to remember the needs of the poor. Making appropriate use of wealth and affluence people will take care of the poor, unlike worldly people who spend their lives in pursuit of personal pleasure through entertainments and addictions. If we want to perpetuate the blessings of Ramadān and if we want to become those who attain the pleasure of Allāh Almighty, then we do not have to squander our wealth in the way worldly people do ...

When a believer raises the slogan of **بَنَانَ اللَّهُ** [Our Lord is Allāh], the Commandments of Allāh Almighty become everything to him/her; and this should be the case because without it faith is incomplete. By giving this Instruction that this slogan should be raised, Allāh Almighty says, **شَهَادَةٌ أَسْقَمُوا** [that we should also be very steadfast]; that this proclamation is not temporary but requires a believer to be steadfast. So, with reference to fasting the goodness of fasting will be truly demonstrated when we continue all these things with steadfastness, not merely claiming with our mouths; when our actions align and are set to continue these works. So if we want to make this day a real day of 'Id, then we must promise to carry out the Commandments

of Allāh Almighty on a permanent and regular basis.

**أطِيعُو اللَّهَ** [Obey Allāh] will be done when you comply and obey the Commandments of Allāh Almighty; and this is the true 'Id of a believer, when he/she acts upon the Commandments of Allāh. Now, we have to pay attention to all these things, as this is a permanent instruction of Allāh Almighty and not confined to Ramadān; taking care of orphans - this instruction is permanent and not confined to Ramadān; feeding the poor is a permanent Command, not exclusive to Ramadān. So every affluent Ahmadi should look around and help those in need and the Jamā'at should also take part in contributions. The prayers of the poor become a means of one's own pleasure.

We should always remember that if we repeatedly pray for Allāh Almighty to manifest His attributes and desire for Him to have Mercy upon us, then we must continuously act upon the Commandments of Allāh Almighty and obey His instructions. If this is done, Angels will descend at each and every step and Allāh Almighty will show His miracles. Allāh Almighty asks these people, "O my servants, ask what you are going to beg for me and ask for me." If we seek the pleasure of Allāh Almighty, then we will necessarily get all those things - **مَا شَتَّهَيْتُ أَنْفُسَكُمْ** [whatever you desire], you will be granted it and this is actually the true 'Id of a believer. He/she should be able to attain the pleasure of Allāh, the Blessings of Allāh, and the greatest reward of Allāh, His Kindness and Mercy.

**نُزُلًا مِنْ غَفُورٍ رَّحِيمٍ**, Allah says, this is a hospitality from that God, Who is Most-Forgiving and Ever-Merciful. If we take Allāh Almighty as our *Rab*, our Lord, and constantly aim for His pleasure and act upon the Commandments of Allāh Almighty and persist in our good deeds, then not only will all our grief vanish, but we will also receive Paradise in this life and the next. And at every 'Id it will increase, our desires will be fulfilled, and this is going to be the hospitality. This will be the feast of 'Id Allāh Almighty provides us with. **نُزُلٌ** means provision, feast and hospitality. Fortunate would be those from among us who get Paradise in this life and in the Hereafter, as they also enjoy the feast from Allāh Almighty. May Allāh Almighty enable us to have such an 'Id!

# Ramadān and the Essence of its Blessings

By the late Maulānā Sheikh Mubarak Ahmad



The following article was published in the Review of Religions, November 2003 Issue, Vol. 98, No. 11. It was originally published in the Muslim Herald in July 1979.

For every spiritual exercise in Islām, the ultimate aim is the attainment of God's pleasure through the regulation of one's life in accordance with His ordinances. Of the five articles of faith of Islām, the fourth is fasting during the month of Ramadān. The Holy Qur'ān states:

O ye who believe! Fasting is prescribed for you during a fixed number of days, as it was prescribed for those before you, so that you may (safeguard yourselves against moral and spiritual ills and) become righteous. But whoso from among you should be ailing (not being permanently incapacitated), or should be on a journey, shall complete the reckoning by fasting on a corresponding number of other days; and for those who find fasting a strain hard to bear is an expiation, the feeding of a poor person (if they can afford it). Whoso carries through a good work with eager obedience, it is the better for him. If you had knowledge you would realize that it is better for you that you should fast. The month of Ramadān is the month in which the Qur'ān began to be revealed, the Book, which comprises guidance for mankind and clear proofs of guidance and divine Signs, which discriminate between truth and falsehood. Therefore, he, who witnesses this month, being stationary and in health, should fast through it. But whoso, is ailing (not being permanently incapacitated), or is on a journey, should complete the reckoning by fasting on a corresponding number of other days. Allāh desires ease for you and desires not hardship for you; He has

granted you this facility so that you should encounter no hardship in completing the reckoning, and that you may exalt Allāh for His having guided you and that you may be grateful to Him. (2:184-186)

Fasting is an universal institution, practiced since ancient times. A study of the Old Testament books, *Exodus* and *Samuel*, shows that Moses<sup>as</sup> and other Israelite Prophets, on whom be peace, observed the ritual of fasting on important occasions. So did Jesus<sup>as</sup>, as is said of him: "And when he had fasted forty days and forty nights, then he felt hungry."<sup>1</sup> Indeed, Jesus<sup>as</sup> is reported to have told his disciples in Matthew (ch. 17) that evil spirits cannot be exorcised except through prayer and fasting. He appears to have gone to considerable lengths to describe the manner in which fasting should be carried out. He says: "But you, when you fast, anoint your head and wash your face. That you appear not to men to fast, but to your Father which is in secret: and your Father, which sees in secret, shall reward you openly."<sup>2</sup>

In the *Encyclopedia Britannica*, fasting is explained as follows:

Commonest by far, however, of all the uses of voluntary fasting, in the past and at the present time, is its practice as an act of self-denial with definite religious intention. By the greater number of religions, in the lower middle and higher cultures alike, fasting is largely prescribed, and where it is not required it is nevertheless practiced to some extent by individuals in response to the prompting of nature.<sup>3</sup>

## Objectives of Fasting

The Qur'ānic verse quoted at the beginning, stipulates three objectives for fasting:

1. "That you may become righteous."

The very act of fasting, to comply with the commandment of Allāh, creates a sense of obedience to Him, which leads man to conduct his life, generally in accordance with His wishes, avoiding evil tendencies and doing good all round for the attainment of His pleasure. Thus is righteousness achieved.

2. "That you may exalt Allāh for His having guided you". The prime object of man's creation is to exalt Allāh, and that is why during the month of Ramadān and during the 'Id prayers following it, considerable stress is laid on the recitation of *Takbīr*.
3. "That you may be grateful." This is a necessary corollary to the attainment of the two preceding objectives.

## Attributes of the Month of Ramadān

The month of Ramadān carries many special attributes, which have been described by no less an authority than the Holy Prophet<sup>sa</sup> himself. Some of these are stated below.

## The Opener of Paradise

Hazrat Abū Hurairah<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> said that from the first night of the month of Ramadān, satanic forces are chained, rebellious elements are disciplined, and the shutters of Hell are drawn without exception. All the Gates of Paradise are opened and a crier shouts: "O the seeker of righteous deeds proceed," and "O the recliner to evil intentions desist." Many sinners are granted amnesty from Hell, and this occurs every night of the month.<sup>4</sup>

## Abstention from Evil Tendencies

Hazrat Abū Hurairah<sup>ra</sup> says that the Holy Prophet<sup>sa</sup> said: "When Ramadān arrives,

the gates of paradise are opened and the gates of hell are locked up and satans are put in chains.”<sup>5</sup>

### Month of Munificent Charity

Hazrat Ibn ‘Abbas<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> was the most generous of men, and he was at his most bountiful during Ramadān, when Gabriel visited him every night and recited the Qur’ān to him. During this period the bounty of the Holy Prophet<sup>sa</sup> waxed faster than the rain-bearing breeze.<sup>6</sup>

### Intercession from the Qur’ān and the Fast

Hazrat ‘Abdullāh bin ‘Amr<sup>ra</sup> says that the Holy Prophet<sup>sa</sup> said that fasting and the Qur’ān intercede with Allāh on behalf of a servant. The fast shall say: “O my Lord, I kept this man from food and other physical comforts throughout the day, so please God, condescend to my intercession on his behalf.” And the Qur’ān will plead: “I kept him away from sleep at night, so please accept my recommendation for him.” Both these intercessions would be carried.<sup>7</sup>

### Basic Purpose of Fasting

Hazrat Abū Hurairah<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> said that if one did not eschew falsehood and false conduct, Allāh has no need that he should abstain from eating and drinking.<sup>8</sup> In the Arabic language, falsehood includes wrong deeds, illegal means, bribery, adulteration, etc.

### Excellence of Fasting Over Other Exercises

Hazrat Abū Hurairah<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> said:

A man’s good works carry multiple rewards, from ten times to seven hundred times. Allāh says, “a fast is an exception, for it is observed for My sake and I shall bestow the reward for it. He who observes a fast gives up his passion and his food for My sake.” For such a one there are two joys: a joy when he breaks his fast and a joy when he meets his Lord. His breath is purer in the estimation of Allāh than the fragrance of musk. The fast is a shield. When any of you is fasting, he should eschew loose talk and noisy exchanges. Should anyone revile him or seek to pick a quarrel with him, he should respond:

I am observing a fast.<sup>9</sup>

### Rayyān – Chambers of Paradise

Hazrat Sa’d bin Sahl<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> said:

There is a gate of paradise called Rayyān through which only those will enter on the Day of Judgment who are regular in observing the fast and no one else. A call will go forth: “Where are those who observed the fast regularly?” And they will step forth, and no one beside them will enter through that gate. After they have entered, the gate will be closed, and no one else will enter from it.<sup>10</sup>

### The Holy Prophet’s<sup>sa</sup> Sermon on Ramadān

Hazrat Salmān Fārsī<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> delivered a sermon on the last day of the month of Sha'bān and said: “O people, a great month has dawned upon you, a blessed month in which there is the Lailatul Qadr (Night of Decrees – said to be the night when the Holy Qur’ān began to be revealed. It can occur on the odd-numbered nights between 21<sup>st</sup> and 29<sup>th</sup>), which is better than a thousand months.

Fasting during the month is obligatory from God, and nightly prayers are voluntary. Anyone who partakes of a good deed in it is like the one who discharges an obligatory ritual in other months. Anyone who discharges an obligatory article in this month is like the one who discharges seventy in other months.

This is a month of patience and patience has its reward in paradise. This is a month of reconciliation, and a month in which a believer’s wealth is enhanced. Anyone who feeds a fasting person at the time of his breaking fast will have his sins remitted; he will be shielded from fire and will earn a reward equivalent to that earned by the person who fasted without the latter suffering any diminution.”

We asked the Holy Prophet<sup>sa</sup> that not every one of us could afford to help feed a fasting person. The Holy Prophet<sup>sa</sup> replied that “this kind of reward would be available even if a little quantity of milk, yogurt or water were offered at the time of breaking the fast. Anyone who feeds a satisfying meal to a fasting person would be offered drinks from my springs, so that he would never suffer any thirst to the day he enters paradise. The earlier part of the month is mercy; its middle remission from sins, and the last portion is manumission from fire. Anyone who

lightens the work of his servants in this month, will have his sins forgiven by God, and he will find himself saved from fire.”<sup>11</sup>

### Fasting - A Peerless Act

Hazrat Abū Imamah<sup>ra</sup> relates that when the Holy Prophet<sup>sa</sup> was asked for advice, which could be beneficial to a person from God, he<sup>sa</sup> replied that he should keep fasts, for there was nothing quite like them.

### Skipping Fast Without Excuse

Hazrat Abū Hurairah<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> said that anyone who did not fast on any of the days of Ramadān without lawful excuse or illness would never be able to ransom the loss even if he fasted for the rest of his life.

### Hypocritical Fasting

Hazrat Abū Hurairah<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> said: “Many a fasting person had nothing except the suffering of thirst, and many a person standing in nightly prayers had nothing but suffering sleeplessness – and no reward.”<sup>12</sup>

The above quotations from the Holy Qur’ān and the sayings of the Holy Prophet<sup>sa</sup> give a clear and concise indication of the true aims and objects of fasting and their beneficial status in the society of Islām.

### Rules of Fasting

We now turn to the conditions attached to this important institution in Islām.

### Beginning the Month of Ramadān

Hazrat Abū Hurairah<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> said: “Start the month after sighting the new moon and end it at the next sighting. If the vision is clouded, then calculate at the end of the 30<sup>th</sup> day of the month of Sha'bān.”<sup>13</sup>

Ibn ‘Abbas<sup>ra</sup> relates that a man from the outskirts of the town came to the Holy Prophet<sup>sa</sup> and reported that he had sighted the moon. The Holy Prophet<sup>sa</sup> asked him whether he would state this on oath that there was no God but Allāh and that Muhammad<sup>sa</sup> was His Messenger. The man took the oath, whereupon, the Holy Prophet<sup>sa</sup> instructed Bilal<sup>ra</sup> to announce that people should start fasting the next morning.<sup>14</sup> [For further details of calculations of Moon Sightings as they apply now, please see article entitled “‘Id and Moon Sighting” in the October 2013 Issue of Ahmadiyya Gazette Canada]

## Pre-dawn Meals

Hazrat Anas<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> said: "Serve yourselves breakfast [Sahri], for they are blessed."<sup>15</sup> In Masnad Ahmad, it is written that pre-dawn meals are blessed; therefore they should not be left out, even if they consist of a mouthful of water, for God and His Angels shower blessings upon those who partake of pre-dawn meals.

Hazrat 'Amr bin Al-'As<sup>ra</sup> says that the Holy Prophet<sup>sa</sup> said: "The distinctive feature between our fasts and those of the people of the Book is the eating of breakfast."<sup>16</sup>

Hazrat Anas<sup>ra</sup> relates that Hazrat Zaid bin Thabit<sup>ra</sup> told him that the Holy Prophet<sup>sa</sup> took pre-dawn meals with them and then led the prayers. I asked, how long was the interval between the meals and the call for prayers, and he answered that it was the time required for the recital of fifty verses.<sup>17</sup>

## Early Breaking of Fast

Hazrat Sahl bin Sa'd<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> said: "My people will adhere to good, as long as they do not delay the breaking of the fast."<sup>18</sup>

In another Hadith, Abū Hurairah<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> said that Allāh, the Lord of honour and glory proclaimed: Of My servants, I love most those who are foremost in breaking their fasts.<sup>19</sup>

In view of these sayings of the Holy Prophet<sup>sa</sup> and of God Almighty, it is essential that a fast should be ended immediately after sunset, as there is no merit in prolonging it beyond this point.

## Anticipation of Ramadān with One or Two Fasts

Hazrat Abū Hurairah<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> said: "Do not observe the fast on two days preceding Ramadān, but this does not apply to one who has made a practice of it."<sup>20</sup>

## Eating or Drinking by Mistake

Hazrat Abū Hurairah<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> said: "Should any of you eat or drink in forgetfulness of the fast, he should continue his fast till the end, for Allāh has fed him and given him to drink."<sup>21</sup>

## Fasting Procedure

A person must express his or her intention to fast in words such as: "I hereby express my intention to keep the fast of tomorrow during the month of Ramadān."

## With What to End the Fast

Hazrat Salmān bin 'Āmir Dhābir<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> said: "If any among you keeps a fast, he should end it with a date, or else with water, for it is pure."<sup>22</sup> Dates need no artificial preservative and have a high glucose content value, which helps to revitalize the body rather quickly. They also have a fair proportion of iron in them.

## Prayer at Ending the Fast

Hazrat Mādh bin Zahra<sup>ra</sup> says that he heard that whenever the Holy Prophet<sup>sa</sup> used to end his fast, he<sup>sa</sup> used to pray: "O our Lord, for Your sake I kept the fast and with Your food have I ended it." Ibn Umar<sup>ra</sup> said that the Holy Prophet<sup>sa</sup> used to say at ending a fast: "Thirst has disappeared and veins have received nourishment, and God willing, reward has been secured."

## Feeding Others in Ending Fast

Hazrat Zaid bin Khalid Julmi<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> said: "He, who provides for the breaking of the fast by another or equips a combatant in arms, will receive the same merit as the one who was observing the fast or engaging in Jihād without diminishing in any way the reward of the latter."<sup>23</sup>

## Exemption for Pregnant and Nursing Women

Hazrat Anas<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> said: "Indeed, God has exempted a pregnant or a nursing woman from fasting."<sup>24</sup> (The fasts thus lost can be kept after the pregnancy. The same applies to a sick person and women during their monthly periods).

## Fasting and Travel

Hazrat 'Āishah<sup>ra</sup> says that Hamza bin 'Amral Aslami<sup>ra</sup>, who used to keep regular fasts, told the Holy Prophet<sup>sa</sup> that he fasted even when he was travelling. The Holy Prophet<sup>sa</sup> replied it was up to him to keep or not to keep the fast (this in fact relates to voluntary fasts).

Hazrat Jābir<sup>ra</sup> relates: Once the Holy Prophet<sup>sa</sup> was on a journey and he saw a crowd around a person over whom a shade had been erected. He<sup>sa</sup> asked what was the matter, and the people replied that the man was fasting. The Holy Prophet<sup>sa</sup> replied that it was no virtue to keep a fast while travelling.<sup>25</sup>

(The Holy Prophet<sup>sa</sup> did sometimes fast while travelling, but this happened only when he was keeping voluntary fasts;

otherwise, as far as the fasts during the month of Ramadān are concerned, it is the Qur'ān injunction not to fast while travelling but to make up the lost count on other days. However, if a traveller wishes to stay at a certain place during his journeys for at least fifteen days or more, then he should keep the fasts.)

## Recompense for Marital Relations While Fasting

Hazrat Abū Hurairah<sup>ra</sup> relates that once we were sitting with the Holy Prophet<sup>sa</sup> when a man came and cried: "O Messenger of Allāh, I have indeed been doomed!" The Holy Prophet<sup>sa</sup> asked what the matter was, and the man replied that he had consorted with his wife while he was fasting. The Holy Prophet<sup>sa</sup> asked him whether he could afford to free a slave, and he replied that he could not do so. He<sup>sa</sup> asked him whether he could fast continuously for two months, and the man replied no. He<sup>sa</sup> asked him whether he could feed sixty poor, and the man replied no. The Holy Prophet<sup>sa</sup> asked him to sit down and wait. Shortly thereafter, someone brought a basket of dates to the Holy Prophet<sup>sa</sup>, whereupon he<sup>sa</sup> called for the person in question, and asked him to feed those dates to the poor. The man said: "By God, 'O Messenger of Allāh, there is no house poorer than mine in this valley.' This made the Holy Prophet<sup>sa</sup> laugh so that even his back teeth could be seen, and he<sup>sa</sup> said: "Alright, go and feed them to your family."<sup>26</sup>

## On Miscellaneous Matters

Hazrat Anas<sup>ra</sup> relates that someone came to the Holy Prophet<sup>sa</sup> and said: "I have an eye complaint. Is it possible to treat my eyes with antimony while I am fasting?" The Holy Prophet<sup>sa</sup> replied: "Yes." (This shows that usage of eye drops or similar treatment of eyes during fasting is permissible, provided the ailment or inflammation is not serious enough to bring the sufferer into the category of a sick person.)

Hazrat 'Āmir bin Rabia<sup>ra</sup> says that several times he saw the Holy Prophet<sup>sa</sup> brush his teeth while he was fasting.<sup>27</sup> A companion of the Holy Prophet<sup>sa</sup> says that he saw the Holy Prophet<sup>sa</sup> at a place called Araj, drenching his head with water, while he was fasting because of thirst or heat.<sup>28</sup>

Voluntary vomiting, taking injection or enema treatment are infringements of fasts. If vomiting causes weakness, the fast can be ended. For intentional infringement of a fast during the month of Ramadān, it is not only necessary to

keep another fast on another day but also to observe the penalty of keeping sixty successive fasts or to feed sixty poor people, either in one place or separately, or to feed one similar person for sixty days, or to pay an equivalent sum of money.<sup>29</sup>

Hazrat Abū Hurairah<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> said: if anyone hears the call to prayers while he is still in the process of drinking or eating the final portions, he should complete the process of eating or drinking.

### The Last Ten Days of the Month of Ramadān

Having completed 20 days of fasting in the month of Ramadān, a believer feels a sense of achievement towards the attainment of God's pleasure and therefore wishes to complete the remaining ten days with greater vigour and enthusiasm. It is reported that the Holy Prophet<sup>sa</sup> kept awake for most of the night for prayers and exhorted his family to do the same during the last ten days of Ramadān. ‘Ā’ishah<sup>ra</sup> further reported that every year till the time of his<sup>sa</sup> death, the Holy Prophet<sup>sa</sup> used to go into retreat into the mosque during these ten days and nights of Ramadān, and his wives continued the same practice after his<sup>sa</sup> demise.

This retreat starts after the morning prayers on the 20<sup>th</sup> of Ramadān. It is permissible for a person observing this seclusion to go out of the mosque for Friday prayers or for personal hygienic matters. It is reported that the Holy Prophet<sup>sa</sup>, while walking outside the mosque, used to enquire about a person's health without stopping.

### Night of Decree

Hazrat ‘Ā’ishah<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> said: “Seek the Night of Decree among the odd nights of the last ten days of Ramadān<sup>30</sup> (i.e. 21<sup>st</sup>, 23<sup>rd</sup>, 25<sup>th</sup>, 27<sup>th</sup> or 29<sup>th</sup>).

Hazrat Anas<sup>ra</sup> says that the Holy Prophet<sup>sa</sup> said: During the Night of Decrees, the Archangel Gabriel appears with a host of angels, and all of them pray for the person who may be standing or sitting in prayers to Allāh the Exalted.

### Special Prayers for the Night of Decrees

Hazrat ‘Ā’ishah<sup>ra</sup> relates that she asked the Holy Prophet<sup>sa</sup> that if she ever happened to discover the Night of Decree, what special prayer should she recite. The Holy Prophet<sup>sa</sup> advised her to say: “O our Lord! You are forgiveness personified, Who loves forgiving, therefore forgive

me.”<sup>31</sup>

### Fitr Contributions

At the end of the month of Ramadān, there is a small contribution on behalf of all members of the family to be used for the benefit of the needy. It is reported that the Holy Prophet<sup>sa</sup> prescribed this contribution at the end of Ramadān. It was then equivalent to a measure of dates or cereals, payable by every free person or servant, male or female, young or old, from amongst the believers.

### Expiation

Persons suffering from illness or those, who cannot fast due to old age, should expiate the omission by feeding a person for every day of the month of Ramadān, provided, of course, they are financially able to do so. This type of feeding or paying of an equivalent amount on behalf of a deceased is also permissible.

### Fasting and Health

The Holy Prophet<sup>sa</sup> is reported to have said: “Keep fasts to gain health.” Thus, fasting is not only a spiritual exercise but also beneficial physically; it is particularly useful for the treatment of obesity and blood pressure.

### ‘Īdul Fitr

At the end of the month of Ramadān, the festival to mark the end of fasts is celebrated by congregational prayers. This is governed by the following injunctions:

- To proceed to the prayers of ‘Īdul Fitr after paying the *Fitr* contributions (see above).
- It is desirable to have a bath in the morning.
- The use of scents was a tradition of the Holy Prophet<sup>sa</sup>.
- The Holy Prophet<sup>sa</sup> used to eat something before going to ‘Īdul- Fitr prayers.
- It was the practice of the Holy Prophet<sup>sa</sup> to proceed for the prayers on foot and to return by a different route.
- Women are also exhorted to come to the prayers.
- There is no *Adhān* (call to prayers) or *lqāma* (the shorter call) before the ‘Īdul-Fitr prayers.
- There are twelve *Takbīrāt* (with both hands raised ear high and saying *Allāhu Akbar*, “Allāh is the Greatest”) in the Prayers, seven in the first *Rak’at* and five in the second.
- The Holy Prophet<sup>sa</sup> is reported to have exhorted the believers to decorate the ‘Īd prayers with special *Takbīrāt*.

- Prayers are followed by a sermon, which forms part of the ‘Īd prayers and should be listened to attentively.
- One may follow the ‘Īdul-Fitr with six days of fasting during the month of *Shawwāl*. The Holy Prophet<sup>sa</sup> is reported to have said that if anyone fasted for the whole of Ramadān and then followed it with six days of further fasting, he would have acted as if he had fasted for the whole of his life.

### The Sayings of the Promised Messiah<sup>as</sup> with Regard to Fasts

Insofar as I am concerned, I do not leave a fast unless it is likely to cause my death; I do not feel inclined to leave a fast. These are blessed days and are the days of the showering of God's blessings and Mercy.<sup>32</sup>

Ramadān is a blessed month, a month of prayers.<sup>33</sup>

It is reported in *Hadīth* that two types of people are the most unfortunate: one who lived through Ramadān and failed to have his sins forgiven; the other who had his parents and they passed and he was unable to have his sins remitted. While a child is in the care of his parents, they bear all his worries and troubles. A man comes to know the value of his parents when he himself becomes responsible for his own affairs. In the Holy Qur'ān, God has given a degree of preference to a mother, for a mother bears the hardship for her child. However infectious a disease a child may catch, maybe smallpox, cholera or plague, a mother never leaves her child. Once my daughter had cholera, and her mother used to handle her vomit and other secretions with her own hands. A mother partakes of all her child's afflictions. This is out of natural love of which there is no parallel.<sup>34</sup>

Once the Promised Messiah<sup>as</sup> was asked about fasting while travelling. The Promised Messiah<sup>as</sup> replied:

As far as the Holy Qur'ān is concerned, it says: Whoso among you is sick or is on a journey shall fast the same number of other days. This means that a sick person or a traveller must not fast. This is an order and there is no option from God Almighty. In my view, a traveller should not fast.

However, some people do keep fasts as a matter of course and if they do so while travelling in pursuit of this practice, there is no prohibition although one must still have regard

for the injunction: shall fast the same number of other days. A person who goes to considerable trouble in keeping a fast while travelling tries to please God by force rather than earning His pleasure by following His Commandment. This is a mistake. True belief consists of following the injunctions and prohibitions of Allāh.<sup>35</sup>

A person told the Promised Messiah<sup>as</sup> that while he was at home, he honestly believed that there was still some time before the starting of the fast, and therefore he ate something with the intention of keeping the fast on that day. Later on he learned from someone that dawn had already occurred by that specified time. This person, therefore, asked whether he could continue with the fast of that day. The Promised Messiah<sup>as</sup> replied that in this circumstance, he had a legitimate fast, and there was no need for substitution on another day, for he did his best and his intention was perfect.<sup>36</sup>

(Endnotes)

1. Matthew, 4:2-3
2. Matthew 6:17-18
3. Encyclopedia Britannica, Vol. IX, p.104
4. Bukhāri and Muslim
5. Bukhāri and Muslim
6. Bukhāri and Muslim
7. Masnad Ahmad bin Hanbal
8. Bukhāri
9. Bukhāri and Muslim
10. Bukhāri and Muslim
11. Shu'āb al-Imān
12. Sunan Ibn Mājah, Vol. 1, 539
13. Muslim
14. Abū Daud
15. Bukhāri and Muslim
16. Muslim
17. Bukhāri and Muslim
18. Bukhāri and Muslim
19. Tirmidhī
20. Bukhāri and Muslim
21. Bukhāri and Muslim
22. Abū Daud and Tirmidhī
23. Tirmidhī
24. Tirmidhī
25. Bukhāri
26. Ṣahīḥ Muslim
27. Sunan Ibn Mājah
28. Abū Daud
29. Al-Muwatta
30. Bukhāri
31. Tirmidhī
32. Al-Hakam, 24.1.1901
33. Al-Hakam, 24.1.1901
34. Majmū'a Fatawa Ahmadiyya, Vol. 1, p.182
35. Majmū'a Fatawa Ahmadiyya, Vol. 1, p.179
36. Majmū'a Fatawa Ahmadiyya, Vol. 1, p.183

*In the Name of Allāh,  
Most Gracious, Ever Merciful*

## To the Mu'takifīn

*The following is the English translation of an Urdu poem by Maulana Ataul Mujeeb Rashed, Imām of the London Mosque, on the eve of the last ten days of the holy month of Ramadān 2003. “Mu’takifīn” is the plural form of “mu’takif.” During the month of Ramadān, a mu’takif is a person who chooses to enter seclusion for the last 10 days of the month in order to focus on religious worship.*

*Fortunate are you that you have come sat in this domain,  
Making the house of the “Sovereign of everything” your very own!*

*How could He not glance down at you with benefaction  
Now that you have come roosted in His very own house?*

*So overwhelmed by the ardour of your love for Him are you,  
Forgotten have you all manner of the love of the world,*

*Put away have you the entire world to one side,  
As you come sit most humbly at the Noble God’s doorstep.*

*Withdrawn have you from the luxuries of this world,  
As you lay your bed on the floor of the House of God.*

*Behold! The beatific expression to seek the love of God;  
Like a beggar you have settled on the Lord’s door.*

*Sat down have you on the threshold of that Noble God  
From where none ever returns empty handed.*

*Without doubt, their fortunes shall shine brilliantly  
By means of worship who have livened their nights and days alike!*

*Every single teardrop that adorns your eyes as you call upon Him;  
I pray that may it receive acceptance in God’s Presence.*

*The arrows of prayer that you aim from your taut bows of virtue,  
May each arrow reach its target without fail!*

*May the bestowal of One Who listens to prayers happen,  
So that your each prayer is granted instant acceptance!*

# Funeral in Canada of the First Canadian Ahmadi Shahid

The Martyrdom of Cardiologist,  
Dr. Mehdi Ali Qamar Sāhib



*The very building which inaugurated the Canadian Office of Religious Freedom holds funeral prayer for Religious Martyr*

## Brief Introduction of Dr. Mahdi Ali Qamar Shahid

Dr Sāhib Shahid was the youngest son of one of the pioneers of Rabwah Mukarram Chaudhary Farzand Ali Sāhib and Najam An-Nisa Sāhiba. The names of Dr Sāhib's siblings are as follows:

Chaudhary Amjad Ali Sāhib, Chaudhary Arshad Ali Sāhib, Chaudhary Ashraf Ali Sāhib, Chaudhary Hadi Ali Sāhib [Vice Principal Jāmi'a Ahmadiyya Canada], Afifa Najam Sāhiba, Samina Najam Sajiba. And the rest of his siblings are as followings:

Chaudhary Muhammad Anwar Sāhib, Chaudhary Zulfiqar Ahmad Sāhib, Chaudhary Iftikhar Ahmed Sāhib, Shamim Akhtar Sāhiba, Amatul Haleem Sāhiba, Mahmood Nusrat Sāhiba.

## May 26, 2014

Dr. Mehdi Ali Qamar Sāhib, who had just arrived in Pakistan two days earlier, was gunned down by two unknown assailants at the entrance of Bahishtī Maqbarah around 5 am. Dr Sāhib was on his way to offer supplications at Bahishtī Maqbarah, along with his wife and two year old son, when two men on a motorcycle fired eleven shots. He was martyred on the spot.

Dr Mehdi Ali Qamar Sāhib was serving as a cardiologist in a hospital in Columbus, Ohio. He was a distinguished cardiologist who was honoured many times with a "Cardiologist of the Year Award" and "Doctor of the Year Award." As part of his volunteer services, He would travel to Pakistan to serve at the Tahir Heart Institute in Rabwah, Pakistan.

## May 27, 2014

After 'Asr Namaz, Sāhibzāda Mirzā Khurshid Ahmad Sāhib, Nāzir A'la, Sadr Anjuman Ahmadiyya led the funeral prayer of Dr Mehdi Ali Qamar Sāhib Shahid in Masjid Mubarak, Rabwah. It was a very large gathering and members from Rabwah and other cities attended the funeral prayer.

## May 28, 2014

The deceased was transported from Rabwah to Lahore, where arrangements were made to bring the casket to Canada for burial.

The Canadian Minister of Foreign Affairs not only condemned the attack, but also gave particular instructions for the High Commission in Pakistan to cooperate. A day earlier [on May 27], the Pakistan Consul General, Mohammad Nafeez Zakaria Sāhib, and Deputy Consul, Asghar Ali Golo Sāhib, paid a visit to the Markaz of Jamā'at Ahmadiyya Canada in Aiwan Tahir. They expressed sincere condolences to Respected Hadi Ali Chaudhary Sāhib and other members of the Jamā'at.

## May 30, 2014

In his Friday Sermon delivered at Masjid Baitul Futuh, London, Hazrat Khalifatul-Masīh V<sup>aa</sup>, paid a great tribute to the memory of Dr Mehdi Ali Qamar Shahid. Huzoor Anwar<sup>aa</sup> discussed his wonderful character traits, elaborated on his extensive professional accomplishments, services to the Jamā'at and high resolve to serve humanity. Huzoor Anwar<sup>aa</sup> also mentioned his skills in poetry and art of writing. After the Friday Sermon, Huzoor Anwar<sup>aa</sup> led the Janaza Ghaib [funeral in absentia] of the Martyr.

Likewise, on this day, the widow of Dr Sāhib Shahid, Wajeeha Mehdi Sāhiba, along with her two younger sons, Hashim Ali (7 years old) and Ashar Ali (3 years

old), arrived in Toronto. They were accompanied by a representative from Pakistan Markaz, Sāhibzāda Mirzā Abdul Samad Sāhib, Nāzir Khidmat Darwaishān Sadr Anjuman Rabwah.

## June 3, 2014

The Martyr was received at the airport by both family and Jamā'at members. From the Toronto Pearson Airport, the Janaza was taken to the Funeral Home of Jamā'at Ahmadiyya, Baitul Hamd, Mississauga, where a viewing was held for family members and representatives of Jamā'at USA and Canada.

In the evening, at 6 pm, the Janaza was taken to Peace Village with an honourable protocol, under the leadership of Respected Amir Sāhib Canada and a police escort. Once arriving at Aiwan Tahir, it was given a welcome by the National Majlis 'Āmila, and viewed by members of the Jamā'at, as well as many prominent guests, including Dr. Andrew Bennet, Ambassador of Canada's Office of Religious Freedom, Judy Sgro, Member of Parliament, Muhammad Imran Ali Chaudhary, Consul General of Pakistan, Toronto.

After Maghrib and 'Ishā' Prayers, Lal Khan Malik Sāhib, Amir Jamā'at Ahmadiyya Canada, led the funeral prayer. Approximately 6000 people offered the funeral prayers. Following the funeral prayers, the deceased was honourably taken to the Ahmadiyya Funeral Home in Baitul Hamd, Mississauga, again under the leadership of Respected Amir Sāhib.

## June 4, 2014

The deceased was once again brought to Aiwan Tahir with police escort. Hon. Kathleen Wynne was present to express her condolences to the family and promised to raise her voice against these atrocities in the Federal Parliament and in other human rights associations.

## Press Conference

A press conference was held in Aiwan Tahir and many members of the Canadian media were present. The horrendous act was strongly condemned and reactions from various dignitaries were taken, as well as from representatives of Jamā'at USA. In addition, Harris Ali Chaudhary Śāhib, son of Hadi Ali Chaudhary Śāhib, and Durre Sameen Ashraf, daughter of Ashraf Ali Chaudhary, both presented eulogies in the memory of their uncle, Dr. Mehdi Ali Qamar Shahīd. Respected Amir Śāhib described the ways in which laws in Pakistan openly allow the persecution of Ahmadiṣ and asked the government

of Pakistan to take drastic steps to stop these atrocities and modify its laws and constitution so as to eliminate the persecution against Ahmadis. Several dignitaries and government officials from the municipal, provincial and federal parliament were in attendance.

## Funeral Prayers

After the Press Conference, outside guests and dignitaries got a chance to do a final viewing of the deceased, after which the casket was carried outside for another funeral prayer, led by Maulānā Mubarak Ahmed Nazir Śāhib, Missionary Incharge Canada.

## Burial

At 1 pm, police escorted the Martyr to Maple Cemetery where many people were present for the burial of the Canadian Ahmadi Martyr.

## Condolence and Prayers

The Ahmadiyya Gazette, on behalf of all members of Jamā'at Ahmadiyya Canada, expresses its deepest condolences to all the family members of the Martyr and prays that may Allah the Almighty grant patience to the family of the Martyr and that Allah may grant the Martyr a very high station in Heaven and continue to elevate his station in Heaven! Amīn!



## Acknowledgment of Condolences Received on the Occasion of the Martyrdom of Dr. Mehdi Ali Bashīr-ud-Dīn Qamar Sāhib

In his Friday Sermon on the May 30, 2014, Beloved Huzoor<sup>aa</sup> gave a eulogy to respected Dr. Mehdi Ali Shahīd in such a way that it provided encouragement and lifted the spirits of the entire family. We are all extremely grateful from the core of our hearts for the support from our beloved Imām. His words were like a divine ointment applied to our ailing hearts and were a source of solace for them.

*May Allāh grant you the best reward and may He strengthen your hands with His Spirit!*

During this emotional and extremely busy time, thousands of Jamā'at members and non-Jamā'at members from all over Canada, America, the United Kingdom and Europe, rather from all corners of the world expressed their condolences by way of telephone, through E-mails, and a vast majority in person.

Many members, especially from the family of the Promised Messiah<sup>as</sup>, living in Pakistan and elsewhere, called to express their condolences and provide comfort and support.

The organization of the Canadian Jamā'at under the auspices of respected Amīr sahib oversaw all aspects in their entirety. Diyāfat Department (accommodations, food, transportation), Peace Village Jamā'at, the General Secretary's office, Press and Media, Photography, as well as the funeral services (Ahmadiyya funeral home) all carried out their duties with great efforts and sincerity. Many people also showed great aptitude in spreading the news and contacting various organizations and institutions in this regard.

In terms of spreading this news day and night, far and wide throughout the world, Rawal TV played a key and pivotal role.

Majlis Ansārullāh, Majlis Khuddāmul Ahmadiyya and Lajna Imā'illāh all provided their services every step of the way, handling all organizational matters. Majlis Ansārullāh presented their offices, while Lajna Imā'illāh presented their basement in order for people to come and express their condolences. Many people also presented the services of their best vehicles to be used to fulfill various needs.

A great number of people also sincerely offered to help with expenses associated to the funeral, for which they were all thanked and respectfully excused.

Members of Peace Village and Vaughan Jamā'ats opened the doors of their homes for guests who had converged for this occasion. Furthermore, members of Peace Village Jamā'at s as well as various other members also presented food to the family.

The Rabwah Jamā'at as well as the Lahore Jamā'at also took part in all organizational matters. Respected Amīr Sahib of Lahore constantly inquired regarding the plans and organization. Sadr Anjuman Ahmadiyya Rabwah sent Respected Sāhibzāda Mirza Abdus Samad Sāhib, Nāzir Khidmat Darweshān, as a representative, who accompanied the wife and children of the Shahīd.

Many members of the American Jamā'at also accompanied the American representative Dr. Aysusi Ayshan as well as representatives from Majlis Ansārullāh. They all participated in the funeral prayer, the burial and in expressing their

condolences.

The local police also proved to be a great help, providing the services of their cars, motorcycles as well as officers who assisted in controlling traffic on the roads and at intersections, allowing everything to move efficiently.

The family received condolences from the Right Honourable Stephen Harper, Prime Minister of Canada, as well as Minister, Jason Kenny. The Canadian Ambassador for Religious Freedom Andrew Bennett also came in person to offer his condolences.

Justin Trudeau, the leader of the Liberal Party sent his condolences which were read out by Member of Parliament Judy Sgro (former Minister of Immigration and Citizenship) at the press conference and then later presented to the family.

Similarly, the Premier of Ontario Kathleen Wynne (Liberal Party) also came herself to offer her condolences to the family, as did many other leaders and members of the same party.

The Consul General of India in Toronto Akhilesh Mishra sent his message of condolences. The Deputy Consul General of Pakistan visited the family to offer his condolences and also partook in the funeral prayer.

For the burial of Dr. Mehdi Ali Shahīd, Adeel Amjad the son of our older brother Chaudhry Amjad Ali presented the gravesite he had bought, which is where Dr. Mehdi Ali Shahīd was buried. After hearing the Friday Sermon of Beloved Huzoor<sup>aa</sup>, an elderly woman insisted that her gravesite, which was beside that of her deceased husband, should be used for the burial of Dr. Mehdi Ali Shahīd. She desired that a martyr who had achieved such a high status should be buried beside her husband's grave. She was extremely persistent. However, Adeel Amjad did not give permission for this to happen and politely declined the offer.

In the end, it is worth mentioning an African-American brother, who was overwhelmed with grief. He mentioned that he had come from America to offer his condolences, and that he had never before seen the face of an Ahmadi martyr. In this way, his desire to see a martyr was fulfilled.

The family of Dr. Mehdi Ali Bashīr-ud-Dīn Qamar is thankful from the bottom of our hearts to all those mentioned above as well as all those who were not mentioned. May Allāh reward them all and shower them with His countless Bounties! We would also like to thank all those who travelled great distances to provide their condolences, take part in the funeral services, and were a source of patience and stability for the grieving family. May Allāh reward them for their sincerity and compassion! *May Allāh grant them a great reward!*

The family of the deceased Shahīd and surely all members of the Jamā'at as well as all peace loving people of the world are thankful to all institutions and organizations who are striving towards the establishment of peace in the world, May Allāh bless their efforts and bring forth from them an abundance of fruit!

Wassalam!

We the family of Dr. Mehdi Ali Shahīd

# Aḥmadiyya Muslim Jamā‘at Press Releases

Photography Courtesy of Makhzan-e-Tasaweer



## Head of Aḥmadiyya Muslim Community Delivers Special Message on Occasion of ‘Khilāfat Day’

**Hazrat Mirzā Masroor Ahmad<sup>aa</sup> takes part in special live Arabic programme on MTA**

The World Head of the Aḥmadiyya Muslim Community, His Holiness, Hazrat Mirzā Masroor Ahmad, the Fifth Khalifa<sup>aa</sup>, delivered a special message to the worldwide Aḥmadiyya Muslim Community during a live Arabic television programme broadcast on MTA International on May 27, 2014.

The programme, hosted by Muhammad Sharif Odeh, celebrated the 106<sup>th</sup> anniversary of the *Institution of Khilāfat*. As His Holiness<sup>aa</sup> arrived in the studio, tears flowed from the eyes of the host who was overcome by the blessed presence of the Khalifa.

In his message, Hazrat Mirzā Masroor Ahmad<sup>aa</sup> said that history proved that the Khilāfat leading the Aḥmadiyya Muslim Community was supported by God Almighty.

He said the Aḥmadiyya Khilāfat was engaged in continuing the mission of the Promised Messiah, Hazrat Mirzā Ghulām Ahmad of Qādiān<sup>as</sup>, which was to spread the true and peaceful teachings of Islām to all parts of the world.

During his discourse, His Holiness<sup>aa</sup> spoke about the status of the Promised Messiah<sup>as</sup> as a Prophet who came in subservience to the Founder of Islām, the Holy Prophet Muhammad<sup>sa</sup>.

Hazrat Mirzā Masroor Ahmad<sup>aa</sup> said:

The Holy Prophet Muhammad<sup>sa</sup> was sent for the entire world, for every

era and for every place to remove the ills and wrongdoings of the world and all types of disorder.

And according to the great prophecy of the Holy Prophet Muhammad<sup>sa</sup>, in this era, Allāh the Almighty sent the Promised Messiah<sup>as</sup> in subservience to the Holy Prophet<sup>sa</sup>. Being the Holy Prophet's<sup>sa</sup> subordinate, his task was also to remove all wrongdoings and he was sent for all future eras, for the entire world, until the end of time.

His Holiness<sup>aa</sup> said that since his demise in 1908 the objectives of the Promised Messiah<sup>as</sup> were being taken forward by the “Institution of Khilāfat.”

His Holiness<sup>aa</sup> said the truth of the Khilāfat of the Promised Messiah<sup>as</sup> had been vouchsafed by the Holy Qur’ān and by the Holy Prophet Muhammad<sup>sa</sup>.

Speaking of the progress and service of the Aḥmadiyya Muslim Community, Hazrat Mirzā Masroor Ahmad<sup>aa</sup> said it had translated the Holy Qur’ān into more than 70 languages and that each year hundreds of thousands of people were joining the community.

Given its very limited resources, His Holiness<sup>aa</sup> said that it was only with the Help of God that the Aḥmadiyya Muslim Community had been able to flourish and spread so successfully throughout the world.

His Holiness<sup>aa</sup> said that wherever and whenever he had the opportunity to address world leaders or other non-Aḥmadīs about the teachings of Islām, he



always counselled his audiences towards justice, equality and honesty at all levels.

The Khalifa said that with the advent of *MTA International*, Ahmadi Muslims across the world were able to listen directly to the message of the Khalifa and through this, the spiritual bond uniting Ahmadi Muslims has become ever more deeply entrenched.

His Holiness<sup>aa</sup> concluded by praying that all Ahmadi Muslims understood their

responsibilities of spreading the true and peaceful teachings of Islām. His Holiness<sup>aa</sup> also offered a message of congratulations to Ahmadi Muslims on the occasion of the anniversary of the "Institution of Khilāfat."

Following his special message, Arab-speaking Ahmadi Muslims in different countries called into the programme and conveyed their greetings of peace to the Khalifa who in turn reciprocated.

The callers were all overcome with emotion as they had the opportunity to converse with the Khalifa, who Ahmadi Muslims believe to be divinely appointed.

The special programme came just over 2 months after His Holiness<sup>aa</sup> delivered his first ever Arabic address, which was televised on the occasion of the 125<sup>th</sup> Anniversary of the establishment of the Ahmadiyya Muslim Community.

## Masroor International Cricket Tournament 2014 Trophy to be Shared by Canada and England

The 4-day *Masroor International Cricket Tournament* concluded on May 26, 2014 where the winners of the previous two years, Canada and host England, met in the final held at the *Abbey Recreation Ground* in south-west London.

The highlight of the tournament was the presence of the World Head of the Ahmadiyya Muslim Community, Hazrat Mirzā Masroor Ahmad, the Fifth Khalifa<sup>aa</sup>, at the final.

Adverse weather conditions meant the T-20 match was reduced to fourteen overs per side. Bowling first on a wet surface, the touring side – who had already won the annual event three times since its inception in 2009 – displayed outstanding fielding skills, taking difficult catches and running three English batsmen out to restrict the home side to a score of 84-9.

Many English fans felt their team had fallen short of a competitive total but their pessimism soon changed to optimism as they reduced Canada to 22-4 early in their innings.

The Canadians continued to battle hard in tough conditions and eventually required 12 runs from the final over but in the end fell just one run short of England's total.

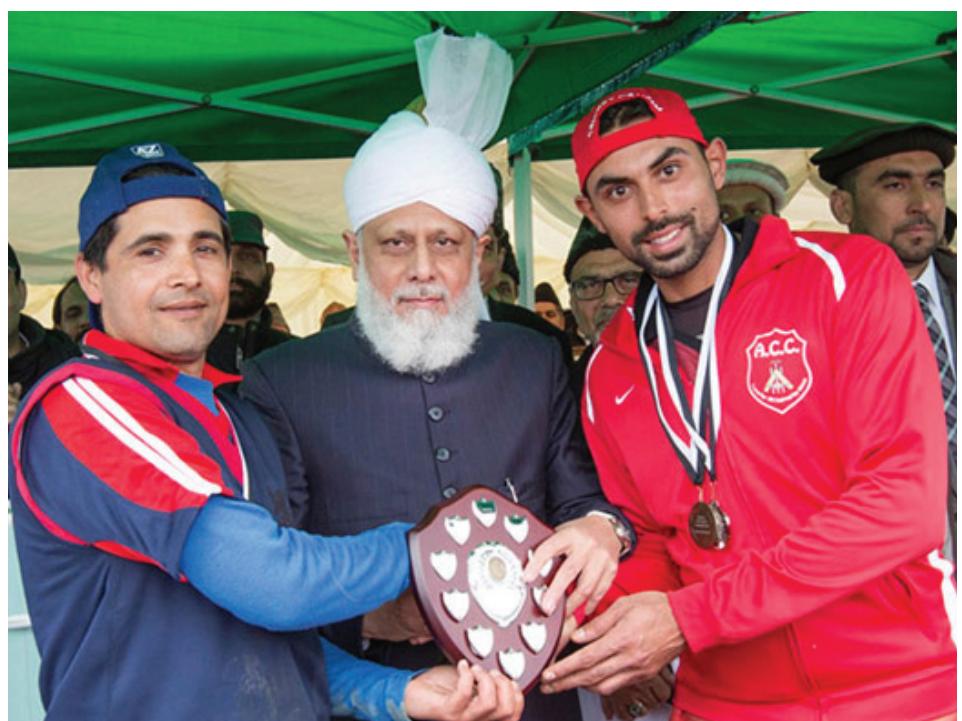
Any Canadian despondency was soon wiped away as Hazrat Mirzā Masroor Ahmad<sup>aa</sup> announced that the trophy

would be shared by both teams because the Canadians had been disadvantaged by the increasingly heavy rain. The trophy was then presented to the winning captains by the Khalifa<sup>aa</sup>.

Last year Canada was unable to defend their trophy as the tournament coincided with a visit to Canada by Hazrat Mirzā Masroor Ahmad<sup>aa</sup>. Thus, both the English and the Canadians had entered this year's

tournament as champions and due to the decision of the Khalifa, both teams left as they had arrived.

In terms of individual awards this year, the *Omair XI* team excelled as they hit a record score of 243 in a rain-reduced 15 over match, whilst their all-rounder Mirzā Laeeq won the *Man of the Tournament* award.





## Al-Mahdi Mosque, Newfahrn, Munich Inaugurated

*Hazrat Mirzā Masroor Ahmad<sup>aa</sup> delivers keynote address at special reception*

The Ahmadiyya Muslim Community is pleased to announce that on June 9, 2014, the World Head of the Ahmadiyya Muslim Community, the Fifth Khalifa, His Holiness, Hazrat Mirzā Masroor Ahmad<sup>aa</sup> inaugurated the Al-Mahdi Mosque in the German municipality Neufahrn, 20km from Munich.

More than 260 guests attended a special reception held at the Oskar-Maria-Graf School including various dignitaries such as Franz Heilmeier, Mayor Neufahrn, Erich Irlstorfer, Member of the Bundestag Freising and Professor Heiner Bielefeldt, Special Rapporteur for Freedom of Religion at the United Nations.

Prior to the ceremony, His Holiness officially inaugurated the Al-Mahdi Mosque by unveiling a commemorative plaque and offering a silent prayer in thanks to God Almighty. 12 white doves were also released into the sky marking a local Bavarian tradition. Thereafter, His Holiness led the Zuhr and Asr prayers at the new Mosque.

Later, the special reception began with a welcome address given by Abdullah Wagishauser, the National President of the Ahmadiyya Muslim Community in Germany, during which he informed

that the site of the new Mosque had been purchased in 1986 and had thereafter been used as a prayer centre. He said that its conversion into a Mosque began in 2013.

During his keynote address, Hazrat Mirzā Masroor Ahmad<sup>aa</sup> spoke about the Ahmadiyya Muslim Community's continued commitment to promoting interfaith dialogue. His Holiness said that the community organised events across the world in an effort to foster mutual understanding amongst the people of all beliefs.

As a recent example, His Holiness cited the Conference of World Religions, organised by the Ahmadiyya Muslim Community, which took place in February at Guildhall in London.

Hazrat Mirzā Masroor Ahmad<sup>aa</sup> said,

"During the Conference the representatives of various religions spoke about their respective faiths in front of an audience of around 1,000 guests and I also got the opportunity to speak about Islam. The Conference took place in a very peaceful and cordial atmosphere."

Continuing, Hazrat Mirzā Masroor

Ahmad<sup>aa</sup> said,

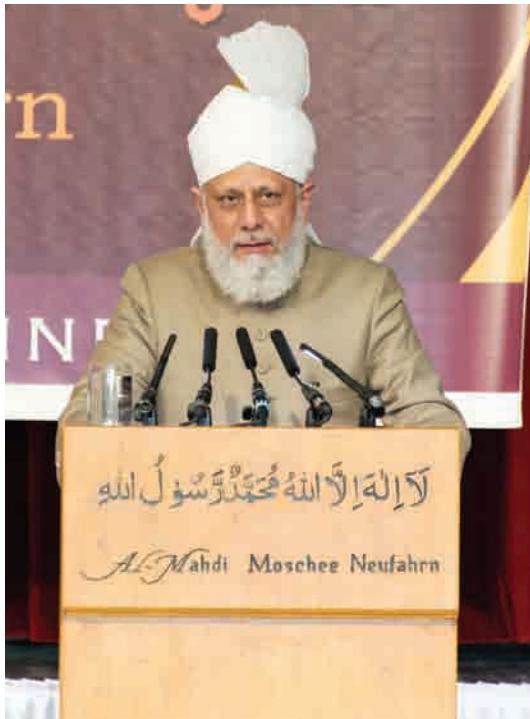
"The Holy Qur'an says that there should be no compulsion in religion and so no one has the right to speak ill of any other person's belief or faith."

His Holiness also responded to a small local protest comprising a handful of people against the building of the Mosque that was taking place simultaneously. He said that Ahmadi Muslims would not respond with counter protests or rallies but only by peacefully raising its slogan of Love for All, Hatred for None.

Hazrat Mirzā Masroor Ahmad<sup>aa</sup> said,

"Islam has taught us to respond to curses with prayers; it has taught us to respond to those who grieve us only with love and care and it has taught us to respond to arrogance only with humility."

During his address, His Holiness also spoke of the recent martyrdom of Dr Mehdi Ali Qamar, a US-Canadian citizen in Pakistan. His Holiness informed the audience that Dr Mehdi had travelled to Pakistan to volunteer his services at a hospital but had been target killed only because he was an Ahmadi Muslim.



His Holiness said that the body of Dr Mehdi was flown to Canada where it was draped in both the American and Canadian flags before burial and members of both Governments paid great respect and honour to the deceased.

Hazrat Mirzā Masroor Ahmad<sup>aa</sup> said,

"When Dr Mehdi Ali Qamar was killed we Ahmadi Muslims did not protest or take to the streets and nor will we ever stop serving humanity. Rather more than ever before we will seek to help those in need or those who are vulnerable. Wherever Ahmadi Muslims exist they seek only to serve mankind. This is our spirit and this is our way."

Earlier, visiting dignitaries took to the stage to offer their congratulations to the

Ahmadiyya Muslim Community.

Franz Heilmeier, Mayor Neufahrn said,

"Today is a very significant day whereby we are all joining together to inaugurate this new Mosque. The Ahmadiyya Muslim Community has made a home for themselves here and I hope and pray that you live here in peace and harmony."

Joseph Hauner, District Commissioner Freising said,

"It is a great honour that His Holiness, Hazrat Mirzā Masroor Ahmad<sup>aa</sup> has come here to Bavaria and I thank him for this. Certainly, you preach the values of tolerance and mutual respect."

Reiner Schneider, ex-Mayor Neufahrn

said,

"Today is a very significant day not just for the Ahmadiyya Muslim Community but for the city of Neufahrn and its people because His Holiness, Hazrat Mirzā Masroor Ahmad<sup>aa</sup> has come to this area ... This Mosque is not just for you but for all people."

Heinz Grünwald, Regional President, Lower Bavaria said,

"I have known the Ahmadiyya Muslim Community for more than 20 years and from the outset I have developed great respect for you and considered you as a friend."

Tobias Eschenbacher, Lord Mayor Freising said,



"The Ahmadiyya Muslim Community has always excelled in terms of promoting dialogue through which the fears or reservations that are caused by a lack of understanding are removed."

Erich Irlstorfer, Member of the Bundestag Freising said,

"Your new Mosque is a source of pride not just for you but to all people in this country. I wish you peace and prosperity."

Professor Heiner Bielefeldt, Special Rapporteur for Freedom of Religion at the United Nations said,

"Whoever believes in freedom

of religion must know about the Ahmadiyya Muslim Community because they are the most persecuted religious community. In Pakistan their members are killed or jailed. Pakistan is no longer the Pakistan of the late Zafrullah Khan (ex-Foreign Minister, an Ahmadi Muslim) but rather what we see today is extremism and terrorism."

Following the conclusion of events, the Neufahrn Rifle Club gave a special exhibition in honour of the visit of Hazrat Mirzā Masroor Ahmad<sup>aa</sup> to Neufahrn.

 **BASHIR A. KHAN, LL.B.**  
BARRISTER & SOLICITOR  
NOTARY PUBLIC

521 Bannatyne Avenue  
Winnipeg, Manitoba  
R3A 0E4

Phone: (204) 297-0780  
Fax: (204) 219-1245  
Email: bkhan@shaw.ca

PRACTISING IN IMMIGRATION AND REFUGEE LAW



**Lecturer Positions:**  
**Competition Number : TL0714**

Preference will be given to Master or Ph.D. degree holders. Minimum waqf (dedication) for three years. Must have in-depth knowledge and understanding of Islām and Ahmadiyyat, its history, theology and beliefs.

Fluency in some or all of following languages (subject to job requirements): spoken and written Urdu, Arabic and English.

Hard working with a positive attitude and the ability to work as part of a team. Previous teaching experience at a college or University will be an asset.

Duties will include preparing and delivering lectures and tutorials; preparing and marking assignments, tests and examinations; responding to student inquiries; maintaining regular office hours; and invigilating tests and examinations. The successful candidate would be expected to mentor students as well as liaise between students, parents and school admin.

Applications will be accepted until August 8, 2014 or until a suitable candidate is found. Application forms available at the Ta'līm website ([www.talim.ca](http://www.talim.ca)) Interested Lajna members should submit completed application form, a covering letter indicating the above competition number; their resume; a statement of teaching philosophy and interests; evidence of teaching effectiveness; and the names of three referees to:

Department of Ta'līm, Ahmadiyya Muslim Jamā`at Canada, 10610 Jane St., Maple ON.  
L6A 3A2 Tel: 905-303-4000  
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Fluency in some or all of following languages (subject to job requirements): spoken and written Urdu, Arabic and English. Computer Literate. Must have proficiency in Microsoft Office (Word, Excel, PowerPoint, Outlook)

High standard of Purdah, excellent character and high moral standard. Must have management skills. Previous Teaching & management experience at a college or University will be an asset.

**Specific Skills:** Plan, organize and direct daily operations; Establish and implement policies and procedures; Assign, co-ordinate and review projects and programs; Review programs to ensure conformance to provincial standards; Co-ordinate teaching activities; Recommend curriculum revisions and additions; Authorize the scheduling of courses; Teach; Direct or supervise the recruitment, training and evaluation of teachers; Oversee the analysis of data and information; Oversee the preparation of reports; Oversee the development of curriculum for training programs; liaise with teachers, parents, Ta'līm office; Evaluate curriculum and teaching methods

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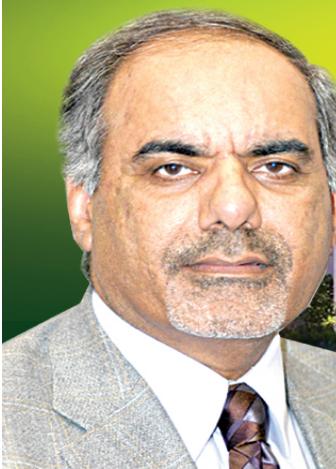
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## قابلیت کا معیار۔ لیکھار

**Competition Number: TL0714**

ماestro زیاپی ایچ ڈی ڈگری والیوں کو ترجیح دی جائے گی  
کم از کم تین سال کیلئے وقف کرنا ہو گا

اسلام اور احمدیت کے عقائد اور دینی تعلیم پر مکمل عبور حاصل ہو۔ با پردہ،  
اعلیٰ کردار و اخلاقی معیار، قائدانہ صلاحیت کی حامل، وقت کی پابند اور  
سنجیدگی اور باقاعدگی سے اپنے وقف کی میعاد پوری کرنے والی ہوں۔ اردو،  
انگلش اور عربی زبان پر (کام کی نوعیت کے حساب سے) عبور حاصل  
ہو۔ کمپیوٹر استعمال کرنے کی قابلیت ہو۔ کالج یا یونیورسٹی میں تدریسی تجربہ  
رکھنے والی امیدوارں کو ترجیح دی جائے گی۔ دلچسپی رکھنے والی لمحہ مہرات  
سے درخواست ہے کہ تعلیم ویب سائٹ پر موجود درخواست فارم کو پر  
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**قابلیت کا معیار۔ پرنسپل اور وائس پرنسپل**

**Competition Number : PVP0714**

کم از کم ماestro (پی ایچ ڈی) کو ترجیح دی جائے گی)  
کم از کم تین سال کیلئے وقف کرنا ہو گا

اسلام اور احمدیت کے عقائد اور دینی تعلیم پر مکمل عبور حاصل ہو۔

با پردہ، اعلیٰ کردار و اخلاقی معیار، قائدانہ صلاحیت کی حامل، وقت کی پابند اور سنجیدگی اور  
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(کام کی نوعیت کے حساب سے) عبور حاصل ہو۔ کمپیوٹر استعمال کرنے کی قابلیت ہو۔

مائکرو سافت آفس (مائکرو سافت ورڈ، ایکسل، پاور پوینٹ وغیرہ) پر مکمل عبور ہو۔  
کالج یا یونیورسٹی میں تدریسی اور انتظامی تجربہ رکھنے والی امیدوارں کو ترجیح دی جائے گی۔

خصوصی مہارت: روزمرہ کے امور میں نظم و ضبط، ہدایات، منصوبہ بندی، پالیسی اور  
طریقہ کار کو برداشت کار لانا، پرو جیکٹ اور پرو گرامز ترتیب دینا اور اپنی معاونت اور نظر

ثانی کرنا؛ تعلیمی پرو گرامز پر صوبائی معیار کو مدد نظر رکھتے ہوئے نظر ثانی کرنا

اوپر و بدل تجویز کرنا، نصاب کی تدریس، اسٹاف کی بھرتی، اساتذہ کی

ترتیب اور تعلیمی قابلیت کا تجزیہ کرنا، معلومات اور مواد کا تجزیہ کرنا، اساتذہ کے تربیتی

نصاب اور روپورثس کی تیاری پر نظر ثانی کرنا، تعلیم آفس، والدین اور اساتذہ کے مابین

رابطہ رکھنا، تعلیمی اور نصابی طریقہ کار کا جائزہ لینا۔

اضافی قابلیت: بجٹ کی منصوبہ بندی، عملہ کوہدایات، قوتِ فیصلہ، باریک بینی، اچھی

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