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Gifts of Tahrik Jadid

Masjid Baitun Nur, Calgary

Tahrik Jadid

جب حضرت خلیفۃ المسیح الثانی نے تحریک جدید شروع فرمائی تو سادہ زندگی کا مطالبہ کیا تھا۔ اس زمانے میں آپ نے کھانوں، کپڑوں وغیرہ اور دوسرے اخراجات میں کمی کر کے چندہ تحریک جدید دینے کا مطالبہ فرمایا تھا۔ اُس وقت افرادِ جماعت کے حالات بھی ایسے نہیں تھے جیسے اللہ تعالیٰ کے فضل سے آج کل ہیں۔ لیکن مردوں، عورتوں بچوں نے قربانیاں دیں اور خوشی سے دیں۔ آج بھی بعض غریب گھروں میں ایسے نظارے نظر آتے ہیں لیکن پھر بھی کوئی احسان نہیں ہے۔ فکر ہوتی ہے تو یہ کہ ہمارے پاس اور ہو تو ہم اور دیں۔ اور ان قربانی کرنے والوں کی اولادوں کو پھر اللہ تعالیٰ نے نوازا ہے اور نوازا رہا ہے۔ پس ایک مومن تو جب اللہ تعالیٰ کے فضلوں کے نظارے دیکھتا ہے تو اس کی قربانی کے معیار بڑھتے چلے جاتے ہیں۔ وہ قربانیاں کرنے کے بعد احسان جتنا تو ایک طرف رہا وہ تو چھپ چھپ کر قربانیاں کرتے ہیں کہ پتہ نہ چلے۔ اور صرف اور صرف یہ مد نظر ہوتا ہے کہ میرا خدا مجھ سے راضی ہو جائے۔ اور یہ نظارے آج ہمیں اللہ تعالیٰ کے فضل سے جماعت میں اکثر نظر آتے ہیں۔

Hazrat Khalīfatul-Masīh V^{aa} stated regarding Tahrik Jadid:

When Hazrat Khalīfatul-Masīh II^{ra} launched the scheme of Tahrik Jadid, he urged Ahmadīs to adopt a simple lifestyle. At that time he instructed Ahmadīs to reduce food, clothing, and other expenses, so as to contribute towards chanda Tahrik Jadid. At that time, the condition of Jamā'at members was not [affluent] as it is now by the Grace of Allāh. However, Ahmadī men, women and children still made sacrifices and made them happily. Even today we witness such instances [of sacrifices] from poor and underprivileged families, and yet they do not consider it be a favour [upon the Jamā'at]. Rather their only concern, if any, is that if they had more, they would give it as well. In return, Allāh blessed the progeny of those who made such sacrifices and is continuing to bless them. Therefore, a believer's level of sacrifice, upon witnessing these favours of Allāh, continues to increase. Far from boasting about their sacrifices, these people [believers] make sacrifices secretly so that no one is even aware of them. Their only concern is that God may be pleased with them. By the Grace of Allāh such instances are abundantly witnessed today in the Jamā'at.

(Friday Sermon, November 5, 2010)

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

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Pearls of Wisdom



THE HOLY QUR'AN

The similitude of those who spend their wealth for the cause of Allāh is like the similitude of a grain of corn which grows seven ears, in each ear a hundred grains. And Allāh multiplies it further for whomsoever He pleases; and Allāh is Bountiful, All-Knowing. (2:262)

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣١﴾
قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكٰفِرِينَ ﴿٣٢﴾

HADĪTH OF THE HOLY PROPHET MUHAMMAD^{SA}

Hazrat Khuraim bin Fātik^{ra} narrates that the Holy Prophet^{sa} said,

“A person who spends something in the way of Allāh gets a reward seven hundred times as much.”

(Tirmidhi, Bāb Fazl An-Nafaqati fi Sabilillāh)

Hazrat Sa'd bin Waqas^{ra} narrates that the Holy Prophet^{sa} said,

“You shall be rewarded for whatever you spend in seeking the Pleasure of Allāh, to such an extent that if you feed your wife a morsel [of food] with this intention, you shall be rewarded for it.”

(Bukhāri Kitābul Īmān,
Bāb Innamal A'mālu Binnīyyāt)

عَنْ خُرَيْمِ بْنِ فَاتِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَنْفَقَ نَفَقَةً فِي سَبِيلِ اللَّهِ كُتِبَ لَهُ سَبْعُمِائَةٍ ضِعْفٍ -

عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ أَخْبَرَهُ أَنَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قَالَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلَّا أُجِرْتَ عَلَيْهَا حَتَّى مَا تَجْعَلُ فِي فَمِ امْرَأَتِكَ -

So Said the Promised Messiah^{as}



It goes without saying that you cannot love two things at the same time; it is not possible for you to love wealth as well as love Allāh. You can love only one of them. Lucky is one who loves Allāh. If any of you loves Him and spends wealth in His cause, I am certain that your wealth will increase more than that of others. For wealth doesn't come by itself. Rather, it comes by Allāh's will. Whoever parts with some of their wealth for the sake of Allāh will surely get it back. But one, who loves their wealth and doesn't serve in the way of Allāh as one should, will surely lose the wealth. Do not ever imagine that your wealth comes of your own effort. No, it comes from Allāh Almighty. And do not ever imagine that you do a favour to Allāh or His Appointed One by offering your money or helping in any other way. Rather, it is His favour upon you that he calls you to this service.

(Majmū'ah Ishtihārāt Vol. 3, pp 497-498)

Allāh blesses the wealth of those who spend in His way, just like a planted corn seed, which is singular, but Allāh can cause it to grow seven ears, and from each ear, He can grow a hundred grains. That is to say, to enlarge something from its original [state] is part of Divine Power, and in reality, all of us are alive because of this Divine Power. For, if Allāh did not possess the Power to enlarge things, the whole world would come to destruction and not a single living thing would remain on the face of the Earth.

(Ruḥānī Khazā'in Vol. 23, pp 170-171)

The Promised Messiah^{as} further states:

According to the knowledge of dream interpretation, wealth is liver. It is for this reason that giving alms is [equivalent to] giving life. When giving alms, a person demonstrates a certain level of sincerity and resolve. The fact of the matter is that mere words are not enough until they are proven through actions.

(Malfūzāt Vol. 1, p. 155)

Guidance from Hazrat Khalīfatul-Masīḥ V^{aa}

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



Ahmadiyyat in 2013, Financial Sacrifice & Waqf Jadid Summary of Friday Sermon Delivered on January 3, 2014

On Friday, January 3, 2014, Hazrat Khalīfatul-Masīḥ V^{aa} delivered the Friday Sermon at the Baitul Futūḥ Mosque, Morden, London.

To begin with, Huzoor^{aa} expressed his good wishes for the entire Jamā'at and prayed that may God make the New Year a blessed one for all. Elaborating on the progress the Jamā'at has made throughout the world, Huzoor^{aa} gave details of the new mosques built by the Jamā'at in 2013. Huzoor^{aa} also spoke about his recent visit to the Far East and Japan saying that it was by sheer Grace of Allāh and not through any human efforts, that the trip became a successful means of conveying the message of the True Faith to millions of people around the world.

Huzoor^{aa} said that during his trip, the message of Ahmadiyyat was delivered by radio and television to as many as 182 million, six hundred thousand people. Similarly this year, through 1088 newspapers, more than 160 million people received the message of the True Faith. Also, in the African continent a lot of work is being done to communicate the message of Ahmadiyyat to the people all over the continent.

Huzoor^{aa} related a few incidents highlighting the strong faith of the new

converts in Ahmadiyyat and their sense of honour for the True Faith. Huzoor^{aa} said that as the Jamā'at is making progress every day and as God is continually showering His Grace upon it, opposition to it is also growing. However, what we must make sure to do is become worthy of even greater Grace of the Almighty Allāh, and strengthen our faith further in order to successfully deal with the opposition. We have to strive hard to accomplish the mission of the Promised Messiah^{as}, for which we shall pray and fill the New Year with unending supplications. In addition, we ought to offer Durūd and Ishtighfār regularly so that Allāh may shower His blessings upon us with greater intensity and so that the sinister plans of our opponents recoil on themselves reducing all their machinations to dust.

In keeping with the tradition whereby the new year of Waqf Jadid is announced during the first week of every year, Huzoor^{aa} graciously announced the new year of Waqf Jadid and highlighted the importance of the spiritual Jihād being waged through the contributions towards the organization. Huzoor^{aa} spoke of the blessings of Waqf Jadid and the faith enhancing incidents experienced by those contributing towards it. Huzoor^{aa} quoted the Promised Messiah^{as},

saying that a large portion of sympathy and compassion for mankind requires the spending of money on its welfare. Hence, spending money in the way of Allāh becomes an important criterion for judging the goodwill and piety of a person.

Huzoor^{aa} gave statistics of the financial sacrifice the Jamā'at had made towards the Waqf Jadid scheme in 2013. Huzoor^{aa} said that during the year 2013, the Jamā'at contributed 5.4 million, eighty-four thousand pounds sterling towards Waqf Jadid. The total number of contributors for Waqf Jadid is one million, forty thousand seven hundred and twenty. The top three positions went to UK, Pakistan and USA respectively. Among the Jamā'ats in Pakistan, Lahore stood first, Rabwah second and Karachi third. Huzoor^{aa} also gave statistics about some other countries and prayed that Allāh may bless the wealth and increase the number of those who contributed towards Waqf Jadid. Amin.

Towards the end of the sermon, Huzoor^{aa} announced the sad demise of Mr. Yusuf Latif of USA and spoke about his sincerity, faithfulness and services for the Jamā'at. Huzoor^{aa} announced that he would lead Mr. Latif's funeral prayer in absentia after the Jumu'ah Prayers.

We have to strive hard to accomplish the mission of the Promised Messiah^{as}, for which we shall pray and fill the New Year with unending supplications. In addition, we ought to offer Durūd and Ishtighfār regularly so that Allāh may shower His blessings upon us with greater intensity and so that the sinister plans of our opponents recoil on themselves reducing all their machinations to dust.

The Exemplary Aḥmadī Muslim

Summary of Friday Sermon Delivered on February 7, 2014

On Friday, February 7, 2014, Hazrat Khalifatul-Masiḥ V^{aa} delivered the Friday Sermon at the Baitul Futūḥ Mosque, Morden, London.

Huzoor^{aa} referred to a program *Rah-e-Huda* on MTA, during which a non-Aḥmadī viewer raised an objection against a revelation of the Promised Messiah^{as}. The revelation was: “After ten days I shall demonstrate my Sign. Hearken! The help of Allāh is near like a pregnant she-camel in labour. Then will you go to Amritsar.”

Huzoor^{aa} read out quotations from *Barāhīn Aḥmadīyya* in which the Promised Messiah^{as} himself elaborated and explained the background of this revelation. After this, Huzoor^{aa} quoted some passages from various writings of the Promised Messiah^{as} highlighting his concern for the practical reformation of his Jamā’at. Huzoor^{aa} also quoted a passage from the book *Sirātul Mahdī*, compiled by Hazrat Mirzā Bashīr Aḥmad Ṣāhib^{ra}, wherein an incident has been narrated regarding the practical reformation of the Jamā’at.

Huzoor^{aa} also quoted the Promised Messiah^{as} who said:

The core purpose of my advent is to prepare a Jamā’at that truly believes in God, has a sincere relationship with Him, makes the true Faith their guiding principle, follows in the footsteps of the Holy Prophet^{sa}, treads the path of piety and righteousness and shows an exemplary conduct, so that it can guide the world to the right path.

Huzoor^{aa} further quoted the Promised Messiah^{as}:

Stick to mutual harmony and accord. Disagreement and lack of unity will

cause you to be deprived of Divine blessings. The Holy Prophet^{sa} said to show compassion for each other and pray for your brothers in their absence.

The Promised Messiah^{as} said:

There are two foremost purposes of my advent. One is to submit oneself completely to the Unity of the Almighty God. Second is to show love and compassion for each other. Therefore, show such an exemplary conduct as is believed to be miraculous in nature by people of other faiths. One who counts oneself among my followers, but does not act in accordance with my teachings, is like a withered branch of a tree. If you want to serve the Faith, the prerequisite is to adopt piety and righteousness. God only supports those who are pious and truthful.

The Promised Messiah^{as} further said:

The true expression of thankfulness to God is to adopt piety and purity. The closer a righteous person gets to God, the more brilliant rays of Divine light descend upon him. Contrarily, the farther a believer goes from God, an ever-increasing darkness begins to engulf him resulting in humiliation and dishonour for him. But, one who is blessed with Divine light obtains the self that has found peace in God. Doubtless, one cannot obtain salvation if one has not found peace in one’s Lord.

Huzoor^{aa} further quoted the Promised Messiah^{as}:

Progress in mutual love and harmony and shun barbarity and mutual discord. Turn away from all types of derision and ridicule.

Greet each other with respect. One should prefer the comfort of one’s brother to that of one’s own. Be truly reconciled with God and submit yourselves completely to Him. If God counts you among the truthful, you will be protected against the enmity of everyone. Hence, what is required of you is to join the ranks of those who are loved by God, so that no harm or calamity overtakes you. Eschew mutual discords, malice and enmity. It is time you abstained from indulging in these mean practices and engaged yourselves in the efforts towards the achievement of a great and noble purpose. My advice to you is to reject anger and harshness and employ civility and kindness if you want to reform someone. Do not love life so much as renders you faithless. Never be heedless of giving others their due rights.

Huzoor^{aa} said that if we realize what the Promised Messiah^{as} requires of us, all our quarrels, differences and mutual discords would come to an end. This is the standard of piety that we all need to attain. We are the ones who believe in the Imām of this age. Therefore, we should strive hard to fulfill the requirements of our belief in him. We should try to perform all the good deeds and shun all the evil ones. We need to help each other in obtaining the task of mutual love and harmony. May God enable us all to obtain this noble purpose! Amīn!

Towards the end of the Friday Sermon, Huzoor^{aa} urged the Jamā’at to pray for the Muslim countries who are bearing extreme hardships and being inflicted with utmost cruelty and barbarity.

There are two foremost purposes of my advent. One is to submit oneself completely to the Unity of the Almighty God. Second is to show love and compassion for each other. Therefore, show such an exemplary conduct as is believed to be miraculous in nature by people of other faiths. One who counts oneself among my followers, but does not act in accordance with my teachings, is like a withered branch of a tree. If you want to serve the Faith, the prerequisite is to adopt piety and righteousness. God only supports those who are pious and truthful.

Signs of Truth

Summary of Friday Sermon Delivered on February 14, 2014

On Friday, February 14, 2014, Hazrat Khalifatul-Masih V^{aa} delivered the Friday Sermon at the Baitul Futūḥ Mosque, Morden, London.

Huzoor^{aa} spoke about the signs shown by the Promised Messiah^{as} in light of the very revelations he received from God. He read out these signs from the writings of the Promised Messiah^{as}. Huzoor^{aa} quoted the Promised Messiah^{as} saying that the purpose of the signs God showed for the Promised Messiah^{as} during his lifetime or after him is that He wants to establish the truth of Islām in the world and demonstrate to humankind the sublime status of the Holy Prophet^{sa}.

Huzoor^{aa} said that the signs God showed for the Promised Messiah^{as} not only serve as convincing arguments for the truth of Islām for those who raise objections against the religion, but also provide evidence of the truthfulness of the Promised Messiah^{as} to those who have come to believe in him.

Huzoor^{aa} quoted from *Barāhīn Aḥmadiyya*, a book written by the Promised Messiah^{as}, wherein the Promised Messiah^{as} has said:

All this has been done so that for the true seekers of truth it becomes evident that all blessings and lights are found in Islām alone; and so that God clinches His argument against the unbelieving and against those who, by denying the holy and sublime status of the Seal of the Prophets, utter blasphemy against him and lay unfair allegations against him, despite the fact that he was the best and holiest of all men; and so that argument is established against those who are heedless of the fact that the Holy Prophet^{sa}, alone, is the most perfect of all men and that his lights have been illuminating the world like the sun to this day and will continue to do so till the end of times.

Huzoor^{aa} said that through the writings of the Promised Messiah^{as}, which are so full of truth, God wants the opponents of Islām to acknowledge the glory of Islām. Also, God wants the truthfulness of the Promised Messiah^{as} to become evident for those who truly seek the truth. And, by causing his revelations and visions to be recorded, God wants to enhance the faith of those who have come to believe in him.

Huzoor^{aa} quoted from *Kashtī Nūḥ* a book written by the Promised Messiah^{as}, wherein the Promised Messiah^{as} said:

The prophecies that God revealed to me from the unseen have come to pass at their respective times and such prophecies number at least ten thousand... All of my prophecies have been fulfilled — or if not completely, at least a part of these prophecies has come true... I emphatically declare that thousands of my prophecies have been fulfilled categorically and thousands of people have witnessed their fulfillment.

Huzoor^{aa} quoted a few prophecies from *Nuzūl-ul-Masih*, a book of the Promised Messiah^{as}, and said that the books written by the Promised Messiah^{as} too are a sign of the Almighty God for his truthfulness.

Huzoor^{aa} quoted the Promised Messiah^{as} who said,

Upon many occasions, I particularly witness the miraculous power of the Almighty God helping me at the time when I am writing a book. I say this because when I decide to write a sentence, whether in Arabic or Urdu, I feel as if someone is instructing me from within myself.

Huzoor^{aa} quoted a few faith-enhancing incidents from the lives of those who embraced Islām after reading the books of the Promised Messiah^{as}.

Huzoor^{aa} quoted the Promised Messiah^{as}:

I am the one at whose hand God has shown hundreds of signs. I swear by the name of the Almighty God in whose hand my life rests that as many as two hundred thousand signs have been shown at my hand to this day.

Huzoor^{aa} related a few faith-enhancing incidents whereby people embraced Aḥmadiyyat after seeing a dream about the truthfulness of the Promised Messiah^{as}. Some people saw such dreams during the lifetime of the Promised Messiah^{as} and some after him.

Huzoor^{aa} also related few incidents from the lives of certain African people who embraced Aḥmadiyyat after they had seen a dream about the truthfulness of the Promised Messiah^{as}. Huzoor^{aa} quoted the Promised Messiah^{as}:

Our Jamā'at needs to establish a sincere relationship with God. They should be thankful to God for not leaving them helpless. Rather, God showed hundreds of mighty signs for them to help them take their faith to the level of perfect conviction.

Huzoor^{aa} prayed that may God enable us all to establish a sincere relationship with Him, as a result of which each one of us would be able to manifest signs of His greatness! May God enhance our faith so that we may inspire our future generations with the same spirit! Amīn!

Towards the end of the Friday Sermon, Huzoor^{aa} spoke of the martyrdom of Razi-ud-Dīn Ṣāḥib, son of Muhammad Hussain Mukhtar Ṣāḥib of Karachi, and of the sad demise of Dr. Khalid Yusuf Ṣāḥib, Ent Registrar, at the Fazl-e-Umar Hospital, Rabwah, Pakistan. Huzoor^{aa} led the funeral prayer of the two in absentia after the Jumu'ah Prayer.

Our Jamā'at needs to establish a sincere relationship with God. They should be thankful to God for not leaving them helpless. Rather, God showed hundreds of mighty signs for them to help them take their faith to the level of perfect conviction.”

A Conference on Some Living Religions

Summary of Friday Sermon Delivered on February 28, 2014

On Friday, February 28, 2014, Hazrat Khalifatul-Masih V^{aa} delivered the Friday Sermon at the Baitul Futūh Mosque, Morden, London.

Huzoor^{aa} said that in his last sermon, he had discussed how profoundly God had blessed Hazrat Muşleḥ Mau'ūd^{ra} with secular and spiritual knowledge. In fact, it may take years to fully expound the great accomplishments of Hazrat Muşleḥ Mau'ūd^{ra}.

Huzoor^{aa} said that today, he would like to speak about the Wembley Conference held in London in 1924. It was attended by Hazrat Muşleḥ Mau'ūd^{ra} along with the twelve members of his delegation. He also quoted the impressions of certain English dignitaries who attended the conference and admired the extraordinary scholarship of Hazrat Muşleḥ Mau'ūd^{ra}.

Huzoor^{aa} said that it was under special guidance and help of the Almighty that Hazrat Muşleḥ Mau'ūd^{ra} decided to take part in the conference. It was the first ever visit of a Khalifatul-Masih to Europe. On his way to London, Hazrat Muşleḥ Mau'ūd^{ra} also stopped in Syria, Egypt and Palestine. Hence, there are some historical aspects of this visit of Hazrat Muşleḥ Mau'ūd^{ra} which should be known to the Aḥmadi youth.

Huzoor^{aa} said that Hazrat Muşleḥ Mau'ūd^{ra} penned a treatise in Urdu, which was translated into English by Hazrat Sir Chaudhary Muhammad Zafrulla Khan Şāḥib^{ra} in collaboration with Hazrat Maulvī Sher 'Alī Şāḥib^{ra} and Hazrat Şāḥibzada Mirzā Bashīr Aḥmad Şāḥib^{ra} and was then read in the conference by Hazrat Sir Chaudhary Muhammad Zafrulla Khan Şāḥib^{ra}. The conference began on September 23, 1924. Before Hazrat Sir Chaudhary Muhammad Zafrulla Khan Şāḥib^{ra} stood up to read the treatise, Hazrat Muşleḥ Mau'ūd^{ra}

came up to the rostrum and spoke briefly about himself and the Jamā'at and thanked the organizers for holding such a commendable event. Hazrat Muşleḥ Mau'ūd^{ra} then invited Hazrat Sir Chaudhary Muhammad Zafrulla Khan Şāḥib^{ra} to come to the stage and read the treatise. Hazrat Sir Chaudhary Muhammad Zafrulla Khan Şāḥib^{ra} read it in such a remarkable manner that the true and magnificent image of Islām Aḥmadiyyat was satisfactorily conveyed to the people. This fulfilled a vision seen by the Promised Messiah^{as} about the propagation of Islām and Aḥmadiyyat in London. The audience listened to the address in a trance and with rapt attention. In the treatise, Hazrat Muşleḥ Mau'ūd^{ra} shed light on how Jamā'at Aḥmadiyyat was formed, what the claim of the Promised Messiah^{as} was regarding his status as the Messiah and Mahdī and how the institution of Khilāfat succeeded the Promised Messiah^{as} under Divine guidance. In addition, Hazrat Muşleḥ Mau'ūd^{ra} also wrote about how the Aḥmadiyya Jamā'at was rapidly spreading across the globe and how people from other faiths were joining Aḥmadiyyat in large numbers, and how God speaks to His righteous servants and grants their prayers. Hazrat Muşleḥ Mau'ūd^{ra} said that by sending the Promised Messiah^{as} into the world God has granted the world the means to reform itself.

Huzoor^{aa} said that Hazrat Muşleḥ Mau'ūd^{ra} also discussed in his treatise the status of the prophets of God Almighty and highlighted the importance of establishing a true relationship of man with God in as much as it is imperative if one wants to excel in spirituality. He also said that the Holy Qur'ān categorically rejects the allegation that Islām was spread by sword. Hazrat Muşleḥ Mau'ūd^{ra} touched in his treatise on a number of other issues as well, such as authentic

Islāmic point of view regarding slavery, interest, polygamy, and divorce, as well as moral teachings of Islām and life after death. Moreover, he proved the truth of the Promised Messiah^{as} by elaborating on the signs God Almighty showed in his support. The treatise ended with the following words: "Dear sisters and brothers! The light of the Almighty has shown forth for you. The glory of the Almighty God has been made manifest for you through a prophet. Therefore, do thou accept this light and let your hearts be lit up by it."

Huzoor^{aa} said that thus did Hazrat Muşleḥ Mau'ūd^{ra} elaborate with great wisdom and courage on the excellent qualities of Islām and invited the people to Islām. Huzoor^{aa} also quoted the views and impressions of some worthy participants of the conference regarding the treatise of Hazrat Muşleḥ Mau'ūd^{ra} and said that the treatise was well-received and praised by all the learned participants of the conference.

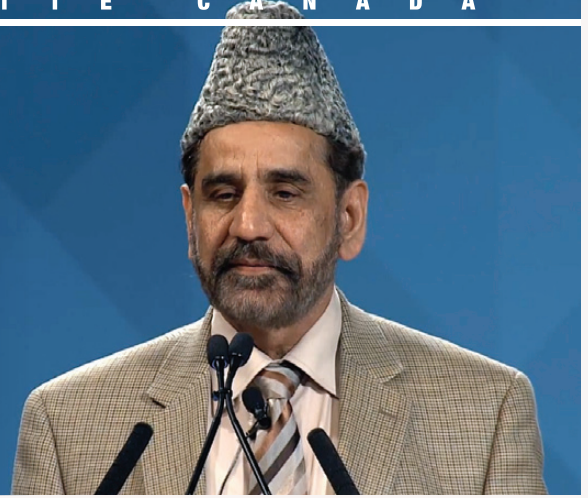
Huzoor^{aa} said that the treatise was read in English and is easily available, so our English-speaking members and youth should read it. May Allāh shower countless blessings upon the soul of Hazrat Muşleḥ Mau'ūd^{ra} who left a great intellectual heritage for us on almost every subject. The Fadl-i-'Umar Foundation should also speed up work now on the translations of Hazrat Muşleḥ Mau'ūd^{ra}'s books in various languages.

Further, Huzoor^{aa} spoke of Kamal Ahmad Krogh Şāḥib of Denmark who passed away on February 19, 2014. Huzoor^{aa} praised Mr. Kamal Ahmad Krogh Şāḥib's services for the Jamā'at and mentioned the noble qualities found in him and announced that he would lead Krogh Şāḥib's funeral prayer in absentia after the Jumu'ah Prayer.

May Allāh shower countless blessings upon the soul of Hazrat Muşleḥ Mau'ūd^{ra} who left a great intellectual heritage for us on almost every subject.

Messianic Movements in the 19th Century

Maulānā Mukhtar Cheema Ṣāhib,
Professor Jāmi‘a Aḥmadīyya Canada



The following are selected portions of the speech delivered by Maulānā Mukhtar Cheema Ṣāhib, Professor Jāmi‘a Aḥmadīyya Canada, on the occasion of the Jalsa Sālānā Canada during the third session on Saturday, June 21, 2014.

Messiah in Hebrew is *mashiah* or *moshiah* meaning the “anointed one.” It is a term used in the Hebrew Bible to refer to kings, reformers and the prophets. For example, Cyrus the Great, the king of Persia, was not a Hebrew but is referred to as “God’s moshiah” in the book of Isaiah 45:1. King Saul is mentioned as the anointed one of God in Samuel 12:3. David is also called the anointed one of God of Jacob in Samuel 23:1.

In Biblical terminology any just ruler, reformer or prophet is addressed as “Messiah.” So any movement in the name of a Divine claimant is called a messianic movement. In the 19th century, the number of people who claimed to be a Divine reformer is more than any century because that was the century in which the prophecies of all the religions were fulfilled, particularly of Judaism, Christianity and Islām.

So Messianic movements which started in the 19th century are not so few as to be counted on one’s fingers. There are many such claimants in Judaism, Christianity and in other different religions. Some claimants are named “Messiah” and some are named “Reformers.”

I will mention a few of them and finally come towards the real messianic movement in the 19th century.

JUDAISM

Shukr Kuhayl I

Shukr ben Salim Kuhayl I, also known as *Mari* (Master) was a Yemenite messianic claimant of the 19th century. He started his mission in San‘a’ in 1861 as the Messiah, at a time when Jews were

eagerly waiting for a Messiah. Divorcing his wife, he took up a life of poverty and exhorted the community for repentance. He reportedly said, “I come to warn you and to remind you of repentance and redemption.”¹ Shukr Kuhayl was very shortly, thereafter, killed by local Arabs in 1865.

Judah ben Shalom

Judah ben Shalom made his claim as messiah in 1868 and was known as Shukr Kuhayl II. He led a very significant messianic movement, which attracted both Yemenite Jews and Arabs. He died in 1878 and his movement died with his death.

CHRISTIANITY

Joseph Smith Jr.

Born in 1805, he was the founder of the Church of Jesus Christ Latter-day Saints or Mormonism. He claimed to be Elijah, Melchizedek, and Sa‘lem, priest of the Most High God in 1827 and was killed in 1844. According to the Bible, he was proven to be false.

Arnold Potter

Arnold Potter is also referred to as “Potter Christ.” He was born in New York on January 11, 1804 and was a self-declared Messiah and a leader of a sect in the Latter-day Saints movement. He was able to gather around a great number of followers. In 1872, Potter announced at a meeting of his church that the time had come for his ascent into heaven. Followed by his disciples, Potter rode a donkey to the edge of the Council Bluffs city, Iowa, where he leapt off the edge intending to ‘ascend,’ but instead fell to his death. His body was collected and buried by his followers in Council Bluffs, Iowa.

ISLĀM

Sayyid ‘Alī Muḥammad Bāb

Sayyid ‘Alī Muḥammad Bāb was born

on October 20, 1819 and is the founder of Bābī-ism. In 1844, Sayyid Mirzā ‘Alī Muhammad claimed to be the promised redeemer (Mahdī) of Islām, taking the title of Bāb, or the “Gate.” The resulting Bābī movement quickly spread across the Persian Empire and received widespread opposition from the Islāmic clergy. The Bāb himself was executed in 1850 by a firing squad in the public square of Tabriz at the age of 30.

Sudani Mahdī

Muhammad Aḥmad bin ‘Abd Allāh (1844 – 1885) was a religious leader in Sudan who proclaimed himself as the Mahdī or messianic redeemer of the Islāmic faith on June 29, 1881. From his announcement of the Mahdiyya in June 1881 until the fall of Khartoum in January 1885, Muhammad Aḥmad led a successful military campaign against the Turco-Egyptian government of the Sudan. He promoted Jihād by the sword and was killed on June 22, 1885.

True Messianic Movement was to appear in Islām

Among all the major religions – Hinduism, Buddhism, Judaism, Christianity and Islām – only Islām, qualified for the true messiah or reformer, in other words for the true messianic movement. In the last 5000 years, there is no such claim from the Hindus in the form of Divine scripture or Divine revelation. Similarly, the Buddhists did not make any such claims for the last 25 centuries. Jews also rejected the true Messiah for 2000 years and were warned by Jesus^{as} of Nazareth,

“Therefore I tell you, the kingdom of God will be taken away from you and given to a nation who will bear its fruits” (Matthew, 21:43).

So with the appearance of the Holy Prophet of Islām^{sa}, that blessing was permanently taken from the Israelites, the Jews and the Christians, and was

given to the Ishmaelites. It is only Islām that is qualified for such Divine blessings, and 1500 years before the Holy Prophet of Islām^{sa} appeared in the scene and was blessed with the complete and perfect Word of God in the form of the Holy Qur’ān. And He^{sa} was given glad tidings of the continuation of the Divine blessings also in the form of his^{sa} Divine subordinate, as the Holy Qur’ān says,

هُوَ الَّذِي بَعَثَ فِي الْأُمَمِينَ رَسُولًا مِنْهُمْ
يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ
الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ
لَفِي ضَلَالٍ مُّبِينٍ ﴿٧﴾

وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلِدُحَقُوا بِهِمْ ط وَهُوَ
الْعَزِيزُ الْحَكِيمُ ﴿٨﴾

He it is Who has raised among the Unlettered *people* a Messenger from among themselves who recites unto them His Signs, and purifies them, and teaches them the Book and wisdom, although they had been, before, in manifest misguidance; And *among* others from among them who have not yet joined them. He is the Mighty, the Wise. (62:3-4)

So any true messianic movement was supposed to be from Islām, rather than any other religion. In Islām, the Messiah and Mahdī was the subordinate reformer to the Holy Prophet of Islām^{sa}, as predicted by the Holy Prophet of Islām^{sa} himself. The Messiah and Mahdī was to appear at the time when there were no hope for Islām, and he was to come to rejuvenate Islām in that terrible situation.

That reformer was to be the universal reformer and Divine Guide for all the religions. This is why in the scriptures of the different religions, we find a great Divine reformer predicted for the latter days. All the faiths are expecting that reformer, (Autar or Rishi) under different titles and names like Messiah, Mahdī, Krishna, etc. However, one thing is common - the coming of a reformer - and all the religions are eagerly waiting for him.

When we study the signs of different Scriptures about those reformers, they are very common. It looks as if all the Scriptures are talking about the same person. This is what the Holy Qur’ān says,

وَإِذَا الرُّسُلُ أُقْتَتِ ۗ

“And when the Messengers are made to appear at the appointed time” (77:12).

The last century was the appointed time for the appearance of the Promised Reformer or Messiah, which is why there were many claimants for that seat also, and these claimants, themselves, were the sign of the coming of the true Messiah, as Jesus^{as} said, “For many will come in my name, saying, ‘I am the Messiah!’ and they will lead many astray” (Matthew 24:5), “and many false prophets will arise and lead many astray” (Matthew 24:11) and “then if anyone says! Here is the Messiah!” or “There he is!” believe him not” (Matthew 24:23).

So according to this prediction, many claimants appeared from among the Jews, Christians and the Muslims. One common thing related to the time of the appearance of the reformer is the corruption of the faith, as Jesus^{as} said about his second advent,

“I tell you that he will avenge them speedily. Nevertheless when the son of man cometh, shall he find faith on the earth?” (Luke, 18:8).

That corruption was not only in Christianity but also in Islām and was the time about which the Holy Prophet of Islām^{sa} had predicted 1500 years back,

يَأْتِي عَلَى النَّاسِ زَمَانٌ لَا يَبْقَى مِنْ
الْإِسْلَامِ إِلَّا اسْمُهُ وَلَا يَبْقَى مِنَ الْقُرْآنِ
إِلَّا رَسْمُهُ ...

“There will come a time upon the people when nothing will remain of Islam except its name only and nothing will remain of the Qur’ān except its inscription”.²

The Holy Qur’ān also says,

وَقَالَ الرَّسُولُ يُرَبِّ إِنَّا قَوْمِي اتَّخَذُوا
هَذَا الْقُرْآنَ مَهْجُورًا ﴿٣١﴾

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

In spite of all the wonderful qualities of Islām and the height of the character of the Holy Prophet of Islām^{sa}, the Muslims were destined to enter into a dark age again. However, in Surāh Jumu’ah, a ray of hope is given by Almighty God, where the appearance of the Holy Prophet^{sa} for another group of people is mentioned,

وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلِدُحَقُوا بِهِمْ ط وَهُوَ

الْعَزِيزُ الْحَكِيمُ ﴿٨﴾

“And *among* others from among them who have not yet joined them. He is the Mighty, the Wise” (Holy Qur’ān, 62:4).

When Holy Prophet^{sa} was asked about that group, he answered,

لَوْ كَانَ الْإِيمَانُ مَعْلَقًا بِرُؤْيَا لَنَا لَهُ رَجُلٌ
مِنْ أَبْنَاءِ الْفَارِسِ

“Faith will ascend to the Pleiades and a man of Persian descent will bring it back to earth”.³

So, there was hope for Islām in the glad tidings given by the Holy Prophet of Islām^{sa}. They were related to the latter day reformer - his appearance was like the appearance of the Holy Prophet of Islām^{sa}. He was supposed to appear for the final victory and complete dominance of Islām upon all other religions, as the Holy Qur’ān states,

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ
الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ
الْمُشْرِكُونَ ﴿٦١﴾

He it is Who has sent His Messenger with the guidance and the Religion of truth, that He may cause it to prevail over all religions, even if those who associate partners with God hate it (61:10).

In the 18th century, Islām became totally helpless before the other religions. It was the time when Christianity was spreading like wild fire. Yes, that was the time when Christians were dreaming to display the cross on the Holy Ka’bah.

Ḥazrat Mirzā Ghulām Aḥmad
of Qādiān^{as}

God had His own designs and plans. When Christianity reached its climax, God raised Ḥazrat Mirzā Ghulām Aḥmad of Qādiān^{as} for the revival of Islām. That was the time for the fulfillment of the words of the Holy Prophet of Islām^{sa}, when he^{sa} put his^{sa} hand upon the shoulder of Ḥazrat Salmān Farsi^{ra} and said,

لَوْ كَانَ الْإِيمَانُ مَعْلَقًا بِرُؤْيَا لَنَا لَهُ رَجُلٌ
مِنْ أَبْنَاءِ الْفَارِسِ

“If faith were to go up to the Pleiades,



a man from among these would surely find it”.⁴

In spite of all the opposition against Islām, God wanted to show the glory of Islām, as it was promised by Him,

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ
وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ ①

“They desire to extinguish the light of Allāh with the breath of their mouths, but Allāh will perfect His light, even if the disbelievers hate it” (61:9).

So in the 1870s, Ḥazrat Mirzā Ghulām Aḥmad^{as} took this challenge and started writing in defense of Islām. In 1880, the first two volumes of *Barāhīn Aḥmadiyya* were published.

There are over 300 solid proofs of the beauties of Islām in this book. It contains answers to the allegations and objections of the opponents. Hazrat Mirzā Ghulām Aḥmad^{as} also offered a challenge of 10,000 rupees to anyone who could refute these proofs and give even one-fifth of the number of these proofs in favour of his own religion, scripture and Prophet. Christians and the Hindus were stunned to see this, and none of them succeeded in taking up the challenge sincerely.

“And from the time that the continual burnt offering shall be taken away, and the abomination that makes desolate set up, there shall be a thousand and two hundred and ninety days” (Daniel, 12:11).

It was exactly the time when the Promised Messiah^{as} appeared on the scene. He states,

۱۲۹۰ ہجری میں یہ عاجز

شرف مکالمہ و مخاطبہ پا چکا تھا

“In 1290 according to the Hijrah calendar this humble one, had been blessed with the Divine revelation”.⁵

In 1882, he received the revelation from God the Almighty, when God the Almighty appointed him as the latter day reformer.

قُلْ إِنِّي أُمِرْتُ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ

“Say, I am commanded . . . and I am first of the believers”.⁶

So, for the spiritual battle against the satanic forces, a great lover of the Holy Prophet of Islām^{sa} was selected. He was the champion of Islām, as he was proclaimed by God,

جَرِيَ اللَّهُ فِي حُلِّ الْأَنْبِيَاءِ

“The Champion of God, in the mantle of the prophets.”

Among the whole Muslim Ummah, he was the only hope for the Muslims, and they were pleading for help,

ہم مریضوں کی ہے تمہیں یہ نظر
تم مسیحا بنو خدا کے لئے

“We the sick people have hope in you, please for God’s sake be the Messiah.”

The champion of Islām appeared on the scene. He was the one who was to break the cross and kill the swine according to the prophecy of the Holy Prophet^{sa}.

يَكْسِرُ الصَّلِيبَ وَيَقْتُلُ الْخِنْزِيرَ

“He will break the cross and kill the swine”.⁸

He appeared in the age when the concept of God was totally deteriorated and no respect for the prophet was left. Ḥazrat Mirzā Ghulām Aḥmad of Qādiān^{as} was the only person in the field to glorify the name of God and fight for the honour of the prophets.

He stood firm like a rock against the opponents and gave warnings in very clear words:

I tell you truly that it is possible for us to make peace with the serpents of the jungle and the wild beasts of the forests, but we cannot make peace with those who do not refrain from speaking ill of God’s Prophets.⁹

And he supplicated to God the Almighty,

دیکھ سکتا ہی نہیں میں ضعف دین مصطفیٰ
مجھ کو کر اے میرے سلطان کا میاب و کامگار

“I cannot see the deplorable condition of the faith of the Holy Prophet^{sa}, O my Lord; I implore you to make me victor.”

The subcontinent of India became the battleground of all the religions. On one side, the Promised Messiah^{as} was battling with Hindus and the other side with the Christians. The Promised Messiah^{as} defended Islām, not only in the subcontinent of India, but all over the world.

This Promised Messiah^{as} established the supremacy of Islām and restored the centuries lost glory of Islām, through the true philosophy of Islām presented by him. It was proved without any iota of doubt that Islām is the only living religion to establish human relation with their Creator and unite mankind in the bondage of love and brotherhood. The time is not far when the people will get shelter only under the banner of Islām.

(Endnotes)

1 Klorman, Bat-Zion Eraqi (1993), *The Jews of Yemen in the Nineteenth Century: A Portrait of a Messianic Community*, Leiden: E.J. Brill

2 *Mishkātul-Maṣābīh*, Kitābul Ilm

3 *Saḥīḥ Bukhārī*, Kitābut Tafsīr

4 *Saḥīḥ Bukhārī*

5 *Ḥaqīqat-ul-Wahī*, p. 199

6 *Tadhkira*, p. 43

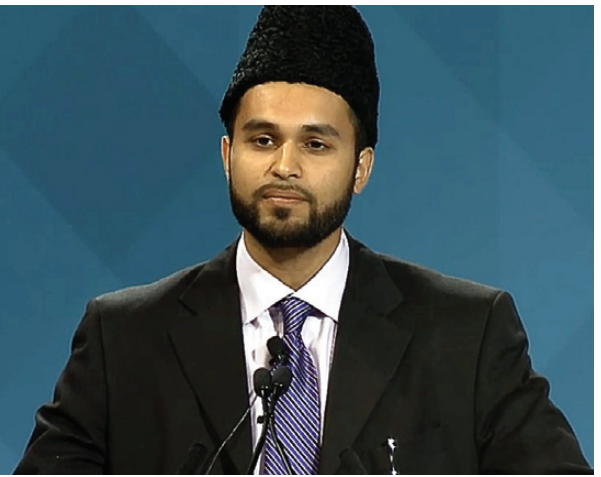
7 *Ḥaqīqat-ul-Wahī*, p. 84

8 *Masnad Aḥmad bin Ḥanbal*, Vol. 2, p. 411

9 *Chashma Ma’rafat*, p. 386

Promotion and Practice of Islāmic Values

Maulānā Azhar Goraya Ṣāhib, Missionary



The following are selected portions of the speech delivered by Maulānā Azhar Goraya Ṣāhib, Missionary, on the occasion of the Jalsa Sālānā Canada during the third session on Saturday, June 21, 2014.

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ
ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ
وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ
تَذَكَّرُونَ ﴿٩١﴾

In 2012, The Grand Muftī of Saudi Arabia issued an edict, or religious fatwa, in direct contradiction to the Holy Qur’ān that all churches in the Arabian Peninsula must be destroyed. In Pakistan, religious fanatics celebrated the assassination of Salman Tahseer, the then-governor of Punjab state in Pakistan, who was an outspoken critic of their barbaric blasphemy laws. In 2010, the state of Oklahoma attempted to pass a law banning Shari’a Law from being used in court.

There is a great fear and misunderstanding when it comes to Islām. Our world is a global village, and more than ever before it is necessary to understand Islām. What kind of values does Islām, the world’s fastest growing religion, promote? Are Islāmic values compatible with democratic, moral and ethical principles?

The Holy Qur’ān states,

“Verily, Allāh enjoins justice, and the doing of good to others; and giving like kindred; and forbids indecency, and manifest evil, and wrongful transgression. He admonished you that you may take heed” (16:91).

All Islāmic injunctions revolve around these principles above. Islām first tells

us to establish justice in all our dealings. Then the next stage of goodness is Iḥsān or doing good to others, even if they have not deserved it or done anything to benefit you. Then, the final stage of goodness is to do good as if you are doing good to your own family, in which there is no question of any return, and love for others flows from the deepest reaches of the heart, like of a mother for her child.

Islāmic Values Draw from Belief in Allāh

The bedrock of Islāmic values is belief in Allāh. By that I mean belief in the Unity of Allāh; that God is the fountainhead of all excellences, free from all weaknesses, and that He has no equal or partner. So fundamental is this belief to Islām and its practices that it has been enshrined in the *Kalimah Tayyaba*, the declaration of initiation into Islām, which translates as, “There is no god but Allāh; Muhammad^{sa} is the messenger of Allāh.”

The term used for *god* in the *Kalimah* is **الله**, which in Arabic means anything that is worshipped, whether it is a material or supernatural being. When a Muslim says, “There is no god but Allāh,” he declares his devotion and loyalty to God to be above all other things. A Muslim does not worship wealth, greed, or self-glorification. A person who reads the *Kalimah* declares that he has only one purpose, only one Being, Who commands his absolute attention and devotion, and that Being is Allāh, the Merciful and Glorious.

God’s Attributes

Allāh has been described in the Holy Qur’ān with over 99 attributes. These attributes include Him being the All-Knowing, the Creator, the Powerful, the Sovereign, the Healer and the Provider. Each describes a different shade of His Being, but a study of the Holy Qur’ān reveals that all of His attributes operate

under one attribute: His Mercy. The Holy Qur’ān states,

“My mercy encompasses all things” (7:157).

Allāh’s Mercy provides water from the sky and food from the earth for all, regardless of faith, colour, or creed.

It is this message of peace, mercy and graciousness that is reflected in all of Allāh’s attributes. The duty of a Muslim is to adopt in his person all the beautiful attributes of Allāh. This is the meaning of the verse,

“Say, ‘We will adopt the religion of Allāh; and who is better than Allāh in *teaching* religion, and Him alone do we worship.’” (2:139).

Our morality is grounded in the belief in Allāh – our moral values are reflections of the attributes of Allāh. A purely humanistic moral or value system is subject to our own biases and experiences. A moral system without God turns moral obligations into preferences. Without the belief in an afterlife, which is an important belief in Islām, where we will be held accountable for our deeds, there is no push to remain firmly attached to good moral qualities.

Morals and Natural Tendencies

All religions have a moral code, but only Islām makes a difference between natural tendencies and morals. It is not enough to merely say we should be kind or loving. Natural tendencies like love, courage, and anger are found not only in humans, but also in animals, and to a lower extent, even in plants and particles. These natural tendencies are not in themselves good or bad. It is only when these natural tendencies are governed by reason and good sense that they become moral qualities. A person who forgives in all circumstances, like allowing a hardened serial murderer to



go free, cannot be called a moral person any more than a person who punishes every little mistake. It is the *proper* use, and not merely the *use* of instincts that is a moral quality.

Islām does not teach the total suppression of any of our natural instincts. It guides us in using these instincts at the appropriate occasion to achieve a harmonious life, one that promotes justice and righteousness for the individual and society.

Compassion and Punishment

Take for instance, compassion and vengeance. These are natural instincts in all people. People naturally feel compassion towards the downtrodden and desire justice in the form of vengeance when they have been wronged. The Holy Qur’ān tells us:

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

The rule here is that an offense should be punished in proportion to its severity. However, the Holy Qur’ān has not applied this to every case. The verse says that you should look for the action that will result in true justice and reformation. If forgiveness results in the reformation of the offender and brings about a positive change in his character, then to punish him is immoral and cruel. Likewise, if punishment results in reformation of the individual, then to forgive him because of social pressure, misguided compassion or squeamishness is immoral and cruel because it results in harm to the offender’s morals and encourages his behaviour. In this way, Islām has regulated both compassion and vengeance in the interest of upholding justice.

Hating Evil and Upholding Justice even with Enemy

Hate is another natural instinct found in all people to some degree. The Holy Qur’ān teaches us how to regulate hate in the interest of achieving justice. The Holy Qur’ān tells us that we must be compassionate to the evildoer, but we must hate and dislike evil. If we do not hate evil, we can never condemn it nor take a stand against it. Nor can we seek to reform the evildoer. The Holy Qur’ān tells us:

“O ye who believe! be steadfast in the cause of Allāh, bearing witness in equity; and let not a people’s enmity incite you to act otherwise than with justice. Be *always* just, that is nearer to righteousness. And fear Allāh. Surely, Allāh is aware of what you do” (5:9).

Jesus^{as} said to love your enemy and pray for those who persecute you. However, the Holy Qur’ān tells us not just to love, but also to practically show that love by acting with absolute justice towards even our enemies. Certainly, this is difficult to do, but these teachings are not stories. They were practically shown by the Holy Prophet^{sa}. He was persecuted for over 13 years in Makkah. When he migrated to Madīnah, his enemies declared war on him. The Muslims were forced to fight a defensive war for many years. When he finally overcame his enemies at Makkah after over 20 years of ruthless persecution, many thought it was the time for revenge. It was at that time, when his enemies – those who had murdered his family, his friends and his companions – were at his feet in absolute defeat, did he show that he harboured no hate towards them. He forgave all of them and set them free as citizens of the state.

This teaching is also the practice of

the Aḥmadiyya Muslim Jamā’at. Yes, we hate disorder; we hate violence. We take a stand against injustice. We condemn terrorism in the strongest of terms. Yet, we harbour no hate in our hearts for anyone. Our motto, “Love for All, Hatred for None,” applies to those who appreciate us, as well as those who persecute us. Over the years, hundreds of Aḥmadīs have been killed in the world for their faith. Ninety-four were killed in a terrorist attack in 2010 on two of our mosques in Lahore, Pakistan. Less than a month ago, a Canadian-American cardiac surgeon of our community, Dr. Mehdi Ali, who was the brother of my teacher, was murdered while doing humanitarian work in Pakistan. He went to serve the neediest of people, and he was gunned down by fanatics because of his faith. Yet, we did not retaliate. We did not take to the streets in protest and disrupt the infrastructure of the country. No, what we did do was pray that may Allāh grant guidance to such people, and may He protect us from their evil in the future.

Ambition and Excelling in Good Works

Getting back to the Islāmic moral and value system, another natural instinct in man is ambition. Ambition itself is not bad. It is a major factor in our progress in life. Islām has harnessed this powerful trait and used it in spreading righteousness and justice in the world. The Holy Qur’ān says: “And everyone has a goal which dominates him; vie, then, with one another in good works” (2:149).

Our competition is not in seeing who can build the biggest or most luxurious house, or who has the fastest or most expensive cars. The Holy Qur’ān tells us that the goal, which dominates a Muslim is to excel above all others in good deeds, both in terms of service to faith, and humanity. This is the spirit of



competition that the Aḥmadiyya Muslim Jamā'at inculcates in its members. Through its charitable wing known as *Humanity First*, the Aḥmadiyya Muslim Jamā'at fosters human development throughout the world. Among many other initiatives, *Humanity First* offers scholarships to students, provides food through its feed-a-family initiative, and works in alleviating homelessness and senior neglect.

The various chapters of the *Aḥmadiyya Muslim Medical Association* work to provide free medical services by sending doctors and equipment to impoverished areas in the world.

The *International Association of Aḥmadiyya Architects and Engineers* works, among other things, to build model villages with running water and electricity in destitute areas in Africa.

All of this is done free of charge and is run mostly on a volunteer basis. And in the true spirit of competition, the Aḥmadiyya Muslim Jamā'at improves its services to mankind on a yearly basis.

Loyalty as part of Faith

Loyalty is another natural instinct in man. People show loyalty for different reasons. Some are only loyal to the country they were born in. The Promised Messiah^{as} taught us that loyalty and obedience to the country we reside in and its governing authority, whether it is a Muslim majority government or not, is part of our faith.

The founder of the Aḥmadiyya Muslim Community, Hazrat Mirzā Ghulām Aḥmad Qādīānī^{as}, lived in India during the British occupation in the late 1800's. He spoke out against other Muslims who called for a violent *Jihād* against the government only because it was non-Muslim. He praised their statesmanship highly and appreciated the services and freedoms

they had provided to the people. He taught that a true Muslim could never declare *Jihād* against a just government that fulfils the needs of the people. He wrote: "The truth is that according to the Holy Qur'ān, it is forbidden to go to war against a government, which does not interfere in any way with Islām or its practice, nor uses force against us in order to promote its own religion" (*Kashtī Nūh*, p.68).

The current leader of the Aḥmadiyya Muslim Community, Hazrat Mirzā Masroor Aḥmad^{aa} made a speech about loyalty to country at the Military Headquarters in Germany in 2012. He said:

It is essential for the citizen of any country to establish a relationship of genuine loyalty and faithfulness to his nation. It does not matter whether he is a born citizen, or whether he gains citizenship later in life, either through immigration or by any other means . . . According to the teachings of Islām, the definition and true meaning of 'loyalty' is the unequivocal fulfilment of one's pledges and covenants at every level and under all circumstances, regardless of difficulty. This is the true standard of faithfulness required by Islām . . . The Holy Prophet Muhammad^{sa} himself taught that 'love for one's nation is a part of faith.' Thus, sincere patriotism is a requirement in Islām. To truly love God and Islām requires a person to love his nation. It is quite clear, therefore, that there can be no conflict of interest between a person's love for God, and love for his country.

The Holy Qur'ān tells us:

'Verily, Allāh commands you to make over the trusts to those entitled

to them, and that, when you judge between men, you judge with justice' (4:59).

Allāh has commanded here that a person should only hand over trusts to those who are entitled, and that when judging between people, he should make his decision with justice and honesty. Thus, loyalty to one's nation requires that the power of the government should be given to those who are truly entitled to it, so that the nation can progress and come to stand at the forefront amongst the nations of the world. (Aḥmad, Mirzā Masroor. "True Loyalty to One's Nation." Aḥmadiyya Muslim Community. Military Headquarters in Koblenz, Germany. May 30th, 2012. Address)

The Holy Qur'ān tells us,

"The reward of goodness is nothing but goodness" (55:61).

Canada has provided us with every freedom. We are able to pray, to preach, to raise our families in peace, to learn and excel in every field. This country and its people have not been heavy-handed with us, but have embraced us like family. Great are its favours upon us. Therefore, it is the duty of every Aḥmadi to be loyal to his/her institutions, to safeguard our shared ideals and to stand ready to serve this country to the best of our ability.

Islām and its values are not to be feared, but embraced. The Holy Qur'ān is not to be spurned, but valued. And Muslims who adopt the values of the Holy Qur'ān are not to be dreaded, but trusted as valued citizens, neighbours and friends.

May Allāh enable us to foster true Islāmic values within our lives and within our communities! Āmīn!

The Holy Qur'an – An Ultimate Reference Book

Dr. Nighat Mahmood Şāhība



The following are selected portions of the speech delivered by Dr. Nighat Mahmood Şāhība, on the occasion of the Jalsa Sālānā Canada during the third session (Lajna Program) on Saturday, June 21, 2014.

Jalsa Sālāna was fast approaching, preceded by the Annual Meena Bazaar. There was fun and food, but for the most there was a frenzy to buy clothes. At first, I joined in, looking for colours, styles and brand names. But I soon felt exhausted by all the demands of what and how many to buy. So I sat back and watched. Was this fast-paced buying necessary? Were the stakes really that high? What if I did not buy all these clothes? What would happen if all my clothes did not come from Sana Safinaz or Asim Jofa? I took all these questions back home with me.

I am a book person by nature. Any book will do. But I have favourites too. One of them is what I call my reference book. Sometimes I read it cover to cover and sometimes I just go through its pages and read whatever catches my eye. I was doing just that, when a line caught my attention,

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ
وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ

“And keep not thy hand chained to thy neck, nor stretch it out an entire stretching . . .” (17:30).

This made sense to me. Be neither miserly nor wasteful. Okay, so all my clothes did not need to be branded. What about all the fashion? Must I wear what everyone else has, or will my previously bought clothes work as well?

يَبْنِيٰ اٰدَمَ قَدْ اَنْزَلْنَا عَلَيْكُمْ لِبَاسًا
يُّوَارِي سَوَاتِكُمْ وَرِيْشًا وَّلِبَاسًا

التَّقْوَىٰ ذٰلِكَ خَيْرٌ ذٰلِكَ مِنْ اٰيَاتِ اللّٰهِ
لَعَلَّهُمْ يَذَّكَّرُوْنَ ﴿٢٧﴾

“O children of Adam! We have indeed sent down to you raiment to cover your shame, and to be an elegant dress: but the raiment of righteousness – that is the best. That is one of the Signs of Allāh, that they may remember” (7:27).

At this point, I had a sudden recollection of a book I read on a woman who I believe to be the greatest woman of modern times: Hazrat Amma Jān^{ra}. She was a young lady from Delhi. Her dress code was *chooridaar pajama, kurta* and a long *dupatta*. She married into a family from Punjab where the dress code for women included a *ghararah* and shirt. Did she feel intimidated? Did she feel left out? Did she feel lesser than others? Did she try and copy others? None of the above. She gracefully continued with her dress code with such dignity that the women of Punjab also took on the same modest dress style. She was even given a glad tidings from the Messiah of the time^{as}, who said, “I like the *chooridaar* as it provides a women *Purdah* from the earth that she walks on.”

So wear what looks good on you. It may not be at the height of fashion but that is okay. Be leaders not followers!

I love my reference book as it provided me with answers to all the questions I brought back from the meena bazaar. Furthermore, it helped me to address a concern of a couple of acquaintances. Both had been asked to do judgment at the occasion of Ijtimā'. One was worried that she might make errors in her judgment while the other had a distant relative as a participant and was worried that people might think she held a bias. My reference book had the answer to

their dilemma. So, I shared a quote with them:

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْا قَوْمٍ مِّنْ بِالْقِسْطِ
شُهَدَآءَ لِلّٰهِ وَلَوْ عَلٰى اَنْفُسِكُمْ اَوْ
اَوْلَادِيْنَ وَالْاَقْرَبِيْنَ

“O ye who believe! Be strict in observing justice, and be witnesses for the sake of Allāh, even though it is against yourself or against parents and kindred” (4:136)

They read the quote and let out a sigh of relief. All they needed to do was be just. I was in awe of my reference book. Could it be the answer to all my questions?

I was so intrigued by this notion that I tried to apply my reference book to other problems and issues of my modern, daily life.

For example, respect for one's parents: “Show kindness to parents,” my reference book says.

وَبِاٰلِ وَاٰلِ دِيْنٍ اِحْسَانًا اِمَّا يَبْلُغَنَّ عِنْدَكَ
الْكِبَرَ اَحَدُهُمَا اَوْ كِلَهُمَا فَلَا تَقُلْ
لَهُمَا اَقْفٌ وَّلَا تَنْهَرَهُمَا وَقُلْ لَهُمَا
قَوْلًا كَرِيْمًا ﴿٢٤﴾

“If one or both of them attain old age with thee, never say unto them any word expressive of disgust nor reproach them, but address them with excellent speech” (17:24).

I hear so many girls speak rudely to their mothers. Their excuse is that their mothers were not educated here in Canada and so they do not know anything about how things work here

and any restrictions they have applied on them are invalid. I found the answer in another verse,

وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا

“Be a kind companion to them in all worldly affairs” (31:16).

And who should be my friend?

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ

اتَّخَذُوا دِينَكُمْ هُزُورًا

“Take not those for friends who make a jest and sport of your religion” (5:58).

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا

الْكُفْرِينَ أَوْلِيَاءَ مِنْ دُونِ

الْمُؤْمِنِينَ ط

“Take not disbelievers for friends, in preference to believers” (4:145).

Well, this means that when our elders tell us to make friends with Ahmadi families they are right. But here we should also remember that people who are not of our faith, but who show respect to our faith, can also be counted among our friends.

And what should we do with all the complaints we have about our husbands? Should we go around complaining to anyone who is ready to listen to us? Should we put the complaints up on Facebook and Twitter for all to read? My reference book says,

هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ

“They are a garment for you and you are a garment for them” (2:188).

Garments are used to cover ones nakedness. How can a wife cover her husband’s nakedness? By keeping his weaknesses safe with her and not telling anyone about them.

We should also keep in mind that when we are angry or annoyed we tend to exaggerate the other’s fault, which is slander; and if we speak of someone’s weakness behind his back, then that is backbiting, and my reference book says,

وَيْلٌ لِّكُلِّ هَمَزَةٍ لَمَزَةٍ ۖ

“Woe to every backbiter, slanderer” (104:2).

It seems all we need to do is be the garment that God has intended us to

be. After all, along with their somewhat annoying habits, they surely have good ones too! We need to try and see their good qualities and ignore their annoying ones. This certainly may be difficult, but it is doable.

Well, my reference book is working well for my personal issues, but what about those that are broader in nature?

When I go to do groceries or to the gas station, so many people are buying lotto tickets. Will it not be fun to earn a huge stash of money without working for it? It is after all a matter of chance. But what does my reference book say?

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْحَمْرُ وَالْمَيْسِرُ

وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِنْ

عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ

تُقْلِحُونَ ۙ

“Wine and the game of hazard and idols and divining arrows are only an abomination of Satan’s handiwork. So shun each one of them that you may prosper” (5:91)

Well, there go lottery tickets, tarot cards, reading my future in the lines of my hands. We have to work for everything. Nothing can come without hard work.

Some young girls seem to be unable to survive a day without knowing what their horoscope says. But my reference book says,

وَالنُّجُومُ مَسْحَرَتٌ بِأَمْرِهِ

“The stars too have been pressed into service by His command” (16:13).

How can something that has been put into one’s service, predict what is going to happen in the future?

What about punishment? There is so much controversy in different parts of the world as to what is the right amount of punishment for a crime.

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا ۚ فَمَنْ عَفَا

وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ ۗ إِنَّهُ لَا يُحِبُّ

الظَّالِمِينَ ۙ

“And the recompense of an injury is an injury the like thereof; but whoso forgives and his act brings about reformation, his reward is with

Allāh” (42:41).

So punishment should be equal to the deed. And you only forgive if the forgiveness brings reformation in the accused.

Which reference book I am talking about? We all have this book at home. It is none other than the Holy Qur’ān.

It is to this Reference Book we should all turn to whenever we are in search of answers. Do not say that this book is the holiest of the Holy Books and here to guide us till the end of time, and then in the next breath, say that we cannot find answers to our questions in this Book.

How can that be possible when Allāh has said,

مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ

“We have left out nothing in the Book” (6:39).

And we know for a fact that the perfect religion has been laid down as the Word of God in the Holy Qur’ān.

Once the Holy Prophet^{sa} asked one companion whom he was sending off to a distant land, “If you have to make a decision, where will you look for the answer?” The companion replied, “I shall seek the answer in the Holy Qur’ān.”

The Holy Prophet^{sa} said, “If you do not find the answer in the Qur’ān?” The companion replied “Then I will seek the answer in the sunnah of the Holy Prophet^{sa}.” The Holy Prophet^{sa} said, “And if you do not find the answer in the sunnah?” The companion replied “Then I will seek of my own counsel and counsel of others put together.”

Some scholars are of the opinion that this means that there are some questions that cannot be answered by the Holy Qur’ān.

They could not be more wrong! This is not the meaning at all. The ḥadīth only means that one’s insight may not be enough for a person to seek the answer to one’s question in the Holy Qur’ān, and then one might need to seek the answer through the sunnah. What is the sunnah but the explanation of the directives of the Holy Qur’ān? And if one still cannot find the answer, the person will need the help of other minds in finding the answer that is already in the Holy Qur’ān.

In his book *Chashma Ma’rafat*, the Promised Messiah^{as} states:

“There is no need for any other book after the Holy Qur’ān, for it sets out all that is needed by man.”

We do not do justice to God’s majesty by



implying that Qur'an is the Word of God and for all times but it does not have answers to our problems after only 1500 years. God knew that Muslims would leave the deserts of Arabia and spread to the four corners of the earth. He certainly knew that they would be found in America, Europe and the Far East, and yet somehow His Book lacks guidance for the people who follow this Book?

In his book *Izālah Auhām*, the Promised Messiah^{as} further expounds on the beauty of the Holy Qur'an and states:

It is obvious the Holy Qur'an is a miracle in itself, and the greatness of the miracle is that it is comprehensive of unlimited verities (something that is true as a principle, belief, idea or statement.), but they are manifested at their due time. As the difficulties of the time demand, those hidden insights are disclosed."

How many of us, when we recite the Holy Qur'an and read its translation, can find any talk of subatomic particles? I cannot. But whenever Dr. Abdus Salam was asked for the source of his inspiration for the work that led him to receive a Nobel Prize, he would show the Holy Qur'an he always carried, and would point towards the Heavens.

So what do we need for the insights to be disclosed to us? The answer is in the Holy Qur'an itself,

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى
لِّلْمُتَّقِينَ ۝

"This is a Perfect Book; there is no doubt in it; it is guidance for the righteous." (2:3)

And the righteous are those,

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ
الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ۝
وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ
وَمَا أُنزِلَ مِنْ قَبْلِكَ ۚ وَبِالْآخِرَةِ
هُمْ يُوقِنُونَ ۝

"Who believe in the unseen and observe Prayer, and spend out of what We have provided for them; And who believe in that which has been revealed to thee, and that which was revealed before thee, and they have firm faith in what is yet to come" (2:4-5).

So, fellow members, if we do not find the answers to our questions in the Holy Qur'an, it does not mean they are not there! It means our level of righteousness

is not up to that standard!

Hazrat Mirzā Bashīr-ud-Dīn Mahmūd Aḥmad^{ra} was a young man of 25 when he became the second Khalīfa of Jamā'at Aḥmadiyya. At an age when the youth of today still think of themselves as too young to have any responsibility, he was leading a Jamā'at! He did not have any significant worldly education except for some coaching by Hazrat Khalīfatul-Masīh Awwal^{ra} and some other scholars of the Jamā'at. But have you ever read even a small part of *Tafsīr Kabīr*? It is the most amazing detailed explanation & commentary of the Holy Qur'an. It encompasses history, astronomy, social sciences, family values and so much more. How was he able to see all those treasures, which we cannot see even today? Surely, it was only through his righteousness and deep insights into the Holy Qur'an.

Hazrat Mirzā Ṭāhir Aḥmad, the fourth Khalīfa of Jamā'at Aḥmadiyya was labelled a "Man of God." He did not have any education in the sciences, but read his book *Revelation, Rationality, Knowledge and Truth*, and see how he talks about astronomy, evolution, the expanding universe, the nuclear holocaust, genetic engineering and HIV/AIDS. All of his deep knowledge came to him through his insights and intense study of the Holy Qur'an.



The Promised Messiah^{as} writes in *Izālah Auhām*: “He who does believe in this miracle does not estimate the Qur’ān as highly as it should be estimated, and does not recognize God as He should be recognized and does not honour the Holy Prophet^{sa} as he should be honoured.”

In his book *Kashtī Nūh*, he instructs his followers:

Study the Qur’ān with care and hold it very dear with a love that you have not for anything else. As God has said to me: “All Good is contained in the Qur’ān”. This is wholly true. Those people are to be pitied who prefer anything else to it. The fountainhead of all your prosperity and salvation is the Holy Qur’ān.

So, if we cannot find our answers in the Holy Qur’ān it is because we do not have the wisdom and the eye to see it. Do not run to Google to find the answers, for it is only a manmade system. Instead, pray to God and seek His aid in increasing our understanding of the Holy Qur’ān.

Offer the prayer of Hazrat Ibrahīm^{as} so that Allāh may open our hearts and minds to all the treasures of the Holy Qur’ān,

رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي
بِالصَّالِحِينَ ﴿٨٥﴾

“My Lord bestow wisdom on me and join me with the righteous” (26:84).

The only way we can hope our prayers are heard is by listening to the word of the Khalifa of the time. He has addressed us again and again and directed us towards self-reformation. Until we develop the humbleness of character and piety of nature He directs us all towards, we cannot acquire the love and benevolence of God, which opens the doors of hidden treasures.

Remember it is mandatory for us to understand this Book as Allāh the Almighty says,

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ
النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ﴿١٤٠﴾

“This is a Book which We have revealed to thee that thou mayest bring mankind out of every kind of darkness into light” (14:2).

So wearing beautiful clothes is allowed, to dress up and look good is a woman’s God given right. However, when striving for this overshadows our real purpose on Earth, then we surely need to re-assess our priorities!

Everything is within the Holy Qur’ān. All we need is the spiritual eye to see the secrets hidden from the normal eye. Just as we do not leave our most precious

jewellery out in the open, God also keeps these special gifts for only those who make the effort to see them.

Ladies take note! We are the teachers of the future generation and children follow deeds more than words. Offer prayers five times a day, do not participate in backbiting, do not slander, do not be inquisitive into other people’s affairs, be humble, and share what you have with happiness.

These are not my instructions. These are a few of the 700 instructions of Allāh laid down in the Holy Qur’ān and we need to obey them to become righteous. When we are righteous, the doors to the hidden treasures of Allāh’s book shall open up to us.

We should all read the Holy Qur’ān, understand it, follow the rules laid down in it, seek guidance from it for all daily issues. Hold it dearer than any other book and then provide our children with the same conviction and trust in the Holy Qur’ān, so that we are able to create an army of devout soldiers that will spread Islam Aḥmadiyyat at the rapid pace required today. May Allāh help us all! Amīn!

Comments on 38 Jalsa Sālāna Canada by a Visitor - A Once in a Lifetime Experience

Dr. Bikram Lamba

The following CNN iReport blogpost, titled “The Aḥmadiyya Annual Jalsa - A Once in a Lifetime Experience,” was written by Dr. Bikram Lamba, a political and business strategist from Innisfil, ON. He elaborates on his positive experience of attending the Jalsa Sālāna Canada and learning about the Aḥmadiyya Muslim Jamā'at. It was originally posted on June 22, 2014

It is an experience that is ineluctable, inexplicable and indicative of deep faith, and reverence. It was the 38th Annual Jalsa of the Aḥmadiyya Community - an event that had [14,700] participants, and despite the huge masses of the people, everything was so neat and tidy, so disciplined that it could rival the German precision in every detail. The volunteers at every place, the solemn dignity and most of all the strict adherence to the time was something that is rare, especially in the events organized by people of South Asian descent. The moment I entered the hall and was escorted to my seat by an extremely pleasant young man, I was overawed by the dulcet tone of the reading from Qur'ān. I am an avowed agnostic, but the ambience of piety and overwhelming prevalence of love was an awe-inspiring aspect of the ambience.

Why this Jalsa? *Jalsa* implies celebration, and also a meet. What better can be there to express this celebration of a community that has been persecuted in different Islāmic countries, despite being the purest followers of Islām? The creed of this community spread across the globe is “Love for all, hatred for none”; and they live up to it. The participation of people of all religions and creeds, the active eulogy by the political leaders of all hues bears a testimony to the Aḥmadiyya espousal of peace, fraternal love and spread of human and humane feelings to a degree of passion.

The presentations were so scholarly, and devoid of all cant, or hypocrisy that often

marks most of the religious events. The Aḥmadi[s] hold many beliefs far outside mainstream Islām, including the idea that the Messiah has arrived. They're also convinced Jesus died in Kashmir, in the Himalayas. Their opponents observe that the Aḥmadi[s] have become known as assertive proselytizers and that the Aḥmadi[s] are not shy about seeking converts in Canada, mainly by connecting with politicians and offering hundreds of public talks and “interfaith” forums each year. Through such well-publicized open forums on themes such as suffering, goodness or human rights, the Aḥmadi[s] often attract Canadian newcomers unfamiliar with the different schools of Islām. And pray what is wrong with it?

As Maulāna Mubarak Ahmad Nazir, in a heartfelt speech, observed [that] Islām had been hijacked by forces that are unIslāmic, as the word *Islām* means peace. Referring to the recent murder of a young dedicated cardiologist in Pakistan, he categorically said that the revenge for this crime would be creation of hundreds of such doctors: “Love does not beget hatred; peace does not beget war” he observed. I was moved, as he was not just making statements, but one could see the agonized outpourings of the soul of this fair skinned white robed man, whose whole being radiated love and serenity. If such is a disciple of the Messiah - how charismatic would be the master. But what man has made of man; these peace loving people are the butt of tyrannical oppression of petty, narrow minded fanatics. He called for Jihād - but Jihād for liberation of soul and upliftment of man.

A big difference between Aḥmadiyya[t] and non-Aḥmadiyya[t] is that Aḥmadiyya[t] believes in striving and struggling for the dissemination of the Light of Islām; which is described in the

Qur'ān as *Jihād*an *Kabīra*, the highest/greatest Jihād, carrying the message of Islām to the four corners of the world, at great personal sacrifice in terms of money and worldly prospects. The non-Aḥmadiyya[t], unfortunately, is still very apathetic to this great duty enjoined by the Qur'ān, which divides Muslims into two categories the Mujāhidīn and Qā'idīn, i.e., those struggling and suffering for the establishment of Truth and those who sit back doing nothing. The first group is said to have a higher status with God: “Those who do Jihād with their wealth and lives carry with God a status higher than those sitting back” (The Holy Qur'ān 4:95).

The Aḥmadi Muslim is a veritable Mujāhid, the non-Aḥmadi a Qā'id. Both are Muslims, but with a big difference. Islām is a call to striving and struggling for the establishment of God's sovereignty in human heart. Mere acceptance and profession is not enough. The Qur'ān has a poor word for those who say they believe that Islām is the only Light that can save mankind, but raise not a little finger to make that Light known to the world. They are described as “idlers”.

There are about [27,000] Aḥmadi[s] in Canada. Many of them are refugees from Pakistan. Aḥmadiyya Muslims represent about one per cent of all the world's Muslims; most live in South Asia and Africa.

Muslims generally believe that Muhammad^{sa} is the greatest and the last of the prophets. The Aḥmadi, although accepting Muhammad^{sa} as the greatest prophet, teach that there can be other, albeit lesser, prophets. Rejecting the rhetoric of violence declared by militant Islām, the Aḥmadi also teach that true Jihād is “to struggle” for righteousness, to fight with the pen in rational debate, rather than fight with the sword or Kalashnikov.

As with all other Muslims, Aḥmadī Muslims believe in the Five Pillars of Islām and the Six Articles of Faith. They follow the same Holy Scripture (the Holy Qur’ān), and accept that Islām is the final and perfect religion for mankind. They also believe in Prophet Muhammad^{sa} [as] the Khātamun-Nabiyyīn (the Seal of the Prophets), as he was the one who was the best model for mankind, who brought God’s final and perfect message for mankind.

Aḥmadī Muslims also follow the Islāmīc sources of guidance and jurisprudence – which is sourced from three main authorities: the Holy Qur’ān, the Sunnah (practice of the Holy Prophet Muhammad^{sa}, and the Ḥadīth (sayings of the Holy Prophet Muhammad^{sa}) as given in the authentic books of Hadīth such as Ṣaḥīḥ Al Bukhārī, Ṣaḥīḥ Al Muslim, Sunan Abū Dāwūd, Tirmidhī, Ibn Mājah and Nisa’ī. Aḥmadī Muslims also have regard for the interpretation of Islāmīc

Laws (Sharī’a) provided by the classical Islāmīc scholars. They generally follow the Ḥanafī school of thought, but all such matters are considered in light of the guidance provided by the Promised Messiah^{as}. Despite this abundance of guidance, Muslims, like followers of all religions before them, were destined to drift away from the true teachings of Islām. This decay was to be followed by the revival of Islām through the [M]essiah of the latter days as prophesied by the Holy Prophet Muhammad^{sa}. So whilst all Muslims expect a messiah to appear it is only the question of the identity and acceptance of the [M]essiah that distinguishes Aḥmadī Muslims from all other Muslims.

In some Ḥadīth the [M]essiah is referred to as “Jesus son of Mary” and in others he is referred to as “Al-Mahdī.” It is interesting to note that there are also similar such prophecies in other religions that tell of a [M]essiah who

was to appear in the “latter days;” for example, Christians are awaiting the second advent of Jesus^{as}.

Aḥmadī Muslims believe that the [M]essiah who was promised has come and that he was a single person who fulfilled all the prophecies relating to such a [M]essiah not just in Islām but also in all religions. This was to be a unifying factor for all humanity and a means of uniting people under Islām, as it is the perfect religion for man.

This Jalsa opened a window on the thoughts that pervade the universe of this sect of Islām – the real Islām. As an unforgettable experience, it shall remain etched in the memory of the attendees; as [a] learning experience, it shall stand out as an outstanding celebration of love, upliftment, mercy and forgiveness.

Source: <http://ireport.cnn.com/docs/DOC-1146583>.



Aḥmadiyya Muslim Jamā‘at Press Releases

Photography Courtesy of Makhzan-e-Tasaweer



Reception Held to Mark Inauguration of Maryam Mosque in Galway

Hazrat Mirzā Masroor Ahmad^{aa} delivers keynote address

On the evening of September 26, 2014, the World Head of the Aḥmadiyya Muslim Community, the Fifth Khalifa, His Holiness, Hazrat Mirzā Masroor Ahmad^{aa} delivered the keynote address at a special reception held to mark the inauguration of the Maryam Mosque (Mosque of Mary) in Galway, Ireland.

The Mosque, which is the Aḥmadiyya Muslim Community's first Mosque in Ireland, was officially opened earlier in the day when His Holiness delivered his weekly Friday Sermon.

More than 90 non-Aḥmadi dignitaries and guests, including Deputy Éamon Ó Cuív, TD, Deputy Joanna Tuffy, TD and Councillor Donal Lyons, the Mayor of Galway, attended the evening reception.

During his keynote address, Hazrat Mirzā Masroor Ahmad^{aa} spoke in detail about the true purposes of a Mosque; he condemned all forms of terrorism and extremism and spoke about why the Mosque had been named after Mary, mother of Jesus^{as}.

Addressing the concerns of non-Muslims about Islām, Hazrat Mirzā Masroor Ahmad^{aa} said:

I say without any hesitation, that there are many so-called Muslims who are perpetrating the very greatest evils in the name of Islām. However, I should also make it clear that such reprehensible conduct by Muslim groups or governments do not in any shape or form reflect Islām's true teachings.

His Holiness^{aa} said that in reality the Holy Prophet Muhammad^{sa} was sent as a “mercy for the world” whose “every fibre was filled with love and compassion.”

Referring to the Holy Prophet Muhammad^{sa} Hazrat Mirzā Masroor Ahmad^{aa} said:

Could it ever be alleged, or even contemplated, that a person who was so desperate to save humankind could ever teach cruelty or injustice? Certainly never... Most certainly the Holy Prophet^{sa} invited the world towards peace in the most magnificent fashion.

Hazrat Mirzā Masroor Ahmad^{aa} continued:

The Islām that I follow and believe in, is neither cruel nor vengeful and nor does it advocate any form of violence, oppression or injustice. And nor was the Holy Prophet Muhammad^{sa} sent to spread cruelty or hatred. Rather, he was sent only as a fountain of mercy, flowing with everlasting and universal compassion for humankind.

Speaking about the advent of the Founder of the Aḥmadiyya Muslim Community, Hazrat Mirzā Masroor Ahmad^{aa} said:

I, and all Aḥmadi Muslims, believe the Founder of our Community, Hazrat Mirzā Ghulam Ahmad of Qadian^{as}, to be the Promised Messiah and Guided One, sent to spread Islām's true teachings of



peace and compassion to every part of the world.

Hazrat Mirzā Masroor Ahmad^{aa} said:

The Promised Messiah^{as} came to enlighten the world about the true beauty of Islām. He came to do a Jihād against every single form of cruelty, oppression and all forms of compulsion. He came to teach humankind the need to fulfil each other's due rights. He came to spread love and compassion and to transform the world into a haven of peace, unity and mutual brotherhood. This was his mission and this was his message.

Hazrat Mirzā Masroor Ahmad^{aa} continued:

And so today it is this very message that the Aḥmadiyya Muslim Community is spreading to every corner and every region of the world... All of our Mosques are centres of peace and harmony, where those who seek to unite humankind through love, join together to promote mutual harmony, to worship, and to pray for the peace, safety and well-being of all of humankind.

His Holiness concluded by explaining why the new Mosque had been named the 'Mosque of Mary'. He said that Mary, mother of Jesus, was extremely revered by Islām.

Hazrat Mirzā Masroor Ahmad^{aa} said:

Mary's elevated status is reflected by the fact that the Qur'ān says that true Muslims should develop the qualities of Mary and if they do so then they will be those who never cause harm or suffering to anyone.

Every Aḥmadi Muslim therefore seeks to instil within themselves the purity, nobility and piety of Mary herself.

Earlier in the evening a range of dignitaries also addressed the audience.

Garry O'Halloran, a Human Rights Barrister, said:

I met His Holiness, Hazrat Mirzā Masroor Ahmad^{aa} at the European Parliament a couple of years ago. I was awestruck by his historic address that day. I have borne witness to the fact that His Holiness is waging a Jihād of Love.

Deputy Éamon Ó Cuív, TD, Member of Ireland's National Parliament, said:

It is a great honour for all of us in Galway that His Holiness (Hazrat Mirzā Masroor Ahmad) is visiting the city again and I congratulate you on the opening of the Maryam Mosque.

Deputy Joanna Tuffy, TD, Member of Ireland's National Parliament said:

I have always found Aḥmadi Muslims to positively contribute to the local society. In particular, I have been extremely impressed by the Aḥmadiyya Muslim Ladies Auxiliary organisation and the work that they do.

Father Martin Whelan, representing the Bishop of Galway, said:

The Catholic community welcomes this new Mosque as a place where the members of the Aḥmadiyya Muslim Community can worship God in freedom and in peace.

Thomas Curley, Chief Superintendent of

the Galway Garda (Police) Division said:

I would like to welcome His Holiness, Hazrat Mirzā Masroor Ahmad^{aa} to Galway. We are very honoured to have such a revered man in our city. We are delighted that you have chosen Galway for your first Mosque in Ireland.

Councillor Donal Lyons, Mayor of Galway City Council said:

This is indeed a very historic moment in Galway's history as the city's first Mosque is being inaugurated and it is a symbol of peace.

The event concluded with a silent prayer led by Hazrat Mirzā Masroor Ahmad^{aa} and later His Holiness personally met with the non-Aḥmadi guests individually.

The entire event was broadcast live on MTA International.

Announcements

Announcement of Walima

We are happy to announce that the Walima Ceremony of Barrister Zeeshan Ullah Sāhib son of Hamid Ullah Bangvi Sāhib and Rashida Ullah Bangvi Sāhiba of Markham with Pinaz Dubash was held on September 5, 2014 at the Sagan Banquet Hall, Mississauga. The bridegroom Zeeshan Ullah Bangvi is grandson of Late Hadayitullah Bangvi Sāhib of London UK Jamā'at. Prayers are requested for the newlywed couple. May Allāh shower His Blessings upon the new couple and the family! Amin!



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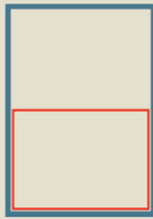
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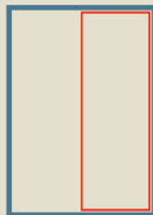
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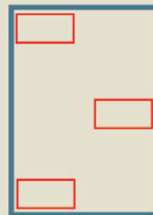
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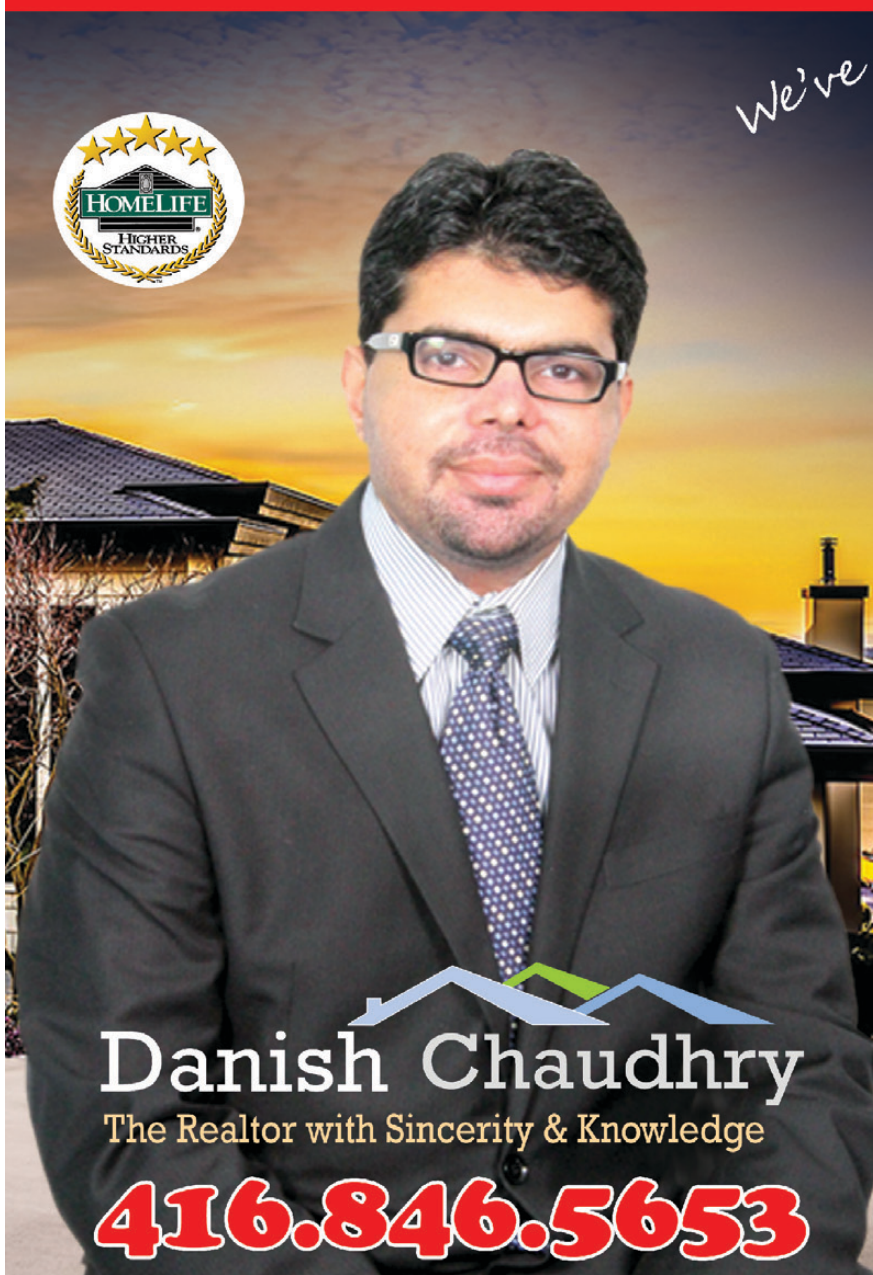
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