

AHMADIYYA

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*It was the time of the Messiah,
not the time for anyone else.
Had I not come,
another would have surely come.*

(Durr Samīn, p. 160)



Ahmadiyya Muslim Jama'at

Financial Sacrifices - National Mosque Fund

Lal Khan Malik Şāhib, Amīr Jamā‘at Aḥmadiyya Canada

When contributing towards the building of a House of Allāh, one is actually building a home in Paradise. For its 50 year Anniversary, Jamā‘at Aḥmadiyya Canada has also pledged to offer a very special gift to Hazrat Khalifatul-Masīḥ V^{aa} – the gift of building new mosques.

Three mosques are currently under construction in Regina, Saskatoon and Lloydminster. Construction of the Brampton Mosque will be starting soon. Likewise, acquisition of another building in Brampton to be used as a mosque is under negotiations. In addition, our Baitul Hanīf Mosque in Toronto East needs to be rebuilt. Collectively, these projects require about \$28 million.

Members of the Jamā‘at are requested to pray that Allāh Almighty may remove every obstacle in the building of these mosques! May Allāh enable us to contribute generously for these mosques! And may He enable us to complete them in a timely and excellent manner! Amīn!

By the Grace of Allāh, the construction activity is now moving rapidly. As such, there is an urgent need to turn our attention towards increasing our pledges and starting payments in the National Mosque Fund (NMF).

On November 11, 2005, our beloved Imām, Hazrat Khalifatul-Masīḥ V^{aa} stated the importance of building of mosques in foreign countries:

During our days of adolescence, one of the contribution heads listed in Taḥrīk Jadīd was Foreign Mosques. Usually, when children were given some cash amount by the elders in celebration of passing the exams, the children would be sure to offer some amount of chanda in this head (i.e. Foreign Mosques); otherwise, they would contribute towards it from their allowance or pocket expense.

Then, Huzoor Anwar^{aa} further said:

If every year, the auxiliary organizations and the Jamā‘at draws their attention to offer Chanda in this contribution head, at the occasion of passing their exams, not only will they be developing the habit of financial sacrifices for building the House of Allāh, they would also be building a bright future by absorbing the Grace and Blessings of Allāh! If parents also educate their kids and strongly encourage them, Allāh Almighty would also free them of certain anxieties that they have (for their kids), especially in this environment. (Khutbāt Masroor, Vol. 3, pp. 665-666)

While members of the Jamā‘at (the men and women) offer financial sacrifices under various contribution heads, they are also requested to contribute in the National Mosque Fund, according to their capacity. Likewise, in their occasions of happiness - such as gaining employment or promotion in career/job, buying a new home, or success of the kids in school/college/university - they can attain the pleasure of Allāh by contributing, according to their means, in this blessed National Mosque Fund. May Allāh enable us to do so! Amin!

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

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Pearls of Wisdom



THE HOLY QUR'AN

In the name of Allāh, the Gracious, the Merciful.

Say, 'He is Allāh, the One;

'Allāh, the Independent and Besought of all.

'He begets not, nor is He begotten;

'And there is none like unto Him.' (112: 1-5)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ

اللَّهُ الصَّمَدُ

لَمْ يَلِدْ وَلَمْ يُولَدْ

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

(سورة الاخلاص 5-1:112)

HADĪTH OF THE HOLY PROPHET MUHAMMAD^{SA}

Hazrat Abu Hurairah^{ra} relates that we were sitting with the Holy Prophet^{sa} when Surah Jumu'ah was revealed. When the Holy Prophet^{sa} recited,

وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ

(And among others from among them who have not yet joined them), a man asked: 'O Messenger of Allāh! Who are these people?' (to whom these words refer to) The Holy Prophet^{sa} did not respond to the question, until the man repeated it a second or third time. He says, 'Hazrat Salman, the Farsi (Persian)^{ra} was sitting among us' and that, 'The Holy Prophet^{sa} put his hand on the shoulder of Hazrat Salman^{ra} and said: 'Even if faith were to ascend to the Pleiades (star clusters), it shall be brought back (revived), by men (or man) from among them.'" (*Saḥīḥ Bukhārī*, Kitābut-Tafsīr, Sūrah Jumu'ah qtd. in *Hadīqatus-Sāliḥīn*, pp. 892-893)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ نَزَلَتْ عَلَيْهِ سُورَةُ الْجُمُعَةِ فَلَمَّا قَرَأَ:

وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ

قَالَ رَجُلٌ مِّنْ هَؤُلَاءِ يَا رَسُولَ اللَّهِ؟ فَلَمْ يَرَجِعْهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى سَأَلَهُ مَرَّةً أَوْ مَرَّتَيْنِ أَوْ ثَلَاثًا قَالَ وَفِينَا سَلْمَانُ الْفَارِسِيُّ قَالَ فَوَضَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَهُ عَلَى سَلْمَانَ ثُمَّ قَالَ: لَوْ كَانَ الْإِيمَانُ عِنْدَ الثُّرَيَّا لَنَالَهُ رِجَالٌ مِّنْ هَؤُلَاءِ -

(صحيح بخارى - كتاب التفسير سورة جمعه و مسلم)



So Said the Promised Messiah^{as}

The true Unity of God, the affirmation of which is demanded by God and upon which salvation depends, is to believe that God in His Being **is free from every associate**, whether it is an idol or a human being, or the sun or moon or one's ego, or one's cunning or deceit; and to conceive of no one as possessing power in opposition to Him, nor to accept anyone as sustainer, nor to hold anyone as bestowing honour or disgrace, nor to consider anyone as helper or assistant; and to confine one's love to Him and one's worship to Him and one's humility to Him and one's hopes to Him and one's fear to Him. No Unity can be complete without the following three types of particularisation. First, there is the Unity of Being, that is to say, to conceive the whole universe as nonexistent in contrast with Him and to consider it mortal and lacking reality. Secondly, the Unity of Attributes, that is to say, that *Rubūbiyyat* and Godhead are confined to His Being and that all others who appear as sustainers or benefactors are only a part of the system set up by His hand. Thirdly, the Unity of love and sincerity and devotion; that is to say, not to consider anyone as an associate of God in the matter of love and worship and to be entirely lost in Him.

(*Sirājud-Dīn 'Īsā'ī kay Chār Sawālon kay Jawāb, Ruḥānī Khazā'in*, Vol. 12, pp. 349-350 qtd. in *Essence of Islām*, Vol. 4, pp. 169-170)

Guidance from Hazrat Khalīfatul-Masīḥ V^{aa}

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

The Countless Blessings of Allāh

Summary of Friday Sermon Delivered on April 3, 2015

Huzoor^{aa} related incidents that shed light on the strong faith and conviction of newly converted Ahmadi's and the extraordinary progress they have made in terms of their own spirituality, as well as sincerity for the Jamā'at.

Huzoor^{aa} said that new converts are making progress in terms of knowledge, practice and spirituality by studying the books of the Promised Messiah^{as} and listening to the sermons delivered by the Khalīfatul-Masīḥ.

Huzoor^{aa} said that while we pray for the enhancement of our own faith and the faith of new Ahmadi's, we should also pray for the betterment and well-being of the world at large.

On April 3, 2015, Hazrat Khalīfatul-Masīḥ V^{aa} delivered the Friday sermon at Baitul Futūḥ Mosque, London, U.K.

Huzoor^{aa} said that there is no doubt that God Himself planted the sapling of Ahmadiyyat in the world, and now the sapling will grow and flourish as God has promised.

Huzoor^{aa} related incidents shedding light on the extraordinary grace showered by the Almighty God upon those who have joined the Jamā'at.

Huzoor^{aa} said that God blessed the hearts of these people with the light of the truth, enabling them to strengthen their faith and conviction and raise the standards of their own spirituality, as well as sincerity for the Jamā'at. They have begun to enjoy the obligatory prayers and take pleasure in them. Their moral conduct has also improved, and by studying the literature of the Jamā'at they have enhanced their knowledge and understanding of the Almighty God.

Huzoor^{aa} said that these righteous people

themselves explain that after they joined Ahmadiyyat, they found it easier to understand Islāmic teachings, and they found a great change taking place in them, enabling them to establish a true relationship with Allāh. Indeed, this is what every Ahmadi should strive for.

Huzoor^{aa} said that an Ahmadi from Conakry, Guinea writes that after he took *Ba'at* 'at he experienced such a unique spiritual change in himself like he had never experienced before. He said that after taking *Ba'at* he found the spiritual peace he needed for so many years. A Christian missionary in Congo accepted Ahmadiyyat. He writes that the peace of mind and the feeling of being close to God that he experienced after becoming an Ahmadi was not experienced by him ever before. He further writes that now he considers Ahmadiyyat to be everything he may need in life.

Huzoor^{aa} said that many have embraced Ahmadiyyat through watching MTA. Secondly, the writings of the Promised Messiah^{as} also affect people's hearts and make them turn to Ahmadiyyat. A Moroccan Ahmadi writes that after God enabled him to take *Ba'at*, he began to study the books of the Promised Messiah^{as}. He felt as if the books acted like an ointment for his injuries and provided comfort to his soul. An Ahmadi missionary in Bosnia writes that due to the sermons that Huzoor^{aa} delivered last year on reformation of practice, people have become more regular in offering *Fajr* prayer in congregation.

A Macedonian Ahmadi writes that his wife did not observe *purdah*, but ever since she listened to Huzoor's^{aa} address to the Lajna during Jalsa Sālāna Germany, she has begun to cover herself with a

Hijab and observe *purdah*. He writes that her faith in Ahmadiyyat is not only strong, but also increasing by the Grace of Allāh.

Huzoor^{aa} said that Ahmadi girls, and especially ladies, should be mindful of the fact that Islām has commanded them to observe *purdah*; therefore, they should act upon the commandment fulfilling all its requirements.

Huzoor^{aa} said that when he reads reports containing faith inspiring incidents from the lives of new converts, he is amazed to find out how God is demonstrating His signs for people and how He is guiding them, even through dreams, to the right path; so much so that even the opposition shown by the opponents of the Jamā'at leads good-natured people towards the Promised Messiah^{as}. This increases the knowledge and divine understanding of Ahmadi's, as well as helping them to improve their moral conduct. Also, it proves that God is bestowing His support and help upon the Promised Messiah^{as} that Islām is the best religion, and that God exists. Therefore, when we listen to faith inspiring incidents from the lives of new Ahmadi's, we should pray for our own faiths to grow stronger by the day. Also, we should pray for the welfare of the entire world.

Huzoor^{aa} spoke of the pitiable state of the Muslim world and asked the Jamā'at to pray for them.

Next, Huzoor^{aa} announced the sad demise of Intisar Ahmad Ayaz Šāhib of Boston, USA, and Waseem Ahmad Šāhib, a student of Jāmi'a Ahmadiyya Qādiān, India. Huzoor^{aa} spoke of their services for the Jamā'at and announced that he would lead their funeral prayers after the *Jumu'a* prayer.

The Essence of Worship of Allāh

Summary of Friday Sermon Delivered on April 10, 2015

Humbling himself before God makes a believer worthy of closeness to Him. Also, God enables such persons to fulfil the rights of his fellow beings.

True salvation is guaranteed only for such believers who show humility in Prayer. One is close to God as long as one is close to His elect. When one distances oneself from God's elect, one falls into the abyss of dishonour and misguidance.

On April 10, 2015, Hazrat Khalīfatul-Masīḥ V^{aa} delivered the Friday sermon at Baitul Futūḥ Mosque, London, U.K.

Huzoor^{aa} recited two verses of *Sūrah Al-Mu'minūn* with their translation, "Successful indeed are the believers, who are humble in their Prayers" (23:2-3).

Huzoor^{aa} expanded upon the literal meanings of the word *Khushū'* (humility) and said that this single word explains the condition of a true believer's *Ṣalāt* and other forms of worship in vivid detail. A believer who turns to God with extreme humility, while greatly lowering himself and negating his own self, will gain Divine nearness; he will also be able to pay the dues of God's creation while paying the dues of God. Furthermore, his prayers will also become solutions to his worldly affairs. Having escaped the clutches of his egotism and self, not only will he humbly lower his eyes downcast in *Ṣalāt*, but he will also try and practice humility in daily life and will try to avoid numerous social evils.

Huzoor^{aa} said that the Arabic word *Falāḥ* (success) used to describe the success

of true believers has wide-ranging connotations.

Huzoor^{aa} explained the various meanings of *Falāḥ* and said that the glad tidings of real *Falāḥ* are given to those believers who try and attain the beneficence of the Divine quality of *Raḥīmiyyat* (mercy), and for this, the first requisite is to be humble in *Ṣalāt* and other forms of worship.

The Promised Messiah^{as} writes that the first stage of a believer's spiritual state is humility, weeping and tender-heartedness, which a believer experiences during *Ṣalāt* and remembrance of Allāh. The Promised Messiah^{as} says that the state of humility during *Ṣalāt* is like seminal fluid for one's spiritual state. And like seminal fluid, it has latent within it all the powers, qualities and features to make a perfect human form. Seminal fluid reaches the womb and is later delivered in the form of a child and then becomes a complete human with all human faculties. Similarly, humility allows man to gain spiritual ranks and allows him to gain spiritual perfection. Seminal fluid is in a precarious state until it reaches the womb (uterus); similarly, this rudimentary spiritual state of humility is not out of danger unless it connects to the Ever-Merciful (*Raḥīm*) God. The difference between seminal fluid and the first stage of the spiritual state is that seminal fluid is dependent on being attracted by the womb and this state is dependent on the attraction of a Beneficent God. This is an amazing similarity that just as seminal fluid is the first stage of the physical state and unless it is drawn to the womb, it is

nothing in itself; likewise, humility is the initial stage of the spiritual state, and unless it is helped by the Beneficent God and is drawn to Him, humility in itself is nothing.

Huzoor^{aa} said that believers are connected to God as long as they are in touch with the one commissioned by Him. As soon as that connection is lost, they fall in a pit of disgrace and ignorance. Therefore, we should always keep the fear of God in our hearts and constantly try to receive the Grace of His *Raḥīmiyyat*. We should make efforts to seek His bounties and create a real connection with God. The odd acceptance of prayer or a few true dreams should not make one feel proud. It is God's Grace alone through which man's constant efforts to draw the Grace of *Raḥīmiyyat* are accepted. We should focus on our end so that the grace of *Raḥīmiyyat* may accept our efforts and give birth to a being, which is perfect in every way. And may we be counted among those who increase in humility as they develop in spirituality! *Āmīn!*

Huzoor^{aa} said that it is essential for every true believer that the state of his heart before offering *Ṣalāt* and after finishing *Ṣalāt* is distinctly different. If there is any sign of egotism or pride in his heart before *Ṣalāt*, once he completes the *Ṣalāt* his heart should be cleared of any negative feeling. Each day should help us recognize our weaknesses and enhance God's Grace on us. May God make us among those who always engage in *Istighfār!* May each one of us be among those who attain *Falāḥ* in God's sight! *Āmīn!*

Huzoor^{aa} said that believers are connected to God as long as they are in touch with the one commissioned by Him. As soon as that connection is lost, they fall in a pit of disgrace and ignorance. Therefore, we should always keep the fear of God in our hearts and constantly try to receive the Grace of His *Raḥīmiyyat*. We should make efforts to seek His bounties and create a real connection with God. The odd acceptance of prayer or a few true dreams should not make one feel proud. It is God's Grace alone through which man's constant efforts to draw the Grace of *Raḥīmiyyat* are accepted. We should focus on our end so that the grace of *Raḥīmiyyat* may accept our efforts and give birth to a being, which is perfect in every way. And may we be counted among those who increase in humility as they develop in spirituality! *Āmīn!*

Khalīfatul-Masīh II^{ra}: Pearls of Wisdom

Summary of Friday Sermon Delivered on April 17, 2015

Huzoor^{aa} delivered a sermon on the blessed life history of the Promised Messiah^{as} in light of the incidents related by Hazrat Muşleḥ Mau'ūd^{ra}.

Huzoor^{aa} said that the prophecies made by the Promised Messiah^{as} were fulfilled not only during his lifetime but are being fulfilled to this very day. The progress of the Jamā'at today testifies to the fulfillment of those prophecies.

Mesmerism is the name of a few temporary tricks, whereas prayer is the weapon that can turn around the earth and the heavens. Mesmerism cannot defeat the power of faith.

On April 17, 2015, Hazrat Khalīfatul-Masīh V^{aa} delivered the Friday sermon at Baitul Futūḥ Mosque, London, U.K.

Huzoor^{aa} said that once when Hazrat Muşleḥ Mau'ūd^{ra} was speaking about the importance of prayer and explaining how the greatest feats could be accomplished through it. He also spoke about mesmerism and said that those who are skilled in mesmerism do manage to bring about changes in people's behaviour, but such changes are temporary and limited only to a few individuals. Moreover, they are not capable of producing any revolutionary benefits. On the other hand, prayer, when offered with its prerequisites, can change the destiny of nations. The Promised Messiah^{as} said that mesmerism is the name of a few temporary tricks, whereas prayer is the weapon that can change the very face of the earth and the heavens.

Huzoor^{aa} related an incident as explained by Hazrat Muşleḥ Mau'ūd^{ra} regarding mesmerism. The incident took place when the Promised Messiah^{as} was sitting among his companions. A skilled hypnotist at that time tried to hypnotize

the Promised Messiah^{as}. However, God not only frustrated the plan of the hypnotist but also showed him a sign. When the Promised Messiah^{as} found out about him, he said, "Mesmerism cannot defeat the power of faith. The willpower of an ordinary man bears no comparison to the willpower granted to someone from God. The one who is granted willpower from God considers the willpower of ordinary human beings to be of no value."

Huzoor^{aa} said that in order to prove the truth of His loved ones, God shows signs even to those who do not accept His chosen people. In 1904, when the Promised Messiah^{as} travelled to Lahore, he made a speech there to the participants of a conference. A non-Aḥmadī friend of the Jamā'at named Sheikh Rahmatullah Şāḥib (who was an advocate) was also among the audience. He relates, "While the Promised Messiah^{as} was making his speech, a column of light appeared to be rising from his head towards the sky. A friend of mine was also sitting beside me. So, I asked him what it was. He immediately said, 'It is a column of light rising from the head of Hazrat Mirzā Şāḥib and touching the sky.'" The spectacle left such an impact on Sheikh Rahmatullah Şāḥib that he accepted the Promised Messiah^{as} on that very day.

Huzoor^{aa} said that these signs were such that by witnessing them people discovered faith. However, God did not show signs only in this way. Rather, He is showing signs even today in a variety of ways. Relating an incident from the life of the Promised Messiah^{as}, Hazrat Muşleḥ Mau'ūd^{ra} said, "I remember that an Aḥmadī once wrote a letter to the Promised Messiah^{as} wherein he mentioned that his sister was possessed by *Jinns*. The Promised Messiah^{as} wrote back, 'There are no such *Jinns* as people commonly believe to exist.'"

Huzoor^{aa} quoted incidents related by Hazrat Muşleḥ Mau'ūd^{ra} regarding the signs and miracles shown by the Promised Messiah^{as}. Huzoor^{aa} also related an incident according to which Hazrat 'Abdul Karīm^{ra}, a companion of the Promised Messiah^{as}, was miraculously cured after he was bitten by a mad dog. Huzoor^{aa} spoke about the fulfillment of the sign mentioned in the Divine revelation:

باتیک من کل فج عمیق

"People will come to you so that the track on which they travel will become deep due to excessive travel."

Huzoor^{aa} quoted the Promised Messiah^{as}, "God has shown hundreds of thousands of signs to prove my claim to be true."

Huzoor^{aa} quoted Hazrat Muşleḥ Mau'ūd^{ra},

I would rather say that God showed such a large number of signs in support of the truth of the Promised Messiah^{as} as cannot even be counted. However, the signs are shown for the sake of those who are blessed with wisdom. And, the fact is that these signs enhance us in faith. An opponent of the Jamā'at once visited the Promised Messiah^{as} and asked for a sign to be shown to him. The Promised Messiah^{as} smiled and said, 'You should read my book, *Ḥaqīqatul-Waḥī*, and you will find out how many signs God has shown in my support.'

Huzoor^{aa} said that the prophecies made by the Promised Messiah^{as} were not only fulfilled during his lifetime, but continue to be fulfilled to this very day, and the progress of the Jamā'at today bears witness to this. May Allāh grant people insight to recognize this, and may He make us stronger in faith by the minute!
Āmīn!

Huzoor^{aa} quoted Hazrat Muşleḥ Mau'ūd^{ra}, I would rather say that God showed such a large number of signs in support of the truth of the Promised Messiah^{as} as cannot even be counted. However, the signs are shown for the sake of those who are blessed with wisdom. And, the fact is that these signs enhance us in faith. An opponent of the Jamā'at once visited the Promised Messiah^{as} and asked for a sign to be shown to him. The Promised Messiah^{as} smiled and said, 'You should read my book, *Ḥaqīqatul-Waḥī*, and you will find out how many signs God has shown in my support.'

Religion, Morality and Material Success

Summary of Friday Sermon Delivered on April 24, 2015

Huzoor^{aa} gave an insightful sermon on the need and importance of religion and illustrated its relationship with spirituality, moral conduct, and material progress.

Huzoor^{aa} said that God made moral reformation and worldly progress dependent upon religion, so that man may acquire all these bounties by following just one basic principle. By adopting the true religion, man can acquire all worldly blessings, provided one has faith capable of absorbing Allāh's Grace.

On April 24, 2015, Hazrat Khalifatul-Masih V^{aa} delivered the Friday sermon at Baitul Futūḥ Mosque, London, U.K.

Huzoor^{aa} said that a question keeps nagging the minds of the youth in particular, and the public at large. If someone has good morals, and if worldly education leads a person to good moral attitude, why is there any need for following a religion, since the purpose of religion itself is to teach good morals?

In answer to the question, Huzoor^{aa} quoted references from a Friday sermon delivered by Hazrat Muṣṭafī Mau'ūd^{ra}. Shedding light on the relationship that religion has with morality and material progress, Hazrat Muṣṭafī Mau'ūd^{ra} said that it is hard to separate religion from morality and the fulfillment of man's physical needs since they are all strongly related to each other. One, who believes in religion, cannot separate it from morality. Nor can such a person say that religion has made him independent of the world or that he is no longer in need of worldly objects. To believe oneself not to be in need of any worldly object would hinder the path of human and material progress.

In other words, religion, morality and material progress are all related to each other; however, they are distinguishable

as well. Reflecting upon these matters, one finds that material progress, morality and religion are so related to each other that for an ordinary man it is hard to decide their boundaries. Therefore, to understand these matters, we will have to study the blessed life of the Holy Prophet^{sa}.

Huzoor^{aa} said that the Holy Prophet^{sa} has expounded all the necessary details regarding the correlation between spirituality, morality and man's material progress. However, he never declared every matter to be an essential part of religion. Unfortunately, by declaring their personal ideas to be part of religion, people today are spreading ignorance in the world. Being Aḥmadīs, however, we are fortunate that the Promised Messiah^{as} protected us from ignorance and guided us towards studying the blessed life of the Holy Prophet^{sa} in order to know the truth.

The Holy Prophet^{sa} said that true faith is to adopt moderation in all matters, giving due consideration to each one of them. Also, the Holy Prophet^{sa} said that while the worship of God is an extremely important act, one also has to fulfill the rights of one's own self as well as those of one's wife and neighbours. When everyone in society acts upon this principle, society will become a role model of spiritual, moral and material progress.

Huzoor^{aa} said that to reform the world in this age, God has sent the Promised Messiah^{as}. In fact, it is at such times that God sends His messengers to the world, so that by imparting proper guidance to mankind they may put things, such as religion, morality and material progress, in perspective. Although their message is apparently concerned with spirituality, the other two matters are also related to it. Spiritual excellence results in moral rectification and moral rectification

helps one obtain material progress. However, it will be wrong to suggest that all those who are making material progress are morally upright. Again, it is not necessary that one who has good morals must also be following the true religion.

God wants man to turn to Him and this is what the purpose of man's creation is. This is why God made moral rectification and material progress dependent upon religion, so that one who turns to religion should be able to find everything by following one basic principle.

God says that a perfect believer is blessed with all kinds of progress. But those who are lost in worldly pursuits exhaust all their energies in this path and thus fail to make spiritual progress. This tells us that the means of obtaining the three objectives are quite different from each other. However, there is one mutual way and that is to establish a perfect relationship with Allāh. Moral rectification shall result in moral progress, and pursuit of worldly advancement shall result in material progress, and the efforts made for these objectives will only result in benefits specific to these areas. However, those who strive for spiritual advancement are granted all kinds of bounties.

In short, by adopting the true religion, one can acquire all worldly blessings, provided one has faith capable of absorbing Allāh's Grace. How can the one who is blessed with perfect faith abandon high morals? If man observes all the various aspects of good moral conduct, he will be granted the ability to speak the truth, become honest and fair in his dealings, and adopt *Taqwa* and purity. This will also enable him to obtain worldly progress. It is for this reason that a believer should focus his attention upon improving his spirituality and relationship with Allāh.

In other words, religion, morality and material progress are all related to each other; however, they are distinguishable as well. Reflecting upon these matters, one finds that material progress, morality and religion are so related to each other that for an ordinary man it is hard to decide their boundaries. Therefore, to understand these matters, we will have to study the blessed life of the Holy Prophet^{sa}.



Admonitions to Those Who Have taken *Baī'at* - the Pledge of Allegiance

The following are excerpts from the writings of Hazrat Mirzā Ghulām Aḥmad, the Promised Messiah and Mahdī^{as}. Their English renderings have been taken from Essence of Islām.

O my friends, who have entered into the covenant of *Baī'at* with me, may God enable us all to do that which pleases Him. Today you are small in number and are treated with contempt. You are passing through a time of trial. In accordance with the eternal law of God, efforts will be made that you should stumble. You will be persecuted in every way and you will have to hear all sorts of disagreeable things. Everyone who hurts you by word or deed will imagine that he is helping Islām and you will have to pass through some heavenly trials so that you may be tried in every way. Therefore, listen carefully that your way to victory and supremacy will not be through dry logic or returning abuse for abuse, for if you adopt these ways, your hearts will become hardened and you will be left with nothing but words, which God Almighty hates and looks upon with aversion. So do not behave in a manner whereby you would become subject to two curses, the curse of God and the curse of man.

Remember well that if the curse of man is not accompanied by the curse of God Almighty, it amounts to nothing. If God does not wish to destroy us, we cannot be destroyed by anyone; but if He should become our enemy, no one can afford us shelter. How shall we please God Almighty and how shall we win His support? He has repeatedly given me the answer to this question: it can only be done through righteousness. So my dear brethren! Make every effort that you may become righteous. Without action, everything is vain and without sincerity no action is acceptable. Righteousness means that, avoiding all these harmful ways, you should march forward towards

God Almighty and be mindful of the subtlest paths of piety. First, cultivate humility, straightforwardness and sincerity, and become truly meek and submissive and lowly, for every seed of good and ill first sprouts in the heart. If your heart is empty of evil, your tongue will also be empty of evil and so will be your eyes and all your limbs. Every light and darkness takes birth initially in the heart and gradually envelops the whole body. So keep your hearts under constant scrutiny. Just as an eater of betel leaves constantly rotates the leaves and snips off their rotten parts and throws them away, in the same way, you should keep rotating before your mind's eye the secret thoughts and habits and passions and hidden capacities of your hearts, and whenever you encounter a rotten thought or habit or capacity, snip it off and throw it out lest it should pollute your whole heart and you be cut off.

Having done that, strive, and supplicate to God Almighty for strength and courage that your limbs and all your faculties may become the means for the manifestation of pure intentions and thoughts and passions and your heart's desires, so that your good actions may attain perfection. For that which springs up in the heart and remains confined to the heart will not lead you to any worthy status. Establish the greatness of God Almighty in your hearts and keep His Glory before your eyes. Remember that there are approximately five hundred commandments in the Holy Qur'ān. God has prepared a spiritual banquet for you with reference to your every limb, faculty, form, age, every stage of your intelligence, your nature, your effort in His path, and your individual and collective conditions. Accept the invitation to this banquet with gratitude and eat of all the dishes that have been prepared for you and derive benefit from all. I tell you truly that he who evades a

single one of these commandments will be accountable on the Day of Judgement. If you seek salvation, adopt the ways of the humble and carry the yoke of the Holy Qur'ān with meekness. The wicked will be ruined and the rebellious will be hurled into hell. But he who bends his neck humbly will be saved from death. Do not worship God Almighty on the condition of worldly benefits, for there is a pitfall in the way of such thinking. Worship Him in the conviction that it is an obligation which you owe to your Creator. Worship of God should become your very life, and the purpose of your good deeds should be that the true Beloved and the true Benefactor may be pleased with you, for anything less is a stumbling block.

God is a great wealth. To find Him you should be ready to encounter misfortune. He is a great purpose. To achieve it, be ready to lay down your lives. Dear ones! Do not slight the commandments of God Almighty. Let not the poison of current philosophy affect you. Submit to His commandments like a child. Be constant in prayer; be constant in prayer, for prayer is the key to all good fortune. Do not stand up in prayer as if you are performing a ceremony. As you make *Wuḍū* [physical ablution] in preparation for prayer, so perform an inner ablution whereby you should wash out from your mind and body all thoughts beside that of Allāh. Then stand up in prayer after both these purifying ablutions, and supplicate intensively in the course of your prayer and make crying and weeping your habit so that you may be shown mercy.

Be truthful; be truthful, for He is observing the condition of your hearts. Can man deceive Him? Can cunning devices be of any avail against Him? Greatly unfortunate is the person who carries his disobedience to a degree as if there was no God. Such a one is destroyed

quickly and God Almighty cares not at all for him.

Dear ones! The bare logic of this world is a Satan and the hollow philosophy of this world is an *Iblīs* [Satan personified] who reduces the light of faith and renders a person unduly daring, and carries him to near atheism. Safeguard yourselves against Satan and develop a heart that is poor and meek. Obey the commandments without whys or wherefores, as a child obeys its mother.

The teachings of the Holy Qur'ān are designed to carry you to the highest stage of righteousness. Lend ear to them and conform yourselves with them. Unlike the Bible, the Holy Qur'ān does not teach that you should not look at a woman—or others who can arouse the lustful passions like women—with a lustful eye. The object of Islām's perfect teaching is that you should not look needlessly at a woman who is not related to you, either with lust or without lust. You should shut your eyes so that you may not stumble and the purity of your heart may not be affected. Remember well this commandment of your Lord and safeguard yourselves against the adultery of the eyes and be fearful of the wrath of the One whose wrath can destroy in an instant. The Holy Qur'ān also prescribes that you should safeguard your ears against listening to any discourse concerning women outside the prohibited degree and also against every discourse that is otherwise improper. It is not necessary for me to admonish you not to commit murder for no one except a wholly wicked person advances towards murder. But I do admonish you that you should not insist upon injustice and thus slay the truth. Accept the truth even if it should proceed from a child. If you find your opponent uttering the truth then immediately give up your dry logic. Adhere to the truth and bear true witness. God the Glorious, says:

فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ
وَاجْتَنِبُوا قَوْلَ الزُّورِ ﴿٣١﴾

That is, "Shun, therefore, the abomination of idols, and shun all words of untruth," (22:31) because falsehood is no less than an idol.

That which turns you away from the *Qiblah* of truth is an idol in your path. Bear true witness even if it should be against your fathers or brothers or friends. Let no enmity prevent you from doing justice.

Give up all miserliness, rancour, jealousy, ill will and coldness and be united. There are two main commandments of the Holy Qur'ān: One is to acknowledge the Unity of God and to render love and obedience to Him, hallowed be His Name; the second is sympathy with your brethren and with the whole of mankind. (*Izāla Auhām, Rūhānī Khazā'in*, Vol. 3, pp. 546-550)

Now you should reflect and decide in your own minds that, having made the covenant of *Bai'at* with me and having accepted me as the Promised Messiah, and as the Arbiter and Judge, if your heart feels constrained or anguished over any decision or action of mine, you should be concerned about the sincerity of your faith. No good can be expected from faith that is full of doubts and suspicions. If you have accepted truly that the Promised Messiah is in fact the Arbiter, then submit completely to his command and look upon his decisions with respect so that you may be counted among those who honour the word of the Holy Prophet^{sa} and esteem it highly. Sufficient is the evidence of the Holy Prophet^{sa}. He assures you that the Promised Messiah will be your Imām and Arbiter and Judge. If this is not enough to satisfy you, how then will you be satisfied? (*Malfūzāt*, Vol. 3, pp. 73-74)

The human heart is like *Hajr Aswad* [the Black Stone] and a man's bosom is like *Baitullāh* [the House of Allāh]. The thoughts of that which is beside Allāh are the idols installed in the *Ka'bah* of his heart. The idols of the Holy City of Makkah were obliterated when our Holy Prophet^{sa}, accompanied by ten thousand saints, arrived at Makkah and Makkah surrendered . . . To defeat and obliterate the idols that are beside Allāh, it is necessary that they should be invaded in the same manner . . . A *Jihād* is needed for clearing this house of its idols and I teach you the way of this *Jihād*, and assure you that if you follow it you will succeed in breaking those idols. This way is not devised by me. God has appointed me to disclose it to you. What is that way? It is that you should follow me and obey me. This is not a new call. To clear Makkah of idols, the Holy Prophet^{sa} also announced:



قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي
يُحِبِّكُمْ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ط
وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣١﴾

In the same way, if you will follow me you will be able to break the idols that are inside you and you will be able to purify your bosoms that are filled with idols of many kinds. No hard disciplines are needed for the purification of the self. The Companions of the Holy Prophet^{sa} did not subject themselves to any hard disciplines nor to any purposeless repetition of formulas. What they possessed was something very different: they were wholly committed to obedience of the Holy Prophet^{sa}. The light that was in him passed through the duct of obedience and fell upon the hearts of his Companions^{ra} and wiped out all thoughts of everything beside Allāh. Their bosoms were filled with light in place of darkness. Remember well that the same is the situation today. You cannot be purified until the light that comes through the Divine duct falls upon your hearts. The human bosom is the place of descent of Divine light; that is why it is called the House of Allāh. The grand design is that the idols that fill it should be broken and Allāh alone should dwell in it. (*Malfūzāt*, Vol. 1, pp. 187-188)



The Need for the Imām

Hazrat Mirzā Masroor Aḥmad, Khalīfatul-Masīḥ V^{aa}

The following is a summary of the Friday Sermon delivered by Hazrat Khalīfatul-Masīḥ V^{aa} on March 22, 2013. It is an edited version of the synopsis from alislam.org

An Urdu poem couplet by the Promised Messiah^{as} reads: “It was the time of the Messiah, not the time of anyone else; had I not come, another would have surely come!”

The Promised Messiah^{as} states in one of his announcements:

Some foolish people think that I have falsely claimed to be a recipient of Divine Revelation. This is incorrect. In fact, this is an act of that Powerful God, Who has created the Heavens and the Earth and has made this Universe. In times when people’s belief in God diminishes, a man like me is born, and God converses with him, and through him God manifests His wonders; so much so, that people come to understand and believe in the existence of God.

Hazrat Khalīfatul-Masīḥ^{aa} said that tomorrow is the 23rd of March, a day commemorated as Promised Messiah Day. In this regard, today’s sermon will be based on the truthfulness of the Promised Messiah^{as}, God’s succour and support for him, the need for an Imām of the age and the Promised Messiah’s^{as} call to Muslims to accept him, in his own words.

The Promised Messiah^{as} has said:

The earthly and heavenly occurrences which are signs of the advent of the Promised Messiah^{as} have all come to pass in my time. A long while ago, lunar and solar eclipses took place in the month of Ramaḍān . . . there have been occurrence of earthquakes and outbreak of plague; Christianity has spread rapidly forth world-wide; and as was written among the sign indicators, I have been strongly

branded as an infidel. In short, all the signs which were to appear have been manifested; the knowledge and insights required to guide hearts to the truth have become clear and evident. (*Kitābul Bariyya, Ruḥānī Khazā’in*, Vol. 13, pp. 298-299)

As regards his truthfulness, the Promised Messiah^{as} has written:

I see that those who wish to follow nature and the law of nature have been offered a good opportunity by God Almighty of accepting my claim, in as much as they are not confronted by the difficulties in which our other opponents are involved. They know well that Jesus^{as} has died and at the same time they have to confess that the prophecy contained in the Aḥādīth about the appearance of the Promised Messiah is among the long-established verities that cannot be denied by any reasonable person. Thus, they are left with no other option but to accept that the Promised Messiah will be one of the Muslims. They are, however, entitled to inquire as to why they should believe in me as the Promised Messiah, and on what grounds do I base this claim? The answer is that all the indications mentioned in the Holy Qur’ān and the Aḥādīth with regard to the Promised Messiah have been combined in me and in my age and in my country; as, for instance, the age and the country and the town in which the Promised Messiah was to appear and the circumstances which called specially for his advent, and the earthly and heavenly occurrences which had been specified as indications of his advent, and the knowledge and learning that were to be his characteristic, have all been combined in me. In addition to these, and to provide further satisfaction, I

have been strengthened by Heavenly support.

[Farsi couplets] As I was invested with authority for the Christians, I was, therefore, named the Son of Mary. Heaven is showing signs and the earth proclaims that this is the time. These two witnesses stand firm in my support.

To illustrate: the indication given in the text of the Holy Qur’ān proves that the Holy Prophet^{sa} appeared in the likeness of Moses^{as}, and that the chain of *Khilāfat* after the Holy Prophet^{sa} would be very similar to the chain of *Khilāfat* established after Moses^{as}. Just as Prophet Moses^{as} was promised that in the latter days—i.e., when the Prophethood of *Banī Isrā’īl* would reach its limit and *Banī Isrā’īl* would be divided into many sects, each contradicting the other, so much so that some would declare others to be infidels — God Almighty would raise a successor, i.e., Prophet Jesus^{as}, to support the faith of Moses^{as}; he would gather the scattered sheep of Israel, and bring sheep and wolves together at one place, and he would be an Arbiter for all the sects of *Banī Isrā’īl*, and he would iron out their differences and remove all rancour and ill-will; likewise, a similar promise was made by the Holy Qur’ān in the verse: “And among others from among them who have not yet joined them . . .” (62:4). Many details of this are set out in the Aḥādīth. For instance, it is mentioned that Muslims would become divided into as many sects as the Jews; they would contradict each other and brand each other as infidels; and would increase in hatred and enmity towards each other, till the time when the Promised Messiah^{as} would appear

as an Arbiter. He would remove all rancour and hostility. During his time, the wolf and the sheep will be brought together. All historians are aware that, at the time of the advent of Jesus^{as}, the Israelite sects were ridden with dissension and labelled each other as heretics and infidels. I have also appeared at a time when inner dissension has multiplied and each sect has started calling others *Kāfir*. At such a time of dissension, the Muslims were in need of an Arbiter. God has, therefore, sent me as one. (*Kitābul Barīyya, Ruhānī Khazā'in*, Vol. 13, pp. 254-258 qtd. in *Essence of Islām*, Vol. IV, pp. 62 – 65)

The Promised Messiah^{as} has also written:

It is an amazing parallel regarding which the Qur'an and Aḥadīth given definitive indication that just as Jesus^{as} was born in the fourteenth century, thirteen hundred years after Moses^{as}, similarly this humble one was also sent by God Almighty in the fourteenth century. It seems that in this regard great recipients of Divine visions were of the opinion that the Promised Messiah^{as} would appear in the fourteenth century. God Almighty has indicated to this very matter by giving me the name Ghulām Aḥmad of Qādiān; as the numerical value of this name totals thirteen hundred. In short, the Holy Qur'an and Aḥadīth prove that the Messiah to come will appear in the fourteenth century, and that he will appear at a time of great discord in Islām and a victory of mutual hatred. (*Kitābul Barīyya, Ruhānī Khazā'in*, Vol. 13, pp. 258)

The Promised Messiah^{as} has also said that Sheikh Ibn 'Arabi, in his book *Fusūs Al-Hakam*, has explained a vision he had and that the Promised Messiah would be born a twin with the other twin being a girl, and would be of Chinese origin. In other words (the Promised Messiah^{as} explains) his ancestors will have lived in the Chinese regions. He states, "Therefore, Divine Will has fulfilled all these signs; I have already written that I was born a twin and a girl was born with me and our forefathers were from Samarkand, which is closely affiliated with the Chinese region." (*Kitābul Barīyya, Ruhānī Khazā'in*, Vol. 13, pp. 313, footnote)

The Promised Messiah^{as} also said that in accordance to the Holy Qur'an, a claim to be commissioned by God can only be proven when three aspects verify it. Firstly, it is backed by definite, clear and

evident testimony. (i.e. the claim is not contrary to the Book of God.) Secondly, it is verified and corroborated by rational arguments, and thirdly, Heavenly Signs validate the claimant. He said his claim was proven by virtue of these three arguments and reasoning. (*Kitābul Barīyya, Ruhānī Khazā'in*, Vol. 13, pp. 299-302)

In addition, he also said that Bukhārī Aḥadīth state that the Promised Messiah to come would be different in appearance from the earlier Messiah (Jesus^{as}). The Holy Prophet^{sa} saw the Messiah to come was circuiting the Ka'bah in a vision and related that he would have light brown complexion and straight hair, whereas the Israelite Messiah had a ruddy complexion and curly hair. Bukhārī has described the appearance of the Muḥammadan Messiah as being of light brown complexion with straight hair and the Israelite Messiah as having a ruddy complexion with curly hair, which proves that the Holy Prophet^{sa} declared the Promised Messiah to come as a separate person (from the Israelite Messiah) and also attributed him to be from among the people amidst whom his advent would take place.

It is also worth reflecting that not only has the Holy Prophet^{sa} mentioned the two different appearances of the two Messiahs, but when mentioning the Messiah to come, he has at several places also mentioned *Dajjāl*. However, he has not mentioned *Dajjāl* when citing the Israelite Messiah. This also proves that he considered there to be two *Isa bin Maryam* (Jesus, son of Mary^{as}). Another important point is that Jesus^{as} was Syrian and Syrians do not have brown complexion, however Indians have brown complexion. Christian history also tells us that Jesus^{as} was not of brown complexion, rather he had a ruddy complexion like Syrian people. However, the words of Aḥadīth prove that the appearance of the Messiah to come was most certainly not like the Syrians.

The Promised Messiah^{as} has said that if *Maulawīs* of the time appraised honestly they would definitely confess that *Kasr Salīb* (metaphorical breaking of the Cross) is the task of the *Mujaddid* (Reformer) of the fourteenth century. As this is the task which is attributed to the Promised Messiah, the obvious outcome is that the *Mujaddid* of the fourteenth century should be the Promised Messiah^{as}. Immoralities like alcohol consumption and fornication are most prevalent in the fourteenth century, as well as many other depravities. However, on

reflection, one finds out that the reason behind these practices is the teaching, which purports that the blood/life of one person has made concession as regards accountability for sins. This is the reason that Europe [the West] is the worst in committing these sins. Usually, due to the immediacy of these people other nations have also become more liberal. Even if people are killed by disease or epidemics destroy them, their minds do not even consider that it could be punishment for their deeds. This is because love of God has cooled off and His greatness has diminished in hearts.

Hazrat Khalifatul Masīḥ^{aa} said that natural disasters striking in current times are a cause for concern. We should also be drawn to prayers in this regard and those who do not believe should also think about it.

The Promised Messiah^{as} has said that freedom given by the Christian concept of atonement has emboldened the Europeans regarding all immoralities. Other nations are also influenced by them. Immorality is like a contagious disease. If a pious woman stays in the company of immoral women, she may not perpetrate evident wickedness, but her heart would be affected. The sense of honour and mercy of God Almighty willed to save people from the toxic influence of the Christian creed and to expose the great deception that has made a mortal god. As this evil had reached its height in the fourteenth century, God's grace willed the *Mujaddid* of the fourteenth century to be one to perform *Kasr Salīb* because a *Mujaddid* is like a physician, and it is the task of a physician to focus on eradicating the disease which is most dominant. If it is correct that *Kasr Salīb* is the task of the Promised Messiah, then it is also correct that the *Mujaddid* of the fourteenth century whose task is *Kasr Salīb* is the Promised Messiah.

The Promised Messiah^{as} said that the natural question which arises is how and through which resources should the Messiah do *Kasr Salīb* (metaphorical breaking of the Cross). Should it be done, as our opponent *Maulawīs* believe, through fighting and war, or some other way? The creed of the *Maulawīs* is most erroneous. It is certainly against the status of the Promised Messiah to enact war. Rather, his status demands that he removes this evil through intellectual reasoning, heavenly signs and supplication. God has bestowed these three weapons to him and all three have miraculous powers which the other will not be able to compete. Ultimately,

this is how *Kasr Salīb* will be done and its greatness will be lost for everyone with incisive sight. Gradually the vast doors to accepting *Tauhid* (Oneness of God) will open. All this will take place gradually because God's tasks are gradual. Islām's early progress was gradual and in the latter days it will also return to its early stage gradually.

The Promised Messiah^{as} writes:

Let it be remembered that the term Imām of the age comprises all Prophets, Messengers, *Muhaddathīn* and *Mujaddadīn* But those who are not appointed by God to educate and guide God's creatures, nor have they been vouchsafed such excellences, regardless of their being saints or seers, cannot be called the Imāms of the age. Finally we come to the question: who is the Imām in the present age, whom all Muslims, all righteous people, and all those who experience true dreams or revelations must follow? I hereby proclaim, without any hesitation, that, by the grace and bounty of God, He has brought together in my person all these signs and conditions and sent me at the turn of this century, of which fifteen years have already passed. I appeared at a time when all Islāmic teachings, without any exception, were riddled with differences. Likewise, in respect of the Messiah's^{as} descent, extremely false notions had gained currency. Differences were so great that some believed Jesus^{as} to be alive while others believed him to be dead; some believed in his bodily descent, while others believed in metaphorical descent. Some thought he would descend in Damascus, others in Makkah, and still others in Jerusalem. Some expected him to appear in the army of Muslims, and some thought he would descend in India. All these differing beliefs and statements called for a *Ḥakam* [Arbitrator] to come and judge between them. And I am that *Ḥakam*. I have been sent to break the Cross, in the spiritual sense, and to remove these differences.

These were the two reasons that necessitated my advent. Although it was not necessary for me to produce any other evidence in support of my truthfulness—for necessity is evidence enough—even then God Almighty has manifested numerous signs in my support. Therefore, just as I am the *Ḥakam* to pronounce judgement in all the other

differences, so am I the *Ḥakam* in the dispute over the life and death of Jesus^{as}. I declare that the stand taken by Imām Malik^{rh}, Ibn Hazm^{rh} and the Mu'tazilites, with regard to the death of the Messiah^{as}, is correct, and I believe the rest of the *Ahl Sunnah* to be in the wrong. Therefore, in my capacity as *Ḥakam*, I hereby give the verdict that the *Ahl Sunnah* are right only as far as the basic concept of Jesus's^{as} descent is concerned, for he was bound to descend, albeit in the spiritual sense. Where they have erred, is in the manner of descent, for it was to be figurative, not literal. On the question of the death of Jesus^{as}, the Mu'tazilites, Imām Malik^{rh}, Ibn Hazm^{rh}, and others who hold similar views, are in the right, for according to the clear authority of the blessed verse: . . . **but since Thou didst cause me to die. . .** (5:118) The Messiah^{as} must have died before the Christians had gone astray. This is my verdict as the *Ḥakam*. He who does not accept it, does not accept Him Who has sent me as the *Ḥakam*. If the question is asked, what is the proof of your being the *Ḥakam*? The answer is that the time for which the *Ḥakam* was destined is here, and so are the people whose wrong notions about the Cross the *Ḥakam* was meant to rectify. The signs which were to appear in support of the *Ḥakam* have appeared, and they continue to appear. The heaven is manifesting the signs and so is the earth. Blessed be those whose eyes are not closed (*Ḍarūratul Imām* , pp. 39 – 41).

He^{as} also writes:

My opponents should reflect in their hearts that if I am the Promised Messiah, can it be permissible that, for the sake of a mere monarch, they should revile and curse one whom the Holy Prophet^{sa} had described as one of his arms and whom he had sent the greeting of peace and whom he called the Arbiter, the Judge, the Imām and the Vicegerent of God? Let them restrain their anger and reflect, not for my sake but for the sake of Allāh and His Messenger^{sa}, whether such treatment of such a claimant was proper? I do not wish to enlarge upon this because my case against you is pending in heaven. If I am the same person who had been promised through the holy lips of the Holy Prophet^{sa}, then you have sinned, not against me but against God. Had it not been mentioned in the

Aḥādīth that he will be persecuted and cursed, you would not have dared to persecute me as you have done, but it was necessary that all that was destined and decreed by God and which is still to be found in your books should be fulfilled, and that you should be proved guilty. You read those books and then, by continuing to declare me a *Kāfir* and cursing me, you affirm that you are the evil divines and their ilk who were to declare the Mahdī a *Kāfir* and oppose the Messiah.

I have invited you time and again to come to me so that your doubts may be removed, but none of you has come forward. I invited everyone to a final decision but no one paid any attention. I suggested that you should supplicate to God and beseech Him with tears so that He may disclose the truth to you, but you did nothing and persisted in your denial. Truly has God said concerning me:

A warner came into the world and the world did not accept him, but God will accept him and will proclaim his truth with powerful assaults. Is it possible that a person should be true and yet should be destroyed? Is it possible that a person should be from God and should be ruined? O ye people, fight not God. This is an affair which God has designed for your sake and for the sake of your faith, so do not lay obstacles before it. You might stand before the lightening but you have not the strength to confront God. If all this had been man's doing, none of your attacks would have been needed. God Himself would have destroyed me. Alas! Heaven is bearing witness and you do not hear; the earth is crying out: One is needed, one is needed, and you pay no attention! O unfortunate people! arise and see that in this time of distress, Islām has been trodden underfoot and has been maligned like criminals. It has been counted among liars and has been written down among unholy ones. Then would not God's jealousy be aroused at such a time? Understand then that heaven is drawing close and the days are near when every ear shall hear the affirmation: I am present. (*Kitābul Bāriyyah, Rūḥānī Khazā'in*, Vol. 13, pp. 228 -330).

The Promised Messiah's^{as} Love for the Holy Prophet^{sa}

Azhar Goraya, Missionary AMJ



Love is one of the strongest emotions a person can experience. The Taj Mahal, the stories of Romeo Juliet, and Laila and Majnun, were all created to give shape to the fire of love that burns within us.

Islām is a religion that is built upon human nature and has directed us in the proper use of all of our faculties and emotions, including love. Islām is a religion of love. This may surprise some people, as it is usually Christianity that emphasizes its association with love. But it is Islām that teaches us to love both Allāh and our fellow man, and to practically show this love by fulfilling the rights of both, to an extent that is not found in other religions.

Expanding on this principle, the Holy Qur'an has not only required our complete obedience to the Holy Prophet^{sa} but also our sincere love. The Holy Qur'an states:

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ
وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ
وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ
كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ
إِلَيْكُمْ مِّنْ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي
سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٦٥﴾

Say, if your fathers, and your sons, and your brethren, and your wives, and your kinsfolk, and the wealth you have acquired, and the trade whose dullness you fear, and the dwellings which you love are dearer to you than Allāh and His Messenger

and striving in His cause, then wait until Allāh comes with His judgment; and Allāh guides not the disobedient people (9:24).

The following Ḥadīth further enlightens us about this Qur'anic verse:

Once, a Ṣaḥābī approached the Holy Prophet^{sa} and stated, "O Messenger of Allāh, I love you." The Holy Prophet^{sa} replied, "how much do you love me?" The Ṣaḥābī replied, "As much as I love my children." The Holy Prophet^{sa} replied, "Then you are not a believer. More love than this is required for faith." The Ṣaḥābī stated, "O Messenger of Allāh^{sa}! I love you as much as I love myself." The Holy Prophet^{sa} remarked, "Even now you cannot be a believer. Because more love than this is required for faith."

The Ṣaḥābī then stated, "O Messenger of Allāh^{sa}! I love you more than my life, my wealth my wife and my children!" The Holy Prophet^{sa} finally stated, "Now you are a believer." (qtd. in *Anwārul 'Ulūm*, Vol. 23, p.157)

This level of love was practically demonstrated by the companions of the Holy Prophet^{sa}. They were abused and ridiculed, driven out of their homes and ostracized by friends and families for their faith. Yet never did they prefer any worldly connection to the spiritual connection of love and fidelity that they had with their Holy Master Muḥammad^{sa}.

A small example of this love is found in the life of Hazrat Abū Bakr^{ra}. He left his home and migrated to Madīnah from Makkah with the Holy Prophet^{sa}. He stayed with him through every trial from the first day of his prophethood to the last. When news of the death of his beloved companion reached Hazrat Abū Bakr^{ra}, he was outside of Madīnah. He went straight to the mosque without speaking

to anybody. When he reached his^{sa} body, he raised the sheet covering his blessed face, kissed him on the forehead and said, "My father and my mother be sacrificed for you, O Allāh's Prophet^{sa}! Allāh will not combine two deaths on you. You have died the death which was written for you." (*Ṣaḥīḥ Bukhārī*, Book of Funerals)

The depth of the devotion of the companions of the Holy Prophet^{sa} moves us, 1500 years after their bodies were laid to rest. It is the practice of Allāh that He leaves no era of Islām without a living example to follow. We are blessed that we are in an age that has seen the advent of the greatest reformer that was to appear in Islām, the Promised Reformer and Mahdī, Hazrat Mirzā Ghulām Aḥmad Qādiāni^{as}. He has shown us what it truly means to love the Holy Prophet^{sa}. God Himself bore witness to the love he harboured for the Holy Prophet^{sa}.

The Promised Messiah^{as} states:

On one occasion I received a revelation which indicated that there was a difference among the higher Angels. The indication was that the Will of God was prepared to bring about a renaissance of Islām, but the Angels had not yet been informed of the identity of the Rejuvenator. Hence that was being debated.

At the same time I saw in a dream that a search was being made for one who should revive the faith. A person appeared before me and pointing to me said:

هَذَا رَجُلٌ يُحِبُّ رَسُولَ اللَّهِ

**This man who loves
the Messenger^{sa} of Allāh.**

His meaning was that the principle condition of this assignment was the love of the Holy Prophet^{sa} and that I fulfilled that condition. (*Tadhkirah*, 2009, p.55)



In many of his writings he made it abundantly clear that he was ever ready to sacrifice his every possession to defend the honour and teachings of the Holy Prophet^{sa}.

Huzoor^{as} has written in one place:

Is it not true that in a short while in India alone a hundred thousand people have become Christians, and more than sixty million books have been published in opposition to Islām, and people belonging to high families have lost their religion, and those who used to describe themselves as the descendants of the Holy Prophet^{sa} have put on the garment of Christianity and have become his enemies, and numberless books full of vile abuse of the Holy Prophet^{sa} have been published? My heart cries out with tears that if these people had murdered my children before my eyes, and had cut to pieces my sincere friends, and had killed me with great humiliation, and had possessed themselves of all my property, I would not have been so pained and my heart would not have been so hurt as it has been pained and hurt by the insults offered to the Holy Prophet^{sa}. (*Essence of Islām*, Vol. 1, pp. 320-321)

So great was the Promised Messiah's^{as} love for his Holy Master^{sa} that prose was not enough to convey the depth of his emotion. The Promised Messiah^{as} thus wrote poem after poem, in Arabic, Urdu and Persian, conveying the love that he

“By your exalted personage my beloved Aḥmad, It is for your sake that we have taken up this entire burden” (*Ā'ina Kamālāt Islām, Rūḥānī Khazā'in*, Vol. 5, p. 225).

The love he harboured for the Holy Prophet^{sa} was not limited to his pen – the people around him were eyewitnesses to how his activities and actions shone with the love of his Holy Master^{sa}.

Dr. Mīr Muḥammad Ismail^{ra} narrates that when the Promised Messiah^{as} would mention the Holy Prophet^{sa} in his addresses or in a gathering, Huzoor^{as} would usually do so in

these loving words: “Our Holy Prophet^{sa} said such and such.” In the same way, in writing he would not just refer to the Holy Prophet^{sa} by merely saying “He”, but he would write the full salutation after it as well, which is “Peace and Blessings of Allāh be Upon Him” (*Sīratul Mahdī*, Narration #547).

Hazrat Sheikh Yaqoob Alī Irfani narrated that once when he went to England in 1925, he desired to visit Padre Dr. White Brecht because this Padre had remained a missionary in Batala and had met the Promised Messiah^{as} many times.

During their conversation, the Padre stated:

“I have observed one thing in Mirzā Ṣāḥib^{as} that I disliked, which was that whenever an objection was made on Muḥammad^{sa} he would become upset, and his face would show signs of displeasure.”

Continued on page 20...

تیرے منہ کی ہی قسم میرے پیارے احمد
تیری خاطر ہی یہ سب بار اٹھایا ہم نے

had for the Holy Prophet Muḥammad^{sa}.

He writes:

بعد از خدا بعشق محمد خرم
گر کفر این بود بخدا سخت کافر

“After Allāh, I am intoxicated with the love of Muḥammad^{sa}, if this is disbelief, then by Allāh, I am a severe disbeliever” (*Lecture Sialkot, Rūḥānī Khazā'in*, Vol. 20, p. 248).

In an Arabic couplet, he expresses his love as follows:

يُحِبُّ جَنَائِي كُلَّ أَرْضِي وَطَلَّتْهَا
فَيَا لَيْتَ لِي كَانَتْ بِلَادَكَ مَوْلِدًا

“My heart is completely submersed in the love of the land that Muḥammad^{sa} tread upon. Alas! I wish that my birth had been in your land!” (*Karāmatus-Ṣādiqīn, Rūḥānī Khazā'in*, Vol.7, p.93)

In Urdu, Huzoor^{as} writes :

تیرے منہ کی ہی قسم میرے پیارے احمد
تیری خاطر ہی یہ سب بار اٹھایا ہم نے

Introduction to Majlis Ansār Sultānul Qalam



Sultānul Qalam (“King of the Pen”) was the powerful name given to the Promised Messiah^{as} through revelation. It is this very revelation that inspired the initiation of *Majlis Anṣār Sultānul Qalam* (“Helpers of the King of the Pen”).

The Promised Messiah^{as} writes, “There is peace everywhere; it is with the pen that Islām is being attacked. That is why it is necessary that the pen should be used to rebut the attacks.” (Malḡuzāt, Vol. 8, p. 20) This quote of the Promised Messiah^{as} indicates the role that the pen will play in today’s day and age.

Majlis Anṣār Sultānul Qalam (MASQ) was started by Hazrat Muṣleḡ Mau’ūd^{ra} in 1922. The primary objective for MASQ

is to defend and propagate the true message of Islām.

In 2011, Hazrat Khalīfatul-Masīḡ V (may Allāh be his Helper!) has re-laid the importance of MASQ when he stated, “... at this time it is not enough that 200 or 300 Aḡmadī have joined Majlis Anṣār Sultānul Qalam, and entered into the arena of *Tabligh*. Instead rather, all of Khuddāmul Aḡmadiyya will need to partake in this, always keeping in mind the ordinance of Allāh to vie with one another in good works.”

MASQ is established under Majlis Khuddāmul Aḡmadiyya Canada. As such, Khuddām from all across Canada have joined this blessed group and have

engaged in *Jihād* of the Pen. The primary mode of operation currently consists of writing to newspapers coast to coast in the form of letters to the editor and opinion editorials.

Some of the recent activities of MASQ can be seen below:

Statistics (November 2015 – January 2016)

- 39 Total Publications (November)
- 21 Total Publications (December)
- 17 Total Publications (January)
- 28 Newspapers

Potential Reach: 6,000,000+

Open eyes to Muslims of peace

While the global attention may be fixated on ISIS and other Islamic militant groups, attention should be given to the actions of the peaceful Muslim groups who separate themselves from extremism, and live in complete harmony with the western world.

From the Kenyan Muslims shielding Christians in the Mandera bus in Africa to the Ahmadi Muslims in Canada who are raising over a million pounds of food for the poor and needy, these groups represent true Islamic teachings – not ISIS.

The same way Muslims are doing their part to combat extremism, the rest of the western world should also do their part in re-evaluating their perspective on Islam.

Osama Sobhi, Calgary



First with Families.

64,500 READERS DAILY 19" MOST READ IN CANADA



51,000 READERS DAILY 22" MOST READ IN CANADA



101,500 READERS DAILY 16" MOST READ IN CANADA



102,000 READERS DAILY 15" MOST READ IN CANADA

ISIS is not true Islam

RE: ISIS terror

In volatile times like this, we see groups such as ISIS carrying out heinous acts in the name of Islam. Surely, though, this is not the true Islam because it goes against its fundamental teachings such as freedom of religion. What is even more interesting is they claim to have or be under a caliphate. Only one other group in this world claims to have a caliphate, which is the Ahmadiyya Muslim community, whose caliph is in the person of Mirza Masroor Ahmad.

“For many years I have been warning that the world should realize that the effects of a war in one region can and will affect the peace and harmony of other parts of the world.” — Mirza Masroor Ahmad.

To me, that’s what a true caliph should sound like.

There is one caliphate that practises beheadings, and another that practises and promotes peace. I think it’s clear which one is the true advocate for Islam. The goal of the world today is to put an end to this fake, twisted version of “Islam” and what better way to do it then with the true teachings of Islam.

If governments and people in power were to use his guidance, then surely they could put an end to the atrocities happening today. Once this Islam becomes apparent to the world, ISIS will ultimately be defeated.

Abdullah Ahmad, Hamilton

Muslim youth serving Canada

Re: [Muslim Youth Group Loses Charitable Status](#), March 7.

The actions of the World Assembly of Muslim Youth (WAMY) sully the name of Islam and unduly bring today's Muslim youth into disrepute.

As a Muslim youth whose lived his entire life in the West (Britain earlier, now Canada) I can testify to the benefits that Muslim youth organizations provide.

Specifically, as a proud member of the Ahmadiyya Muslim Youth Association, I'm happy to say that we're dedicated to serving the community and humanity by holding job-skill workshops, charity events, blood clinics and inter-religious events — all in the name of peace and unity of Canadians.

Harith Chaudhary, Vaughan, Ont.

Re: Pope Says Islamists 'Pervert' Religion, Sept. 22.

I was glad to hear that Pope Francis invited other religious leaders to stand against ISIS, a group that kills in the name of God and he calls it "a grave sacrilege." If the Pope and other leaders stand together, in order to preach the peace that every religion teaches, it will create a wave capable destroying ideologies that "pervert religion to justify violence."

Mirza Masroor Ahmad, the leader of the Ahmadiyya Muslim community, has condemned ISIS on numerous occasions. He says, "The actions and statements of ISIS and other extremists who pretend to represent Islam, whilst spreading hatred and violence, run entirely contrary to the peaceful teachings of Islam." *Omar Farooq, Calgary.*

Mirza Masroor Ahmad is the leading figure of peace among all Muslims and has rightfully condemned the bitter actions of ISIS and all terrorist groups alike. Abu Bakr does not instill the love of God in the hearts of people (the job of a Caliph), rather he instills fear in people. I believe God chose Mirza Masroor Ahmad as His Caliph, and terrorists chose BagHdadi. My fellow Muslims, the pick is yours.

FAHID HUNDAI.



THE HUFFINGTON POST

MASQ Opinion Editorials 3 OPINION PIECES

By the sheer Grace of Allāh, Majlis Anṣār Sultānūl Qalam has had a dozen opinion editorials published in the months of December and January - *Al-Ḥamdu lillāh!* This is an unprecedented achievement considering the level of difficulty having an opinion piece published in renowned newspapers.

Luqman Ahmed
RSS Feed | Facebook | Email | Twitter | LinkedIn

GET UPDATES FROM LUQMAN AHMED

Luqman Ahmed is an Imam of the Ahmadiyya Muslim Jama'at of Canada, currently working with the community in Quebec. He is also currently enrolled at Laval University to learn French. He obtained his theology degree in 2012 after graduating from the Ahmadiyya Institute of Islamic Studies in Canada.

Entries by Luqman Ahmed

Why Is ISIS Successful in Recruiting Local Muslims?
(3) Comments | Posted January 20, 2016 | 9:57 AM
Following the horrific attacks in Istanbul, Indonesia and Burkina Faso carried out by extremists in the name of Islam, a fundamental question needs to be raised. Why are such radical Islamic groups able to recruit locals? Why do they find an audience in Islamic countries who are then maneuvered to...

Young Muslims Engaged in Jihad throughout Canada
(2) Comments | Posted January 14, 2016 | 3:48 PM
For Canadian Muslims such as myself, the practical application and interpretation of our faith is quite different from those whom you may see on television killing people while chanting the name of Islam and quoting verses from Quran. Much needs to be done throughout the world as far as changing...

Charlie Hebdo Continues to Invite Hostility
(4) Comments | Posted January 13, 2016 | 4:21 PM

Muslim states need to stymie radicalism

The war against Islamic State begins at home, writes imam *Luqman Ahmed*.

Following the horrific attacks in Indonesia and Turkey carried out by ISIL extremists in the name of Islam, a fundamental question needs to be raised: Why is this group or other extremist Islamic groups able to recruit locals? Why do they find an audience in Islamic countries who are then manoeuvred to attack their own people? Is it possible that certain ideologies have crept into mainstream Islamic schools of thought that aid them?

THE BLOG

Young Muslims Engaged in Jihad throughout Canada

01/14/2016 02:48 pm ET | Updated Jan 14, 2016

Luqman Ahmed
Speaker, Writer and Imam with the Ahmadiyya Muslim Community of Canada.

Launch of MASQ French Canada

By the Grace of Allāh, in the month of January, Majlis Anṣār Sultānūl Qalam successfully launched **MASQ French Canada**. This team's duty will be to focus on getting letters and articles published in the French newspapers of Canada. With the launch of this new team within Majlis Anṣār Sultānūl Qalam Canada, we will be able to reach over 8.2 million French-speaking Canadians in the province of Quebec. Not only is it a very large audience that has thus far not been reached by us, but also this province of Quebec is where Islām is constantly under attack and suspicion. Indeed, Quebec is where a ban on the *Niqāb* was proposed recently and gained a lot of public support.

Historic First Ever Publication for MASQ French Canada

Since launch, the team has been working sincerely, and by the sheer Grace of Allah, was blessed with the first ever publication in French on January 23, 2016. *Al-Ḥamdu lillāh!* It is an op-ed published in *La Presse*! *La Presse* is the 3rd biggest newspaper in Canada, slightly behind only the *Globe & Mail* and the *Toronto Star*. It has an audience of over **275, 000** on average for any given issue. *Al-Ḥamdu lillāh!* In some ways this is close to having an op-ed published in *Toronto Star*.

Another remarkable aspect is that we have not had any letter to the editor published yet, and instead Allāh Ta'la has published an op-ed straight away, which is much harder than a letter, even though it is very difficult to have an op-ed get published even in English despite how many writers and resources we have in English.

LA PRESSE MONTREAL SAMEDI 23 JANVIER 2016

DÉBATS

André Desrosiers ? Président du conseil d'administration
Guy Grenier ? Président et éditeur
Éric Thériault ? Vice-président, information et éditeur adjoint
Alexandre Proulx et Malika Thérage ? Directeurs principaux, information
Fawwaz Bessam ? Directeur principal, Débat

OPINION

Le terreau fertile du recrutement

**KHALID BUTT
ET LUQMAN AHMED***

Au cours des dernières semaines, nous avons assisté à d'horribles attaques perpétrées par des extrémistes, du Pakistan au Burkina Faso, de Jakarta à Istanbul. Dans certains cas, nous avons appris que des Canadiens étaient parmi les victimes.

À la suite de ces terribles attaques, menées prétendument au nom de l'islam, une question fondamentale se pose. Pourquoi les groupes islamistes radicaux parviennent-ils à recruter des musulmans locaux pour mener de telles attaques? Pourquoi trouvent-ils des individus dans ces pays et qui sont ensuite manipulés pour attaquer, bien souvent, les leurs? Est-il possible que certaines idéologies ou certains courants de pensée aient pu s'infiltrer dans les écoles islamiques traditionnelles?

Nul doute que l'écrasante majorité des musulmans condamne le terrorisme et rejette de façon catégorique tous les groupes extrémistes. Cependant, un sondage du Pew Research Center de novembre 2015 a montré qu'une infime minorité de citoyens dans certains pays musulmans, notamment le Pakistan, le Nigeria ou l'Indonésie, ont une opinion favorable du groupe État islamique (EI).

Même si le pourcentage est faible, les chiffres sont alarmants. Une proportion de 4% de la population de l'Indonésie se traduit par environ 10 millions de personnes. Même la



PHOTO TAUSEEF MUSTAFA, ARCHIVES AGENCE FRANCE-PRESSE

« Nul doute que l'écrasante majorité des musulmans condamne le terrorisme et rejette de façon catégorique tous les groupes extrémistes », soutiennent les auteurs.

continuer à fomenté la haine dans la société.

■■■

L'émancipation et l'égalité des droits des femmes dans les pays musulmans sont un moyen concret de lutter contre les extrémistes. Les obligations et restrictions vestimentaires pour les femmes doivent cesser. Les récits de port obligatoire du voile ou de la burqa dans certains pays musulmans ne sont guère différents de ce que les terroristes prêchent.

Il appartient donc aux leaders des pays musulmans de contrer ces genres d'actions et de mettre fin à ces abominations. Car le bilan des droits des femmes dans plusieurs pays musulmans continue d'être épouvantable. Cela doit changer dès

Si des pays comme le Pakistan continuent de persécuter les communautés minoritaires comme les musulmans chiïtes, les musulmans ahmadiyya et les chrétiens, ils vont continuer à faciliter la tâche des groupes comme l'EI pour attirer les jeunes musulmans.

Quand un musulman pakistanais voit l'EI faire, à grande échelle, ce qui est fait dans sa communauté à une plus petite échelle, les chances qu'il soit attiré par les terroristes deviennent d'autant plus élevées.

Ainsi, la véritable solution pour vaincre l'EI viendra de la majorité musulmane elle-même. L'écrasante majorité des musulmans considère déjà ces groupes comme une perversion de la foi. Mais pour démanteler complètement l'organisation et ses différentes



By the sheer Grace of Allah, MASQ is now reaching a new height. Five years in the making, Majlis Ansar Sultanul Qalam is on the brink of achieving **1000 publications!** This paramount achievement is solely due to the Grace of Allah, and the tireless efforts of young passionate Khuddam eager to defend and propagate the true teachings of Islam. This record setting **1000 publications** includes potent publications in Canada's most read newspapers including the *Toronto Star*, *Globe & Mail*, *National Post*, among others.

Over the past few years MASQ has been published in newspapers all across the country, collectively reaching millions of Canadians on multiple occasions making an everlasting impact. On this blessed occasion, MASQ will be hosting regional conferences all across the country, leading up to the National MASQ Summit, which will take place in March at Baitul Islam Mosque.



Loving Memory of Saifullah Hanjra

Fozia Mangla Şāhibā, Wife of Saifullah Hanjra Şāhib

I will never forget the morning of December 21, 2015, when I received a phone call, the likes of which I hope and pray no one ever receives. My beloved husband Saifullah Hanjra's co-worker called to inform me that Saifullah has been injured at work, and that I should immediately reach the hospital. At that moment, I had thought it was a minor injury and never could have imagined that my whole life was about to change. Within an hour, I was at a Hospital in Mississauga, and along with relatives tried to assess what had happened. We were told that Saifullah was working at a nearby construction site. He was on a ladder tightening industrial pipes, and lost balance and fell. As a result of the fall, he sustained a fractured skull, causing internal bleeding & inflammation. He was kept in intensive care for 3 days. By Allāh's decree, he passed on December 25, 2015, at the age of 40 years. *Innā lillāhī wa Innā Ilaihi Rāji'un!*

Saifullah was born in November, 1975 in a small village of Samander, Jhang, located a few miles from Chiniot & Rabwah. His father, Mohammad Akram Hanjra Şāhib, a School Master, was the first one in Samander to accept Aḥmadiyyat. During and after construction of Rabwah in 1950's, Samander and Koat Qazian (a nearby Village) became the central hub for Aḥmadi Muslim scholars who were on their Tabligh Missions. Many Tabligh Jalsas and debates were held in Samander, and as a result many of Mohammad Akram Şāhib's cousins and extended family accepted Islām-Aḥmadiyyat. Mohammad Akram Şāhib had four sons and four daughters. Saifullah was the youngest. His older brother is Mohammad Zafrullah Hanjra Şāhib, Missionary Chino, California.

After our marriage, Saifullah moved from Pakistan to Canada in 2001, and we resided in Peace Village since then. We

are blessed with four young children: Faran-Saifi, Saalik, Anoosh and Amsaal. The youngest is 3 years old and oldest 13 years.

Sometimes we take for granted those we love. And it is not until we lose them that we realize the sheer importance they played in our lives. As I am sitting down to write a few lines about my late husband, I am overwhelmed with feelings of gratitude for having had such a great life partner.

Allāh blessed us with a perfect family, *Al-Ḥamdū lillāh!* We had abundance of Allāh's blessings in our humble abode and did not need to rely on worldly objects to attain happiness and contentment.

He loved our children very much. The first thing he wanted to do after returning from work was spend time with them. And no matter how tired he was, he would help me feed and bathe them. He would involve the kids in cleaning the house, and then take them out for fun. On the weekends, he would take them out to Tim Hortons for breakfast, and they would always look forward to going out with him.

Saifullah wanted one of his kids to become a Hāfiz Qur'an. So after our oldest son (Faran) was born, we started thinking about sending him to Hifzul Qur'an School in Rabwah, as the Hifz School in Canada had not yet started. Fortunately, by the time Faran had reached of age, the Hifzul Qur'an School had started here in Canada, and by the Grace of Allāh, Saifullah registered him. Furthermore, Saifullah always helped Faran in the memorization and was very patient and supportive of him. By the Grace of Allāh, Faran is expected to complete his memorization within a month or so and will, Inshā'Allāh, become a Hāfiz Qur'an.

Saifullah always emphasized the importance of Durūd Sharif (invoking

blessings upon the Holy Prophet^{sa}) to our family. When he wasn't reading books, he would keep reciting the Durūd Sharif.

Saifullah used to work 10-12 hours a day, six days a week. But even after a long day, he was always very helpful and considerate. For instance, he would help me with household chores (i.e. cooking, cleaning, laundry, etc.). He would clear my car of any snow before heading to work in the morning, so that I wouldn't have difficulty taking the kids to school. If our kids cried in the middle of the night, sometimes he would wake up and take care of them, asking me to remain sleeping.

He was very satisfied with life. He wanted his family to enjoy life to its fullest. Whenever he was home, he would take the kids along when going to Baitul Islām Mosque for prayers. He would schedule a time for the kids to watch MTA, after which they would be given access to toys/gadgets for playtime. However, he always encouraged them to play sports. Both our sons, along with their father, were very fond of Soccer. He was very thankful to Allāh for the kids, and considered them gifts of Allāh.

My husband had an introverted personality. However, he had a great sense of humor, once you knew him. He was known to tell jokes, and occasionally pulled some light-hearted pranks on his friends. Even in these playful gestures, he retained a respectful boundary. Once, he noticed the keys of an Aḥmadi friend and coworker laying somewhere (they had apparently fallen out); he quietly snuck them in his pocket. Later, when his friend realized the keys were missing and started looking around, keenly observing him, Saifullah inquired as to what was wrong. Upon being told, Saifullah withdrew the keys and said, "O, you should have just asked me!"

No matter how busy, he never forgot his Creator. He was very keen on performing the daily prayers on their prescribed times. He would recite the Holy Qur'an daily. After receiving his pay cheque from work, he would first ensure his Chanda was paid before thinking of any other expenditures.

His devotion to Jamā'at work was extraordinary. In his local Halqa he was responsible for collecting Chanda at the Khuddām and Jamā'at level. Every week, he would schedule a time to call people for pledges and donations, and would then go door-to-door for collections. For many years, his Halqa won awards for 100% collection. He also showed the same efforts for his duties in the Cleanliness Department during Jalsa Sālāna. He would work long hours before, during and after Jalsa.

Eventhough he was the youngest, he would look after his siblings as much as he could. He kept in regular contact with all his relatives. He would also help the less-fortunate in his hometown in Pakistan, whenever they sought his help.

One of his hobbies was reading books, and as such he was an avid reader. He usually read *Rūḥānī Khazā'in* and other Jamā'at books. While waiting for his ride to go to work, he would utilize the time to read books of Aḥādīth, and even managed to memorize the entire Qaṣīda during this wait time. Furthermore, he would

read different types of English works to improve English, and took classes to work on his English, despite the busy work schedule. Later on, he also went back to college to obtain certification in Industrial Plumbing.

He was very hardworking and self-disciplined. He had a very good daily routine and followed it diligently.

One of his dreams was to meet Huzūr Anwar^{aa} in London and visit Europe. Six months prior to his demise, by the Grace of God, he had the opportunity to have *Mulaqāt* (meeting) with beloved Huzūr^{aa}. In the same trip, he also visited relatives in Germany and Pakistan.

Only a few days before his demise, he jokingly remarked that he wasn't ready to join Majlis Ansārullāh because he looked too young. Alas, he just turned 40, but had not yet, officially, joined Majlis Ansārullāh.

My husband lived an exemplary life. Indeed, he has left a big void in our family, which will never be filled. However, I am glad and thankful for all the unforgettable memories and impressions he has left upon myself, the kids and the rest of our family and friends. He will always remain close in our hearts. He is a beacon of light and demonstrated the importance of balance in life in the overall happiness of family; a balance that involves Jamā'at, work and family.

He lived his short life according to the teaching of Islām-Aḥmadiyyat. I feel very blessed and honored to have spent the last 15 years with such a good person.

Saifullah was a Mūsī. His funeral prayer (*Janāza Hāzir*) was held after Maghrib and 'Ishā' prayers on December 27, 2015 led by Respected Amīr Ṣāḥib, Jamā'at Aḥmadiyya Canada. His burial took place on December 28, 2015 at the Maple Cemetery in Maple, Ontario. Both events were attended by thousands of Aḥmadi friends and family.

Our Beloved Imām, Hazrat Mirzā Masroor Aḥmad, Khalīfatul-Masīḥ V^{aa} led his *Janāza Ghā'ib* on January 27, 2016 at Mahmood Hall, Baitul Fazl London, UK.

I will end this note with the prayers of Huzoor Anwar^{aa}, which he wrote in a letter to Murrabī Zafrullah Ṣāḥib dated on January 9, 2016:

"I am very sorry to hear about the demise of your brother. Innā Lillāhī wa Innā Ilaihi Raji'un. May Allāh keep late (Saifullah) in the shade of forgiveness and cover him with his blanket of mercy, and heighten his status. May Allāh give you (and your family) patience. And may he safeguard you against evils and keep you in His guards and safety. May Allāh be with you. May Allāh give you strength & capacity to bear this grave sorrow."

Continued from page 15...

Sheikh Yaqoob Ali Irfani Ṣāḥib replied:

"Padre Ṣāḥib, that aspect which you dislike is the very thing upon which has captured my heart and upon which I am sacrificed" (*Hayāt Aḥmad*, Vol.1, part 3, p. 22).

Once, the wife of his cousin Mirzā Ghulām Haider uttered a word against the high station of the Holy Prophet^{sa}. Upon this, he became so upset that despite all the emotions of love and respect he had for her and his desire for reconciliation between people, he left the food he was eating at their table and never again returned there for a meal. (*Sirat Masīḥ Mau'ūd*, Vol. 2, p. 270)

In short, whoever came into contact with the Promised Messiah^{as}, whether friend, family or foe, bore witness to the love he held for the Holy Prophet^{sa}. And the Promised Messiah^{as} was not satisfied that only he harbour love for the Holy Prophet^{sa} – he had made it his mission to inculcate the love of his Holy Master^{sa} in all those who claimed to follow him.

He made it a requirement for anyone who wished to follow him that they send *Durūd* on their Holy Master^{sa} daily.

As the third condition of *Ba'at*, Huzoor^{as} has written:

That he/she shall regularly offer the five daily Prayers in accordance with the commandments of God and the Holy Prophet Muḥammad^{sa} and shall try his/her best to be regular in offering the *Tahajjud* and invoking *Durūd* on the Holy Prophet Muḥammad^{sa}. That he/she shall make it his/her daily routine to ask forgiveness for his/her sins, to remember the bounties of God and to praise and glorify Him. (*Conditions of Ba'at and Responsibilities of an Aḥmadi*, p. 51)

Our beloved Imām, Hazrat Khalīfatul-Masīḥ V^{aa} has elaborated on this aspect in the following words:

According to the commandment of Allāh, it is necessary for a believer to send *Durūd* on the Holy Prophet^{sa}, without which the standard of

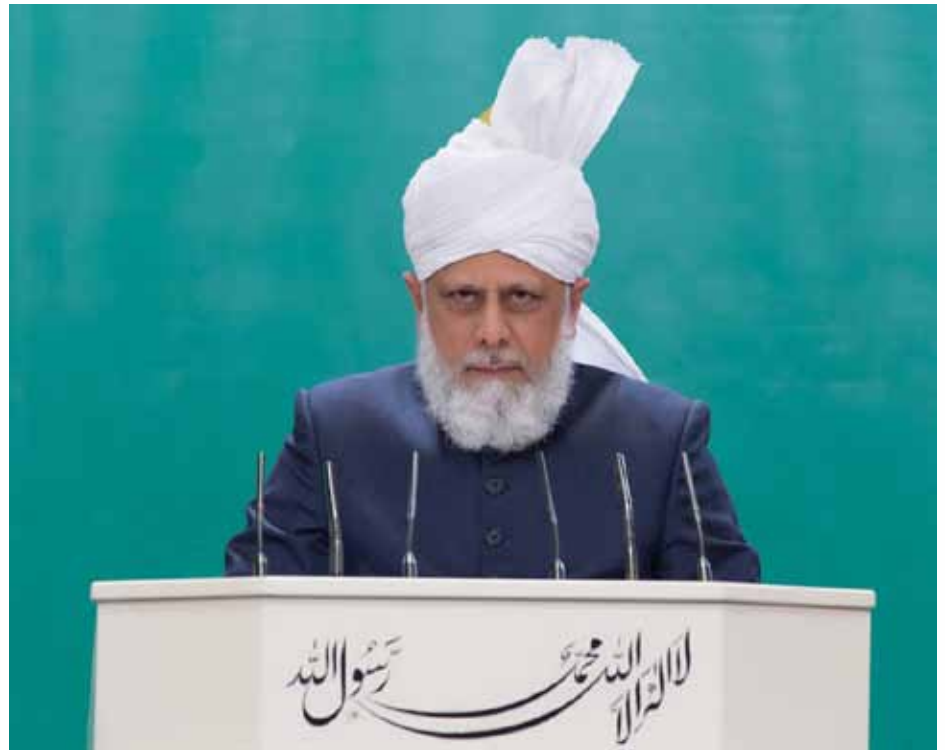
love (for the Holy Prophet^{sa}) is not completed, nor can they be, which a believer should have for the Holy Prophet^{sa}. No prayer reaches the level of acceptance nor can it which is bereft of *Durūd*. But we should also remember that the true purpose of our *Durūd* should be our love for the Holy Prophet^{sa} and this love should be superior to all other things (Friday Sermon, February 1, 2013).

Hazrat Khalīfatul-Masīḥ V^{aa} has said that it is incumbent upon every Muslim to invoke salutations and blessings (*Durūd*) on the Holy Prophet^{sa} because without it one cannot fulfill the requisite of love for him. In addition, prayer that is without *Durūd* does not gain acceptance. The real motive of invoking *Durūd* should be love of the Prophet^{sa}. (Friday Sermon, February 1, 2013)

May Allāh enable us all to follow the example of the Promised Messiah^{as} and harbour greater love for the Holy Prophet^{sa}! *Amin!*

Aḥmadiyya Muslim Jamā'at Press Releases

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124TH JALSA SĀLĀNA QĀDIĀN CONCLUDES WITH ADDRESS BY HEAD OF THE AḤMADIYYA MUSLIM COMMUNITY

Hazrat Mirzā Masroor Aḥmad^{aa}
addresses over 24,000 participants in
Qādiān and London

December 29, 2015 - The World Head of the Aḥmadiyya Muslim Community, the Fifth Khalīfa, His Holiness, Hazrat Mirzā Masroor Aḥmad^{aa}, concluded the 124th Annual Convention (Jalsa Sālāna) of the Aḥmadiyya Muslim Community in Qādiān, India, on December 28, 2015 with a faith-inspiring address.

His Holiness^{aa} addressed the final session via satellite link from the Baitul Futūḥ Mosque in London. Over 19,000 people, from 44 countries, attended the Jalsa in Qādiān, while more than 5,000 gathered in London for the concluding session.

During his address, His Holiness^{aa} spoke of how the Aḥmadiyya Muslim Community had always been supported by God Almighty, and so, despite the sustained persecution it has faced in certain parts of the world, it has continued to grow and flourish.

The Khalīfa^{aa} began by stating that modern technology allowed him and those gathered in London to participate in Qādiān's annual convention, and that this was a great blessing of God Almighty. Moreover, he said technology was proving to be a means of spreading the true message of Islām to all parts of

the world.

Whilst the Aḥmadiyya Muslim Community is utilizing modern technology to spread Islāmic values of peace, tolerance and respect, His Holiness^{aa} said that there are others who are using modern technology to spread evil and disorder.

Hazrat Mirzā Masroor Aḥmad^{aa} said that:

Where there is goodness, there is also evil and immorality and cruelties of the highest order are being perpetrated in today's world. Modern technology is being abused by many in order to spread satanic influences and injustice and as a result mankind is moving away from God and true faith. Today, it is only the satellite channel of the Aḥmadiyya Muslim Community, MTA International, that is broadcasting peace, righteousness and virtue 24 hours a day in accordance with the true teachings of God Almighty and the Holy Prophet Muḥammad^{sa}.

Hazrat Mirzā Masroor Aḥmad^{aa} continued by saying:

We Aḥmadi Muslims must never allow new technology to deviate us from the path of righteousness;





rather, we must use it to enhance our spiritual and moral standards and to increase our love for God and the Holy Prophet^{sa} and to increase our relationship of love towards the Promised Messiah^{as}.

The Khalīfa^{aa} said that despite the limited resources of the Aḥmadīyya Muslim Community, MTA has become a means to further develop the unique bond between the institution of Khilāfat and Aḥmadī Muslims around the world.

Hazrat Mirzā Masroor Aḥmad^{aa} said that:

Other groups or individuals have so much wealth and unlimited resources and yet which country or which other religious leader has a direct link with his followers across the globe on such a large scale. This favour has only been granted to the Community established by the Promised Messiah^{as}.

Further elaborating on the unifying force of Khilāfat in the Aḥmadīyya Muslim Community, Hazrat Mirzā Masroor Aḥmad^{aa} said that:

With the Grace of Allāh, the Aḥmadīyya Muslim Community has spread throughout the world. It has spread in the West and in the East. It has spread in the North and in the South. It has spread to Africa, to Asia, to Europe, to the Americas, to Australia and across the globe to all Islands. All Aḥmadī Muslims, wherever they are, are united together under one banner. Today, the voice of the Khalīfa of the Time echoes in all directions as a living sign of the Oneness of God and is

spreading the message of true Islām to all parts of the world.

Hazrat Mirzā Masroor Aḥmad^{aa} continued by saying:

Truly fortunate are those people who are sitting in Qādiān, the home of the Promised Messiah^{as}, partaking in the unique spiritual atmosphere of the Annual Convention and listening to the words of this humble servant, the Khalīfa of the Promised Messiah^{as}. Further, Aḥmadī Muslims in all parts of the world are also watching these proceedings live. Regardless of whether it is day or night or morning or evening, Aḥmadī Muslims in all parts of the world are united watching the scenes from Qādiān and partaking in its spirituality.

His Holiness^{aa} said that despite extreme opposition, the Aḥmadīyya Muslim Community is spreading rapidly. Hazrat Mirzā Masroor Aḥmad^{aa} noted how this progress was in accordance with the prophecies of the Promised Messiah^{as}, who received revelations from God Almighty informing him that people from all parts of the world would join his community in very large numbers.

Hazrat Mirzā Masroor Aḥmad^{aa} said that:

There was a time when no

one knew of the Promised Messiah^{as} nor of Qādiān, but today, people from dozens of countries have come to attend the Jalsa in Qādiān. Certainly, every single person sitting in Qādiān is a sign of the truth of the Promised Messiah^{as}.

His Holiness^{aa} said that whilst in early Islām it was the Arab people who had first spread the teachings of Islām with great wisdom, regrettably they had now forgotten the true teachings of the Holy Qur’ān and the Holy Prophet of Islām^{sa} when it came to Aḥmadiyyat.

Huzoor^{aa} said that rather than acting with wisdom, they were insistent that the Promised Messiah^{as} was, God forbid, a false prophet. They supported their claims by stating that this was also the view of so-called clerics in Pakistan and India. His Holiness^{aa} said that despite such opposition, each year hundreds of thousands of righteous people, including many Arabs, were being divinely guided towards the truth of Aḥmadiyyat.

Hazrat Mirzā Masroor Aḥmad^{aa} said that, “It is now the task of the Arab people to re-establish within themselves that same knowledge and wisdom which their ancestors bore and to spread the truth of the Promised Messiah^{as} throughout the Arab world.”

Concluding, His Holiness^{aa} mentioned a terrorist attack perpetrated against the Aḥmadīyya Muslim Community in Bangladesh a few days earlier and also the recent martyrdom of an Aḥmadī Muslim in Kyrgyzstan.

In light of these incidents, His Holiness^{aa} urged Aḥmadī Muslims across the world to remain vigilant to the threat of extremism and terrorism and prayed that Allāh the Almighty may protect all members of the community.

The session concluded with silent prayers followed by various poems recited by attendees in Qādiān over satellite link.

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Spiritual Preparation for 50-Year Thanksgiving Celebration

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1. Regular recitation of Khilafat Jubilee Prayers every day
2. Tahajjud Prayers on the first Sunday of every month (starting from Jan 03, 2016)
3. Once a week Nafli Roza (Voluntary Fast) on every Monday
4. Read and review one condition of Bai'at every month
5. The following campaigns will continue:
 - a. Namaz in Congregation, especially Namaz Fajr in congregation
 - b. Stopping the habit of combining prayers without genuine reasons
 - c. Regularly reading the Holy Qur'an with translation.
 - d. Regularly listening of Friday Sermons of Hazrat Khalifatul-Masih V (may Allah be his Helper!)

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3. ہر سوموار کو نفلی روزہ رکھنا۔

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23 rd , March Wednesday	Asr Prayer to Maghrib Prayer	×	Maghrib Prayer to Isha Prayer
24 th , March Thursday	Maghrib Prayer to Isha Prayer	Asr Prayer to Maghrib Prayer	×
25 th , March Friday	Maghrib Prayer to Isha Prayer	×	After Jumu'ah Prayer to Maghrib Prayer
26 th , March Saturday	×	Zuhar Prayer to Asr Prayer	Asr Prayer to Isha Prayer
27 th , March Sunday	10am to Zuhar Prayer	Zuhar Prayer to Asr Prayer	Asr Prayer to 10pm
28 th , March Monday	10am to Zuhar Prayer	Zuhar Prayer to Asr Prayer	Asr Prayer to 10pm

In commemoration of Jama'at Ahmadiyya Canada's 50 year Celebrations, Jami'a Ahmadiyya Canada is honoured to announce an Exhibition on: "Muhammad^{SAW} – The Seal of Prophets." This exhibition will be open to members of the Jama'at from March 23rd- 28th, 2016. Please refer to the above mentioned timings.

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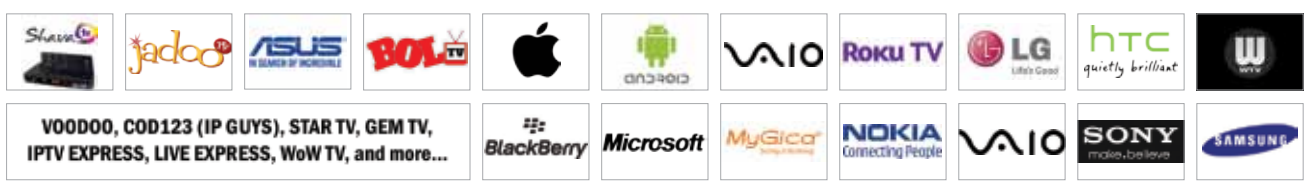


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Jāmi‘a Aḥmadiyya Canada

ADMISSIONS 2016-17

Requirements & Procedure



”اب تک جو بھی جامعات سے نکلے ہیں اللہ تعالیٰ کے فضل سے مربیان بن کے، یو کے اور کینیڈا کے جامعات سے، جرمنی کے جامعہ والے ابھی میدان عمل میں نہیں آئے، اس سال وہ بھی آجائیں گے انشاء اللہ۔ لیکن بارحال جو نکلے ہیں وہ میرے لئے اللہ تعالیٰ کے فضل سے راحت کا باعث بنے ہیں میرے مددگار بنے ہیں اور مجھے خوشی ہوتی ہے ان کو دیکھ کے۔ پس آپ لوگ بھی یاد رکھیں آپ نے ان معیاروں کو اونچا کرتے چلے جانا ہے۔“

“With the Grace of Allah, those young Missionaries who have graduated from Jamia Ahmadiyya UK and Canada in the past few years have been a source of comfort for me and are acting as my helpers. It is a cause of happiness for me to see them serving in this way and I hope and pray that the graduating class and all subsequent classes continue to raise the standards of their predecessors.” (January 16, 2016, 4th Convocation ceremony for Jamia Ahmadiyya UK and the 6th Convocation ceremony for Jamia Ahmadiyya Canada the UK college premises in Haslemere, Surrey.)

1. Education:

High school diploma (Grade 12) with minimum average of 70% marks.

2. Age:

17- 20 Years.

3. Medical Report:

Medical Report from a practicing physician certifying good health of the applicant.

4. Written Test & Interview:

The applicant must pass a written test (a minimum of 70% passing marks required). The study material for the test is the Waqf Nau Syllabus up to 16 years of age. Successful candidates in the Written Test will be eligible for an Interview.

5. Application Procedure:

The following documents should be attached to the Jāmi‘a Admission Application Form:

i. Waqf Zindagī Application attested by National Amīr

ii. A copy of educational certificates

iii. A copy of Photo ID (for example, Driving License or Passport)

iv. A copy of valid passport (for non-Canadian applicants only) Three passport-size photographs.

6. General Instructions:

Prospective students, besides reciting the Holy Qur‘ān daily, should prepare for the written test and focus on improving their Arabic, Urdu and English.

7. Application Form –

Submission Deadline:

Contact information is given below for obtaining the Application Form and submission of completed application.

Original completed application must be received by **April 30, 2016**



Jāmi‘a Aḥmadiyya Canada
10610 Jane Street,
Maple, Ontario
L6A 3A2, Canada

Phone : 905-832-6680 ext. 3012
Fax: 905-832-7767
Email: registrar@jamiiahmadiyya.ca
Web: www.jamiahmadiyya.ca

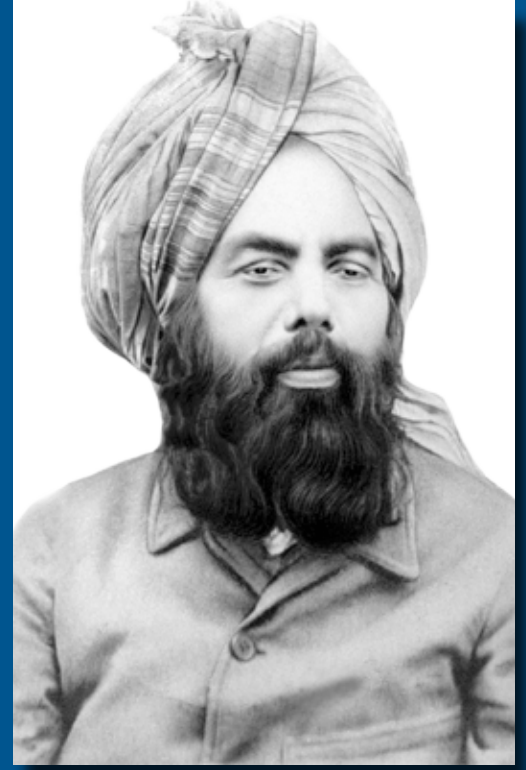


تعلیمی سال 2016-17
داخلہ کی شرائط اور طریق کار

جامعہ احمدیہ کینیڈا

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- ج۔ ایک با تصویر سرکاری دستاویز (مثلاً ڈرائیونگ لائسنس یا پاسپورٹ کی کاپی) valid پاسپورٹ کی کاپی (صرف غیر ملکی طلباء کے لئے)
- ر۔ تین تازہ تصاویر (پاسپورٹ سائز)
6. عمومی ہدایات: داخلہ کے لئے خواہش مند طلباء روزانہ تلاوت قرآن کریم اور داخلہ ٹیسٹ کی تیاری کریں اور عربی، اردو اور انگریزی زبان میں مزید مہارت پیدا کرنے کی مسلسل کوشش کریں۔
7. درخواست کی تاریخ: داخلہ فارم حاصل کرنے اور مکمل درخواست جمع کروانے کے لئے درج ذیل پتہ، فون نمبر یا ای میل پر رابطہ کریں۔ مکمل درخواست اصل کاپی ۱۳۰ اپریل ۲۰۱۶ء تک درج ذیل پتہ پر پہنچ جانی چاہئے۔

1. تعلیم: درخواست دہندہ نے ہائی سکول ڈپلومہ (گریڈ 12) مجموعی طور پر کم از کم 70 فی صد نمبروں سے پاس کیا ہو۔
2. عمر: درخواست دہندہ کی عمر 17 سے 20 سال کے درمیان ہو۔
3. میڈیکل رپورٹ: درخواست دہندہ کی صحت کے بارہ میں practicing physician کی رپورٹ درکار ہوگی۔
4. تحریری ٹیسٹ اور انٹرویو: درخواست دہندہ کو ایک تحریری ٹیسٹ پاس کرنا ہوگا جس میں پاس ہونے کے لئے کم از کم 70 فی صد نمبر لینا ضروری ہیں۔ یہ ٹیسٹ وقف نوٹیکم کے 16 سال تک کے مروجہ نصاب میں سے لیا جائے گا۔ تحریری ٹیسٹ پاس کرنے والے درخواست دہندگان انٹرویو کے اہل ہوں گے۔
5. درخواست کا طریقہ: داخلہ کے لئے داخلہ فارم کے ساتھ حسب ذیل دستاویزات کی ضرورت ہوگی:



Jāmi'a Aḥmadiyya Canada
10610 Jane Street,
Maple, Ontario
L6A 3A2, Canada

Phone : 905-832-6680 ext. 3012
Fax: 905-832-7767
Email: registrar@jamiiahmadiyya.ca
Web: www.jamiiahmadiyya.ca

New Admissions into Hifzul Qur'an School Canada (for boys)

اعلان برائے داخلہ حفظ القرآن سکول کینیڈا

We take great pleasure to announce that by the grace of Allāh, Hifzul Qur'an School of Jami'a Ahmadiyya Canada is ready to start enrolling another batch of students for the year 2016.



محض خدا تعالیٰ کے فضل سے حفظ القرآن سکول کینیڈا میں سال 2015 کیلئے داخلوں کا آغاز ہو رہا ہے۔ جس کی تفصیلات درج ذیل ہیں۔

- Parents wishing to send their son for Hifzul Qur'an Program must note that he should be between 9 and 11 years of age as of June 01, 2016. The applicant must show ability to recite the Holy Qur'an with fair level of accuracy, fluency and melody. The applicant must have completed at least one reading of the Holy Qur'an.
- Eligible students for the Hifzul Qur'an Program will have to take leave of up to three years from their regular public schools if their parents undertake the responsibility of home-schooling. The Hifzul Qur'an School will also help the Hifz students with some home-schooling.
- Parents of the selected students are responsible to arrange boarding/lodging for their sons/wards.
- Application Forms for admission to the Hifzul Qur'an School can be downloaded from <http://jamiiahmadiyya.ca/> or acquired from the Mission House (in Maple) or local Presidents of Jamā'at, which should be sent directly to the Principal, Jami'a Ahmadiyya Canada by March 23, 2016.
- The Hifzul Qur'an School will, Inshā'Allāh, conduct an **Orientation Session** with the applicants and their parents on March 26, 2016 to provide all the details, including the syllabus for the admission test along with the prospectus of Hifzul Qur'an School. May Allāh the Almighty have Mercy on us and make this blessed Program a great success! *Amīn!*

Wassalam!

Principal, Jami'a Ahmadiyya Canada

Note: Please send your completed Application to:

Principal, Jami'a Ahmadiyya Canada,
10610 Jane Street, Maple, Ontario, L6A 3A2, Canada
Phone: +905-832-6680 ext. 3012 Fax: +9058327767
E-mail: info@jamiiahmadiyya.ca

1- داخلہ کیلئے عمر کم از کم 9 اور زیادہ سے زیادہ 11 سال ہے۔ (1 جون 2016 تک بچے کی عمر 11 سال سے زائد نہ ہو)۔

2- داخلہ کے خواہشمند طلباء قرآن کریم ناظرہ درست تلفظ اور روانی کے ساتھ پڑھنا جانتے ہوں اور کم از کم قرآن کریم ناظرہ کا ایک دور مکمل کر چکے ہوں۔

3- داخلہ کے امیدواروں اپنی درخواستیں 23 مارچ 2016 سے قبل پرنسپل جامعہ احمدیہ کینیڈا کے نام نیچے دئے گئے پتہ پر فیکس، ای میل یا پوسٹ کر دیں۔ درخواست فارم جماعت احمدیہ کینیڈا کے مرکزی مشن ہاؤس (میپل) یا مرکزی ویب سائٹ <http://ahmadiyya.ca> سے ڈاؤن لوڈ کئے جاسکتے ہیں۔

4- درخواستوں کی وصولی کے بعد مورخہ 26 مارچ 2016 کو تمام امیدواروں اور انکے والدین کے ساتھ ایک سیشن منعقد ہو گا جس میں داخلہ ٹیسٹ کے لئے نصاب اور اس سے متعلقہ بعض ہدایات دی جائیں گی۔ اسکے لئے معین جگہ اور وقت کی اطلاع درخواستیں موصول ہونے کے بعد متعلقہ امیدواروں کو بذریعہ ای میل کر دی جائے گی۔

5- تمام امیدواران کا باقاعدہ انٹرویو اور داخلہ ٹیسٹ ماہ جون 2015 میں منعقد ہو گا جس کی تاریخ کا اعلان بعد ازاں کر دیا جائے گا۔

6- انٹرویو اور داخلہ ٹیسٹ میں کامیاب طلباء کے والدین کو اپنے بچوں کے متعلقہ سکول بورڈ سے اگلے تین سال کیلئے ہوم سکولنگ کی بنیاد پر رخصت لینا ہوگی۔ والدین اس عرصہ میں بچوں کو گھر میں سکول کی تعلیم دینے کے ذمہ دار ہونگے اگرچہ حفظ القرآن سکول میں بھی ہفتہ میں ایک دن سکول کے بعض مضامین (سائنس، ریاضی، انگلش وغیرہ) کی تدریس کا انتظام ہوگا۔

7- کامیاب امیدواران کے والدین اپنے بچوں کی رہائش اور روزانہ حفظ القرآن سکول میں بروقت پہنچانے اور سکول کے اختتام پر گھر لے جانے کے خود ذمہ دار ہوں گے۔

اللہ تعالیٰ سے دعا ہے کہ وہ ہم سب کو قرآن کریم کی برکات سے وافر حصہ لینے کی توفیق عطا فرمائے۔ آمین

نوٹ: اپنی درخواستیں درج ذیل پتہ پر بھیجوائیں۔