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# Gazette



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لَا إِلَهَ إِلَّا اللَّهُ

مُحَمَّدٌ عَبْدُ اللَّهِ وَرَسُولُهُ

50 YEARS 1966-2016



Ahmadiyya Muslim Community





## A Great Pledge for the Spread of Islām and Safeguarding System of Khilāfat

Lal Khan Malik Šāhib, Amīr Jamā‘at Aḥmadiyya Canada

At the Centenary of Khilāfat Aḥmadiyya, Hazrat Khalīfatul-Masīḥ V<sup>aa</sup> took a pledge from us. This was a historic moment when he asked all the viewers of MTA to make this great pledge.

This pledge proved that Jamā‘at Aḥmadiyya is the only Jamā‘at that considers spreading of the message of Holy Prophet Muhammad<sup>sa</sup> as the goal of our lives and that the Khalīfatul-Masīḥ, who is the commander of the Ummah of Holy Prophet Muhammad<sup>sa</sup>, also considers it to be his first and foremost duty.

Dear members of the Jamā‘at! The 50 year Anniversary of Jamā‘at Aḥmadiyya Canada invites us to not only ponder over the blessings of Allāh, but also to take action. Please read this pledge again and discuss it with your family, friends and other members of the Jamā‘at to find out ways and means to translate our heart-felt enthusiasm into practical steps in the spreading of Islām; so that what is in our hearts should also manifest itself through our hands and our tongues!

May Allāh enable us to fulfill the pledge we have made to the Khalīfa of the time! And may we stand up and say *labaik* [Here I am!] to the call of the Khalīfa of the time! *Āmīn!*

**Note: Please see this Historic Pledge on Page 10**



لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُوْلُ اللَّهِ

# Aḥmadiyya Gazette Canada

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## Pearls of Wisdom

Selection from the Holy Qur'ān and Aḥādīth 2

So Said the Promised Messiah<sup>as</sup> 3

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

Summary of Friday Sermons (May 2015) 6

## Articles

Khilāfat Centenary Pledge 10

Importance of Khilāfat and Our Responsibilities 11

Philosophy of the System of Khilāfat 13

National Mosque Fund and Faith Inspiring Incidents 16

Abnormal Fast Timings 18

Hazrat Hasan Ali - A Literary Figure 19

Why You Should Be Eating More Fibre 21

Jalsa Masīḥ Mau'ūd Reports

Peace Village Jamā'at 22

Vaughan Jamā'at 24

MASQ Report 25

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# Pearls of Wisdom



## THE HOLY QUR'ĀN

Allāh has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear: They will worship Me, and they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious. (24:56)

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ ۖ وَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا ۗ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۗ وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٦﴾

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

It was narrated that Hazrat Abū Hurairah<sup>ra</sup> said: It is incumbent upon you to listen and obey (ruler of the time) in every condition; in your hardship and ease, and in your pleasure and displeasure, and upon being disfavoured. (*Ṣaḥīḥ Muslim*, Kitābul mārat, qtd. in *Hadīqatus Ṣāliḥīn*, p. 616)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : عَلَيْكَ السَّمْعُ وَالطَّاعَةُ فِي عُسْرِكَ وَيُسْرِكَ وَمَنْشَطِكَ وَمَكْرَهِكَ وَأَثَرِهِ عَلَيْكَ -  
 (صحيح مسلم - كتاب الامارة بحواله حديقه الصالحين،  
 صفحه 616)



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



Obey Allāh and His Messenger and the ones placed in authority by Him. Obedience is a thing that when it is adopted with sincerity, then, a light develops in the heart and a pleasure and a light develops in the soul. Mujāhidāt or the spiritual exercises are not as necessary as obedience. However, the condition is that the obedience should be sincere and this is the only difficult matter.

It is necessary in obedience that one slaughters the desires of the self. Without this, there can be no obedience and desires of the self are the only thing that can become an idol in the hearts of the biggest of believers in the oneness of God. How blessed were the companions and how lost a nation they were in the obedience of the Holy Prophetsa. Indeed, no nation can be called a nation and the spirit of Unity and nationality cannot be breathed into them until they adopt the principle of obedience.

*(Tafsīr Hazrat Masīḥ Ma'ūd, Vol. 3. pp. 246)*



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

The following summaries of Friday Sermons have been provided by Wakālat ‘Ulyā’, Taḥrīk Jadīd Anjuman Aḥmadiyya

## Khalīfatul-Masīh II<sup>ra</sup>: Pearls of Wisdom

*Friday Sermon Delivered on May 1, 2015*

**Huzoor<sup>aa</sup> said certain incidents related by Hazrat Muṣleḥ Mau‘ūd<sup>ra</sup> shed light on various aspects on the blessed life of the Promised Messiah<sup>as</sup>.**

**Huzoor<sup>aa</sup> said that to become an image of Allāh, the Lord of all the worlds, one should adopt the habit of working with one’s hands and devote oneself to the service of the poor.**

**Huzoor<sup>aa</sup> related incidents from the life of the Promised Messiah<sup>as</sup>, shedding light on his extraordinary compassion and sympathy for the sick and his patience and pleasure at the Will of the Almighty God.**

On May 01, 2015, Hazrat Khalīfatul-Masīh V<sup>aa</sup> delivered the Friday Sermon at the Baitul Futūh Mosque, London, UK.

Huzoor<sup>aa</sup> said that while relating incidents from the life of the Promised Messiah<sup>as</sup>, Hazrat Muṣleḥ Mau‘ūd<sup>ra</sup> draws such profound conclusions as to lead a believer to the path of the true faith and enable him to obtain the cognizance of the Almighty God. Commenting upon *Ayātul Kursī*, Hazrat Muṣleḥ Mau‘ūd<sup>ra</sup> said that people say they do not believe in anyone except God and that they do not worship anyone beside Him. However, we see that people do make offerings to people, beside Allāh, and seek blessings from those people considering them to be the loved ones of Allāh and capable of interceding on their behalf. They do this despite the fact that God says: “There is none who can intercede on anyone’s behalf except with Our permission.” In this age, there cannot be a greater person than the Promised Messiah<sup>as</sup>. Yet, when

he prayed for Abdur Rahim Khan Ṣāhib, son of Nawab Muhammad Ali Khan Ṣāhib, he received the revelation:

یہ بچتا سس

["He is not going to survive"]

At this, the Promised Messiah<sup>as</sup> prayed to Allāh thus: “God my Lord! I intercede on behalf of this boy.” God responded with the answer: “How can you intercede on anyone’s behalf without My permission?!” The Promised Messiah<sup>as</sup> says: “When I received this revelation, I fell down and my whole body shivered. I felt as if I would die. When this condition overpowered me, God revealed to me: ‘You are given the permission to intercede.’” When the Promised Messiah<sup>as</sup> received this revelation, he prayed for the boy who then became well.

Huzoor<sup>aa</sup> said that God demonstrated extraordinary signs of His power during the lifetime of the Promised Messiah<sup>as</sup>. Relating one such sign, Hazrat Muṣleḥ Mau‘ūd<sup>ra</sup> said: “To look after his youngest son, Mubarak Aḥmad, the Promised Messiah<sup>as</sup> would stay awake the whole night, due to which the Promised Messiah<sup>as</sup> suffered from cough. In those days, a companion of his came to Qādiān and brought some fruits for him as a gift. The Promised Messiah<sup>as</sup> picked up a banana from among the fruits and asked me how it would affect the cough he was suffering from. I replied it was generally not good for a patient suffering from cough. When I insisted that banana was not good for a cough, the Promised Messiah<sup>as</sup> said “I have just received the revelation that I will be cured of the

cough.” So, the cough began to disappear from that very moment despite the fact that the Promised Messiah<sup>as</sup> neither used any medicine for it, nor observed any dietary restriction. It was purely Divine purpose in action!”

Huzoor<sup>aa</sup> related how the Promised Messiah<sup>as</sup>’s prophecy regarding Pundit Lekhram was fulfilled and said, “The death of Lekhram shows that one may perish even when one has all the means of health and safety available to him.”

Huzoor<sup>aa</sup> spoke about the patience demonstrated by the Promised Messiah<sup>as</sup> at the sad demise of his youngest son, Ṣāhibzada Mirzā Mubarak Aḥmad Ṣāhib<sup>ra</sup>, and how the Promised Messiah<sup>as</sup> submitted himself perfectly to the Will of the Almighty God.

Huzoor<sup>aa</sup> said that when Ṣāhibzada Mirzā Mubarak Aḥmad Ṣāhib<sup>ra</sup> passed away, the Promised Messiah<sup>as</sup> smilingly said: “Regarding his death God had already informed me that he would depart at an early age. Indeed, it should be a matter of pleasure for us that a sign of God has been fulfilled.”

Huzoor<sup>aa</sup> quoted an extract from the writings of Hazrat Muṣleḥ Mau‘ūd<sup>ra</sup> regarding the wisdom and intelligence that God had bestowed upon Ṣāhibzada Mirzā Mubarak Aḥmad Ṣāhib<sup>ra</sup>. Then, speaking about the Promised Messiah<sup>as</sup>’s love for his children, Huzoor<sup>aa</sup> related an incident as explained by Hazrat Muṣleḥ Mau‘ūd<sup>ra</sup>:

When a younger sister of ours, who was only a few months old, died, the Promised Messiah<sup>as</sup> took her dead



body into his hands, so as to carry it to the graveyard for burial. When Mirzā Isma'il Baig Ṣāhib<sup>ra</sup> saw this, he came up to the Promised Messiah<sup>as</sup> and requested him to hand over the body to him, so that he may do this service for the Promised Messiah<sup>as</sup>. The Promised Messiah<sup>as</sup> said: 'She is my daughter. Therefore, one last service that I can do to her physically is to carry her dead body to the graveyard with my own hands.'"

From this, Hazrat Muṣleḥ Mau'ūd<sup>ra</sup> concluded that the Jamā'at should serve mankind physically as well. To be an image of Allāh, the Lord of all the worlds, one ought to work with one's own hands as well as devote oneself to the service of the poor.

Huzoor<sup>aa</sup> related an incident as narrated by Hazrat Muṣleḥ Mau'ūd<sup>ra</sup> regarding the absolute trust the Promised Messiah<sup>as</sup> placed in Allāh, his firm faith in the acceptance of prayer and truthfulness of his claim, and said that practice of the Almighty God is such that He keeps giving the tidings of the Unseen to the world through His chosen people. And, when these tidings are fulfilled, the faith of the believers is enhanced even more.

Huzoor<sup>aa</sup> related an incident explaining how Ṣāhibzada Mirzā Mubarak Aḥmad Ṣāhib<sup>ra</sup> had once slipped due to the mattress on the floor and fallen exactly as the Promised Messiah<sup>as</sup> had seen it happening in his vision.

Huzoor<sup>aa</sup> quoted Hazrat Muṣleḥ Mau'ūd<sup>ra</sup>:

There was a time when the Promised Messiah<sup>as</sup> did not have even a single follower even in the Punjab, but now Aḥmadīs have spread not only in India, but in all the continents of the world.

Huzoor<sup>aa</sup> said: "Surely, these incidents enhance us in faith. May Allāh enable us to further increase in faith." Āmīn!

Next, Huzoor<sup>aa</sup> announced the sad demise of Nasim Mahmood Ṣāhiba, wife of Syed Mahmood Ahmad Ṣāhib of Karachi, and spoke about her services for the Jamā'at. Huzoor<sup>aa</sup> announced that he would lead the funeral prayer in absentia of the deceased after the Jumu'a Prayer.





# Khalīfatul-Masīh II<sup>ra</sup>: Pearls of Wisdom

Friday Sermon Delivered on May 8, 2015

**Huzoor<sup>aa</sup> related a vision seen by the Promised Messiah<sup>as</sup> regarding an increase in the population of Qādiān as well as its expansion and progress.**

**Huzoor<sup>aa</sup> related a number of faith-enhancing incidents as explained by Hazrat Muşleḥ Mau'ūd<sup>ra</sup> and said that the secret of all progress lies in populating the houses of Allāh and establishing a firm relationship with them.**

**Huzoor<sup>aa</sup> said: “There is no need to be disappointed. Allāh’s help will suddenly arrive. Therefore, be firm in your faith, as the sun of Divine succour will surely rise.”**

On May 8, 2015, Hazrat Khalīfatul-Masīḥ V<sup>aa</sup> delivered the Friday Sermon at the Baitul Futūh Mosque, London, UK.

Huzoor<sup>aa</sup> gave a discourse with reference to the previous Friday Sermon relating incidents as explained by Hazrat Muşleḥ Mau'ūd<sup>ra</sup> with regard to the early days of Qādiān and said: “Now, see how Qādiān is progressing! This progress is not like the progress made by ordinary human populations, rather God had informed the Promised Messiah<sup>as</sup> that this would happen.” Speaking about the early days of Qādiān, Hazrat Muşleḥ Mau'ūd<sup>ra</sup> once said: “By looking at these facts, you can understand how God brings about a change in the world when He decides to do so. Therefore, look at these people [living in Qādiān], obtain benefit from them [by observing their good morals], and create such a change in yourselves as makes you the beloved of God and helps you join the ranks of those who are on His side.” While speaking about Qādiān’s progress, the Promised Messiah<sup>as</sup> spoke about its expansion to the banks of the River Beas on the basis of a vision he had seen. Hence, a prophecy regarding Qādiān’s expansion is a sign from among the signs of the Promised Messiah<sup>as</sup>. True, Qādiān has not yet expanded to that extent; however, when we witness many other signs being fulfilled, we should remain hopeful that a time will come when this sign too will be fulfilled.

Huzoor<sup>aa</sup> said that while shedding light on

various aspects of the prophecy regarding Qādiān’s expansion to the banks of the River Beas, Hazrat Muşleḥ Mau'ūd<sup>ra</sup> also drew attention of the members of the Jamā’at to their responsibilities. He spoke about Prayer in this regard saying: “From this vision I conclude that Qādiān’s population will swell to around a million which means that almost a quarter of a million people will gather for the Jumu’a Prayer. In my opinion, therefore, we will have to expand the Aqsa Mosque to the extent that it can accommodate a quarter of a million worshippers. The only means of our progress in the eyes of God is that we should keep increasing the number of our mosques and populating them by worshipping Allāh in them. Therefore, Qādiān’s expansion or progress and dissemination of the Jamā’at does not depend upon physical lands and numbers, but rather on how often we populate the houses of Allāh as we live in and develop our own houses. Hence, every Ahmadī who wants to be a part of this progress and wishes to witness it happening should not only strive to improve the condition of his own home, but rather he needs to understand how important it is to populate the houses of Allāh as well.”

Hazrat Muşleḥ Mau'ūd<sup>ra</sup> said: “The vision seen by the Promised Messiah<sup>as</sup> regarding Qādiān’s expansion does not necessarily mean that that was the total progress Qādiān was destined to make. It is, however, essential that it does not develop less than that. Any development further than the extent seen in the vision will only enhance the grandeur and glory of the prophecy. It is possible that a time comes when the River Beas will flow through Qādiān and Qādiān will spread beyond the River Beas touching the borders of the Hoshiarpur District. That said, I would like to remind the Jamā’at that the basic thing they need to bear in mind is that the secret of every progress lies in populating the houses of Allāh and establishing a firm relationship with them. God has not given His promise regarding the progress of Qādiān alone; rather He has promised that the Jamā’at will flourish in every respect. When we

witness one sign being fulfilled, we surely become convinced that other signs too will be fulfilled.”

Speaking about the persecution of Aḥmadīs in Pakistan, Huzoor<sup>aa</sup> said that no matter what the circumstances are, we should never be disappointed. The Punjab Government has banned the publication of the books of the Promised Messiah<sup>as</sup> and the *Daily Al-Faḍl*. However, we need to remember that God repeatedly informed the Promised Messiah<sup>as</sup> that His help will arrive suddenly. For this reason, we need to keep our faiths strong, establish a firm relationship with Allāh and pray to Him for firmness in our faith. The sun of Allāh’s help will surely and most certainly rise and His help will surely arrive.

Huzoor<sup>aa</sup> quoted various extracts from the writings of Hazrat Muşleḥ Mau'ūd<sup>ra</sup> and said that regarding placing sheets and flowers upon graves, Hazrat Muşleḥ Mau'ūd<sup>ra</sup> said: “All these are absurd and useless practices. One cannot derive any benefit from them; rather they destroy a person’s faith. However, the prayers one offers to God are surely beneficial. Therefore, one should remain engaged in prayers to Allāh.”

Huzoor<sup>aa</sup> spoke about the Conference of Religions held in Lahore during the lifetime of the Promised Messiah<sup>as</sup> and explained how the article written by the Promised Messiah<sup>as</sup> dominated all the other writings read at the conference. It was a sign of Allāh’s support for the Promised Messiah<sup>as</sup> fulfilling a prophecy made by the Promised Messiah<sup>as</sup> in this regard. Huzoor<sup>aa</sup> related an incident to highlight for Aḥmadīs the importance of developing a sense of honour for one’s faith and said: “May Allāh enable us to always make the right decisions and tread the path of *Taqwa*.” *Āmīn!*

Next, Huzoor<sup>aa</sup> announced the sad demise of Hājī Manzur Ahmad Şāḥib Dervish Qādiān, son of Hazrat Nizamuddin Şāḥib<sup>ra</sup>, a companion of the Promised Messiah<sup>as</sup>. Huzoor<sup>aa</sup> spoke about the deceased’s services for the Jamā’at and announced that he would lead his funeral prayer in absentia after the Jumu’a Prayer.



# Promised Messiah<sup>as</sup>: The Exalted Status of the Holy Prophet<sup>sa</sup>

Friday Sermon Delivered on May 15, 2015

**Huzoor<sup>aa</sup> quoted excerpts from the writings of the Promised Messiah<sup>as</sup> regarding the exalted station of the the Holy Prophet<sup>sa</sup> and said that we should pay more attention to the study of the books of the Promised Messiah<sup>as</sup>, trying to obtain maximum benefit from them.**

**The Promised Messiah<sup>as</sup> said: “For mankind there is now no book in the world but the Holy Qur’ān and no prophet but Muḥammad<sup>sa</sup>, the Prophet of Allāh.”**

On May 15, 2015, Hazrat Khalifatul-Masīḥ V<sup>aa</sup> delivered the Friday Sermon at the Baitul Futūḥ Mosque, London, UK.

Speaking about the ban imposed by the government of Punjab, Pakistan, on the publication of the *Daily Al Faql*, various periodicals of the Jamā’at and the books of the Promised Messiah<sup>as</sup>, Huzoor<sup>aa</sup> said:

People are writing letters to me and sending faxes expressing their sadness and worry over the ban. We ought to remember that this is not the first time such a thing has happened. Ever since the Jamā’at was established, such things have been happening and will continue to happen in the future as well. These bans have never caused any harm to the Jamā’at in the past, nor will they be able to do so in the future. However, like always, such actions of our opponents should only encourage us to increase in faith and make our relationship with the Promised Messiah<sup>as</sup> even stronger, just as a fertilizer helps a crop grow and flourish.

Huzoor<sup>aa</sup> said that if, in the past, we have paid less attention to the study of the literature produced by the Promised Messiah<sup>as</sup>, then we should pay more attention to it now. God has sent the Promised Messiah<sup>as</sup> with the treasures of knowledge and has given him the promise of victory. We have always witnessed that the Jamā’at progressed even further when it faced opposition and persecution. The more we are persecuted the greater is the Grace of Allāh upon us; hence, this time too we will emerge better than before. Therefore, we must not worry. There was a time when we thought that a

ban on the publication of literature may harm the progress of Jamā’at but now by the Grace of Allāh these treasures of knowledge are spread in the air across the world, which can emerge before us just by pressing a single button. Our job now is to obtain maximum benefit from the literature and theological knowledge gifted to us by the Promised Messiah<sup>as</sup>.

Huzoor<sup>aa</sup> quoted excerpts from the writings of the Promised Messiah<sup>as</sup> regarding the exalted status of the Almighty God and the Holy Prophet<sup>sa</sup>. The Promised Messiah<sup>as</sup> said:

May peace and blessings be upon the Best of the Prophets, Muḥammad<sup>sa</sup>, the chosen one, and upon his family and companions, through whom God led a misguided world to the right path. He was the kind and beneficent being who guided the misguided world to the right path. He was the benevolent and compassionate one who helped the world get rid of idolatry and idols. He was the light and the enlightened one who spread the light of Allāh’s Unity in the world. He was the noble being who showed such miracles as proved to be the water of life for the dead. He was the kind-hearted and benevolent one who worried and took pains for the sake of the Ummah.

Shedding light on the excellent morals of the Holy Prophet<sup>sa</sup>, the Promised Messiah<sup>as</sup> said that the Holy Prophet<sup>sa</sup>, experienced in utmost perfection both kinds of situations: the time of trial and misfortune and the time of victory and dominance. He experienced these two conditions in an order that manifested his excellent morals to be as brilliant as the sun. God caused excellent morals such as generosity, magnanimity, piety, contentment, bravery, courage and love for God to be demonstrated in the person of the Seal of the Prophets<sup>sa</sup> in such a manner as were never demonstrated before in the world, nor will they ever be demonstrated in that manner in the future. The Promised Messiah<sup>as</sup> said:

The Man who in his being and his attributes and in his actions, and through his spiritual and holy faculties, set an example of

perfection in knowledge and action and in sincerity and steadfastness and was called the Perfect Man and was accompanied by the perfect blessings was no other than the one who is the Blessed Prophet, the Seal of the Prophets, the Imām of the righteous, the Seal of the Messengers, the Pride of the Prophets, the Holy Prophet<sup>sa</sup>.

Illustrating the favours of the Holy Prophet<sup>sa</sup> upon the Ummah, the Promised Messiah<sup>as</sup> said:

God sent for us a prophet who is benevolent and who reached the pinnacle of excellence in all the good works and who is the Seal of all the Prophets and Messengers. I, therefore, pray: ‘O Allāh! May Thy peace and blessings be upon the Holy Prophet<sup>sa</sup> and upon his family who were righteous and upon his companions who were righteous and became his helpers and were, therefore, helped!’

The Promised Messiah<sup>as</sup> said that the one who fails to follow even an iota of the Holy Qur’ān is no longer a believer, and the one who fails to follow even an iota of the commandments given by the Holy Prophet<sup>sa</sup> shall fall into the abyss of misguidance. Again, the Promised Messiah<sup>as</sup> said: “For mankind there is now no book in the world but the Holy Qur’ān, and no Prophet and intercessor but Muḥammad<sup>sa</sup>, the Prophet of Allāh. You should, therefore, try to truly love that glorious Prophet and avoid giving preference to anyone else over him, so that in heaven you are considered to be among those who have been granted salvation. There is neither a Prophet comparable to the Holy Prophet<sup>sa</sup> under the Heavens nor is there a Book comparable to the Holy Qur’ān. God did not will for anyone to live forever but this esteemed Prophet<sup>sa</sup> will live forever.”

Next, Huzoor<sup>aa</sup> announced the sad demise of Muhammad Musa Ṣāḥib, a dervish of Qādiān, India, and of Ṣāḥibzādī Amatur Rafiq Ṣāḥiba, daughter of Hazrat Mir Muhammad Ismail Ṣāḥib<sup>ra</sup> and wife of Syed Hazratullah Pasha Ṣāḥib and announced that he would lead their funeral prayer in absentia after the Jumu’a Prayer.



# Suspicion and Faith

## Friday Sermon Delivered on May 22, 2015

**Huzoor<sup>aa</sup> gave a discourse on the traditions of Hazrat Muşleḥ Mau'ūd<sup>ra</sup> and the instructions he gave to the employees of the Jamā'at. Huzoor<sup>aa</sup> noted that disorder begins when man habitually thinks ill of others and views them with suspicion.**

**Huzoor<sup>aa</sup> said that those who spent time with the Promised Messiah<sup>as</sup> lost their sense of delight after he passed away.**

**Huzoor<sup>aa</sup> said the pledge made and fulfilled by Hazrat Muşleḥ Mau'ūd<sup>ra</sup> regarding the propagation of Faith should be the pledge of each one of us and we should all do our best to fulfil it.**

On May 22, 2015, Hazrat Khalīfatul-Masīḥ V<sup>aa</sup> delivered the Friday Sermon at the Baitul Futūḥ Mosque, London, UK.

Huzoor<sup>aa</sup> delivered his sermon with reference to the Qur'ānic verse:

“O ye who believe! Avoid most of suspicions; for suspicion in some cases is a sin.” (49:13)

Huzoor<sup>aa</sup> said disorder begins when man habitually thinks ill of others and views them with suspicion. Thinking ill of others is an extremely bad habit.

Huzoor<sup>aa</sup> quoted Hazrat Muşleḥ Mau'ūd<sup>ra</sup> who, once when he was speaking about the bestowment of Khilāfat upon him, said:

“God Himself has made me the Khalīfa and has always supported me and bestowed His succour upon me.”

Huzoor<sup>aa</sup> said when someone raised an objection against the collection of Chanda, Hazrat Muşleḥ Mau'ūd<sup>ra</sup> said:

You should consider it forbidden for yourself to send even a single penny for the Jamā'at ever in the future and then witness whether your action has harmed the Jamā'at in the least. Remember that God will help me from the unseen and send down His revelation upon the hearts of those who will take pride in spending their wealth for the sake of this dispensation.

Huzoor<sup>aa</sup> quoted Hazrat Muşleḥ Mau'ūd<sup>ra</sup>:

Are you not aware that the Promised Messiah<sup>as</sup>, while he spoke about the elevated spiritual station of his wife and children, said that God made an exemption regarding the burial of his family members in Bahishtī Maqbara, that they were to be buried there without the offering of formal Waşīyyat, and that those raising objection to this will be hypocrites? If we usurped people, why would God have granted us this distinction? Therefore, those raising objections should have fear of Allāh and reform themselves before the time comes when they will even lose their faith. In fact, such people are found in every age. There were people even during the lifetime of the Promised Messiah<sup>as</sup> who raised such objections.

Speaking about the love and affection the companions of the Promised Messiah<sup>as</sup> felt for him, Hazrat Muşleḥ Mau'ūd<sup>ra</sup> said: “Thinking about the love and affection the companions of the Promised Messiah<sup>as</sup> felt for him, I can say that they lost their sense of delight after he passed away.”

Huzoor<sup>aa</sup> quoted instructions given by Hazrat Muşleḥ Mau'ūd<sup>ra</sup> to the employees of the Jamā'at and said:

I am aware that the allowances given to the Jamā'at's employees in countries such as Pakistan and India are barely enough for a hand-to-mouth living. I would, however, like to say that the Jamā'at does the best it can for the welfare of its employees. At times, people express their reservations to me as well through letters. To such people, I would like to say that they should look at those who are living in abject poverty and cannot even afford to buy medicine for themselves or their children when they fall ill. Therefore, we need to be thankful to Allāh, put our trust in Him alone and bow down at His threshold for the fulfilment of all our needs and necessities.

Speaking about the Promised Messiah<sup>as</sup>

great love for Qādiān, Hazrat Muşleḥ Mau'ūd<sup>ra</sup> said Qādiān is a place where an elect of God was sent. He was the one who spent his entire life in this town, and loved it so dearly. About the sad demise of the Promised Messiah<sup>as</sup> Hazrat Muşleḥ Mau'ūd<sup>ra</sup>, said “God had informed me beforehand.” After relating a vision he had seen in this connection, Hazrat Muşleḥ Mau'ūd<sup>ra</sup> said “God greatly strengthened my heart after the passing of the Promised Messiah<sup>as</sup> and my mind was immediately turned towards the realization that we were now faced with a heavy responsibility. I, therefore, stood by the body of the Promised Messiah<sup>as</sup> and made a pledge. Addressing God I said:

God my Lord! I promise that even if there remains not even a single person to do the task assigned to the Promised Messiah<sup>as</sup>, I will continue to work for its accomplishment.

Huzoor<sup>aa</sup> said there are people who say that the Promised Messiah<sup>as</sup>'s passing was untimely, as he still had a lot of work to do. Such people should remember that Hazrat Muşleḥ Mau'ūd<sup>ra</sup> stood by the body of the Promised Messiah<sup>as</sup> when he spoke to God his Lord saying:

God my Lord! This person was Your beloved and as long as he lived he made countless sacrifices for Your faith. O God! I promise You that even if the entire Jamā'at turns away from Your faith, I will give my all for it.

Hazrat Muşleḥ Mau'ūd<sup>ra</sup> said: “It was Allāh's Grace upon me that He enabled me to fulfil my promise and I was able to devote my entire life to the propagation of the message of the Promised Messiah<sup>as</sup> to every corner of the world, the result of which can be seen by everyone.”

Huzoor<sup>aa</sup> said we should never ignore the fact that the world's population has swelled to billions and it is the duty of the Aḥmadiyya Jamā'at to convey the message of God to all of these people. Therefore, the pledge made by Hazrat Muşleḥ Mau'ūd<sup>ra</sup> should be the pledge of each one of us today and there is a need to do our best to fulfil this pledge. May Allāh enable us to do this! Āmīn!



# The Blessings of Khilafat

## Friday Sermon Delivered on May 29, 2015

Huzoor<sup>aa</sup> gave a faith-inspiring discourse, with reference to May 27th, on the importance and blessings of *Qudrat Thāniyah* (the Institution of Khilāfat in the Jamā'at) and gave valuable advice to the office-bearers and missionaries of the Jamā'at.

**Huzoor<sup>aa</sup> said: Faith cannot make progress, neither can the Jamā'at remain united without Khilāfat. The office-bearers, missionaries, and scholarly people of the Jamā'at should, therefore, become helpers and supporters of the Institution of Khilāfat and improve their relationship with this blessed institution by acquiring religious knowledge and increasing in sincerity and devotion.**

On May 29, 2015, Hazrat Khalīfatul-Masīh V<sup>aa</sup> delivered the Friday Sermon at Frankfurt, Germany. Huzoor<sup>aa</sup> gave a faith-inspiring discourse, with reference to May 27th, on the establishment, importance and blessings of the Institution of Khilāfat and the progress the Jamā'at has made under this blessed institution.

Huzoor<sup>aa</sup> advised the Jamā'at to show perfect submission and obedience to the Khalīfatul-Masīh and adhere firmly to the Institution of Khilāfat. Huzoor<sup>aa</sup> quoted and explained a hadith of the Holy Prophet<sup>sa</sup> regarding the blessings and continuity of the Institution of Khilāfat until the Last Day, and said: God included us among those who believe in His beloved about whom the Holy Prophet<sup>sa</sup> said that he would bring Faith back to the earth even if it had ascended to the Pleiades. Another grace that the Almighty God has showered upon those who adhered to the Institution of Khilāfat is that they were enabled to take Bai'at of all the Khalīfas of the Promised Messiah. Every Ahmadi firmly believes that it was none other than the Promised Messiah who brought Faith back to the earth from the Pleiades. Therefore, it is now the duty of every Ahmadi to inculcate faith and adhere to it to the best of his ability. We

should have a firm relationship with the Institution of Khilāfat that has succeeded and followed in the footsteps of the Promised Messiah and become a true image of Faith to spread the message and establish the Unity of Allāh in every part of the world.

Huzoor<sup>aa</sup> said: Speaking about *Qudrat Thāniyah*, the Second Manifestation of Divine Power, the Promised Messiah<sup>as</sup> said: 'It is essential for you to also witness the Second Manifestation of Divine Power as its coming is good for you, for it will last forever and will not be cut off until the Last Day'.

Huzoor<sup>aa</sup> said: We all are aware that the term, 'First Manifestation of Divine Power', refers to the Promised Messiah<sup>as</sup> himself and the term, 'Second Manifestation of Divine Power', refers to the Institution of Khilāfat. To establish Faith in the world, God sent the Promised Messiah<sup>as</sup>, and then He showed the 'Second Manifestation of His Power'. Therefore, Faith cannot make progress; neither can the Jamā'at remain united without Khilāfat.

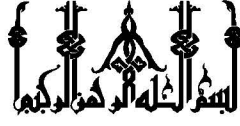
Huzoor<sup>aa</sup> said: God frustrated the plans of the mischief-makers who tried to hinder the establishment of the Second Manifestation of Divine Power by creating hurdles in the path of the election of the Khalīfa, for God had promised that He would cause the Institution of Khilāfat to remain firmly established until the Last Day. The mischief-makers said that the Jamā'at will soon come to an end; however, we witness that God has caused the Jamā'at to make progress despite untoward circumstances. The work of *Tabligh* too has now expanded a great deal and we are witnesses to the fresh fruits it bears every day. On the other hand, those who separated themselves from the Institution of Khilāfat saw the disintegration of their own centre and many who were possessed of good nature from among them are joining the Jamā'at now and gathering under the banner of the Institution of Khilāfat.

Huzoor<sup>aa</sup> said: It is under the blessed supervision of the Institution of Khilāfat that the propagation of Faith continues in the world today. It is the Ahmadiyya Jamā'at alone that is showing the true image of Islām to the world. This is the reason why God Himself is proving the truth of the Institution of Khilāfat to the world. Huzoor<sup>aa</sup> related a few faith-inspiring incidents in this regard and said: Those who will stay firm in their faith will witness Allāh's signs and Allāh's help being granted to them.

Huzoor<sup>aa</sup> said: By the grace of Allāh, the blessings of the Institution of Khilāfat, which God Himself has established, shall continue to benefit the world, but those who will not fulfil their pledge of giving precedence to faith over worldly matters shall not be able to avail the benefit. The Divine promise of change of fear into peace is for those who will worship Him and will not hold partners with Him. To misstate the facts and telling lies is also a kind of shirk (holding partners with Allāh). Therefore, those who are guilty of these vices cannot truly benefit from the blessings of Khilāfat.

Huzoor<sup>aa</sup> said: The office-bearers of the Jamā'at have been blessed and enabled to serve the Jamā'at only because of their association with the Institution of Khilāfat. Therefore, should they feel any element of pride and self-importance, they should do Istighfār. Also, the Jamā'at scholars are responsible to educate the new Ahmadis about how they can establish a true relationship with the Institution of Khilāfat. For this purpose the office-bearers of the Jamā'at need to improve their own religious knowledge and increase in faithfulness, devotion and piety as well as strengthen their relationship with the Institution of Khilāfat. The office-bearers, missionaries, and scholarly people of the Jamā'at should become helpers and supporters of the Institution of Khilāfat, act in accordance with the directives of the Khalīfa and urge others as well to do so. May Allāh enable us to do this! Āmīn!





In the Name of Allāh, the Gracious, the Merciful

## Khilāfat Centenary Pledge

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

I bear witness that there is none worthy of worship except Allāh. He is one and has no partner. And, I bear witness that Muḥammad<sup>sa</sup> is His servant and His Messenger.

Today, on the completion of 100 years of Khilāfat Aḥmadiyya, we take oath by invoking the name of Allāh, the Exalted, and pledge that we shall continue to strive, until the final moments of our lives, for the propagation of Islām Aḥmadiyyat and the name of the Holy Prophet Muḥammad<sup>sa</sup>, to the corners of the world. For the completion of this sacred duty, our lives shall remain dedicated to Allāh and His Holy Prophet<sup>sa</sup> and, by offering sacrifices in ever-increasing measure, we will keep the standard of Islām flying high in every country until the end of time.

We also affirm that we will continue to endeavour, until our last breath, to safeguard and strengthen the system of Khilāfat and shall continue to keep advising our generations to remain attached to Khilāfat and benefit from its blessings so that Khilāfat Aḥmadiyya may remain until the end of time, and the dissemination of Islām's message may continue through the Aḥmadiyya Movement in Islām, until the end of time, and the banner of the Holy Prophet<sup>sa</sup> may fly higher than all other banners of the world.

O God! Please enable us to fulfill this pledge.

اللَّهُمَّ آمِينَ اللَّهُمَّ آمِينَ اللَّهُمَّ آمِينَ

Āmīn, Āmīn, Āmīn!

(May 27, 2008)



# Importance of Khilāfat and Our Responsibilities

*Imtiaz Ahmed Sra, Missionary Eastern Ontario Region*

There are several extremist groups that have caused unrest in the entire world. There is the Taliban, Boko Haram, and now there is another group called ISIS or ISIL that is committing heinous crimes and atrocities against humanity, all in the name of a caliphate. The truth is, these extremist groups who use Islām as a tool to further their own agenda of terror have hijacked the real religion of Islām.

Hazrat Khalīfatul-Masīḥ IV<sup>th</sup> has explained that Muslims, who should be united and living in harmony, are divided into countless sects and divisions. It is not only in the field of religion but in politics too. When there is a schism, Muslims cannot achieve that which united and harmonious people can achieve. Through discord and disharmony, the power of the Muslim world has not only disintegrated, but this broken strength is being used against other Muslims in every Muslim country. Unfortunately, this behaviour is being wrongly labelled as *Jihād*. Therefore, it is incumbent that Muslims should unite under one *Imām*.<sup>1</sup>

The word “*khalīfa*” is an Arabic word from the root “KHA-LA-FA” which means to succeed, replace, assist, or lead. In Islāmic terminology, a Khalīfa is the successor of a Prophet. In other words, Khilāfat succeeds prophethood. In this respect, the most fundamental blessing of Khilāfat lies in the fact that it brings us the benefits, light, spirituality, and grace of prophethood by fulfilling the duties of a prophet.

The Promised Messiah<sup>as</sup>, the Imām Mahdī of our time, has explained this beautifully when he wrote: “[The word] Khalīfa means “successor”, that is, one who revives the faith. The one who

comes to replace the Prophets in order to remove the darkness that spreads after their passing are called Khalīfa.”<sup>2</sup>

The Holy Qur’ān has mentioned the importance of Khilāfat in a number of instances. For example:

And hold fast, all together, by the rope of Allāh and be not divided; and remember the favour of Allāh which He bestowed upon you when you were enemies and He united your hearts in love, so that by His Grace you became as brothers; and you were on the brink of a pit of fire and He saved you from it. Thus does Allāh explain to you His commandments that you may be guided. (3:104)<sup>3</sup>

The words *حبل الله* “*Ḥab-lillāh*” here refer to the Messenger of Allāh and the Book of Allāh. And since a Khalīfa is a representative of the Messenger of Allāh, then a Khalīfa is also *حبل الله* “*Ḥab-lillāh*.”

When we take this meaning and apply it to this verse, then the importance and significance of Khilāfat becomes clearer:

And hold fast, all together by Khilāfat, and be not divided; and remember the favour of Allāh, which He bestowed upon you when you were enemies and He united your hearts in love, so that by His Grace you became as brothers; and you were on the brink of a pit of fire and He saved you from it. Thus does Allāh explain to you His commandments that you may be guided.

It is important to hold fast to Khilāfat as it unites and it is, in fact, this unity and solidarity through which strength and progress is ensured, making the entire system of the Jamā’at unbreakable. Khilāfat enables the whole nation to move in one direction with one focus.

This causes the collective work of the whole nation to be concentrated and the effect of their work is amplified.

We have seen and continue to see that Muslims who have not accepted the Promised Messiah<sup>as</sup> and his Khilāfat (after his demise) have become enemies of each other and they are on the brink of a pit of fire. On the other hand, we have accepted the Promised Messiah<sup>as</sup> and his Khilāfat and as a result of this, Allāh, the Exalted, has saved us from the fire.

Hence, it is our responsibility to tell the world about the real Khilāfat; that is, Khilāfat in the Ahmadiyya Muslim Jamā’at. And it is also our responsibility to refute all those who wish to defame Islām and Khilāfat.

Another responsibility is to hold fast to Khilāfat. But the question is how should we hold fast to this rope of Allāh? The Holy Prophet Muḥammad<sup>sa</sup> himself had explained it 1500 years ago in the following Ḥadīth:

فَإِنْ رَأَيْتَ يَوْمَ مَبِئَدٍ خَلِيفَتَهُ اللَّهُ فِي الْأَرْضِ  
فَالزَّمْهُ وَإِنْ نُهَكَ جِسْمُكَ وَ أَخَذَ مَالُكَ

That is: “If you witness the presence of the Khalīfa on this earth, submit to him and hold fast to him, even if your body is tattered into fine fibre and all your wealth is plundered.”<sup>4</sup>

Regarding obedience, the Promised Messiah<sup>as</sup> has written:

Obey Allāh and His Messenger and the ones placed in authority by Him. Obedience is a thing that when it is adopted with sincerity, then, a light develops in the heart and a pleasure and a light develops in the soul. Mujāhidāt or the spiritual exercises are not as necessary as obedience. However, the





condition is that the obedience should be sincere and this is the only difficult matter. It is necessary in obedience that one slaughters the desires of the self. Without this, there can be no obedience and desires of the self are the only thing that can become an idol in the hearts of the biggest of believers in the oneness of God. How blessed were the companions and how lost a nation they were in the obedience of the Holy Prophet<sup>sa</sup>. Indeed, no nation can be called a nation and the spirit of Unity and nationality cannot be breathed into them until they adopt the principle of obedience . . . The hand of Allāh the Exalted is on the Jamā'at. There is a secret in this. Allāh the Exalted likes *Tauhīd* (Oneness) and this unity cannot be established until there is obedience. During the time of the Messengers of Allāh, the companions were great men of high opinion. God had made their nature like that. They were aware of the principles of politics because when, eventually, Hazrat Abū Bakr Siddiq<sup>ra</sup> and Hazrat 'Umar<sup>ra</sup>, and other companions became *Khulafā'* and power came into their hands, then, the beauty and organization with which they executed the control of the government strongly demonstrates how good the capacity they had of being men of high opinion. However, in front of the Holy Prophet<sup>sa</sup>, their situation was such that they would consider all of their opinions and ideas useless compared to what the Holy Prophet<sup>sa</sup> would say and

they would consider it obligatory to act upon whatever the Holy Prophet<sup>sa</sup> said . . . You, who are called the Jamā'at of the Promised Messiah<sup>as</sup> and hope to meet the Jamā'at of the companions, must adopt the nature of the companions. If there is obedience, it should be like theirs. If there is mutual love and brotherhood, it should be like theirs. Hence, in every colour, every shape, you should adopt that same face [of qualities] that the companions had.<sup>5</sup>

This is the level of obedience that the Promised Messiah and Imām Mahdī<sup>as</sup> expects from us.

Our beloved Imām, Hazrat Mirzā Masroor Aḥmad, Khalīfatul-Masīḥ V<sup>aa</sup>, has advised us:

If you aim to progress and be triumphant over the world, then my advice to you and my message for you is to maintain a bond with Khilāfat and to firmly hold onto this rope of Allāh. All our advancements are inherently dependant upon a bond with Khilāfat.<sup>6</sup>

Another question is how we can establish a stronger bond and relationship with Khilāfat. We can achieve this by acting upon every single commandment of Khilāfat, in letter and spirit. We can achieve this by praying for Hazrat Khalīfatul-Masīḥ V<sup>aa</sup> on a daily basis. We can achieve this by watching all of Huzoor's<sup>aa</sup> programs on MTA. We can achieve this by meeting with Hazrat

Khalīfatul-Masīḥ V<sup>aa</sup> in person. We can achieve this by writing letters and seeking the guidance and prayers of Hazrat Khalīfatul-Masīḥ V<sup>aa</sup>.

Therefore, we should keep a link of love, sincerity and devotion with Khilāfat. We should make our zeal for obedience to Khilāfat everlasting. We should also develop the fervour of our love for it to such an extent that all other relationships appear trivial compared to it. All blessings are in loyalty to Khilāfat and this alone is a shield for us against all trouble and strife.

May Allāh, the Exalted, enable us to hold fast to Khilāfat, Amin!

Endnotes:

1. "Answer to An Important Question: Importance of Khilāfat." Liqa'a Ma'al Arab. Muslim Television Aḥmadiyya. MTA. Television. <[https://www.alislam.org/library/khilafat\\_importance.html](https://www.alislam.org/library/khilafat_importance.html)>.
2. Aḥmad, Hazrat Mirzā Ghulām. *Malfūzāt*. Vol. 2, p. 666.
3. Holy Qur'ān: Arabic Text with English Translation. Trans. Maulawī Sher 'Alī. Tilford: Islām International Publications Ltd., 2004. Print.
4. Musnad Aḥmad bin Hanbal. Hadith No. 22353.
5. Aḥmad, Hazrat Mirzā Ghulām. *Tafsīrul Qur'ān*. Vol. 3. Pp. 246 – 248.
6. Aḥmad, Hazrat Mirzā Masroor. *Al Fazl International*. May 23, 2003.



# The Philosophy of the System of Khilāfat

Atif Mir

This speech was delivered on the occasion of Khilāfat Day on May 27, 2006 at Masjid Baitul Hamd, Mississauga.

Allāh says in *Sūrah Al-Nur*:

Allāh has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors *from among* those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security *and peace* after their fear: They will worship Me, and they will not associate anything with Me. Then who so is ungrateful after that, they will be the rebellious. (24:56)

According to this verse of the Holy Qur'an, when Allāh makes successors in the earth, the fear of people turns into peace and security.

How was the *Khilāfat* initiated after the passing away of Hazrat Masīḥ Mau'ūd<sup>as</sup> a source of unity, guidance and blessings for us all; how did this *Khilāfat* gives us security and peace of mind; why is *Khilāfat* is needed to turn our fear into security; and, finally, will this security in the form of *Khilāfat* last forever?

The purpose of the institution of *Khilāfat* is to bring people closer to Allāh. Allāh sends prophets to remind people that Allāh is the ultimate reality and everyone should completely devote oneself towards this ultimate reality. After the prophets complete their mission, the challenge is to maintain the unity of the community and to keep the community on the right path. This task requires a leader who has strong faith and a high level of righteousness. The *Khalīfa* is such a leader, who is elected by people but

chosen by Allāh.

I paraphrase Hazrat Masīḥ Mau'ūd<sup>as</sup> who wrote:

According to the Holy Qur'an, till the end of time, you will have spiritual life and material vision from God and the people of other religions and nations will receive this light from you and with this spiritual life and this material vision, you will be able to invite others towards Islām. Such ability in you, in other words, is the spirit of *Khilāfat*.<sup>1</sup>

Hence, *Khilāfat* is the source of *Tablīgh*, *Ta'lim* and *Tarbiyat* in the community.

The most basic function of a *Khalīfa* is to carry the message of the Prophet into the future without losing the spirit of the message. This task is best accomplished when the community is united and strong, and the community cannot be united and strong without the Institution of *Khilāfat*.

## Preservation of the Message and Unity of the Community

Think of your sports team or a department in your company. When a great captain in your hockey team or an excellent manager in your company suddenly leaves for one reason or another, don't you feel sad and uncertain about the kind of person who will become the next leader? Will that leader be able to successfully lead your team or department against the competition?

There is always a fear that someone will use this opportunity for their own selfish gains. But, once a good captain is chosen and the team unites under his leadership, that fear is replaced by a peace of mind.

Now imagine the passing away of a Messenger of God. How must a community feel? How did Muslims feel

when the perfect human being, Prophet Muḥammad<sup>sa</sup>, passed away from this world? How did Aḥmadīs feel when Hazrat Masīḥ Mau'ūd<sup>as</sup> passed away? When a prophet passes away, it is not just sadness due to separation that the community faces, but also a fear of whether the community is ready or capable of carrying the message of the prophet to the rest of the world.

Another fear is that we may not be able to stay united and hence fail to protect and preserve the message of Allāh, let alone spread it. But, it is the message of Allāh, and Allāh takes over the responsibility of preserving and spreading this message; hence, He makes a *Khalīfa*.

A *Khalīfa* keeps the community united. Hazrat Khalīfatul-Masīḥ IV<sup>th</sup> says that in Islām it is quite clear like broad daylight and it is a part of Islāmic teachings that without unity and harmony, you cannot rightly work on the teachings of Islām. When you go to the mosque for *namāz* five times a day, there must be an *Imām*. Standing behind an *Imām* is a demonstration of unity among people. That is why the Holy Qur'an especially emphasizes the need of congregational prayer. The *Imām* is given so much importance that if the *Imām* falters, the entire congregation must follow his mistake, even if they know that a mistake has been committed.<sup>2</sup>

According to this excerpt of Hazrat Khalīfatul-Masīḥ IV<sup>th</sup>, the *Imām* is a necessary figure in a mosque, then how can the whole Muslim *Ummah* continue its journey without an *Imām*?

I paraphrase Khalīfatul-Masīḥ II<sup>ra</sup> who said that the *Khalīfa* has two primary objectives. One is to save the *Jamā'at* from contamination of any kind and



the second is to unite and direct the individual powers of all members under one leadership.<sup>3</sup>

In other words, when the community is united and all individual talent, skill and passion is channeled and coordinated and guided by the *Khalīfa*, it becomes easier for the *Jamā'at* to achieve its goals.

For instance, Hazrat Khalīfatul-Masīḥ I<sup>ra</sup> arranged for the education of the community by setting up religious newspapers and schools. When the *Jamā'at* became bigger, it was Hazrat Khalīfatul-Masīḥ II<sup>ra</sup> who established auxiliary organizations to ensure that new converts and current members and their children are taught the true Islām and Aḥmadiyyat.

Hazrat Khalīfatul-Masīḥ III<sup>ra</sup> established libraries and schools in Africa. Hazrat Khalīfatul-Masīḥ IV<sup>th</sup> established MTA for the spiritual training of Aḥmadīs and *Tabligh* to humanity all across the globe. All these great achievements **are only** possible if a community is united under a leader; and, in turn, these great achievements ensure that the message of Islām is transmitted to the whole world in its true form and spirit.

### Need for *Khilāfat* Today when Perfect Religion is Established

At this point, however, a question may arise as to why we need a *Khalīfa* to turn fear into peace; why do we need a *Khalīfa* when religion has been perfected for us? We have the Holy Qur'ān, we have Aḥādīth, we have the books of the Promised Messiah<sup>as</sup>. Why do we need a *Khalīfa* to obtain the right guidance? To answer this question, we need to understand the psychology of human nature. We believe that Allāh has created us; hence, He knows about the psychology of human nature more than anyone else.

Hazrat Masīḥ Mau'ūd<sup>as</sup> states that, according to Allāh, humans are born in the state of *Nafs Ammārah*. Now what is *Nafsi Ammārah*? *Nafsi Ammārah* is a state of mind; in this state, man is inclined towards evil and evil pulls man away from moral growth and perfection. The second state is *Nafs Lawwāmāh*. We enter into *Nafs Lawwāmāh* when we discard evil and educate ourselves with religious teachings. In this state, man tries to run his life based on high moral principles but can't achieve complete success. The third state is *Nafs Muṭma'innah*. In this state,

man is delivered from all weaknesses and is filled with spiritual powers and establishes a relationship with Allāh Almighty.

In simple words, some men live like animals. Some men, on the other hand, live like angels. Others are in the middle – they try to stay on the right path but often slip. Generally, it may be argued that most of us are in the middle. We know what is right and we know what is wrong but often, due to moral weakness or worldly temptations, we make the wrong choices.

That is why Allāh says in the Holy Qur'ān, “So go on reminding; surely, reminding is profitable” (87:10).

So when we are presented in the court of Allāh on the Day of Judgment, we can't say to Allāh that He should have reminded us about what is right and wrong.

It is the job of the *Khalīfa* to constantly admonish us, particularly through weekly Friday sermons, to keep us on the right track. After listening, sometimes we feel that we were stepping away from Allāh, but a Friday sermon reminded us of what a good life is and how we should live it.

According to modern philosophy, humans have natural rights, such as life, liberty and the pursuit of happiness. In other words, humans are free to choose their destiny, build their own future and choose a purpose that suits them. Allāh is not in this picture.

On the other hand, Islām teaches us that we do have freedom but the exercise of freedom needs to be within the framework of the Holy Qur'ān and Aḥādīth. The constant guidance and admonishing by the *Khalīfa* prevents us from going outside that framework or, if we slip, pulls us back into the framework. In our material lives, most of us succeed only when we are constantly admonished. Teachers remind us that we must study hard if we want to excel in school. Counselors remind us that if we want good jobs, we must develop required skills. Parents remind us that if we want to succeed in life, we must work hard. All people in the world who really care about us constantly admonish us. Allāh has appointed a *Khalīfa* and he constantly admonishes us about what we should do to succeed in this life and the hereafter.

The principal function of the *Khalīfa*, therefore, is to look after the spiritual, moral, social and intellectual welfare of the people.

Hazrat Khalīfatul-Masīḥ II<sup>ra</sup> says that, under the Islāmic system of government, *Khilāfat* is separate from the state. Under the Islāmic system, there will be a Head of State who will take care of political, social and economic matters. The system of *Khilāfat* will be a parallel structure, whose sole job will be the spiritual welfare of people and **guidance of state**.

Thus, we can say that the *Khalīfa* serves a crucial function in the affairs of society and the state by constantly guiding us and admonishing us about moral and spiritual matters.

Hazrat Khalīfatul-Masīḥ I<sup>ra</sup> says:

Take the example of the solar system. All planets are revolving around the sun. Nature tells us that it is inevitable to have a central leadership for any organization. Look at the life of the companions of the Holy Prophet<sup>sa</sup>. They all marched forward in spiritual and worldly matters due to the central leadership. Look around today, we have the same Holy Qur'ān. We have the translation and interpretation of the Holy Qur'ān and above all, we have the Sunnah of the Holy Prophet<sup>sa</sup>. But despite all this, Muslims are victims of all kinds of humiliation. This is all because of one reason and that is the lack of an Amīr whom everyone must obey.<sup>4</sup>

Will these blessings of *Khilāfat* continue forever?

### Conclusion

The Holy Prophet Muḥammad<sup>sa</sup> made this prophecy about *Khilāfat*:

Prophethood shall remain among you as long as Allāh shall will. He will bring about its end and follow it with *Khilāfat* on the precepts of prophethood for as long as He shall will and then bring about its end. A tyrannical monarchy will then follow and will remain as long as Allāh shall will and then come to an end. There will follow thereafter monarchical despotism to last as long as Allāh shall will and come to an end upon His decree. There will then emerge *Khilāfat* on the precept of Prophethood. After that the Holy Prophet<sup>sa</sup> said no more (*Musnad Aḥmad bin Ḥanbal*, Vol. 5, p. 404).

How accurately did Hazrat Muḥammad<sup>sa</sup>





prophesize about *Khulafā' Rashidīn* and then how that *Khilāfat* will be corrupted. But then he prophesized the emergence of another *Khilāfat* but did not say what will happen to this *Khilāfat*.

However, in the book *Al-Waṣīyyat*, Hazrat Masīḥ Mau'ūd<sup>as</sup> says that *Khilāfat* after his demise will continue forever. But in the same book, Hazrat Masīḥ Mau'ūd<sup>as</sup> says:

Don't expect that Allāh will help you; even if you have the slightest consideration of worldliness in your affairs, all your worship is useless. If you do so, you are following Satan and not Allāh. In that situation, you will only be like an insect on the earth and soon you will perish like an insect. Thus there will no God in you and God will be happy to wipe you out <sup>5</sup>.

Allāh has granted us with the blessings of *Khilāfat*. But, it is up to us whether we benefit from it or not. Remember, that blessings alone will not take us to our destination.

That is why Allāh has said this in the Holy Qur'an:

“But as for those who follow guidance, He adds to their guidance, and bestows on them their righteousness” (47:18).

Imagine a bird flying in the wind. When birds fly, the wind sometimes blows in

the opposite direction and slows the bird down. Occasionally the wind does blow in the direction of the bird's flight. Think of yourself as a bird and think of the wind as the blessings of *Khilāfat*. The blessings in itself do not make us fly. We have to fly on our own and we have to fly in the right direction; that is, we have to fly towards our spiritual goals. Only then will the winds of *Khilāfat* help us to fly faster and smoother. So, the blessings of *Khilāfat* are a favourable wind for the individuals of the Jamā'at, as well as for the Jamā'at as a whole. But these blessings come into play only when we do our part and struggle to move on the right path. In other words, we have to prove ourselves worthy of the blessings of *Khilāfat*.

Hazrat Masīḥ Mau'ūd<sup>as</sup> says:

*Baī'at* is only a seed. The seed can't become a fruit unless the soil is prepared and regularly watered and fertilized and constantly protected by the farmer. Unless a farmer does all these things he can't hope to reap the crop. Thus, the crop will only belong to the one who remains a complete and whole time farmer.<sup>6</sup>

In simple words, *Baī'at* is only the beginning; the final outcome of the journey depends upon how we take care of the seed and transform it into a rich crop.

The guide of our journey has to be the Holy Qur'an, the life and sayings of Prophet Muḥammad<sup>sa</sup>, and the books of the Promised Messiah<sup>as</sup>; but, the leader and *Imām* has to be the *Khalīfa*. May Allāh help us improve our level of *Taqwa* so that we become the strong hands of the *Khalīfatul-Masīḥ* and we can continue to deserve the blessings of *Khilāfat* for all times to come, *Amīn!*

#### (Endnotes)

1. Aḥmad, Hazrat Mirzā Ghulām. *Tafsīrul Qur'an*, Vol. 6, p. 291.
2. “Answer to An Important Question: Importance of *Khilāfat*.” *Liqā' Ma'al 'Arab*. Muslim Television. Aḥmadīyya. MTA.
3. Aḥmad, Hazrat Mirzā Bashīrud Dīn Mahmūd. *Khuṭbāt Maḥmūd*, p. 421.
4. Nūrud-Dīn, Hazrat Maulana Hakīm. *Hayat Nūr*. 1<sup>st</sup> ed. Trans., pp. 643-644.
5. Aḥmad, Hazrat Mirzā Ghulām. *Al-Waṣīyyat. Rūḥānī Khazā'in*, Vol. 20, p. 9.
6. *Malfūzāt*. 4<sup>th</sup> ed. Vol. 4, p. 29.



# National Mosque Fund and Faith Inspiring Incidents

Abdul Haleem Tayyab

This year is a very special year in the history of Jamā'at Ahmadiyya Canada, as it is the 50th anniversary of its establishment in Canada.

We are thankful for the favours Allāh has bestowed upon us and it is our prayer that God continues to bless us; therefore, as part of Jubilee celebrations, various initiatives have been undertaken by the Jamā'at including a special plan of building 50 mosques in Canada. The process began with a Shūrā proposal to raise funds for this blessed scheme. Approval to launch this scheme was obtained from Hazrat Khalīfatul-Masīḥ V<sup>aa</sup>, Al-Ḥamdu lillāh!

With the creation of the National Mosque Fund (NMF), a campaign started with prayers to visit members of the community to ask for pledges. A three-member committee was formed and assigned the task of collecting pledges. Respected Amīr Ṣāḥīb led the effort and accompanied the team during many house visits.

As one would expect from true servants of God and followers of the Messiah<sup>as</sup>, the response was faith inspiring. People came forward in complete obedience with pledges and donations of amounts seemingly beyond their capacity. It was a true demonstration of the Qur'ānic principle of obedience, "We Hear and we Obey" (2:186). Indeed, they are fortunate to be among those who seek to do good deeds and wish to live a life only to seek the pleasure of God. How fortunate are those who attain this!

In the Holy Qur'ān we read: "If you lend to Allāh a good loan, He will multiply it for you, and will forgive you; and Allāh is Most Appreciating, Forbearing" (64:18). Hazrat Khalīfatul-Masīḥ V<sup>aa</sup> explained this verse as follows:

God states that those who spend in the way of God are not merely

demanding to spend, rather their spending is a source of their own success and prosperity. God is never in anyone's debt; He values the financial sacrifice as if a good loan has been given in His way. And His return is always enhanced and not only this, He also states that owing to financial sacrifice, He will grant forgiveness and will enable people to do more good. We cannot sufficiently comprehend God's appreciation; some of it can be gleaned from the explanation of the word مفلحون [those who are prosperous]. Fortunate are those who attain this beneficence.

Today, it is the Ahmadi Muslims who have the insight of spending in the way of God and it is they who are recipients of God's beneficence. These are not just empty words, Hazrat Khalīfatul-Masīḥ receives hundred and indeed thousands of reports where Ahmadis present their sacrifices with great fervor. How can anyone be fervent if they do not have insight to spend in the way of God? There are also many who, immediately after giving in the cause of God, experience an enhanced return from God. This impacts them to such a degree that they also spend the enhanced return in the way of God and continue to be blessed by prosperity and God's grace. (Friday Sermon, January 9, 2015)

Given below are some faith inspiring incidents of Ahmadis who were able to pledge and contribute in the blessed scheme of building mosques in Canada.

The head of one family on a visit stated: "Amīr Ṣāḥīb we came to know that you will be visiting our home for National Mosque Fund and a day before we held a family meeting and we have already decided what to present." He went on to tell Amīr Ṣāḥīb that Naseem Mahdi Ṣāḥīb, the Amīr at that time, visited their home

when they were living in a rental while saving money to buy a house: "Respected Amīr Ṣāḥīb had asked for donations for the Calgary Mosque and we donated all our savings. Al-Ḥamdu lillāh, seven or eight years later, another Amīr is visiting us for the same cause." He stated that he now has three homes, and as a family they had decided to offer to sell two of their houses and donate all proceeds to the National Mosque Fund. The family was requested to offer only one house, which they reluctantly accepted but as soon as Amīr Ṣāḥīb reached the next house he received a phone call insisting that the Jamā'at accept both homes. Amīr Ṣāḥīb accepted with a heavy heart. One house has now been sold and the money is being deposited into the fund. The second house is on sale too. Al-Ḥamdu lillāh!

A very devout elderly father along with his two young sons (all are a symbol of devotion and sincerity) requested Amīr Ṣāḥīb to visit them. They welcomed the visiting team with love, gratitude and the utmost respect. They offered a significant pledge as a family, and donated a large portion of their pledge. The third son, who was not present, also wished for the team to visit him to give his personal pledge. Al-Ḥamdu lillāh! He came up with a hundred thousand dollar pledge and said: "Amīr Ṣāḥīb, I am making this contribution to please Allāh and I have no desire, or any worldly wish, or bargain with Allāh the Almighty because I cannot count the blessings and favours of Allāh upon me, my parents and my family. I am a layman without any high education; a villager who is blessed far beyond expectations."

Among this family, one brother is blessed with two sons from his second marriage, after 23 years of marriage. Indeed, God states that He never keeps arrears; He always bestows special favours on His



servants in return.

At the 2014 National Majlis Shūrā, the National Mosque Fund and the pledge forms were distributed to all the Shūrā delegates. One member, who is also Sadr Jamā'at and a Shūrā delegate, stated:

For some reason my body was shivering as a member of the NMF committee; I saw Respected Nā'ib Amīr Ṣāhib giving targets to all the Jamā'ats across Canada. By then I had the pledge form in my hand and I started crying and praying because my financial situation was such that I was not able to write anything on the pledge form when it was announced that we have to raise 28 million dollars. I was left with no choice but to write my own pledge. I wrote a pledge of \$2,000 on the pledge form. But I knew that I did not have any means and neither the capacity to pay this small amount. I came back from the Shūrā, discussed with my wife and we both started praying. I was able to pay a minimum amount towards my pledge a few months after that.

We had been married for over five years but had no children. Both of us were in a state of anxiety and pain but praying and writing letters to Huzoor Anwar<sup>aa</sup> that may Allāh bless us with pious children. We had a lot of financial constraints too but after discussing, both of us decided to raise our pledges of Tahrīk Jadīd and Waqf Jadīd (Year 2014-2015) to *Ṣaf Awwal* and *Ṣaf Daum* and also to increase our pledge for the National Mosque Fund from \$2,000 to \$10,000. We also continued to pray and write letters to Huzoor Anwar<sup>aa</sup>.

In September 2015, Allāh the Almighty blessed us with a beautiful daughter who is Waqf Nau. We have raised our pledge to \$50,000 and half of this pledge has now been paid, Al-Ḥamdu lillāh! It looked impossible but Allāh has showed us that He has His own ways of returning our financial sacrifices in any way He thinks is best for us. We cannot thank Allāh enough for His blessings.

A photo of their beloved daughter is also presented here to seek prayers from the readers.

This picture was taken when the baby was about one week old.

An international student at Kingston University pursuing a degree in pharmacy, had

to go through Canadian verification of his academic credentials, because he couldn't find an internship for a period of five months. He wrote a letter to Huzoor<sup>aa</sup> and pledged that if he got an opportunity to work in the pharmaceutical industry, he would pay his first three months' salary to the National Mosque Fund. After writing this letter, he applied to three different pharmaceutical companies. Al-Ḥamdu lillāh, he got an offer from all three. He didn't just receive job offers, he also had the opportunity to continue his clinical research with a scholarship. He wrote to Huzoor<sup>aa</sup> about this miraculous help and Blessings of Allāh.

He relocated to Kingston from Montreal to take up this research offer. He was contacted by a hospital pharmacist with a job offer as a hospital pharmacist after completing his training.

At the same time, he was contacted by his professor, who recently relocated to Canada. His professor told him he wanted him to do his PhD with him and offered him a grant for the completion of his PhD. He had pledged \$25,000 but was asked to reduce his pledge. However, he insisted on maintaining the same pledge.

Another medical student also pledged \$25,000 towards the National Mosque Fund. He was also requested to reduce his pledge, but insisted on maintaining the pledge and indicated that he will pledge more after becoming a doctor.

A young couple from the eastern part of Canada requested Amīr Ṣāhib through email to accept their beautiful home, bought two years prior, for the National Mosque Fund. The house is on sale now and proceeds will be donated to the National Mosque Fund.

There are members of Lajna Imā'i'llāh who have given their most valuable belongings, jewelry and savings. Kids donated their pocket money. During one visit, the children of one family all lined up with their pocket money in hand,

telling Amīr Ṣāhib that they knew he was coming to collect money for building mosques.

Two Lajna members saw a dream that Respected Amīr Ṣāhib is visiting homes for the collection of the mosque fund but did not visit their home. One of the Lajna members called the office of Amīr Ṣāhib and narrated her dream and requested him to visit their home. The family pledged and paid a large sum of money.

Another Lajna member in Western Canada, widow of a Shahīd doctor and a doctor, herself, who had already paid a large amount, offered a blank cheque to Respected Amīr Ṣāhib and said, "Amīr Ṣāhib you write down any figure and I will honour that." Amīr Ṣāhib said, "I don't want to burden you as you have already paid a huge amount," but she insisted that she wanted to contribute more. The Jamā'at Ṣadr Ṣāhib was also with Amīr Ṣāhib. After seeing this, he said to Amīr Ṣāhib, "Amīr Ṣāhib, we will bear all costs of our mosque project and rest assured it will be honoured and done accordingly."

Al-Ḥamdu lillāh! This mosque is under completion with support and services of volunteers. Three very devout brothers are building this mosque. Our Lajna Imā'i'llāh and others are contributing their services with great zeal and spirit. May Allāh bless them all!

We have witnessed many heartwarming and faith inspiring incidents. These are facts and not mere stories. There are many more true examples of men and women with meager resources who donated all their savings. Those savings were initially intended to buy houses, cars, upgrading their homes and other important needs, but when they were approached, they preferred to divert their saving towards the mosque fund.

Then there were those who were laid off from their jobs, those who had recently migrated to Canada, those who had very meager resources, and those who had already paid their pledges, who again committed to pay more for this blessed cause.

Please pray that may Allāh bless and accept the generous contributions made by members of the community and reward them beyond their wildest expectations! Amin!







# Fasting in Abnormal Timings

From the Friday Sermon of Hazrat Khalīfatul-Masīḥ IV<sup>th</sup> on January 9, 1996

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا  
كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٤﴾

O ye who believe! Fasting is prescribed for you, as it was prescribed for those before you, so that you may guard against evil. (Holy Qur'an 2:184)

By the Grace of Allāh, the blessed month of Ramaḍān will be starting on June 6, 2016. In these days, the prayers and fast timings in the northern cities of Canada will differ from other cities. The majority of the area is above the 50 degrees line of latitude, and for this reason during the course of the year, in summer the nights become very short, while in winter the days become very short.

By the Grace of Allāh, as the Jamā'at is established in all parts of Canada, there is a need to address the abnormal prayer times and fast times in Ramaḍān experienced in relevant cities.

In abnormal geographic conditions, what would be the timings of prayers as well as Sahr and Iftār timings in Ramaḍān? Regarding this the Holy Qur'an and Sunnah (practice of the Holy Prophet<sup>sa</sup>), Fiqh Aḥmadīyya and sermons of the Khulafā' provide ample guidance. In particular, the Friday Sermon of Hazrat Khalīfatul-Masīḥ IV<sup>th</sup> on January 9, 1996 is a guiding principle in this regard.

For the benefit of all, extracts pertaining to prayer timings and the timings of fasts in Ramaḍān in abnormal geographical conditions are being presented below from the Friday Sermon of Hazrat Khalīfatul-Masīḥ IV<sup>th</sup> so that they can guide in the determination of correct prayer timings and

fasts in Ramaḍān.

Huzoor<sup>rh</sup> states:

... Therefore, those Jamā'at members that are situated closer to the North Pole or South Pole should form boards of scholars and experts who can guide their respective Jamā'ats.

Then, Huzoor states:

... that is consult local observatories, weather networks and other relevant government departments to make the schedule for Ramaḍān well in advance. They should state that such and such Jamā'at will follow the normal schedule for these specific dates and will adapt to the abnormal schedule from these specific dates, in which case the Holy Qur'an gives you the authority, as does the Holy Prophet<sup>sa</sup>, to establish a modified schedule of prayer and fast timings, based on approximations; and Indeed, the meaning of the Holy Qur'an understood by the Holy Prophet Muḥammad<sup>sa</sup> was most correct,

Then, Huzoor states:

... Therefore, the second option, which to me is more appropriate,

is that such Jamā'ats should follow the nearest Jamā'ats that have normal length of days and nights. For example, a city that is situated at 60° to 70° North should follow another city that is situated at 40° to 50° north, where the whole month of Ramaḍān has a normal length of day and night. In other words, instead of following a city closer to the equator, it makes more sense to follow a city that is slightly more north and has normal timings, and fast according to their schedule. Similarly, the timing for Tahajjud, Iftār and Sehar should also be adopted from the nearest normal city.

Speaking on the guiding principles of fasting in abnormal timings, Huzoor<sup>rh</sup> states at the end:

... I hope that, after today, I will not receive letters asking what to do in abnormal situations. Based on these instructions, these countries should form committees and guide members of the Jamā'at. I have explained this with absolute clarity and there is no doubt left. (Al-Fazl Weekly London, March 8, 1996, pp. 7-8)



# Hazrat Ḥasan ‘Alī<sup>ra</sup>: A Great Literary Figure

Dr. Shahab Aḥmad, Edmonton

We are well aware that among the Companions of the Promised Messiah<sup>as</sup> were also those who were intellectual elites. Needless to say the greatest blessings and honour they had was to accept the Promised Messiah<sup>as</sup>. The following article introduces one such companion - Hazrat Ḥasan ‘Alī<sup>ra</sup> - who happened to be a great literary figure in India. It will provide a brief introduction and discuss some of his literary works.

Hazrat Ḥasan ‘Alī<sup>ra</sup>, the eldest son of Muḥammad ‘Alī, was born in Bhagalpur, Bihār, on Friday, October 22, 1852 (8 Muharram 1269 A.H.), in a family who, like the other Muslims of the city, were indulged in idolatry, deviated from the right path, and were uneducated. Contrary to his family tradition, he received education, first in a *Maktāb* (Muslim elementary school), and then in a public school. His intelligence, scholastic accomplishments, and his innate burning desire to know the truth is described in the obituary note published in the *Moslem Chronicle*, dated April 4, 1896:

In private and school life, he was marked as a very intelligent lad and made considerable progress in his scholastic career within a short time. He passed his entrance (high school examination) at a very early age and received scholarship with which he went up to the First Art (I.A.), but shortly after, his innate anxiety to seek truth prompted him to go abroad in the world, and abandoning his studies, he mixed with persons of different persuasions, Fakirs, Pundits, and Christians, entered churches, and roamed over the wilderness and fortress and cities with nothing to help him on except his sincere hopes

and absolute reliance in the mercy of Great Lord; for one year he wandered in various regions of religion until he accepted the post of a headmaster in a Patna school.<sup>1</sup>

From his early childhood, he was interested in reading and writing. He wrote his first book at the age of 13. This zeal was furthered by his company in Patna. Prior to his inclination to religion, he would write stories. But when he was inclined towards religion, he started writing religious books from the point of preaching.

Professor Syed Ḥasan, Director of the Persian and Arabic Institute, Patna University, after a very thorough study of the academic accomplishments of Hazrat Ḥasan ‘Alī<sup>ra</sup>, has written a very scholarly paper, “Bihār Ka Ek Gumnām Musannif”, published in *Eshara*, a monthly periodical, printed in Patna. He writes:

Hazrat Ḥasan ‘Alī<sup>ra</sup> is one of the benefactors in Urdu literature and history whose name is forgotten. One reason of this forgetfulness is that some of his literary works are attributed to others. He himself gave some of his valuable literary works to others so that they may publish it in their own names and achieve cheap popularity which they did not deserve.<sup>2</sup>

Professor Syed Ḥasan has divided his writings into three groups:

1. His writings published in his own name.
2. His writings in which he has included others as co-author.
3. His writings, which he donated to others so that they can publish it in their own name, or some persons stole his

writings and published it in their own names.

The following books belong to the first group: *Quwwat Faislah*, *Taḥrīk*, *Sīrat Nabwī*, *Mi‘rājul Mu‘minīn* and *Tā‘id Haq*. The first two books were written when he was a school teacher, but his interest in public affairs had already begun.

*Quwwat Faislah* is an Urdu translation of an English book *The Scene of Character*, written by John Foster and printed by Sadiqpur Press, Patna, on July 20, 1880.

*Mi‘rājul Mu‘minīn* was written after he had resigned from his school job and was engaged in preaching work with full zeal. The purpose of writing this book was to explain the beauties of Islām in order to save Muslims from the misguided European philosophy. After reading this book, many Muslims who were not offering their prayer started to.

*Tā‘id Haq* is a book written from the point of view of preaching. It was his last work, which he could not complete due to a serious illness, which ultimately led to his death. In this book, he has described the dangers Islām was faced with; the conditions of the Muslim clergy, and their incompetence to face this danger; his own life and services; excellences of the late Hazrat Mirzā Ghulām Aḥmad<sup>as</sup>, and the beauties of *Barāhīn Aḥmadīyya*.

In this book, he has also written that he offered his allegiance to the Promised Messiah<sup>as</sup> on Friday, January 11, 1894, after which he experienced a great spiritual progress within himself. The first edition of this book was published in 1897, one year after his death in 1896. Four editions of this book have been published since then. The high standard of this book is evident by the fact that a



great scholar like Hazrat Mirzā Bashīrud-Dīn Mahmūd Aḥmad<sup>ra</sup>, the Second Successor of the Promised Messiah<sup>as</sup>, says that once he started reading it, he did not put it down until he had finished it.

### Second Group:

*Naqsh Tawus* is a book written by him, in which he included Maulawī Muḥammad Azam as co-author. This novel was printed in Matba Qaisri, Patna, in 1881. The following words are written on its title page:

*Jagla Nagri*, a Bangla novel, is presented in this beautiful form to the audience by Ḥasan ‘Alī<sup>ra</sup> and Munshī Muḥammad Azam. It was written in an age when *Dastān Amīr Hamza* and *Bostane Kheal* had lost their popularity, and there was demand by Urdu readers for stories that were novel, but not too far removed from daily life. *Naqsh Tawus* had satisfied the need of persons who were in demand of such a book, and as such it was very

popular.

### Third Group:

*Sajjad Sanbal* is a drama, published in the name of Pandit Keshaw Ram Bhut in 1874. Printed in Hindi script, the language used is simple and easy to understand Urdu. It was never published in Urdu script. Its only copy is available in the Bihar Sahitya Sammelan Library, Patna.

*Suratul Kheal* is Volume 1 of a biography of Welaeti, which Shad published in his own name in 1881.

Both of these books are apparently written by others, and yet there is ample evidence, which would suggest that the author of these two books is Hazrat Ḥasan ‘Alī<sup>ra</sup>. Professor Syed Ḥasan writes that there are external and internal evidences that lead to the fact that Hazrat Ḥasan ‘Alī<sup>ra</sup> was the real author of these books.

Despite the controversial nature of the authorship of the last two mentioned

books, there is, nonetheless, no doubt that Hazrat Ḥasan ‘Alī<sup>ra</sup> was a great literary figure and a man of great talent. However, with time his mind and heart experienced an inner revolution which lead him on a quest towards faith and religion; ultimately, he was blessed with the honour of accepting the Promised Messiah<sup>as</sup> in 1894.<sup>3</sup> Hazrat Ḥasan ‘Alī<sup>ra</sup> passed away in 1896, and is buried in Shaganji graveyard, Bhagalpur. May Allāh be pleased with him!

(Endnotes)

1. Arnold, Thomas W. *The Preaching of Islām*. Sh. Muḥammad Ashraf, Lahore, Pakistan, 1965, p.286, Footnote.
2. Hasan, Syed. “Bihār Ka Ek Gumnam Musannif.” *Eshara*. May 1962. pg 5-14.
3. Malik, Salahuddin: *Ashab Aḥmad*, Ashab Aḥmad publications, Qadian, india, 2008, Volume 14, pp. 28-40



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Masih, Hazrat Mirza Masroor Ahmad<sup>aba</sup>

## ANNOUNCEMENTS

### Announcement of Demise

We are sad to announce that Ch. Rashid Ahmad Ṣāḥib of Oakville passed away on April 12, 2016 at the age of 77 years in Oakville. The deceased lived in Mississauga for over 35 years and had recent moved to Oakville. He lived in the UK for 14 years, and in 1975 came to Canada, where he lived for over 41 years. He was one of the early members of Canada Jamā'at. Ch. Rashid Ahmad Ṣāḥib was a telecommunication Engineer who trained in the UK, and worked in UK, Zambia, USA, Saudi Arabia, Korea and Canada. He lead a simple and truthful life. May Allāh grant forgiveness to the deceased and elevate

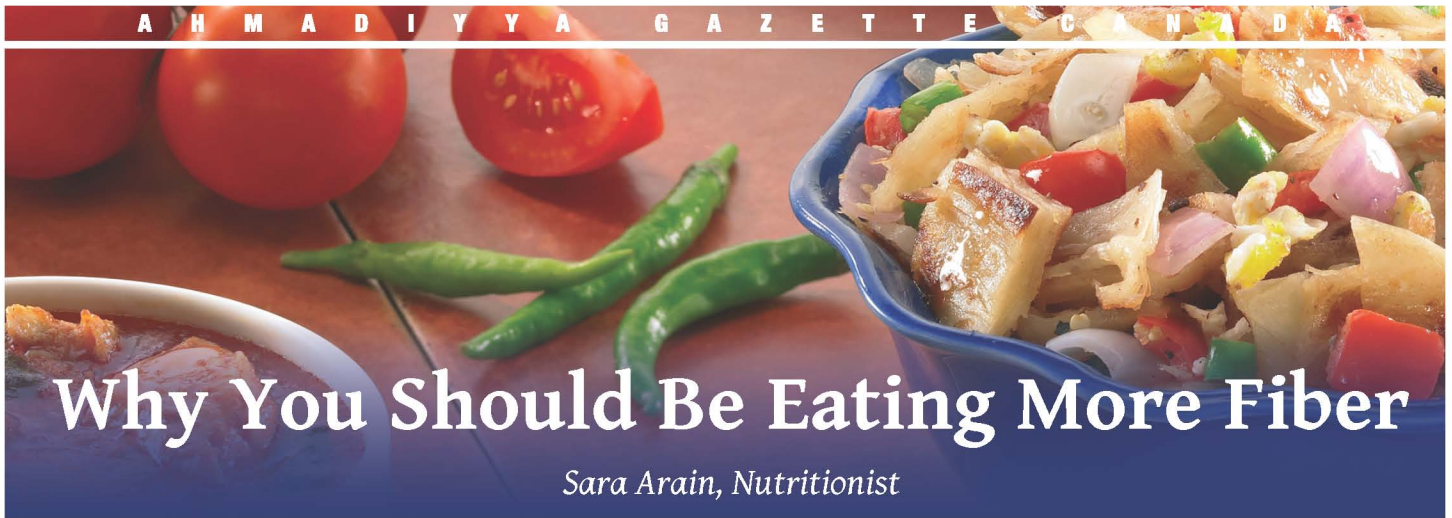
his station in Paradise! Āmīn!

The deceased was son of Ch. Rahmat Khan Ṣāḥib of Kharian, Pakistan, who worked for the British Railway in East Africa for over 40 years and then moved to England after retirement. It was in Uganda that Ch. Rashid Ahmad Ṣāḥib was born. He was married to Mrs. Ansa Mumtaz Ahmad Ṣāḥiba and has left three children: Luqman Ahmad (UK), Farah Qureshi (Atlanta, USA) and Maiedah Ahmad (Oakville). Ch. Rashid Ahmad Ṣāḥib's other siblings live in the USA, Australia, UK and Italy, many of whom attended the funeral prayer.

The deceased was son-in-law of late Bashir Ahmad Ṣāḥib, who served the Jamā'at as National Secretary Wasāya and Rishta Nāta.

Furthermore, he was brother brother-in-law of Ch. Munir Ahmad Ṣāḥib (Director MTA Teleport, USA), Ch. Naseer Ahmad Ṣāḥib (Former National Secretary Jai'dād and Project Manager Mosques), Ch. Zabeer Ahmad Ṣāḥib (Woodbridge), Ch. Kaleem Ahmad Ṣāḥib, and Ch. Safer Ahmad Ṣāḥib. He was also brother-in-law of Dr. Sajid Ahmad Ṣāḥib (Brampton) and Abdul Haleem Qureshi Ṣāḥib (Brampton). He was cousin and childhood friend of Ch. Mubashar Ahmad Ṣāḥib (Mississauga).





# Why You Should Be Eating More Fiber

Sara Arain, Nutritionist

Fibre is a key component of healthy living, and ensuring you are getting enough fibre in your diet can help prevent various chronic illnesses, as well as maintain a healthy gut.

Fibre can be grouped into two categories:

### Soluble Fibre

This type of fibre helps with blood sugar and diabetes management as it delays the breakdown of carbohydrates and absorption of sugar. It is also crucial for maintaining a healthy heart, keeping cholesterol levels low, and stroke risk low as well.

Soluble fibre also feeds the good bacteria in your digestive tract, and ensures optimal digestion and immune health. This type of fibre is found in different types of berries, apples, bananas, sweet potatoes, prunes, nuts, seeds, lentils, peas and oats.

### Insoluble Fibre

Insoluble fibres are a great way to maintain a healthy digestive system, because it acts like a broom to push out any waste. Foods rich in insoluble fibre promote healthy and regular bowel movements, and may also help with hemorrhoid prevention and treatment. This type of fibre is found in dark leafy greens such as spinach, kale, and lettuce. It is also found in beans, lentils, brown rice, many whole grains, broccoli, sweet potato, and in the peels of some fruits.

Fibre supplements can also be used to ensure that you are obtaining enough fibre in your daily diet. Some of my favourites include flax seeds and chia seeds, because they contain both soluble and insoluble fibre. When using flax seeds, make sure you grind them first, and keep the ground seeds refrigerated to prevent the healthy oils from becoming rancid. Chia seeds can be used whole, but I have found they are better tolerated when ground. Start off using small amounts of

these seeds, and slowly increase every day. You can take the seeds in some water, or sprinkle on top of your meals or snacks. It is very important to drink at least one full glass of water after taking any fibre supplement.

Along with taking a fibre supplement, it is extremely important to be eating a variety of the above foods, because these foods contain a broad range of nutrients as well. Every meal should contain at least one source of fibre, but it is also easy to add in multiple sources of fibre to your meal. For example, a salad containing romaine lettuce, mixed vegetables, topped with some strawberries, almond slices and ground flax seeds will provide your body with great sources of both insoluble and soluble fibre. If you are suffering from constipation, have diabetes, heart disease, or are at risk for any of these or other illnesses; or would like to maintain a healthy lifestyle; it is key to add some source of fibre into your daily diet.

## ANNOUNCEMENTS

### Recognizing Early Aḥmadīs of Canada

This announcement is for all those Aḥmadī members who lived in Canada in 1966 or earlier.

A new monthly series will be starting soon in Aḥmadiyya Gazette recognizing all such Aḥmadīs who were in Canada before or during 1966 when Jamā'at was registered in Canada.

All such Aḥmadīs and or their family members are requested to contact Mr. Mubarak Ahmad Qazi so information can be gathered about the Early Aḥmadīs of Canada. Thank you very much for your cooperation.

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# Report of Jalsa Masīh Mau'ūd<sup>as</sup> Peace Village Jamā'at

*Mansoor Ahmad Chughtai, General Secretary, Peace Village Jamā'at*

Peace Village Jamā'at held Jalsa Masīh Mau'ūd<sup>as</sup> on Saturday March 19, 2016 at Masjid Baitul Islām. The total attendance was about 400 men and 600 women & children.

The Jalsa started after 'Aṣr prayer at about 5:20 p.m. The event was presided over by Maulānā Mubarak Nazir Ṣāhib, Missionary In-Charge Canada. The Jalsa began with the recitation of the Holy Qur'an and its English and Urdu translations, followed by a poem of Hazrat Masīh Mau'ūd<sup>as</sup> and its translation. After that, a speech was delivered by Respected Farhan Iqbal Ṣāhib, Missionary, Peace Village Jamā'at about some highlights from the life of Hazrat Masīh Mau'ūd<sup>as</sup>. He cited various instances from Huzoor's<sup>as</sup> life regarding his love for Allāh, the Holy Prophet<sup>sa</sup> and the Holy Qur'an.

Then ten *Waqifin Nau* children presented the "Ten Conditions of *Bai'at*" as described

by Hazrat Masīh Mau'ūd<sup>as</sup> in Urdu and English, respectively. After that, Mutaz Kazak Ṣāhib, a recent Syrian immigrant, beautifully recited about 16 verses from the *Qasidah* of Hazrat Masīh Mau'ūd<sup>as</sup>. This was enjoyed and appreciated by the audience. Then its Urdu & English introductions and translations were presented.

After that, Dr. Hameed Mirza Ṣāhib, National Secretary Ta'lim, gave a presentation about the need of producing more scholars in the Jamā'at. He explained that as per the recommendation of Majlis Shūrā, Jamā'at Canada has a target of gaining 50 new students for Jāmi'a as part of its 50-year celebration. Of this number, the goal for Peace Village Jamā'at is ten students. He encouraged parents to enrol their children in Jāmi'a. Following this, there was an award ceremony, where scholarships were given to three higher-education students, which included one

gentleman and two ladies.

Then Maulānā Mubarak Nazir Ṣāhib narrated a few incidents about the blessings of memorizing the *Qasidah* and reciting *Durūd Sharīf*. After that, Malik Kaleem Ṣāhib delivered a speech on the topic of "Blessings of *Waṣiyat*". He narrated inspirational incidents of Jamā'at members who had joined the blessed system of *Waṣiyat* and other financial sacrifices, and how Allāh had blessed them and taken care of their worldly needs. He motivated the youth of the Jamā'at and their parents to join *Nizām Waṣiyat*.

The Jalsa ended with announcements and silent prayer led by Maulānā Mubarak Nazir Ṣāhib. After Maghrib & 'Ishā' prayers, dinner was served to all the guests.









# Report of Jalsa Masīh Mau'ūd<sup>as</sup> – Vaughan Jamā'at

*Rana Muhammad Daud, General Secretary Vaughan Jamā'at*

Jalsa Masīh Mau'ūd<sup>as</sup> was held at the Jamā'at level on Wednesday, March 23<sup>rd</sup>, 2016 at Masjid Baitul Islam. A total of 900 members (Ansar, Khuddam, Atfal, Lajna and Nasirat) from Vaughan Jamā'at attended this Jalsa.

The Jalsa began at 7:00 p.m. and was presided by Respected Maulānā Mubarak Ahmad Nazir Şāhib, Missionary In-Charge Canada. Also present were Respected Ansar Raza Şāhib, Missionary

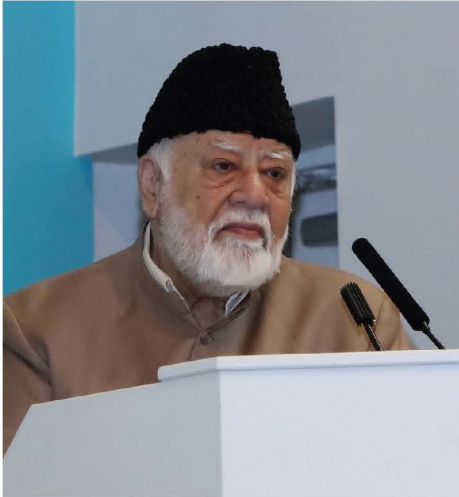
Vaughan Jamā'at, Malik Kaleem Ahmed Şāhib, National Secretary Waşāyā and Mian Nadeem Mahmood Şāhib, Acting Local Amīr.

The Jalsa began with the recitation of the Holy Qur'ān followed by its English and Urdu translation. The program was introduced by Respected Mian Nadeem Mahmood Şāhib.

There were two main speeches presented in this Jalsa. Respected Ansar Raza Şāhib

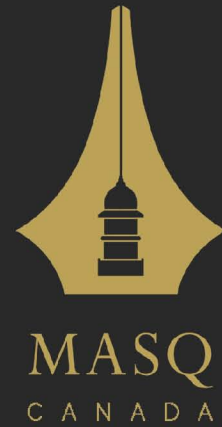
did the first speech in English and Urdu. Respected Malik Kaleem Ahmed Şāhib did the second speech in English and Urdu. Both the speakers shed light on the life of Hazrat Masīh Mau'ūd<sup>as</sup>.

The Jalsa ended at 9:00 p.m. with silent prayers led by Respected Maulānā Mubarak Ahmad Nazir Şāhib, Missionary In-Charge Canada. After the program Namāz was offered in congregation.





# Introduction of MASQ



Hazrat Muşleḥ Mau'ūd<sup>ra</sup> created Majlis Anşār Sultānūl Qalam (MASQ) in 1922. The primary objective for MASQ, established under Majlis Khuddāmūl Aḥmadiyya Canada, is to defend and propagate the true message of Islām.

In 2011, Hazrat Khalīfatul-Masīḥ<sup>V<sup>aa</sup></sup> emphasized the importance of MASQ when he stated,

... at this time it is not enough that 200, 300, or even 400 members of Majlis Khuddāmūl Aḥmadiyya have joined Majlis Anşār Sultānūl Qalam, and entered into the arena of *Tablīgh*. Instead rather, all of Khuddāmūl Aḥmadiyya will need to partake in this, always keeping in mind the ordinance of Allāh to 'vie with one another in good works.'

After this blessed statement by Huzoor<sup>aa</sup>, efforts of the Majlis have continuously seen tremendous blessings. By the Grace of Allāh, Majlis Anşār Sultānūl Qalam recently surpassed the 1000 publication mark, all due to the obedience of Khilāfat and the Blessings of Allāh.

Among these thousand publications there were some that particularly stood out. This special batch of publications all mentioned Khilāfat. The impact of mentioning the names of our beloved Khulafā' in publications is truly a great blessing of Allāh.

## PICK IS YOURS

Born and raised as an Ahmadi Muslim in Canada, it pains me to see these so-called Islamic "Jihadists" giving a bad name to all Muslims. How can Al-Baghdadi, ISIS leader, claim to be a Caliph with his corrupt ways? Mirza Masroor Ahmad, my Caliph, and the Caliph of the world-wide Ahmadiyya Muslim Community, has already occupied the "Caliph seat", and is doing a phenomenal job by spreading the message of freedom of conscience, love, and compassion. 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 HUNDAL  
(Al Baghdadi is a very dangerous man.)

## LACK OF UNITY

RE: Condemn all — not some — Islamist violence: Michael Coren . The bottom line is the injustices being committed by so-called Muslims and Islamic states have no link with the religion of Islam. The word Islam means peace and the atrocities these people are committing are far from peaceful. They can never be followers of the religion of Muhammad who denounced the actions of these monsters. But what is the reason for the dire condition of the Muslim world? I believe it is the lack of unity. Just look at the fastest growing Islamic sect, the Ahmadiyya Muslim community. They have peacefully been under the Caliphate system for about 106 years. Their leader, Mirza Masroor Ahmed, denounces terrorism and urges his community to do the same. When addressing the European Parliament he stated "Always remember that peace can only be established by helping both the oppressed and the oppressor in a manner that is completely impartial, free from vested interests and devoid of all enmity. Peace is made by giving all parties an equal platform and playing field."

Qasim Choudhary

## SUN COMMENT

### ATTACKS CONDEMNED

As an Ahmadi Muslim, I strongly condemn the attack on Charlie Hebdo which has claimed the lives of a dozen individuals in Paris. This event occurred just a few months after the tragic killing of our Canadian soldiers, Patrice Vincent and Nathan Cirillo. The wounds of that tragedy had still not healed and now we had to hear about this tragic event in Paris. The leader of the Ahmadiyya Muslim community, His Holiness Mirza Masroor Ahmad states, "Islam is completely against compulsion and extremism; rather, it advocates peace and harmony at all levels of society." I hope and pray that the perpetrators of the terrorist attack in Paris are brought to justice and may the bereaved families of the victims find solace.

LUQMAN AHMAD  
(Such a senseless slaughter.)

## THE HAMILTON SPECTATOR

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### 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 than 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



New developments in the Berlusconi case and Justice Minister Peter MacKay's recent comments that "exploring all possible options to ensure the criminal law continues to address the significant harms that flow from prostitution," help show the global concern on this issue.

Are we tackling side effects and symptoms or willing to delve deeper toward the root causes? How would we act toward the men and women involved or susceptible to be involved in these activities if they were our own children?

Hazrat Mirza Tahir Ahmad (ra), in his book *Absolute Justice, Kindness and Kinship (The Three Creative Principles)* writes: "When a mother loves her child, she does so without any element of design and without any trace of affectation. It is but a natural flow which she does not generate, but one with which she is carried away. Spontaneity is always central to her expression of love for her dear ones."

Muneer Ahmad Khan, Ottawa

The alarming situation of Ukraine has prompted Prime Minister Stephen Harper to say, "This represents a significant threat to the peace and stability of the world." This unfortunately seems to be the reality of today's world.

Leader of the Ahmadiyya Muslim Community, Mirza Masroor Ahmad wrote to Stephen Harper a few years ago about the current situation of the world. He stated, "If a path of equity and justice had been followed after the Second World War, we would not be witnessing the current state of the world today." It is quite common to find larger nations suppressing and usurping the rights of smaller nations. This is against the principles of justice and equity.

Mirza Masroor Ahmad concluded his letter to our Prime Minister by saying, "My request to you, and indeed to all world leaders, is that instead of using force to suppress other nations, use diplomacy, dialogue and wisdom" As an Ahmadi Muslim, I pray that the world leaders can lead us out of this deteriorating situation so we can see peace emerge once again in Ukraine.

Luqman Ahmad, Mississauga



I was born in Peshawar. My wife studied at this very same school where these innocents were martyred. Since the age of 2, Canada has been my home and I'm very glad it has. It's given me the opportunity to excel in my education, the most powerful tool for any religion.

A great Islamic figure, Hazrat Mirza Ghulam Ahmad, said it best: "Religion is worth the name only so long as it is in consonance with reason. If it fails to satisfy that requisite, if it has to make up for its discomfiture in argument by handling the sword, it needs no other argument for its falsification. The sword it wields cuts its own throat before reaching others."

Dear parents and loved ones of the dearly departed, strive to be patient. Your strength will become a source of strength.  
 - Muneer Ahmad Khan, Ottawa

**CITY DESK**  
 More from City Desk

Published on: February 28, 2014 | Last Updated: February 28, 2014 3:57 PM EDT

## Is science compatible with religion?

I do not speak for all religions or even all Muslims but it is my belief as an Ahmadi Muslim, that there is no discord between science and religion.

In fact, the Holy Quran insists in some 750 verses that Muslims study, reflect, and use reason to comprehend the universe. Moreover, the Prophet Muhammad made it compulsory for every man and woman to gain education and urged Muslims to seek knowledge even if they had to travel to China.

It was these exhortations that led Muslims of early Islam to excel in all fields of science, mathematics, and medicine. Among them Ibn al-Haytham (965 AD) who pioneered the field of optics, Abu al-Qasim al-Zahrawi (936 AD) who pioneered modern surgery with his introduction of many surgical tools, and Muhammad ibn Musa (780 AD) who made significant contributions to the field of algebra.

The Founder of the Ahmadiyya Community, Hadhrat Ahmad, emphasized that by studying the marvels of nature through the looking glass of science, Muslims should have a greater appreciation for the beauty of the creation of God.

The phenomena of atoms, of life, and of the universe should enhance the reverence of that Deity.

He wrote, "The God of Islam is the same God Who is visible in the reflection of the laws of nature and is discernible in the book of nature. Islam has not presented a new God but has presented the same God Who is presented by the light of man's heart, by the conscience of man, and by heaven and earth."

It is this view that inspired Dr. Abdus Salam, a devout Ahmadi Muslim, to follow in the footsteps of the pioneering Muslim Scientists.

It was with this understanding that he carried his research, and it was this conviction that led him to become a highly respected physicist and Nobel Laureate (Physics Prize 1979) — the first Muslim to do so.

If religion is true, it should not fear science but should embrace it, because after all, as Abdus Salam famously said, "Scientific thought is the common heritage of mankind".

SINWAN BASHARAT, Windsor

## Today's letters: If you pull the cat's tail, you will get scratched

LETTERS | July 15, 2014 12:01 AM ET | [More from Letters](#) | [Repost/Report](#)



A Palestinian man clashes with an Israeli soldier during a demonstration against Israeli military action in Gaza, near the West Bank town of Hebron, Monday, July 14, 2014. AP Photo/Neisser Istaitieh

Re: Why Hamas Fights, Daniel Pipes, July 12.

The atrocities being committed in Gaza has led to great unrest within the region. This has led to killings of many innocent including elderly, women and children.

Leader of the Ahmadiyya Muslim community, Mirza Masroor Ahmad has said, "All forms of cruelty, wherever they exist, must be eradicated and stopped regardless of whether they are perpetrated by the people of Palestine, the people of Israel or the people of any other country." He reminds world leaders that, "Instead of using force to suppress other nations, use diplomacy, dialogue and wisdom." The fundamental objective for Israel should be to spread peace and propagate justice.  
 Luqman Ahmad, Mississauga, Ont.

## LETTERS

### 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.



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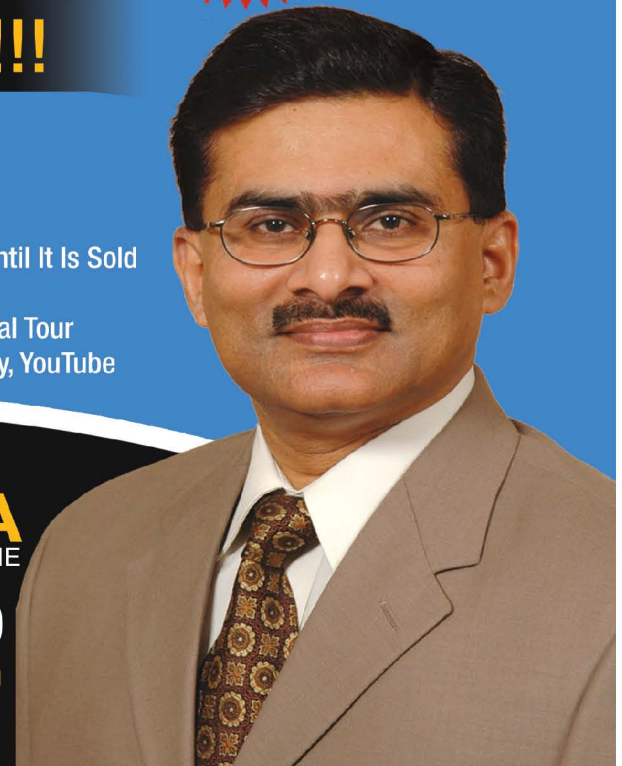
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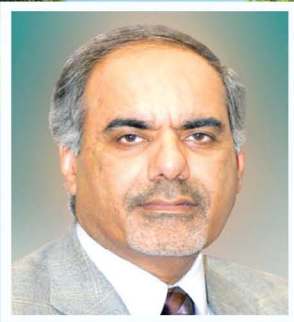
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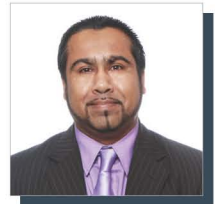
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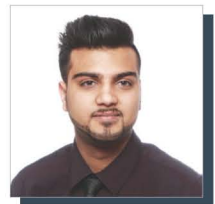
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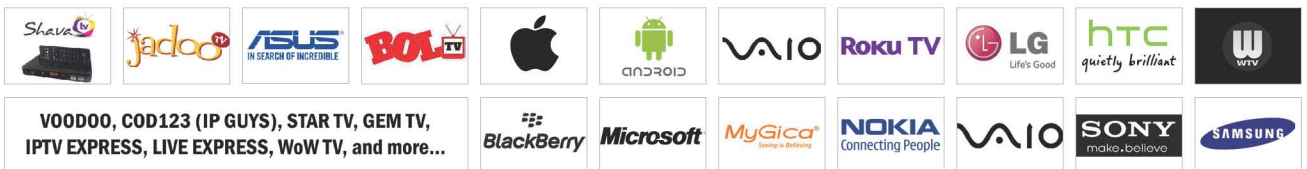


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