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Full of Secular
and Spiritual **Knowledge**
Meek of heart

Musleh Mau'ud

Light of **Allāh** Sign of Mercy
of Power
Grace

Extremely Intelligent

The Divine Revelation Concerning the Muṣleḥ Mau'ūd (Promised Reformer)



Given below is an English translation by Hazrat Sir Zafrulla Khan^{ra} of the prophecy regarding the Muṣleḥ Mau'ūd that has been taken from the book Tadhkirah (English version), consisting of the prophecies, revelations, and dreams of the Promised Messiah^{as}.

In the announcement of February 20, 1886, the Promised Messiah^{as}, says:

“God the Merciful, the Noble, the High, the Exalted, Who has power to do all that He wills (glory be to Him and exalted be His name), has vouchsafed to me the following revelation:

“I confer upon thee a Sign of My mercy according to thy supplications. I have heard thy entreaties and have honoured thy prayers with My acceptance through My mercy and have blessed this thy journey. A sign of power, mercy, nearness to Me is bestowed on thee. A Sign of grace and beneficence is awarded to thee and thou art granted the key of success and victory. Peace on thee, O victorious one. Thus does God speak so that those who desire life may be rescued from the grip of death and those who are buried in the graves may emerge therefrom and so that the superiority of Islām and the dignity of God’s word may become manifest unto the people and so that the truth may arrive with all its blessings and falsehood may depart with all its ills, and so that people may understand that I am the Lord of Power, I do whatever I will, and so that they may believe that I am with thee, and so that those who do not believe in God and deny and reject His religion and His Book and His Holy Messenger Muhammad, the chosen one (on whom be peace) may be confronted with a clear sign and the way of the guilty ones may become manifest.

“Rejoice, therefore, that a handsome and pure boy will be bestowed on thee. Thou wilt receive a bright youth who will be of thy seed and will be of thy progeny. A handsome and pure boy will come as your guest. His name is Emmanuel and Bashir. He has been invested with a holy spirit and he will be free from all impurity. He is the light of Allāh. Blessed is he who comes from heaven. He shall be accompanied by grace (Fazl) which shall arrive with him. He will be characterized with grandeur, greatness and wealth. He will come into the world and will heal many of their disorder through his Messianic qualities and through the blessings of the Holy Spirit. He is the Word of Allāh for Allāh’s mercy and honor have equipped him with the Word of Majesty. He will be extremely intelligent and understanding and will be meek of heart and will be filled with secular and spiritual knowledge. He will convert three into four (of this the meaning is not clear). It is Monday, a blessed Monday. Son, delight of heart, high ranking, noble; a manifestation of the First and the Last, a manifestation of the True and the High; as if Allāh has descended from heaven. His advent will be greatly blessed and will be a source of manifestation of Divine Majesty. Behold! A light cometh, a light anointed by God with the perfume of His pleasure. We shall pour our spirit into him and he will be sheltered under the shadow of God. He will grow rapidly in stature and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the earth and peoples will be blessed through him. He will then be raised to his spiritual station in heaven. This is a matter decreed.”

(Majmū'ah Ishtihārāt, Vol 1, pp 100-102)

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُوْلُ اللَّهِ

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Pearls of Wisdom



THE HOLY QUR'ĀN

1. In the name of Allāh, the Gracious, the Merciful.
 2. Nay, but I do swear by this city —
 3. And thou art dwelling in this city —
 4. And I swear by the begetter and whom he begot,
 5. We have surely created man to face hardships.
- (Al-Balad, 1-4)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
 لَا أُقْسِمُ بِهَذَا الْبَلَدِ ②
 وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ ③
 وَوَالِدِيَّ وَمَا وَكَدَ ④
 لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ ⑤

HADĪTH OF THE HOLY PROPHET MUHAMMAD^{SA}

Hazrat Abdullāh bin Umar^{ra} narrates that the Holy Prophet^{sa} said:

When 'Īsā, son of Mary, descends upon the earth, he shall marry and have children. He shall live for 45 years, and when he dies he shall be buried with me in my grave. Then, 'Īsā son of Mary and I shall be raised from one grave, between Abū Bakr^{ra} and Umar^{ra}. (Mishkāṭ Al-Masābih, Kitāb fi Nuzul 'Īsā)

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ وَقَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 يَنْزِلُ عِيسَى ابْنُ مَرْيَمَ إِلَى الْأَرْضِ فَيَتَزَوَّجُ وَيُولَدُ لَهُ، وَيَمُكُّتُ خَمْسًا
 وَأَرْبَعِينَ سَنَةً ثُمَّ يَمُوتُ فَيُدْفَنُ مَعِيَ فِي قَبْرِي فَأَقُومُ أَنَا وَعِيسَى ابْنُ مَرْيَمَ
 فِي قَبْرِ وَاحِدٍ بَيْنَ أَبِي بَكْرٍ وَعُمَرَ.

(مشكوة المصابيح - كتاب في نزول عيسى، الفصل الثالث)

So Said the Promised Messiah^{as}



There are two important means through which God sends down His grace and showers His spiritual blessings:

- (i) He tests people through trials and tribulations and then opens the doors of His mercy and forgiveness to those who show forbearance and remain steadfast in the face of these trials. He says: [Arabic] It is Our practice that We cause the believers to pass through great trials and tribulations, and We bestow Our grace and mercy to those who persevere and We open for them the paths of progress.
- (ii) The second means by which God's grace is manifested is that He sends His Messengers, Prophets, Imāms, Saints and Khulafā', so that people may find the right path through their teachings, and attain salvation by following their example.

Now, through my progeny, God has willed to use both these means for manifesting His grace. First of all He sent Bashir so that He may bring glad-tidings to those believers who remain steadfast and may fulfil the connotation of his name Bashir [Bearer of Glad-tidings]. For the thousands of believers who, merely for the sake of Allah, shared the sorrow of his death, Bashir became a forerunner and an intercessor from God, and he brought them many hidden blessings . . . In order to manifest the second method for bestowing His grace God will send the second Bashir, as prophesied in the announcement of July 10, 1888, issued prior to the death of the first Bashir, in which God revealed to me that He will give me another Bashir who will be called Maḥmūd and will possess great resolve. [Allāh creates what He wills]. God also revealed to me that the prophecy of 20th February 1886 pointed to the birth of two virtuous sons. Up to the words, "blessed is he who comes from heaven", the revelation refers to Bashir the First, who was a source of spiritual blessings, and thereafter the revelation refers to Bashir the Second.

(The Green Announcement [trans. of Sabz Ishtihār], pp. 18-19, footnote)

Guidance from Hazrat Khalīfatul-Masīḥ V^{aa}

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

Persecution of Ahmadī Muslims: Steadfastness and Prayers Friday Sermon Delivered on December 23, 2016

Today, in the manner of the enemies of past Prophets, wayward religious leaders are inciting the masses in the name of religion and are attributing false statements to the Promised Messiah^{as}.

We are not going to respond to oppression and tyranny in the same way, rather we are going to counter them with the weapons of prayer and perseverance.

Ahmadīs who live in safety in far away countries, if they have sympathy for their brothers they should stick to prayers and steadfastness.

These times of tribulation will surely come to an end. In order to hasten the end of these tribulations, it is important to progress in righteousness.

On December 23, 2016, Hazrat Khalīfatul Masīḥ V (May Allāh be his Helper) delivered the Friday Sermon at Baitul Futūḥ Mosque, London. Huzoor^{aa} said that opposition to the Jamā‘at and the atrocities heaped upon Ahmadiīs by the opponents is nothing new, nor is the opposition to the followers of Prophets unprecedented. Religious scholars and leaders tell their followers strange lies about Prophets and try to incite them. Prophets have always been ridiculed - this too is not a new phenomenon that the Jamā‘at faces today. Allāh says in the Holy Qur’ān: “And in like manner have We made for every Prophet an enemy, evil ones from among men and Jinn. They suggest one to another gilded speech in order to deceive — and if thy Lord had enforced His will, they would not have done it; so leave them alone with that which they fabricate” (6:113).

These words of God are true even today, i.e. religious leaders lead people astray in the name of religion and incite them to violence. They attribute things to the Promised Messiah^{as} and his Jamā‘at which have no truth in them whatsoever.

Huzoor^{aa} said that for Ahmadiīs who are firm in their faith, these trials and tribulations only serve to strengthen their faith. Some however say that oppression against Ahmadiīs has reached the climax and that we should now respond to aggression with aggression, and that we should use worldly means to raise our voice. Huzoor^{aa} said that such thinking is extremely naive and misguided. It might be that such people, in the flow of their passions, have forgotten our basic teaching and what the Promised Messiah^{as} taught us. Or, it might be that they want to create mischief in the Jamā‘at while posing as its well-wishers, or it might even be a ploy of our opponents. In any case, we are not going to respond to aggression with aggression, rather we are going to counter it with love and kindness and prayers. The Promised Messiah^{as} has taught us again and again that the progress of the Jamā‘at and the destruction of our enemies will only come about through prayers, Insha‘Allāh! Our duty therefore is to mould our character according to God’s teachings, adopt righteousness, and pray and supplicate before God. The Promised Messiah^{as} came as the Prince of Peace, and from day one he said that his path was not an easy one, rather it is full of tribulations where we will have to trample upon our emotions and make

sacrifices of our lives and wealth.

Huzoor^{aa} said that by the Grace of Allāh, members of the Jamā‘at continue to make sacrifices in this path, and they also write to him saying that they do not fear the attacks of the opponents and their faith is now even stronger than before. But even if one person says something that is contrary to the teaching of the Jamā‘at, he causes mischief and gives the opponent an opportunity to attack us even more. This is particularly true when such things are shared on WhatsApp, Facebook, or Twitter. Therefore, in response to the enemy’s aggression and tyranny, we are not going to resort to aggression, nor are we going to raise arms against any government. Our only weapon is the weapon of prayer. The Promised Messiah^{as} has taught us that we must pray and show patience, if we wish to succeed.

Huzoor^{aa} said that we are not going to respond to abuse and atrocities by taking the law into our own hands. It has been witnessed in Pakistan and other Muslim countries that even if we justly defend ourselves, the law sides with the aggressor and not with us. Oppressed Ahmadiīs are not granted bail because the law is helpless against the maulavis, and most judges keep adjourning the cases. Thus, neither are law enforcement agencies willing to protect us, nor is the law willing to give us justice. It is not our teaching to create mischief in the land. Therefore, we have only one way open to us, and that is to hold fast to God and carry our prayers to their climax. Each of us should consider

whether we have attained the standard of prayer that God requires from us; and instead of looking towards worldly means we should ask ourselves if we carried the anguish of our souls so far where it merits acceptance.

Our duty is to hold fast to God through prayer and patience. Anyone who shows impatience will only harm himself. While the majority of those who are being tormented are showing patience and praying and are strong in their faith, some who are sitting far away and free from any such suffering are saying the wrong kind of things. If they indeed have true sympathy for their suffering brothers, they should beseech God and pray to Him. The Promised Messiah^{as} said, "If someone insults us, then we complain before God and not in any court." Huzoor^{aa} said that we too should show kindness in the face of insult and ridicule. Every one of us should hold fast to prayer and perseverance, for this is the sign of faith. Explaining the fact that it is not easy to walk with him, the Promised Messiah^{aa} said, "I do not know what dangerous and terrible forests and thorny fields we yet have to traverse. Therefore those who have sensitive feet should not burden themselves for my sake."

Huzoor^{aa} said that a believer's standard of righteousness is very high indeed. They face the hardship and mischief created by the enemy and do not fear. They bear suffering and yet forgive their enemies. They are the ambassadors of peace. Therefore, our every action should be in accordance with the teachings of Islām. We should always avoid being led by temporary passions. We should keep scrutinizing our hearts to see how righteous we are. Huzoor^{aa} read an extract from the writings of the

Promised Messiah^{as} regarding Taqwa and its attainment and said that if we give way to temporary passions and our actions are not in accordance with the teachings of Islām, then this cannot be called *Taqwa* [righteousness]. If our words and our actions do not reflect the light of God, then we should be worried about our level of *Taqwa*. If in these troubled times we are not acting upon the teaching and guidance of the Imām of the Age, then we will drift away from the light that has been given to us on account of our following him. These are the factors that we should consider first of all.

Huzoor^{aa} said that we should be filled with the certainty that God's help is near, and that it is He who will create countries for us and level the earth for us. And if we wish to attain anything without Him, then we will not get anything. We have before us the example of organizations who, with abundant resources, started out with the aim of establishing an Islāmic state, but they ended up doing nothing other than committing atrocities and barbarity. They ended up being called the defamers of Islām rather than its servants. To serve Islām is now the destiny of the Promised Messiah^{as}, and this will only transpire through his Jamā'at if we walk in the footsteps of the one whom God has sent. Otherwise, no matter how we try through worldly means, we do not have the power or resources to attain anything. But if we abide by *Taqwa*, fear God, and carry our prayers to the highest level, then we shall be granted the light and power that no one can resist. Allāh says, "Verily, the most honourable among you in the sight of Allāh is he who is the most righteous among you" (Holy Qur'ān, 49:14). It is

true that we have to face opposition from worldly people, but is the enemy not defeated and frustrated on every occasion? Did not every barrier that was placed before the Jamā'at cause it to grow even further? Today by the Grace of Allāh, the Jamā'at has grown so far as to be established in 209 countries. If they try to suppress us in one place, God provides us the means to progress in ten others. Allāh says that He does not even leave a common pious man without honouring him, how then can it be that God will abandon and not fulfil His promise to the Jamā'at of one whom He has sent? If we remain steadfast, we will see the enemy vanquished.

Huzoor^{aa} said that each of us needs to bring about a transformation in ourselves. Those who are weak should do a self-assessment. Those who think they are stronger in faith should look for newer paths of righteousness. These times of tribulation will surely be over, but for this to come about faster we need to continuously raise our standards of *Taqwa*. The Promised Messiah^{as} said, "Do not think that God will let you perish. You are a seed that was sown in the earth by the hand of God, and He says that this seed will grow and flourish." Huzoor^{aa} prayed that may Allāh enable each one of us to become a flourishing branch of this tree and to live up to the expectations of the Promised Messiah^{as}! May we defeat every attack of the enemy by progressing in *Taqwa*, prayers and being steadfast! Amīn!

At the end of the sermon, Huzoor^{aa} informed the Jamā'at of the sad demise of Malik Khalid Javed Şāhib, son of Malik Ayyub Ahmad Şāhib of Dulmial, Pakistan, and led his funeral prayer in absentia after the Friday prayers.

Friday Sermon: The Islāmic way of celebrating the New Year

Friday Sermon Delivered on December 30, 2016

If we spend new year's night and the dawn of the new year with prayers and introspection, we will be blessed in the hereafter.

Every Ahmadī should remember the pledge of Bai'at and judge himself accordingly and set down his goal accordingly.

We should pray that in the coming year we do not repeat any spiritual

shortcomings of the previous one.

At the start of the new year we should pray that God may forgive our past sins and enable us to do more good deeds in the coming year

On December 30, 2016, Hazrat Khalifatul Masiḥ V (May Allāh be his Helper) delivered the Friday Sermon at Baitul Futuh Mosque, London. Huzoor^{aa} said:

The new year is about to start. We start the new year both with the lunar and solar calendars. Today the Gregorian Calendar is the one that is most popular and all countries use it to calculate days and months. This is why everywhere in the world the year starts on 1st January and ends on 31st December. Worldly people while away their months and years in frivolities worldly pleasures.

There is no limit to what these people do on the New Year. The night between 31st December and 1st January is full of frivolity in the world at large and in the Western world in particular. They spend the whole night in revelry and singing and dancing. In short, they end the year and begin the new year with frivolous and untoward activities.

Most of the world has lost the eye of faith, hence they cannot see what a believer sees or should see. A believer should shun all frivolity and reflect on what the past year brought and what it took away, what we lost during this year and what we gained. Are we going to reflect on what worldly gains we had or are we going to look at what spiritual progress we made. And if we are going to look at our spiritual condition, then what are the criteria we have to consider to know what we have gained or lost. We Ahmadīs are blessed that Allāh enabled us to accept the Promised Messiah and Mahdī^{as}, who gave us the essence of the teachings of Allāh and His Holy Prophet^{sa} and said that by looking at this criteria we can judge whether or not we are living up to the purpose of our lives.

Huzoor^{aa} said: Only if you bear these standards in mind will you become true believers. Only if you live up to these conditions will you be able to gauge the level of your faith. The Promised Messiah^{as} received a pledge of Bai'at from every Ahmadī and therein he laid down some conditions which give us guidance on how to act. He expected every Ahmadī to do self-analysis every day, every week, every month, and every year. Therefore, if we begin every new year with prayers and introspection, then we will be blessed in the hereafter. But if we begin the year by exchanging wishes like worldly people, then we would have lost much and gained nothing, or very little. If we find weaknesses in ourselves and our introspection is not satisfactory, then we should pray to God that the next year may not be like the previous one in terms of weakness in our faith, and that we should take every step in accordance with His will. Each day we should tread in the path of the Holy Prophet^{sa}. Every day and night we should strive to fulfil our pledge of Bai'at to the Promised Messiah^{as}. Do we abstain from the shirk of our latent desires, from falsehood,

fornication, adultery, trespasses of the eye, debauchery, dissipation, cruelty, dishonesty, mischief and rebellion? Do we offer the five daily prayer punctually, invoke Durūd on the Holy Prophet^{sa}, and ask forgiveness for our sins, and praise and glorify God? Do we live up to the commandments to abstain from harming others, practicing forgiveness and humility, and remaining faithful to God in all circumstances of life, in sorrow and happiness, adversity and prosperity, in felicity and trial? Do we completely submit to the authority of the Holy Qur'ān and the Holy Prophet^{sa}? Have we given up pride and vanity and do we pass our days in humility, forbearance and meekness? Do we uphold faith, the honour of faith, and the cause of Islām every day in our lives? Do we keep ourselves engrossed in the service of Islām and God's creatures? Are we using all our faculties to benefit God's creation? Do we pray that we should live up to our duty of obedience to the Promised Messiah^{as}? Have we entered into a real bond of brotherhood with the Promised Messiah^{as}? Do we pray that we may grow in our relationship of love and devotion to Khilāfat? And do we teach our children to do the same? And do we regularly pray for the Khalīfa and for the Jamā'at?

Huzoor^{aa} said: If the answer to most of these questions is in the affirmative, then, despite some weaknesses, we have gained a lot in the previous year. But if most of the answers are in the negative, then this is something we need to worry about. And this can be remedied by praying during these nights and making a solemn pledge for the new year. Pray that Allāh may forgive our past shortcomings, and in the coming year we should gain and not lose, and that we may be counted among the believers who are ever ready to sacrifice everything for His pleasure!

Huzoor^{aa} read the following extract in which the Promised Messiah^{as} says:

My entire Jamā'at who is present here and others should listen to this advice very attentively. Those who entered this Jamā'at and are associated with me as followers, by doing so they should attain righteousness and the highest standards of piety, and no thought of mischief or transgression or debauchery should ever cross their minds. They should be the people who

offer prayers five times a day, abstain from dishonesty, never harm anyone with their tongue, never indulge in any evil deeds, and not even the thought of mischief, aggression or creating disturbances should enter their minds. Thus, they should shun all sorts of criminal acts, and unwarranted words and deeds. And they will become God's pure-hearted people and there shall not remain in them any poisonous element. Sympathy for mankind shall be their principle and they shall fear God . . . God desires that you become a community that sets an example of righteousness for all people. Be quick to remove from among yourself one who sows discord. Become vigilant and pure-hearted, and you will be recognized through your five-time prayers and moral superiority . . . The truth is that when a field is sown and cultivated with hard work, weeds also grow in that field which are worthy of being pulled out and burnt. This is the law of nature, and our Jamā'at is not outside this law. I know that the people who have truly joined our Jamā'at have such hearts that they are by nature averse to evil and love righteousness. And I am hopeful that their lives will be an excellent example for others.

At the end of the sermon, Huzoor^{aa} said: May Allāh enable us to live our lives in keeping with these teachings and fulfil the pledge of Bai'at that we have made! May our lives be spent seeking the pleasure of Allāh! May we mould our lives according to the wishes of the Promised Messiah^{as} and set a righteous example for others!

May Allāh overlook our shortcomings and bless us with His bounties! May Allāh show us the success that is destined for the Jamā'at of the Promised Messiah^{as}! May the new year be a harbinger of great blessings, and may the enemy be frustrated in their ever-increasing designs against the Jamā'at! As for Pakistani Ahmadīs who are sad that they were unable to travel for Jalsa Sālāna Qādiān this year, may Allāh fulfil their desire! May Allāh help Ahmadīs in Algeria who are in difficulties! May Allāh provide the means for the release of all who are in prisons! As the enemy grows in aggression, we should mould our lives according to God's desire and focus on prayers. May Allāh enable us to do so! Amīn!

Prophecy of Muşleḥ Mau'ūd Background & Fulfillment

Maulānā Tariq Azeem, Missionary Lloydminster

In the month of February, we celebrate Muşleḥ Mau'ūd Day. Most of us already know that by Muşleḥ Mau'ūd (“Promised Reformer”), we refer to the eldest son of the Promised Messiah^{as} from his second marriage, Hazrat Mirzā Bashīr-ud-Dīn Mahmūd Aḥmad^{ra}. He was also the second Khalifa of the Promised Messiah^{as}.

We celebrate this day because of its significance. But that significance is not a birthday. In Islām, we have been taught not to celebrate birthdays, even of Prophets and Khulafā', because the day of birth is not an achievement for that person. However, we do celebrate days of significance.

Hazrat Muşleḥ Mau'ūd^{ra} achieved many great feats during his life. Those achievements are such that chapters and chapters can be written on them. But the real celebration of Muşleḥ Mau'ūd Day is the fulfillment of a grand prophecy. This prophecy is one of the biggest signs of truthfulness of Aḥmadiyyat. When we understand the magnitude of this prophecy, only then can we understand how massive this sign is to prove the truthfulness of Islām. In this article, I will try to present the significance of this prophecy.

First, we must study a brief history of how this prophecy came to be, and then how and when it was fulfilled.

During the life of the Promised Messiah^{as}, the non-Muslims were attacking Islām and its Holy Prophet^{sa} from every angle. They were publishing vulgarities, and leveling false accusations against the Holy Prophet^{sa} and the Holy Qur'ān. Huzoor^{as} used to reply to people through letters and articles, but then in the 1880's, he published a 5-volume book called Barāhīn Aḥmadiyya. Through

Barāhīn Aḥmadiyya, he defended Islām and refuted the allegations. But because of this book, opponents of Islām became sharper in their opposition. Some started asking the Promised Messiah^{as} to show more signs in favour of Islām. Because of the increased attacks against Islām, the Promised Messiah^{as} secluded himself from society for 40 days to seek guidance from Allāh the Almighty through constant worship. He traveled to a town called Hoshiarpur and spent 40 days in remembrance of Allāh the Almighty, asking for His help.

It was after he completed this chilla-kashi or secluded-worship, that he announced to the world this prophecy of Muşleḥ Mau'ūd . It was published on February 20, 1886. Huzoor^{as} also announced that this child would be born within the next 9 years.

Those who were seekers of truth and were steadfast, witnessed the fulfillment of this prophecy. Others who were hasty and did not have the qualities of true believers were separated by Allāh the Almighty. Soon after the announcement, the Promised Messiah^{as} was blessed with a baby girl named 'Ismat. Huzoor's^{as} opponents mocked him, because he had prophesized that a boy would be born, but instead a girl was born, even though she passed away in infancy. Then, Allāh blessed him with another child, a boy, this time, but he too passed away soon. At this, the opponents started to mock and ridicule the Promised Messiah^{as} to a severe extent. The Promised Messiah^{as} repeatedly mentioned that this child will be born within 9 years of the prophecy; wait for this period to be over and then make your judgments. But the mischief-makers did not stop the mocking. It

was a test from God Almighty; a way for God to differentiate between righteous and unrighteous souls. The righteous ones stayed steadfast and earned their reward. Thus, in 1888 Huzoor^{as} published the popular leaflet, Sabz Ishtihār, in which Huzoor^{as} again mentioned that the prophecy clearly stated 9 years, and it does not fit any true believer to mock me.

A few months after this leaflet, and only 3 years after the prophecy, Hazrat Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad^{ra} was born.

Right from his childhood, he displayed extraordinary skills and showed signs of becoming the Muşleḥ Mau'ūd. The Promised Messiah^{as} never referred to it directly, but hinted several times that he will become the Muşleḥ Mau'ūd. In his heart, the Promised Messiah^{as} may have known that this child would become the Muşleḥ Mau'ūd, but he did not let this become visible in front of his son to maintain equality among his children.

In 1914, this child became the second Khilāfa of the Promised Messiah^{as}. He was only 25 years of age. Despite his young age, he was appointed by Allāh to lead the community – this shows his level of piety and understanding. He continued to serve Islām, and just like his father he refuted attacks, published many books, and continued to lead the community towards a high spiritual station. But never during this time did he claim to be the Muşleḥ Mau'ūd.

In 1944, when he was visiting Lahore, God Almighty showed him in a dream that he was the Muşleḥ Mau'ūd, the son that was promised to the Promised Messiah^{as}. Once he returned to Qādiān, he officially made the announcement that he is the fulfillment of the prophecy

of Muşleḥ Mau'ūd. He continued to serve Islām for another 21 years after this announcement, until his demise. His service left no doubt that he was the Promised Son, the Promised Reformer.

The Promised Messiah^{as} was not the first one to mention this prophecy of a Promised Son. Our master, Holy Prophet Muhammad^{sa} had hinted towards this prophecy 1400 years ago. He had said that, when the Promised Messiah appears, he will get married, and have children.

In this short hadīth, there are two prophecies, and they were both fulfilled through the Promised Messiah^{as}. The Holy Prophet^{sa} stated that the Messiah would get married. It seems an ordinary matter because most people in this world do get married. But here, it is hinted that his marriage would be under the Divine guidance of Allāh the Almighty. For this reason, God arranged the marriage of the Promised Messiah^{as} with Hazrat Nuşrat Jahān Begum Şāḥiba, more commonly known as, Hazrat Ammān Jān^{ra}. Her marriage with Huzoor^{as} was commanded by Allāh the Almighty Himself.

The second part of this prophecy is regarding the Messiah's progeny. Again, this is a common matter, many people get married and have children. There is no need of mentioning that a person will have children. Rather, it was a prophecy of the Holy Prophet^{sa} that the Messiah will be blessed with a child who would have great qualities; he would assist the

Messiah in his work, and he will carry on his father's responsibilities.

The Promised Messiah^{as} quotes this hadīth of the Holy Prophet^{sa} and says in his book, *Ā'ina Kamālāt Islām*:

The Holy Prophet^{sa} made a prophecy on the basis of revelation from Almighty Allāh that the Promised Messiah^{as} will marry and he will have children. This indicates that Almighty Allāh will grant him a son who will be similar to his father in goodness, and will not differ from him. And he will be among the righteous servants of Allāh. (p.578, translated from Arabic)

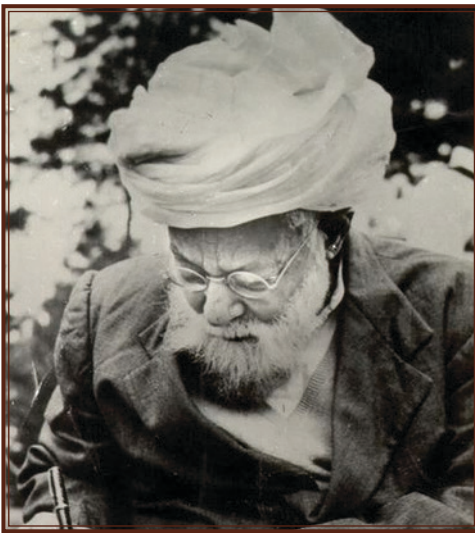
Thus, look at how great is this prophecy of Muşleḥ Mau'ūd. A prophecy regarding a person who was to achieve great things. History bears witness that Hazrat Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad^{ra} did achieve those things.

Books have been written on Hazrat Muşleḥ Mau'ūd's^{ra} services and fulfillment of this prophecy. It was told he would be filled with spiritual and secular knowledge; thus, God enabled him to write countless pages on commentary of the Holy Qur'ān. He presented points that no scholar or saint presented in the history of Islām. Then, he wrote books on every topic, proving to be "filled with knowledge." It was said he would become a renowned leader; God made him such a person that world leaders sought his guidance. It was said that "nations would seek blessings from him," and we

witnessed this repeatedly throughout his life. His efforts to assist the people of Kashmir are commendable. His role in the independence of Pakistan is also noteworthy. It was under his instruction that Qā'id Āzam, Muhammad Ali Jinnah, the founder of Pakistan, was motivated to return home and work for the freedom of Pakistan. Hazrat Khalīfatul-Masīḥ IVth used to say that we should pray for Pakistan, because it is the only country in the world that has been established on the basis of Kalima Tauhīd ("there is none worthy of worship except Allāh; Muhammad is the Messenger of Allāh"). Though people may have corrupted this country after, but its establishment was desired by Hazrat Muşleḥ Mau'ūd^{ra}. It was also said in the prophecy that he will be like his father. The fulfillment of these words began when Huzoor^{ra} pledged at the Promised Messiah's^{as} demise, "if the entire world leaves you, I will continue to spread your message to the corners of the earth" (Al-Ḥakam Qādiān, Jubilee Edition, December 1939, p. 11). He fulfilled this with great zeal; and we are witness to it.

These great services for Islām and humanity make us ever indebted to pray for this great servant of Allāh. May Allāh always shower his blessings upon Hazrat Muşleḥ Mau'ūd^{ra}!

In conclusion, I would like to present a quote of Hazrat Muşleḥ Mau'ūd^{ra}, which shows his love and passion for Islām and the Holy Prophet^{sa}. While announcing his claim to be Muşleḥ Mau'ūd, he said:



Now that all the Jamā'at is gathered here, I again announce this: with God's will and His disclosure I proclaim that I am that Muşleḥ Mau'ūd who was prophesized by the Holy Prophet^{sa} and Promised Messiah^{as}. Regarding whom it was destined that he would spread the name of Islām and the Holy Prophet^{sa} to the corners of the earth, and he would exhibit majestic signs of God. That is me. And it is through me that the prophecies of the Promised Messiah^{as} regarding a Promised Son have been fulfilled. Remember this that I am not making a claim of some quality in me. I am only a sign of the power of Allāh the Almighty, and I have been made a weapon to establish the majesty of Holy Prophet^{sa} in this world. I don't claim more than that, nor would I be pleased to do so. My total happiness is in this fact that my entire being be used in the service of the Holy Prophet^{sa}, and God is pleased with me – and that I end my life in attempting to establish the faith of the Holy Prophet^{sa}. (Speech delivered at Jalsa Sālāna Qādiān, December 28, 1944, pp. 66-68, Translated from Urdu)



Hazrat Musleh Mau'ūd^{ra}, Khalīfatul-Masīh II, in the Eyes of Non-Ahmadīs

Late Maulānā Choudhry Muhammad Siddique Sahib, In-charge Khilāfat Library, Rabwah

This article was written in Urdu by Late Choudhry Muhammad Siddique Sahib, In-charge Khilāfat Library, Rabwah and rendered into English by Dr. Abdus Salam Malik and Dr. Basharat Munir Mirzā. May Allāh reward them all!

The time of the advent of the Holy Founder of the Aḥmadiyya Community is known as Faj Aawaj (“Age of Darkness”). Not only had the followers of Islām stopped following the teachings of Islām, but the opponents and enemies of Islām were also using every means possible in their efforts to destroy and annihilate Islām. They were trying to attack Islām and the Holy Founder of Islām, Hazrat Muḥammad^{sa}, from different directions in order to dishearten Muslims. The Holy Founder of the Aḥmadiyya Community, Hazrat Mirzā Ghulām Aḥmad^{as}, had early in his life started his written and spoken struggle to establish the superiority and vitality of Islām over all other religions, and most convincingly countered the attacks of the enemies of Islām. He called the opponents of Islām and non-believers to open challenges but few dared to accept them.

In this connection, in the 1880s, the leaders of Arya Samaj, viz. Munshi Inderman Muradabadi and Master Murlee Dhar, etc., had discussions and debates with the Promised Messiah^{as} about the truthfulness of Islām and asked for a sign to prove that Islām is a living religion. Therefore, the Promised Messiah^{as} accepted their challenge and, in order to dedicate special prayers for this purpose, spent 40 days in seclusion at Hoshiarpur.

Almighty Allāh accepted his humble and sincere supplications and gave him the promise of manifesting a clear and bright sign to establish the truth of Islām.

Therefore, while still in Hoshiarpur, he was given the glad tidings of a boy from his own progeny who would be endowed with many superior qualities and distinctive attributes. The part of the prophecy mentioning his attributes is as follows:

He will be characterized with grandeur, greatness and wealth. He will come into the world and will heal many of their disorder through his Messianic qualities and through the blessings of the Holy Spirit. He is the Word of Allāh for Allāh’s mercy and honor have equipped him with the Word of Majesty. He will be extremely intelligent and understanding and will be meek of heart and will be filled with secular and spiritual knowledge. He will convert three into four (of this the meaning is not clear). It is Monday, a blessed Monday. Son, delight of heart, high ranking, noble; a manifestation of the First and the Last, a manifestation of the True and the High; as if Allāh has descended from heaven. His advent will be greatly blessed and will be a source of manifestation of Divine Majesty. Behold! A light cometh, a light anointed by God with the perfume of His pleasure. We shall pour our spirit into him and he will be sheltered under the shadow of God. He will grow rapidly in stature and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the earth and peoples will be blessed through him. He will then be raised to his spiritual station in heaven. This is a matter decreed.” (*Majmū’ah Ishtihārāt*, Vol 1, pp 100-102)

According to the revelation and knowledge given by Allāh, the Promised Messiah^{as} presented this prophecy as a sign to his opponents and published it widely. Thereafter, on January 12, 1889, as a manifestation of this prophecy, Almighty Allāh bestowed on him that beloved and revered son. Hazrat Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad^{ra}, the second Imām of the Aḥmadiyya community, Al-Muṣleḥ Al-Mau’ūd [the Promised Reformer], was born.

The prophecy given by Allāh was fulfilled. All the attributes foretold in the prophecy became evident in his noble personage. His heart was filled with the love of Allāh and his Holy Messenger^{sa}. His soul and bosom were illumined with the love and knowledge of the Holy Qur’ān. He flourished with rapidity and became an instrument of establishing the superiority and status of the Word of God (the Holy Qur’ān) in all corners of the world. No scholar in the entire world could dare challenge him.

The enemies tried their level best to put obstacles in his way, but Almighty Allāh, purely by His Grace, utterly humiliated them all and established the steadfastness and high resolve of Hazrat Muṣleḥ Mau’ūd^{ra}. These virtues and attributes and high stature were established with such clarity and so convincingly that not only his followers, but also his arch enemies and rivals were all forced to acknowledge his status and virtues. Almighty Allāh, by His Grace, spread his fame in all corners of the world and people living in different parts of the world became his ardent admirers. Following this introduction, we are going to present, very briefly, the opinions expressed by people from different walks of life who were impressed by his

personal attributes.

The Superiority of Islām and the Status of the Holy Qur’ān

In the prophecy about Hazrat Muşleḥ Mau’ūd^{ra}, one of the purposes of his birth was to manifest the superiority of Islām and status of the Qur’ān. About the fulfillment of this sign, we quote the renowned Muslim leader of the Indo-Pak subcontinent and poet, the editor of the daily newspaper *Zamindar*, Maulawī Zafar Ali Khan. While addressing the opponents of Khalīfatul-Masīḥ II^{ra}, he said:

Listen carefully, you and your followers will never be able to compete with Mirzā Maḥmūd Aḥmad. Mirzā Maḥmūd has the Qur’ān and he has got knowledge of the Qur’ān. What have you got? . . . You have not read the Qur’ān even in your dreams. Mirzā Maḥmūd has got a community with him which is ready to sacrifice everything they have at his slightest hint. Mirzā Maḥmūd has got a party of preachers, experts in different fields. In every country of the world he has established his dominion. (*Aik Khaufnāk Sāzish*, p.196, authored by Mazhar Ali Azhar)

In his tenure as the Imām of the Jamā’at, he had the Holy Qur’ān translated into different languages in order to spread it to all the nations of the world. He himself wrote the introduction to the Holy Qur’ān, in which he answered the criticism and objections raised against Islām and the founder of Islām^{sa} by orientalist and people of other religions. People from different parts of the world gave their opinions about these translations. Presented here are a few examples.

Mr. Charles S. Braden, Chair of the Department of History and Literature of Religions, Northwestern University, Evanston, USA, wrote that, on the whole, this is a very valuable addition to Islāmic literature in the English language. He further expressed his appreciation for the valuable addition of Islāmic literature in English by the Aḥmadiyya community. Famous orientalist, Mr. H. A. R. Gibbs, said that it was so far the best effort in translating the Holy Qur’ān in English.

Mr. Richard Bell wrote that it was an effort to interpret the Islāmic teachings according to the needs of this age and its problems. It is proof that the Aḥmadiyya Community was spiritually alive and

progressive.

A. J. Arbury said that it would not be an exaggeration to consider this work to be evidence of the command of Islāmic teachings.

Famous Dutch Weekly Newspaper, *Dewaagsohel*, in its March 15, 1954 issue, wrote, “In this edition the original Arabic text and its Dutch translation are given together. In its introduction, written by Hazrat Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad^{ra}, the universal teachings of the Qur’ān have been presented as superior to the teachings of the Bible and Vedas. According to this introduction, the prophecies of the Old Testament are not about the Messiah, instead these are about the Holy Prophet of Islām” (*Tahrīk Jadīd and Foreign Missions*).

In 1924, Huzoor^{ra} delivered a speech about Islām at a religions conference in London. Different newspapers including *The Times*, *The Morning Post*, *The Daily Telegraph*, *Daily News* and *Manchester Guardian* reported its summary and praised it immensely. The organizer of the conference and famous clergyman of London, Dr. Walter Wash, said that he has drawn this conclusion from this conference that Islām is a living religion and this was the purpose with which the Imām of the Aḥmadiyya Community came to London (*Al-Mubashirat*, p. 78).

In 1945, Huzoor^{ra} delivered a lecture in Lahore on the “Islāmic Economic System,” which was later published as a book and translated into different languages. Its Spanish translation was published in Spain. The second most widely published newspaper in Spain, Madrid, wrote a review in its July 21, 1948 issue, which shows how he was able to establish the superiority of Islām: “Hazrat Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad^{ra} in his lecture comprehensively sheds light on the teachings and the principles of Islām which enables one to comprehend that the economic system forms the basis of Islām. He has brilliantly shown the difference between the Islāmic system and Communism” (*Al-Fazl*, December 31, 1948).

Handsome and Pious Son, a Righteous Servant Will Be Given To You

In addition to other signs in the prophecy, one sign pertains to him being pious and handsome. In this regard, Mr. M. Aslam writes his impression: “We were delighted to meet with Şāhibzada Mirzā Bashīr-ud-

Dīn Maḥmūd Aḥmad^{ra}. Şāhibzada Şāhib is an extremely courteous and modest man. In addition to being courteous, he is also a very profound thinker. I will always remember the piety, righteousness, broadmindedness and modesty of Şāhibzada Şāhib” (*Tāsurrat Qadian*, pp.136-137).

Khan Bahadur Seth Aḥmad Aladin of Hyderabad, Deccan writes, “Respected Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad Şāhib has been specially kind and benevolent towards me. His practical life, broadmindedness and unwavering faith in Allāh have always impressed me” (*Al-Hakm*, Jubilee No., 1931).

In 1924, on his journey to Europe, Huzoor^{ra} stayed in Arab countries. During his stay in Arab countries, the press gave him extensive coverage. Here are some of the reviews of the Arab press:

Widely published newspaper *Akhbār Al-Qabas*, Damascus, wrote in its August 8, 1924 issue, “Indian delegation comprising of great religious scholars and learned people, led by the Imām of Aḥmadiyya community, Mirzā Bashīr-ud-Dīn Aḥmad, arrived in the Capital (Damascus) and stayed in Central Hotel. During our audience with him, we observed his depth of religious knowledge, superior stature and his great devotion and dedication to Islāmic interests and related matters.”

Journal *Alif Wal Ya*, in its August 9, 1924 issue, writes about their experience about an audience with Huzoor^{ra}:

We met with him as representatives of our newspaper and we found that he was encircled by many of his companions. We could clearly see the signs of piety and righteousness and their love and devotion for their leader and Imām on their faces. We also saw two of the renowned scholars of Damascus, Maulawī Bahajatul Batar and Aḥmad Al-Noor Balaqi and quite a few of the educated young men of Damascus in his company. We observed that he spoke fluent Arabic and would frequently quote Qur’ānic verses and sayings of the Holy Prophet^{sa} to support his arguments and if he could not remember any Ḥadīth or Qur’ānic verse then he would use logic. And this Maḥdī Şāhib (Hazrat Imām Jamā’at) is of average height and wears his national Indian dress and wears a white turban. He is extremely intelligent, speaks fluently and with great command and use of powerful arguments in his support. He neither gets tired nor gets

bored from discussions and arguments. The same newspaper writes in its August 10, 1924 issue, "He was talking in Arabic language which very much resembled the literary Arabic. He was middle aged (between 30 and 40 years of age). His immense intelligence is apparent from his facial features. And his audience gets very much impressed with his gracefulness and magnificence."

Another famous newspaper of Damascus, *Fatal Arab*, in its August issue, writes: He is in 40th year of his life. His facial features reflect his intense intelligence. He sports a full black beard. He has wheat complexion. Majesty and magnanimity is evident from his face. His eyes reflect extraordinary knowledge and intelligence. When you face him you realize that you are standing in front of a person who understands you very well before you could understand him. He is always smiling which sometimes is hidden and sometimes becomes apparent. You will marvel at the meanings and awe hidden behind this smile.

Man of Excellence and Majesty

One of the signs attributed to the Promised Son in this prophecy was that he will be a person of majesty and excellence. In this reference, Mr. Mian Sultan Ahmad Wajoodi, member of the Provincial Congress Committee, Punjab of former united India, writes:

If Kamal Ataturk used to rule over 2,94,416 square miles and 15.2 million people, if Joseph Stalin was the undisputed ruler of 171 million people, if Mussolini was the king of 42 million Italian and 8.6 million Ethiopian people, if Adolph Hitler rules over 65 million Germans, then Mirzā Bashīruddīn Maḥmūd Aḥmad also rules over people spread all over the world belonging to all nations of the world, whose obedience is considered the most important obligation of their lives by these people. (*Al-Hakam*, Jubilee Number, December 1939)

Intelligent and a Man of Understanding

Another attribute foretold in the prophecy was intelligence. We have already presented the opinion of Arabic newspapers in this regard. We now present the acknowledgment of Chaudhry Fatal Haq, who admits the inability of his party to counter the extraordinary

intelligence and knowledge of Huzoor^{ra}, in these words, "The amount of money being spent by Qādiāni Jamā'at and the incredible brain which is working behind this movement, is enough to destroy even the strongest kingdoms in seconds" (Newspaper *Mujahid*, 10 August, 1935).

Prof. Stenko, of Yugoslavian origin, Head of the Department of Religious studies in Wagner College, Pennsylvania, USA, visited Pakistan in 1960-61 while studying comparative religious studies. After returning to USA he wrote a comprehensive thesis on "The Aḥmadiyya Movement in Islām". In this, he wrote about the Aḥmadiyya Community and Hazrat Imām Jamā'at^{ra}. He found Huzoor^{ra} to be a leader of great resolve and extremely intelligent. He also mentioned that, like his father, Huzoor^{ra} also claimed to be in communion with Almighty Allāh (*Eastern World*, December, 1961).

High Resolve, Steadfast in His Endeavours and Filled With Secular and Religious Knowledge

Huzoor^{ra} was also endowed with great facility in the knowledge of worldly as well as spiritual fields of learning. He was also of very high resolve. Even his opponents have admitted this. For example:

Khawaja Hasan Nizami paints his picture like this:

Most of the time he is sick. But these illnesses do not in any way interfere with his proficiency. Even in worst times of opposition, he kept his cool and continued with his mission and established his Mogul audacity and also established that Mogul race has got special talent of administration. He has got political astuteness and is also very strong in religious knowledge and sagacity. He is also well versed with military profession, that is, he is expert in both intellectual as well as lettered warfare." (*Adil*, Delhi, 24 April 1933 qtd. in *Khalid*, November 1955)

During his stay in Damascus, on his way to Europe and England, newspaper *Al-Imran*, in its August 10, 1924, issue wrote, under the caption, "Mahdī in Damascus": Respected Aḥmad Qādiāni Ṣāḥib, the Khalifa of Mahdī in India, arrived in Damascus, along with his companions who are great scholars in his Jamā'at.

Shortly after the news of his arrival was published, many scholars and learned people went to see and discuss with him his claim. They found him to be a scholar with extensive research and depth of knowledge of all religions and their history and philosophy and one who is given the knowledge and understanding of the philosophy of divine law.

In 1919, a meeting of the Martin Historical Society, Islāmīa College, Lahore, was held under the Chairmanship of Professor Syed Abdul Qadir in Lahore. In this meeting, Huzoor^{ra} delivered a speech on the topic of, "The Outset of Dissention in Islām." In this meeting, Professor Abdul Qadir introduced Huzoor^{ra} in these words:

Gentlemen, normally when someone comes to deliver a lecture, it is routine for the president of the meeting to introduce him to the audience. But today's lecturer is a person of such dignity, fame and status that you will hardly find anyone who is not familiar with him. He is the son of that remarkable and holy person who had created a major upheaval in the entire religious world and particularly in the Christian world. (*Ta'assurāt Qadian*, p. 16)

The same professor, in his closing remarks, said:

Gentlemen, I have also studied history somewhat and when I came here this evening I thought I knew most of Islāmīc history and I can easily critique it. But now after listening to Mirzā Ṣāḥib's speech I realized that I am only a beginner. The difference in my depth of knowledge and that of Mirzā Ṣāḥib's depth of knowledge is the same as between the light of this table lamp [the lamp sitting on the table] and that big electric lamp [which was hanging from the ceiling]. Gentlemen, the brilliance and command with which Mirzā Ṣāḥib has commented on this very difficult subject in Islāmīc history are unique to him. There are very few people who could talk on this very complicated chapter in Islāmīc history. As far as I know there is none here in Lahore. I wish we had such knowledgeable people in our society. I think that if a person of such extraordinary intellect and status would become a member of our society, it would bring great

honour to our society. (*Ta'assurāt Qadian*, p. 162-163)

In this regards, the observations of Mian Sultan Aḥmad Wajoodi, member of the Provincial Congress Committee, are also very interesting. He writes:

Mirzā Maḥmūd Aḥmad has immense power to work. He is a man of extraordinary personality. He delivers speeches for hours without interruption. His speeches are fluent and full of knowledge. He is the author of voluminous books. After meeting with him, one gets deeply impressed with his lofty conduct. He has got great talent of administration. At the age of 50 he has got the vigour of a young man. He is a great patron of Urdu language. (*Al-Hakam*, Jubilee Number, December, 1939, p. 36)

Here is powerful evidence in support of the attribute “will be given secular and spiritual knowledge”. On February 21, 1945, Huzoor^{ra} delivered a historical lecture on the topic of “Islāmic Economic System”, under the auspices of the Aḥmadiyya Intercollegiate Association, Lahore. This lecture created a great stir in the literary world. This lecture has since been translated in many different languages of the world including English, French and German. An influential organ of the Spanish Ministry of Industry and Commerce, *Information Commercial Industrial* wrote about it in its October, 1946, issue:

Notwithstanding the sentimental aspect, a brilliant comparison of Islāmic economic system with communism is presented in this book. It is established with overwhelming proofs that communism is not only against the political principles and movements, but also threatens the religious values. This book is a source of excellent information. Hazrat Imām Jamā'at Aḥmadiyya deserves to be congratulated on this lecture. (*Al-Mubasshirāt*)

At the time of the construction of the city of Rabwah, Hazrat Khalīfatul-Masīḥ II^{ra} invited the representatives of major newspapers of Pakistan and showed them the maps and other details of the project. The construction of Rabwah is a clear evidence of the “high resolve” of Huzoor^{ra}. Mr. Waqar Ambalvi, famous journalist of daily newspaper *Safina*, writes:

Last Sunday the leader of the Aḥmadiyya community invited the newspaper representatives from Lahore to visit the location of their new city and took us on its tour. The details of this tour have already been published in newspapers. As immigrants, Rabwah is an example for us. Six million immigrants have moved in Pakistan but they are helpless, devastated and scattered. These immigrants were Muslims, believed in their creator and followers of the Holy Prophet Muḥammad^{sa} and stood for equality and brotherhood among Muslims but even a calamity of this magnitude could not unite them. On the other hand, we have always been criticizing Aḥmadīs because of their beliefs but their organization, brotherhood and mutual support in the time of need had resulted in the beginning of the building of a new Qādiān before our own eyes. We also came as immigrants among whom were such people that every one of them could build such cities, but their wealth was not spent on any poor person except for themselves. Rabwah is also an important example for us from another aspect. We can learn our lesson from it and build similar cities for the rest of the immigrants. Rabwah is an example for our public and Government and shows us that those who only indulge in making grandiose claims do not achieve anything and practical people achieve their goals without making any claims. (*Safina*, Lahore, November 13, 1948)

In December 1948, Huzoor^{ra} delivered a lecture at Maniard Hall, Law College, Lahore under the auspices of the Aḥmadiyya Intercollegiate Association, on the topic of “Condition of Islāmic World and Its Future”. This meeting was presided by Honourable Justice S. A. Rahman. It is evident from the concluding remarks of the president that Almighty Allāh has indeed endowed Huzoor^{ra} with secular and spiritual knowledge. In his remarks the Honourable Justice stated, “I am greatly thankful to Aḥmadiyya Intercollegiate Association that it gave me the opportunity to listen to such a literary lecture. Respected Mirzā Ṣāḥib has covered an extensive topic in such a short time and shed light on many aspects.

We should consider the constructive suggestions presented by him and try to implement them seriously” (*Al-Fazl*, December 14, 1948).

After the creation of Pakistan, Huzoor^{ra} delivered many speeches on the topic of the stability and the strengthening of Pakistan. On one such occasion Huzoor^{ra} addressed a meeting on the topic of “Pakistan and its Future”, under the chairmanship of Mr. Malik Feroz Khan Noon. At the end, in his presidential remarks, Mr. Noon, said, “Mirzā Ṣāḥib has limitless treasure of knowledge in his mind. He has told us a lot of things in this brief time and has analysed the topic in real depth” (*Al-Fazl*, December 9, 1947). In short, Almighty Allāh, by His Grace, had given him excellence in every field of knowledge.

Liberator of Captives

Another attribute of Hazrat Muṣleḥ Mau'ūd^{ra} foretold in the prophecy was that he will liberate the captives. The whole world is witness to the fact that he used all his means, and performed such services to help liberate different nations of the world, that even his opponents were forced to acknowledge this. For example, in 1930, when Hindu autocracy and Dogra rulers of Kashmir started persecuting the Muslim majority populace and deprived them of all their rights, at that time all Muslim leaders, Nawabs, and politicians requested Hazrat Muṣleḥ Mau'ūd^{ra} to help these oppressed Muslim people. And it was Huzoor^{ra} whose tireless efforts and leadership resulted in the success of their movement and Kashmiris were able to breathe a sigh of relief.

On July 25, 1931, renowned Muslim leaders, including: Poet of the East, Doctor Sir Mohammad Iqbal; Nawab Ṣāḥib Ganjpora; Sir Zulfiqar Ali Khan; Khan Bahadur Sheikh Rahim Bakhsh; Retired Session Judge, Syed Mohsin Shah Tirmidī; Khwaja Hasan Nizami; Syed Habib; editor of the *Siasat* newspaper, Maulawī Hasrat Mohani; etc., gathered in Simla and the “All India Kashmir Committee” was founded. At the recommendation of Dr. Sir Iqbal, Hazrat Muṣleḥ Mau'ūd^{ra} was requested to accept its presidency (*Sarguzasht* by Abdul Majid Salik, p. 293).

The Muslim press lauded the successful leadership of Huzoor^{ra}, which had resulted in the deliverance of Kashmiri Muslims who had been robbed of even

the very basic human rights for ages. The newspaper *Siasat* writes, “At the time when condition of Kashmir was critical, those who chose Hazrat Mirzā Ṣāhib despite doctrinal differences, they made a perfect choice. Had they not chosen Mirzā Ṣāhib because of the differences in their beliefs, this movement would have ended in utter failure and would have resulted in major loss for the Muslim Umma (nation)” (*Tarikh Ahmadiyyat*, p. 113, ref. Daily, *Siasat*, May 18, 1933).

Similarly, Mr. Abdul Majid Salik writes about The Movement for Liberation of Kashmir, “Sheikh Mohammad Abdullah (Lion of Kashmir) and other workers used to keep open contact with Mirzā Maḥmūd Aḥmad and some of his workers. The only reason for their contacts was the fact that Mirzā Ṣāhib had many resources and he was helping the Kashmir Movement in many respects and workers of Kashmir Movement were naturally obliged to him” (*Zikr Iqbal* by Salik, p. 188).

In United India, Muslims were the biggest minority and they were under British and Hindu subjugation for a long time. Huzoor^{ra} used every available opportunity to liberate these Muslims. Therefore, every unbiased student of history of the Indo-Pak subcontinent is bound to acknowledge his efforts in this regard. At every occasion and every point, Huzoor^{ra} guided the movement of the liberation of Muslims of Indo-Pak in the right direction and it was equally acknowledged by his proponents and opponents. Herein we present some examples:

In 1937, an All-Parties Conference was organized and the issue of separate and combined election was under discussion. Qā'id Āzam Muḥammad Ali Jinnah and other Muslim leaders were in favour of combined elections but Huzoor^{ra} delivered such an effective speech in favour of separate elections that everyone agreed with his suggestion. Maulānā Mohammad Ali Jauhar was greatly impressed by this speech, so he wrote in his newspaper *Hamdard*:

It will be ungratefulness on our part if we do not mention Mirzā Maḥmūd Aḥmad and his organized Jamā'at who dedicated all their efforts and resources for the welfare of Muslims irrespective of their doctrinal differences.

On the one hand, they are taking interest in Muslim politics and, on

the other hand, they are doing their best to improve Muslim organization, propagation and commerce. And in the not too distant future, we will see that the character of this well organized community of Muslims will become the guiding light for the Muslim Ummah in general, and for those people in particular who make grandiose claims of service of Islām but in fact are worthless. Those gentlemen who had the honour to attend this general meeting in Qādiān in which Respected Mirzā Ṣāhib has talked about his future plans and modus operandi would definitely agree with my opinion. (*Ta'assurāt Qadian*, ref. *Hamdard*, Delhi, dated December 26, 1927)

Also, the newspaper *Mashriq*, Gorakhpur, wrote:

All the Muslims are obliged to Respected Imām Jamā'at Aḥmadiyya for his favours. It was because of his movement that “Wartman” was prosecuted. It was his Jamā'at which pursued the issue of “Rangeela Rasool”. They were fearless and did not hesitate to go to jail. It was his pamphlet which made Governor Ṣāhib deliver justice. At this point in time, every Muslim sect in India is afraid of the British or Hindus or other nations. It is only the Jamā'at of Aḥmadis which is, like the Muslims of the Early Period, not afraid of any person or nation and are doing pure Islāmic work. (*Mashriq*, September 22, 1927)

In June 1929, the Simon Commission report was published. The Commission had recommended that a federation, comprising of provinces and states, should be established. Indian leaders were not satisfied with the recommendations and the law and order situation was about to be seriously disrupted in the country. The Viceroy, after consultation with the British Government and the Minister for India, announced to convene a Round Table Conference. In this conference, the issue of the independence of colonies was to be decided. In November 1930, the first Round Table Conference was organized. Huzoor^{ra}, by his farsightedness, realized that in this conference the greatest attention will be paid to the Simon Commission Report. Therefore, on this issue Huzoor^{ra} authored a book,

The Solution of Current Political Issue of India, got it translated and circulated it extensively. On this book, scores of Muslim and British leaders sent letters of gratitude and wrote reviews. Here we present a few of these as an example: Sir Hugh Romer thanked him and wrote that this was the only detailed critique on the Simon Commission Report that came to his knowledge. He applauded Imām Jamā'at Aḥmadiyya for the sincerity, wisdom and detail with which he has expressed the opinion of his Jamā'at. He also expressed appreciation for the lofty opinion of His Holiness on this issue.

Mr. L. M. Emery, who later became Minister for India, wrote about it and greatly appreciated the spirit with which that book was written and the wisdom of the writer with which he solved those complicated issues.

Dr. Sir Ziauddin of Aligarh wrote, “I have read this book with keen interest and I request you to publish it in Europe and widely circulate it . . . Your Holiness has performed a very important and valuable service of Islām.”

Seth Haji Abdullah Haroon, M.L.A., Karachi, wrote, “In my opinion, of all the books written on politics in India, *The Solution of Current Political Issue of India* is among the best.”

Dr. Sir Iqbal wrote, “I have read some parts of the critique, it is excellent and most comprehensive.”

The newspaper *Inqilab*, Lahore, in its November 16, 1930 issue wrote, “Respected Mirzā Ṣāhib performed a very valuable service of Islām by writing this critique. It was the job of big Islāmic organizations that Mirzā Ṣāhib performed all alone.”

The newspaper *Siasat* wrote in its editorial, “If we disregard the doctrinal differences then Mirzā Ṣāhib has done such work in the field of writing that from the point of view of volume and profitability it is deserving of every praise. The way in which he has brought his Jamā'at into politics along with other Muslims and led it with such success that every honest and unbiased person is bound to appreciate it. The whole world is impressed by his political wisdom. By uniting Muslims against Nehru Report, presenting the Muslim point of view before Simon Commission, doing powerful logical discussions on current issues from the Islāmic point of view and by writing books for the rights of Muslims

full of arguments, he has performed a very commendable service.”

In short, right at the time of need, this book clearly explained the genuine nature of Muslim rights and demands to the members of “The Round Table Conference.” The conference recommended constitutional government for India and improved upon the recommendations of the Simon Commission, and thus he helped liberate the oppressed.

During the Second World War, fighting involved Egypt and the possibility of the involvement of the Holy Land in war was raised. Viewing this possibility, Huzoor^{ra} delivered a sermon to prevent the spread of fighting to the Holy Land and Egypt. The newspaper *Zamzam*, in its July 19, 1942, issue applauded this service of Huzoor^{ra} in these words, “Under these circumstances . . . the Imām Ṣāhib has shown such love for Islām with reference to Egypt and Holy Land of Hijaz that we are greatly indebted to him for it and by expressing his concern he has rightly represented the feelings of Muslims.”

The Honourable Khan Bahadur Sheikh Sir Abdul Qadir, Law Member, Government of India, Delhi, acknowledged the services of Huzoor^{ra} for the Islāmic cause in these words, “I have been having the opportunity to interact with Aḥmadiyya Jamā‘at with reference to general interest of Muslims. I am greatly impressed by his deep interest in issues involving general welfare and progress of Muslims” (*Al-Hakam*, Jubilee Number, December, 1939). In short, Huzoor^{ra} used every opportunity to promote the rights, liberty, welfare and the good of Muslims; and yet politicians and ‘ulama’ of these days who have a biased mentality are doing their level best to spread misconceptions in public against the Aḥmadiyya Jamā‘at and Hazrat Imām Jamā‘at Aḥmadiyya. They should seriously consider these reviews of their elders and senior politicians and should try to improve their character and bring about change in it.

Nations Will Be Blessed By Him

In 1948, the issue of the division of Palestine was under discussion in the Security Council. At the wishes of Arabs, Huzoor^{ra} instructed Respected Sir Chaudhary Mohammad Zafrulla Khan to stay in USA to present their case. Subsequently, he presented the Arab case. The Arab delegations thanked Huzoor^{ra}

by sending a telegram and wrote, “We have been greatly relieved. We hope that this will immensely support our demands” (*Al-Fazl*, November 8, 1947).

Huzoor^{ra}’s instruction to Chaudhry Ṣāhib to stay in New York and the gratitude of Arab delegations shows that Huzoor^{ra} was a source of blessing and mercy for all nations of the world.

Meek of Heart

Another attribute foretold in the prophecy was that he will be kind and soft at heart. Allāh did bestow on him the softness of heart and kindness. He was endowed with love for the poor, had keen awareness of their needs and had the will to try to provide for their needs. He was always involved in the service of humanity. As a matter of faith, he tried his best to maintain the dignity of humanity. He was not only aware of the needs of non-Muslims, but he also provided regular allowances for widows and orphans of non-Muslims, Sikhs and Hindus and he continued these allowances for widows and orphans of Qādiān, even after the partition of India and Pakistan.

During the turbulent times of the partition, he provided protection to the Muslims of Batala district and its surrounding villages in Qādiān. He did his best to protect their lives, belongings and honour and effectively arranged for their safe passage to Pakistan by contacting the concerned government agencies. These services of his were acknowledged by the press and newspapers of those days and learned people from every school of thought and belief commended him and praised his kindheartedness and service. In order to inculcate the practice of providing service to mankind, and for their best possible training and education, and to develop a sense of responsibility in members of every age in his community, he established the organizations of Anṣārullāh, Khuddāmul Aḥmadiyya and Aṭfālul Aḥmadiyya in men and Lajna Imāi’llāh and Nāṣirātul Aḥmadiyya in women. These organizations have been very effective and resulted in a sense of competition to excel in doing good.

The Demise of Hazrat Muṣleḥ Mau‘ūd^{ra}

According to the prophecy, he completed the task assigned to him by Allāh in the best possible way and thereafter,

returned to Almighty Allāh, his Lord. Innā lillāhī wa Innā Ilaiḥī Rāji‘ūn! (“Surely, to Allah we belong and to Him shall we return”).

In short, he was a source of mercy and blessings for his followers as well as non-believers, and the wise and learned in the world were aware of his status and value. Therefore, at his demise not only the press and non-believers in his own country, but people from all over the world acknowledged his services and mourned his death. Herein are presented some of these observations.

At the news of his passing away, the President of Pakistan, Field Marshal Mohammad Ayub Khan, sent the following condolence telegram, “Mirzā Nasir Aḥmad Ṣāhib, Rabwah! I am grieved to learn of sad demise of Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad. May his soul rest in peace and God grant you and members of the family and his followers courage to bear this loss. Mohammad Ayub Khan.”

A condolence message received from Mr. Malik Ameer Mohammad Khan, Governor of West Pakistan, read: “Mirzā Nasir Aḥmad, Rabwah. Deeply grieved to learn of sad news of your revered father Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad. Please accept yourself and convey to other members of family and Aḥmadiyya community my heartfelt condolence and sympathies in this great loss. May the departed soul rest in peace. Malik Ameer Mohammad Khan, Governor West Pakistan.”

A large number of newspapers carried obituaries with the news of his demise. Here are some examples:

The Morning News, Karachi, wrote in its November 9, 1965, issue:

Mirzā Maḥmūd Aḥmad was born in January 1889 in Qādiān, which was the center of the Community before the partition of India and Pakistan. He has left behind 13 sons, 9 daughters, more than 3 million followers and a network of Aḥmadiyya missions all over the world. He was the eldest son of Mirzā Ghulām Aḥmad, the founder of the Aḥmadiyya Jamā‘at. After Maulawī Nūr-ud-Dīn, he became the second caliph of the Jamā‘at in 1914. After becoming the caliph, he spent his entire life in constant and tireless struggle so that Islām could be spread all over the world and in Africa, Europe and America in particular. He visited Europe

twice so that local conditions could be analyzed and the propagation of Islām in western countries could be expanded. During his tenure, 92 new missions were established in foreign countries where 162 missionaries are propagating Islām. These missions are working with full vigour and spirit of dedication and therefore are very effective in changing the false notions about Islām into truth. Aḥmadī missionaries have been very successful in African countries particularly along the western coastal areas. There they have to face intense opposition from the Christian missionaries and work extremely hard. He translated Holy Qur'ān and its commentary in more than a dozen languages. In addition to that, he has left behind invaluable and extensive literature in defence of Islām. In the days when the movement for independence was at its height, Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad supported Muslim League with full force. Before that in 1924, when the Shudhi movement was in its full force in U.P and Arya Samaj (sect of Hindus) were converting Muslims to Hinduism in great numbers, Mirzā Ṣāḥib accepted that challenge and opposed it with great vigour. In 1931, he was elected as President of All India Kashmir Committee and he infused new life in the movement of Kashmir Independence and in 1948 created a full battalion of volunteers from his Jamā'at and gave under Government control at his expense to take part in war in Kashmir. (*Al-Fazl*, December 3, 1965)

The *Pakistan Times*, in its November 9, 1965, issue paid tribute to Huzoor^{ra} in the following words:

Imām Jamā'at Aḥmadīyya, Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad, after a long illness passed away in Rabwah on Monday morning. He will be laid to rest in Rabwah at 10 O'clock on Tuesday morning. Before his burial a meeting of Election of Caliph Committee will be held in which a new Imām will be elected. According to the news received from Rabwah, a large number of members of Aḥmadīyya Jamā'at are arriving in Rabwah from all over Pakistan to pay last tribute to their departed Imām

. . . Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad was elected Imām in 1914. He opened missions all over the world particularly in Africa, Europe and America. In this connection, he opened 96 new missions abroad and now there total number is 152. The Jamā'at's missions have great success in Africa, particularly on the west coast. There they had to work extremely hard against the Christian preachers. When movement for Pakistan was at its peak, Mirzā Ṣāḥib supported Muslim League vigorously. Before that in 1924, when Shudhi movement was started by Arya Samaj to convert Muslims in UP to Hinduism en masse, he fought back with great courage . . . In addition to the translation of the Holy Qur'ān in more than a dozen languages and commentary, he has left behind an extensive and valuable literary treasure. (*Al-Fazl*, December 3, 1965)

The daily *Nawa-e-Waqt*, published the news of his demise in these words:

Lahore November 8. Spiritual Leader of Aḥmadīyya community, Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad passed away this morning. He was ill for a long time. He was 77 years of age. He will be laid to rest tomorrow in Rabwah. For the election of new spiritual leader, a meeting of Elective Council is in progress in Rabwah and new Spiritual Leader will be elected before the burial of Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad. He was elected the head of Jamā'at in 1914. He opened new missions all over the world in general and in Africa, Europe and America in particular. In this connection, he himself twice visited Europe. He opened 96 new missions in total. These missions are working against Christian missions particularly along west coast of Africa. During the movement for Pakistan, the Late Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad supported Muslim League. In 1922 when Arya Samaj started the movement to convert Muslims in UP to Hinduism, Mirzā Ṣāḥib worked a lot to stop those conversions. He got Holy Qur'ān translated in more than a dozen languages including Dutch, German, Indonesian and Swahili languages. He was also the President

of All India Kashmir Committee in 1931. In 1948, he created "Furqan Battalion" of volunteers and gave it under the high command to participate in Kashmir Jihad. Members of the Aḥmadīyya community are arriving in Rabwah to participate in the funeral of Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad, many of them are arriving from overseas. (*Al-Fazl*, November 13, 1965)

Daily newspaper *Mashriq*, in its November 10, 1965, issue gave the news of his demise:

In the history of Aḥmadīyya Jamā'at, this stage has come after 51 years and it is going to elect a new leader. After the demise of the founder of the Aḥmadīyya community (Hazrat) Mirzā Ghulām Aḥmad as Maulawī, Nūr-ud-Dīn^{ra} was elected as the first caliph. He remained in this office for six years until his demise. After him the elder son of (Hazrat) Mirzā Ghulām Aḥmad^{as}, Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad^{ra} was elected as second caliph. (*Al-Fazl*, November 13, 1965)

Daily Imroze of Lahore counted his countless services to the Muslims in its November 13, 1965 issue and particularly mentioned the missions in Africa, Europe and America, leadership in the political affairs of the nation and the translations of the Holy Qur'ān.

Similar tributes were paid by *Nai Roshani* of Karachi dated November 10, 1965; and *Daily Hürriyet* of the same date; *The Light* of Karachi dated December 18, 1965; and *Weekly Insaaf*, Rawalpindi of December 4, 1965.

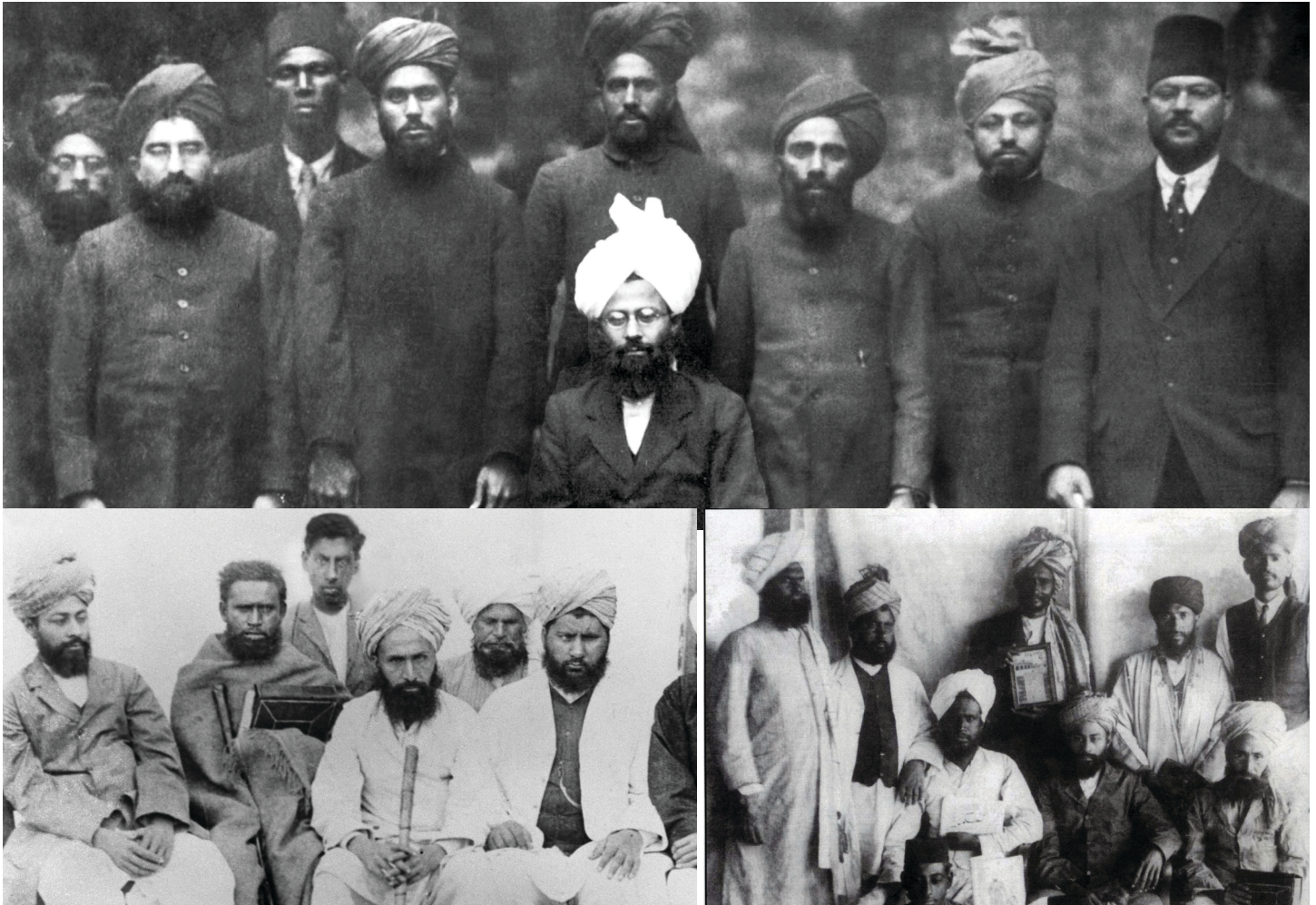
There were many more Pakistani newspapers, including the *Daily Nae Roshni* (November 10, 1965); the *Daily Huniat* (November 8, 1965); *the English daily, The Light* (November 16, 1965); and the *Weekly Insaaf* of Rawalpindi. There were also many letters to the Editors from many individuals, too numerous to mention here.

Newspapers from outside Pakistan include the *Sidq Jadid*, Lukhnow, India (November 19, 1965); *Newspaper Roshni*, Srinagar, Kashmir (November 11, 1965); *the Daily Haqeeqat*, Lukhnow (November 10, 1965); *The Daily Tribune*, Ambala, India (November 9, 1965); *The Daily Samaj Katak*, Orisa, India (November 13, 1965); *The Liberian Star*, Liberia, West Africa; etc.

The President of Liberia, William V. S. Tubman, sent a message of condolence and said: "I offer my sincere condolences to the Aḥmadiyya community. My heartfelt sympathies are with you. Please convey my sentiments to all."

The prophecy required that the Muṣṭeḥ Mau'ūd^{ra} find fame in the corners of the earth. Such a large-scale mention of his demise illustrates that he, in fact, had won fame all over the world. The prophecy, therefore, was fulfilled in him in all its grand details.

Let us humbly pray that Allāh elevate him in ranks in Jannatul Firdous ("Gardens of Paradise") and count him among His very chosen servants! May we become able to mould our lives as he wished us to serve the cause of Aḥmadiyyat! Āmīn!



... Continued from page 20

Mentioning the attribute of gratefulness of the Holy Prophet Muḥammad^{sa}, His Holiness^{aa} said that the Founder of Islām^{sa} would always turn to Allāh the Almighty in gratitude. Furthermore, the Holy Prophet^{sa} would also express gratitude to people. For example, he remained forever grateful to his esteemed first wife Hazrat Khadijah^{ra} for her support, love and devotion throughout their blessed marriage. Hazrat Mirzā Masroor Aḥmad^{aa} said:

"The Holy Prophet Muḥammad^{sa} never forgot the devotion of his wife and considered it to be a favour upon him and always remained grateful to her."

Hazrat Mirzā Masroor Aḥmad^{aa} said that Muslims were duty-bound to follow the example of the Holy Prophet^{sa} and so it was incumbent upon Muslim men to treat their wives with love, kindness, and to be grateful to them.

His Holiness^{aa} also quoted the example of how the Holy Prophet Muḥammad^{sa} expressed gratitude to the Christian monarch of Abyssinia, King Negus (Najashi), who gave protection to some Muslims when they escaped the persecution of the Arab Makkans. The Holy Prophet^{sa} remained forever grateful to the Christian King and personally received a delegation sent by King Negus out of gratitude.

His Holiness^{aa} concluded his address by

praying that Muslims worldwide came to reflect and honour the values taught by the Holy Prophet of Islām^{sa}. Hazrat Mirzā Masroor Aḥmad^{aa} said:

"The Holy Prophet of Islām^{sa} set the highest possible standards of morality and righteousness in all respects and so may Allāh enable all of us, to not only claim to follow him, but to truly follow his blessed example."

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

Fruits of Waqf 'Ārḍi in Masjid Mahdī, Jamaica

December, 2016

In July 2015 Syedna Hazrat Khalifatul-Masīḥ V^{aa} graciously approved two projects on the Jamā'at's property at Masjid Mahdī, Old Harbour, Jamaica. In order to complete the projects, Amīr Ṣāḥib of Canada Jamā'at assigned the job to Jawaid Sadiq Ṣāḥib. He devotedly spent approximately 2,000 hours under the Waqf 'Ārḍi Scheme in Jamaica to complete the job.

Nasir Basketball Club/Tournament



A standard size basketball court was completed on Masjid Mahdī grounds. Apart from pavilions for players, sheds with proper sitting arrangements were constructed. The sole aim of this

project was to attract the youth to spend their time in healthy activities and have cordial relations with the local community. Soon after the completion of the courts, multiple teams from among the local players including the Jamā'at players were formed. They practiced hard to prepare themselves for the annual tournament. The first annual tournament was held on October 1, 2016. The tournament was promoted with the distribution of 2,000 flyers in the schools and local area. It was also advertised on local online media.

A "loud cry" (a speaker on the car) was hired for the announcement of the tournament throughout the city. Al-

Ḥamdo lillāh, in all, seven basketball clubs participated. Nasir Basketball club participated with two teams. There were seventy players who attended the tournament along with their family members and friends. The tournament started at 9:30 am and finished at 8:00 pm. Night lights were also arranged. The first match was between the Caribbean Maritime Institution of Kingston and Police All Formation Club. The final was played between True Ballers and Police Club, won by the Police Club. A local sports television station also covered the tournament. At the end of the final match, the prize distribution ceremony was held, which was presided by the local Police Inspector.



Aḥmadiyya Model Farm



The Aḥmadiyya Model Farm is on a one-and-a-half-acre parcel, which is a part of the five-acre land of Masjid Mahdī Jamaica. There is a natural stream in the middle of the farm. A wooden bridge was built on the stream to cross over. A Farm House Storage room has also been built. A 450 feet long concrete walkway was constructed on both sides of the stream. A sprinkler irrigation system was also installed. More than 170 fruit trees

and plants have been planted. These include Julie and East Indian varieties of mangoes, Williams and Hybrid bananas, orange, lemon, and pineapple, etc. White cane and local vegetable are also grown. A pond was also created on the farm, which is populated with ducks.



Miscellaneous Projects

The landscaping of the mosque compound, which is comprised of three and a half acres, was completed. About sixty trucks of top soil and manure were spread to smooth the surface. A grassy soccer field and volley ball court were also prepared. A 350 feet long and ten feet wide gravel walk-way was also made. Sixty new fruit trees including mango, coconuts, and guava were planted. An irrigation system was installed on the compound. Almost twenty youths are

regularly playing soccer on this ground.

**Prayer Centre,
German Town, Jamaica**

On the occasion of Jalsa Sālāna 2015, local Jamā'at member Mr. Reid Ibrahim offered the Jamā'at a portion of his house for use as a prayer centre. It needed some construction and renovation work. The Canadian Jamā'at members donated funds to buy materials for the centre. Mr. Ried, being a handyman, offered his voluntary services and skill for the

renovation. In 2016, more donations were provided by the Canadian Jamā'at members for the completion of the centre. By the Grace of Allāh Almighty, this centre has now been completed and it consists of two separate prayer rooms, a washroom, and a small kitchen area.

May Allāh Almighty continue to bless the Jamā'at in Jamaica and accept the efforts of all members who have helped to establish it! Āmīn!



122nd JALSA SĀLĀNA QĀDIĀN CONCLUDES WITH ADDRESS BY HEAD OF THE AḤMADIYYA MUSLIM COMMUNITY

Hazrat Mirzā Masroor Aḥmad^{aa} says all Muslims must heed the perfect example of Holy Prophet of Islām^{sa}

The 122nd Annual Convention (Jalsa Sālāna) of the Aḥmadiyya Muslim Community in Qādiān, India, concluded with a faith inspiring address by the Worldwide Head of the Aḥmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Hazrat Mirzā Masroor Aḥmad^{aa}, on December 28, 2016.

The address took place exactly 125 years after the Jalsa Sālāna was first established by the Founder of the Aḥmadiyya Muslim Community, the Promised Messiah, His Holiness, Hazrat Mirzā Ghulām Aḥmad^{as}.

His Holiness^{aa} addressed the final session via satellite link from the Baitul Futūḥ Mosque in London. Over 14,200 people attended the convention in Qādiān, while more than 5,200 gathered in London for the concluding session.

During his address, His Holiness^{aa} spoke of the outstanding moral and spiritual example set by the Founder of Islām, the Holy Prophet Muḥammad^{sa}, and the unparalleled impact he had upon his followers.

Hazrat Mirzā Masroor Aḥmad^{aa} said that the Holy Prophet Muḥammad^{sa} established a community of sincere followers who were unique in their worship of God Almighty. His Holiness^{aa} continued by saying that the Holy Prophet Muḥammad^{sa} once said, “Every prophet of God has a desire, and my ardent desire is the worship (of God Almighty) of the night.” Hazrat Mirzā Masroor Aḥmad^{aa} explained the impact of the example set by the Holy Prophet^{sa} upon those around him.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

The worship and prayers of the Holy Prophet^{sa} were offered with the intense desire that his followers became true worshippers of God Almighty and prostrated before Him alone. When they adopted his example, the same people who were previously idolaters, became the very best examples of

sincere worship for all people and for all times to come. Certainly, a true spiritual revolution occurred amongst those people.

His Holiness^{aa} quoted from the writings of the Promised Messiah^{as} who wrote:

When one looks at the transformation that the Holy Prophet^{sa} brought about in the Arab people of those times and analyzes how they were elevated from a state of despair, a person is unable to control his tears. It was a truly magnificent spiritual reformation, the like of which has never been seen in the history of any other nation.

Hazrat Mirzā Masroor Aḥmad^{aa} said that despite being the most beloved of God Almighty, the Holy Prophet Muḥammad^{sa} manifested the highest standards of humility at all times. His Holiness^{aa} cited the example of the victory of Makkah, the city where the Holy Prophet Muḥammad^{sa} and his followers had been severely persecuted for many years and driven out of. When eventually the Holy Prophet Muḥammad^{sa} returned in victory, he peacefully marched into the city without any desire for vengeance and showed an unparalleled example of forgiveness and compassion.

Contrasting the example of the Holy Prophet^{sa} to worldly leaders of today and the past, Hazrat Mirzā Masroor Aḥmad^{aa} said:

Throughout history we have seen how when many worldly leaders have attained power they became dictators or tyrants. In fact, even when a normal person attains success or victory, he often raises his neck with arrogance and pride. However, the example of the perfect human being, the Holy Prophet^{sa} of Islām, was to profess only humility and forgiveness at the time of triumph.

... Continued on page 17





RESPONSIBILITIES OF MUSIYAN

Instructions of Hazrat 'Amirul Mu'minin Hazrat Khalifatul-Masih V^{aa} to National Majlis 'Amila Jama'at Germany on December 15, 2012

1. Observe the five daily prayers
2. Recite the Holy Qur'an
3. Listen to the Friday Sermons and act upon them
4. Study the books of the Promised Messiah^{as}
5. Demonstrate a higher standard of obedience to Nizam Jama'at
6. Demonstrate humility
7. Pay Chanda Wasiyyat, a Musi has no concession in payment of Chanda Wasiyyat. Unlike payers of Chanda 'Am, who may be granted concession (in certain situations)
8. Pay the correct amount of Chanda Wasiyyat. A Musi's level of righteousness should be such that he should pay correct Chanda Wasiyyat without any concession.

4th Annual

THE HOLY QUR'ĀN & SCIENCE



AHMADIYYA
MUSLIM JAMA'AT
Canada

Conference and Exhibition

Sunday March 19, 2017

10:00 AM to 6:00 PM

Tahir Hall

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MEMBERS DARUL QADHA
CANADA OCTOBER 30, 2016 IN
COMPANY OF SYEDNA HAZRAT
KHALIFATUL-MASIH V^{AA}



(Seated From Left) Dr. Sajid Ahmad, Laiq Ahmad Khurshid, Dr. Abdul Majid Hamid (Nazim Darul Qadha Canada), Lal Khan Malik (Amir Jama'at Canada), Huzoor Anwaraa, Ayaz Ahmad Ayaz (Sadr Darul Qadha Canada), Sardar Muhammad Rana (Sadr Darul Qadha Rabwah), Syed Hameed Ahmed, Syed Hidayatullah Hadi

(Standing From Left) Mohammad Haroon, Ch. Abdul Aziz, Irfan Ahmed Qazi, Kamal-ud-Din Habib, Abdool Rehman Abdool Rahim, Abdur Rab Khan, Mukhtar Ahmad Cheema, Sohail Ahmad Saqib, Muhammed Hadi Moonis, Hadi Ahmad Khan, Mansoor Ahmad Mirza

(Last Row From Left) Azam Sher Khan, Arshad Mahmood, Rehan Nisar, Mohsin Chohan, Habibur Rehman

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خصوصی نمائش

مارچ ۲۳-۲۶، ۲۰۱۷ء

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Or visit us at: www.JamiaAhmadiyya.ca



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ



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October 23, 2016

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(The Promised Messiah^{as})

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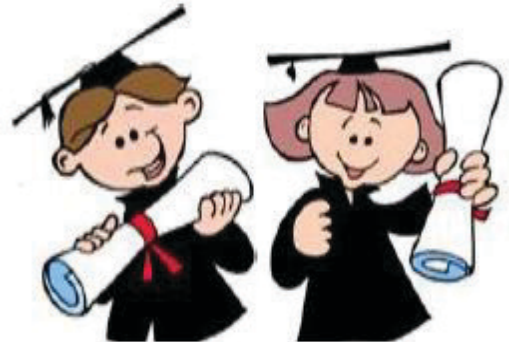
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- visit www.talim.ca or
- email awards@talim.ca



Deadline
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'Our Lord, grant us of our spouses and children the delight of our eyes, and make us a model for the righteous.'

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ADMISSIONS 2017-18

Requirements & Procedure



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

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

1. Education:

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

2. Age:

17- 20 Years.

3. Medical Report:

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

4. Written Test & Interview:

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

5. Application Procedure:

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

i. Waqf Zindagī Application attested by National Amīr

ii. A copy of educational certificates

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

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

6. General Instructions:

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

7. Application Form –

Submission Deadline:

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

Original completed application must be received by **April 30, 2017**



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

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



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

We take great pleasure to announce that by the grace of Allāh, Hifzul Qur'ān School of Jāmi'a Ahmadiyya Canada is ready to start enrolling another batch of students for the year 2017.

- Parents wishing to send their son for Hifzul Qur'ān Program must note that he should be between 9 and 11 years of age as of June 01, 2017. The applicant must show ability to recite the Holy Qur'ān with fair level of accuracy, fluency and melody. The applicant must have completed at least one reading of the Holy Qur'ān.
- Eligible students for the Hifzul Qur'ān Program will have to take leave of up to three years from their regular public schools if their parents undertake the responsibility of home-schooling. The Hifzul Qur'ān School will also help the Hifz students with some home-schooling.
- Parents of the selected students are responsible to arrange boarding/lodging for their sons/wards.
- Application Forms for admission to the Hifzul Qur'ān School can be downloaded from <http://jamiaahmadiyya.ca/> or acquired from the Mission House (in Maple) or local Presidents of Jama'at, which should be sent directly to the Principal, Jāmi'a Ahmadiyya Canada by March 23, 2017.
- The Hifzul Qur'ān School will, Inshā'Allāh, conduct an Orientation Session with the applicants and their parents on April 09, 2017 to provide all the details, including the syllabus for the admission test along with the prospectus of Hifzul Qur'ān School. May Allāh the Almighty have Mercy on us and make this blessed Program a great success! Amin!

**Note: Please send
your completed
Application to:**

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

اعلان داخلہ حفظ القرآن سکول کینیڈا (لڑکوں کیلئے)



تمام والدین جو اپنے بچوں کو حفظ القرآن سکول میں داخلہ کروانے کے خواہشمند ہیں ان سے گزارش ہے داخلہ کے متعلق مندرجہ ذیل ہدایات کو پیش نظر رکھیں۔

حفظ القرآن سکول میں داخلہ کیلئے ضروری ہے کہ امیدوار کی عمر، یکم جون 2017 تک 9 سے 11 سال کے درمیان ہو۔

امیدوار قرآن کریم بہتر تلفظ، روانی اور خوبصورتی کے ساتھ پڑھنا جانتا ہو۔

داخلہ کے خواہشمند بچے نے قرآن کریم ناظرہ کام از کم ایک دور مکمل کیا ہو۔

انسٹروپو میں کامیاب ہونے والے طلباء کیلئے ضروری ہوگا کہ وہ اپنے سکول بورڈ میں "ہوم سکولنگ" کی درخواست دیں جو کہ حفظ کے دوران ہر تعلیمی سال کے آغاز پر دینی ہوگی۔

(حفظ القرآن سکول کی طرف سے بھی ہفتہ میں ایک دن اونٹاریو کاتدریسی نصاب جزوی طور پڑھانے کا انتظام کیا جاتا ہے)

داخلہ حاصل کرنے والے طلباء کی رہائش اور ٹرانسپورٹ کا انتظام والدین کے ذمہ ہوگا۔

داخلہ فارم جمع کروانے کی آخری تاریخ 23 مارچ 2017 مقرر کی گئی ہے۔

حفظ القرآن سکول کی طرف سے تمام درخواست دہندگان کیلئے انشاء اللہ 19 اپریل 2017 کو ایک تعارفی پروگرام بھی منعقد کیا جائے گا۔ جس میں انسٹروپو کی تاریخ اور نصاب کا اعلان کیا جائے گا۔ نیز داخلہ کے متعلق عمومی ہدایات بھی دی جائیں گی۔

تمام درخواستیں پرنسپل جامعہ احمدیہ کینیڈا کے نام مندرجہ ذیل پتہ پر تاریخ مقررہ سے پہلے موصول ہو جانی چاہئیں۔

Jamia Ahmadiyya Canada
10610 Jane St. Maple, Ontario
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Ph: +905-832-6680 ext. 3012
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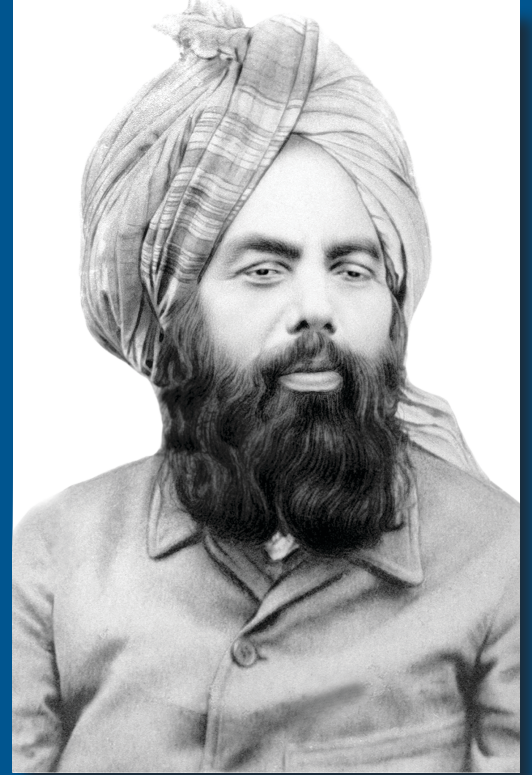


تعلیمی سال 2017-18
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 2. عمر: درخواست دہندہ کی عمر 17 سے 20 سال کے درمیان ہو۔
 3. میڈیکل رپورٹ: درخواست دہندہ کی صحت کے بارہ میں practicing physician کی رپورٹ درکار ہوگی۔
 4. تحریری ٹیسٹ اور انٹرویو: درخواست دہندہ کو ایک تحریری ٹیسٹ پاس کرنا ہوگا جس میں پاس ہونے کے لئے کم از کم 70 فی صد نمبر لینا ضروری ہیں۔ یہ ٹیسٹ وقفِ نو سکیم کے 16 سال تک کے مروجہ نصاب میں سے لیا جائے گا۔ تحریری ٹیسٹ پاس کرنے والے درخواست دہندگان انٹرویو کے اہل ہوں گے۔
 5. درخواست کا طریق: داخلہ کے لئے داخلہ فارم کے ساتھ حسب ذیل دستاویزات کی ضرورت ہوگی:
- الف۔ نیشنل امیر جماعت کی طرف سے تصدیق شدہ درخواست برائے وقف زندگی
 - ب۔ تعلیمی سندت کی کاپی
 - ج۔ ایک با تصویر سرکاری دستاویز (مثلاً ڈرائیونگ لائسنس یا پاسپورٹ کی کاپی)۔
د۔ valid پاسپورٹ کی کاپی (صرف غیر ملکی طلباء کے لئے)
 - ر۔ تین تازہ تصاویر (پاسپورٹ سائز)
 6. عمومی ہدایات: داخلہ کے لئے خواہش مند طلباء روزانہ تلاوت قرآن کریم اور داخلہ ٹیسٹ کی تیاری کریں اور عربی، اردو اور انگریزی زبان میں مزید مہارت پیدا کرنے کی مسلسل کوشش کریں۔
 7. درخواست کی تاریخ: داخلہ فارم حاصل کرنے اور مکمل درخواست جمع کروانے کے لئے درج ذیل پتہ، فون نمبر یا ای میل پر رابطہ کریں۔ مکمل درخواست اصل کاپی ۳۰ اپریل ۲۰۱۷ء تک درج ذیل پتہ پر پہنچ جانی چاہئے۔



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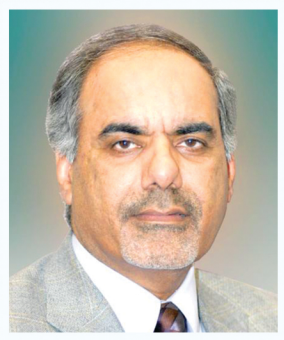
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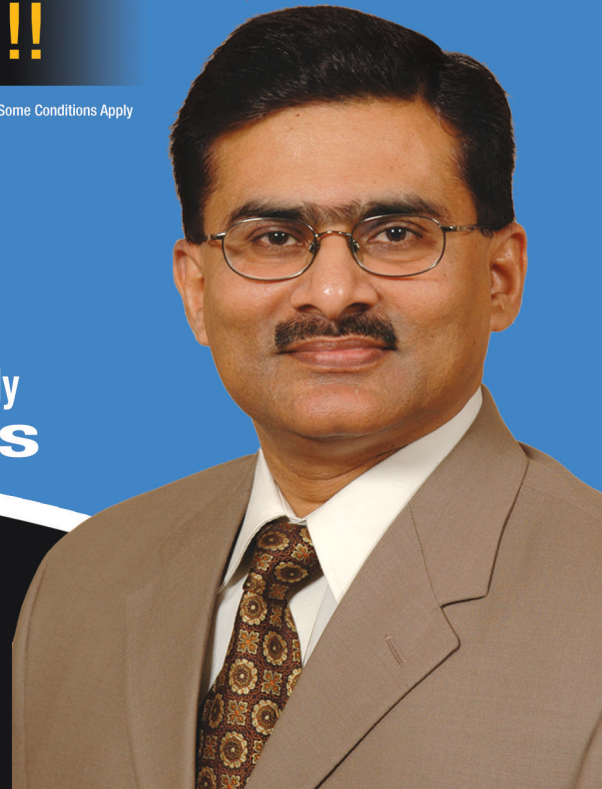
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