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His grace turned a droplet into an ocean;
I was mere dirt but He turned me into the stars
(The Promised Messiah^{as})



Explaining the Importance of **Salāt**, the Promised Messiah^{as} states:

What is **Salāt**? It is a supplication addressed to the Lord of Honour without which a person cannot be truly alive, nor can he procure any means of security and happiness. When God Almighty bestows this grace upon a person it is only then that he obtains true comfort. From that moment he will begin to feel pleasure and delight in **Salāt**. As he derives pleasure from delicious food he will begin to derive pleasure from his weeping and crying in **Salāt**. Before

he experiences that condition in his **Salāt**, it is necessary that he should persist in **Salāt** as he swallows bitter medicine so that he may be restored to health. In the same way, it is necessary for him to persist

in **Salāt** and in making his supplications, while he derives no pleasure from them.

In such condition he should seek pleasure and delight in **Salāt** with the supplication:

Allāh! Thou knowest how blind and sightless I am, and at the moment I am like the dead. I know that in a little while I shall be called and shall present myself before Thee and no one will be able to stop me. But my heart is blind and unenlightened. Do Thou cause to descend upon it such a flame of light that thereby it may be inspired with Thy love and devotion to Thee. Do Thou bestow upon me such grace that I shall not be raised up sightless nor join

the blind. When he supplicates in this manner and persists

in the supplication he will see that a time will arrive when something will descend upon him while he is engaged in such type of prayer which will melt his heart.



What
is
Salāt

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُوْلُ اللَّهِ

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Pearls of Wisdom



THE HOLY QUR'ĀN

In the Name of Allāh, the Gracious, the Merciful. Whatever is in the heavens and whatever is in the earth glorifies Allāh, the Sovereign, the Holy, the Mighty, the Wise.

He it is Who has raised among the unlettered people a Messenger from among themselves who recites unto them His Signs, and purifies them, and teaches them the Book and Wisdom, though before that they were in manifest misguidance.

And among others from among them who have not yet joined them. He is the Mighty, the Wise. (62:1-4)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ ۝ هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ ۚ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ۝ ۞ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝

(سورة الجمعة ٦٢ آيت ١-٤)

HADĪTH OF THE HOLY PROPHET MUHAMMAD^{SA}

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

وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ

(And among others from among them who have not yet joined them)

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

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ نَزَلَتْ عَلَيْهِ سُورَةُ الْجُمُعَةِ فَلَمَّا قَرَأَ: وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ قَالَ رَجُلٌ مِّنْ هَؤُلَاءِ يَا رَسُولَ اللَّهِ؟ فَلَمْ يُرَاجِعْهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى سَأَلَهُ مَرَّةً أَوْ مَرَّتَيْنِ أَوْ ثَلَاثًا قَالَ وَفِينَا سَلْمَانُ الْفَارِسِيُّ قَالَ فَوَضَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَهُ عَلَى سَلْمَانَ ثُمَّ قَالَ: لَوْ كَانَ الْإِيمَانُ عِنْدَ الثُّرَيَّا لَنَالَهُ رِجَالٌ مِّنْ هَؤُلَاءِ

(صحيح بخارى - كتاب التفسير سورة الجمعة)

So Said the Promised Messiah^{as}



The Purpose of the Promised Messiah's^{as} Advent

The actual mission for which God has appointed me is to remove the estrangement that has come between man and his Creator and re-establish a relationship of love and sincerity between him and his Lord. He has also appointed me to put a stop to religious wars by proclaiming the truth, to create religious harmony, to reveal the religious truths that have long remained hidden from mortal eyes, and to display the true spirituality that lies submerged under the darkness of selfish passions. I have also been sent to demonstrate practically, and not just in words, how Divine powers enter man and how they are manifested through prayer and concentration. But, first and foremost, I have been sent to re-establish forever the lost belief in the Unity of God—Tawḥīd—which is pure and luminous and unadulterated by any form of idolatry—Shirk. All this will not come about by my power, but by the Mighty hand of the Lord of heaven and earth. (Lecture Lahore, English Translation, p.42)

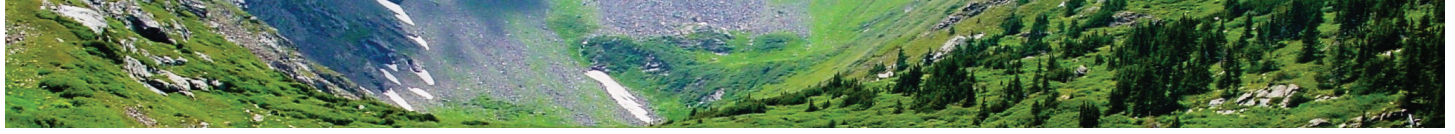
God Almighty desires to draw all those who live in various habitations of the world, be it Europe or Asia, and who have virtuous nature, to the Unity of God and unite His servants under one Faith. This indeed is the purpose of God for which I have been sent to the world. You, too, therefore should pursue this end, but with kindness, moral probity and fervent prayers. (*The Will*, pp 8-9)

I have been sent to establish the lost magnificence of the Holy Prophet^{sa} and to show the truths of the Holy Qur'ān to the world. All this work is being accomplished, but those who have a veil over their eyes are unable to see.

(Malfūzāt, Vol. 3, p. 9)

Guidance from Hazrat Khalīfatul-Masīh V^{aa}

The following summaries of Friday Sermons have been provided by Wakālat 'Ulyā', Taḥrīk Jadid Anjuman Aḥmadiyya



Waqf Jadid 2017

Friday Sermon Delivered on January 6, 2017

Making sacrifices has been so ingrained in the Jamā'at of the Promised Messiah^{as} that generation after generation the Jamā'at continues to make sacrifices.

Announcement of the start of the 60th year of Waqf Jadīd. Pakistan stood first in terms of collection, followed by UK, Germany and USA.

Faith inspiring examples of Allāh's love and compassion for those who make financial sacrifices for His sake.

On January 6, 2017, Hazrat Khalīfatul-Masīh V (may Allah be his Helper!) delivered the Friday Sermon at Baitul Futūḥ Mosque, London.

Huzoor Anwar^{aa} said that people spend money for personal desires and objectives, and sometimes by way of charity and alms-giving. However, there is no community or group in the world today whose members in every town and every country make financial sacrifices for the single purpose of the propagation of faith and service of humanity. There is only one Jamā'at that is doing this, and it is the Jamā'at that God established for this purpose. It is the Jamā'at of the Promised Messiah^{as} — the true servant of the Holy Prophet^{sa} — that has been given the task of spreading Islām in the entire world. This Jamā'at has been making financial sacrifices for Islām and humanity for the last 128 years, and it does so because the Promised Messiah^{as} has taught us how to best spend our money and make sacrifices.

The Promised Messiah^{as} has said:

“I say again and again that you should spend in the way of Allāh. It is Allāh's

promise that whoever spends in His path will be recompensed manifold and will be granted abundantly in this world and in the hereafter. Therefore, I now urge you to spend out of your wealth for the progress of Islām.”

Huzoor Anwar^{aa} said that the Companions of the Promised Messiah^{as} understood this, and offered their possessions for the service of the faith. The Promised Messiah^{as} has said that the sacrifices made by Hazrat Munshī Abdul Aziz Patwārī Ṣāḥib^{ra} and Hazrat Shādī Khan Ṣāḥib^{ra} were indeed enviable. The Promised Messiah^{as} has given many examples of people who made sacrifices, and did not care about their own needs. Making sacrifices has been so ingrained in the Jamā'at of the Promised Messiah^{as} that generation after generation continues to make sacrifices. Huzoor Anwar^{aa} said that even people who joined the Jamā'at later, and live in far off countries, when they listen to these examples and understand the spirit of sacrifice, they too make astonishing sacrifices. Compared to the well-to-do, the less affluent and poor people are first in making sacrifices. They do not think of what their meagre contribution can do, rather they understand the Holy Qur'ān when it says:

“And the case of those who spend their wealth to seek the pleasure of Allāh and to strengthen their souls is like the case of a garden on elevated ground. Heavy rain falls on it so that it brings forth its fruit twofold. And if heavy rain does not fall on it, then light rain suffices. And Allāh sees what you do” (2:266).

Huzoor Anwar^{aa} said that the sacrifices

of these poor people are like the light rain which, when it falls on the garden of faith, brings forth abundant fruit by the grace of God. In spite of being a poor community, we are carrying out the work of spreading Islām and serving humanity all over the world. And God so blesses our work that people are left wondering how we achieve so much with such meagre resources. This happens because the people who make these sacrifices strive to be among those regarding whom Allāh says that they are those who spend their wealth to seek the pleasure of Allāh. And when the pleasure of Allāh is the objective, it is bound to bear much fruit.

Huzoor Anwar^{aa} said that even today we find countless such instances. A female student of Uganda, far away from Qādiān, required certain things before the admission to University, but she paid her Chanda instead with the conviction that God would provide for her. Three days later she received some money from an aunt, which was ten times more than what she had paid as Chanda.

An Aḥmadī in Kerala, India, had lent a lot of money to someone and the borrower was not returning. He wrote a cheque of a large amount of Chanda and said that there was no cash in the bank at the moment. The very next day he called the Jamā'at and said that he had received the amount he had lent and the cheque could now be cashed.

Likewise, a widow in Tanzania gave Chanda and Allāh returned to her a greater amount.

Saeedi Ṣāḥib is a Dāi Ilallāh in Congo who, despite his meagre means, goes around preaching on his own expense and also

gave 53,000 francs as *Chanda*, and he said, "I am an old Aḥmadī, so I should be an example for the new ones." He is more than 60 years old and collects *Chanda* along with *Tabligh*. This is the spirit that was breathed into Aḥmadīs living in far off lands after they accepted the Promised Messiah^{as}.

A new Aḥmadī in Benin gave 1000 francs as *Chanda* and said, "My economic situation is not good, but I do not want to be left behind in any appeal by the Jamā'at I have joined."

Then there are some new Aḥmadīs in Burkina Faso who, after listening to the Sermon at the end of last year, brought all the money they had collected to celebrate new year and instead gave it as *Chanda Waqf Jadīd*. They said that since the Khalīfa had taught them how to celebrate the new year, they were going to give 76,000 francs as *Chanda* and spend the night offering *Tahajjud*.

Huzoor Anwar^{aa} said that we can see that even in this age we find people who enter the Jamā'at of the Promised Messiah^{as} and within days they acquire a deep desire to make sacrifices for the faith. This should be food for thought for people who are well-to-do and live in rich countries, and yet their sacrifices are meagre in comparison. Although most

among us make extraordinary sacrifices, many affluent people pay less attention to this.

Huzoor Anwar^{aa} said that he will now announce the 60th year of *Waqf Jadīd*. Jamā'ats all over the world collectively contributed 8 020,000 pounds during the previous year, which is 1,129,000 pound more than the year before that. This year, too, Pakistan stood first in terms of total contribution, followed by UK, Germany, USA, Canada, India, Australia, a Jamā'at in the Middle East, Indonesia, another Jamā'at in the Middle East, and Ghana. Among countries that made extraordinary increase in terms of their local currencies, Ghana is foremost, followed by Germany, Pakistan, Canada and Mali. USA stood first in terms of per capita contribution, followed by Switzerland and Finland. Despite being foremost, UK is still behind Africa in terms of per capita sacrifices.

Huzoor Anwar^{aa} said that this year 1,340,000 members made contributions, which is 105,000 more than the previous year. Huzoor Anwar^{aa} said that Nigeria has either been lax or the report is not accurate. As far as the sincerity of the members is concerned, there is no lack of that, whether it is in Africa or anywhere else. Perhaps they have not been approached properly.

It is mostly the secretaries who show laxity. Speaking of some complaints from Rabwah, Huzoor Anwar^{aa} said that sometimes people are deprived of contribution due to negligence on part of the secretary for *Waqf Jadīd*. Similar has been the case with Nigeria. There has also been a slight decline in USA, although they have come on top in terms of per person contribution. Countries where the number of contributors has declined should look at what is wrong. The weakness lies not in the members but in the workers.

Huzoor Anwar^{aa} prayed that may Allāh bless the lives and wealth of all those who have made these sacrifices. May Allāh enable the office-bearers to be more active and do their work properly! The number of contributors should grow and everyone should join even if they are contributing a small amount. Amīn!

At the end of the sermon, Huzoor Anwar^{aa} informed the Jamā'at of the sad demise of Bibi Asma Tahira Ṣāḥiba, wife of Ṣāḥibzada Mirzā Khalil Aḥmad Ṣāḥib who was the son of Hazrat Musleh Mau'ūd Khalīfatul-Masīh II^{ra}, and the sad demise of Chaudhry Hameed Nasrullah Khan Ṣāḥib, former Amīr of Lahore Jamā'at. Huzoor Anwar^{aa} led their funeral prayer in absentia after the Friday prayer.

Striving for Moral Excellence: The Islamic Teachings

Friday Sermon Delivered on January 13, 2017

On the pretext of freedom and fashion, nudity is becoming commonplace among men and women in this age. It is considered to be a sign of coming from a developed nation to publicly display nudity.

Every Aḥmadī boy and girl, man and woman, should try to raise standards of their modesty and piety and protect themselves against depravity in society.

In the name of freedom of speech and conscience, anti-Islām forces are bent upon eliminating Islāmīc teachings and values from Islāmīc society.

On January 13, 2017, Hazrat Khalīfatul-Masīh V (May Allāh be his Helper!) delivered the Friday Sermon at Baitul Futūḥ Mosque, London.

To begin with, Huzoor Anwar^{aa} said that some people believe that religion and

Faith restrict their freedom and impose constraints on them. However, in the Holy Qur'ān, God says that while people have been taught Faith, they have not been overburdened in any respect. Rather, the purpose of the *Sharī'ah* is to lessen burdens on them and protect them from all kinds of afflictions and dangers. Hence, Divine word has clarified that there is not even a single precept in Islāmīc teachings that is meant to impose hardship on a person. Instead, every commandment is a source of mercy and blessings for him.

Huzoor Anwar^{aa} said that in the pretext of freedom and fashion, nudity is becoming commonplace among men and women in this age. It is considered to be a sign of coming from a developed nation to publicly display nudity. This evidently is affecting our own children as well to some extent. Some [Aḥmadī]

girls write to me and ask why *purdah* is important in Islām and why they cannot go out without wearing a coat or a *burqa*. The first thing to be remembered in this regard is that if we wish to remain firm in our faith, it will be necessary for us to act upon all the commandments of the Almighty God and His Prophet^{sa}.

The Holy Prophet^{sa} said that modesty is part of Faith. Therefore, to wear a modest dress and observe *purdah* are necessary if we intend to protect our faith. Hence, every Aḥmadī boy and girl, man and woman, should try to raise the level of their piety and *purdah* and protect themselves from immorality in society. It is for the parents, and especially for the mothers, to make their children aware of Islāmīc teachings, and of the evils prevalent in society. Only then will our coming generations remain firm in their faith, and will be protected against the

venom of the so-called developed world.

Speaking about a letter, in which an Aḥmadī girl wrote to him regarding *pardah* and working in a bank, Huzoor Anwar^{aa} said that women who are doctors or are concerned with some research work are at times faced with genuine problems. They cannot work wearing traditional *burqa* or *hijāb*. One example of this can be when they are in the operating theatre. But, even there their dress is such that they are almost properly covered wearing loose-fitting, baggy garments. Moreover, even doctors can work in hijab. In Rabwah, Dr. Fahmida Munir Ṣāḥiba and Dr. Nusrat Jahan Ṣāḥiba used to observe proper *pardah*; rather they were quite strict in the observance of *pardah*. No one was able to raise an objection against them. Their professional duties were not affected by their observance of *pardah*. When one's intention is good, one can find numerous ways to truly practice one's Faith. So, even if one does not cover oneself [for some reason] at one's place of work, one should do so immediately after coming out of it. Working in a bank is not a service to humanity as such. So, while working at such places, one cannot be allowed to remove hijab, especially when one is wearing fashionable clothes and has put on make-up.

Huzoor Anwar^{aa} mentioned the lawsuit that was filed in Switzerland by a girl seeking permission to swim separately from boys, and said that at this, human rights organizations, which are generally very vocal about personal freedoms, said that though it was her personal right, it was not such a significant issue that a verdict should have been given in her favour. Hence, when it comes to Islāmic teachings and modest behaviour among women, human rights organizations come up with so many excuses [to avoid a just opinion]. Under these circumstances, Aḥmadīs have to be even more careful. In the schools where swimming is compulsory, young girls should swim wearing burkinis, so that they know that they are required to dress modestly. Parents should also make children realize that boys and girls have to swim separately.

Huzoor Anwar^{aa} said that in the name of freedom of speech and expression, anti-Islām forces are bent upon eliminating Islāmic teachings and values from

Islāmic society. Huzoor Anwar^{aa} said that these people are striving to eliminate religion in the name of freedom of speech and expression in such a manner that no one can accuse them of resorting to compulsion, and thus they are seen as sympathizers. Islām is not a religion that imposes unreasonable restrictions on its followers. Rather, depending on the situation its teachings have an aspect of flexibility about it. For instance, there is no restriction of *pardah* for a doctor or a patient. To save human life and help it out of pain is the supreme purpose. Similarly, permission has been granted even to eat carrion and pork to the extent to which one needs them for one's survival. But the way satanic forces want us to behave their purpose is to eliminate Faith for good. Therefore, it is we Aḥmadīs who need to wage a *jihād* against this. [It is, however, to be remembered that] in the time of the Promised Messiah^{as}, there is no *jihād* of sword. This is the time for *jihād* of reforming the self.

Huzoor Anwar^{aa} said that he wished to particularly address the Muslims living in the developed world, and generally the Aḥmadī Muslims living in every part of the world, that they should strive to reach the pinnacle of loyalty to their country making sacrifices for it and contributing the best they can towards its progress and prosperity. When this happens, the mouths of satanic forces will themselves become shut, for they will realize that Muslims are true supporters of their country and nation. If we voluntarily impose some religious restrictions upon ourselves, the worldly courts have no right to interfere in this matter. Such interference will only create restlessness and rifts between the local population and refugees. However, if someone is involved in harming the country, or is disloyal to it, or is spreading misinformation and hatred, then the governments are justified in apprehending such people and punishing them. But the state has no right to bar someone from acting upon the teaching of one's religion and accuse him of being unable to integrate in society. We, Aḥmadī Muslims, must remember that if our men and women and our youth do not strive to uphold our religious values, there will be no guarantee of our survival. We will become worthy of a more severe punishment from God, for we understood the truth but failed to act upon it. The

developed nations have touched the peak of their progress, but now their moral degradation and immoral acts are leading them to decline. Hence, under these circumstances, instead of dyeing ourselves in their complexion, our job is to sympathize with them on humanitarian grounds and lead them to the right path.

Huzoor Anwar^{aa} said that it is sad that some people go so far as to ask if *pardah* is the only thing necessary for the progress of Islām and Aḥmadiyyat. Some say *pardah* is a backward trend. I would like to say that if we want to conquer the world, we will have to abandon such thinking. Those who raise such questions should know that if they keep following the worldly-minded people and spend their lives like them, they will lose themselves in worldly pursuits. Piety and Faith will then be visible only in name and gradually this too will no longer be the case. Hence, none of Divine commandments should be taken for granted. One should rather fear Allāh in this regard. Islām needs every single commandment issued by God and His Prophet^{sa} for its progress.

The restriction of *pardah* is not meant for women alone; rather men and women both have been commanded to observe it. God commanded the believing men to restrain their eyes, because it is necessary for the obtainment of purity. Hence, before God went on to command women to observe *pardah*, He first commanded men to keep away from every such thing as might stir carnal passions in them. To ogle at women and get mixed up with them, to watch nude films and to chat, either through Facebook or some other means, with people one is not permitted to talk to, makes life impure. While explaining the restraining of the eyes, the Promised Messiah^{as} has said:

“Casting restraint eyes on forbidden things and saving yourselves (from possible slip) and seeing other permissible things is called ‘the restraining of the eyes’ in Arabic . . . One should safeguard all such holes in one's body through which vice can enter the body. The term ‘hole’ covers the sexual organs as well the ears, nose and mouth”.

Huzoor Anwar^{aa} said that some women raise the objection that if they cover their face, their make-up gets spoiled. I would like to clarify that firstly, if they do not put on make-up, they can keep their

faces uncovered down to the mouth, but if they have put on make-up, then they must cover their face. They should decide whether they want to act upon the commandments of the Almighty God and hide their beauty or want to show to the world their beauty and make-up, and details of the people before whom

a woman can demonstrate her beauty are given the Holy Qur'an. Secondly, the beauty that itself becomes evident, such as the face and height, etc., they surely cannot remain hidden. Here, I would also say to the Ahmadi missionaries and their wives that they too should be careful regarding their dress and the

safeguarding of their eyes. The wife of a missionary is also like a missionary. She should also show her best example in all aspects of life. May God enable our men and women both to follow all Islamic injunctions to perfection! Amin!

Announcement

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A Character Sketch of The Promised Messiah^{as}

Hazrat Maulawī Abdul Karim^{ra}

The above title is the name of a small book written by Hazrat Maulawī Abdul Karim^{ra} who was a devoted disciple of Hazrat Mirzā Ghulām Ahmad—the Promised Messiah^{as}. He was seldom absent from the proximity of his master and was, therefore, in a position to study his public and home life very closely. The following are some extracts from his inspiring recollections. This was originally published in the September, 1986 issue of the Review of Religions.

For ten long years, I have studied the life of the Promised Messiah^{as} closely and critically and after mature consideration, I have come to the conclusion that the Promised Messiah^{as} is by very nature, completely free from any touch of Satan. I can say from personal experience and from an observation of the private life of the majority of men, that it is this habit of fault-finding and showing irritation on every occasion that has embittered the lives of many, and every man of this disposition (and few, very few, are those who are free from this taint) feels the instantaneous effect of this devouring fire and can bear witness that it is really this habit, which is at the root of all moral corruption. It is this habit, which has turned this world into a home of strife and trouble. Accordingly, we find that the Holy Qur’ān, while seeking to prove heaven to be a place of peace and happiness, and to depict its enviable blessings and joys, does not devise better words than the following:

“And we will remove from their bosoms all spite—they will be like brothers on couches sitting face to face.”

This verse shows that in heaven God will purge the bosoms of that very thing which is the cause of enmity, malice and discord in this life. The person whose

heart has been purged of this source of discord in this very life may truly be described as leading a heavenly life. And when this very source of evil is absent from a person, we can judge how noble will be his other morals.

On one occasion, it was said with regard to a friend in the company of the Promised Messiah^{as}, that he was a man of harsh temper and was in the habit of using strong language and treating his wife with harshness. This highly grieved the Promised Messiah^{as} who said:

“Our friend should not have behaved like that... As for me I once spoke to my wife in a rather loud voice and I felt that my voice had a tone of displeasure, although I had uttered no offensive or harsh words. Thereafter I continued to ask the forgiveness of God for a long time and offered many prayers in an attitude of humility and gave some alms also, thinking that loud voice was due to some hidden sin of mine.”

Only God knows how deeply I felt ashamed at my own knowledge and condition when I heard these words of the Messiah, and the fact was driven into my soul like a nail of iron that such extraordinary piety and fear of God and such minute regard of subtle points of morality could not be attained by an ordinary man. Notwithstanding, that I myself and hundreds of Muslims like me boast of being the followers of Islām and of the practice of the Holy Prophet^{sa}, and without a doubt do not intentionally discard the law, nor haughtily transgress the bounds of God. Yet, we totally lack this high degree of holy piety and such keen perception of right and wrong.

We think ourselves to be most fortunate and regard ourselves as having attained

the highest degree of morality when we begin to abstain from the common sins and the ordinary acts of disobedience without paying heed to doubtful points and subtle phases of disobedience. We try to avoid only the apparent and palpable sins.

Such microscopic perception, however, as is possessed by the Promised Messiah^{as} can be attained only through perfect faith in, full recognition and thorough fear of God. Then with the full concurrence of the tongue and the heart, I declared and acknowledged that even if there had not been the thousand clear evidences of the fact that he is truly a Messenger of God—evidences which shine more brightly than even the midday sun, this one circumstance alone, viz., his possession of such extraordinary virtue and piety, would have been sufficient to establish his truth.

I have seen many apparently pious Sūfīs, many worshippers of God who profess to have discarded the world, and many learned men who are strict observers of the letter of the law; in the presence of men they look meek like sheep, and heave their breasts after every moment and breathe a sigh and will not move their tongue to speak to the expectant assembly eager to listen to their talk, but when they are among the members of their own family, they are ferocious like wolves and tigers.

He [The Promised Messiah^{as}] possesses wonderful coolness of temper, composure of mind and extraordinary serenity and forbearance. However great a tumult and noise there may be—a tumult which distracts the mind and compels everyone to turn his attention to it—he will not even feel it and his mind

will not be disturbed by it in the least. It is this very state of mind which the servants of God hanker after and pray for with tearful eyes. I have seen and heard of great authors and writers who, while engaged in writing or thinking of some subject, get disturbed even at the entry of a chirping sparrow into their study and all their ideas vanish like a line drawn on the surface of water and they attack the bird as one would attack a lion or a tiger or a troublesome enemy.

The greatest tribute which the disciples of a certain great *Sūfī* and *Qādhī* paid to their master was that he was a man of very delicate temper and got perturbed at the slightest provocation and could not bear the company of a man even for a short while and looked upon it as a great burden on his soul. A long time ago, I also went to see him. I had hardly sat by him for ten minutes when he began to ask me whether I had any other piece of business with him. The question was really a suggestion to me that I should depart.

There is no doubt that composure of mind, serenity of temper and forbearance are highly valuable qualities and lucky indeed is the man who possesses them. It is these qualities which characterize and distinguish the holy men of God.

I have seen the Promised Messiah^{as} engaged in writing on difficult subjects and even composing Arabic works of unparalleled linguistic elegance in the midst of a great tumult and uproar. Reckless children and simple-minded women are quarrelling all around him, screeching and screaming and even grappling with one another and performing all the follies which little children and foolish women are apt to do, but all this fails to disturb him in the least, and he goes on writing as if he were sitting in a place of solitude. It is in such noisy rooms that all his great and unparalleled works in Arabic, Persian and Urdu have been written. I once asked him how he was able to think and write so coolly in the midst of such noise. He smiled and said, "I do not heed what is going on about me and, therefore, I am not disturbed."

Once when the Promised Messiah^{as} was busy writing a book, his son Maḥmūd, [Hazrat Mirzā Bashīr-ud-Dīn Maḥmūd Ahmad, who became the second successor to the Promised Messiah^{as}] who was then about four years of age, came in

his room with a match-box in his hand. He was accompanied by a crowd of other children. For some time, he continued playing with the other children in the room. Then it occurred to him to set fire to the manuscript papers which were lying there and which contained that part of the book which the Promised Messiah^{as} had already written. The papers began to burn to the great delight of Maḥmūd who clapped his hands with joy. The Promised Messiah^{as} was too busy with his book to notice this and the attention of the other children had been diverted to another side. So, the papers continued to burn until they were reduced to ashes.

At last when the Promised Messiah^{as} had to refer to a previous page he looked for the papers, and finding them to be missing, he inquired about them, but all remained silent. They were afraid to speak. At last one of the children told him that Maḥmūd had burnt the papers. All feared that the incident would excite his anger and anxiously waited for the consequences. But when the Promised Messiah^{as} heard this, he said with a smile, **"This is well done. There must have been some purpose of God in this. Now God Wills to give us something better."**



Here is something for every thinking mind to ponder over. Let every thoughtful man compare this with what would have happened if there had been somebody else in the place of the Promised Messiah^{as}. A similar incident took place at another time also. When the Promised Messiah^{as} was engaged in writing *At-Tabligh*, Maulawī Nūr-ud-Dīn (Hazrat Maulawī Nūr-ud-Dīn^{ra}, who later became the first successor to the Promised

Messiah^{as}) came to Qadian. The Promised Messiah^{as} wrote two big sheets of paper in Arabic and was justly proud of the God-given elegance of his style. He was to give it to me for translation into Persian, but he forgot to do so, and putting the paper into his pocket went out for a walk. A party of friends also accompanied him. While returning from his walk, he gave the papers to Maulawī Ṣāḥib and asked him to read the writing and then send it on to me. The paper, however, slipped from the hands of the Maulawī Ṣāḥib on the way. When they returned from their walk, the Promised Messiah^{as} went into his house and the Maulawī Ṣāḥib retired to his own quarters.

As the paper was to come to me for translation and it did not come, I said to someone: "His Holiness has not yet sent me today's instalment for translation. It is to be sent to the press immediately and I have yet to translate it." This was reported to Maulawī Ṣāḥib. When he heard this, his face turned pale and he sent men immediately to the road to search for the missing manuscript, but it could not be found. The Maulawī Ṣāḥib felt much ashamed at the loss of the paper. When the Promised Messiah^{as} heard of this, he came out with a smile on his face and said:

"I am sorry to learn that the loss of the manuscript has caused so much anxiety and trouble to the Maulawī Ṣāḥib. There was no need for him to make him search for it so much. My belief is that God will give us something better in place of the lost manuscript."

All this is due to the Promised Messiah^{as}'s firm faith in the Living and Powerful God. This faith invigorates and sustains the powers of man at every moment and preserves him from depression and despair under circumstances which compel the worldly-minded people to commit disgraceful deeds.

Once the Promised Messiah^{as} was suffering from a severe headache and I was sitting by his side. A great deal of noise was being made nearby. I asked him whether that noise troubled him. He replied in the affirmative and said that he felt some relief when they (i.e., the children and the female servants of the house) were still. I asked him why he did not bid them to be still. He said, "You may politely ask them to be silent."

I cannot do that.” Even in serious illness, he lies alone in a separate room and lies so still that he appears to be enjoying a sound sleep. He never complains that such and such a person has not visited him during his illness, or that he has not been given water to drink or that he has not been served in other ways.

O thou the chosen one of God, who carriest heaven in both thy pockets as people nowadays carry watches, thou art truly from God; certainly thou art not of this world, because the world hurls mountains of its woe at thy head, but they are dissipated as the piercing rays of the sun dissipate the clouds. Among hundreds of thousands of men, thou hast been given a unique heart, and an extraordinary composure and coolness of temper. What does this show? This is because it may become apparent to all that thou art not of this world, but art from heaven. Ah! The children of this world have not recognized thee. They ought to have paved thy path with their eyes and given thee a place in their hearts, for thou art the Promised one of God, an image of the Seal of Prophets and a Reviver of Islam.

The broad-mindedness of the Promised Messiah^{as} defy description. A woman once stole some rice from his house. When she was leaving with the bundle of rice under her arms, her looks aroused the suspicion of someone. She was searched and the bundle of rice concealed under her arms was discovered. Thereupon a shower of reproaches began to fall on her from all sides. The Promised Messiah^{as} also happened to come there and on learning what had happened, he said:

“She is needy; give her some of the rice and do not disgrace her. God overlooks our faults; we should also overlook the faults of others.”

He never reproaches anybody for their errors or idle talk, yet his presence inspires all with awe. Although every woman and every child is sure that he will not punish anyone, yet all regard him with high respect, profound esteem

and great awe and fear him as one fears a strict master. I cannot explain to the sons of this world how fear and awe can exist simultaneously with love and affection. This can be properly understood by him alone who has a connection with God. Although the glory and majesty of God have been described by the Holy Book of God in such a way and so much stress has been laid on the fear of God that the very conception of it is sufficient to break one’s backbone and to turn a young person into an old man, yet the lovers of God hasten towards Him as a baby hastens to the breast of its mother. Although one naturally seeks to avoid a person whose personality inspires men with fear, yet we find that the soul of man hankers after union with God, not caring even if there are oceans of fire and water in his way.

The Promised Messiah^{as} said one day that if men had possessed *Taqwa* (fearing God), they, like the birds of the air, would have gone out hungry in the morning and returned satisfied in the evening. In fact, this hankering after the world, which has reduced man to the level of a dog and the heart-burning which knows no satisfaction, has its roots in the fact that men lack an unshakable trust and confidence in the promises of God and their hopes and fears are centered in their own powers. Both the seeker and the sought being weak, the result must necessarily be that he should know no peace. Today, the materialist laughs at such things and is courteous enough to call the trustful servants of God idiots and fanatics, but the truth is that he is ignorant of this holy science, and worldly ambition has deadened his power of yearning for God. In short, the Promised Messiah^{as} trusts every person and evidently looks upon every man as trustworthy.

No matter how filthy and repulsive a woman there may be, whom a conceited man of a dainty taste will deign even to look at, whom he will heartily wish to be gone from his presence and at whose speech he will close his ears and shut his

eyes and put his hands on his nose; but such is the Promised Messiah^{as} that he will continue to listen to her talk for hours with utmost calmness and tranquility as if she were a sweet-tongued nightingale singing a delicious melody or a pretty parrot cleverly copying a captivating note.

Whatever nonsense one may talk, he never even hints that he is talking foolishly and that it is a waste of time to listen to him. He never disbelieves any statement made to him. He never questions the servants that make purchases. Out of the money given to them for the purpose of making purchases, he takes whatever sum they return and puts it in his pocket without checking their accounts. Sons of obscure, low-spirited and mean-tempered weavers of the village serve him in the house and purchase articles worth hundreds of rupees and often go to Lahore to make the necessary purchases, but he never questions them, is never harsh upon them and never calls them to account. God knows what sort of heart is his; in fact, the reality of these pure and sublime hearts is known to Him alone who has made them with a purpose. How truly says the Holy Qur’an:

“Allāh knows best whom He should make His Messenger.”

I have ever carefully and searchingly watched the ways of the Promised Messiah^{as}, and have observed him with a discriminating eye, and have listened to him with attentive ears, and have considered his life with the open mind of a keen and independent critic, yet I confess that my ears and my eyes have always returned to me with something which added to my faith and insight. During my long stay in close proximity of the Promised Messiah^{as}, I have never heard him remonstrating with any person in the house or calling upon anyone to render an account. God be glorified! What a tranquil mind and what a pure and sublime nature, where the devil of suspicion cannot find an abode; and how enviable and heavenly is the heart which

If he ever gives special instructions for some particular kind of food to be prepared for him, and his weakness or some ailment demand that it must be prepared and he does not take his usual meal in expectation of the special food ordered, and has to wait for it until the time for that meal passes away and it is time for the next meal, he will not reprimand anybody for it and if he ever mildly asks the reason of it, and an apology is made, he will turn aside with a smile.

has been granted such quietness and peace. And yet nothing goes wrong, no untoward result follows. It is evident that if such connivance and such trustfulness were economically harmful and odious in the sight of God, he should come to grief and his whole system should break to pieces, yet the steady and rapid progress which his movement is making shows that it is such hearts that God loves.

If he ever gives special instructions for some particular kind of food to be prepared for him, and his weakness or some ailment demand that it must be prepared and he does not take his usual meal in expectation of the special food ordered, and has to wait for it until the time for that meal passes away and it is time for the next meal, he will not reprimand anybody for it and if he ever mildly ask the reason of it, and an apology is made, he will turn aside with a smile.

The magnanimity and forbearance of the Promised Messiah^{as} are also remarkable. I have seen hundreds of times that while he is sitting in his room on the second floor, with doors closed as is his habit, engaged in writing a book or engrossed in meditation, one of his children knocks heavily at the door, saying, "Father, open the door." Immediately, he rises and opens the door. The boy enters the room, looks about for a while and then leaves the room. The Promised Messiah^{as} again shuts the door as usual, but before two minutes have passed the boy is again at the door, pushing it with all his might and crying as before, "Father, open the door." Again the Promised Messiah^{as} quietly rises and opens the door. This time also, the boy withdraws after only peeping into the room once or twice. Again the Promised Messiah^{as} stands up, with not a wrinkle on his face, shuts the door and once more resumes his work. But before five minutes have passed, the boy is again at the door, crying at the top of his voice, "Father, open the door." Again, the Promised Messiah^{as} quietly rises and opens the door. He does not say a word as to why he comes or what he wants and what purpose he has in coming so often and why he troubles him in that way and interferes with his work. Once I, sitting in my own room upstairs, counted that this process was repeated twenty times, but not once did the Promised Messiah^{as} utter a word of rebuke.

He is much opposed to the beating and

rebuking of children. No matter however troublesome and naughty they are, and however importunate and pressing may be their unreasonable demands, and however much they may insist on having what is unprocurable, he never beats them or scolds them or shows any sign of anger.

As I have already said, the Promised Messiah^{as} is much opposed to the beating of children. I have often seen that nothing irritates him as much as to hear that someone has beaten his child. A gentleman here one day beat his son as a matter of habit. This greatly moved the Promised Messiah^{as} who sent for him and delivered a highly touching discourse. He said:

"In my opinion it is a sort of shirk (attributing partners to Allāh) to beat children in this way. One who does so thinks himself to be a partner with God in the bringing up and guidance of the children. When a man of excitable temper punishes a person, he goes so far in his anger that he assumes the role of an enemy and inflicts a punishment quite out of proportion to the offence committed. If a man possesses self-control and can restrain his passions, and has a forbearing, patient and cool temper, he may chastise or reprove a child to a certain extent if circumstances require it—"

He [The Promised Messiah^{as}] possesses such lowliness of temper, such humility and meekness that it is impossible to possess them to a higher degree. If he is himself sitting on bare floor while others are sitting on a carpet or occupy higher seats, he never so much as feels it. About four years ago, in the month of June, while his family was away at Ludhiana, I lay down and went to sleep on a couch in one of the newly built rooms in the house of the Promised Messiah^{as}. He was pacing up and down in the room. When I awoke, I saw him lying on the floor near my couch. Seeing this, I hurriedly sat up. Thereupon he very kindly asked me why I had sat up. I said, "How can I go on sleeping on a couch while Your Holiness is lying below on the floor?" He smilingly said:

"I was keeping watch over you. The children were making noise and I was trying to prevent them from doing so, lest they should disturb you in your

sleep."

In the mosque, he occupies no place of distinction, and a stranger cannot know him from others by any distinguishing mark. He always sits in one side of the mosque, at the right end of the first row, absorbed in deep thought. I generally sit in the *Mehrab* (i.e., central niche of the mosque) and therefore exactly opposite the door by which worshippers enter the mosque. It often happens that a stranger, who enters the door, eager to see the Promised Messiah^{as}, comes direct to me, taking me for his master, but either himself discovering his mistake or being warned by another he turns to him on whose hand he had come to swear his allegiance. In the assembly which is graced by his presence there reigns, simultaneously, with an atmosphere of sublimity and sereneness, a complete absence of formality and convention. Every disciple of his thinks that he is particularly loved by the Promised Messiah^{as} and he speaks out his mind freely to him. A man may go on telling him his story for hours; he will listen to him with full attention, no matter how tedious it may be. Often the other members of the assembly get completely tired of the story, and begin to yawn and show other signs of weariness, but no movement of the Promised Messiah^{as} betrays any feeling of annoyance and vexation.

He always answers mildly questions about religion and about his own claims, no matter however rudely one speaks to him on these subjects. His endeavor is to coolly bring his point home to the enquirer. One day there came to our mosque a man from Central India who was proud of his learning and professed to have seen much of the world. He spoke very insolently to the Promised Messiah^{as} concerning his claims and shortly after commencing his conversation with him, said:

"You are a liar. I have seen many such impostors and carry many deceivers like you under my arms."

Though he went on speaking very insolently, yet there appeared not a wrinkle on the face of the Promised Messiah^{as}. He listened very calmly and when it was his turn to speak, he replied to him very mildly and coolly.

The Promised Messiah's^{as} 'Ilm-e-Kalām (Scholasticism) and Style of Argumentation

Aizaz Khan, Missionary, MTA International Canada Studios



وَأَنَّ كَلَامِي مِثْلَ سَيْفٍ قَاطِعٌ
وَأَنَّ بَيَانِي فِي الصُّخُورِ يُؤَثِّرُ

“And indeed, my words are severing like
a sharp sword,
And indeed, my delivery causes rocks to
tremble.”

(*Hamāmatul Bushra, Rūḥānī Khazā'in, Vol.
7, p. 332*)

One day in April of 1893, two highly reputable Christian missionaries were having a dispute. The dispute was regarding a debate between Christianity and Islām and was something like this:

Dr. Henry Martyn Clark: Some men from Qādiān are here to settle the date and conditions of a debate. Come, let's settle the matter with them.

Abdullah Atham: What have you done, Dr. Clark?! If you had chosen ANY of another one-hundred Maulavis, I would not care at all. But why have you wilfully put your hand in a wasps' nest? To meddle with Mirzā Qādiāni is not easy at all—in fact, it is extremely difficult! Near impossible! You've caused this chaos, so go handle it yourself! I will not go now; nor will I be a part of this debate!!

Dr. Henry Martyn Clark: Abdullah, you are the warrior of Christianity and only you can handle this task. I've gone through the trouble of helping arrange this event by placing my trust in you . . . and yet

you have the audacity to refuse to be a part of it?! Mark my words; you will certainly be a part of this debate!

Hearing this, Abdullah Atham reluctantly followed Dr. Clark back to his home where some companions of the Promised Messiah^{as} were awaiting their arrival. As soon as he sat to settle the date of the debate, the following words escaped his lips: “Oh! I am indeed a dead man!!” (*Hayāt-e-Tayyaba, p.124*).

This exchange occurred prior to the famous debate between Christian missionaries and the Promised Messiah^{as} (written in his book *Jang Muqaddas* (Holy War)). The natural question that arises here is, why was Abdullah Atham so terrified of debating the Promised Messiah^{as}? What was it about the Promised Messiah^{as} that instilled fear into the hearts of his opponents? A significant part of the answer to this question is what this article wishes to elucidate: The Promised Messiah's^{as} 'Ilm-e-Kalām (Scholasticism) and style of argumentation.

If we observe the Promised Messiah's^{as} writings as a whole and take a glance at his analysis of 'Ilm-e-Kalām collectively, we find that according to Huzoor^{as}, 'Ilm-e-Kalām was such knowledge that:

1 Every statement during dialogue must be based on a proof and every tenet of faith must be proven with clear and manifest arguments.

2 Both *Naqli* (traditional) and *Aqli* (logical) arguments should be presented; only logical arguments should be presented to those who are not confined to, or bound by, any revealed book.

*Note: the word *Naqli* (“traditional” or “fictitious”) refers to arguments extracted from any religious scripture or text that someone is bound by and can

not dismiss or refuse to accept.

3 Whereas refutations must be presented to arguments posed by false religions, the superiority and greatness of one's own beliefs should also be proven.

With regards to inter-religious dialogue [in the time of the Promised Messiah^{as}], people would debate with the sole intent of embarrassing their opponents, and not with the intent of guiding them. The Promised Messiah^{as} reformed this style of religious dialogue and proposed a process by which the truth of a certain religion could be determined.

Hazrat Muşleḥ Mau'ūd^{ra} states that the Promised Messiah^{as} turned the tables on this useless tactic and that by exposing the weakness of a person, the truth of a religion cannot be established; and also that debating on a single matter cannot manifest the truth of a religion. The process by which one recognizes the truth of a religion should comprise of the following points:

1 Witnessing/Experience: for example if the purpose of the religion is to grant someone closeness to Allāh then it should prove that by following it, nearness to God will be achieved. Simply a few moral and philosophical teachings cannot prove a religion to be true.

2 The claim and the support for that claim should both be present within the revealed book of the religion—the wisdom behind this is that God's word cannot be without supportive evidence.

3 Every religion that claims to be universal should prove that its teaching satisfies every natural inclination of man and that it fulfills every need of man.

(*Hazrat Maşīḥ Mau'ūd^{as} kay Kārnamay, Anwārul 'Ulūm, Vol. 10, pp. 192 -193*).

The process outlined above was such that whether or not the opponents accepted its conditions, their own faiths were suddenly in danger. The second condition alone (to prove each and every single one of their arguments from their own revealed scriptures, with claims and supports) put opponents in a dilemma. Hazrat Muşleḥ Mau'ūd^{ra} writes:

“If the Word of God does not contain claims and supports, then what use does it serve? This principle was so brilliant that people of other religions could not deny it because if they said that we do not accept it then it would mean that the religion they wished to present was not the same that was written in their divine books and thus it would mean that their true religion was totally flawed and unacceptable” (*Da'watul Amīr, Anwārul 'Ulūm, Vol. 7, pp. 444 -445*).

Opponents of Islām used to make up stories and attribute them to their faiths deceitfully to appeal to the general population. The thing they most feared was that they would be exposed and thus wished not to accept this condition of dialogue. Hazrat Al-Muşleḥ Al-Mau'ūd^{ra} states:

“Under this principle, when an account of other religions was taken, it became known that 90% of their claims were not mentioned in their revealed books and 100% of those claims that may have been mentioned in their books were not supported by them” (*Da'watul Amīr, Anwārul 'Ulūm, Vol. 7, p. 445*).

Furthermore, “the enemies of Islām were totally defeated by this and they became so worried that until today they were not able to find a way out of its grips, nor will they ever be able to do so” (*Da'watul Amīr, Anwārul 'Ulūm, Vol. 7, p. 446*).

Regarding the magnificence of the Promised Messiah's^{as} 'Ilm-e-Kalām, Hazrat Muşleḥ Mau'ūd^{ra} says:

“This 'Ilm-e-Kalām is complete and is so brilliant that it cannot be denied nor can falsehood be propagated in its presence. Thus, the more this method of attack is used, the more the representatives of false religions will want to do away with religious dialogue. And the weakness of their faith will become manifest to the followers of their religion” (*Da'watul Amīr, Anwārul 'Ulūm, Vol. 7, p. 446*).

Guidance of the Promised Messiah^{as} Regarding Religious Dialogue

When preparing for a religious dialogue or talk with someone, the speaker prepares notes, collects references, and revises important aspects of the topic in question. A systematic order of points to be made during the dialogue is prepared so that the arguments can be made in a most effective manner. The speaker also keeps in mind prospective arguments to be made by the opposing party, to be prepared with a rebuttal if and when an allegation is made. Since this is all done beforehand, this preparation is not something that is manifested during the actual debate, nor does the speaker point out what technique he is employing as he is doing so.

What we learn from *Rūḥānī Khazā'in* (In of the Promised Messiah^{as} regarding his style and technique of carrying out religious dialogue is only what we ourselves, with our limited understanding, can infer and derive from his collective writings and arguments that he made. Since the books of the Promised Messiah^{as} were comprised of, for the most part, answering allegations, writing rebuttals to opponents, and expounding upon the beauties of Islām, we as readers are limited in figuring out the actual techniques employed by the Promised Messiah^{as}).

This is where the *Malfūzāt*, another treasure that also details the scholasticism of the Promised Messiah^{as}, is present for our assistance. In these *Malfūzāt*, we find specific guidelines, dialogue tips, and debating techniques of the Promised Messiah^{as}. Reading these guidelines makes one feel as if the Promised Messiah^{as} is himself preparing him to partake in a religious dialogue. Some guidance in light of the scholasticism of the Promised Messiah^{as} is as follows:

1 Time is required to show someone the truth:

“Those people who wish to take part in a religious dialogue and their true purpose is not to search for the truth, they wish to cover everything and settle the deal in one sitting. I call this “*Mazhabi Qumār Bāzi*” (religious gambling). Like a gambler wants to cleverly manipulate the situation so as to receive everything at once, this is what these people do; and we have experienced this and have seen that they try to conceal their true purpose and present numerous

hypothetical situations. Thus, I deem this very bad that someone should partake in this *Mazhabi Qumār Bāzi*” (*Malfūzāt, Vol. 3, p. 114*).

2 Stick to one topic when propagating:

“I do not deem interference or intrusion in dialogue on a single matter to be appropriate. When interference occurs during dialogue (with other topics and questions), the entire purpose of what you are saying is lost and no one gains any benefit” (*Malfūzāt, Vol. 3, p. 113*).

3 Enough time should be set between rounds of a written debate:

Hazrat Syed Sarwar Shah Şāhib and Hazrat Abdullah Şāhib Kashmiri went to a town called Mudd to do Tablīgh and had a debate there. Upon returning, they told the Promised Messiah^{as} about the details of the debate. The Promised Messiah^{as} said that he did not like the fact that so little time was allocated on writing arguments. He^{as} stated:

“In such a condition, one should never accept the challenge of a debate for this is like killing (tantamount to killing the message that you wish to convey). When we are the ones who have a claim, then we need extra time in order to expound upon our claims and evidences” (*Malfūzāt, Vol. 4, p. 155-156*).

4 How to reply to multiple lies and allegations:

“Nowadays, it is the custom of Maulawīs to tell 40 or 50 lies at one single time. How is it possible to reply to these in a matter of 3 to 4 minutes? Christian Priests also do this, that they continue to make many allegations all at the same time. If this ever happens, what should be done is that one allegation should be chosen and after this matter has been settled, then you should move onto the next one. Also, rules should be set for the dialogue (so as to control the opposition)” (*Malfūzāt, Vol. 4, p. 156*).

5 How to speak to the general public:

“The general public should be told things that are not too subtle or difficult to understand. Allah has made miracles a part of prophethood for the benefit of the general public. The more learned people do not require miracles because

they have a greater understanding; for them, truths and verities are enough” (*Malḡūzāt*, Vol. 4, pp. 158-159).

6 Be cautious of what message the opposing party is giving to an audience:

“In debates it should always be remembered that the opposing party should not sneakily deceive the audience. Many times it happens that these people tell the audience something about us that is in accordance with the public’s false beliefs and upon hearing those things they become disorderly and in that situation no matter what is said to them they don’t listen to a thing” (*Malḡūzāt*, Vol. 4, p. 160).

7 The truth of eloquence:

“The beauty of eloquence is also this that something be transmitted in such a way that it reaches the other person’s heart. Otherwise if something is even written with powerful words but the person to whom it is addressed cannot understand it, then it cannot be deemed ‘eloquent.’. So every speaker should take this into consideration” (*Malḡūzāt*, Vol. 4, p. 160).

8 Where talks should be held:

“Talks and chats should take place at such locations and instances where leaders are also part of the gathering and everyone should speak in a behaved and kind manner. This is because when the enemy knows he has become besieged and overwhelmed, then he desires to stop using curse words. Everyone should speak in a manner that shows that they are in search for the truth” (*Malḡūzāt*, Vol. 4,

p. 167).

9 Give examples: “In order to explain your case, you should always give hypothetical examples using Zaid and Bakr” (*Malḡūzāt*, Vol. 4, p. 205).

10 Debate the fundamentals: “Debaters have written that to debate on matters that are branches (sub-divisions) of a topic is useless and foolish. The example of these branches of a topic is like an army, whose officer is ‘the fundamentals.’ When fundamentals are established, then the matter with the branches automatically becomes settled too; like when the officer is killed, the soldiers themselves agree upon compromise” (*Malḡūzāt*, Vol.5, pp.153- 154).

11 Do not debate small and petty issues, like eating of animals:

“In these types of debates one should always try to expound upon the beauties of Islam and its truth. Try to show the good acts that Islam teaches and the harms it saves one from. What benefit does it serve if we begin debating the eating of beef (with Hindus)? He who will favour Islam as a religion would also like to eat beef. There is no need to speak about those things that have a more harmful outcome than good” (*Malḡūzāt*, Vol.5, p.241).

A debate not only consists of defending Islām but rather also has an offensive aspect, which is making allegations on the opposing party. The Promised Messiah^{as} has also given us guidance regarding the making of allegations. He^{as} states:

“To present such allegations as are accompanied with proper references that manifest the mistaken beliefs of a party are every researcher’s right; they should be conveyed in a kind and respectful manner and it should be sought to convey them in a purely informational manner so that people should benefit from them and so that a situation of uprising and revolt should not ensue” (*Kitābul Barīyya, Rūḡānī Khazā’in*, Vol. 13, p.16).

The God-given scholasticism of the Promised Messiah^{as} was such that it stands as a proof for his being the *Hakam* and *Adl* as per the prophecy of the Holy Prophet^{sa}. Through employing unique principles of ‘Ilm-e-Kalām, it became evident that the duty of the Promised Messiah^{as} as *Hakam* and *Adl* was fulfilled by way of his scholasticism. Upon the demise of the Promised Messiah^{as}, Maulānā Abul-Kalām Azād, a non-Aḡmadī journalist, admitted in the newspaper *Wakeel*”:

“The number of small and big religions in India at the moment, all vying to announce their presence, is truly unique and you will not have seen this in the world at any other time or place. The claim of Mirzā Ṣāḡīb was that he was the *Hakam* and *Adl* of all of these religion. But there is no denying the fact that he had the unique ability of raising Islām over all these other religions. It is difficult to say that whether or not, in the religious history of India, there will ever be a man like him” (*Badr*, June 18, 1908; *Jadīd ‘Ilm-e-Kalām Ke ‘Ālmi Asrāt*, pp. 63 -64).

SUPERFOOD HIGHLIGHT: TURMERIC

Sara Arain, Nutritionist

Superfoods are foods found in nature that contain a concentrated amount of nutrients such as vitamins, minerals, antioxidants and phytonutrients per serving

compared to other foods or plants.

A great example of a superfood that has been used in eastern cultures for centuries, is turmeric root. Turmeric root has a distinct orange/

yellow color that many of you may be familiar with. In this article you will find many health benefits of turmeric, as well as different ways to consume this superfood.



Turmeric can potentially aid in:

Prevention of Alzheimers

Protection against cancer due to anti-oxident properties

Curcumin, a phytochemical found in tumeric, has great anti-inflammatory properties.

Inflammation is becoming recognized as the root of many chronic and even acute diseases, ranging from heart disease, to arthritis, to even cancer. Lowering inflammation in the body is one of the keys to living a healthy life.

FORMS OF TURMERIC

If you are using turmeric powder, the best option is to purchase an organic variety, which states that it is 100% pure turmeric powder. You can find pure, organic turmeric at many grocery stores or health food stores. Purchasing organic turmeric powder ensures that you are not receiving a product that has not been grown with the use of chemicals and pesticides and will not contain dyes or additives. You will also be getting a higher amount of curcumin, the main anti-inflammatory component of the turmeric plant. Turmeric powder can be used in cooking, homemade skin

care products, added to smoothies, or even to warm milk with some black pepper, ghee, butter, or coconut oil for an amazing and nourishing anti-inflammatory drink.

Curcumin, the main constituent found in turmeric, gives the plant some of its high anti-inflammatory properties. You can find high quality Curcumin supplements at your local health food store. Since curcumin is extracted from turmeric, it is highly concentrated, and thus very effective at treating inflammatory conditions compared to consuming only turmeric powder.

As always, consult with your

healthcare provider before starting any new supplement regimen. Curcumin supplements are not suitable for those on blood thinning medications, or have a history of stomach ulcers or gallbladder disorder.





Importance of Namāz

Safwan Akbar, USA

The following article was written by Safwan Akbar Šāhib at the age of 14. It was first published in *Al-Hilal Children Magazine* in 2009.

Salāt is the Arabic word for worship and prayer while Namāz is a Persian/Urdu word for worship and prayer. Prayer is the only connection between man and the Creator, Allāh. Through prayer, we can talk to Him and ask for our needs, His Mercy and Forgiveness.

We can also pray for others, for example, when they are sick or in need of something. We can pray for no reason at all, and seek His pleasure. Allāh does not need our prayers. Even if you do not have a reason to offer Namāz or prayer, you can still do it merely for the reward from God (Šawāb). If we want something useful, we should always turn to prayer to ask Allāh to help us.

Šalāt is mentioned about 150 times in the Holy Qur’ān. Prayer is very important. Allāh is very merciful to us and our families. We should thank Him through prayer for giving us so much that we did not ask for, such as, loving parents, homes and that we are perfect through our bodies. We are very fortunate to have all of our parts, internal and external. The purpose of the creation of man, according to Islām, is that he should worship Allāh. Allāh says in the Holy Qur’ān: I have not created the Jinn and the men but that they may worship Me (51:57). Worship means total obedience to the commands of Allāh.

The Holy Prophet Muḥammad^{sa} brought the message of God and explained all the commandments concerning the religion of Islām. Islām has five basic duties that a Muslim has to perform. They are known as the five pillars of Islām: Belief in God and His Messenger (*Kalima*

Shahadah), Šalāt, Zakāt, Fasting and Hajj.

Of all religious obligations, Islām has laid greatest emphasis on the institution of Šalāt. It is enjoined upon every Muslim to pray five times a day. Besides the five obligatory Prayers, there are other types of Prayers which are optional. A Muslim takes the spiritual side of life as seriously as a worldly person takes the material side of it. As air and food are essential for our physical life, likewise, we cannot survive spiritually without offering Šalāt regularly in different parts of the day.

Šalāt wipes out our sins. One day Hazrat Muḥammad^{sa} asked his followers, “If one of you had a stream flowing by his door and he takes a bath in it five times a day, would any dirt be left on him?” They replied, “No dirt would be left on him.” The Holy Prophet^{sa} replied: “This is the case with Šalāt. Allāh makes the Šalāt wipe out sins.” Prophet Muḥammad^{sa} said this to emphasize the purity of our soul when we offer Namāz.

The Promised Messiah^{as} has spoken about the importance of Šalāt as well. Huzoor^{as} has said:

“A strange phenomenal event took place in the deserts of Arabia, when hundreds of thousands of the dead became alive within a few days, and those who had been corrupted through generations took on Divine color. The blind began to see, and the tongues of the dumb began to flow with Divine wisdom. Such a revolution took place in the world as no eye had seen and no ear had heard of before. Do you realize what happened? All this was brought about by prayers during the darkness of nights of one who had been wholly lost in God which created

uproar in the world and manifested such wonders as seemed impossible at the hands of that unlettered helpless person. O Allāh! Send down blessings and peace on him and on his followers in proportion to his concern and suffering for the Muslim Ummah (the people of Islām) and shower upon him the light of Thy mercy forever (Barakātud-Du‘ā, Rūhānī Khazā’in, vol 6. pp. 10-11).

Sometimes, worldly things can get in the way of offering Šalāt. Things like computers, game systems and TV always have to be in your time somewhere in your schedule, but Šalāt (Namāz) also has to be. If it’s so important for you to go onto the computer, and play that video game, it’s also important for Prayer to be offered as well. You should also mean it when you offer Šalāt before returning to your TV or video game. There is no point of doing it if you rush through it. You should also never feel frustrated or tired when you perform Šalāt.



In conclusion, observing Prayer is extremely important and the reward will be Paradise. Our regularity in Šalāt will be the first question we are asked on the Day of Judgment.



Report - “Muhammad^{sa}: The Astonishing Story of the Prophet” in Calgary

By the Grace of Allāh, Aḥmadiyya Muslim Jamā'at Calgary held an event titled, “Muḥammad^{sa}: The Astonishing Story of the Prophet”, at the prestigious Jubilee Auditorium in Calgary, Alberta, on October 2, 2014. This event was in continuation to similar programs held in Toronto and other locations in Canada in response to the growing phenomenon of extremism and Islāmophobia.

Publicity of the event was spread over a month. Over 200 volunteers who were mobilized spent more than 2,400 hours to promote the event. 44,530 flyers and 7,750 invitations (business cards size) were distributed at every train station and many busy intersections in the city, as well as at universities and colleges. Volunteers also visited churches and

community centers to extend personal invitations. In addition, the event was also advertised on, 660 News & 770 CHQR Radios and in Calgary Herald, Metro News, and a few Pakistani and Bengali newspapers.

It was with the sheer blessings and rewards from Allāh Almighty that on October 2, 2014, the Jubilee auditorium hall with capacity of 2400 was filled to its capacity with 1766 guests and 634 Jamā'at members. Dozens of Jamā'at members who could not be accommodated in the hall remained in the lobby. The feedback from the guests was very positive; some said that they were no longer afraid of Islām, while others showed their amazement at the true teachings of Islām. The event also received coverage from

local TV, radio channels and newspapers – including CBC news, Global, 660 News and others.

Al-Hamdu-lillāh! This event was truly historic and a great example of acceptance of prayers. It was very inspiring to witness so many Jamā'at members including Anṣār, Khuddām, Lajna, Aṭfāl & Nāṣirāt come together as one and contribute to this program in various capacities. Our beloved Imām, Hazrat Khalifatul-Masīḥ V^{aa} was also happy to see the report of this event and congratulated National Amīr Sahib Canada on its success. May Allāh continue to accept our prayers and humble efforts, and may He continue to shower His blessings on the Jamā'at ! Amīn!



Rapport – « Muhammad^{sa} : La merveilleuse histoire du Saint Prophète » à Calgary

Par la grâce d'Allāh, la communauté Musulmane Aḥmadiyya de Calgary a organisé l'événement prestigieux « Muhammad^{sa}, La merveilleuse histoire du Saint Prophète » au Jubilee Auditorium de Calgary le 2 Octobre 2014. Cet événement a été présenté en continuation avec d'autres programmes similaires ayant eu lieu à Toronto et d'autres villes canadiennes en réponse au phénomène croissant de l'extrémisme et de l'islamophobie.

La publicité de l'événement a été répartie sur un mois. Plus de 200 volontaires ont été mobilisés et ont consacré plus de 2400 heures à la promotion de l'événement. 44530 dépliantes et 7750 cartes d'invitation (taille carte d'affaire) ont été distribués à chaque gare, à de nombreuses intersections en ville, ainsi que dans les universités et les collèges. Les bénévoles ont également visité les

églises et les centres communautaires pour donner des invitations personnelles. De plus, l'événement a également été annoncé sur les radios 660 News et 770 CHQR et dans le Calgary Herald, le Metro News et quelques journaux pakistanais et bengalais.

C'est par la grâce et les bénédictions d'Allah le Tout-Puissant que le 2 octobre 2014, la salle Jubilee auditorium, d'une capacité de 2400 places, a été remplie à sa capacité maximale avec 1766 invités et 634 membres de la communauté Aḥmadiyya. Des dizaines de membres de la communauté n'ayant pu avoir de places dans la salle, sont restés dans le hall. Les commentaires et réactions des invités étaient très positifs, certains ont dit qu'ils n'avaient plus peur de l'Islām, tandis que d'autres ont montré leur épatement vis-à-vis des véritables enseignements de l'Islām. L'événement a également reçu

une couverture médiatique à la télévision locale, sur les chaînes de radio et dans les journaux - y compris CBC News, Global, 660 News et autres.

Louanges à Allāh que cet événement fut véritablement historique et un exemple manifeste de l'acceptation des prières. C'était très inspirant de voir tant de membres de la communauté, y compris les Ansār, Khuddām, Lajna, Atfāl et Nasirāt, se rassembler et contribuer à ce programme dans diverses capacités. Notre bien-aimé Imam, Sa Sainteté le V Calife (Qu'Allāh soit son aide!) était également heureux de voir le rapport de cet événement et a félicité le Amīr Saḥib National du Canada pour son succès. Qu'Allāh (swt) continue à accepter nos prières et nos humbles efforts et qu'Il continue à prodiguer Ses bénédictions sur la communauté Aḥmadiyya, Amīn!



HEAD OF THE AHMADIYYA MUSLIM COMMUNITY INAUGURATES NEW MOSQUE IN MITCHAM, LONDON

Hazrat Mirza Masroor Ahmad inaugurates the Baitul Ehsan Mosque

The Ahmadiyya Muslim Community is pleased to announce that on 7 January 2017, the *World Head of the Ahmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Hazrat Mirza Masroor Ahmad* inaugurated the *Baitul Ehsan Mosque* in Mitcham, London.

Upon arrival, His Holiness officially inaugurated the Mosque by unveiling a commemorative plaque and offering a silent prayer in thanks to God Almighty. His Holiness then delivered an address to the local Ahmadi Muslims gathered at the event.

Speaking about the true purpose of a Mosque, Hazrat Mirza Masroor Ahmad said:

“The purpose of a Mosque is to worship the One God, and so all those who come to worship in this Mosque should seek to fulfil this objective. Thus, Ahmadi Muslims

should always pay full attention towards worship and fulfilling the obligations owed to God Almighty.”

His Holiness continued:

“As a result of building this Mosque, the local community will become more aware of the Ahmadiyya Muslim Community. Hence, the local Ahmadi Muslims must fulfil the rights of their neighbours and inform the local people about the true peaceful teachings of Islam so that any fears or misconceptions that they may hold about Islam are removed. May Allah enable you all to do this.”

After his address, His Holiness led the *Zuhr* and *Asr* prayers at the Mosque and inspected various facilities of the Mosque. In addition to the prayer halls, the five-story building holds conference rooms, offices and various other facilities.



PRAISE TO THE LORD OF THE WORLDS

The following famous poem of the Promised Messiah^{as} Hamd Rabul- 'Alamin is taken from the English Translation of Durr-e-Samin, Precious Pearls, pp. 26-27, translated by Waheed Ahmad Sahib.

What light is spread from that Spring-Head of Lights!

All the worlds are turning into mirrors for the eyes.

**Beholding the moon yesterday, I became so restive
I saw therein a glimpse of my Dear One's Splendour.**

My heart is awash with the blooming of that Beauty

Pray mention not to me the Turk or the Tatar!

What show of Thy splendour is all around, My Dear,

Wherever we look, that way leads to Thy View!

Thy grandeur is witnessed in the light of the sun

Thy dazzle is displayed in every star.

**With own Hands, Thou sprinkled the salt on the souls
That caused this clamour of love among the love-struck.**

What strange traits hast Thou placed in every atom!

Who can unravel such immensity of secrets?

No one can ascertain the limits of Thy might;

Who can find the solution to this perplexing enigma?

All beauties carry a charm of Thine own Splendour;

Each flower and orchard is tinged with Thine hue.

The drunken eye of every belle reveals Thee each instant;

To Thee points the hand of every curling lock.

Many a veil obstruct the blind of eye otherwise

The godly and the ungodly were all turned to Thee,

Thy charming looks, O Dear, are a sharpened sword

That cut off the entire concern for the strangers.

To meet with Thee, we have debased ourselves

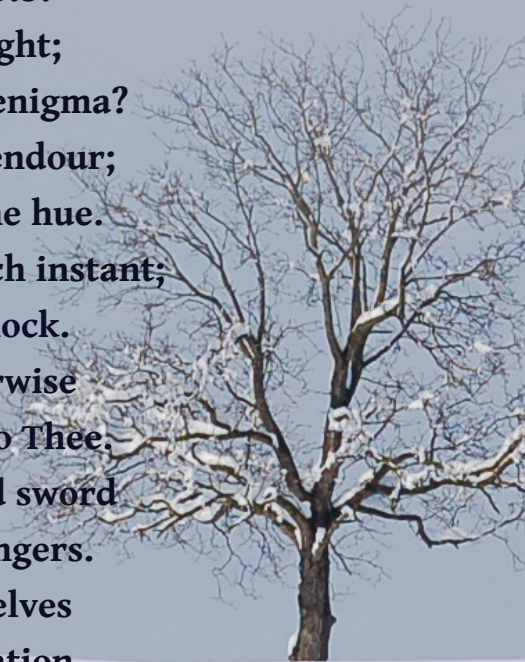
So that it may help cure this pain of separation.

I cannot rest a single breath without Thee;

It chokes my life-like gasping of an indisposed.

What's the clamour in Thy lane, pray find quickly,

Lest some lovelorn lover may lose his life!





RESPONSIBILITIES OF MUSIAN

Instructions of Hazrat Amirul Mu'minin Hazrat Khalīfatul-Masīh
V^{aa} To National Majlis 'Amila Jamā'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 Jamā'at
6. Demonstrate humility
7. Pay Chanda Wasiyat. 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 Wasiyat. A Musi's level of righteousness should be such that he should pay correct Chanda Wasiyyat without any concession.
9. Musian should inculcate righteousness and pay Chanda on true income.
10. Try to improve the righteousness of Musian. If righteousness will improve than the income will be blessed and that money will also be increased.

LES RESPONSABILITÉS DES MUSIAN

Directives de Hazrat Amirul Mu'minin Hazrat
Khalīfatul-Masīh V^{aa}
Au Majlis 'Amila National de la Jamā'at
Allemande le 15 décembre 2012

En plus de payer leur Chanda Wasiyat, il est important pour les Musiyan de

1. Observer les cinq prières quotidiennes
2. Réciter le Saint Coran
3. Écouter les sermons du vendredi et les mettre en œuvres.
4. Étudier les livres du Messie Promis
5. Montrer un niveau d'obéissance plus élevé au Nizam Jamā'at
6. Démontrer l'humilité
7. Payer Chanda Wasiyat. Un Musi n'a aucune concession en ce qui concerne le paiement de Chanda Wasiyyat. Contrairement, aux contribuables du Chanda 'Am, qui (dans certains situations) peuvent être accordés des concessions.
8. Payer le montant correct du Chanda Wasiyat. Le niveau de la droiture morale d'un Musi doit être tel qu'il doit payer le vrai montant du Chanda Wasiyyat, sans concession.

Correspondence & Special Assistance to Private Secretary,
Tabshir, & Māl Offices & Mulaqāt Department
with Huzoor Anwar (may Allāh be his Helper)

October 30, 2016



Sitting (left to right): Khalil Ahmad Mobashar, Muhammad Ashraf Arif, Abdul Aziz Khalifa, Lal Khan Malik (Amir Jamā'at Canada), **Huzoor Anwar (may Allah be his Helper)**, Hidayatullah Hadi, Hafiz Ataul Wahab, Naveed Ahmed Mangla, Usman Shahid

Standing (left to right): Imran Hafeez, Furhan Hamza Qureshi, Amjad Ahmad, Najeebullah Khan Ayaz, Farrukh Tahir, Tariq Mahmood Mian, Syed Muhammad Khalid Daud, Naveed Iqbal, Shakoor Ahmad Baloch, Zahid Abid, Naveed Ahmed Zafar, Hamad Ahmad Mobeen, Ataul Musawar Bari, Hashar Ahmad, Umar Farooq, Nazir Ahmad, Khalid Mahmood Malik, Rashid Ahmad Farooqui, Hanan Ahmed Sobhi

Missionaries Jamā'at Ahmadiyya Canada with Huzoor Anwar
(may Allāh be his Helper) October 30, 2016



Sitting (left to right): Ishaq Fonseca, Mahboobur Rahman Shafiq Ahmad, Usman Shahid, Khalil Ahmad Mobashir, Mirza Muhammad Afzal, Lal Khan Malik (Amir Jamā'at Canada) , **Huzoor Anwar (may Allah be his Helper)**, Mubarak Ahmad Nazir (Missionary In-Charge), Abdur Rashid Yahya, Muhammad Ashraf Arif, Ansar Raza, Farhan Iqbal, Zafar Iqbal Javed

Standing (1st row – left to right): Bilal Bhatti, Naveed Iqbal, Naveed Ahmad Mangla, Shakoore Ahmad, Umranul Haq Bhatti, Imtiaz Ahmed Sra, Asfand Suleman Ahmad, Zahid Abid, Ammar un Nasir Virk, Ali Raza Ahmad, Attaul Manan, Muhammad Dawood Khalid

Standing (2nd row – left to right): Hanan Ahmer Sobhi, Raza Shah, Abdun Noor Ghalib Baten, Aizaz Khan, Ataul Ghalib, Inamur Rahman Nasir

Dept. Jalsa Sālāna Canada With Huzoor Anwar (may Allāh be his helper) October 30, 2016



(Sitting on Bench – left to right) Asim Mahmood Bhalli, Kaleem Khawaja, Mian Mohammad Saleem, Akbar Mahmood, Zubair Mangla, Muzaaffar Bajwa, Dr. Hafeez Ahmad, Sultan Ahmad Khan, Abdul Aziz, Nazeef Ch., Tariq Waseem, Masood Malik, Ashfaq Ahmad, Khurram Hadi, Muhammad Afzal

(Sitting on Stage – left to right) Zaheer Ahmad, Shahbaz Rasool, Ata ur Rab, Muhammad Kaleem, Mubashir Sheikh, Ali Uzair Ahmad, Fazal Rasool, Kh. Imtiaz Ahmad, Idrees Bhatti, Mubashar Rasool, Furukh Nagi, Mazhar Mahmood, Kaleem Ahmad Ch., Lutuf ur Rehman, Kaleem Ahmad Ch., Fakhar Lone, Shakeel Ahmad

(Sitting on Chair – left to right) Bilal Bhatti, Abdul Noor Abid, Mansoor Malik, Khalid Mahmood Naeem, Ch. Mohammad Yousaf, Mirza Naseer Ahmad, Azizullah Ch., Mian Rizwan Masood, Lal Khan Malik (Amir Jamā'at Canada), **Huzoor Anwar (may Allah be his Helper)**, Nasir Ahmad Khan, Saleem Qasur, Mian Nadeem Mahmood, Rafique Ahmad Qamar, Major (R) Abdul Malik, Muhammad Dawood Khalid, Sohail Saqib, Munir Khurshid, Iftikhar Sheikh

(Standing on Stage – left to right) Rahmat Mansoor, Qamar Zaman Ch., Amir Khan, Wasim Tahir Ch., Noman Basharat, Fateh ud Din, Abdul Shafi, Mohammad Ahmad, Maqbool Ahmad Hussain, Ijaz Ahmad Saifi, Muhammad Dawood Ajmal, Sh. Bashir Ahmad, Nasir Mahmood, Kabir Ghuman, Zia ul Islam, Rafiq Ahmad Ch., Rana Dawood, Ejaz Ahmad Khan, Muhammad Noman

Baitul Islam Mission House Staff, Jamā'at Ahmadiyya Canada
with Huzoor Anwar (may Allāh be his Helper) October 30, 2016



Sitting (left to right): Nasir Asadullah Khan, Ch. Muhammad Yaqub, Abdul Matin Khan, Khawaja Imtiaz Ahmad, Mian Mohammad Saleem, Lal Khan Malik (Amīr Jamā'at Canada), **Huzoor Anwar (may Allāh be his Helper)**, Dildar Ahmed, Chaudhry Mohammad Aslam, Mohammad Hanif Qamar, Khawaja Inam Ullah, Abdul Majid Qureshi, Nasim Ahmad Khan

Standing (1st row – left to right): Laiq Ahmad Khurshid, Ch. Nasir Ahmad, Shoaib Naeem, Malik Tabassam Maqsood, Ch. Hameed Ahmad, Sarwar Mahmood, Mohammad Hanif, Naeem Ahmed Tayyib, Raja Naeem Ahmad Zafar, Ziauddin Khan Qamar, Mumtaz Ali, Raja Mahir Ahmad, Khaleeque Ahmad Zafar, Muhammad Aslam Basra

Standing (2nd row - left to right): Fakhar Ahmad Lone, Fateh-ud-Din, Mahmood Ahmad Nasir, Mirza Naseem Ahmad, Nadeem Ahmad Khan, Javed Sadiq, Abdul Majid Hamid, Naseem Ahmad Yousafi, Sumair Ahmad, Abdus Satar Qamar, Malik Shahzad Saeed, Rana Mohammad Zakria, Syed Usman Ahmad, Talmeez Ahmad, Khurram Shahzad Hadi

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HOW TO APPLY...

- Download the application form from www.talim.ca
- Attach a copy of academic record.
- Send to the Principal 'Aisha Academy At the following address.

'Aisha Academy Admissions
10610 Jane Street
Maple, ON, Canada. L6A 3A2
Tel: 905 303 4000 ext. 2366



- An institute for girls to memorize the Holy Qur'an with Tarteel.
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- Exemplary adherence to Islamic values (purdah and Salat)

Email:

aisha.ahamdiyya@gmail.com

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now**

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Canada**

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July 17 – 28, 2017
(registration open)**

Hifzul Qur'an Application deadline: May 30, 2017

Interviews: June 27 – 29, 2017

Hifzul Qur'an Summer School: July 17 – August 4, 2017



AHMADIYYA
MUSLIM JAMA'AT
Canada

"Indeed, if you are able to
serve in any capacity and
are linked to MTA in any
shape or form then you

Hazrat Khalifatul-Masih V (May Allah Be His
Helper)



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رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

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

Notre Seigneur, accorde-nous de nos femmes et de nos enfants la joie de nos yeux, et fais de nous ceux qui craignent Allah le plus.

اے ہمارے رب! ہمیں اپنے حبیبوں ساتھیوں اور اپنی اولاد سے آنکھوں کی ٹھنڈک عطا کر اور ہمیں متقیوں کا امام بنا دے۔

النِّكَاحُ مِنْ سُنَّتِي

Nikah is my Sunnat

Le Nikah, c'est ma Sunnah.

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1-855-5RISHTA(74-7482)



WWW.RISHTANATA.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:**

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



Nouvelle admission pour la classe de Hizul Coran Canada (garçon)

Nous avons le grand plaisir d'annoncer que par la grâce d'Allāh, l'école de Hizul Coran de la Jāmi'a Aḥmadiyya Canada est prête à commencer à inscrire un autre lot d'étudiants pour l'année 2017.

- Les parents qui souhaitent inscrire leur fils pour le programme doivent noter que leur fils doit avoir entre 9 à 11 ans à partir du 1er Juin 2017. Les candidats doivent pouvoir réciter le Saint Coran avec précision, aisance et mélodie. Le candidat doit avoir complété au moins une lecture du Saint Coran.
- Les étudiants admissibles au programme de Hizul Coran devront prendre un maximum de 3 ans de congé auprès de leurs écoles publiques. Les parents doivent prendre la responsabilité d'enseigner leurs enfants à la maison. L'école de Hizul Coran aidera les étudiants académiquement.
- Les parents des élèves sélectionnés doivent prendre la responsabilité de l'hébergement et des déplacements de leur fils.
- L'application des formulaires pour l'admission à l'école de Hizul Coran peut être téléchargée de <http://Jamiaahmadiyya.ca/> OU sera disponible de la Mission House (Maple) OU par les présidents locaux de la Jamā'at. Et les formulaires doivent être envoyés directement au Directeur, de la Jāmi'a Aḥmadiyya Canada au plus tard le 23 Mars 2017.
- La classe de Hizul Coran commencera Inshā'Allāh avec une Session d'orientation avec les candidats et leurs parents le 9 Avril 2017 afin de savoir tous les détails, incluant la programmation pour les admissions afin de réussir la classe de Hizul Coran. Qu'Allāh le tout puissant ait pitié de nous et bénît ce programme avec grand succès. Amin!

**À noter : Veuillez
faire parvenir
votre demande
complétée à :**

Jāmi'a Aḥmadiyya Canada
10610 Jane Street, Maple, Ontario, L6A 3A2, Canada
Téléphone : +905-832-6680 poste
3012 Télécopieur : +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۔

انسٹروپومیں 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۔

Jāmi'a Ahmadiyya Canada
10610 Jane St. Maple, Ontario
L6A 3A2 Canada
Ph: +905-832-6680 ext. 3012
Fax: +905-832-7767
E-mail: registrar@jamiiahmadiyya.ca

Jāmi‘a Ahmadiyya Canada

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 Zindagi 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

Jāmi'a Aḥmadiyya Canada

Admission 2017-18

Exigences & Procédures



”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۔“

« Avec la Grâce d'Allāh, ces jeunes missionnaires qui ont diplômé de Jāmi'a Aḥmadiyya au Royaume-Uni et au Canada au cours des dernières années ont été une source de réconfort pour moi et agissent comme mes aides. C'est une cause de bonheur pour moi de les voir servir de cette façon et j'espère et je prie que la classe terminale et toutes les classes à venir continueront d'élever les standards de leurs prédécesseurs. » (16 janvier 2016, 4e cérémonie de convocation pour Jāmi'a Aḥmadiyya R.-U. et la 6e cérémonie de convocation pour Jāmi'a Aḥmadiyya Canada, les locaux du collège britannique à Haslemere, Surrey.)

1. Éducation:

Diplôme d'études secondaires (12e année).
Obtenir une moyenne de 70 % minimum.

2. Âge :

17 à 20 ans.

3. Rapport médical :

Rapport médical d'un médecin praticien certifiant la bonne santé du demandeur.

4. Épreuve écrite & entrevue :

Le candidat doit passer un test écrit (note de passage de 70 % minimum est requise). Le matériel d'étude pour le test est le curriculum de Waqf Nau jusqu'à l'âge de 16 ans. Les candidats retenus au test écrit seront admissibles à une entrevue.

5. Procédure d'application :

Les documents suivants doivent être joints au formulaire de demande d'admission au Jāmi'a.

i. Application pour Waqf-e-Zindagi attestée par le Amīr National.

ii. Une copie des certificats d'études.

iii. Une copie d'une pièce d'identité photo (par exemple : permis de conduire ou passeport).

iv. Une copie du passeport valide (pour les demandeurs non canadiens). Trois photos de format passeport.

6. Instructions générales :

Les étudiants potentiels, en plus de réciter le Saint Coran tous les jours, devraient se préparer à l'épreuve écrite et se concentrer sur l'amélioration de leur arabe, leur ourdou et l'anglais.

7. Formulaire de demande d'admission

date limite de soumission : Les coordonnées sont fournies ci-dessous pour l'obtention du formulaire de demande d'admission et pour la soumission des demandes complétées. La demande dûment remplie doit être reçue avant le 30 avril 2017.



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

Téléphone : 905-832-6680 ext. 3012
Télécopieur : 905-832-7767
Courriel : registrar@jamiiahmadiyya.ca
Web: www.jamiiahmadiyya.ca

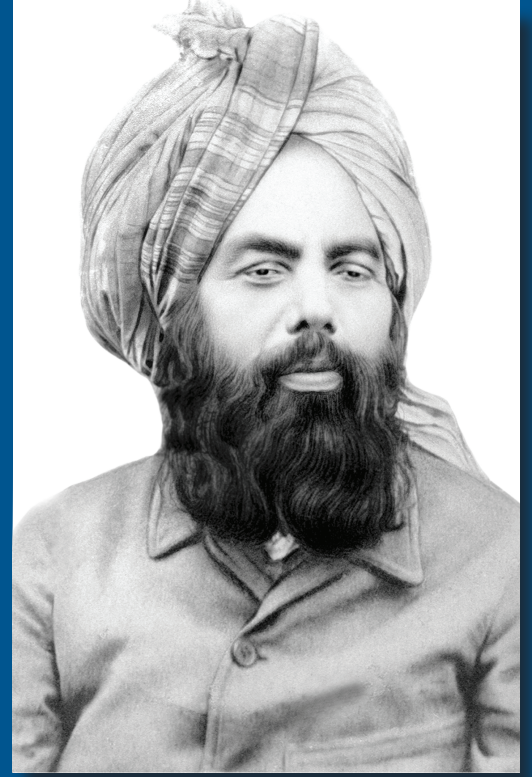


تعلیمی سال 2017-18
داخلہ کی شرائط اور طریق کار

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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)۔ valid پاسپورٹ کی کاپی (صرف غیر ملکی طلباء کے لئے)
- د۔ 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۔



Jāmi'a Aḥmadiyya Canada
10610 Jane Street,
Maple, Ontario
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- مفت بلڈ شوگر چیک کروائیں
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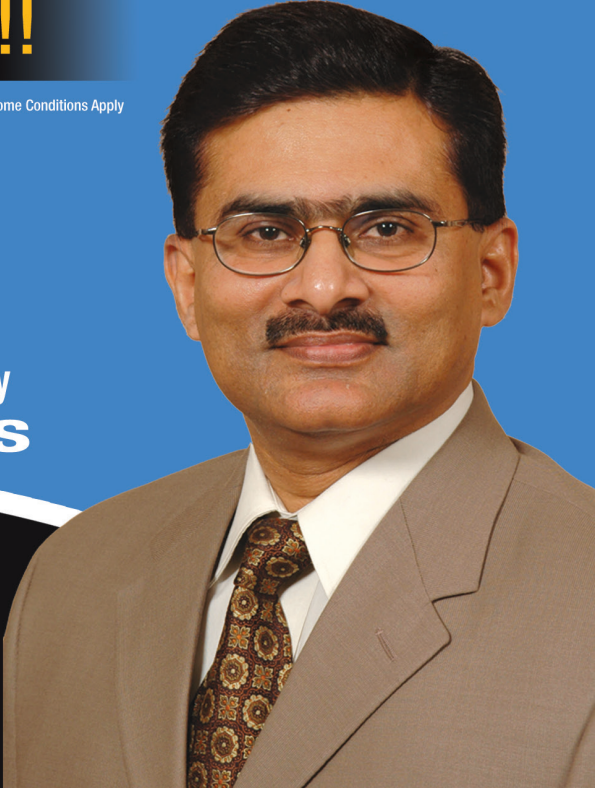
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حضرت مسیح موعود علیہ السلام نماز کی تفصیل بیان کرتے ہوئے فرماتے ہیں

نماز کیا چیز ہے۔ نماز دراصل رب العزۃ سے دعا ہے جس کے بغیر انسان زندہ نہیں رہ سکتا اور نہ عافیت اور خوشی کا سامان مل سکتا ہے جب خدا تعالیٰ اس پر اپنا فضل کرے گا اُس وقت اُسے حقیقی سرور اور راحت ملے گی اس وقت سے اس کو نمازوں میں لذت اور ذوق آنے لگے گا جس طرح لذیذ غذاؤں کے کھانے سے مزہ آتا ہے اسی طرح پھر گریہ و بکا کی لذت آئے گی اور یہ حالت جو نماز کی ہے پیدا ہو جائے گی اس سے پہلے جیسے کڑوی دوا کو کھاتا ہے تاکہ صحت حاصل ہو اسی طرح بے ذوقی نماز کو پڑھنا اور دعائیں مانگنا ضروری ہیں اس بے ذوقی کی حالت میں یہ فرض کر کے کہ اس سے لذت اور ذوق پیدا ہو یہ دعا کرے۔

کہ اے اللہ! تو مجھے دیکھتا ہے کہ میں کیسا اندھا اور نابینا ہوں اور میں اس وقت بالکل مُردہ حالت میں ہوں میں جانتا ہوں کہ تھوڑی دیر کے بعد مجھے آواز آئے گی تو میں تیری طرف آجاؤں گا اُس وقت مجھے کوئی روک نہ سکے گا لیکن

میرا دل اندھا اور ناشناسا ہے۔ تو ایسا شعلہ نور اس پر نازل کر کہ تیرا اُنس اور شوق اس میں پیدا ہو جائے۔ تو ایسا فضل کر کہ میں نابینا نہ اُٹھوں اور اندھوں میں نہ جاؤں۔

جب اس قسم کی دعا مانگے گا اور اس پر دوام کرے گا تو وہ دیکھے گا کہ ایک وقت اُس پر ایسا آئے گا کہ اس بے ذوقی کی نماز میں ایک چیز آسمان سے اُس پر گرے گی جو رقت پیدا کر دے گی۔



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اِک قطرہ اُس کے فضل نے دریا بنا دیا
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(حضرت مسیح موعود علیہ السلام)