





In the Name of Allāh, the Gracious, the Merciful

## Khilāfat Centenary Pledge

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

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

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

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

O God! Please enable us to fulfill this pledge.

اللَّهُمَّ آمِينَ اللَّهُمَّ آمِينَ اللَّهُمَّ آمِينَ

Āmīn, Āmīn, Āmīn!

(May 27, 2008)

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُوْلُ اللَّهِ

# Aḥmadiyya Gazette Canada

An Educational and Spiritual Publication

Volume 46 - No. 5 - May 2017



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The Aḥmadiyya Gazette Canada is published by the Aḥmadiyya Muslim Jamā'at Canada. The editors of the Aḥmadiyya Gazette Canada shall be solely responsible for all errors or omissions contained in the publication herein of the writings of the Promised Messiah<sup>as</sup> or any of his successors<sup>ra</sup>, as well as the summaries of the sermons or addresses of Hazrat Mirzā Masroor Aḥmad, Khalīfatul-Masīḥ V<sup>aa</sup>.

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The official publication of the Aḥmadiyya Muslim Jamā'at Canada

ISSN 0229 5644

1. Aḥmadiyya - Periodicals.

1. Aḥmadiyya Movement in Islām Canada.

BP195.A34 1972 297.8605-20dc

CANADA POST

SECOND CLASS MAIL

Mail Registration No: 40026877

# Pearls of Wisdom



## THE HOLY QUR'AN

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

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

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

It was narrated that Hazrat Abū Hurairah<sup>ra</sup> said:

It is incumbent upon you to listen and obey (ruler of the time) *in every condition*, in your hardship and ease, in your happiness and grief, when you have been disfavoured and when you have been favoured.

(Saḥīḥ Muslim, Kitābul Imārat)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : عَلَيْكَ السَّمْعُ وَالطَّاعَةُ فِي عُسْرِكَ وَيُسْرِكَ وَمَنْشَطِكَ وَمَكْرَهِكَ وَأَثَرَةٍ عَلَيْكَ -

(صحيح مسلم - كتاب الامارة وجوب طاعة الامراء في غير معصية وتحريمها في

المعصية حديث ٤٥٢٢ بحواله حديقه الصالحين، صفحه ٦١٢)

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



## True Obedience to Khilāfat

Adopt obedience of Allāh and His Messenger<sup>sa</sup> and the rulers. Obedience is such a matter that, if adopted with sincerity, it creates illumination in the heart, and delight and radiance in the soul. There is not so much a need of huge efforts, as there is of obedience; however, with the condition that it is true sincerity, and this is the difficult part.

In obedience, it is necessary to slaughter personal desires. Without this, there can be no obedience, and personal desire is the one thing that can create idols in the greatest of monotheists. Indeed, what Grace was showered upon the companions<sup>ra</sup> and how great a people they were, who lost themselves in obedience to the Holy Prophet<sup>sa</sup>. It is a fact that a Nation may not be called such, and cannot be infused with the spirit of nationalism and unity, until and unless it adopts the rules of obedience.

(*Al-Hakam*, Feb 10, 1901, qtd. in *Tafsīr Hazrat Masīḥ Mau'ūd* Vol. 2, p. 246)

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

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

## Islām Aḥmadiyyat The Path to Spiritual Evolution

*Friday Sermon Delivered on February 10, 2017*

**God has sent the Promised Messiah<sup>as</sup>, the true servant of the Holy Prophet<sup>sa</sup>, to bring us closer to Allāh and teach us His religion.**

**There are a number of faith-inspiring instances of people accepting Aḥmadiyyat by being guided towards Aḥmadiyyat through dreams.**

**It is the duty of every one of us to pray with pain and strive to spread the true teachings of Islām in the world.**

On February 10, 2017, Hazrat Khalīfatul-Masīḥ V<sup>aa</sup> delivered the Friday sermon at Baitul Futūḥ Mosque, London.

Huzoor<sup>aa</sup> said that today the world is increasingly becoming immersed in materialism, and religion has been relegated to a secondary position. Indeed, a growing number of materialistic people are denying even the existence of God. Even in this age, however, there are many who seek Allāh and seek to recognize the

religion and the path that leads to Him. And when people seek God with a true zeal, then God shows them the way and grants them satisfaction and conviction through various means. In this age, according to His promise, Allāh sent the true servant of the Holy Prophet<sup>sa</sup>, the Promised Messiah<sup>as</sup>, and has announced that in order to satiate your spiritual desires and your thirst for true religion you should pledge obedience to him and then you will witness the signs of the acceptance of your prayers.

Huzoor<sup>aa</sup> said that Allāh says that when people sincerely seek Him, He guides them in various ways. The history of the Jamā'at is full of such instances that serve to strengthen the faith of the newly initiated, as well as of old Aḥmadīs. A 65-year-old woman in Gambia was suffering from severe pain in her foot and it was difficult for her even to walk. She went to another town for treatment

and there she happened to listen to the Friday Sermon on MTA. When she returned home, she was told in a dream to follow the person she had seen on MTA. She then pledged the Baī'at and the pain in her foot was cured. She now tells this story of her cure from pain to everyone.

Another friend in Burkina Faso said that he used to listen to the Aḥmadiyya radio regularly, but then some Maulawīs forbade him from interacting with Aḥmadīs. After some time he saw in a dream that a crowd had gathered around a person and, someone told him that this was the person he should have listened to. He said that he was so affected by this dream that he re-established his contacts with the Jamā'at. And when he came to the mission house to pledge he saw on the TV, the exact scene as in the dream where the Khalīfa was addressing Jalsa Sālāna Germany. He has become a sincere

## Superficial Baī'at is of no use

**Superficial Baī'at is of no use.** True Baī'at means that the relationship established through Baī'at should be strengthened with love and devotion, and that the path of the leader should be followed. There is no certainty of life; therefore, we should turn towards righteousness and devoutness as soon as possible. We should do self-evaluation every morning and evening. May Allāh strength the faith of new Aḥmadīs and may the flame of Aḥmadiyyat keep growing in their hearts! And may satan never stop them! We, old Aḥmadīs, should always strive to further embellish our faith.

Aḥmadī and has started preaching. A man who has gone through such experiences, surely gradually his faith gets stronger and stronger.

A gentleman from Syria says that he had some Aḥmadī friends and he accepted many of their beliefs except the death of Jesus<sup>as</sup>. One Aḥmadī friend told him to pray and seek guidance from God. He then started praying and one day saw in a dream that he was traveling towards a high place when he came upon a piece of land that he felt would take him down into a deep ravine, suddenly a man picked him up and told him, “Do not come near this place again. Know that Jesus is dead. Now you can proceed on your way”. He then went to meet his Aḥmadī friend, and there he saw the picture of the Promised Messiah<sup>as</sup> and at once remembered that this was the same person who had saved him in the dream.

A missionary from Benin writes that the Chief of the area became an Aḥmadī and started preaching to other Muslims. He said to them that he used to be a chief of idolaters and that it was Aḥmadīs who had shown him the beautiful face of Islām. So we too should stop persecuting this Jamā‘at which represents love, peace

and brotherhood. He says that he wishes he could build a house alongside the mosque and tell everyone who comes there that Aḥmadiyyat is true Islām.

A friend in Cameroon wanted to build a house, but his father came to him in a dream and told him to build a mosque instead. So he gave both the land and the building to the Jamā‘at.

A friend from Ivory Coast says that he used to pray that his village should incline towards true Islām. Once he prayed fervently during Ramadān, and just days later an Aḥmadī missionary came to the village and introduced the Jamā‘at. 55 people accepted Aḥmadiyyat that same day.

Huzoor<sup>aa</sup> said that while people in the West have forgotten religion and are craving after material things, poor people in far off areas are offering anguished prayers that God may send someone to show them the true path. As a result of their prayer, servants of the Promised Messiah<sup>as</sup> reach those areas and teach them the true Islām. Today only those who believe in the Promised Messiah<sup>as</sup> can teach true Islām. It is the duty of each one of us to strive and pray in order to

spread the message of Islām to the whole world and to become servants of the Promised Messiah<sup>as</sup>.

Huzoor<sup>aa</sup> said that superficial Baī‘at is of no use. True Baī‘at means that the relationship established through Baī‘at should be strengthened with love and devotion, and that the path of the leader should be followed. There is no certainty about life, therefore we should turn towards righteousness and devoutness as soon as possible. We should do self-evaluation every morning and evening. May Allāh strength the faith of new Aḥmadīs and may the flame of Aḥmadiyyat keep growing in their hearts, and may Satan never be able to stop them. We old Aḥmadīs should always strive to further embellish our faith.

Huzoor<sup>aa</sup> prayed that may Allāh enable us to grow closer to Him. May we not become the cause for anyone to stumble. May we fulfil the objectives of the Baī‘at! May our sight be on the pleasure of God and not on the material things of this world! And may we see the true Islām spreading the world soon, so that we can tell people that the path which they see as harmful is the source of their salvation!

## The Prophecy about Muşleḥ Mau‘ūd

### Friday Sermon Delivered on February 17, 2017

**History bears witness that every word of the Prophecy about Muşleḥ Mau‘ūd was fulfilled in the 52-year Khilāfat of Hazrat Mīrzā Bashīr-ud-Dīn Maḥmūd Aḥmad<sup>ra</sup>.**

**For people who are fairminded and have a spiritual insight, the prophecy regarding Muşleḥ Mau‘ūd<sup>ra</sup> is a great proof of the truth of the Promised Messiah<sup>as</sup>.**

**Some important dreams and visions of Hazrat Muşleḥ Mau‘ūd<sup>ra</sup> that reveal how the prophecy regarding how he would be blessed with the holy spirit was fulfilled in his person were narrated,**

On February 17, 2017, Hazrat Khalīfatul-Masīḥ V<sup>aa</sup> delivered the Friday sermon at Baitul Futūḥ Mosque, London.

Huzoor Anwar<sup>aa</sup> said that the 20th of February is known in the Jamā‘at with regard to the prophecy regarding Muşleḥ Mau‘ūd<sup>ra</sup>. This was a prophecy that gave

the Promised Messiah<sup>as</sup> the tidings of a great son with many extraordinary qualities. It also contained the prophecy of the extraordinary progress of his Jamā‘at under the leadership of Hazrat Muşleḥ Mau‘ūd<sup>ra</sup>, and every word of this prophecy was fulfilled during the 52-year long Khilāfat of Hazrat Muşleḥ Mau‘ūd<sup>ra</sup>. For a fair-minded person with spiritual insight, this prophecy is a major proof of the truth of the Promised Messiah<sup>as</sup>.

Huzoor Anwar<sup>aa</sup> said that today he would relate some significant dreams and visions of Hazrat Muşleḥ Mau‘ūd<sup>ra</sup> that demonstrate how the prophecy about him being blessed with the holy spirit was fulfilled. Hazrat Muşleḥ Mau‘ūd<sup>ra</sup> was granted the mantle of Khilāfat in 1914 and, all the scholars and members of the Jamā‘at could see that the Prophecy of Muşleḥ Mau‘ūd<sup>ra</sup> was being fulfilled in his person. Hazrat Muşleḥ Mau‘ūd<sup>ra</sup> himself, however, did not announce this until 1944, thirty years after becoming

Khalīfa, when he announced on the basis of a dream that he was indeed the Muşleḥ Mau‘ūd<sup>ra</sup>. He said that on account of his disposition he found it difficult to relate these dreams and vision, but he had to do it when it was necessary.

In the past, scholars and members of the Jamā‘at had urged him to proclaim himself as Muşleḥ Mau‘ūd, but he would say that if he was indeed Muşleḥ Mau‘ūd<sup>ra</sup>, and the prophecies were being fulfilled, then there was no need for making a claim. He also asked how many of the *Mujaddidīn* in Islām had themselves claimed that they were *Mujaddidīn*? He said, to make a claim to a station was only mandatory for those ordained by God, just as the Promised Messiah<sup>as</sup> was. Hence, he thought that there was no need for him to make such a claim. In essence, when God considers someone to be true, it is not essential for there to be a claim as well. And anyone who wishes to judge such a person should do so on the

basis of God's help and support for him. Finally, when Allāh told him to make the announcement, he did so.

Huzoor<sup>aa</sup> said that while this announcement overjoyed the members of the Jamā'at, the *Ghair Mubayyin* started raising all sorts of objections. Muşleḥ Mau'ūd<sup>ra</sup> said: "When I announced that I was the Muşleḥ Mau'ūd, at that time Maulawī Muhammad Ali Şāḥib started raising the kinds of objections in the manner that Maulawī Sanaullah used to do. But whenever I relate a dream or vision, he can never relate anything in turn. Hence he is left with empty objections".

Huzoor<sup>aa</sup> said that Hazrat Muşleḥ Mau'ūd<sup>ra</sup> received a revelation during the lifetime of the Promised Messiah<sup>as</sup>. This revelation hints at the sequence in which the prophecy would be fulfilled. It shows that unlike prophets, he would inherit a ready-made Jamā'at, and that there would be opposition, but that Allāh would grant his followers supremacy over his opponents till the Last Day. While the followers of Jesus<sup>as</sup> gained supremacy after 300 years, in his case God started granting him and his

followers supremacy within weeks and it is growing with each day.

Hazrat Muşleḥ Mau'ūd<sup>ra</sup> was also told in a vision about two names, *Muhyuddin* and *Mu'inudin*. This meant that the Promised Messiah<sup>as</sup> was *Muhyuddin* who rejuvenated the faith, and Hazrat Muşleḥ Mau'ūd<sup>ra</sup> was *Mu'inudin*, who helped the faith.

Upon the demise of the Promised Messiah<sup>as</sup>, Hazrat Muşleḥ Mau'ūd<sup>ra</sup> received the revelation [in Persian] which means, "O progeny of Dawood, along with being grateful to Allāh, also act upon His commandments". In this, he was commanded to act upon the Divine will, and was also likened to Hazrat Sulaiman<sup>as</sup>.

Once Hazrat Muşleḥ Mau'ūd<sup>ra</sup> was praying in Bait-ud-Du'ā' when it was revealed to him that the Promised Messiah<sup>as</sup> was Ibrahim, and Hazrat Khalifatul-Masīh I<sup>ra</sup> was Ibrahim Adham, and so was he himself.

Another testimony is that an angel taught Hazrat Muşleḥ Mau'ūd<sup>ra</sup> the meanings of Sūrah Al-Fātiḥah through a vision. He said that this meant that the knowledge

of Sūrah Fātiḥah in particular and the Holy Qur'ān in general had been given to him and that it would manifest itself from time to time.

Once Hazrat Muşleḥ Mau'ūd<sup>ra</sup> received the revelation [in Arabic], which means, "We shall cut them to pieces".

At that time these opponents thought that they were 95% of the Jamā'at, while today the condition is such that Khwaja Kamal-ud-Dīn wrote before his death that the revelation received by Mirzā Maḥmūd had been fulfilled and that his group (i.e Khwaja Sahib's group) had indeed been torn to pieces. In short, by time and again revealing matters of the unseen to the Muşleḥ Mau'ūd, Allāh fulfilled the part of the prophecy that said that he would be blessed with the holy spirit.

Huzoor<sup>aa</sup> said that members would attend the Jalsas that will be commemorated on 20th February and watch programs on MTA so as to learn about this prophecy which contains more than 52 signs, all of which were majestically fulfilled in the person of Hazrat Muşleḥ Mau'ūd<sup>ra</sup>.

## **Worship, Sadaqāt and Istighfār** *Friday Sermon Delivered on February 24, 2017*

**Every Aḥmadī should gain nearness to Allāh and rouse His mercy through prayers, Şadaqah, and Istighfār.**

**The state of the world today is inviting God's wrath, hence Istighfār, Şadaqah, and prayers are the need of the time.**

**The difficulties that come about as a result of man's own actions can be averted through Istighfār and penitence, provided that our repentance and giving Şadaqah is in keeping with God's injunctions.**

On February 24, 2017, Hazrat Khalifatul-Masīh V<sup>aa</sup> delivered the Friday Sermon at Baitul Futūh Mosque, London.

Huzoor<sup>aa</sup> said that everyone is aware of the state of the world today and how there is chaos and turmoil everywhere. Anti-Islām elements blame Islām for this situation. It is true that some Muslim groups are committing barbaric acts in Muslim and non-Muslim countries, and these acts have nothing at all to do with Islām, but it is also true that such conditions are being deliberately

created for the Muslims. Islām for the most part has been harmed by selfish Muslims or hypocrites who, for their own vested interests, become a tool of other powers. In any case, the world overall is in a chaotic state, and even we Aḥmadī Muslims become a target because of it, even though those who know us are aware that Aḥmadīyyat teaches and practises nothing other than love, peace and fraternity.

Huzoor<sup>aa</sup> said that rightist groups are gaining power in Eastern Germany, Holland and other parts of Europe, and the situation in USA is known to all. Thus, Aḥmadīs are facing hardships not only as Muslims in non-Muslim countries, but also as Aḥmadīs in Muslim countries. And all this is because we accepted the one who came in accordance with God's promise. In Pakistan, the mullahs enjoy a free reign on account of the tyrannical laws, and even the courts are forced to abandon justice for fear of the mullahs. The same attitude is now being adopted by courts in Algeria where Aḥmadīs have

been sent to prison on false accusations under the pressure of the mullahs. At the moment at least 16 Aḥmadīs are jail in Algeria just for the sake of Aḥmadīyyat.

Huzoor<sup>aa</sup> responded to the question, what should Aḥmadīs do in such a situation when we neither have worldly power, nor wealth, nor oil-money? There is only one thing that Aḥmadīs all over the world should do, and it is to gain Allāh's nearness through prayers, Şadaqah and Istighfār, for these are the things that rouse God's mercy and bring man under God's refuge.

Huzoor<sup>aa</sup> said that man is full of shortcomings and at times we do not attend to our prayers or giving Şadaqah or offering Istighfār as we should. But, if we are to invite Allāh's blessings and rouse His mercy and to thwart the schemes of our opponents, then we must pay full attention to these matters which will win us Allāh's pleasure and approbation. Allāh says that I accept your repentance and Istighfār, which means that if you



do these things He will remove your difficulties and anxieties, draw you closer to Him, forgive your past sins, and enable you to become His true servants.

Regarding the importance of prayer and *Ṣadaqah*, the Promised Messiah<sup>as</sup> says that *Ṣadaqah* is derived from the word “*Sidq*” (or sincerity), because when man gives *Ṣadaqah* in the way of Allāh he demonstrates his sincerity to God. And prayer produces anguish and humility. And when prayer and sincerity come together, they are a potent remedy. *Istighfār* (seeking forgiveness for one’s sins) is also a form of prayer, and when man prays to God keeping in mind his own shortcomings, this creates a fervour and anguish in the heart.

Huzoor<sup>aa</sup> said that when man pledges to avoid sins in future, he invites Divine mercy, and to such people Allāh has given glad tiding through the Holy Prophet<sup>sa</sup> wherein He says, “Tell my servants that if they take one step towards me, I shall come forward two steps, and if they come walking, I shall come running”. The Holy Prophet<sup>sa</sup> says, “God is magnanimous and gracious, so that when a person raises his hands towards Him in supplication, He hesitates to return him empty-handed”.

Huzoor<sup>aa</sup> said, it is possible that the results may not be as man might expect them to be, or may not transpire at that time, but God sometimes manifests them in other ways, but at times they are manifested at once. In any case, we should have firm faith that God does accept our prayers.

Huzoor<sup>aa</sup> said to remember that God

knows what is in our hearts, therefore merely superficial actions are not accepted by Him. The Holy Prophet<sup>sa</sup> said that Allāh does not leave any action unrewarded. The Holy Prophet<sup>sa</sup> also said that if a person does not have the means to give *Ṣadaqah*, Allāh accepts his good deeds as *Ṣadaqah* on his behalf. He also said that God will accept whatever we do to avoid sins and shortcomings and save us from hardship and tribulation. In short, the only way to get out of these difficult conditions is that we submit humbly towards God. We should offer *Istighfār* and give charity both on a Jamā‘at level and an individual level.

The Promised Messiah<sup>as</sup> said,

These are fearful times, therefore, you should busy yourself in *Istighfār* and penitence and keep scrutinizing yourself. People of every religion believe that punishment can be averted through *Ṣadaqah*, but this is before the tribulation arrives and not afterwards. Busy yourselves in *Istighfār* so that your turn does never come.

Huzoor<sup>aa</sup> said that the hardships we are witnessing are minor, but the way people have become heedless and are inviting God’s wrath, the world seems to be going towards destruction that will be caused by man’s own hands. In this age, it is the duty of those who believe in the Promised Messiah<sup>as</sup> that while they should repent and offer *Istighfār* for their own protection, they should pray generally for that world that God may

bring people to their senses.

The Promised Messiah<sup>as</sup> said that the episode of Hazrat Yūnus<sup>as</sup> shows us that penitence and supplication can avert even that which has been decreed. All religions and all 124,000 Prophets agree that tribulations can be averted through prayer and *Ṣadaqah*. The Holy Prophet<sup>sa</sup> once said that man’s crying and supplication and *Ṣadaqah* cool down God’s wrath and avert an evil death. The Holy Prophet<sup>sa</sup> said, “Save yourself from fire, even if it is by giving away half a date”.

Huzoor<sup>aa</sup> said, *Istighfār* from the bottom of one’s heart protects against future sins and, invites God’s mercy and brings one closer to Him. The Holy Prophet<sup>sa</sup> said, “For whoever of you the door of prayer is opened, for him is opened the door of mercy”. Of all the things we seek from Allāh, the most cherished is seeking His refuge. The Holy Prophet<sup>sa</sup> said that prayer is beneficial against tribulations that have come or are yet to come.

Huzoor<sup>aa</sup> prayed may Allāh enable us to understand the essence of prayer, and to bow down before Him and seek His forgiveness and offer *Ṣadaqah* that avert all tribulations. May the prayers of the Holy Prophet<sup>sa</sup> and the Promised Messiah<sup>as</sup> be accepted in our favour.

At the end of the sermon, Huzoor<sup>aa</sup> informed the Jamā‘at of the sad demise of Sa’dah Bartawi Ṣāhiba of Damascus, and led her funeral prayer *in absentia* after the Friday prayer.

The Promised Messiah<sup>as</sup> says, “**These are fearful times**, therefore, you should busy yourself in *Istighfār* and penitence and keep scrutinizing yourself. People of every

**These are  
fearful  
times**

religion believe that punishment can be averted through *Ṣadaqah*, but this is before the tribulation arrives and not afterwards. Busy yourselves in *Istighfār* so that your turn does never come.”

# Matrimonial Alliances

Friday Sermon Delivered on March 3, 2017

**Separation between parents impacts children psychologically, morally and in other ways.**

**The main cause of family and marital problems is estrangement from and ignorance of faith and an inclination towards worldliness.**

**The solution for all matrimonial problems lies in the Holy Qur'an, Hadith and teachings of the Promised Messiah<sup>as</sup>. Seek Allāh's blessings and act righteously.**

On March 3, 2017, Hazrat Khalīfatul-Masīh V<sup>aa</sup> delivered the Friday sermon at Baitul Futūh Mosque, London.

Huzoor<sup>aa</sup> said that problems relating to matrimony and conjugal relationships are causing a lot of anxiety in households. They do not only affect the husband and wife but also their parents and even the children. Such problems cause the children to suffer both in material and spiritual terms. Almost every day, he receives letters or meets people who relate such problems.

Regarding some problems arising from marriages contracted outside Pakistan, Huzoor<sup>aa</sup> said that the major cause of this is the fact that both sides do not reveal everything about themselves truthfully. The verses that are recited on the occasion of Nikāh, stress the need for telling the truth, whereas people often do not speak the truth about themselves. Sometimes parents force their daughters to marry men who are not compatible with them in terms of education and lifestyle. Likewise, some men marry according to their parents' desire and then start tormenting their wives afterwards. No one party can be blamed one hundred per cent, because in some instances the men are at fault while in others the women are at fault. Conjugal problems affect the children as well. Sometimes after spending many years together and having several children, a man starts complaining that he cannot live with his wife anymore and wants to divorce her, or that he wants to take another wife; or the wife says that she has spent her life in torment and now wants *Khula*'. Huzoor<sup>aa</sup> said that the ratio of *Khula* in our Jamā'at is greater

than that of divorce. In any case, it is the children who suffer. Statistics collected by international institutions also prove that separation between husband and wife adversely affects the children, no matter who they live with.

Huzoor<sup>aa</sup> said that another fact that causes problems among couples is the interference of the wife or the husband's parents. Some wives complain that their husbands do not fulfil their responsibilities. In short, there is no end to complaints from both sides which sometimes go on for many years even after the children have grown up. It is mostly childish things, impatience and wrong friendships that are at the root of such problems. If all the marital problems of different age groups are summed up in one sentence, it would be that they are caused by ignorance and lack of interest in religious teaching and an inclination towards materialism. The solution to these problems can only be found in the light of the Holy Qurān, Hadith, and the teachings of the Promised Messiah<sup>as</sup>.

Huzoor<sup>aa</sup> said that we are fortunate to have accepted the Promised Messiah<sup>as</sup> who took from us the pledge that we shall give priority to our faith over everything worldly. And in matters of matrimony, we have the Holy Prophet's<sup>sa</sup> specific instruction that faith must be given priority. The Holy Prophet<sup>sa</sup> said: A man marries a woman for four things: her wealth, her lineage, her beauty, or her piety. I advise you to marry a pious woman, and may God bless you. If both sides make faith and piety their priority, then most of these problems will automatically disappear.

Huzoor<sup>aa</sup> said that since we do not know how a person really is, it is important to perform the *Istikhara*, or ask God to guide us, and to stop us if the matter is not good for us. Prayers that are offered before marriage help to lead a happy life after marriage. But Satan keeps attacking in various ways, therefore it is important to always keep praying for a happy and loving relationship.

Hazrat Khalīfatul-Masīh I<sup>ra</sup> said: I advise you to care for your relatives in keeping with *Taqwa*, and be truthful. If you want to see success in your life, then *Taqwa* is

essential.

The Promised Messiah<sup>as</sup> said: In matters of matrimony, one should only see if the person has a good character and is pious. Islām does not differentiate between race and caste. The basic principle is to decide on the basis of *Taqwa*, all else are false innovations. And it is also important to consider compatibility.

Huzoor<sup>aa</sup> continued by saying once the boy's side has seen the girls photograph and has received all the relevant information, they should not unnecessarily delay the decision and cause emotional distress for the other side. The Promised Messiah<sup>as</sup> said: It is evident from the Holy Qur'an that marriage has three benefits: piety and virtue, preserving one's health, and progeny. If these three things are kept in mind, then there will be no problems in matrimony.

Huzoor<sup>aa</sup> said that he receives complaints from some countries that people do not wish to marry missionaries. Such thinking is wrong and one should always give priority to faith.

With regard to taking more than one wife, the Promised Messiah<sup>as</sup> says, "You should not be overwhelmed by lust and desire, but if there is a genuine need, you can take a second wife".

Huzoor<sup>aa</sup> prayed that Allāh may enable all members of the Jamā'at, men and women, to solve their problems in keeping with Allāh's teaching, and to give priority to the faith over the world. Thus, we will also enable our future generations to follow the right path and to serve the faith. After the Friday prayer, Huzoor<sup>aa</sup> informed the Jamā'at of the sad demise of Muhammad Nawaz Mumin Ṣāhib of Germany, Sayyed Rafiq Aḥmad Safeer Ṣāhib of UK, Dr Mirzā Laeeq Aḥmad Ṣāhib, son of Sahibzada Mirzā Hafeez Aḥmad Ṣāhib, and Ameenullah Khan Ṣāhib, ex-missionary, USA and led their funeral prayer after the Friday prayer.



# Khilāfat Day 2016

Syednā Hazrat Khalīfatul-Masīh V<sup>aa</sup>

The following is a synopsis of the Friday sermon delivered by Hazrat Khalīfatul-Masīh<sup>aa</sup> on May 27, 2016 - Khilāfat Day. It is an edited version of the synopsis from [www.alislām.org](http://www.alislām.org).

After reciting *Tashhahud* and *Sūrah Al-Fātiḥah*, Huzoor<sup>aa</sup> said that it was the 27th of May and as every *Aḥmadī* knows that after the demise of the Promised Messiah<sup>as</sup>, Khilāfat started in Jamā'at *Aḥmadiyya* and in this regard, the Jamā'at celebrates this day as Khilāfat Day. We thank God for His promise, the Holy Prophet Muhammad's<sup>sa</sup> prophecy and, for the glad tidings given by the Promised Messiah<sup>as</sup> as the second manifestation of the divine power. God saved us from disintegration and threaded us together. With this reference, we also promise that we shall be ready to offer all kinds of sacrifice for the establishment and continuation of Khilāfatin *Aḥmadiyyat*.

One hundred and eight years' history of *Aḥmadiyyat* bears testimony that generation after generation the steadfast sacrificed made to fulfill this promise. God will always provide the capability to every current or future member of the Jamā'at to carry out this promise. The Promised Messiah<sup>as</sup> said that the purpose of his advent is to bring humanity closer to God, fulfill all obligations to God and to each other.

In the treatise *Al-Waṣīyyat* ("The Will"), after telling the good news of the establishment of Khilāfat, the Promised Messiah<sup>as</sup> has told us to make these very things a part of our lives. So he says elsewhere in the same writing that if you bow completely before God, I tell you, according to the will of God, that you will

become a pious community of His. Set your hearts to the Greatness of God and show His oneness not only by words but also through actions so that He blesses you with His bounties practically.

The Promised Messiah<sup>as</sup> told us to refrain from rancour and treat mankind with true sympathy. Show nobility in every way, you don't know in what way you will be saved. If we stay with oneness of God and progress in the sympathy of mankind, be connected with the Khilāfat in *Aḥmadiyyat*, then we shall see all the progress that God has promised to the Promised Messiah<sup>as</sup>.

The Promised Messiah<sup>as</sup> received the glad tidings from God and told us that we shouldn't think that He will allow us to go to waste: "You are a seed sown by His hand". God says that this seed will sprout and grow and its branches will spread in all directions and it will become a big tree. There is no doubt that the community established by the Promised Messiah<sup>as</sup> will progress. This is His promise. All of us will have to examine ourselves what we are doing about our obligations to Him and our fellow beings. The world is watching us. Allāh has given us this responsibility to establish oneness of God. We should get closer to God ourselves and help God's creation to do the same. And set the human values on sound footing.

In the past few days, Huzoor<sup>aa</sup> mentioned that he was visiting Scandinavian countries. There, the news correspondents and other educated people asked what are our objectives? Huzoor<sup>aa</sup> kept on telling them that the objectives of Khilāfat and the Jamā'at are the same for which God sent the Promised Messiah<sup>as</sup>, and they are to try to bring humanity closer to God and to

serve humanity. We don't have aims other than that. We observe that the world is forgetting God and generally service to humanity is done to further personal interests. This is creating more unrest.

The relations among the countries and nations are drifting apart. The worldly people understand this with great difficulty, i.e. without personal interests how can we serve only to win the pleasure of God. Maybe worldly people think that in the name of love and affection, *Aḥmadīs* are coming closer to them or trying to bring them closer and may take over the government after consolidating power and this is our *modus operandi*. A professor who teaches Islām, from Stockholm University, also asked a similar question at one occasion. Huzoor<sup>aa</sup> answered by quoting a poetic verse of the Promised Messiah<sup>as</sup>: I have nothing to do with countries because my country is different from all others, and I don't care for these crowns for my crown is the acceptance from God.

By the grace of Allāh, during these travels, there were many interviews with the media. There were two receptions held in Denmark and Stockholm in which we talked about Islām, the true Qur'ānic teachings, the exemplary conduct of Holy Prophet<sup>sa</sup>, and examples from the Rightly Guided *Khulafā'*. Most people expressed openly that they then became cognizant of the real teachings of Islām. This is how the people express themselves in the meetings, conferences and symposia held by the Jamā'at these days in the name of peace. At different places in the world, in one way, on one topic, in the west as well as in the east, in the north as well as in the south, the Jamā'at is trying tirelessly . . . [this] is all due to the fact that they



Apart from Promised Messiah<sup>as</sup>, if in these times, someone tries to, or wants to, establish Khilāfat, he would fail and would not be able to establish peace.



are connected with Khilāfat and work according to its directions.

After the Promised Messiah<sup>as</sup>, the continued system of Khilāfat not only guides its followers but also shows others, including the opponents of Aḥmadiyyat or those who are afraid of Islām, the true examples of Islāmic teachings. Huzoor<sup>aa</sup> presented some highlights of how others are impressed when they attend the meetings held by the Jamā'at.

There was a reception in a hotel in Denmark in which some members of parliament were in attendance along with the minister of Culture and Religion, the mayor, many politicians, learned people and, representatives of embassies. All expressed, without exception, that they learned the true teachings of Islām.

There was a Danish guest who said that he was extremely satisfied by listening to the speech of the Khalifa. He was happy because such a message was urgently needed during these days and that he prayed that the Khalifa's words are truly understood in Scandinavia.

The mayor, politicians and learned people from another Danish city were also visiting and a member of their council said that the Khalifa's speech was very impressive and he was happy that hundreds of thousands of Muslims were fearlessly standing like a bright beacon of light only for the sake of bringing peace in the world and they are the Aḥmadīs.

One of the guests said that after his speech, all the people sitting at the stage with the Khalifa were talking with the true understanding of Islām. All were saying that it was a matter of pleasure that Islām has been very beautifully presented. Danish people do not know that there are many sects in Islām that desire peace. The guest said that he deemed it necessary that today all guests

will go home with a new determination - especially in Denmark, where a sketch of the Holy Prophet<sup>sa</sup> was made with a wrong perspective. Huzoor<sup>aa</sup> told them that it will create hatred, peace will be disturbed, destruction will ensue and nothing will be gained. They accepted that though it is a sensitive issue for them to talk about the sketches but the way Huzoor<sup>aa</sup> explained it to them, they appreciated it and understood it very well.

A guest said that after today's address the public opinion about Muslims will definitely change. He said that he had ordered a copy of the Holy Qur'an to understand Islām better. After this evening he has realized his lack of knowledge and said that he would study the Qur'an.

Huzoor<sup>aa</sup> mentioned that people came from Nogsko and they were going back after the function. One of the guests wrote that they were very thankful and that this conference would be remembered as a memorable event and experience. He further said that on their way back, there was a special atmosphere in the coach. Throughout the journey there was a discussion on the topic of the conference. Everybody agreed that they spent a nice day and learned a lot.

A reporter expressed his emotions by saying that he learned much, and the Khalifa's speech forced him to think especially about the image of Islām presented by the media which is quite different from the reality. He said that he could not find any fault with what the Khalifa said because everything that he said was about love and respecting each other. And the Khalifa said that these were the key to peace. The reporter continued by saying that the Khalifa told us about the danger of another world war and that he was now worried. He had

heard a couple of people saying that we are close to a world war but he did not believe in it. Now his ideas have changed and he has to think seriously about it. He said that the way the Khalifa has presented it made him think.

Then another attendee said that his (Khalifa's) words forced her to think but she was worrisome in a way because he presented a grim picture of the future. He warned us about the dangers of a war and said that now is the time to work for peace otherwise we shall regret afterwards.

A Danish lady said that before that day she had negative ideas about Islām but what she heard that day was good and a message full of love. She learned that ISIS is not Islām. Islāmic teaching is to protect all places of worship. She said she met such a person who proved that the media presents a wrong picture of Islām. She was quite excited that a person had told her the meaning of *Jihād*. She liked his ideas about freedom of speech and bringing peace in this world.

Then a Danish guest said that the Khalifa referred to the Qur'an, which shows that his words were not his own but were based upon reality. He said that integration for the Muslims in the West was possible because what he said proves that Islām is not opposed to western values. Peace, tolerance and respecting each other were common values. Then he said that truly speaking, Danish people are afraid of Muslims and the Middle East wars. But at least after today we have understood that whatsoever is happening there is not the fault of the Holy Prophet sa or his religion but rather his teachings have been mutilated.

A university student said that the function made it clear that the Islāmic values expressed there were such that we

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“It is the real Khilāfat that not only changes the fears of its own into peace but also changes the fears of others into peace.”



should all follow them. He further said that the Khalifa had made the objectives of Jamā'at Aḥmadiyya very clear and proved that Islām is a peaceful religion by citing from the Qur'an, the life of the Holy Prophet sa, and examples from his *Khulafā'*.

Another guest showed his feelings by saying that the Khalifa talked about our generation and solutions to the problems in an excellent manner based upon the Qur'an. At least he (the guest) did not know that the Qur'an speaks that much about justice and then he said that his ideas have changed about Islām. Before, he knew only what the media portrayed about Islām but now he has seen the reality. The Khalifa referred to a verse from the Qur'an that spoke of doing justice even to the people you don't like. He also liked when the Khalifa said that the early Muslims treated the Jews and the Christians with love. This touched his heart.

Another member of the Humanist Society said that people know very little about the peaceful message. The media brings forth only bad things and doesn't say anything about pleasant matters. All the Danish media should have been here today and that she was in despair at their attitude.

Another Danish lady said that the Khalifa was her teacher, and that she was happy that she learned a lot today. She accepted that Islām is a peaceful religion. She wished that people would pay attention to his message. She wished to get the Danish translation to absorb all those words, and convey to other people. Then she said that his message should be spread all over Denmark and they should agree with the message and learn from him. Before, she felt that all Muslims were terrorists but she is now regretful for having those ideas. Majority of them

are peaceful. She said that her husband was forbidding her from coming here but she forced him to come, and now he is quite excited. She also said that the one who did not come despite an invitation was a fool.

A Danish politician said that that was his first time to meet a Khalifa. His experience with him was quite different from any other Muslim. The Khalifa made it clear that Islām gives freedom to all religions. He said that though the Jamā'at is small but its message is huge. He also said that he learned that the Holy Prophet sa allowed the Christians to pray in his mosque and that he was against all kinds of anti-Semitism.

A representative of the American Embassy said that the Khalifa showed the true face of Islām and told that terrorists have no relationship with Islām. He said that he will tell the Ambassador about all the points including the grim matters that the Khalifa mentioned.

A Danish teacher said that she would relate all that she learned to her students. She said that she did not know that the Holy Prophet sa treated the Jews and the Christians very well. She further said that Islām and terrorism were separate from each other.

Another guest said that she observed from the Khalifa's speech that he listened to other speakers very well. Then she said that Khalifa's talk about a third world war was thought provoking and she got a little nervous, but she got a kind of satisfaction from Huzoor's<sup>aa</sup> address.

In Malmo, more than 140 guests attended including parliament members, the mayor of Malmo, the police chief, representatives of the Swedish Church, university professors and people from different walks of life. A Jewish guest said that in this world, negative thinking about Muslims prevails a lot. He said that

he was surprised to hear a message of love and only love from a Muslim leader. He said that the Khalifa made him feel that Muslims were also our brethren and feelings of mercy increased in his heart about Palestinians and thought that maybe all of them are not bad.

A lady who is a Christian priest and works in a hospital said that she thinks that it is true that people of Malmo and Europe are afraid of Muslims and mosques, but the Khalifa had convinced her about the objectives of the mosque and she hoped that he would be successful in convincing others also. All his words were deep and meaningful. He gave the message that we should not be afraid of each other and should exchange our ideas. The best part of his speech was that mankind will have to recognize their creator and have firm faith in God. And this is her idea as well.

The mayor of Malmo said that the Khalifa assured them about peace and made the objectives of the mosque clear. He said that they consider the mosque as a source of peace and integration.

A journalist expressed surprise at the fact that we bore an extraordinary sum of 30 million Krona from our own pockets. He said that he has seen the incidents of terrorism and cruelty but we were different from those people. He related an incident in which a Muslim told him to go to hell because he was a Christian but these things are not found in Aḥmadis.

Two professors from Malmo universities praised Huzoor's<sup>aa</sup> speech for being positively effective and containing the messages of love and tolerance. One professor who teaches Islām said that the Khalifa's address was very interesting and the people were impressed and even demanded its copies. One of the guests said that one sentence that the Khalifa said he liked was that for the greater good, we should put our personal

interests aside. One of our Polish friends living in Sweden said that the speech was complete in every respect. He said that he believed in God while most people living here don't. He felt proud of meeting a person who has a firm belief in God. A Muslim guest from Yugoslavia said that he agreed with everything that the Khalifa had said because he defended Islām like no other Muslim could.

A Swedish guest expressed his thoughts by saying that he had never heard of anyone defending Islām like the Khalifa. A politician said that he was really feeling peace there. A Christian priest agreed with the Khalifa's speech and said that when the Holy Qur'ān was read in the beginning, it had a shaking and spiritual effect on him. Another guest said that he felt like being in another world. The central topic was that we should take care of each other. The Khalifa proved through the Qur'ān that religion was a matter of heart. A Swedish guest said that the media says that Islām is a violent religion but he heard quite opposite to that there. The Khalifa removed their fears and proved that Muhammad<sup>sa</sup> was full of peace.

Another guest said that she was afraid before coming here. Now, she saw it very different there. She liked Islām's teachings about the rights of the neighbours. Many people expressed similar thoughts.

A parliament member said that the Khalifa should represent from all platforms and people should pay heed to him. If anyone was afraid of Islām, he must have got rid of his fears now. One of them said that this speech should be given to Austrians because they have fanatically become anti-Islām. He also said that he liked the fact that Jamā'at has no connection with politics and is only worried about establishing peace and that Aḥmadīs are trying to help people and rid them of difficulties

There was a reception in Stockholm where six members of parliament came. One of them said that the Khalifa had impressed upon them that they should not close their eyes to a conflict thinking that it will automatically be solved. He was thankful for that message. One of the guests said that there are powers in this world that want to keep people away from each other, but we had succeeded to unite them in every way. A Christian

refugee from Iraq said that he never heard anybody talking like Huzoor<sup>aa</sup> in Iraq. The people there don't present like the Khalifa does here. He speaks the manifest truth about what is going on in this world. Then a guest said that what Khalifa says was told by every religion in the beginning. Every religion has the same basic teaching. If we have differences with Muslims, those are based upon culture and not religion.

The coverage by electronic and print media in Denmark is as follows. A national newspaper with 50,000 readers published the news of the function. A radio journalist interviewed Huzoor<sup>aa</sup> for 45 minutes and broadcasted it with verbatim Danish translation. The radio station has 25 to 40 thousand listeners. The TV also broadcast the news and it has 2 million viewers. Similarly, through other media, this message of Islām reached a total of 3 million people. Likewise in Sweden, by newspapers, radio and TV, there were six interviews conducted. In all, the message reached about 8 million people.

The way people expressed their feelings as stated by Huzoor<sup>aa</sup> demonstrated that they had come to know the reality about Islām. The people now know the Jamā'at Aḥmadiyya is connected with *Khilāfat* and that is why it is fulfilling the rights of God and His people. So every Aḥmadi should understand this basic fact that these rights can be fully delivered by attaching themselves to *Khilāfat*.

It is the real *Khilāfat* that not only changes the fears of its own into peace but also changes the fears of others into peace. Huzoor<sup>aa</sup> said that he had described the gist of people's feelings of fear changed into peace by attending our functions. Because it is the promise of Allāh, His blessings also go with it and they cast their effect of the beautiful teachings of Islām on others. That is why some of them expressed their desire to read the Qur'ān.

Apart from Promised Messiah<sup>as</sup>, if in these times, someone tries to, or wants to, establish *Khilāfat*, he would fail and would not be able to establish peace.

We observe what happened at the time of Hazrat Umar (r.a.), during the time of the rightly guided *Khulafā'*. He brought that kind of peace in Syria and Iraq that even Christians there were happy with Muslims, rather than the Roman

government. But what is happening there now? The movement that started in the name of *Khilāfat*, had no power and whatsoever power was in the beginning has lost steam. It has been reduced merely to an organization in only about two to three years. It provided peace neither to their own nor to others. There are many there who went there with great fervour in the name of Islām and *Khilāfat* even from Europe, but fell into despair when they saw the unIslāmic actions. They are living there in a state of fear and despite their desires, cannot come back. An example will explain the state of violence there. It was reported that there was a lady whose little child was crying with hunger pangs and her home was far away. She went aside under a tree and started breast-feeding the child. The soldiers of the so-called *Khilāfat* came there, snatched her child, and killed this lady with bullets for her unIslāmic act of their brand of Islām. They have snatched the peace from themselves as well as others.

It is the Aḥmadiyya Jamā'at that is changing the fear to peace for their own and others. It is being proved by other's expressions that Allāh's blessings are with the Aḥmadiyya *Khilāfat* and they never mitigated. Jamā'at's 108 years history bears testimony to that as Huzoor<sup>aa</sup> already stated. So the establishment of the Jamā'at of Promised Messiah<sup>as</sup> and the *Khilāfat* is a Divine promise. It is the same thing as it was at the time of the Promised Messiah<sup>as</sup>. What some people tried to finish at the time of Promised Messiah<sup>as</sup> and it did not finish, they will try to finish even today, but by the grace of Allāh they will never be able to do so.

The Aḥmadiyya *Khilāfat* and system is to stay always by Allāh's grace. If we look at our resources, we cannot even imagine spreading the message of Islām to such a large number of people. When Allāh has decided to take the message to all the corners of earth, who on earth can prevent this progress. We should pray that Allāh keeps every Aḥmadi faithfully connected with Aḥmadiyya *Khilāfat* and we are able to see the promises of God being fulfilled with more grandeur in lesser and lesser time! Amin!

# High Station Of Caliphs And Our Responsibilities

Dr. Shahab Ahmad, Edmonton

The Holy Qur'an has mentioned various kinds of *Khulafā'*:

- (1) *Khulafā'* who are Prophets, such as Adam<sup>as</sup> and David<sup>as</sup>. About Adam<sup>as</sup>, God says in the Qur'an, "I am about to place a vicegerent in the earth" (2:31) and about David<sup>as</sup>, He says, "O David, We have made thee a vicegerent in the earth" (38:27).
- (2) Prophets who are *Khulafā'* of another and a greater Prophet, such as the Israelite Prophets who were *Khulafā'* of Moses (a.s.). About them the Qur'an says: "We sent down the Torah wherein was guidance and light. By it did the Prophets, who were obedient to Us judge for the Jews" (5:45).
- (3) Non-Prophet *Khulafā'* of a Prophet, with or without temporal powers, such as Godly people learned in the law. Their mission is to protect and preserve the Law being tampered with. (The Holy Qur'an with English Commentary, Vol.4., p. 1870).

In this article I will discuss only the third type of Caliphs; those who succeeded the Holy Prophet Muhammad<sup>sa</sup> in the *Nash'at 'Ula* [Genesis] of Islām, and the five Caliphs who succeeded the Promised Messiah<sup>as</sup> in the *Nash'at Thānī* [Renaissance] of Islām. Out of many verses that throw light on this subject, I have selected only three.

## 1. The first verse in this connection is:

"And hold fast, all together, by the rope of Allāh and be not divided" (3:104).

The Holy Prophet<sup>sa</sup> is reported to have said:

"The Book of God is the rope of Allāh

which has been extended from the heavens to the earth" (*Jarir IV 30*, qtd. in *The Holy Qur'an with English Commentary*, Vol. 2, p.433).

The Promised Messiah<sup>as</sup> says:

"The Furqān [the Holy Qur'an] is a strong rope of Allāh, so that it may pull you to the Lord of all the worlds" (*Barāhīn Aḥmadiyya*, Part 3).

Hazrat Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad<sup>ra</sup>, the Second Caliph of the Promised Messiah<sup>as</sup>, says that in a broader sense the word "rope" includes three things "by holding fast to which Muslims may remain united and be safe against disunion and disruption: 1. The Holy Qur'an; 2. The Messengers of God (on whom be peace); 3. **The Successors to the Messengers of God**" (*The Holy Qur'an with English Commentary*, Vol. 2, p.433).

## Use of Ropes

In our daily life ropes are used for three purposes:

**1** As a means of safety. For instance, when a person is drowning in water, people on the shore throw a rope to save him. If he holds the rope, he comes out of the water and is safe.

**2** Ropes bind things together or we can say it brings a type of unity and strength.

**3** As a means to climb heights. For instance, mountaineers climb mountains using ropes, which otherwise would not be possible.

In short, people use ropes for: (1) safety (2) unity and (3) climbing heights. This can be understood as an analogy in which Caliphs have been compared to ropes.

Ropes are used for attaining safety. Similarly, the Caliph of the time is a

means to attain safety, security and peace. A rope binds things together and makes them strong. Similarly, a Caliph unites the believers into a community, and grants them unity and strength. The rope is used to climb heights. Similarly, the Caliph is a direct source of attaining moral and spiritual elevation, and the nearness of God - the ultimate purpose of human existence.

## 2. The second verse is this connection is:

"Allāh is the Light of the heavens and the earth. The similitude of His Light is a lustrous niche, wherein is a lamp. The lamp is a glass. The glass is as it were a glittering star. It is lit from a blessed tree - an olive - neither of the east nor of the west . . ." (24:36).

The verse is a beautiful metaphor. Physically, it speaks of three things:

**1** Lamp which is the "source of light." (*The Holy Qur'an with English Commentary*, Vol. 4, p.1860).

**2** Glass-Globe which is "over the lamp and which protects its light from being extinguished by the puffs of wind and increases its brightness" (Ibid.).

**3** Niche which "preserves the light" (Ibid.).

Most of us are aware of lamps. We see that when a lamp is lit, the light is dim. The moment it is covered with glass, the light is intensified. The niche gives direction to the light, where it should be used. Thus, there is no wastage of light or energy.

The spiritual interpretation of the corresponding three things may be:

1. "Divine Light" (*The Holy Qur'an with English Commentary*, Vol. 4, p. 1860). (i.e. Divine Revelation of the Holy Qur'an)

2. “Prophets who protect the Divine light from being extinguished” (ibid.). (i.e. the Holy Prophet<sup>sa</sup>)

3. “Successors of the Prophets who diffuse and disseminate the Divine Light and give it a direction and purpose for the guidance and illumination of the world” (Ibid.).

3. The third verse in this connection, known as *Āyat Istikhlāf*, is as follows:

Allāh has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors *from among* those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear. (24:56)

In verse 24:36 (as mentioned above), an implied reference was made to *Khilāfat* in the Muslim community. The present verse deals with the subject of *Khilāfat* explicitly. It can be understood as follows:

It embodies a promise that Muslims will be vouchsafed both spiritual and temporal leadership. The promise is made to the whole Muslim nation, but the institution of *Khilāfat* will take a palpable form in the person of certain individuals who will be the Prophet’s Successors and the representatives of the whole nation. They will be, as it were, *Khilāfat* personified. This verse further says that the fulfillment of this promise will depend on Muslims observing prayers, giving *Zakāt*, on their obeying the Messenger of God in all religions, and temporal matters concerning the nation. When they will have fulfilled these conditions, the boon of *Khilāfat* will be bestowed upon them and they will be made the leaders of nations; their state of fear will give place to a condition of safety and security; *Islām* will reign supreme in the world, and above all the Oneness and Unity of God – the real purpose and objective of *Islām* – will become firmly established. (*The Holy Qur’ān with English Commentary*, Vol.4, p.1869)

Likewise, after promising *Khilāfat Rāshida* to the true believers, the Holy Qur’ān also points out particular characteristics of

the Rightly Guided Caliphs, as explained further in the 5-Volume Commentary:

(a) they are appointed *Khalīfa* through God’s own decree in the sense that the hearts of believers become inclined towards them and they voluntarily accept them as their Caliphs;

(b) the religion, which their mission is to serve, becomes firmly established through their prayers and missionary efforts;

(c) they enjoy equanimity and peace of mind amidst hardships, privations or persecution, which nothing can disturb; and

(d) they worship God alone, i.e. in the discharge of their great responsibilities they fear no one and they carry on their duties undaunted and without being discharged or dismayed by the difficulties that stand in their way. (p. 1870)

After discussing the role, the importance, and the blessings of *Khilāfat* in the light of the Holy Qur’ān, I now mention the views of other Muslim scholars about the Rightly Guided Successors.

Hazrat Syed Muḥammad Ismail Shahīd<sup>th</sup> has said:

A rightly-guided *Khalīfa* is a Messenger’s heir apparent, whereas other religious leaders are akin to his other sons. Thus, the fortunateness of those sons demands that they should deal with their father’s heir – their brother – with the same attitude of compliance and servitude that they show their father; and that they should consider him in place of their father and not as an equal. (*Mansab Imāmat*, p. 130, 4th ed. 2008)

He also stated:

To be at one with him is to be at one with the Messenger and to be detached from him is to be detached from the Messenger – especially when he has been granted the Lieutenancy of the Messenger by Allāh the Lord of Honour . . . To rebel against and avert from the *Imām* of the age is impertinence to him and is to equate with him and the Messenger. It is a hidden objection against the Lord of Honour that He granted the vicegerency of a perfect man to such an imperfect person. In short, without him attaining nearness to

the Almighty is merely an illusion and a fantasy that is utterly invalid and impossible. (*Mansab Imāmat*, 4th ed. 2008)

A Rightly-guided *Khalīfa* is a *Nabī-e-Hukmī*” [i.e. a vicegerent who enforces the commandments given to the Prophet]. Although he has not reached the station of prophethood, however, the station of *Khilāfat* is linked to the Commandments of the Prophets of Allāh. (*Mansab-Imāmat*, p. 122, 4th ed. 2008)

The great religious and secular scholar of India, Maulānā Abul Kalam Azad has discussed in detail the topics of prophethood, *imāmat*, etc in his book *Masla-e-Khilāfat*. Then stating the need for and importance of *Khilāfat*, he writes:

The Qur’ān and Sunnah have specified three pillars of communal life:

1 Everyone should unite behind a learned and practicing Muslim, who should be their *Imām*.

2 Whatever he teaches should be accepted with faith and sincerity.

3 His directives that conform to the Qur’ān and the Sunnah should be implemented without any reluctance. All should remain silent and only he should speak. All minds should be ineffective and only his mind should command. The people should have neither tongues nor brains – only receptive hearts and limbs that act. If this is not so, then it is just a crowd and a multitude; a jungle of animals; a pile of rocks and pebbles – but it is not a *Jamā’at*, an *Ummah*, a nation or a community. There are bricks, but there is no wall. There are pebbles, but there is no mountain. There are droplets, but there is no river. There are links which can be broken into pieces, but there is no chain which can capture large ships.

Even in these last moments of our lives, we see the fulfillment of the prophecy of Caliphate on the path of Prophethood, the fate of Muslim nation may change for better and they may be reformed. The God who is displeased with us may be pleased. The nation which is trapped in a whirlpool may get out of it and reach its destination. If not, then God on the Resurrection Day will question us:



“In the world you made every effort for supremacy of everyone. Did you make any effort for the supremacy of Islām?” (Tanzīm Ahl-e-Hadīth, September 12, 1969)

Before proceeding further, it is appropriate to name the four holy personages - the Rightly Guided Successors - who succeeded the Holy Prophet<sup>sa</sup> one after another. They were:

1. Hazrat Abū Bakr Siddīq<sup>ra</sup>
2. Hazrat ‘Umar Farooq<sup>ra</sup>
3. Hazrat Uthmān Ghani<sup>ra</sup>
4. Hazrat ‘Ali<sup>ra</sup>

The history of the genesis of Islām is clear that as long as the Muslims remained under the Rightly Guided Successor of the time and obeyed him, their progress was matchless in human history. They continuously progressed both in religious and secular fields. The unlettered Arabs became the leaders and teachers of the world. Universities in Iraq and Spain were the highest centres of learning, where students from all over the world were coming to learn, like universities in Europe and America these days.

Alas! Muslims lost the blessings of *Khilāfat Rāshida* in only 30 years. They martyred great Caliphs like Hazrat Uthmān<sup>ra</sup> and Hazrat ‘Ali<sup>ra</sup>. As a result, the progress of Muslims declined and then stopped. However, due to the efforts of Muslim reformers and other pious persons, Islām progressed, but because of the absence of a central figure i.e. Rightly Guided Khalīfa, it was not well coordinated and organized.

In this short article, I cannot trace the rise and decline of Muslim history. This work is done most beautifully by Khawaja Altaf Hussain Hali in *Madd-o-Jazar Islām*, more familiar by the name of *Musaddas-e-Hali* written in 1879.

The following verse indicates that Maulānā Hali had no hope of the revival of Islām or Muslims.

**Pasti Ka Koi Had Se Guzarna Dekhe**

**Islām Ka Gir Kar Na Ubharna Dekhe**

**Mānay Na Kabhi Ke Madd Hai Har Jazar Ke Ba’d**

**Daryā Ka Hamaray Jo Uтары Dekhe**

Meaning: if a person observes the extreme permanent decline of Islām, they will never admit that there is a

crescent after every trough.

But the decline of Islām was destined to change. As directed by God, the Holy Prophet Muḥammad<sup>sa</sup> had already prophesied about Islām’s Renaissance in the following Ḥadīth:

Prophethood shall remain among you as long as Allāh shall will. He will bring its end and follow it with *Khilāfat* on the precepts of prophethood for as long as He shall will and then bring about its end. A tyrannical monarchy will then follow and will remain as long as Allāh shall will and then come to an end. There will follow thereafter monarchical despotism to last as long Allāh shall will and come to an end upon His decree. There will emerge *Khilāfat* on precept of Prophethood. (Musnad Ahmad bin Hanbal)

After mentioning *Khilāfat* on the precept of Prophethood, the Holy Prophet<sup>sa</sup> was silent, which indicates that this *Khilāfat* will continue until the Day of Judgement.

Even a cursory glance over Muslim history clearly indicates that Muslims passed through the exact stages mentioned in the Ḥadīth stated above.

The renaissance of Islām started when Hazrat Mirzā Ghulām Aḥmad<sup>as</sup> of Qādiān - the Promised Messiah and Mahdī - under Divine guidance, laid the foundation stone of the Aḥmadiyya Muslim Community on March 23, 1889, in Ludhiana. After completing his mission, he returned to God on May 27, 1908, at Lahore. Three years before his demise, as commanded by God, he wrote a book called *Al-Waṣīyat*, in which he informed the Community that after his demise, he will be succeeded by a second manifestation of God (i.e. *Khilāfat*) as happened after the demise of other Prophets. He states:

This is the Way of God. And ever since He created man on earth He has always been demonstrating this Divine practice. He helps His Prophets<sup>as</sup> and Messengers<sup>as</sup> and grants them success and predominance, as He says: [Translation] God has ordained that He and His Prophets shall prevail (58:22).

And by predominance is meant that as Messengers<sup>as</sup> and Prophets<sup>as</sup> desire that God’s *Hujjat* [God’s Will or Purpose] is established in the world and no one is able to oppose it, so, in turn, does God demonstrate with

powerful signs their truthfulness as well as the truth they wish to spread in the world. He lets them sow the seed of it [the truth], but He does not let it come to full fruition at their hands. Rather He causes them to die at such time as apparently forebodes a kind of failure and thereby provides an opportunity for the opponents to laugh at, ridicule, taunt, and reproach the Prophet<sup>as</sup>. And after they have had their fill of ridicule and reproach, He reveals yet another dimension of His Might and creates such means by which the objectives which had to some extent remained incomplete are fully realized.

Thus He manifests two kinds of Power: (1) First He shows the Hand of His Power at the hands of His Prophets<sup>as</sup> themselves. (2) Second, when with the death of a Prophet<sup>as</sup>, difficulties and problems arise and the enemy feels stronger and thinks that things are in disarray and is convinced that now this *Jamā’at* will become extinct and even members of the *Jamā’at*, too, are in a quandary and their backs are broken, and some of the unfortunate ones choose paths that lead to apostasy, then it is that God for the second time shows His Mighty Power and supports and takes care of the shaken *Jamā’at*. Thus, one who remains steadfast till the end witnesses this miracle of God. This is what happened at the time of Hadrat Abu Bakr Siddiq<sup>ra</sup>, when the demise of the Holy Prophet<sup>sa</sup> was considered untimely and many an ignorant Bedouin turned apostate. The companions<sup>ra</sup> of the Holy Prophet<sup>sa</sup>, too, stricken with grief, became like those who lose their senses. Then Allah raised Abu Bakr Siddiq<sup>ra</sup> and showed for the second time the manifestation of His Power and saved Islām, just when it was about to fall, and fulfilled the promise which was spelled out in the verse:

‘And that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange *security and peace* after their fear’ (24:56)

That is, after the fear We shall firmly re-establish them. That is also what happened at the time of Moses<sup>as</sup>, when he died on his way from Egypt

to Kin'an [the promised land] before taking the Israelites to the intended destination in accordance with the promise. At his [Moses's] death Israelites were plunged into deep mourning. It is written in Torah that with the grief at this untimely death and sudden departure of Moses, the Israelites wept for forty days [Deuteronomy 34:8]. The same happened with Christas. At the time of the incident of Crucifixion all his disciples scattered and even one of them apostatized.

So dear friends! since it is the *Sunnatullah* [Practice, Way, Law, of God], from time immemorial, that God Almighty shows two Manifestations so that the two false joys of the opponents be put to an end, it is not possible now that God should relinquish His *Sunnah* of old. So do not grieve over what I have said to you; nor should your hearts be distressed. For it is essential for you to witness the second Manifestation also, and its Coming is better for you because it is everlasting the continuity of which will not end till the Day of Judgement. (*The Will*, pp. 5-7)

What the Promised Messiah<sup>as</sup> has said above in *Al-Waṣīyat* about the permanency of Khilāfat in Aḥmadiyyat is exactly what is mentioned in Ḥadīth quoted above. That is to say that this Khilāfat will continue forever. The Promised Messiah<sup>as</sup> in this book has repeated the same fact several times and explained that this will be the case, provided that we satisfy the conditions mentioned in Sūrah Al-Nūr, 24:56.

As mentioned in *Al-Waṣīyat*, after the demise of the Promised Messiah<sup>as</sup>, the Aḥmadiyya Muslim Community, under Divine guidance, elected the following

pious persons as Caliphs of the Promised Messiah<sup>as</sup>:

1. Hazrat Hakim Maulawī Nūr-ud-Dīn<sup>ra</sup> (1908-14)
2. Hazrat Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad<sup>ra</sup> (1914-65)
3. Hazrat Mirzā Nasir Aḥmad<sup>rh</sup> (1965-82)
4. Hazrat Mirzā Tahir Aḥmad<sup>th</sup> (1982-2003)
5. Hazrat Mirzā Masroor Aḥmad (may Allah be his Helper!) The Present Khalīfa

#### Our Responsibilities

First of all, as Aḥmadīs, we should be grateful to God that He opened our hearts to recognize and believe in the Prophet of this age and then to be under the Rightly Guided Caliphs, who are our shields, teachers and leaders. These Caliphs have love and sympathy for every Aḥmadī, and pray for each Aḥmadī. It is because of the blessing of Khilāfat that Aḥmadīs, in spite of being small in number and without material resources, serve Islām and humanity hundreds of times more than the non-Aḥmadīs, who are thousands of times more in number and in possession of material resources.

This demands complete obedience to the Khalīfa of the time. True obedience is immediate. Obedience after reluctance is not obedience. We must follow the Caliph as the pulse follows the heartbeat. Instead of saying more about obedience, I request the readers to again read what Maulānā Azad wrote about obedience mentioned above.

My humble prayer is, may the blessed Khilāfat remain forever! Amīn!

Non-Aḥmadī Muslims realize the importance of Khilāfat, and have been trying for its re-establishment; but in the wrong way. It is a historical fact that

Khilāfat is a precept of prophethood. If, for any reason, Khilāfat is lost, it cannot be re-established without the advent of a Prophet. To attempt for Khilāfat after refusing the Prophet of the Age cannot be the desire of a true Muslim.

I conclude this article with the English translation of the poem *Khilāfat Ka Faizān*, written by Ṣāḥibzādī Amtul-Quddus Ṣāḥiba.

It is a great gift of God that He has given this blessing to us.

Neither there will be disappointment nor depression as long as Khilāfat continues.

The seedling which has been planted with the hands of Prophethood, it has been nourished by the shades of Khilāfat.

Khilāfat irrigates this garden and the blessings of Khilāfat will continue.

Anybody who will go against the Khilāfat will degrade. This is the tradition of God Almighty.

The blessings of Khilāfat will continue.

It is God's promise that Khilāfat will remain till the Judgment Day, but the condition is obedience.

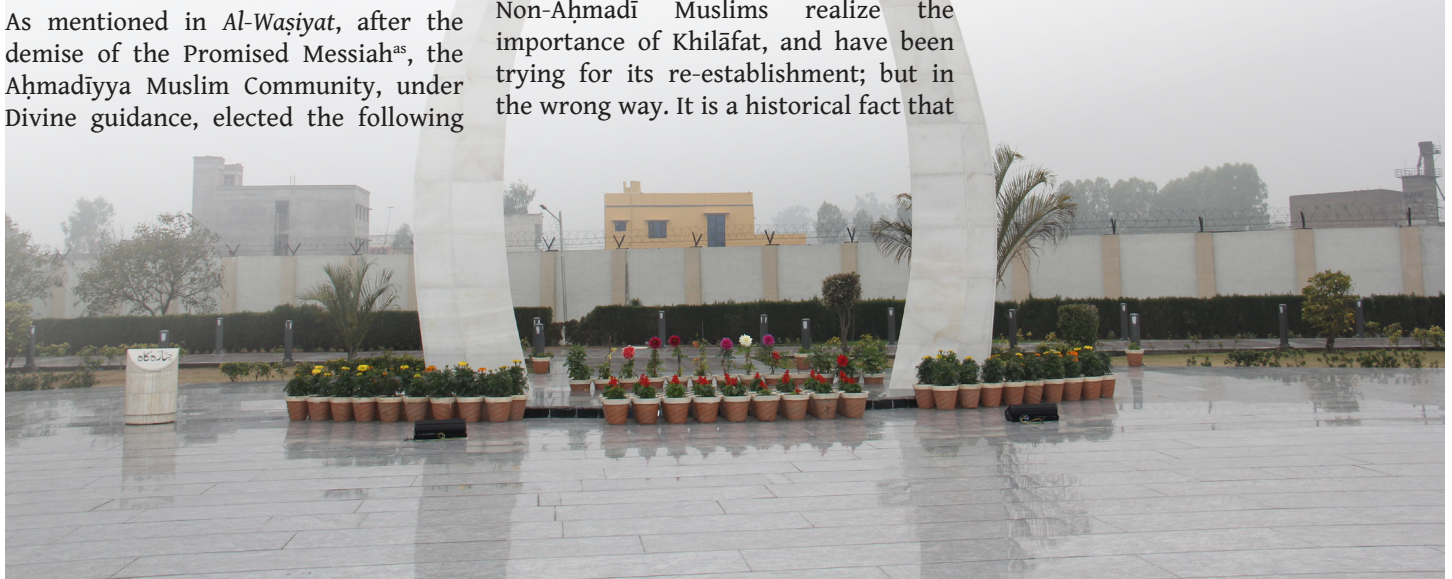
The blessings of Khilāfat will continue.

The emotions of love, and display of loyalty, value of brotherhood and the path to progress.

These are all the blessings of Khilāfat and its blessings will continue.

O Allāh! Grant us the wisdom and a deep love of Khilāfat.

May our shortcomings be forgiven and the blessings of Khilāfat continue! Amīn! All praise belongs to Allāh, Lord of the worlds!



# Importance of Compulsory Chandajāt

*Khalid Mahmood Naeem, National Secretary Māl, Jamā'at Ahmadiyya Canada*

“

“Based on your income, fix a monthly amount to offer for Chandajāt; First, office bearers must set their own examples”  
(Hazrat Khalīfatul-Masīḥ V<sup>aa</sup>)



“Based on your income, fix a monthly amount to offer for Chandajāt; First, office bearers must set their own examples”  
(Hazrat Khalīfatul-Masīḥ V<sup>aa</sup>)

Our Beloved Imām Hazrat Khalīfatul-Masīḥ<sup>aa</sup> has said in his Friday Sermon on January 8, 2010:

“To run any system in the world - whether secular or religious - income and funds are extremely crucial and important, so that along with the national, societal and communal needs, the rights of humankind are fulfilled.” (Al-Fazl International, January 29, 2010)

The Promised Messiah<sup>as</sup> states:

“The system of Chanda did not begin only with this community; rather, even in the times of earlier prophets, Chanda would be collected in times of financial needs. There was that age when one’s entire wealth was presented at the slightest hint of financial need. The Holy Prophet<sup>sa</sup> has said that one should offer it [Chanda] according to one’s capacity, and his purpose in this was to see how much every person can offer.”

He further states:

“By offering Chanda, one’s faith is elevated and this is a matter of love and sincerity.” (Al-Fazl International, January 29, 2010)

## Obligatory Chandajāt

“The system of financial sacrifice practiced in the Jamā’at is based on the principle that, through it the needs of the Jamā’at are fulfilled . . . Among the Chanda in the Jamā’at, certain are obligatory such as: Zakāt, Chanda Wasiyat, Chanda ‘Ām, Chanda Jalsa Sālāna. And apart from this, there are also others that are

not compulsory, as such.”

## Explanation of Chanda ‘Ām

One type of Chanda in the Jamā’at is Chanda ‘Ām - based on the rate of 1/16 - the rate of which was formally started at the time of Hazrat Khalīfatul-Masīḥ II<sup>ra</sup>. In reality, this Chanda also started at the time of Promised Messiah<sup>as</sup>, who said to strictly make this Chanda obligatory, and to offer it on a monthly basis (Malfuzāt, Vol. 3 (new edition), p. 358). (Al-Fazl International, January 29, 2010)

## Particular Guidance of Huzoor Anwar<sup>aa</sup> regarding unpaid Obligatory Chandajāt



As far as the question of unpaid obligatory Chandajāt is concerned, members of the Jamā’at generally have a trend of completing their Tahrīk Jadīd Chanda in October, Waqf Jadīd Chanda in December, and then to give more rigorously in February, March and April to complete their obligatory Jamā’at Chandajāt. We do not need to retain these trends. Sometimes trends and practices are good, which need to be maintained. However, trends and traditions - not so good - should be reformed . . . People should endeavour to allocate a monthly amount for Chandajāt - based on their income - and pay it [on a monthly basis]. I know of many such members who allocate a portion of their monthly income, which they have already calculated - every month; they allocate 1/16 of their income and pay it, and if they are Musiyat, then they allocate a 1/10 . . . Tarbiyat is necessary to create such trends, and this is the responsibility of the office bearers, and to first present their own examples. If you do not demonstrate your own examples first, no one will listen to you. (Al-Fazl International, January 29, 2010)



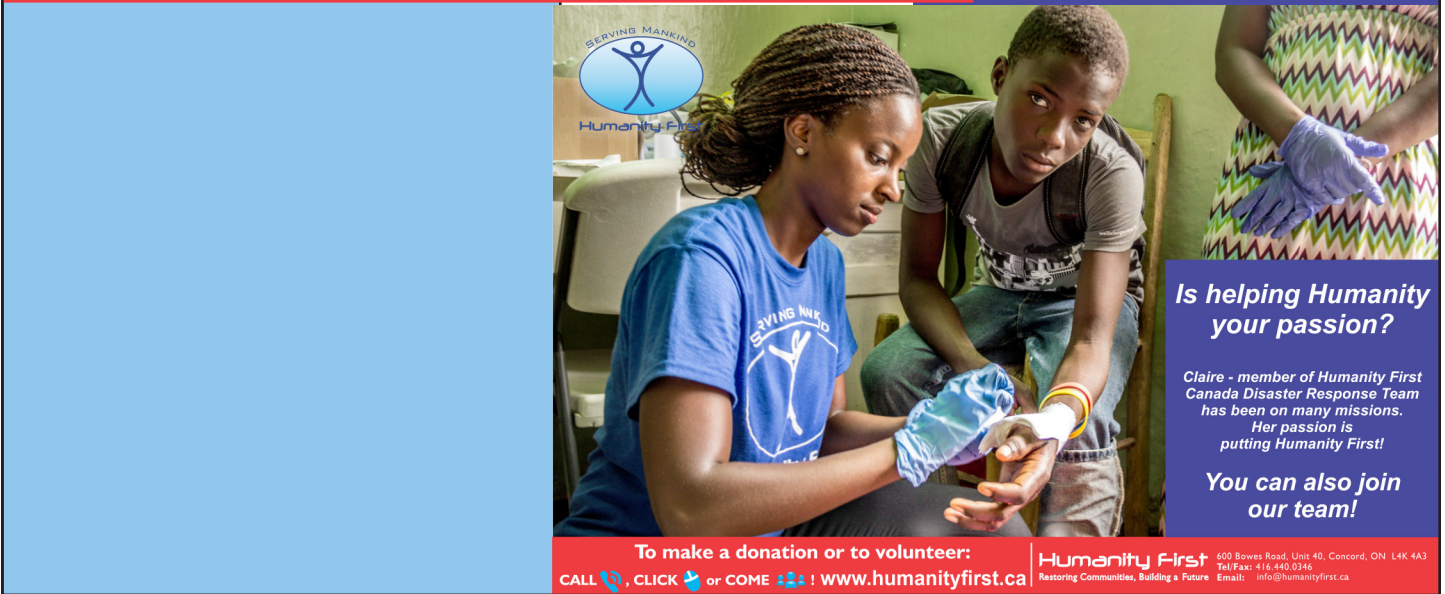
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We are happy to announce that God, the Bestower, has blessed Maulānā Faran Rabbani, Murabbī Silsila USA, and his wife with a beautiful daughter - Zunaaya Hyatt Rabbani - on March, 28, 2017. Huzoor Anwar<sup>aa</sup> has graciously accepted her in the scheme of Waqf Nau. May Allāh grant Zunaaya a long, healthy and righteous life, and make her a delight of eyes for the family! Amīn!



# Financial Sacrifices

*Lal Khan Malik Şāhib  
Amīr Jamā'at Aḥmadiyya Canada*



When contributing towards the building of a House of Allāh, one is actually building a home in Paradise as stated by the Holy Prophet<sup>sa</sup>. For its 50 year Anniversary, Jamā'at Aḥmadiyya Canada pledged to offer a very special gift to Hazrat Khalīfatul-Masīḥ V<sup>aa</sup> – the gift of building new mosques.

Currently, Masjid Baitul Rahmat, Saskatoon is in the phase of final completion, and Masjid Baitul Mubarak, Brampton is under construction. In addition to this, there is also a plan to convert Namaz Centres across Canada into buildings that look like proper Mosques.

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

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

On November 11, 2005, our beloved Imām, Hazrat Khalīfatul-Masīḥ V<sup>aa</sup> stated the importance of building of mosques in foreign countries:

**During our days of adolescence, one of the contribution heads listed in Taḥrīk Jadīd was Foreign Mosques. Usually, when children were given some cash amount by the elders in celebration of passing the exams, the children would be sure to offer some amount of chanda in this head (i.e. Foreign Mosques); otherwise, they would contribute towards it from their allowance or pocket expense. (Khutbāt Masroor, Vol. 3, pp. 665-666)**

Then, Huzoor Anwar<sup>aa</sup> further said:

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

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

**“Currently, Masjid Baitul Rahmat, Saskatoon is in the phase of final completion, and Masjid Baitul Mubarak, Brampton is under construction.”**



# 41<sup>st</sup> Jalsa Sālāna Canada



July 7-9,  
2017

International Centre,  
Mississauga

By the Grace of God, Jamā'at Aḥmadiyya Canada is holding its 41<sup>st</sup> Jalsa Sālāna on July 7 to 9, 2017. Inshā'Allāh! It will be held at the International Centre, Mississauga near Pearson International Airport.

This Jalsa is very important for the spiritual, educational and training needs of the Jamā'at and for propagating the message of Islām. In fact, this Jalsa Sālāna is a branch of the Jalsa Sālāna that was started by the Promised Messiah<sup>as</sup> himself in 1891. The Promised Messiah<sup>as</sup> published an announcement on December 7, 1892 in which he expounded the importance of the Jalsa Sālāna in the following words:

**You must not rank this convention in the same league as other, ordinary, human assemblies. This is a phenomenon that is based purely on Divine Help, for the propagation of Islām. The foundation stone of this community is laid by God Almighty, Himself. Nations are prepared for this. Soon they will join it, because this is an action of that Powerful Being for whom nothing is impossible. (Majmū'ah Ishtihārāt, Vol. 1, p. 341)**

Aside from the five daily prayers during the days of the Jalsa Sālāna, *Tahajjud* is also offered in the mosque. During these days educational and spiritual lectures are delivered by scholars of the Jamā'at. Time is spent in supplications, remembrance of God and prayers in a unique spiritual environment. As such, these three invaluable days of Jalsa Sālāna are an excellent opportunity for preaching, spiritual and educational uplift and training. Members of the Jamā'at should take full advantage of these days.

Members of the Jamā'at are requested to especially pray for the success of this Jalsa Sālāna that may God make this Jalsa a very blessed one and make it a source of guidance for all.

Further, you are also requested to participate in Jalsa Sālāna along with all of your family members and invite as many of your non-Aḥmadī friends as possible since this is an excellent opportunity for propagating the message of Islām.

May God Almighty enable you all to participate in this Jalsa and make you recipients of its spiritual blessings, and may you all be the heirs of the many prayers of Promised Messiah<sup>as</sup> which he offered for the attendees of this blessed Jalsa! Āmīn!

*Rizwan Masood Mian, Afsar Jalsa Sālāna Canada*

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## Du Saint Coran

Allāh a promis à ceux d'entre vous qui croient, et qui font de bonnes œuvres, qu'Il fera assurément d'eux des Successeurs sur la terre, tout comme Il a fait des Successeurs *de parmi* ceux qui les ont devancés ; et qu'Il établira assurément pour eux leur religion qu'Il a choisie pour eux ; et qu'Il leur donnera assurément en échange, après leur crainte, sécurité *et paix* : Ils M'adoreront, et ne M'associeront rien. Puis quiconque sera ingrat après cela, celui-là sera du nombre des rebelles. (24 :56)

## Hadīth

Abu Hurairah<sup>ra</sup> raconte que le Saint Prophète<sup>sa</sup> a dit :

« Il t'incombe d'écouter et d'obéir [le souverain du moment] dans la misère et la richesse, dans le bonheur et le chagrin, lorsque les droits sont usurpés et quand les privilèges sont donnés. »

(*Saḥīḥ Muslim*, Kitābul Imārat)

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## Ainsi a dit le Messie Promis<sup>as</sup> ...

### Adoptez l'obéissance

Adoptez l'obéissance à Allah et son Messager et les Chefs. L'obéissance est une telle chose, que si on l'adopte avec sincérité, cela crée illumination dans le cœur et joie et éclat dans l'âme. Il n'y a pas besoin d'énormes efforts, qu'il y en a d'obéissance, mais, certes, que cela soit l'obéissance sincère et c'est qui est difficile.

Dans l'obéissance, il faut abattre ses désirs personnels. Sans ceci, il ne peut y avoir l'obéissance, car le désir personnel est l'une des choses qui peuvent faire les idoles de plus grands monothéistes. Certainement, c'était une Grâce qui a été inondée sur les compagnons et à quel point ils excellaient de supprimer eux-mêmes dans l'obéissance au Saint Prophète. Il est vrai qu'une Nation ne peut pas être appelée comme telle et ne peut pas être éclairé de l'esprit de nationalisme et l'unité à moins que et jusqu'à ce que les peuples adoptent les règles d'obéissance.

(*Al-Hakam*, le 10 février 1901, cité dans *Tafsīr Hazrat Masīḥ Mau'ūd* vol. 2, p. 246)



# Les directives du Khalifatoul-Messie<sup>aa</sup>

## Le culte, l'aumône, et l'Istighfār *le Sermon Du Vendredi - le 24 février 2017*

Chaque Aḥmadī devrait se rapprocher d'Allāh et réveiller Sa miséricorde par les prières, la *Sadaqah* et l'*Istighfār*.

L'état du monde aujourd'hui suscite la colère de Dieu et la nécessité du moment est que chaque Aḥmadī doit se rapprocher d'Allāh et implorer Sa miséricorde par les prières, l'aumône et l'*Istighfār*.

Les conséquences néfastes qui résultent des actions de l'homme peuvent être évitées par l'*Istighfār* (demander la repentance pour ses péchés et la préservation d'en commettre d'autres), la pénitence et l'aumône à condition que ces derniers soient conformes aux injonctions de Dieu.

Le 24 février 2017, Sa Sainteté le V<sup>ème</sup> Calife (qu'Allāh soit son Aide) a prononcé le sermon du vendredi à la mosquée Baitul Futuh à Londres.

Huzoor<sup>aa</sup> a dit que nous sommes tous au courant de l'état actuel du monde et du fait qu'il y a le chaos et le désarroi partout. Les ennemis de l'Islām blâment les musulmans pour cette situation. Il est vrai que certains groupes musulmans commettent des actes de barbaries dans des pays musulmans et non-musulmans, actes qui n'ont rien à voir avec l'Islām ni de près ni de loin. Mais en vérité de telles conditions sont délibérément créées au sein des musulmans selon une stratégie bien étudiée et ce sont certains musulmans hypocrites et malveillants qui ont d'une façon générale infligé préjudice à l'Islām en étant des outils entre les mains de ces puissances. Dans

tous les cas, le monde dans son ensemble est dans un état chaotique et même nous musulmans Aḥmadis devenons une cible à cause de cela, mais ceux qui nous connaissent sont conscients qu'il n'y a dans les enseignements et pratiques de l'Aḥmadiyya qu'amour et fraternité.

Huzoor<sup>aa</sup> dit que les groupes de droite gagnent du pouvoir en Allemagne de l'Est, en Hollande et dans d'autres régions de l'Europe, de plus la situation aux États-Unis est connue de tous. Ainsi, les Aḥmadis sont confrontés à des difficultés non seulement comme musulmans dans les pays non-musulmans mais aussi comme Aḥmadis dans les pays musulmans et tout cela parce que nous avons accepté celui qui est venu en accord avec la promesse de Dieu. Au Pakistan, les prédicateurs jouissent d'un règne incontestable en raison des lois tyranniques du pays et même les tribunaux sont forcés d'esquiver la justice par crainte de ces prédicateurs. La même attitude est maintenant adoptée par les tribunaux d'Algérie où des Aḥmadis ont été envoyés en prison sous de fausses accusations sous la pression des prédicateurs. Actuellement au moins 16 Aḥmadis sont emprisonnés en Algérie en raison de leur appartenance à l'Aḥmadiyya.

Huzoor<sup>aa</sup> réplique : Que devrions nous faire en tant qu'Aḥmadis dans une telle situation quand nous n'avons ni le pouvoir mondain ni la richesse ni l'argent du pétrole? Il n'y a qu'une chose sur laquelle les Aḥmadis du monde entier doivent se concentrer, et c'est de gagner

la proximité d'Allāh en lui vouant notre culte, en s'acquittant de l'aumône et en faisant l'*Istighfār* car ce sont ces choses qui suscite la miséricorde de Dieu et confère sa protection.

Il est certain qu'il y a dans l'humain une multitude de lacunes et que par moment les personnes ne s'acquittent pas correctement de leur culte (*ibada*) à cause de leurs occupations mondaines, mais si nous voulons s'octroyer les bénédictions d'Allāh, obtenir sa miséricorde et contrecarrer les plans de nos adversaires, alors nous devons prêter toute notre attention à ces questions qui nous ferons gagner le plaisir et l'approbation d'Allāh. Allāh dit qu'il accepte votre repentir et votre *Istighfār*, ce qui signifie que si vous faites ces choses, il dissipera vos difficultés et vos angoisses, vous rapprochera de Lui, vous pardonnera vos péchés passés et vous permettra de devenir Ses véritables serviteurs.

Huzoor<sup>aa</sup> dit qu'en ce qui concerne l'importance des supplications (*Doua*) et de l'aumône, le Messie Promis<sup>as</sup> a dit que l'aumône (*Sadaqa*) est dérivée du mot «Sidq» (sincérité) car quand une personne donne l'aumône il démontre sa sincérité envers Dieu. Les prières et supplications produisent ferveur, humilité et tendresse dans le cœur et quand les supplications et la sincérité se réunissent ils sont un remède puissant. L'*Istighfār* est aussi une forme de supplication et quand une personne prie Dieu et le supplie en gardant à l'esprit ses propres défauts cela crée une ferveur et une tendresse dans le cœur.

Huzoor<sup>aa</sup> dit que lorsqu' une personne s'engage à éviter les péchés à l'avenir, il suscite la miséricorde divine. À ces personnes, Allāh a donné la bonne nouvelle à travers le Saint Prophète (Salut et bénédictions d'Allāh sur lui) quand il lui dit : « Si mon serviteur fait un pas vers Moi, Je ferai deux pas vers lui et s'il vient à Moi en marchant, Je viendrai à lui en courant » et au Saint Prophète<sup>sa</sup> de rajouter: « Dieu est magnanime et gracieux de sorte que quand une personne lève ses mains vers Lui en supplication, Il n'ose pas le renvoyer les mains vides. »

Mais comme le dit Huzoor<sup>aa</sup> il n'est pas nécessaire que l'aboutissement des prières et supplications soit conforme aux attentes des personnes ni qu'elles soient exhaussées à court terme mais Dieu selon sa sagesse y répondra de diverses façons, comme il peut aussi se manifester rapidement. Dans tous les cas, nous devons avoir la foi ferme que Dieu accepte nos prières de quelques façons que ce soit.

Rappelez-vous que Dieu sait ce qui est dans nos cœurs, donc les actions en vue de s'exhiber et se montrer ne sont pas acceptées. Par contre comme le précise le Saint prophète<sup>sa</sup> si la personne accomplit de bonnes actions pour l'amour de Dieu alors il ne le laissera pas sans récompenses ou conséquences favorables. Le Saint Prophète<sup>sa</sup> a également dit que si une personne n'a pas les moyens de donner l'aumône, Allāh considérera ses bonnes actions et son abstinence envers les mauvaises actions comme aumône. Il a également dit que Dieu acceptera tout ce que l'on fait pour éviter les péchés

et les défauts et nous sauvera ainsi des difficultés et des tourments. Donc, la seule issue de secours pour sortir des situations difficiles est de nous soumettre humblement à Dieu en étant sincère dans le culte que nous lui vouons et de se concentrer sur l'*Istighfār* et les supplications. Pour l'aumône elle pourra être donnée dans le cadre de la Jamā'at ou à titre personnel.

Le Messie Promis<sup>as</sup> dit : « Notre présent est effrayant, pour cela persévérez dans la repentance et l'*Istighfār* et continuer à vous examiner. Les serviteurs de toutes les religions ont foi que le châtement peut être évité par l'aumône à condition que celle-ci soit donnée avant la venue du châtement pas après. Occupez-vous dès maintenant avec l'*Istighfār* et la repentance afin que votre tour ne vienne pas et que vous soyez sous la protection de Dieu. »

Huzoor<sup>aa</sup> rajoute : « Jusqu'à présent nous n'avons qu'à surmonter des difficultés mineurs, mais la direction vers laquelle se dirige le monde donnant aux personnes insouciantes la liberté totale de commettre des actes qui appellent la colère de Dieu et menant directement vers le désastre qu'ils auront engendré de leurs propre mains. Devant cet état de fait, il est de notre devoir, nous les disciples du Messie Promis<sup>as</sup> de prier pour les gens de ce monde que Dieu leur accorde la sagesse et que nous même nous nous repentions et faisons l'*Istighfār* pour nous préserver des mauvaises conséquences. »

Le Messie Promis<sup>as</sup> dit que l'incident de Hazrat Yunus<sup>as</sup> nous montre que la pénitence et la supplication peuvent

détourner même ce qui a été décrété. Toutes les religions et tous les 124 000 prophètes conviennent que les

tribulations peuvent être évitées par la prière et la Sadaqah. Le Saint Prophète<sup>sa</sup> a dit une fois que les pleurs et les supplications et la Sadaqah de l'homme refroidissent la colère de Dieu et évitent une mauvaise mort. Le Saint Prophète<sup>sa</sup> dit: « Sauvez- vous de l'enfer ne serait-ce qu'en offrant une demi-datte. »

Huzoor<sup>aa</sup> dit que l'*Istighfār* qui émane du fond du cœur protège contre le péché futur, suscite la miséricorde de Dieu et rapproche la personne de Dieu. Le Saint Prophète<sup>sa</sup> a dit: « Celui à qui la porte de la supplication s'est entrouverte, verra les portes de la miséricorde de Dieu grande ouverte » et de rajouter: « Aucune supplication n'est mieux appréciée par Dieu que celle où on lui demande la quiétude » et il dit:« Les supplications sont bénéfiques contre les malheurs qui sont déjà venues ou qui sont encore à venir. »

Huzoor<sup>aa</sup> conclut : « Qu'Allāh nous permette de comprendre l'essence des supplications, de nous prosterner devant Lui et de chercher Son pardon et d'offrir l'aumône pour se préserver des malheurs. Que les prières du Saint Prophète<sup>sa</sup> et du Messie Promis<sup>as</sup> soient acceptées en notre faveur.

À la fin du sermon, Huzoor<sup>aa</sup> a informé la Jamā'at du triste décès de Sa'ada Bartawi Sahiba de Damas, et a dirigé la prière funéraire de l'absent en sa faveur après la prière du vendredi.

## Islām Ahmadiyya Le chemin de l'évolution spirituelle

### *le Sermon Du Vendredi - le 10 février 2017*

**Allāh a envoyé le Messie Promis<sup>as</sup>, le serviteur dévoué du Saint Prophète<sup>sa</sup>, afin de nous rapprocher d'Allāh et de nous expliquer sa religion.**

**Des instances où des personnes ont accepté l'Aḥmadiyyat suite à des rêves.**

**C'est le devoir de chacun de prier avec ferveur et à s'efforcer de propager le vrai enseignement de l'Islām dans le monde.**

Le 10 février 2017, Sa Sainteté le V<sup>ème</sup> Calife (qu'Allāh soit son Aide) a prononcé le sermon du vendredi à la mosquée

Baitul Futuh à Londres.

Huzoor (qu'Allāh soit son aide) dit : Aujourd'hui le monde est plongé dans le matérialisme et que la religion a pris une place secondaire. Un nombre grandissant de personnes disent mêmes que Dieu n'existe pas. Même de nos jours, il y a beaucoup de personnes qui cherchent Allāh et le droit chemin menant vers Allāh. Quand les personnes cherchent Allāh sincèrement, Allāh leurs dirige et les accorde la satisfaction et la conviction à travers différents moyens.

Allāh a envoyé le Messie Promis<sup>as</sup> comme le vrai serviteur du Saint prophète<sup>sa</sup>, comme promis. Afin d'assouvir nos désirs spirituels et notre soif pour la religion, nous devons prêter allégeance au Messie promis<sup>as</sup>. Et que nous témoignions les signes de l'acceptation de nos prières.

Huzoor<sup>aa</sup> dit : Allāh a dit quand les gens le cherchent, Il leur guidera de différentes façons. L'histoire de la Jamā'at est remplie des exemples qui peuvent renforcer la foi des nouveaux venus aussi bien que des anciens Aḥmadis.

Une femme âgée de 65 ans de la Gambie souffrait du pied et elle n'arrivait même pas à marcher. Elle était partie de se faire soigner dans une autre ville. Là-bas elle a eu l'occasion par hasard d'écouter un sermon sur la MTA.

Quand elle est retournée dans son village, elle a vu dans un songe qu'elle devrait suivre la personne qu'elle avait vue sur la MTA. Elle a fait le serment d'allégeance (*Baī'at*) et la douleur quelle avait au pied était guérit. Elle raconta cela aux gens.

Quelqu'un d'autre qui habite au Burkina Faso dit qu'il écoutait régulièrement la radio *Aḥmadiyyat*, mais les Maulawis l'ont empêché à parler aux *Aḥmadis*. Quelques temps après, il a vu dans un songe qu'une grande foule s'était amassée autour d'une personne et quelqu'un lui a dit qu'il devrait écouter cette personne. Il dit que ce rêve a eu un tel effet sur lui et il a renoué sa relation avec la *Jamā'at*. Quand il était venu à la Mission afin de prendre le *Baī'at*, il a vu sur la télévision le même scénario qu'il avait vu dans son rêve. Il avait vu le *Khalifa* qui prononçait le discours de la *Jalsa Sālāna* en Allemande. Il est devenu un *Aḥmadi* sincère et a commencé à propager l'*Aḥmadiyyat*. Un homme qui a passé par cette expérience-là, assurément petit à petit sa foi devient plus forte.

Un homme de la Syrie dit qu'il avait des amis *Aḥmadis* et il avait accepté leurs croyances sauf celle concernant la mort de Jésus<sup>as</sup>. Un ami *Aḥmadi* lui a dit qu'il devrait prier et chercher le guide auprès d'*Allāh*. Il commença à prier et un jour il a vu dans un songe qu'il voyageait vers un lieu élevé. Lors de sa route il a rencontré un coin de terrain instable et il avait l'impression qu'il allait glisser dans

une profonde crevasse. Tout à coup un homme le souleva et lui dit, « N'approche pas d'ici. Sois certain que Jésus est mort. Maintenant tu peux continuer ton chemin. » Ensuite, il alla rencontrer son ami *Aḥmadi* et là-bas il avait vu la photo du *Messie Promis*<sup>as</sup>. Sur le champ il se souvient que cet homme était la même personne qui l'avait sauvé dans son rêve.

Un missionnaire du Bénin écrit que le chef d'une grande région était devenu *Aḥmadi* et commença à propager sa foi aux autres musulmans. Il disait qu'il était un chef des idolâtres et que c'est l'*Aḥmadiyyat* qui l'a démontré la beauté de l'*Islām*. Lors, vous aussi devrez cesser de persécuter cette *Jamā'at*. Cette *Jamā'at* représente l'amour, la paix et la fraternité. Il disait qu'il souhaitait bâtir une maison à côté de la mosquée et de dire à tout le monde qui venait ici que l'*Aḥmadiyyat* est le vrai *Islām*.

Un ami du Cameroun voulait bâtir une maison, mais son père lui vint en songe et lui dit qu'il devrait plutôt bâtir une mosquée au lieu d'une maison. Alors il donna à la communauté le terrain et le bâtiment.

Quelqu'un de la Côte d'Ivoire dit qu'il avait l'habitude de prier afin que son village suive l'enseignement du vrai *Islām*. Un jour, pendant le ramadhan il pria avec ferveur, quelques jours après, un missionnaire *Aḥmadi* visita son village et introduit l'*Aḥmadiyyat* au villageois. Lors de cette visite 55 personnes acceptèrent l'*Aḥmadiyyat*.

Huzoor<sup>aa</sup> a dit que : Tandis que les personnes de l'ouest ont oublié la religion et courent vers le matérialisme, les personnes pauvres dans des endroits lointains offrent les prières à *Allāh*. Ils

prient afin qu'*Allāh* les envoie quelqu'un pour les enseigner le vrai chemin. Leurs prières fut exaucées, car les serviteurs du *Messie Promis*<sup>as</sup> arrivèrent dans ces endroits et les enseignèrent le vrai *Islām*. Aujourd'hui seulement ceux qui croient en le *Messie Promis*<sup>as</sup> peuvent enseigner le vrai *Islām*. C'est le travail de chacun d'entre nous de prier afin de propager le message de l'*Islām* au monde entier et afin de devenir des serviteurs du *Messie Promis*<sup>as</sup>.

Huzoor<sup>aa</sup> dit que le serment d'Allégeance qui est dit superficiellement n'a aucune importance. Le vrai *Baī'at* veut dire qu'on doit établir une bonne relation avec amour et sincérité et que la voix d'un chef doit être suivi. Nous n'avons pas la certitude dans cette vie et alors nous devons tourner vers la droiture et la dévotion. Nous devons nous analyser chaque matin et chaque soir. Qu'*Allāh* renforce la voix de chaque nouveau venu de la *Jamā'at* et que la flamme de l'*Aḥmadiyyat* continue à agrandir dans leur cœur et que Satan ne leur écarte pas du droit chemin. Nous les *Aḥmadis* devront toujours travailler à embellir d'avantage notre foi.

Huzoor<sup>aa</sup> prie qu'*Allāh* fasse que nous nous rapprochons davantage de lui. Que nous ne soyons pas un obstacle pour les nouveaux venus. Que nous accomplissons les objectifs de la *Baī'at*. Que nous soyons inclinés vers *Allāh* plutôt que les choses mondaines. Que nos intentions soient pour acquérir le plaisir de Dieu et non pas sur le matérialisme de ce monde. Qu'on soit les témoins de la propagation de l'*Islām* et qu'on puisse dire que le chemin qu'ils voient comme nuisible est en fait source de leur salut. *Amīn!*



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Sitting (left to right): Mohammad Saleem, Hamid Faran, Mubashir Khalid, Lal Khan Malik (Amir Jamā'at Canada), Huzoor Anwar (May Allāh be his Helper), Dr. Aslam Daud, Naeemur Rehman, Basharat Ahmad, Muhammad Nasrullah

Standing (left to right): Abrar Naseer, Aaqib Mahmood, Waseem Ahmad, Anwar Saqib, Ataul Shafi, Abdul Sattar Qamar, Abdul Aleem, Tariq Waqar, Waheed Cheema, Hanif Shad, Hamza Khalid

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Sitting (left to right): Mumtaz Ali, Nasir Ahmad Khan, Lal Khan Malik (Amir Jamā'at Canada), Huzoor Anwar (May Allāh be his Helper), Dr. Aslam Daud, Dawood Ahmad, Abdul Sattar Qamar

Standing (left to right): Musleh Shanboor, Fakhar Ahmad Lone, Ataul Shafi, Hanif Shad



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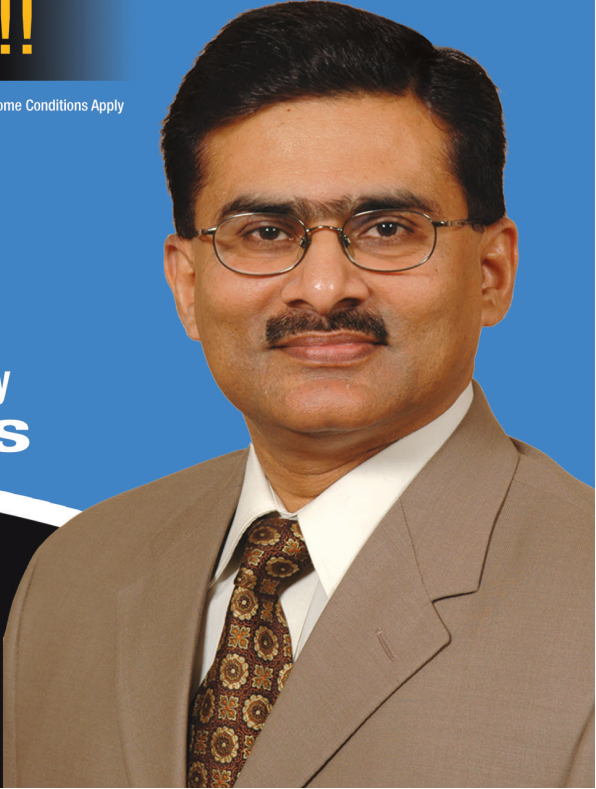
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تعالیٰ بنصرہ العزیز  
عہد بر موقع صد سالہ خلافت احمدیہ جوہلی مورخہ 27 مئی 2008ء  
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

### اشھد ان لا الہ الا اللہ وحدہ لا شریک لہ واشھد ان محمداً عبده ورسوله

آج خلافت احمدیہ کے سو سال پورے ہونے پر ہم اللہ تعالیٰ کی قسم کھا کر اس بات کا عہد کرتے ہیں کہ ہم اسلام اور احمدیت کی اشاعت اور محمد رسول اللہ صلی اللہ وسلم کا نام دنیا کے کناروں تک پہنچانے کے لئے اپنی زندگیوں کے آخری لمحات تک کوشش کرتے چلے جائیں گے اور اس مقدس فریضے کی تکمیل کے لئے ہمیشہ اپنی زندگیاں خدا اور اس کے رسول صلی اللہ علیہ وسلم کے لئے وقف رکھیں گے اور ہر بڑی سے بڑی قربانی پیش کر کے قیامت تک اسلام کے جھنڈے کو دنیا کے ہر ملک میں اونچا رکھیں گے۔

ہم اس بات کا بھی اصرار کرتے ہیں کہ ہم نظام خلافت کی حفاظت اور اس کے استحکام کے لئے آخری دم تک جدوجہد کرتے رہیں گے اور اپنی اولاد در اولاد کو ہمیشہ خلافت سے وابستہ رہنے اور اس کی برکات سے مستفیض ہونے کی تلقین کرتے رہیں گے تاکہ قیامت تک خلافت احمدیہ محفوظ چلی جائے اور قیامت تک سلسلہ احمدیہ کے ذریعے اسلام کی اشاعت ہوتی رہے اور محمد رسول اللہ صلی اللہ علیہ وسلم کا جھنڈا دنیا کے تمام جھنڈوں سے اونچا لہرانے لگے۔

اے خدا! تو ہمیں اس عہد کو پورا کرنے کی توفیق عطا فرما۔ اللھم آمین۔ اللھم آمین۔ اللھم آمین۔

# احمدیہ گزٹ کینیڈا

مئی 2017ء

حدیث نبوی شریف  
(۱) عَنْ حَدِيثِكَ قَالَ، قَالَ  
رَسُولُ اللَّهِ ﷺ:  
تَكُونُ الشُّبُوحُ وَبِحَمِّ  
مَا شَاءَ اللَّهُ أَنْ تَكُونَ،  
ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا،  
ثُمَّ تَكُونُ خِلَافَةً عَلَى مَسَاجِدِ الشُّبُوحِ،  
فَتَكُونُ مَشَاءَ اللَّهِ أَنْ تَكُونَ،  
ثُمَّ يَرْفَعُهَا إِذَا شَاءَ اللَّهُ أَنْ يَرْفَعَهَا،  
ثُمَّ تَكُونُ سُلْكَ عَاطَسًا،  
فَتَكُونُ مَشَاءَ اللَّهِ أَنْ تَكُونَ،  
ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا،  
ثُمَّ تَكُونُ سُلْكَ حَبْرِيَّةً،  
فَتَكُونُ مَشَاءَ اللَّهِ أَنْ تَكُونَ،  
ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا،  
ثُمَّ تَكُونُ خِلَافَةً عَلَى مَسَاجِدِ الشُّبُوحِ،  
ثُمَّ سَكَتَ.  
(مسند أحمد بن حنبل، حدیث العمان بن بشیر)

ایسا تم حضرت کا ہوا جس اسلام  
تمہارے لئے  
دوسری قدرت  
کا لگی تھا ضروری ہے  
اور اس کا تمہارے لئے بہتر ہے  
کیونکہ وہ دائمی ہے  
جس کا سلسلہ قیامت تک قطع نہیں ہوگا۔  
(الوصیہ)

(الترجمہ العربیہ)  
لَا بُدَّ أَنْ تَرَوْا الْقُدْرَةَ النَّائِيَةَ أَيْضًا،  
وَلِأَنَّ حَيْثُ مَا خَيْرٌ لَكُمْ،  
لِأَنَّهَا دَائِمَةٌ وَلَنْ تَنْقَطِعَ إِلَى  
يَوْمِ الْقِيَامَةِ.  
(الوصیہ)

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