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لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ
الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ

An Important Lesson of ‘Īdul Aḍha

Dear Brothers and Sisters:

Assalāmo ‘alaikum wa Raḥmatullāh!

One key message of ‘Īdul Aḍha is sacrifice. On sacrifice, the Holy Qur’ān says: “Say, ‘My Prayer and my sacrifice and my life and my death are all for Allāh, the Lord of the worlds’.” (6:163)

And the Holy Qur’ān further says: “So pray to thy Lord, and offer sacrifice” (108:3)

Today our beloved Imām, Hazrat Khalīfatul-Masīḥ V (may Allāh be his Helper!) desires a sacrifice from us. Huzoor Anwar^{aa} has instructed that we establish and support Jamā’ats across every province and territory, cities and towns in Canada.

At present a large majority of members live near the Greater Toronto Area (GTA) or in other large cities across Canada.

In fulfilling the instructions of Hazrat Khalīfatul-Masīḥ V^{aa}, it is our goal to establish Jamā’ats in all small to medium cities and towns across Canada. Inshā’Allāh, we will also support current smaller Jamā’ats by retaining and encouraging member to live in these towns and cities.

As we are closer to ‘Īdul Aḍha, the Sunnah of Prophet Abraham (peace be upon him) is a guide for us. We have learned how Prophet Abraham^{as} took his wife, Hazrat Hajra^{as}, and his very young son Hazrat Ismā’il^{as} to a new far off land.

The Holy Qur’ān has recorded the amazing sacrifice of Prophet Abraham^{as} in his words: “Our Lord, I have settled some of my progeny in an uncultivable valley near thy Sacred House. Our Lord, that they may observe prayer. So make men’s hearts incline towards them and provide them with fruits and that they may be thankful . . .” (14:38)

We need to follow the example of the Great Prophet Abraham (peace be upon him).

By the grace of Allāh, members have moved to smaller towns as Charlottetown in Prince Edward Island and to Prince George in British Columbia. May Allāh accept their sacrifices and bless their moves!

Members are also moving to strengthen smaller Jamā’ats such as St. Catharines, Woodstock, Sudbury, Cornwall and Salmon Arm.

However, we need many more volunteers to answer the call of Hazrat Khalīfatul-Masīḥ V^{aa} so that the Aḥmadiyya Muslim Jamā’at is established in every city and town, large or small in Canada.

I implore you to discuss this initiative with your family and children. Volunteer yourself!

Names of families, who will answer this call, will be sent to Syednā Hazrat Khalīfatul-Masīḥ V^{aa} requesting Huzoor’s special prayers.

For more information, please contact our Coordinator Re-location Cell in GTA, Tariq Zahoor Sahib, by email at Tariq.zahoor@gmail.com or telephone at 647-208-5110.

For Jamā’ats outside GTA, please contact your local President.

Wassalām!

Lal Khan Malik

Amīr Jamā’at Canada

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

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Amīr Jamā'at:

Lal Khan Malik

Chief Editor:

Prof. Hadi Alī Chaudhary

Honorary Editor:

Ḥassan Mohammad Khan Arif

Editors:

Usman Shahid

S. H. Hadi

Assistant Editors:

Nadia Mahmood

Tahira Malik

Amal Yousuf

Naylah Ahmad

Mishall Malik

Manager:

Mubashir Khalid

Layout and Graphics:

Kashif Mahmood

Coverpages:

Kashif Mahmood

Web Magazine:

Muzaffar Aḥmad

Change of Address:

email: tajnid@ahmadiyya.ca

online form: ahmadiyya.ca/memberservices

Telephone: 905-832-2669 ext. 2235

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Aḥmadiyya Muslim Jamā'at Canada Inc., 10610 Jane Street, Maple, ON L6A 3A2, Canada

Tel: 905-303-4000 Fax: 905-832-3220 - editor@ahmadiyyagazette.ca

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Pearls of Wisdom



THE HOLY QUR'AN

And complete the Ḥajj and the 'Umrah for the sake of Allāh: but if you are kept back, then *make* whatever offering is easily available; and do not shave your heads until the offering reaches its destination. And whoever among you is sick or has an ailment of the head, *should make* an expiation either by fasting or almsgiving or a sacrifice. But when you are safe, then he, who would avail himself of the 'Umrah together with the Ḥajj, *should make* whatever offering is easily obtainable. But such of you as cannot find an offering should fast three days during the Pilgrimage, and seven when you return home; these are ten complete. This is for him whose family does not reside near the Sacred Mosque. And fear Allāh and know that Allāh is severe in punishing. (2:197)

وَأَتُوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ
الْهَدْيِ وَلَا تَخْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ فَمَنْ
كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ فَفِدْيَةٌ مِّن صِيَامٍ
أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ
فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَّمْ يَجِدْ فَصِيَامٌ ثَلَاثَةِ أَيَّامٍ فِي
الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ ذَٰلِكَ لِمَنْ لَّمْ
يَكُنْ أَهْلَهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا
أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ

HADĪTH

Hazrat Abū Hurairah^{ra} relates that the Holy Prophet^{sa} said, “Whoever performs Ḥajj for Allāh’s pleasure - neither having physical relations, nor doing anything evil - will return like a new born.” (Ṣaḥīḥ Bukhārī, Kitābul Manāsik wal Ḥajj)

أَنَّ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ حَجَّ بِهِ فَلَمْ يَرُفْثْ وَلَمْ يَفْسُقْ رَجَعَ كَيَوْمِ
وَلَدَتْهُ أُمُّهُ -

(صحيح بخارى - كتاب المناسك)

So Said the Promised Messiah^{as}



What is the True Significance of Ḥajj?

“Such is the case of Ḥajj -the Pilgrimage - which does not merely mean a person departs from home, crosses the ocean and returns after uttering a few formal words. The truth is that Ḥajj is a thing of higher order, and is the final stage of the seeker’s journey. It should be understood that purging oneself from the ego ultimately demands losing oneself completely in Divine love; that is Divine love and affection are so elevated that difficulties of journey are of no consequence, concern for one’s own life and wealth are nullified, and departure from loved ones brings no misery. As a true lover is ready to sacrifice everything for the beloved, so is the case of such a person who entertains no hesitation in making any sacrifice. It is a model of this that can be found in Ḥajj. The performance of a circuit is part of Ḥajj for this reason – for a lover encircles the beloved. This is a very subtle point. As there is *Baitullāh* - the House of Allāh - there is also One beyond it; and until a circuit around the One is not made, this circuit has no benefit or blessing. One should emulate the same condition when performing a circuit around Him as you see here; a small garment is kept on; similarly, in performing a circuit around Him, one should remove all worldly garments, and adapt true humility and modesty, and then perform a circuit the way a lover revolves around the beloved. The circuit is a sign of Divine love. For it symbolizes that one should completely revolve around the pleasures of Allāh and abandon all other motives.” (*Malfuzāt* Vol. 5, pp. 102-103)



Guidance from Hazrat Khalīfatul- Masīh V^{aa}

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

Seeking the Pleasure of Allāh

Friday Sermon Delivered on May 5, 2017

An exhortation to shun worldly frivolities, to be withdrawn from the world, to seek Allāh's pleasure, and to prioritize one's faith over the world in the light of the teachings of the Holy Qur'ān.

The activities of this world and its wealth should only be adopted to the extent that faith remains the ultimate objective.

In seeking this world, a believer should also remember the good of the hereafter, and seek the world through means that are appropriate.

On May 5, 2017, Hazrat Khalīfatul-Masīh V^{aa} delivered the Friday Sermon at Baitul Futūh Mosque, London. Huzoor^{aa} recited verse 21 of Surah Al-Hadid, which is translated as follows:

"Know that the life of this world is only a sport and a pastime, and an adornment, and a source of boasting among yourselves, and of rivalry in multiplying riches and children. *This life is* like the rain the vegetation produced whereby rejoices

the tillers. Then it dries up and thou seest it turn yellow; then it becomes broken pieces of straw. And in the Hereafter there is severe punishment, and also forgiveness from Allāh, and His pleasure. And the life of this world is nothing but temporary enjoyment of deceitful things" (57:21).

Huzoor^{aa} said that Allāh says with regard to the comforts and pleasures of this world that these are all temporary things. A believer has higher objectives and seeks to attain nearness to God. We who have believed in the Imām of this age, our thoughts should be lofty. We can only become true Aḥmadīs if we stop pursuing the temporary pleasures of this world. Our aim should not be to accumulate wealth and seek pleasure, for these never result in anything good. The things of this world have been likened to the vegetation that finally turns into straw that is blown away by the winds. Neither lots of wealth nor children avail us anything. Allāh reminds us not to take this world to be our be-all-and-end-all.

The true life is the one we shall have after we die. Therefore, we should seek God's pleasure and establish a relationship with Him in order to have the desired end.

Huzoor^{aa} said that Allāh does not forbid us from making use of worldly things, but we should not become so immersed in them as to forget about our faith. Those who come from God forsake the world, which means that having acquired faith the world becomes subservient to them. As for those who seek the world, no matter how much they get, they end up frustrated. In any case, there is no denying that the things of this world perish and that the wrongful use of our wealth renders us culpable before God. This is something that every sensible person and every believer should bear in mind. Allāh does not forbid us from earning the wealth of this world. The bounties He has provided for us are indeed permissible, provided they are earned through lawful means and do not stop us from fulfilling our obligations

Faith should be our primary motivation

The Promised Messiah^{as} says that we should only indulge in the affairs and the wealth of this world to the extent that in everything **faith should be our primary motivation**, and it should never be relegated to a secondary position. Earn the world but always keep the fear of God in mind. It is wrong to indulge in worldly affairs day and night and to browse the internet instead of going for prayer.

towards God and His creation.

The Holy Prophet^{sa} says: “The greatest fear I have regarding my ummah is that they will start following their own desires and will start pursuing worldly gains, and consequently they will deviate from the truth.” This world is the house of deeds, what we do here will be the source of reward or punishment in the hereafter. The Holy Prophet^{sa} taught us to do good deeds in order to win Allāh’s pleasure, and his companions were always doing so. When they asked the Holy Prophet^{sa} how to acquire Allāh’s love, he said that if you become oblivious to the world, God will love you. Do not look at the world with greed, and people will start loving you.

Huzoor^{aa} said that being oblivious to the world does not mean that one should completely cut oneself off from everything and stop fulfilling one’s obligations to others. This is not what Islām desires. The Holy Prophet^{sa} got married, had children, and he fulfilled all his obligations towards them. When he received wealth he distributed it among the poor. But he never taught that we should become like mendicants. What it means is that the world should not become a hurdle in our worship, and our engrossment in earning worldly things should not make us forget about God. There is no harm in utilizing one’s abilities to earn wealth, but it should not become a hurdle in fulfilling one’s obligations towards God and His creatures. Piety means that you should have more faith in God and His blessings than upon your wealth. And you should consider whatever difficulties come your way as a means of Divine reward. People sometimes lose their minds when they suffer a financial loss; this would not be so if they had faith in God.

Huzoor^{aa} said that by the grace of Allāh, since Aḥmadīs believe in the Promised Messiah^{as}, they are not perturbed by material loss, and they only turn to

God in such instances. For instance, businesses belonging to Aḥmadīs in Pakistan and other countries, amounting to millions of rupees were destroyed. One Prime Minister even said that he would hand Jamā’at Aḥmadiyya the begging bowl; but what happened was that those Aḥmadīs earned millions after suffering this loss. Huzoor^{aa} said that those who have migrated to these countries on account of such difficult circumstances should realize that their circumstances have changed for the better only by the grace of God and through the blessings of pledging allegiance to the Promised Messiah^{as}. Hence there should not be any pride or arrogance on our part. If we look enviously at something, it should only be the faith of another person who is better than us with the desire to become better than them.

The Promised Messiah^{as} says that we should only indulge in the affairs and the wealth of this world to the extent that in everything faith should be our primary motivation, and it should never be relegated to a secondary position. Earn the world but always keep the fear of God in mind. It is wrong to indulge in worldly affairs day and night and to browse the internet instead of going for prayer. Huzoor^{aa} said that the prayer, "Our Lord grant us good in this world and the next" teaches us that in seeking the good of this world, we also keep in mind the good of the hereafter, and that we should seek the best means for earning the world which do not hurt anyone else.

Huzoor^{aa} said that the desires of this world fuel the fires of avarice and become a worldly hell on account of which one’s heart is never contented. The Promised Messiah^{as} says: “My Companions should not indulge in their wealth and in their families to the extent that they become a barrier between them and God. This is why wealth and children are called *fitna* or trial.” The comforts and amenities of these countries should not make us forget

about worshipping God and should not deprive us of fulfilling our obligations, and we should do our part in propagating the faith. The purpose of pledging *Ba’at* to the Promised Messiah^{as} is that we should fulfil our obligations to God and to His creatures and do our best to spread Islām, and only by doing so can we give preference to our faith over the world. May Allāh enable us to do so, and may Allāh save us from being overwhelmed by materialism in this world and from the fire of hell in the next! Amīn!

At the end of the sermon, Huzoor^{aa} informed the Jamā’at of the tragic martyrdom of two Aḥmadīs. The first was Basharat Ahmad Sāhib of Khanpur, Pakistan who was shot and killed by unknown assailants on May 3. His father Muḥammad Abdullah Sāhib had entered Aḥmadiyyat after pledging *Ba’at* at the hand of Hazrat Khalifatul-Masīḥ II^{ra}. He had the privilege to serve the Jamā’at in various positions. He was regular in his financial sacrifices and punctual in his prayers and had a deep reverence for Khilāfat.

The second was Professor Tahira Parveen Malik Sāhibā, who was attacked with a dagger by a university employee and embraced martyrdom. Her husband had severed ties with the Jamā’at, and so she lived alone. She had been reemployed by the university on account of her ability. Her grandfather Hazrat Malik Hassan Muḥammad Sāhib was a Companion of the Promised Messiah^{as}. Her father Malik Muḥammad Abdullah was a life-devotee. She had her primary education from Rabwah. After graduating from Lahore she did her MSc from Punjab Agriculture College and then went to California to do MPhil in Botany and Plant Sciences. She has one daughter who went away with her father. May Allāh enable her to return to the Jamā’at! Amīn! Huzoor^{aa} prayed for the deceased and led their funeral prayer in absentia after the Friday prayer.

Seek Allāh's Help with Patience and Prayer

Friday Sermon Delivered on May 12, 2017

In the face of worldly difficulties and persecution Aḥmadīs do not lose patience nor retract from their faith.

The Promised Messiah^{as} has taught us

to persevere in the face of abuse and not to respond to abuse with abuse, but in response, to treat evil with goodness and kindness.

An account of oppression faced by Aḥmadīs in Algeria, Bangladesh, Indonesia and Pakistan, and guidelines regarding Tabligh on social media.

Aḥmadīs are facing persecution by opponents only because we have believed in the Promised Messiah^{as} who is the true servant of the Holy Prophet^{sa}. We follow the path of believers and instead of taking the law into our own hands we prostrate before God and seek His help. We Aḥmadīs neither forsake patience on account of these tribulations, nor do we retract from our faith. Only God has the remedy for our sorrow. He is our emancipator and surely He will deliver us from these tribulations. He will reward those who make sacrifices for the Jamā‘at that He has established.

On May 12, 2017, Hazrat Khalifatul-Masīḥ V^{aa} delivered the Friday Sermon at Baitul Futūḥ Mosque, London.

Huzoor^{aa} recited verse 154 of Sūrah Al-Baqarah, which is translated as follows:

“O ye who believe! seek help with patience and Prayer; surely, Allāh is with the steadfast.” (2:154)

Huzoor^{aa} said that there are many occasions in a person’s life when one can do nothing other than show patience. Worldly people sometimes go mad when they suffer a loss. Men of God, however, also have to suffer loss and injury only because they have believed in the one sent by God, and they suffer all hardships without lament and only pray that God may give them the strength to pass through these trials with steadfastness. Aḥmadīs are facing persecution by opponents only because we have believed in the Promised Messiah^{as} who is the true servant of the Holy Prophet^{sa}. We follow the path of believers and instead of taking the law into our own hands we prostrate before God and seek His help. We Aḥmadīs neither forsake patience on account of these tribulations, nor do we retract from our faith. Only God has the remedy for our sorrow. He is our emancipator and surely He will deliver us from these tribulations. He will reward those who make sacrifices for the Jamā‘at that He has established.

Huzoor^{aa} said that there is glad tidings for those who persevere and submit before God. The Holy Prophet^{sa} says that God loves nothing more than a drop of blood shed in His path and a tear shed in His remembrance in the dead of night. God likes that person very much who shows perseverance in the face of sorrow. In another tradition it is written that God

has great honour for His servants and when God takes something into His own hands, why should man try to take it into his. In view of the opposition faced by the Jamā‘at today, it is our duty to seek God’s help through patience and prayer, for He has the ultimate power to protect us.

The history of the Jamā‘at shows that the enemy, with all his power, has always been frustrated. Having pledged *Baī‘at* to the Promised Messiah^{as} who came as a servant of the Holy Prophet^{sa} to unite this ummah, we will have to face opposition from Muslims as well as non-Muslims. When our message starts to reach non-Muslim countries, there too we will face opposition, and there have already been some such instances. Muslims know that the true message of Islām can only be spread through Aḥmadiyyat, but for fear of losing their pulpits, they are at the forefront in opposing us and are persecuting us like in the ancient times. Politicians also follow these clerics for the sake of votes and cheap publicity. There is a resolution under consideration in the Azad Kashmir Assembly for declaring Aḥmadīs to be non-Muslims. What did the Pakistan’s national assembly achieve by declaring us non-Muslims, could they stop our progress?

Huzoor^{aa} said that Aḥmadīs should pray to God with patience and be regular in observing their prayers. Huzoor^{aa} gave an account of how Aḥmadīs are persecuted in Algeria, Indonesia and described how recently an Aḥmadiyya missionary in Bangladesh, Mustafiz-ur-Rahman, was attacked with knives and daggers and critically wounded. Huzoor^{aa} appealed to the Jamā‘at to pray for his quick and full recovery.

The Promised Messiah^{as} has already told us that our Jamā‘at is destined to

face the same kind of opposition as was faced by Muslims at the time of the Holy Prophet^{sa}. The Promised Messiah^{as} says, “I know that there are some people of weak constitution who are easily perturbed, but you should remember that it is necessary for us to undergo these difficulties. You are not superior to the Prophets and Messengers who faced such tribulations, whose purpose is to strengthen our faith in God and enable us to transform ourselves. Thus, it is important that you follow the footsteps of prophets and messengers and remain patient. You should not fight those who leave you because you have joined the Jamā‘at established by God, but should pray that God may grant them the same insight that He has granted you. And you should show with your good example that the path you have chosen is the right one, i.e Aḥmadiyyat.” Huzoor^{aa} said that we do resort to legal means, but we should never let go of patience.

Huzoor^{aa} said: “I have received reports that some Aḥmadīs use harsh language on social media, which is not worthy of an Aḥmadi. Such reports are very disturbing. I don’t know how far it is true that the opponents use softer language than the Aḥmadīs. If such is the case, then I would say to such Aḥmadīs that they should not engage in *Tabligh*, because such *Tabligh* will not bring them closer to Allāh but lead them away from Him. It is our belief that the people who become angry are the ones who have no argument on their side.”

The Promised Messiah^{as} says, “I have been commissioned to admonish you time and again that you should stay away from any occasion of disturbance and disorder, and show patience even on being subjected to foul language. Respond to evil with

goodness and if anyone is about to create disorder, then it is better that you quietly leave that place and respond with kindness. I truly say that you must not let go of patience. Patience is a weapon more powerful than canons. It pains me when I hear that some person while being an Ahmadi quarreled with another. I do not at all condone such behaviour. A person who does not act with patience and forbearance is not part of this Jamā'at."

The Promised Messiah^{as} says, "the thing that can cause the greatest fury is when vile abuse is leveled against me, but I say that you should leave this matter to God, for you are in no position to judge. Leave my case with God and show patience in the face of such abuse. You do not even know how much abuse I hear from them. I regularly receive letters filled with filthy abuses. And when I show patience, you too should do the same. Their abuse and their mischief and their schemes can never tire me. Had I not been from God, I would undoubtedly have been frightened

by their abuses, but I know for certainty that God has sent me, why then should I care about such small things. Reflect, whom has their abuse harmed, them or me? Their numbers have dwindled while mine have grown." Huzoor^{aa} said that today, by the grace of Allāh, the Jamā'at is established in 209 countries.

Huzoor^{aa} said to remember that it is wrong for Ahmadi's to respond with harsh words, because they would be driving away the new generation too. Such people need to immediately change their behaviour. The Promised Messiah^{as} says, "I admonish my Jamā'at to hear abuse and bear them patiently and never respond to abuse with abuse, for in this way we are deprived of God's blessings. Remember that there is a dangerous rivalry between reason and fury. Reason cannot exist where there is anger and fury. Those who act with patience and forbearance are given a spiritual light that illuminates their mind and their powers of reflection. In order to increase

our power of reason and reflection, we need to suppress our anger and fury.

Huzoor^{aa} said to always remember to repent and seek forgiveness. The faculties that we employ most are the strongest. The weapons through which we will be victorious are seeking forgiveness, repentance, attaining religious knowledge, keeping in mind God's greatness, and observing the five daily prayers. *Salāt* is the key to the acceptance of prayers. Observe prayers and avoid every evil whether it is related to our obligations towards God or towards His creatures. May Allāh enable us to walk the path of patience and the path of His pleasure.

At the end of the sermon Huzoor^{aa} informed the Jamā'at of the tragic death of P. P. Nāzim-ud-Din Sāhib of Kerala, India, in a train accident and led his funeral prayer in absentia after the Friday prayer.

The Best of You is One Best to His Wife: Lead by Example

Friday Sermon Delivered on May 19, 2017

The duties and responsibilities of Ahmadi men in the light of the teachings of Islām. No religion safeguards the rights of women as forcefully as Islām.

Hadīth: The best among the believers in their morals is the one who is best towards his wife.

Be pious and set a virtuous example for your children, only then will the next generation become a source of peace and fulfilment for you.

On May 19, 2017, Hazrat Khalīfatul-Masīh V^{aa} delivered the Friday Sermon at Baitul Futūh Mosque, London.

Huzoor^{aa} said that Islām guides us in every respect, and if we act upon its teachings we can create a harmonious society. There are many commandments in the Holy Qur'ān, and God has summarized them in this one verse "Verily you have in the Prophet of Allāh an excellent model." All our success lies in following in the footsteps of the Holy Prophet^{sa} and adopting the moral standards he demonstrated in every aspect of life, and which his true servant, the Promised

Messiah^{as}, expounded for us in this age.

Huzoor^{aa} said that today he will speak about the responsibilities of men. Often men do not pay attention to the upbringing of their children and are cruel to their wives. Huzoor^{aa} said that if, even after pledging *Baī'at* to the Promised Messiah^{as}, we treat our wives the way ignorant people do, then our *Baī'at* is of no use. Are men, who are responsible for fulfilling their obligations to God and for bringing about practical transformation, fulfilling their obligations? In spite of his busy life, the Holy Prophet^{sa} fulfilled his obligations to his family and taught them to uphold God's Oneness and to worship Him. Hazrat 'Ā'ishah^{ra} relates that the Holy Prophet^{sa} would wake up for *Tahajjud* and would also wake her up. He would help in household chores and when it was time for prayer he would go to the mosque. Huzoor^{aa} said that this is the example we have to follow. The Holy Prophet^{sa} said to his companions: "The best among you in morals is the one who is best towards his wife."

The Promised Messiah^{as} says that we should tolerate everything from our

wives other than indecency. We should show our gratitude for being men by being kind to women. Those who fight with their wives over trivial things should come to their senses and beware lest they lose their faith. Huzoor^{aa} said that in Western countries such cases sometimes involve the police and it causes embarrassment for the Jamā'at. Those who speak ill of their wives should also reflect on their own condition. If a person is pious then his wife can also become pious. Counselling through action rather than words is more effective. When a man wakes up to pray at night, the woman will learn to do the same. Women have an accepting nature, therefore the practical example of the husband is sufficient. A person should be so virtuous that his wife should not be able to lay a finger upon his character. In that case, even if a woman is not devout, she will start to change. Sometimes the women are more devout than the husbands and complain about them not being mindful of their faith. Huzoor^{aa} said that on the one hand we have the expectations the Promised Messiah^{as} has of us, and on the other hand we hear of these complaints

Men also have responsibilities as parents and they should not put all the burden for this on their wives. When boys reach the age of seven or eight

they require the attention of their fathers, and the fathers need to lead them with their example. Fathers need to be watchful in order to protect their kids from the evils of society. If they keep close to their children they can soon overcome their weaknesses. It is also important to pray for the children. Proper upbringing comes only by the grace of God, but we need to do our best as well. The Promised Messiah^{as} says that good upbringing is the work of God and it is a kind of idolatry to rebuke kids on every trivial matter. **This is something our Jamā'at should avoid.**

Our Jamā'at should avoid

that men do not attend to their prayers, or that their religious knowledge is weak, or that they watch unsuitable programs on TV. Huzoor^{aa} said when children go astray, it is more often because the man of the house is not virtuous. If we want the proper upbringing of our children, then our men must do some introspection. The Promised Messiah^{as} says that a man is the master of the house, and if he is setting a negative example, then this will spread into his progeny.

Huzoor^{aa} said that when anger crosses the proper bounds, it is the harbinger of insanity. Those who become furious out of proportion are deprived of wisdom. A believer should never utter words of anger even when responding to an opponent. Huzoor^{aa} said that the auxiliary organizations and Naẓārat Iṣlāh-o-Irshād should teach members in these matters. Learning and Dā'wat Ilallāh is of no use if there is no harmony in our households. Huzoor^{aa} said that women closely watch their husbands. There are many who do not leave Islām but get involved in wrongful activities in the name of freedom, and then their women follow the same path. But after some time when men try to bring them back, it results in quarrels, breaking up of homes, and destruction of children's lives.

The Promised Messiah^{as} says that no religion upholds the rights of women more forcefully than Islām. Just as

women have obligations to men, so do men have obligations towards women. The Promised Messiah^{as} says that the relationship between man and wife should be like that of true friends. Every man should abide by the Hadīth, "The best among you is the one who is best towards his wife."

Huzoor^{aa} said that men also have responsibilities as parents and they should not put all the burden for this on their wives. When boys reach the age of seven or eight they require the attention of their fathers, and the fathers need to lead them with their example. Fathers need to be watchful in order to protect their kids from the evils of society. If they keep close to their children, they can soon overcome their weaknesses. It is also important to pray for the children. Proper upbringing comes only by the grace of God, but we need to do our best as well. The Promised Messiah^{as} says that good upbringing is the work of God and it is a kind of idolatry to rebuke kids on every trivial matter. This is something our Jamā'at should avoid. Huzoor^{aa} that he prays for his children and generally guides them regarding rules and etiquette. Some people are worried about leaving wealth behind for their children, but they are not the least concerned about leaving pious progeny. Those who are only engrossed in acquiring wealth are perturbed on account of their children in their very lives. The tribulation one suffers on account of one's children is

very hard indeed. Hazrat Dā'ūd^{as} says, "I was a child, then I became young, and now I am old, but I have never seen the progeny of a pious person short of food or begging." Allāh cares for several generations of a righteous person.

Therefore, become righteous and leave a holy example for your progeny. Pray and strive that your children become pious and devout. Strive for it just as you strive for accumulating wealth.

Huzoor^{aa} said that while Islām places obligations on parents, it also places obligations on the children. A man asked the Holy Prophet^{sa} that he wished to go for *Jihād*. The Holy Prophet^{sa} asked, "are your parents alive? If so, go and look after them, this is your *Jihād*." The Holy Prophet^{sa} also said: "One of the best acts of piety one can do is to be kind to the friends of one's parents and to pray for one's parents after they die and to fulfil the promises they have made." Whoever wishes for a long life should fulfil his obligations towards his parents. If a man wisely fulfils his obligations towards his parents and his wife, then there should be no domestic quarrels. Huzoor^{aa} said that even in the case of religious differences, children are obligated to look after their parents and pray that Allāh may guide them as well. In short, a man should fulfil his obligations as a husband, a father and a son. This will then guarantee harmony in society. May Allāh enable everyone to do so. Amin!

Khilāfat

Friday Sermon Delivered on May 26, 2017

The promise of Khilāfat is linked to faith and good deeds. In order to revive Islām and strengthen our faith we have to attach ourselves to the Promised Messiah^{as}, the true lover of the Holy Prophet^{sa}.

Khilāfat is the institution that turns fear into peace. It serves to win the pleasure of Allāh and to strengthen the faith.

Aḥmadīs in Algeria have remained steadfast in the face of coercion. They have grown in fraternity and love for Khilāfat, and have been strengthened in their faith. The prisoners of conscience in Algeria have expressed their love with Khilāfat.

On May 26, 2017, Hazrat Khalīfatul-Masīḥ V^{aa} delivered the Friday Sermon at Baitul Futūh Mosque, London.

After reciting verse 56 of Sūrah Al-Nūr, which is translated 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: 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)

Huzoor^{aa} said that this verse promises the believers that Khilāfat shall always remain among them, although, in the

light of a hadith of the Holy Prophet^{sa}, it will be lost for some time on account of people's misdeeds, but once again Khilāfat on the footsteps of Prophethood shall be established. Because of the literal and misleading interpretation of the religious scholars, most people do not understand how this Khilāfat will be established. Speaking of such ignorant divines, the Promised Messiah^{as} says: “Some ignorant people deny the generality of the verse promising Khilāfat to the believers and say that it only applies to the Companions of the Holy Prophet^{sa} after whom Khilāfat had ended and there shall remain nothing of it till doomsday. It was confined to a mere 30-year period. Can any righteous person hold the belief that while the blessings of the Prophet Moses^{as} lasted for 1400 years, the blessing of the Holy Prophet^{sa} who came for all times to come were confined to his own age, and that his blessings should not be manifested through his spiritual successors? Alas, they too call themselves Muslims who utter such things.” The Promised Messiah^{as} again says that if Khilāfat was only meant to last for 30 years, then God could have given the Holy Prophet^{sa} another 30 years to live instead.

Huzoor^{aa} said that there are people today who wish to establish Khilāfat on the basis of material means. They do not understand the message of the verse that faith and good deeds are a precondition to Khilāfat. It was on the basis of such flawed thinking that enemies of Islām started aiding groups who organized themselves in the name of Khilāfat. And

these groups are now growing weak on account of not getting material help. How could they have strengthened Islām when all they were doing was following the agenda of the enemies of Islām. These include leaders who want to hold on to power.

Huzoor^{aa} said that a kind-hearted person is deeply perturbed to observe that Muslims themselves are involved in the killing of innocent people and in spreading destruction. A few days ago innocent people were unjustifiably killed in Manchester. Such actions can in no way be attributed to Islām. May Allāh have mercy on the deceased and grant solace to the bereaved families. And may Allāh bring these people to their senses who are perpetrating such acts in the name of Islām.

Huzoor^{aa} said that the killing and destruction going on in the Muslim world is a result of disobeying God's commandments. Aḥmadīs, who have witnessed fear being turned to peace by holding on to Khilāfat, are the ones who feel the most pain at the condition of the Muslims.

Huzoor^{aa} said that Khilāfat cannot be established either through worldly power or through resolutions. The Khilāfat which turns fear into peace and strengthens the faith can only come about by following the path told by the Holy Prophet^{sa} as Allāh says in Sūrah Al-Jumu'ah: “And among others from among them who have not yet joined them” (62:04).

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footsteps of today's scholars and kings bring the blessings that were bestowed on the Holy Prophet^{sa} and His Companions? These blessings can only be achieved by following the person who came to bring faith back to the world. Today no one else is doing this other than the institution of Khilāfat started by the Promised Messiah^{as}, the foremost lover of the Holy Prophet^{sa}. This is the mission of this Jamā'at in this age of infidelity and disbelief and this is the work we are doing. In order to strengthen Islām and establish faith, it is essential to be linked to the Promised Messiah and Mahdi."

The Promised Messiah^{as} says that at the time when people had gone astray, God sent the Holy Prophet^{sa} and illuminated their hearts with the light of Divine cognition. And then another people shall appear in the latter ages whom God would cause to become like the Companions of the Holy Prophet^{sa} and fill their hearts with the same faith and conviction. Hence, there are many today who having derived light from the Promised Messiah^{as} and having witnessed signs have entered Jamā'at Aḥmadiyya and do not care for the suffering they have to undergo at the hands of the opponents. For example, Aḥmadīs in Algeria are growing ever stronger in their faith. They write that they are thankful to God for having blessed them with the true faith and gathered them at the hand of the Khalīfa. Their period of tribulation has increased them in fraternity and brought them closer to Khilāfat. We witnessed many signs from God that increased our faith and conviction. Allāh's blessings are descending on the oppressed Aḥmadīs of Algeria and some of them have been released. They write

about some comforting dreams they had during their confinement and that the Khalīfa's prayers were a source of solace for them and that their release was a result of the Khalīfa's prayers. Huzoor^{aa} said that both men and women have and are continuing to make sacrifices in their own sphere. When the opponents tried to cause fear, Allāh would turn it into peace by the blessing of Khilāfat. Difficulties are bound to arise, but God, in keeping with His promise, grants peace and contentment.

Huzoor^{aa} said that Allāh tells the believers to worship Him as He ought to be worshipped. Fear will turn into peace on account of one's relationship with Allāh and with Khilāfat. Aḥmadīs in Algeria have not even seen the Khalīfa, but on account of their perfect faith Allāh is blessing them with peace and tranquillity, just as He did for those who were close to the Promised Messiah^{as}. All this is on account of the on-going institution of Khilāfat.

Huzoor^{aa} said that Allāh had given the Promised Messiah^{as} the glad tiding that He would cause his mission to be successful. The Promised Messiah^{as} wrote in *Al-Waṣīyyat*: "So dear friends! since it is the Divine practice, 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 old Sunnah. 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 and will not end till the Day of Judgement. God says, I shall make this

Jamā'at who are your followers, prevail over others till the Day of Judgment. Thus it is inevitable that you see the day of my departure, so that after that day the day comes which is the day of everlasting promise. Our God is He Who keeps His promise and is Faithful and is the Truthful God. He shall show you all that He has promised. Though these days are the last days of this world, and there are many a disaster waiting to happen, yet it is necessary that this world continues to exist until all those things about which God has prophesied come to pass."

Huzoor^{aa} said that it was God's great favour on us that after the demise of the Promised Messiah^{as}, He sustained the Jamā'at through Hazrat Khalīfatul-Masīḥ I^{ra}. Then after his demise there was a tumultuous time where some people turned away, but Khilāfat emerged victorious. Great difficulties arose in the time of Khalīfatul-Masīḥ III^{rh} and grave anti-Aḥmadiyya schemes were hatched by the government during the time of Khalīfatul-Masīḥ IV^{rh}, but the Jamā'at continued to progress and spread and the message of Islām started reaching millions. All this shows that Islām will emerge successful only through the Promised Messiah^{as} and his Khulafā'. Our opponents can never succeed no matter how hard they try. May Allāh enable us to be a part of the Promised Messiah's^{as} mission and to raise our standards of worship! Amīn!

At the end of the sermon, Huzoor^{aa} informed the Jamā'at of the sad demise of Chaudhary Hameed Ahmad Sāḥib, son of Chaudhary Muḥammad Suleiman Akhtar Sāḥib of UK, and led his funeral prayer after the Friday prayer.

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‘Īdul Aḍḥa Sermon (From the Archives)

Hazrat Mirza Bashīrud-Dīn Mahmūd Ahmad^{ra}

The following is an ‘Īdul Aḍḥa Sermon delivered by Hazrat Khalīfatul-Masīḥ II^{ra} in Qādiān and originally published in Urdu in Al-Fazl on March 8, 1934. It has been rendered into English by Saira Ahmad Ṣāḥiba.

Today’s ‘Īd is called ‘Īd of Sacrifice. In Arabic, it is called ‘Īdul Aḍḥa meaning the ‘Īd of sacrifices. This ‘Īd commemorates the sacrifice made thousands of years ago by the father of prophets, Hazrat Ibrāhīm^{as}.

Sacrifice is a strange word composing of several conflicting emotions. Usually conflicting emotions cannot be combined. Words that connote love, simultaneously denotes pleasure and contentment, however they do not signify pain and grief. Words that are used to describe pain and grief cannot be used to express delight, ease and love. However, sacrifice is a cumulative term that comprises of the conflicting emotions such as of separation and union, agony and joy, happiness and grief. It is indeed possible for a person to experience all these emotions all at once when the desire of sacrifice is aroused in one’s heart and when it has made an impact on one’s mental state. And the word sacrifice is in itself proof of all this. Rather, the word *sacrifice* has

the same meaning in Urdu as it does in Arabic. Though sacrifice is commonly known to give one’s life in the path of Allāh, it also asserts obtaining nearness to God Almighty. Being murdered in the way of Allāh seemingly takes one away from their loved ones, but sacrifice is a thing that even in a state of separation it increases chance of Divine closeness. A Muslim soldier, who seemingly has left his loved ones behind after being martyred in a war, will actually be united to his Beloved. For the most beautiful existence is that of Allāh Almighty and the person who gives their life in the path of Allāh, attains nearness to Allāh Almighty. Also, there are more relatives and loved ones of a person already passed away to the next world than they presently have living in this world. If a man’s father is alive but due to martyrdom he is separated from him, then remember that he has many forefathers who have been waiting for him in the next world for several thousands of years. If a person has a living mother and he is separated from her after laying his life in the path of Allāh, there are many loving foremothers present in the next world. And if a person survives a child, than with Allāh’s will, often some children live and some die. Therefore, if there

are some children living in this world, then there maybe some in the next world whom they will unite with. If sacrifice encompasses the sentiments of pain and agony, it also embraces feelings of joy and peace. Today is the day of sacrifice; it commemorates the sacrifice that was done in a most impeccable manner by Hazrat Ibrāhīm^{as} for the sake of his Lord. This sacrifice was offered over four and a half thousand years ago.

Four and half thousand years of time is not a short period. Sometimes people forget their sorrows after ten to fifteen days. A person suffering from fever and joint pain may moan that he would never in his life forget this pain, but he forgets all about it just after eight to ten days of recovering. People become austere after they have lost their loved ones, but two to four years later they are cheerful like before and the memories of the deceased are either forgotten from their hearts or are faded to a greater extent. However, this was a strange sacrifice that even after four and a half thousand years later, a person can still experience splendid emotions thinking about it. To this day, a person’s heart is filled with tender fervour at how Hazrat Ibrāhīm^{as} laid down Hazrat Ismā‘īl^{as}, picked up the knife and was ready to sacrifice his only son at

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an apparent injunction of God Almighty, and even Hazrat Ismā'īl^{as} showed readiness at the Will of God Almighty. Today, Islām has forbidden such humanly sacrifices which is why we condemn this practice and this is probably the reason we cannot comprehend the emotional state of this remarkable sacrifice. But in that era, when these human sacrifices were a normal practice, Hazrat Ibrāhīm^{as} had a firm belief that God Almighty has chosen him to sacrifice his only son for His sake. Even the child understood that it was God's command that he should be sacrificed. After he had spent his entire youth and manhood with hope and dire desire to have a child who will glorify his name, he was bestowed a son at the age of ninety. Yet, he showed readiness to God's decree to sacrifice his only son for the sake of God Almighty. Hence, it is not easy to comprehend the feelings of severance felt by an old father when he was parting from his only son and also the one who was born after a long time. Maybe there are many people who can understand the anguish of his heart; therefore many men and women shed tears listening to the account of their sacrifice. There may be many people who can empathize with the pain of Hazrat Ibrāhīm^{as}, however there are probably very few who can comprehend the honour he felt in his heart at that time. In that moment, land was not just a land for Hazrat Ibrāhīm^{as}; it was in fact an exalted station. He was unable to keep his feet on the ground, he was floating in the air, because the sacrifice he was commanded to give by God Almighty has never been offered by anyone before. As a human being, he must have felt sorrow for losing his son and specially that Ibrāhīm whom God Almighty called most placid and tenderhearted. He was sympathetic towards everything and he was exceedingly merciful. Surely he felt the pain in his heart too. However, the distinction that separates Hazrat Ibrāhīm^{as} and Hazrat Ismā'īl^{as} is that their sacrifice was the source of our success. This Divine decree is a great honour bestowed upon us as a mercy from God Almighty. Many amongst you can understand the sorrow underwent by Hazrat Ibrāhīm^{as}. Many amongst you can feel the pain felt by Hazrat Ibrāhīm^{as}. Maybe your minds can impersonate the mind of Hazrat Ibrāhīm^{as}. Your eyes can also shed the tears shed by Hazrat

Ibrāhīm^{as} but only a few of you can mirror emotions of hope and certainty in his heart that his God has chosen him for Himself. When Hazrat Ibrāhīm^{as} picked up his knife to sacrifice Hazrat Ismā'īl^{as}, the hefty notion that overtook his heart was not that he was losing his son, but that he was attaining nearness to God Almighty. This is the reason God Almighty has honoured his sacrifice, although sacrifices have continued to take place. This sacrifice carried in itself a distinctive manifestation, as the emotions of pain and grief did not overcome the heart of Hazrat Ibrāhīm^{as}, in fact he was immensely overwhelmed that God Almighty has decreed his services. Emotions Hazrat Ibrāhīm^{as} felt in his heart had deeply affected others. These emotions were so overwhelming that people nearby couldn't help being impressed. Just like a person sitting near a fire can feel the warmth and a person holding ice can feel the chills, similarly companions of Hazrat Ibrāhīm^{as} felt revived on account of his sacrifice. Accordingly, this incident is related in a Ḥadīth. When Hazrat Ibrāhīm^{as} picked up the knife to fulfill the vision he had received, God Almighty abstained him from doing so and said that we indeed have a different plan for this commandment, which was to leave Hazrat Ismā'īl^{as} and his mother in a bleak and barren land. After God Almighty had clarified reality of the matter, in fulfillment of the Divine plan, he brought Hazrat Ismā'īl^{as} and his mother Hazrat Hājra to the valley of Makkah where there was no sign of life and sustenance for many miles. There was neither water nor any food. Before departing Hazrat Ibrāhīm^{as} gave them a *mashk* (flask) and a bag of dates but there was nothing else available to eat or drink once they had consumed what they were provided with. When he was departing, Hazrat Hājra could tell from his facial expression that this farewell will not be short-lived, but a long lasting one. So she ran after him and asked, "Ibrāhīm, where are you going?" It was the moment of weakness, as he was most tenderhearted, and he was extremely overwhelmed to respond. Hazrat Hājra asked once again, "Are you leaving me and Ismā'īl?" He was still silent. When he couldn't respond despite her persistent questioning, she asked again "Are you leaving us here at the command of God?" Even now, due to his immeasurable emotions he couldn't

respond, so he just pointed towards the sky, which meant that this is the Will of God and he was leaving them in His protection. Nonetheless, no wise man could have speculated if Hazrat Ismā'īl^{as} and Hazrat Hājra would get water in that barren land after they had drunk all the water they had. No wise man could have speculated if they would get food in that barren land after they have eaten all the dates they were given by Hazrat Ibrāhīm^{as}. Also, no wise man could have speculated if they would find a companion who would nurture them if they fell sick and take care of their necessities. But Abrahamic faith had deeply penetrated into Hazrat Hājra. It was similar to the heat one feels in front of the fireplace; hence when Hazrat Hājra figured that Hazrat Ibrāhīm^{as} is not abandoning them on his own will but due to the command of God Almighty, she left him and said, "God will not waste us." She said, "You may go where you like."

Hazrat Hājra set an example of her faith and did not utter a word at this difficult time. If Hazrat Hājra being a fragile woman can show so much faith and trust, then can you imagine that God Almighty who is the strongest, would not have appreciated her. Someone who has been granted spiritual sight can see, understand and feel that when Hazrat Hājra uttered, "God will not waste us", than God Almighty must have given an affirmative response that He certainly will not waste them. And He did not waste them. No prudent person could have imagined that Hazrat Hājra and Hazrat Ismā'īl^{as} will be saved there. It's not just an account of their survival but it's about the great nation that God Almighty initiated through them, which pervaded the whole world. Holy Prophet^{sa} was sent as a prophet for the whole world and through him the Muslim nation resided its sovereignty and kingdom in the whole world. Therefore, he governs the whole world and his dominance is accredited to his spiritual and physical father. Hazrat Hājra and Hazrat Ismā'īl^{as} left the whole world for the sake of God Almighty and He in turn made the whole world fall at the feet of Hazrat Ismā'īl^{as}'s progeny. Hazrat Ismā'īl^{as} and his mother were the only people who were alone in the valley of Makkah; they left their home and relation for the Glory of God and He brought the whole world at the feet of those who dedicated themselves for Him.

If we are related to Holy Prophet^{sa}, it is indeed blessings of God Almighty. They renounced the world for God Almighty; as a result the world became closer to them for the sake of God Almighty. Hence, this sacrifice was not an ordinary sacrifice and even this day is not just any ordinary day.

This day reminds everyone that your God is near you. You should become like Hazrat Ismā'īl^{as} and Hazrat Hājra and your God will put the whole world at your feet. Every believing woman can do what Hazrat Hājra did and every believing child can do what Hazrat Ismā'īl^{as} did. You should not let any barriers come in your way. Do not think that those were the times for such sacrifices and not today. Even today there is a chance for sacrifices. Even today, each one of you can become Ismā'īl^{as} for your faith and every woman can become Hājra for the sake of her belief. Everyone in the Muslim nation becomes spiritual children of Hazrat Hājra and Hazrat Ismā'īl^{as} once they have entered the Ummah of the Holy Prophet^{sa}.

I therefore ask the daughters of Hājra to adopt the attributes of their mother, and I ask children of Ismā'īl^{as} to embrace the qualities of their father. Your Lord still demands same sacrifices as he did from Hazrat Hājra and Hazrat Ismā'īl^{as} through Hazrat Ibrāhīm^{as}. God Almighty referred to the kings of the time as Ibrāhīm. He said to people:

At times I am Adam, sometimes Mūsa, other, I am Yaqūb

I am just like Ibrāhīm, and have numerous progeny.

Hence, even today every man can become Ismā'īl^{as} and every woman can become Hājra. Since the man who is appointed as our spiritual father also has been characterized as Ibrāhīm. Therefore, even now you have a chance to prove yourself to have qualities of Ismā'īl. And remember those who are killed in the cause of Allāh, are not dead but are living. Today, the nature of sacrifice has changed with circumstances. In the past, people were killed due to wounds received from knives or swords, or they would be shot to death. However, nowadays people usually do not suffer similar causality, but now sacrifice is the death that comes while they dedicate their lives in service of their religion.

Sometimes even now, people suffer the same casualties that were normal practice in the past. For example, some of our Jamā'at members were martyred in Kabul. Also in India some of our people were fatally beaten. But most often, it is the death that comes while serving your religion and while forming our lives in accordance to our religion.

God Almighty started our Aḥmadiyya community so that He could restore the blessings that existed prior to our time. This is the significance and sole purpose of our community. God Almighty does not intend to start a new kingdom in this world. God Almighty does not plan to create new governance in this world. God Almighty does not plan to give predominance to new nations. God Almighty plans to prevail the truth and this is the purpose of our community. Therefore, you should adopt righteousness and morality within yourselves. And you must follow the principles that have been set by Islām. And remember that truthfulness is not a trivial thing.

Today the system followed in courts is very flawed and an honest person is always fearful of getting into some trouble. If you are determined to follow the path of righteousness, then you will see that the door for sacrifices will be opened for you. However, there are many forms of sacrifice. For the sake of moral virtues, killing ones inciting-self, the self that is prone to evil (*Nafs Ammāra*), is in itself a sacrifice. Obeying religious instruction is also considered a sacrifice. Through the Holy Prophet^{sa}, the world has benefitted from the Ibrahamic dispensation; therefore in the era of Holy Prophet^{sa} thousands of Ismā'īls can be raised. But because the Holy Prophet^{sa} has a similar demeanor as of Hazrat Ibrāhīm^{as} and that he was appointed as a leader for the whole world, many Ismā'īls can be raised from among his nation. You just have to have an intention to do so. Similarly, thousands of women can become Hājra. Though they need to have confidence and faith that our leader is the servant of the Lord who has done a huge favour on us by sending a prophet in this world.

Today, I want to direct the attention of the youth of the Jamā'at to follow the example of Hazrat Ismā'īl^{as} and to be prepared for all forms of sacrifice;

either it be for moral virtue, financial or physical. Bear in mind that the tree of Islām cannot grow without sacrifices. If you desire for Islām to succeed than you must offer yourself for sacrifice and you should give all those sacrifices that were offered by previous nations. Just as Islām is the final religion composing of all core principles of all religions similarly the sacrifices today must be cumulative of the sacrifices done in the past. Then God Almighty will remember your sacrifices just as the sacrifices of Hazrat Ibrāhīm^{as} are remembered in the world today. When Hazrat Ibrāhīm^{as} made the sacrifice, no one could have imagined that it will be remembered. But God Almighty preserved it and did not let the memory of this sacrifice be forgotten from this world. Just do not think about who will see your sacrifices because the One sitting on the highest throne will see them and He will not let them disappear from the world. In the first place, the one who has the true spirit of sacrifice does not worry about who will see their sacrifices. But if this thought does arise in their heart then I ask them, was there anyone to see the sacrifice of Hazrat Ibrāhīm^{as}? Was there any historian present there or were there any chronicles (*al-Fazl*) to narrate this incident. God Almighty saw this from heaven and said that He will not forget this sacrifice. We can witness that God Almighty did not let this sacrifice go to waste. Likewise, if someone is truly willing to offer similar sacrifice, then God Almighty will not neglect him. God Almighty will not let it be forgotten; in fact it will be ever lasting and will persevere in the world. Only if you stem the spirit of Ibrāhīm^{as} in your heart and become an example as of Hazrat Ismā'īl^{as}, then you will see that the earth and sky have shifted for you. And the Divine hand will come in the middle of you and your enemy who attacks you. Also, the army of God's angels will protect you. The only need is to have the faith that will reflect the spirit of Hazrat Hājra in women and the faith that will mirror the image of Hazrat Ismā'īl^{as} in men.

I pray to Allāh Almighty that He strengthens us to make the true sacrifice and enable us to reap the blessings and bounties that Holy Prophet^{sa} shifted towards us, and which Hazrat Masīh Mau'ūd^{as} extended to the whole world with the command of God Almighty.

July 7-9, 2017

Report: 41st Jalsa Sālāna Canada

International Centre, Mississauga

Dept. of AMJ Media

By the sheer grace and blessings of God Almighty, the 41st Jalsa Sālāna Canada was held from July 7 to 9, 2017 at the International Centre, Mississauga. The Jamā'at was honoured to have Maulānā Azhar Haneef Şāhib, Nā'ib Amīr & Missionary In-Charge USA, as representative from Markaz graciously approved by His Holiness, Hazrat Amīrul Mu'minin, Khalīfatul-Masīḥ V (may Allāh be his Helper) for the occasion. In addition, Dr. Faheem Younus Qureshi Şāhib, Nā'ib Amīr, National Secretary Tarbiyat & Şadr Majlis Ansārullāh USA was also approved by Huzoor Anwar^{aa} to speak at the Jalsa. This year Jalsa Sālāna included four sessions consisting of a total of 15 speeches. During the third session (Saturday evening), Lajna Imā'illāh also had an independent program which also included four speeches.

As per tradition, various government representatives were also invited to the Jalsa, some of whom were requested to share their remarks. During the Jalsa,

simultaneous translations were provided in French, Arabic, Bangla as well as in English (or Urdu as required). This year a special interactive Q/A session was also arranged at Baitul Islām Mosque after Maghrib & Ishā' prayers on Saturday July 8 with a special panel that included Maulānā Azhar Haneef Şāhib, Respected Lal Khan Malik Amīr Jamā'at Canada & Dr. Faheem Younus Qureshi Şāhib.

Attendance

By the grace of God, the total attendance at this year's Jalsa was 20,260. This year's attendance included members representing over 35 countries around the world as follows: Algeria, Australia, Belgium, Belize, Bangladesh, China, Denmark, Ecuador, England, France, Germany, Ghana, Holland, India, Indonesia, Ireland, Kuwait, Mexico, Micronesia, Marshal Islands, Mauritius, New Zealand, Norway, Pakistan, Russia, Saudia Arabia, Singapore, Somalia, South Africa, Spain, Sweden, Switzerland, Syria, Thailand, UAE, Uganda & USA. In

addition, approximately 3,500 members volunteered their services for the Jalsa. Al-Ḥamdu lillāh!

Proceedings of Jalsa Sālāna Canada 2017

The following are a summary of the proceedings of the Jalsa Sālāna program over the course of the three blessed days. All the proceedings can be found on MTA Canada channel on YouTube.

DAY 1 – Friday August 28, 2015 Friday Sermon

Maulānā Azhar Haneef Şāhib, Markaz Representative, Nā'ib Amīr & Missionary In-Charge USA delivered the Friday Sermon on the topic of "Khilāfat" with a focus on how Syednā Hazrat Khalīfatul-Masīḥ V^{aa} is playing a grand role in trying to establish world peace by presenting the true and peaceful teachings of Islām. Following this, Jumu'ah and 'Asr Prayers were led by Maulānā Azhar Haneef Şāhib.



Press Conference & Interviews

Following Jumu'ah and 'Asr Prayers, a Press Conference was held. Many print, electronic & social media representatives from both Canadian and Ethnic Media were present. Questions at the Press conference were taken by Amīr Jamā'at Canada (Respected Lal Khan Malik Ṣāhib), Markaz Representative (Maulānā Azhar Haneef Ṣāhib) & Missionary In-Charge Canada (Maulānā Khalil Ahmed Mubashir Ṣāhib) were present to address the media and answer many pertinent questions by the representatives in a most satisfactory manner.



Flag Hoisting

Prior to the First Session, a Flag Hoisting ceremony was held as per tradition of Jamā'at. In the ceremony, Maulānā Azhar Haneef Ṣāhib, Markaz Representative hoisted the Liwā'i Aḥmadiyyat, while Respected Lal Khan Malik Ṣāhib, Amīr Jamā'at Canada, hoisted the Canadian flag. Following this, Maulānā Azhar Haneef Ṣāhib led the silent prayers.



First Session

The first session was presided over by Maulānā Khalil Ahmed Mubashir Ṣāhib, Missionary In-charge Canada. The session consisted of four speeches all presented in English. It began with recitation of the Holy Qur'an by Yasin Sharif Ṣāhib, followed by English translation by Jaleese Dar Ṣāhib, and Urdu Translation by Assad Saeed Ṣāhib. Next, a poem was recited by Towfique Ahmad Ṣāhib, followed by English translation by Adnan Mirza Ṣāhib.

The Opening Address of the session was delivered by Respected Lal Khan Malik Ṣāhib, Amīr Jamā'at Aḥmadiyya on the topic of "Surely, Namāz Restrains One from Indecency and Manifest Evil" (29:46). The address was in both English and Urdu.

The second speech of the session was delivered by Maulānā Aizaz Khan Ṣāhib, Missionary MTA on the topic of "Living a Simple Life."

Following this, Abdul Majeed Kamal-ud-Din Nunez, General Secretary Jamā'at Belize (a convert) was invited to deliver the next speech. ("Faith-Inspiring Experience of a Convert to Aḥmadiyyat").



Parliamentary Friendship Association & Aḥmadiyya Order of Friendship Award

At this point, Asif Khan Ṣāḥib, National Secretary Umūr Khārijīyya was called to the stage to introduce three distinguished guests and their valuable contributions in advocating for the basic human rights on behalf of the Jamā'at Aḥmadiyya, namely Hon. Judy Sgro, Deborah Shulte and Jim Karygiannis. Asif Khan Ṣāḥib explained how the Parliamentary Friendship Association for the Aḥmadiyya Muslim Jamā'at Canada has grown to 60 member under the

valuable chairmanship of Hon. Judy Sgro. He also acknowledged Deborah Shulte, MP, who has also become Co-Chair of the association. After a few remarks by Hon. Judy Sgro and Deborah Shulte, the Hon. Judy Sgro inaugurated the "Aḥmadiyya Order of Friendship Award" on behalf of the Parliamentary Friendship Association of Aḥmadiyya Muslim Jamā'at Canada that is to be granted to an individual on special merit for furthering and strengthening peace, friendship, cooperation and understanding between diverse communities and people. With this introduction, the first recipient of the award was announced. The winner,

Jim Karygiannis, accepted the award and briefly expressed his gratitude for the honour.

The fourth and final speech of the session was delivered by Maulānā Mubarak Ahmed Nazir Ṣāḥib, Missionary Jamā'at Aḥmadiyya Canada, on the topic of "Faith-Inspiring Incidents in the Propagation of Islām."

This concluded Day 1 of the Jalsa proceedings. Attendees had dinner at the Jalsa Gāh, after which they proceeded to Baitul Islām Mosque & Other Namaz Centres to offer Maghrib & 'Īshā' prayers.



DAY 2 – Saturday, August 29, 2015 Second Session

The second session was presided over by Maulānā Mubarak Ahmed Nazir Ṣāḥib, Missionary Jamā'at Aḥmadiyya Canada. The session consisted of four speeches two of which were in Urdu and two in English. The session began with recitation of the Holy Qur'ān by Syed Mubashir Ahmad Ṣāḥib, followed

by English translation by Khamis Abdus Salam Ṣāḥib and Urdu translation by Ataul-Qudoos Ṣāḥib. Next, an Urdu poem was recited by Qadeer Mirza Ṣāḥib, followed by English Translation by Labeeb Ahmad Manaheen Ṣāḥib.

The first speech of the session was delivered in English by Sarmad Naveed Ṣāḥib, Student Jāmi'a Aḥmadiyya, on the topic of "Cleanliness: A Path to Enhance Spirituality."

The second speech of the session was delivered in Urdu by Naem Lkhan Ṣāḥib, Local Amīr Vancouver, on the topic of "And they spend out of what We have provided for them" (4:2).

The third speech of the session was also delivered in Urdu by Maulānā Khalīl Ahmed Mubashir Ṣāḥib, Missionary In-charge Canada on the topic of "Exemplary Family Life of the Holy Prophet Muhammad^{sa}."



Documentary Video - Visit of Hazrat Khalīfatul-Masīḥ V^{aa} to Canada

At this point a documentary was played, showing the historical and memorable

visit of Huzoor Anwar^{aa} at the 50 year celebration of Jamā'at Canada in 2016.

The fourth and final speech of the session was delivered in English by Maulānā Mirza Muhammad Afzal Ṣāḥib, Missionary Peel

Region on the topic of “Existence of God in the Light of Acceptance of Prayers.”

This was followed by Zuhr & ‘Aṣr Prayers, after which everyone proceeded to have lunch.

Third Session

The third session was presided over by Maulānā Azhar Haneef Ṣāḥib, Markaz Representative, Nā'ib Amīr & Missionary In-Charge USA. The session consisted of three speeches, the Awards of ‘Alam In‘āmī, as well as remarks by some dignitaries. The session began with recitation of the Holy Qur‘ān by Rafee Zendaqi Ṣāḥib, followed by English translation by James Sinclair Ṣāḥib and Urdu translation by Adeel Ahmad Ṣāḥib. Next, an Urdu poem was recited by Jahanzaib Asif Ṣāḥib, followed by English Translation by Shakeel Maharaj Ṣāḥib.

The first speech of the session was delivered in English by Imtiaz Sra Ṣāḥib, Missionary Ottawa, on the topic of “150 Years of Canada: A Global Role Model of Humanitarian Values.”



‘Alam In‘āmī of Auxilliary Organizations

For the year 2015-2016, the winners of best Majalis and Regions in the respective auxilliary organizations were announced and called upon to receive the awards.

Majlis Khuddāmūl Aḥmadiyya Canada: The ‘Alam In‘āmī was awarded to Majlis Khuddāmūlul Aḥmadiyya Mississauga East. Likewise, the Best Regional Award was given to York, while Maqāmi and GTA Centre stood second and third place, respectively.

Majlis Atfālul Aḥmadiyya Canada: The ‘Alam In‘āmī was awarded to Majlis Atfālul Aḥmadiyya Brampton East. The Best Regional Award was given to Prairie Region, while York and GTA Centre stood second and third place, respectively.

Majlis Ansārullāh Canada: The Award of ‘Alam In‘āmī was awarded to Majlis Ansārullāh Calgary North East. The Best Regional Award was given to Peace Village (Maqāmi), while British Columbia and Calgary stood second and third place, respectively.

Sir Zafrulla Khan Award for Distinguished Public Service

Next, an introduction of the Annual Sir Zafrulla Khan Award for Distinguished Public Service was read out by Asif

Khan Ṣāḥib, National Secretary Umūr Khārijīyya (External Affairs). He explained that the award inaugurated in 2012 with the permission of Syednā Hazrat Khalīfatul-Masīḥ Vaa and has since been given annually to one who exemplifies quality of sincere dedication to the service of society and greater good of the world at large. The past winners of the Sir Zafrulla Khan Award are as follows: Hon. Greg Sorbora (2012), Hon. Art Eggleton (2013), Her worship Hazel McMcallion (2014), Hon. Irwin Cotler (2015), Hon. Louise Arbor (2016). The winner of this year’s award was announced to be Peter Mansbridge for his long and meritorious public services. Peter was not able to make it, however, he sent a video message to acknowledge the award and express his gratitude for the honour. The video message was played following the announcement of the winner.

Speeches by Dignitaries

The Jalsa Sālāna was also attended by representatives from the Municipal, Provincial and Federal Governments, as well as from representatives from other countries. Some of them were also invited to say a few words and address the gathering. The following is a list of dignitaries who addressed the gathering

in this part of the session:

Arif Virani (MP and Parliamentary Secretary for Minister of Canadian Heritage (Multiculturalism), Yasmin Ratansi (MP), Iqra Khalid (MP), Salma Zahid (MP), Jeff Ward (Mi’kmaq Member from Sydney NS), Chief Eva Hill (Six Nations of the Grand River), Muhammad Fayyaz (Member of Legislative Assembly), Moe Ladha (President of Muslim Canadian Vote), Kareem David Musa (MP Caribbean Shores), Deputy Leader of Opposition, Belize, Deon Leslie (Councillor City of Belize), His Worship Dave Barrow (Mayor Richmond Hill), His Worship Rob Keffer (Mayor Town of Bradford), Hon. Laura Albanese (MPP & Minister of Immigration for Ontario), Raj Grewal (Member of Parliament & Associate Chair of Parliamentary Friendship Association of Aḥmadiyya Muslim Jama‘at), Patrick Brown (Leader of Ontario PC Party), Andrea Horwath (Leader of NDP Ontario), Gurpreet Dhillon (Councillor, City of Brampton), His Worship Darrell Bradley (Mayor Belize City), Sharon Webster (Senior Advisor to Education Minister, Jamaica), Hon. Kirsty Duncan (Minister of Science), Hon. Mitzie Hunter (Minister of Education, Ontario), Hon. Laura Albanese (Minister of Immigration & Citizenship, Ontario), Indira Naidoo-Harris, Associate

Minister of Education, Ontario), Hon. Lisa Raitt (Member of Parliament), Hon. Amarjeet Sohi (Minister of Infrastructure, Canada, Hon. Steven Del Duca, Minister of Transportation, Ontario

The second speech of the session was delivered in English by Isaac Fonseca Şāhib, Missionary Montreal on the topic of "Hazrat Umar'ssa Caliphate: Establishment of a Peaceful and Just Society".

The third and final speech of the session

was delivered in English honourable guest from USA, Dr. Faheem Younus Qureshi Şāhib, Nā'ib Amīr, National Secretary Tarbiyat & Şadr Majlis Ansārullāh USA on the topic of "Drugs & Alcohol: Physical, Spiritual & Social Deterioration."

Introduction of New Books

Next, Respected Amīr Şāhib announced the latest translated books that have become available for the Jamā'at. He announced that by the grace of Allāh, the Urdu translation has become available

for books *Hamāmatul Bushrā*, *Itmāmul Hujja*, *Mawāhibur Rahmān* and *Al-Istiftā*, and the following other books have also become available including *Şāhib Bukhārī* (6 Volumes), *Şāhib Muslim* (15 Volumes), *Tafsīr Saghīr*, *Hayat Qudsī*, *Aḥmadiyya Pocketbook*, *Tafhimāt Rabbāniya*, and some other books.

This concluded the session and everyone proceeded to have Dinner.

Special Evening Q/A Session

Next, a special interactive Q/A session was also held at Baitul Islām Mosque after Maghrib & Ishā' prayers. The panelists for the session were Maulānā Azhar Haneef Şāhib (Markaz Representative), Respected Lal Khan Malik (Amīr Jamā'at Canada) & Dr. Faheem Younus Qureshi Şāhib. The session had a large attendance and many members asked interesting and thought provoking questions. The panelists gave very satisfactory, intellectual and articulate responses to the questions. The session was also livestreamed and watched by many members online.



DAY 3 – Sunday August 30, 2015

Fourth Session

The final and fourth session was presided over by Respected Lal Khan Malik Şāhib Amīr Jamā'at Canada. The session consisted of four speeches one of which was in Urdu and three in English. The session began with recitation of the Holy

Qur'ān by Saghir Bajwa Şāhib, followed by English translation by Khizar Karim Şāhib and Urdu translation by Maulānā Tariq Azeen Şāhib. Next, an Urdu poem was recited by Farrukh Tahir Şāhib, followed by English Translation by Jariullah Qudrat Şāhib.

The first speech of the session was delivered in English by Maulānā Farhan

Iqbal Şāhib, Missionary Peace Village, on the topic of "Responsible Use of Internet and Social Media."

Speeches by Dignitaries

During the course of this session, the following dignitaries were invited to the stage to present their remarks:. Some of them are as follows: Her Worship



Linda Jeffery (Mayor of Brampton), Rabbi Michael Dolgin (Centre for Israel and Jewish Affairs), Stephen Lecce (Representing Patrick Brown, Leader of PC Party Ontario), Garnett Genuis (Member of Parliament & Co-Chair of Parliamentary Friendship Association of Aḥmadiyya Muslim Jamā'at).

Ta'limī Awards

This was followed by distribution of Educational Awards granted to selected students on academic merit. A total of 14 Awards were conferred by Respected Lal Khan Malik, Amīr Jamā'at Canada.

Ḥifzul Qur'ān School

After this, boys who completed memorization of the Holy Qur'ān from Ḥifzul Qur'ān school were awarded certificates by Respected Lal Khan Malik, Amīr Jamā'at Canada. This year a total of 6 new Ḥuffāz graduated from the school. Al-Ḥamdu lillāh!

Video Documentary & Tahrik of National Mosque Fund

Next, a documentary video was shown featuring all the purpose built mosques of Jamā'at Aḥmadiyya Canada. This

included Masjid Baitul Islām Toronto, Masjid Baitun Nur Calgary, Masjid Baitur Rahman Vancouver, Masjid Baitul Aman Lloydminster, Masjid Mahmood Regina, Masjid Baitur Rahmat Saskatoon. The documentary also showed clips from the inaugural addresses by the Khulafā' at these mosques inaugurations.

Following this, Respected Lal Khan Malik, Amīr Jamā'at Canada gave a brief history of the various Mosques in Canada and stated that, Inshā'Allāh, the Jamā'at will build a mosque in all provinces and major cities of Canada.

Next, the second speech of the session was delivered in Urdu by Maulānā Hadi Ali Chaudhary Ṣāḥib, Principal Jāmi'a Aḥmadiyya on the topic of "Physical Proof of the Existence of God."

Next, a Syrian brother, Al-Hāj As-Syed Muhammad Abdullah Ṣāḥib (a convert) was invited to deliver the next speech. ("Faith-Inspiring Experience of a Convert to Aḥmadiyyat")

Finally, the Keynote & Concluding Address of the Jalsa was delivered in English by Maulānā Azhar Haneef Ṣāḥib, Markaz Representative, Nā'ib Amīr &

Missionary In-Charge USA on the topic of "The Promised Messiah^{as}: Refuge for Mankind."

Prayers for Forgiveness of the Deceased

Following the Concluding Address, Respected Amīr Ṣāḥib recounted that one of the purposes of Jalsa Sālāna as described by the Promised Messiah^{as} was to offer supplications for the deceased who have passed away, and announced that a total of 39 members passed away in the course of this year and said that everyone should pray for the forgiveness and spiritual elevation of all these deceased members.

Closing Remarks & Silent Prayers

With this, Jalsa Salana Canada 2,017 came to a successful conclusion. Respected Amīr Ṣāḥib, who was presiding the session, invited Maulānā Azhar Haneef Ṣāḥib, Markaz Representative, Nā'ib Amīr & Missionary In-Charge USA to the podium to lead the concluding prayers, who after brief closing remarks led the large gathering in silent prayers.



Glimpses of Jalsa Sālāna Canada



Jalsa Sālāna Inspection



Jalsa Sālāna Exhibition

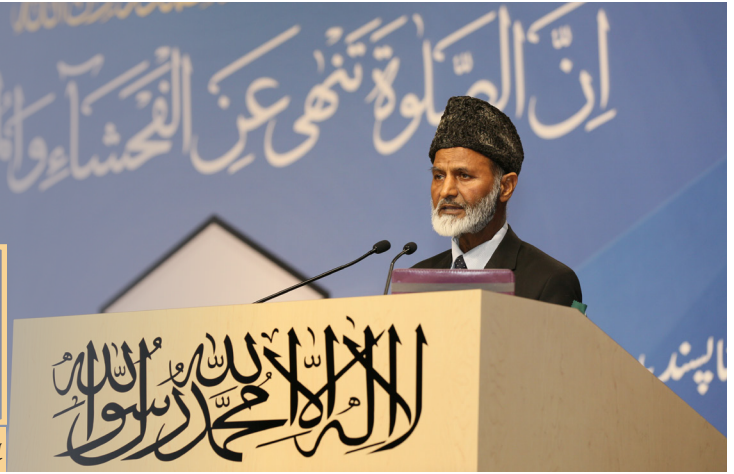


Maulānā Azhar Haneef
Şāhib presiding
(Markaz Representative)

Jalsa Sālāna Canada 2017

Salāt Protects from Sins

Lal Khan Malik, Amīr Jamā'at Aḥmadīyya Canada



The following speech was delivered by Respected Lal Khan Malik Ṣāhib, Amīr Jamā'at Aḥmadīyya Canada at the 41st Jalsa Sālāna Canada

“Recite that which has been revealed to thee of the Book, and observe Prayer. Surely, Prayer restrains one from indecency and manifest evil, and remembrance of Allāh indeed is the greatest virtue. And Allāh knows what you do” (29:46).

The topic of my speech is “Salāt restrains one from indecency and manifest evil.” That is to say, Salāt protects from sins or Salāt is an instrument for delivery from sins.

The Holy Qur’ān, right in the first chapter, introduces God with the mention of His four major attributes. Then, it states that the relationship of God to man is that of His worship. He has provided man with all such faculties that are necessary for achieving this purpose. But he is reminded that he should be continuously seeking Allāh’s help in doing justice to His worship. Then, man is taught the prayer of being guided on the right path following which man will achieve this object of his creation.

In the second chapter, we are told that you have been provided the guidance you requested in the form of the Holy Qur’ān. This guidance will help you become righteous; the righteous who have the right beliefs, who establish Prayer, and who spend out of what We (God) have provided them. Such righteous are mounted on a ride that will conduct them to their Lord.

One of the various beauties of the Holy Qur’ān is that when it gives a command, it also explains the various aspects of the command and the conditions which

go with the implementation of the command.

Here we are told that the Righteous are those who establish Prayer. In the word “Yuqimūn” [they establish] the manner in which Salāt, the Prayer, is to be offered, has been described. This point will be further elaborated later.

In Chapter Al-Mu’minūn (23:1-12), the spiritual journey of a believer is described in various steps:

1. At the first step, the Believers observe humility in their prayers.
2. At the second step, they shun all that is vain (i.e. keep away from useless pursuits).
3. At the third step, they are regular in spending in the Way of Allāh.
4. At the fourth step, they guard their chastity.
5. At the fifth step, they are watchful of their trusts and their covenants.
6. At the sixth and the last step, they guard over their Prayers and their Prayers start guarding over them.

We can see that the Believers’ journey starts with showing humility in Prayers and their journey ends when they start taking good care of their Prayers and their Prayers started taking good care of them. The Prayers became a source of delight - immense pleasure - for them. This is the stage described by the Holy Prophet^{sa} when he states that the “delight of my eyes is in Salāt.”

The Promised Messiah^{as} says that at this stage the believer is no longer rewarded for the Salāt. Why? Because reward is for some effort, while at this stage, offering Salāt no longer requires any effort on their part. It is no longer a duty

to be performed or an obligation to be fulfilled. Rather, it becomes a source of pleasure for them. In that sense, there is no reward for it.

A question arises: should the believer stop praying at this stage since there is no reward? The answer is no, because at this stage one no longer offers Salāt because of a reward; rather, one prays out of a deep and ardent desire. It is one’s audience with the Lord. There is nothing more enjoyable, that gives greater pleasure, than the audience with the Lord. At this stage, the Believer hears a welcoming call of his Lord:

“O ye the soul at peace! return to thy Lord, well pleased with Him and He well pleased with thee. So enter thou among my chosen servants, and enter thou My Garden” (89:28-31).

This is the Salāt - the Muslim Prayer- which becomes our ride on the way to our audience with our Lord. At the start, we play humble. Then, it moves on a bumpy road, with various hurdles, on which it repeatedly falls and we have to constantly prop it up. We remain persistent and lo! After a long drive, we are ushered at the threshold of our Lord and into the court of our Beloved.

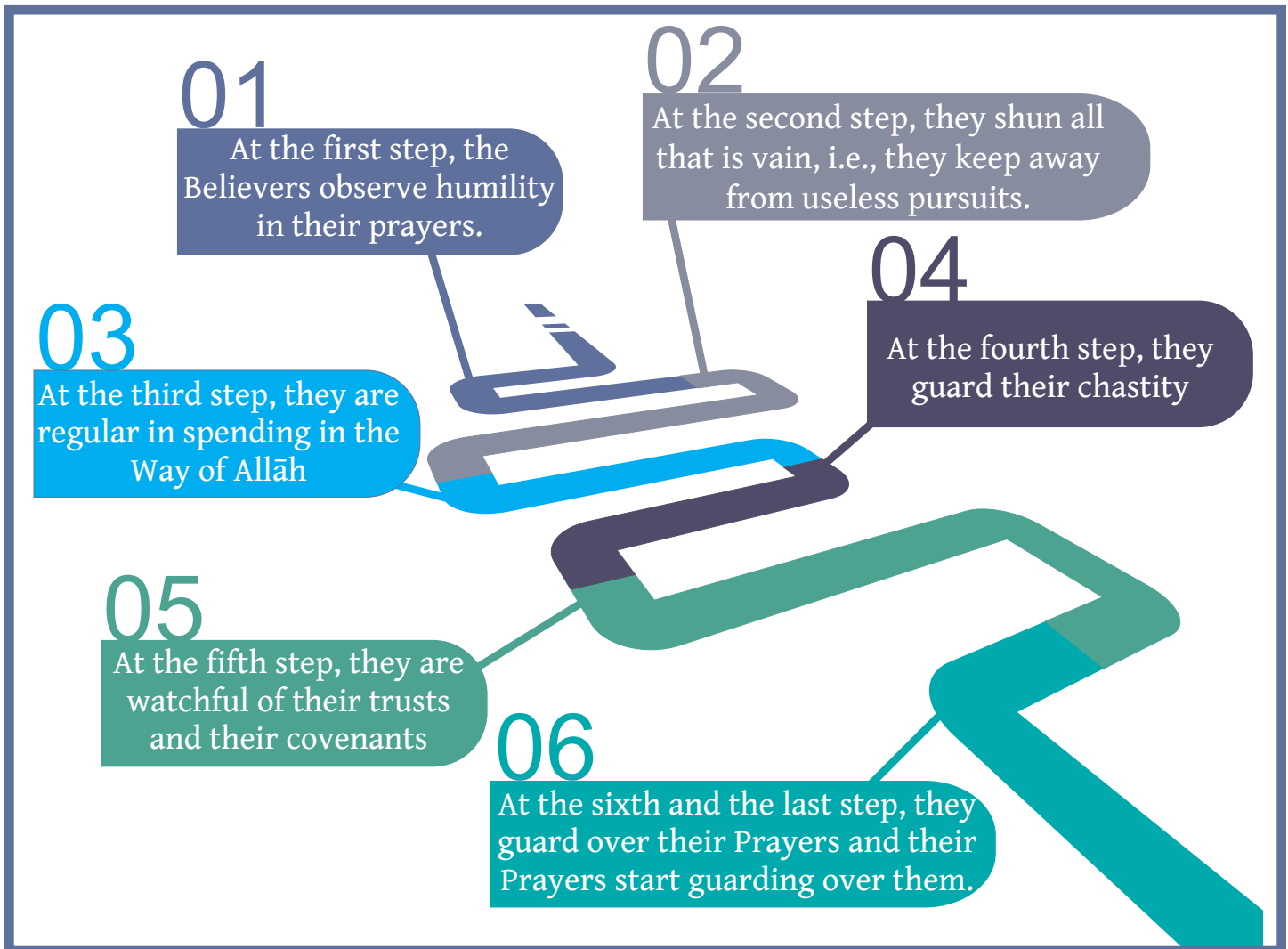
The importance of Salāt and its Blessings is such a vast subject that it cannot be covered in one speech. The Holy Qur’ān has commanded man to worship God more than a hundred times. It has asked man to persevere in establishing Salāt 42 times, in propping up the Salāt again and again and again.

The subject of my speech, this afternoon, is that Salāt restrains one from all types of sins.

But, it is our common observation that

The spiritual journey of a believer

In Chapter Al-Mu'minūn (23:1-12), the spiritual journey of a believer is described in various steps:



we see various people offering prayers but they continue to be committing sins.

Why are their prayers not restraining them from sins? I shall try to answer this important question with an analogy:

A patient complains to his physician that the medicine he had given has done no good. There is no improvement. The physician is surprised and asks: Are you taking the medicine regularly? Are you taking the right dose? Are you taking it at the right times?

The physician cannot believe that the medicine had no effect. He doubts the statement of the patient and he inquires. We should be much more confident than that physician that Salāt does restrain one from sins provided it is offered with all necessary conditions.

Let us now consider the verse regarding

the Salāt presented earlier.

Nowhere in the Holy Qur'ān are we told to "read" the Salāt or offer the Salāt. Everywhere, we are commanded to "establish" the prayer. What is the significance of the word "establish" which in Arabic is *Iqāmah*?

Aqāmahu means: He set it erect or upright, he propped up something that tends to fall.

Thus, *Aqamas-Salāt* means:

- He performed his Prayers regularly,
- He performed his Prayers punctually in accordance with all the prescribed conditions
- He performed his Prayers in all humility in spirit
- He performed his Prayers with full concentration of mind and did not

let his thoughts wander away

- He performed his Prayers in congregation
- He exhorted others also to pray regularly and punctually

Now, let us consider "*Fahshā'* and *Munkar*":

What is *Fahshā'* (Indecency)?

It means foul, evil, obscene acts, indecency; also such vices the knowledge of which is confined to the doer alone.

What is *Munkar* (Manifest Evils)?

It is opposite of *Ma'rūf*, what is declared to be bad, manifest evil, abominable, unbecoming. Such evils which others also see and condemn.

These two terms, *Fahshā'* and *Munkar*, used together, include all conceivable

evil acts, whether done in secrecy and which do not impact others, as well as evil acts done in public which negatively impact society. Thus, the Holy Qur'ān has used the words *Fahshā'* and *Munkar* for describing all evil acts.

Let us now deal with the question:

How does *Salāt* Restrain one from Indecency and Manifest Evil?

- Islām teaches us that our physical condition impacts our spiritual condition. If we try to smile, even if we are faking it, after a while we start feeling happy. If we fake crying, after a while, we start feeling sad.
- Similarly, our postures or physical movements showing respect create feelings of reverence for God in our hearts.
- Every movement of our body has an inherent effect on our soul. As a result, we are able to refocus our attention in our prayer after every such movement.

Essentials of Prayer

The Promised Messiah^{as} has guided us in what manner should we pray:

“One of the essentials of prayers is that our hearts must melt and our spirit should flow like water in front of the threshold of God. A sense of anxiety and distress should form. It is incumbent that you should not be impatient or rash in anyway; rather, be patient and steadfast in prayer. Only then can one expect one's prayers to be accepted” (*Tafsīr Masīh Mau'ūd*, Sūrah Al-Baqarah, p. 45).

Pleasure and Delight in Prayer

The Promised Messiah^{as} further explains: “What is *Salāt*? In reality, *Salāt* is a prayer presented in front of the Glorious God. Humans cannot live without this prayer, nor attain salvation or any form of happiness. When God Almighty showers His grace upon us, only then do we attain true pleasure in our prayers. Our tears and cries will give us pleasure in the same way delicious food brings us pleasure to eat. Until this happens, we must offer this tasteless prayer in the same way we take bitter medicine when we are sick” (*Tafsīr Masīh Mau'ūd*, Sūrah Al-Baqarah p. 49)

Huzoor^{as} advises us:

“Keep praying and begging to Allāh,

praying that “O Allāh, you see my condition and you see how blind and lifeless I am. Pray, O Allāh, very soon I will be called before You, O Allāh, I do not wish to be raised up blind, so send down a spark of light that will enlighten my heart which will create love, pleasure, and delight in my prayers” (*Tafsīr Masīh Mau'ūd*, Sūrah Al-Baqarah p. 49).

Huzoor^{as} assures us:

“When one continuously prays for this, then a time will come when that same lifeless, tasteless Namaz, will become lively, tasteful and pleasant!” (*Tafsīr Masīh Mau'ūd*, Sūrah Al-Baqarah, p. 49).

Enhancing One's Prayers

The Promised Messiah^{as} guides us:

“I believe that if a person prays in an excellent manner even for just 10 days, his heart will be enlightened. However, I see people who pray for years upon years, but they live a lowly, sinful life. Some are even clueless as to what they say in their prayers” (*Tafsīr Masīh Mau'ūd*, Sūrah Al-Baqarah, p. 50).

Dilemma of the *Namāzī*

Now we can answer the question I raised earlier. We see people praying but their prayers do not appear to be restraining them from indecencies and evils. Why?

The reason is that they may be offering the Prayers, reciting the Prayers, but they are not “establishing” the Prayers according to its prescribed conditions.

The Promised Messiah^{as} has described this dilemma of the supplicant:

“ . . . Then (the Holy Qur'ān) says about the *Muttaqī* [righteous]: *Yuqīmūnas-Salāta*. That is to say, they establish the Prayer or keeps it propped up. Here the word *aqāma* (props up) indicates struggle which is a quality of the *Muttaqī*. When he starts the Prayer, he must deal with various distracting thoughts, because of which the Prayer falls again and again; and he has to prop it up again . . .”

Huzoor^{as} continues:

“When he says *Allāhu Akbar* (Allāh is the Greatest), a multitude of thoughts disturb his concentration. He drifts away in his thoughts and away from the Prayer and he wanders. Howsoever he tries, the Prayer that has fallen is difficult to prop up. Again and again, he implores “*Iyyāka na'budu wa Iyyāka Nasta'in*” (Thee

alone do we worship and Thee alone do we implore for help), and he seeks to prop up the Prayer and seeks a straight path on which the Prayer will be propped up . . .” (*Tafsīr Masīh Mau'ūd*, Sūrah Al-Baqarah, pp. 35-36).

Further explaining, the Promised Messiah^{as} states that this will be the initial condition of the Prayer as mentioned above. When it is said that the Prayer has fallen, it means the Prayer is completely void of any passion or pleasure.

Thus, it is the quality of the Prayer that determines whether it will be effective in restraining us from indecencies and evils. This dilemma of the worshipper is described beautifully by the Imām of the Age, the Promised Messiah and Mahdī^{as} as follows:

“. . . the very word *Qiyām* (to establish) indicates that at initial stages, a *Muttaqī* (righteous servant of God) must face the *Salāt* which is prone to fall and it must be continuously propped up.”

The Promised Messiah^{as} further guides us:

“(The *Muttaqī* should not rest till he achieves full concentration). If the question is, how do we achieve this state of mind? The answer to this is that he should continue offering *Salāt* with steadfastness, and he should not be discouraged by distracting thoughts. In the beginning, there is indeed a struggle with doubts and distracting thoughts. The solution to this problem lies in steadfastness and continuing to offer *Salāt* without getting tired, and to keep on beseeching Allāh for help. Ultimately, one does achieve the state mentioned earlier” (*Tafsīr Masīh Mau'ūd*, Sūrah Al-Baqarah, p. 39).

Therefore, it is inherent in the nature of *Salāt* that it tends to fall. So the worshipper must be constantly vigilant in propping it up again and again. How can he do that?

How to Achieve Concentration in *Salāt*?

Hazrat Khalīfatul-Masīh II^{ra} in *Zikr Ilāhī* has given 23 ways in which one can remain focused during prayer. I shall present a few of these below:

Allāh has provided an internal mechanism, in *Salāt* and in its preparation, for re-focusing our attention to Him again and again. Huzoor^{ra} advised:

“One of the essentials of prayers is that our hearts must melt and our spirit should flow like water in front of the threshold of God. A sense of anxiety and distress should form. It is incumbent that you should not be impatient or rash in anyway; rather, be patient and steadfast in prayer. Only then can one expect one’s prayers to be accepted”

(*Tafsīr Masīh Mau‘ūd*, Sūrah Al-Baqarah, p. 45).

1. Perform *Wudhū*. That is, to perform the ablution consciously that I am doing so to achieve concentration of mind in Prayer.
2. While entering the mosque, imagine that I am now entering the House of Allāh; my attention should now onwards be focused to Him.
3. Every time the Imām says *Allāhu Akbar* (Allāh is the Greatest), imagine the greatness of Allāh. The Imām’s *Takbirāt* remind again and again that you are standing before Allāh. Allāh has heard him who has praised Him; this should remind us to refocus our attention to God.
4. Repeat the words of Prayer slowly and try to focus on their meanings before proceeding further. This should also remind us of the need to learn the translation of the *Salāt*.
5. Pay attention to the *Qirā’at* by the Imām. When praying alone, repeat such verses as are helpful in refocusing our attention (i.e. “*Iyyāka na’budu wa Iyyāka Nasta’in*”).
6. The Holy Prophet^{sa} described *Ihsān* (the Beauty of Worship) to be that you worship Allāh as if you are observing Him. If not, at least imagine Allāh is observing you. This is the least acceptable level of beauty of worship.

There is a beautiful incident regarding this Hadīth: It is narrated by Hazrat Umar^{ra}: “One day, we were sitting with Holy Prophet^{sa} in the mosque. A man entered the mosque and came straight to the Holy Prophet^{sa} and saluted him and sat in front of the Holy Prophet^{sa}. His clothes were exceedingly white and whose hair was exceedingly black. We could see no signs of travel on him, but none of us knew him. He asked the Holy Prophet^{sa} several questions.

One of the questions he asked was “Tell me about *Al-Ihsān*.” The Holy Prophet^{sa} replied, “It is to worship Allāh the Almighty as if you are looking at Him. If you cannot do so, imagine you are

looking at Him.” When the man left, the Messenger of Allāh^{sa} said to me: “O ‘Umar, do you know who the questioner was?” I said: “Allāh and His Messenger know best.” He said: “That was Jibrīl^{as} who came to teach you your religion.”

It is clear from this Hadīth that the beauty of *Salāt* is that we consider it to be our audience, our *Mulaqāt*, with our Lord when we are looking at God or if not that, imagine that God is looking at us!

The Promised Messiah^{as} states:

“Creating a relationship with Allāh the Almighty demands focus . . . It is a tradition in Islām that upon return from a place we should say the salutation of peace. The reality of saying “*Assalāmo alaikum wa Rahmatullāh*” at the end of *Salāt* is that when a person starts *Salāt* with “*Allāhu Akbar*,” it is as if he has left this world and has entered a whole new dimension, as if he has entered a state of true focus. Upon returning to this world, he comes back and says “*Assalāmo alaikum wa Rahmatullāh*.” However, this state should not only remain physical, but should also have an impact on one’s heart” (*Tafsīr Masīh Mau‘ūd*, Sūrah Al-Baqarah, p. 57).

The true purpose of prayer is to recognize God Almighty and to create a relationship with Him. If this is the case, then why do people commit sin? In relation to this the Promised Messiah^{as} says:

“Disbelief can be titled as disregard to the remembrance of Allāh. Thus, that moment in which you are neglectful is disbelief. The five daily prayers are simply there as a reminder, whereas, we should always have God in our hearts and should never have a moment in which we are unmindful of God Almighty . . .” (*Tafsīr Masīh Mau‘ūd*, Sūrah Al-Baqarah, p. 51).

How can Prayer Repel Sin?

The Promised Messiah^{as} states:

“Do not offer *Salāt* as a chicken plucks at feed. Rather, offer *Salāt* with intense passion and engage yourselves in

supplications. *Salāt* is the key to all difficulties. Along with the Arabic portion of *Salāt*, you should also pray in your mother tongue to create a passion in your prayers. Do not leave the prayer until that passion is created, because it is through this prayer and passion that one purifies his heart . . .”

Huzoor^{as} continues:

“When this passion is created then your *Salāt* will begin to repel sin. Furthermore, just as one perceives poison, venomous snakes and lions to be dangerous and harmful things, and dangerous wild animals, and avoids them at all cost, in the same manner, you should recognize the harm of sin. The only way to recognize the harm of sin is to increase in faith. This can only be done through prayer. *Salāt* itself is a prayer. The more passion you have in your prayers the further away you will be from sin” (*Tafsīr Masīh Mau‘ūd*, Sūrah Al-Baqarah, p. 52).

The Promised Messiah^{as} explains the philosophy of Commission of Sin

When does man commit sinful acts? When he feels that God is not present and is not watching him. The Promised Messiah^{as} says:

“What exactly is the reason that man becomes so bold as to sin despite having belief in God Almighty and knowing that it is wrong to sin? There is no other reason for this except that he does not have true certainty of faith in God Almighty . . . The reason for all the sin in today’s age is simply due to the lack of awareness and knowledge of God” (*Chashma Ma’rifat*, p. 422).

Conclusion

Let us determine and let us pray that our *Salāt* is not just a mechanical exercise, a mere formality, an obligation, but that our *Salāt* becomes our *Mulaqāt* with Allāh, our audiences with God, which we cherish, which we enjoy and which we wait for, and which will protect us from sins, from all indecencies and manifest evils! Amīn!



HEAD OF AḤMADIYYA MUSLIM COMMUNITY CONDEMNS ‘UTTERLY BARBARIC’ MANCHESTER TERROR ATTACK

Hazrat Mirzā Masroor Aḥmad^{aa} says attack “completely opposed to the teachings of Islām”

May 27, 2017 - The World Head of the Aḥmadiyya Muslim Community, the Fifth Khalīfa (Caliph), His Holiness, Hazrat Mirzā Masroor Aḥmad^{aa} has categorically condemned Monday’s terrorist attack in Manchester.

Speaking, during his weekly Friday Sermon, delivered from the Baitul Futuh Mosque in London, Hazrat Mirzā Masroor Aḥmad^{aa} deemed the attacks to be in complete violation of Islām’s teachings and beliefs.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

“Earlier this week, 22 innocent people, including young children were brutally and senselessly murdered in Manchester. This was an utterly barbaric act and such heinous acts are completely opposed to the teachings of Islām. As Muslims, we are devastated and grief-stricken by this attack and condemn it in the strongest possible terms.”

Hazrat Mirzā Masroor Aḥmad^{aa} continued:

“It is a source of immense grief for any true Muslim to hear that innocent people are being murdered at the hands of Muslims and that there are Muslims causing such devastation and destruction in the name of Islām.”

Hazrat Mirzā Masroor Aḥmad^{aa} prayed for the victims and said:

“May Allah have mercy upon all the victims and those that have been left bereaved and may the cruelties of those people who are carrying out these atrocities in the name of Islām come to an end.”

HISTORIC RECEPTION HELD TO MARK 25th ANNIVERSARY OF MTA INTERNATIONAL HELD IN LONDON



Head of Aḥmadiyya Muslim Community says MTA a fulfilment of the revelation that “I shall cause they message to reach the corners of the earth”

On May 15, 2017, the Aḥmadiyya Muslim Community held a special reception to mark the 25th Anniversary of its 24-hour, global and multi-lingual television station, Muslim Television Aḥmadiyya International (MTA)

The historic event was graced by the presence of the World Head and Fifth Khalīfa (Caliph) of the Aḥmadiyya Muslim Community, His Holiness Hazrat Mirzā Masroor Aḥmad^{aa}.

His Holiness^{aa} delivered a special address to mark the occasion, in which he spoke of how the establishment and continued advancement of MTA



Aḥmadiyya Muslim Jamā‘at Press Releases



International was a fulfilment of the divine revelation received by the Founder of the Aḥmadiyya Muslim Community, His Holiness, Hazrat Mirzā Ghulam Aḥmad^{as} that “I shall cause thy message to reach the corners of the earth”.

Prior to the keynote address, a report was delivered by Mr. Munir-ud-din Shams, the Managing Director of MTA International, in which he outlined the history of MTA and paid tribute to those who had advanced its cause, both past and present.

Subsequently, the audience, comprising senior representatives of MTA Studios from around the world, as well as central MTA staff members, viewed a short documentary exhibiting some of MTA’s most noteworthy and historic moments.

Thereafter, the Head of the Aḥmadiyya Muslim Community, Hazrat Mirzā Masroor Aḥmad^{aa} delivered the keynote address. His Holiness noted that since its inception, MTA had progressed “leaps and bounds” and was now broadcasting several different channels and had established dozens of studios globally. His Holiness^{aa} said that the success of the channel was due to the blessings and favours of God Almighty.

His Holiness spoke of how MTA’s content was distinct to all other broadcasters and was a means of spreading a message of ‘peace’ and ‘morality’.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

“MTA’s content is completely distinct to all other broadcasters, as our programmes are those that impart only teachings of morality and piety and are a means of spiritually enriching the viewers. They are free from all forms of immorality, indecency and impropriety.”



Reflecting upon the humble origins of the channel, His Holiness said that initially MTA broadcast only the weekly Friday Sermon. After some time, it started a daily service, before progressing to a multi-lingual international channel, broadcasting 24 hours a day worldwide.

His Holiness said that where there was previously just one MTA channel, now there were several, including MTA2 (established in 2004) covering European languages and regions, MTA Al-Arabiya (established in 2007) broadcasting to the Arab world and MTA Africa (established in 2016) broadcasting to the African Continent.

His Holiness paid particular tribute to the pioneer workers and volunteers who had served MTA from the start. He noted how many had no knowledge at all of broadcast technology and had “learnt on the job” due to their “sincerity and devotion”.

In contrast to other TV channels, His Holiness emphasised that MTA had always run its large-scale operations without any commercial revenue or state funding. His Holiness said this was only possible due to the Help of God Almighty.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

“The Aḥmadiyya Muslim Community’s financial resources are very limited, and so in worldly terms it is virtually impossible for us to run a dedicated global television channel like MTA, as the costs are so prohibitive. For example, merely the cost of broadcasting via satellite runs to several millions of pounds each year. Yet, Allah the Almighty has immensely blessed our resources so that we are not only able to bear this huge cost, but have also been able to establish high quality MTA studios in many



“As the sun sets on the first quarter century of this blessed institution, I pray that MTA continues to progress and furthers its objective to reach the corners of the earth and to make all the people of the world know of Islam’s true teachings. And as the dawn of the next era of MTA rises, we can never sit back and rest in satisfaction at our past achievements.”



different countries.”

His Holiness^{aa} said that a key factor in keeping costs down was the spirit of volunteerism entrenched in MTA from the very start. He said that in all countries, men, women and children were volunteering countless hours in the service of MTA.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

“I am very pleased to see that the spirit of volunteerism in MTA continues to increase, and due to the many hours they put in, the Community is making huge savings. Whilst it costs a lot of money to purchase equipment or to build studios, the fact that we have volunteers ensures that our expenditure is kept to a bare minimum in comparison to other television channels.”

His Holiness highlighted that according to the prophecies of the Holy Prophet Muhammad (peace be upon him), the spread of Islām was to “reach its climax” during era of the Promised Messiah (peace be upon him) and that Aḥmadi Muslims were

“seeing this with their own eyes.”

His Holiness said that he received letters from many people around the world, in which people wrote that they had come across MTA entirely by chance and found it to have a ‘magnetic effect’ and they came to learn for the first time the true teachings of Islām.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

“Today, there are parts of the world where neither our Missionaries, nor any other Aḥmadi have reached, yet through MTA the true teachings of Islām have most certainly arrived and are having a profound effect upon the local people... Alhamdulillah, many such people have come to accept Aḥmadiyyat and entered the fold of the Promised Messiah (peace be upon him).”

Whilst praising those who had contributed to MTA throughout its existence, His Holiness said that the real secret to its success was the continued help and support of God Almighty.



Hazrat Mirzā Masroor Aḥmad^{aa} said:

“We are the recipients of Allah’s Favours and Help and we are witnessing miracles on a daily basis. This is not due to any special quality that we possess or due to our personal excellence, rather it is the result of Allah accepting our prayers and blessing many times over the small human effort involved.”

Hazrat Mirzā Masroor Aḥmad^{aa} continued:

“This is all part of the Divine Will, as Allah Himself promised to spread the message of the Promised Messiah (peace be upon him) to the corners of the world. How gloriously He has fulfilled this promise and is continuing to do so!”

Highlighting the new avenues that are being utilised by MTA, His Holiness noted the success of MTA’s on-demand services and its increased reach through the use of social media.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

“The viewing habits of people are changing and so instead of only watching MTA on their televisions, many prefer to watch the live stream of my sermons or of certain events of the Community on their computers or portable devices and if they are unable to watch live, they prefer to catch up online later. Hundreds of thousands of people watch in this way and so through social media we are reaching far greater audiences



than ever before.”

His Holiness also mentioned that previously, MTA had been reliant upon outside companies when broadcasting live from external locations, however now it had its own in-house uplink facility.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

“A few years ago, MTA International was able to purchase its own uplink dish and so now we only have to pay a nominal licence fee and are free to broadcast live, wherever and whenever we desire, without restriction. In this way, we are saving huge amounts. For instance, during my recent 6-week tour of Canada we saved in excess of \$40,000 dollars simply because we had our own satellite uplink dish present.”

Concluding his address, Hazrat Mirzā Masroor Aḥmad^{aa} prayed:

“As the sun sets on the first quarter century of this blessed institution, I

pray that MTA continues to progress and furthers its objective to reach the corners of the earth and to make all the people of the world know of Islām’s true teachings. And as the dawn of the next era of MTA rises, we can never sit back and rest in satisfaction at our past achievements.”

Hazrat Mirzā Masroor Aḥmad^{aa} continued:

“We must march forward with a spirit of determination, sincerity and devotion and understand that it is our personal responsibility to bring mankind closer to its Creator and to inform the world about the need to fulfil one another’s rights.”

The event concluded with a silent prayer led by His Holiness^{aa}.

“I am very pleased to see that the spirit of volunteerism in MTA continues to increase, and due to the many hours they put in, the Community is making huge savings. Whilst it costs a lot of money to purchase equipment or to build studios, the fact that we have volunteers ensures that our expenditure is kept to a bare minimum in comparison to other television channels.”



Another Prestigious Recognition for Aḥmadīyya Abode of Peace - “Best Tenant Engagement Initiative”



Aḥmadīyya Abode of Peace, a nonprofit housing project sponsored by Aḥmadīyya Muslim Jamā‘at is well known for its excellence in management and responsible environmental practices.

Last year, a challenge was given by the Mayor of the City of Toronto to all high rise buildings in the City to reduce solid waste. Aḥmadīyya Abode of Peace took part in this challenge and engaged its tenants in waste reduction practices by increasing recycling, using green recycling, separating electronic and hazardous waste and promoting reuse practices.

Volunteers were engaged through 3R Ambassador Program.

The City of Toronto has recognized Aḥmadīyya Abode of Peace for its efforts with a prestigious Honourable Mention of



“**Best Resident Engagement Initiative**” for its pursuit of environmental excellence by taking innovative steps to reduce its impact on the environment through solid waste reduction.

This was presented to President, Aḥmadīyya Abode of Peace Khalifa Abdul Aziz on May 17, 2017 by the Mayor of the City of Toronto, John Tory, in a ceremony held at

the Toronto City Hall.

It may be mentioned here that previously, Aḥmadīyya Abode of Peace has received ONPHA Going Green Award in 2013 and CHRA Sustainability Award in 2015.

We congratulate the Board of Directors of Aḥmadīyya Abode of Peace and its staff and residents on this hounarable achievement. *Allahumma zid fa zid. Amīn!*

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

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

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

النِّكَاحُ مِنْ سُنَّتِي

Nikah is my Sunnat

نکاح میری سنت ہے



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Financial Sacrifices

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

Currently, Masjid Baitul Rahmat, Saskatoon is in the phase of final completion, and Masjid 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^{aa} stated the importance of building of mosques in foreign countries:

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

Then, Huzoor Anwar^{aa} further said:

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

While members of the Jamā'at (the men and women) offer financial sacrifices under various contribution heads, they are also requested to contribute in the National Mosque Fund, according to their capacity. Likewise, in their occasions of happiness - such as gaining employment or promotion in 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 Rahmat, Saskatoon is in the phase of final completion, and Masjid Mubarak, Brampton is under construction.”





إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَن آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَحْشَ إِلَّا لِلَّهِ
 “He alone can keep the Mosques of Allah in a good and flourishing condition who believes in Allah,
 and the Last Day, and observes Prayer, and pays the Zakat, and fears none but Allah”
 (The Holy Qur’an 9:18)

NATIONAL MOSQUE FUND

THE HOLY PROPHET^{sa}

“O ye people, praise Allah. Whoever builds a mosque for Allah, Allah, the Exalted, shall build a house for such a one in paradise.” (Sahih Muslim)

THE PROMISED MESSIAH^{as}

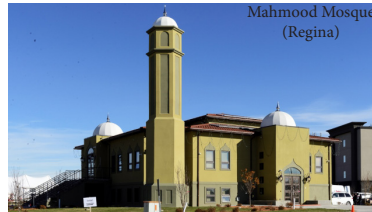
“At this time our Jama’at is in great need of mosques. These are the houses of Allah. Wherever our Jama’at builds a mosque it will result in progress of the Jama’at. If there is a village or a city that has a smaller number of Muslims or there is no Muslim, and we want Islam to flourish there, we should build there a mosque. Then Allah will bring more Muslims to that place.”
 (Malfoozat Vol. 4, p. 93)



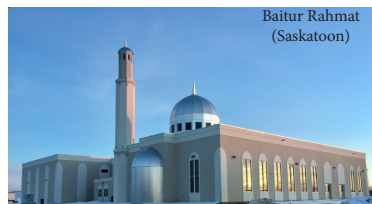
Baitul Afiyat
(Scarborough)



Baitul Amaan
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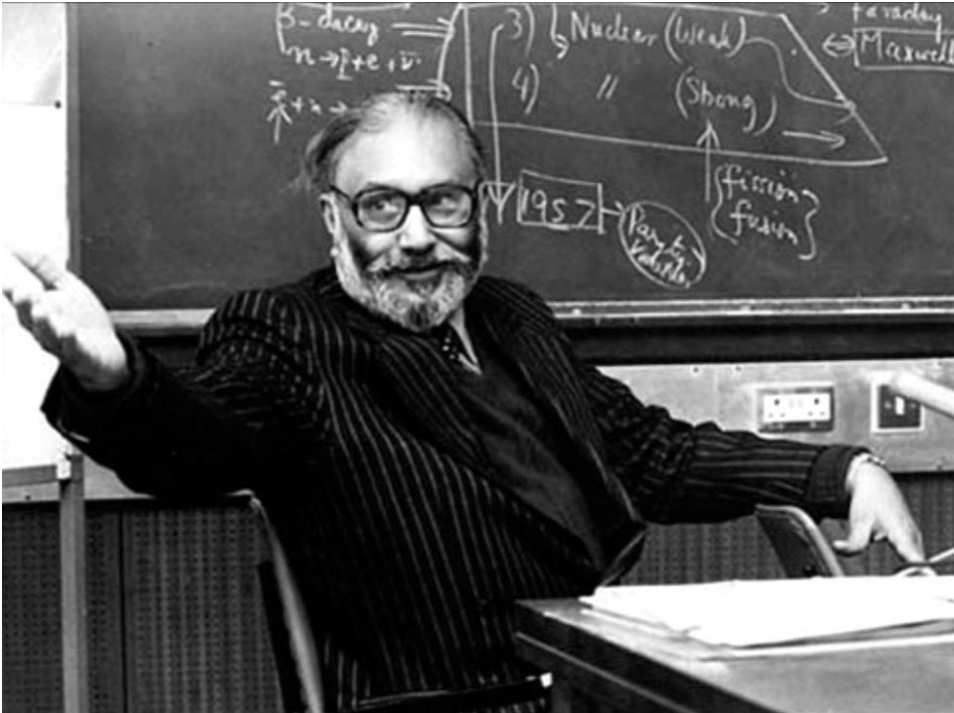


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THE CREATION OF THE
GRACIOUS GOD. THEN
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THOU ANY FLAW? AYE,
LOOK AGAIN, AND YET
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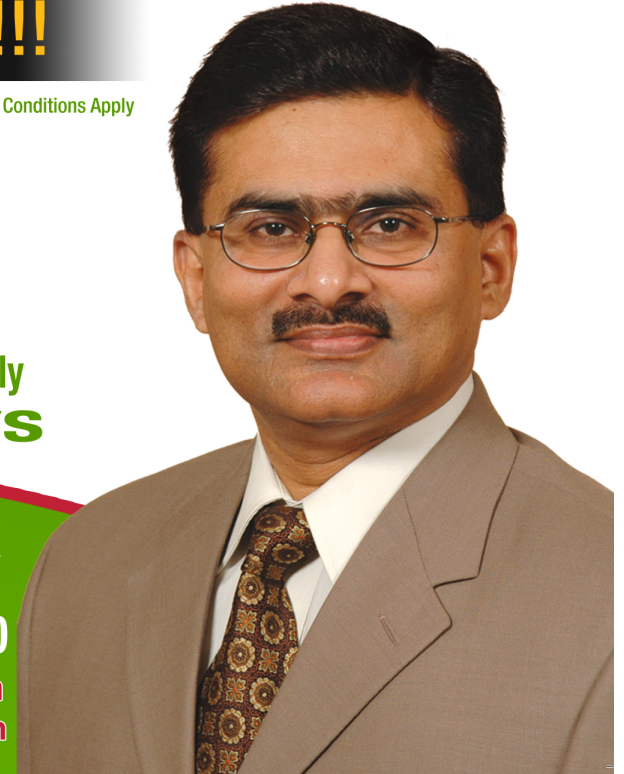
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