

# AHMADIYYA Gazette

VOL. 53 NO. 12 December 2024

CANADA 

**“Avoid envy, for envy devours good deeds  
just as fire devours fuel.”**

(Hadith of the Holy Prophet Muhammad<sup>sa</sup>)



## **The Good Deeds of a Lifetime Can Go to Waste by Envy**

Hazrat Khalifatul-Masih V (may Allah be his Helper) said:

“Do not consider the disease of envy as something trivial. The good deeds of an entire lifetime can go to waste by a single act of envy... The sign of a true Muslim, the sign of a true Ahmadi, and his station is that... he avoids sins, removes the crookedness of his heart, keeps himself away from malice, hatred, and envy, thereby forbidding Hell upon himself. In this world, he attains Paradise by living a life of tranquility, and in the Hereafter, he becomes an heir of Paradise.”

[Friday Sermon delivered on May 26, 2006; translated from *Khutbat-e-Masroor*, vol. 4, p. 258]



**AHMADIYYA GAZETTE CANADA**  
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## ABBREVIATIONS OF SALUTATIONS

- sa** *Sallallahu alaihi wa Sallam* — peace and blessings of Allah be upon him  
USAGE: Salutation written after the name of the Holy Prophet Muhammad (peace and blessings of Allah be upon him)
- as** *Alaihis Salam / Alaihas Salam* — peace be upon him/her  
USAGE: Salutation written after names of Prophets other than the Holy Prophet Muhammad<sup>sa</sup> and pious women prior to the era of the Holy Prophet Muhammad<sup>sa</sup>
- ra** *Radhiallahu anhu / anha / anhum* — may Allah be pleased with him/her/them  
USAGE: Salutation written after names of Companions of the Holy Prophet<sup>sa</sup> and Companions of the Promised Messiah<sup>as</sup>
- rh** *Rahimahullah / Rahimahallah* — may Allah have mercy upon him/her  
USAGE: Salutation written after the names of deceased, pious Muslims who are not Companions<sup>ra</sup>
- aa** *Ayyadahullahu Ta'ala bi Nasrihil Aziz* — may Allah be his Helper  
USAGE: Salutation written after the name of Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V



**AHMADIYYA  
MUSLIM JAMA'AT**

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PHOTOGRAPHY

**Makhzan-e-Tasaweer &**

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editor@ahmadiyyagazette.ca

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# PEARLS OF

## THE HOLY QUR'AN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Gracious, the Merciful

Or do they envy men for what Allah has given them out of His bounty? *If that is so*, surely, We gave the Book and Wisdom to the children of Abraham *also* and We *also* gave them a great kingdom. (4:55)

In the name of Allah, the Gracious, the Merciful. Say, 'I seek refuge in the Lord of the dawn, from the evil of that which He has created, and from the evil of the night when it over-spreads, and from the evil of those who blow into knots *to undo them*, and from the evil of the envier when he envies.' (113:1-6)

أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا ۝٥٥

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ① قُلْ أَعُوذُ بِرَبِّ  
الْفَلَقِ ② مِنْ شَرِّ مَا خَلَقَ ③ وَمِنْ شَرِّ غَاسِقٍ إِذَا  
وَقَبَ ④ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ⑤ وَمِنْ شَرِّ  
حَاسِدٍ إِذَا حَسَدَ ⑥

## HADITH

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ إِنَّكَ حَمِيدٌ مَجِيدٌ

○ Allah! Bless Muhammad<sup>sa</sup> and the people of Muhammad<sup>sa</sup>, and bestow grace and salutations, for verily You are the Praiseworthy, the Majestic.

Hazrat Abdullah bin Amr (may Allah be pleased with them) reported that "the Messenger of Allah (peace and blessings of Allah be upon him) was asked, 'Which of the people is best?' He said, 'Everyone who is pure of heart and sincere in speech.' [The Companions] said: 'We understand what is meant by sincere in speech, but what is meant by pure of heart?' He said: 'It is [the heart] that is righteous and pure, with no sin, transgression, rancour or envy in it.'"

[Sunan Ibn Majah, Hadith no. 4216]

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ قِيلَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّ النَّاسِ أَفْضَلُ قَالَ «كُلُّ مُحْمُومٍ الْقَلْبِ صَدُوقِ اللِّسَانِ». قَالُوا صَدُوقِ اللِّسَانِ نَعْرِفُهُ فَمَا مُحْمُومُ الْقَلْبِ قَالَ «هُوَ التَّقِيُّ التَّقِيُّ لَا إِثْمَ فِيهِ وَلَا بَغْيٍ وَلَا غِلٍّ وَلَا حَسَدٍ».

(سُنَنِ ابْنِ مَاجَهَ، كِتَابُ الرُّهْدِ، بَابُ الْوَرَعِ وَالتَّقْوَى)



# WISDOM

## SO SAID THE PROMISED MESSIAH (PEACE BE UPON HIM)

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### ABANDON ENVY

“Abandon mutual miserliness, malice, envy, hatred, and lack of compassion, and become one. The two greatest commands of the Holy Qur’an are: First, belief in the Oneness of God, love, and obedience to the Exalted Creator; and second, sympathy for your brothers and for humanity at large...

“The entire image of Islam should be evident in your character, and the marks of prostration should be visible on your foreheads. The grandeur of God Almighty should be firmly established within you. If you encounter even a world of intellectual arguments that contradict the Qur’an and Hadith, never accept them; instead, be certain that reason has erred. Remain steadfast upon the Oneness of God, be diligent in Salat, prioritize the commandments of your True Lord above all, and endure all hardships for the sake of Islam. ‘And die not except while you are in a state of submission.’”

[*Izala-e-Aubam, Rubani Khaza'in*, vol. 3, p. 550, 552]

# GEMS OF GUIDANCE

## from the Friday Sermons of Hazrat Khalifatul-Masih V (may Allah be his Helper)

**NOTE:** Given below are brief, selected points from the Friday Sermons of Hazrat Khalifatul-Masih V<sup>aa</sup>. Readers are encouraged to benefit directly from the complete Friday Sermons of Huzoor<sup>aa</sup>, available on [alislam.org](http://alislam.org).



MAKHZAN-E-TASAWWEER

# 1.

October 4, 2024

### THE BATTLE OF THE TRENCH (5)

Hazrat Khalifatul-Masih V (may Allah be his Helper) continued discussing details of the Battle of the Trench. He explained that when the disbelievers could not gain any success despite crossing the trench and were faced with a great defeat, they decided to coordinate an all-out attack. These attacks even disrupted the Salat. The Holy Prophet (peace and blessings of Allah be upon him) was so deeply grieved by this that he prayed that Allāh punish the disbelievers who had caused the prayers to be missed. This highlights one aspect of the Holy Prophet's<sup>sa</sup> character, which is that the worship of Allāh was dearer to him than anything else in the world.

Finally, a fierce storm, sent by Allah, disrupted the disbelievers' camp by scattering supplies and instilling fear, forcing them to retreat. When the Holy Prophet (peace and blessings of Allah be upon him) received the news of their retreat, he expressed gratitude to Allah and said, 'This is not the result of our efforts, but purely due to Allah's grace, who repelled the enemy by His power.'

# 2.

October 11, 2024

### THE BATTLE OF THE TRENCH (6)

Continuing his series of sermons on the Battle of the Trench, Hazrat Khalifatul-Masih V (may Allah be his Helper) recounted events following the Battle of the Trench.

After a miraculous dust-storm caused the enemy's retreat, the Holy Prophet (peace and blessings of Allah be upon him) said that from now on we will march against the Quraish, but they will no longer have the courage to attack us.

Although eleven Muslims were martyred, the battle ended with only three disbeliever casualties. However, the betrayal by the Jewish tribe of Banu Quraiza still posed a serious threat. The Holy Prophet (peace and blessings of Allah be upon him) received a divine message through the Archangel Gabriel, who instructed him to confront Banu Quraiza. The Muslims, led by Hazrat Ali (may Allah be pleased with him) carrying the banner, laid siege to their fortress.

Ka'b bin Asad, leader of the Banu Quraiza, proposed options, including accepting Islam, but his people rejected them. Another leader, Amr bin Sa'uda, suggested surrender, but he too was ignored and later left safely with the Prophet's permission. Hazrat Abu Lubabah (may Allah be pleased with him), sent to negotiate, unintentionally gestured that Banu Quraiza might face the death penalty, which resulted in their defiance. Deeply remorseful, he repented by tying himself to a mosque pillar until Allah accepted his repentance.



PEXELS

3.

October 18, 2024

### **HISTORY OF THE FAZL MOSQUE: THE FIRST MOSQUE IN LONDON**

In this sermon, Hazrat Khalifatul-Masih V (may Allah be his Helper) highlighted the centenary celebration of the Fazl Mosque in London, an event marking the first mosque built by the Ahmadiyya Muslim Jama'at in the Christian world. The mosque's significance lies in its historic role in spreading Islam's true teachings around the world.

Huzoor-e-Anwar (may Allah be his Helper) recounted the history of the Fazl Mosque, including the Promised Messiah's<sup>as</sup> vision of Islam's spread in the West, Hazrat Musleh-e-Mau'ud's<sup>ra</sup> efforts to build the mosque in London, and the work of missionaries like Hazrat Chaudhry Fateh Muhammad Siyal Sahib.

In 1924, Hazrat Musleh-e-Mau'ud (may Allah be pleased with him) travelled to London for an interfaith conference in Wembley. It was during that trip, on October 19, 1924, that Hazrat Musleh-e-Mau'ud (may Allah be pleased with him) laid the mosque's foundation stone, proclaiming it a place solely for the worship of Allāh and open to all.

Huzoor-e-Anwar (may Allah be his Helper) said that today, we are marking the completion of one hundred years, but this is not merely a worldly celebration. The Fazl Mosque is a place where people gather to worship Allāh and fulfil the rights of one another. It is also a place where they strive for spiritual reform and moral betterment. On this occasion, we must make every effort to fulfil our duty to worship Allāh, obey His commandments, and uphold the rights of His creation. Only by doing so can we make this world a haven of peace and security.

4.

October 25, 2024

### **THE SIEGE OF BANU QURAIZA**

Hazrat Khalifatul-Masih V (may Allah be his Helper) discussed the events involving Banu Quraiza after the Battle of the Trench. Under siege, Banu Quraiza eventually surrendered. They agreed to accept the decision of Hazrat Sa'd bin Mu'adh (may Allah be pleased with him), leader of the Aus tribe—their ally. Hazrat Sa'd bin Mu'adh (may Allah be pleased with him) decreed that the men be put to death, their women and children taken captive, and their wealth distributed among the Muslims. The Holy Prophet (peace and blessings of Allah be upon him) affirmed that Hazrat Sa'd's<sup>ra</sup> decision aligned with Allah's will.

Although regretful, the Holy Prophet (peace and blessings of Allah be upon him) observed the verdict's implementation with compassion, sparing prisoners like Rifa'ah upon a woman's intercession and ensuring humane treatment. He emphasized that women with young children should not be separated, demonstrating his mercy and compassion.

Huzoor-e-Anwar (may Allah be his Helper) concluded by contrasting the Prophet's humane example with the plight of some Muslims today who, in the Prophet's name, oppress others, resulting in lost dignity. He urged Muslims to embrace true Islamic compassion and prayed for their wisdom and understanding.



# Rays of Light

The Enlightening Words of Hazrat Khalifatul-Masih V (may Allah be his Helper)

## TRUE WORSHIP IN AN AGE OF MATERIALISM

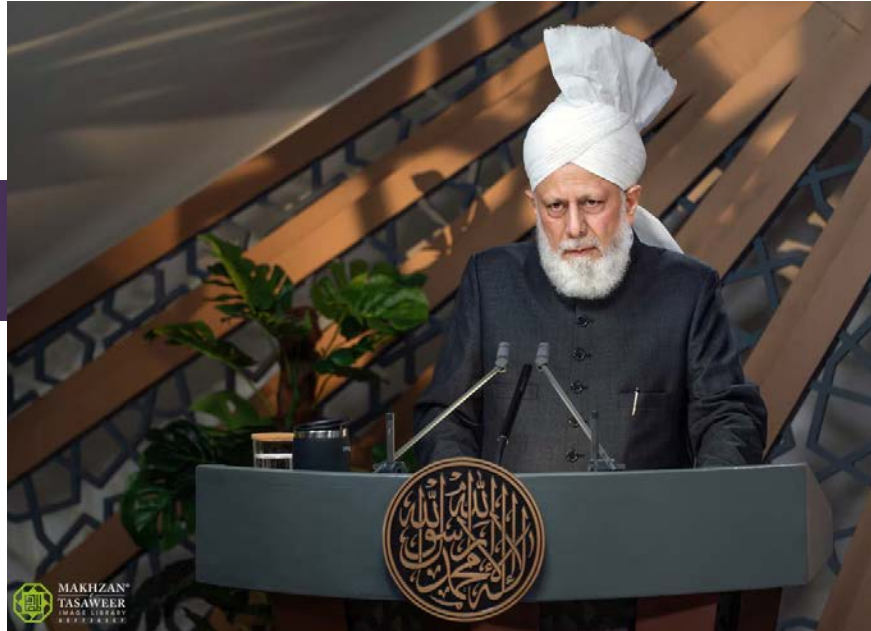
On October 19, 2024, Hazrat Khalifatul-Masih V (may Allah be his Helper) delivered the keynote address to commemorate one hundred years since the laying of the foundation stone of the Fazl Mosque in London by Hazrat Mirza Bashir-ud-Deen Mahmood Ahmad, Khalifatul-Masih II (may Allah be pleased with him).

About 900 people, including 300 guests, gathered at the Fazl Mosque in Southfields, London, while Huzoor-e-Anwar (may Allah be his Helper) delivered the keynote address via video link from Islamabad, UK, to attendees and viewers from all around the world.

In light of modern day challenges where people are increasingly turning away from God Almighty, Hazrat Khalifatul-Masih V (may Allah be his Helper) emphasized the significance of staying connected to faith and spirituality.

He said:

“Today, we live in an age of rampant materialism, where money and power reign supreme. Increasingly, people are turning away from God Almighty, rejecting His very existence and forsaking moral values. At such a time, the light and value of a mosque shines even brighter for a religious person who believes in God, and who trembles at the mere thought of growing distant from Him. In our view, Islam stands distinct in its unshakeable conviction in the belief of the Oneness of God Almighty. Indeed, the Holy Qur’an proclaims that the very purpose of mankind’s creation is to worship God.”



Elaborating on the true essence of worship in Islam, he stated:

“The concept or meaning of ‘worship’ should not be misunderstood as being limited only to the formal worship of God. Certainly, it is a fundamental obligation upon Muslims to fulfil the rights of Allah by congregating in mosques and offering the five daily prayers. However, the Holy Qur’an explicitly states that a person’s supplications shall be rendered meaningless and be rejected if they neglect their responsibilities towards their fellow human beings. Thus, the prayers and prostrations of every single Muslim are inextricably linked with their treatment of God’s Creation.”



## EXTINGUISH THE FLAMES OF WAR

At the end of his address, Hazrat Khalifatul-Masih V (may Allah be his Helper) urged for urgent efforts to “extinguish the flames of war” and reminded that “the consequences of our actions today will reverberate through time and shape the world our children inherit from us.”

He said:

“As Muslims, we believe that this worldly life is just a fleeting passage on the way to the eternal life that awaits us in the Hereafter. We believe that our deeds in this world will echo into eternity, where our actions will be weighed on the scales of divine justice, and we will be held accountable for our choices. And so, if, God forbid, humanity ever again witnesses the horrors of nuclear warfare, the harrowing consequences will be felt for generations to come ...

“Innocent children will be born with physical or mental disabilities. Generations will be consumed by trauma, rage and hopelessness—all because of our selfishness and failure to uphold peace and justice. So, as I conclude, it is my heartfelt prayer that may the love of God Almighty and His Creation enter the hearts of all mankind. ...

“May Allah the Almighty enable all of us, irrespective of our faith or beliefs, to play our respective roles in the creation of a society where people of all religions, ethnicities and backgrounds live harmoniously and manifest grace and love to one another.”

[[Ahmadiyya Muslim Community Press & Media Office](#),  
[press release dated October 22, 2024](#)]

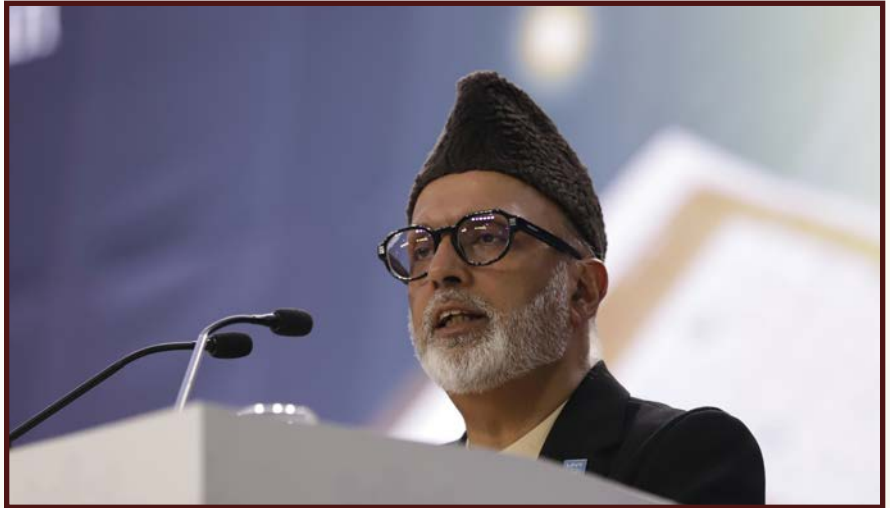
PEXELS



# Navigating the Seas of Western Culture as Ahmadi Muslims

Farhan Khokhar

Na'ib Amir, Ahmadiyya Muslim Jama'at Canada



EDITOR'S NOTE: The *Ahmadiyya Gazette Canada* is honoured to reproduce the transcript of the speech delivered by Respected Farhan Khokhar Sahib, Na'ib Amir, Ahmadiyya Muslim Jama'at Canada, on July 6, 2024, at the 46<sup>th</sup> Jalsa Salana Canada.

I am honoured to be present today. My thoughts today are not an address but some humble observations, as they call it, “points to ponder”.

Let's start with a story from Greek mythology.

In ancient times, creatures known as Sirens lived on the shores of the Mediterranean Sea. They could mesmerize the sailors from the passing ships with their hauntingly beautiful voices, leading ships to crash upon rocky shores, leading to their deaths. [[Sirens in Ancient Greece and the Near East, University of Colorado Boulder](#)]

This fabled tale reminds us of the challenges we face as Ahmadi Muslims living in Western societies. The culture around us can seem alluring with its songs of perceived personal freedom, materialism, and unrestricted desires. If we are not careful, we too can find ourselves crashing against the rocky shores, lured away from our true path by these “Siren songs.”

However, unlike the helpless sailors of myth, we have the

guidance and moorings to navigate these seas safely.

In this famous episode from Homer's *Odyssey*, the wise Captain Odysseus plugged his sailors' ears with wax so they would not be tempted while he had himself bound to the mast to hear the Sirens' songs without being able to steer the ship off course.

In today's interconnected world, it's nearly impossible to completely isolate ourselves from the influences of other cultures and societies. Just as Odysseus faced numerous challenges and temptations on his epic journey, we, too, must navigate the complexities of the world we live in. However, we can take steps to safeguard our faith and values by holding fast to the spiritual anchors that guide us: the Nizam-e-Jama'at, our religion, and Khilafat.

As we strive to maintain our spiritual compass, it is crucial to keep in mind the fleeting nature of our existence in this world.

The Holy Prophet Muhammad (peace and blessings of



Allah be upon him) provided us with a powerful example of how to view our lives in relation to the world around us. He said, “What is the world to me? What am I to the world? Verily, the parable of myself and this world is that of a rider who seeks shade under a tree, then he moves on and leaves it behind.” [*Musnad Ahmad*, Hadith no. 3709]

This profound hadith reminds us that our time on Earth is brief, and we should not become overly attached to worldly pursuits and distractions. Instead, we should focus on nurturing our spiritual growth and strengthening our connection with Allah.

### Adopting Positive Elements of Western Culture

The subject we’re discussing today could quickly take a negative turn. It’s easy for people to focus on all the problems and issues present in Western society. However, it wouldn’t be fair to place all the blame on Western society alone. We need to take a step back and look at the bigger picture to gain a more comprehensive understanding of the situation.

As Ahmadi Muslims living in the West, we can embrace the positive aspects of the predominant culture around us. Our history as a community is intertwined with migration, primarily due to fleeing persecution and, sometimes, due to our search for a better future.

This experience of being a migrant means that we have diverse perspectives. Some of us are closely tied to our homeland cultures while others are multigenerational Western-born members.

One of the core positive values to adopt is abiding by the rule of law in our Western societies. As true Muslims, we know the importance of being law-abiding citizens—paying taxes honestly, working through legitimate employment, and following all local rules and regulations. Something as simple as stopping at a stop sign at 2 AM when the intersection is empty demonstrates our adherence to laws for the welfare of society.

Another blessing we enjoy is the freedom to practice our religion freely in most Western nations. Though there are occasional flashpoints around specific issues (such as the hijab ban in Quebec), the overarching principle of religious tolerance is enshrined in these cultures. We should appreciate this freedom that our Muslim brethren can only dream of in many places.

By adopting these positive societal norms of respect for the law and religious freedom, Ahmadi Muslims demonstrate that we are not culturally isolated. We are actively engaged as members of our Western communities. However, at the

same time, we must be cautious...

### Navigating Life While Avoiding Negative Influences

While Western societies offer numerous freedoms and benefits, it is crucial to acknowledge that some values and norms within these cultures may conflict with Islamic teachings. As Ahmadi Muslims, we must be aware of the evolving challenges we face in today’s world.

One significant challenge is the increasing prevalence and acceptance of alternative lifestyles, such as those within the LGBTQ community. Over the past two decades, there has been a dramatic shift in public opinion regarding these issues, including the legalization of same-sex marriage in many countries. Our children are exposed to these ideologies on a daily basis, and it is essential that we provide them with the guidance and understanding to navigate these topics in accordance with our faith.

Another challenge we face is the rise of excessive materialism and consumerism. In today’s society, worldly matters often take precedence over spiritual values, leading to a distancing from our faith. This materialistic mindset can also contribute to the rapid disintegration of mental health within our communities, emphasising the urgent need to prioritise the well-being of our minds and souls.

Furthermore, Western societies have become increasingly secular, with religion playing a minimal role in public life. This secular attitude, combined with the allure of materialism, can cause some Ahmadi Muslims to become distant from Allah. It is crucial that we emphasise the importance of integrating our faith into our everyday actions and decisions, ensuring that we maintain a strong connection with our Creator.





As Western societies continue to grow, primarily driven by immigration, we must also acknowledge the challenges faced by younger generations. Children born locally often have vastly different experiences than their immigrant parents, creating a widening generational gap. To bridge this divide, parents must make economic sacrifices and adopt a selfless attitude to understand and support their children's values and experiences.

Lastly, the rise of social media platforms like Instagram, TikTok, and Facebook has exposed individuals to a fleeting culture that often promotes misguided and harmful values. This exposure means that immigrants to countries like Canada may already be influenced by a Western mindset, affecting their values and behaviour. Social media can also erode traditional family values by promoting individualism and self-expression over collective family values, leading to the normalisation of controversial behaviour such as excessive drinking, drug use, or disrespectful language.

What is the purpose of this navigation in new Seas?

It is to *integrate into society effectively and productively*.

For an Ahmadi Muslim, this integration is not about blending in but about contributing positively to the social fabric by spreading the message of Islam and Ahmadiyyat. Your words, your actions, your deeds spread this message. Your honesty is tabligh. Your character is tabligh, your respect is tabligh. Hence, every action that you take is delivering the message to those around you. It is up to you whether they are invited towards Islam because of you, or their hearts are clenched against Muslims because of you!

This is the belief that Islam teaches. True integration in society does not mean that you give up your values and

morals and join others. It means that you adopt the colours of Allah and share and live out the values and teachings of Islam in a way that benefits not only you and your household but also the broader community.

As we strive to invite others into our lives and share the peaceful message of Islam, it is essential that we first examine the state of our own homes. How can we effectively welcome guests and create a positive impression if our homes are in disarray, both physically and spiritually? If we find ourselves disorganised, angry, and unsure of our values, we risk presenting a distorted image of the beauty and tranquillity that Islam offers.

In Greek Mythology, the enchanting songs of the Sirens lured sailors to their destruction, causing them to drift away from their intended course. Similarly, if we are not vigilant in our spiritual journey, we may find ourselves drifting away from our moral compass and the teachings of our faith.

The allure of Western society, with its emphasis on individualism, materialism, and instant gratification, can act as a modern-day Siren's song, tempting us to stray from the path of righteousness. It is crucial that we remain aware of these potential pitfalls and take active steps to safeguard our faith and values.

So, how do we chart a course through these dangerous waters, enjoying the benefits and opportunities offered by Western society without compromising our beliefs? The key lies in holding tightly to our spiritual anchors, which provide us with unwavering guidance and support.

These anchors, such as the teachings of the Holy Qur'an, the example set by the Holy Prophet Muhammad (peace and blessings of Allah be upon him), and the guidance of the Promised Messiah (peace be upon him), serve as a compass that helps us navigate the complexities of modern life. These are the values that will help us maintain our balance and stay true to our faith, even in the face of temptation and adversity.

**Our first anchor is the religion of Islam itself as a complete way of life.** The teachings of the Holy Qur'an and illustrations from the life of the Holy Prophet Muhammad (peace and blessings be upon him) steer us towards righteous conduct in every aspect of our personal, familial, and working lives.

The Holy Qur'an guides us to find the best example in the life of the Holy Prophet (peace and blessings of Allah be upon him).



لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ  
وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٣٢﴾

*Verily you have in the Prophet of Allah an excellent model, for him who fears Allah and the Last Day and who remembers Allah much. (33:22)*

He not only set an extraordinary example of how to lead a perfect life but also taught his companions that while they lived in this world, they should not become consumed by its temporary pleasures and distractions. They lived their lives in this world, but their eyes and hearts were set on the final objective: seeking the pleasure of Allah and the eternal rewards of the Hereafter.

The Holy Prophet (peace and blessings of Allah be upon him) lived among some of the most morally corrupt people of his time. The society in which he lived was plagued by vices such as intoxication, gambling, and debauchery, which were not only common but also considered status symbols. Despite being surrounded by such immense challenges, the Holy Prophet (peace and blessings of Allah be upon him) not only navigated this sea of corruption but also established a community that serves as a shining example for us to follow today.

**Take the example of Hazrat Mus'ab ibn Umair (may Allah be pleased with him).** He was a companion of the Prophet Muhammad (peace and blessings of Allah be upon him) who was known for his wealth in Makkah but chose a life of austerity after accepting Islam. He was martyred in the Battle of Uhud. When the companions of the Prophet<sup>sa</sup> were preparing to bury Mus'ab<sup>ra</sup>, they did not have enough cloth to cover his entire body. They only had a single piece of cloth, and when they covered his head, his feet would show, and vice versa. In this situation, the Prophet Muhammad<sup>sa</sup> ordered them to use the cloth to cover his head and to cover his feet with some grass. [<https://www.alislam.org/articles/musab-bin-umair/>]

**Hazrat Abu Bakr (may Allah be pleased with him), the first Khalifa of the Holy Prophet (peace and blessings of Allah be upon him),** is perhaps the best example of a companion of Prophet Muhammad<sup>sa</sup> who demonstrated selflessness. Abu Bakr<sup>ra</sup> was known for his simplicity and humility, and he lived a life of frugality even before embracing Islam. He was a close companion of the Prophet<sup>sa</sup> and played a significant role in the early development of the Muslim community. Abu Bakr's<sup>ra</sup> commitment to austerity was evident in his lifestyle and his approach to wealth. He did not accumulate material possessions and preferred to spend his wealth on charitable causes and supporting the Muslim community. [<https://www.alislam.org/profile/hazrat-abu-bakr-siddiq/>]



HAZRAT MIRZA GHULAM AHMAD OF QADIAN  
The Promised Messiah & Mahdi (peace be upon him)

**The Messiah of our Age, Hazrat Mirza Ghulam Ahmad (peace be upon him) inspired similar companions.**

Hazrat Pir Sirajul Haq Naumani Sahib (may Allah be pleased with him), hailed from a lineage of Pirs. Despite his leadership role, commanding the allegiance of thousands of devoted followers, he made a profound decision. He willingly relinquished his entire life to be in the company of the Promised Messiah (peace be upon him).

Another notable figure is Hazrat Khalifatul-Masih I, Hakeem Maulana Noor-ud-Deen (may Allah be pleased with him). Renowned across the nation as a highly sought-after Hakim, he held the esteemed position of personal physician to the Maharajah of Kashmir. However, driven by his unwavering faith, he willingly renounced his prestigious worldly standing. Following instructions from his master, he settled in the humble hamlet of Qadian, without ever casting a glance back at the life he once led.

These examples serve as thought-provoking reminders of the immense value of life itself, transcending even our most cherished worldly desires. Amongst the faithful, there exist a select few who hold their faith above all else.

One such extraordinary soul is Hazrat Sahibzada Abdul



## The teachings of the Holy Qur'an and illustrations from the life of the Holy Prophet Muhammad (peace and blessings be upon him) steer us towards righteous conduct in every aspect of our personal, familial, and working lives.

Latif Shaheed of Afghanistan (may Allah be pleased with him). Confronted with an agonising choice, he opted to endure the most harrowing fate rather than abandon the truth he had discovered in the Promised Messiah (peace be upon him). He embraced martyrdom, being stoned to death, as the ultimate testament to his unwavering commitment to his beliefs.

**The second anchor is Khilafat** — This living guidance serves as a beacon, illuminating the path towards the Islamic teachings in the modern world. By consistently following the guidance of our spiritual leader, we make sure our inner values and beliefs stay on the right path.

If we consciously choose Khilafat, it will help us:

- 1. Maintain a clear sense of purpose:** This purpose may include serving Islam and Ahmadiyyat as a life devotee or a missionary or selecting a career that will help us contribute meaningfully to society.
- 2. Make decisions that align with our spiritual goals:** When considering a business venture, a member should remember Khalifa's guidance on ethical business practices, leading them to choose partners and methods that uphold moral standards.
- 3. Find comfort and direction during difficult times:** During a personal loss, we will find solace by writing to our beloved Imam and requesting his prayers. Following the teachings of our spiritual leaders about patience and trust in God's plan can help them cope with grief and maintain hope.

Just as a compass point north, the wisdom of Khilafat always points us toward our spiritual goals.

We should choose to follow this guidance to navigate life's challenges.

Those who miss the blessings of khilafat are answering the

call of the Sirens that come our way as material temptations. Doing so will run our ship ashore.

*The choice should be obvious to us.*

Life of Khulafa is model for us. By the Grace of Allah, the trappings of this material world hold no sway over our divinely guided Khulafa. One shining example is Hazrat Hafiz Mirza Nasir Ahmad (may Allah have mercy upon him), who resided and pursued his studies in the prestigious surroundings of Oxford, amidst a Western society.

Similarly, we find inspiration in Hazrat Mirza Tahir Ahmad (may Allah have mercy upon him), who also immersed himself in the intellectual & academic atmosphere of London. Subsequently, throughout the blessed tenure of his Khilafat, he led an exemplary life as a Muslim among the common and the elite of the United Kingdom!

**The third anchor is our Nizam-e-Jama'at itself**—the global Ahmadiyya Muslim Community and its workings.

Through its institutional structure—the Jama'at itself, followed by Ansarullah, Lajna Ima'illah, Khuddamul Ahmadiyya and Atfalul Ahmadiyya—financial discipline and unifying mission to unify humanity, every institution of Jama'at keeps us firmly moored to our principles. Only if we are loyal to them.

Just as Odysseus' sailors had to keep their ears sealed to avoid the Sirens' calls, we must remain consciously focused, judging every intention and action by whether it aligns with the secure harbours represented by Khilafat, Islam and our Jama'at.

We must ask ourselves: Is our lifestyle in keeping with that of God-fearing people? Or will it ground us, strand us with no way to return to the sea?

### **Integrating into Society While Maintaining Identity**

As Ahmadi Muslims, we are not meant to remain secluded from the societies around us. Islam's teachings call on us to be positive members of whatever community we reside in, working for the betterment of humanity. At the same time, we must retain our distinct identity rooted in our faith.

As Hazrat Khalifatul-Masih V (may Allah be his Helper) guided us:

“... immigrants also have great responsibilities in their new countries. As I have said, they must seek to contribute to their new society and strive to integrate. They should not isolate themselves or cut themselves off from the local community but should serve their adopted home and work towards





BAI'AT AT THE HAND OF HAZRAT KHALIFATUL-MASIH V<sup>AA</sup> IN BAITUL ISLAM MOSQUE, TORONTO, 2016

its continued development and progress...” [Jalsa Salana Germany, September 18, 2018]

Members who, despite all worldly honours, remain within Nizam-e-Jama'at can serve as our model.

Hazrat Chaudhry Sir Zafrulla Khan (may Allah be pleased with him) received accolades from the world. Despite his worldly positions, he remained part of the Jama'at with an undying loyalty to Khilafat. Hazrat Sir Zafrulla Khan (may Allah be pleased with him) wrote several books on Islam, translated the Holy Qur'an, and collected Ahadith, as well as translating selections from the writings of the Promised Messiah (peace be upon him).

He was once asked, “Chaudhry Sahib! You have achieved countless successes in your life. What do you think was the greatest blessing of your life?”

Hazrat Chaudhry Sahib (may Allah be pleased with him) answered this apparently difficult question promptly and comprehensively by saying, “The greatest good fortune of my life is that I recognised the Imam of the age, Hazrat Mirza Ghulam Ahmad of Qadian, the Promised Messiah and Imam Mahdi (peace be upon him) and performed Bai'at at his hands. All praise be to Allah.”

Integration means adopting the good values that benefit the wider society. The sayings of the Promised Messiah (peace be upon him) and directives from our Khulafa frequently remind us that any action or behaviour that harms

others or sows discord goes against the true spirit of Islam.

We should embrace the Western cultural values of hard work, respect for others, charity, and promoting peace that resonate with Islamic teachings.

Ultimately, navigating life in Western society means setting priorities in our daily lives aligned with Islamic teachings rather than being drowned by the tide of materialism afflicting modern societies. We maintain this balance by making our choices thoughtfully with the long-term spiritual consequences in mind.



Respected elders, brothers and sisters. We cannot navigate the treacherous seas of Western culture without a captain. The true captain of our ship is Khalifatul-Masih<sup>aa</sup>.

Just as sailors have no hope of survival in seas without a trusted captain, Ahmadi Muslims have no identity or hope of survival without obedience to Khilafat.

Obedience goes beyond simply following orders. It involves a deeper commitment to aligning ourselves with the guidance of the Imam.

This means putting aside our personal feelings and immediate desires. True obedience requires us to embrace a higher purpose, understanding that the Imam's guidance serves a greater good that we may not always see immediately.





THE INTERNATIONAL BA'IAT CEREMONY AT JALSA SALANA UK

Hazrat Khalifatul-Masih II (may Allah be pleased with him), while mentioning this, stated:

“... whenever there is obedience to the Khilafat, there is obedience to the Messenger.

“Obedience to the Messenger does not mean offering prayers, observing fasts, or performing Hajj. This is obedience to the commands of Allah.

“Obedience to the Messenger is that when he says it is time to emphasise prayers, everyone starts emphasising prayers, and when he says it is time for Zakat and alms, everyone starts giving Zakat and alms, and when he says it is time for the sacrifice of life or to sacrifice for the nation, then they stand up to offer the sacrifice.” [*Tafsir-e-Kabir*, under Surah an-Nur]

Dear brothers & sisters, straying away from the path under Khilafat is fatal, not only to us but to the future generation:

Hazrat Khalifatul-Masih IV (may Allah have mercy upon him) states:

“I have never seen a good end for those who disrespect Khilafat. They were destroyed, and their offspring were also destroyed. Therefore, always pledge to obey Khilafat with complete submission and remain steadfast upon it.” [*Al-Fazl International*]

By the grace of Allah, all safety and progress is vouchsafed under Khilafat:

We have a Khalifa who prays for us. An Imam who guides us. A spiritual father who loves us more than our parents. He is committed to our progress.

Syedna Hazrat Khalifatul-Masih V (may Allah be his Helper) states:

“If you want to progress and prevail over the world, then my advice to you and my message is that you should attach yourselves to Khilafat. The key to all our progress lies in our attachment to Khilafat.” [*Al-Fazl International*, May 2003]

May Allah enable us to remain steadfast with Khilafat. Ameen!

Jazakumullah for your time and kind consideration.





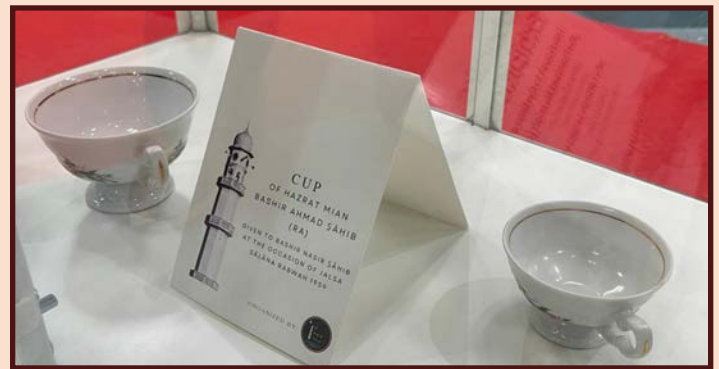
## Lajna Ima'illah Canada Holds its 46<sup>th</sup> Annual National Ijtima

Daniyah Yaqoob, National Press & Media Team

On August 31 and September 1, 2024, Lajna Ima'illah Canada held its annual Lajna & Nasirat Ijtima at the Baitul Islam Mosque complex in Peace Village, Canada. This blessed event was presided by Sahibzadi Amtul Jameel Begum Sahiba, the daughter of Hazrat Musleh-e-Mau'ud (may Allah be pleased with him).

This year's Ijtima drew 6,506 Lajna and Nasirat from across the country. In addition to the regular host of competitions, Lajna Ima'illah Canada livened up the atmosphere this year with a bazaar, exhibitions and a plethora of new activities and seminars.

Lajna Ima'illah Canada was honoured this year with the presence of a Markazi guest, the former Sadr of Lajna Ima'illah UK, Dr. Fariha Khan Sahiba—a first for Canadian Lajna. Her keynote address related incidents of the blessings of Khilafat, where she reminded all those present: "From cradle to grave, we have our Khalifa to guide and support us."



Exhibitions set up over the course of two days brought Lajna together for hands-on learning experiences. This included a *Tabarrukat* [relics] exhibition, and an emotional screening of a "No Justice No Peace" presentation on humanitarian issues.

This year, also for the first time, a Lajna Seminar marquee was set up. A total of 1,210 Lajna were drawn to these presentations, to learn skills related to technology, CPR and much more. Four Lajna Talks sessions were also held, which invited youth presenters to share the Holy Quran's teachings on topics from World War Three to the existence of aliens.

The Lajna Ijtima also challenged Lajna to engage in physical activity: an archery zone drew fierce competition, tug-of-war games heard great laughter, and a rock-climbing wall put Lajna members's athleticism to the test.

By Allah's grace, the Ijtima was a huge success—a truly unmatched arena of sisterhood, spirituality and self-improvement.



## HAZRAT SHEIKH MUHAMMAD MUBARAK ISMAEL<sup>RA</sup>

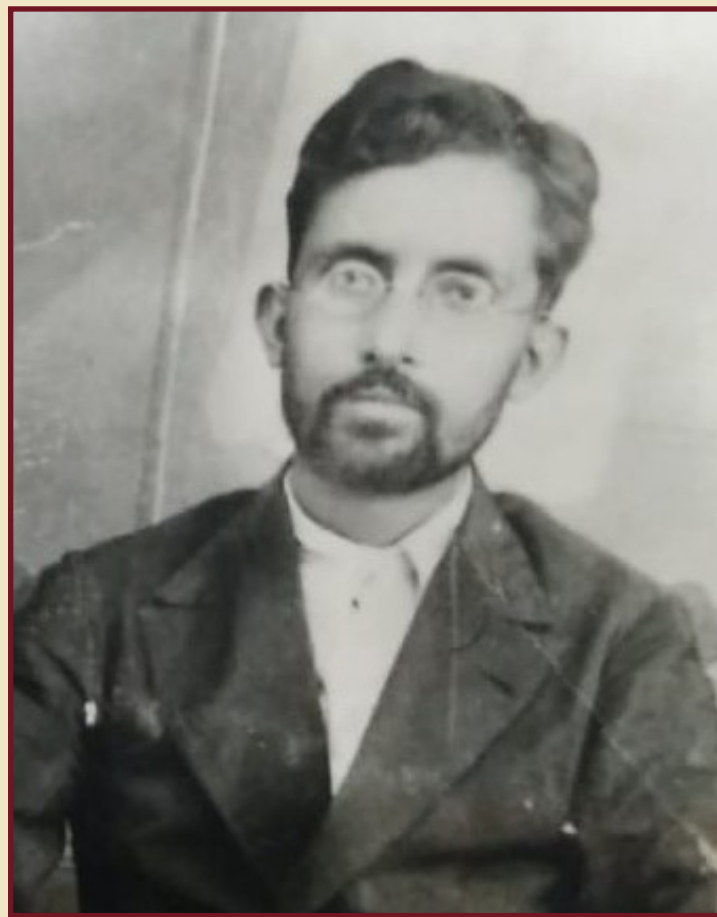
### *Companion of the Promised Messiah<sup>as</sup>*

Dr. M. A. Rabbani, UK

#### Introduction

Today, I would like to write down a selected biographic account and some faith inspiring incidents that occurred in the life of my great maternal grandfather, Hazrat Sheikh Muhammad Mubarak Ismael Sahib (may Allah be pleased with him), a companion of the Promised Messiah (peace be upon him). He was born in 1891 in Ludhiana, a city located in the Punjab province approximately 110 km to southeast of Qadian. Hazrat Sheikh Muhammad Mubarak Ismael Sahib (may Allah be pleased with him) was the eldest son of Hazrat Sufi Sheikh Mola Bakhsh Sahib (may Allah be pleased with him) who was one of the 313 companions of the Promised Messiah (peace be upon him). He was also the cousin of one of the most prominent companions of the Promised Messiah (peace be upon him), that is Hazrat Sheikh Yaqub Ali Irfani Sahib (may Allah be pleased with him): the first journalist and historian of the Ahmadiyya Jama'at.

The information provided in this article is based upon



Hazrat Sheikh Mubarak Ismael (may Allah be pleased with him)

the unpublished accounts of Hazrat Sheikh Muhammad Mubarak Ismael Sahib (may Allah be pleased with him), which he, during his lifetime, communicated and passed on to his eldest son, the late Sheikh Khalid Pervez Sahib, my maternal grandfather.

#### In the Company of the Promised Messiah<sup>as</sup>

Hazrat Sheikh Muhammad Mubarak Ismael Sahib (may Allah be pleased with him) was fortunate to have had the opportunity to meet the Promised Messiah (peace be upon him) on countless occasions right from childhood onwards. He was very enthusiastic to go to Qadian and join the company of the Promised Messiah (peace be upon him). He would often accompany Huzoor<sup>as</sup> during his regular walks and listen to his blessed words and discourses, which he enjoyed immensely. Sometimes, he would also seek food as *tabarruk* [blessings] from Huzoor<sup>as</sup>, which would be granted to him. He would also write to Huzoor<sup>as</sup> for prayers on a regular basis.

## Bright Intelligent Mind

My great grandfather was extremely disciplined, organised, skilled and well-mannered. People used to call him a ‘gentleman’. He was gifted with a logical, rational and bright mind quite early on in his life. The following incident is an example that demonstrates this aspect of his.

His Arabic language schoolteacher was a certain Professor Maulvi Ahmad Ali, though he was not a religious scholar in the strict sense. He believed in the power of miracles so much so that he saw no link between reason/logic and one’s religious faith. For example, he used to tell a story about a certain saint to his pupils in the following words: “A poor woman once visited this very saint and asked for help. She said she had a cow, which is dead now. It used to feed her and her children with milk. After listening to her, the saint decided to pay her place a visit and see the dead animal for himself. Seeing the animal lying dead, he recited a prayer and whispered it into the animal’s ear upon which the cow came back to life and stood up.” My great grandfather used to object to this entire idea. He would address his schoolteacher arguing that “if reason has really no link with religion as you claim, then there is no need to do preaching anymore. Preaching the truthfulness of our faith would become irrelevant.” Upon hearing the comments of my great grandfather, Professor Maulvi Ahmad Ali would order him to sit down and stop talking nonsense.

## Propagation of Faith and Love for Khilafat

Hazrat Sheikh Muhammad Mubarak Ismael Sahib (may Allah be pleased with him) completed his BA



Current-day Government Islamia College Lahore

studies from Islamia College Lahore. During his study, he stayed at a private hostel together with students from other Colleges. He used to prove the truth of the Promised Messiah (peace be upon him) to his fellow classmates both at the College and hostel. At one point, his preaching work increased significantly so much so that he had a notice board put up outside his room at the hostel to enable people to make appointments with him after 4 PM. On another occasion, he himself established a small library filled with religious books in the Ahmadiyya Buildings in Lahore. He was, likewise, the general secretary of the Ahmadiyya Youth Association Lahore. Together with other Ahmadis of Lahore, he produced and published small pamphlets on subjects such as the death of Prophet Jesus (peace be upon him) and the claims of the Promised Messiah (peace be upon him). He distributed these pamphlets in various places including the Mission College, the Government College, at festivals and gatherings on every Saturday and Sunday.

My great grandfather had the opportunity to receive some religious education in Qadian as well. Hazrat Khalifatul-Masih I (may Allah be pleased with him) appointed, for this purpose, three notable scholars of the Jama’at, namely Hazrat Maulvi Ghulam Nabi Misri Sahib, Hazrat Maulvi Hafiz Roshan Ali Sahib and Hazrat Qari Muhammad Yasin Sahib (may Allah be pleased with them).

Hazrat Khalifatul-Masih I (may Allah be pleased with him) spent the remaining days of his life at the residence of Hazrat Nawab Muhammad Ali Khan Sahib (may Allah be pleased with him). On the morning of Friday, March 13, 1914, Hazrat Khalifatul-Masih’s<sup>ra</sup> health condition declined rapidly. My great grandfather rushed to Hazrat Nawab Sahib’s<sup>ra</sup> residence after becoming aware of Huzoor’s<sup>ra</sup> declining condition. Upon witnessing Huzoor’s<sup>ra</sup> state of health himself, he immediately started reading Surah Yasin from the Holy Qur’an. Soon more people arrived at Hazrat Nawab Sahib’s<sup>ra</sup> residence as well. Sadly, however, Huzoor<sup>ra</sup> passed away shortly afterwards.

A day later, between fifteen hundred and two thousand people gathered in Masjid Noor for the election of Khalifatul-Masih II. My great grandfather was one of the fortunate people who stood up at that critical moment and passionately raised his voice in favour of





SHALIMAR GARDENS LAHORE

the appointment of Hazrat Sahibzada Mirza Bashir-ud-Deen Mahmood Ahmad Sahib (may Allah be pleased with him) as Khalifatul-Masih II. Together with other Ahmadis, he asked Hazrat Mirza Bashir-ud-Deen Mahmood Ahmad (may Allah be pleased with him) to take the pledge of allegiance (Bai'at) from the gathered believers.

The first person who was placed in charge of the newly established department, Nazarat Ta'lim (Executive Office of Education), was Hazrat Syed Muhammad Sarwar Shah Sahib (may Allah be pleased with him) while my great grandfather had the privilege to serve as his assistant. Hazrat Sarwar Shah Sahib (may Allah be pleased with him) had full confidence and trust in the abilities of my great grandfather. During this time, numerous inspections and visits were made to various primary and secondary schools in the Punjab and Northern Areas by my great grandfather. He even inaugurated new schools in the process.

Years later, while he was working in the city of Gojra, he himself made the effort to have a mosque built near the railway line for the Ahmadiyya Jama'at. Some of the local non-Ahmadi Muslims and the staff of the school he was working in as a headmaster provided the neces-

sary funds to build this mosque. The Ahraris, however, resisted the construction of this mosque. Despite the bitter opposition this project faced, the mosque building work was completed successfully.

### **Fulfillment of Dreams and Trust in Allah**

My great grandfather faced numerous challenges and trials during his lifetime, most notably, the passing away of not only his wives but also several young children. Despite these losses, he continued to put his trust firmly in the will of Allah the Almighty who showed him signs of His existence and accepted his prayers throughout his life.

For example, when he was waiting for his BA exam results in 1913, he saw a dream the day before the results were announced. He saw a barrage launched from the Ahmadiyya Buildings in Lahore towards Islamia College Lahore—the institution he was receiving his education from. One of the bombs landed and exploded at the veranda of the College upon which he immediately sought refuge behind a pillar, remaining unharmed and safe. His other fellow classmates, however, got injured including his friend Mukhtar Hussein.

When the results were announced the following day, the

brother of Mukhtar Hussein informed my great grandfather that “you have passed the exam, but my brother failed in one or two subjects.” My great grandfather used to say that the majority of students failed the exams that year and so his dream was fulfilled to the letter.

Hazrat Sufi Sheikh Mola Bakhsh Sahib (may Allah be pleased with him) very much disliked visiting worldly festivals. One day, he received word that his youngest son Sheikh Muhammad Ishaq Sahib wandered into one such festival that was being held at Shalimar Gardens Lahore. Distraught by this news, he asked my great grandfather to go there to try to find his brother and bring him back home. Obeying his father, my great grandfather immediately set off in search for his brother and, in the process, forgot to take money along for this journey (what little money he had with him was insufficient). This added to his worry, but he continued on with his journey with prayers.

When he entered the festival, he noticed a particular camp of a Christian missionary group and approached it. Priest Thomas Howell, a well-known missionary and opponent of Islam, was in charge of this camp. He usually propagated the teachings of Christianity at various festivals by giving lectures on the benefits of redemption and trinity, highlighting the high status of Jesus (peace be upon him) over other prophets and attacking the teachings of Islam. Now, this was exactly what he was doing at this camp at Shalimar Gardens as well. People had gathered all around him to listen to his lecture.

After he finished delivering his lecture, my great grandfather asked for permission to say something in response, which was granted to him. Then he started answering his allegations one by one. My great grandfather spoke not only against the Christian idea of redemption, but also shed light on other questionable doctrines of Christianity including the concept of divinity. He was convinced that if he would strive in the service of Allah the Almighty, the purpose of his journey here would automatically bear fruits as a result.

The Muslims who were part of the listening crowd were already waiting for someone to step in and defend Islam on their behalf. They were extremely pleased with the way my great grandfather was responding to the raised allegations. In fact, after he started speaking, the crowd became gradually larger.

At some point he completely forgot the purpose of his journey, that is to find his brother. After a while, he managed to put a halt to the missionary work and caused their leaders to retreat temporarily. Suddenly his brother emerged out of nowhere from within a crowd numbering in the thousands spread across three large sections of the Shalimar Gardens.

During this break interval, my great grandfather led the Muslim congregation in the Zuhr prayers after which the religious debate resumed. Facing the prospect of defeat again, Priest Thomas Howell invited my great grandfather inside his camp to continue the discussion on private terms shielded from the public. My great grandfather declined his offer arguing that “if you are launching attacks on the teachings of Islam and spreading poison in the minds of the people publicly, the remedy and cure to these must be provided in the same transparent way to the public.” Seeing his resolve not to back down, the priest responded by saying, “if you want to continue your lecture you should disengage and do it elsewhere.” My great grandfather then turned his attention to all Muslims who were present and appealed to them by saying:

“O Muslims! Do not ruin your faith. Do not listen to the Christian missionaries. Come with me and I will tell you the truth about Islam and provide you with arguments to defend against Christian propaganda.”

The Muslims were so grateful to my great grandfather that they not only bought him and his brother some sweets and cold drinks, but also covered the expenses of their journey back home. Both brothers arrived home safely, triumphantly and happily.

### **Sense of Justice**

While my great grandfather was working as a headmaster at a school for Muslim boys in the city of Samundri, he noticed that Muslim girls, who were taught at a separate school by Muslims, could only receive education up to grade 5 (primary school). In contrast, Hindu and Sikh girls, who were taught at another school run by Hindu and Sikh teachers, were able to gain education up to grade 8 (middle school).

Seeing this educational disadvantage and injustice towards the treatment of Muslim girls, he discussed the



situation with some of the higher educational officers of the district. He made the proposal to have the primary school for Muslim girls merged into the Hindu-Sikh middle school. This would enable Muslim girls to attain the same educational grade non-Muslim girls were attaining.

This proposal caused a great deal of uproar among certain circles in the local area when it became public. The Ahraris claimed that “Islam and the Urdu language are facing great danger” while Hindu and Sikh groups asserted that “Hindi and Gurmukhi are facing great danger.” Fiery speeches were delivered in mosques, gurdwaras and mandirs, in particular, by the Arya Samaj. At the same time, my great grandfather also delivered speeches at various gatherings and provided convincing arguments in favour of his proposal, which ultimately convinced the presiding Hindu chairman Lala Karam Chandra. His support for my great grandfather led Hindu resistance to wear off and decline.

The Ahraris also protested and held a large sectarian gathering near the house of my great grandfather to save the primary school for Muslim girls from becoming absorbed into the Hindu-Sikh middle school. The Mullahs even took pledges and promises from the local Muslim community to boycott Ahmadi businesses claiming that “eating and drinking from the Mirzai community is forbidden and haram.”

During the third day of this gathering, my great grandfather came up with the idea to prepare food for the local poor Muslim community. Once ready, he had the food distributed among the wives and children of the ringleaders and troublemakers of the Ahraris. When the latter realized this unexpected development, they were outraged and told off all those who accepted the distributed food. My great grandfather also invited local Muslim officials and stakeholders over to dinner and had the meeting room properly lit up so that anyone outside was able to see who was visiting and eating inside the house of the headmaster. Some Ahraris did witness the scene and protested the following day.

After becoming convinced by the arguments put forward by my great grandfather, local Muslim officials and stakeholders met with the Ahraris as well. They explained to them the benefits associated with this pro-

posal saying that “whatever the headmaster is doing will be in your favour.” At last, the Ahraris also came to their senses and believed their local Muslim officials and stakeholders. The primary school was, consequently, absorbed into the middle school and Muslim girls were able to benefit from this new exciting opportunity.

### **Pursuit of Knowledge and Services**

My great grandfather had the unique opportunity to travel all over the subcontinent, serving as a headmaster in various high schools for around 40 years.

Among holding various other important roles, he was the Founder and President of the District Board Teachers Union. Between 1919 and 1921, he served as the manager of the Ahmadiyya schools in the Punjab as well as the Honourary Editor of *Al Hakam*. He also served as the Editor of the *Union* (English) and the *Shafaq* (Urdu) magazines between 1931 and 1932.

Furthermore, in early 1913, before the Working Mission chapter in the UK was established, Khwaja Kamal-ud-Din Sahib launched the publication of a monthly English journal entitled *Muslim India and Islamic Review*. In this regard, my great grandfather had the opportunity to translate some of the articles for this journal into Urdu for a period of time.

Throughout his life, he himself wrote numerous articles on different subject matters and published them in various newspapers and magazines. He used personalized letter papers to write to people. On those letters, he had the following message typed: OBEY GOD AND LOVE YOUR FELLOWMEN.

He was, likewise, a member of the District War Committee and was awarded a lift for war services. He, moreover, wrote and staged a war drama. In his free time, he enjoyed playing tennis and do gardening work.

He took keen interest in matters concerning Hindu-Muslim unity and education. He even wrote and published a book on Hindu-Muslim unity. He was fluent in numerous languages including Urdu, Punjabi, Gurmukhi, Hindi, Sanskrit, Persian, Arabic, and English, etc.

## Interfaith Dialogue

Since childhood, my great grandfather was very much interested in Sikh studies and religious beliefs. When he was working as a headmaster in Samundri, he organized and established a club for Sikh elite groups as, compared to other religious groups, the Sikh population formed a majority in the city.

On Gurburab celebration days, he was often invited to both small and large gurdwaras to deliver lectures on the life of Hazrat Baba Guru Nanak Sahib (may Allah have mercy upon him), his interactions with contemporary Muslim rulers and common issues in different religions. One of the main purposes of these lectures was to try to remove all the biases, misunderstandings and hatred some Hindus had implanted in the hearts of the Sikh people against the Muslims. These insightful lectures were received and appreciated widely by the Sikh so much so that my great grandfather achieved great influence over the Sikh community of Samundri.

To foster bonds and promote cross-cultural harmony, my great grandfather would also donate a bag of wheat flour (Atta) to the Langar Khana of the Gurdwaras. Likewise, when working as a superintendent matriculation officer in the city of Nankana Sahib, he was invited to deliver lectures at the Janmasthan Gurdwara several times, which were listened to with great attention and admiration by both Sikh and Hindus. The Editor of the Akali newspaper Sardar Atam Singh even wrote two pages of praise on his lectures and published them in his newspaper.

## Demise

My great grandfather passed away on February 27, 1966, at the age of 75 years. He was buried in Rabwah.

May Allah, the Almighty, shower Hazrat Sheikh Muhammad Mubarak Ismael Sahib (may Allah be pleased with him) with his blessings and grant him a lofty station in Paradise. Ameen!

## MY LOVE

*English translation of selected Persian couplets of the Promised Messiah (peace be upon him) expressing his love for Allah the Almighty.*

سخن نزد مرا از شہریارے  
کہ ہستم بر درے اُمیدوارے

Mention not any king to me,  
For I have placed my hopes at another threshold.

خداوندیکہ جاں بخش جہان است  
بدلیج و حنالتق و پروردگارے

The Lord God, Who has granted life to the universe,  
He is the Originator, the Creator, the Sustainer.

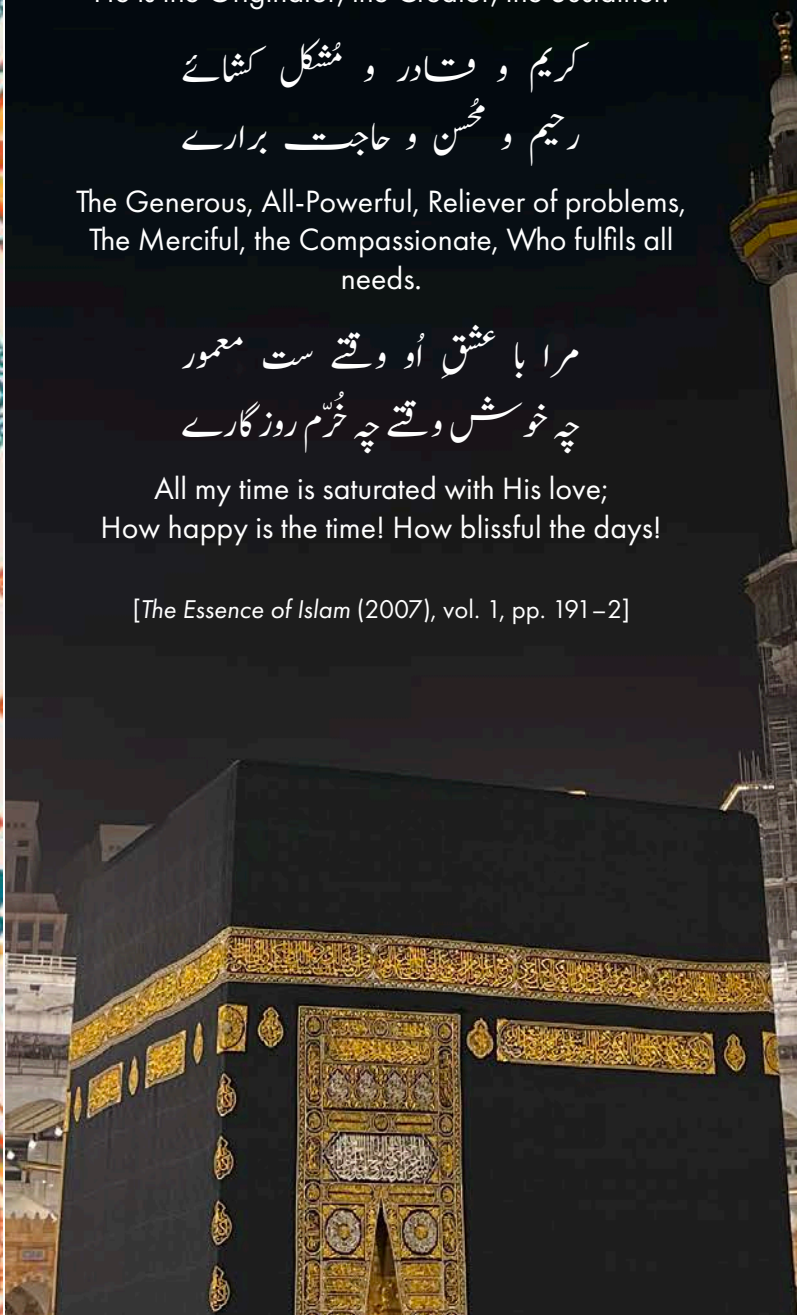
کریم و قادر و مشکل کشائے  
رحیم و محسن و حاجت برارے

The Generous, All-Powerful, Reliever of problems,  
The Merciful, the Compassionate, Who fulfils all needs.

مرا با عشق او وقتے ست معمور  
چہ خوش وقتے چہ خرم روزگارے

All my time is saturated with His love;  
How happy is the time! How blissful the days!

[The Essence of Islam (2007), vol. 1, pp. 191–2]





# FROM COAST TO COAST

## Reports from Jama'ats Across Canada

October 2024

### Regina Tabligh Report

*Nauman Ahmad, Secretary Tabligh Regina*

#### Islamic Heritage Exhibition

On October 5, an Islamic Heritage exhibition took place at Central Library Regina, attracting 42 guests. Twenty-one Jama'at members assisted with the setup, windup, and guiding tours. A hundred flyers were distributed, and several books were ordered, with over 30 survey forms submitted to Regina Public Library.

#### Every Child Matters Program

On October 6, Elder Lorna Standing Ready, her assistant, two MLAs, a Regina school board trustee, and 30 Jama'at members participated in the Every Child Matters program. The event began with Tilawat and English translation, followed by a Land Acknowledgement, and an introduction to the Jama'at. Elder Lorna Standing Ready gave an Indigenous prayer and a speech on residential school survivor awareness. The program concluded with remarks from Respected Sadr sahib and concluding prayer by Respected Murabbi sahib.



Islamic Heritage Month Exhibition at Regina Public Library

On October 16, 57 non-Ahmadi guests visited the exhibition in front of City Hall Regina. Sixteen Jama'at members helped in the setup & windup; and giving tour of Islamic Heritage exhibition.

On October 19, 21 non-Ahmadi guests attended the ex-

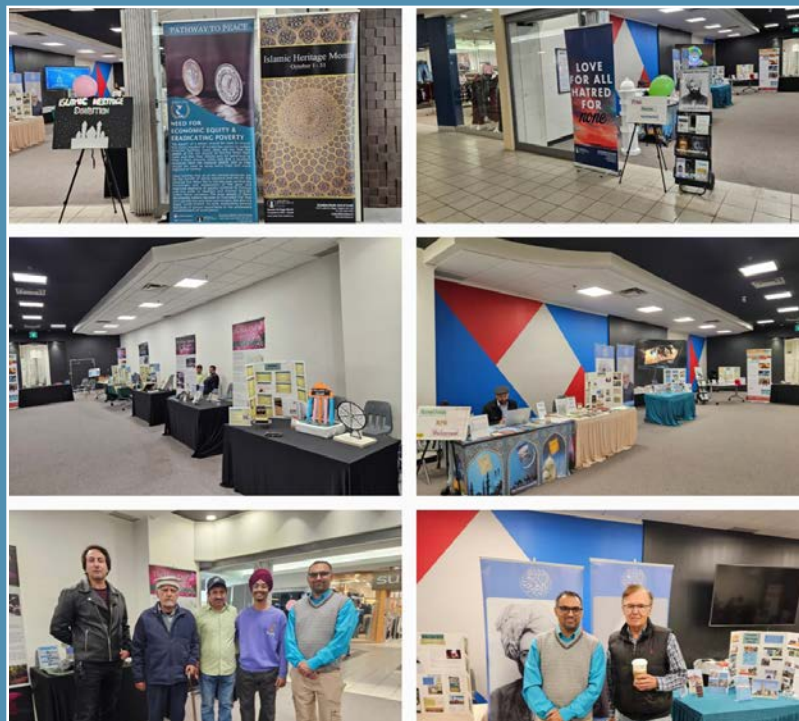


Every Child Matters Event at Mahmood Mosque, Regina

hibition at Regent Place Library. Twenty-two Jama'at members helped in setup, windup and giving tour of Islamic Heritage exhibition.

On October 26, the exhibition at Southland Mall Regina welcomed 55 non-Ahmadi guests and involved 40 Jama'at members in setup and guided tours. Notably, six school trustees attended, and refreshments were provided by members.

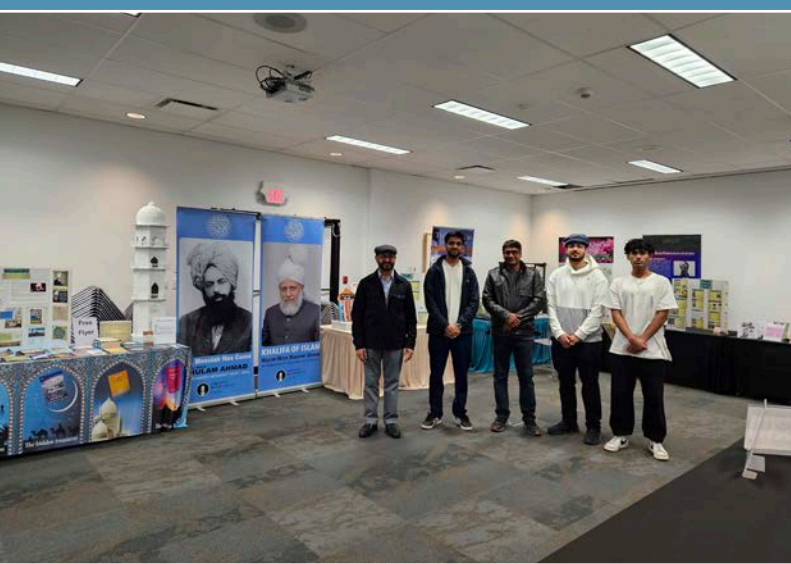
bers were encouraged to participate by sharing verses from the Holy Qur'an, Ahadith, and writings of the Promised Messiah (peace be upon him) about the importance of Tabligh.



Exhibition at Southland Mall, Regina

### Tabligh Class & Meetings

On October 22, Jama'at members, including Lajna, participated in a Tabligh class. Later that day, seven Tabligh Committee members attended a Tabligh meeting.



Islamic Heritage Exhibition at Regent Library

Throughout October, four Islamic Heritage exhibitions took place, drawing a total of 175 guests and distributing 250 flyers. Some books were ordered, and Jama'at mem-



Tabligh Class at Mahmood Mosque, Regina



## Police Cadet Visit to Mahmood Mosque Regina

By the grace of Allah, twenty police cadets visited Mahmood Mosque Regina. They received a presentation about Islam followed by a mosque tour, during which they asked numerous questions and engaged in healthy conversations. The visit concluded with coffee and cake, fostering informal discussions.



Police Cadets Visit Mahmood Mosque, Regina

At the library, a Tabligh stall was set up featuring flyers and pamphlets about Islam and Ahmadiyyat, along with various informative posters. Guests expressed interest in the Holy Qur'an, and the library provided an exhibition display. They also had the opportunity to submit names for ordering copies of the Holy Qur'an and other books. Six Jama'at members assisted with setup, winding up, and conducting tours. Respected Sadr sahib was the keynote speaker at this occasion.

## Graduates of Jamia Ahmadiyya Canada Visit the San Lorenzo Latin American Community Center & Radio Station

*Haris Ahmad, Missionary*

As part of their training, Hazrat Khalifatul-Masih V (may Allah be his Helper) has instructed the recent graduates (Shahideen) of Jamia Ahmadiyya Canada—class of 2024—to undertake a month-long Tabligh mission in



The Shahideen Delegation at the radio station

Guatemala. To aid them in this endeavour, Respected Amir Sahib Canada has arranged Spanish classes for the Shahideen, which are being taught by Maulana Mehboob ur-Rehman Sahib.

They are also learning about Latin culture and visited the San Lorenzo Latin American Community Center and radio station on October 22, 2024. Rev. Canon Hernan Astudillo, the priest-in-charge at San Lorenzo Dufferin in Toronto, warmly welcomed the group and gave them a tour of the facilities. This visit was a great opportunity for meaningful conversations about South America's religious landscape and cultural beliefs.



Graduates of Jamia Canada at the Latin American Community Center





Graduates of Jamia Canada at the Latin American Community Center

During their visit, the graduates learned about Latin culture and the diverse religious practices of the community. They had the opportunity to put their Spanish classes to use and discussed the core teachings of both Islam and Christianity, moving beyond religious doctrine to talk about the current state of the world. The group shared thoughts on the need for more harmony, love, and peace, especially in today's uncertain climate.

They shared the teachings of Islam Ahmadiyyat and introduced Rev. Astudillo to the writings and teachings of the Promised Messiah (peace be upon him). At the end of the visit, the graduates extended an invitation for him to visit their headquarters and the Baitul Islam Mosque in Peace Village, Vaughan, which he accepted warmly.

## DO NOT ENVY EACH OTHER

The Holy Prophet (peace and blessings of Allah be upon him) said:

لَا تَبَاغَضُوا وَلَا تَحَاسَدُوا وَلَا تَدَابَرُوا  
وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا

“Do not hate each other or envy each other or desert each other; but become the servants of Allah, as brothers.”

[Sunan Abi Dawud, Hadith no. 4910]

## BIRTH ANNOUNCEMENT

### Alisha Ahmed

With the blessings of Almighty Allah, we are delighted to share the news that my eldest son has been blessed with a second daughter on August 29, 2024. The baby was delivered at only 30 weeks gestation. By the grace of Allah and the tireless efforts of the hospital staff, both mother and child are now in good health and have been discharged from the hospital.

My son, Arslan Ahmed, and daughter-in-law, Dr. Anam Siddique, currently reside in Regina, Saskatchewan. They have named their newborn daughter Alisha Ahmed. Maternal grandparents, Mohammad Siddique Zia Sahib and Amtul Mateen Sahiba of Rabwah (now residing in London, Ontario), share in this joyous occasion.

I humbly request the members of the Jama'at to pray that my granddaughter is blessed with a long, healthy life and that she becomes a source of pride and joy for her family. May Allah grant her wisdom and strength to serve Ahmadiyyat with dedication and faithfulness.

— Mrs. Mansoorah Tahir, Ottawa West Jama'at



# KIDS ZONE

## VALUABLE ADVICE FOR YOUTH

Advising the youth, Hazrat Khalifatul-Masih V (may Allah be his Helper) said:

“In your friendships you should be mindful to not befriend people who take you away from your religion; instead you should befriend those who are decent and sincere rather than those who are immodest and shameless.

“You need to give full attention to your education. You should try to listen to your parents when they advise and train you with reference to the religious teachings and the traditions of the Jama’at.

“And remember, that if any question arises in your mind, then without any hesitation, you should write to me.”

(Address at Waqf-e-Nau Ijtima delivered on February 28, 2015)

## TEST YOUR GENERAL KNOWLEDGE

1. How many teeth does an adult human have?
2. What was the first country to use paper money?
3. What is the term for a shooting star that enters Earth’s atmosphere?
4. What star is closest to Earth?
5. Who invented the World Wide Web?

ANSWERS  
1. 32  
2. China  
3. Meteor  
4. The Sun  
5. Tim Berners-Lee

## MEMORIZE THIS PRAYER

اَللّٰهُمَّ اَيِّدِ اِمَامَنَا بِرُوْحِ الْقُدُسِ

“O Allah! Assist our Imam with the Spirit of Holiness.”

(Prayer for Hazrat Khalifatul-Masih, may Allah be his Helper)

## SEND US YOUR WORK!

Submit your answers, feedback, writings and artwork to the Ahmadiyya Gazette:

editor@ahmadiyyagazette.ca

## CROSSWORD

B M K H I L A F A T C L T P D  
 I N C G W L K I A Q A E T B H  
 G P O I Y A N L M K K E Z E I  
 I X A R T H T A M L D E W L Q  
 M U H L E A H M K N E G X Y T  
 A A A V E D D B O H U A R S P  
 M Y D M U S U E S S O C R Q C  
 O P I Y E L T C L P P L G N X  
 J E T M G T V I A T I H Y J P  
 O A H C A E E P N T F R E G U  
 Y C D A L R A O W E I O I R Q  
 U E I I A C X R R A S O C T E  
 R H G V X X A G T B R Y N F D  
 B G E Z Y Y J Y W H L K L T F  
 S L O N F I S W U C B F S I T

### Word Bank

Atmosphere	Galaxy
Palestine	Meteor
Education	Hadith
Holy	Earth
Khilafat	Learn
Citadel	Peace
Spirit	Imam

B M K H I L A F A T C L T P D  
 I N C G W L K I A Q A E T B H  
 G P O I Y A N L M K K E Z E I  
 I X A R T H T A M L D E W L Q  
 M U H L E A H M K N E G X Y T  
 A A A V E D D B O H U A R S P  
 M Y D M U S U E S S O C R Q C  
 O P I Y E L T C L P P L G N X  
 J E T M G T V I A T I H Y J P  
 O A H C A E E P N T F R E G U  
 Y C D A L R A O W E I O I R Q  
 U E I I A C X R R A S O C T E  
 R H G V X X A G T B R Y N F D  
 B G E Z Y Y J Y W H L K L T F  
 S L O N F I S W U C B F S I T



شہد کی مکھی کو چھتے تک پہنچنے کا راستہ تلاش کر کے دکھائیں!

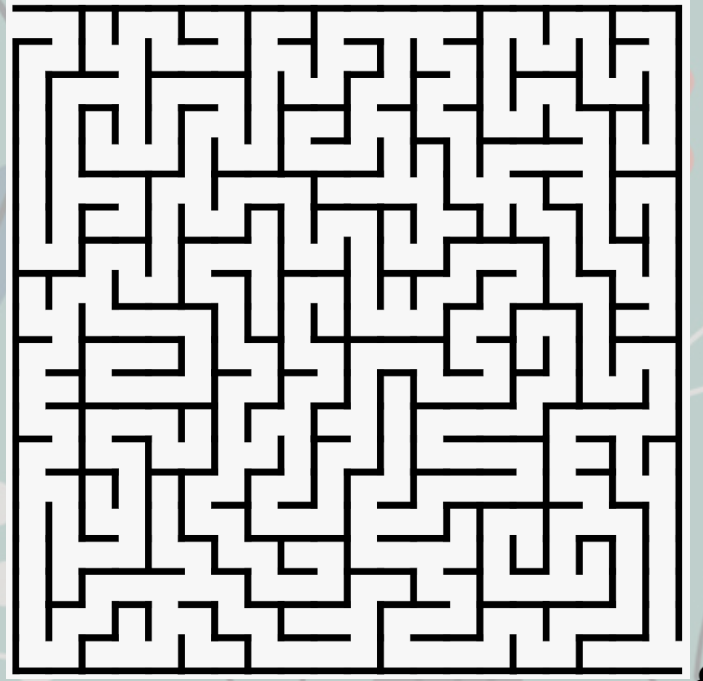


عزیزہ عشال نور نے ستمبر ۲۰۲۲ء کے شمارے سے  
الفاظ تلاش کر کے ہمیں بھجوائے ہیں۔  
جزاک اللہ احسن الجزاء!

پیارے بچو! آپ اپنے جوابات، اپنی تحریرات اور  
اپنی آرٹ ہمیں

editor@ahmadiyyagazette.ca

پر بھجوائیں۔ ای میل بھجوانے کے لیے اپنے والدین  
کی مدد لے لیں۔



## سوالات کے جواب دیں

- 1- ایک بالغ انسان کے منہ میں کتنے دانت ہوتے ہیں؟
- 2- کاغذی کرنسی کا استعمال سب سے پہلے کس ملک نے شروع کیا؟
- 3- زمین کے ماحول میں داخل ہونے والے شہاب ثاقب کو کیا کہتے ہیں؟
- 4- زمین کے سب سے قریب ترین ستارہ کون سا ہے؟
- 5- ”ورلڈ وائڈ ویب“ کس نے ایجاد کی؟

©- Tim Berners-Lee (Tim Berners-Lee)

۲- سورج

۳- چاند

۴- مریخ

۵- زحل

۶- یوپیٹرن

# بچوں کا صفحہ

پیارے نبی ﷺ کی پیاری باتیں

ہمارے آقا حضرت اقدس محمد مصطفیٰ صلی اللہ علیہ وسلم نے فرمایا:

تَصَافِحُوا يَذْهَبِ الْغِلُّ وَتَهَادُوا وَتَحَابُّوا وَتَذْهَبِ الشُّحْنَاءُ  
مصافحہ کرو، دشمنی ختم ہو جائے گی۔ ایک دوسرے کو تحفے دو، محبت کرو، اور عداوت ختم ہو  
”جائے گی۔“

﴿موطا امام مالک، کتاب حسن المخلوق۔ کتاب ۷، حدیث نمبر ۱۶﴾

پیارے مہدی علیہ السلام کا پیارا کلام

حضرت مسیح موعود علیہ الصلوٰۃ والسلام فرماتے ہیں:

”دوسرے کی نفع رسانی اور ہمدردی کے لئے ایثار ضروری شے ہے اور اس آیت میں لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ میں اسی ایثار کی تعلیم اور ہدایت فرمائی گئی ہے۔ پس مال کا اللہ تعالیٰ کی راہ میں خرچ کرنا بھی انسان کی سعادت اور تقویٰ شعاری کا معیار اور محک ہے۔ ابو بکر رضی اللہ تعالیٰ عنہ کی زندگی میں للہی وقف کا معیار اور محک وہ تھا جو رسول اللہ صلی اللہ علیہ وسلم نے ایک ضرورت بیان کی اور وہ کُلُّ اثاثِ الْبَيْتِ لے کر حاضر ہو گئے۔“

(ملفوظات، جلد اول، صفحہ ۴۹۸، مطبوعہ ۲۰۲۲ء)

(مشکل الفاظ کے معنی) نفع رسانی: فائدہ پہنچانا۔ ایثار: قربانی کرنا۔ سعادت: خوش قسمتی۔ محک: معیار۔ للہی: اللہ تعالیٰ کے لیے۔

أَنَاثُ الْبَيْتِ: گھر کا سامان



# Jamia Ahmadiyya Canada

ADMISSIONS 2025-26

Requirements & Procedure



“The objective of a murabbi, whilst in Jamia and after graduation, is to understand, with every day that passes, ever more that it is his duty to become a true and devoted helper of the Khalifa of the time.”

*(Saturday, 17 April 2021, Virtual audience of Jamia Ahmadiyya Qadian with Hazrat Khalifatul Masih V<sup>ra</sup>)*

## 1. Education:

High school diploma (Grade 12) with minimum average of 80% marks in academic subjects.

## 2. Age:

Date of birth must be later than August 31, 2005.

## 3. Medical Report:

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

## 4. Written Test & Interview:

The applicant must pass a written test. The study material for the test is the Waqf Nau Syllabus up to 15 years of age. Only those candidates who would score higher than other candidates in the Written Test and Interview and fulfill the other criteria as well would be considered for admission.

## 5. Application Procedure:

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

i. A copy of educational certificates

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

iii. A recent portrait photo sent via email

## 6. General Instructions:

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

## 7. Application Form –

### Submission Deadline:

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

Original completed application must be received by **February 28, 2025**



Jamia Ahmadiyya Canada  
10610 Jane Street,  
Maple, Ontario  
L6A 3A2, Canada

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

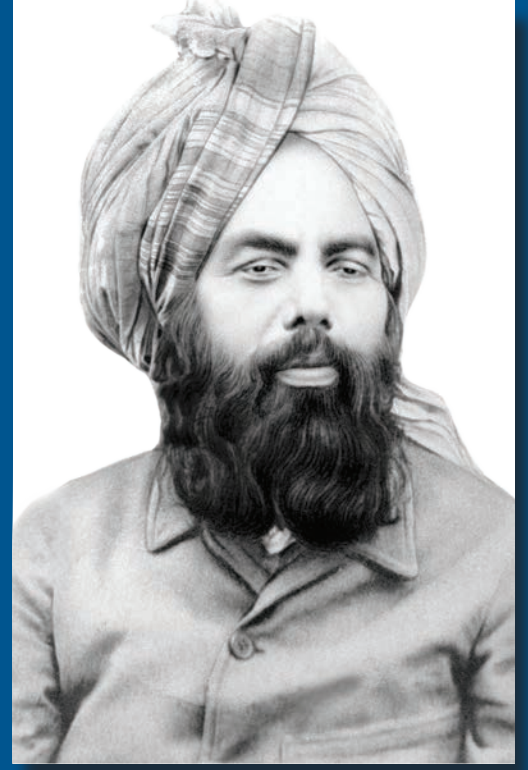


تعلیمی سال 2025-26  
داخلہ کی شرائط اور طریق کار

جامعہ احمدیہ کینیڈا

”میں دین کو دنیا پر مقدم رکھوں گا“

I WILL GIVE PRESEDENCE TO RELIGION OVER  
ALL WORLDLY AFFAIRS.



1. تعلیم: درخواست دہندہ نے ہائی سکول ڈپلومہ (گریڈ 12) مجموعی طور پر کم از کم تعلیمی مضامین میں 80 فی صد نمبروں سے پاس کیا ہو۔
2. عمر: درخواست دہندہ کی تاریخ پیدائش 31 اگست 2005 کے بعد کی ہونی چاہیے۔
3. میڈیکل رپورٹ: درخواست دہندہ کی صحت کے بارہ میں practicing physician کی رپورٹ درکار ہوگی۔
4. تحریری ٹیسٹ اور انٹرویو: درخواست دہندہ کو ایک تحریری ٹیسٹ پاس کرنا ہوگا۔ یہ ٹیسٹ وقفِ نو سکیم کے 15 سال تک کے مروجہ نصاب میں سے لیا جائے گا۔ داخلے کے لیے صرف ان امیدواروں کا جائزہ لیا جائے گا جو تحریری امتحان اور انٹرویو میں دوسرے امیدواروں سے زیادہ نمبر حاصل کریں گے اور دیگر معیارات پر بھی پورا اتریں گے۔
5. درخواست کا طریق: داخلہ کے لئے داخلہ فارم کے ساتھ حسبِ ذیل دستاویزات کی ضرورت ہوگی:

- الف۔ تعلیمی سندت کی کاپی
- ب۔ ایک با تصویر سرکاری دستاویز (مثلاً ڈرائیونگ لائسنس یا پاسپورٹ کی کاپی)
- ج۔ ایک ڈیجٹل تصویر (ای میل کے ذریعہ)
6. عمومی ہدایات: داخلہ کے لئے خواہش مند طلبا روزانہ تلاوتِ قرآنِ کریم اور داخلہ ٹیسٹ کی تیاری کریں اور عربی، اردو اور انگریزی زبان میں مزید مہارت پیدا کرنے کی مسلسل کوشش کریں۔
7. درخواست کی تاریخ: داخلہ فارم حاصل کرنے اور مکمل درخواست جمع کروانے کے لئے درج ذیل پتہ، فون نمبر یا ای میل پر رابطہ کریں۔ مکمل درخواست اصل کاپی ۲۸ فروری ۲۰۲۵ء تک درج ذیل پتہ پر پہنچ جانی چاہئے۔



Jamia Ahmadiyya Canada  
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## THE LAST NIGHT OF THE YEAR

### A Time for Reflection, Prayer, and Spiritual Growth

*In his Friday sermon of December 30, 2016, Hazrat Khalifatul-Masih V (may Allah be his Helper) enjoined Ahmadiis to abstain from vain New Year's Eve festivities and instead, to usher in the new year with self reflection and prayers. He said:*



Hazrat Mirza Masroor Ahmad  
KHALIFATUL-MASIH V  
— MAY ALLAH BE HIS HELPER —

“Worldly individuals—whether they are Muslims or non-Muslims—spend their days, months, and years in tumult and pandemonium desperately trying to achieve materialistic satisfaction. They indulge in all kinds of acts at the beginning of the year, which begins on the first of January. Specifically, in Western and developed nations, all kinds of clamour and chaos takes place on the night between December 31 and January 1. People stay up until midnight, rather, for the entire night, to revel in partying, drinking, dancing and singing. Practically, they conclude the previous year in vanity and immorality, and commence the new year with similar vanities.

“Most of the world has lost vision in its spiritual eye, which is why their sight cannot reach the depths of a believer’s vision. It behooves a believer to abstain from such vain activities and express his disregard for them. Not only that, he should go one step further to reflect upon the past year and evaluate: *What did it give and what it take? What did I gain during the year, and what did I lose?* A believer should reflect upon his gains and losses during the year from a worldly perspective; how his material life improved? He should also evaluate his gains and losses from a spiritual and religious perspective ...

“Therefore, if we **spend the last night of the year and the beginning of the new year with reflection and prayers**, then we will truly prepare ourselves for the next life. However, we will incur significant loss, and attain close to nothing, if we initiate the new year with hollow congratulations and temporal conversations. If, upon reflection, we realize that many weaknesses are still lurking, and that our analysis has not resulted in a satisfactory result, then we should pray that the oncoming year may not be like the previous year, in terms of spiritual weakness. Rather, may our every step enable us to attain the pleasure of Allah the Almighty.

“May each day be a day in which we practice the example of the Holy Prophet (peace and blessings of Allah be upon him). May each day and night take us closer to fulfilling our pledge of allegiance with the Promised Messiah (peace be upon him).”

[*Al-Fazl International*, January 20, 2017, p. 6]