

# AHMADIYYA Gazette

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CANADA 

**SPEAK GRACIOUSLY TO PEOPLE**

(The Holy Qur'an 2:84)



## Be Gentle and Courteous with People

Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V, (may Allah be his Helper) said:

“Regarding morals, Allah the Almighty says:

وَقُولُوا لِلنَّاسِ حُسْنًا

‘And speak to people kindly’ (2:84), meaning that you should deal with people with gentleness and in a good manner. Speak to them politely. Generally, a person does not speak harshly with others. Even though some people have a naturally harsh and rude disposition, they do not always express this behavior. So, when Allah the Almighty instructs to speak to others in a gentle and courteous manner, He also instructs such individuals, ‘Cultivate gentleness in your harsh and rude nature, and your words should never cause pain to others.’”

[Friday Sermon delivered on October 10, 2014; *Khutbat-e-Masroor*, vol. 12, p. 608]



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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>sa</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



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MUSLIM JAMA'AT

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# PEARLS OF

## THE HOLY QUR'AN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah, the Gracious, the Merciful*

Call to mind when We took a covenant from the children of Israel: You shall worship none save Allah, and shall behave kindly towards parents, and kindred and the orphans and the needy, and speak graciously to people and observe Prayer and pay the Zakat. Then you turned away in aversion except a small number of you. [2:84, trans. Muhammad Zafrulla Khan<sup>sa</sup>]

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ ۖ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ۖ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ ﴿٨٤﴾

## HADITH

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

*O 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 Anas bin Malik (may Allah be pleased with him) reported that the Holy Prophet (peace and blessings of Allah be upon him) said, "Make things easy and do not make them difficult. Give glad tidings and do not create aversion."

[*Sahih Bukhari*, Hadith no. 69]

It was reported by Hazrat Abu Hurairah (may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) said, "He who believes in Allah and the Last Day should either say what is good or else remain silent; and he who believes in Allah and the Last Day should respect his neighbour and he who believes in Allah and the Last Day should honour his guest."

[*Sahih Muslim*, Hadith no. 47a]

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَسِّرُوا وَلَا تُعَسِّرُوا، وَبَشِّرُوا وَلَا تَنْفُرُوا .

(صحيح البخاري، كتاب العلم، باب ما كان النبي صلى الله عليه وسلم يتخولهم بالموعظة والعلم كي لا ينفروا)

عَنْ أَبِي هُرَيْرَةَ عَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جَارَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ .

(صحيح مسلم، كتاب الإيمان، باب الحث على إكرام الجار والضيف ولزوم

الصمت إلا من الخبير وكون ذلك كله من الإيمان)



# WISDOM

## SO SAID THE PROMISED MESSIAH

(PEACE BE UPON HIM)

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### NO ONE CAN BECOME A TRUE BELIEVER UNLESS THEY ARE TENDER-HEARTED

“If some brother-in-faith of mine speaks harshly to me out of haughtiness, how pitiful would it be if I, too, wilfully and knowingly, respond to him harshly. I should, on the contrary, patiently bear what he says and earnestly supplicate for him in my daily prayers, crying and weeping, for he is my brother and is spiritually ill. If my brother is naive, or not very learned, or makes a mistake out of naivety, I should not ridicule him or hastily frown at him in anger, or tell others of his shortcomings out of ill intention. All these are ways to destruction and no one can become a true believer unless he is tender-hearted and until he considers himself to be the most lowly in comparison with all others and unless all his haughtiness is far removed. Being a servant of the people is a mark of those destined to lead. And speaking to the poor in a kind manner while bowing humbly is the characteristic of those accepted by God. And responding to mischief with beneficence is the sign of good fortune. And suppressing anger and tolerating harsh words are acts of extreme courage.”

[*Testimony of the Holy Quran* (2021), p. 153]

### BECOME COMPASSIONATE TOWARDS GOD’S CREATION

“Show mercy to His servants and do not wrong them by your tongue or your hand or by any other means, and strive for the welfare of God’s creation. Behave not arrogantly towards anyone even if he is your subordinate, and revile not anyone even if he should revile you. Become humble, tolerant, well-intentioned and compassionate towards God’s creation so that you may be accepted by God.”

[*Testimony of the Holy Quran* (2021), p. 153]

# GEMS OF GUIDANCE

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

NOTE: Given below are translations of extracts 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-TASAWEUR



## ENTER THE NEW YEAR WITH PRAYERS

In his Friday Sermon of December 31, 2021, Hazrat Khalifatul-Masih V<sup>aa</sup> said:

May Allah the Almighty bless the coming year in every way for all members of the Jama'at and for the Jama'at as a whole. May He protect the Jama'at from all kinds of harm and foil every plan of the enemies against it. May we witness the abundant fulfillment of the promises Allah the Almighty made to the Promised Messiah (peace be upon him) within our lifetimes. May Allah enable us to see these manifestations. Therefore, continue to pray fervently.

Enter the new year with prayers. Give special attention to *Tabajjud* [the pre-dawn voluntary prayer]. In some mosques, this is already being observed, and it should also be started in places where it is not yet being done. If it is not possible collectively, then it should be performed individually, even at home. Prayers should be offered. Ideally, it should become a permanent habit. From tonight or tomorrow, strive to make it a regular part of your life. May Allah the Almighty grant everyone the ability to do so.

Along with *Durood Sharif* [sending blessings upon the Holy Prophet<sup>sa</sup>] and *istighfar* [seeking forgiveness], recite the following prayers as much as possible:

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً ۚ إِنَّكَ أَنْتَ الْوَهَّابُ

*Our Lord, let not our hearts become perverse after Thou hast guided us; and bestow on us mercy from Thyself; surely, Thou alone art the Bestower. (3:9)*

Also, recite this prayer:

رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

*Our Lord, forgive us our errors and our excesses in our conduct, and make firm our steps and help us against the disbelieving people. (3:148)*

May Allah the Almighty grant every Ahmadi the ability to act upon this guidance.”

[Friday Sermon dated December 31, 2021; translated from *Al-Fazl International*, January 21, 2022, p. 9]







## CELEBRATING THE JOY OF A NEW YEAR IN A MEANINGFUL WAY

In his Friday Sermon of January 2, 2015, Hazrat Khalifatul-Masih V<sup>aa</sup> said:

“I have been receiving New Year greetings from various people, through faxes and verbally as well. May this new year be blessed for all of you, in every respect, as well! However, I would also like to say that exchanging such greetings will truly be beneficial only if we reflect on whether we did justice to being Ahmadi in the past year, and what efforts we will make to fulfill our obligations in the coming year.

Hence, from this Friday, we should make resolutions that will instill zeal and hard work in us to fulfill these obligations throughout the new year.

It is evident that, as Ahmadi, the responsibilities entrusted to us can only be fulfilled by adopting righteousness. But what should the standards of these virtues be? It should be clear that for anyone who enters into the fold of Ahmadiyyat, the standards have been explicitly laid out by the Promised Messiah (peace be upon him).

Now, with new resources and technology, every individual—at least once a year—pledges, at the hand of the Khalifa of the time, to strive to achieve the standards set by the Promised Messiah (peace be upon him). These standards have been elaborated in the conditions of Bai’at. While they are ten conditions in name, they outline more than thirty responsibilities that every Ahmadi is bound to fulfill.

If we wish to celebrate the joy of a new year in a meaningful way, we must keep these points in mind. Otherwise, someone who simply takes pride in identifying as an Ahmadi—acknowledging the death of Jesus<sup>as</sup> or believing in the Promised Messiah<sup>as</sup>—should not be content with just that. Indeed, these are the first steps, but the Promised Messiah (peace be upon him) expects us to delve into righteousness, understand it deeply, and act upon it. Likewise, we must shun evils as one would avoid a ferocious beast.

Only when we reach this state will we not only transform our own conditions but also become a means of bringing about a revolution in the world and drawing people closer to God Almighty.”

[Translated from *Khutbat-e-Masroor*, vol. 13, pp. 1–2]



# Rays of Light

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



MAKHZAN-E-TASAWEER

## DEVELOP CONTINGENCY PLAN IN CASE OF A GLOBAL CRISIS

On October 27, 2024, Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V, (may Allah be his Helper) delivered the keynote address at the International Conference of the Ahmadiyya Muslim Medical Association (AMMA). Over 250 members of the Association from around the world attended the event that took place at Masroor Hall in Islamabad, Tilford, Surrey, UK.

In his address, Huzoor-e-Anwar (may Allah be his Helper) reflected on the current geo-political situation of the world and how Ahmadi Muslim medical professionals must make plans to serve humanity, even in the worst of circumstances. He said:

“The world’s geo-political situation is extremely precarious and we are living in a time of grave uncertainty. Conflicts and wars are rapidly escalating and, if, God forbid, a world war erupts, the resulting humanitarian crisis would be of an unimaginable scale. While we continue to pray that such a war may be

averted, we must also ensure that we have planned for all eventualities.”

He further stated:

“Therefore, I urge our Medical Associations in the United States and elsewhere to proactively develop comprehensive contingency plans. They should detail how our Ahmadi Muslim doctors and medical teams could efficiently utilize their skills and expertise to serve humanity in the event of a global crisis.”

[Ahmadiyya Muslim Community Press & Media Office, press release dated October 29, 2024]



## THE TRUE MEANING OF TAQWA

On May 26, 2024, Hazrat Khalifatul-Masih V (may Allah be his Helper) addressed the concluding session of the UK National Waqf-e-Nau Ijtema, an annual gathering held for male members of the Ahmadiyya Muslim Jama'at in the UK who have pledged their lives for the peaceful service of Islam. His Holiness (may Allah be his Helper) graced the event from the MTA Studios in Islamabad while more than 1,640 members of the Waqf-e-Nau scheme gathered at the Baitul Futuh Mosque in London.

In his faith-inspiring address, His Holiness (may Allah be his Helper) outlined the vast importance of adopting righteousness and increasing religious knowledge in order to better fulfil the responsibilities of being part of the Waqf-e-Nau Scheme. He said:

“Never forget that the Promised Messiah (peace be upon him) said that the greatest cause of fear and anxiety for any Ahmadi Muslim should be whether they possess Taqwa – true righteousness ... Do not think that you are too young to be concerned about such things. Do not wait for tomorrow. Rather, now is the time to ensure that your every moment, every thought and every act is governed by the fear and love of Allah the Almighty.”

His Holiness defined Taqwa in detail during the address and said that Taqwa is to utilize all of one's faculties for noble purposes:

“Taqwa is that one's eyes are used only to see what is good and pleasing to Allah and never to view immoral and indecent things. Taqwa is that one's hands are used to benefit and aid others and never to cause harm or injury. Taqwa is that one's legs, feet and every step lead them in the direction of God Almighty and far away from sin and transgression. Taqwa is that one's mind should remain pure and free from evil or impure thoughts or intentions.”

[[Ahmadiyya Muslim Community Press & Media Office](#), press release dated May 28, 2024]





DAOOD DOUGLAS SUMMERS (1916-1988)

## Remembering Daood Douglas Summers *A Devout English Ahmadi*

Maulana Ataul Mujeeb Rashed  
Missionary Incharge, United Kingdom

Whenever Allah Almighty sends a Prophet to guide and lead humanity, He, by His grace, grants the Prophet devoted believers who wholeheartedly dedicate themselves to him. These believers follow the Prophet's guidance in every respect, thereby achieving high ranks in spirituality and service to the faith. The best example of this extraordinary transformation is seen in the blessed life of the Holy Prophet Muhammad (peace and blessings of Allah be upon him).

In this era, an example of such a spiritual revolution and selfless devotion can be seen in the blessed life of Hazrat Mirza Ghulam Ahmad, the Promised Messiah (peace be upon him), who was granted the high status of a subordinate Prophet under the shadow of the Holy Prophet Muhammad (peace and blessings of Allah be upon him). Allah Almighty also bestowed upon him a large circle of devoted companions who revived the memories of the early centuries of Islam.

While mentioning the propagation of Islam, Hazrat Mirza

Ghulam Ahmad, the Promised Messiah (peace be upon him), also gave this glad tidings:

"I saw [in a vision] that I was standing on a pulpit in the city of London and was setting forth the truth of Islam in the English language, in a very well-reasoned address. Thereafter, I caught several birds who were sitting upon small trees and were of white colour and their bodies resembled the bodies of partridges. I interpreted this vision as meaning that though I would not be able to travel to that country, my writings will be published among them and many righteous English people will be attracted by the truth." (*Izala-e-Aubam, Ruhani Khaza'in*, vol. 3, p. 377)

By the grace of Allah Almighty, the glad tidings given to the Promised Messiah (peace be upon him) have been and continue to be fulfilled.

### Introduction

This brief article aims to honour the memory of a late English Ahmadi. When I arrived in the UK in 1983 as Imam of



the Fazl Mosque London and the Missionary Incharge for the UK, I was introduced after some time to a very sincere English Ahmadi friend named Daood Douglas Summers. His date of birth was November 5, 1916, and he passed away on December 25, 1988, at nearly 72 years of age. He is buried in the Jama'at's cemetery in Brookwood.

When I was introduced to him, his residence was not far from Fazl Mosque. He had converted to Islam Ahmadiyyat quite some time ago. Although his wife was not Ahmadi, his three sons frequently visited Fazl Mosque with their father and had an interest in Islam. We would engage in ongoing discussions and questions. Daood Summers had a strong desire for his three sons to remain connected with Ahmadiyyat as they grew up and to actively serve Islam.

### **A fond journey after Islamabad's first gathering**

In 1984, upon the instruction of Hazrat Khalifatul-Masih IV (may Allah have mercy upon him), the UK Jama'at was blessed with the opportunity to purchase a large piece of land in Tilford, which was named "Islamabad" under the guidance of Huzoor<sup>th</sup>. Shortly after the purchase, despite the place being in a very dilapidated condition, which had been an old and broken-down school dining hall, Ansarul-lah UK was granted the opportunity to hold an event there within a few days. This was the first gathering held at Islamabad, where Huzoor<sup>th</sup> participated and delivered a speech. After this inaugural event at Islamabad, a *bai'at* (oath of allegiance) ceremony was also held. Following the prayers and meals, the attendees returned to their homes.

When I stepped outside the hall, where the event was held, I saw Daood Summers standing quietly alone. I approached him and greeted him with Salam. He was very pleased and mentioned that although he had managed to come with a friend, he now had no way to return, and it was getting dark. I reassured him not to worry, as I was alone in my car and offered to take him with me. He said his home was quite far away, near Gatwick Airport. I told him not to worry, as I knew the way to the airport. And I told him to then direct me from Gatwick; it would be fine. Hearing this, he was very happy; his eyes brightened, and a smile appeared on his face.

Reciting "Bismillah," he got into the car with me, and we both set off from Islamabad into the darkness of the night. It was quite a long journey, and it was just the two of us in the car. When our conversation began, it continued uninterrupted. In his unique and straightforward manner, he shared his experiences openly. As I drove, I listened to everything with attention and interest. Throughout the

journey, he spoke very candidly about his life. Generally, he was a quiet person, but that day, I thoroughly enjoyed his candid conversation. I continued driving while he narrated various stories. It turned out to be a very pleasant journey. As we approached Gatwick Airport, I mentioned that I knew the way up to here, and now he could guide me to his home. He provided directions, and within a few minutes, we were in front of his house. He expressed heartfelt gratitude and invited me inside for tea, but it was quite late. I politely declined with thanks and returned to my home.

This is a brief account of the journey that is etched in my heart. The memory of his goodness, piety, and gentle, pleasant conversation remains alive in my heart. He did not engage in any frivolous or unnecessary talk but shared sincere and heartfelt stories. He was a very righteous and prayerful elder. I will always remember this journey. May Allah grant him a high rank in Paradise, Ameen!

### **Eagerness to read the Holy Qur'an in Arabic**

I often met with the esteemed Daood Summers. He would walk to the mosque, usually arriving well before the Zuhr prayer. He would come to my office, share his old memories, and ask religious questions. He was a very quiet, pious, and sincere Ahmadi.

His routine was to generally sit in the mosque after Zuhr, perform *nawafil* (voluntary prayers), and remain engaged in the remembrance of Allah until Asr.

One day he came to my office and happily shared the news that he had decided to start reading the Holy Qur'an in Arabic. He told me that he had arranged a program with an Ahmadi friend, Dr. Mujeebul Haq Khan Sahib, to sit in his car for a while every day after Zuhr prayers and take a lesson in the Holy Qur'an from him. He also mentioned that he had begun this noble endeavour with the *Qaida Yassarnal Qur'an*.

Hearing this delightful news made me extremely happy. He was English and completely unfamiliar with Arabic, making his enthusiasm all the more commendable. I congratulated him and then asked, "Summers Sahib! Do tell me, how did you come up with this noble idea? You don't know Arabic, and you are also over 60 years old." Hearing this, he explained, "Actually, a few days ago, I was reflecting on my circumstances. It suddenly occurred to me that I was getting older. I do not know when I might pass away and stand before Allah. Along with this, it suddenly struck me that if Allah were to ask me, 'Mr. Summers! Tell me,



**Our respected English brother, Daood Summers Sahib, was a very pious, noble, sincere, and quiet person.**

did you read that letter and message of Mine, that I sent to the whole world, including you, named the Holy Qur'an?' Then what answer will I give to Allah? If my response were, 'O God! Your message was in Arabic, and I do not know Arabic;' this excuse would not be acceptable. Allah would say that you could have sought help from someone! Reflecting on this situation, I immediately decided and resolved to start with the *Qaida Yassarnal Qur'an* with the help of an Ahmadi friend and, after completing it, begin reading the Holy Qur'an."

I was very pleased to hear all this. I stood up and once again extended my heartfelt congratulations to him. After that, the Qur'anic education program for Daood Summers Sahib began. He kept informing me intermittently that he had read so many pages of the *Qaida* today, completed the *Qaida*, and then started the Holy Qur'an. He would update me that he had finished one Juz, then five Juz, and eventually eight Juz. One day, he joyfully announced that he had completed 10 Juz of the Holy Qur'an. However, a few days later, I received the sad news of the passing of our respected English Ahmadi, Daood Summers.

*Inna Lillahi wa Inna Ilaihi Raji'un.*

Even today, I remember the courage, determination, effort, and dedication of the esteemed Daood Summers and pray for the elevation of his ranks. I am certain that he must have presented himself before Allah with a contented heart and become a recipient of Allah's pleasure. May

Allah grant him His nearness and elevate his ranks further through the blessing of reading the Holy Qur'an, despite his old age. Ameen!

This incident provides a memorable lesson for both the children and adults of the Jama'at!

### **A lesson in generosity and faith**

Our respected English brother, Daood Summers Sahib, was a very pious, noble, sincere, and quiet person. I also remember another incident of his virtuous character, which is etched on my mind. Daood Sahib was very regular in paying his financial contributions. In his later years, his financial situation was quite weak, but despite this, after pledging allegiance, he remained very consistent in making his contributions.

There came a time when he had some outstanding contributions to pay. Coincidentally, this was around the beginning of the month of Ramadan. The local Jama'at would give some money as a gift to less privileged and elderly members on the occasion of Eid al-Fitr. Summers Sahib's name was on this list. I remember inviting him to my home one day. We had a conversation, and then I gave him an envelope, explaining that it contained some money as a gift for him from the Jama'at in honour of Eid. I asked him to accept it.

Daood Summers hesitated to take it. I explained that it was a gift, and a gift should be accepted. Hearing this, he agreed to take it and thanked the Jama'at. Then, in the next moment, he asked, "Is all this money mine now, and am I authorized to spend it as I wish?" I replied, "Yes, you are completely authorized; now this money is yours, and you can spend it however you like." Hearing this, a smile appeared on his face, and the clouds of hesitation lifted.

He immediately took out the envelope he had put in his pocket and opened it. It contained a substantial amount of money. He said, "First, please take out the amount for my *fidya* because I could not fast." Then he added, "Also, take out my *fitrana*." I was deeply moved by this act of faith. He then asked what other categories he could contribute to. I guided him, and my heart was filled with admiration for his generosity and spirit of sacrifice as he allocated the entire remaining amount to various contributions, not keeping a single penny for himself. He kept the empty envelope in his pocket.

Witnessing the spirit of sacrifice from this devoted and selfless English Ahmadi filled me with immense gratitude



to Allah Almighty. All praise belongs to God! Allah has blessed the Ahmadiyya Jama'at with such dedicated and sincere members, and even today, *Alhamdulillah*, there is no shortage of such devout individuals. The example of Daood Summers Sahib's sacrifice is one that will forever remain etched in my mind, and surely, it serves as an exemplary model for others to remember and emulate.

### The Prayer of Hazrat Khalifatul Masih V (may Allah be his Helper)

The final point of this account is that, by the grace of Allah, this noble spiritual soul also had the honour that long after his burial in the Brookwood community cemetery, on an occasion when Hazrat Khalifatul-Masih V (may Allah be his Helper) went for the burial of another elder, Mustafa Thabit Sahib, during the preparation of the grave, Huzoor<sup>aa</sup> inspected the other graves in the cemetery.

I remember that during this time, Huzoor<sup>aa</sup> asked me where the grave of Daood Summers Sahib was. When I pointed it out, Huzoor<sup>aa</sup> kindly went near his grave, raised his hands, and led a prayer for his forgiveness. The members present on the occasion also joined.

May Allah bless Daood Summers Sahib with a place in Paradise and raise his rank in His closeness. Ameen!



## INTELLECTUALS ARE BIDDING FAREWELL TO TRINITY

*English translation of selected Urdu couplets of the  
Promised Messiah (peace be upon him)*

آسمان پر دعوتِ حق کے لئے اک جوش ہے  
ہو رہا ہے نیک طبعوں پر فرشتوں کا اُتار

There is a fervour in heaven for inviting people  
towards the Truth,  
And angels are descending upon the righteous  
souls.

آ رہا ہے اس طرف احرارِ یورپ کا مزاج  
نبض پھر چلنے لگی مُردوں کی ناگہ زندہ وار

The liberal-minded people of Europe are inclining  
to this way;  
The pulse of the dead began suddenly to beat  
again like the living.

کہتے ہیں تثلیث کو اب اہل دانش اَلْوِدَاع  
پھر ہوئے ہیں چشمہٴ توحید پر از جاں نثار

The intellectuals are now bidding farewell to the  
Trinity;  
They are once again wholeheartedly devoting  
themselves to the fountain of God's Oneness.

باغ میں مِلّت کے ہے کوئی گلِ رعنا کھلا  
آئی ہے بادِ صبا کُلزار سے مستانہ وار

A beautiful flower has blossomed in the garden of  
this nation;  
An intoxicating spring breeze is blowing from the  
garden.

آ رہی ہے اب تو خوشبو میرے یوسف کی مجھے  
گو کہو دیوانہ میں کرتا ہوں اُس کا انتظار

I can now smell the fragrance of my Joseph;  
I wait for him, even though you may call me insane!

[Barahin-e-Ahmadiyya: Part 5 (2018, English), vol. 1, p. 168]

# Deconstructing Salvation from the Bible

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## Introduction

How will you save yourself? It's a question as old as man himself. Different faiths give their best attempt at answering this question, each claiming to be the best path to salvation. Our Christian brothers and sisters postulate that the only way to salvation is through Jesus Christ<sup>as</sup>. References to the 'good news' and being saved by Jesus<sup>as</sup> are common. It is argued that the Bible clearly says "For whosoever shall call upon the name of the Lord shall be saved." [Romans 8:31, King James Version (KJV)] However upon a closer glance we find a completely different narrative.

## What Is Original Sin?

In order to understand the reality of salvation we have to go back to Adam and Eve. In the book of Genesis we find that after the creation of the heavens and earth, God created Adam and his wife. They were commanded to not eat the fruit of the forbidden tree but they gave into the temptation of the serpent and as a result committed the first act of disobeying God – the original sin. Due to their transgression, God ordained the following punishments to Adam and Eve: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head,

and thou shalt bruise his heel. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." [Genesis 3:15-16 KJV]

Christians claim that since Adam and Eve were the first humans, we are all from their progeny and subsequently have inherited this sin. The scales of justice required that a pure man, not from the progeny of Adam, be sacrificed for the removal of this wrongdoing. God, out of his infinite grace, then sent his own pure son, Jesus<sup>as</sup>, to be sacrificed for the sake of humanity. It is through accepting him that man is delivered from damnation. This is the only means of true justice.

The reality is that this understanding of sin and deliverance goes against logic and the Bible itself. It is the result of Pauline contamination into the pure message brought by Prophet Jesus (peace be upon him).

## Is Sin Even Inherited?

The notion that sin must be passed down is categorically rejected by the Bible. We find in the law of Moses<sup>as</sup> that everyone is responsible for their own conduct and will be judged accordingly. It is written:



“The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.” [Deuteronomy 24:16 KJV]

This verse is clear, no one can be held accountable for the actions of another. Everyone must stand for their own behavior. If a drunk driver recklessly murders an innocent child, he will be held accountable. Another innocent individual cannot be punished for the crimes of the criminal. No sensible judge would allow it. What justice would be in the fact that the murderer was able to walk away free while someone else who had no relation to the crime would serve his punishment? Would the parent of that child allow the murderer to walk free? Such a judge would be utterly devoid of wisdom. The purpose of punishment is to reform the transgressor so he learns not to repeat such an act. What is the benefit of letting someone else bear the weight of a sinner? In Christian society, both Jesus<sup>as</sup> and the victims of crimes have to suffer with no recompense, while the criminals themselves can walk away freely.

### Can Someone Absolve Another?

This basic principle of an offender bearing his own punishment is understood by all rational and sound governments. Take for instance the United States. It is forbidden for another individual to serve a convicted felon’s sentence. There are clear laws set in place which ensure personal accountability. The purpose of punishment is deterrence and rehabilitation. God does not need someone to be punished for a wrong. It is only out of His mercy and love for us that He punishes us so that we learn to not do the crime again. His divinity and grandeur is in no way affected by our disobedience to Him. It is so that we can foster a relationship with him that we have received a divine law from him. Hazrat Mirza Bashir-ud-Deen Mahmood Ahmad (may Allah be pleased with him) explains:

“[It is] a means by which humankind could interact and have communion with Him; it forges the potentiality of individuals through their good conduct, thereby cleansing their souls so that they can develop a relationship with God Almighty” [*The Truth about Salvation*, p. 12]

We find this beautiful point in the Holy Qur’an, God

Almighty says:

*He who follows the right way follows it only for the good of his own soul: and he who goes astray, goes astray only to his own loss. And no bearer of burden shall bear the burden of another. We never punish until We have sent a Messenger. (17:16)*

In fact it can be argued that the Christian understanding of salvation is counterintuitive. Hazrat Mirza Tahir Ahmad (may Allah have mercy upon him) argues:

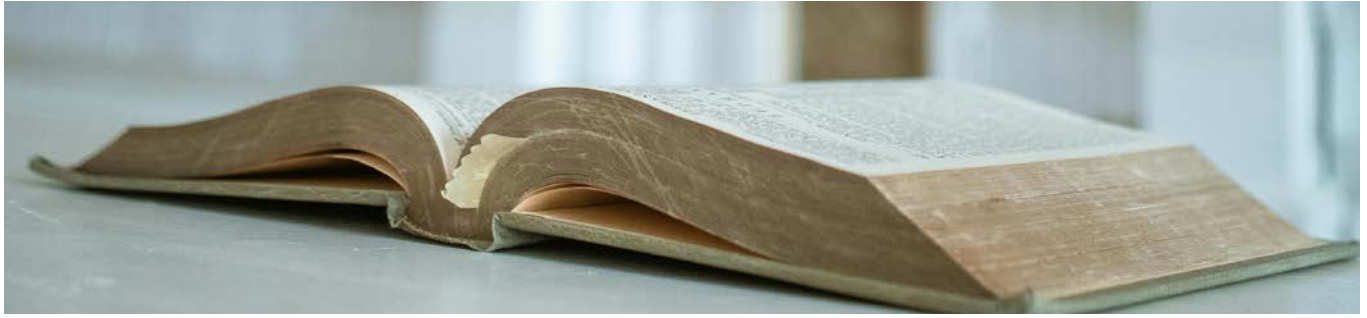
“How on earth, or heaven for that matter, could God forgive a sinful person merely because an innocent person has volunteered himself to take the punishment instead? The moment God does so, He violates the very fundamental principles of justice. A sinful person must suffer for his sins.” [*Christianity: A Journey From Facts to Fiction*, pp. 25–26]

This perspective of sin entails man can do all that he wills but God would let an innocent man suffer for their negligence. Does this mentality not foster a mindset of laxity and insolence? There is no need for spiritual struggle anymore. There is no need to treat fellow man with goodness. There is no recompense for the victims of the heinous acts. A rational judge could never accept this much less God, the Greatest of all Judges. True justice requires that each soul is held accountable for its own actions.

We find the same sentiment in the Bible as well. It is written in the Old Testament:

“Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.” [Ezekiel 18:19-20 KJV]

Even if we ignore philosophy for a second and just take a plain reading of the words of the Bible, it is exceedingly clear - the son shall not bear the iniquity of the father. Goodness will be on whosoever does good and evil on who does evil. There is no transfer of good or evil. That act which Adam and Eve committed will remain with them. It will not be passed down to the future generations as such beliefs are clearly refuted



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by the Bible. Neither will the wrongs we commit be absolved by the suffering of Jesus<sup>as</sup>.

### Is Jesus<sup>as</sup> the Best Person to Be Ransomed?

Even if we accept the premise of Christian salvation, we find that Jesus<sup>as</sup> is not the best choice for man's deliverance. It is claimed that God, out of His grace, sent His perfect and sinless son to mankind to sacrifice himself in order to balance the scales of justice and take the load of the original sin. This explanation is riddled with holes.

While Muslims revere Jesus (peace be upon him) as a pure messenger of God, the Bible paints him in a different light. It is written in Job, "What is man, that he should be clean? and he which is born of a woman, that he should be righteous?" [Job 15:14 KJV]. It is well documented that Jesus<sup>as</sup> was born of a virgin birth to a human mother. In fact, it was Eve who committed the first sin and misled Adam. Thus, the sin must be passed down through women. Job 15:14 makes clear that he who is born of a woman can not be righteous. Thus, according to the Bible, Jesus<sup>as</sup> was not righteous. How is he worthy to be the perfect sacrifice?

In fact, reading through the Bible, we find individuals who are more pure and better ransoms for the acquittal of man. For example in Hebrews it says:

"For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." [Hebrews 7:1-3 KJV]

Melchizedek, the king of righteousness and peace, was born without mother and father. Is he not a far superior pick to ransom for mankind than Jesus<sup>as</sup>?

Jesus<sup>as</sup> was the prince of peace, he is the king. Jesus<sup>as</sup> was born to a human mother, Melchizedek was born like Adam without mother or father. He is truly pure of all connection with the original sin, a perfect lamb God could've chosen.

Similarly, in Luke, we find two perfect individuals who could also be sacrificed for man. It is written, "There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." [Luke 1:5-6 KJV].

The Bible declares the Priest Zacharias and his wife righteous—they followed all the commandments, and were blameless, meaning sinless. This actually serves to prove that the original sin is not passed down, because God makes it clear that these two were sinless. Regardless, why did God not sacrifice either of them instead of Jesus<sup>as</sup>? Did God the All-Knowing forget about Melchizedek, Zacharias, and Elisabeth when choosing a sacrifice for man?

Rationality requires that all prophets be pure and righteous. If Jesus<sup>as</sup> was the only pure human, the result is that all Prophets of the past were sinners. This is a contradiction. A sinner cannot lead others to piety. One who is blind cannot show others the truth. Thus, many pure and righteous individuals must have passed for millenia for the sake of our guidance.

### Jesus<sup>as</sup> Ran from His Task

One must consider that despite salvation being the heart of Christian doctrine and the purpose of Jesus's<sup>as</sup> advent, he was reluctant to fulfill it. Why did Jesus<sup>as</sup> attempt to evade the Jews for years? When he was caught, why did he beg the Father to be saved from this execution?

In the book of Matthew, we find that Jesus<sup>as</sup> took his



disciples to the garden of Gethsemane in a state of extreme sorrow and instructed them to pray.

“And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.” [Matthew 26:39 KJV]

That night he repeatedly woke his disciples up and told them to pray. If Jesus<sup>as</sup> was ordained to fulfill this divine task, why was he so anxious? He prayed for hours “let this cup of death pass from me.” Additionally, if Jesus<sup>as</sup> is God, then he should know that his sacrifice is for the good of man. However, he clearly is praying for it to not occur.

In Hebrews 5:7 it is written: “Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared” Again, here Jesus<sup>as</sup> is begging God to be saved from death. This must mean that it was not his mission to die for man and become their means of salvation.

Even as he was on the cross, he cried, “My God, my God, why have you forsaken me?” [Matthew 27:46, New International Version]. No Prophet of God would utter this if he was in the midst of completing his divine appointment. The reality is that this was not Jesus<sup>as</sup>'s task. Instead, he was sent to gather the lost tribes of Israel and preach to them the law of Moses<sup>as</sup> as is evident in John 10:16.

### **Jesus's<sup>as</sup> Sacrifice Does Not Balance the Sins of Mankind**

If one were to take a look at the historical timeline of the crucifixion, it is clear that Jesus<sup>as</sup> was only on the cross for six hours. Even if we accept that Jesus<sup>as</sup>'s sacrifice was fulfilled and he endured pain, suffering, and death for man, this would not mean much. Can a sacrifice of six hours equate to all the sins man has ever committed? The innumerable sins committed by billions can be absolved from a few hours? While other criminals would be placed on the cross for days, Jesus<sup>as</sup> only had to endure this pain for a fraction of that to cleanse the sins of billions.

### **Why Does Punishment Continue?**

Perhaps the most unfortunate part of this entire ordeal is that despite the sacrifice, God has forgotten His punishment and exceeded all bounds of injustice. It

is clearly mentioned in the book of Genesis that for the sin of Adam certain punishments will be administered. Logically, after the punishment is paid, then it should stop. However, we find that even those Christians who have accepted Jesus<sup>as</sup> continue to suffer the prescribed chastisement. Every believing woman has to endure the pains of rearing children. Believing men still have to work to make a living. Believing couples continue to have enmity in their relationships. If you receive a traffic ticket, you know that once you pay the fine there will be no further penalty. If Jesus<sup>as</sup> has paid the penalty of the original sinners, then why do believers in Jesus<sup>as</sup> continue to face the same penalty? Man continues to suffer.

Speaking to a Christian missionary, Hazrat Musleh-e-Mau'ud (may Allah be pleased with him) once raised the following point, “If Atonement fails to mitigate punishment in the present life, how can it be expected to do so in the hereafter? According to Christians, these are the signs of salvation, and yet they do not appear to have been fulfilled on any Christians themselves, thereby nullifying the truth of the concept of atonement.” [*The Truth about Salvation*, p. 22]

Similarly, the Promised Messiah (peace be upon him) illustrated, “If belief in the Crucifixion of Christ was the only remedy for getting rid of sin, why has it failed in the case of the Europeans who indulge in such sinful acts that one is even ashamed to speak of them... every doctor and patient sees to it that if a cure fails to produce the desired result within a week or so, it has to be replaced by a better alternative. Why then has this remedy [of Crucifixion] not been replaced to this day, even though its ineffectiveness has been categorically shown?” (*How to be Free from Sin*, p. 19)

Regarding the true teachings of atonement, the Promised Messiah (peace be upon him) explained, “It is not possible that without obtaining light and by remaining blind you should attain salvation through anyone's blood. Salvation is not something which will be bestowed after this world. True and real salvation is bestowed in this very world. It is a light which descends upon the hearts and shows who is floundering in the pit of ruin. Follow the way of truth and wisdom for thereby you will find God.” (*Review of Religions*, vol. 1, p. 23)

Such is the folly of Christianity. The reality is that Jesus<sup>as</sup> cannot be considered the sacrifice for mankind. To assume otherwise goes against rationality as well as the Bible. The true concept of salvation is very simple—to repent.

# Voluntary Fasting of Our Prophet (peace and blessings of Allah be upon him)

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In today's world, we often mark significant occasions in our lives—such as birthdays, anniversaries, or memorable milestones—by preparing special meals, inviting friends, and celebrating with joy. While these customs bring happiness, our true role model, the Holy Prophet Muhammad (peace and blessings of Allah be upon him), commemorated important moments in a deeply spiritual way. As the perfect example for us, he showed gratitude to Allah the Exalted by fasting on key days throughout the week and year. This act of voluntary fasting was not only a means of seeking Allah's blessings but also an expression of his unwavering devotion and gratitude. In this article, we will explore the specific occasions on which the Holy Prophet (peace and blessings of Allah be upon him) observed voluntary fasts, drawing lessons from his life to inspire us. May Allah enable us to follow in the blessed footsteps of our Beloved Prophet (peace and blessings of Allah be upon him).

## Thursdays and Mondays

Besides the obligatory fasting during the month of Ramadan, the Holy Prophet (peace and blessings of Allah be upon him) most frequently observed voluntary fasting on Mondays and Thursdays.

It is reported in *Mutawatir* Ahadith that the Holy Prophet (peace and blessings of Allah be upon him) would regularly fast on Thursdays and Mondays. You may wonder, what does *Mutawatir* mean? In the context of Hadith,

*Mutawatir* refers to a narration that has been transmitted by such a large number of companions of the Prophet (peace and blessings of Allah be upon him) that it becomes widely accepted and deeply rooted in the Ummah. This level of transmission places it among the most authentic and reliable categories of Hadith. Below, I will share some of these narrations.

It is narrated by Mother of the Believers Hazrat Aisha (may Allah be pleased with her) that the Holy Prophet (peace and blessings of Allah be upon him) was “devoutly committed to fasting every Monday and Thursday.” [[Ash-Shama'il Al-Muhammadiyah, Hadith 304](#)]

Mother of the Believers Hazrat Hafsa (may Allah be pleased with her) also narrated that the Holy Prophet (peace and blessings of Allah be upon him) “used to fast on Mondays and Thursdays.” ([Sunan an-Nasa'i, Hadith 2367](#))

Some *Mutawatir* Ahadith mention the wisdom in fasting on Mondays and Thursdays. According to Hazrat Abu Huraira (may Allah be pleased with him), the Messenger of Allah (peace and blessings of Allah be upon him) said, “Deeds are presented on Monday and Thursday, and I love that my deeds be presented while I am fasting.” [[Jami at-Tirmidhi, Hadith 747](#)]

In another tradition, Hazrat Abu Huraira (may Allah be pleased with him) narrated that the Holy Prophet (peace and blessings of Allah be upon





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him) said that the gates of Paradise are opened on Monday and Thursday. Whoever has not associated anything with Allah will enter through them and will be forgiven, except for the two who shun each other, about whom it would be said, “Return these two until they make amends.” [[Jami at-Tirmidhi, Hadith 2023](#)]

Regarding the excellence of Mondays, Hazrat Abu Qatadah al-Ansari (may Allah be pleased with him) related that when the Holy Prophet (peace and blessings of Allah be upon him) was asked about fasting on Monday, he responded, “It was the day on which I was born, on which I was commissioned with prophethood or revelation was sent to me.” [[Sahih Muslim, Hadith 1162b](#)]

There is a prayer of the Holy Prophet (peace and blessings of Allah be upon him) that he would regularly recite on Thursdays, which is worth mentioning.

It was narrated from Hazrat Abu Huraira (may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) prayed:

اللَّهُمَّ بَارِكْ لِأُمَّتِي فِي بُكُورِهَا يَوْمَ الْحَمِيسِ  
 “O Allah, bless my Ummah in the early mornings of Thursday.” [[Sunan Ibn Majah, Hadith 2237](#)]

Hazrat Khalifatul-Masih V (may Allah be his Helper) has also encouraged Ahmadis to observe this Sunnah. He advises us to fast on Monday and/or Thursday and to pray two Nawafil, especially dedicating these prayers to sup-

port Ahmadis who are being persecuted in Pakistan and other countries.

### Three Days

We find a weak narration recorded by Imam Tirmidhi in his *Shama'il at-Tirmidhi* and *Shamail al-Muhammadiyah* about the Holy Prophet (peace and blessings of Allah be upon him) fasting on three days of one week in a month and on another three days in the following month. This might have been a specific practice at one time, but Allah knows best.

Hazrat Aisha (may Allah be pleased with her) stated that the Messenger of Allah (peace and blessings of Allah be upon him) would fast on Saturdays, Sundays, and Mondays in one month, and Tuesdays, Wednesdays and Thursdays in the next month [[Jami' at-Tirmidhi, Hadith 746](#)].

### Wednesdays

Once, when asked about voluntary fasting, our beloved Holy Prophet (peace and blessings of Allah be upon him) replied: “You have a duty to your family. Fast during Ramadan and the following month, and every Wednesday and Thursday. You will then have observed a perpetual fast.” [[Mishkat al-Masabih, Hadith 2061](#)]

### The Tenth of Muharram

Muharram is the first month of the Islamic lunar calendar. It was an ancient custom prevalent even pre-Islam, during the Days of Ignorance, to fast on the tenth day of this month. The Holy Prophet (peace and blessings of Allah

“

**Whoever fasts during Ramadan then follows it with six days of Shawwal, it is like fasting for the year.**

**— The Holy Prophet<sup>sa</sup>**



be upon him) also used to fast on this day. The day is also known as the day of Ashura.

Hazrat Aisha (may Allah be pleased with her) related, “During the pre-Islamic period of ignorance, the Quraish used to observe fasting on the day of Ashura, and the Prophet (peace and blessings of Allah be upon him) himself used to observe fasting on it too. But when he came to Medina, he fasted on that day and ordered the Muslims to fast on it. When (the order of compulsory fasting in) Ramadan was revealed, fasting in Ramadan became an obligation, and fasting on Ashura was given up, and who ever wished to fast (on it) did so, and whoever did not wish to fast on it, did not fast.” [Sahih al-Bukhari, Hadith 4504]

Hazrat Ibn Abbas (may Allah be pleased with him) also related that when the Holy Prophet (peace and blessings of Allah be upon him) came to Madinah, he found that the Jews also fasted on the day of Ashura (i.e., the 10<sup>th</sup> of Muharram). They used to say that this was the great day on which Allah the Almighty saved Prophet Moses (peace be upon him) and drowned the people of Pharaoh and that as a sign of gratitude to Allah, Prophet Moses (peace

be upon him) observed the fast on this day.’ Upon this, the Prophet (peace and blessings of Allah be upon him) said, ‘I am closer to Moses than they.’ So, he observed the fast (on that day) and ordered the Muslims to fast on it.” [Sahih al-Bukhari, Hadith 3397]

In another narration, Hazrat Abu Huraira (may Allah be pleased with him) related that the Messenger of Allah (peace and blessings of Allah be upon him) said: “The best fasting after the month of Ramadan is the month of Allah, Al-Muharram, and the best prayer is prayer at night.” [Sunan an-Nasa’i, Hadith 1613]

#### **Full Moon**

The Holy Prophet (peace and blessings of Allah be upon him) also used to fast during the three days of the full moon each month, known as *Ayyam al-Beedh* (13, 14, and 15 of the lunar month). It is narrated by Hazrat Abu Dhar (may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) said, “If you want to observe fasting on three days in a month, then fast on the thirteenth, fourteenth and fifteenth of the (lunar) month.” [(Riyad as-Salihin, Hadith 1262)]



## Sha'ban

Our most beloved Holy Prophet (peace and blessings of Allah be upon him) also used to fast frequently during the month of Sha'ban, which is the month preceding Ramadan. Regarding this Hazrat Umm-e-Salama (may Allah be pleased with her) stated that the Messenger of Allah (peace and blessings of Allah be upon him) would not fast any two consecutive months except Sha'ban and Ramadan ([Sunan an-Nasa'i, Hadith 2352](#)). According to some narrations which quote Hazrat Aisha (may Allah be pleased with her), he used to fast the entire month of Sha'ban, except a few days [[Sunan an-Nasa'i, Hadith 2355](#)].

However, it ought to be noted that the Holy Prophet (peace and blessings of Allah be upon him) advised, "None of you should fast a day or two before the month of Ramadan unless he has the habit of fasting (voluntarily); (and if his fasting coincides with that day,) then he can fast that day." [[Sahih al-Bukhari, Hadith 1914](#)]

## Shawwal

The Holy Prophet (peace and blessings of Allah be upon him) would also fast for six days in the month of Shawwal, which is the month following Ramadan. These fasts are recommended as they carry great blessings and reward, completing the reward of fasting for the entire year.

It is narrated from Hazrat Abu Ayyub Ansari (may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) said:

مَنْ صَامَ رَمَضَانَ ثُمَّ أَتْبَعَهُ سِتًّا مِنْ شَوَّالٍ كَانَ كَصِيَامِ الدَّهْرِ

"Whoever fasts Ramadan then follows it with six days of Shawwal, it is like fasting for the year." [[Sahih Muslim, Hadith 1164](#)]

## In Summary

In a comprehensive narration of Hazrat Abu Qatada al-Ansari (may Allah be pleased with him), it is mentioned that Hazrat Umar (may Allah be pleased with him) asked the Holy Prophet (peace and blessings of Allah be upon him) a few questions about fasting, which were answered profoundly.

Hazrat Umar (may Allah be pleased with him) asked, "What is the position of one who fasts perpetually?" The Holy Prophet (peace and blessings of Allah be upon him) answered, "He neither fasted nor broke it."

Then, he was asked, "What about him who fasts for two days and does not fast one day?" The Holy Prophet (peace and blessings of Allah be upon him) said: "Is anyone capable of doing that?"

Hazrat Umar (may Allah be pleased with him) asked, "What is the position of him who fasts for a day and doesn't fast on the other day?" Thereupon, the Holy Prophet (peace and blessings of Allah be upon him) said, "That is the fast of my brother David, peace be upon him."

Hazrat Umar (may Allah be pleased with him) then asked, "What about him who fasts one day and doesn't fast for two days?" Thereupon, the Messenger of Allah (peace and blessings of Allah be upon him) said, "I wish I were given the strength to do that."

He was also asked about fasting on Monday, whereupon he said, "It was the day on which I was born. on which I was commissioned with prophethood or revelation was sent to me."

Asked about fasting on the day of Arafah (9th of Dhul Hijjah), he stated, "It expiates the sins of the preceding year and the coming year." And regarding fasting on the day of Ashura, he said, "It expiates the sins of the preceding year."

He also stated, "Fasting three days every month and that of Ramadan every year is a perpetual fasting. I seek from Allah that fasting on the Day of Arafah may atone for the sins of the preceding and the coming years, and I seek from Allah that fasting on the Day of Ashura may atone for the sins of the preceding year." [[Sahih Muslim, Kitab as-siyam, Hadith 1162a, 1162b](#)]

It is also important to note that there are certain days on which the Holy Prophet (peace and blessings of Allah be upon him) prohibited fasting. These are special days meant for celebration, reflecting Islam's balanced approach which encourages moderation in all things. Some of these days include Fridays—unless it coincides with one's regular fasting schedule—the two Eids, and the Day of Arafah if one is performing Hajj. Each of these holds special significance.

May Allah the Almighty enable us to follow the blessed footsteps of our Holy Master, Hazrat Muhammad Mustafa (peace and blessings of Allah be upon him).

# My Waqf-e-Arzi Experience in Japan

Ibrahim Malik

Student of Jamia Ahmadiyya Canada



By the grace of Allah the Almighty, I was granted the opportunity to perform Waqf-e-Arzi in Japan during the summer of 2024. The reason I specifically chose this country was because I learned basic Japanese in high school and due to my fascination with this incredible dream seen by Hazrat Musleh-e-Mau'ud (may Allah be pleased with him):

“The Japanese nation, which is currently in a completely lifeless state, will have a desire for Ahmadiyyat instilled in its heart by Allah Almighty. (Meaning it is spiritually lifeless.) Gradually, it will regain strength and power and will respond to my call just as the birds responded to the call of Prophet Abraham (peace be upon him).” [Friday sermon of March 18, 2011; *Khutbat-e-Masroor*, vol. 9, p. 134]

After witnessing the virtues and cleanliness of the Japanese people first-hand, I can attest that many aspects of Japanese culture are in line with the principles of the teachings of Islam – especially their cleanliness, modesty and respect. The most notable and unique aspect of Japan is its cleanliness. Almost everywhere the level of cleanliness was truly astounding. Unlike other countries, Japan maintains hygiene and cleanliness almost perfectly. From restrooms to convenience stores and even small alleyways, Japanese cleanliness was something I had never seen before elsewhere. Modesty and respect are also very prominent virtues in Japan. When conversing with people, there is never any hint of arrogance in their speech. Even when thanking someone,

they often respond by saying “No, no, no,” as if they see themselves as not worthy of a thank you. In this respect, this prophecy has incredible significance, the fulfillment of which I can see may quickly become a reality, Insha'Allah.

To begin with, I landed at Narita Airport, Tokyo. My first goal was to make it to the mission house in order to get settled in and plan out tabligh. While navigating through different underground trains, it became necessary to ask for directions. Alhamdulillah, asking for directions was easy for me since it only requires a basic understanding of Japanese. There was never a time when I was turned down or treated with negativity while asking for help from locals.

It became apparent from the first day how easy it was to talk to the Japanese people. Doing tabligh to them is easier since most people eagerly pay attention and listen to you. After reaching the mission house, I settled in and began making my tabligh plan. Japanese people in public are usually in a rush and enjoy silence and privacy, especially on trains. After considering these factors, I decided the best places and times for flyer distribution and conversations at an appropriate time for my Waqf-e-Arzi. At the mosque entrance, there were hundreds of tabligh flyers. Almost every day, I would take a pile of these flyers and distribute them around Tokyo. Since the transportation in Tokyo is very convenient, I would walk for hours without worrying about getting lost.



There would always be some train or railway nearby that made returning back to the mosque simple and convenient. Food was also not a problem since grocery stores in Japan sell fully prepared meals. The only concern was making sure the food was Halal since alcohol and pork are very prevalent in Japanese cuisine.

At the end of the first week, I met with the Jama'at members and one of my fellow Jamia students who is from Japan. Since they live so far from the Tokyo prayer center, Jama'at members were only able to gather once a week for Jumu'ah. On the day of Jumu'ah, the Japanese Jamia student, Syed Ghulam Ahmad, took me to Akihabara, a shopping district popular among locals and tourists, so he could show me around. While we were eating at a restaurant, the person sitting beside us was surprised to hear us speaking Japanese despite me being a foreigner. As we discussed our occupations with one another, the Japanese man explained that he was a professor who teaches Japanese at a Turkish university. Following our conversation, we established a wonderful friendship and exchanged contact information, which has allowed me to continue doing tabligh to him.

After that day, I led the Fajr prayer and gave dars to the people who were present. I would persist in flyer distribution in different areas. Eventually, the second week came to an end, and my duty in Tokyo was done. For the third and final week, I travelled nearly 600 kilometres away to do tabligh in secluded, less populated areas. The reason for this is that Huzoor (may Allah be his Helper) once advised the Japanese Jama'at to do Waqf-e-Arzi in remote, secluded areas since, in the cities, most people don't usually care about religion or God. I took the bullet train to Kobe with a large amount of flyers. I spent two days in Kobe and then afterwards two days in Osaka.

Osaka was special because, just like in Tokyo, I was able to engage in more than just simple conversations and distribute flyers. I met a Muslim living in Osaka, to whom I explained that I was an Ahmadi missionary in training. Since they did not know what an Ahmadi is and they happened to be free at the same time as me, we had a long conversation in which I gave an introduction to Ahmadiyyat and explained the death of Jesus (peace be upon him) to them and the advent of the Messiah and Mahdi. I proceeded to show them a picture of me with Huzoor (may Allah be his Helper). They commented on how they could tell from the picture that Huzoor (may Allah be his Helper) was a person of high status.



FACING PAGE: Japanese market TOP: A Japanese shrine; BOTTOM: Syed Ghulam Ahmad (left) and Ibrahim Malik (right) enjoying Japanese cuisine

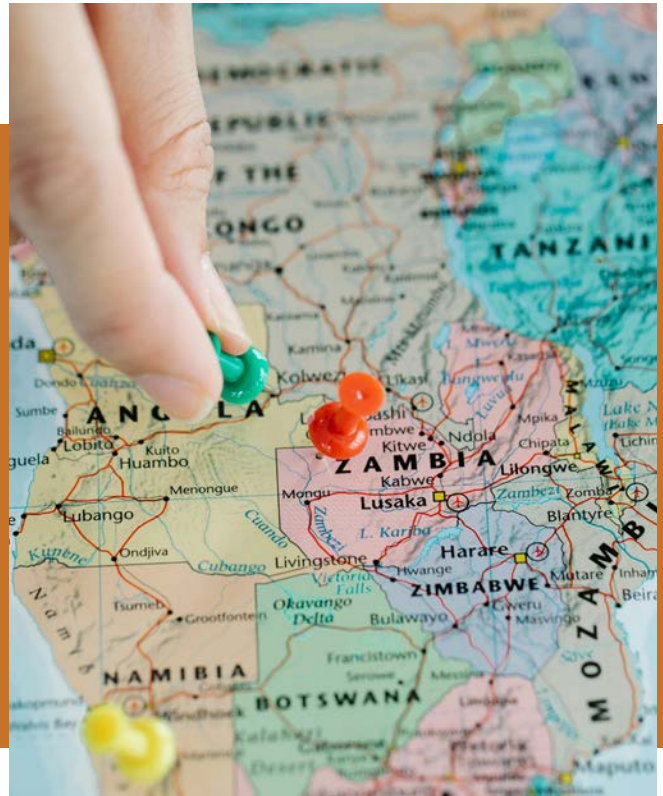
Overall, Osaka is by far the best place for tabligh. People are very relaxed and approachable, making it a great place for tabligh, and Alhamdulillah I made many contacts in my short time there. After leaving Osaka, I decided it would be best to slowly continue doing tabligh to this individual since they lived a very busy life. I then spent 2 days in Kyoto, where I finally ran out of flyers. Although I had conversations with a great number of people, most would quickly lose interest. Regardless, they were still very respectful and kind. After my journey into the depths of Japan, I took a bullet train back to Tokyo for my return flight to Canada.

Looking back at my experience, I am incredibly grateful to Allah the Almighty Who granted me such an incredible opportunity to travel to such a distant country in order to convey the message of Islam. I plan to continue doing tabligh to the contacts that were made over there. May Allah enable me to be successful in this endeavor and may He guide their hearts to the truth. Ameen.

# My Migration to Zambia

## A Journey of Trials, Prayers & Divine Favours

Miyan Munawar Ahmad  
Rexdale South Jama'at



In Pakistan, the persecution of Ahmadiyya Muslim Jama'at members became increasingly severe after the declaration of the Ahmadiyya Muslim community as non-Muslims. Like many other members of the Jama'at, I also became a victim of this persecution. When I heard that the Jama'at is gathering information to record the events of persecution, I felt motivated to participate in this noble cause. Here is my story.

My name is Miyan Munawar Ahmad. My parents, Hazrat Miyan Nazir Muhammad Sahib (may Allah be pleased with him) and Hazrat Saeeda Begum Sahiba (may Allah be pleased with her) were both companions of the Promised Messiah (peace be upon him). My family is from Lahore where I was raised after migration from Qadian following the partition of the Indian subcontinent. When the Promised Messiah (peace be upon him) visited Lahore, he often stayed at the home of my maternal great grandfather, Hazrat Miyan Chiragh Deen (may Allah be pleased with him).

I received my higher education at the University of Punjab, Lahore. After completion of my Masters degree in Physics, I began working as an Assistant Research Officer at the Irrigation Research Institute at the head office in Lahore. At the time, I was the only Ahmadi Muslim

officer in the department.

After the Pakistan government's declaration of the Ahmadiyya Muslim Jama'at as non-Muslims, my colleagues at the office began to harass me. One of the principal research officers at the institute was a fanatic and blatantly against Ahmadis. He donned a typical attire; robe, long beard and carried an extended *tasbeeh* [rosary beads] at all times. He would constantly present plans to send me alone to remote areas such as dam construction sites and tunnels for sophisticated electronic observations, without any assistance, where I could have faced potentially life threatening situations. He would openly proclaim his anger and disgust with Ahmadiyyat and often exclaimed "why can't this Mirzai be removed away from our eyes?" On many occasions, he also tried to have me transferred to remote areas, but God Almighty created such circumstances that he utterly failed each and every time.

Most of my colleagues also blatantly displayed their hatred for Ahmadis and would use derogatory and disgusting words when speaking of Ahmadiyyat. They would heckle and harass me constantly, and often obstructed my freedom within the office. My only recourse was to write to Hazrat Khalifatul-Masih III (may Allah have mercy upon him), and pray fervently that



Allah may provide a way out of this persecution for me.

During this time, I came across a job posting in a newspaper by the Zambian government for an opening for a Lecturer in Instrumentation at the Zambia Institute of Technology (now Copperbelt University). I applied for this job, as did a few others in my office including my senior officer at Irrigation Research, who was also very anti-Ahmadi. Each of us appeared in Islamabad for the interviews. I wrote to Huzoor<sup>th</sup> for continued prayers and with the grace and mercy of Allah, I was the only one selected and hired for this position out of all the candidates. *Alhamdulillah!*

When I received my formal offer of employment from the Zambian government, I proceeded to apply for a leave of absence from my office at the Irrigation Research Institute in Lahore. Upon submission of my application for leave to the Irrigation and Power Department Secretariat, I learned that a large group of my colleagues were conspiring to have my application blocked. They prevented me from leaving the office to further the application at the Secretariat. During a routine inquiry of the status of my application, the clerk in-charge at the Irrigation and Power Department Secretariat, who I felt was God-fearing, discreetly handed over a letter to me and told me to take it and leave lest someone takes notice. This letter was written to the Secretary of the Irrigation and Power Department, who was ultimately responsible for the approval of leaves, by an anonymous member. The letter urged the Secretary to deny my application for leave. This is when I realized the depth of opposition to me due to my faith in my office. I also realized after reading the letter that it was in fact written by one of the workers within my office who was a staunch opponent of Ahmadiyyat.

With all this pressure from the opponents, my application for a leave of absence was declined. The opponents in my office were joyful, gleeful and satisfied that they had succeeded in hindering me from leaving the country and assumed that my offer of employment would now expire and I would not realize this opportunity.

As a last attempt, I appeared before the highest authorities at the Secretariat of the Irrigation and Power department and then ultimately the Secretary to the Government of Punjab. However, these attempts of mine resulted in rejects with the answer, “You are a Mirzai. You cannot be granted leave. You are to return to work.” I was worried that I would miss the deadline by which I

had to arrive in Zambia and join the Copperbelt University. But Allah the Almighty had other plans!

In the days that followed, I had the honour of an audience with Hazrat Kahlifatul-Masih III (may Allah have mercy upon him) during Jalsa Salana in Rabwah. Huzoor (may Allah have mercy upon him) graciously prayed for me and said, “Continue your struggle in a soft and humble manner.” Following the Mulaqat, I came down from Qasr-e-Khilfat and met with Hazrat Sahibzada Mirza Tahir Ahmad (may Allah have mercy upon him). After hearing my plight, Hazrat Sahibzada Sahib’s anger at hearing my situation was palpable and in a powerful voice, he said, “Who are these people to hinder our progress! You should go [to Zambia]!” These words gave me immense strength and confidence. In the days that followed, the prayers of Hazrat Khalifatul-Masih III and Hazrat Sahibzada Mirza Tahir Ahmad (may Allah have mercy upon them) began to open doors and provide the means for me to leave for Zambia. Even some of my colleagues from the office at the Irrigation Research Institute started guiding me in confidence on how to discreetly leave without being noticed by the opponents, which I successfully did with God Almighty’s help. I was completely humbled that God inspired a few people from the same office that I faced so much persecution at, to help me despite the opposition of many. I truly believe that the prayers of Huzoor (may Allah have mercy upon him) paved the path for my success.

Once I set out on my journey to Zambia, many obstacles appeared in the process of my departure. Prior to my departure, one of my cousins who was familiar with exit procedures, helped with checking the completeness of my travel documents. After reviewing them he told me that the documents are not sufficient and they will not let me depart but assured me that he will meet me at the departures counter and will try to help. When I arrived in Karachi on the flight from Lahore for the final leg of my journey to Lusaka, Zambia, the departures clearance officials would not let me board. As promised, my cousin was at the departures counter and helped assure the officials that all was in order for me to board the flight. After a lot of back and forth, and hesitancy, Allah put in the officials’ heart that I should be allowed to board and I set on my journey leaving Pakistan for Zambia. This is how Allah time and time again removed my frustrations and obstacles through unexpected help that could only be sent by God alone and a result of Huzoor’s<sup>th</sup> prayers. *Alhamdulillah!*

A short time after my arrival in Zambia, the Zambian government sent flight tickets for my family to join me and provided us with generous accommodations which we enjoyed for many years. I was well respected and within 3 years, progressed to the post of a Senior Lecturer for Process Control Instrumentation at the Zambia Institute of Technology in Kitwe, Zambia. *Alhamdulillah!*

After arriving in Zambia, I continued to communicate with one of my colleagues who had supported me during my time of persecution at the Irrigation Research Office in Lahore. He wrote to me that the principal officer, who was a fanatic and bitter opponent of Ahmadiyyat, would often have outbursts of anger and scream in the office saying, "Are we all stupid?! How did he escape right before our eyes?" He even went to the Secretariat to complain and demanded for my extradition from Zambia. He consequently only made a fool of himself by rambling and making ridiculous demands until he was reprimanded by Government officials.

It is also important to mention that during the time I faced persecution at my office in Lahore, Hazrat Khali-fatul-Masih III (may Allah have mercy upon him) had initiated the Ahmadiyya Centenary Jubilee scheme. At first, I felt as though my financial situation was not strong, so I only pledged 500 rupees. But then I heard a sermon that reminded us that we should pledge the maximum possible because once we have made a pledge, God always provides us with the means to fulfil it. So with that in mind, I changed my pledge from 500 to 10,000 rupees. Two months later I left for Zambia and within the following 3 months, I had fully paid my pledge. *Alhamdulillah!*

This experience is an example of how God protects and provides for Ahmadis. Amid severe persecution, He creates the means for their release, safety and progress. It is very difficult and heartbreaking being forced to leave our homeland, extended family and friends. However, we have also witnessed the fruits of this migration, as God continues to help the Jama'at progress and the message of Islam Ahmadiyyat spreads to the corners of the earth.

## BIRTH ANNOUNCEMENTS

### Elhan ulhaq Danyal

By the grace of Allah the Almighty, on July 20, 2024, Ahtiesham ulhaq Danyal and his wife Yumna Mubashir Sahiba (Brampton Springdale East halqa) were blessed with a boy who has been named Elhan ulhaq Danyal.

By the grace of Allah, Elhan is part of the Waqf-e-Nau Scheme. Elhan is the paternal grandson of Imtiaz ulhaq Sahib and Suhela Syed Sahiba, and he is the maternal grandson of Mubashar Ahmad Sahib Shaheed of Karachi and Amtul Mateen Sahiba of Brampton McVean halqa.

### Shantul Vaneeza

By the grace of Allah the Almighty, Zubair Ahmed Sahib and his wife Sidra tul Muntaha Sahiba of Brampton Springdale East halqa have been blessed with the birth of a daughter on July 26, 2024. The baby girl has been named Shantul Vaneeza.

Shantul is the baby sister of two elder brothers, Ruhaan Noorul Haq and Aliyaan Noorul Haq.

The newborn is the paternal granddaughter of Imtiaz ulhaq Sahib and Suhela Syed Sahiba, and she is the maternal granddaughter of Khalid Mehmood Sahib and Rashida Khalid Sahiba of Shorkot, Punjab, Pakistan.

**The *Ahmadiyya Gazette Canada* extends a heartfelt congratulations to the parents, grandparents and families of these newborns.**

**May Allah the Exalted bless both newborns with long, healthy, happy and successful lives in the service of Islam Ahmadiyyat. Ameen!**



## IN MEMORIAM

### BUSHRA KHOKHAR SAHIBA

With deep sorrow, the members of the Jama'at are informed that on November 22, 2024, respected Bushra Khokhar Sahiba, wife of Respected Muhammad Akram Khokhar Sahib of Brampton West Jama'at, Halqa Heart Lake, and mother of Respected Farhan Khokhar Sahib (Na'ib Amir Jama'at Ahmadiyya Canada) passed away at the age of 86.

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

*Surely, to Allah we belong and to Him shall we return.*

On November 24, 2024, after Maghrib and Isha prayers at Masjid Baitul Hamd, Mississauga, Respected Lal Khan Malik Sahib, Amir Jama'at Ahmadiyya Canada, highlighted her noble qualities, sincerity, and religious services of the deceased. Subsequently, Amir Sahib led her funeral prayer.

The next day, on November 25, 2024, at 12:00 PM, the burial took place at Brampton Memorial Gardens Cemetery. Despite the cold weather, a large number of Jama'at members, friends, and relatives attended the funeral and burial. Some even traveled from distant cities and countries, including the UK, New Zealand, and the USA.

Respected Bushra Khokhar Sahiba was, by the grace of Allah the Almighty, a Musia. She was a highly devoted, righteous, and pious individual, regular in offering prayers and fasting, had exemplary trust in Allah, and a woman of unwavering faith. She was a successful and skilled educator, proficient in six languages, and excelled in oratory and communication.

Throughout her life, she rendered selfless services for the promotion of religious education through teaching. She had a deep love for the Holy Qur'an and regularly taught it to children. Her own children were raised with exceptional moral training, instilling a profound love for the system of the Jama'at and Khilafat in their hearts.

She was known for her cheerful demeanor, grace, humility, soft-heartedness, hospitality, kindness, sociability, and sense of sacrifice. She was wise, patient, determined, cooperative, and an excellent organizer with an ability to work in harmony with others. She was always ready to assist those in need and was a source of comfort and goodwill to many. She maintained a profound relationship of sincerity and loyalty with Khilafat.

During her time in Karachi, she served as the President of Lajna Ima'illah Drigh Road Jama'at and later continued her services in Canada as the President of Lajna Ima'illah Brampton, Regional President, and a member of the National Amila of Lajna Ima'illah Canada.

She is survived by her husband, Respected Muhammad Akram Khokhar Sahib, and three sons: Respected Farhan Khokhar Sahib (Na'ib Amir Jama'at Ahmadiyya Canada), Respected Bashir Khokhar Sahib (Milton West), and Respected Naveed Khokhar Sahib (Waterloo). She also leaves behind three daughters-in-law: Respected Naheed Khokhar Sahiba (wife of Farhan Khokhar Sahib, Brampton West), Respected Mubarka Khokhar Sahiba (wife of Bashir Khokhar Sahib, Milton West), and Respected Shazia Khokhar Sahiba (wife of Naveed Khokhar Sahib, Waterloo). In addition, she is survived by other relatives residing in Canada. Allah blessed her with four grandsons, four granddaughters, one great-grandson, and three great-granddaughters. She was cherished by everyone around her, both family and friends.

The Gazette's editorial board extends heartfelt condolences to all the bereaved and prays that Allah grants them patience and the ability to continue her legacy of virtuous deeds. May Allah treat her with mercy and forgiveness and grant her a lofty status in Paradise. Ameen.

# FROM COAST TO COAST

Reports from Jama'ats Across Canada

October 2024

## Understanding Suffering Through Faith Perspectives: Interfaith Dialogue Event

Maryam Urooj

On October 27, 2024, Lajna Ima'illah Toronto West Region hosted a unique interfaith dialogue at the Ahmadiyya Abode of Peace's multipurpose hall, exploring "Understanding Suffering Through Faith Perspectives." The event, attended by over 40 guests from diverse religious backgrounds alongside 100 community members, includ-

ed interactive exhibitions and a formal session featuring Buddhist, Christian, and Islamic viewpoints on suffering.

The program began with a meet-and-greet session where guests explored 3 thought-provoking exhibitions. A Holy Qur'an display featured translations in five languages, interactive tools, and thematic cards on peace, justice, and human rights. The Peace Booth offered a symbolic tree for peace pledges, a virtual reality Kaaba experience, and educational insights addressing misconceptions about Islam. A Women's Rights exhibit used an innovative rotating cube to highlight issues like forced marriages and domestic abuse, complemented by real-life stories accessible via QR codes.



Display at the interfaith dialogue event

The main session opened with the recitation of the Holy Qur'an from Surah Al-Baqarah, verses 154-158, and its English translation, followed by presentations from three distinguished speakers. Dr. Ranjini George (Professor, University of Toronto's School of Continuing Studies) shared the Buddhist perspective, reflecting on the noble truth of suffering, acceptance, and finding joy amid chal-



## Qur'an Exhibition Held at Vellore Village Community Centre

*Maqsood Ahmad Sajid, Zaim Ansarullah, Peace Village South East*

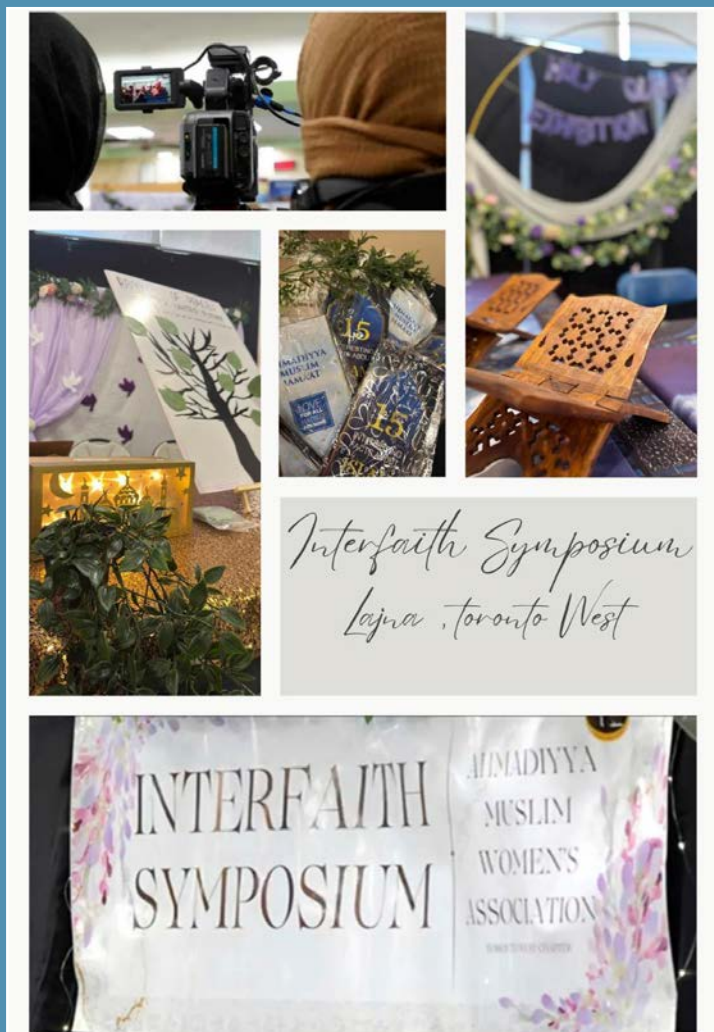


Display at the Holy Qur'an exhibition

On Sunday, November 10, 2024, Majlis Ansarullah Peace Village South East successfully organized a Qur'an Exhibition at Vellore Village Community Centre in Activity Hall No. 4. The event, held from 2:00 PM to 6:00 PM, showcased various aspects of Islamic teachings and literature, drawing a total of 35 attendees, including 20 community members.

Preparations for the exhibition were meticulous, with planning meetings and efforts by dedicated teams. A day prior, three teams distributed 750 flyers across the surrounding neighborhoods to promote the event. Flyers were also displayed on notice boards, and volunteers handled tasks such as setting up the venue, preparing guest presentations, and managing refreshments.

The exhibition featured an array of Jama'at literature, including copies of the Holy Qur'an, books of the Promised Messiah (peace be upon him), and informative free-standing posters about Islam Ahmadiyyat displayed outside the hall. Several missionaries, including Respected Imtiaz Sra Sahib and recent Jamia Ahmadiyya Canada graduates, engaged in meaningful discussions with the attendees.



Some scenes of the interfaith event

lenges. Angela De Caro (an experienced children's pastor) discussed the Christian view, attributing most suffering to human choices, referencing Adam and Eve, and emphasizing free will. Khaula Sattar, a member of the Jama'at's outreach team, represented the Islamic perspective. She provided insights from the life of the Holy Prophet Muhammad (peace and blessings of Allah be upon him) and highlighted the power of prayer as a spiritual remedy for suffering.

The event concluded with an interactive question-and-answer session, deepening attendees' understanding of suffering through various faith lenses. Organized with the help of 40 dedicated volunteers who worked for two months, the dialogue fostered interfaith harmony and mutual respect. May Allah bless all those who contributed to its success and inspire future endeavors to build bridges across faith communities. Ameen!



Organizers and volunteers of the Holy Qur'an exhibition

The event was a resounding success, fostering understanding and appreciation of the Qur'an and Islamic teachings. May Allah bless all who contributed to its success. Alhamdulillah!

## National Indigenous Desk Activities October 2024

*Indigenous Desk, Ahmadiyya Muslim Jamaat Canada*

The National Indigenous Desk actively engaged with coordinators across Canada in October 2024, focusing on strengthening relationships with Indigenous communities as per the guidance of Hazrat Khalifatul-Masih V (may Allah be his Helper). Key initiatives included online meetings to plan activities such as food donations to reserves or Indigenous friendship centers, adopting roads or parks in reserves, and fostering partnerships with local Indigenous schools. Coordinators were also tasked with implementing these activities regionally and developing programs to enhance cultural exchange and understanding.



Interfaith event in Abbotsford, BC

## Key National Initiatives

- *Food Drive Campaigns:* Collaborated with Majlis Khuddamul Ahmadiyya Canada to organize food donations to reserves or Indigenous-recommended food banks.
- *Adopt-a-Road/Park Programs:* Encouraged cleanup activities in Indigenous reserves.
- *Events and Outreach:* Proposed events on reserves, in universities, and with Indigenous organizations to build connections, including youth sports activities and observance of "Every Child Matters."
- *Publications:* Work continues on developing four outreach flyers to share nationally with Indigenous communities.



"Every Child Matters" event at Baitun Nur Mosque, Calgary

## Regional Activities

### Hamilton/Niagara Region

Efforts are underway to host an event at McMaster University in collaboration with Indigenous student associations and the Ahmadiyya Muslim Youth Association. Discussions have been initiated with key university representatives, and outreach to Indigenous student associations is ongoing.

### Regina Region

- *Elder Engagement:* Elder Lorna Standing Ready visited Mahmood Mosque on October 2 to explain Indigenous cultural protocols, particularly the significance of tobacco.
- *Every Child Matters Program:* On October 6, Elder Standing Ready, MLAs, a school trustee, and 30 Jama'at members participated in an event focused on residential school survivor awareness, featuring pray-



ers, speeches, and community engagement.

- *Islamic Heritage Exhibitions:* Four exhibitions were held in prominent locations, drawing significant participation from Indigenous guests.



Elder Lorna Standing Ready's visit to Mahmood Mosque, Regina



Scenes of the "Every Child Matters" program at Mahmood Mosque, Regina

### Calgary Region

On October 4, the annual "Every Child Matters" program was held at Baitun Noor Mosque after Friday prayers. Local Indigenous members attended and appreciated the Jama'at's efforts.

### Saskatoon Region

A basketball tournament was organized for First Nations youth in October, featuring 20 participants from the White Buffalo Youth community. The day included a mosque tour and the tournament.



Elder Jack Eagle Spotted presenting at the conference in BC

### Vancouver Region

Members visited an Indigenous culture museum to gain a deeper understanding of the history and heritage of Indigenous populations.


### Abbotsford, BC Region

- *Interfaith Conference:* Elder Jack Eagle Spotted presented the Indigenous perspective to an audience of 296 attendees in Vernon.

- *Upcoming Events:* Plans were underway to host Indigenous-focused events at Simon Fraser University (SFU) in November, with additional programs being scheduled in Mission and Kelowna.



Participants of the basketball tournament for First Nations Youth in Saskatoon



# KIDS ZONE

## HOW TO BE “SPECIAL”

In a Friday Sermon regarding the essence of Waqf-e-Nau, Hazrat Khalifatul-Masih V (may Allah be his Helper) said:

“Waqifeen-e-Nau, as I said, are very special. But they will have to prove that they are ahead of others in their relationship with Allah; only then they will be called ‘special’. They will be called special if they have fear of God more than others. They will be called ‘special’ if their standards of worship are a lot higher than others. They will be called ‘special’ if they offer supererogatory prayers along with the obligatory ones. It is a sign of being special if their degree of general conduct is extremely high. There is a marked difference in their language and talking manners. It is clearly observable that there is a genuinely trained person who prefers faith over worldly matters. Then they will be ‘special.’”

(Friday Sermon delivered on October 28, 2016)

## TRIVIA

1. What is the largest bone in the human body?
2. What is the largest island in the world?
3. Which animal’s milk is pink?
4. In the context of email, what does “CC” stand for?
5. Which natural disaster is measured with a Richter scale?

ANSWERS  
1. Femur  
2. Greenland  
3. Hippopotamus  
4. Carbon Copy  
5. Earthquake



## MEMORIZE THIS PRAYER

رَبِّ أَصْلِحْ أُمَّةَ مُحَمَّدٍ

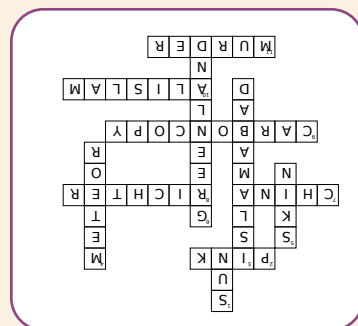
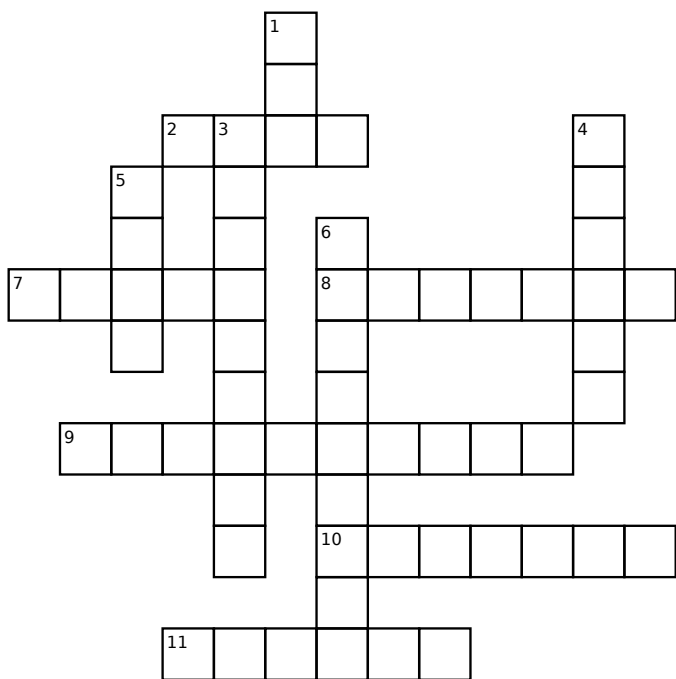
“O my Lord! Reform the Ummah [nation] of Muhammad<sup>sa</sup>.”

(Prayer revealed to the Promised Messiah, peace be upon him)

## SEND US YOUR WORK!

Submit your answers, feedback, writings and artwork to  
the Ahmadiyya Gazette:  
editor@ahmadiyyagazette.ca

## CROSSWORD



### Down

1. Closest star to the Earth
3. Location of international Headquarters of Ahmadiyya Muslim Jama'at
4. Shooting star that enters the Earth's atmosphere
5. Largest organ of human body
6. Largest island in the world

### Across

2. Colour of hippopotamus's milk
7. First country to use paper money
8. Scale for measuring earthquakes
9. Meaning of "cc" in email
10. Official website of Ahmadiyya Muslim Jama'at
11. Term for a group of crows

## دعا یاد کریں

حضرت مسیح موعود علیہ السلام کو یہ دعا الہاماً سکھائی گئی:

رَبِّ اَصْلِحْ اُمَّةَ مُحَمَّدٍ

ترجمہ: اے میرے رب! محمد صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ کی امت کی اصلاح کر!

(تذکرہ، صفحہ ۴۲، مطبوعہ ۲۰۲۳ء)

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 لیں۔

دائیں سے بائیں:

۱۔ اسلام کی مقدّس کتاب

۲۔ آنحضرت صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ کی پیدائش کی جگہ

۳۔ مال کی پاکیزگی کے لیے ادا کی جاتی ہے

۴۔ آنحضرت صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ کی باتیں

اوپر سے نیچے:

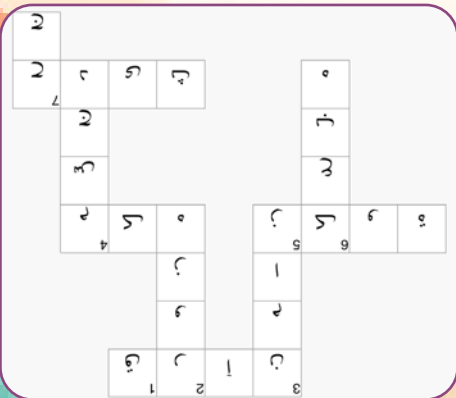
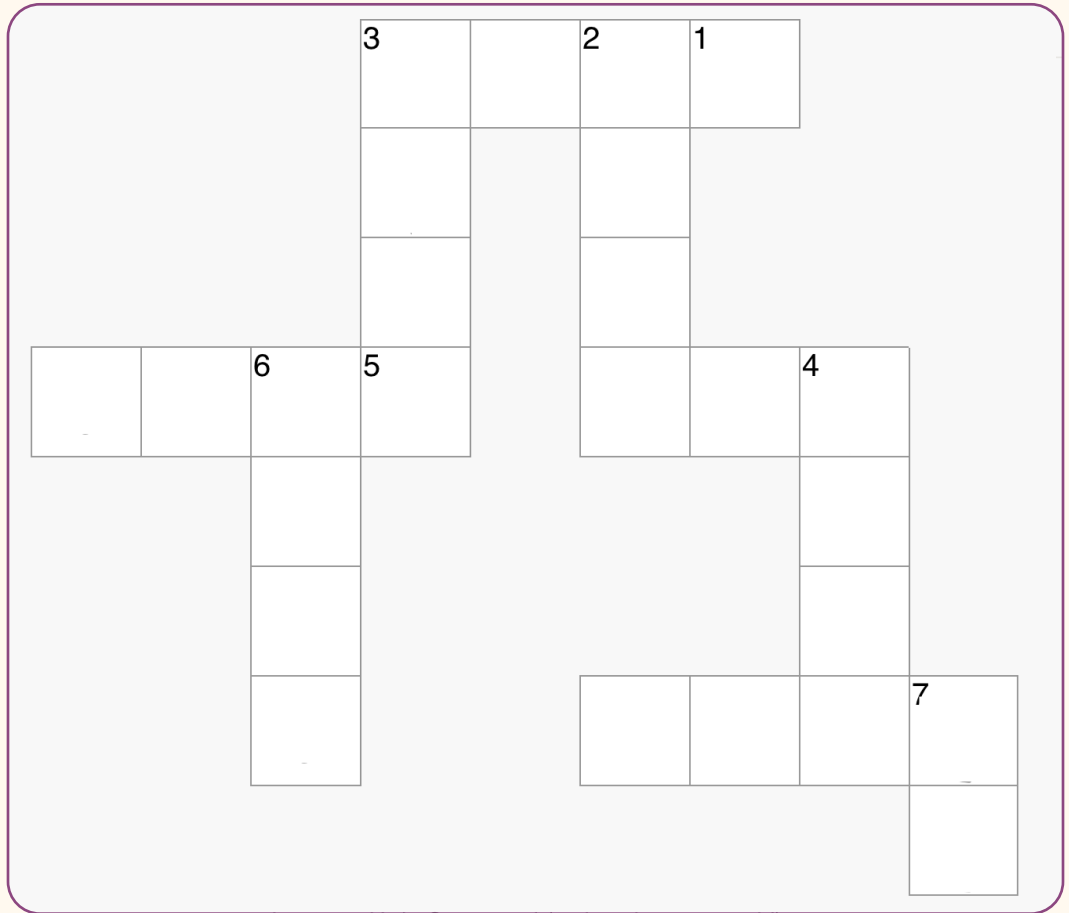
۱۔ رمضان میں رکھا جاتا ہے

۲۔ پانچ وقت کی عبادت

۳۔ عبادت کی جگہ

۴۔ بیت اللہ مکہ مکرمہ میں

۵۔ اسلام کا پانچواں رکن





# بچوں کا صفحہ

آپ سپیشل (special) کیسے بن سکتے ہیں؟

حضرت امیر المؤمنین خلیفۃ المسیح الخامس ایدہ اللہ تعالیٰ بنصرہ العزیز نے فرمایا:

”وقف نوجیسا کہ میں نے کہا بڑے سپیشل ہیں لیکن سپیشل ہونے کے لئے ان کو ثابت کرنا ہو گا۔ کیا ثابت کرنا ہو گا؟ کہ وہ خدا تعالیٰ سے تعلق میں دوسروں سے بڑھے ہوئے ہیں تب وہ سپیشل کہلائیں گے۔ ان میں خوف خدا دوسروں سے زیادہ ہے تب وہ سپیشل کہلائیں گے۔ ان کی عبادتوں کے معیار دوسروں سے بہت بلند ہیں تب وہ سپیشل کہلائیں گے۔ وہ فرض نمازوں کے ساتھ نوافل بھی ادا کرنے والے ہیں تب وہ سپیشل کہلائیں گے۔ ان کے عمومی اخلاق کا معیار انتہائی اعلیٰ درجہ کا ہے۔ یہ ایک نشانی ہے سپیشل ہونے کی۔ ان کی بول چال، بات چیت میں دوسروں کے مقابلے میں بہت فرق ہے۔ واضح پتا لگتا ہے کہ خالص تربیت یافتہ اور دین کو دنیا پر ہر حالت میں مقدم کرنے والا شخص ہے تب سپیشل ہوں گے۔“

(خطبہ جمعہ فرمودہ ۲۸ اکتوبر ۲۰۱۶ء۔ ہفت روزہ الفضل انٹرنیشنل لندن، ۱۸ نومبر ۲۰۱۶ء، صفحہ ۷)

## سوالات کے جواب دیں

- ۱۔ انسانی جسم کی سب سے بڑی ہڈی کون سی ہے؟
- ۲۔ دنیا کا سب سے بڑا جزیرہ کون سا ہے؟
- ۳۔ کس جانور کا دودھ گلابی رنگ کا ہوتا ہے؟
- ۴۔ ای میل میں ”cc“ سے کیا مراد ہے؟
- ۵۔ قدرتی آفت کو ناپنے کے لیے ریکٹر اسکیل کا استعمال کس کے لیے کیا جاتا ہے؟

# 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



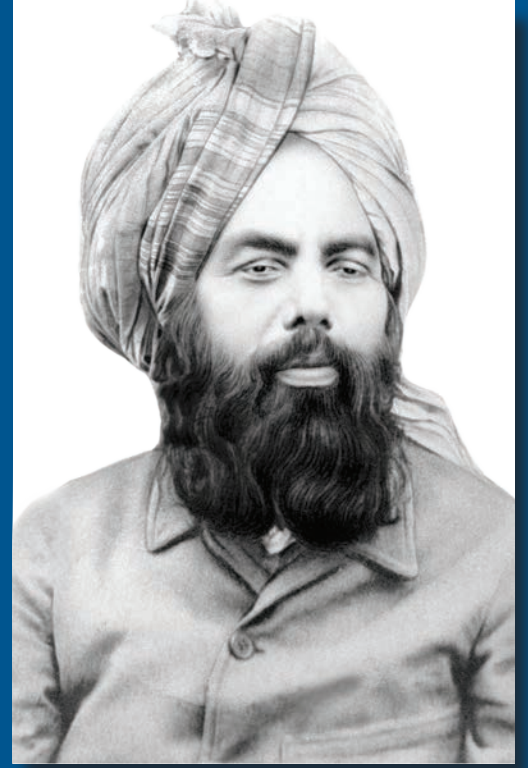


تعلیمی سال 2025-26  
داخلہ کی شرائط اور طریق کار

جامعہ احمدیہ کینیڈا

”میں دین کو دنیا پر مقدم رکھوں گا“

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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۔



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Web: www.jamiaahmadiyya.ca



## REACH THE HIGHEST LEVELS OF PIETY

The Promised Messiah (peace be upon him) stated:

“All of my community, whether present here or residing in their respective locations, should attentively listen to this advice: Those who join this movement and establish a bond of devotion and discipleship with me should aim to reach the highest levels of piety, sincerity, and righteousness. No mischief, wickedness, or misconduct should come near them. They should be regular in offering the five daily prayers in congregation. They should not lie, nor cause harm to anyone with their words. ... They should not commit any form of immorality, nor harbour any thoughts of mischief, injustice, discord, or disorder in their hearts. ... They should become pure-hearted, innocent, and humble servants of God. No corrupt inclination should remain in their being. Their guiding principle should be compassion for all humanity. They should fear God and safeguard their tongues, hands, and hearts from every unclean, disruptive, or deceitful thought or action.”

[*Majmu'ah Ishtiharat* (2019), vol. 2, pp. 433–4]

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