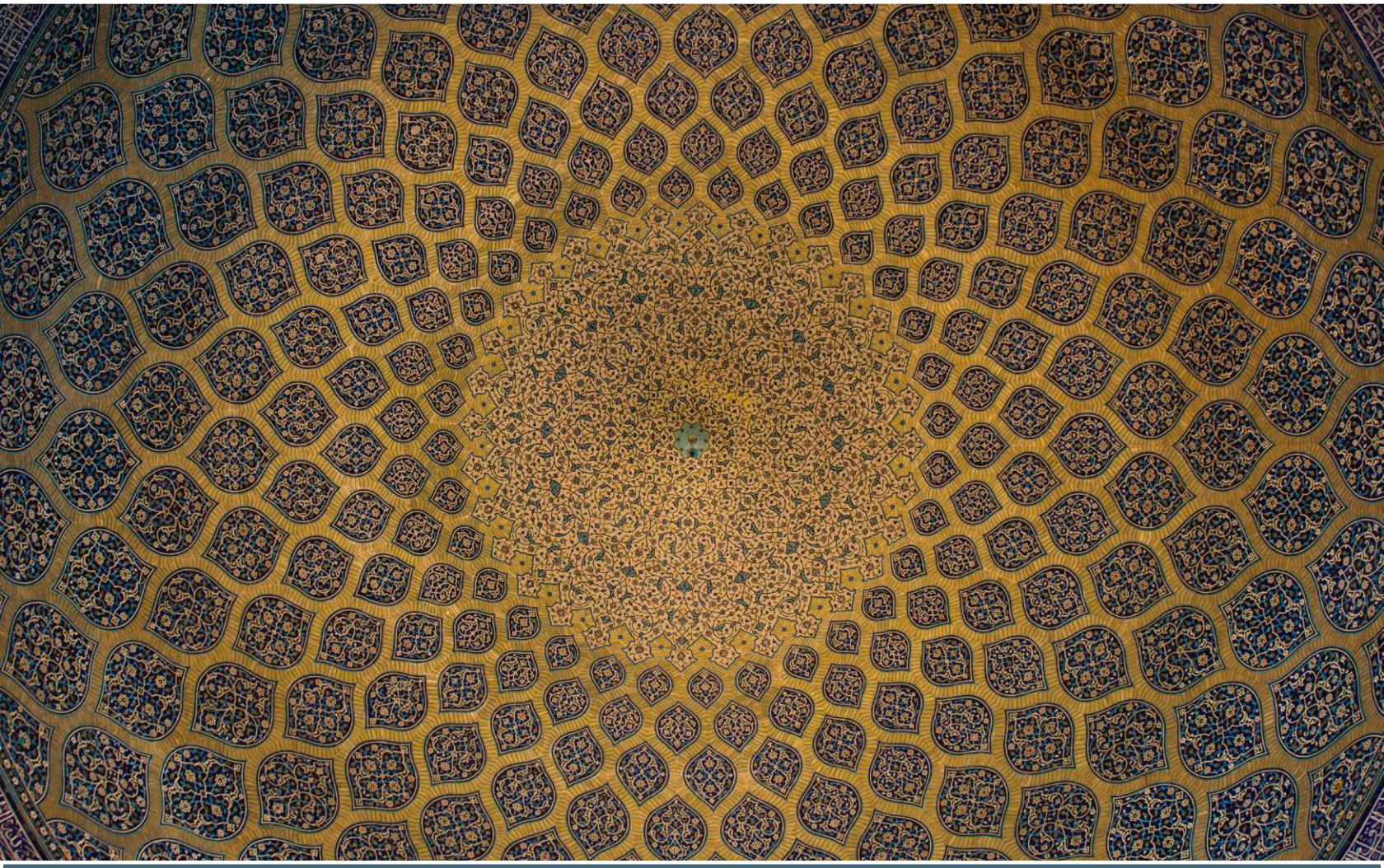
AḤMADIYYA Gazette

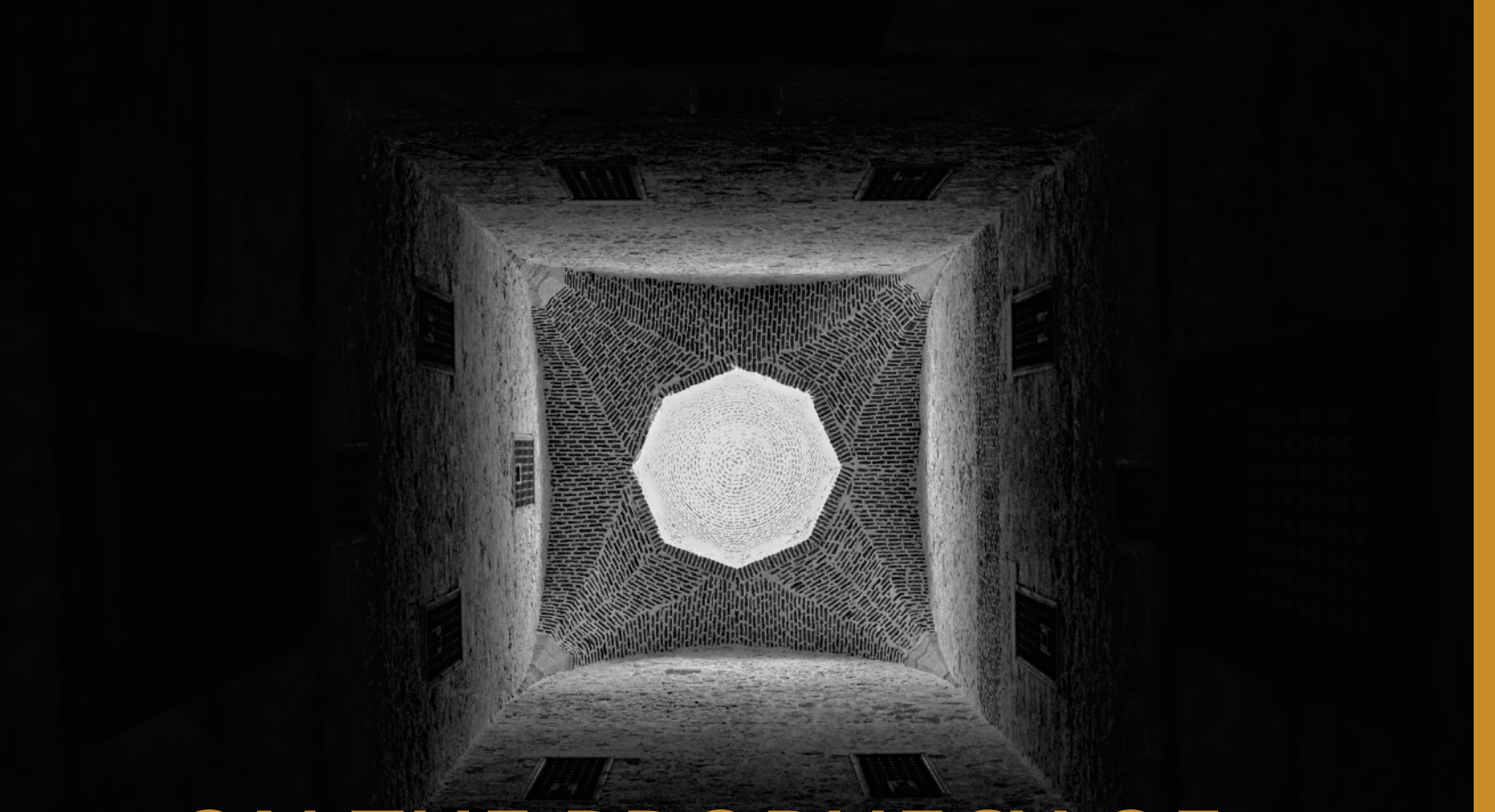
Volume 49 - No. 02 - February 2020

CANADA



"... THIS IS NOT JUST A PROPHECY BUT AN EXTRAORDINARY DIVINE SIGN ILLUSTRATED BY THE MAJESTIC GOD TO ESTABLISH THE TRUTHFULNESS AND GREATNESS OF OUR NOBLE AND COMPASSIONATE PROPHET[SA]"

(THE PROMISED MESSIAH[AS])



ON THE PROPHECY OF THE PROMISED SON . . .

Syednā Hazrat Khalīfatul-Masīḥ V (may Allāh be his Helper!) stated:

"... the Promised Messiah[as] did not pray for an ordinary person; rather, he supplicated for a grand sign as a result of which Allah the Exalted granted him the tidings of a son who would possess numerous qualities . . .

He was granted glad tidings—of a glorious son who would attain a long life; who would be extremely intelligent and bright; who would possess grandeur, majesty, and wealth; from whom nations would seek blessings; and who would be filled with secular and spiritual knowledge.

He would be endowed with an extremely profound understanding of the Holy Qur'ān. Furthermore, he would utilise this God-given understanding to serve the Holy Qur'ān in such magnificent manner that he would enlighten the world with the status of the Word of Allāh.

He will be a means of procuring the release of those held in bondage; he will be *'Ālam-e-Kabāb'* meaning such global catastrophes would occur during his lifetime that they will torment the entire world.

His fame will spread to the the ends of the earth."

(Friday Sermon, February 22, 2019 qtd. in *Al-Fazl Weekly International*, March 15, 2019, translated from Urdu)

AḤMADIYYA GAZETTE CANADA
An Educational and Spiritual Publication

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ABBREVIATIONS OF SALUTATIONS

sa (Ṣallallāhu 'alaihī wa Sallam - May peace and blessings of Allāh be upon him!)
Usage: Salutation written after the name of the Holy Prophet Muḥammad[sa]

as (Alaīhis-Salām/ 'Alaihas-Salām - May peace be upon him/her!)
Usage: Salutation written after names of Prophets other than the Holy Prophet Muḥammad[sa], and pious women prior to the era of the Holy Prophet Muḥammad[sa]

ra (RaḍīAllāhū 'anhu / 'anhā/ 'anhum - May Allāh be pleased with him/her/them!)
Usage: Salutation written after names of Companions of the Holy Prophet[sa] and Companions of the Promised Messiah[as]

rh (Raḥimahullāh - May Allāh have mercy upon him!)
Usage: Salutation written after the names of deceased, pious Muslims who are not Companions

aa (Ayyadahullāhu Ta'ālā binaṣrihil-'Azīz - May Allāh be his Helper!
Usage: Salutation written after the name of Hazrat Mirzā Masroor Aḥmad, Khalīfatul-Masīḥ V[aa]

AḤMADIYYA
MUSLIM JAMĀ'AT
Canada

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The official publication of the
Aḥmadiyya Muslim Jamā'at Canada
ISSN 0229 5644
1. Aḥmadiyya - Periodicals.
I. Aḥmadiyya Movement in Islām Canada.
BP195.A34 1972 297.8605-20dc
CANADA POST
SECOND CLASS MAIL
Mail Registration No: 40026877

PEARLS OF WISDOM

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

THE HOLY QUR'ĀN

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ ۝

لَاۤ اُقۡسِمُ بِہٰذَا الۡبَلَدِ ۝

وَ اَنۡتَ حِلٌّۢ بِہٰذَا الۡبَلَدِ ۝

وَ وَالِدٍ وَّ مَا وَلَدَ ۝

لَقَدۡ خَلَقۡنَا الۡاِنۡسَانَ فِیۡ کَبَدٍ ۝

1. In the name of Allāh, the Gracious,the Merciful

2. Nay, but I do swear by this city —

3. And thou art dwelling in this city —

4. And *I swear* by the begetter and whom he begot,

5. We have surely created man to *face* hardships.

(Sūrah Al-Balad, 90: 1-5)

اَللّٰھُمَّ صَلِّ عَلٰی مُحَمَّدٍ وَّعَلٰی اٰلِ مُحَمَّدٍ وَّبَارِكْ وَسَلِّمْ اِنَّكَ حَمِیْدٌ مَّجِیْدٌ

ḤADĪTH

عَنْ عَبْدِاللّٰہِ ابْنِ عَمْرٍ رَضِیَ اللّٰہُ عَنْہُ قَالَ: قَالَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ یَنْزِلُ عِیْسیٰ بْنُ مَرْیَمَ اِلَی الْاَرْضِ فَیَتَزَوَّجُ وَیُوْلَدُلَہ وَیَمْکُثُ خَمْساً وَاَرْبَعِیْنَ سَنَۃً ثُمَّ یَمُوْتُ فَیُدْفَنُ مَعِیَ فِیْ قَبْرِیْ فَاَقُوْمُ اَنَا وَعِیْسیٰ بْنُ مَرْیَمَ فِیْ قَبْرٍ وَاحِدٍ بَیْنَ اَبِیْ بَکْرٍ وَعُمَرَ۔

مشکوٰۃ شریف۔ باب نزول عیسٰی بن مریم، کتاب الوفائ۔ بحوالہ

حدیقۃ صالحین، حدیث نمبر ۹۵۳، صفحہ ۹۰۱-۹۰۲

Hazrat Abdullāh bin Umar[ra] narrates that the Holy Prophet[sa] said:

When 'Īsā, son of Mary, descends upon the earth, he shall marry and have children. He shall live for 45 years, and when he dies he shall be buried with me in my grave. Then, 'Īsā son of Mary and I shall be raised from one grave, between Abū Bakr[ra] and Umar[ra].

(*Mishkāt Al-Masābih*, Kitāb fi Nuzul 'Īsā)

The Divine Revelation Concerning the Muṣleḥ Mau'ūd (Promised Reformer)

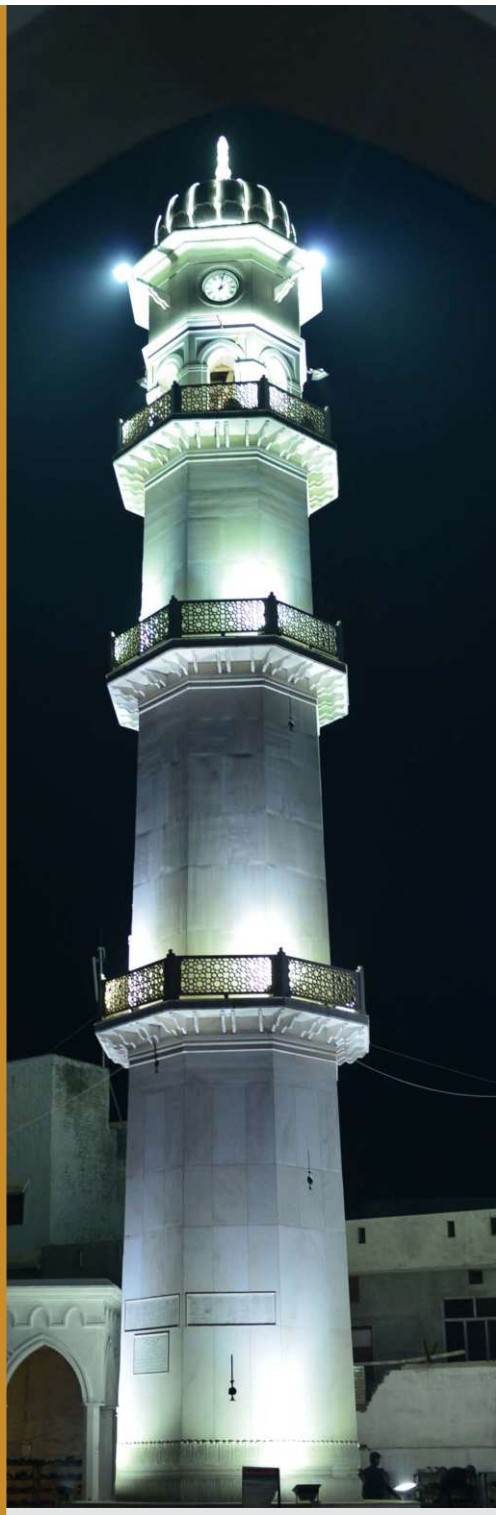
In the announcement of February 20, 1886, the Promised Messiah[as], says:

"God the Merciful, the Noble, the High, the Exalted, Who has power to do all that He wills (glory be to Him and exalted be His name), has vouchsafed to me the following revelation:

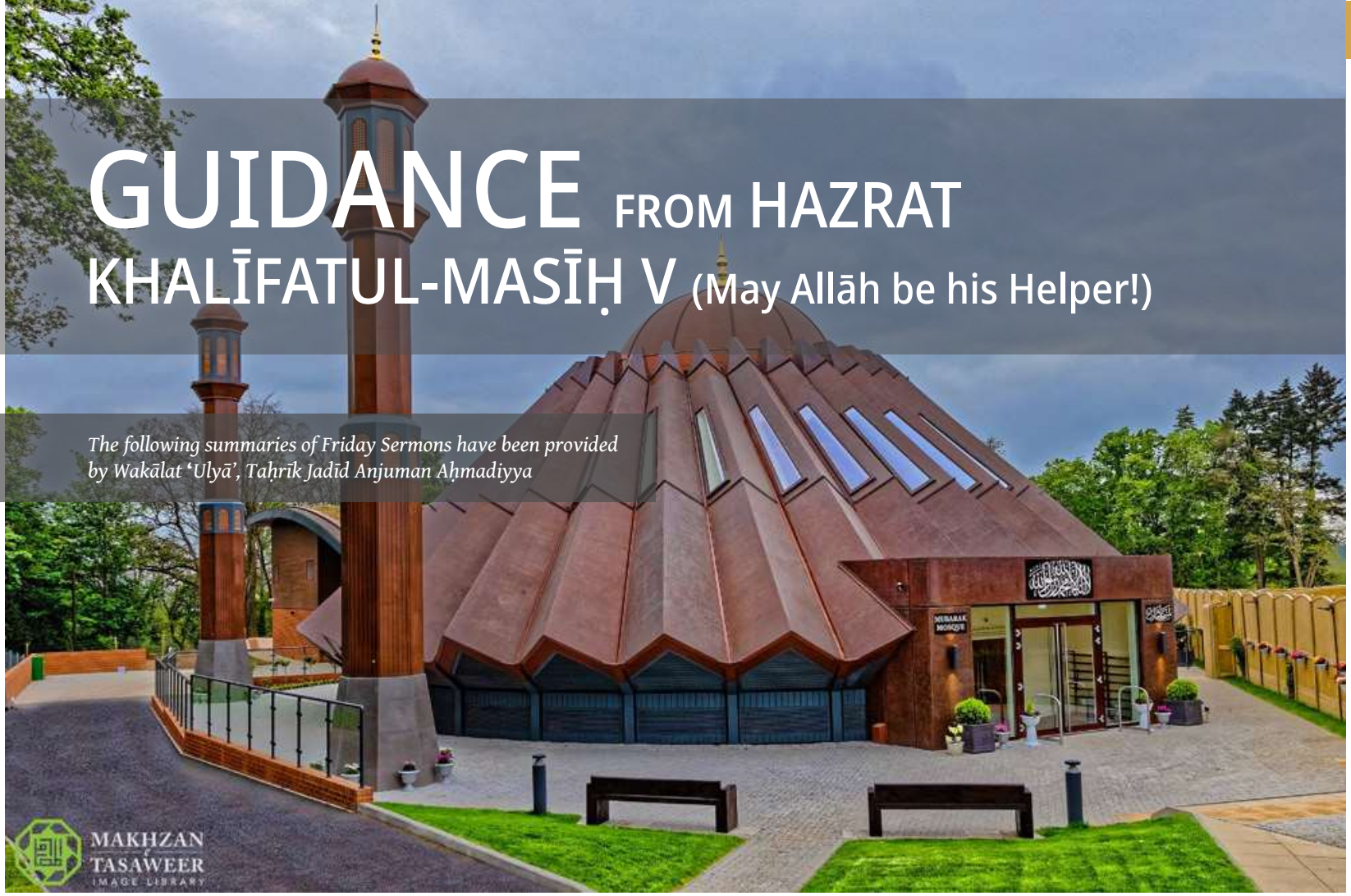
'I confer upon thee a Sign of My mercy according to thy supplications. I have heard thy entreaties and have honoured thy prayers with My acceptance through My mercy and have blessed this thy journey. A sign of power, mercy, nearness to Me is bestowed on thee. A Sign of grace and beneficence is awarded to thee and thou art granted the key of success and victory. Peace on thee, O victorious one. Thus does God speak so that those who desire life may be rescued from the grip of death and those who are buried in the graves may emerge therefrom and so that the superiority of Islām and the dignity of God's word may become manifest unto the people and so that the truth may arrive with all its blessings and falsehood may depart with all its ills, and so that people may understand that I am the Lord of Power, I do whatever I will, and so that they may believe that I am with thee, and so that those who do not believe in God and deny and reject His religion and His Book and His Holy Messenger Muḥammad, the chosen one (on whom be peace) may be confronted with a clear sign and the way of the guilty ones may become manifest.

Rejoice, therefore, that a handsome and pure boy will be bestowed on thee. Thou wilt receive a bright youth who will be of thy seed and will be of thy progeny. A handsome and pure boy will come as your guest. His name is Emmanuel and Bashīr. He has been invested with a holy spirit and he will be free from all impurity. He is the light of Allāh. Blessed is he who comes from heaven. He shall be accompanied by grace (Fazl) which shall arrive with him. He will be characterized with grandeur, greatness and wealth. He will come into the world and will heal many of their disorder through his Messianic qualities and through the blessings of the Holy Spirit. He is the Word of Allāh for Allāh's mercy and honor have equipped him with the Word of Majesty. He will be extremely intelligent and understanding and will be meek of heart and will be filled with secular and spiritual knowledge. He will convert three into four (of this the meaning is not clear). It is Monday, a blessed Monday. Son, delight of heart, high ranking, noble; a manifestation of the First and the Last, a manifestation of the True and the High; as if Allāh has descended from heaven. His advent will be greatly blessed and will be a source of manifestation of Divine Majesty. Behold! A light cometh, a light anointed by God with the perfume of His pleasure. We shall pour our spirit into him and he will be sheltered under the shadow of God. He will grow rapidly in stature and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the earth and peoples will be blessed through him. He will then be raised to his spiritual station in heaven. This is a matter decreed.'"

(*Majmū'ah Ishtihārāt*, Vol 1, pp 100-102 qtd. in *Tadkhirah*)



Mināratul-Masīḥ
Qadian, India



GUIDANCE FROM HAZRAT KHALĪFATUL-MASĪḤ V (May Allāh be his Helper!)

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

EUROPEAN TOUR 2019: A REVIEW

NOVEMBER 1, 2019

Huzoor[aa] spoke about his recent tour of Holland, France and Germany.

Huzoor[aa] began presenting the remarks of the participants in the various gatherings show that they were able to understand the true teachings of Islām and many of their misconceptions about Islām were removed. On the second day of Jalsa Sālāna Holland, Huzoor[a] addressed Dutch delegates, which included 125 non-Muslims. A Councillor from Nunspeet remarked, "I am greatly impressed by everything you have said, because it seems like a deep connection has been born between us. You are a very active part of our society."

A delegate from Rotterdam said, "What I liked about your speech was that you spoke with great courage, while the Pope only spoke in general terms, the Khalīfa had openly addressed the powerful nations."

A Dutch couple who attended the Jalsa remarked, "The atmosphere was wonderful and everyone was so cordial. The Khalīfa's speech had a great impact on us. We were also impressed by the quality of the translation."

Another delegate remarked, "I am very pleased to have come here. The Khalīfa speaks about peace and mutual harmony. I am a Christian but I can see that your Community is accommodating not only of your own members but also of people of all religions. You spoke about the disharmony prevalent in the world and the need for establishing peace. We live in this world together and we should strive together to bring about peace.

Huzoor[aa] said that thereafter Baitul Afiyat mosque was inaugurated in Almere, Holland.

The Chairman of the Almere Church remarked, "The message of your community is of peace. Your Khalīfa has made an excellent speech about peace and religious freedom." An Arab delegate, Mr. Zakaria said, "I loved this program. I heard the speech of the Khalīfa and if we want peace we should follow what he said. As an Arab, I want to say that I was impressed by the fact that your program started with the recitation of the Holy Qur'ān, which in these countries was surprising for me and I was very much impressed by this."

A local lady delegate remarked, "The

program was very well organised and the Khalīfa's address was wonderful. The arrangements for the ladies were also excellent. I have come here for the first time but I will keep coming and meet the ladies and get to know them."

Another local lady said, "It is sad that the world is not shown this image of Islām. The people of your community are very hardworking and hospitable. I have seen this mosque for the first time and I will come again because I feel peaceful here." Huzoor[aa] said that this was followed by his visit to France where he attended the Jalsa Sālāna and had a meeting with Non-Aḥmadī and Non-Muslim guests. This program was attended by 75 guests.

A lady guest who is an anthropologist by profession said:

> The fact that the Khalīfa condemned the attacks that took place in France shows that Islām has nothing to do with such things. The image of the true Islām that has been presented by the Head of the Aḥmadiyya Community shows that Muslims can easily integrate into Western society. It is wrong to think that there is no place in the West for Muslims or that they cannot coexist with others. People who think in this way should have listened to this address.

A non-Aḥmadī delegate of Iranian origin remarked, "Today for the first time I have learnt about the true status of the Aḥmadiyya Community. There is a lot of propaganda against this community in the Islāmic world. Your Khalīfa has refuted all that in this speech. The state of the Muslims is such that they are unaware of their own beliefs and their own faith. They should learn Islām from your Khalīfa. The truth is that we can only learn about true Islām by siding with the Imām of the age and the Promised Mahdī[as]. Huzoor[aa] said that as long as these Muslims remain unaware of the fact that they have to pledge Baiʿat to the Promised Messiah[as], they cannot learn about true Islām. The Iranian guest further remarked: "Today the Khalīfa has made clear the true meaning of Jihād and how it is being misinterpreted. The Khalīfa cited episodes from early Islām which show that Islām is a peace loving religion. This is the first time in my life that I have heard the message of Islām being presented with such wisdom."

Syednā Hazrat Khalīfatul-Masīḥ V[aa]

Mr. Jacob, a Christian delegate, said, "The world is in need of such programs. The Khalīfa is reducing the distance between various nations and religions. He has explained to us how the terrorist have political motives and that religion is good and not something to be afraid of. This is new to the French people who have an opposite concept of Islām.

Huzoor[aa] said that on 8th October an event was organized at the UNESCO headquarters. This was attended by 91 delegates, including the Ambassador of Mali to UNESCO, officials from French Internal and External Affairs ministries, the Advisor of Religious Affairs Ministry in France, the Director of the Department of Religions, the President of the NATO Memorial, Members of Parliament, Counsellors, Mayors, officials and dignitaries related to various government institutions.

Mali's ambassador to UNESCO said, "The Imām of the Aḥmadiyya Community is spreading peace. I congratulate you on this message of peace. UNESCO is the ideal place to be talking about peace and harmony." The ambassador, who is not a Muslim, spoke about all the new things he learnt from the address and said that Muslims need to become aware of these teachings.

Another delegate Mr Bernard said, "The image of Islām presented to us today completely negates the propaganda we see on TV. Today I learnt about how the Holy Prophet[sa] established an excellent model of society in Madīnah. I learnt how the world owes a lot of knowledge to Islām." A member of the City Council said, "You spoke about the need for providing women with equal education opportunities and the need for inter-faith harmony, which are both very important issues. You also spoke about the health and education initiatives of your community in the backward areas of Africa. It was good to hear positive things about Islām in a society that is said to be in the grip of Islāmophobia.

Huzoor[aa] said that thereafter, Baitul Mahdī mosque in Strasbourg was inaugurated. Approximately 191 guests attended the ceremony, including a Member of Parliament, five mayors of various localities, representatives of different religions, heads of several associations, and people from all walks of life including some who came from neighbouring villages. Many of them previously had strong reservations about Islām, but after attending this ceremony their perceptions changed.

Mr. Martin, MP, said, "I am very pleased

that you have given a comprehensive message of peace and brotherhood for the whole world. Aḥmadīs are very active and are passionate about achieving their goals. Their motto is reflected in their actions. The Khalīfa spoke about peace and tolerance, and this is an important message for the people of France. They need to know that Islām is different from what they watch in the media and that we need to know about the true Islām."

A couple who attended the program remarked, "After receiving the invitation for this ceremony, we searched on the internet to learn about the Aḥmadiyya community. We were pleased to know about the activities of the Jamā'at and were happy to accept the invitation. We are pleased most of all by the fact that you are fostering inter-faith harmony and the address was related to human rights and particularly the rights of neighbours.

Mr. Justin, the President of the District Council said, "When I first heard that a mosque was going to be built here, I had many reservations. Then I heard your slogan, "Love for all, hatred for none," and thought how could one not accept such a beautiful slogan. The Aḥmadiyya community can serve as a sword against terrorism and extremism and can play an important role in this regard."

Huzoor[aa] said that on October 14th, we travelled to Germany. There the inauguration ceremony of Mubarak Mosque took place in Wiesbaden. This ceremony was attended by 370 delegates, including the Lord Mayor, provincial Member of Parliament, representatives of various ministries and directors of departments, police officers, priests, professors, doctors, lawyers, and others.

A representative of the Catholic Church said,

> You have presented all the major tenets in your address and I agree with them. Being kind to others and fulfilling one's obligations to God are teachings that are shared by my own religion. I have never heard such a comprehensive commentary on Islām which describes God as One and as the Sustainer of all mankind and all countries and does not discriminate between them.

Huzoor[aa] said that thereafter, Baitul Hameed mosque was inaugurated in Fulda. This ceremony was attended by 330 delegates.

One of them said,

> We should come together upon what is common between us and thus lay the foundation for unity and world peace. The line of action you have described is practical and the world is in need of it. I now realize that what we had been told about Islām before this was not correct, and so this ceremony has brought me a positive message.

Huzoor[aa] said that the topic of his address in Berlin was Islām and Europe, or the comparison of civilization and culture. It was attended by 27 Members of Parliament, three representatives from the Foreign Office, including the directors for religion and politics; five professors, including the vice-president of Berlin University and Professor Steinbach who is considered an authority on Middle East affairs; political officers from French and US embassies; as well as representatives of various governments, religions, churches and communities. Members of the media and representatives of Amnesty International were also present.

Mr. Alexander, Member of Parliament, remarked, "You have cited the Holy Qur'ān as the source of your message of peace and harmony. Even though the topic was related to modern-day issues, the Khalīfa cited original Islāmic texts to support his thesis, which shows that from the very first day Islām was based on peace and human sympathy. I think that this address should be publicised widely so that the common man becomes aware of this as well."

Huzoor[aa] said that after this, Baitul Basīr Mosque Madi Abād, Nahe, was inaugurated. This ceremony was attended by a member of the German national parliament, the Lord Mayors of the area, Member of the Provincial Assembly, Speaker and Deputy-Speaker of the Provincial Assembly, as well as five mayors of the area and five chairmen of the parliament. About 170 delegates were in attendance.

A lady Vice-Mayor said, "When I go back I will tell people about the Khalīfa's message and if anyone attacks Islām I will defend it. The Khalīfa told his followers that their first duty after building the mosque is to serve humanity."

Regarding the media coverage of the tour Huzoor[aa] said that in Holland, two TV channels, RTV Nunspeet and Euro Times, broadcast reports, reaching an audience of 75,000. A channel aired a report regarding the opening of the mosque in Almere, which reached to an audience of 1.5 million. Thousands of people received the news through various social media platforms also. The national news agency of France published an article about the address delivered in UNESCO at the end of which it expressed astonishment that the Khalīfa did not speak about the persecution faced by Aḥmadīs.

In relation to the Mahdī Mosque opening in Strasbourg, the DNA newspaper published a report and was also covered by a radio channel. Through these various media outlets, the news reached to millions of people.

The programs in Wiesbaden, Fulda, Berlin and Mahdī Abād are said to have been covered by 13 newspapers, 4 TV channels, 1 radio channel and 12 reports through electronic media, reaching around 49 million people according to the Secretary of External Affairs Jamā'at Aḥmadiyya Germany. Similarly, The Review of Religions conveyed the message to approximately 1.5 million people. May Allāh enable people to understand this message. Amīn!

At the end of the Sermon, Huzoor[aa] informed the Jamā'at about the sad demise of Maulavī Mahmood Aḥmad Ṣāḥib, Aḥmadiyya Missionary from Palakkad, Kerala, India. Huzoor[aa] spoke about his services for the Jamā'at and led his funeral prayer in absentia after the Friday prayer.

After reciting verse 273 of Sūrah Al-Baqarah, which is as follows

لَيْسَ عَلَيْكَ هُدٰهُمْ وَلٰكِنَّ اللّٰهَ يَهْدِيْ مَنْ يَّشَآءُ ؕ وَمَا تُنْفِقُوْا مِنْ خَيْرٍ فَلِاَنْفُسِكُمْ ؕ وَمَا تُنْفِقُوْنَ اِلَّا ابْتِغَآءَ وَجْهِ اللّٰهِ ؕ وَمَا تُنْفِقُوْا مِنْ خَيْرٍ يُّوَفَّ اِلَيْكُمْ وَاَنْتُمْ لَا تُظْلَمُوْنَ ۝

It is not thy responsibility to make them follow the right path; but Allāh guides whomsoever He pleases. And whatever of wealth you spend, it is for yourselves, while you spend not but to seek the favour of Allāh. And whatever of wealth you spend, it shall be paid back to you in full and you shall not be wronged (2:273).

Mubarak Mosque, UK

Huzoor[aa] said that in this verse Allāh makes it very clear that only He provides guidance to His servants, enables them to remain steadfast on it, leads them to their goal, saves them from straying off the right path, and brings them to a blessed end. We can only show people the path to righteousness, but we cannot make them walk that path or to remain steadfast on it. Hence Allāh has taken this task upon Himself. Whoever strives to reach Allāh and treads the path that leads to Him and prays for this, Allāh, by His grace, enables him to achieve this objective. It is, therefore, important that, after having found guidance, we follow it in keeping with the directions laid down by Allāh and keep praying that we may meet a blessed end and that our weaknesses do not divert us from the path that leads to Allāh.

The second point Allāh makes in this verse is that whatever good you spend out of your wealth is for your own good. Allāh says, "Whatever of wealth you spend, it is for yourselves." Allāh does not withhold a debt, rather He returns it manifold. Wealth that has been spent in the way of Allāh with fair intentions can and is often returned by Allāh with a thousand-fold increase. Huzoor[aa] said that thousands of Aḥmadīs have this experience and fair understanding of this principle. Huzoor[aa] cited some incidents to illustrate this point.

A missionary from Sierra Leone writes:

> When a new convert was told about Chanda Taḥrīk Jadīd and the blessings of Chanda, he immediately paid not only his Chanda 'Ām but also his Chanda Taḥrīk Jadīd. He had saved some money to buy rice as provision for a month, but he gave this money as Chanda Taḥrīk Jadīd. A few days later the brother came and told me that the day after he had paid Chanda Taḥrīk Jadīd he had been transferred to another department where not only was his salary doubled but he also received additional benefits. In this way Allāh had shown him a sign of the blessing that Allāh has promised. From then on he pledged to pay Chanda Taḥrīk Jadīd every month along with Chanda 'Ām.

A Mu'allim Ṣāḥib from Guinea Bissau writes:

> When a brother of Jamā'at was told about the importance of Chanda Taḥrīk Jadīd, he at once took out money from his pocket and gave a 1000 CFA as Chanda. He said he was going to use that money to buy some food for his children, but he went back home without it. He then went to do some fishing to get some food for the children, and when he threw his net he caught 73 kg of fish within an hour. His fellow fishermen commented that they never got so much fish even in a whole night. He replied this was all due to the blessing of Chanda Taḥrīk Jadīd that he had paid an hour earlier. He then came to the mission house and paid more Chanda on his extra money he had earned. Huzoor[aa] said that Allāh has blessed even poor people with big hearts. When Allāh blesses them, they do not withhold their hands and instead spend even more open heartedly so that they may reap even greater blessings of Allāh. In the early days of Chanda Taḥrīk Jadīd, Hazrat Muṣleḥ Mau'ūd[ra] spoke of how a woman had nothing else to give, so she brought some eggs, and people gave even the little money they had. We witness similar sacrifices today as people spend out of their meagre earnings for the sake of Allāh's pleasure.

A lady from UK writes:

> I had already paid my Chanda Taḥrīk Jadīd when I received a message from the local President that more money was needed to meet the target. At first I thought that I could not contribute anymore because the money I had was meant for some other purpose. But, on second thoughts, I decided to give all that money as Chanda. The next day when I checked my bank account, I found that I had received about four times the amount I had paid in Chanda

which I had not been expecting.

Huzoor[aa] said that this shows us that it is not only in Africa where people spend purely for the sake of Allāh, but we find such instances in Europe as well.

Amīr Ṣāḥib of Burkina Faso writes:

> A brother used to give 100 Franc in Chanda Taḥrīk Jadīd each month. One day someone gave him three goats as a gift, one of which he gave for Taḥrīk Jadīd and kept two for himself. Allāh so blessed those animals that he now owns many more animals and gives a thousand Franc in Chanda instead of one hundred.

Mr. Ibrahim, a Taḥrīk Jadīd inspector from Karnataka, India, writes:

> A young Aḥmadī brother got a job with a salary of 20,000 Indian rupees per month. He says he remembered Hazrat Muṣleḥ Mau'ūd's[ra] appeal for members to contribute a half of their salaries for Chanda Taḥrīk Jadīd. Despite the fact that his financial situation was not very good, he promised to pay 10,000 rupees as Chanda. His relatives told him that he should not have promised so much and that it would make things difficult for him, but he said that Hazrat Muṣleḥ Mau'ūd[ra] has said that if a person does not strive to his utmost, the angels do not give him power and strength. A few months later, he found a job in another company where he now receives a salary of 127,000 rupees. He says it is all due to the blessing of Chanda.

Our missionary in Moscow writes:

> A brother from Uzbekistan comes for work to Moscow for a time and returns after earning some money. His wife was at first hesitant to pledge Bai'at but after studying and praying she accepted the Bai'at. Some time ago he was asked to take part in Chanda Taḥrīk Jadīd and Waqf Jadīd, and he said that he works as a taxi driver in Uzbekistan and his wife is a seamstress, and that they both divide their earnings into three parts, one for their children, one for the household expenses, and one for Chanda. In this way they are both leading happy and contented lives. He says that ever since he started contributing Chanda, Allāh has increased his income as never before.

Mubarak Mosque, UK

A sister from Germany writes that a couple of years ago when she was expecting a child, she prayed a lot and made a pledge to contribute 100 euros each month towards Chanda Taḥrīk Jadīd. Her son who is now two years old was born without any complications and she continues to pay her Chanda as she had pledged.

Huzoor[aa] said that even in this part of the world that is engrossed in materialism Allāh blesses Aḥmadīs in such a way as to make known to them His own existence and the truth of Aḥmadiyyat.

Huzoor[aa] said that because of the revolution brought about by the Promised Messiah[as], we witness the spirit of sacrifice even among children. A missionary from Ghana writes:

> Some time ago, Imām Jamā'at Aḥmadiyya delivered a Friday Sermon about financial sacrifices, especially about Chanda Taḥrīk Jadīd, and stressed that children should be encouraged to give Chanda with their own hands. On the next Friday, a boy who was about ten years old brought some money to pay Chanda Taḥrīk Jadīd. He said that he had asked his parents for the money but they couldn't give it to him, so he had started working at a shop and collected the money that he was now paying as Chanda.

Similarly, a Mu'allim Ṣāḥib from Sierra Leone writes:

> When appeal was made in a Jamā'at for Chanda Taḥrīk Jadīd, a child who was about ten years old came carrying a bundle of wood and asked me to buy it from him and pay the amount as Chanda Taḥrīk Jadīd. The Mu'allim took the wood and made a receipt of Chanda Taḥrīk Jadīd for the boy. Later he also returned the wood to the boy.

Huzoor[aa] prayed may Allāh bless all those who make these contributions. We find such examples in every part of the world. May Allāh continue to increase them in sincerity and devotion.

Huzoor[aa] said that by the grace of Allāh, the 85th year of Taḥrīk Jadīd came to a close on October 31, and the 86th year has begun. During this year, a contribution of £13.6 million was made towards Chanda Taḥrīk Jadīd, which is an increase of £802,000 from the previous year. This year, Pakistan could not hold on to the first position due to the extreme devaluation of the currency as political and economic situation in Pakistan is very bad. May Allāh have mercy on them. We should keep praying for Pakistan. Nevertheless, this year Germany stood first, Pakistan came second, UK was third, then USA, Canada, India, a country in the Middle East, Indonesia, Australia, Ghana, and another country in the Middle East, respectively.

Huzoor[aa] presented further statistics in this regard and prayed that Allāh may greatly bless the wealth and progeny of all those who have made these sacrifices. Amīn!

Huzoor[aa] continued with the accounts of Companions of the Holy Prophet[sa] who participated in the battle of Badr, and spoke about Hazrat Abdullāh bin Abdullāh bin Uba'ī bin Salūl[ra].

Huzoor[aa] began by talking his father, Abdullāh bin Uba'ī bin Salūl, who at the time of the Battle of Uhud when the Holy Prophet[sa] accepted the suggestion of the younger Companions to go and fight outside the city, joined the Muslims with his supporters, but once they reached Uhud, he deserted the Muslims and returned to Madīnah with his 300 companions. He complained that the Holy Prophet[sa] had not listened to his suggestion to fight the enemy while remaining within Madīnah and that the current method was tantamount to committing suicide, which he would not do. Since there was always an element of hypocrisy in him, and a hypocrite is a coward, he showed cowardice on this occasion. After he left, only 700 Muslims were left but they fought valiantly and gained the upper hand in the battle. They were close to victory when the Muslims had to suffer a major loss on account of some Companions disobeying the Holy Prophet's[sa] command and leaving their post.

Huzoor[aa] said that the demeanour of Abdullāh bin Uba'ī bin Salūl in the aftermath of this battle was contemptuous and derogatory towards the Holy Prophet[sa] and the Muslims. These events also shed light on Hazrat Abdullāh's[ra] love for Islām and the Holy Prophet[sa] and that he had no hesitation in taking any steps against his own father if he was guilty of ridiculing the Holy Prophet[sa].

Hazrat Mirzā Bashir Aḥmad Ṣāḥib[ra] writes that the hypocrites, who had previously become overawed by the Muslims after the Battle of Badr, found courage after the Battle of Uhud. Indeed, Abdullāh bin Uba'ī and his followers started openly mocking at the Muslims. The Holy Prophet[sa] ignored their behaviour, but they, instead of being ashamed of their behaviour and be thankful to the Holy Prophet's[sa] leniency, became even more brazen in their verbal attacks.

In 5 A.H. while returning from the Battle of Banu Mustalaq, the Holy Prophet[sa] stayed at Muraisi'i for a few days. While he was there, an incident took place that was so dangerous that it nearly caused war among the Muslims. This was averted, however, by the Holy Prophet's[sa] insight and his spiritual prowess. It so happened that a servant of Hazrat 'Umar[ra] by the name of Jahjāh came to get water from the spring at Muraisi'i. Incidentally, another man by the name of Sinān who was a confederate of Ansār also came to the spring at the same time. They were both ignorant men and started quarrelling. The quarrel intensified and Jahjāh ended up hitting Sinān, upon which Sinān started calling aloud to Ansār to help him for he had been attacked. Seeing this, Jahjāh also started calling his own people Muhajirīn. Hearing these shouts, both Ansār and Muhajirīn came out with drawn swords and hastened towards the fountain where a throng had gathered. But before a fight could have erupted, some sensible people from both sides intervened and settled the matter. When the Holy Prophet[sa] was told of this, he said it was an expression of ignorance and expressed his displeasure. The matter had been amicably resolved, but when the news of it reached the Chief of the Hypocrites 'Abdullāh bin Uba'ī bin Salūl, he tried to revive the dispute and said to his companions that they were to blame for all this because they had given refuge to the Muslims and made them their masters. He urged them to withdraw their support for the Muslims so that they would leave Madīnah. He even went so far as to say, "Just wait and see, when we arrive at Madīnah, the most honoured man shall expel the most ignoble one from the city."

Following this incident, the Holy Prophet[sa] instructed Hazrat 'Umar[ra] to order the people to start the journey immediately. Even though it was around afternoon and the Holy Prophet[sa] never started traveling at that time of the day, but despite the heat at that time, the Holy Prophet[sa] felt that it was necessary to leave immediately. It was probably on this occasion that Usaīd bin Huzaīr Ansari[ra], a renowned chief of 'Aus tribe, came to the Holy Prophet[sa] and said, "O Prophet of Allāh[sa], you do not usually travel in the afternoon, what has led you to do so now?" The Holy Prophet[sa] said, "Usaīd, have you not heard what Abdullāh bin Uba'ī has said? He says that when we reach Madīnah, the most honourable among us will cast out the most ignoble one." Usaīd replied, "This is so true, for you are the honoured one and he is the ignoble one, but if you wish you can order 'Abdullāh to leave Madīnah. You know that before you came to Madīnah, Abdullāh bin Uba'ī enjoyed much esteem among his people and they were even thinking of making him their king, but all this came to naught with your arrival. This is why he is full of jealousy and resentment towards you. Therefore, you should not pay any heed to his frivolous talk and ignore it."

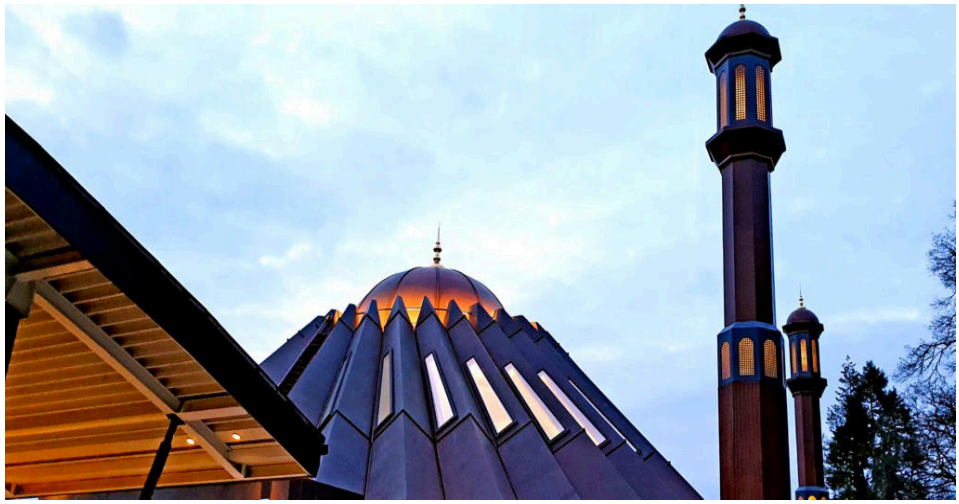
Shortly thereafter, Abdullāh the son of Abdullāh bin Uba'ī bin Salūl came to the Holy Prophet[sa] and said, "O Prophet of Allāh, I have heard that you are going to order the death of my father on account

> "Hearing these shouts, both Ansār and Muhajirīn came out with drawn swords and hastened towards the fountain where a throng had gathered. . .

of his insulting words and creating mischief. If this is indeed your decision, please allow me to perform this duty. I fear that if someone else kills my father, my old tribal blood might boil at one time and I might seek vengeance for my father, and thus, despite desiring Allāh's pleasure, I might end up in hell." The Holy Prophet[sa] comforted him and told him that he had no such intention and that his father would be treated with kindness. Still, the son was so infuriated with his father that he blocked his father's way and said he would not let him proceed until he admitted that the Holy Prophet[sa] was the honoured one and he was the ignoble one. Upon his son's insistence, Abdullāh bin Uba'ī was forced to confess this, thus his son let him go.

Then came the incident of the Evil Calumny against Hazrat Ā'īsha[ra] which was masterminded by Abdullāh bin Uba'ī bin Salūl. After detailing this incident, Huzoor[aa] said that the Holy Prophet[sa] addressed his Companions and said with regard to Abdullāh bin Uba'ī, "Who will take care of this person who has hurt me with regard to my wife. I swear by Allāh that I see nothing but good in my wife. And the man they speak about is also one of whom I know nothing but good and he only came to my home with me and never alone." Hazrat Ā'īsha[ra] relates,

> One day the Holy Prophet[sa] came to me and asked me directly about the matter. I said, by Allāh, I know of the accusation that is being levelled against me. But if I say to you that I am innocent of it, and Allāh knows that I am indeed innocent, you will not believe me. And if I admit to some wrongdoing even though Allāh knows that I am innocent and I have not done such a thing, you will believe my admission to be true because people believe it to be so.... I find no example for you and myself other than that of Joseph's father who had prayed:
>
> وَ جَآءُوْ عَلٰى قَمِيْصِهٖ بِدَمٍ كَذِبٍ ؕ قَالَ بَلْ سَوَّلَتْ لَكُمْ اَنْفُسُكُمْ اَمْرًا ؕ فَصَبْرٌ جَمِيْلٌ ؕ وَ اللّٰهُ الْمُسْتَعَانُ عَلٰى مَا تَصِفُوْنَ
>
> *So now dignified patience is good for me, and it is Allāh alone Whose help is to be sought against what you assert* (12:19).



Mubarak Mosque, UK

She says that she thereafter sat aside and hoped that Allāh would inform the Holy Prophet[sa] of her innocence. She says, "I swear by Allāh that no one had moved after this and all the members of the household were present when the state of revelation came upon the Holy Prophet[sa] which caused him great distress and his body became soaked in sweat. When he came out of this state, he was smiling and the first thing he said was, "Ā'īsha, Thank Allāh, For He has exonerated you." My mother told me to go to the Holy Prophet[sa] but I said I would not go to him nor thank him, and that I would thank no one but Allāh." The revelation that the Holy Prophet[sa] received was:

اِنَّ الَّذِيْنَ جَآءُوْ بِالْاِفْكِ عُصْبَةٌ مِّنْكُمْ ؕ لَا تَحْسَبُوْهُ شَرًّا لَّكُمْ ؕ بَلْ هُوَ خَيْرٌ لَّكُمْ ؕ لِكُلِّ امْرِئٍ مِّنْهُمْ مَّا اكْتَسَبَ مِنَ الْاِثْمِ ۚ وَ الَّذِيْ تَوَلّٰى كِبْرَهٗ مِنْهُمْ لَهٗ عَذَابٌ عَظِيْمٌ

"*Verily, those who brought forth the lie are a party from among you*" (24:12).

Huzoor[aa] said that despite all the mischief that the hypocrites continued to create, the Holy Prophet's[sa] treatment of the Chief of Hypocrites was such that when he died and his son requested the Holy Prophet[sa] to lead his funeral prayer and also to give him his own shirt with which he could wrap his father's body so that on account of that he might be forgiven, the Holy Prophet[sa] accepted his request and gave him his shirt and said that he should be called for the funeral prayer when they were ready. As the Holy Prophet[as] was about to lead the funeral prayer, Hazrat'Umar[ra] reminded the Holy Prophet[sa] that Allāh had forbidden him from leading the funeral prayer of hypocrites. But the Holy Prophet[sa] said that he had also been given the authority whether or not to seek forgiveness for them.

And so the Holy Prophet[sa] led his funeral prayer. But later when Allāh categorically forbade him from leading the funeral prayers of hypocrites, the Holy Prophet[sa] stopped this practice. This had been an act of kindness by the Holy Prophet[sa] towards Hazrat Abdullāh[ra], the son of Abdullāh bin Uba'ī, who had shown such courage and sense of honour for Islām and had stood up against his own father.

Huzoor[aa] said that this is the end of the accounts regarding Hazrat Abdullāh[ra]. Next time, he would speak about other Companions.

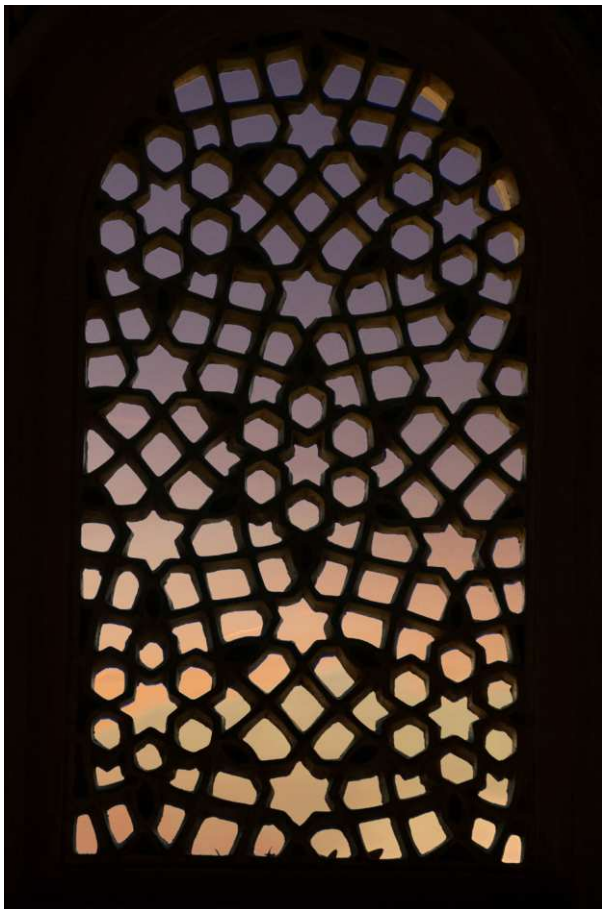
At the end of the sermon, Huzoor[aa] informed the Jamā'at about the sad demise of the following members: Amatul Hafeez Ṣāḥiba, wife of Maulana Muḥammad Umar Ṣāḥib of Kerala, India; Chaudhry Muḥammad Ibrahim Ṣāḥib, former Manager and Publisher of the monthly Ansārullāh, Pakistan. Raja Mas'ūd Aḥmad Ṣāḥib, son of the late Raja Muḥammad Nawāz Ṣāḥib of Pind Dadan Khan; and Saliha Anwar Abro Ṣāḥiba, wife of the late Anwar Ali Abro Ṣāḥib of Sindh. Huzoor[aa] spoke about their services for the Jamā'at and led their funeral prayer *in absentia* after the Friday prayer.

A NEW RESOLUTION

SHOULD BEGINNING OF THE NEW YEAR BE A CAUSE FOR CELEBRATION OR CONCERN?

Respected Lal Khan Malik, Amīr Jamā'at Canada

Ordinary people celebrate arrival of the new year, and plan ways in which this occasion can be celebrated in the greatest manner. However, when we deliberately ponder, we discover that this is indeed a cause for great concern that another year has been subtracted from our lifetime. Hence, at this juncture a believer must asses the extent to which he has been able to fulfil the purpose of his creation, and if he has been negligent in any aspect in this regard, how he should resolve this in the new year ahead.



For us Aḥmadis, this is an extremely easy task. For we are that fortunate nation, who have accepted the appointed Imām of the Age[as], moreover, his successor, his Khalīfa is present amongst us. Our task, then, is to simply bring into practice the instructions towards which he guides our attention.

Upon the onset of this new year, let us reflect upon three instructions from the blessed guidance that our beloved Imām[aa] has laid emphasis upon. We must deliberate the extent to which we have practiced upon these instructions in the year past and the ways in which we will act upon them in the year ahead.

FIRST: IMPROVEMENT IN THE STANDARDS OF OUR WORSHIP

Beloved Huzoor[aa] has time and again drawn our attention in his sermons and addresses towards this matter that the standard of worship of the followers of the appointed Imām of the Age[as] must be much superior than that of others. Let us, therefore, pledge that if it may be possible, we shall offer our five daily prayers in congregation at the Mosque. If this is not possible, then we shall offer Fajr and Maghrib prayers or Isha' prayer at our nearest Mosque / Namaz Centre or in congregation at home.

SECOND: WATCHING MTA DAILY

We shall pledge that in order to remain in connection with our beloved Imām[aa], alongside viewing Friday sermons and addresses, we will watch other MTA programs for at least one hour daily with our families.

THIRD: DEVOTING ONE DAY FOR TABLIGH (PROPAGATION)

By His sheer grace, Allāh the Almighty has brought us to the best country in the world, Canada. Where we live in peace and complete freedom, not only the freedom to practice our faith, but to preach its message across the country without any danger or peril.

We should be extremely grateful for this grand beneficence of Allāh the Almighty, and pledge that we shall devote one day of the week for the propagation of Islām Aḥmadiyyat. In such a way that the entire day will be spent in invitation towards Allāh in one manner or another.

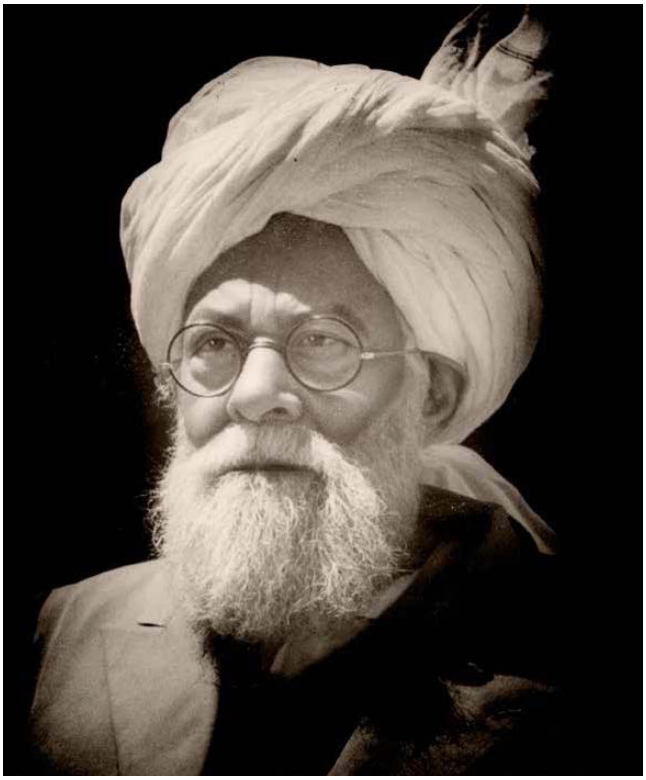
LET US MAKE A NEW RESOLUTION THAT WE SHALL:

- Offer at least two prayers in congregation.
- Watch MTA for at least 1 hour daily with our families.
- Devote one day every week for the sake of Tablīgh (propagation).

May Allāh the Almighty grant us His grace and help to be able to fulfil this new resolution for the new year! Amīn!

FAZL UMAR

The following is the introduction and first few sections of a very informative and interesting book published by Majlis Khuddām Aḥmadiyya UK entitled "Fazl Omar." It details the life of Hazrat Muṣleḥ Mau'ud[ra] drawing on primary sources like Sawāneh Fazl Umar. It is available on alIslām.org. The first part of the book is being presented here for the benefit of our readers.



Hazrat Musleh Mau'ud[ra]

INTRODUCTION

Towards the end of the 18th Century an extraordinary announcement caused a mighty commotion throughout the religious world. The announcement written by the Promised Messiah[as] was published in the Urdu and English languages. The announcement was written in the form of a letter addressed to the religious leaders throughout the world. It was also dispatched to the religious leaders throughout India in which the Promised Messiah[as] proclaimed that the fresh signs of the Living God could only be experienced through Islām. Today Islām is the Tur (mountain) of Prophet Moses[as] from where God is speaking. The letter read:

> I wish to bring before you the fact that the one true religion that has earned God's consent and pleasure is Islām and that the divinely protected and practical Book from Him is the Holy Qur'ān. If you are in doubt regarding this, you are invited to come to Qadian for a year and stay in my company and observe all the heavenly signs with your own eyes. The only condition is that your intention should be pure and that you are searching for truth.
>
> At Qadian you will certainly find the truth because this guarantee has been given by God and that never fails. Moreover, if you come here and fail to discover any sign of truth then I will exact on myself the penalty of 200 rupees a month. This will be paid to you for wasting your time and for failing to provide what we promised we would do. If you feel this amount is below your status then we will pay you whatever amount you wish, provided it is within our means." This forceful proclamation was such that it caused a huge commotion throughout the religious world. The announcement agitated the hearts of many. This restlessness was also felt by the devout Hindu leaders and other prominent men in Qadian whose sincere hearts were eager to seek the truth.

In reply to the letter of the Promised Messiah[as] they requested that although the people of all nations of the world (including Europe and America) have been addressed in Huzoor's letter, being the residents of Qadian they had a greater right to witness and testify to such Signs. This would also mean incurring less expense as well as having such men who were eager to see the signs of the Living God. These prominent men included Munshi Tara Chand, Lachman Ram, Bish Daaz, Nihaz Chand and Beej Nath. The letter was witnessed by Lala Sharampat and Hazrat Maulwī Abdullah Sanouri Sāḥib as well as some others. The Riyaz Hind Press in Amritsar published the letter. In it the authors requested that the Sign be shown within one year of its publication, between September 1885 and September 1886. The Promised Messiah[as] accepted their request assuring them that there was no reason why God Almighty Who Himself dictated the announcement should not show a sign in response to their sincere request within this time period. God Almighty develops a deep connection with the founders of new religious orders from the very beginning. The means of the step by step strengthening of this new order is also brought about through the help and support of the All-Powerful God. Prior to this letter in around 1884, the Promised Messiah[as] resolved to undertake chilla, as it is known in Islām, a period of 40 days of solitude, prayer and contemplation in which communion is sought with God. He therefore endeavoured to proceed to Suranjpur but received a revelation from Allāh Almighty, the Knower of the Unseen, in Urdu which translates, "Your purpose would be achieved in Hoshiarpur". The Promised Messiah's[as] thoughts were directed to this revelation and he migrated to Hoshiarpur in January 1886. He took up residence on the first floor of a secluded house on the outskirts of the town. He spent forty days in complete seclusion and prayer. His food was placed outside the door of his room which he would take when he could.

The Promised Messiah[as] prayed for a sign of the truth of Islām. The result was a series of magnificent revelations. When the forty days had been completed, the Promised Messiah[as] published an announcement on 20 February 1886 in which he stated that God had honoured

him with the disclosure of many matters with regard to the unknown. One of them, he stated, related to his own person and concerned the advent of a son. The announcement states:

"God Almighty, the Lord of Honour and Glory, Merciful, Benevolent, Exalted, Who has power to do all that He wills (glory be to Him and exalted be His name) has vouchsafed to me the following revelation. 'I confer upon thee a sign of My Mercy according to thy entreaties and have honoured thy prayers with acceptance through My Mercy and have blessed this, thy journey. A Sign of power, mercy and nearness to Me is bestowed on thee, a Sign of grace and beneficence is awarded to thee, and thou art granted the key of success and victory... Rejoice therefore, that a handsome and pure boy will be bestowed on thee. Thou wilt receive an intelligent youth who will be of thy seed and will be of thy progeny... He has been invested with a holy spirit, and he will be free from all impurity. He is the light of Allāh. Blessed is he who comes from heaven. He will be accompanied by grace which shall arrive with him. He will be characterised by grandeur, greatness and wealth. He will come into the world and will heal many of their ills through his Messianic qualities and through the blessings of the Holy Spirit. He is the Word of Allāh, for Allāh's mercy and honour have equipped him with the Word of Majesty.

He will be extremely intelligent and understanding and will be meek of heart and will be filled with secular and spiritual knowledge. He will convert three into four [of this the meaning is not clear]. It is Monday, a blessed Monday. Son delight of the heart, high ranking, noble; a manifestation of the First and the Last, a manifestation of the True and the High; as if Allāh has descended from heaven. His advent will be greatly blessed and will be a source of the manifestation of Divine Majesty. Behold a light cometh, a light anointed by God with the perfume of His Pleasure. He will pour His spirit upon him and he will be sheltered under the shadow of God. He will grow rapidly in stature and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the earth and people will be blessed through him. He will then be raised to his spiritual station in heaven. This is a matter decreed...'" [2]

In an announcement some six weeks before the birth of this son, the Promised Messiah[as] declared that he had been 'given intimation of a son who was to be born to him and he saw his name written on a wall as Maḥmūd' (Green Announcement, 1 December 1888: Taryaqul Qulub, pg. 40).

Hence, within the period of nine years specified by the Promised Messiah[as] for the fulfilment of the prophecy, this Bashīr finally made his blessed appearance on 12 January 1889. He was named Bashīrud-Dīn Maḥmūd Aḥmad. His birth was made known the same day by means of a leaflet. It was also written therein that he had not yet been informed as to whether this boy was the one who was to be the Promised Son. Later on, however, the Promised Messiah[as] definitively declared in his books, *Siraj Munir*, *Taryaqul Qulūb*, *Nuzulul Masīḥ*, that he was the Promised Son.

Aside from the birth of the son within nine years of 20 February 1886, the real test of its fulfilment was to be the possession of such distinctive characteristics and also the accomplishment of such outstanding achievements as had been prophesied in the announcement of 20 February 1886. The fulfilment of these prophecies was gradually unfolded over more than half a century of the period of his Khilāfat.

By the Grace of Allāh, this biography will try to demonstrate how his whole life as Khalifa, and all the series of great achievements in almost every walk of life, constituted a fulfilment of those prophecies, which furnished irrefutable proof of the truth of the Promised Messiah[as] and of the fact that Hazrat Khalīfatul-Masīḥ II[ra] was the Promised Son, concerning whom the prophecies were made.

EARLY CHILDHOOD AND PARENTAL TRAINING

A PRECOCIOUS CHILD And A PATIENT FATHER

Hazrat Musleh Mau'ud[ra] in his youth

A phrase in the Arabic language says, "A child is a child even if he will become a prophet." But if you combine with it the Urdu phrase, "A precocious child shows the man inside him" it makes the whole truth.

No matter what high positions a child is going to reach in view of his innate powers, his childhood innocence and spontaneity remains intact, but at the same time occasionally you do see some glimpses of his glorious future. Seeing such a child, the perceptive mind soon realises that with the Grace of God one day this child will become a great man.

During the childhood of Hazrat Mirzā Bashīrud-Dīn Sāḥib (also referred to as Hazrat Sāḥibzāda Sāḥib) we see a wonderful intermingling of these two aspects. To illustrate this an incident of his childhood has been narrated by Hazrat Maulwī Abdul Karīm[ra] – a noble companion of the Promised Messiah[as]:

> When Maḥmūd was about three years of age, the Promised Messiah[as] once happened to be in Ludhiana and I too, was with him. There was a partition wall between the male and female quarters of the house where we were staying. It was summer and the weather was very hot. I happened to wake up once in the middle of the night to hear Maḥmūd crying and

the Promised Messiah[as] talking to him gently to divert his mind. The Promised Messiah[as] seemed to be carrying him in his arms, and pacing about to soothe him, but the child continued to cry. After some time the Promised Messiah[as] said: 'Look how brightly that star shines Maḥmūd!' This arrested the child's attention evidently, for he quietened down for a moment but started crying again with a new basis for his petulance. 'I wish to go to that star!' he now wailed over and over again. But the loving patience of the Promised Messiah[as] was in no way ruffled by this impossible demand. Instead, he was rather amused by it, and I heard him saying softly to himself, 'I had tried to divert his attention, but he has discovered in that a new reason to continue crying.' The child fell asleep only when he was too tired to cry any more, however, throughout the whole episode there never was a harsh tone in the voice of the Promised Messiah. [3]

Reflecting upon this child's later life we learn that his longing wish to go to the stars was certainly pointing to his high aims that continued to spur him throughout his life on his inexhaustible power of effort and activity. Moreover, the incident sheds light upon the Promised Messiah's love, kindness and tolerance towards children. He never thought himself too grand for any task even though his every moment was filled with a crushing workload. One must bear in mind that apart from writing over 85 books, he replied to around 90,000 letters. This amounts to 35 letters per day! He did this unaided without any secretaries or assistants. He also received around 60,000 visitors who gathered to hear his claim to be the Promised Messiah. Hence, during those few precious hours of rest, he nurses a crying child by cradling him in his loving arms until he falls asleep of his own will. This was an example of his very high moral standard. This episode is from very early childhood. There is another similar incident in later life that tested his patience and restraint still further. God Almighty had blessed the Promised Messiah[as] with a huge amount of patience and forbearance. Allāh Almighty blessed him with an abundantly kind and affectionate heart making it difficult for him to lose patience with children. Whatever the reason may be Huzoor's patience and forbearance with this child was extraordinary as is manifest from the incident below, also related by Hazrat Maulwī Abdul Karīm[ra]:

> He never thought himself too grand for any task even though his every moment was filled with a crushing workload.

When in his fourth or fifth year, Maḥmūd one day came into the room where the Promised Messiah[as] sat writing. He had a box of matches in his hands and he was followed by a troop of young friends. They played about in the room for some time, talking and laughing and quarrelling among themselves. Then a bright idea occurred to Maḥmūd to contrive a new diversion. He secured a quantity of papers (pages of the valuable manuscript of a work the Promised Messiah[as] had in hand), struck a match and set them ablaze. They crackled and curled and in a moment there was nothing left of them but a heap of ashes, or a charred bit or two, which the wind blew away. This pleasant pastime over, the children trooped out of the room and busied themselves in other pursuits. The Promised Messiah[as] remained absorbed in writing, undisturbed, and unconscious of the noise and commotion that had occurred in the room. After some time he felt the necessity to consult some back page to get the sequence of ideas and he rose to get it. But the required page was nowhere to be seen and in the room was a heap of ashes. Inquiries having been made and the truth of the matter ascertained, the children were frightened and members of the household too were apprehensive in view of the valuable nature of the papers. The Promised Messiah[as] however, on being told only remarked smilingly, 'that's all right. It does not matter. The Almighty God it seems intends to give me the power to write to much better effect than I had done previously so by this means he has destroyed what I had written. [4]

PARENTAL TRAINING

This tolerance and forbearance by no means meant that, God forbid, the Promised Messiah[as] did not appreciate how to bring up children, or was like such mothers who spoil their children out of unconditional love.

In fact, Huzoor's training of children was very unique and subtle. As will become apparent from the following incident, when it was appropriate Huzoor was very strict with his children. The difference was only that when Huzoor personally felt the effect of the incident, he never reproached Hazrat Muṣleḥ Mau'ūd[ra] no matter how much discomfort his actions may have caused. But as far as religious matters were concerned, or such mistakes were committed that posed a danger of affecting one's character adversely, he certainly reprimanded him gently or sternly as the occasion demanded. This differentiation is most important and carries a deep lesson for those who have the grave responsibility for moral training, as to where the limits of tolerance end and the requirements of strictness begin. To illustrate this differentiation, two minor incidents are narrated here. Hazrat Sāḥibzāda Sāḥib himself has narrated the first one:

NATIONAL SENSE OF HONOUR

Once a dog came to our door as I stood there. Huzoor was in the room alone. I beckoned the dog calling, 'Teepu! Teepu!! Huzoor came out in a distress and said, 'aren't you ashamed? The English because of animosity have named their dogs after the name of a sincere Muslim and you are copying them and call the dog Teepu. Beware! Never repeat it again!'

I was only eight or nine at the time

> and it was the first day when the love of Teepu Sultan was established in my heart. [5]

While on the one hand we conclude from this incident that to tolerate every action of a child without distinction does not fall under the definition of forbearance, we can also guess to some extent, the limitless religious and sense of national honour of the Promised Messiah[as]. He tolerated the action of this child when he set fire and reduced in a moment to dust his priceless manuscripts prepared with hard labour of, God knows, how many hours and how many nights and ignored the trouble of re- writing, yet he could not tolerate the innocent disrespect of a Muslim King who was martyred defending national honour and with whom the Promised Messiah[as] had no other connection besides Islām.

This incident also has a lesson for those who have the audacity to allege that the Promised Messiah[as] was an agent of the English. A heart that was filled with a sense of national honour and who respected so highly Sultan Fateh Ali Teepu only for the reason that instead of submitting to the English, he heroically sacrificed his life. How is it possible that one can entertain the least doubt for a man with such a keen sense of honour of being an agent of a foreign power?

IMPORTANCE OF PERFORMING RELIGIOUS DUTIES

Despite being extremely kind and affectionate, the Promised Messiah[as] never liked to leave a child who showed negligence in the performance of his religious obligations without reprimand and expressing displeasure. Recalling such an incident, Hazrat Sāḥibzāda Sāḥib observes:

> Once Huzoor could not go to the Friday prayers because of ill health. At that time I was not mature to the point where obligations that come with maturity would apply to me. Nevertheless, I was going towards the mosque for the Friday prayers when I met someone along the way. According to my age at the time, I should not remember the man's face but the incident had such a profound effect upon me that I clearly remember the man's face to this day. Muḥammad Baksh is the gentleman's name... I asked him, 'You're coming back, have the prayers finished?' He said, 'There were too many people, there was no room in the mosque and so I came back.' I also turned back upon hearing this and offered my prayers at home. On observing this Hazrat Sāḥib enquired, 'why did you not go to the mosque to offer prayers?' It was by God's Grace that from a very early age I used to greatly respect Huzoor on account of him being a prophet. I noticed there was displeasure in his voice and his countenance reflected disaffection. Huzoor's tone of voice affected me deep within. I responded that I had gone but due to a lack of space I came back. He fell silent on hearing this. But when Maulwī Abdul Karīm Sāḥib came to enquire about his health after the Friday prayers, the first thing the Promised Messiah[as] enquired about was whether there were many people in the mosque today. At that moment I became very anxious because I had not gone there myself. I did not know whether my informer had made a mistake or whether I had misunderstood what he had said. I understood from him that there was no room in the mosque. I was worried that if I misunderstood or the informant had misunderstood, in both circumstances the blame will fall on me that I had told a lie. Maulwī Abdul Karīm Sāḥib replied, 'Yes Huzoor! Actually, today there were many people.' Even to this day I do not know what the reality was. God provided this opportunity to prove my innocence by Maulwī Sāḥib's own words that in actual fact, on that day an extraordinary number of people came to the mosque. Anyway, this is one incident that left a deep impression on my heart. [6]

"He generally persuaded him to accept things with gentle and loving words and expressions of good expectations where the methods of harsh words or physical harsh- ness mostly fail.

Children normally possess a God-given skill that despite young age they become quite aware of their parents' inner leanings towards certain values. This general impression that children receive about their parents plays a major role in moulding their own habits and character. Hence, as a result of the above two incidents, the importance of a sense of national honour and the performance of responsibilities was so ingrained on the heart of Hazrat Mirzā Bashīrud-Dīn Maḥmūd Aḥmad Sāḥib[ra] that they became a distinctive feature of his temperament.

HIS FATHER' S SUBTLETY AND EXCELLENT EXAMPLE

The manner of the Promised Messiah's[as] training, as has been stated was very subtle. He generally persuaded him to accept things with gentle and loving words and expressions of good expectations where the methods of harsh words or physical harsh- ness mostly fail. At times a child picks up more food than necessary and the parents scold him and become offended. They even try to take it away but instead of agreeing the child continues to increase in his insistence and is defiant. On such occasions the method of the Promised Messiah[as] was entirely different and the outcome was also completely different. For instance, Hazrat Syed Fazal Shah[ra] – a sincere disciple of the Promised Messiah[as] states:

> One day the Promised Messiah[as] was sat in the upper storey courtyard with almonds in front of him. I was shelling the almonds when Hazrat Miān Bashīrud-Dīn Maḥmūd Aḥmad who was 4 or 5 years of age at the time, came and took all the almonds and put them into his lap. Observing

> this Huzoor said, 'Miān is very good; he will not take too many. He will only take one or two. He will put all the rest back.' When Huzoor said this, Miān Sāḥib quickly put all the almonds in front of me and only took one or two for himself.

An extremely important cause for the flaw in children's character is that considering them ignorant, the parents do not deal with them with the same honesty, trust and sincerity that they expect from them. For instance, even when the parents have a sincere desire that the children should not develop a habit of telling lies, they lie to them either as a joke or to shake them off for the time being. The faults and weaknesses of parents are never hidden from the children. The result is that the admonitions of such parents never influence the children whose words do not match their deeds. There was never a question of any type of moral lapse on the part of the Promised Messiah[as]. His children's temperaments were definitely affected by the harmony between his words and his deeds in his everyday life. He did not just deem this sufficient but gave extraordinary attention to this aspect for the sake of training children.

For example, once in the winter season, Miān Maḥmūd, who was then only a child, put broken pieces of earthenware in the pocket of the waistcoat of Hazrat Mirzā Sāḥib[as] so that whenever he lay down on his side they poked into him. He mentioned to his servant that recently he had been feeling some pain in his ribs. The servant then passed his hand over that area only to discover the broken pieces of earthenware. The Promised Messiah[as] smiled and said, "now I remember, Maḥmūd put this in my pocket and asked me not to take it out for he would play with it later." Hazrat Mirzā Sāḥib asked that it should be left there for when Maḥmūd wished to claim it back. [7]

To fully appreciate the beauty and elegance of such an incident, a passing glance is not enough. Its allure should stop a man of culture in his tracks and compel him to pause a while. It is not possible that an eye familiar with beauty can pass here without stopping to take in this scene in a state of fascination and absorption.

It is said that if a philosopher's stone were to touch pebbles it would transmute them into gold. This is only fictional but if we look through the spectacles of high moral values, those few potsherds and broken bits will appear more priceless than gold and glittering with more dazzle.

It seems that the Promised Messiah[as] did not let slip the least opportunity with the help of which he could polish the character of this child with ever-new glitter. For example Hazrat Mirzā Muḥammad Ismail Beg[ra] mentions a similar incident:

> One day accompanied by his companions as the Promised Messiah[as] went for a walk, they passed by a fallen Acacia tree. Some companions cut thin branches and made toothbrushes. Someone gave a toothbrush to Hazrat Sāḥibzāda Mirzā Maḥmūd Aḥmad who was very young and was accompanying them. In his childish way he said to Huzoor, 'Father, take this toothbrush.' With a smile Huzoor said, 'my child first tell me with whose permission were these toothbrushes obtained?' Hearing this everyone threw away their brushes.[8]

This incident carries a singular charm and is worthy to be written in gilded letters among the principles of character development. To take a few twigs for toothbrushes from a tree fallen by the side of a road is not deemed to be such a moral crime to be considered as an act of stealing for which a religious or civil court would propose a punishment or reprimand. Normally people make toothbrushes from the trees still standing and to take prior permission is unheard of, although it is the right of the owner if he so wishes he can prevent it.

On this occasion if the Promised Messiah[as] had stopped them, it would have amounted to applying such a strict moral code on ordinary people that it would have become an overwhelming responsibility. Despite that, the high moral station to which Allāh had appointed the Promised Messiah[as], this minor speck of dust would not befit the shining face of his elegance.

This minor speck of dust which an ordinary man has no capacity even to see with his naked eye, the Promised Messiah[as] liked to see neither on himself nor on that Promised Son who in his own time would take on the responsibility to adorn the morals of the whole world. However, he said nothing to his companions so that their feelings were not hurt should they be stopped formally.

Thus the beauty of the incident lies in his remaining silent despite disliking it for himself. His silence was subtle but irrefutable evidence that there was not the least trace of pretence or conceit in this man, otherwise what a great opportunity it was to display the high station of one's piety. As long as the child did not compel him by repeating his question he continued his walk hiding his noble decision from the admiring eyes.

Even when he was compelled to speak, how loving was his manner of forbidding. In answer he raised a small question. "Tell me child with whose permission were these toothbrushes obtained?" There is no pretence of piety, no vanity. There is no unpleasantness in admonishing, no harshness. Smiling, he raises a question wrapped in gentle words, 'my child tell me?' Scent-bearing morals spreading musk in the air are not weighed on large measuring scales but on the measuring scales of such subtly felt tender and graceful incidents. Although this incident relates to the Promised Messiah[as], it demonstrates the character of the father under whose training Maḥmūd was nourished and grew up.

THE MOST EFFECTIVE MEANS TO AID TRAINING

These are just a few examples of Huzoor's style of training. However, for the Promised Messiah[as] the best way to aid the training of children was through prayers. It was impossible for the Promised Messiah[as] who offered fervent prayers with deep humility for his children well before they were conceived, to neglect praying for them after they were born.

Blessed children of the Promised Messiah[as]. Right to left: Hadhrat Mirza Bashiruddin Mahmud Ahmad[ra], Hadhrat Mirza Basheer Ahmad[ra], Hadhrat Mirza Shareef Ahmad[ra], Hadhrat Nawab Mubarika begum sahiba[raha] and Sahibzada Mirza Mubarak Ahmad sahib[ra].

Not only in connection with his children but in every situation and condition he gave prayers the highest precedence and proclaimed it as the most effective tool when weighed against any other means. He sought means only because Allāh created them and to employ them was also according to His Will. Hazrat Maulwī Abdul Karīm[ra] states:

"No matter how troublesome and naughty they are and however pressing may be their unreasonable demands and however much they may insist on having what is unprocurable, he never beats them or scolds them or shows any signs of anger... I have often seen that nothing annoys him as much as to hear that someone has beaten his child. A gentleman here one day beat his children, as a matter of habit. This greatly moved the Promised Messiah[as] who sent for him and delivered a highly touching discourse." [9]

"...Children should be guided by good example and they should not be punished physically, he said. Fathers who beat their children were putting themselves alongside God and so were guilty of a kind of polytheism, believing they shared His attributes of being a true and absolute guide. Those who pushed their children unwillingly in a certain direction, believing they were masters of their children's destinies, were guilty of the same sin." [10]

These few incidents that have cascaded down to us are exemplary. They do not cover the whole of the nineteen years of life during which Hazrat Sāḥibzāda Sāḥib[ra] received instruction from his illustrious father. One of his sons, Hazrat Mirzā Bashīr Aḥmad states that the Promised Messiah's[as] personal spiritual influence generated an electric current of high spiritual voltage in every person who approached him. Everyone, according to their ability, therefore, became a source of power almost like a battery just as small pieces of iron are magnetised when they come into contact with a large magnet. His own moral and spiritual example transformed the people around him. To whatever degree the historical record around that period is secure, its analysis leads us to the definite conclusion that the Promised Messiah's[as] character and qualities deeply affected the personality of Hazrat Sāḥibzāda Sāḥib.

Huzoor continuously filled this child's heart with the abundant love of humanity he possessed in his own heart. He wanted this child to emanate the same miraculous and merciful feelings that emanated from his own heart for the rest of humanity. His words are simple and the manner of admonition is uncomplicated and loving but as a result an impressionable child receives the blessing of a melting heart for the creatures of God: "Once Hazrat Sāḥibzāda Sāḥib had trapped some parrots in the house by shutting the doors. Huzoor passed by there on his way to the Friday prayers. On seeing this he admonished, 'Miān! One must not catch the birds that frequent the home. He who has no compassion has no faith.'"[11]

A REFLECTION OF HIS FATHER'S ELEGANCE AND GRACE

Hazrat Sāḥibzāda Sāḥib's life of this period cannot be separated from his father's and one cannot be mentioned without the other. He made the personality of Hazrat Sāḥibzāda Sāḥib abound in his own morality. He not only taught his beloved son to give precedence to the values that he himself gave precedence to but even taught him the etiquettes of paying due regard in morals to the status of each individual.

Once the students of Ta'līmul Islām school were given an assignment which was to compare and contrast the importance of knowledge and wealth. Sāḥibzāda Sāḥib reflected on this a great deal but could not decide which was better. The family was sat at the dinner table along with the Promised Messiah[as]. Amongst the conversation, Sāḥibzāda Sāḥib asked his younger brother, Hazrat Sāḥibzāda Miān Bashīr Aḥmad, "Bashīr! Which of the two is more valuable, knowledge or wealth?" He remained silent but Huzoor himself replied, "repent Maḥmūd! Repent! Neither knowledge nor wealth is good unless there is the Mercy of God." [12]

It was the effect of this subtle mode of training that whatever boundless manners the Promised Messiah[as] himself possessed, the same elegance fully pervaded the character of Hazrat Sāḥibzāda Sāḥib. Subsequently, the memories of those who watched him continued to remind them, especially to those who had seen the face of his holy father, of the Divine promise that "he shall reflect you both in elegance and grace". This fact was not only recognised by friends but the eyes of the opponents

also kept recognising this reality. It is another matter however, if their tongues were adulterated by bitterness when accepting this fact.

Hazrat Sāḥibzāda Sāḥib always recounted an incident from his childhood days with humour. His paternal aunt (Punjabi, Tā'ī) was the widow of Mirzā Ghulām Qādir Sāḥib, the older brother of the Promised Messiah[as]. She had not accepted Aḥmadiyyat in the lifetime of Hazrat Mirzā Sāḥib[as] or for some time after his death. Whenever she laid eyes on Hazrat Sāḥibzāda Sāḥib, she would say with some bitterness, "*jaiho jiyā kān oho ja'ī koko*." As Hazrat Sāḥibzāda Sāḥib was not completely aware of Punjabi idiom at the time, he asked his mother what this meant. She said, 'it means the baby crow is just like the crow. The crow, God forbid, is your father and you are the baby crow.' The eyes of this foe had the good fortune to recognise this likeness as the likeness in beauty and elegance. Hence, that *Tā'ī* whose pride and status would not allow her to recognise the truth of her brother-in-law, accepted Aḥmadiyyat at the hands of her nephew. Hatred was replaced with love, and arrogance and pride with humility to such a degree that upon this child's arrival, she would stand in reverence despite her old age and infirmity. She would lay down cushions for him and seat him with honour. If he said, "you are weak, you are frail, do not move, do not overbear," she would say, "you are my sage." [13]

It would not be out of place to mention that Allāh Almighty had revealed to the Promised Messiah[as] this two-worded phrase, "*Tā'ī Ā'ī*". *Ā'ī* means "came" in Punjabi. For a long time the enemies of Aḥmadiyyat mocked them over this revelation. Finally, the meanings of this revelation were opened to the world when Hazrat Sāḥibzāda Sāḥib's *Tā'ī* failing to accept the Promised Messiah[as] during his lifetime, accepted Aḥmadiyyat at the hands of his son, upon which the streets of Qadian reverberated with the phrase "*Tā'ī Ā'ī! Tā'ī Ā'ī!*"

HIS MOTHER' S ROLE IN HIS TRAINING AND UPBRINGING

The account of this part of Hazrat Sāḥibzāda Sāḥib's life would be incomplete if alongside the efforts of Hazrat Mirzā Ghulām Aḥmad[as], we did not mention the part played by his mother, Hazrat Syeda Nusrat Jehān Begum[ra]. Her training left a deep impression on his conduct during the formative years. Fortunate ones are the few whose mother and father are patrons of such high attributes. Moreover, their values, beliefs and outlook flowed into a single stream. They shared a common purpose that was free from any trace of duplicity and contradiction.

Of all the different causes, this was one of the main influences that helped implement the fulfilment of the prophecy made about Hazrat Sāḥibzāda Mirzā Maḥmūd Aḥmad Sāḥib's glorious future. No matter how helpful all the other factors are in shaping the child, if only this obstacle is present that the style of training of the mother and father are at loggerheads with each other, then this single factor leaves a deep, sore wound in the discipline of the child. This was Allāh's extraordinary favour upon Hazrat Sāḥibzāda Sāḥib that his mother also possessed a high degree of virtue and nobility in the art of discipline, and her objective was the same as that of Hazrat Mirzā Ghulām Aḥmad[as].

His mother, Hazrat Syeda Nusrat Jehān Begum[ra], was the paternal grand-mother of Hazrat Mirzā Tahir Aḥmad[rh], the Fourth Khalīfa of the Aḥmadiyya Muslim Community. He recalls that she admonished children in a very simple, touching and effective manner. She was a stranger to affectation and artificiality and portrayed sincerity and piety. Her every word was replete with loving sincerity. Apart from anger, he never witnessed even the slightest suspicion of formality in her character. Because she was so kind-hearted, she rarely lost her temper and even then it was almost non-existent. Consequently, she would push herself to become angry showing her dislike of some action. She would herself become upset at this show of anger, which had no affect upon the children and tried to console them. To get a better sense of the manner of her training and upbringing of Hazrat Mirzā Bashīrud-Dīn Maḥmūd Aḥmad[ra], who better to consult than her own children in this regard. Hence, an excerpt from the writings of his sister, Hazrat Nawāb Mubāraka Begum Sāḥiba, is presented below in this connection. She states:

> By showing the child that you always have full trust in him, to inculcate a sense of honour and respect for the trust of the parents was her main principle of training. Aversion to lies, a sense of honour and self-respect used to be her first lesson. She always told us that you should cultivate this habit in the children that they should obey you, thereafter even if they behave with childish mischief there is no fear. Hazrat Ummul Mu'minīn[ra] would always say that my children do not tell lies. It was this trust that saved us from lies rather it made us averse to lies... And I remember that respect for my mother would increase further in my heart.

Another principle for the training of children that she used to state was that "you should do your utmost to train the first child, then seeing this example others will automatically be good." [14]

HIS CAPACITY TO ACCEPT MORAL TRAINING

No matter how pretty, strong and permanent a dye is, a cloth cannot be dyed as long as its material lacks the quality to accept that colour. The hue of training also depends on similar requirements. If we study the life of Hazrat Sāḥibzāda Maḥmūd Aḥmad[ra] from this point of view, we find this quality in him to its utmost

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Hazrat Musleh Mau'ud[ra]

degree. He was bestowed the capacity to accept good advice and beautiful colours at their most excellent level. Besides this he possessed perfectly the quality of rejecting wrong impressions. As a result of prolonged training by the Promised Messiah[as] not only did he accept good advice that was given gently but he would also accept without hesitation or confusion advice that was apparently bitter but was justified in its own right. In this regard an incident is especially worth considering when he not only accepted good advice given in bitter tone but felt throughout his life indebted to the one who gave him that advice:

"I cannot forget the favour of a friend throughout my life. Whenever I see his children in some difficulty I feel shooting pain in my heart and I pray for their welfare... The incident occurred in 1903 when the Promised Messiah[as] was staying in Gurdaspur for pleading the lawsuit instigated by Maulwī Karam Din. The friend I am talking about hailed from Muradabad U.P. and was a Squadron Leader Major in the army. His name was Muḥammad Ayyub. He came to Gurdaspur to pay a visit to the Promised Messiah[as]. He said two things to me which were a means of my guidance.

"In Delhi it was customary for children to address their father as 'TUM' (an impolite form of 'you'). Likewise a wife addressed her husband with the same impolite form. In Lucknow, however, they addressed with 'AAP' (a polite form). Hearing constantly the word TUM I had developed the habit of addressing people as TUM. Although as a custom I mostly avoided addressing the Promised Messiah[as] but when the need arose and I was compelled to address I used the word TUM. For some reason in the presence of that friend I had to address the Promised Messiah[as] and used the word TUM. Hearing this word that friend held me by the arm and took me away from the gathering and said, 'I have great respect for you in my heart and that very respect demands that I should warn you of your mistake. When addressing the Promised Messiah[as] you must never use the word TUM. Instead you must address him as AAP. Otherwise if you ever use this word again I will apprehend you.' "Because I had regularly been using the word TUM I could not see any difference between these two words. Rather, instead of AAP, I preferred the word TUM. In fact as I was not accustomed, I used to perspire with embarrassment whenever I said AAP since I considered it a crime to say AAP. However, after the explanation from this friend I began to use the word AAP and the impact of his advice is still felt in my heart."

APPROPRIATE MODE OF DRESS

"Once I visited Lahore and saw some boys wearing neckties. I fondly purchased one and started wearing it. The next incident also happened in Gurdaspur.

"The same late friend took me aside and said, 'today you are wearing a tie then tomorrow we will watch shows of dancing girls because we have to learn lessons from you. Whatever steps you take we will follow you.'

"He said this and asked me for the tie. I took it off and gave it to him.

"So I can never forget these two admonitions by him. I feel this is how a sincere disciple should be. If a member of our family fails to realise his responsibility then you must not spoil him by calling him Sāḥibzāda Sāḥib! Sāḥibzāda Sāḥib!

Rather you should say that you used to be Sāḥibzāda (son of a respectable person) no doubt but now you look worse than a Ghulāmzāda (born of a slave). Therefore, you should reform yourself."[15]

While we learn many lessons from this report, an interesting fact also comes to light. The intense love for the Promised Messiah[as] had so overwhelmed the hearts of his companions that they had no care for such love that was in conflict with it. It is true that the companions of the Promised Messiah[as] had great love for his children. And we find much evidence that they treated his children with intense love and affection but their love was not the result of some blind conformity. It was because of their deep understanding that the Promised Messiah[as] was the source of all blessings and all noble values. They were well aware of the fact that a branch is only worthy of the degree of love based on its proximity to its source.

A question arises here. Does Islām specify some outward dress, the discarding of which can make a man accountable and whether a *Shalwār Qamīz* alone is an Islāmic dress?

To draw such a conclusion from the above report is not right. As a matter of fact, the English came to India as rulers and the Indians did not adopt their dress, manners and customs because they were somewhat superior but this copying started as a result of a slavish mentality.

The companions of the Promised Messiah[as] had such high expectations from his children that they would not tolerate even a minor slip from them, although in principle the role model is the Imām alone and to take his children as models is an improper and unfair method. The Holy Qur'ān has elucidated it fully, however, this fact cannot be denied and it is pointed out in the Holy Qur'ān that the common run of people who do not understand this principle fully, often follow the example of those who are close to the Imām even when their example is wrong. In any case, as far as the members of the family of the Imām are concerned their responsibility is to be doubly careful. From this point of view when at the time Western culture was attacking our old cultural traditions not just by means of their dress but with it many other evils of morality were spreading rapidly in India, there was certainly a danger for the section of society described above, that they would, together with the English dress become tainted with other evils. This threat was pointed out clearly by the late Squadron Leader Major Muḥammad Ayyūb Khan[ra]. He realised the danger and decided to discard that dress for good.

Returning to our main subject once again we present here another incident of Hazrat Sāḥibzāda Sāḥib[ra] being influenced by advice and accepting it cheerfully. He says:

> I notice that training during my childhood by some people still has an influence over me. Whenever I recall such an incident, prayer for the person rises automatically from within my heart. Once I stood supporting my elbow on the shoulder of another boy when Master Qādir Buksh[ra] – father of Maulwī Abdul Rahīm Dard[ra] dissuaded me and said it was not the right thing to do. At the time I was twelve or thirteen but whenever my mind pictures that scene, prayer for him rises from within my heart.[16]

This incident also sheds further light on the fact that he was naturally inclined to accept good training. Not only did he not mind being admonished, he developed so strong a passion for gratitude that after a passage of several years, entering youth and then becoming old, its intensity did not wane. This sentence makes one deeply anxious:

"When I recall that incident, prayer for him rises automatically from within my heart."

HIS OWN EFFORTS TO IMPROVE HIMSELF

A large part of one's training is played by the admonition that he hears from his well-wishers. A part is played by the taunts and criticism unleashed by his antagonists, not with any good intention but only to inflict wounds. Another part is played by the follies committed by the fools around him. Yet another part is played by one's own mistakes after which an immediate or delayed feeling of regret begins to probe one's heart and mind. In addition to all these agents, man's general habit of pondering over his surroundings also plays an important role in his upbringing. The verse of the Holy Qur'ān "They ponder over the creation of the heavens and the earth" (3:192) refers to this very habit. Such a line of thinking has two aspects. Firstly, as a result of this habit of reflecting over his surroundings, man dives into his own self and continuously searches for ever new pearls of knowledge and wisdom. Secondly, he should not accept whatever ancestral beliefs, customs and practices he has habitually received as heritage. He should not adopt them until they appeal to his intellect and become instilled in his heart.

For the one who develops this practice, it is as though he has been granted an inner counsellor that stays with him throughout his life and continues to be his helper in the development of his noble thoughts. Such line of thinking also needs mental integrity without which it is not possible to reach the right conclusions.

Hazrat Sāḥibzāda Sāḥib[ra] was also granted this counsellor, as he was accus- tomed to ponder over all matters big or small and to chew over them in his mind. As an example two instances are presented here. Firstly, he says:

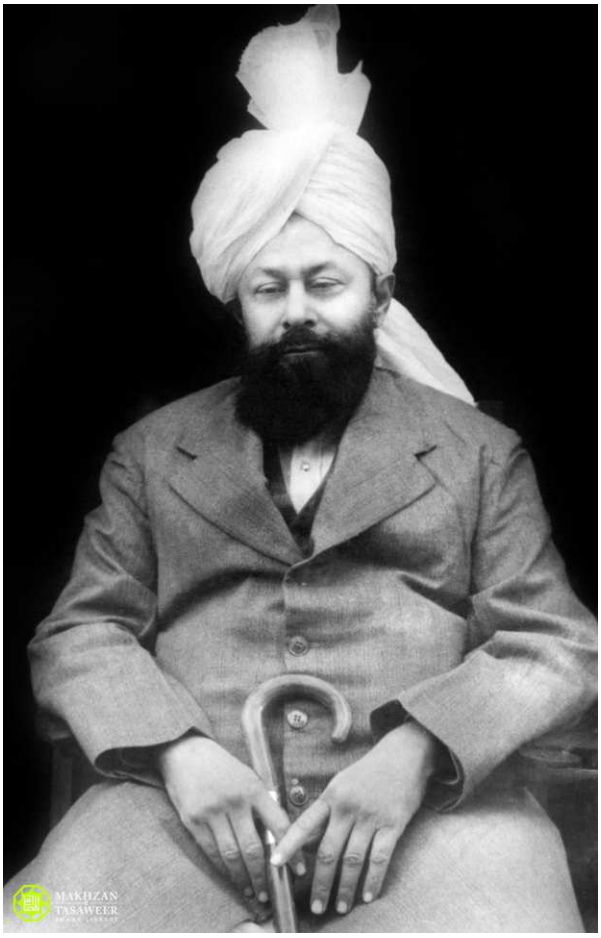
> In my childhood I heard an objection raised by the Hindu Aryas that God was unable to create anything. He depends upon a supply of soul and matter to create anything. I was in the habit of pondering over such statements that went against logic and reason. I remember it well how one night I was sat leaning against a wall reflecting on the stars. I started to wonder if there was anything beyond the stars. I thought if there was nothing then space is impossible. And if one were to suppose there was something more beyond them then there must be something beyond that also. After pondering I began to see that man could not even solve the riddle of what is observable. This question has only two outcomes and both are impossible.[17]

On another occasion Hazrat Sāḥibzāda Sāḥib[ra] says:

> ... I did not believe in the Promised Messiah[as] on the grounds that he was my father. When I was nearly eleven years old I made a firm resolution that if in my research, God forbid, I found him to be false, I would run away. However, I appreciated his honesty and my faith kept growing to the point where when he died my faith increased even more.[18]

In this connection this third incident also points to his mental transformation. He says:

"The year 1900 was the time when my attention was drawn to the teachings of Islām. I was then eleven years old. Someone had presented the Promised Messiah with a robe made of a material like chintz. I had asked the Promised Messiah for his robe, for no other reason except that I liked its colour and the design of the material. I had taken it but I could hardly wear it because it was cut too long for my size: if I wore it, it trailed on the ground. "When I finished the eleventh year of my life and the year 1900 of the Christian era had begun, it occurred to me to ask myself why I believed in God, and whether there was any proof of His existence. I remained thinking over the question late into the



Hazrat Musleh Mau'ud[ra]

night; it was getting onto eleven when I decided that God did really exist. For me that moment was a moment of great joy; its unspeakable warmth flooded my being as a child is flooded with joy when he is gathered up into the arms of his mother after a dreadful period when he thought he had lost her. I had found my Creator, my Lord and Master. My faith that so far had rested merely on hearsay was now grounded on my own experience. I felt so glad that I could hardly contain myself with joy; I offered a prayer, a supplication, that in future, doubt with regard to His existence may never be permitted to assail my mind. On that memorable day I was eleven years old... but today I value that prayer in the same way as I did when I poured out my heart that day in supplication. Today again I repeat that prayer; only at that time I was but a child and now I have grown into a man. I now have better experience to guide my wording of this prayer and I make just this addition that God in His Grace and Mercy may bestow certainty by realisation upon me with regard to Himself. "After those waves of emotion had begun to stir my thoughts to which I have just referred, one morning I performed ablutions and wore that robe – not because it was beautiful and I liked it, but because it had belonged to the Promised Messiah. It was sacred on that account and full of blessings. This was the first realisation on my part of the sacred position of the Messenger of God. "Having put on that robe I locked myself in my room. I spread a cloth on the floor and stood for the Salāt (obligatory prayers). In the course of that prayer I wept – wept profusely and to my heart's content –and took a solemn vow that in future I would never miss a single obligatory prayer. When I think of those days I am amazed to find what an unshakeable power of resolve I possessed at the time. I was only eleven, and there were yet a few years left of my childhood, but I kept that vow and I am keeping it still... "I do not know why I wept that day. A philosopher and a sceptic would say that my mood was brought on by some nervous breakdown – a religious man, on the other hand, would attribute it to the fear and love of God – but I, who passed through that experience am unable to assign any cause to it. I can only remember that I repeated my vow more and more fervently each time and wept more and more. But indeed how full of blessings has been that weeping of mine, and what abiding comfort has come to me from that grief to which I can assign no cause! "When I think of those tears I am convinced that they were not the result of hysteria. Then what were they? I am inclined to believe that they were the result of some rays of light from the sun of the spiritual world that had penetrated my heart: I believe they were the result of some words that fell from the lips of the Promised Messiah[as], or perhaps they were due to some look from his eyes which fell on me. But if they were not due to these two things, I am unable to say where that flood came from." [19]

ENDNOTES

1.'*New World Order of Islām*' by Hazrat Muṣleḥ Mau'ūd[ra], about the author.

2. *Aḥmadiyya Bulletin*, UK, Feb/March 2005, pg. 19,20. Introduction based on 'Hazrat Muṣleḥ Mau'ūd', speech by Muḥammad Azam Akseer Sāḥib, MTA Studios, Pakistan

3.*Sīrat Masīḥ Mau'ūd* by Hazrat Maulwī Abdul Karīm, pg.30–31.

4. *Sīrat Masīḥ Mau'ūd* by Hazrat Maulwī Abdul Karīm, pg.12–13.

5. *Al-Fazl* 1 April 1958 pg.3.

6. *Al-Fazl* 18th June 1925 pg.7.

7. 'A Life Sketch of the Promised Messiah' by Amatul-Hadi Aḥmad, Review of Religions, December 1996, pg.23.

8. *Tarīkh Aḥmadiyyat* Vol. 5 pg.21.

9. *A Character Sketch of the Promised Messiah*[as] by Hazrat Maulwī Abdul Karīm, ed. 1924.

10. *Aḥmad the Guided One,* Iain Adamson, pg. 241–242.

11. *Sīrat Masīḥ Mau'ūd*, pg.342.

12. *Sīrat Masīḥ Mau'ūd*, pg.342.

13. Quotations from *Al-Hilal* (USA), 2003, Issue 1, Story of My Tā'ī, pg.28.

14. *Sīrat Ummul Mu'minīn*[ra] Muz'affa Sheikh Maḥmūd Aḥmad Sāḥib Arfani, Part 1, pg.394-395.

15. *Al-Fazl*, Lahore, 18 February 1947.

16. *Al-Fazl*, Qadian 11 March 1939.

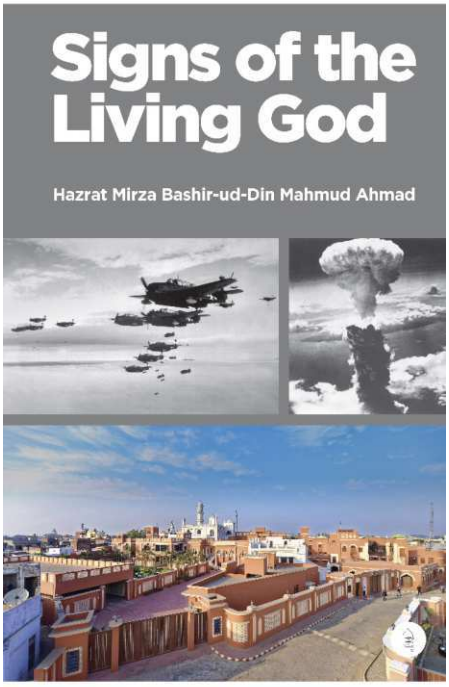
17. *Al-Fazl*, 23 August 1914, pg.5.

18. *Al-Fazl*, 6 June 1924, pg.8.

19. *Al-Hakam*, Jubilee Number, December 1939, translation from 'Fazl Omar' by A.Q.Niaz, pg.41-43.

INTRODUCTION TO A FEW TRANSLATED BOOKS OF HAZRAT MUṢLEḤ MAU'ŪD[RA]

By the Grace of Allāh, there are many books, lectures and sermons of Hazrat Muṣleḥ Mau'ūd[ra] that have already been translated from the collection of his discourses. Several translations have been published over the last couple of years by the Fazl Omar Foundation. The Forwards to some of these translations are being presented below as a form of introduction for our readers.



SIGNS OF THE LIVING GOD

Revelation is a central feature of almost all religions and can be defined as the disclosure of a hidden or future truth by God or other form of deity. All the major religions of the world today testify to the truth of revelation and present prophecies from their scripture as evidence of their divine origins and authenticity. This is also true of the Islāmic tradition which holds that since the time of the Prophet Adam[as], God has revealed Himself to certain individuals and sent them as prophets and messengers to mankind, so that they may guide people and bring them towards the worship of their creator. In the Holy Qur'ān, God says to the Prophet Muḥammad[sa]:

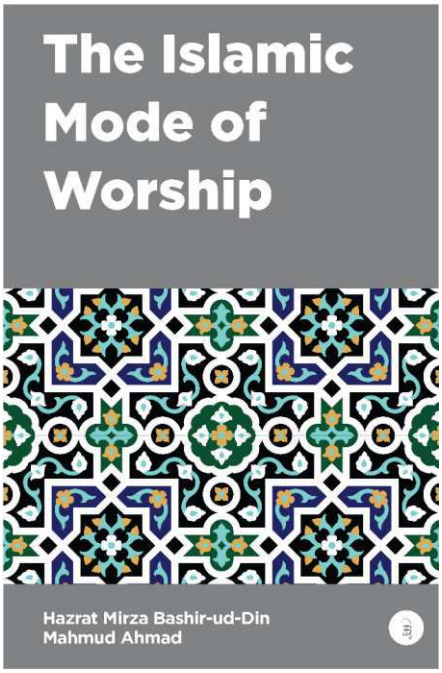
وَ مَاۤ اَرۡسَلۡنٰكَ اِلَّا كَآفَّةً لِّلنَّاسِ بَشِيۡرًا وَّ نَذِيۡرًا وَّ لٰـكِنَّ اَكۡثَرَ النَّاسِ لَا يَعۡلَمُوۡنَ

"And We have not sent thee but as a bearer of glad tidings and a Warner, for all mankind, but most men know not" (Surah Saba', 34:29).

Then with regards to prophecy and revelation God says:

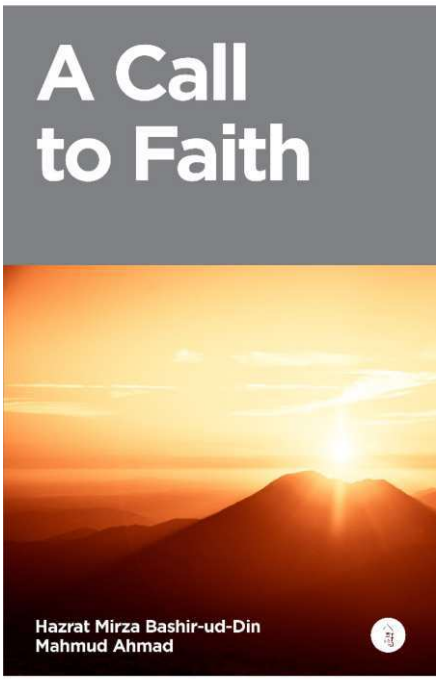
عٰلِمُ الۡغَيۡبِ فَلَا يُظۡهِرُ عَلٰى غَيۡبِهٖۤ اَحَدًا اِلَّا مَنِ ارۡتَضٰى مِنۡ رَّسُوۡلٍ فَاِنَّهٗ يَسۡلُكُ مِنۡۢ بَيۡنِ يَدَيۡهِ وَمِنۡ خَلۡفِهٖ رَصَدًا لِّيَعۡلَمَ اَنۡ قَدۡ اَبۡلَغُوۡا رِسٰلٰتِ رَبِّهِمۡ

He is the knower of the unseen; and He reveals not His secrets to anyone, except to him whom He choose, namely a Messenger of His. And then He causes an escort of guarding angels to go before him and behind him, that He may know that they (His Messengers) have delivered the Messages of their Lord. When reading these verses together, one can define the Islāmic concept of prophecy and revelation as the divine disclosure of certain hidden truths by God to His messengers in order to establish both the truth of His existence and the veracity of their prophetic claim. These secrets which God reveals can be events of the past, present or future which are as yet unknown or forms of knowledge, whether scientific, historical, archaeological or otherwise, which have not yet come to light. In the following two essays, Hazrat Mirzā Bashīrud-Dīn Maḥmūd Aḥmad[ra] draws on this criteria to show that like the prophets of the past, Hazrat Mirzā Ghulām Aḥmad the founder of the Aḥmadiyya Muslim Community and the Promised Messiah and Imām Mahdī[as] received news of the unseen from God and these revelations which span across the entire prophetic spectrum found fulfilment at their appointed time. Among the prophecies he mentions are those relating to the future success promised to the Promised Messiah and his community, prophecies regarding natural disasters, particularly those relating to earthquakes, and Hazrat Mirzā Ghulām Aḥmad's[as] foretelling of the death of John Alexander Dowie, an American evangelist who contemptuously challenged his claims. Mostly, however, Huzoor turns to the Promised Messiah's[as] prophecies regarding the outbreak of the First World War and the subsequent fall of the Tsar of Russia and shows in intricate detail how each facet of these prophecies was fulfilled in absolute terms. These signs and many others, Huzoor argues, leave no doubt about the truth of the Promised Messiah's[as] claim and show that just as God raised messengers in the past, He has also raised one in this age. These essays were originally published in Urdu under the titles زندہ خدا کے زبردست نشان (*Zinda Khuda ke Zabardast Nishan*) and خدا کے قہری نشان (*Khuda ke Qehri Nishan*) and can be found in Volume III of *Anwārul-'Ulūm*.



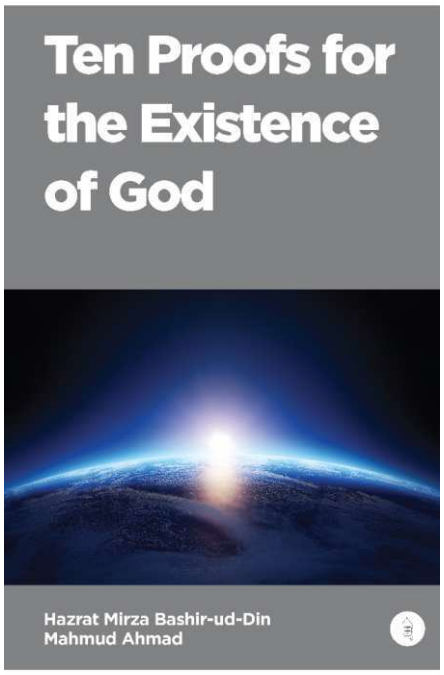
THE ISLĀMIC MODE OF WORSHIP

Forms of worship have existed for millennia. Anthropologists have been able to trace the history of devotion back to at least 5000 years. The most common of these acts is prayer—a conscious invocation which seeks to create a relationship between the worshipper and God. Modes of prayer are as wide and varied as the people who perform them; ritualistic ceremonies, dance, hymns, meditation and prescribed religious observances are some of the many historical forms prayer has taken. However, despite this diversity, prayer methods across religions and cultures have tended to follow certain fixed patterns which commonly include benedictions, litanies, doxologies and devotional acts intended to induce a state of transcendence and divine nearness. As with all religions, prayer is fundamental to Islām. Its principle expression is the five daily Salāt or Namāz which Muslims are expected to assiduously perform. In The Islāmic Mode of Worship, Hazrat Khalīfatul-Masīḥ II[ra] expounds on the methodology and philosophy of the Islāmic prayer for a non-Muslim audience. The aim of this book is not only to explain its basic functions, but to show that the Islāmic prayer is as universal as its core message and incorporates acts of devotion common to all cultures and faiths. In this way, it can be considered the highest form of worship as it offers all of humanity a pathway to their creator. This is a revised version of an essay which Huzoor wrote for the Review of Religions in March 1914. It was later published as a standalone title under the name اسلامی نماز (*Islāmī Namāz*) before being reproduced in Volume I of *Anwārul-'Ulūm*. The second edition included additional material that was published with Huzoor's approval and which has been incorporated in this translation.



A CALL TO FAITH

A Call to Faith is a series of short essays written by Hazrat Khalīfatul-Masīḥ II[ra] from 1930 to 1933, which despite their concise length, are a powerful rallying cry urging Muslims to unite around the message of the Promised Messiah[as]. Beset by turmoil and strife, Huzoor argues the world of Islām is in dire need of reform. Without it the hour of Islāmic triumph cannot come. In the course of his exhortations, Huzoor identifies the doctrine of Jesus'[as] life and second coming as one of the principle barriers to progress. Not only does this teaching undermine Islām's status as a living religion capable of producing individuals who can attain the status of the prophets of the past, but it also strengthens Christianity by ascribing near divine qualities to Jesus[as]. More importantly, this tenet has prevented Muslims from accepting the message of Hazrat Mirzā Ghulām Aḥmad[as], the Promised Messiah and Imām Mahdī of the age. In so doing they reject the prophecies of the Holy Prophet[sa] which foretold his advent and described the circumstances in which he would be raised. Huzoor also elaborates on aspects of the Promised Messiah's[as] claim, the nature of his opposition and the constant divine support he received. Though written over 80 years ago the themes touched on by this collection of essays are as pertinent to the world of Islām today as they were then. These essays were originally published in Urdu under the series title ندائے ایمان (*Nidā Īmān*) and can be found in Volumes XI, XII and XIII of *Anwārul-'Ulūm*.



TEN PROOF FOR THE EXISTENCE OF GOD

The quest to find the truth about the existence of God is one of the most fundamental endeavours of human history and the foundation from which other essential questions about life can be examined. Where did we come from? Why are we here? Do our lives have a purpose? What happens to us after we die? Ever since this search began, oceans of ink have been written on the subject and no less blood has been spilled in seeking answers to the question of whether God exists. From the primitive belief systems of our early ancestors to the sophisticated religions of the contemporary world by way of the philosophical inquiries of figures like Thomas Aquinas, the pursuit of a supreme, perfect and transcendent being continues to this day. In Ten Proofs for the Existence of God, Hazrat Mirzā Bashīrud-Dīn Maḥmūd Aḥmad[ra] turns to one of atheisms most basic premises—if God exists why cannot we see Him—to undertake his own exploration of this question. For this, Huzoor begins by demonstrating through reason and logic that sight alone is not the ultimate arbiter of truth, rather human beings are able to determine objects, concepts and information by the other five senses and also through such things as intelligence and intuition. After demonstrating the falsity of this assertion, Huzoor then turns to the verses of the Holy Qur'ān to posit ten arguments in support of the belief in the existence of God. Some of the proofs he offers are similar in nature and content to the established arguments that theists have used for centuries. For example, the intricate complexity of our universe and the idea that something as well-ordered, functional and beautiful must be seen as irrefutable evidence of a creator. Outside of these more traditional arguments, Huzoor also uses other proofs from the Holy Qur'ān, primarily the promise of divine support for all messengers and prophets as well as the truth and fulfilment of revelation to show that God exists. Bold, compelling and extensive Ten Proofs for the Existence of God is a thought-provoking read which will cause the reader to once again ponder over this most important of questions. This essay was originally published in March 1913 in the magazine *Tashhīzul-Azhān* under the title دس دلائل ہستی باری تعالیٰ (*Das Dalail Hasti Bari Ta'ala*) before being reproduced in Volume I of *Anwārul-'Ulūm*.

Continued from page 28

joy. If you take this from a spiritual perspective, you can really profit from this phenomenon.

Joy and relaxation, interpreting life with a hopeful outlook, being content and confident, allowing for Grace to fill your days can, in my estimation be all the difference in the world between mediocre health and awesome health!

Do what you can to be the recipient of this gift. In addition to eating well, moving more, sleeping soundly, meditating and keeping an attitude of gratitude, we need to tap into the Source of joy.

Tap into the Source of happiness! Why not make this a focus of your life, to live a longer life!

The transmission of peace, contentment and tranquillity is a gift from the Creator. It cannot be forced with incantations, long meditations or even rhythmic movements. It is a gift to one who strives to be worthy and deserving. Be good already, ok!

Belief in the Unseen Creator is vital. You may be Muslim, or Hindu, or Jewish or Christian or of another faith, the bottom line is giving this angle a try. Tranquillity and peace that comes from your worship and remembrance of your Creator and all His favours upon you, may be the magic pill that you need most.

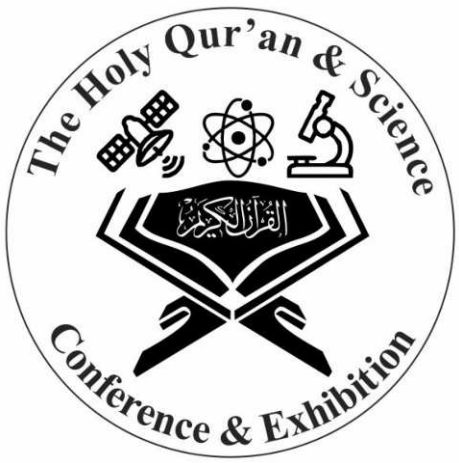
A person whose heart is filled with joy is the person who might live the longest.

The heart that is filled with joy experiences more patience and forbearance in the face of life's challenges. You become strong both mentally and physically. Cheerfulness is the Queen of virtues. No material acquisition or vacation to a tropical island can do this in the same way.

To live long and have a healthy heart, you can go about it like the masses, or you can add this one additional admonition.

Take care of your heart with God's help!

6TH HOLY QUR'ĀN AND SCIENCE CONFERENCE & EXHIBITION



Nabeel Aḥmad Rana, Department of Ta'līm Canada

20 SCHOLARS FROM ACROSS CANADA AND USA PRESENTED RESEARCH PAPERS

NUMEROUS LOCAL PROVINCIAL AND FEDERAL LEADERS PARTICIPATED

OVER 400 INCLUDING STUDENTS AND GENERAL PUBLIC ATTENDED THE DAY LONG EVENT IN MISSISSAUGA

Twenty research papers were presented, where over 400 members of general public including students of science and academia from different backgrounds attended the 6th Holy Qur'ān Science Conference & Exhibition at Baitul Hamd Mosque Mississauga organized by the Aḥmadiyya Muslim Jamā'at of Canada.

The conference chaired by Dr. Hameed Mirzā Ṣāḥib, National Director of Education of the Aḥmadiyya Muslim Jamā'at Canada, began with a recitation of the Holy Qur'ān (verses 6:98-100), the English translation reads as follows:

> And He it is Who has made the stars for you that you may follow the right direction with their help amid the deep darkness of the land and the sea. We have explained the Signs in detail for a people who possess knowledge.
>
> And He it is Who has produced you from a single person and there is for you a home and a lodging. We have explained the Signs in detail for a people who understand.
>
> And it is He Who sends down water from the cloud; and We bring forth therewith every kind of growth; then We bring forth with that green foliage wherefrom We produce clustered grain. And from the date-palm, out of its sheaths, come forth bunches hanging low. And We produce therewith gardens of grapes, and the olive and the pomegranate—similar and dissimilar. Look at the fruit thereof when it bears fruit, and the ripening thereof. Surely, in this are Signs for a people who believe. (Chapter 6:98-100).

In his opening remarks, conference chair Dr. Hameed Mirzā Ṣāḥib said that Holy Qur'ān invited everyone to read it and find those treasures by pondering on its coded message. Early Muslims reached the heights by following its teachings and made many discoveries by seeking guidance from the Holy Qur'ān. He further explained that research flourished under the Muslim rulers and thus much of the scientific discoveries and inventions were made by those Muslim scientists that are recognized as the basis of modern sciences .

He also added that the purpose of this conference is to draw the attention of seekers after knowledge to ponder over the message of the Holy Qur'ān that keeps inviting over and over again opportunities to reflect and acquire all knowledge from this Holy Book. He said that this conference will present a flavor of that knowledge from various speakers who have diverse educational and scientific backgrounds. He explained that the presenters work in varied domains with one common goal, to find the hidden treasures in the Holy Qur'ān. It is anticipated that this conference will open-up new dimensions to study the Holy Qur'ān and a reader of this holy book will spend more time reflecting on its message thus acquiring not only more knowledge but also benefiting in his/her own domain to explore new research frontiers, he elaborated.

Four sessions, each comprising of 4 to 5 scholarly presentations from research scholars from throughout Canada and USA, correlating their scientific discoveries in the Holy Qur'ān were presented with the help of audio and visual presentations which were also livestreamed online. Approximately 1400 viewed the conference online from around the world.

Here is a lineup of presenters and a brief gist of papers presented at this conference:

- Mahmood Akbar, a petroleum geologist and Multi-Physics researcher presented a paper on the Qur'ānic claim that mountains move like clouds. He said that The Holy Qur'ān speaks about various geomorphological features of the Earth. He explained how mountains that we see on the earth's surface are fixed to the continents and how continents are continuously moving with the attached mountains.

- The "heart" and "mind" usage of

Panel of speakers at the 6TH Holy Qur'ān and Science Conference

the Holy Qur'ān was researched by Dr. Aslam Daud, a physician turned into a humanitarian relief champion and National Vice President of the Aḥmadiyya Muslim Jamā'at Canada. He said that the words "heart" and "mind" have been mentioned in the Holy Qur'ān more than a hundred times. He explained that on the surface, it appears that both words have been used interchangeably. However, when one starts to ponder on these two words and how they have been used, the differing perfection of usage becomes clearly noticeable.

- Dr. Mohamed Alburaki, a honey bee specialist from USA presented the Honeybee behaviour and evolution in the light of the Holy Qur'ān. In his presentation, he highlighted some factors that have serious implications in disabling bees from performing their role as were designed by nature.

- Cancer Immunotherapy was presented by Dr. Maleeha Qazi, a Biochemist and Biomedical Science researcher in light of the Holy Qur'ān. She explained that this concept of creation of a cure for every disease can be very eloquently appreciated by learning about the current advances in immunotherapy for the treatment of cancer.

- Dr. Mirzā Mohyuddin, an agriculture scientist, while presenting his research said that mental illness affects all Canadians indirectly at some time in their life. As a matter of fact, all human beings are subject to stresses and strains of different types. His presentation expounded on how to handle depression through an understanding of The Holy Qur'ān.

- Dr. Taha Nazir a microbiologist presented that the emerging technologies of microbiology, biotechnology and molecular biology should potentially be elaborated on under the revelation of the Holy Qur'ān which will rationalize the ethical and philosophical interpretation of all new inventions.

- Mansoor Chughtai a Professional Engineer presented a paper refuting allegations of scientific errors in the Holy Qur'ān. He explained how to become aware of all the objections raised against Holy Qur'ān and respond to these false allegations in a scholarly and scientific manner.

- Dr. Qasim Farah, a Ph.D. in Marine Environmental Policy on Sustainability presented his paper discussing the values of the water from both the Holy Qur'ān and scientific perspectives. He explained the interactions between the saltwater and freshwater. He also addressed the tangible values of the sea-saltwater and how individuals, families, communities, and nations can earn a prosperous life in these waters. He highlighted how the Holy Qur'ān prophesied the current competition over the sea waters.

- Searching for optimum societal outcomes, an analysis of empirical evidence on cohabitation and marriage was the subject of Farhan Khokhar's presentation who is a serving as National Vice President of the Aḥmadiyya Muslim Jamā'at Canada. He explained how the Holy Qur'ān presents the Institution of marriage as the bedrock of society. He talk further explored socio-economic impact of family breakdown and contrast one increasingly common behavior of cohabitation and its key societal outcomes with experience of marriage-based union.

- Dr. Mayra Aḥmad, a member of the Beatrice Hunter Cancer Research Institute, presented novel biomaterials for health applications and correlated with the light of the Holy Qur'ān.

- Dr. Aamir Minhas Khan, a post-doctoral researcher at York University presented a new method for large scale graphene production in light of the Holy Qur'āns guidance.

- Waqas Ali Haider, a PhD student on Materials Science, presented in the light of the Holy Qur'ān, explaining robust energy storage towards a clean environment and sustainable resources.

- Dr. Hameed Mirzā, National Director of the department of Education of the Aḥmadiyya Muslim Jamā'at Canada and a Metal-Organic Chemist presenting correlating with the Holy Qur'ān, heavy elements, their uses and toxicity. He further presented his research in the advances in determination of trace level heavy elements in food and human samples.

- Dr. Syed Waseem Aḥmad, Vice President of Aḥmadiyya Muslim Community USA presented a keynote speech at the conference on "Science and God". His presentation discussed looking for God in a scientific manner. He said that by interacting with God and having a concept of God in mind that is consistent with what we think God may look or be like based on the standard assumptions that it was God who created everything and how the things created by God reveal the nature or characteristics of God's being.

- Dr. Shazia Mannan a specialist in Biochemistry and Molecular biology, presented on microbiology and diversity imparted by the Holy Qur'ān but discovered today. She presented a case study of a rice microbial pathogen.

- Dr. Tauseef Khan, an Epidemiologist presented his paper on the health potential of rare sugars in honey – and relating it to the claim of the Holy Qur'ān regarding honey as a cure for many diseases.

- The Science of Colours as mentioned in the Holy Qur'ān was presented by Ansar Raza, a scholar of the Aḥmadiyya Muslim Jamā'at.

- Dr. Altaf Qadeer, a researcher at York University presented the science of learning. He explained that the Holy Qur'ān shows a number of examples to guide our thinking to make connections of various types. He said that the Holy Qur'ān provides multitudinous insights to inspire frames of interfaces, of deep understanding and with a highly insightful way of its presentation sequence.

- A paper on health literacy, evaluating the readability of online Type 2 Diabetes Mellitus education materials was presented by Khizar Karīm, a MD Candidate, University of Toronto Faculty of Medicine.

- From a hard rock to a bendable metal, iron ores were made into a formable metal through the knowledge of smelting, was the subject presented by Suleman Aḥmad, a metallurgist. He presented in the light of the Holy Qur'ān how God made iron useful for humans.

National President, Lal Khan Malik Ṣāḥib presenting the concluding address

During the course of the conference several dignitaries and local leaders, including Gagan Sikand MP from Mississauga, Natalia Kusendova MPP Mississauga Centre, Kaleed Rasheed MPP Mississauga East-Cooksville and Sheref Sabawy MPP Mississauga-Erin Mills, graced the conference with their presence and brought a few minutes of greetings to the delegates of the conference.

In her remarks after the conference MPP Natalia Kusendova said, "I attended the 6th Holy Qur'ān and Science Conference this morning at the Aḥmadiyya Muslim Jama' at Canada. Religious diversity and respect for all is what makes the best city to live, grow and worship."

Some leaders of the government, including the Prime Minister of Canada, Mayor of Mississauga and Vaughan as well as numerous other local MPPs and MPs and leaders of municipalities, sent special messages of greetings to the delegates of the conference. All message are posted on the conference website www.QuranAndScience.org

Event Coordinator, Jamil Aḥmad Ṣāḥib presented his vote of thanks to the dozens of volunteers who made the event possible.

National President, Lal Khan Malik Ṣāḥib of the Aḥmadiyya Muslim Jamā'at Canada in his concluding address emphasized the importance of the study of the Holy Qur'ān in the study of science. He said that he enjoyed the presentation and hoped the audience have benefitted as well. He presented an Arabic couplet, which means, "All types of knowledge exists in the Holy Qur'ān, the only hindrance is our understanding". He explained that there was time when Muslims looked upon the Holy Qur'ān and made great scientific progresses and prayed that may such an era come back again. He advised that we should approach the Holy Qur'ān for not just blessings but for guidance in all matters including science.

Muslim Television Aḥmadiyya, Review of Religions and Mississauga's ethnic paper, "Akhbar-e-Janan" covered the event in their news feeds.

For complete presentations, video links and other media related to the conference, visit www.QuranAndScience.org

HOW TO LIVE A LONG LIFE

Ahsan Khan, Vaughan

Here is the best reminder for taking your health seriously: Sooner or later your health will become your number one priority!

According to the Centers for Disease Control and Prevention, CDC, the number one killer of people in the USA is a heart attack.

Some of the millions that experience heart attacks never get the chance to change their ways – because they die.

We all know someone who has died of a heart attack. Given that it is the most common killer, perhaps we should educate ourselves on how to prevent one in the first place.

You may think that this short article will lay out the method. It will in one sense by bringing into focus something that may be overlooked in your life. I will get to that shortly.

In the meantime, I challenge you to think about where you are now in your health and lifestyle habits. Knowing this will make a difference in how long you live and how much life you have in your years.

Educate yourself about good heart health and remarkable health in general. One thing is for sure, robust health is not based on any one factor like diet, exercise, taking supplements or genetics. It is multi-factorial. How's that for a fancy word?

Take some initiative and learn what you can to live a long life! This will give you time to develop your most awesome self.

Coming back to the heart health concept, most of us are unaware of what causes good heart health. Is it exercise? Is it

diet? What about laughter? Or a sense of contribution to others?

Let's focus on what most people think of when they think of heart health-cholesterol. This may or may not be the critical determinant of heart disease, and the experts are not totally in agreement on its mechanisms. Hint: sugar may be a more sinister culprit. Look that up when you have a moment!

If you are really keen, please check out this movie on Youtube: Widow Maker commissioned by an Irish Businessman and Philanthropist, Mr. David Bobbet https://youtu.be/WygYk81gXXk

(This movie will reveal to you a little known, non-invasive test that can show how much heart disease is present. Wouldn't you want to know that if you could? What course corrections would you make?)

So, if cholesterol is the usual suspect, what may be more surprising to regular people like you and me, is the role of adrenaline and cortisol (read: stress hormones).

A person with no blocked arteries can also die of a heart attack caused by stress!

What? Is that true, you say?

How then do we keep stress down in the face of a 24/7 stress lifestyle?

Life is full of stress, both positive and negative. So how does one manage it, let alone overcome it? If this can be achieved, can a more extended life be assured and a needless heart attack avoided?

What else can a person add to their health regimen? Allow me to make a suggestion, here is what may be overlooked: advice found in The Holy Quran, Chapter 13, verse 29

'Those who believe, and whose hearts find comfort in the remembrance of Allah. Aye! It is in the remembrance of Allah that hearts can find comfort;

Here may be the one missing key to a long and healthy life. Only in the remembrance of God do hearts find peace. Happy heart=Long life.

It is Allah (God), who fills the heart with

Continued on page 24

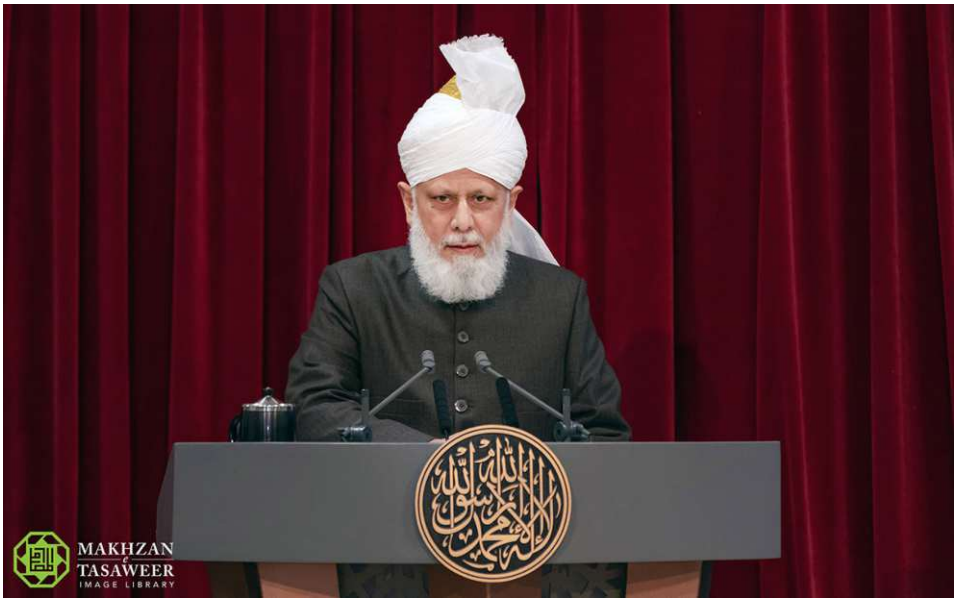
AHMADIYYA MUSLIM JAMAAT
INTERNATIONAL

Aḥmadīyya Muslim Jamā'at Press Releases

HEAD OF AḤMADIYYA MUSLIM COMMUNITY ADDRESSES CONCLUDING SESSION OF AḤMADIYYA MUSLIM MEDICAL ASSOCIATION MEETING

Hazrat Mirzā Masroor Aḥmad[aa] calls on Aḥmadī Muslim doctors to sacrifice their time to selflessly serve humanity.

The World Head of the Aḥmadiyya Muslim Community, the Fifth Khalīfa (Caliph), His Holiness, Hazrat Mirzā Masroor Aḥmad[aa] delivered the keynote address at the Annual Conference of the Aḥmadiyya Muslim Medical Association UK (AMMA) on Saturday, November 30, 2019. The event took place at Islāmabad in Tilford, UK.



Hazrat Khalīfatul-Masīḥ V[aa]

During his address, His Holiness[aa] stressed the need for Aḥmadī Muslim doctors from the UK and further afield to dedicate their time to serve in the numerous hospitals established by the Aḥmadiyya Muslim Community across the globe. His Holiness[aa] said that the Aḥmadiyya Muslim Community had built hospitals and medical facilities in several underdeveloped countries, however there was a shortfall of doctors in many of the hospitals.

Hazrat Mirzā Masroor Aḥmad[aa] said:

It is very important that pediatricians and gynecologists from the UK, as well as other specialists, offer their services for significant periods of time so that they can help to alleviate the shortfall. It is not enough for our doctors to travel for a few days or a couple of weeks in a year. Rather, a heartfelt spirit of sacrifice is required and a genuine willingness to take time out of your lives to serve humanity.

Hazrat Khalīfatul-Masīḥ V[aa] speaking at the Annual Aḥmadiyya Muslim Medical Association Meeting

Hazrat Mirzā Masroor Aḥmad[aa] continued:

> I am sure all of you are willing to do that work which can be done remotely or without interfering with your daily schedules but we need our doctors to travel to serve in our hospitals in Africa and especially in Pakistan for sustained periods.

His Holiness[aa] appreciated the efforts of certain Aḥmadī Muslim doctors in the United States who were travelling for extended periods to serve at the Tahir Heart Institute in Rabwah, Pakistan. He particularly acknowledged the efforts of an Aḥmadī Muslim doctor who had moved from the United States to Pakistan for three years to serve full time as a doctor at the Tahir Heart Institute. His Holiness[aa] particularly addressed the need for doctors who are part of the Waqf Nau Scheme to step forward and fulfil their intentions of devoting their lives for the service of their faith and humanity.

Hazrat Mirzā Masroor Aḥmad[aa] said:

> As soon as they (members of the Waqf Nau scheme) have finished their medical training they should present themselves to the Aḥmadiyya Muslim Community with the firm intention of fulfilling their Waqf (life devotion) and they should be ready to go and serve in our hospitals in Africa or Pakistan. Otherwise, there is no benefit of them being part of the Waqf Nau scheme.

> The definition of the 'highest moral values' is that sincere kindness and sympathy be professed towards all humanity without any expectation of reward or recompense.

His Holiness[aa] went on to highlight the importance of serving humanity as laid out by the Promised Messiah[as].

Hazrat Mirzā Masroor Aḥmad[aa] quoted the Promised Messiah[as] and said:

> Sincerity towards others and love for humanity is a part of faith. The definition of the 'highest moral values' is that sincere kindness and sympathy be professed towards all humanity without any expectation of reward or recompense. This is what is known as true humanity... Allāh the Almighty never forsakes those people who hold within their hearts sincere love for humanity.

Elaborating upon the quote, Hazrat Mirzā Masroor Aḥmad[aa] said:

> These precious words of the Promised Messiah[as] should be your guiding light and remain etched in your heart and mind at all times. They should underscore the fact that, through Allāh's Grace and Mercy alone, you have been able to acquire the knowledge and proficiency through which you can help and serve humanity in a way that others cannot and so you must utilize these skills for the sake of alleviating the suffering of mankind.

His Holiness[aa] said that rather than using their knowledge only to 'acquire riches of the world,' Aḥmadī Muslim doctors should sacrifice significant periods of their lives to serve the Aḥmadiyya Muslim Community's humanitarian projects.

Hazrat Mirzā Masroor Aḥmad[aa] concluded his address by praying: "May Allāh Almighty reward all those who understand the importance of serving others selflessly and who submit themselves for such service with the pure intention of lightening the burdens of humanity and seeking the pleasure of Allāh the Almighty."

December 16, 2019

HEAD OF AḤMADIYYA MUSLIM COMMUNITY DELIVERS KEYNOTE TO FIRST INTERNATIONAL WAQF NAU REFRESHER CONFERENCE

The World Head of the Aḥmadiyya Muslim Community, the Fifth Khalīfa (Caliph), His Holiness, Hazrat Mirzā Masroor Aḥmad[aa] delivered the keynote address at the very first international Waqf Nau Refresher Course on Saturday, December 7, 2019. The event took place at Islāmabad in Tilford, UK.

The Refresher Course which was held for the National Secretaries of the Waqf Nau Scheme from across the world, aimed to provide guidance and training to the office bearers serving within the Waqf Nau scheme. The scheme of Waqf Nau was established in 1987 by the Fourth Caliph of the Aḥmadiyya Muslim Community, His Holiness, Hazrat Mirzā Tahir Aḥmad[rh]. Under the scheme, thousands of parents have voluntarily chosen to dedicate the lives of their children before their birth for the service of Islām.

The three-day Refresher Course took place between the 6th and 8th of December 2019. The course included talks, discussions and presentations on various elements essential to the training of Waqf Nau, and was attended by delegates from 30 countries. The highlight of the event was the keynote address delivered by Hazrat Mirzā Masroor Aḥmad[aa] in which he stressed the need for the delegates to maintain lofty examples for others to follow and reiterated the significance of their responsibilities. His Holiness[aa] began by reminding the attendees of the 'great importance and significance of the Waqf Nau scheme itself'.

Speaking about the purpose of the scheme Hazrat Mirzā Masroor Aḥmad[aa] said: "Waqf Nau is the blessed scheme that was founded according to the Will of Allāh by The Fourth Caliph of the Aḥmadiyya Muslim Community, for the sake of facilitating the future prosperity and worldwide growth of the Jamā'at."

Hazrat Khalīfatul-Masīḥ V[aa] speaking at the first International Waqf Nau Refresher Conference

Hazrat Mirzā Masroor Aḥmad[aa] continued: "The purpose of this scheme was to prepare as many Wāqifīn – 'life devotees' – raised from birth with the objective of fulfilling the needs of the Community in different fields."

His Holiness[aa] explained that through this blessed scheme 'tens of thousands of Aḥmadī parents have dedicated the lives of their unborn children for the cause of Islām with the utmost sincerity'. Having explained the history and purpose of the Waqf Nau scheme, His Holiness[aa] spoke directly to the responsibilities of the National Waqf Nau secretaries.

Hazrat Mirzā Masroor Aḥmad[aa] said: "As the National Secretary for Waqf Nau in your respective countries, a heavy burden of responsibility has been placed upon you, wherein it is now your duty to cater for the moral, spiritual and educational training of those children who have been born into this scheme."

Hazrat Mirzā Masroor Aḥmad[aa] continued: "You must guide them at every stage of their development, as they are the people who are set to play a key and integral role in fulfilling the noble mission of the Promised Messiah[as] in the coming years. This is the objective of a Waqf Nau."

Hazrat Mirzā Masroor Aḥmad[aa] explained that since the establishment of the Waqf Nau scheme the Aḥmadiyya Muslim Community has opened several missionary training colleges (Jāmi'aat) across the world and said that many members of the Waqf Nau scheme had now completed their Missionary training. Having spoken about the importance of Jāmi'a and becoming a Missionary, His Holiness[aa] also spoke about there being a 'pressing need in other fields' as well.

Hazrat Mirzā Masroor Aḥmad[aa] said: "We need Waqf Nau to pursue medicine and teaching to satisfy the requirements of our Jamā'at hospitals and schools. Hence, each of you, in your respective countries, should encourage the Wāqifīn Nau to pursue those fields which are of most benefit to the Jamā'at." His Holiness[aa] reminded those in attendance

that nothing can be achieved without the Grace and Mercy of Allāh the Almighty and that everyone should endeavour to better their own examples.

Hazrat Mirzā Masroor Aḥmad[aa] said: "Before anything else, each Waqf Nau Secretary, whether at a local, regional or national level, must ponder upon their own spiritual and moral standards. They should honestly assess whether they are themselves upholding and reaching the standards required for them to fulfil their duty to train the members of the Waqf Nau."

Hazrat Mirzā Masroor Aḥmad[aa] continued:

> Are they, who are responsible for the moral development of the Waqf Nau, constantly seeking to improve their own spiritual state? Are they offering the five daily prayers as prescribed by Allāh the Almighty and by the Holy Prophet[sa]? Are they regular in offering voluntary prayers? Are they bowing down with total humility in prostration seeking the Help of Allāh for the fulfilment of their duties?

Speaking about the fulfilment of trust and doing justice by the role bestowed upon the office bearers, Hazrat Mirzā Masroor Aḥmad[aa] said:

> "Each Waqf Nau Secretary, whether at a local or national level, should recognise the fact that they have been elected to a position of great trust. The other members of the Community have considered them to have the requisite skills and moral character to train and guide those young people whose parents have pledged their lives for the service of Islām."

His Holiness[aa] also explained the need to impress the utmost importance of what it truly means to be a Waqf Nau.

Hazrat Mirzā Masroor Aḥmad[aa] said:

> Most crucially, you must teach and train the Wāqifīn from a young age what their Waqf requires and what it means. You must impress upon them the fact that 'Waqf Nau' is not a title but it is a duty and obligation. It is a sacred bond and a solemn pledge. It is a lifelong commitment and sacrifice made for the sake of their faith, wherein all material matters or worldly positions are of no value in comparison to the fulfilment of the pledge of being a Waqf Nau.

Hazrat Khalīfatul-Masīḥ V[aa]

> "We will see a distinguished spiritual army raised not to fight wars or to engage in combat but to advance the cause of peace, harmony and goodwill in the world"
>
> – Hazrat Mirzā Masroor Aḥmad[aa]

Hazrat Mirzā Masroor Aḥmad[aa] continued:

> Only, if you are successful in instilling these values from childhood will the members of Waqf Nau understand the true value of Waqf and of the pledge made by their parents, which they renew upon reaching an age of maturity. They will realise that, as members of the Waqf Nau scheme, they are, in reality, 'Waqf Zindagi' (life devotees) and that 'Waqf' represents a great 'sacrifice' of one's own being for a greater good and without it their pledge will be rendered hollow and meaningless.

When addressing the delegates, Hazrat Mirzā Masroor Aḥmad[aa] highlighted both the importance of setting a personal example but also the need to be ever ready to offer sacrifice in one's day to day life, particularly with regards to prayer.

Elaborating upon this further, Hazrat Mirzā Masroor Aḥmad[aa] said:

> Alongside your professional and personal lives, you must sacrifice regular time for the sake of the Community and never permit your worldly endeavours to cause you to neglect your religious responsibilities. You must be regular in offering the five daily prayers on time. Furthermore, you should wake during the night to offer the Tahajjud prayer (voluntary pre-dawn prayer) beseeching the Help of Allāh and seeking His forgiveness for your shortcomings.

Hazrat Mirzā Masroor Aḥmad[aa] continued: "You must open your heart and pray for all the Wāqifīn Nau and the continued success of this blessed scheme. Only if you work with this spirit can you begin to fulfil the true objectives of being the Waqf Nau Secretary."

Hazrat Mirzā Masroor Aḥmad[aa] also explained the importance of having positive role models and a positive atmosphere at home.

Hazrat Khalīfatul-Masīḥ V[aa]

> We also need Waqf Nau doctors from Africa, Europe and Pakistan and other parts of the world so we can increase our efforts to serve mankind.

Hazrat Mirzā Masroor Aḥmad[aa] said:

> "It is of the utmost importance that Waqf Nau children are exposed to the highest morals and the manifestation of such loyalty both within their home environment and in Community circles. So, you should also guide the parents of Waqf Nau children to remain faithful and attached to the Jamā'at in all circumstances and above all to remain sincere to Allāh the Almighty."

His Holiness[aa] said that if the Waqf Nau are trained in the best way they will come to fulfil the needs of the Aḥmadiyya Muslim Community.

Hazrat Mirzā Masroor Aḥmad[aa] said:

> They (members of Waqf Nau) will step up to fulfil the many needs of our Community. They will come forward to alleviate the shortfall of teachers at our schools. They will come forward to fulfil the shortages of doctors in our hospitals in Africa, Pakistan and India. For example, we are currently working on a hospital project in Indonesia and so we will need Aḥmadī doctors and medical professionals to serve there.

Hazrat Mirzā Masroor Aḥmad[aa] continued: "Similarly, if Waqf Nau doctors from the United States, Canada or Latin America present themselves for service it will help us to grow and improve our hospital in Guatemala. We also need Waqf Nau doctors from Africa, Europe and Pakistan and other parts of the world so we can increase our efforts to serve mankind."

Later, His Holiness[aa] gave the example of Aḥmadī Nobel Prize winner, Professor Dr. Abdus Salam and explained that although he reached the apex in his field of science, he never forgot his duties to God. Hazrat Mirzā Masroor Aḥmad[aa] explained that this spirit of service and sacrifice should be inculcated by every Waqf Nau.

Concluding, His Holiness[aa] explained that if all Wāqifīn Nau fulfil their pledges, the world would see a 'spiritual and moral revolution'.

Describing the spiritual and moral revolution that he hoped the Waqf Nau scheme would bring, Hazrat Mirzā Masroor Aḥmad[aa] said:

> A revolution in which the people of the world come to recognise the enlightened teachings of Islām. A revolution in which people are drawn towards religion, rather than turning away from it as we are seeing in the modern day. A revolution in terms of ensuring the peace and security of the world. A revolution in terms of fostering an atmosphere of love and reconciliation amongst the people of all communities, races and beliefs.

ANNOUNCEMENTS

CONGRATULATIONS

SYED QINWAN AHMED

Allāh Almighty has blessed Mr. Syed Rizwan Ahmed, Missionary AIMS and Mrs. Meryam Uroog of Aḥmadiyya Abode of Peace with their first baby boy on November 24, 2019. He has been named "Syed Qinwan Ahmed" by Hazrat Khalīfatul-Masīḥ V[aa]. He is part of Waqf Nau Scheme. Newborn baby boy is the paternal grandson of Mr. Syed Ansar Ahmed and Mrs. Wasima Ansar Ahmed Syed of Mississauga and the maternal grandson of Mr. Ghulām Mustafa Baig and Mrs. Ishrat Bano of South Virginia USA. May Allāh grant Qinwan Ahmed a long, healthy and righteous life, and make him a delight of eyes for the family! Amīn!

WHAT DIFFERENTIATES US FROM ANIMALS?

Dear Readers,

Have you ever pondered over what differentiates us, humans, from animals? We observe that animals, like humans, are also dependant on nourishment; they also feel thirst; they also need sleep. Similarly, they also exhibit a form of sacrifice. So what really makes us different from animals?

NAMĀZ

The answer to this question is: namāz [the daily prayers]. The Promised Messiah[as] says:

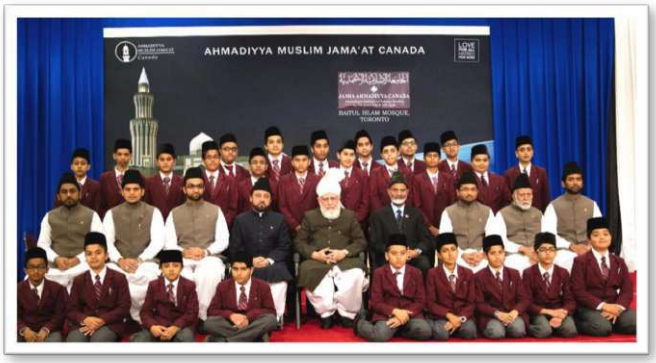
> "To always love and fear God and to always remember God — that is called namāz; that is faith. So, has a person— who looks to abandon the namāz— gained anything more than animals? For he eats, drinks and sleeps just as do animals. But certainly, that is not faith; rather, it is the way of disbelievers."
>
> (*Malfūẓāt* Vol.3, pg. 188, translated from Urdu)

Hifzul Qur'an School

2020 Admissions

داخلہ برائے

حفظ القرآن سکول



Admission Guidelines

- Applicant must have completed one reading of the Holy Qur'an
- Age: 9-11 years
- Application forms can be downloaded from;

  www.Jamiaahmadiyya.ca

  or acquired from the Mission House (Maple)
- Forward filled application to Principal Jamia by **March 23, 2020**:

  Jamia Ahmadiyya Canada

  10610 Jane Street, Maple,

  Ontario, L6A 3A2, Canada

  Phone: 905-832-6680 Ext. 3012
  Fax: 905-832-7767

  Email: registrar@jamiaahmadiyya.ca
- **Orientation Session**:

  April 04, 2020.

نوٹ

- درخواست دہندہ نے قرآن کریم ناظرہ کا کم از کم ایک دور مکمل کیا ہو۔
- عمر 9 سے 11 سال تک ہو۔
- درخواست فارم جامعہ کینیڈا کی ویب سائٹ یا ایوانِ طاہر سے حاصل کریں۔
- حفظِ قرآن کے ساتھ ساتھ ہفتہ میں ایک دن طلباء کو ریگولر سکول کا نصاب بھی پڑھایا جاتا ہے۔ جس سے فارغ التحصیل طلباء کی پڑھائی کا کوئی سال ضائع نہیں ہوتا۔

Jāmi‘a Aḥmadīyya Canada

ADMISSIONS 2020-21

Requirements & Procedure

”اب تک جو بھی جامعات سے نکلے ہیں اللہ تعالیٰ کے فضل سے مربیان بن کے، یوکے اور کینیڈا کے جامعات سے، جرمنی کے جامعہ والے ابھی میدان عمل میں نہیں آئے، اس سال وہ بھی آجائیں گے انشاءاللہ۔ لیکن بہرحال جو نکلے ہیں وہ میرے لئے اللہ تعالیٰ کے فضل سے راحت کا باعث بنے ہیں میرے مدد گار بنے ہیں اور مجھے خوشی ہوتی ہے ان کو دیکھ کے۔ پس آپ لوگ بھی یاد رکھیں آپ نے ان معیاروں کو اونچا کرتے چلے جانا ہے۔“

“With the Grace of Allah, those young Missionaries who have graduated from Jamia Ahmadiyya UK and Canada in the past few years have been a source of comfort for me and are acting as my helpers. It is a cause of happiness for me to see them serving in this way and I hope and pray that the graduating class and all subsequent classes continue to raise the standards of their predecessors.” *(January 16, 2016, 4th Convocation ceremony for Jamia Ahmadiyya UK and the 6th Convocation ceremony for Jamia Ahmadiyya Canada the UK college premises in Haslemere, Surrey.)*

1. Education:

High school diploma (Grade 12) with minimum average of 70% marks.

2. Age:

17- 20 Years.

3. Medical Report:

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

4. Written Test & Interview:

The applicant must pass a written test (a minimum of 70% passing marks required). The study material for the test is the Waqf Nau Syllabus up to 16 years of age. Successful candidates in the Written Test will be eligible for an Interview.

5. Application Procedure:

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

i. Waqf Zindagī Application attested by National Amīr

ii.A copy of educational certificates

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

iv. A copy of valid passport (for non-Canadian applicants only)

v. 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 29, 2020**

Jāmi‘a Aḥmadīyya Canada
10610 Jane Street,
Maple, Ontario
L6A 3A2, Canada

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

AHMADIYYA
MUSLIM JAMA'AT
Canada

بسم اللہ الرحمن الرحیم

Academic Achievement Awards

Ahmadiyya Muslim Jama'at Canada

People of my community shall excel in their knowledge and wisdom.
(The Promised Messiah[as])

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(حضرت مسیح موعودؑ)

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