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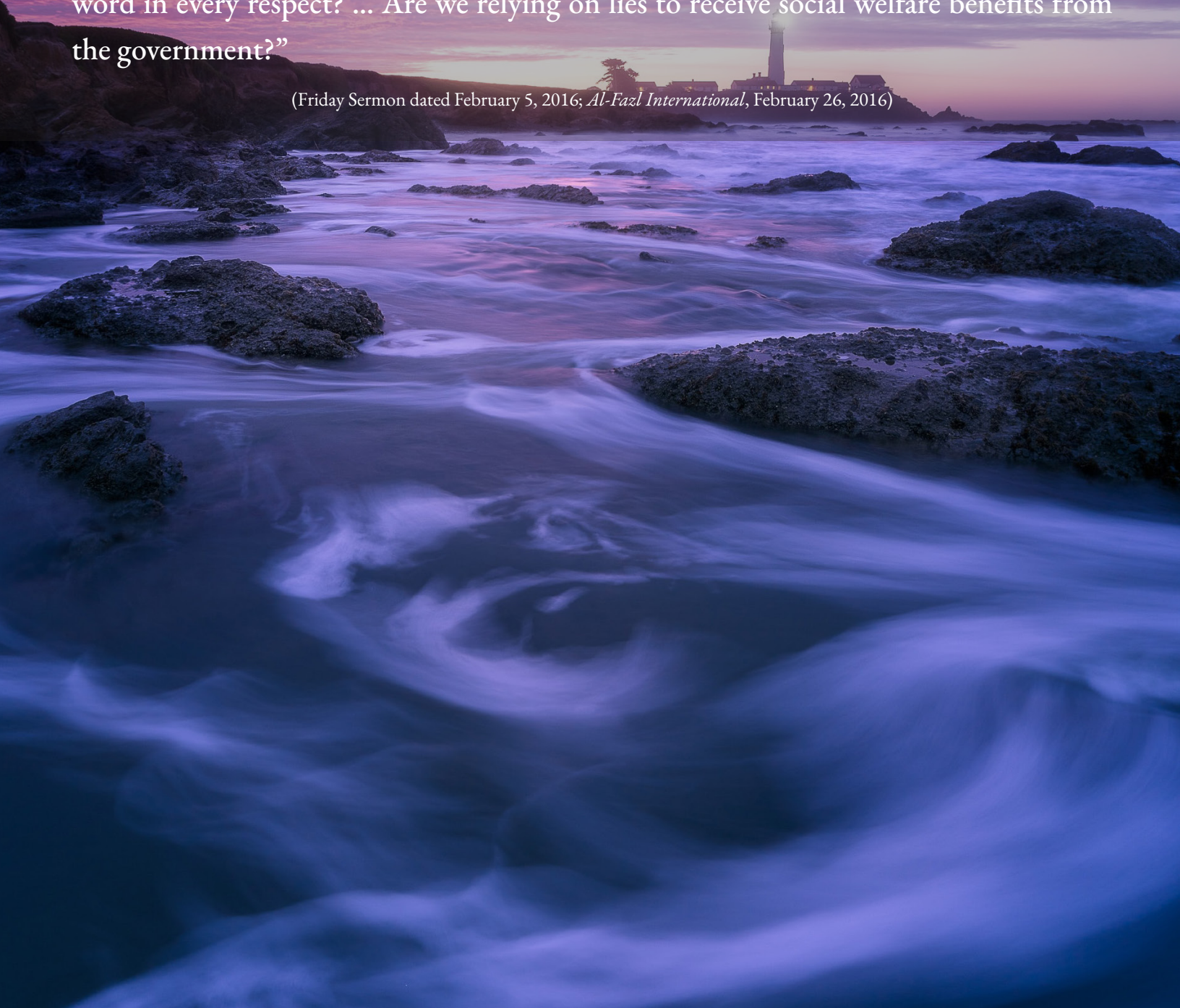


Be Truthful and Despise Falsehood

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

“Purify yourselves of *shirk* [associating partners with Allah] and act in such a manner that not an inkling of *shirk* remains in you. Be truthful and despise falsehood. Keeping these matters in mind, every Ahmadi should self reflect. By way of illustration, I will mention a few examples. Reflect: Are we giving false statements in court cases? Are we speaking untruths in our business transactions for [monetary] gain? Are we giving false statements while tying matrimonial knots? Are we speaking the straightforward word in every respect? ... Are we relying on lies to receive social welfare benefits from the government?”

(Friday Sermon dated February 5, 2016; *Al-Fazl International*, February 26, 2016)





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ABBREVIATIONS OF SALUTATIONS

- sa** *Sallahallahu alaihi wa Sallam* — Peace and blessings of Allah be upon him!
Usage: Salutation written after the name of the Holy Prophet Muhammad
- as** *Alaihis Salam / Alaihas Salam* — Peace be upon him/her!
Usage: Salutation written after names of Prophets other than the Holy Prophet Muhammad^{sa} and pious women prior to the era of the Holy Prophet Muhammad^{sa}
- ra** *Radhiallahu anhu / anha / anhum* — May Allah 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** *Rahimahullahu / Rahimahallah* — May Allah have mercy upon him/her!
Usage: Salutation written after the names of deceased, pious Muslims who are not Companions
- aa** *Ayyadahullahu Taala bi Nasrihil Aziz* — May Allah be his Helper!
Usage: Salutation written after the name of Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V^{aa}



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PEARLS OF

THE HOLY QUR'AN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Gracious, the Merciful

That is *God's commandment*. And whoso honours the sacred things of Allah, it will be good for him with his Lord. And cattle are made lawful to you but not that which has been announced to you. Shun therefore the abomination of idols, and shun all words of untruth. (22:31)

ذَلِكَ ۖ وَمَنْ يُعْظِمِ حُرْمَتِ اللَّهِ فَهُوَ خَيْرٌ
لَّهُ عِنْدَ رَبِّهِ ۖ وَأُحِلَّتْ لَكُمْ الْاَنْعَامُ اِلَّا مَا
يُثَلَىٰ عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْاَوْثَانِ
وَاجْتَنِبُوا قَوْلَ الزُّورِ ﴿٣١﴾

HADITH

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى آلِ مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

*O Allah! Bless Muhammad^{sa} and the people of Muhammad^{sa},
and bestow grace and salutations, for verily You are the Praiseworthy, the Majestic.*

Hazrat Abu Bakrah^{ra} narrated that the Messenger^{sa} of Allah said: "Shall I not inform you of the biggest of the great sins?" We said, "Yes, O Allah's Messenger^{sa}". He said, "To join partners in worship with Allah; to be undutiful to one's parents." The Prophet^{sa} sat up after he had been reclining and added, "And I warn you against giving a false statement and a false witness; I warn you against giving a false statement and a false witness." The Prophet^{sa} kept on saying that warning till I thought that he would not stop. (*Sahib Bukhari*)

عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ
قَالَ قَالَ رَسُولُ اللَّهِ ﷺ « أَلَا أَنْبئُكُمْ بِأَكْبَرِ الْكَبَائِرِ
قُلْنَا بَلَىٰ يَا رَسُولَ اللَّهِ. قَالَ « الْإِشْرَاكُ بِاللَّهِ، وَعُقُوقُ
الْوَالِدَيْنِ ». وَكَانَ مُتَكَيِّفًا فَجَلَسَ فَقَالَ « أَلَا وَقَوْلُ الزُّورِ
وَشَهَادَةُ الزُّورِ، أَلَا وَقَوْلُ الزُّورِ وَشَهَادَةُ الزُّورِ ». فَمَا زَالَ
يَقُولُهَا حَتَّى قُلْتُ لَا يَسْكُتُ.

(صحيح البخاري، كتاب الأدب، باب عُقُوقُ الْوَالِدَيْنِ مِنَ الْكَبَائِرِ)

WISDOM

SO SAID THE PROMISED MESSIAH^{AS}

“Shun the abomination of idols, and shun all words of falsehood. This shows that falsehood is also an idol and he who relies upon it ceases to trust in God. Thus, by uttering a lie one loses God.”

(The Philosophy of the Teachings of Islam, p. 75)

“Today, the condition of the world is very dire. Whichever angle and aspect you observe from, false witnesses are made up. Filing false lawsuits is not difficult anymore—even degrees are fabricated. If they say anything, they deliberately leave out a part of the truth. Now, someone should ask those who think there is no need for this Movement: Is this the Faith that the Holy Prophet^{sa} taught? Allah the Exalted has said that falsehood is filth and one should abstain from it... He has equated falsehood to idolatry. Just as a foolish person forsakes Allah the Exalted and bows his head in front of a stone, in the same manner, by forsaking the truth, he makes falsehood an idol to attain his purpose. This is why Allah the Exalted has equated it with idolatry and has stated its likeness. Just as an idolator seeks salvation from an idol, a liar makes an idol for himself and thinks that he will be saved through that idol. What an abomination it is! If it is said to them, ‘Why do you indulge in this idolatry? Forsake this filth!’ They respond, ‘Why should we forsake it? We cannot survive without it.’ What could be more unfortunate than the fact they base everything on falsehood? But I assure you that truth prevails in the end. Goodness and victory belong to the truth.”

(Malfuzat, vol. 8, pp. 349-350, 1984 ed.)

GEMS OF GUIDANCE

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

NOTE: Given below are brief, selected points from the Friday Sermons of Hazrat Khalifatul-Masih V^{ra}. Readers are encouraged to benefit directly from the complete Friday Sermons of Huzoor^{ra}, available on alislam.org.



1.

July 7, 2023

THE HOLY PROPHET^{sa}: THE GREAT EXEMPLAR

Elaborating on the life and character of the Holy Prophet^{sa}, Hazrat Khalifatul-Masih V^{ra} mentioned that the first martyr in Islam was Hazrat Mahjah^{ra}, a freed slave of Hazrat Umar^{ra}.

Huzoor-e-Anwar^{ra} also quoted a narration of Hazrat Abdur Rahman bin Auf^{ra}, who said that during the Battle of Badr, he looked to his left and right and saw two young boys standing beside him. He wondered how these two would even be able to protect him. One of the boys whispered to him, asking him to point out Abu Jahl so that he could kill him or be killed in the process. Then, the other boy whispered to him and asked the same thing. He identified Abu Jahl to both of them. They ran like lightning toward Abu Jahl to kill him. These two boys were Mu'adh^{ra} and Mu'awwidh^{ra}. One of them lost their arm in this effort.

Huzoor^{ra} quoted the following passage from the writings of Hazrat Mirza Bashir Ahmad^{ra}:

“Stepping out of his tent, the Holy Prophet^{sa} cast a glance in all four directions to find the field of battle heated by bloodshed. At that time, the Holy Prophet^{sa} took a handful of sand and pebbles and threw them towards the disbelievers, and fervently called out, ‘May their faces be ruined.’ Then, the Holy Prophet^{sa} called out to the Companions to launch a sudden attack. When the voice of their Beloved Master reached their ears, they raised a slogan of God’s Greatness and pushed forward with an instant assault. On the other hand, the Holy Prophet^{sa} had only just thrown a handful of sand when a gust of wind began to fill the eyes, mouths and noses of the disbelievers with pebbles. The Holy Prophet^{sa} said, ‘This is an army of God’s angels who have come to support us with divine succour.’”

The battle ended with the Muslims convincingly victorious. In the battle, 14 Muslims were martyred, whereas 70 Makkans were killed, many of whom were chieftains.

2.

July 14, 2023

THE BATTLE OF BADR

In continuation of his sermons on the character of the Holy Prophet^{sa}, Huzoor^{ra} stated that before the Battle of Badr even started, the Holy Prophet^{sa} showed his Companions^{ra} where certain Makkani chiefs would be killed. He would take a chieftain’s name and point to where they would be killed. The next day, during the Battle of Badr, those same people were killed exactly where the Holy Prophet^{sa} indicated.

Several miracles took place during the Battle of Badr. For example, when Hazrat Qatadah^{ra} was struck in the eye so severely that it was hanging out of the socket. He intended to discard it; however, the Holy Prophet^{sa} instructed him not to do so. The Holy Prophet^{sa} put his eye in the palm of his hand and then put it back in its place. Later on, Hazrat Qatadah^{ra} could not even tell that something had happened to this eye.

The Muslims received 150 camels and ten horses in spoils, along with other things. The Holy Prophet^{sa} ensured that his share was equal to that of the Companions. There was a sword which the Companions^{ra} kept for the Holy Prophet^{sa}, and one of the camels of Abu Jahl was also kept aside for him. Some narrations say that the sword also belonged to Abu Jahl, and it was named *Zulfiqar*. It is recorded that the Holy Prophet^{sa} used this same sword in subsequent battles.

Swayed by his innate nature of mercy, the Holy Prophet^{sa} approved the proposal made by Hazrat Abu Bakr^{ra} to keep the survivors as captives. Thus, he issued an order against execution and directed that the idolaters who pay their ransom would be released. Subsequently, a divine injunction was also revealed in this regard. A ransom of 1,000 dirhams to 4,000 dirhams was set for each individual according to his means.



A VIEW OF JALSA SALANA UK, 2016

3.

July 21, 2023

THE BATTLE OF BADR & JALSA GUIDELINES

Expounding upon the events that took place after the Battle of Badr, Huzoor^{aa} mentioned that the Holy Prophet^{sa} remained in the valley of Badr for three days. This time was spent shrouding and burying the martyrs and nursing the wounded. The Holy Prophet^{sa} strictly directed the Muslims to treat the prisoners gently and kindly; and to ensure their comforts were looked after. Hence, one prisoner named Abu Aziz bin Umair related that:

“Due to the exhortation of the Holy Prophet^{sa}, the Ansar would give me baked bread, but they themselves would subsist on dates, etc. Many a time, it would so happen that even if they managed to procure a small piece of bread, they would give it to me and would not eat it themselves. If I would ever return it to them in embarrassment, they would insist that I have it.”

Huzoor^{aa} stated that the Battle of Badr had a strong and lasting effect on the disbelievers and the Muslims. It is for this reason that this battle possesses a distinct significance in the history of Islam—to such an extent that the Holy Qur’an has named this battle *Yaumul Furqan*, i.e., the day upon which a manifest distinction was made between Islam and disbelief.

Huzoor^{aa} then addressed the volunteers of Jalsa Salana UK, explaining how the Jalsa was being held at a larger scale after several years and thus, the organization and preparations must be planned in such a manner that no shortcomings arise during the event.

The standards of good morals have been explained by the Holy Prophet^{sa}, who said that smiling is a charity. To enjoin good and forbid evil is charity. To guide someone who is lost or blind is charity. To remove hindrances from the path is charity. To take something of yours and give it to your brother is charity. These are the standards which every Ahmadi must achieve.

4.

July 28, 2023

JALSA SALANA UK

Delivering his Friday Sermon from the Jalsa Gah at Hadeeqatul Mahdi, Alton, UK, Hazrat Khalifatul-Masih V^{aa} stated that the first full Jalsa in the presence of Hazrat Khalifatul-Masih IVth was in 1985 and had an attendance of about 5,000. At that time, the organizers were worried about how they would cater to such a large number. However, today, that is just the attendance at the annual Khuddam or Lajna Ijtimas.

Huzoor^{aa} said that last week he conducted an inspection of all the various duties and found everyone to be very confident and knowledgeable about their department, which helped do away with many of the prior fears of the organizers.

Firstly, all the attendees should remember the statement of the Promised Messiah^{as} that this is not like any worldly gathering. Rather, attending this Jalsa has a purpose; that purpose is to improve our spiritual, intellectual, and moral states. It is to establish love for God and His Messenger^{sa}.

With regards to exhibiting high morals during Jalsa, the Promised Messiah^{as} said that one’s faith cannot be complete until they give precedence to the comfort of their brother over their own. The Promised Messiah^{as} said that if a person who is in good health was sleeping on a bed and another was sleeping on the ground, and the one on the bed did not give up his bed for the person on the ground, then it would be a great pity. Similarly, if someone were to speak harshly, then one should remain patient and weep in prayer for that person. These are just some of the basic morals which should always be exhibited.

Everyone should listen to the Jalsa proceedings quietly and attentively. Further, there should be special attention during the days of Jalsa towards remaining occupied in the remembrance of Allah and sending salutations upon the Holy Prophet^{sa} by offering *durood sharif*.

Rays of Light

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

On April 30, 2023, Hazrat Khalifatul-Masih V^{ra} addressed the concluding session of the UK National Waqf-e-Nau Ijtimā. A few salient quotations are reproduced below.

DEMONSTRATE HIGH MORALS & EXCEL IN EDUCATION

Explaining how a Waqf-e-Nau must behave, Huzoor-e-Anwar^{ra} said:

“It is the obligation of those who have devoted their lives to demonstrate the highest possible moral standards and to seek to adopt every type of virtue. In your daily lives, you should observe the best of morals and etiquettes when you are with your family, friends, fellow students and in all of your dealings. Always hold fast to the truth and never permit yourself to engage in falsehood. Speak to others respectfully and kindly.”

In regard to attaining secular education, Huzoor-e-Anwar^{ra} said:

“Apart from religious studies, Waqifeen-e-Nau must also strive to excel in their secular education. Always seek to increase your knowledge and do not waste time on trivial things. Consider how you can benefit humanity and advance human understanding... Those Waqifeen-e-Nau studying or working externally, particularly in research, should endeavour to climb to the pinnacle of their respective fields of learning. If you excel in acquiring worldly and religious knowledge, you will have the intellectual armoury to propagate the message and teachings of Allah the Almighty and defend Islam from those who seek to defame it. Furthermore, you will, *Insha'Allah*, gain the ability to bring people towards the worship of the One God and under the banner of he who was the most honoured of all mankind—the Holy Prophet Muhammad (peace and blessings be upon him).”

(SOURCE: <https://www.pressahmadiyya.com/press-releases/2023/05/strive-to-develop-an-unbreakable-spiritual-bond-with-the-khalifa-of-the-time-head-of-ahmadiyya-muslim-community-addresses-muslim-youth-event-waqf-e-nau-ijtema-in-london/>)



MODESTY IS FOR EVERYONE

Elaborating on the issue of modesty, Huzoor-e-Anwar^{ra} explained:

“Do not be under the misconception that ‘modesty’ is something only for women and girls to practice. Rather, it is essential for boys and men as well. In this society, indecency and vulgarity is visible almost everywhere. So, when you are out in public, you should lower your gaze, rather than looking curiously in every direction and towards those indecent things that are contrary to your faith.”

Huzoor-e-Anwar^{ra} further said:

“Similarly, avoid all immoral and obscene content on social media, television or elsewhere. Exposure to such content is extremely harmful. It can easily corrupt one’s mind and adversely affect your behaviour. Many studies and media reports have proven that exposure to pornography or similar vulgar material is hugely damaging—both at an individual level and for the wider society. For example, studies have shown that viewing such content leads to disturbing attitudes amongst boys and men towards women and girls and often to violence.”

The 57th Jalsa Salana UK was held from July 28 – 30, 2023, in which over 41,000 people from 118 nations participated. It was the first full-scale Jalsa Salana held in the United Kingdom after the COVID-19 pandemic. Some quotations from Huzoor's^{aa} inspiring concluding address are reproduced below.

PERFECT LAWS

Expounding upon the comprehensive laws of Islam, Huzoor^{aa} said:

“We should never be shy whilst presenting the teachings of Islam to others and nor must we be under any inferiority complex. The laws and teachings of Islam are everlasting in nature. They are so comprehensive that they do not need to be changed in order to fulfil the needs of the time. Materialistic people make laws to protect what they consider human rights. After a while, they realize their weaknesses and begin campaigning against the laws they introduce, saying that the law is too extreme and its negative aspects outweigh its benefits, and so the law becomes a target of mockery. Therefore, we must inform the world about the true rights of people and guide the people towards how a peaceful society can be created whilst upholding the rights of different groups.”

GIVING RIGHTS TO THE POOR

Explaining the issue of unequal pay, Huzoor-e-Anwar^{aa} explained:

“The Holy Prophet Muhammad^{sa} said that it is due to the weak from amongst you that you are provided for and you receive support. This means that poor people work for you, and those who are rich benefit from the work of the poor. Therefore, take care of them and pay them appropriately according to their work so that they do not feel they are being unjustly treated. Today, the strikes and protests that happen are a result of people saying that they are not being paid properly. This is the case even in richer countries. Even well-educated people are protesting... This is the case all over the globe. Some nations see revolt and other areas see military takeovers because the poor are not given their rights. The poor are not given their due whilst the rich are filling their pockets.”

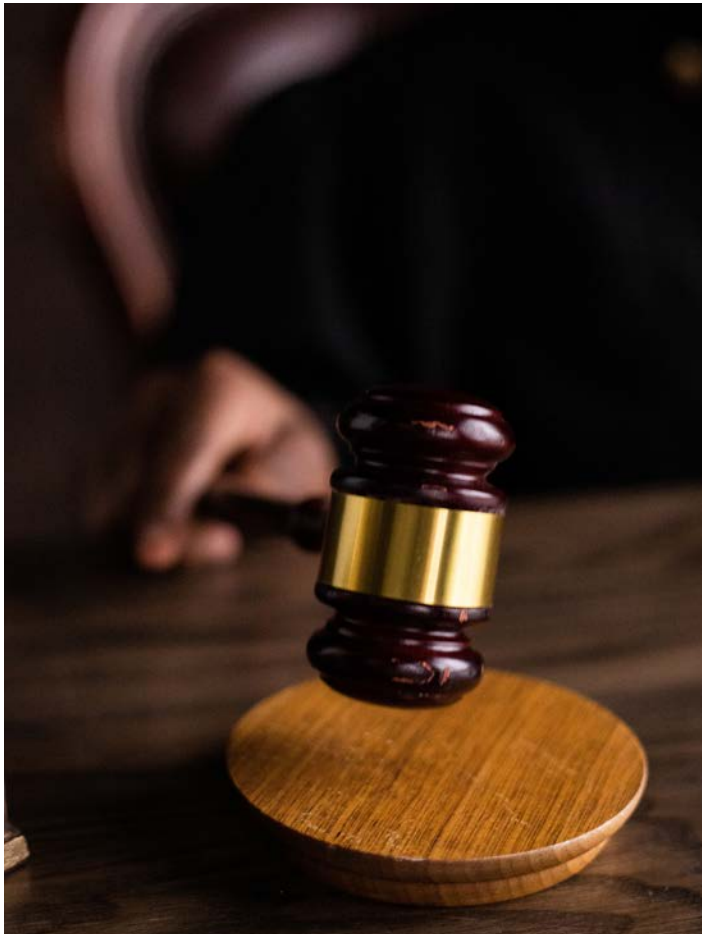
Further elaborating on the rights of people and the responsibility of governments, Huzoor-e-Anwar^{aa} stated:

“Islam is the religion which has established the rights of people at a national scale as well. According to Islam, it is the government’s responsibility to provide people with food, shelter and clothing. It is Islam that established this rule for the first time. Governments are trying to implement this now; however, they are not doing it comprehensively. With the exception of a few, Muslim countries are such that they are not fulfilling this responsibility. If Muslims begin to fulfil this obligation, their destiny will turn around. It will end the frustrations people have which causes them to go on strikes and protests against their rulers.”

Huzoor-e-Anwar^{aa} concluded his address by saying:

“May Allah the Almighty enable us to fulfil the rights of the poor and the needy whilst purifying ourselves of all arrogance and pride. May we see the true representation of Islam in every chapter of the Ahmadiyya Muslim Community across the globe.”

(SOURCE: <https://www.pressahmadiyya.com/press-releases/2023/08/57th-jalsa-salana-uk-concludes-with-an-inspirational-address-by-hazrat-mirza-masroor-ahmad/>)



Jalsa Salana Germany 2023 Concludes with Faith Inspiring Address



SEPTEMBER 13, 2023 | PRESS RELEASE

More than 47,000 people from all over the world attend three-day religious convention in Stuttgart

On September 3, the World Head of the Ahmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Hazrat Mirza Masroor Ahmad^{aa} concluded the 47th Annual Convention (Jalsa Salana) of the Ahmadiyya Muslim Community with an inspirational address.

This year's annual convention marked the centenary of the Ahmadiyya Muslim Community's establishment in Germany, and it was also the first time in four years that His Holiness^{aa} graced the Jalsa Salana in the country since the COVID-19 pandemic.

A highlight of the three-day Jalsa Salana was the pledge of allegiance, known as *Bai'at*, on Sunday afternoon. The participants joined in unison to formally pledged allegiance to Hazrat Mirza Masroor Ahmad^{aa} as the Fifth Khalifa of the Promised Messiah (peace be upon him).

The participants formed a human chain leading to the Khalifa as they repeated the words of the pledge in unison.

As His Holiness^{aa} commenced his address, he mentioned that he will again continue the topic of outlining the rights granted to various groups of society by Islam, just as he has done in the past few concluding addresses of the Jalsa Salana.

His Holiness^{aa} recited chapter 2, verse 281 of the Holy Qur'an, which emphasises the ethical manner in which one ought to engage in financial dealings and how doing so would bring about peace in society. The verse also instructs Muslims to appoint witnesses when partaking in such negotiations.

Commenting on the verse, His Holiness^{aa} explained that on many occasions it becomes known that these injunctions are not adhered to.

Hazrat Mirza Masroor Ahmad^{aa} stated:

“Witnesses are at times threatened and intimidated, or those who are meant to write down (the contracts) are prevented from doing so or at times there is no facility made to have the contracts written and so agreements become non-existent and all this leads to quarrels and disputes. People in today's developed world have only now come to the idea that there should be written legal transactions. Fourteen hundred years ago, Islam prescribed this commandment in detail for the conflict-free settlement of business deals and transactions.”



During the address, His Holiness^{aa} stressed how an Ahmadi Muslim ought to deal with individuals of other faiths in line with the teachings of Islam.

Hazrat Mirza Masroor Ahmad^{aa} referenced the words of the Promised Messiah (peace be upon him) who stated:

“If an individual sees their Hindu neighbour’s house is burning and he does not set forth to go and help them, then I well and truly say that they are not of my Community. If an individual from among my followers sees a Christian on the brink of being murdered, and he does not seek to save them, then I categorically declare that such a person is not of me.”

His Holiness^{aa} highlighted the fervent efforts of the Rightly Guided Caliphs^{ra} in the early history of Islam. His Holiness^{aa} spoke of Hazrat Umar’s^{sa} ardent desire to construct bridges, mosques, roads, and other buildings for the benefit of the general public.

His Holiness^{aa} mentioned how Islam provided unequivocal rights to the general public that were not to be found elsewhere.

Hazrat Mirza Masroor Ahmad^{aa} stated:

“Today, Europe is said to provide facilities to the common people. These facilities were first granted in Islam. Their rights were established. If the Muslim governments observe these rights today and start acting upon them, their internal discords will come to an end.”

Concluding, Hazrat Mirza Masroor Ahmad^{aa} stated:

“May God Almighty grant us the ability to understand these rights according to the teachings of Islam and to act upon the rights that we have been given the responsibility of. At different occasions, as I have mentioned, I have been relating the rights that Islam has prescribed in detail and the rights of every people. So far, I have addressed about twenty-five of these rights over the years. The fulfilment of these rights is the basic principle which is the surety behind every peaceful society and the peace of the world, and Islam is that very religion which has brought our attention to the fulfilment of these rights in fine details.”

Hazrat Mirza Masroor Ahmad^{aa} further stated:

“Thus, where every Ahmadi Muslim should pay attention to the fulfilment of rights by way of bringing about a pure change within oneself, there is also a need to propagate this teaching across the world. There is a need to make the world aware of the virtues of Islam. Muslims must explain this beautiful teaching and non-Muslims should be made aware of it.”

(SOURCE: <https://www.pressahmadiyya.com/press-releases/2023/09/jalsasalana-germany-2023-concludes-with-faith-inspiring-address/>)

Hazrat Mirza Masroor Ahmad^{aa} also expounded the rights of the indebted in light of the verse recited at the beginning of the address and stated:

“Islam also establishes the right to facilitate the debtor. For instance, Hazrat Abu Huraira^{ra} narrates that the Holy Prophet Muhammad (peace and blessings be upon him) said, ‘Whoever grants respite to a destitute debtor or lessens some of his debt, Allah will grant him a place under the shade of the Throne on the Day of Resurrection. On that day there will be no shade bar the shade of the Throne.’ What great assurance this is for a believer who reflects about the shade of the Throne. These are the things that lead to the establishment of a beautiful society.”

Thereafter, His Holiness^{aa} spoke on the rights of the general public granted by Islam, and recited chapter 2, verse 84 of the Holy Qur’an which states:

“And [remember the time] when We took a covenant from the children of Israel: ‘You shall worship [nothing] but Allah and [show] kindness to parents and to kindred and orphans and the poor, and speak to men kindly and observe Prayer, and pay the Zakat’; then you turned away in aversion, except a few of you.”

Hazrat Mirza Masroor Ahmad^{aa} elaborated on this verse of the Holy Qur’an and stated:

“By presenting this example, Muslims were told to impose restrictions. All kinds of rights have been laid down in this verse. The beauty of it is that it (the commandment) is not limited to loved ones and relatives nor is it limited to restricted and deprived groups of people, rather it has been commanded to treat all human beings with kindness and fulfil their rights. This is a beautiful teaching that guarantees peace in the world. The followers of former prophets had forgotten their teachings whilst Muslims were instructed not to forget but to always remember them.”

Report of the Proceedings of JALSA SALANA CANADA 2023

Hafiz Mujeeb Ahmad, Assistant Editor, Ahmadiyya Gazette Canada



Jalsa Salana Canada 2023 was held at the International Centre in Mississauga, from Friday, July 14 to Sunday, July 16, 2023. A brief report of the Jalsa proceedings is given below. All photos in this report are courtesy of Assad Saeed Sahib.

Day 1: Friday, July 14, 2023

Each of the three days of Jalsa Salana Canada began with congregational Tahajjud prayers in local mosques at 4:00 am, followed by Fajr prayers and Dars.

As per tradition, the 45th Jalsa Salana Canada began on the blessed day of Friday. Guests began arriving in the Jalsa Gah at 11:00 am. At 12:00 pm, the first call to prayer (*azan*) was given for Friday prayers by Al-Ustadh Yasin Sharif, lecturer at Jamia Ahmadiyya Canada. Immediately after that, a repeat of the Friday sermon of Hazrat Khalifatul-Masih V^{ra}, delivered earlier that day, was shown to the participants of Jalsa in the Jalsa Gah.

At 1:30 pm, Maulana Abdul Rashid Anwar Sahib, Missionary In-Charge Canada, delivered the Friday Sermon and led the congregational Friday and Asr prayers. After this, the Jalsa Salana attendees proceeded towards the Langar for lunch.

For men, the Jalsa Gah was set up in Hall 5 of the International Center, while for ladies, arrangements were made in Hall 2. Their lunch service was accommodated in Hall 1. According to the guidance of respected elders, separate arrangements were made for their meals. Similarly, a special arrangement in Hall 3 was made for young children and their parents. Additionally, a separate arrangement was made for meals for toddlers.

In the marquee area, a spacious book stall was set up to fulfill the scholarly thirst of attendees, offering more than 700 Jama'at books of all kinds and needs. Alongside the bookstall, a temporary bazaar was set up, where individuals from various walks of life put up stalls. These stalls would close as the session's proceedings began and open again at their conclusion, during the breaks.

The first session of the 45th Jalsa Salana Canada was scheduled to begin immediately after the flag-hoisting ceremony. At 5:00 pm, the chief



A volunteer at reception registering a guest at the entrance



A view of the men's dining hall

guest of this year's Jalsa Salana, Respected Muhammad Sharif Odeh Sahib, Amir Jama'at Kababir, raised the *Liwa-e-Ahmadiyyat* (Flag of Ahmadiyyat), and Respected Lal Khan Malik Sahib, Amir Jama'at Canada, hoisted the Canadian flag.

The first session began thereafter and was presided by Respected Maulana Daud Ahmed Hanif, Principal of Jamia Ahmadiyya Canada. Hafiz Rahat Ahmad Cheema Sahib recited verses 96 to 100 of chapter 6 of the Holy Qur'an. The English translation of these verses was presented by Tahir Mazhar Sahib.

Afterwards, Towfique Ahmad Sahib recited a few couplets from an Urdu poem of the Promised Messiah^{as}, 'Kis Qadar Zahir Hai Noor.' Nayaab Ahmad Chattha Sahib presented the English translation of these couplets.

In his brief opening remarks, Respected Amir Sahib Canada emphasized the purpose and objectives of the Jalsa Salana. He advised that during these blessed days, we should offer congregational prayers as much as possible; engage in the remembrance of Allah; invoke blessings upon the Holy Prophet^{as}; prioritize offering greetings of Salaam (peace) to each other; and constantly do self-reflection. Moreover, he encouraged the attendees to take heed of the lessons learned from the convention and apply them consistently in their daily lives. The Promised Messiah^{as} has prayed extensively for the participants of this gathering, and by participating, we are fortunate to be among those for whom these prayers are being made.

Following Respected Amir Sahib's opening remarks, Respected Murabbi Naveed Ahmad Mangla Sahib delivered a speech on the 'Establishment of Unity of God through Khilafat-e-Ahmadiyya.'

It is worthy of note that the Premier of Ontario, The Honourable Doug Ford, attended the Jalsa along with several ministers and officials from his office. Respected Asif Khan Sahib, National Secretary Umur-e-Kharijia, introduced them to the participants of Jalsa and extended an invitation to speak, upon which the Premier addressed the congregation.

Afterwards, Respected Murabbi Farhan Iqbal Sahib delivered a speech on the topic 'Atheism on Trial: Exposing the Inconsistencies and Follies of Arguments Against God.' The session concluded with announcements and silent prayer led by Maulana Daud Ahmed Hanif, Principal Jamia Ahmadiyya Canada, after which the attendees proceeded to the dining hall.



Press conference at Jalsa Salana



The Premier of Ontario & his entourage with the Amirs of Kababir and Canada



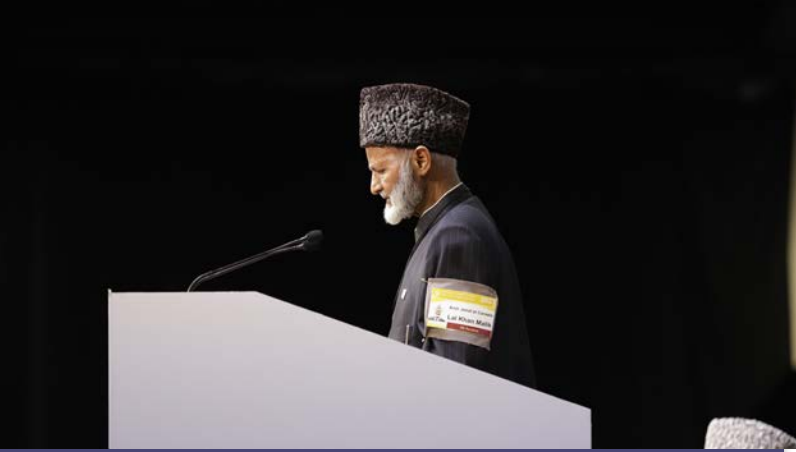
Murabbi Farhan Iqbal Sahib delivering a speech at Jalsa



The Flag Hoisting Ceremony



The Premier of Ontario (center) with Principal Sahib Jamia Ahmadiyya Canada (left) & Amir Sahib Canada (far right)



Amir Sahib Canada addressing the gathering



A view of the attendees of Jalsa Salana



Murabbi Naveed Mangla Sahib delivering a speech



The Premier of Ontario visiting the Humanity First exhibition

Day 2: Saturday, July 15, 2023

The second session of the 45th Jalsa Salana Canada began at 11:00 am on Saturday, July 15, under the chairmanship of Maulana Abdul Rashid Anwar Sahib, Missionary In-Charge Canada. Hafiz Raza Dard Sahib recited verses 11 to 15 of chapter 14 of the Holy Qur'an. The English translation of these verses was presented by Danyal Rana Sahib, and Murabbi Furhan Hamza Qureshi presented their Urdu translation. Then, Respected Murabbi Khalid Ahmad Minhas Sahib recited a poem of Hazrat Khalifatul Masih II^{ra}, 'Main Tera Dar Chor Kar.'

The first discourse of the day was delivered by Maulana Sohail Mubarak Sharma Sahib, Na'ib Amir Jama'at Ahmadiyya Canada, on the topic 'It is impossible for you to love wealth as well as to love Allah.' Following this, Maulana Abdul Sami Khan Sahib, Professor Jamia Ahmadiyya Canada, delivered an inspiring speech in Urdu on the 'High Standards of the Companions of the Holy Prophet^{sa} in Divine Unity.'

The next speech of this session was presented by respected Murabbi Sarmad Naveed Sahib, on the topic 'The Life of the Holy Prophet^{sa}: A Practical Reflection of the Unity of God.'

The final speech of the session was presented by Respected Maulana Abdul Rashid Anwar Sahib, Missionary In-Charge Canada, entitled 'He Proves His Existence Through His Divine Power.'

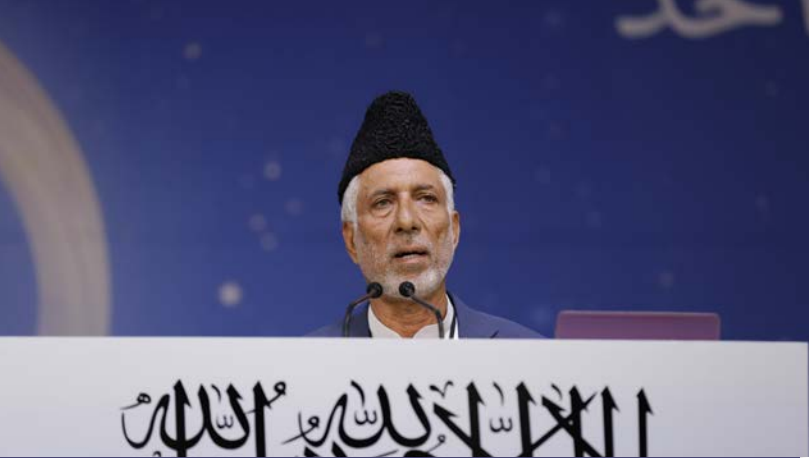
The second session of the Jalsa concluded with some announcements, after which there was a lunch break. Zuhr and Asr prayers were offered at the Jalsa Gah at 3:45 pm, after which the third session was scheduled to begin.

The third session of Jalsa Salana Canada began at 4:00 pm and was presided by the chief guest and Markaz representative, Respected Muhammad Sharif Odeh Sahib, Amir Jama'at Kababir. This session began with the recitation of the Holy Qur'an by Anas Mahmood Sahib, a student of Jamia Ahmadiyya Canada. He recited verses 103 to 106 of chapter 3 of the Holy Qur'an. The English translation of these verses was presented by Usman Suleman Sahib. Murabbi Nabil Ahmad Mirza Sahib presented the French translation whereas the Urdu translation was presented by Murabbi Aneeq Ahmad Sahib. Following this, selected couplets from a poem written by the Promised Messiah^{as}, 'Ab Chor Do Jihad Ka Aye Dosto Khayal,' was recited melodiously by Respected Murabbi Farukh Rahman Tahir Sahib. Faizaan Ahmad Qureshi Sahib presented the English translation of these Urdu couplets.

Next, the *Alam-e-In'ami* and achievement awards were distributed by the auxiliary organizations of Majlis Khuddamul Ahmadiyya Canada and Majlis Ansarullah Canada; after which certificates of excellence were awarded by Hifzul Qur'an School Canada and the National Ta'lim Department.

The recipients of the 'Sir Muhammad Zafarullah Khan Award for Distinguished Service' were also acknowledged. For 2020, this award was presented to Richard Moon, a professor of Law at the University of Windsor. For the year 2021, the award was presented to Gordon Krantz, Mayor of the City of Milton. The awards for 2022 and 2023 would be presented at future conventions.

After the distribution of these awards, Respected Murabbi Aizaz Khan Sahib delivered a short speech on the topic 'Why Segregation? What is



Maulana Abdus Sami Khan Sahib addressing the Jalsa



Maulana Sohail Sharma Sahib addressing Jalsa Salana



Gordon Krantz, Mayor of Milton, receiving the Sir Zafrulla Khan Award for 2021



Murabbi Sarmad Naveed Sahib delivering a speech

the Role of Men and Women in Society?

It is relevant to point out here that a significant number of non-Muslim guests and dignitaries were present in the session. These included several dignitaries such as politicians, chiefs of police, mayors, professors, religious clergy, and representatives of other communities. Some prominent guests were invited to speak at the podium, including the Leader of the Official Opposition of Canada, Pierre Poilievre; The Mayor of Brampton, Patrick Brown; the newly elected Mayor of Toronto, Olivia Chow; and the Minister of Education for Ontario, Stephen Lecce.

During this session, a short speech was also delivered by Safwan Choudhry Sahib on the concept of ‘Jihad of the Pen.’

The session concluded with a passionate address by Respected Muhammad Sharif Odeh sahib Amir Jama’at Kababir, on the topic ‘The Rope of Allah: How Khilafat Strengthens Our Connection to the Divine’ in the Arabic language. The live English translation was provided simultaneously during the address. This speech concluded the third session of Jalsa Salana Canada.

Lajna Session

The second day of Jalsa Salana Canada is especially important for Lajna members, as they conduct their own session. This session was presided by respected Amtul Jameel sahiba, who was joined on stage by Sadr Lajna Imaillah Canada, Amtul Salam Malik sahiba, and the wife of respected Amir sahib Canada, Amatul Latif Malik sahiba. The session started with the recitation from the Holy Qur’an with translation and a poem, followed by award distribution for students achieving distinction in various academic positions and Hifzul Qur’an School Canada.

This was followed by four speeches by Naib Sadr Lajna Imaillah Canada Dr Naureen Sohail Sahiba, Honorary Member of National Amila Lajna Imaillah Canada Amatun Rafiq Zafar Sahiba, Sadr Lajna Imaillah Canada Amtul Salam Malik Sahiba, and Secretary Tarbiyat Lajna Imaillah Canada Nadia Mahmood Sahiba.



Maulana Abdul Rashid Anwar Sahib, Na'ib Amir & Missionary In-Charge Canada



Murabbi Umair Khan Sahib delivering a speech at the Jalsa

Day 3: Sunday, July 16, 2023

The fourth and final session of Jalsa Salana Canada started at 11:00 am and was presided by Respected Lal Khan Malik Sahib, Amir Jama'at Canada.

The session began with the recitation of the Holy Qur'an by Respected Maulana Hafiz Ata-ul-Wahab Sahib, who recited verses 55 to 57 of chapter 24 of the Holy Qur'an. Taha Ahmed Sahib presented the English translation of these verses and Murabbi Abdul Noor Abid Sahib presented the Urdu translation.

Syed Mubashir Ahmad Sahib then presented a poetic rendition of a poem written by the Promised Messiah^{as} in praise of the Holy Prophet^{sa}, 'Wo Peshwa Hamara.' Tahir Mian Sahib, a student of Jamia Ahmadiyya Canada, presented the English translation of these Urdu couplets.

The first presentation of this session was delivered by Respected Murabbi Umair Khan Sahib on the topic: 'Qur'an: Guidance for the Ages.'

Respected Murabbi Najeeb Ullah Ayaz Sahib, then delivered a passionate speech in Urdu on 'Martyrs of Burkina Faso: The Shining Stars of Ahmadiyyat.'

The next speech was presented by Respected Shahid Mansoor Sahib, National Secretary Tarbiyat, on 'Jihad of This Day: To Overcome Greed and Self-interest.'



Respected Shahid Mansoor Sahib, National Secretary Tarbiyat

Respected Maulana Hadi Ali Chaudhary Sahib, Na'ib Amir Jama'at Canada then addressed the participants of Jalsa Salana in Urdu, on the topic 'The Real Requirements for Honouring the Holy Prophet^{sa}.'

Afterwards, Respected Abdul Hameed Warraich Sahib, Sadr Majlis Ansarullah Canada, delivered a speech on the 'The Promised Messiah's^{as} Absolute Trust in Divine Help.'

Before the concluding address of the Jalsa, Respected Amir Sahib Canada read a special message from our beloved Imam, Hazrat Khalifatul Masih V^{aa}, which he sent for the participants of Jalsa Salana Canada. In his faith-inspiring message, Huzoor-e-Anwar^{aa} said:



Maulana Hadi Ali Chaudhary Sahib, Na'ib Amir Jama'at Canada, addressing the Jalsa

All praise belongs to Allah! Jama'at Ahmadiyya Canada is holding its Jalsa Salana from the 14th to the 16th of July 2023. May Allah the Almighty immensely bless the arrangements of this Jalsa, make it successful in every way, and enable all participants to benefit from it religiously, spiritually and educationally! May Allah the Almighty increase all members of the Jama'at in virtue and righteousness! May He enable them to live together with love, affection, and unity. This indeed is the purpose of the establishment of the Ahmadiyya Jama'at and it is the reason for holding Jalsas. Every participant should always remember this purpose of Jalsa, that we must fulfil the rights we owe to Allah and to His creation and always give precedence to Faith.

The Promised Messiah^{as} said:

"The desire and true purpose of the Jalsa was that



Respected Abdul Hameed Warraich Sahib, National Sadr Majlis Ansarullah Canada



the members of our Community, through repeated meetings [with me], should somehow achieve such a change in themselves that their hearts become fully inclined towards the hereafter, and the fear of God should develop within them; and that they should become for others an example of piety, righteousness, virtue, forbearance, tenderness of heart, mutual love, and brotherhood; and they should develop in themselves humility, hospitality, and integrity, and embrace with zeal the carrying out of religious campaigns.” (*Testimony of the Holy Qur’an*, p. 149)



Murabbi Najeeb Ullah Ayaz Sahib delivering a speech

It is a favour of Allah the Almighty upon us that He has enabled us to recognize the Imam of the age and to join this Jama’at. And after the Promised Messiah^{as}, He granted us the blessing of Khilafat and enabled us to pledge allegiance [to the Khalifatul-Masih]. Now it is incumbent upon you to strive to fulfil this pledge of allegiance with complete obedience and absolute loyalty. May Allah the Almighty grant you the ability to act upon these matters. Amen!

The concluding address of Amir Sahib Canada centred on the issue of mental health and finding solace in the remembrance of Allah the Almighty and in living according to the dictates of the Holy Qur’an. The 45th Jalsa Salana Canada concluded with silent prayers.



Amir Sahib leading silent prayer at the conclusion of Jalsa

Jalsa Salana Canada had a total attendance of 21,297 participants, including 10,473 men, 10,821 women, and 861 guests from 46 countries. Additionally, 4,511 volunteers worked to make the Jalsa a success. The social media teams remained busy throughout the three days of Jalsa. Under the supervision of the Tabligh Department, a beautiful exhibition was organized, in which translations of the Holy Quran were tastefully presented.

Nine mainstream media outlets provided coverage of Jalsa Salana Canada, including three of the largest TV stations and three of the largest radio stations in the Greater Toronto Area. Additionally, a multicultural TV news channel, a prominent radio station in Vancouver, and a local newspaper in Mississauga provided local coverage.



A view of the Jalsa Salana stage from the audience



Participants of Jalsa Salana



Honourable Doug Ford, Premier of Ontario



Hon. Pierre Poilievre viewing the Jalsa exhibition



Safwan Choudhry delivering a presentation



Delegation of Ontario Conservative Party addressing the Jalsa

Delegation of Ontario Conservative Party addressing the Jalsa



Hon. Pierre Poilievre presenting a certificate in honour of the 45th Jalsa Salana



Participants of Jalsa Salana



Patrick Brown, Mayor of Brampton, presenting special plaque to Amir Sahib Canada



Attendees of Jalsa



Premier Ford in a discussion with Amir Sahib Canada & Amir Sahib Kababir



View from the Jalsa stage



A view of the Jalsa stage



Maulana Daud Ahmed Hanif Sahib, Principal Jamia Ahmadiyya Canada, presiding over the opening session



Audience of Jalsa Salana



View of the Jalsa bazaar



Steven Del Duca, Mayor of Vaughan, addressing Jalsa



Respected Saleem Akhtar Farhan Khokhar Sahib, Na'ib Amir Canada, presiding over the concluding session of Jalsa Salana Canada

Dignitaries in Attendance

This year, a number of respected dignitaries attended Jalsa Salana Canada. A list of their names is given below:

Friday July 14, 2023	
Name	Title/Office
Doug Ford	MPP (Conservative), Premier of Ontario
Stephen Lecce	MPP (Conservative), Minister of Education Ontario
Nina Tangri	MPP (Conservative), Associate Minister of Housing Ontario
Charmaine Williams	MPP (Conservative), Associate Minister of Women's Social and Economic Opportunity Ontario
Amarjot Sandhu	MPP (Conservative)
Sheref Sabawy	MPP (Conservative)
Michael Kerzner	MPP (Conservative), Solicitor General
Laura Smith	MPP (Conservative)
Patrice Barnes	MPP (Conservative)
Graham McGregor	MPP (Conservative)
Lorne Coe	MPP (Conservative)
Han Dong	MP (Independent)
Saturday July 15, 2023	
Name	Title/Office
Pierre Poilievre	MP (Conservative), Leader of Official Opposition, Canada
Kevin Waugh	MP (Conservative)
Anna Roberts	MP (Conservative)
Dan Myus	MP (Conservative)
Lindsay Mathyssen	MP (NDP), Co-Chair Parliamentary Friends of the Ahmadiyya Muslim Jama'at (PFA)
Kamal Khera	MP (Liberal), Minister of Seniors, Canada
Judy Sgro	MP (Liberal)
Maninder Sidhu	MP (Liberal)
Yvan Baker	MP (Liberal)
Sonia Sidhu	MP (Liberal)
Paul Chiang	MP (Liberal)

Francesco Sorbara	MP (Liberal), Co-Chair PFA
Yasir Naqvi	MP (Liberal)
Rechie Valdez	MP (Liberal)
Salma Zahid	MP (Liberal)
Shafqat Ali	MP (Liberal)
Paul Chiang	MP (Liberal)
Stephen Lecce	MPP (Conservative), Minister of Education, Ontario
Kaleed Rasheed	MPP (Conservative), Minister of Public and Business Service Delivery, Ontario
Parm Gill	MPP (Conservative), Minister of Red Tape Reduction, Ontario
Marit Stiles	MPP (NDP), Leader of Opposition, Ontario
Tom Rakocevic	MPP (NDP)
Adil Shamji	MPP (Liberal)
Gordan Krantz	Mayor of Milton, Sir Zafrulla Khan Award recipient
Olivia Chow	Mayor of Toronto
Steven Del Duca	Mayor of Vaughan
Bonnie Crombie	Mayor of Mississauga
Patrick Brown	Mayor of Brampton
Raj Sandhu	Acting Mayor of Bradford
Ann Lawlor	Mayor Halton Hills
Maleeha Shahid	Deputy Mayor Whitby
Chris Gerrits	Deputy Mayor of the Township of Amaranth
Kenneth Fowler	Deputy Mayor Innisfil
Marilyn Iafrate	Councillor
Brad Butt	Councillor
Pat Fortini	Councillor
Chris Ainsworth	Councillor
Anthony Perruzza	Councillor
Jonathan Scott	Councillor (Bradford)
Christina Bisanz	Councillor
Cheraldean Duhaney	Councillor

Anna Bailo	Councillor
Rod Power	Councillor
Jeremy Inglis	Councillor
Thomas Carrique	Ontario Provincial Police (OPP) Comissioner, Chief of OPP
Ricky Veerappan	OPP
Amira Elghawaby	Special representative on Combating Islamophobia Canada
Matt Pegg	Criminal Operations Officer, Chief Superintendent RCMP
Abid Jan	Director Policing Ottawa Police
Barry Harte	President Vaughan Hockey
John VanDyke	Chief of Police Services, South Simcoe Police
Richard Moon	Professor of Law, Sir Zafrulla Khan Award recipient
Earl Smith	Reverend, Interfaith Director, Church of Scientology
Deb Schulte	Former MP and Minister
Tahir Shaaran	Hazara Muslim Community Canada
Nika Jabiyeva	Network of Azerbaijani Canadians
Anar Jahangirli	Network of Azerbaijani Canadians, Chairman
Dr. Kamala Shiriyeva	Network of Azerbaijani Canadians
Arzu Bozkurt	Network of Azerbaijani Canadians
Yegana Jafarova	Network of Azerbaijani Canadians
Sevda Guliyeva	Network of Azerbaijani Canadians
Rubaba Ismayilova	Network of Azerbaijani Canadians
Kathy McDonald	Trustee, Peel District School Board
Saifullah Muhammad	Rohingya Muslims

Sunday July 16, 2023

Name	Title/Office
Iqra Khalid	MP (Liberal)
Yasir Naqvi	MP (Liberal)
Lisa Thompson	MPP (Conservative), Minister of Agriculture, Ontario
Michael Ford	MPP (Conservative), Minister of Citizenship and Multiculturalism, Ontario

Introductory Remarks at Jalsa Salana Canada 2023

Lal Khan Malik, Amir Jama'at Canada

Assalamu alaikum wa Rahmatullah!

Welcome to the 45th Jalsa Salana Canada!

Firstly, I would like to express my gratitude to Almighty Allah for granting us the opportunity to hold our Jalsa Salana on a full scale after a three-year break, caused by the COVID-19 pandemic.

Then, I extend a warm welcome to all the participants who have dedicated their time to be a part of this blessed gathering today. May Allah bless your participation!

Let us briefly review how we can best benefit from this blessed event.

The Promised Messiah^{as} established Jalsa Salana 132 years ago, in 1891, under Divine guidance and also announced its objectives, as follows:

1. Improving Personal Contact with Allah

One of the primary objectives of Jalsa Salana is to deepen our personal contact with Allah and serve as an exemplary model for others.

2. Enrichment of Knowledge

Another objective is to provide a platform for directly acquiring religious knowledge.

3. Fostering Brotherhood

Jalsa Salana serves as an excellent means for fostering bonds of brotherhood among the attendees.

4. Offering Prayers for the Deceased

Participating in Jalsa Salana also provides the opportunity to offer prayers seeking forgiveness for the departed members of the Jama'at.

An announcement would be made for offering these prayers tomorrow, Saturday, before Zuhr and Asr Prayers.

Practical Goals for Participants of Jalsa Salana

- Attend all congregational prayers, seeking forgiveness and seeking nearness to Allah.
- Dedicate time for personal reflection, engaging in *Zikr-e-*



Elabi (remembrance of Allah), and supplications during the Jalsa Salana.

- Engage in reciting *Durood Sharif* (prayers upon the Prophet Muhammad^{as}) whenever there is free time available.
- Actively participate in the sessions and attentively listen to speeches, absorbing the knowledge and wisdom shared.
- Try to become the first to offer greetings of Salaam to everyone you meet.
- Share the knowledge, insights, and experiences gained during the Jalsa Salana with family, friends, and local community members upon returning.

Prayers for Participants of Jalsa Salana

At the end, I remind you how fortunate you are, as participants of this Jalsa! How passionately has the Promised Messiah^{as} prayed for us!

“I conclude with the prayer that everyone who travels for [attending] this Convention that is for the sake of Allah: May Allah, the Exalted, be with him, reward him in abundant measure, have mercy on him, ease up for him his circumstances of hardship and anxiety, and eliminate his anguish and grief. May He grant him freedom from every single hardship and lay open for him the ways of [achieving] his cherished goals and raise him up, on the day of Judgment, among those of His servants who are the recipients of His blessings and Mercy! May He be their Guardian in their absence until after their journey comes to an end! O Allah! O Sublime One and Bestower of Bounties, the Ever Merciful and One Who Resolves all problems: Do grant all these prayers and grant us Victory over our opponents with bright signs because You alone have all the capability and power. Amen! Amen!!”

(*Ishtibar*, December 7, 1892; *Majmu'ah Ishtibarat*, vol. 1, p. 342, 1984 ed.)

THE HANSARD RECORD

of the

PRESENTATION OF THE AHMADIYYA MUSLIM JAMA'AT

to the

HOUSE OF COMMONS

Standing Committee on Human Rights

(October 21, 1987)

EDITOR'S NOTE

When Hazrat Khalifatul-Masih IVth migrated to London in April 1984, the Western world was generally unaware of the plight of the Ahmadiyya Muslim Jama'at in Pakistan. At that time, there was no formal organizational set up in foreign Jama'ats to voice incidents of injustice against Ahmadis in Pakistan.

In circa 1985, Hazrat Khalifatul-Masih IVth instructed Jama'ats to form a small committee of people who were not otherwise office bearers or part of any Aamila. Huzoorth named it the "Action Committee" and directed that he would send instructions directly to the Committee for it to execute certain tasks.

The original Action Committee of the Canada Jama'at in 1985 consisted of the following members:

1. Syed Hasanat Ahmad Sahib (Chairman)
2. Chaudhary Naseer Ahmad Sahib (Secretary)
3. Moeen Mahmood Janjua Sahib (member)

In accordance with its mandate, the Committee began approaching all media, political leaders and institutions related to matters of human rights.

As the work of the Action Committee broadened, it was later renamed the Public Relations Committee and Chaudhary Naseer Ahmad Sahib was appointed the Director of Public Relations, a title which was more understandable and relevant to external institutions.

Delegations of the Committee met with all human rights organizations, Canada's UN Ambassador, the UN Human Rights Commission, Amnesty International, National Refugee Committee of Canada working under the Foreign Relation Office in Ottawa, federal and provincial ministers, mayors, members of Parliament, editorial boards and influential columnists in larger, influential newspapers like *The Globe and Mail*, *Toronto Star*, *Edmonton Journal*, *Calgary Herald*, and *Montreal Gazette*.

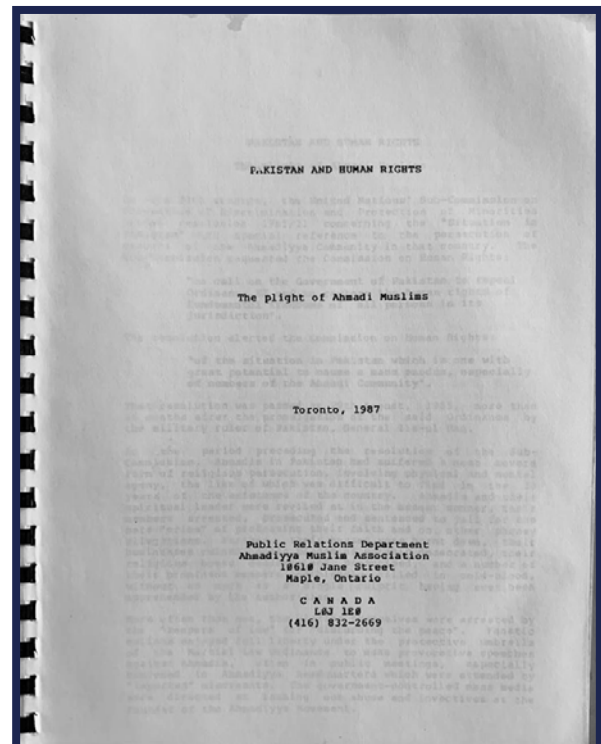
On October 21, 1987, a special presentation was made to the standing committee of the House of Commons on Human Rights by a two-member delegation of the Action Committee: Maulana Naseem Mahdi Sahib and Chaudhary Naseer Ahmad Sahib. This presentation was the culmination of a few years of political work that laid the groundwork to establish the persecution of Ahmadis in Pakistan under General Zia-ul-Haq's government. It also eventually paved the way for the validity and establishment of refugee claims in Canada as more members of the

Parliament came to know of the persecution of Ahmadis in Pakistan.

The following is the transcript of that presentation made by the Action Committee, and is part of the record of Hansard. Named after Thomas Hansard (1776-1833) a London printer and publisher of Parliamentary proceedings at Westminster, UK, the record of Hansard is an instrument of records and proceedings that preserves all parliamentary debates in UK and all Commonwealth countries.

Since this transcript was prepared from the verbatim presentation, there might be minor errors in the transcription. For historical accuracy, the text has been reproduced exactly as it appears in the Hansard record.

— THE EDITOR



Cover page of the document presented by the Ahmadiyya Muslim Jama'at Canada to the House of Commons' standing committee on Human Rights.

PREPARED BY PUBLIC RELATIONS DEPARTMENT, AMJ CANADA

HOUSE OF COMMONS

Issue No. 19

Wednesday, October 21, 1987

In Toronto, Ontario

Chairman: Reginald Stackhouse

Minutes of Proceedings and Evidence of the Standing Committee on

Human Rights

Second Session of the Thirty-third Parliament,

1986-87

RESPECTING:

In accordance with its mandate under Standing Order 96(3), the Committee resumed consideration of its inquiry into Human Rights relating to Age Discrimination and of its inquiry into Human Rights Behind the Iron Curtain

The Standing Committee on Human Rights met at 9:25 o'clock a.m. this day, at Queen's Park, Toronto, Ontario, the Chairman, Reginald Stackhouse, presiding.

The next delegation is the Ahmadiyya Muslims. This is not a submission relating to age discrimination in Canada nor to human rights behind the Iron Curtain. Notwithstanding, a request for a hearing was made some time ago by the Ahmadiyya Muslims. The committee agreed to such a hearing, and we have worked it into today's program because some time was available.

Welcome. I look forward to hearing from you.

Mr. Naseer Ahmad (Director, Public Relations, Ahmadiyya Movement in Islam (Ontario) Inc.): Thank you very much for giving us this time to present our case to you. As you have already mentioned, this case would not normally be under the jurisdiction of this committee. This is not a matter of Canada and this is not a matter of behind the Iron Curtain.

This is a situation where I would like to describe a case of religious apartheid, as opposed to the situation that is happening in South Africa. Everybody is very well aware of discrimination on the basis of a difference in colour. A similar situation exists in a country that is a friend of the western countries, a friend of Canada, a friend of the United States, and a signatory to the United Nations human rights charter, where discrimination is being done legally, constitutionally, against the members of the Muslim community. This has been documented. This has been reported by the international press. This has been also documented and thoroughly investigated by third-party international bodies, from which I have given some documents to the hon. members.

I would like to describe the situation the way it exists now. Our community, which is called the Ahmadiyya Muslim community,

originated about 100 years ago. To be exact, in 1989 we will be celebrating our 100th year since the formation of this community, which started in a small village in India. It is a Muslim community, and it was started by a person by the name of Mirza Ghulam Ahmad, who claimed himself to be a reformer and purifier of the Islamic region [*sic*]. From one man, his association grew to a number of people, and from there it grew to a significant, large community.

At the partition of the subcontinent in 1947, our community decided to go to Pakistan, because there was a country emerging on the face of this earth in the name of Islam or the Islamic community or Islamic nation, and we, being part of Islam, decided to go to that country; not to mention the fact that there was a lot of effort put in by our community and by our prominent members in the creation of that nation. Chief among them is the person who fought the case of the new country before the partition commission of the British Empire, Sir Muhammad Zafrulla Khan, who later became the first Foreign Minister of Pakistan and who later rose to the position of President of the International Court of Justice in Holland. So we were part and parcel of forming or making this country.

After the creation of the country, our community established a headquarters in a barren land, in a droughty area, and made it the international headquarters. Members of the community served the nation in all shapes and forms, in the military, in the civil service, in business. We have been part and parcel of that nation, of that society, of that country.

Unluckily, as it happens, I think with every progressive community there were some elements within the society. Orthodox religious clergy started opposing... They were opposing right from the beginning, but their efforts intensified soon after the creation of the new homeland. The first outburst against our community occurred in 1953, in a very organized shape and form. At that time the government of Pakistan handled the matter intelligently. A commission was formed to investigate the disturbances. There is a full judicial report of that investigation, and those disturbances subsided. Consequently, martial law had to be imposed actually to still those disturbances in 1953. However, that did not solve the problem.

In 1974 the government of Prime Minister Zulfikar Ali Bhutto, who was subsequently executed by General Zia, in order to gain political points—it was political points because our community happens to be a target of many other religious communities. Whenever there is a matter raised or a concern raised against our community, we sort of tend to allow them...they have all become united against our community.

To persecute or to single out our community for a larger gain in the society, the politicians in that country have frequently used us as a scapegoat. In 1974, when the political problems were intensified by the Prime Minister, he started by design an incident...There were vast disturbances against our community. There were killings, there was looting of property, there were all kinds of things happening.

I am one of the victims of that disturbance in 1974. I was a student in the university and my own room was looted. I was kicked out of the university over there. I decided to come to Canada after that because I could not see myself progressing in that society. I could see that the germ of the seed had been laid. If I were to go out to work or do business

or whatever I wanted to do in that country, there would be a limit on my progress. That compelled me to seek ways to get out of that country, because I alone could not change the situation. My example is just one example of what is happening to thousands of people in that country belonging to our community.

In 1974 Prime Minister Bhutto decided to solve this problem once and for all, as he said, and turned the elected assembly of the nation into a special committee. He said that the whole committee would listen to or investigate the situation and politically decide a religious matter. This is a very strange way of solving problems.

The investigation and deliberations were held in secret and on September 7, 1974, the committee unanimously decided that the people belonging to the faith of Ahmadis were not Muslim for the purposes of law and constitution. This is a very strange way that a politically elected body would decide about the faith of a section of the society, that you are not a Muslim, or you are not a Christian, or you are not a Jew, or whatever. It was a very strange law, and the constitution was amended. The impact of that constitutional change was not as direct on the life of the members of our community; however, it was very damaging and it set the precedent and it established ways for further making of laws and further amendments to the different laws.

A lot of people from our community got discouraged, got burned, were looted; their houses were burned; their businesses were burned. It was reported by the international press very widely, and soon after that, in 1977, he was deposed by Zia. Zia took power, and in the initial years he was busy establishing himself in the country; but, as soon as he did that job, he came right after us again in the same way.

In 1984 he issued a martial law ordinance, on April 26, by which he made it a criminal offence by the members of our community to practise their faith, to propagate their faith. He made it a criminal offence for our members, by visible or invisible, by direct or indirect means, to pose as a Muslim. They would be sentenced to three years in prison. We would not be allowed to use Islamic terminology. In the society over here when we greet each other in the morning we say “Good morning”; in a Muslim society when you greet each other you say “Ashalom olachim” [*sic*]. That means “Peace be on you”, which happens to be an Islamic way of greeting. We are not allowed to use that, because they say, this is the way the Muslim greets and, since you guys are not Muslims, if you use that then we will put you in jail.

Such stupid incidents are happening every single day in that country. We are denied the right to the legal remedies. People are being put into prison for no fault of their own. Anybody could go to a policeman and say, this man was walking like a Muslim, and, by law, this is a visible presentation of this guy to pose as a Muslim, so I am offended, my feelings are offended because I am a Muslim—and this guy would be put in jail. So there are incidents like that.

Our mosques, the prayer houses, have been demolished by the government, and the economic rights have been taken away because wherever you open up a shop there would be all kinds of discrimination against that business. We are denied the right of assembly. We are denied the right of employment.

I think there is only one country in the whole world where, if you

seek a passport, you will have to declare in a form that the Ahmadiyya community is a false community and their leader was an imposter and blah-blah kinds of things. There is only one country in the world, and it has been made compulsory for all the citizens of Pakistan to go and abuse the leader of our community by law. It is the only country whose passports say the religion of the passport holder. There is no other country in the world whose passports will identify this person as a Muslim or not a Muslim. This is such an obvious form of discrimination against us.

Even if we want to seek employment in the government, we have to declare on that form. Since no emigrant or member of your community is going to sign that declaration accusing the leaders of your own community, it means we are being disenfranchised politically, economically, socially and in every shape and form. There are hundreds and thousands of incidents. I could cite for hours and days. I do not think time would allow it.

This document I have presented on the situation in Pakistan is just a summary of some of the facts we compiled. I think it will give a good picture of the real situation as opposed to the situation described by the Government of Pakistan against us.

Since we have no remedy in the country, this is the way we go out and explain our situation to Canadians, the international press and international institutions. Within the land we have no recourse.

What is really happening over there is a genocide and a holocaust in the making, but the international community is not recognizing the fact. On page 41, the document says:

The government had said ominously that the problem of Ahmadi Muslims had entered the last phase towards its final solution.

These words have a familiar ring because Hitler started the same way. This is exactly what is happening. We would like to alert the Government of Canada and this committee. Living in an international community when the means of communication are so fast and there is international trade and international relations, countries should not only raise matters of internal concern, but also of international concern. In the Government of Canada we have a policy towards Pakistan. We would like the committee to look into this matter of the community in relation to the foreign policy of this country in terms of Pakistan.

There are many other concerns. There is another document produced by Karen Parker, a lawyer from California who is also a member of the Human Rights Advocates Council, a body in the consultative status for the United Nations Human Rights Commission. She went out on her own to investigate the circumstances of Ahmadis in Pakistan and came back and wrote this report. It is worth going through the details. On page 18 she says she met General Zia-ul-Haq on our issue. It says:

President Zia told the author, “Ahmadis offend me because they consider themselves Muslims... Ordinance XX may violate human rights but I don't care.”

This is the attitude of the President of a nation who is supposed to guard the rights of his citizens irrespective of their colour or faith. This is one statement. If you go through this whole document you would find numerous incidents like it. The demands are being put through

artificial means to the government that Ahmadis should be beheaded; they should be killed. This is the final phase of the solution of their community.

All kinds of demands are being made of which one could not even dream. In real dreams you cannot even think of those things. For example, Ahmadis by law should be made to wear a uniform of a specific colour if they want to live in the society. We want them to identify themselves and a law should be made that they should wear yellow colours of whatever form or shape you can think of. This is another document which has just come out. It is by a very respected international institute, the International Commission of Jurists, based in Geneva, Switzerland.

I would like to point out that Justice Deschênes, who was head of the commission investigating Nazi war criminals in Canada, and also a member, I think, of the Quebec Superior Court, thoroughly investigated our issue, on his own, as a human rights activist. He was instrumental, at the United Nations Human Rights Commission in Geneva in 1985, in passing a resolution by that commission against Pakistan, in which they demanded that the government of Pakistan should repeal the ordinance against us. I would request the committee to consult him also if the committee so thinks it appropriate to investigate the situation of how it is in Pakistan.

This document is produced by that International Commission of Jurists. They sent a delegation to Pakistan to investigate the circumstances of human rights violations in Pakistan after martial law. It is generally said that martial law is over, that there is no longer a military government, there are civil rights and all that, but it is not so, at least not so far as we are concerned.

In fact, this document speaks of us all the way through, but there is a specific chapter on us, and I have made photocopies of it and have distributed them to committee members. It is worth going through. Time would not allow me to go through it.

There are numerous pictures I could produce, but in this one the gentleman agreed to be photographed. There you can see him being tortured because he belongs to this community. These are the incidents. We are all aware of what is happening in Chile and Nicaragua; we are all aware of what is happening in the Soviet Union, behind the Iron Curtain, but we are not aware of what is happening in Pakistan. There is a religious apartheid happening in that country.

This is my brief statement.

The Chairman: Mr. Naseem Mahdi, do you wish to speak too?

Mr. Naseem Mahdi (Amir and Missionary-in-Charge, Ahmadiyya Movement in Islam (Canada) Inc.): I would like to tell the hon. members to look at page 2 of this document, where the head of state, General Zia, says, even using a contemptuous epithet of Qadianism for our community, “we will persevere in our efforts to ensure that the cancer of Qadianism is exterminated”. This is a statement of a head of state. We have the whole document. He sent a message to an international conference held in London, and at that conference he has said that they will make every effort to eradicate the cancer of this community from Pakistan.

I would also like to ask members to look at page 3. The Prime Minister of Pakistan, Mr. M. K. Junejo, says:

The government had taken stringent measures in Pakistan to tackle this problem.

Also on page 50 of this document, Malik Khuda Bux Tiwana, Minister of Religious Properties [*sic*; ‘Affairs’] says that the present government is determined to eradicate the evil of Mirzaiyyat—he is using another term for us—and is duty-bound to uproot it completely. For this purpose a committee has already been set up.

We know that this head of state and his cabinet ministers are giving these kinds of statement. When a foreign government asks, or the Minister for External Affairs goes to Pakistan, and raises this issue, they simply say they are taking those measures to protect this community. But if they are giving these kinds of statements, this is not a protection.

I would also like you to see especially one point on this photocopy we have presented, on page 113. My colleague has already told about the ordinance. Another law has been passed by the Government of Pakistan, saying:

Whoever by words either spoken or written, or by visible representation, or by any imputation, innuendo or insinuation, directly or indirectly, defiles the sacred name of the Holy Prophet Mohammad, shall be punished with death, or imprisonment for life, and shall also be liable to a fine.

This is a law of the Government of Pakistan; and this International Commission of Jurists wrote, after this code:

This new offence of blasphemy, with its extremely severe penalty, is likely to make it even more difficult for Ahmadis to pursue their faith, as the application of the previous legislation has already established the way in which their teachings are viewed. There can be little doubt that the specific claim to prophethood for Mirza Ghulam Ahmad, whatever qualifications apply to it, will inevitably be regarded as a defilement of the Holy Prophet, but almost any other tenet of the Ahmadi faith or even an admission of being an Ahmadi could be regarded as amounting to defilement by “imputation, innuendo or insinuation”.

They are making a criminal offence that they want to sentence by death. If I go to Pakistan and say I am an Ahmadi, I believe in Mirza Ghulam Ahmad, they will say this is a criminal offence and I can be sentenced to death.

The Chairman: I am sure I speak for all members of the committee in expressing gratitude for your bringing to our attention and informing us about something many of us have not known about. I am sorry the time is so restricted, but this need not be the end of communication between us. I thank you very much for coming today and making these presentations, which I can assure you will not be ignored by this committee. We are under a time constraint that I hope you will accept.

Mr. de Corneille: In the spirit in which you yourself have advanced your observations, I wonder if we could explore the possibility of having this representation expanded so we could ask questions at a later time, perhaps in Ottawa, and also perhaps invite Justice Deschênes, if he is prepared to speak about this. I think he could make a valuable contribution, because he has obviously been studying this matter and he is someone we all respect.

The Chairman: Could we note that and refer it to the steering committee, which I hope can meet very shortly, perhaps next week?

Mr. Mahdi: The resolution sponsored by Justice Deschênes is reproduced on page 34 of this document, so he can be consulted on this matter.

The Chairman: Thank you. We will meet again at 1:30 p.m.



CAN THIS BE THE WORK OF MAN?

— Selected couplets of the Promised Messiah^{as} —

اک زمانہ تھا کہ میرا نام بھی مستور تھا
قادیاں بھی تھی نہاں ایسی کہ گویا زیرِ غار

There was a time when even my name was unknown,
And Qadian itself was hidden as though it was inside a cave.

کوئی بھی واقف نہ تھا مجھ سے نہ میرا معتقد
لیکن اب دیکھو کہ چرچا کس قدر ہے ہر کنار

No one knew me and I had no followers,
But now, look how my fame has spread all around.

اُس زمانہ میں خدا نے دی تھی شہرت کی خبر
جو کہ اب پوری ہوئی بعد از مرورِ روزگار

At that time God gave me the news of this fame,
And it is now coming true after all this time.

اب ذرہ سوچو کہ کیا یہ آدمی کا کام ہے
اِس قدر امر نہاں پر کس بشر کو اقتدار

Now just think: Can this be the work of man?

What mortal has control over such matters of the unseen?

(Barahin-e-Ahmadiyya – Part V, pp. 179-180, English trans.)

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Human Rights

21-10-1987

HOUSE OF COMMONS

Issue No. 19

Wednesday, October 21, 1987
In Toronto, Ontario

Chairman: Reginald Stackhouse

Minutes of Proceedings and Evidence of the
Standing Committee on

Human Rights

Second Session of the Thirty-third Parliament,
1986-87

RESPECTING:

In accordance with its mandate under Standing
Order 96(3), the Committee resumed consideration
of its inquiry into Human Rights relating to Age
Discrimination and of its inquiry into Human
Rights Behind the Iron Curtain

The Standing Committee on Human Rights met at 9:25
o'clock a.m. this day, at Queen's Park, Toronto, Ontario,
the Chairman, Reginald Stackhouse, presiding.

* 1205

The next delegation is the Ahmadiyya Muslims. This is
not a submission relating to age discrimination in Canada
nor to human rights behind the Iron Curtain.
Notwithstanding, a request for a hearing was made some
time ago by the Ahmadiyya Muslims. The committee
agreed to such a hearing, and we have worked it into
today's program because some time was available.

Welcome. I look forward to hearing from you.

Mr. Naseer Ahmad (Director, Public Relations,
Ahmadiyya Movement in Islam (Ontario) Inc.): Thank
you very much for giving us this time to present our case
to you. As you have already mentioned, this case would
not normally be under the jurisdiction of this committee.
This is not a matter of Canada and this is not a matter of
behind the Iron Curtain.

This is a situation where I would like to describe a case
of religious apartheid, as opposed to the situation that is
happening in South Africa. Everybody is very well aware
of discrimination on the basis of a difference in colour. A
similar situation exists in a country that is a friend of the
western countries, a friend of Canada, a friend of the
United States, and a signatory to the United Nations
human rights charter, where discrimination is being done
legally, constitutionally, against the members of the
Muslim community. This has been documented. This has
been reported by the international press. This has been

[Text]

also documented and thoroughly investigated by third-
party international bodies, from which I have given some
documents to the hon. members.

I would like to describe the situation the way it exists
now. Our community, which is called the Ahmadiyya
Muslim community, originated about 100 years ago. To be
exact, in 1889 we will be celebrating our 100th year since the
formation of this community, which started in a small
village in India. It is a Muslim community, and it was
started by a person by the name of Mirza Ghulam
Ahmad, who claimed himself to be a reformer and
purifier of the Islamic religion. From one man, his
association grew to a number people, and from there it
grew to a significant, large community.

At the partition of the subcontinent in 1947, our
community decided to go to Pakistan, because there was a
country emerging on the face of this earth in the name of
Islam or the Islamic community or Islamic nation, and
we, being part of Islam, decided to go to that country; not
to mention the fact that there was a lot of effort put in by
our community and by our prominent members in the
creation of that nation. Chief among them is the person
who fought the case of the new country before the
partition commission of the British Empire, Sir
Muhammad Zafrulla Khan, who later became the first
Foreign Minister of Pakistan and who later rose to the
position of President of the International Court of Justice
in Holland. So we were part and parcel of forming or
making this country.

After the creation of the country, our community
established a headquarters in a barren land, in a droughty
area, and made it the international headquarters.
Members of the community served the nation in all
shapes and forms, in the military, in the civil service, in
business. We have been part and parcel of that nation, of
that society, of that country.

* 1210

Unluckily, as it happens, I think with every progressive
community there were some elements within the society.
Orthodox religious clergy started opposing. . . They were
opposing right from the beginning, but their efforts
intensified soon after the creation of the new homeland.
The first outburst against our community occurred in
1953, in a very organized shape and form. At that time the
government of Pakistan handled the matter intelligently.
A commission was formed to investigate the disturbances.
There is a full judicial report of that investigation, and
those disturbances subsided. Consequently, martial law
had to be imposed actually to still those disturbances in
1953. However, that did not solve the problem.

In 1974 the government of Prime Minister Zulfikar Ali
Bhutto, who was subsequently executed by General Zia,

A facsimile of the first page of the original Hansard record
document, containing the transcript of the presentation made to
the House of Commons Standing Committee.

COURTESY OF CHAUDHARY NASEER AHMAD SAHIB

Navigating the Debate over Euthanasia through Islamic Teachings

Luqman Ahmed, Missionary Ottawa

Euthanasia refers to the deliberate act of hastening an individual's death to relieve them from incurable pain or poor quality of life. Notably, in recent years, euthanasia has gained increasing acceptance and adoption in a number of Western countries.

The religion of Islam unequivocally conveys its stance regarding euthanasia. It prohibits the termination of any person's life, even under the pretense of mercy or pain alleviation. This is explained in the Holy Qur'an, where Allah declares: "Kill not yourselves. Surely, Allah is Merciful to you." (4:30) Additionally, the Quran emphasizes the sanctity of life by asserting: "Do not take life, which Allah made sacred, other than in the course of justice." (17:34)

The Holy Prophet Muhammad^{sa} once stated: "Amongst the nations before you, there was a man who got a wound, and growing impatient (with its pain), he took a knife and cut his hand with it, and the blood did not stop till he died. Allah said, 'My Slave hurried to bring death upon himself, so I have forbidden him (to enter) Paradise.'"¹

In contrast, Islam imparts the virtue of patience when confronted with affliction or illness. Allah says: "And We will try you with something of fear and hunger, and loss of wealth and lives, and fruits; but give glad tidings to the patient." (2:155) The Holy Prophet^{sa} further instilled the value of patience among his followers, affirming that enduring pain and hardship leads to divine rewards. He once stated: "No calamity befalls a Muslim, but Allah expiates some of his sins because of it, even though it were the prick he receives from a thorn."²

Hence, we find ourselves at a crossroads. On one side, there are advocates of euthanasia who aim to alleviate individuals' pain and suffering by facilitating a peaceful end to their lives. Conversely, the teachings of Islam and other faiths underscore the sanctity of human life, asserting that no entity should possess the authority to terminate another human life, even under the guise of compassion.

This dichotomy raises an interesting question: Why is it preferable to embrace patience and withstand profound agony and hardship, as opposed to resorting to euthanasia?

Pondering over the concept of euthanasia, it becomes clear that its drawbacks outweigh the benefits. As a society, our focus should be on finding alternative ways to alleviate pain, offer comfort, and reduce suffering for patients, rather than choosing to end their lives.

1. Hopelessness: A key principle of an advancing society is rooted in hope and the ability to navigate challenges. This vital attitude is ingrained even in our roles as parents, as we impart to our children the importance of perseverance and the refusal to surrender when confronted with adversity. We encourage them to persist and strive until they uncover solutions. This rigid determination to conquer any obstacle, no matter how formidable, is a pivotal driver of progress.

As I see it, the rise of euthanasia within our societal fabric promotes a sense of despondency. It conveys a message of embracing one's circumstances instead of actively pursuing avenues for enhancement.

Our society already grapples with the issue of suicides, often driven by a perceived absence of hope or avenues for betterment. Embracing such attitudes is likely to worsen these issues further.

2. Parental Relationship: Secondly, the profound bond between parents and their children is a universal sentiment of human beings. As parents age, their children dedicate themselves to ensuring their parents' well-being and comfort. This mutual care and devotion are highly esteemed values within our society. It has long been established as a societal standard that parents nurture their children with care, and children selflessly care for their aging parents.

In my perspective, the normalization of euthanasia erodes this cherished norm of responsibility towards elderly parents, introducing an entirely different approach to providing solace. As the acceptance of euthanasia expands, it is concerning, even unconsciously, parents might increasingly perceive themselves as burdens on their children, thus altering the dynamics of this wonderful bond.

3. Sanctity of human life: Thirdly, euthanasia stands as a stark departure from the core principle that underscores the sacredness and sanctity of every human life. This principle, deeply rooted in ethical, religious, and societal foundations, asserts the inherent worth of each human existence. When we condone the act of one human being ending the life of another, even in the name of mercy, we risk diluting the sanctity that has long been revered. It introduces the notion that the worth of life can be conditional upon situational assessments.

Thus, the acceptance of euthanasia undermines the intrinsic belief that all lives are inherently valuable and deserving of protection. This erosion has the potential to dampen our ability to advocate for the welfare of fellow humans, to extend compassion and assistance to the ailing, and to uphold the sanctity of life in all its forms.

Hence, we should seek alternative avenues rather than intentionally terminating lives as a means to alleviate suffering. While the well-intentioned motives of proponents advocating for compassionate euthanasia can be acknowledged, this trajectory will steer our society toward a potentially harmful course in the years and decades ahead.

The Holy Prophet Muhammad^{sa} once stated: "Let none of you wish for death on account of an affliction that befalls him. If he has no alternative, let him pray, 'O Allah! Give my life so long as the life is good for me and take away my life if death is better for me.'"³

Endnotes

- 1 *Sabih Bukhari*, Book of Prophets
- 2 *Sabih Bukhari*, Book of Patients
- 3 *Sabih Bukhari*, Book of Patients

“IT IS NOT POSSIBLE for you to LOVE WEALTH as well as to LOVE ALLAH”

Maulana Sohail Mubarak Ahmed Sharma,
Na'ib Amir Jama'at Ahmadiyya Canada



EDITOR'S NOTE:

The following is the text of a speech delivered by Maulana Sohail Mubarak Sharma Sahib on Saturday, July 15, 2023, at the 45th Jalsa Salana Canada.

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٣٦﴾
لَا شَرِيكَ لَهُ ۚ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٣٧﴾

Say, ‘My Prayer and my sacrifice and my life and my death are all for Allah, the Lord of the worlds. ‘He has no partner. And so am I commanded, and I am the first of those who submit. (6:163-164)

Respected audience! As you have heard already, the topic of my speech is “It is not possible for you to love wealth as well as to love Allah.”

This topic, in fact, is related to the philosophy of sacrifice made in the way of Allah mentioned in the verses recited in the beginning.

The fundamental purpose of human existence is to become an *abd* [servant] of Allah Almighty, which means to be so deeply absorbed in the love of God that one adopts His attributes as their own, in their capacity as humans. The perfect servant who embodied the attributes of Allah Almighty was our beloved Master and Prophet, Hazrat Muhammad (peace be upon him). He was engrossed in the love of Allah so much that he attained the status of *awwalul muslimeen* [the First of the Believers], which means that the Holy Prophet^{sa} has submitted to Allah the Almighty so much that his prayers, his sacrifices and even his life and death are for the sake of Allah; not for any other being and not even for himself. This is also a message for the believers, that you cannot become an *abd* of Allah until you follow the path of the Holy Prophet^{sa}. As a result, your prayers, all forms of sacrifice, even your life and death, will be solely for the sake of Allah Almighty. Your goal will be to attain the love of Allah and His pleasure. Such will be the sacrifices that will enable you to attain nearness to Allah and His

pleasure, and you will also benefit from the blessings of these sacrifices in this world and the hereafter.

Importance of Financial Sacrifice

Respected audience! It is a great favour of Allah Almighty upon us that He has granted us the opportunity to accept Hazrat Mirza Ghulam Ahmad^{as}, the Promised Messiah and Mahdi. By pledging allegiance to the Promised Messiah^{as}, we acknowledge that in this era, Allah Almighty has sent him for the defence and propagation of Islam according to the prophecies of the Holy Prophet^{sa} and that we will support this mission and spare no sacrifice for its sake. By the grace of Allah Almighty, today, the Ahmadiyya Community is the only community that—following the example of the Companions of the Holy Prophet^{sa}—is making all kinds of sacrifices for the sake of this great mission. However, in this era of the Promised Messiah^{as}, the sacrifice of wealth holds particular importance. This is because the means required for the defence and propagation of Islam today are not possible without financial *jihad*. Emphasizing this significance, the Promised Messiah^{as} states, “What a blessed time this is! No one is asked to lay down his life. This is not the time for offering the ultimate sacrifice; rather it is the time to spend out of one’s possessions, according to one’s means.”¹

Whereas the Promised Messiah^{as} demanded from us that we specifically sacrifice wealth for the revival of Islam in this era, he also provided us an understanding of how to make financial sacrifices. In this regard, he stated:

“It goes without saying, that you cannot love two things at the same time: it is not possible for you to love wealth as well as to love Allah. You can love only one of them. Lucky is he who loves

Allah. If any of you loves Him and spends their wealth in His cause, I am certain that their wealth will increase more than that of others, for wealth doesn't come by itself, rather it comes by Allah's will. Whoever parts with some of their wealth for the sake of Allah, will surely get it back. But he who loves his wealth and doesn't serve in the way of Allah as he should, will surely lose his wealth. Do not ever imagine that your wealth comes of your own effort, no, it comes from Allah Almighty."²

In the above quotation, the Promised Messiah^{as} has guided his Community towards following important aspects of spending in the way of Allah, that if we do not keep in mind, we could abuse the good deed of spending in the way of Allah:

1. There can only be one love in the heart of a person: either the love of wealth or the love of Allah Almighty.
2. The person who loves Allah Almighty and does not love wealth and sacrifices wealth for the cause of Allah is fortunate because wealth does not come by itself; rather, it comes with the blessings and will of Allah the Exalted. He, according to His promises, rewards that person manifold. But the person who loves wealth makes a big mistake. Either the wealth they love is taken away from them, or the blessings are taken away from their wealth, their home, and their children. That is why the Holy Prophet^{sa} once said: "Each morning, two angels descend, one of them saying: 'O Allah, grant abundance to the one who spends generously and provide sustenance for him.' The other angel says, 'O Allah, destroy the one who withholds and stores, and ruin his wealth and possessions."³

Example of the Companions^{ra} of the Holy Prophet^{sa}

Respected audience! History bears testimony that those who prioritize the love of Allah in their heart above every other thing and then spend in the way of Allah to seek the pleasure of Allah are never wasted. Allah always keeps His promise to those who only sacrifice for His pleasure, rewarding them manifold.

Let's look at the blessed example of the Companions^{ra} of the Holy Prophet^{sa}, about whom the Holy Prophet^{sa} said:

أَصْحَابِي كَالنُّجُومِ بِأَيِّهِمْ أَفْتَدَيْتُمْ اهْتَدَيْتُمْ

"My Companions are like the stars; whichever of them you follow, you will be rightly guided."

Hazrat Abdur Rahman bin Auf^{ra} holds a significant position among the major Companions^{ra} of the Prophet^{sa}. He was one of the ten Companions^{ra} who were given the glad tidings of Paradise during their lifetime. He was a successful merchant and considered one of the wealthiest traders in Makkah. However, when he embraced Islam, like other Muslims, he was also persecuted.

His situation was such that when he migrated to Madinah, for the sake and love of Allah and His Messenger^{sa}, he had to leave all his wealth and possessions in Makkah; and he arrived in Madinah with empty hands just for the sake of his faith. But our God, Who is always true to His promise, fulfilled His promise and did not let his sacrifice go in vain.

In Madinah, he started his business from scratch. But Allah blessed

him so much that it is narrated that at the time of his death, Hazrat Abdur Rahman bin Auf^{ra} had made a will of fifty thousand dinars to be gifted in the way of Allah. He had in his possession one thousand camels, three thousand sheep, and one hundred horses. There is a narration that he left behind so much gold in inheritance that it was cut with an axe.

But dear brothers and sisters, these blessings from Allah increased him more in his gratitude to Allah and he spent more in His cause.

On the occasion of the Battle of Tabuk, when there was a great need for funds, he donated almost 4,000 dinars.

Once, in Madinah, there was a severe shortage of food supplies. In the midst of this crisis, Hazrat Abdur Rahman bin Auf^{ra} brought a convoy from Syria consisting of 700 camels loaded with wheat, flour, and other food items. He dedicated the entire convoy—including the camels—in the way of Allah, solely for the pleasure of Allah Almighty.

However, despite such dedication and service, he would always remember and envy those Companions^{ra} of the Holy Prophet^{sa} who embraced martyrdom and were less fortunate. He was always concerned about the Hereafter and was worried that he may have received his reward of good deeds in this world.⁴

My brothers and sisters! Most of us have migrated to Canada, just like Hazrat Abdur Rahman Bin Auf^{ra}, empty-handed just for the sake of our faith. Allah did not let our sacrifices go to waste and showered His countless blessings upon us. Just like Hazrat Abdur Rahman bin Auf^{ra}, if we have the love of Allah in our hearts, if we are loyal servants of our Creator, then these blessings should increase us in our financial sacrifices, and we should become more grateful to Allah Almighty, so that the Owner of the heavens and the earth, showers His grace more upon us in this world and in the Hereafter. Amen!



THE 313 COMPANIONS – MAY ALLAH BE PLEASED WITH THEM

Financial Sacrifices of the Companions^{ra} of the Promised Messiah^{as}

Respected audience! One of the miracles of the Promised Messiah^{as} is that he filled the hearts of his Companions^{ra} with love of Allah, demonstrating examples of the Companions^{ra} of the Holy Prophet^{sa} and thus fulfilling the prophecy mentioned in Surah al-Jumu'ah.

In the path of religion, a splendid example of financial sacrifice is of Hazrat Sir Chaudhary Zafrulla Khan^{ra} Sahib, a Companion of the Promised Messiah^{as}. In the 1960s, the need arose for the expansion of two institutions of the Community in the London Mission, which required approximately 100,000 Pounds. However, the Community did not have that amount of money. So, the request was made to Chaudhary Sahib^{ra} to lend this amount. Upon this, he agreed to lend the loan. A written agreement was drafted and the approved draft was handed over to Chaudhary Sahib^{ra} for his signature. He said that after studying the document, he would sign it and return it the next day.

The next morning, Chaudhary Sahib^{ra} came, but he had not signed it. He said,

“Yesterday, I thought about it, and my conscience told me that, ‘Zafrulla, whatever you have achieved today is due to Ahmadiyyat, and whatever you have obtained is a blessing from this Community. Is this how you are going to repay this generous Community, by lending them a loan to be returned?’ Upon hearing this, my conscience admonished me severely, and I felt extremely ashamed and deeply remorseful for my intentions. In a matter of moments, I made the decision that I would present the required amount not as a loan but as a humble donation to the Community.”

While expressing these words, he tore up the agreement and presented a check of 100,000 Pounds as a contribution to the Community, requesting that apart from Hazrat Khalifatul-Masih IIIth, no one should be aware of this payment in his lifetime.

Spending Out of What You Love

Respected audience! A person who sacrifices his wealth just for the sake of Allah always strives to act upon the following verse of the Holy Qur'an:

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ

“You cannot achieve righteousness until you spend from what you love.” (3:93)

One way of acting upon this commandment of Allah is to always pay our *chanda* first on our income and then spend the rest of it our own needs.

Hazrat Khalifatul-Masih IVth, on one occasion, mentioned an incident:

“Once, an Amir informed me about his condition during his youth. Although he did not deceive office bearers regarding *chanda*, he used to delay paying his own contribution until the very end. He would prioritize his own needs...He told me, ‘I swear to God that during that time, I went through such a difficult period where one calamity would lead to another. I was not only indebted to Allah, but I also became indebted to humans. I used to

”

You cannot
righteousness
from what

(3:93)

prioritize my personal needs, but they were never being fulfilled. Eventually, one day, I made a promise to God that, ‘O Allah, Your right will be fulfilled first, even if it costs me my life. Even if my children become destitute, I will still fulfill Your right first. Have mercy on me.’ He says that from that day onwards, I have never witnessed any hardships or difficulties. Every matter became blessed, and all losses were removed.”

Blessings of the System of Wasiyyat

In this era, the Promised Messiah^{as} received guidance from Allah Almighty and established the divine System of Wasiyyat, which is an important means to attain nearness to Allah Almighty and progress in *taqwa* [righteousness].

The next incident I wish to present is about a Waqif-e-Zindagi [life devotee] doctor in Africa. He narrates:

“One day, my wife and I were performing a surgery in a hospital. The patient undergoing surgery was afflicted with the deadly disease of AIDS. While performing the surgery, suddenly an instrument that was being used on that patient accidentally pricked me. It meant that there were very high chances that I could also get infected with AIDS. Seeing this, my wife became extremely worried. Nevertheless, I completed the surgery and upon returning home, I started supplicating before Allah Almighty, saying, ‘O Allah, I am serving here for Your sake. If I have contracted this disease today, it will cause great difficulty and trial for me, my family, and my Community. You are *Qadir* [All-Powerful] and only You can save me. Please save me, my Allah!’”

He said that at that moment, his attention was drawn towards a verse of the Holy Qur'an:

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ

“Surely, Allah has purchased of the believers their persons and their property in return for the Heavenly Garden they shall have.” (9:111)

He says, upon this, immediately the thought came to him: Why not

not achieve
until you spend
t you love.

93)

make trade with Allah Almighty and get health insurance from Allah? He decided that he would revise his rate of *Wasiyyat*, which he used to give at the rate of 1/10 of his income, and from now on, he would give it at the rate of 1/7. Thus, he started paying his *Wasiyyat* at the rate of 1/7. After a few days, he got his tests done, and by the grace of Allah, the result came negative.

Now, one may think that it could be a coincidence. He says that after some time, he went to Pakistan, and there he got his tests done again and, surprisingly, some abnormal results appeared which worried his wife very much. However, he says that I had firm faith that I would not contract this disease because I had made a trade with Allah and bought health insurance from God. Therefore, he started supplicating again. After a while, he got his test done once more, and by the grace of Allah Almighty, miraculously, all the tests results came out clear.

Blessings of Financial Sacrifice

Respected audience! This is a lesson for all of us that to benefit from the blessings of financial sacrifice, we should have firm faith in Allah, His Messenger^{sa}, and the system initiated by Allah's Will and should be clean in our dealings with Allah.

Similarly, a few days ago, I happened to attend the funeral of an Ahmadi elder lady, Respected Fazeelat Masood Mohar Sahiba. She was very well-known for her financial contributions and other services for the Community. She came to Canada alone and lived in a shared apartment. In 2002, when her family came to Canada, all of them lived in a one-room residence. But even in that condition, she paid her *chanda* regularly, on time and on true income, and was always ready for financial sacrifice according to her means. That was her humble beginning. And how did Allah reward her and her family? All of them, who lived in a one-room residence, are now the owners of their own houses. Allah Almighty gave Fazeelat Sahiba the opportunity to gift one house to the Jama'at, and Allah's blessing was not limited to financial well-being, but her children and grandchildren are following her footsteps and serving the Jama'at in different capacities. This is how Allah the Almighty rewards the sacrifices made in His love and only for His sake.

Dear brothers and sisters, I end my speech with a quotation from Hazrat Khalifatul-Masih V^{aa} in which Huzoor^{aa} explains the need and importance of financial sacrifice in the era of the Promised Messiah^{as}. Huzoor^{aa} says:

“This is the time of the Promised Messiah^{as}, and one type of *jihad* of this time is that of financial sacrifices. Without financial sacrifices, literature in defence of Islam cannot be published; the Qur'an cannot be translated and published in different languages; new missions cannot open; Murabbian and Muballigheen cannot be trained and neither can they be sent to different Jama'ats; mosques cannot be constructed; the poor cannot be educated through schools and colleges; and the afflicted cannot be helped through the building of hospitals. So, until the message of Islam reaches every corner of the earth and to every person living in that corner and until the needs of the poor are met, this *jihad* of financial sacrifice will continue. And it is obligatory on every Ahmadi that he contributes in this *jihad* according to his capacity.”⁵

May Allah the Almighty enable us to understand the philosophy and purpose of spending in the way of Allah and may He accept our sacrifices. Amen!

Endnotes

1. *Al Hakam Qadian*, July 10, 1903
2. *Majmu'ah Ishtiharat*, vol. 3, pp. 497-498
3. *Sahih Bukhari*, Kitabuz Zakat
4. *Al-Isabah fi Tamyizis Sahaba*, vol. 4, p. 290, Abdur Rahman bin Auf, Dar al-Kutub al-Ilmiyyah, Beirut, 1994
5. Friday Sermon dated March 31, 2006; *Al-Fazl International*, April 21, 2006, p. 6

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In-Charge of Indigenous Desk Visits Western Canada

JUNE 1 – 2, 2023

Meetings with Indigenous Communities in Winnipeg

On June 1, 2023, the In-Charge of the Indigenous Desk Canada, Luqman Chattha, landed in Winnipeg at 4:05 pm Central Daylight Time (CDT), and subsequently arrived in Winnipeg’s mission house. There, he had a meeting with Khalid Mahmood (Indigenous Desk coordinator), the local Murabbi Silsila, Latif Khawar (Secretary Mal) and Dr. Munir Ahmad (Secretary Tabligh). In the meeting, the plan of the next day, and work related to the Indigenous Desk was discussed, especially in view of the instructions of Hazrat Khalifatul-Masih V^{ra} regarding building relations with indigenous Canadian communities.

The following day, on June 2, 2023, the first visit was to the Southern Chief’s Office (SCO). Since the CEO was not available, Kate Kent, the executive assistant of the Grand Chief guided the visit to the SCO at Alpine Avenue, Winnipeg. The delegation met the CEO there and had a brief conversation and explained the purpose of their visit. A gift was presented to him which he accepted on behalf of the Grand Chief.

Later, the delegation headed to the Assembly of First Nations (AFN) to meet with the regional chief of Manitoba, Cindy Woodhouse in downtown Winnipeg. However, due to a lunch break couldn’t meet with chief and came back to mosque for Friday prayer.

Later in the evening, Sadr Sahib called an Amila meeting and discussed the purpose of the forthcoming visits and work done by the Indigenous Desk Canada. He emphasized how much potential work can be done in Manitoba generally and in Winnipeg in particular. Members vowed to have devise a detailed plan and start working on indigenous relationship building. Khalid Mahmood has been appointed as the Indigenous Desk coordinator for Winnipeg.

JUNE 3 – 4, 2023

Meetings with Indigenous Chiefs in Regina

Luqman Chattha, the In-Charge of the Indigenous Desk Canada, arrived in Regina at 3:30 pm CST on June 3, 2024, and was received by Noman Ahmad, Secretary Tabligh, Regina. After a briefing of the activities planned for the next day, he had a brief meeting with Sadr Sahib and Regional Amir Prairies, Dr. Habibur Rahman in the evening.



Meeting with First Nations youth leaders

The Secretary Tabligh of Regina, Noman Ahmad, reported that on Sunday, June 4, 2023, 3 chiefs and a justice director visited the Mahmood Mosque in Regina. The visits were planned throughout the day from 12 pm to 3 pm. The names of the guests are as follows:

1. Chief Erica Beaudin from Cowessess First Nation and her assistant, Dawn Sinclair
2. Chief Peter Francis from Peepeekisis Cree Nation no. 81
3. Chief Byron Bitternose from George Gordon First Nation
4. Bev Poitras, Director of Restorative Justice from Peepeekisis Cree Nation no. 81

These guests were introduced to the Jama’at and discussed similarities between Islam Ahmadiyyat and First Nation communities. Discussed the duties we owe to our Creator and His creation, the role of women in Islam, the rights of neighbours and community overall in Islam. They offered our help with services like education, physical activities, and health sector. Our doctors can deliver lectures on the harm of drug and alcohol usage on the body and how we can come out of that. Similarly, other community outreach programs such as food drives, blood drives



Indigenous guests at the Mahmood Mosque, Regina

or cleanup activities can be performed. Each guest was given a gift bag, with honey, “love for all hatred for none” cups, pens and the book of Huzoor-e-Anwar^{aa} *World Crisis and Pathway to Peace*.

Dawn Sinclair, assistant to Chief Erica Beaudin, posted the following comment on her Facebook page:

“Today I had the opportunity to accompany my bestie in her role as chief to a Muslim mosque. They invited her and my chief to recognize the similarities of our cultures, to share with us what they do and also extended a hand to work together. I...LOVED it!! They never once said they word “reconciliation”, they used the word “recognize”, and I don’t know about the Chiefs, but I loved that!”



At the Saskatchewan Indian Institute of Technology, Saskatoon

JUNE 4 – 6, 2023

Meetings in Saskatoon

Rashid Ahmad, Indigenous Desk coordinator in Saskatoon reported that by the grace of Allah during the visit of the in-charge of the Indigenous Desk, a number of meetings with Indigenous leadership were arranged.

The first meeting was held with Associate Dean Justin and his executives from the Saskatchewan Indian Institute of Technology. They welcomed the Ahmadiyya Muslim delegation, discussed many opportunities for youth programs and provided a tour of whole institute. The meeting lasted almost two hours.

The second meeting was with Sgt. Patrick, head of cultural unit, and the third meeting was with White Buffalo Youth Lodge (WBYL). Amber, the cultural coordinator, provided a tour of the whole facility and shared youth and family programs run by WBYL. A roughly one-hour discussion on different topics for the betterment and engagement of youth ensued.

The fourth meeting was at Wanuskewin Unesco Heritage Park. After a tour of the historical museum, the delegation met with a youth member who shared details about the facility. He later joined the delegation at the mosque with his friend. He was given a tour of the mosque and observed Maghrib and Isha Salat at the Saskatoon Mosque. After Salat,

he had dinner with members of the Jama’at and had a meeting along with an old friend of the community, Reagan Ratt Misponas, who is under Tabligh for almost more than 5 years. This meeting lasted for more than one hour.

On June 6, 2023, a meeting was held with the Métis president in Saskatchewan and various opportunities for both communities to work together were discussed.



With councillors and school teachers at Onion Lake Reserve

JUNE 6 – 7, 2023

Meetings in Lloydminster & Visit to Onion Lake Reserve

A meeting and dinner were held at the home of Shirjeel Butt, Secretary Tabligh Lloydminster, on June 6, to which former Chief James and Councillor Melvin were also invited. An informal conversation ensued, which helped them understand why the Jama’at was approaching the Indigenous community. The guests showed interest in becoming stronger friends of the Jama’at.

On June 7, the Jama’at delegation headed by Luqman Chattha visited the Onion Lake Reserve, where it met Loretta, the assistant to the chief of the reserve. The delegation discussed how the Ahmadiyya Muslim Jama’at in Lloydminster was aiming to develop a partnership with them in various activities regarding youth and community programs. Loretta helped arrange a meeting with the chief and the in-charge of the youth and women’s programs the following week, on June 14.

The delegation also met with 3 councillors outside their Band Office, namely Doreen Mason, Irene Carter, and Bernadine Harper. The councillors were very happy to meet with the Ahmadiyya delegation and said that they felt that divine power played a role in the meeting.

Rota, a school teacher at Onion Lake, met the delegation as well, and they discussed organizing presentations and discussion programs with students on various subjects.



Meeting with ex-chief and council members of Thunderchild First Nation, Lloydminster

JUNE 7 – 8, 2023

Visits to Reserves in Edmonton

On the evening of June 7, during an Aamila meeting of the Edmonton West Jama'at, Luqman Chattha, in charge of the Indigenous Desk, explained the importance, background and work done by the Desk and what can be done moving forward.

On the morning of June 8, a meeting with the Samson Cree nation was held at 9:50 am which included the following members: Musawwar Bajwa (Missionary), Luqman Chattha (In-charge Indigenous Desk), Ali Butt, Atif Jawaid, Usama Mazhar and 5 Indigenous councillors.

After an introduction and an Indigenous prayer, Luqman Chattha mentioned the similarities between Muslims and the Indigenous peoples. He explained how both believe in a duty towards the Creator and in life after death. Great emphasis is laid on how to behave with each other. Honouring one's guests and fulfilling duties towards neighbours are considered noble virtues in both faiths. He also explained that the purpose of the meeting was to remove misconceptions about Islam in the media.



Meeting with Samson Cree Nation, Edmonton



With youth representatives of Samson Cree, Edmonton

During the meeting, the tragedy of residential schools, the establishment of food and blood banks, and the role of women in Islam were also discussed.

Councilor Bryan then mentioned the history of the Samson Cree nation. He explained that Treaty 6 was formed with the British in 1876 under which their land was declared the country of Aboriginals, and under the treaty, the government was to provide medical care and education. He also described the racism experienced by the Indigenous peoples and the possibility that Cree will become extinct since only 11% of the population speaks the language. Councillors Louise and Isiah also expressed their appreciation of the meeting and their willingness to develop a relationship with the Jama'at.

Another meeting was held with youth representatives, which started at 1:00 pm, and was attended by 6 staff members of Samson Youth and Sports Development. In the meeting, the importance of youth sports programs and tournaments was discussed and the representatives were invited to attend the National Khuddamul Ahmadiyya Canada Ijtima in August.



Luqman Chattha Sahib (left) and Mr. Cory Cardinal, Indigenous Community events coordinator at Mount Royal University

JUNE 8 – 9, 2023

Meetings in Calgary

On June 8, an informal meeting was held with new convert Mohammad Isa over dinner. He expressed his gratitude upon being welcomed by the Calgary Jama'at. He mentioned that Indigenous people are relying on drugs to find solace; however, true solace can be found in Islamic teachings and by reading the Holy Qur'an.

After this, a formal meeting was held, which included both Missionaries, Secretaries Tabligh of various *halqas*, Qa'id Sahib Majlis Khuddamul Ahmadiyya Calgary and office bearers of Majlis Ansarullah Calgary. A



Luqman Chattha Sahib (left), Chief Lee Crowchild (center), Asim Haneef Sahib, coordinator Calgary region (right)

round table discussion was held on the ways and means of improving the relationship with Indigenous communities in and around Calgary. It was agreed that at least one visit or event will be done every month.

On Friday, June 9, a number of meetings were held with the local Indigenous community. First, a meeting with Mr. Cory Cardinal, Indigenous Community events coordinator at Mount Royal University (MRU), was held in which it was agreed that a joint event would be planned at MRU in November. An invitation to visit the mosque was also extended. The Calgary Jama'at expects to host a well-respected elder, Hal Eagle Tail, along with other Indigenous members from MRU at the Baitun Nur Mosque.

The Ahmadiyya Muslim delegation also met with the assistant to the Chief of the Tsuut'ina Nation, Andrew Oneapot. An invitation was extended to the Chief and Council to visit the Mosque and Jalsa Salana Western Canada.

A third meeting was held with the assistant manager of 7 Chiefs Sports Complex, Leeroy Meguinis. He kindly agreed to help coordinate sports events between youths of both communities.

The fourth and final meeting was held with a dear friend of the Jama'at, Chief Lee Crowchild. In the discussions, Chief Crowchild mentioned that he feels that the Ahmadi Muslims are playing the role of a bridge between the Indigenous and white people of Canada. The Chief also agreed to help coordinate a meeting with the Elders.



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KIDS ZONE

FILL IN THE BLANKS

1. Hazrat Mirza Masroor Ahmad^{aa} was born on _____.
2. Huzoor^{aa} recently inaugurated an extension of this mosque, which was rebuilt after a fire in 2015 destroyed a part of it: _____.
3. Over _____ people attended the Jalsa Salana UK this year.
4. A new campus for Jamia Ahmadiyya Canada has been acquired in _____.
5. The Baitul Islam Mosque was inaugurated by _____ in the year _____.

- ANSWERS
1. September 15, 1950
 2. The Baitul Futuh Mosque, London
 3. 41,000
 4. Inisfil
 5. Hazrat Khalifatul-Masih IV^{ra}, 1992

TRIVIA

1. What year did Huzoor^{aa} become Khalifa?
2. Which African country did Huzoor^{aa} serve in before Khilafat?
3. What was the name of the wife of the Promised Messiah^{as}, who is known as Hazrat Amma Jaan^{ra}?
4. What is the largest Ahmadiyya mosque in Canada?
5. What is the name of the first book written by the Promised Messiah^{as}?

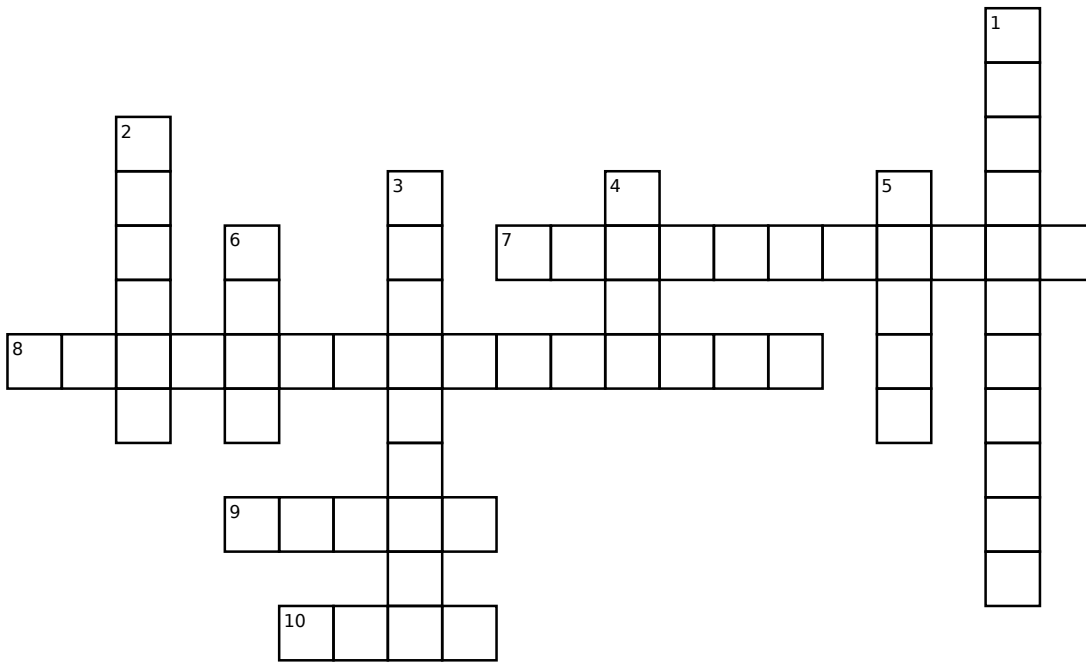
- ANSWERS
1. 2003
 2. Ghana
 3. Hazrat Syeda Nusrat Jahan Begum^{ra}
 4. The Baitun Nur Mosque, Calgary
 5. Barahin-e-Ahmadiyya

MEMORIZE THIS!

رَبِّ ارْنِي حَقَائِقَ الْأَشْيَاءِ
"O my Lord! Show me the ultimate truth of everything."

(Prayer revealed to the Promised Messiah^{as})

CROSS WORD



DOWN:

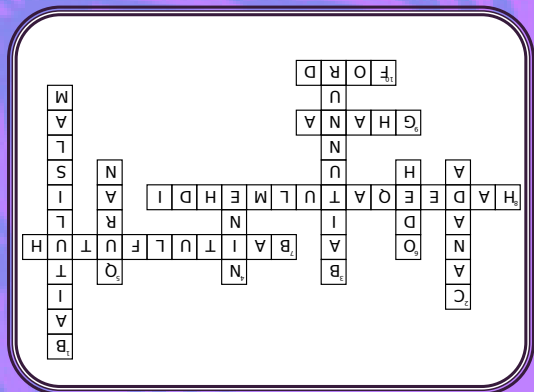
1. Mosque located in Maple, Ontario
2. First Western country to have a Jamia
3. Mosque located in Calgary, Alberta
4. Number of Ahmadiyya martyrs in Burkina Faso
5. Holy book of the Muslims
6. Chief guest at Jalsa Salana Canada this year

ACROSS:

7. Largest mosque in the UK
8. Venue for Jalsa Salana UK
9. Country in Africa where Huzoor^{aa} served
10. Premier who visited Jalsa Salana Canada this year

DID YOU KNOW?

There are 6,348 verses in the Holy Qur'an!



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پیارے مہدی علیہ السلام کی پیاری باتیں

حضرت مسیح موعود علیہ الصلوٰۃ والسلام فرماتے ہیں:

”قرآن شریف نے جھوٹ کو بھی ایک نجاست اور رجس قرار دیا ہے جیسا کہ فرمایا ہے۔ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ (الْحَجَّ: 31)۔ دیکھو یہاں جھوٹ کو بُت کے مُقَابِل رکھا ہے۔ اور حقیقت میں جھوٹ بھی ایک بُت ہی ہے ورنہ کیوں سچائی کو چھوڑ کر دوسری طرف جاتا ہے۔ جیسے بُت کے نیچے کوئی حقیقت نہیں ہوتی اسی طرح جھوٹ کے نیچے بھی جُزْءُ مَلْعِ سَازِی کے اور کچھ بھی نہیں ہوتا۔ جھوٹ بولنے والوں کا اعتبار یہاں تک کم ہو جاتا ہے کہ اگر وہ سچ کہیں تب بھی یہی خیال ہوتا ہے کہ اس میں بھی کچھ جھوٹ کی مِلاوٹ نہ ہو۔ اگر جھوٹ بولنے والے چاہیں کہ ہمارا جھوٹ کم ہو جائے تو جلدی سے دور نہیں ہوتا۔ مَدَّت تک رِیَاضَت کریں تب جا کر سچ بولنے کی عادت اُن کو ہوگی۔“

(ملفوظات جلد 3 صفحہ 350۔ ایڈیشن 1984ء مطبوعہ انگلستان)

مشکل الفاظ کے معنی

نجاست: گندگی۔

رجس: ناپاکی۔

مَلْعِ سَازِی: بناوٹ، دکھاوا، ریاکاری۔

اعتبار: یقین، بھروسہ۔

ریاضت: محنت، مشقت، کوشش

حضرت مسیح موعود علیہ الصلوٰۃ والسلام کے

صحابہ رضی اللہ عنہم کے نام تلاش کریں

نور الدینؓ۔ عبدالکریمؓ۔ شیر علیؓ

فتح محمدؓ۔ یعقوب علیؓ۔ محمد صادقؓ

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ص	د	ڈ	غ	ع	د	ح	ض
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ث	ل	ث	چ	و	ب	م	ص
ھ	ک	ح	غ	ب	گ	ف	ڈ
ج	ر	ض	خ	ع	ت	ٹ	ر
ش	ی	ر	ع	ل	ی	و	ڑ
و	م	ن	ب	ی	ف	د	ع

کوئز

1. ہمیں ہمیشہ کیا بولنا چاہیے؟
2. نیکی اور جنت کی طرف کیا چیز لے کر جاتی ہے؟
3. تمام برائیوں کی اصل جڑ کیا ہے؟
4. حضرت مسیح موعود علیہ الصلوٰۃ والسلام کے کوئی سے پانچ صحابہؓ کے نام لکھیں؟

بچوں کا صفحہ

پیارے نبی ﷺ کی پیاری باتیں

إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ
وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ

(صحيح البخاري، كتاب الآداب)

”سچائی نیکی کی طرف اور نیکی جنت
کی طرف لے کر جاتی ہے۔“

اللہ میاں کا خط

فاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ
وَاجْتَنِبُوا قَوْلَ الزُّورِ

پس بتوں کی پلیدی سے بچو اور جھوٹ کہنے سے بچو۔

(سُورَةُ الْحَجِّ، آیت 31)

پیارے بچو!

جیسا کہ آپ نے اللہ میاں کے خط میں اور حضرت
مسیح موعود علیہ الصلوٰۃ والسلام کے اقتباس میں پڑھا
ہے کہ جھوٹ بولنا بالکل ایسا ہی ہے جیسے کوئی بتوں کی
پوجا کرے اس لیے ہمیں بھی اپنے زندگی میں جھوٹ
کا سہارا لینے سے بچنا چاہیے اور ہمیشہ سچائی پر قائم رہنا
چاہیے۔ جیسا کہ آپ نے ہمارے پیارے نبی ﷺ کی
بیان کردہ حدیث میں پڑھا ہے کہ سچائی نیکی کی طرف
اور نیکی جنت کی طرف لے جاتی ہے۔

امید ہے آپ بچوں کے لیے جو صفحات تیار کیے جاتے
ہیں ان کو خوب غور سے پڑھتے ہوں گے اور اپنے
علم میں اضافہ کرتے ہوں گے۔ آپ کو اب لکھنے کی
بھی کوشش کرنی چاہیے۔ آپ اپنی طرف سے کہانیاں،
مضامین اور مختلف قسم کی معلومات پر مبنی تحریرات
ہمیں بھجوائیں جن کو ہم آپ کے نام سے شائع کریں
گے۔

سب سے بڑی برائی جھوٹ

ہمارے پیارے حضور ایدہ اللہ تعالیٰ بنصرہ العزیز فرماتے ہیں:
اصل میں تو سب سے بڑی برائی جھوٹ ہے۔ اس لیے جب کسی شخص
نے آنحضرت ﷺ سے یہ کہا کہ مجھے کوئی ایسی نصیحت کریں جس پر
میں عمل کر سکوں کیونکہ میرے اندر بہت سی برائیاں اور تمام برائیوں
کو میں چھوڑ نہیں سکتا۔ آپ ﷺ نے فرمایا کہ یہ عہد کرو کہ ہمیشہ سچ
بولو گے اور کبھی جھوٹ نہیں بولو گے۔ اس وجہ سے ایک ایک کر کے
اس کی ساری برائیاں چھوٹ گئیں۔ کیونکہ جب بھی اسے کسی برائی کا
خیال آیا اور ساتھ ہی یہ خیال آتا کہ جب پکڑا گیا تو آنحضرت ﷺ
کے سامنے پیش ہوں گا۔ جھوٹ نہ بولنے کا وعدہ کیا ہے سچ بولا تو یا
شرمندگی ہوگی یا سزا ملے گی۔ اس طرح آہستہ آہستہ کر کے اس کی تمام
برائیاں ختم ہو گئیں۔ اصل میں تو جھوٹ ہی تمام برائیوں کی جڑ ہے۔

(شرائط بیعت اور احمدی کی ذمہ داریاں، صفحہ 19-20)

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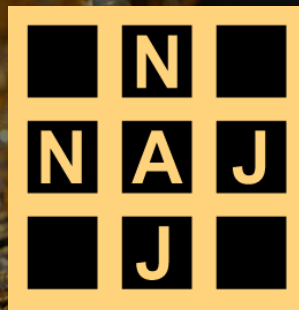
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