

AHMADIYYA

# Gazette

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gelukkige nuwejaar | ilufio ètussé | Gëzuar vitin e ri | shnorhavor nor tari amokitanone | yeni iliniz mubarek noki saal mubarrak bikhair | aw ni san'kura mbuee | urte berri on | 3 новым годам | subho nababarsho asgwas amegas mbembe mbu | bonne année | sretna nova godina | bloavezh mat / bloavez mad | честита нова година | hnit thit ku mingalar pa | soursdey chhnam tmei | sun lin fi lok / kung hé fat tsoi | bon any nou nuo bazzor bekkunore | xin nian kuai le / xin nian hao | pace e salute | sretna nova godina š'astný nový rok | godt nyttår | ufaaveri aa aharakah edhen | sale naw tabrik | mbu mwa bwam | gelukkig nieuwjaar | kiortame pivdluaritio | ruhus hadush amet | feliçan novan jaron | head uut aastat | melkam addis amet yihuneliwo efé bé dzogbenyui nami | mbembe mbu | gott nýggjár | onnellista uutta vuotta | gelukkig nieuwjaar | bonne année | lokkich neijier | bon an | ein gutes neues Jahr / prost Neujahr | kali chronia / kali xronia | nootan varshabhinandan | rogüerohory año nuevo | re | bønn ané | barka da sabuwar shekara | hauoli makahiki hou ombura ombua | nav varsh ki subhkamna | nyob zoo xyoo tshiab | boldog új évet | gleðilegt nýtt ár | selamat tahun baru | sanah jadidah | ath bhliain faoi mhaise | felice anno nuovo, buon anno | akemashite omedetô | sugeng warsa enggal | asseggas ameggaz | hosa varshada shubhaashayagalu | zhana zhiliniz kutti bolsin | snem thymmai basuk iaphi | sur sdei chhnam thmei | ngethi cya mwaka mweru | mwaka omoyia omuya | sala we ya nû pîroz mai | felix sit annus novus | laimīgu laimingü Naujuju Metü | gelukkig Nова Година | tratry ny taona | arahaba tahun baru | nava varsha te ano ou | kia hari te tau hardik shubbheccha | Шинэ жилийн баярын kô'd yuum|songo | umyaka omucha omuhle | nawa barshara ko subhechha | ngeu shwi pong mbeo paghe | godt nyttår | bon annada | subha nababarsa | naba barsara hardika abhinandan | naya sar Mubarak | masaganang bayung banua | felis anja nobo nawe kaalmo mobarak sha | szczęśliwego nowego roku | feliz ano novo | nave saal deeyan vadhaiyaan | bun di bun onn | baxtalo nevo bersh | un an nou fericit | С Новым Годом | ia manuia le tausaga fou | nzoni fini ngou bonu annu nou | bliadhna mhath ur | srećna nova godina | Срећна нова година | mwaha mwema | goredzva rakanaka | nain saal joon wadhayoon | suba aluth avuruddak vewa | š'astný nový rok | srečno novo leto | dobir leto | sanad wanagsan | feliz año nuevo | wan bun nyun yari | mwaka mzuri | gott nytt år | es guets Nöis | warsa enggal | manigong bagong taon | ia orana i te matahiti api | assugas amegaz | iniya puthandu na | Vazhthukkal yaña yil belän | nuthana samvathsara subhakankshalu | tashi delek | tshidimu tshilenga | itumelele ngwaga o mosha | posa varshada shubashaya | yeni yılınız kutlu olsun | gluk in>n tuk | Vyľ Aren Щасливого Нового Року | yangi yilingiz qutlug bo>lsin | Chúc Mừng Năm Mới | ene boune anéye blwyddyn newydd dda | bon lanné | dewenati | nyak>omtsha | a gut yohr | unyaka omusha omuhle

# Happy New Year!

# A Blessed New Year for All

By Allāh's bounty and favour we have entered 2013. May this new year be immensely blessed for you all.

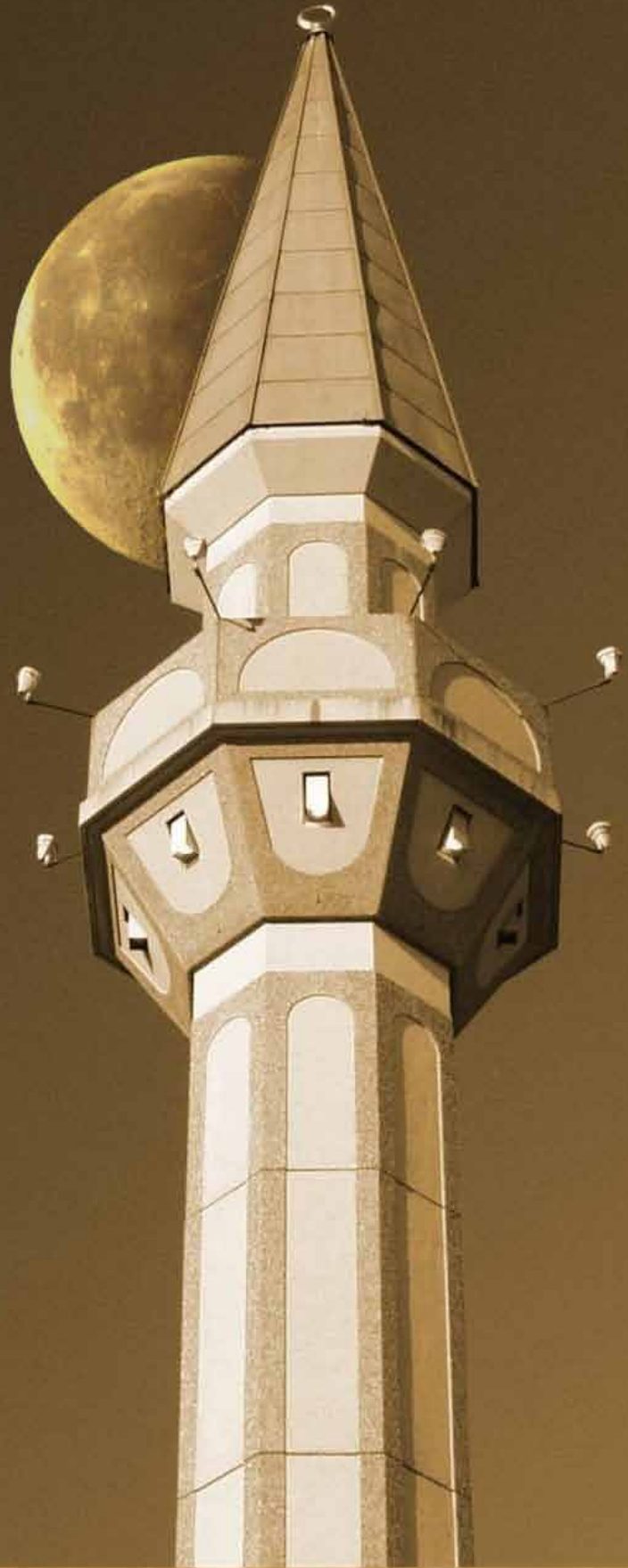
While wishing all members of the Jamā'at a blessed new year, Ḥaḍrat Khalīfatul Masīḥ V<sup>aa</sup> has taught us a very important lesson. He said a truly blessed day is the one in which a person's repentance is accepted. A truly blessed day is one in which a person achieves spiritual advancement. A truly blessed day is one in which a person is forgiven and is pardoned.

On January 1, 2010 Huḍūr said,

“For a believer, a year, or a day, is blessed when it is a means toward his repentance being accepted, a means towards his spiritual progress, and a means towards his forgiveness. The Promised Messiah<sup>as</sup> has also stated at one instance, that a true ‘Eīd, a true day for rejoicing, a truly blessed day is one when a person repents [with full resolve]. A day when he is forgiven and receives pardon [from his sins]. A day that guides a person towards spiritual stations. A day that guides a person towards the paths of spiritual progress. A day that brings ones attention towards the rights owed to Allāh and those owed to his creation. A day that brings ones attention towards utilizing all of one's qualities and abilities to achieve the pleasure of Allāh. A day which invites one to practically endeavour to achieve nearness to Allāh.

May this year and every following year also, bring every type of goodness, while safeguarding the Jamā'at, and members of the Jamā'at from grief and difficulties.”

(Al-Faḍl International Weekly – January 22, 2010)



لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

# Aḥmadiyya Gazette Canada

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Aḥmadiyya Muslim Jamā'at Canada Inc., 10610 Jane Street, Maple, ON L6A 3A2, Canada  
Tel: 905-303-4000 Fax: 905-832-3220 - editor@Aḥmadiyyagazette.ca

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# Pearls of Wisdom



## THE HOLY QUR'AN

60. God will answer, 'Aye, there came to thee My Signs, but thou didst treat them as lies, and thou wast arrogant, and thou wast of the disbelievers.'

61. And on the Day of Resurrection, thou wilt see those who lied against Allah with their faces blackened. Is there not in Hell an abode for the proud?

73. It will be said, 'Enter ye the gates of Hell, abiding therein. And evil is the abode of the arrogant.'

(39:60-61, 73)

بَلَىٰ قَدْ جَاءَكَ آيَاتِي فَكَذَّبْتَ بِهَا  
وَاسْتَكْبَرْتَ وَكُنْتَ مِنَ الْكٰفِرِيْنَ ۝٦٠  
وَيَوْمَ الْقِيٰمَةِ تَرَى الَّذِينَ كَذَبُوْا  
عَلَىٰ اللّٰهِ وُجُوْهُهُمْ مُّسْوَدَّةٌ ۗ اَلَيْسَ  
فِيْ جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِيْنَ ۝٦١  
قِيْلَ ادْخُلُوْا اَبْوَابَ جَهَنَّمَ خٰلِدِيْنَ فِيْهَا  
فَبِئْسَ مَثْوًى لِّلْمُتَكَبِّرِيْنَ ۝٧٣

## HADĪTH OF THE HOLY PROPHET MUHAMMAD<sup>SA</sup>

Ḥaḍrat Abdullah bin Mas'ūd<sup>ra</sup> narrates that the Holy Prophet<sup>sa</sup> said:

“A person with an iota of pride in his heart will not enter Heaven.” A man said, “Surely man desires that his cloths be nice and his shoes be nice and look beautiful.” The Holy Prophet<sup>sa</sup> replied, “[This is not pride,] surely Allah is beautiful and loves beauty, [pride means to] reject truth and look down upon people”

(*Ṣaḥīḥ Muslim, Kitāb al-Īmān, Taḥrīm al-Kibar wa Bayānhū*)

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ، فَقَالَ رَجُلٌ: إِنَّ الرَّجُلَ يُحِبُّ أَنْ يَكُونَ ثَوْبُهُ حَسَنًا وَنَعْلُهُ حَسَنَةً، قَالَ: إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ، الْكِبَرُ بَطْرٌ الْحَقُّ وَغَمَطُ النَّاسِ -

(صحيح مسلم - كتاب الايمان تحريم الكبر و بيانہ)



## So Said the Promised Messiah<sup>as</sup>

عیزاں بے خلوص و صدق نمکشانید را ہے را  
مصفا تقرؤ باید کہ تا کوہر شود پیدا

*Dear ones! No way can be opened without sincerity and truth;  
A pure drop is needed so that a pearl may be born.*

O my friends, who have entered into the covenant of Bai'at with me, may God enable us all to do that which pleases Him. Today you are small in number and are treated with contempt. You are passing through a time of trial. In accordance with the eternal law of God, efforts will be made that you should stumble. You will be persecuted in every way and you will have to hear all sorts of disagreeable things. Everyone who hurts you by word or deed will imagine that he is helping Islam and you will have to pass through some heavenly trials so that you may be tried in every way. Therefore, listen carefully that your way to victory and supremacy will not be through dry logic or returning abuse for abuse, for if you adopt these ways, your hearts will become hardened and you will be left with nothing but words, which God Almighty hates and looks upon with aversion. So do not behave in a manner whereby you would become subject to two curses, the curse of God and the curse of man.

Remember well that if the curse of man is not accompanied by the curse of God Almighty, it amounts to nothing. If God does not wish to destroy us, we cannot be destroyed by anyone; but if He should become our enemy, no one can afford us shelter. How shall we please God Almighty and how shall we win His support? He has repeatedly given me the answer to this question: it can only be done through righteousness. So my dear brethren! Make every effort that you may become righteous. Without action, everything is vain and without sincerity no action is acceptable. Righteousness means that, avoiding all these harmful ways, you should march forward towards God Almighty, and be mindful of the subtlest paths of piety. First, cultivate humility, straightforwardness and sincerity, and become truly meek and submissive and lowly, for every seed of good and ill first sprouts in the heart. If your heart is empty of evil, your tongue will also be empty of evil and so will be your eyes and all your limbs. Every light and darkness takes birth initially in the heart and gradually envelops the whole body. So keep your hearts under constant scrutiny. Just as an eater of betel leaves constantly rotates the leaves and snips off their rotten parts and throws them away, in the same way, you should keep rotating before your mind's eye the secret thoughts and habits and passions and

hidden capacities of your hearts, and whenever you encounter a rotten thought or habit or capacity, snip it off and throw it out lest it should pollute your whole heart and you may then be cut off.

Having done that, strive, and supplicate to God Almighty for strength and courage, that your limbs and all your faculties may become the means for the manifestation of pure intentions and thoughts and passions and your heart's desires, so that your good actions may attain perfection. For that which springs up in the heart and remains confined to the heart will not lead you to any worthy status. Establish the greatness of God Almighty in your hearts and keep His Glory before your eyes. Remember that there are approximately five hundred commandments in the Holy Qur'ān. God has prepared a spiritual banquet for you with reference to your every limb, faculty, form, age, every stage of your intelligence, your nature, your effort in His path, and your individual and collective conditions. Accept the invitation to this banquet with gratitude and eat of all the dishes that have been prepared for you and derive benefit from all. I tell you truly that he who evades a single one of these commandments will be accountable on the Day of Judgement

If you seek salvation, adopt the ways of the humble and carry the yoke of the Holy Qur'ān with meekness. The wicked will be ruined and the rebellious will be hurled into hell. But he who bends his neck humbly will be saved from death. Do not worship God Almighty on the condition of worldly benefits, for there is a pitfall in the way of such thinking. Worship Him in the conviction that it is an obligation which you owe to your Creator. Worship of God should become your very life, and the purpose of your good deeds should be that the true Beloved and the true Benefactor may be pleased with you, for anything less is a stumbling block. God is a great wealth. To find Him you should be ready to encounter misfortune. He is a great purpose. To achieve it, be ready to lay down your lives. Dear ones! Do not slight the commandments of God Almighty. Let not the poison of current philosophy affect you. Submit to His commandments like a child. Be constant in Prayer, be constant in Prayer, for Prayer is the key to all good fortune. Do not stand up in Prayer as if you are performing a ceremony. As you make Wudu' [physical ablution] in preparation for Prayer, so perform an inner ablution whereby you should wash out from your mind and body all thoughts beside that of Allah. (Izāla-e-Auhām, Rūhāni Khazā'in, Vol. 3, pg. 546-549)

# Guidance from Ḥaḍrat Khalīfatul Masīḥ V<sup>aa</sup>

## Seekers of Companionship of The Promised Messiah<sup>as</sup>

*Summary of Friday Sermon Delivered on May 4, 2012*

On May 4, 2012, Ḥaḍrat Khalīfatul Masīḥ V<sup>aa</sup> delivered the Friday Sermon at Baitul Futūḥ, London.

Ḥuḍūr<sup>aa</sup> quoted accounts related by the Companions<sup>ra</sup> of the Promised Messiah<sup>as</sup> that show their zeal, passion and love for the Promised Messiah<sup>as</sup> and how eager they were to visit Qādiān and see the Promised Messiah<sup>as</sup>.

Ḥuḍūr<sup>aa</sup> said that Mian Muḥammad Zahuruddin ṣāḥib relates, “Once we reached Qādiān and were in the presence of the Promised Messiah<sup>as</sup>, we would forget everything else. We never liked to be separated from him. It was nothing but sheer Divine Grace that He caused worthless people like us to be born in this blessed age, and led us to his blessed presence.” Ḥaḍrat Haji Muḥammad Musa ṣāḥib would regularly travel from Lahore to Qādiān to offer Jumu’a prayer. He would cover twenty-two miles from Batala to Qādiān and back on bicycle. Ḥaḍrat Mian Zahuruddin ṣāḥib says, “When the Promised Messiah<sup>as</sup> arrived in Masjid Mubarak it seemed as if the sun had risen to its zenith. By God, his beauty was far greater than I had anticipated. I was completely satisfied after beholding his enlightened countenance. All other beautiful faces paled in comparison to his.”

Ḥaḍrat Sheikh Abdul Karim ṣāḥib relates that once the Promised Messiah<sup>as</sup> said, “People think that since they have seen the Promised Messiah and pledged allegiance of Bai’at to him, it is enough for them to be forgiven, whereas it is the prayer, *Thee alone do we worship and Thee alone do we implore for help*, that can guarantee the ultimate success. I have only come to show the path and so have

I done.”

Ḥaḍrat Dr. Umar Din ṣāḥib said, “I was so eager to shake hands with the Promised Messiah<sup>as</sup> that I would often elbow my way through the jostling crowd to reach him, yet my desire would not satiate.”

Ḥaḍrat Dr. Abdullah ṣāḥib is reported to have said he used to save money so he could make frequent visits to Qādiān

purpose?’ I replied, ‘Only to see you.’ He asked if there was any other purpose. I answered, ‘No, I have come only to see you.’ The Promised Messiah<sup>as</sup> said, ‘Some people come to ask me to pray for their various needs. Do you have any need of that sort?’ I humbly replied, ‘I have no need.’ Then Ḥuḍūr said, ‘Congratulations! Such selfless visit to men of God is greatly beneficial.’”

**They faced hardships in this cause, but those hardships seemed so small in comparison to the great benefits derived from the Promised Messiah<sup>as</sup> and his blessed company always increased them in their faith.**

to benefit from the blessed company of the Promised Messiah<sup>as</sup>. Ḥaḍrat Mian Charagh Din ṣāḥib relates, “When I saw the Promised Messiah<sup>as</sup>, I became convinced that this can never be the countenance of a liar, so I immediately took Bai’at.”

Ḥaḍrat Munshi Qāḍī Mahboob Alam ṣāḥib set out to Qādiān on account of a blessed vision. He said, “My first meeting with the Promised Messiah<sup>as</sup> took place just in front of the door of *Gol Kamra*. The moment I saw the Promised Messiah<sup>as</sup> I recognized that he was the same holy person I had seen in the dream and that he was true in his claim. I embraced him, started crying uncontrollably and could not stop for quite some time. Ḥuḍūr continued to soothe me with the advice, ‘Be patient, be patient.’ Ḥuḍūr asked me where I had come from. I replied that I am from Lahore. Then he asked, ‘For what

Ḥuḍūr<sup>aa</sup> also quoted certain faith-enhancing accounts related by Ḥaḍrat Dr. Syed Ghulam Goth ṣāḥib, Ḥaḍrat ṣāḥib Din ṣāḥib, Ḥaḍrat Ch. Ghulam Rasul Basra ṣāḥib, Ḥaḍrat Malik Barkatullah ṣāḥib son of Ḥaḍrat Malik Niaz Muḥammad ṣāḥib and Ḥaḍrat Malik Ghulam Farid ṣāḥib Muhajir, may Allāh be pleased with them all.

In conclusion, Ḥuḍūr<sup>aa</sup> said that these are the accounts of those who were eager to meet and see the Promised Messiah<sup>as</sup>. They faced hardships in this cause, but those hardships seemed so small in comparison to the great benefits derived from the Promised Messiah<sup>as</sup> and his blessed company always increased them in their faith.

Ḥuḍūr<sup>aa</sup> concluded, “May Allāh enable us not only to take delight in hearing these accounts, but also to increase in our faith.” *Āmin*.

# Companions' Ardent Love for the Promised Messiah<sup>as</sup>

Summary of Friday Sermon Delivered on May 11, 2012

On May 11, 2012, Ḥaḍrat Khalīfatul Masīh V<sup>aa</sup> delivered the Friday Sermon at Baitul Futūḥ, London.

Ḥuḍūr<sup>aa</sup> said that in the tenth condition of the Bai'at, the Promised Messiah<sup>as</sup> has taken a pledge from his followers that they will form a relationship of love and brotherhood with him that is unlike any worldly relationship. Ḥuḍūr<sup>aa</sup> said that the Promised Messiah<sup>as</sup> removed all false innovations and showed us Islām in its brilliant, pristine form. And he revealed the true status of the Holy Prophet<sup>sa</sup> and opened the path that leads man to God.

The Promised Messiah<sup>as</sup> said, "I know from my true and perfect knowledge that no man can reach God nor attain Divine enlightenment without following the Holy Prophet<sup>sa</sup>." Ḥuḍūr<sup>aa</sup> said that it was because of the Promised Messiah's<sup>as</sup> perfect love for the Holy Prophet<sup>sa</sup> that he attained nearness to Allāh and became the means for others to attain the same. Having declared the Promised Messiah<sup>as</sup> to be a means of reaching Him, Allāh has made it essential for us to establish a relationship of love with him. The Promised Messiah<sup>as</sup> has said, "that when man truly loves God, He too loves him in return and causes his acceptance to spread in the earth, and the hearts of thousands are inspired with his love. He is granted a kind of magnetism and a divine glow always accompanies him." Ḥuḍūr<sup>aa</sup> said that in this age, this status was given to the Promised Messiah<sup>as</sup>.

Ḥuḍūr<sup>aa</sup> also related several accounts of how the Companions of the Promised Messiah<sup>as</sup> loved him and were irresistibly drawn towards him. Ḥuḍūr<sup>aa</sup> related the account of the following Companions: Ḥaḍrat Allāh Yar ṣāḥib, Ḥaḍrat Malik Khan ṣāḥib, Ḥaḍrat Maulwi Sikandar Ali ṣāḥib, Ḥaḍrat Shukr Ilahi ṣāḥib Aḥmadī, Ḥaḍrat Madad Khan ṣāḥib, Ḥaḍrat Muḥammad Ismail ṣāḥib son of Maulwi Jamalud Din ṣāḥib, Hadarat Shaikh Asghar Ali ṣāḥib, Ḥaḍrat Master Nazir Hussain ṣāḥib son of Ḥaḍrat Hakim Muḥammad Hussain ṣāḥib Marham-i-'Isa, Ḥaḍrat Allāh Ditta ṣāḥib headmaster son of Mian Abdus Sattar ṣāḥib, Ḥaḍrat Master Wadhawe Khan ṣāḥib, Ḥaḍrat Master Maula Bakhsh ṣāḥib son of Umar Bakhsh ṣāḥib, Ḥaḍrat Maulwi Muhibbur Rahman ṣāḥib, Ḥaḍrat Haji Muḥammad Musa ṣāḥib, Ḥaḍrat Mian Abdul Ghaffar ṣāḥib, Ḥaḍrat Sheikh Zainul Abidin ṣāḥib, Ḥaḍrat Mian Abdur Razzaq ṣāḥib, Ḥaḍrat Mian Wazir Muḥammad Khan ṣāḥib, Ḥaḍrat Doctor Ghulām Ghaus ṣāḥib, Ḥaḍrat Maulwi Aziz Din ṣāḥib, Ḥaḍrat Sheikh Muḥammad Ismail ṣāḥib son of Sheikh Masita ṣāḥib, Ḥaḍrat Siraj Bibi ṣāḥiba daughter of Sayyed Faqir Muḥammad ṣāḥib Afghan, Ḥaḍrat Mian Muḥammad Zahurud Din ṣāḥib and Ḥaḍrat Sheikh Muḥammad Ismail ṣāḥib, may Allāh be pleased with them all.

Ḥuḍūr<sup>aa</sup> said that all of us should try to live up to our pledge of Bai'at and strengthen our relationship of love

with the Promised Messiah<sup>as</sup>. May Allāh enable us to do so, and as a result of this relationship, may we follow in the footsteps of the Holy Prophet<sup>sa</sup> so as to win Divine love. Āmīn.

At the end of the sermon, Ḥuḍūr<sup>aa</sup> informed the Jama'at of the sad demise of two Aḥmadī ladies from India: Rashida Begum ṣāḥiba, wife of the late Mistri Muḥammad Din ṣāḥib *derwaish* of Qādiān, and Nazar-un-Nisa ṣāḥiba, wife of Saif Khan ṣāḥib. Ḥuḍūr<sup>aa</sup> led their *Namāz Janāzah Ghā'ib* after Friday prayers.

The tenth condition of the Bai'at, the Promised Messiah<sup>as</sup> has taken a pledge from his followers that they will form a relationship of love and brotherhood with him that is unlike any worldly relationship. The Promised Messiah<sup>as</sup> removed all false innovations and showed us Islām in its brilliant, pristine form. And he revealed the true status of the Holy Prophet<sup>sa</sup> and opened the path that leads man to God... All of us should try to live up to our pledge of Bai'at and strengthen our relationship of love with the Promised Messiah<sup>as</sup>. May Allāh enable us to do so, and as a result of this relationship, may we follow in the footsteps of the Holy Prophet<sup>sa</sup> so as to win Divine love. Āmīn.

## THE REVIEW OF RELIGIONS

Letters Sent to World  
Leaders

The Life and Character of  
the Seal of Prophets<sup>sa</sup> –  
Volume II

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# Salat and God-Consciousness

## Summary of Friday Sermon Delivered on May 18, 2012

On May 18, 2012, Ḥaḍrat Khalīfatul Masīḥ V<sup>aa</sup> delivered the Friday Sermon at Baitul Nur, Nunspeet, at the opening of Jalsa Sālāna, Holland.

Ḥuḍūr<sup>aa</sup> said the participants of this Jalsa should always keep in mind the aims and objectives of Jalsa set out for us by the Promised Messiah<sup>as</sup>; these objectives are no different from the objectives of the Bai'at. During Jalsa, let us remember the pledges we have made, let us strive to improve our spiritual condition, let us come together to acquire good traits from each other, let us shun all evil, spend maximum time in prayer and remembrance of Allāh, and strive to strengthen our faith. The Promised Messiah<sup>as</sup> has said the purpose of Jalsa is to remove worldliness so the love of Allāh may reign supreme over our hearts. That way the journey to the hereafter may not seem unwelcome. This Jalsa should enable us to meet these objectives.

Ḥuḍūr<sup>aa</sup> said that faith is only perfected with complete devotion to Allāh, fearing Him and being mindful of what one earns for the Hereafter. As for our obligations to our Creator, prayer is of the utmost importance, but God does not accept prayers that are devoid of *Taqwā*. Therefore, we should all observe prayer with proper attention and concentration. Worldly charm and attraction should not distance us from prayers. Let us promise to make congregational prayers an integral part of our lives. The Promised Messiah<sup>as</sup> said that the aim of the Jalsa is to incline the hearts of the participants towards God so they become a model for others in their piety, *Taqwā*, virtue, kindness, mutual love and brotherhood. They should be inspired with high morals such as meekness, humility, truthfulness and zeal for the service of the faith.

Ḥuḍūr<sup>aa</sup> said Aḥmadīs should strive to raise their level of worship and to fulfill their obligations to society and to their fellow beings. One should wash away personal grudges and grievances through the blessings of Jalsa. The wise are those who care little for the lure of the

world and give preference to their faith above all else. It is only by following the commandments of the Holy Qur'ān that we are able to tread the path of *Taqwā*. The Promised Messiah<sup>as</sup> has said that man's spiritual beauty lies in traversing all the subtle paths of *Taqwā*. The subtle paths of *Taqwā* form the contours of

morals and acquire higher ones, such as being kind and compassionate towards others and to show true devotion to God and find ways of praiseworthy service to Him.

Ḥuḍūr<sup>aa</sup> said that *Taqwā* is essential if we wish to spread our faith. Only through our conduct, our efforts and our prayers will we be able to show the world the right path. All Aḥmadīs, men, women, young and old should strive to fulfil this obligation and keep praying, for God answers prayers with His signs.

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spiritual beauty. In the Holy Qur'ān Allāh has likened *Taqwā* to a garment. *Taqwā* means to fulfill commitments to one's fellow beings. The Promised Messiah<sup>as</sup> said that in order to be a *Mutaqqi*, one should firstly free oneself of major sins. Such as adultery, theft, usurping other people's rights, ostentation, stinginess, and then go on to shed all the baser

At the end of the sermon, Ḥuḍūr<sup>aa</sup> informed the Jama'at of the sad demise of Nāsir Ahmad ṣāhib, former Auditor and Officer Provident Fund, Sadr Anjuman Aḥmadiyya, Rabwah. Ḥuḍūr<sup>aa</sup> led his *Namāz Janāzah Gha'ib* after Friday prayers.

## Supplementary Fasting Every Monday

### So We May Be Protected From Harm

Aḥmadīs in Pakistan have shown extraordinary patience and resilience in the face of severe persecution. These sacrifices and these emotions can only bear fruit if we fall down before Allāh and wet our prayer mats with tears. Pakistani Aḥmadīs in particular should offer fervent prayers and try to keep fast one day each week... It will be more appropriate if a specific day, such as Thursday or Monday, is fixed by the Jamā'at for this fast. In any case, our focus should be to attract Allāh's love by making whatever sacrifices we can, by establishing a personal relationship with Allāh, by raising our moral and ethical standards, by spreading the message of Islām and countering the objections that are raised against it.

*Members of the Jamā'at are reminded to take part in this supplementary fasting scheme every Monday.*



# Sincerity and Obedience of Companions of Promised Messiah<sup>sa</sup>

Summary of Friday Sermon Delivered on May 25, 2012

On May 25, 2012, Ḥuḍūr<sup>aa</sup> delivered the Friday Sermon at the Baitus-Subuh Mosque in Frankfurt, Germany.

Ḥuḍūr<sup>aa</sup> said the Promised Messiah<sup>as</sup> was grateful to God Almighty for the sincere and devoted Jamā'at He had granted. Whenever he invited Jamā'at members to serve Islām, they hastened to offer the best they could and vied with one another in the opportunity. In fact, they were all fully devoted and sincere to the Promised Messiah<sup>as</sup>.

Ḥuḍūr<sup>aa</sup> said no nation or Jamā'at can rise to the height of glory unless they fully submit to their leader and Imām's will. The Promised Messiah<sup>as</sup> once said, "God has filled the members of my Jamā'at with enthusiasm and compassion for me. Therefore, their actions are full of faithfulness and sincerity for me."

Ḥuḍūr<sup>aa</sup> mentioned the book Ḥaqīqat-ul-Waḥī by the Promised Messiah<sup>as</sup> in which the Promised Messiah<sup>as</sup> related the signs God Almighty showed in his support. Ḥuḍūr<sup>aa</sup> referred to 'Sign No. 76' in Barāhīn-e-Aḥmadiyya under which the Promised Messiah<sup>as</sup> wrote:

"There is a Divine prophecy about me, namely: *التي عليك مجيئتي وتصنع علي عيني* i.e., God says: I shall instil your love into the hearts of the people and I shall bring you up before my eyes. This revelation was received when I did not have a single follower. Then after a long period of time it was fulfilled as God created thousands of men whose hearts He filled with love for me. Some sacrificed their lives for my sake; some courted financial losses for my sake; some were driven out of their native lands for me. They were persecuted and tormented. And there are thousands of others who put me over and above their personal needs and placed their cherished earnings at my disposal... When I witness sincerity and devotion of such high quality in most of my followers, I cannot help declaring: My All-Powerful Lord! Each single particle is under Your dominion. It is You Who has drawn these hearts towards me in these tumultuous times and invested them with steadfastness. This indeed is a great sign of Your might!"

Ḥuḍūr<sup>aa</sup> related a few incidents from the lives of the Promised Messiah's<sup>as</sup> Companions and said that when we read

the traditions of the companions, we find them soaked in submission to and love for the Promised Messiah<sup>as</sup>. In each tradition there is a lesson for us to learn as to how we ought to surrender ourselves completely to the will of the Promised Messiah<sup>as</sup>. It is clear from every tradition that the companions were always pleased to obey the Promised Messiah<sup>as</sup>. Indeed, they saw it as a great honour. Ḥuḍūr<sup>aa</sup> said it is only true obedience and submission to the Promised Messiah<sup>as</sup> that can increase us in piety and righteousness and make us one and united.

The names of the companions of the Promised Messiah<sup>as</sup> whose incidents Ḥuḍūr<sup>aa</sup> quoted were: Ḥaḍrat Fadl Ilahi ṣāḥib, Ḥaḍrat Mufti Fazl-ur-Rahman ṣāḥib, Ḥaḍrat Hafiz Abdul Ali ṣāḥib S/o Maulvi Nizam-ud-Din ṣāḥib, Ḥaḍrat Malik Shadi Khan ṣāḥib S/o Amir Bakhsh ṣāḥib, respected mother of Bashir Ahmad Bhatti ṣāḥib S/o Abdur-Rahim Bhatti ṣāḥib, Ḥaḍrat Mian Abdul Ghaffar ṣāḥib, Ḥaḍrat Sheikh Zainul Abidin ṣāḥib, Ḥaḍrat Malik Gulam Hussain ṣāḥib - the migrant, Ḥaḍrat Maulvi Aziz Din ṣāḥib, Ḥaḍrat Mian Abdul Aziz ṣāḥib, Ḥaḍrat Mir Mahdi Hussain ṣāḥib, Ḥaḍrat Maulana Ghulam Rasul ṣāḥib Rajeki, Ḥaḍrat Mian Khairuddin ṣāḥib, Ḥaḍrat Khalifa Noorud-Din ṣāḥib of Jammun, Ḥaḍrat Syed Taj Hussain Bukhārī ṣāḥib, Ḥaḍrat Mian Sohney Khan ṣāḥib, Ḥaḍrat Fadl Ilahi ṣāḥib S/o Muḥammad Bakhsh ṣāḥib, Ḥaḍrat Sir Muḥammad Zafrullah Khan ṣāḥib S/o Chaudhry Nasrullah Khan ṣāḥib and Ḥaḍrat Sufi Ghulam Muḥammad ṣāḥib. May Allāh be pleased with all of them.

Ḥuḍūr<sup>aa</sup> prayed that may Allāh elevate the stations of all the companions of the Promised Messiah<sup>as</sup> and may He also enable their descendants to continue to show submission and faithfulness to the Jamā'at. Ḥuḍūr<sup>aa</sup> prayed that may Allāh enable all of us to be truthful and firm in our relationship with the Promised Messiah<sup>as</sup> and with all his Khalifas, who are the second manifestation of Divine power in this age.

In the end, Ḥuḍūr<sup>aa</sup> spoke of the recent martyrdom of Tariq Ahmad ṣāḥib S/o Mubarak Ahmad ṣāḥib of Layya, and the passing of Amatul-Qayyum ṣāḥiba W/o Sheikh Abdus-Salām ṣāḥib of Rabwah. He then led their *Namāz Janāzah Gha'ib* after the Friday prayers.



## NATIONAL MOSQUE FUND

Al-Ḥamdulillāh, our Jamā'at is growing rapidly. This growth is creating a pressing need to have more Mosques all over Canada.

To fulfill this need, all our brothers and sisters are requested to generously donate towards the National Mosque Fund on a monthly basis so that we can meet the ever growing need of building new Mosques. The sacrifices made today will Inshā'Allāh safeguard both our and our progeny's future.

May Allāh the Almighty shower His innumerable blessings on those who come forward and donate out of that which Allāh Himself has given.

May Allāh bestow upon all of us the strength and courage to answer the call of the hour.

May Allāh reward you.

-Khalid Naeem,  
National Secretary Finance Canada

# In The Season of Spirituality

Ḥaḍrat Mirzā Bashīr ud-Dīn Maḥmūd Aḥmad, Khalīfatul Masīḥ II<sup>ra</sup>

*This sermon was delivered by of Ḥaḍrat Khalīfatul Masīḥ II<sup>ra</sup> on August 11, 1921. The original urdu text of this sermon can be found in Khutbāt Maḥmūd Vol. 7, pg. 341-342, it has been rendered into English by Farhan Ahmad Naseer.*

After Tashahud, Ta'awwudh and recitation of Sūrah Fātihah Ḥuḍūr<sup>ra</sup> proceeded to say:

There are seasons for everything in this world. If something is sought or is attempted to be produced outside of its season, then it will not be possible. This fact has many innate points of wisdom. [Yes,] there is a lesson even in the seasons. One admonition in this is that it proves Allāh is the creator of everything, for if man had been the creator, then he would have made everything capable of being produced in every season. You will observe that during sesame and mung season, wheat does not grow. Similarly, during wheat season, sesame and mung do not grow. Thus, for these things to grow in seasons proves the point that Allāh the Exalted creates them. And that He has decreed that such and such thing will grow in such and such time and that is precisely when it grows. It also grows from the necessities that have been decreed for it to grow from.

The second admonition found in the seasons is that if man desires to achieve something, then he should take advantage of its season. While some things are restricted to a season, there are some things that are not. [They are available] but only in small quantities, not with such abundance as is available in their season. For example mangos,

there are many types of [mangos]. There are some that will ripen in two months, and some that will ripen in four months. Yet, after its season has passed it is difficult to find them. It is true that [mangos] are available for purchase year round and are bought, however only in small quantity and at a high price. Yet when they are in season, then they are available in such abundance that mangos of high quality can be bought at very cheap price, while at the same time many low quality mangos can be purchased for a single paisa. Therefore, outside of its season things are difficult to find and within its season they can be acquired very easily.

God has also created a season for us because there is also a season for religion. That season is in the time of Prophets and close to it. In this season, Allāh the Exalted created a multitude of spiritual

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fruits. During a season, the prevalent condition is that a seed is planted and it grows without the exertion of much effort, however outside its season it is very difficult [to be produced.] Similarly, in the time of Prophets, a lot of spiritual knowledge can be attained very easily. In other times, they too can be attained but after much hard work and difficulty.

This spiritual season has also been given to our Jama'āt as well. We have found ourselves in the era of Allāh the Exalted's appointee and messenger. Though he<sup>as</sup> is

not with us right now, yet his time is still very close.

Remember, there are two types of eras. One is the actual season and one is the era close to the season. Although, in the era near the season things are not readily available, but still they can be found more than in other times. Similarly, although the era of Ḥaḍrat Masīḥ Mau'ūd<sup>as</sup> has passed, but [our] time is still near his. The era of Prophets, or at least the eras and seasons of the Holy Prophet<sup>sa</sup> and the Promised Messiah<sup>as</sup> are of 300 years. However it is clear that every year takes us away from that era. Every hour is taking us away, as time goes by it removes us further from the true era.

In this situation, what is our obligation? Just this, that we benefit from this season. If we do not benefit from this time, then that which could be attained very easily, will only be attainable after

great hardship and great effort. Those people who lose this time, will have to regret it. The blame for this will be on them and not on Allāh the Exalted or His Prophets. Therefore, this era is a great fortune. For it is the time

near that of a Prophet, so it is necessary to benefit from it. Today, that which can be attained easily through the Prophets, will still be attainable in another time, but only individually and after great effort. The example of this is like that of a person in whose home a water-bearer brings water and one who brings it himself. Similarly, the example of Prophets is like a water-bearer who pours forth spiritually. Thus, benefit from this time and do not let it go to waste.



## Jalsa Sālāna 2012 Speech

# Youth Years: The Best Time to Lay the Foundation for Excellence

by Furhan Hamza Qureshi, Jāmi'a Student

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَتَسْتَظِرُّ  
نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ ۚ وَاتَّقُوا اللَّهَ ۗ

إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٩﴾

“O ye who believe! Fear Allāh; and let every soul look to what it sends forth for the morrow. And fear Allāh; verily, Allāh is Well-Aware of what you do.” (59:19)

Youth is one of the greatest bounties bestowed upon man. It is an age of infinite possibilities and endless opportunity. It is an age of health, strength, passion and ambition. It is the time when you have the option of deciding your own fate. You can choose to adopt the path of greatness or to spiral into the abyss of darkness. In life, you will reap whatever you have sown in your youth – for it is the best time to lay the foundation for excellence.

Esteemed chairman! Respected guests! It is an honour and privilege to be given the opportunity to address this auspicious convention on the topic of Youth Years: the Best time to lay the Foundation for Excellence.

### The Formative Years of Youth Shape the Future

The Holy Qur'ān, which is a guide for all facets of our life, provides evidence for the fact that the years of one's youth are crucial to the formation of one's character and morals. Allāh Almighty cautions the believers to be mindful of their actions because the result of those actions will shape their future, “and every soul should be mindful of what it sends ahead for tomorrow” (59:19). The law that the Holy Qur'ān states in this verse is that in order to guarantee a prosperous future, it is incumbent upon man to act with due diligence in the present. To achieve excellence in life, it is essential to strive towards it in the

formative years of youth.

At another juncture, the Holy Qur'ān states:

“And that man will have nothing but what he strives for; and that the result of his striving shall soon be known; then will he be rewarded for it, with the fullest reward.” (53:40-42)

These verses further establish the fact that excellence is not easily attained. It is the result of a constant struggle and uphill battle against indefinite external variables and challenges. It requires strength, passion, and determination to face these challenges – all of which are at their peak in youth.

### Examples from the Holy Qur'ān

The Holy Qur'ān is filled with examples of great people who laid the foundations of excellence in their youth and went on to traverse the paths of glory. For instance, take the example of a young Ishmael<sup>as</sup> who was fearlessly ready to lay down his life for the pleasure of Allāh Almighty. Or call to mind Joseph<sup>as</sup> who upheld his chastity even in the most challenging of situations. And the exemplary purity of Mary<sup>ra</sup> is a lesson for the ages.

These people did not achieve greatness overnight, but after spending the years of their youth with utmost piety, truthfulness and morality. It was their hard work, their relentless passion to serve humanity and make a difference in the world that attracted Allāh's Grace and elevated them to an honoured station: “Assuredly, in their narratives is a lesson for men of understanding” (12:112). A Persian poet superbly noted: “The act of repentance in youth is a practice of the Messengers; for in old age, even a ruthless wolf becomes abstinent.”

### Examples from Modern History

The Greek philosopher Aristotle once said, “Excellence is an art won by training and habituation.”

Bill Gates, one of the most influential and successful persons in modern history, is a prime example of the fact that hard work in youth pays large dividends in adulthood. Gates is now famous for establishing Microsoft, the world's largest personal computer software company, but success did not come to him easily. In fact, he worked very hard in his youth to master the art of computer programming. When his local school installed a state-of-the-art computer terminal, he availed the opportunity and began spending all of his free time programming on this new piece of technology. He would sneak out of his home and spend long nights working on computers (Malcolm Gladwell, *The Outliers*, pg. 50-53). So it was after working hard into the late hours of the night, perfecting his skill of programming, that Bill Gates eventually achieved the immense success that he did. Had he not worked hard in his youth, he could not have achieved excellence.

The world of professional sports is filled with inspirational stories of athletes achieving great heights in their respective sports. However, very few athletes have reached the apex of their sport the way hockey superstar Wayne Gretzky did. He practically re-wrote the record book and became a role model for all aspiring hockey players after him. Although talented, he himself professed that his skills and talents were perfected by spending long hours in his youth on his backyard rink, skating, shooting pucks and doing drills. He too did not reach excellence overnight – no one does! From Galileo to Einstein, Thomas Edison to Steve Jobs – every influential figure in human history attained excellence

after years and years of hard work and struggle.

### **The Greatest Example – the Holy Prophet<sup>sa</sup>**

Above all people, the life and character of the Holy Messenger of Allāh<sup>sa</sup> is most remarkable and influential. His life is a testament to the fact that foundations of excellence are laid in youth.

From his childhood, the Holy Prophet<sup>sa</sup> possessed a strong moral character, which solidified as he grew older and matured. He was never interested in the vain pastimes with which the Meccan youth were preoccupied. As a young man, he had no time to waste on destructive practices such as gambling, wine and flirtation with women. He knew that he had his entire life in front of him and that he was the master of his own fate. Instead, he joined a youth organization called Hilf-ul-Fudhul and pledged that he would help those who were oppressed, and restore them their rights so long as the last drop of water remained in the sea. (Life of Muḥammad, pg. 19)

In his youth, the truthfulness and trustworthiness of our Beloved Prophet<sup>sa</sup> was so unanimously acclaimed throughout Mecca, that he was given the titles of Al-Ṣadiq (the truthful) and Al-Amīn (the trustworthy). Despite growing up in one of the most morally degraded and corrupt societies in history, he maintained modesty and morality, and escaped the evils of pre-Islāmic Arab culture unscathed and immaculate.

The elevated morals of the Holy Prophet<sup>sa</sup> that he developed in the formative years of his youth have been summarized in the testimony of his wife Ḥaḍrat Khadijah<sup>ra</sup>. She said: “By Allāh! Allāh will never disgrace you. You keep good relations with your kith and kin, you help the poor and the destitute, and you serve your guests generously and assist the deserving calamity-afflicted ones.” (Ṣaḥīḥ al-Bukhārī, Kitāb Bad’ul Wahi)

Praising his holy master, the Promised Messiah, Ḥaḍrat Mirzā Ghulam Ahmad<sup>as</sup> said:

“He has great moral qualities, he

is gracious, bounteous, a lover of righteousness, generous, and one who has excelled all the youth.”

### **The Example of the Promised Messiah<sup>as</sup>**

In this day and age, the example of the Promised Messiah<sup>as</sup>, who was the perfect follower of the Holy Prophet<sup>sa</sup>, is a source of inspiration for us all. He authored 91 books in the short period of just 29 years; and with the inclusion of his discourses, announcements and letters, his works span 39 volumes. But in order to achieve this accomplishment, he worked day in and day out from the early years of his youth. Most of his time was spent in the Mosque, or in his room, surrounded by piles of books, busy in study.

When he was elevated to the station of prophethood, he worked even harder than before to defend Islām and to propagate its message across the world. He researched, wrote, edited and proofread all of his books by himself, establishing a solid work ethic to be implemented by his followers. Once, when a companion expressed his concern over the amount of hard work that the Promised Messiah<sup>as</sup> used to put into writing, Ḥuḍūr<sup>as</sup> said:

“The body has been made to undergo hardship. What else is it for?”  
(Malfūzāt, Vol. 4, pg. 269-270).

This was the great attitude of the Promised Messiah<sup>as</sup> with regard to hard work. If we follow this formula, we will surely attain excellence in every field of life.

### **Make Use of Your Time**

My fellow youth! We are fortunate enough to still have the rest of our lives ahead of us. Whether we choose to make or break our future, the decision is in our hands. So let us adopt the youthful brilliance, morality and outstanding piety of the Holy Prophet<sup>sa</sup>, ensuring that our future is laden with success and excellence. Let us work hard and endeavour to serve Islām just as the Promised Messiah<sup>as</sup> constantly worked hard throughout his illustrious life.

Always remember that tomorrow never comes; now is the time to act because

when this golden age slips away like falling sand in an hourglass, we will be left with nothing but regret and remorse over what could have been. Seeking help from Allāh Almighty, we must escape the evils of the society around us and become beacons of excellence and distinction. Guided by the blessed leadership of Ḥaḍrat Khalīfatul Masīḥ V<sup>as</sup> conquer the hearts of humanity and bring about a remarkable revolution in the world.

### **The Future is Ours**

The Promised Messiah<sup>as</sup> famously prophesied in his book Tajalliyāt Ilāhiya:

“God has informed me again and again that He will grant me great glory and will instill my love in people’s hearts. He shall spread my Movement all over the world and shall make my sect triumphant over all other sects. The members of my sect shall so excel in knowledge and insight that they will confound everyone with the light of their truth, and by dint of their arguments and signs. Every nation will drink of this fountain, and this Movement will spread and blossom until it rapidly encompasses the entire world.” (Rūḥānī Khazā’in, Vol. 20, pg. 409, Divine Manifestations, pg. 24, English ed.)

O blossoming buds of the flourishing tree of Islām and Aḥmadiyyat! O young saplings of the heavenly garden of faith! This is the excellence that has been decreed for you by the Lord of the Worlds!

The entire world has been made for you to conquer and rule. So step forward and struggle hard to attain your destiny. The world is thirsting for your contributions to human advancement. If you put your heart and soul into working hard in your youth, success will become synonymous with your name.

If you strive now, then the future will be yours and you will always be remembered in history among those who reached the pinnacles of success and excellence. Insha’Allāh!



## In Loving Memory: My Dear Father-in-Law (Late) Chaudhry Naseer Ahmad Bunda ṣāhib

*Mansoor Chaudhary*

Over a year has passed since the sad demise of my dear and loving father-in-law, Chaudhry Naseer Ahmad Bunda ṣāhib. I finally gathered the courage to write down my feelings about him and express what he meant to me and what an amazing person he was. I addressed my father-in-law as 'Uncle', and will do so throughout my article. My name is Mansoor and I am the second daughter of Chaudhary Abdul Bari ṣāhib of Calgary. I was married in November of 1997 in Calgary, Alberta to Uncle's eldest son, Amir Naseer ṣāhib. Uncle welcomed me into the home with open arms and immediately let me know that I was now his 'beti' (daughter) as well. We all lived together in one home and the family consisted of Auntie (my mother-in-law), two sisters-in-law and two brothers-in-law. Uncle had great confidence in me from the very first day. He was very appreciative of everything that I did and he included me in all household matters.

Uncle had only been in Canada for a year and a half in September of 1998 when he decided that he wanted to go back to Rabwah and continue taking care of his elderly mother, who was dependant on him. Another reason he wanted to return was the fact that Canada was not the place for him. He grew up in Rabwah where there was always something to do and his life was so much more busy and productive there. He sat me down one day and discussed his feelings about going back, and I vividly remember that he asked my husband and I if we would take on the task of being guardians to his remaining 4 unmarried children. At that time I was 21 years old and Amir was 24. We agreed with no questions asked and understood the reason for his request. A few weeks later, Uncle and Auntie left for Pakistan. Their youngest son was 13 at that time. I hoped and prayed that I would be able to fulfill my obligation and promise to Uncle. My husband and

I tried our best to be good guardians to his siblings, as well as good parents, as we started our own family too. The years passed by with Uncle and Auntie visiting during the summer and going back for winters to Pakistan. Sometimes more than a year would pass between trips back to Canada. Nine years were spent like this and within these years, two of Amir's sisters got married and started their own families. I will always be grateful to Allāh Almighty for giving me the strength, courage and knowledge to help out Uncle in the way that I did. I recall several times where he appreciated me for fulfilling the task that he gave to me. Indeed, I feel that I did justice to his confidence in me.

Throughout the years that I knew him, we had wonderful memories. He was a person with unlimited qualities. He had a great sense of humour and loved to have debates on a variety of subject matters. He kept himself well informed about politics, new technology and current events. The family debates were a regular occurrence in the household and sometimes would become intense. It was all in good fun though and in the end everyone would go home laughing. He had the unique talent of getting along with people of all ages. He loved having people around him all the time.

His love for Islām, Aḥmadiyyat and Khilāfat was limitless. He always encouraged his children to be faithful servants of Islām and Aḥmadiyyat and never to leave traditions and culture behind. He had great love for his homeland, Pakistan. There is no way anyone could say anything negative about Pakistan and get away with it! He respected his elders and showed such affection to children. He gave family members the utmost respect and knew the value of relations and treated all relatives well. He was in charge of the family and kept

everyone in their respective place. He had a generous heart towards the needy. He never turned down anyone who would ask him for financial help or any kind of help. He loved the outdoors. He had a keen interest in hunting and would sometimes go camping and hunting with my husband and enjoy every moment to the fullest.

As a young man, Uncle was a great basketball player in Pakistan and was a National basketball star representing Pakistan. He was an excellent athlete, thus achieving the nickname of "Bunda" from Ḥaḍrat Mirzā Nasir Ahmad<sup>rh</sup>. This name was forever etched along his name and became his 'pehchaan' (identity).

Every time Uncle would come back to Canada to visit, he would get medical checkups done regarding his diabetes and blood pressure. For these appointments, he always asked me to accompany him. I believe that he trusted me very much, and wanted to make sure that all the information the doctor would give would be understood by me. Sometimes my husband would offer to go instead, but Uncle would refuse him and say that he wanted me to go with him. That would definitely make me feel special and I appreciated his trust in me. As far as I know, I never let Uncle down for anything. I made it a priority to do the best I could whenever he asked something of me. His way of asking was also very polite. He would often use words like 'please' and 'bahot meharbani ho gee tumhari.' What I mean to say is that he always requested his needs rather than demand them.

One other keen interest he had was clothing and interest in the latest trends. It is not common for men to take interest in these matters. Uncle had a lively heart though in this regard. Every trip that he and Auntie would make back to Canada always consisted of clothes for the entire family. I would not even ask, and he

and Auntie would call me from Rabwah a month before their flight and ask me what kinds of suits I would like. He would ask about colours, designs, material and embroidery. Then he would go to the bazaar with the help of Auntie and choose some of the prints and colours himself and would ask Auntie to get them sewn. When they would come to Canada, we would all gather around the suitcases and he would distribute all the wonderful suit pieces with so much pleasure. He would emphasize his particular choices and say, "I chose this one for you." And when I would wear one of the suits he chose, he would point out the qualities of the material and he would appreciate the outfit. One thing that makes me smile every time I think of it, is that he would tell me all the time that I should visit Pakistan (The only time I have been to Pakistan is when I was 4 years old). He promised me that he would take me to Lahore and show me around the city. He promised to show me all the bazaars and eateries. He also promised that when I came, he would gift me 20 suits of his choice. He tried his best to convince me and my husband would try to dissuade me by saying that it is too dangerous, and I might get sick because of the change in environment. In return, Uncle would say, "Iski baton mein na ana, meri baat maano, yeh to aisay hi keh raha hai" meaning, "don't listen to him, listen to me, he's just saying that." I think we had this conversation over a dozen times! Now that I think of it, Uncle always sided with me in any conversation that my husband and I would have. Any issue we would discuss, he would agree with my opinion and say "Yes, Mansoor, you are right". I believe he did this out of love and respect for me. Allāh Almighty knows how much I loved and respected him also.

We often went to a nearby town in the Rocky Mountains named Cochrane. Here, there is a famous ice cream shop that has been there for more than 50 years. He loved the coconut flavoured ice cream there. Cochrane is in the heart of nature, a beautiful valley, and so he also liked that aspect of the town as well.

During his final months, he got sick often and was not as mobile as before. He was about to head back to Pakistan in early December 2010, when as a tradition, I

invited everyone to my home for a family dinner. I also invited my side of the family too. My parents and elder sister had just got back from performing Hajj a day before the dinner, and I thought it was a great opportunity to have them meet Uncle and Auntie before they left for Pakistan the next day. My parents arrived at my home a few minutes before Uncle did, and when Uncle did arrive, I can tell you that I have never seen him walk so fast. He was so excited to be meeting my father and congratulate him for the completion of Hajj. He walked fast towards my father, gave him a big hug and congratulated him so lovingly. Everything and everyone else was



oblivious to him at that time. He just focused on conversing with my father and asked details about the pilgrimage. My parents had brought gifts of dates and water from Zam-Zam, which Uncle ate and drank so appreciatively. I would like to say that Uncle showed utmost respect and love to my entire family as well. He would always be kind and courteous and used to often address my father as his brother. When he would go back to Pakistan, he would ask my father to keep an eye on his children while he was gone, and check in on them as much as possible.

I will never forget the evening of Monday February 21, 2011. Around 6 p.m., I got a phone call from my sister-in-law in

which all I could hear was crying in the background. A thousand things went through my mind as I was trying to comprehend what she was saying. That Uncle is no more, and that he is not alive was perhaps the last thing I would have thought. Since my children were playing around me and I could not hear properly, I ran upstairs to make sure what she was saying was in fact true. My children followed me upstairs as they realized something was wrong. When I told them, they too started crying and were confused since we had spoken to Uncle only two days before. It is true that he was feeling somewhat ill, but no one had thought to this extent. It literally seemed as if time

had stopped and that this was a nightmare. My husband and two of his siblings left on the very next flight to Pakistan via Toronto. The other two siblings and Uncle's younger brother and his lifelong friend left two days later. It is very rare to keep the body of a deceased person in the morgue for seven days in Rabwah, but luckily, and with Allāh's help, this was possible. This way, all family members were able to attend his funeral, especially those who travelled from Calgary. His Namāz Janāza was led by Sahibzada Mirzā Khurshid Ahmad, Nāzīr Ā'la, and Uncle was laid to rest in Bahishtī Maqbarah. Alhamdulillah, he was a Mūsī. Ḥaḍrat Khalīfatul Masīḥ V<sup>aa</sup> led his funeral prayer in absentia in London, in the month of April. I was blessed to have such an amazing person in my life. I have not seen anyone quite like him, with his particular qualities. It is true that no one is perfect but there are some

people that have certain characteristics that are prominent and outstanding. Uncle was one of those people who touched the lives and hearts of so many and left a void in them after his sad and sudden demise. I feel this void and I will feel it forever. He was the kind of person that brought people together. I pray to Allāh Almighty that as years pass, He will ease the pain in our hearts, the pain that we feel every day that we are without Uncle. He was the 'ronak' (liveliness) of our family, and I truly miss him and often end up heavy hearted with grief. With time and patience, however, I know that Allāh, the Almighty, will heal us, since He is the Ultimate Healer.

...Continued on page 20



# Dispute Resolution Process

*Dārul Qaḍā' Canada*

Dārul Qaḍā' Canada resolves disputes by conciliation, mediation and arbitration. Only civil (non-criminal) family and other disputes are handled by Dārul Qaḍā'. In general the arbitration procedure adopted is consistent with Government of Ontario, Arbitration Act 1991. The awards are always based on natural justice as per Islāmic Aḥmadiyya Jurisprudence (*fiqha*).

The dispute resolution is processed when both parties submit a written signed request for dispute resolution to Naẓim Dārul Qaḍā' Canada. Both parties are asked to sign an arbitration agreement as an affidavit, in which they agree to the rules and regulations of Aḥmadiyya Muslim Jamā'at (AMJ) Dārul Qaḍā' Canada with an irrevocable request to conduct arbitration between the parties on a specific dispute existing between them. In the same affidavit both parties authorize Dārul Qaḍā' Canada to appoint a suitable Arbitrator for arbitration.

The "Family Arbitration" introduced by the Ontario government in 2008 specifies that every mediator-arbitrator practicing family arbitration should obtain training as specified by Ministry of Attorney General of Ontario Canada. Therefore, our Qaḍī are now trained as per 'law of the land' to conduct family dispute resolution. The procedure explained here is identical to the procedure adopted by International Aḥmadiyya Muslim Jamā'at through Department of Dārul Qaḍā' with some additional controls specific to family arbitration in Canada.

AMJ Dārul Qaḍā' achieves *Family Dispute Resolution* process in two steps. The first step is negotiation and the second step is mediation-arbitration. This two step procedure has existed in the Aḥmadiyya Muslim Jamā'at since its inception, while Ontario Government of Canada has introduced the similar two step procedure in 2008 to settle family

disputes. Naẓim Dārul Qaḍā' oversees the first step of negotiation, which is conducted by two *Ḥakamain* (*conciliators*). In case negotiation efforts are not successful, the appointed Qaḍī acting as mediator-arbitrator issues Qaḍā' decision as an award or as an agreement after a detailed mediation-arbitration procedure. Aḥmadiyya Jurisprudence in Family Arbitration provides to the spouses some benefits which are not covered by the Family Law Act of Canada and are always specifically demanded by the parties in their applications e.g., *Haq Mahr*.

The arbitration awards issued by AMJ Dārul Qaḍā' Canada are of course not enforceable currently by the Ontario Courts and fall under third party decisions. (*Family Law Act, R.S.O. 1990, c.F.3, s.59.2 (1), (2)*)

All the services provided by AMJ Dārul Qaḍā' Canada for family and other dispute resolutions are voluntary and free of cost. Majority of community members prefer to opt for community *family dispute resolution* services.

Canadian Ahmadi Muslims are governed by two different sets of regulations.

- First set is the Aḥmadiyya Islāmic jurisprudence, which is based on general guidance of the Holy Qur'ān and *Ḥadīth*. We being Muslims are to obey these Islāmic regulations.
- Second set is the Canadian Provincial and Federal Regulations which are '*Laws of the Land*.' We being Canadians are to obey these regulations as advised by the Holy Qur'ān (Al-Nisa 4:60).
- AMJ Dārul Qaḍā' will never make a resolution which contravenes with either sets of regulations. The fact is that majority of family laws of land are based on the guidance provided by the Holy Qur'ān. The Holy Qur'ān

provides block guidance, while the secular system provides details and how to apply variables in the light of this guidance. The net result being that "natural justice" is provided by both systems together. The secular system is highly detail oriented and extremely helpful in dealing with variables.

The types of cases which are **accepted** by Dārul Qaḍā' Canada for dispute resolution, are:

- Khula'- Divorce request by a wife.
- Settlement of Islāmic Divorce Rights.
- Settlement of Financial disputes.


The types of cases, which are **not accepted** by Dārul Qaḍā' Canada for dispute resolution, are:

- All those cases, which fall under the jurisdiction of Police.
- All those cases, which are criminal in nature.
- All those cases, which were settled or are still in process by any third party.
- All those cases, in which parties fail to, sign the Arbitration Agreement, voluntarily.
- All those cases, in which any party is not a certified member of Aḥmadiyya Muslim Jamā'at.
- All those cases in which any party is under moral disciplinary action by the Jamā'at.
- All those cases which are being heard in any Canadian Court.

## Steps involved in processing of a Dispute Resolution

### 1. Acceptance of an Application

The initial hand written, dated and signed application by any party can be submitted on a piece of paper,



written legibly in English or Urdu. This application should give the nature of the case and claims by the applicant. All the facts and claims should be written briefly in this application.

The application can be addressed to National Amīr of Aḥmadiyya Muslim Jamā'at Canada, or Naẓim Dārul Qaḍā' Canada or Sadr National Qaḍā' Board Canada. The applications are to be sent by post to "AMJ Canada 10610 Jane Street, Maple, ON, L6A 3A2"

Applicants should always provide the following essential information, in their applications.

1. Date of the application
2. Name of the applicant, with Jamā'at Code Number
3. Address of the applicant
4. Home, mobile telephone and fax number
5. Email address of the applicant (if available)

Sometimes, Dārul Qaḍā' receives such applications in which no contact information or date is provided by the applicant.

Naẓim Dārul Qaḍā' will confirm receipt of the application by mail. An application proforma will be sent to the applicant, to be filled in, signed and returned.

Upon receipt of the filled proforma from the applicant, a copy of the original hand written application of the applicant will be sent to the respondent for *Jawab Da'waa* or response. A similar response proforma is also sent to the respondent to be completed. Upon receipt of the completed proforma from the respondent, Naẓim Dārul Qaḍā' will check the documents submitted by both parties. If all documents required by Dārul Qaḍā' are complete from both parties, processing of the case will be initiated.

## 2. Appointment of a Qaḍī Awwal as Mediator- Arbitrator

Naẓim Dārul Qaḍā' is authorized to appoint a suitable Qaḍī to act as mediator-arbitrator to arbitrate the dispute and transfer the case file to the appointed

Qaḍī for inquiry process.

The Qaḍī will contact the parties through their contact telephone numbers provided by both in the proforma. If correct contacts are not provided by the parties, the information exchange may not flow between the parties and the Qaḍī. This will delay the processing and the parties will be responsible for this delay.

## 3. Confirmation of the Qaḍī by the Parties

During the first meeting of the parties with the Qaḍī, the parties will be required to confirm acceptance, in writing, of the appointment of the Qaḍī. This will confirm that parties have full trust in the Qaḍī appointed by Naẓim Dārul Qaḍā' Canada and there is no bias against him by the parties.

## 4. Appointment of a Representative

If one of the Parties is living outside Canada and cannot present oneself before the Qaḍī during the hearing of the case, this party should appoint a Representative or *Mukhtār* by filling in the form provided with the proforma. The Representative should be a resident of Canada, so that he can present himself before the Qaḍī during the hearing of the case. The party can request Naẓim Dārul Qaḍā' Canada for help in finding a suitable Representative within Canada, if the party is unable to find one.

## 5. Appointment of a Ḥakam (in Khula' cases only)

In Khula' case either party is required to nominate its Ḥakam. This is a requirement of the Holy Qur'ān (Al-Nisa 4:36). A proforma is sent to the applicant and to the respondent, which is to be filled by the parties. If Ḥakam is needed and is not appointed by any party, the case processing will be delayed. The function of the two Ḥakamain is to make an effort to reconcile the dispute by negotiation, between husband and wife. The appointed Ḥakam should be resident of Canada and should be capable of contacting the Naẓim Dārul Qaḍā' Canada during the dispute negotiation for obtaining advice and guidelines for negotiation.

## 6. Processing of the case

- If parties are cooperative, a case may take, 2 to 6 months to complete. Delays in a case depend upon the parties, how fast they can submit evidence to prove their claims. The *onus* of the proof is on the claimant. *If any claim cannot be **proven** by the claimant, it may be dropped by the appointed Qaḍī.*
- Once the Qaḍī has completed the process of the inquiry he will either issue an award or an agreement called Memorandum of Understanding to be signed by the parties. He will return the case file with his award to Naẓim Dārul Qaḍā'.
- Naẓim Dārul Qaḍā' will send the award, to the parties, within 15 days of receipt from the Qaḍī. As parties are entitled to appeal; Qaḍā' Office will wait for 30 days (within Canada) and 45 days (outside Canada) to hear any response from the parties. If no appeal is received from any party, the case will be sent to the office of *Umur 'Amma* Canada, for implementation.
- To further save the time, parties are advised to send information specifying their decision as to whether they intend to appeal the award or not, by return post. In case both parties inform the office, that both are not going to submit any appeal, the award will be forwarded for implementation, without any further delay.
- The parties may inform the Qaḍī, during the final meeting, that they accept the award by him and request a speedy implementation and further confirm that no one will submit any appeal. Qaḍī will get their signatures for the acceptance of award and will inform Naẓim Dārul Qaḍā' so that implementation may be done with speed.
- If any party wants to submit an appeal, the party should inform Naẓim Dārul Qaḍā' Canada and request for '*guidelines for submission of an appeal*'. These guidelines should be read by the party and followed while writing an appeal.





## Reflections on the Holy Qur'ān

*The following poem was written by Tanya Khan, on the occasion of her daughter Safiya's Āmīn*

Shall I tell you about a book,  
Full of wisdom and truth?

Where all the secrets of this world and the next,  
can be explained by its proofs.

A book of Allāh's words that surpass time and place,  
relevant to every creature from the  
Earth's core right into outer space.

Prophets are honoured, mentioned by name,  
Adam, Noah, Moses, Jesus, Muḥammad peace upon them,  
teaching the claim.

That the oneness of God is necessary and key,  
All-Mighty, All-Powerful, All-Knowing is He.

Guidance, directives and lessons to learn,  
Praying that paradise is the destination earned.

In 114 chapters or 30 specific parts,  
This book, if read with meaning, cleanses the reader's heart.

The goal is to broaden minds, heighten spirituality, act with  
goodness towards mankind.

This is the Jihād that is meant and sought from those  
spiritually inclined.

In a time when religion is blamed and used for actions that  
promote hate.

Muslims! Turn back to this book and revive its authentic state  
To the messages and teachings of an Ever-Merciful and Living  
God.

Reclaim the peaceful lessons, and expose this mislead facade.

The Qur'ān is a special letter - addressed to you and me.

It's a rope of reach thrown down by God,  
Grab it and rise to thee.

This book is like treasure - its value grows and grows.

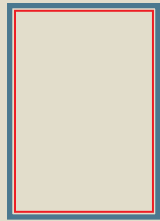
For those who read it again and  
again the more they'll get to know.

About Allāh's wisdom and truth,  
secrets and proofs and people present and past.  
Knowledge that man can never surely surpass.

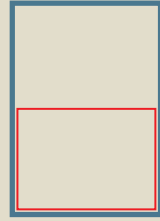
On this day Safiya, we acknowledge  
a goal that you have made to know Him.

You have grabbed that rope, you have read his words and may  
you always strive towards Him. Insha'Allāh!

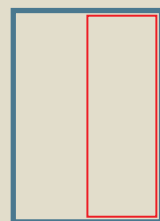
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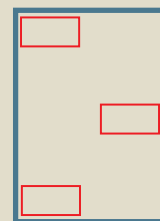
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# Islamic Funeral and Burial Services

Syed A. Majid Shah and B. K. Ahmad

When it appears that death is near, recitation of *Sūrah Yā Sīn* (Chapter 36 of the Holy Qur'ān) is recommended. The topics dealt within this *Sūrah* are of a nature that alleviate the suffering of the dying and offer spiritual comfort. One should also recite, in a low but audible tone, the *Takbīr* and *Kalimah Shahadah* near the dying person. Once the person is dead, all present and those who come to know of the death should recite:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Transliteration: *Innā lillāhi wa inna ilaihi Rāji'ūn*

“Surely, to Allāh we belong and to Him shall we return.”

The eyes of the deceased should be closed by hand and a cloth should be bound around the chin and head, so that the mouth remains closed. Instead of wailing and crying out loud, one should remain composed and attend to the funeral and burial arrangements. Islām instructs that Muslims should arrange the burial of a deceased person in a simple but dignified manner.

The performance of funeral rituals and burial service (washing of the body, shrouding, funeral prayer and burial) are obligatory for all believers but considered “*Fardh Kafaiyya*.” That is to say, if three or more persons undertake the observance, others are absolved. Otherwise it is obligatory on everyone. If no one offers the funeral prayer of a Muslim, the entire local community is considered to be sinful in this neglect. As such, it is essential for everyone to know the basics of how to perform this duty.

## Bathing/Washing of the Body of the Deceased:

Fresh and clean lukewarm water should be used to wash the body. The practice of the Holy Prophet<sup>sa</sup> was to put some *Beri*

(a type of jujube tree) leaves in the water to be used for washing the dead body. If *Beri* leaves are not available, a small quantity of an antiseptic could be used.

The private parts of the deceased should be washed first. Then, those parts of the body that are washed during *wuḍu* (ablution), i.e., the hands, face, arms to the elbows and the scalp. It is not required to pour water into the mouth or nostrils. Then, the rest of the body should be washed three times, the right side first and then the left. The private parts of the deceased should remain covered by a cloth at all times. Only men may bathe deceased males and women, the deceased females. However, if a woman is not available, the husband may bathe his wife's body and vice versa.

## Shrouding/Wrapping the Body

After the body is bathed and dried, the next step is shrouding, which involves systematically wrapping the body with white cloth (three pieces for men and five pieces for women). The shroud (*kafan*) should be unstitched inexpensive white cloth.

For men, the shroud consists of three pieces of cloth:

1. A bottom sheet/piece of cloth to cover the lower part of the body (front and back) completely, like a skirt.
2. A top sheet/piece of cloth to wrap the upper part of the body, like a shirt.
3. A large sheet/piece of cloth that covers the entire body from the head to the feet, and long and wide enough to tie the top and the bottom parts, with belts/strings made of the same cloth. All these pieces of cloth are pre-cut and kept ready to facilitate shrouding when the body is laid on them.

For women, two additional pieces of cloth are used, one for the chest and the other for the head.

The body of a martyr does not need to be bathed or shrouded and should be buried in the very clothes worn at the time of death.

## Funeral Prayer (Namāz Janāza)

After bathing and wrapping the dead body in its shroud, it should be placed in a wooden casket and transferred to the place where the funeral prayer is to be performed. The funeral prayer is held in a suitable gathering place indoors or in the open. The casket is placed in front of the Imām so that the face of the deceased is in the direction of the Ka'abah. Those present for the funeral prayer should arrange themselves in an odd number of rows behind the Imām.

The Imām commences the prayer by saying “*Allāhu Akbar*” (“Allāh is Great”) loudly while raising his hands to his ears. The followers say the same in a low tone. The Imām then silently recites *Thanaa* and *Sūrah Fātiha*. The followers should recite the same silently. He then says *Allāhu Akbar* without raising his hands. The followers also say “*Allāhu Akbar*” in a low tone without raising their hands. The whole congregation then recites *Durūd Sharīf* (Salutations) silently. After that, the Imām says “*Allāhu Akbar*” for the third time and everyone recites the specific prayer for the deceased silently (see below). The Imām then says *Allāhu Akbar* for the fourth and last time and turning his face towards the right says: “*Assalāmo 'alaikum wa Rahmatullāh*” (“Peace be upon you and the blessings of Allāh”). Then turning his face towards the left repeats the same, to mark the end of the prayer. The followers do the same and repeat silently “*Assalāmo 'alaikum wa Rahmatullāh*,” turning their faces to the right and left.

There is no Rukku or Sajdah in the funeral prayer. Namāz Janaza Ghaib (funeral prayer in absentia) may also be offered for a deceased person, especially for prominent or well-known people or when only a few Muslims were available to offer the funeral prayer initially. However, offering funeral prayer in absentia should not become a routine practice.

If the deceased is an adult, male or female, the following prayer is recited:

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَ مَيِّتِنَا وَ شَاهِدِنَا  
وَ غَائِبِنَا وَ صَغِيرِنَا وَ كَبِيرِنَا وَ ذَكَرِنَا وَ أَنْشَأْنَا  
اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَاحْيِهِ عَلَي  
الْإِسْلَامِ ط وَ مَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَي  
الْإِيمَانِ ط  
اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ وَ لَا تَقْتِنَا بَعْدَهُ

Transliteration: *Allāhumaghfir lihayyina wa mayyitina wa shahidina wa ghaibina wa saghirina wa kabirina, wa Zakarina wa unthanā. Allāhumma man ahyaitahu minna fa ahyihī ‘alal Islām, wa man tawaffaitahu minna fa tawaffahu ‘alal Imān. Allāhumma lā tahrinna ajrahu wa lā taftinna ba’dahu.*

Translation: “O Allāh, forgive our living ones and our deceased ones and those of us who are present and those who are absent, and our young ones and our old ones and our males and our females. O Allāh those of us whom You grant life, keep them firm on Islām, and those of us whom You cause to die, cause them to die in Faith. Deprive us not, O Allāh, of the benefits relating to the deceased and subject us not to trial after him.”

**Funeral Prayer for a Male Child (to be recited instead of the aforementioned prayer):**

اللَّهُمَّ اجْعَلْهُ لَنَا سَلَفًا وَ فَرَطًا وَ دُخْرًا  
وَ أَجْرًا وَ شَافِعًا وَ مُشَفِّعًا

Transliteration: *Allāhumaj ‘alhu lanā salafanwa forotan-wajalhu lanā ajranwa zukhran-wajalhu lanā shafianwa mushaffan*

Translation: “O Allāh, make him our forerunner, and make him for us a reward and a treasure and make him for us a pleader and accept his pleading.”

**Funeral Prayer for a Female Child (to be recited instead of the aforementioned prayer)**

اللَّهُمَّ اجْعَلْهَا لَنَا سَلَفًا وَ فَرَطًا وَ دُخْرًا  
وَ أَجْرًا وَ شَافِعَةً وَ مُشَفِّعَةً

Transliteration: *Allāhumaj ‘alhā lanā*

*salafanwa furutan-wadukhran wajranwa shafiatanwa mushaffah*

Translation: “O Allāh, make her our forerunner, and make her for us a reward and a treasure and make her for us a pleader and accept her pleading.”

### Burial

After the funeral prayer, the body should be taken to the cemetery for burial without delay and all should accompany the body to the cemetery. Those who follow the funeral procession should continue to remember Allāh (*Zikr-e-Ilahi*) as well as pray for the forgiveness of the deceased in a low tone. The grave may be prepared either as a dug up area, which contains a further niche on the side for the body to rest on or it may be just a dug up area. It is essential for the grave to be wide and spacious. In extreme cases more than one body may be buried in a single grave. The body must be lowered into the grave with proper care. As the body is placed in the grave, the sheet wrap should be loosened a bit at the opening and the face tilted a little towards the Ka’abah.

As the body is lowered into the ground the following should be recited:

بِسْمِ اللَّهِ وَ بِاللَّهِ عَلَي مِلَّةِ رَسُولِ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ

Transliteration: *Bismillahi wa billahi ‘alā millati rasulillāhi sall Allāhu alaihi wa sallam*

“In the Name of Allāh and with His blessings upon the path set by the conduct of the Messenger of Allāh, May Peace and Blessings of Allāh be upon him.”

When the casket is covered up with loose soil the following should be recited:

مِنْهَا خَلَقْنَاكُمْ وَ فِيهَا نُعِيدُكُمْ وَ مِنْهَا  
نُخْرِجُكُمْ تَارَةً أُخْرَى

Transliteration: *Minha khalaqnākum wa fihā nu’idukum wa minhā nukhrijukum tāratan ukhrā.*

Translation: “We have created you out of this (dust) and we shall return you to it and it is out of the same that we shall revive you in the end.”

It was the practice of the Holy Prophet<sup>sa</sup> to make the grave somewhat higher than ground level (like a raised arching curve or hump).

When the burial is complete, a brief silent congregational prayer with raised hands should be offered for the forgiveness of the deceased.

The mourners should leave the cemetery

reciting the following:

السَّلَامُ عَلَيْكُمْ وَ أَنَا إِن شَاءَ اللَّهُ بِكُمْ  
لَلْأَجْقُونَ

Transliteration: *Assalāmo ‘alaikum wa innā Insha’Allāhu bikum la-lāhiququn*

Translation: “Peace be upon you and God willing we are certainly bound to join you.”

### Condolences

Community members must offer condolences to the relatives of the deceased. It is recommended that near and dear ones or neighbors provide meals to the bereaved family for three days. Offering of personal condolences and bereavement should be maintained for a period of three days. After that life should resume as normal. One must not give in to superstitions.

### Bereavement

The period of bereavement for the widow of the deceased is four months and ten days. According to the Holy Qur’ān, this period is prescribed to stabilize her mentally and emotionally. Women are under a great deal of stress, more so than men in this situation and need protection from others who may exploit them, when they are most vulnerable. During this period, a widow should not leave her home except for unavoidable reasons.

If the widow is the only earning member in the family and has to maintain her job obligations, she is allowed to go out to perform essential professional responsibilities. She should dress in a simple manner, abstain from wearing make-up or perfume or take part in festive activities. She should observe patience, offer gratitude to her Creator and spend this time in the remembrance of Allāh.

### Legal Issues

In case of converts to Islām, the next of kin may be Christian, Jew, Hindu, or of some other faith. After death, the dead body legally belongs to the next of kin. The Muslim’s wishes for his/her funeral and burial arrangements should be discussed beforehand with the legal next of kin. It is best to make a will for all funeral and burial rights, and provide one copy to one’s relatives and another to the Ahmadiyya Muslim Community. Adequate funds should be set aside for one’s burial arrangements. The relatives should also be made aware that the estate should be divided as per Islāmī laws of inheritance stated in the Holy Qur’ān. A legal professional should be consulted for making the will.

# Blood Drive: Masjid Baitul Afiyat in Scarborough

*Usman Javed, Majlis Khuddāmul Aḥmadiyya Canada*

“On account of this, We prescribed for the children of Israel that whosoever killed a person — unless it be for killing a person or for creating disorder in the land — it shall be as if he had killed all mankind; and whoso gave life to one, it shall be as if he had given life to all mankind. And Our Messengers came to them with clear Signs, yet even after that, many of them commit excesses in the land” (5:33)

Islām has laid great stress on performing charity and doing an act of goodness. The Holy Qur’ān and the Holy Prophet of Islām<sup>sa</sup> have time and again emphasized the importance of helping others. Throughout his life the Holy Prophet<sup>sa</sup> was a perfect example of kindness towards others. He also advised his companions to do likewise; on one occasion he has been reported to have said, “Next to faith in Allāh, the best quality is kindness toward people”.

Following the blessed and exalted tradition of the Holy Prophet<sup>sa</sup>, the Aḥmadiyya Muslim Youth Association organized a blood donation drive at Masjid Baitul Afiyat in Scarborough on

the afternoon of November 4<sup>th</sup>, 2012. The Canadian Blood Services is a not-for-profit charitable organization whose sole mission is to manage the blood and blood products supply for Canadians. They were invited to take the blood of the donors and supply it where needed.

The event itself was not limited to members of the Aḥmadiyya Muslim community, but was open to all. It was very encouraging to see the participation of many people from the area. A total of 66 people attended the event out of which 53 units of blood were accepted. Due to some safety concerns, people coming from countries with prevalent epidemic and endemic diseases were not allowed to donate blood. An example is the high malaria risk in Pakistan. So, for anyone who has recently visited a high-disease risk area, they must wait a period of at least 1 year before they become an eligible donor; however, the time period might be extended depending on the

duration of the stay. Other people not considered eligible for donating blood include people who have a disease, are unfit, on severe medication and younger than 17 years of age.

Where some are afraid of donating blood, others are very passionate and it is hopeful to see that many people consider the donation of blood as an act of charity and are willing to contribute. One of the donors was asked why he was so enthusiastic to donate blood and he replied, “Someone donated blood and saved the life of my mother and now it is my job to do the same for others”.

I would like to especially thank the following brothers who helped to arrange this great event: Muzaffar Ahmad, Amir Khan Zahoor, Ishaq Sajid and the youth organizer in GTA East area.



# Aḥmadiyya Muslim Jamā'at Press Releases



## Peace Loving Muslim Community Attacked in Bangladesh

**Aḥmadi Muslims have not been able to return to their homes after vicious attack in District Rangpur**

On November 7, 2012 fanatical religious extremists attacked the Aḥmadiyya Muslim Jamā'at in Taraganj, District of Rangpur, in an extremely brutal and vicious attack. The attack took place in the village of Kisamat, Menanagar where the Aḥmadiyya Muslim Jamā'at was constructing the 'Centenary Memorial Mosque.'

At least 15 local Aḥmadi Muslims were injured during the course of the attack. Apart from the Mosque, two Aḥmadi homes, one of which was used as a prayer centre were also attacked. The three properties were all vandalised, looted and set on fire.

### **Background and Facts of the Case:**

The Aḥmadiyya Muslim Jamā'at was established in Kisamat Menanagar in the year 2000. On August 25, 2012 the foundation for a Mosque was laid and the construction work continued uninterrupted until October 5, 2012.

On October 5, 2012 a group of religious extremists came to the Mosque site and obstructed the construction work. They also issued a number of threats to the Aḥmadi Muslims. Subsequently, local authorities took the initiative of convening a meeting at the Hariarkuti Union Council offices and advised suspension of the construction work for one month. The Aḥmadis acceded to this request in the interest of peace and postponed the construction work.

Despite the fact the construction of the Mosque was postponed, within one week the local religious extremists again began a coordinated campaign to spread hatred against the Aḥmadi Muslims and to urge the local population to demolish the incomplete Mosque.

The religious extremists also instigated a campaign to intimidate the Aḥmadi Muslims with a variety of threats. The local Aḥmadis were harassed and it was made clear to them that they were in

The local Aḥmadi Muslims have seen their homes, their prayer centre and the under construction Mosque destroyed. All the local Aḥmadis have been moved to safe location and are unable currently to return to their village as it is too dangerous.

imminent danger.

On October 25 2012 religious extremists led a procession pelting stones at the homes of local Aḥmadi Muslims and obstructing the entrances to them.

The extremists also warned the Aḥmadi Muslims that unless they renounced their faith by November 5, 2012, their homes would be demolished and set on fire. Despite the hostilities and threats, none of the Aḥmadi Muslims waived in their faith and so the extremists carried out their threats with the attack on November 7, 2012.

Since the November 7 attack the Aḥmadiyya Muslim Jamā'at has held meetings with the local Government who have determined that Aḥmadi Muslims cannot build any Mosque within 1.5 miles of the local non-Aḥmadi Mosque. No serious action has been taken against any of the perpetrators of the November 7 attack.

Abid Khan, Press Secretary of the Aḥmadiyya Muslim Jamā'at said:

“The local Aḥmadi Muslims have seen their homes, their prayer centre and the under construction Mosque destroyed. All the local Aḥmadis have been moved to safe location and are unable currently to return to their village as it is too dangerous.

We would urge the Government of Bangladesh and all relevant authorities to make sure that Aḥmadi Muslims and their places of worship are protected. The persecution of any group must be condemned by all parties. The right to practice and profess one's religion openly and without fear is a basic human right that each citizen has a right to.”

# Mayor of London Invites Khalīfa of Islām to City Hall

On November 19, 2012, Boris Johnson, Mayor of London, welcomed Ḥaḍrat Mirzā Masroor Ahmad<sup>aa</sup>, Fifth Khalīfa and World Head of the Aḥmadiyya Muslim Jamā'at, to City Hall.

During the 45-minute meeting the Head of the Aḥmadiyya Muslim Jamā'at and the Mayor discussed various issues, including the establishment of world peace, the true peaceful teachings of Islām, the efforts of the Aḥmadiyya Muslim Jamā'at in fighting extremism and the persecution faced by the Jamā'at in certain countries.

Praising the Aḥmadiyya Muslim Jamā'at's motto of 'Love for All, Hatred for None,' the Mayor said that such a message 'ought to be the foundation for London.' Ḥaḍrat Mirzā Masroor Ahmad<sup>aa</sup> said that it ought to be the basis not only for London but for the 'entire world.'

The Mayor congratulated the Aḥmadiyya Muslim Jamā'at on raising more than £350,000 for UK based charities in the past year and also for its efforts in supporting the Diamond Jubilee celebrations. Boris Johnson said the efforts of the Jamā'at under the leadership of Ḥaḍrat Mirzā Masroor Ahmad<sup>aa</sup> were 'truly wonderful.'

The Mayor also spoke of his delight at the various London Bus advertising campaigns conducted by the Aḥmadiyya Muslim Jamā'at in which Islāmic teachings of 'peace, justice and equality' had been promoted.

Ḥaḍrat Mirzā Masroor Ahmad<sup>aa</sup> explained the theological differences between Aḥmadī Muslims and non-Aḥmadī Muslims. He said the basic difference is that the Aḥmadiyya Muslim Jamā'at believes its Founder, Ḥaḍrat Mirzā Ghulam Ahmad of Qādiān<sup>as</sup>, to be the Promised Messiah and Imām Mahdi.

His Holiness<sup>aa</sup> said that after the demise of the Promised Messiah<sup>as</sup>, the institution of Khilāfat had begun and he himself was the Fifth Khalīfa (Successor) of the Promised Messiah<sup>as</sup>. His Holiness<sup>aa</sup> said that though he was a direct descendent of the Promised Messiah<sup>as</sup>, Khilāfat was not in any way a hereditary institution.

The leaders discussed the persecution faced by the Aḥmadiyya Muslim Jamā'at



in Pakistan. Ḥaḍrat Mirzā Masroor Ahmad<sup>aa</sup> informed how he had spent 11 days in jail, prior to his election, on charges that proved to be entirely false. His Holiness described the conditions of the jail to be hostile and extremely overcrowded.

Ḥaḍrat Mirzā Masroor Ahmad<sup>aa</sup> said that in all areas Aḥmadī Muslims were persecuted in Pakistan and due to State legislation and provisions they were unable to even exercise the basic civil right to vote.

The Mayor spoke of how he had found the address given by Ḥaḍrat Mirzā Masroor Ahmad<sup>aa</sup> at the Peace Symposium 2012 to be 'extremely thought provoking.' He said he had been interested to hear the view of the Khalīfa about the risks of a nuclear war and world peace.

His Holiness<sup>aa</sup> said that he remained extremely concerned that nuclear weapons could fall into the hands of extremists and thus cause huge destruction to the world.

Ḥaḍrat Mirzā Masroor Ahmad<sup>aa</sup> was pleased to see that a copy of the Holy Qur'ān on the bookshelf of the Mayor had actually been translated into English and published by the Aḥmadiyya Muslim Jamā'at.

The meeting ended with the Mayor stating that he would continue to offer his 'full support' to the Aḥmadiyya Muslim Jamā'at in all respects. Ḥaḍrat Mirzā Masroor Ahmad<sup>aa</sup> thanked him on behalf of the worldwide Jamā'at and said he hoped the mutual friendship would continue to develop.

Following the conclusion of the meeting the Mayor escorted His Holiness<sup>aa</sup> to an outside balcony to view the London skyline. After an exchange of gifts both the Mayor and His Holiness<sup>aa</sup> answered questions for MTA International.

...Continued from page 12

May Allāh elevate his status in heaven and May Allāh bless his soul! Āmīn. I wrote a small poem on February 21, 2012, which was a year to Uncle's passing away:

## Missing you...

Come today, a year has passed,  
Since we lost the life that did not last

He was a son, brother,  
husband, father and more...

I wish I could see him walk  
through my door

Bright smile, and always ready,  
He kept everything strong and steady.

Respect for elders and  
love for children he had,

Family and friends around him,  
made him glad

He gave to people, like running water,  
I was so blessed and lucky to be his  
daughter,

A man of his word, fulfilling all  
responsibility,

The world was impressed by his agility  
Still thinking about him, day after day,  
I miss him so much, what can I say?

He kept everything together  
like bonded glue,

In this world,  
people like him are very few.

I miss you today, as I do every day, and  
I hope you can hear me when I say...,

"I miss you, Uncle, and I love you too,  
Please always remember us,  
just as we do..."

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