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إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى ۖ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ ۗ ذَٰلِكُمْ اللَّهُ فَأَلَيْ تُوَفَّكُونَ ﴿٩٦﴾

Verily, it is Allah Who causes the grain and the date-stones to sprout. He brings forth the living from the dead, and He is the Bringer forth of the dead from the living. That is Allah; wherefore, then, are you turned back?. (6:96)



A Blessed New Year for All

By Allāh's bounty and favour we have entered 2014. May this new year be immensely blessed for you all.

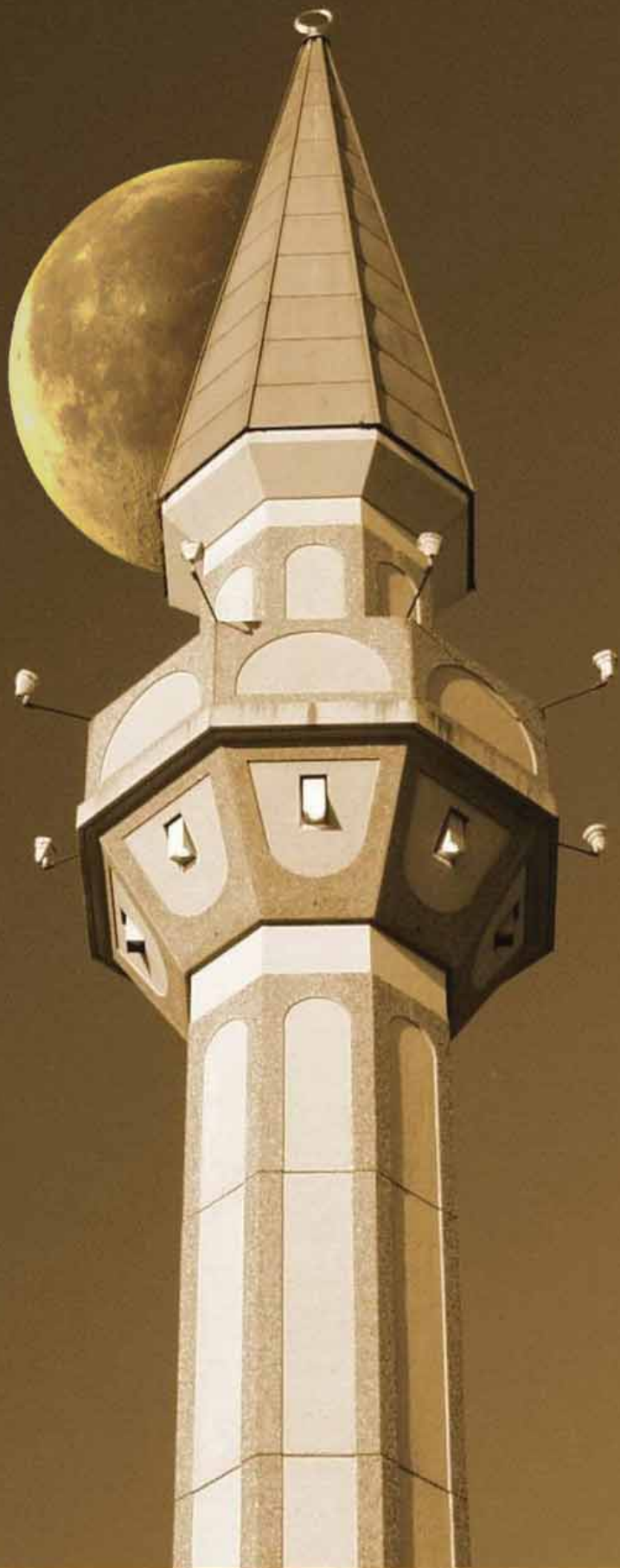
While wishing all members of the Jamā'at a blessed new year, Ḥazrat Khalīfatul-Masīḥ V^{aa} has taught us a very important lesson. He said a truly blessed day is the one in which a person's repentance is accepted. A truly blessed day is one in which a person achieves spiritual advancement. A truly blessed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

On January 1, 2010 Ḥazrat Khalīfatul-Masīḥ V^{aa} 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^{as} 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

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Pearls of Wisdom



THE HOLY QUR'AN

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

Blessed is He Who has sent down the Discrimination to His servant, that he may be a Warner to *all* the worlds

He to Whom belongs the kingdom of the heavens and the earth. And He has taken unto Himself no son, and has no partner in the kingdom, and has created everything, and has ordained for it *its* proper measure.

(25:1-3)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ

لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ②

الَّذِي لَهُ مَلَكُ السَّمَوَاتِ وَالْأَرْضِ وَلَمْ

يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي

الْمَلِكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ

تَقْدِيرًا ③

HADĪTH OF THE HOLY PROPHET MUHAMMAD^{SA}

Hazrat Abdullah bin 'Amr bin al-'Ās reported:

I heard Allah's Messenger^{sa} as saying: Allāh ordained the measures of the creation fifty thousand years before He created the heavens and the earth, and His Throne was upon water.

(*Ṣaḥīḥ Muslim, Kitābul Qadr*)

حَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو بْنِ عَبْدِ اللَّهِ بْنِ سَرِّحٍ

حَدَّثَنَا ابْنُ وَهْبٍ أَخْبَرَنِي أَبُو هَانِيءُ الْخَوْلَانِيُّ عَنْ أَبِي عَبْدِ

الرَّحْمَنِ الْهَبْلِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ قَالَ سَمِعْتُ

رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ كَتَبَ اللَّهُ مَقَادِيرَ

الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ

قَالَ وَعَرْشُهُ عَلَى الْمَاءِ

(صحيح مسلم - كتاب القدر)

So Said the Promised Messiah^{as}



The Holy Qur'an does not arbitrarily and without reason describe God the Glorious as the Master of all souls and all cells of bodies, as do the Vedas. Almighty Allāh sets forth the reason, as He says:

لَهُ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ ۖ (57:3)

خَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا (25:3)

This means that the heavens and the earth and all that is in them belong to God Almighty, inasmuch as He has created them all. He has put a limit to the capacity and work of each created being, so that limited things should point to a Limiter Who is God Almighty Himself. Thus, we observe that as bodies are confined within their limits and cannot go outside of them, in the same way souls are also confined and cannot create more powers and capacities than those that have been invested in them. For instance, the moon completes its orbit within a month, that is, in twenty nine or thirty days, but the sun seems to complete its orbit in about three hundred sixty four days, and it cannot reduce the size of its orbit to that of the moon. Nor has the moon the power to extend its orbit to that of the sun. If the whole world were to agree to alter the orbits of these two luminous bodies, it would not be possible for it to do so. Nor could the sun and the moon make any alteration in them of their own power.

Thus, the Being Who has confined these celestial bodies to their respective orbits and Who determines their course, is God. In the same way, there is a great difference between the body of a man and the body of an elephant. If all the physicians were to combine to bring about a change in man's capacities and in his bulk so as to make him the equal of the elephant, it would not be possible for them to do so. If they desired to confine the elephant to the bulk of man, this would be equally impossible. Here also there is a limitation, as there is in the case of the sun and the moon, and that limitation indicates a Limiter, that is to say, it points to a Being Who bestowed that bulk upon the elephant and determined a different one for man...

A similar limitation to that which governs bodies is also found in the case of souls. You can easily understand that the excellences which a human soul can exhibit, or towards which it can make progress, are not available to the soul of an elephant despite its size and bulk. In the same way, the soul of every animal is confined to the limits of its species with reference to its faculties and capacities and it can acquire only those excellences which are appointed for its species. Thus as the limitations of bodies indicate that they have a Limiter and Creator, in the same way,

the limitations of the capacities of souls also indicate that they have a Creator and a Limiter.

(Chashma-e-Ma'rifat, Ruhani Khaza'in, Vol. 23, pp. 17-19)

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Guidance from Hazrat Khalīfatul-Masīh V^{aa}

God Consciousness and Unity of Allāh *Summary of Friday Sermon Delivered on May 3, 2013*

On May 3, 2013, Hazrat Khalīfatul-Masīh V (May Allāh be his Helper!) delivered the Friday Sermon at Baitul Futūh Mosque, London.

After reciting verses 19 and 20 surah Al-Hashr, which are translated as follows:

“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. And be not like those who forgot Allāh, so He made them forget themselves. It is they that are the rebellious” (59:19-20),

Huzoor (May Allāh be his Helper!) said that for a believer, God has prescribed Taqwa as the primary condition. The definition and essence of Taqwa, in the light of the Holy Qur’ān, is to fulfill one’s obligations to God and His creatures while giving precedence to His will over everything else and believing Him to be One and Peerless and the Source of all power. The Promised Messiah^{as} says:

It is obvious that to be mindful of the trusts of God Almighty, and to fulfill all the covenants of faith, and to employ all faculties and limbs both overt, like eyes and ears and hands and feet and others like them, and those that are covert, like the mind and other faculties and qualities, on their proper occasions and to restrain them from coming into action on improper occasions, and to be warned against the subtle attacks of vice and to be mindful of the rights of one’s fellow beings, is the way of perfecting one’s spiritual beauty.

Huzoor (May Allāh be his Helper!) said that man’s spiritual beauty is linked to this path of Taqwa. There is no doubt that people differ in their piety, understanding, and knowledge, but they are all required, to the best of their ability, to fulfill their pledges and obligations. Then will they be considered as treading the path of Taqwa.

Huzoor (May Allāh be his Helper!) said that in the verses that I have recited, God commands us to abide by Taqwa after we have professed faith. This world and its inducements should not be everything to us, instead we should see what God requires of us. Only the deeds that we do for the sake of God will be of any good to us in the hereafter. Sin has its roots in heedlessness and indifference towards God. Therefore, if you wish to reap the rewards of the eternal life in the hereafter, you must have full faith in God and the path of His desire, and realize the purpose of your existence.

Huzoor (May Allāh be his Helper!) said that in the first verse, God calls us to be mindful of the hereafter. It also hints at teaching our future generations to excel in virtue rather than inclining towards the mundane. In the context of marriage, Huzoor (May Allāh be his Helper!) said that we must remember that all the comforts of the world, the marriages and the worldly union and the pleasures which result from them are temporary affairs; the true and abiding pleasure lies in serving the Will of God. Allāh warns believers again and again and in different ways not to forget Him, to remain steadfast upon Taqwa, and to strive for the life of the hereafter.

Huzoor (May Allāh be his Helper!) said that the Promised Messiah^{as} says that true well-being and contentment cannot be had without Taqwa, and to remain steadfast upon Taqwa is in a way like drinking a cup of poison. Having pledged allegiance to the Promised Messiah^{as} we have promised to give preference to our faith over the world. This is why we have to become one in word and deed. The Promised Messiah^{as} says that no one can become pure until he is purified by God. When our souls lie prostrate before God in all humility and submission, only then will He accept our prayers. He also says that you must acquire Taqwa because all true blessings have their source in Taqwa. The righteous are saved from all kinds of afflictions.

Huzoor (May Allāh be his Helper!) said that the Promised Messiah^{as} came as a servant of the Holy Prophet^{sa} to establish the existence and Oneness of God. True Taqwa results only from perfect faith in God’s Oneness. True Tauhīd, on which depends salvation, is to believe God to be free from every partnership and of anyone more powerful than Him. The other meaning of Tauhīd is that all our love, worship, submission, hope and fear should be linked to God alone. The Promised Messiah^{as} says that the climax of Taqwa is where a person surrenders his self completely and becomes totally immersed in God. May Allāh enable us to attain these standards. Āmīn!

At the end of the sermon, Huzoor (May Allāh be his Helper!) asked the Jamā’at to pray for the success of his journey abroad.

Spread the Message of Islām to Hispanics

Summary of Friday Sermon Delivered on May 10, 2013

On May 10, 2013, Hazrat Khalīfatul-Masīh V^{aa} delivered the Friday Sermon at Baitul Hameed Mosque, Los Angeles, USA.

Huzoor (May Allāh be his Helper!) said that the testimony of God's eternal practice makes us ever confident that, as a Jamā'at, God is always with us. Today God has ordained that the work of spreading the beautiful teachings of Islām all over the world will be accomplished through the Promised Messiah^{as}. Our responsibility has been outlined by the Holy Qur'ān, and it is to tread the path of Taqwa, keep watch over ourselves, and strive to accomplish the mission that has been assigned to the Promised Messiah^{as}.

Huzoor (May Allāh be his Helper!) said that the Promised Messiah^{as} came to establish God's Oneness in the world and to cleanse it of idolatry. Among the requirements of this mission is to do tabligh, raise our moral and ethical standards, and seek God's help through prayers. Ahmadīs need to recognize their responsibility in this regard, so that they can become the means for accomplishing the blessed mission of the Promised Messiah^{as}. Huzoor (May Allāh be his Helper!) said that to succeed in tabligh, it is essential that Ahmadīs keep watch over their deeds, perform righteous actions, and abide by Divine injunctions in the performance of their duty towards God and His creatures.

Huzoor (May Allāh be his Helper!) said that tabligh cannot succeed until our actions are molded according to God's teachings and until we hold God's Will as supreme. When Ahmadīs pledge in their Jalsas and gatherings that they will give their faith preference to everything else, they ought to abide by this pledge. Only when people see our example will they pay attention to us. Much tabligh is required to teach the world about True God. In this regard, Huzoor (May Allāh be his Helper!) gave some special instructions to Jamā'at Aḥmadiyya USA. Huzoor (May Allāh be his Helper!) also urged Ahmadīs who have sought asylum in the USA to engage themselves in tabligh.

Huzoor (May Allāh be his Helper!) said that one of the objectives of the Jamā'at stated by the Promised Messiah^{as} is that people should become strengthened in their faith in God. Huzoor (May Allāh be his Helper!) said that for this purpose we need to recite the Holy Qur'ān regularly and deliberate upon it carefully. We should also read the books of the Promised Messiah^{as}.

Huzoor (May Allāh be his Helper!) said that the signs shown by God in favour of the Promised Messiah^{as} also help strengthen our faith.

Huzoor (May Allāh be his Helper!) said that a true Ahmadī whose love of God becomes even more ardent after pledging Bai'at to the Promised Messiah^{as}. Let us watch over ourselves and see whether we are doing the good deeds that lead to the love of God. The Promised Messiah^{as} says, "Mere doctrine will not benefit you until you become one in word and deed." He also says, "It is no great feat merely to avoid evil deeds. To attain perfection, we need to strive with prayers and shun evil and do good deeds."

The Promised Messiah^{as} says, "Be kind and establish the truth of this Jamā'at with your inner purity and piety." He then says, "The truth is that God will grant my followers victory over my enemies. But it must be remembered that one cannot become my follower just by pledging Bai'at to me, until he follows me with all his heart and soul, so as to become virtually selfless and to follow perfectly in my footsteps. This shows that God has destined for me a Jamā'at that will follow me and obey me completely."

Huzoor (May Allāh be his Helper!) prayed that Allāh may continue to bless the Promised Messiah^{as} with such followers. Let us all see to it that we live up to the standards the Promised Messiah^{as} expected of us. May Allāh enable us to attain these standards so that we may witness the victory of Aḥmadiyyat with our own eyes.



NATIONAL MOSQUE FUND

Al-Ḥamdo lillāh, 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

Building of Mosques - An Ahmadiyya Priority

Summary of Friday Sermon Delivered on May 17, 2013

On May 17, 2013, Hazrat Khalifatul-Masih V^{aa} delivered the Friday Sermon at Baitur Rahman, Vancouver, Canada.

After reciting verse 18 of surah Al-Taubah,

إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ

وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى

الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ ۗ فَعَسَىٰ

أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ ﴿١٨﴾

“Verily, He alone is worthy of maintaining the Mosques of Allāh who believes in Allāh, and the Last Day, and observes Prayer, and pays the Zakat, and fears none but Allāh; so these it is who are far more likely to be counted among the guided” (9:18),

Huzoor (May Allāh be his Helper!) said that by the grace of Allāh, Jamā’at Ahmadiyya is building a mosque in this part of Canada known as British Columbia. Mosques open up new avenues for Tabligh and help to create new contacts. Huzoor (May Allāh be his Helper!) said that I am receiving reports from Valencia that the mosque, which I recently opened is drawing a lot of attention.

Even non-Ahmadis are coming to pray in it and people are curious to know more

about the Jamā’at.

Huzoor (May Allāh be his Helper!) said that while mosques also open the doors to innumerable blessings for individuals, the blessings upon the Jamā’at are so tremendous that they leave one amazed. In the verse that I recited, those who frequent the mosques are described as believers. And believers are those whose actions testify to their faith, who give preference to God and His will over everything else, who adopt the narrow and perilous paths of Taqwa for His sake, and become totally lost in His love. The Holy Prophet^{sa} says that the heart of a believer remains drawn to the mosque from on prayer to the next.

Huzoor (May Allāh be his Helper!) said that worldly duties also have to be attended to, but if one remembers God during one’s work, even our worldly endeavours become an act of faith. The believers are those who love God most of all and the height of this love is worship.

Huzoor (May Allāh be his Helper!) said that fear and love are apparently opposing notions, but the fear and love of God has a quality of its own. The more a person fears God, the more he will love Him. And the more a person grows in the love of God, the more the fear of God will cause one to hate sin and adopt piety. It is when a person attains this status that he becomes a true believer and fulfills the obligations that a believer owes to

the mosque. Worship cannot be offered adequately without Taqwa, and Taqwa cannot be acquired without abiding by all of God’s commandments. A true believer is one who forbids evil and exhorts towards goodness. And this cannot be done until a person becomes one in word and deed.

Huzoor (May Allāh be his Helper!) said that God commands us to speak to people with kindness and warmth. This should be exhibited most of all in our mutual relations. And the office-bearers in particular should keep this in mind. Our own reformation is our foremost duty. Huzoor (May Allāh be his Helper!) prayed this mosque may help to strengthen the mutual relations of the Jamā’at, they may act upon God’s commandments and attend this mosque regularly. May this mosque draw God’s grace and lead to the opening of many doors for Tabligh! Āmīn!

The Promised Messiah^{as} says:

The true beauty of mosques lies not with their structure, but with the worshippers who offer their prayers in them with full sincerity. There is great blessing in the Unity of the Jamā’at and much confusion arises of disunity. And this is the time when unity and togetherness need to be promoted and minor small differences, which cause disunity, should be overlooked.

“Fear and love are apparently opposing notions, but the fear and love of God has a quality of its own. The more a person fears God, the more he will love Him. And the more a person grows in the love of God, the more the fear of God will cause one to hate sin and adopt piety. It is when a person attains this status that he becomes a true believer and fulfills the obligations that a believer owes to the mosque. Worship cannot be offered adequately without Taqwa, and Taqwa cannot be acquired without abiding by all of God’s commandments. A true believer is one who forbids evil and exhorts towards goodness. And this cannot be done until a person becomes one in word and deed.”

Khilāfat Aḥmadiyya

Summary of Friday Sermon Delivered on May 24, 2013

On May 24, 2013, Hazrat Khalīfatul-Masīḥ V^{aa} delivered the Friday Sermon at Baitun Nur, Calgary, Canada.

After reciting verse 52-57 of surah Al-Nur, which are translated as follows,

“The response of the believers, when they are called to Allāh and His Messenger in order that he may judge between them, is only that they say: ‘We hear and we obey.’ And it is they who will prosper.

And whoso obeys Allāh and His Messenger, and fears Allāh, and takes Him as a shield for protection, it is they who will be successful.

And they swear by Allāh their strongest oaths that, if thou command them, they will surely go forth. Say, ‘Swear not; what is required is actual obedience in what is right. Surely, Allāh is well aware of what you do.’

Say, ‘Obey Allāh, and obey the Messenger.’ And if they turn away, then remember, whoever does so will be held responsible for that reposed in him, as also you will be held responsible for that which is reposed in you.

Allāh has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear: They will worship Me, and they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious. And observe Prayer and give the Zakāt and obey the Messenger, that you may be shown mercy”(24:52-57),

Huzoor (May Allāh be his Helper!) said that the 27th of May is celebrated in Jamā‘at Aḥmadiyya as Khilāfat Day. In his book Al-Wasiyyat the Promised Messiah^{as} did not only foretell about his own demise, but also elaborated on the Jamā‘at’s spiritual, financial and organizational system, and gave the good news that this system shall continue forever.

The Promised Messiah^{as} says:

It is essential for you to witness the second Manifestation also, and its Coming is better for you because it is everlasting, the continuity of which will not end till the Day of Judgment. And that second Manifestation cannot come unless I depart. But when I depart, God will send that second Manifestation for you which shall always stay with you.

Huzoor (May Allāh be his Helper!) said that by the grace of Allāh we are witnessing the fulfillment of this promise for the last 105 years. The Jamā‘at passed through all kinds of situations, but, by the grace of Allāh, it has continued to

The Promised Messiah^{as} has said, “It is of no use to pledge Baī‘at to me if it is not accompanied by good deeds.”

move rapidly on its path to success. God’s support for Khilāfat is unceasing. Khilāfat, according to the prophecies, is a fasting institution, for this is what God has destined.

Huzoor (May Allāh be his Helper!) said that the verses I have recited outline the following signs of those who benefit from the blessings of Khilāfat:

They listen and they obey, and they settle their affairs in keeping with the commandments of God and His Prophet.

Huzoor (May Allāh be his Helper!) said that if the workers and office bearers do not make decisions with the fear of God and with justice, and do not fulfill their obligations, they will be bringing a bad name to Khilāfat itself. They will be guilty of sin in the eyes of God. In particular, the Qadis, the office bearers and the Amīrs who give verdicts and judgements, should hold fast to the norms of justice and thus help to strengthen Khilāfat. Otherwise, the very office bearers will be working to destroy the foundations of the Jamā‘at.

Huzoor (May Allāh be his Helper!) said that in all our Ijtīmā‘s we make the pledge that we will abide by everything good that the Khalīfa commands us, but sometimes we do not obey the Khalīfa even in minor things. In fact at times we even deviate from the commandments of

the Holy Qur’ān itself. Huzoor (May Allāh be his Helper!) cited laxity in purdah as an example. Likewise, offering of five time prayers is an obligation but some of our prominent workers are lax about its fulfillment. The Promised Messiah^{as} has said, “It is of no use to pledge Baī‘at to me if it is not accompanied by good deeds.”

Huzoor (May Allāh be his Helper!) said that God’s promise of abiding Khilāfat is conditional. Only if we fulfill the above conditions will we be blessed with strength and fears will be turned to peace. If members of the Jamā‘at walk the path of Taqwa, offer their prayers punctually and make greater financial

contributions, they will continue to reap the blessings of Khilāfat.

The Promised Messiah^{as} says:

If your life and your death, your every action and movement, and your kindness, and your anger are for God only and if, in any trouble or difficulty you do not put God to the test nor sever your relationship with Him—rather, under these trials, you step forward towards God—then I truly say to you that you will become a chosen people of God. ... Let the Greatness of God take root in your hearts; and acknowledge His Unity not just with your tongues but also with your actions, so that God, too, practically shows His Mercy and Kindness to you. Refrain from malice and treat human beings with true compassion. Adopt each and every path of righteousness for who knows from which of these paths you will be accepted?

Huzoor (May Allāh be his Helper!) prayed that may Allāh enable us all to become truly devoted to Khilāfat Aḥmadiyya. And may He enable us to progress in our obedience and our worship so that we may forever reap the blessings of Khilāfat. Amīn!

On May 31, 2013, Hazrat Khalīfatul-Masīḥ V^{aa} delivered the Friday Sermon at Baitul Futūh Mosque, London.

Proclaim the bounties of Allāh - USA and Canadian Tour 2013

Summary of Friday Sermon Delivered on May 31, 2013

On May 31, 2013, Hazrat Khalīfatul-Masīh V^{aa} delivered the Friday Sermon at Baitul Futūh Mosque, London.

After reciting verse 12 of Surah Ad-Duha,

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴿١٢﴾

“And as for the bounty of your Lord do relate it to others” (93:12),

Huzoor (May Allāh be his Helper!) said that Aḥmadīs by the grace of Allāh are not only reaping the bounties of this world but are also acquiring spiritual bounties. Whenever God showers His favours upon us, we communicate His bounties and propagate them, albeit with humility and modesty.

Speaking of his recent tour of West Coast of USA and Canada, Huzoor (May Allāh be his Helper!) said that God gave us the opportunity to convey the true message of Islām to the people of the West Coast and to establish many new contacts. A reception was arranged in a hotel attended by a large number of people from different walks of life. I spoke of the Holy Prophet’s^{sa} love for mankind and other aspects of his life, and this had a profound effect on the audience. Our message of love, mutual respect and justice was much admired and appreciated.

Responding to Huzoor’s (May Allāh be his Helper!) address, Honourable Eric Garcetti, a member of LA City Council and now LA Mayor Elect said,

“His Holiness’ speech described a clear path of brotherly cooperation and respect as the foundation for peace and prosperity in the world... [we] wish him all the best in his mission to spread a message of love and tolerance throughout the world.” Dana Rohrabacher, a Republican Congressman, wrote, “His Holiness should enjoy a sense of accomplishment that his visit to Southern California planted some seeds that will reap goodness of heart for years to come.”

Huzoor (May Allāh be his Helper!) said: This program was given wide coverage through the media and the message reached 5.5 million through the print media, 5 million online sites, and 1.5 million through radio broadcasts.

Huzoor (May Allāh be his Helper!) said that after this opening of Baitur Rahman mosque in Vancouver, Canada took

place. Through the opening ceremony and other interviews given, the Jamā’ats message reached 8 million people.

Huzoor (May Allāh be his Helper!) said that during the whole tour our message reached more than 20 million people. Huzoor (May Allāh be his Helper!) said that conveying the message to such a large number of people could not have come about through our human efforts. God has caused a new breeze to blow.

The positive reactions and comments show that soon these voices will resonate much more powerfully in these lands.

Hazrat Muşleḥ Mau’ūd^{ra} said that the

prophecy of the sun rising from the West is related to America. Therefore, we should make special programs for

Tablīgh in the United States. Similarly our message has reached almost a quarter of the population in Canada. The Jamā’at there should continue this mission on a wider scale. In both Jamā’ats younger people should come forward and recognize their responsibilities. May Allāh enable us to do so! Amin!

These summaries have been provided by Wakālat ‘Ulyā’, Taḥrīk Jadīd Anjuman Aḥmadiyya Pakistān.

Hazrat Muşleḥ Mau’ūd^{ra} said that the prophecy of the sun rising from the West is related to America. Therefore, we should make special programs for Tablīgh in the United States. Similarly our message has reached almost a quarter of the population in Canada. The Jamā’at there should continue this mission on a wider scale. In both Jamā’ats younger people should come forward and recognize their responsibilities. May Allāh enable us to do so. Amin!

What Will You do So Aḥmadīs May Be Protected From Harm?

Aḥmadīs in Pakistan have shown extraordinary patience and resilience in the face of severe persecution... 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.

Society

Jalsa Sālāna Canada 2013 Speech:

Morality in a Secular Society

Mukarram Ataul Wahid Lahaye Şāhib, National Secretary Waqf Jadīd - Nau Mubā'in (For New Converts)

The 37th Jalsa Salāna Canada was held at the International Convention Centre in Mississauga Ontario. The first session held on the afternoon of Friday, July 5, 2013, was presided by Mubarak Ahmed Nazir Şāhib, Missionary In-Charge Jamā'at Aḥmadiyya Canada. The third speech in this session was delivered by Ataul Wahid Lahaye Şāhib, National Secretary Waqf Jadīd - Nau Mubā'in (For New Converts), on the topic of "Morality in a Secular Society." The speech is presented below for the interest of our readers.

In today's modern society, there is a growing acceptance of alternate lifestyles, including homosexuality. Followers of true Islāmic teachings do not conform to this norm and are unfortunately labelled as intolerant individuals who deny others of their human rights. In reality, Islām disagrees with the ideology of alternate lifestyles because it degrades the physical, moral and spiritual health of individuals as well as the long term viability of the human family.

The Promised Messiah^{as} explained that:

The purpose of the creation of a thing is determined by its highest achievement beyond which its faculties cannot rise ... When we take stock of man's faculties and powers, to discover his highest capacity, we find that he is invested with the faculty of seeking after God so much so that he desires that he should become so devoted to God's love that he should have nothing of his own and that everything should become God's.¹

In the Holy Qur'ān, we read:

"I have not created the Jinn and the men but that they may worship Me."²

According to this verse the true purpose of human life is the worship and understanding of God Almighty and devotion to Him.³

The physical universe has a multitude of predetermined physical, biological, mathematical laws which, if used correctly result in great global advancements. However, if used incorrectly, these laws can lead to the destruction of the human race. Nuclear weapons are one such example. Laws of the spiritual universe follow a similar course; when obeyed, they can lead to global advancements, and when ignored, they can lead to destruction. These predetermined laws are established on the basis of collective behaviour of people or society.

Islām presents about 700 laws that define humans as civilized beings, distinct from animals. Furthermore, humans are exalted as moral and spiritual beings that are ready to meet their Creator. Islām teaches to discourage and avoid any behaviour that counters these spiritual, physical and moral laws of nature. Conversely, any behaviour that supports these laws is encouraged. These teachings are applicable to the responsibilities we have towards ourselves, towards our fellow human beings including those in our relationships with other people and, our Creator.

Islām prescribes a very definitive code of conduct to define the interactions between men and women. By establishing the boundaries of human contact, Islām facilitates the physical, moral and spiritual development of humans. In this regard, sexual activities are reserved for men and women under the permission of holy matrimony, as is the case for all religions. Any sexual activity outside of these limits or acts that lead up to it are considered sexually promiscuous and are strongly condemned. Like dishonesty, bribery, injustice, drugs, alcohol, and gambling, sexually promiscuous activities counter an individual's advancement towards becoming a spiritual being.

All religions have taken measures to

discipline the desires of men and women. Men are particularly addressed to self-regulate themselves. For instance, Jesus^{as} instructed his followers to not look at women with lustful eyes. Islāmic teachings follow the same direction. In this regard, Islām provides a perfect teaching that regulates these powerful natural desires for the benefit of mankind, in the short and long term. Islām unequivocally declares that the purpose of all pleasures is designed and no pleasure is accidental. When we derive satiety from eating, the purpose of that pleasure is to keep us constantly aware that food is necessary for our survival. If there was no pleasure associated with the act of eating, then it would have been difficult for evolution to further progress life. It would be highly possible that animals would have become extinct in earlier stages of their evolution.

Sensual pleasures are no different as they are provided by nature, or by God (as we believe), to serve a certain purpose. The pleasures referred to as sensual pleasures, are all designed by God for a set purpose, i.e. the survival of a species. If we allow those pleasures to control our actions and continue permitting these powerful forces to run uncontrollably, then the consequences of uncontrollable desires would be very dangerous. The Holy Qur'ān states,

"Surely we have created men in the best time; Then if he does evil deeds, We degrade him as the lowest of the low, Save those who believe and do good works; so for them is an unfailling reward."⁴

Islām wants the home to be the center of attraction for family members and a peaceful place when they come home after a hard day at work or at school. Islām wants to establish an air of trust and belonging within the family circles, thus creating a form of heaven on earth.

The loss of trust between husband and wife results in broken families and the consequential scattering of society.

If homes are like motels, where people unload their burdens and then seek satisfaction and enjoyment outside of their homes, then such family units will not survive for long. People from such homes go to bars and clubs to satisfy their carnal desires. Women are men's target of pursuit and they knowingly dress to attract male attention in preparation of this game. As a result, the attention of a society is increasingly drawn towards sensual pleasures, a faculty which was provided to ensure survival of the human species. Pleasure is a by-product but not the ultimate objective of achieving this purpose. However, when a society becomes decadent, it demands a greater license to satisfy advancing desires, thereby changing the by-product to become the objective. This results in greater demand for promiscuity, where every type of sexual outlet and lifestyle is considered a norm.

When we disregard the scheme of things created by God or Mother Nature, and allow ourselves to become lost in the chase of pleasure and disregard the ultimate objective, then society enters a period of rapid moral decline. Such societies become lost and every aspect of the society is negatively affected. The only purpose of life is to seek some form of pleasure, and this is not only limited to sensual pleasures. Alcohol and drug use, along with gambling, increase and all sorts of vain pursuits grow unstopably as a natural consequence of these trends. Thus, our modern societies are becoming restless at every level and people have adopted an attitude that no one has the right to restrict their pursuit of pleasure. This pursuit of pleasure is portrayed as the ideal by media, including Hollywood, as an image that is so attractive yet so unrealistic. The economic basis of society is incapable of achieving the very pleasures which it creates.

The unnatural desire to submit to these pleasures causes people to distance themselves from the hard realities of life. This desire is causing economic chaos as greater portions of incomes are dedicated to this pursuit instead of the necessities of life. It also creates a very ugly situation where children are neglected and the responsibilities towards family are sacrificed for this unrelenting pursuit of pleasure. As a result, societies become very unsafe and children are taught to pursue their pleasures as well.

Allowing these desires to control us, instead of controlling these desires has led to a serious disruption in male-female relationships. It is most evident at University campuses where a new phenomenon called "hookups" has emerged. Hookups [defined as a brief uncommitted sexual encounter between individuals who are not romantic partners or dating each other] have emerged from the social shifts taking place during the last century.

According to recent news reports and high-profile books, the "hookup culture" is replacing traditional dating on college campuses. It is worth noting that dating emerged after WWI as the corrupted form of courtship.

This practice creates a drastic divide between physical intimacy and emotional intimacy,"... More troubling is ... that, "If we live in a culture that teaches young people to care less about their own feelings, and everyone else's, that bodies are to be used and disposed of afterward, we can be sure that those lessons are going to spill over into everything else they do, and everything they are."⁵

Hookup culture seems like a perversion of what human relationships ought to be. Its distinguishing feature is its lack of discretion except on the dimensions of physical attractiveness and proximity. Its participants seek out anonymity. They implicitly acknowledge that their actions are never really emotionless, at least not for both people.

As Donna Freitas explains in a recent Washington Post article,

"In theory, this detachment could allow both parties to walk away unscathed, but in reality it seems to leave students emotionally dulled or depressed about intimacy and romance."... Even if a duality were possible, would it be moral? To use other people as stopgap measures, tools for corporeal gratification, while you await your one true love?⁶

However, that true love seldom comes along since society has reverted to cave man mentality within our human affairs. Crime also grows due to this pursuit of pleasure. Responsibilities are forgotten at the cost of this imaginary life of luxury and pursuit of all that is sensual.

Ḥazrat Khalīfatul-Masīḥ IVth, Ḥazrat Mirza Tahir Ahmad, said,

A wind of change is blowing across societies of the world, be they Eastern or Western, religious or secular. It is

an evil wind, which is polluting the entire world climate. The modern world seems to be far more aware and conscious of the rising level of pollution in the material atmosphere than the rapidly rising level of pollution in our social environment.⁷

With the destruction of the natural male-female relationships, other relationships (based on instant sexual gratification with no responsibilities) are now promoted and are threatening the future of the human race. Allāh says in the Holy Qur'an,

"And We sent Lot - when he said to his people, 'Do you commit an abomination such as no one in the world ever did before you? 'You approach men with lust instead of women. Nay, you are a people who exceed all bounds.'"⁸

The role of our governments in promoting this promiscuous lifestyle is very disturbing and will severely damage our society - physically, morally, and spiritually. By introducing these trends into our school system, our politicians are putting our children in great peril. When children are maturing and going through puberty, they go through a transition phase where they take interest in same sex to compare their development. If during this stage, children are exposed to the ideas of alternate lifestyles, they become stuck at this phase with severe negative consequences. This is why Islām teaches modesty and chastity as a means of protecting youth while they go through this transition.

The Center for Disease Control estimates that nearly 20 million new sexually transmitted infections (STIs) occur every year in the U.S. and young people ages 15-24 account for half of this population. Each infection is a potential threat to an individual's immediate and long-term health and well-being. In addition to increasing a person's risk for HIV infection, STIs can lead to severe reproductive health complications, such as infertility. STIs are also a serious drain on the U.S. health care system, costing the nation almost \$16 billion in healthcare costs every year.⁹

- Furthermore, the following facts regarding STIs are worth noting: Data from 2008 reports an estimate of 110 million prevalent STIs among women and men in the U.S.¹⁰
- More than half of all people in the U.S. will have an STI at some point in their lifetime.

- STIs can result in irreparable lifetime damage for infants infected by their mothers during gestation or birth, including blindness, bone deformities, mental retardation, and death.
- If left untreated in women, STIs can lead to pelvic inflammatory disease (PID), infertility, potentially fatal ectopic pregnancies, and cancer of the reproductive tract. In men, untreated STIs can lead to sterility, and cancers of the private parts.

The Holy Prophet Muhammad^{sa} is reported to have said,

“Never does sexual perversion become widespread and publicly known in certain people without them being overtaken by plague and disease that never happened to their ancestors who came before them.”¹¹

Most of present day diseases did not exist 20 to 30 years ago. Prior to 1960, there were only two significant sexually transmitted diseases: syphilis and gonorrhoea. Both were easily treatable with antibiotics. New diseases include the Human papilloma virus (HPV). Virtually all cervical cancers are caused by HPV infections. HPV also causes cancer of private parts.

The incidence of HPV-associated oropharyngeal cancer has increased during the past 20 years, especially among men. That’s roughly 30,000 cases of cancer per year due to HPV in the US alone. That’s roughly 6312 cancer deaths per year due to HPV in the US alone. High-risk HPV infection accounts for approximately 5 percent of all cancers worldwide

And of course there is the human immunodeficiency virus, or HIV, the virus that causes AIDS. The first few cases of AIDS were only discovered in 1981; 1.35 million people are living with HIV in the United States of America, with a fifth unaware of their status. Since the epidemic began, an estimated 1,279,127 people in the USA have been diagnosed with AIDS. Since 1981, close to 700,000 people have died from AIDS in the U.S. One in 5 men who have sex with men are infected.

There is no question that the fruits of the sexual revolution, or sexual convulsion as one author put it, have been devastating. There is only one message that offers health, hope, and joy to today’s teenagers. We need to teach single people to save themselves for marriage.

Unfortunately most people who regularly have sex outside of marriage will contract a sexually transmitted disease.

Youth who identify themselves as homosexual, lesbian and bisexual are four times more likely than their peers to suffer from major depression; three times more likely to suffer anxiety disorders, four times more likely to suffer conduct disorders, six times more likely to suffer from multiple disorders and more than six times more likely to have attempted suicide.

According to National Prevention Information Network, the Center for Disease Control, STD prevention programs have historically been based on a biomedical model that focused on secondary prevention by treating infected individuals. More recently, STD prevention programs have been encouraged to support more interventions that effect changes in behavior.

Based on the National Institutes of Health Consensus Development Conference Statement “Interventions to Prevention HIV Risk Behaviors”, the following conclusions were drawn (NIH, 1997): Behavioral interventions to reduce risk are effective and should be implemented widely; legislative barriers that discourage effective programs aimed at youth, corrections, and intravenous drug users must be eliminated; and, although sexual abstinence is a desirable objective, programs must include instruction on safer sex behaviors. Islām teaches a much better solution in the fewest words.

“And come not near unto adultery; surely, it is a foul thing and an evil way.” (The Holy Qur’ān, 17:33)

In conclusion, realizing the suffering and negative consequences associated with STD’s and STI’s and realizing the recommendations made by the National Prevention Information Network, the Center for Disease Control and the National Institutes of Health Consensus Development Conference Statement regarding abstinence and monogamy, questions must be asked: What is the real motivation behind our politicians, school boards, trustees, legislators, all LGBT groups, some religious leaders, the media, Hollywood and various activists who support and promote all of those behaviors that are guaranteed to increase all of the aforementioned suffering associated with sexual promiscuity? Why do they want to teach our children starting at the age of 3, that these behaviors are

the norm, while defining the traditional family as some type of a deviation they call heterosexism without warning them of the horrific consequences? Why do they want to allow men who are dressed like woman access to girls’ washrooms, public showers and pool change rooms permitting sexual predators easy access to our young daughters? Why do they have pink days to promote promiscuity? Why do they have Gender Blender days where grade one boys are asked to come to school dressed as girls and girls as boys? Why do they read grade one children books like *the Boy Princess*?

Why do they label any voice of reason as homophobic and chastise anyone who attempts to reveal the life threatening dangers of these alternate lifestyles and unnatural activities, activities that have the potential to destroy the human race? If we follow the money trail, it seems obvious which industry will benefit the most from the continuing spread of this epidemic.

Our motto “Love for All, Hatred for None,” reflects our love and compassion as we call people to God. We are calling people to quit activities and life styles that result in shame, humiliation, fear, grief, suffering and death in this life and the next. Islām sets specific limits regarding sexual activities and considers sexual activity outside of these limits as promiscuous and harmful. It considers the promotion of these activities as a crime as it directly threatens the physical, moral, and spiritual health and the continuation of the human race. Islām presents a well defined plan to help mankind control their natural urges and use them for the collective advantage of the human race. It also presents solutions to retrieve this situation which is now out of control in many counties.

In the end, I conclude with a statement by Hazrat Mirza Masroor Ahmad^{aa} that is worth reflecting upon,

In this era many Parliaments or legislative bodies have felt the need to pass laws that support unnatural acts that are in conflict with God’s laws of nature, whilst in other countries similar debates are taking place. Remember, when nature is challenged in this way then God’s own laws come into action. If God is forced to take action then His laws lead to the destruction and ruin of nations.¹²

Endnotes on page 20...

Simple Life is the Real Living

Malik Faran Ahmad Rabbani (Missionary)

This is the story of Muztar (مضطر) and his friend Masroor (مسرور). Both came to Canada over a decade ago with the hope of a better future for themselves and their families. Muztar is currently facing a crisis and a whole quagmire of problems. Conversely, his friend, Masroor, has two daughters and a son. The daughters, who are 21 and 18 years of age, respectively, are in Lajna Imā'illah, while the son, who is 17 years of age, is in Khuddāmul Aḥmadiyya. Everyone in Masroor's family is punctual in their prayers and fasts during the month of Ramadan. All the family members regularly attend the mosque and its programs. The girls and their mother dress in modest clothing. The children are very obedient. The month is coming to an end and it is time to pay the mortgage, home insurance, car insurance, and Waqf Jadīd Chanda. Masroor feels contentment and peace of mind (just like his name) because there are enough funds in his account to pay these expenses. Masroor is a security guard who makes \$3,000 a month.

As mentioned earlier, Muztar is facing various problems and is extremely worried and stressed out (as his name also suggests). He has two daughters; one is 23 years old and the younger one is 13 years old; they are in Lajna Imā'illah and Nāsirātul Aḥmadiyya, respectively. Both of the girls are outgoing and occasionally attend programs at the mosque. They have all non-Muslim friends and have given up their hijāb. However, they are still seen in hijāb every now and then at Jamā'at programs. The older one has a boyfriend and the younger one intends to emulate the footsteps of her sister. Muztar's son is 16 years old and always gets into trouble. Everyone is so "busy" that there is no time for the "outward" form of good actions, such as prayers, as mentioned by their parents. Muztar was sitting in his office today when

his phone rang. It was his wife on the phone. She was crying because she was shopping with her friends and her credit card was declined due to insufficient funds. "Oh yeah!" she continues to say, "Your son has been suspended from the school for smoking 'weed' on the school property." And she promptly hangs up. Muztar has been staring at his computer screen where he is logged into his bank account. The month is coming to an end and there are insufficient funds in his account. Both his credit cards and credit lines, as well as those of this wife, have reached their limits. The mortgage, car instalment and insurance are all due at the same time. Muztar opens his drawer and takes a couple of Tylenol pills for his headache and starts to wonder as to what went wrong. Why is his family suffering like this, and why are his accounts in debt?

Our youth are facing several problems in their lives that are resulting in unstable family units, a destabilized economy, and godless society as a whole. The following article examines some of these issues and their underlying affects, along with the solution that an Islāmic way of life provides. The following are the reasons for Muztar's problems.

Recently, on a Chinese TV Show – kind of like "The Bachelorette" of China – female contestants were interviewing potential suitors. One suitor offered a contestant a ride on his motorcycle to which she curtly replied, "I'd rather cry in a BMW car than laugh on the backseat of a motorcycle." Her reply set off alarms in the highly immersed and ever-increasing materialistic society of China. One cannot fail to notice echoes of her comment reverberating all around us when some of us start to measure happiness with the things we own, things we consume, and the brands we wear. It is indeed a constant struggle keeping up with, and in

some cases outrunning, the Joneses, that in real life we forget the value of love. We put unnecessary burdens upon ourselves. While in the midst of all this, we end up losing our God.

Universal Divine Truth

The Holy Qur'ān speaks of this in the following terms: "Mutual rivalry in seeking worldly increase diverts you from God till you reach the graves." (102:2-3) A Jewish man who accepted Islām and was named Muhammad Asad wrote in his autobiography about an experience he had in September 1926 while travelling on a Berlin subway:

It was an upper-class compartment. My eyes fell casually on a well-dressed man opposite me, apparently a well to-do businessman, with a beautiful briefcase on his knees and a large diamond ring on his hand. I thought idly how well the portly figure of this man fitted into the picture of prosperity which one encountered everywhere in Central Europe in those days: a prosperity the more prominent as it had come after years of inflation, when all economic life had been topsy-turvy and shabbiness of appearance the rule. Most of the people were now well dressed and well fed, and the man opposite me was therefore no exception. But when I looked at his face, I did not seem to be looking at a happy face. He appeared to be worried: and not merely worried but acutely unhappy, with eyes staring vacantly ahead and the corners of his mouth drawn in as if in pain – but not in bodily pain. Not wanting to be rude, I turned my eyes away and saw next to him a lady of some elegance. She also had a strangely unhappy expression on her face, as if contemplating or experiencing something that caused her pain;

nevertheless, her mouth was fixed in the still semblance of a smile, which, I was certain, must have been habitual. And then I began to look around at all the other faces in the compartment - faces belonging without exception to well dressed, well-fed people: and in almost every one of them I could discern an expression of hidden suffering, so hidden that the owner of the face seemed to be quite unaware of it.

This was indeed strange, I had never before seen so many unhappy faces around me: or was it perhaps that I had never before looked for what was now so loudly speaking in them? ... They all look as though they were suffering torments of hell ... I wonder, do they know themselves what is going on in them?

I knew that they did not - for otherwise they could not go on wasting their lives as they did, without any faith in binding truths, without any goal beyond the desire to raise their own 'standard of living', without any hopes other than having more material amenities, more gadgets, and perhaps more power. When we returned home, I happened to glance at my desk on which lay open a copy of the Koran I had been reading earlier. Mechanically, I picked the book up to put it away, but just as I was about to close it, my eye fell on the open page before me, and I read: 'You are obsessed by greed for more and more until you go down to your graves.' For a moment I was speechless. I think the book shook in my hands. ... It was an answer: an answer so decisive that all doubt was suddenly at an end. I knew now, beyond any doubt, that it was a God-inspired book I was holding in my hand... This, I saw, was not the mere human wisdom of a man of a distant past in distant Arabia. However wise he may have been, such a man could not by himself have foreseen the torment so peculiar to this twentieth century. Out of the Koran spoke a voice greater than the voice of Muhammad.¹

This is the reality of this materialistic world; the more you run towards it, the more you yearn for it, and the more you yearn for it, the more it runs away from you. At one place, the Promised Messiah^{as} has stated that "People run after the world and the world runs away from them, but when they leave the materialistic desires of this world and

run towards their Creator, the world is drawn to their feet."

Referring to the vanity of this material life, the Holy Qur'ān says:

And as to those who disbelieve, their deeds are like a mirage in a desert. The thirsty one thinks it to be water until, when he comes up to it, he finds it to be nothing. And he finds Allāh near him, Who then fully pays him his account; and Allāh is swift in reckoning.²

Hazrat Khalīfatul-Masīḥ IVth states in his book *Islām's Response to Contemporary Issues*:

The Holy Qur'ān depicts this as a mirage which tantalises the thirsty person by ever-running away from him until he becomes so exhausted that he can pursue it no more. That is when he is punished. He is made to realise that this is the goal of emptiness and void, which he had been following all along. Suddenly, the mirage stops running away and permits him to catch up only to make him understand the bitter meaning of pursuing nothingness. That is the punishment meted out to those who pursue the vanity of life, and that, according to the Holy Qur'ān, is how all such societies end up.³

You Only Live Once

One may ask that the verse just quoted talks about the disbelieving people, so how can that be applied to believers? In order to answer this question, we must look at why the disbelieving people themselves indulge in the vain pursuit of this material world. The desire for this world stems from the notion that there is no hereafter and hence no accountability for our actions whatsoever. We have to make the best of this life, which then results in the usurpation of the rights of others. This is the kind of ideology that gives birth to a self-centred, unilateral thinking where every man is for himself, and thus society becomes narcissist.

The Contemporary Lifestyle

Just to put things into perspective, an average American spends almost \$2000 per year on coffee, while, it takes only \$2 per day to feed an impoverished person in other parts of the world. That is to say, an average person who spends \$2000 a year on coffee, could have either fed one person over 1000 days or 1000 people on one day! Meanwhile, 33% of children in the world, under five, suffer from malnutrition; 30,000 children die every day from preventable diseases! Cosmetics

sales in the United States alone are at 8 billion dollars, while perfume sales in Europe and the United States are at 12 billion dollars. In contrast, according to the CIA World Fact Book, the annual budget of Liberia is just a paltry \$1.6 billion dollars.⁴

A lavishing lifestyle has become such an integral part of our culture that it actually has a name - "new consumerism." According to former Harvard University Professor Juliet Schor, its defining feature is that masses now want such things as part of their daily life that were once associated with the fabulously rich⁵. According to newstrategist.com, the average American has \$34 in his/her wallet but spends \$69 a day⁶. The following excerpt from *Islām's Response to Contemporary Issues* by Hazrat Khalīfatul-Masīḥ IVth sheds light on this phenomenon:

In a society where keeping up with the Joneses (neighbors and friends) becomes an obsession, the obsession is largely abetted by advertisements of the latest models of this and that. An introduction is provided to the general public of the luxurious lifestyle of the rich by displaying the latest design of sofas, luxurious chalets fitted with the most modern kitchen and bathroom appliances and gadgets, etc. People with less means available to buy all that they want are willy-nilly turned to false plastic money to fulfill their desires. Obviously, this means that they buy far more than their earnings.⁷

It is for this same reason that according to Statistics Canada, the debt ratio among adults between the ages of 28-34 has continuously increased in the last 30 years, while the earnings have stayed at the same level for the past 30 years.

Characteristics of a Materialistic Society

The Holy Qur'ān speaks of the Day of Judgement when the inmates of fire will be asked:

What has brought you into the Fire of Hell? They will say, 'We were not of those who worshipped God, nor did we feed the poor. And we indulged in vain talk with those who indulge therein. And we used to deny the Day of Judgement.'⁸

The features of a godless and materialistic society, as summed up precisely and comprehensively in the above mentioned verses are as follows:

1. Failure to perform worship.

2. Failure to feed the poor.
3. Indulgence in vain pursuits.
4. Denial of the Day of Reckoning or accountability.

A person who denies the existence of God outright will start with the denial of Judgement Day followed by indulgence in vain desires, which leads him to become selfish wherein he considers himself to be free of any responsibility towards fellow human beings. Such a person will obviously not worship his Creator whom he considers to be no more than a fairy tale. However, when the so-called “believers” also indulge in vain pursuits of this life, their journey, spiralling downwards, starts by their leaving prayers. This is then followed by the absence of consideration of others, which will lead them to pursue the material world. The ultimate end is that although such a person may believe in God and the Day of Judgement, his belief will only be cosmetic and academic in nature and is never translated into responsible godly behaviour and is most ungrateful of his or her Lord. The Holy Qur’ān says: “Verily, the extravagant are brothers of satans, and Satan is ungrateful to his Lord.”⁹

The Arabic word for “ungrateful” used in this verse is “Kafoor” (كفور), and the word for disbelief and denial in Arabic is “kufr” (كفر). Both words stem from the same root, thus implying that an ungrateful person denies the favour of God in a similar fashion in which a disbeliever would reject Allāh and His favours upon him. Thus, being the brother of a Satan means that one starts to tread the path of vanity by displaying ungodly behaviour, which is the hallmark of a materialistic society.

Brand Names vs. Simple Living

In a society where brand names that one uses is how one’s personality is perceived, people have ceased to look at the virtues and the moral make-up of one another; on the contrary, all that meets the eye is what is on the outside and not what is inside. Teresa Madruga, an honour’s program student at the California State University writes about her high school perceptions in the following words:

In my early years as a junior high and high school student, brand name clothing, clothing with the company name emblemized on the clothes in a noticeable way, became a focus of my attention. At first I wanted to be like the popular (and often times wealthy) student and wear brand name clothes just as they did. I looked at those wearing brand names as “better” than those who

chose not to wear brand names. ... By my later high school years, I felt that by wearing any brand name I was wasting my money and began to view others who wore shirts with large brand name logos as stupid for wasting their money, and often times viewed them as stuck-up as well. All through the end of high school and into college, I have noticed a proliferation of brand names; I began to wonder if other people judged others as I do, based on their clothing.¹⁰

This is a point where we need to stop for a second and ponder over certain issues. Do brand names matter in our lives so much so that we would be willing to do anything in order to get the brand name product we desire? One could only wonder in the wildest of his imaginations if somewhere out there our Aḥmadī sister gave up her “hijab” at school, university or her workplace, just so that she could fit in. Or more so, if there is an Aḥmadī Muslim sister who would give up her veil just so that she could also wear brand name clothing and boost her image in the eyes of her peers. Such “modern-minded” people often say that purdah is a thing of the past, and if we want to move forward with the fast-paced society, we must give up purdah. At times, observing of the veil, in their eyes, constitutes an act against liberty and freedom. But what they do not understand is that the “law of nature” by Allāh the Almighty dictates that the lower form should be sacrificed for the higher form, because only then do we move forward. Let me give you an example, usually the animals (that are at the lower level of the food chain) are sacrificed for the humans (that are at the highest level of the food chain), and thus this ensures the survival of our species. On the other hand, what if humans were to be sacrificed for animals? Our physical existence would come to an abrupt halt. Likewise, when we give up our moral and religious values for lower things, our spiritual existence is jeopardized. The Promised Messiah^{as} has stated:

Similar to the western culture, people are (stressing on) leaving the Islāmic purdah which is not tolerable. This (very form of) freedom for women is the root cause of evil and vices. Look at the (moral decadence of the) countries that have left purdah for affording such freedom! If their chastity and morality have improved, then we will admit that we are at fault.¹¹

In equivalence to a woman’s veil, Islām

has also ordained men to observe purdah. Although it is slightly different than for women, the essence and the result produced thereat remain the same. Islām advises men to wear such clothing that does not attract any unwanted attention from the opposite gender. It also teaches men to lower their gaze and to not socialize with the opposite gender unnecessarily. In this regard, the Promised Messiah^{as} states:

This thing is very apparent that when the boy and girl become mature, and are free and without Purdah, then their intermixing can be very detrimental. To ogle and to give into the temptation of the self is the specialty of human beings. When there are transgressions by cutting corners in veiling, how much more so evil, circumstantially, it should be when there is absolute freedom from the veil.¹²

Fashion

Fashion in itself is not a bad thing. The defining factor, however, is which fashion and whose fashion is considered right on not only religious grounds, but also on logical and rational grounds. In order to understand this, if you google the most pragmatic web definition of the word “fashion”, you will find that it includes “following of latest trends in clothing, behaviour and the way of life”. According to the “Urban Dictionary”, these trends change every year, every decade, and every century, and the reason they change is because people become bored of it, and it simply becomes outdated and cannot keep up with the fast paced world.

In the Name of “Fashion”

Here, I would like to mention some of the things that are done in the name of “fashion”. We all know someone and must have seen at least ten people who “low ride”. Low riding is a style of wearing your bottoms below your waist in such a way that in many cases, the undergarments are quite visible to the bystander. Unfortunately, some of our Aḥmadī young boys have also started to adopt this fashion. If you ask them, “Why are you doing this?” Their reply is, “It is my life, and I have the freedom to choose and follow whatever and whoever I want.” All the parents who have such children would have heard this reply. I always ask such boys that how would you feel if your parents were to adopt such ways. The answer is no less than an embarrassment. This is exactly how we all feel when we see our youth, our children “low riding”. Showing your undergarments in the name of fashion is

sheer stupidity.

There is a famous saying that “monkey see monkey do”. Whatever is shown in the movies and on TV is displayed outwardly in our society around us. This means, we ought to choose the things we desire to watch very carefully. If you go to a high school, you will notice that there are classifications and divisions of groups as part of the social ladder. The gothic kids dress up in a certain manner, while the hip hop crew have their own way of dressing and communicating. It is as if they all go through a uniform. When I see this, I do not see any freedom in that.

Every now and then, we hear in the news that such and such teenager committed suicide because he or she was socially ostracized to a point where the bullying did not confine to the school but was extended over Facebook and other social media outlets. On April 4th, 2013, a young teenage girl from Nova Scotia, Rehtaeh Parsons, committed suicide by hanging herself. I would highly encourage everyone to read up on that story to draw some lessons from her fate.

Pop Culture is teaching our youngsters to be disrespectful towards their elders, abusive towards women, and promoting sexual promiscuity. Men are spending more and more to impress women, while women are dressing immodestly to attract their attention. For a brief moment, I would interject to remind you of the comment of that Chinese Bachelorette that is resonating as the modern-day girl’s thinking who flaunted, “I’d rather cry in a BMW car than laugh on the backseat of a motorcycle”.

A relationship, which is founded upon lust and wealth, can never be long lasting and the results are always catastrophic. The office of adolescent health in the governmental sector published a paper recently on teenage pregnancy; the following is an excerpt from their findings:

In 2012, there were 29.4 births for every 1,000 adolescent females ages 15-19, or 305,420 babies born to females in this age group. Nearly eighty-nine percent of these births occurred outside of marriage ... Not all teen births are first births. In 2012, almost one in five (17 percent) births to 15 to 19-year-olds were to females who already had one or more babies.¹³

Famous icons of pop culture, directly or indirectly, promote social evils such as promiscuity, drug abuse, violence and

many more vices. Indeed, the society is being infused with such harmful and evil ideas that necessarily lead youth to not only lose a sense of morality but actively pursue immorality.

Such relationships that are founded upon physical beauty of the spouse or the wealth and the social status one enjoys are often lacking the moral sense of obligation and responsibility towards each other. The girl is in the relationship for the money, and the boy is in it for the looks. Both, with the passage of time, may wither away, leaving behind the shallowness of materialism. The result is broken homes, crippled families and unstable society as a whole.

A study of 1,700 married couples, published in October 2011 in the Journal of Couple & Relationship Therapy, found that materialism was associated with spouses having lower levels of responsiveness and less emotional maturity, and less marriage stability. This shows that such homes where beauty, wealth, and other materialistic characteristics were mainly considered as the foundation stones of the relationship, the attitudes of the spouses towards each other and the family as a unit were at a lower level of responsibility. The respect factor is at its worst, damaging the moral fiber of the family, resulting in destabilized marriages often leading to marital disharmony through violence. The concomitant consequence of such behavior is divorce and separation. According to “Feldstein Family Law Group” the number of divorces in Canada alone in 2012 was 71,000. The reasons for these divorces are as follows: relationship “runs out of steam” or fall out of love; communication breakdown; unreasonable behaviour; infidelity; midlife crisis; financial issues; physical, psychological, or emotional abuse.¹⁴ Other than the mid-life crisis, all the other reasons are found in “materialistic” relations as mentioned above.

To save us from these disastrous outcomes, our beloved master Holy Prophet Muhammad^{sa} already taught us the golden rule when looking for a suitable match for matrimony. He said,

In marrying a woman, a man’s choice of a spouse is determined by the consideration of her wealth, her family and her physical beauty and her religious piety, but thou shouldst make thy life happy, prosperous and successful, by choosing a spouse, on account of her religious piety, otherwise thy hands will ever remain in dust.¹⁵

Whenever anyone was to deviate from this advice, he or she would face the dire consequences that are mentioned above, as the figures speak for themselves.

Prom, Dance and Frosh Week

Another increasing trend is the celebration of prom, dance and frosh week. Lavishing dresses are purchased, limousines and other luxury cars, if cannot be afforded, are rented. To put things into perspective, the following reports and statistical facts should serve as an eye opener:

The cost of going to prom -- the perfect dress or tuxedo, a limo, and pre-dance festivities -- has risen to a nationwide average of \$1,139. That figure represents a 5 percent increase from the \$1,078 in 2012 that American families who have a teenager attending a prom spent on all aspects of the dance. ‘The thing that stuck out the most is that this trend is continuing to grow,’ Nat Sillin, head of Visa’s US Financial Education, told ABCNews.com.... Visa found that the parents surveyed, who fell within lower income brackets, earning less than \$50,000 a year, planned to spend more than the national average with \$1,245. Parents who earned more than \$50,000 planned to spend an average of \$1,129.¹⁶

The same report further elaborates that in some places, the average spending per student for prom reaches \$1528. The spending figures are on the rise. The low income people *tend* to spend double than the well-to-do folk. In Australia in 2010 alone, \$3,367,693,578.95¹⁷, were generated in revenues from prom night alone, which was \$2,91,427,014.35 more than the previous year.

Prom also promotes the use of alcohol in youngsters. According to an online statistics, “... in 2005 the National Highway Traffic Safety Administration (NHTSA) reported 676 high school students were killed in alcohol related traffic accidents.”¹⁸ This is the reason why Allāh the Almighty states regarding wine that it is “an abomination of Satan’s handiwork” (5:91). These habits adapted in the early part of life often become solidified as a way of life that, and ultimately destroy life. These key issues can be traced to a lack of right example in the families.

The World of Fashion and the Hereafter

The world of fashion divides humanity into two parts:

1. Those that set the trends.
2. Those that follow the trends.

Regarding those who choose to follow the worldly people and their “fashion” in this life will face a predicament on the Day of Judgement. Allāh the Almighty states in the Holy Qur’ān:

Aye, they would certainly realize if they could see the time when those who were followed shall disown their followers and shall see the punishment, and all their ties shall be cut asunder.

And those who followed shall say: ‘If we could only return, we would disown them as they have disowned us.’ Thus will Allāh show them their works as anguish for them, and they shall not get out of the Fire.¹⁹

On the Day of Judgement, when the trend-setters will see the punishment of the hereafter, they will cut off all their ties with those who followed them and their way of life. At that time, every person will be by his or herself. The trend followers who blindly followed the vanity of this world would ask Allāh if they could get another chance to go back to fix things and to disown the very trend-setters they followed in their life. But on that day there will be no second chance. For them, there will be remorse upon remorse, which in itself is a tormenting punishment. Allāh the Almighty has mentioned this as a lesson and warning for us; we must use the chance we have, now, to keep ourselves away from the superficiality of such worldly fashions. This brings us to a valid and a concomitant question: if we cannot follow or adopt the ways of the worldly people, and if the above is the result of following such people, then who should we really follow?

The Fashion of Allāh and His Messenger^{sa}

The only “fashion” that does not change over time or become outdated is the fashion of Allāh, presented by His Messengers and Prophets (peace be upon them all) from time to time. The “fashion” or the way of life presented by Islām and its Holy Founder^{sa} is best indeed in every sphere of life. The second Khalifa^{ra} to the Promised Messiah^{as} stated:

It’s strange that people follow the fashion in clothing ... But they do not observe this in spirituality, but instead follow the ignorant ... If they follow the ways of life elucidated by God and His Prophets, and Saints they will be saved from vices in this

world, but people are not consistent in this ... The believers should follow these Prophets and Saints in determining (the) fashion (of life), who are experts in this field and are well grounded in it. Those who follow not the experts and tread behind the ignorant live a dreadful life; to live a simple life it is necessary to follow the real guides.²⁰

Allāh the Almighty states in the Holy Qur’ān, “Say, ‘If you love Allāh, follow me: then will Allāh love you and forgive you your faults. And Allāh is Most Forgiving, Merciful’” (3:32).

Following the trends of worldly people leads towards God’s wrath, utter destruction and humiliation; whereas, following the fashion of the Holy Prophet^{sa} makes us inherit Allāh’s Beneficence, His Love and ultimate victory in every sphere of life in this world and the life to come. This is what stipulates as the best of both worlds.

Hazrat Khalīfatul-Masīh IVth states:

Some people out of foolishness don’t understand that life is not in fashion. Whereas, there is no life (in fashion); the real life is in the fashion of Religion, not in the fashion regarding which God the Almighty revealed to the Promised Messiah^{as} that ‘they have gone far from the fashion of life’. Hence, we will learn the fashion of life from the Holy Prophet^{sa} not (from) anyone else.²¹

Balanced Life is the Real Life

We find two such examples from the time period of the Holy Prophet^{sa}, where one of his companions forced upon himself the shroud of asceticism by fasting every day, and staying up all night every night for voluntary Tahajjud prayers, while all along simply ignoring his wife and kids. On the other hand, a companion of the Holy Prophet^{sa} asked the Prophet^{sa} to pray for him so that he becomes rich, and when he did become rich, as a result of his prayers, he ended up going away from religion altogether. The Holy Prophet^{sa} did not agree with either of these two extremes. To the first man he said, “Your body has a right over you, your eyes have a right over you and your wife has a right over you.”²² In another instance, the Holy Prophet^{sa} told some companions, “By Allāh, I am more submissive to Allāh and more afraid of Him than you; yet I fast and break my fast, I do sleep and I also marry women.”²³ And as to the second man, history knows of him, not for the riches he earned, but for the love of Allāh he could not buy through

his riches and thus died empty-handed. Hence, the question is where to do you draw the line? Is it not possible to have the best of both worlds, to have riches, but at the same time, become spiritual? Let us be clear, the desire for more can, to a certain extent, serve as a motivation for hard work. However, the tipping point is when people start using material possessions to gratify their emotional and psychological needs, and when wealth becomes the primary measure of one’s worth. Islām does not expect us to become mystics, but it certainly teaches that at the end of the day, righteousness is more valuable than everything else. We, the Muslims, have been collectively given the title, “Ummatan Wasatan”²⁴, a moderate nation, because we have been taught to have balance in life; neither are we taught asceticism, nor materialism. Contentment is the Islāmīc safeguard in place against greed, but not necessarily a hindrance in working hard or to propel forward in life. It was for this reason that the Holy Prophet^{sa} once said that, “Truly rich is he who has no desire for that which others have”, while at another occasion he has been reported to have said, “Beware of luxury for the true servants of Allāh love not luxury.” When a person works hard and is content with what Allāh Has given him, he is bound for limitless success and bounties from Lord of all the worlds.

Conclusion

The solution to the issues raised above is the observance of Salat, giving alms in charity, fasting and developing a strong bond with Khilafat. Regarding prayers, Allāh the Almighty Himself has said that “Prayer restrains *one* from indecency and manifest evil” (29:46). Giving charity, helping the needy, as well as fasting, help overcome greed and offer acute awareness of human condition. Moreover, prayers, charity, and fasting, collectively, help purify thoughts, thus, offering better results. Khilāfat is a Divine Institution; every success is dependent on having a strong relationship with Khilāfat because it is through Khilāfat that one’s relationship with Allāh is strengthened. So while you sit back and read this article, I leave you with the option of either choosing to be the next “Muztar” from the story in the beginning of this article, or take action, grab hold of your life, and become “Masroor” in your life. What really should resonate with the readers is the profound message of the Holy Prophet^{sa} that at the end of the day, “simplicity [simple way of life] is part of faith.”²⁵

Endnotes on page 20...

Tabligh Report - September to November, 2013

Department of Tabligh, Jamā'at Ahmadiyya Canada



Sīratun Nabī^{sa} Conferences

Jalsa Sīratun Nabī^{sa} Brampton Jamā'at

Brampton Jamā'at held a very special event on Sunday September 8, 2013 at Rose Theatre. The theme of the event was **Muhammad - The Astonishing Story of the Prophet^{sa}**. For the preparation of the event, 52,000 flyers were distributed, 350 posters were placed around the city, 5000 invitation were given to contacts, 9 newspapers printed close to 20 ads. Given the relevance of the subject, the event generated a lot of interest from the community. Over 1,120 guests attended the sold-out event. Overflow capacity for the audience was accommodated in the lobby and a video screen was used to relay the proceedings. The program was also streamed live on the internet at www.theprophet.ca. In addition, there was a strong media presence with 19 media representatives and political leadership was also represented with over a dozen MP and city Councillors.

The audience feedback was tremendous and the event received high reviews. Most agreed that such events go a long way in furthering the cause of interfaith harmony and setting the correct historical context. Attendees also showed keen interest in the literature on display. Hundreds of books, mostly relating to the life of the Prophet of Islām^{sa} and his teachings, were distributed free of cost.

After the event a thank you card was sent to all guests and their response was very encouraging, as 23 guests requested a DVD of the program. To follow up and build a relationship with these guests, Brampton Jamā'at held an Islām Open House on Sunday November 17, 2013 where various exhibitions and Question/Answer sessions were held.

Jalsa Sīratun Nabī^{sa} Windsor Jamā'at

Windsor Jamā'at organized Seerat Conference on Sunday October 27th at Cabotto Club, Windsor. The theme of the conference was **Muhammad - The Astonishing Story of The Prophet^{sa}**.

The advertisement generated good interest in the community especially among Arabic speaking Muslims, but we also noticed strong opposition from one of the two local Mosques, they mentioned to our delegation in a meeting that they will not attend rather advise their members not to attend. With that entire situation the event attracted over 370 guests including 2 Shī'a Imams. The city of Windsor and Essex County political leadership was also represented by an MPP, 4 Mayors, 3 Deputy Mayors, and 16 city and town councillors. CBC Radio covered the event.

The set up of the hall was unique with program relayed on 5 different screens for easy view of audience. This set up created lot interaction between guests and Jamā'at members. The presenter, respected Ataul Wahid Šāhib said, "Your team worked very well together and I was very impressed how the brothers and sisters interacted with the guests. In fact, that was the best interaction I have ever seen."

The feedback from audience was excellent with comments that called the event an incredible success. The manner in which the story was presented was especially liked. Many people said that they have never seen such a strong presentation on the life of the Prophet Muhammad^{sa}. The dignitaries in their speeches mentioned that the community always does good work, and this time it is excellent; the community should keep the good work up; its efforts bring different faiths and communities to one place for mutual

understanding and partnership. They indicated a strong interest to attend such events in the future. .

The gift coupon for a free book worked well and most of the guests visited the bookstall to receive their free gifts and showed their interest in different books and literature. Among literature/books, the *Life of Muhammad* attracted the most attention.

Following the event, thank you notes were sent out to the participants and many good comments were received.

Jalsa Sīratun Nabī^{sa} Toronto Jamā'at

By the grace of Allāh the Almighty Toronto Jamā'at held a very special event, **Muhammad - The Astonishing Story of the Prophet^{sa}** on November 10, 2013 at Showplace in Peterborough [150 km away from Toronto].

Meetings for planning the event started four weeks prior to Conference. In the process of the planning and preparation, many trips were made to the city of Peterborough. In order to successfully carryout the preparation and planning of the program, it was decided that a temporary place be rented in the locality. Therefore, a five bedroom house was rented and used as a station for volunteers to stay in and help prepare for the conference.

Volunteers were divided into three teams. One team of twelve volunteers was designated to stay in Peterborough. They visited churches, mosques, libraries, community centres, colleges, universities, hospital, high schools, government officials and hotels. They also distributed flyers during the evening in the downtown in front of theatres and sports arenas. A great response was also received via displays set up at Trent University and the Peterborough Public Library. In addition, this team also

reached out to the local radio station. By the Grace of Allāh, a 30-minute air-time was given to Jamā'at on the local radio, in the form of an interview explaining the background of the event.

The second team led by both Regional Qāidīn consisted of 300 Khuddām. They were assigned the task of flyer distribution in all of Peterborough. Khuddām were also sent to the local Farmers Market to set up a display of posters and flyers of the event. This team, by the Grace of Allāh, distributed 20,000 flyers, 3,000 invitation cards, and covered 98% of the town. In addition, about 40 Posters and 50 flyers were posted across many shops, libraries, notice boards, and banks. We were also fortunate to have a street banner advertising the event on one of the only three locations in the whole city. The team would depart from Aḥmadiyya Abode of Peace in the mornings on every weekend, where they following breakfast and being given maps and directions for areas to cover. Before the start of the campaign a demonstration video was prepared and shown to Khuddām demonstrating the ways in which the message should be conveyed and how to respond to various situations, while delivering this message.

The third team was reserved for the day of the event. The breakdown of the team and their tasks was as follows: 10 volunteers helping out for registration, 10 volunteers helping in serving refreshments and dinner, 5 volunteers for parking, 8 volunteers for Security, 10 volunteers for Book Exhibition, and a special team of 15 volunteers for answering the questions of guests. Volunteers were able to have an excellent dialogue with guests and some contacts were also made.

In addition, 10 ads for the event were published in two of the local newspapers. Our ads were also posted on local event sites and on social media. In addition to the interview on one local radio station, announcements of the event were repeatedly played on the two local radio stations.

One unique thing to note about Trent University is that a few of our Khuddām made classroom announcements which helped with publicity informing 100s within a minute. We made many visits during the week and signed up many students who showed interest on the spot.

Throughout the campaign about 432 Atfāl, Khuddām and Ansār were involved. By the Grace and Blessings of Allāh, the

efforts made by the volunteers resulted in 810 people registering for the event.

On the day of the event, approximately 330 guests attended the program, in addition to 150 Aḥmadis. It is to be noted that each guest was given a gift bag back on their way out of the theatre, which contained our contact information and a copy of the book *Life of Muhammad*.

These attendees included: teachers, professors, priests, and imams. Although the invitation was given to all the local politicians and police officers, but they were not able to attend as a result of Remembrance Day programs. Reporters from two local newspapers also came to the event. *The Examiner*, a local newspaper, gave published a report the following day, in addition to publishing it online on its home page. Please see the link below to read the article.

<http://www.thepeterboroughexaminer.com/2013/11/10/show-presents-positive-message-of-the-prophet-and-islam>

Approximately 150 feedback cards were received: 7 cards had negative comments, 90 had a mixture of good/bad comments, while 55 had really positive comments with people expressing a desire to hear more about Islām.

Overall, by the Grace of Allāh, the event went very well. The audience enjoyed the program and many stayed back to have lengthy conversations with our volunteers to learn more about the Holy Prophet^{sa} and Islām.

Spanish Desk Canada

A detailed report of Spanish Desk Canada for the month of September was published in the November Issue. The following is a report of activities for October and November.

Spanish Media in Canada

Meetings were held with Directors of 4 different newspapers in which the Aḥmadiyya Muslim Jamā'at was introduced.

Visit to the Consulate General of Uruguay and Consulate General of Cuba in Toronto

On Tuesday, October 29, 2013 a meeting was held with the Consul General of Uruguay. The following day, a visit of the Cuban Consulate was made. A request for an appointment with the Consul General was made and introductory AMJ material was given. The secretary confirmed that an appointment would be scheduled at a later date. Insha'Allāh a visit to the Cuban Consul General would be made once the

appointment is finalized.

Visit to Consulates of Latin American countries in Toronto

By the Grace of Allāh, 6 Consulates were visited:

1. **El Salvador:** The Consul General greeted us warmly and we gave him a verbal invitation for a Reception Dinner. Graciously he accepted our invitation and booked our event in his agenda. A set of books was presented to him.
2. **Ecuador:** The Consul General was not available and our invitation was given to the Acting Consul who conveyed to us that they would not be able to make it to our program.
3. **Chile:** In the lobby of the building where Chilean Consulate is located we met the Chancellor of the Chilean Consulate. We gave him invitation for our event and he told us that he will discuss it with the Consul General and will give us an answer very soon.
4. **Venezuela:** By the time we reached this Consulate it was closed. We called from the outside and the receptionist opened the door for us. We introduced ourselves and stated our purpose. The Consul General was away so we were ushered in to the Deputy Consul General. He was pleased to see us and we extended our invitation and our intention to meet the Consul General. He took all the information and our set of books and told us that he will answer back very soon. The meeting lasted 20 minutes and at the end we took some photos.
5. **Brazil:** In the Brazilian Consulate the receptionist connected us to the secretary of the Consul General and we explained the dual purpose for our visit. She asked for more information on AMJ Brazil, Canada and agreed to give to pass our invitation for the Reception Dinner to the Consul General, on our behalf. She secretary said she would reply with an answer for the invitation as well as to see if a meeting with the Consul General could be held. A set of our books was given to the secretary who said She would pass them to the Consul General.
6. **Argentina:** The location of this Consulate is around half an hour north from the Toronto Downtown Core. Despite our efforts, we were not able to reach the consulate on time enough to see the staff and request for an appointment with the Consul

General. Insha'Allāh we would visit this location at another time.

All our dialogues at the consulates went very well, Al-Ḥamdo lillāh. The discussions revolved around the overall peaceful message of Jamā'at and the humanitarian work we are involved in doing around the world and in South America, specifically. Although all the officials we managed to meet were keenly interested in our message, but the representatives from Peru and

El Salvador seemed especially interested and expressed a desire to learn more. We gave them invitations our Annual Conference for 2014, in addition to inviting them to visit us at our headquarters in maple. They gave positive responses and a desire to attend our events.

Arabic Desk Canada

By the Grace of the Allāh and His Mercy, in our humble response to the call of our beloved Imām, Hazrat Khalīfatul-Masīḥ V (May Allāh be his Helper!), the Arabic Desk in Canada was re-opened under the supervision of Respected Amīr Sāhib in Aiwan Tahir on August 07, 2013. A President and Secretary for the desk were also appointed on this day. The main task of the Arabic Desk is to create a sound atmosphere through which the message of the Promised Messiah^{as} can penetrate into the Arabian communities living in Canada and as a result the Jamā'at can gain new Arab and non-Aḥmadī Muslim converts as advised by our beloved Imām, Hazrat Khalīfatul-Masīḥ V (may Allāh be his Helper!) during his last visit to Canada. With no waste of time, the Arabic Desk immediately kicked off its activity in the field of propagating the true message of Islām to Muslims and Arabs in Canada.

Participation in Events:

On August 27, 2013 the Arabic desk participated in the Arabian annual festival organized by *Arabica* magazine. In this festival, the Arabic desk distributed more than 120 flyers and about fifty Jamā'at literature books printed in Arabic including *Attaqwa* magazine. On August 31, 2013 at Square One in Mississauga, the Arabic Desk members distributed more than 200 invitation cards to Muslims and non-Muslims.

The Arabic Desk participated in the Brampton Jamā'at event of **Muhammad^{sa} - The Astonishing Story of the Prophet** held at Rose Theatre on September 8th, 2013. At this event, the Arabic Desk distributed more than 100 Jamā'at literature books to Arab and Muslim

brothers who attended the event.

Arabic desk participated actively in **Muhammad^{sa} - The Astonishing Story of the Prophet** held on 27th October 2013 at Caputo Club in Windsor by Windsor Jamā'at.

More than hundred Arabic printed flyers and books were distributed non-Aḥmadī Arabs who had attended the event.

At Windsor, Arabic Desk members paid visits to a Shī'a Muslim mosque and also met with two of the Muslim Shī'a leaders. As a result of this visit, three Shī'a Muslim leaders and Arabs attended the *Sīratun Nabī^{sa}* conference in Windsor.

Arabic Media:

The Arabic desk has confirmed its mutual relations with two Arabic newspapers: *Meshwar* and *Arabica*. These two media companies have so far published 10 articles and advertisements for two events mentioned above.

Internal activities:

The Arabic desk is involved in translating Jamā'at event advertisements and recording some particular Arabic programs from MTA. More than 400 CD copies of programmes (**Al-Hiwārul Mubāshir**) and Huzoor's^{aa} sermons at Capitol Hill and the European Union have been prepared for upcoming events.

Participation in the work of Allāh is the responsibility of every Aḥmadī. Members of Arabic desk in Canada are urged to come forward and assist the office bearers in promoting the noble task undertaken by the Desk. May Allāh enable all of us to fulfill our duties in the best possible manner.

Bangla Desk Canada

Al-Ḥamdo lillāh, the Bangla Desk has been revamped with humble efforts of the Bangali Media Team members Saiful Islām, Rashed Ahmed and Dr. Shamsuddin Ahmed.

A database of all the community members was generated of all the Bangali members of the Jamā'at.

A general body meeting of the Bangla Desk was held under the patronage of the National Department of Tabligh on September 20, 2013. The meeting was presided by Respected National Amīr Sāhib. The following are the main points discussed:

- Respected Amīr Sahib expressed a desire that Bangla Desk Canada can make it a target to initiate MTA Bangla from Canada, on a similar pattern as Arabic Desk UK, which is

running MTA Al-Arabia Channel

- It was mentioned that the time has arrived that we should have a full time Bengali speaking Murabbi in Canada.
- Efforts should be made to open a Tabligh booth at a safe and suitable location in a Bengali speaking locality.
- Efforts should also be made to actively participate in different events organized by the mainstream community by participating in Fairs and Book Exhibitions.

Bangali Media

The most popular Bangali newspaper in Canada, *The Bangali Times*, published the following articles related to Jamā'at:

- "Head of Aḥmadīyya Muslim Community Addresses Historic Reception in Japan"
- "Muslim Leader Makes Historic Address at New Zealand's Parliament"
- "Muslim Leader Presents Qur'ān to Maori King"
- "Unsteady Poetry Dynamics & history of Independent Bangladeshi Poets"
- "Where I'm From Blessed and Created By Lord"
- "Spiritual Power"
- "THE PURPOSE OF CREATION"
- "Aḥmadī Muslims greet Hazrat Mirza Masroor Ahmad^{aa} at Huda Mosque in Sydney"
- "Head of Aḥmadīyya Muslim Community delivers Historic Address in Singapore"
- "Godly People"

Participation in Event:

"Islam Open House" in Brampton

Along with Arabic desk and Spanish desk, Bangali desk also attended the "Islam Open House" held in Brampton. Four Bengali volunteers were there to spontaneously discharge our hosting responsibility:

The "LOVE FOR ALL, HATRED FOR NONE" in Bengali roller banner was setup. Bangali question and answer videos were played throughout the day. 40 different Bengali books and flyers were displayed on two tables. 10 Bangali guests visited the stall and spent many hours asking questions. In this way our message was effectively conveyed to them. The guests were given gift bags with Jamā'at

books and flyers. 5 Bangali guests also subscribed to the *Review of Religions*.

Exhibition Trailer

Date: November 16, 2013

Venue: Queen St. between Spadina and Soho Street, front of Starbucks

Time: 1:00 pm – 5:30 pm

Team: Naveed ul Islam (Vaughan) and Adnan Waheed sahib (Toronto)

Number of visitors: 7

Jamā'at Literature/DVD's given to contacts:

- Philosophy of the teachings of Islam (out of stock now)
- Revelation, Rationality, Knowledge and Truth
- Murder in the name of Allāh
- DVD - The case of the missing Messiah
- DVD - Jesus in India

Topics Discussed with contacts:

- Peaceful Muslim experience in Trinidad and wrong projection in Media
- Translations of Holy Qur'an and contradictions in them About knowledge of Allāh and its limits
- Mysticism in Islam
- Symposium about The Prophet Muhammad^{sa}
- Coverups in the vatican and their true image

Comments:

Al-Ḥamdo lillāh, it was a productive day. The contacts were given invitations to attend the Jalsa Sīratun Nabī^{sa}, **The Astonishing Story of Muhammad^{sa}** being held on November 23, 2013.

Date: November 2, 2013

Venue: Queen St. between Beverly St. and John St. - front of a shop

Time: 2:00 pm – 5:30 pm

Team: Naveed ul Islam (Vaughan) and Tauseef Ahmad sahib (Peace Village)

Number of visitors: 3

Jamā'at Literature/DVD's given to contacts:

- Philosophy of the teachings of Islam (out of stock now)
- Elementary Study of Islām

Topics Discussed with contacts:

- Peaceful Muslim experience in Trinidad and wrong projection in Media
- Translations of Holy Qur'an and apparent contradictions in them

about knowledge of Allāh and its limits

- Mysticism in Islām
- Symposium about The Prophet Muhammad^{sa}
- Coverups in the Vatican and their true image

Comments:

While, according to the forecast, the weather was suppose to clear by 1 pm, there was still rain. Despite the weather, three people visited the exhibition, which was very encouraging. The contacts were given invitations to attend the Jalsa Sīratun Nabī^{sa}, **Muhammad – The Astonishing Story of the Prophet^{sa}** being held on November 23, 2013. The third visitor, who was Jewish, seemed rather surprised to see Muslims here. However, after learning about the Ahmadiyya Muslim Jamā'at, he expressed is satisfied now and is no longer worried..

...Endnotes from page 11

1. *The Essence of Islam*, Hazrat Mirza Ghulam Ahmad^{as}, (Volume II), pp 462-463
2. *The Holy Qur'an*, 51: 57
3. *The Essence of Islam*, Hazrat Mirza Ghulam Ahmad^{as}, (Volume II), p 461
4. *The Holy Qur'an*, 95:5-7
5. Bielski, Zosia. "Hookup culture: What kids miss out on with casual sex". *The Globe and Mail* Online, 28 Mar. 2013. <<http://www.theglobeandmail.com/life/relationships/hookup-culture-what-kids-miss-out-on-with-casual-sex/article10536718>>
6. Mogilanski, Lisa J. "Why I am uncomfortable with the hookup culture". *USA Today*, 6 May, 2013. <http://www.usatoday.com/story/opinion/2013/05/05/college-hookup-culture-column/2132541/>
7. *Islam's Response to Contemporary Issues*, Ḥaḍrat Mirza Tahir Ahmadth, pp 56-57
8. *The Holy Qur'an*, 7: 81-82
9. Center for Disease Control. "Incidence, Prevalence, and Cost of Sexually Transmitted Infections in the United States". Center for Disease Control Fact Sheet, Feb. 2013. <<http://www.cdc.gov/std/stats/sti-estimates-fact-sheet-feb-2013.pdf>>
10. Center for Disease Control. "Incidence, Prevalence, and Cost of Sexually Transmitted Infections in the United States". Center for Disease Control Fact Sheet, Feb. 2013. <<http://www.cdc.gov/std/stats/sti-estimates-fact-sheet-feb-2013.pdf>>
11. Ibn-e-Majah, Kitābul Fitan
12. Ahmadiyya Muslim Jamā'at International (Press Release). *World Muslim Leader says Legislative Bodies should act with Caution*. 13 Feb.2013. <<http://www.alislam.org/egazette/press-release/world-muslim-leader-says-legislative-bodies-should-act-with-caution/>>

...Endnotes from page 16

1. *The Road to Mecca*. New Delhi: Islāmīc Book Service, 2004. Print. pp 308-310
2. *The Holy Qur'an*, 24:40
3. *Islam's Response to Contemporary Issues*, p 61
4. www.alislam.org/.../Simple-Lifestyle-A-Way-to-Peace-and-Security.pdf Taken on 23rd July, 2013
5. Ibid.
6. www.newstrategist.com/.../50-facts-about-the-average-american.cfm (Taken on 9th November, 2013)
7. *Islam's Response to Contemporary Issues*, p 183
8. *The Holy Qur'an*, 74:43-47
9. Ibid. 17:28
10. Madrugá, Teresa, *MEASURING THE IMPACT OF BRAND-NAME CLOTHING ON PERCEPTIONS OF THE WEARER*, page 1, 2011. (<http://www.csustan.edu/honors/journals/Stirrings.html>)
11. *Malfoozat*, vol 4, p 104
12. Ibid, page 104.
13. <http://www.hhs.gov/ash/oah/adolescent-health-topics/reproductive-health/teen-pregnancy/trends.html> (Taken on October 1st, 2013)
14. <http://www.separation.ca/pdfs/divorcefacts.pdf> (Taken on 8th November, 2013)
15. *Bukhāri*, Kitābun Nikāh
16. <http://abcnews.go.com/Business/prom-costs-rise-percent-national-average-1139/story?id=19051387> (Taken on October 3rd, 2013)
17. <http://www.prom.com.au/interesting-info/formalstats.html> (Taken on October 3rd, 2013)
18. <http://licensedmentalhealthcounselor.org/2013/04/25/keeping-teens-safe-during-prom-season/> (Taken on October 3rd, 2013)
19. *The Holy Qur'an*, 2:167-168
20. *Khutbāt Mahmūd*, vol 3, pp 132-133
21. *Khutbāt Tahir*, vol 1, p 367
22. *Bukhāri*, Kitābun Nikāh
23. Ibid.
24. *The Holy Qur'an*, 2:144
25. *Abu Dawūd*

...Continued from page 23

The poorly nourished communities in Niger, Senegal and Nigeria received meat from our generous donors through our dedicated local volunteers on October 16. Thank you to those celebrating 'Īdul Aḍḥiya (Festival of Sacrifice) who chose Humanity First to feed the poor and hungry.

Humanity First Canada is very proud to achieve this accomplishment of feeding a large population in 3 countries. Thank you very much, our Donors and Supporters! May God bless you!

Currently our teams are working in Turkey and Jordan to assist Syrian refugees. Your support can make a big difference! Let's once again put "humanity" first!



Jāmi'a Aḥmadiyya Canada Report

Atif Ahmed Zahid, Secretary Tahrīr, Jāmi'atul 'Ilmiā, Jāmi'a Aḥmadiyya Canada



Jāmi'atul 'Ilmiā is a student body elected by students of Jāmi'a Aḥmadiyya Canada to help organize educational events throughout the year, under the supervision of Jāmi'a Aḥmadiyya Canada.

Jalsa Sālāna Western Canada

It is by the immense grace of God the Almighty that Huzoor Anwar (May Allāh be his Helper!) honoured Jalsa Sālāna, Western Canada, with his presence in May 2013. With the permission of Huzoor^{aa} the students and faculty members of Jāmi'a Aḥmadiyya Canada along with some students and teachers of Madrassatul Hifz, attended this Jalsa. The group of Jāmi'a students and teachers started their journey to Vancouver on the May 13, 2013. All students of Jāmi'a Canada were able to offer their assistance in multiple departments throughout the Jalsa. On the May 21, 2013, the students and faculty of Jāmi'a Canada reached Calgary. Jāmi'a students were again given the opportunity to assist the local Jamā'at during their time here. Some students and teachers had the privilege of having a meeting with Huzoor^{aa}. Jāmi'a students and faculty members reached Toronto safely in June 2013. Al-Ḥamdo lillāh!

Awarding of Degrees and Certificates

On the May 19, 2013, on the occasion of Jalsa Sālāna, Western Canada, Huzoor Anwar^{aa} blessed eight students of Jāmi'a Aḥmadiyya Canada with Shāhid Degrees. Huzoor^{aa} also gave out certificates of completion to the three graduates of Madrassatul Hifz who memorized the entire Holy Qur'ān. The names of the recipients of the Shāhid Degree are mentioned below:

- Mukarram Zahir Ahmed
- Mukarram Ata ul Ghalib
- Mukarram Hannan Ahmed Sobhi
- Mukarram Umran ul Haq Bhatti
- Mukarram Furhan Hamzah Qureshi
- Mukarram Tariq Azeem

- Mukarram Wadood Janud
- Mukarram Talha Ali

The names of the graduates of Madrassatul Hifz are mentioned below:

- Mukarram Adnan Ahmed
- Mukarram Talha Afzal Bajwa
- Mukarram Sajeel Ahmed

Annual Sports Rally

From the 26th to the 29th of June 2013, Jāmi'a Aḥmadiyya held its Annual Sports Rally. Jāmi'a students participated in this event with great enthusiasm. During the sports rally, the following competitions were held: Basketball, Volleyball, Football, Soccer, Badminton, Long jump, Shot put, and Wrist-wrestling. These competitions took place between Jāmi'a Aḥmadiyya's five tutorial groups: Sadāqat, Amānat, Shujā'at, Rafāqat and Diānat. This year Shujā'at was victorious and received the sports trophy.

Jalsa Sālāna Canada Duties

Jāmi'a Aḥmadiyya Canada students had the opportunity to work in various departments during Jalsa Sālāna Canada of 2013.

Summer Break and Waqf 'Ārzi

Jāmi'a Aḥmadiyya Canada's summer break started on the July 9, 2013. During this time, Jāmi'a students offered their services to their respective Jamā'āt. From the 20th to the 30th of August 2013, 11 Jāmi'a students took part in organizing and running a "Jāmi'a Orientation Camp" in New Jersey, U.S.A. Jāmi'a students gave the Waqf Nau participants a glimpse into the daily life of a Jāmi'a student by structuring the program in such a way that they would get to experience how life is like as a Jāmi'a student. Alongside this program, sports competitions were organized as well.

Start of the New Academic Year

Jāmi'a Aḥmadiyya Canada started its new

year on the September 4, 2013. Principal Şāhib Jāmi'a Aḥmadiyya Canada welcomed the students and gave them advice as they started their new year.

Elections of the Mess Committee and Sports Committee

The mess and sport committees were elected on September 7, 2013. The supervision of these elections was done by Muzaffar Ahmed Bajwa Şāhib, Professor Jāmi'a Aḥmadiyya Canada. He thanked those students who had worked in the previous year. The names of this year's Mess committee and Sports Committee are as follows with their respective classes given in brackets:

In-Charge Mess Committee: Luqman Ahmed Gondal (Rabi'ah).

The members of the mess committee are:

- Fahd Peerzada (Ulā)
- Telal Kahloon (Thānia)
- Musawwar Ahmed (Thālithah)
- Khawaja Basit Ahmed (Rābi'a)
- Luqman Muhammad Rana (Khāmisah)

In-Charge Sports Committee: Sajid Iqbal (Rābi'ah)

The members of the sports committee are:

- Basketball In-Charge Telal Kahloon (Thāniah)
- Volleyball In-Charge Faheem Arshad (Thālithah)
- Table Tennis In-Charge Farhad Ghaffar (Rābi'ah)
- Badminton In-Charge Saqib Ahmed Zafar (Rābi'ah)

Elections of Jāmi'atul 'Ilmiā

The elections of Jāmi'atul 'Ilmiā took place on September 12, 2013. Mukarram Ghulam Ahmed Misbah Şāhib, Professor Jāmi'a Aḥmadiyya Canada was named the "Raees" of Jāmi'atul 'Ilmiā. Mukarram Hadi Ali Chaudhry Şāhib, Professor Jāmi'a Aḥmadiyya Canada, presided the

elections. The names of elected students are given below.

- Naib “Raees” Aizaz Ahmed Khan (Khāmisah)
- Secretary Seminars Serjeel Ahmed (Rābi’ah)
- Secretary Academic Competitions Musleh al-Din Shanboor (Thālithah)
- Secretary Majlis Irshād Tariq Ahmed (Thālithah)
- Secretary Tahrīr Atif Ahmed Zahid (Rābi’ah)

Jalsa Sīratun Nabi^{sa}

On September 28, 2013, Jalsa Sīratun Nabi^{sa} was held under Majlis Irshād. The session was presided by Secretary Majlis Irshād, Tariq Ahmed of Thālithah class. The session was started with the Recitation of the Holy Qur’ān which was done by Sherjeel Ahmed of Thāniah class, after which a poem in praise of the Holy Prophet^{sa} was read by Sarmad Naveed of Ulā class. Atif Ahmed Zahid of Rābi’ah class delivered an English speech on the topic of “The Patience and Steadfastness of The Holy Prophet Muhammad^{sa}”. The second speech was delivered in Urdu by Mubashar Ahmed Badr of Thālithah class on the topic of “The Holy Prophet^{sa} as a preacher”. The third and last speech was delivered in Urdu by Luqman Ahmed Rana of Khāmisah class, on the topic of “The Quality of The Holy Prophet’s^{sa} prayer”. After this a documentary on the miracle of Khilāfat was shown. Tariq Ahmed Šāhib closed the session with silent prayers.

Academic Competitions

In the months of September and October, there have been four competitions so far. At least two participants from each group participated in each one of these events. Below is a report of each of these competitions.

Tilāwat Competition On September 24, 2013, the Tilāwat Competition took place. The names of the winners are as follows:

- Basil Raza Butt (Thāniah class, Rafāqat group)
- Sabahat Ali Rajput (Thāniah class, Rafāqat group)
- Sagher Bajwa (Mumāhidah class, Sadāqat group)

Arabic Essay Competition

The Arabic Essay competition took place on September 26, 2013. The names of the winners are as follows:

- Frasad Ahmed (Thāniah class, Amānat group)
- Musleh-al-Din Shanboor (Thālithah class, Amānat group)
- Asif Ahmed Khan (Thālithah class, Shujā’at group)

Nazm Competition

The Nazm competition was held on October 24, 2013. The names of the winners are as follows:

- Sarmad Ahmed Naveed (Ulā class, Rafāqat group)
- Arsalan Warraich (Mumāhidah class, Amānat group)
- Sagher Bajwa (Mumāhidah class, Sadāqat group)
- Qasid Ahmed Warraich (Thālithah class, Shujā’at group)

Weekly Lectures

Throughout the year, Jāmi’a Aḥmadiyya Canada invites various scholars to come and present a topic of their expertise to the Jāmi’a students and faculty. The names of scholars who have come in the months of September and October are given below.

- Mukarram Muhammad Hadi Moonis Šāhib, Professor Jāmi’a Aḥmadiyya Canada – “Homeopathy”
- Mukarram Aslam Sabir Šāhib, Professor Jāmi’a Aḥmadiyya Canada – “Personal Memories of Khilāfat Aḥmadiyya”
- Mukarram Altaf Qadeer Šāhib, York University – “Research Methodology”

- Mukarram Khalid Naem Šāhib, Secretary Maal Jamā’at Aḥmadiyya Canada – “Monetary System of Jamā’at”
- Mukarram Zakaria Virk Šāhib, Author, Scholar – “Contributions to Science by Muslim Scientists”
- Mukarram Dr. Ghani-ul-Akram Sabzwari Šāhib, Professor Makkah University – “Library Science”
- Mukarram Rafiq Ahmed Hayat Šāhib, Amīr Jamā’at U.K. – “Some stories of Jamā’at U.K.’s progress”

Seminars

From the beginning of the new academic year, Khāmisah students have been giving scholarly lectures on various topics. The seminars that have taken place since the beginning of the year until October are listed below with the name of the students along with their topics.

- Ammar Ahmed Nasir Virk Milk: A Complete Source of Food
- Muhammad Saleh Greek Mythology
- Zeeshan Muzaffar The Gulf War and its impact on Weather
- Luqman Ahmed Rana Alexander the Great

Student Achievement

By the Grace of Allāh Almighty, Nazeer Ahmad Tanveer ṣāhib’s daughter, Ghazala Nazeer from Bradford Jama’at has been nominated Simcoe County District School Board’s Character in Education award. Al-Ḥamdo lillāh! The following is the nomination letter from her teachers. Prayers for success in her future studies.

To Whom it May Concern:

We would like to nominate a Grade 12 student - **Ghazala Nazeer** for a Character in Education award.

We would like to recognize Ghazala for her outstanding efforts this semester as a student in the Grade 12 Social Science Department and the Challenge and Change class. As well I would like to recognize Ghazala as being an exemplary student and as being an inspiration to others with her positive attitude about school and the community. As part of her Challenge and Change final she went above and beyond all expectations.

Her initial cause was to complete random acts of kindness and hopefully show that one can make a change with one act of kindness and inspire others to do the same. She and her partner Jazmine, over time, extended their acts of kindness beyond their school community and onto the streets of Toronto where they demonstrated their compassion and concern for needy people. They demonstrated a high level of caring,

cooperation with their peers, and responsibility in following through with their goals.

Her project was an attempt to make a change and she was enthusiastic, passionate about her cause, worked tirelessly to raise awareness, and demonstrated sensitivity, empathy, and respect to those less fortunate. She did all this while keeping up her grades and contributing to producing a You Tube video to spread their message.

Ghazala has been conscientious and dedicated to her education while demonstrating caring for others and respect for her teachers. For these reasons we believe she should be recognized. Her efforts have contributed to raising the self esteem and improving the character of her peers and people in need in the community.

Respectfully,

Ms S. Neil & Ms S. McPherson

Social Sciences

Bradford District High School

Reports

Tahrīk Jadīd Report 2012-1013

By the Grace of Allāh, Huḥoor Anwar (May Allāh be his Helper!) made a historic announcement from Japan for the 80th year of Tahrīk Jadīd on November 8, 2013. May Allāh make this new year a blessed one for everyone in the world! Amīn!

Huḥoor Anwar^{aa} also announced that Canada has attained 4th Position in the world! Al-Ḥamdo lillāh!

Canada Jamā'at contributed \$1,259,877 against the target of \$1,200,000. It was \$59,877 more than the target and \$117,031 more than last year's collection. Al-Ḥamdo lillāh!

Here are the top positions among Jamā'ats in different categories:

Tahrīk Jadīd

Year End Report 2012 – 2013

Total Budget: **\$1,200,000**

Total Collection: **\$1,259,877**

Top Jamā'at (Imarat) (\$ Amount)

1. Peace Village \$171,500
2. Calgary \$160,000
3. Vaughan \$137,000
4. Vancouver \$105,200

Top Jamā'ats in Canada (\$ Amount)

1. Edmonton \$56,775
2. Durham \$28,216
3. Ottawa \$25,553
4. Saskatoon South \$24,372
5. Lloydminster \$12,208

Top Jamā'ats by Participation (% Percentage)

1. Burlington 98.99 %
2. Hamilton South 97.89 %
3. Peace Village (Imarat) 96.27 %
4. Newfoundland 95.48 %
5. Durham 93.79 %

Report on Job and Business Fair

Tariq Mahmood, Department of San'at-o-Tijārat, Jamā'at Aḥmadiyya Canada

A unique *Job and Business Fair* was held in Aiwān Tahir on September 28, 2013 under the auspices of the National Department of San'at-o-Tijārat, Canada. The program was widely publicized prior to the day of the event so that a large audience could benefit from it. A concerted effort was made by

the organizers to invite successful businessmen and entrepreneurs in Banking, IT, Accounting, Journalism, etc., to participate in the program and provide an opportunity for members to interact with these experts.

The program was presided by Respected National Amīr Jamā'at Canada, and began after Zuhr prayers with the recitation of Holy Qur'ān by Ghulam Misbah Balouch Ṣāḥib, Missionary and Professor Jāmi'a Aḥmadiyya, followed by an introduction of the program by National Secretary San'at-o-Tijārat, Abdul Haleem Tayyab Ṣāḥib. He said, according to the rules of Tahrīk Jadīd, it is the responsibility of the San'at-o-Tijārat department to persuade members of the Jamā'at to involve themselves in industry and trade by providing them necessary information and guidance. He talked about launching a website to facilitate and promote services, advertise jobs, encourage trade and industry and other skilled professions with the help of experts in different fields. He also spoke of establishing resource centers in cooperation with auxiliary organizations to educate members about apprenticeships in skilled trades and the IT field.

This brief introduction was followed by other presentations. Shahid Mansoor Ṣāḥib gave a presentation on "Business and Trade in Islām" and emphasized that the principles of honesty and truthfulness are the only foundation of a successful business. Usman Chatta Ṣāḥib's presentation focused on ways and means to succeed in business while Jamshed Hashmi Ṣāḥib's presentation was on the importance of Marketing and Technology in the new Economy. He talked about industry trends and new jobs that did not exist ten years ago. Saadat Ahmed Chaudhary Ṣāḥib, Mohtamim San'at-o-Tijārat, Majlis Khuddāmul Aḥmadiyya, talked about "Essential Qualities of an Entrepreneur." One of the qualities he mentioned was the ability to work long hours, and encouraged youngsters to actively participate in Khuddāmul Aḥmadiyya to acquire the stamina needed to work long hours. Dr. Altaf Qadeer Ṣāḥib's presentation was on "Pathways to Success," while Saadat Joya Ṣāḥib, a leading business owner, narrated how truthfulness and financial sacrifice led to his success in the business. Muneeb Ghuman Ṣāḥib spoke about "Canada: A Land of

Opportunity," in which he presented the scope of business and financial support offered by the Government of Canada to skilled and unskilled professionals. He quoted success stories of persons who aimed high and worked hard. Ahmad Sahi Ṣāḥib spoke about the importance of journalism, another way to serve for a good cause and a source of good earnings for the youth.

The program concluded with remarks from Respected Amīr Ṣāḥib who thanked the audience and the organizers for arranging a useful program for the community. He suggested that the agriculture sector should also be considered as a possible area for going into business. He informed the audience about the national greenhouse program and later led everyone in silent prayers.

The event was attended by 325 participants including women. Members interacted with staff at the stalls set up by various businesses before heading for refreshments.

Humanity First Feeds Over 30,000 on World Food Day

*Dr. Aslam Daud, Chairman,
Humanity First Canada*

The world celebrated "World Hunger Day" on October 16, 2013. This day is also known as "World Food Day." I am sure around the world many organizations worked hard to create awareness about hunger and poverty. Probably many events were also held on that day and speeches delivered on this topic. Perhaps the day may have passed quietly in many communities and countries and they did not even know about it. But there was a group who took this day seriously.

They grabbed an opportunity to convert the "World Hunger Day" into a true "World Food Day." This dedicated group served meat to more than 30,000 people in 3 countries – Yes, thirty thousand people in one day!

This group was none other than the volunteers of Humanity First!

Continued on page 20...



“Going Green Award” A Prestigious Recognition for Aḥmadiyya Abode of Peace

Hidayatullah Hadi

The award comes at the 20-year anniversary of the Non-Profit Housing Project

By the Grace of Allāh, the Aḥmadiyya Muslim Jamā‘at continues to reach new heights in adding value to the Canadian society and environment. The latest testament of this is the environmentally conscious upgrades and operations by the management of the Aḥmadiyya Abode of Peace, a non-profit housing project sponsored by the Jamā‘at.

Aḥmadiyya Abode of Peace was recognized for its pursuit of environmental excellence by the Ontario Non-Profit Housing Association (ONPHA) on October 19, 2013. An impressive Award Ceremony took place at the time of Annual ONPHA conference dinner held at Toronto Sheraton Hotel in presence of about one thousand representatives from 770 nonprofit housing providers across Ontario.

The award was presented to Khalifa Abdul Aziz, the President of Aḥmadiyya Abode of Peace and Karim Ahmad Tahir, Property Manager by Mr. Howie Wong, CEO of Housing Services Corporation and its Project Manager Mr. Bill Bacon. Khalifa Abdul Aziz sahib thanked the staff of Housing Services Corporation and

Social Housing Unit, City of Toronto for their full support and co-operation.

A Video showing some of the recent energy upgrades was also presented at the time of Award Ceremony and can be viewed at: www.onpha.on.ca/awards.

Following is a brief description of innovative steps taken by Aḥmadiyya Abode of Peace to use renewable energy and to improve its energy efficiency and sustainability:

- Change of 250 fan coil unit motors to ECM type motors with new digital controls and programmable thermostats.
- Change of all garage lights and common area lights to T8s, and exit lights with LEDs. The apartment living room lights have been replaced by T5 type lights.
- A number of water saving measures have been taken. These include the use of 4.6 liter/flush W.Cs, water saving shower heads and faucets.
- Condensation type and high efficiency boilers for DHW and Heating Loop.
- New High Efficiency Motors and booster and circulating pumps.
- SMART Air Chillers with magnetic bearings.

- ENGINEERED AIR Make Up Air Units.
- A building Automation System from ‘Delta’
- Carbon Mono-oxide sensors in the garage.
- Solar Air Heating system from Solarwall.
- Solar PV 10 KWH system under MicroFIT program of Ontario Power Authority.
- Solar Water Heating.
- Green Reflective Main Roof

As a result of the above projects, considerable savings in utility costs have been achieved.

Earlier, Mr. Lal Khan Malik who has retired in July 2013 after serving more than 20 year as Administrator, Aḥmadiyya Abode of Peace was also recognized for his ‘life time services’ to the nonprofit housing sector.

Aḥmadiyya Gazette takes this opportunity to congratulate the Board of Directors and the staff of Aḥmadiyya Abode of Peace on this prestigious recognition. May Allāh make this project an outstanding and shining example of excellent governance and management of nonprofit housing in Canada! Amin!

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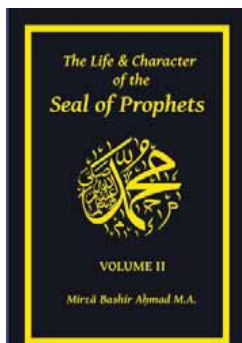
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“Going Green Award”

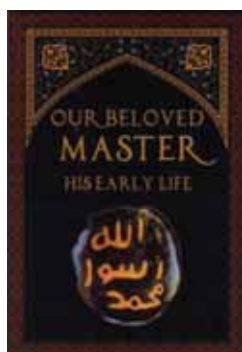
New Arrivals



The Life & Character of the Seal of Prophets^{sa}

(English translation of Seerat Khatumun Nabiyyin^{sa} Vol. II – Hazrat Mirza Bashir Ahmad^{ra})

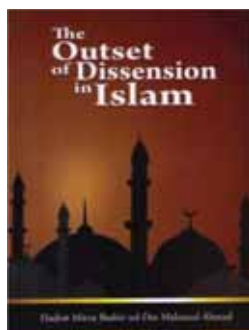
The current volume covers scholarly discussions on different topics such as the arrangement and the layout of the Holy Qur'an, Divine revelation, reality of miracles, polygamy, Jihad with sword, capitation tax, the wives of the Holy Prophet^{sa}, the Islāmic laws regarding marriage and divorce, the electoral system of Khilāfat, the just and democratic form of Islāmic government etc. (Pages 593 Price \$10.00)



Our Beloved Master – His Early Life

(English translation of "Hāmārā Āqā" by Sheikh Muhammad Ismail Panipati)

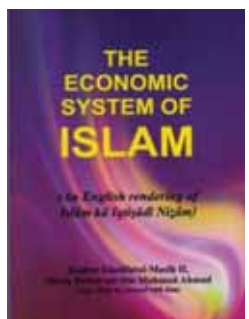
The book is aimed at educating the youth about the type of society the Holy Prophet^{sa} grew up in and what Arabia was like before the advent of Islām. Learn about the righteousness and moral purity of Holy Prophet^{sa} that was apparent from the moment of his birth. Discover how our Beloved Prophet^{sa} brought the light of faith to the world. Includes study guide and interesting Workbook for revision. (Pages 200 Price \$5.00)



The Outset of Dissention in Islām

(English translation of "Islām Main Ikhtilāfāt Kā Āghāz" – Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra})

In this lecture, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} expounded upon the virtues of the companions of the Holy Prophet^{sa} and has explained how conflicts actually arose in the early period of Islām. The lecture is an academic masterpiece of scholarship and explains the events in an eloquent, academic, yet simple manner, in the form of an interesting narrative. (Pages 167 Price \$5.00)



The Economic System of Islām

(English translation of "Islām Kā Iqtisādi Nizām" – Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra})

In this lecture, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad^{ra} explained the principles for a healthy and progressive society in which the basic needs of all are met, and incentives for achieving excellence are provided, with due regard to justice and fair play. It also brings out serious objections against Communism from a religious point of view and cites three prophecies about the decline of Communism. (Pages 155 Price \$4.00)

National Department of Ishā'at, Canada

Please contact your local Secretary Ishā'at or go on-line at www.booksonislam.org

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

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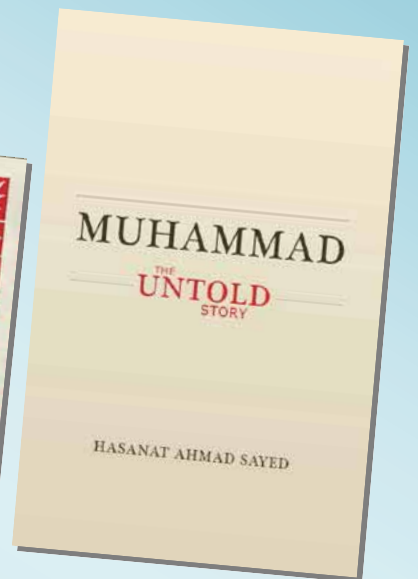
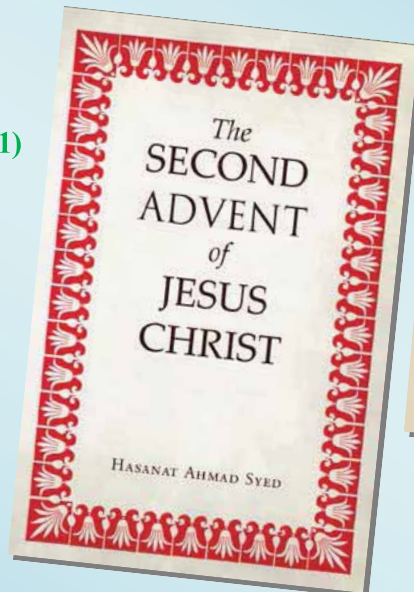
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