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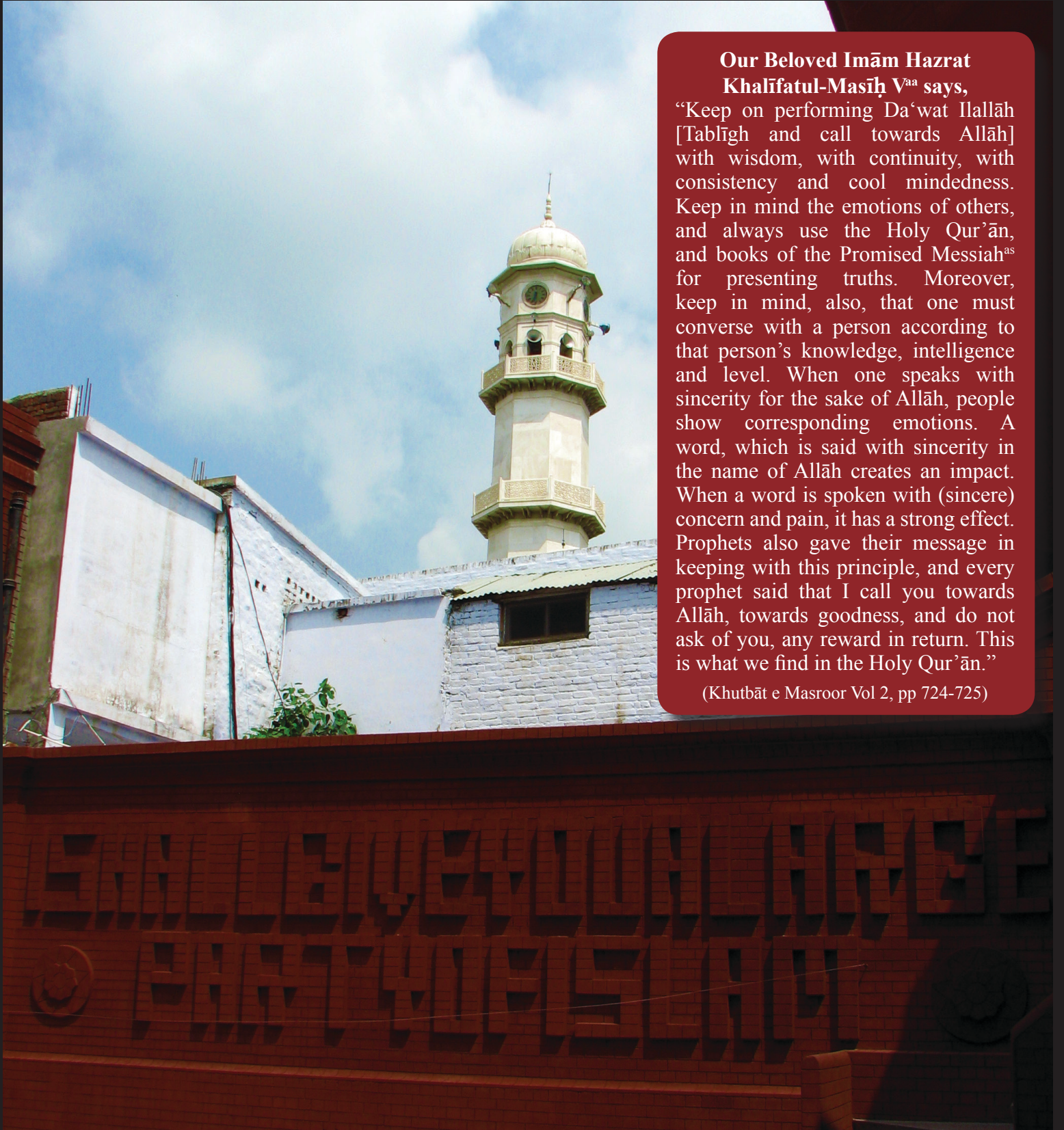


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Our Beloved Imām Hazrat Khalīfatul-Masīh V^{aa} says,

“Keep on performing Da‘wat Ilallāh [Tablīgh and call towards Allāh] with wisdom, with continuity, with consistency and cool mindedness. Keep in mind the emotions of others, and always use the Holy Qur’ān, and books of the Promised Messiah^{as} for presenting truths. Moreover, keep in mind, also, that one must converse with a person according to that person’s knowledge, intelligence and level. When one speaks with sincerity for the sake of Allāh, people show corresponding emotions. A word, which is said with sincerity in the name of Allāh creates an impact. When a word is spoken with (sincere) concern and pain, it has a strong effect. Prophets also gave their message in keeping with this principle, and every prophet said that I call you towards Allāh, towards goodness, and do not ask of you, any reward in return. This is what we find in the Holy Qur’ān.”

(Khutbāt e Masroor Vol 2, pp 724-725)



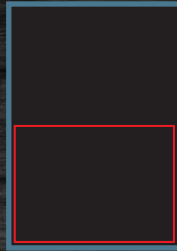


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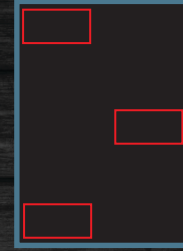
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Pearls of Wisdom

Selection from the Holy Qur'ān and Aḥādīth 2

So Said the Promised Messiah^{as} 3

Guidance from Hazrat Khalīfatul-Masīḥ V^{aa}

Summary of Friday Sermons 5

Articles

Ten Successful Methods of Tablīgh 9

Muhammad^{sa} - The Astonishing Story of the Prophet 11

Waqf'Ārdi in Belize - Report 12

Are You Ready for an Emergency? 13

Jamā'at Press Releases 15

"ISIL has hijacked our religion" 17

"Muslim leader spreads message of non-violence during St. John visit" 18

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Pearls of Wisdom



THE HOLY QUR'ĀN

You are the best people raised for the good of mankind; you enjoin what is good and forbid evil and believe in Allāh. (3:111)

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ
بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ
بِاللَّهِ ط

HADĪTH OF THE HOLY PROPHET MUHAMMAD^{SA}

Hazrat Abū Sa'īd Al-Khudrī^{ra} narrates:

“I heard the Holy Prophet^{sa} say, ‘Whoever among you witnesses an evil should prevent it with his hand; if he does not have the capacity to do so, he should prevent it using his tongue; if he does not have the capacity to do this, he should dislike it in his heart. This is the weakest level of faith.’”

(*Muslim*, Kitābul Īmān, Bāb Bayān Kaūnin Nahyī anil Munkar)

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَنْ رَأَى مِنْكُمْ مَنكْرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أضعفُ الأيمانِ -

Hazrat Anas^{ra} narrates that the Holy Prophet^{sa} said:

“Create ease for the people and not hardships; spread glad tidings and not despair.”

(*Muslim*, Kitābul Jihād, Bāb fil ‘Amr)

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: يَسِّرُوا وَلَا تَعْسِرُوا وَبَشِّرُوا وَلَا تُنْفِرُوا -

So Said the Promised Messiah^{as}



Great Worship in this Age

It is incumbent upon every Muslim to take some part to remove the trouble engulfing Islām today. It is indeed a great worship for every Muslim to take at least some part in removing this evil. The evils and offensiveness spread around today - one should try to make a sincere effort in utilizing one's speech, knowledge and every other capability to eradicate these from this world. What benefit is it, if one gets luxury and pleasure of this world? If one achieves high status in this world, little has he achieved compared to the real reward, of the Hereafter, which has no limits.

Every Muslim should have such fervour for the Unity of God, as Allāh Himself has for His own Unity.

Just think, where would you find such a victim of oppression like our Holy Prophet^{sa}. There is no abuse, filth and blame, which has not been hurled at him. Is this a time when Muslims should sit back quietly? If one does not take a stand at this time, does not shut the mouth of a liar by being witness to the truth, and considers it permissible for disbelievers to carry on shamelessly, blaming our Holy Prophet^{sa} and misguiding people, then be warned that he will be held accountable.

You should try to spend your knowledge and use your contacts to protect people from this calamity.

The ḥadīth of the Holy Prophet^{sa} testifies that “Even if you do not kill Dajjāl, he will still die.” There is a saying that to every success, there is a downfall.

The calamities started in the thirteenth century, and the time is near when they are going to vanish. Therefore, it is incumbent upon every Muslim to make every endeavour possible, and direct people towards light.

(*Malfūzat* Vol 1, p. 261)

Guidance from Hazrat Khalīfatul-Masīḥ V^{aa}

The following summaries of Friday Sermons have been provided by Wakālat 'Ulyā', Tahrik Jadid Anjuman Ahmadiyya, Pakistan



The All Powerful One God

Summary of Friday Sermon Delivered on April 18, 2014

On April 18, 2014, Hazrat Khalīfatul-Masīḥ V^{aa} delivered the Friday Sermon at the Baitul Futūh Mosque, Morden, London.

Huzoor^{aa} read extracts from the writings of the Promised Messiah^{as} regarding the existence and Unity of God Almighty.

Huzoor^{aa} quoted the Promised Messiah^{as} as having said:

God is the light of the heavens and the earth. His Universal Grace envelops everything. He is the source of all beneficence, the ultimate source and cause of all lights, and the fountainhead of all mercies. He it is Who brought everything out of darkness of nothingness and bestowed upon everything the mantle of being. He is the One; Independent and Besought of all. He begets not, nor is He begotten. He has no partner whatsoever. He is Holy, without associate and Eternal. There is no one equal to Him. There is none like unto Him in terms of His being and attributes. This is the Unity of the Almighty God taught by the Holy Qur'ān, and it is this Unity on which the faith of a person depends.

Huzoor^{aa} quoted the Promised Messiah^{as} as having said:

It is God Who provides peace and proves His excellences and Unity by cogent arguments. One who believes in the True God, he never has to face embarrassment before any forum, nor before God, for he can prove His existence through powerful arguments.

The Promised Messiah^{as} has said:

He comprehends all good qualities and manifests all holy powers. He is the Originator of all creation and

is the fountainhead of all grace. He is the Master of all recompense and everything returns to Him. He is near and yet far, and He is far and yet near. He is above all, but it cannot be said that there is someone below Him. He is more hidden than everything else is but it cannot be said that there is something more manifest than Him. He is Self-Existing in His Being and everything is alive through Him. There is only one way we can obtain His cognizance, and that is by following in footsteps of the Holy Prophet^{sa}.

The Promised Messiah^{as} has said:

Our soul and every particle of our being prostrate before the Mighty, True and Perfect God, from Whose hand every soul and every particle of creation together with all its faculties came into being, and through Whose support every being is sustained. We send down thousands of blessings and peace and mercy on the Holy Prophet Muḥammad^{sa}, the Chosen One, through whom we have found the Living God Who gives us proof of His existence through His Word. He demonstrates to us through extraordinary signs His shining countenance, which possesses eternal and perfect power. We found the Messenger^{sa} who manifested God to us and we found the God Who created everything through His perfect power. How Majestic is His power that nothing came into being without it and nothing can continue to exist without its support. That True God of ours possesses numberless blessings, numberless powers, numberless beauties and beneficences. There is no other God beside Him.

The Promised Messiah^{as} has further said:

One cannot obtain Divine cognizance until there is a spiritual guide between man and God, and that spiritual guide is none other than the Holy Prophet^{sa}. It is by following in his footsteps that one can attain salvation. The ignorant ones! How can one have perfect faith in God without having perfect faith in His Unity?! Therefore, know it for a certainty that one can have true faith in Divine Unity only by following the Prophet^{sa} of Allāh. The Holy Prophet^{sa} convinced the atheists and pagans of Arabia of the existence of God Almighty by showing them thousands of Heavenly signs. In short, this holy and perfect Unity is appreciated only through the Holy Prophet^{sa}.

The Promised Messiah^{as} has said:

Our God possesses many wonders, but they are visible only to those who become His out of sincerity and loyalty. . . . This wealth is worth procuring, though one might have to lay down one's life to procure it. This ruby is worth purchasing though one may have to lose oneself to acquire it. O ye, who are bereft! Run to this fountain and it will give you full contentment. It is the fountain of life that will save you.

Huzoor^{aa} said that may God enable us to convey the message of the Living God to the world. May He enable us to develop with Him a relationship that is sincere and loyal. May He enable us to act upon all His teachings and fulfill the requirements of His worship. May God save our future generations from associating partners with God Almighty! Amīn!

Maḥmūd Aḥmad Bengali: A True Aḥmadī Passes Away

Summary of Friday Sermon Delivered on April 25, 2014

On April 25, 2014, Hazrat Khalīfatul-Masīḥ V^{aa} delivered the Friday Sermon at the Baitul Futūh Mosque, Morden, London.

Huzoor^{aa} announced the sad demise of Maḥmūd Aḥmad Bengali Ṣāḥib, an Aḥmadī missionary and Amīr Jamā'at Australia and shed light on his family background, his noble qualities and excellent services for the Jamā'at.

Huzoor^{aa} said that all will one day leave this world, but fortunate are those who spend their lives according to the wishes of Allāh, try their utmost to honour the pledges they make and do their best to serve the faith as well as humanity. These are the people about whom the Holy Prophet^{sa} said that Paradise becomes obligatory for them. One of such people was our brother Maḥmūd Aḥmad Bengali Ṣāḥib, who was a true servant of the Jamā'at and a devoted helper of the Khulafā' of the time, for whom he had an intense sense of honour and respect. He followed the Khulafā' like the pulse follows the heart. Indeed, he was a truly devoted and loyal servant of the Khulafā'.

Huzoor^{aa} gave some details about Maḥmūd Aḥmad Bengali Ṣāḥib's illness and his passing and said that he was born in Bangladesh. His father, Abul Khair Muḥammad Muhibbullah, accepted Aḥmadiyyat in 1943. On the motivation of Hazrat Khalīfatul-Masīḥ II^{ra} Maḥmūd Aḥmad Bengali Ṣāḥib's father dedicated his son's life for Aḥmadiyyat in 1954. Maḥmūd Aḥmad Bengali Ṣāḥib obtained his elementary education in Bangladesh. In 1962, he was admitted to Jāmi'a Aḥmadiyya, Rabwah, from where he obtained his *Shahid* degree in 1974. He married Hajira Ṣāḥiba, daughter

of Maulavī Muḥammad Ṣāḥib, Amīr Jamā'at Bangladesh, in 1977. Maḥmūd Aḥmad Bengali Ṣāḥib is survived by three daughters and a son.

Huzoor^{aa} spoke of Maḥmūd Aḥmad Bengali Ṣāḥib's services for Khuddāmūl Aḥmadiyya and said that it was back in 1980 or 1981, when Hazrat Khalīfatul-Masīḥ III^{rh}, while addressing the annual convention of Khuddāmūl Aḥmadiyya had said:

Maḥmūd Aḥmad Ṣāḥib was in fifth position as regards votes in the Khuddāmūl Aḥmadiyya election held last year. I wanted to give this lesson to the Jamā'at that the tasks of those four individuals who secured more votes would not have been blessed because of the number of votes they had. Rather, one who follows Khilāfat with sincerity is the one who receives blessings. Therefore, I appointed Maḥmūd Aḥmad Bengali Ṣāḥib as the Sadr. He is a very sincere person. May Allāh enhance his sincerity.

Huzoor^{aa} said that at that time, Khuddāmūl Aḥmadiyya was headed by one central president, and the heads of the chapters across the world were designated as *Qā'idīn*. This system came to an end in Maḥmūd Aḥmad Bengali Ṣāḥib's time, and he was the last worldwide President Khuddāmūl Aḥmadiyya.

Huzoor^{aa} said that during his time Khuddāmūl Aḥmadiyya made prominent progress in many departments. He established '*Asīrān Trust*' for the welfare of Aḥmadī prisoners of conscience. He visited many countries outside Pakistan for the organizational advancement of Khuddāmūl Aḥmadiyya.

Huzoor^{aa} quoted a letter written by Hazrat Khalīfatul-Masīḥ IV^{rh} to Maḥmūd Aḥmad Bengali Ṣāḥib and shed light on the services Maḥmūd Aḥmad Bengali Ṣāḥib rendered for the Jamā'at in view of that letter.

Huzoor^{aa} spoke of some of his extraordinary services for Khuddāmūl Aḥmadiyya and the Jamā'at at large and said that he was a trusted companion of the Khulafā' of the time, and he gave true testimony whenever there was any questioning over any matter. He was ever-keen on reformation and continuously sought guidance for the future from the Khulafā'. He prayed for them and asked them for their prayers.

Huzoor^{aa} paid tribute to the services Maḥmūd Aḥmad Bengali Ṣāḥib rendered for the betterment of Jamā'at Aḥmadiyya Australia and said that he was kind to all, young and old, without exception and won their hearts through his excellent morals and example. He placed special emphasis on hospitality. His services for the Jamā'at began when he became *Za'im Nāsir* Hostel at Jāmi'a Aḥmadiyya, Rabwah. He also served as *Muhtamim* Khuddāmūl Aḥmadiyya. Later, he served as *Sadr* Khuddāmūl Aḥmadiyya for ten years. He served in the department of *Islāh-o-Irshād*, and as *Wakīl* supervised the central department of Audio and Video for many years. Since 28 June 1991, he was serving as Amīr Jamā'at Australia. May Allāh have mercy on him and raise his status in heaven! He was surely a selfless worker of the Jamā'at who helped the Jamā'at with all his capacities. May Allāh also enable his children to follow in his footsteps! Amīn!

Huzoor^{aa} said that all will one day leave this world, but fortunate are those who spend their lives according to the wishes of Allāh, try their utmost to honour the pledges they make and do their best to serve the faith as well as humanity. These are the people about whom the Holy Prophet^{sa} said that Paradise becomes obligatory for them.

Seeking Nearness to Allāh

Summary of Friday Sermon Delivered on May 2, 2014

On May 2, 2014, Hazrat Khalifatul-Masīh V^{aa} delivered the Friday Sermon at the Baitul Futūh Mosque, Morden, London.

Huzoor^{aa} read extracts from the writings of the Promised Messiah^{as} illustrating upon the reality, importance, and way to attain closeness to God, as well as, the high expectations the Promised Messiah^{as} had from his Jamā'at in this regard.

Huzoor^{aa} quoted the Promised Messiah^{as} as having said:

All the high morals and virtues are found, in their truest sense, in God alone. As much as one breaks free of one's self and one's desires and gains nearness to God, one is able to reflect Divine qualities in one's person accordingly. The reflection of high Divine morals reflects on the hearts of those people alone who follow the Holy Qur'ān perfectly. God holds dear only those who completely lose themselves in His love and submission and engage themselves in His worship and passionate remembrance. The medium, example and teaching by following which we can obtain closeness to God is none other than the perfect surrender to the wishes of the Holy Prophet^{sa}. We just cannot obtain any excellence, honour and closeness to God without being perfect followers of the Holy Prophet^{sa}. Whatever is granted to us is granted as a reflection and blessing of the Holy Prophet^{sa}.

The Promised Messiah^{as} has further said:

When man, having shunned all his selfish desires, surrenders himself completely before Divine will and pleasure and imposes a type of death upon himself, dyes himself completely in the personal love of God and out of pure love shows obedience to Him, obtains eyes that see only Him and ears that hear only through Him and heart that

shows complete submission to Him and the tongue which would speak only at His command, then comes the stage where all search ends and man's ego dies completely. Divine light then wholly engulfs such a person granting him the ability to see and speak to God and partake of the bounties of Paradise in this very world.

Huzoor^{aa} quoted the Promised Messiah^{as} as having said:

Istighfār, which strengthens the roots of faith, has been defined by the Holy Qur'ān in two ways. The first meaning of *Istighfār* is to stop committing sin, which overwhelms a person when he is separated from God, and to anchor one's heart in His love, and to seek His help by losing oneself in Him. . . . The other meaning of *Istighfār* is to free oneself from sinfulness, to hasten towards God and to be captivated by His love—just as a tree is held firmly by the earth—so that, by growing in piety, the human heart may escape from the aridity and decadence of materialistic pursuits.

The Promised Messiah^{as} has said: "Closeness to God is granted to those who sincerely follow the Holy Qur'ān. God then shows His signs for those who are blessed with such a station of closeness to God."

The Promised Messiah^{as} has said:

The example of prayer is like a sweet water spring to which a believer has access and can satiate himself whenever he wants. . . . The most appropriate form of such prayer is *Ṣalāt*. . . . The chief accomplishment of prayer is that man is granted closeness to God Man should turn towards His Lord, so that He too may turn towards him with love and mercy. . . . To be able to

do good works is a great blessing of God. God is pleased with those who perform good deeds and grants such people His closeness. I can say it with certainty that man is purified by Him. As man gets closer to God, God grants him His converse and consoles him. Hence, you need to reflect whether or not you have come to possess this great station.

The Promised Messiah^{as} has said:

Be very wary of God's curse, He is Holy and with honour. The wicked cannot attain God's nearness, neither the arrogant, or the unjust, or the disloyal can attain it. Anyone who does not have the sense of honour for His name cannot attain His nearness. Those who fall on this world like dogs, ants or vultures and find comfort in worldly things, cannot attain His nearness. Each impure eye is distant from Him and each impure heart is unaware of Him. . . . Become God's friend with sincerity of heart, complete honesty and eagerness. He too will become your Friend. Be kind to your subordinates, your wives and your needy brothers so that kindness is shown to you in heaven. Truly become His so that He too becomes yours.

Huzoor^{aa} urged Aḥmadīs around the world to pray for their brothers in Pakistan as conditions in Pakistan are deteriorating fast for them.

Huzoor^{aa} urged Aḥmadīs across the world and specially those Aḥmadīs who belong to Pakistan to establish a sincere relationship with God and strive for His nearness by praying that Allāh may cause the evil rule of Satan in this world to come to an end, so that the kingdom of those who are close to Allāh the Exalted is established in the world. May God enable us to pray to Him most earnestly and seek His pleasure and closeness! Amīn!

The example of prayer is like a sweet water spring to which a believer has access and can satiate himself whenever he wants. . . . The most appropriate form of such prayer is *Ṣalāt*. . . . The chief accomplishment of prayer is that man is granted closeness to God Man should turn towards His Lord, so that He too may turn towards him with love and mercy.

There is no god but Allāh

Summary of Friday Sermon Delivered on May 9, 2014

On May 9, 2014, Hazrat Khalīfatul-Masīh V^{aa} delivered the Friday Sermon at the Baitul Futūh Mosque, Morden, London.

Huzoor^{aa} quoted the Aḥmadiyya slogan, 'Love for All, Hatred for None' and said that we use this slogan to signify that the members of the Aḥmadiyya Jamā'at do not bear grudge or ill will towards anyone, and that Islām teaches us to love others, treat them with due respect and serve them. The slogan also signifies that we wish to live together by breaking down the walls of hatred. Indeed, when we serve humanity or propagate the message of Islām to the world, we do so because we love our fellow beings and want to root out the seeds of hatred from the hearts of the people and plant the seeds of love and harmony instead.

Huzoor^{aa} said that this has been taught to us by our Chief and Lord, the Holy Prophet^{sa}. And, we follow the Holy Prophet^{sa} because we found him agonized owing to his compassion for mankind during his nightly supplications to God, wherein he prayed for the establishment of Divine Unity in the world and for the world to be saved from ruin and destruction.

Huzoor^{aa} said that the humanitarian work we do and the propagation of message of love and compassion we carry out is to earn the pleasure of God and to establish His Unity in the world. We have ill will towards none in the world. We only hate evil, and evil is to be condemned by everyone alike. We are even sympathetic to those who are involved in evil acts, but in this case our sympathy is based on the fact that we want to bring such people out of the filth they live in, so that

we may help them save themselves from Divine punishment. Hence, we must not raise slogans like 'Love for All, Hatred for None' to ingratiate ourselves with the world, but rather to further the cause of the true Islām, which is to establish peace and harmony in the world.

Huzoor^{aa} said that we are the fortunate people to whom the Promised Messiah^{as} gave the blessed teaching that we should love God and His creation. Therefore, we should always keep in mind that when we serve humanity, our sole purpose should be to attain the pleasure of the Almighty and to establish a sincere relationship with Him. For this, we need to safeguard our Prayer and worship God in earnest.

Huzoor^{aa} said that in this connection, he would like to advise the workers of Humanity First that according to Hazrat Musleh Mau'ūd^{ra}, our motto is the Holy Qur'ān. However, if we must employ a slogan, we should bear in mind that the Holy Prophet^{sa} has already given us one, which is to declare that there is none worthy of worship but Allāh. Indeed, this is what the Holy Qur'ān was revealed for. However, the true concept of Divine Unity cannot be comprehended, except with the help of the Holy Prophet^{sa}, as he is the mirror that reflects the image of the True Lord. When, in this regard, one seeks help from the Holy Prophet^{sa}, one finds that the entire Qur'ān, from the *Alif* of *Al-Ḥamd* to the *Sīn* of *An-Nās*, is filled with manifestations of Divine Unity. Hence, there is no doubt that it was through the Holy Prophet^{sa} that the true Unity of God was established in the world. We should not utter *Lā ilāha illallāh* ("There is none worthy of worship,

except Allāh") from our tongues alone, but rather we should make sure that when we utter this we are also well-aware of its true significance and recognize the Glorious God with all His Attributes.

Huzoor^{aa} said that in this age, God granted the true cognizance of His Being to the Promised Messiah^{as}, for the Promised Messiah^{as} had lost himself in the love of the Holy Prophet^{sa}.

It should be remembered that all Qur'ānic commandments are excellent and beneficial in their own right but *Lā ilāha illallāh* ("There is none worthy of worship, except Allāh") is dominant over them all. This is the real motto that encompasses all the righteous deeds and which we need to keep in sight at all times. And an excellent example of this is none other than the Holy Prophet^{sa}. Thus, whoever understands the Holy Prophet^{sa}, understands God. It is *shirk* (idolatry) that lies at the root of all ills, negligence and sins. And *shirk* (idolatry) can only be removed through understanding God. And, it is to obtain the true cognizance of the Almighty God that we have pledged allegiance to the Promised Messiah^{as}. God revealed to the Promised Messiah^{as}, "Hold fast to Unity, hold fast to Unity, O sons of Persia." Indeed, this message is meant for the entire Jamā'at.

Next Huzoor^{aa} spoke of the sad demise of Siddique Akbar Rahman Ṣāḥib, son of Faizur Rahman Ṣāḥib of UK, and announced that he would lead funeral prayer of the deceased.

It should be remembered that all Qur'ānic commandments are excellent and beneficial in their own right but *Lā ilāha illallāh* ("There is none worthy of worship, except Allāh") is dominant over them all. This is the real motto that encompasses all the righteous deeds, and which we need to keep in sight at all times. And an excellent example of this is none other than the Holy Prophet^{sa}. Thus, whoever understands the Holy Prophet^{sa}, understands God. It is *shirk* (idolatry) that lies at the root of all ills, negligence and sins. And *shirk* (idolatry) can only be removed through understanding God.

PRAYERS PRESCRIBED by HAZRAT KHALIFATUL-MASIH V^{AA}

On Friday May 30th, 2014, Hazrat Khalifatul-Masih V^{aa} instructed the Jamā'at to continue reciting the prayers prescribed on the occasion of Centenary Khilāfat Jubilee. Huzoor Anwar^{aa} also instructed that a few additional prayers must also be made a part of our daily routines. Through these prayers we beseech Allāh the Almighty to keep our fellow Aḥmadīs brethren around the world safe from harm and ask that He grant Islam-Aḥmadiyyat its ultimate victory. The prayers are as follows:

- 1 Surah Al-Fātiha - This should be recited abundantly.
- 2 Durūd Sharīf - Beseeching Allāh to bless and grant success to the Holy Prophet^{sa} should be done very frequently.
- 3 The following prayer was revealed to the Promised Messiah^{as} and should be implored often:

Holy is Allāh, worthy of all praise,
Holy is Allāh, the Great.
O Allāh, bestow Thy blessings on Muḥammad^{sa}
& the people of Muḥammad^{sa}.

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

پاک ہے اللہ تعالیٰ اپنی تعریف کے ساتھ۔ پاک ہے اللہ تعالیٰ جو بہت عظمت والا ہے۔ اے اللہ! محمد ﷺ پر اور آپ کی آل پر بڑی رحمتیں نازل فرما۔

Prayers from the Holy Qur'an

4

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا
وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

اے ہمارے رب! ہم پر صبر نازل کر اور ہمارے قدموں کو ثبات بخش اور کافر قوم کے خلاف ہماری مدد کر۔

O our Lord! Pour forth upon us steadfastness and make our steps firm, and help us against the disbelieving people. (2:251)

5

رَبَّنَا لَا تُغِثْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا
مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

اے ہمارے رب! ہمارے دلوں کو ٹیڑھا نہ ہونے دے بعد اس کے کہ تو ہمیں ہدایت دے چکا ہو۔ اور ہمیں اپنی طرف سے رحمت عطا کر۔ یقیناً تو ہی ہے جو بہت عطا کرنے والا ہے۔

O our Lord! Let not our hearts become perverse after you have guided us; and bestow on us mercy from Yourself; For surely you are the great Bestower. (3:9)

قرآنی دعائیں

6

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

اے ہمارے رب! ہمارے گناہ بخش دے اور اپنے معاملہ میں ہماری زیادتی بھی۔ اور ہمارے قدموں کو ثبات بخش اور ہمیں کافر قوم کے خلاف نصرت عطا کر۔

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

Prayers of the Holy Prophet^{sa}

7

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْهِ

میں بخش مانگتا ہوں اللہ سے جو میرا رب ہے، ہر گناہ سے اور میں توبہ کرتا ہوں اسی کے حضور

I seek forgiveness from Allāh my Lord, for all my sins and turn to Him in all sincerity.

آنحضرت ﷺ کی دعائیں

8

اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ

اے اللہ! ہم تجھے ان کے سینوں میں ڈالتے ہیں (یعنی التجا کرتے ہیں کہ تو انہیں ہلاک کر دے) اور ان کے شر سے تیری پناہ مانگتے ہیں

O Allāh, we put you in their chests (i.e. we ask you to smite them) and we seek Your refuge from their mischief. (Abū Daūd)

Prayers of the Promised Messiah^{as}

9

رَبِّ كُلِّ شَيْءٍ خَادِمِكَ
رَبِّ فَاحْفَظْنِي وَأَنْصُرْنِي وَأَرْحَمْنِي

اے اللہ! ہر چیز تیری خادم ہے۔ اے میرے رب، پس تو میری حفاظت کر، میری مدد کر اور مجھ پر رحمت فرما۔

My Lord, everything is subservient to you!
My Lord protect me, help me and have mercy on me.
(Tadhkira, new edition, p. 571)

حضرت مسیح موعود ﷺ کی دعائیں

10

يَا رَبِّ فَاسْمَعْ دُعَائِي وَمَزِقْ أَعْدَاءَكَ وَأَعْدَائِي وَأَنْجِزْ وَعْدَكَ وَأَنْصُرْ عَبْدَكَ وَارِنَا
أَيَّامَكَ وَشَهْرَ لَنَا حَسَامَكَ وَلَا تَدْرُ مِنْ الْكَافِرِينَ شَرِيرًا

اے اللہ! میری دعا سن اور اپنے اور میرے دشمنوں کو ہلاک کر دے۔ اور اپنے وعدہ کو پورا کر اور اپنے بندہ کی مدد کر، اور اپنے (رحمت کے) دن ہم پر ظاہر کر۔ اور اپنی تلوار کو ہماری خاطر تیز کر، اور کافروں میں سے کسی شریر کو نہ چھوڑ۔

O my Lord hear my prayer! Destroy Your enemy and my enemy and fulfil your promise and help your servant. [Lord] let us witness Your [Blessed] days. Bear for us Your sword and spare none of the wicked disbelievers. (Tadhkira, new edition, p. 664)

Ten Successful Methods of Tabligh

Maulānā Ataul Mujeeb Rashid, Imām Fazl Mosque

The following extract is taken from the book, *Inspiring Events in the Field of Tabligh*, by Maulānā Ataul Mujeeb Rashid Ṣāhib, Imām Fazl London Mosque. It quotes guidance of Hazrat Khalīfatul-Masīḥ IVth on Tabligh in his Friday Sermon delivered on February 25, 1983.

Call unto the way of thy Lord with wisdom and goodly exhortation, and argue with them in a way that is best. Surely, thy Lord knows best who has strayed from His way; and He also knows those who are rightly guided.

And if you *desire* to punish the oppressors, then punish them to the extent to which you have been wronged; but if you show patience then, surely, that is best for those who are patient.

And, endure thou with patience; and verily thy patience is *possible* only with the *help* of Allāh. And grieve not for them, nor feel distressed because of their plots.

Verily, Allāh is with those who are righteous and those who do good.

(16:126-129)

These verses state that it is not a simple calling to God, but it is a call towards the glory with which Allāh manifested Himself to the Prophet Muḥammad^{sa} that the world was invited to; for He is the God Who is the Lord of all the Worlds. The following are ten important points in this respect.

1. The Message is for All the Believers:

Although the message is for all the believers, only the Holy Prophet Muḥammad^{sa} has been addressed here. It is not said that O Muḥammad^{sa}! You alone must go and start calling people towards Allāh and no companion should accompany you. Thus, it is addressed to the Holy Prophet^{sa} but is meant for all the

believers.

Meaning of hikmat (wisdom, foresight): By pondering over the word, *hikmat*, it seems that we should first look back into history. By looking over past events, we find that we have to deal with our adversaries with extreme love and affection, as per the example of the Holy Prophet^{sa}. It is then that our point of view can be accepted, otherwise it will not be.

2. Approach According to the Circumstances:

The second point of *hikmat*, is to keep the present circumstances in view. Analyze the circumstances and then start the work of calling towards Allāh. Everything is fine if it is done at proper time. Delivering your message to someone who is in a hurry or mentally upset is not proper. If a man dislikes something, and it is then presented to him, he is unlikely to accept it, even if it is good. This will not be in accordance with proper and present circumstances.

Therefore, if the way of presentation is so disagreeable that it brings about feelings of hatred upon hearing the message, *Tabligh* will be ineffective for that person. Therefore, keep in mind that you are engaged in a very delicate task. Follow the model of the Holy Prophet^{sa} and be kind to others. Similarly, adopt a wise way of communication. You will have to think that your addressee will surely change by conversing with normalcy; therefore, you should be gentle when communicating.

3. In Accordance with Human Nature:

One of the demands of *hikmat* is to talk according to the trend of the person with whom you are conversing with, and be extremely careful to not be oblivious to it. Try and understand the personality and tendencies of the person whom you are conversing with. You should know

what the person dislikes and avoids, and then deal with them accordingly.

4. Within Your Capabilities:

Another demand of *hikmat* is to take stock of your own temperament and tendencies. Not everyone can do all kinds of *Tabligh* equally. God has blessed each of us with individual faculties and aptitudes according to our own temperaments. For instance, a brother used to wear a robe with Qur'ānic verses inscribed on it. Another brother, Qureshi Muḥammad Hanif, used to roam and preach on his bicycle. To say that one does not have the capacity for *Tabligh* is to blame Allāh. It is correct to say that as everyone has different capacities, therefore, dealing with people will also occur using different methods. Every person has a unique personality and should treat others according to his/her own capacity and personality.

You, yourself have different temperaments. God has granted you different capacities. Therefore, you will have to adopt the right way of thinking about yourself, and how you can fulfill your obligations in a befitting manner. Some may not have good conversational or public speaking skills, while others may lack effective writing skills. Some may be shy in public, but can converse easily in a small group, while there may be others who can easily address large gatherings.

5. Times Also Change:

There are different periods in life, and the associated needs of time also continuously change. *Hikmat* demands that one should take advantage of such times. Therefore, different ways of conversing suit different time periods. There are times when one is sad and that time demands a different kind of conversation. The [manner] of [speaking] in pleasant times will be different.

Similarly, one should adopt an appropriate manner of speaking in times of panic.

6. Appropriate Selection:

Another demand of *hikmat* is to choose the right person. There are innumerable creations of God whom you have to call towards Allāh. There are Aḥmadīs who sometimes work hard on someone who is prejudiced, adamant and far from *Taqwā*. They forget that Allāh has promised to guide those who are righteous and have the courage to call spade a spade. Jesus^{as} also said not to, “throw pearls before the swine” (Matthew 7:6). Therefore, select good-natured people; especially those who are courageous and may themselves become *muballigh* later.

7. Remain Constantly in Contact:

To take care of your crop is another demand of *hikmat*. When you engage in *Da'wat ilallāh* or will engage in it, you will certainly enjoy it. If you do not maintain contact with the person to whom you are preaching, you may lose them, akin to losing your hard-earned harvest. This is because the effect of your *Tabligh* has not gone very deep. You will have to pay constant attention, or else your labour may go to waste.

8. Prayers are Needed:

If you do not irrigate your crop, it will bear no fruit. There are two ways of irrigation. One is the water of your knowledge that you impart in this world. Secondly, the real harvest is when it (the crop) will receive the Heavenly water. If you will irrigate your crop with merely your own water of knowledge, it will not bring out blessed fruit. Therefore, prayers are essential, and you will have to shed tears in front of God Almighty. Seek help from Him. It is the tears of a believer that can bring torrents of blessings.

Hikmat was therefore mentioned first, and then good word is mentioned. Good word is clear, true and pious advice that has a pull. It has nothing to do with any sectarian difference. It comes directly from the heart and goes straight to the heart. Presentation of supportive arguments should come later, and one should begin with a good word. First, tell the people that you have sympathy for them. . . . The society is being destroyed; think, why it is being destroyed? Tell them that divine people come and depart after delivering their message. Give them



the message that a caller has come and it would be better for them to accept that Divine caller. This is the reason that the Holy Qur'ān advises not to hurry. Begin with *hikmat*, so that people should know that you are truthful and their sympathizer. They should realize that you are not interested only in yourself, but are interested in them as well.

9. Discussion:

Despite your good and wise word, people will be ready to argue with you. . . . Now be prepared and argue with full strength and vigour with those who counter you. But this encounter should never be with brute force, and one should argue with what is good. . . . They will come with evil, but you should present goodness. They want to harm you, but you should wish good for them. They will bring feeble arguments, but you should present strong and powerful proofs. One should always represent goodness, even if they represent hatred and evil.

10. Patience:

“But if you show patience, then, surely, that is best for those who are patient” (16:127). Therefore, remember that you should show patience, and Allāh tells you that those who show patience are more successful than others. It is better for those who show patience in religious debate, that they should not desire revenge but should overlook mistakes of others and remain tolerant.

The call towards the way of Allāh began with singular number, and now it has become abundantly plural. This is why I have concluded that the duty of *Tabligh* is not confined to the Holy Prophet^{sa} alone. It is obligatory for his followers as well.

Allāh has said to the Holy Prophet^{sa}, “And endure thou with patience; and verily, thy patience is possible only with the help of Allāh” (16:128). This means that Allāh had said to him: O Muḥammad^{sa}, We do not say that you may show patience or take revenge, as you please. For you, our advice is that you have to show patience. We know that you are already showing patience for the sake of Allāh. Therefore, you are not to abandon this path because this is the way that is the best. You should know that patience is of two kinds. One is patience in anger, and the other is patience during grief.

We know that the Holy Prophet Muḥammad^{sa} was never even close to being angry. Therefore, always remember that we have to follow the Holy Prophet^{sa}, in whom there was the least amount of rage. He was a man who had the patience of a mother, and even more. He was a man who pined for his opponents, who were harming themselves by not accepting him. That's why Allāh says, “And grieve not for them” (16:128).

You are all *Dā'īs*:

Therefore, I call upon all the members of our *Jamā'at* to call the whole world towards the One and Only Living God. Call people of the east and of the west. Call the black as well as the white. Call the Christians, as well as, the Hindus. Call everyone who has gone astray, and call the atheists also. You are responsible to call Eastern Block and the Western Block, as well. . . . If you show negligence, the people who have to die will die and will be wandering in the dark. Therefore, O ye the devotees of Muḥammad^{sa}, and the lovers of his religion, do not think about your profession and your worldly duties now. Every one of you should consider himself a *Dā'ī ilallāh*, and he will be accountable for this obligation before God. Whatever your profession or job, to whichever country you may belong, your primary duty is to call the world to the God of Muḥammad^{sa}.



محمد ﷺ

M U H A M M A D ^{SA}

THE ASTONISHING STORY OF THE PROPHET

Tabligh Department - Jamā'at Aḥmadiyya Canada

In response to the derogatory and inflammatory video "Innocence of Muslims" posted on YouTube.com by some highly prejudiced members of society, Hazrat Khalīfatul-Masīḥ V^{aa} instructed the Jamā'at to hold symposiums to show the world, in a peaceful manner, the true life of the Holy Prophet Muhammad^{sa}. In following these instructions, Regina, Edmonton and Calgary Jamā'ats each held a conference of Muhammad^{sa} - *The Astonishing Story of the Prophet*.

The Event in Regina

By the Grace of Allāh, Regina Jamā'at successfully organized the conference, *Muhammad^{sa} - The Astonishing Story of the Prophet* and held it in June 18, 2014. This success was achieved with the collective efforts of a small but dedicated Jamā'at. By the sheer Grace of Allāh, over 200 guests attended the program, despite adverse weather conditions. Al-Ḥamdu lillāh!

A non-Muslim guest made the following suggestion:

"Story of Muhammad^{sa} could be expanded to include a review of the astonishing spread of Islam across so much of the world. The reason for suggesting this was my observation that the West, particularly in North America, has the mistaken impression that Islam expanded by force, bringing fire and sword to country after country, insisting on their conversion. Part of this is due to the unfortunate representation of nomadic people, particularly the Mongols, as warlike barbarians."

May Allāh grant this small Jamā'at due rewards and opportunities for similar events to open the mind and hearts of the indigenous population and remove their misconceptions about the Islām! Amīn!

The Event in Edmonton

Majlis Khuddāmul Aḥmadiyya Edmonton organized a symposium on June 26, 2014, at the Royal Albert Museum.

To plan and manage the event, eight teams were made and assigned various responsibilities. Publicity was carried out by distributing over 25,000 Flyers, 500 posters, and over 500 personal invitations. Publicity was also done by advertising in the *Metro News*, *Facebook*, *Kijiji* and various other websites.

By the Grace of Allāh, the event was very successful from planning to execution. Majlis Khuddāmul Aḥmadiyya Edmonton worked day and night, and went door to door to attract people. Countless meetings were conducted to discuss each aspect of the event. It was a full house and over 500 guests attended the program. Al-Ḥamdu lillāh!

The main presentation of the program was on the life of the Holy Prophet^{sa} by Maulānā Syed Taha Anwar Ṣāḥib, Murabbī Silsila. Other presentations at the event included the story of Hazrat Abu Bakr^{ra} by Harris Ahmed Ṣāḥib, the story of Hazrat Harris^{ra} by Qasim Mian, as well as presentations of Qasida and Durūd Sharīf.

The Event in Calgary

Calgary Jamā'at held the conference on October 2, 2014 at the Southern Alberta Jubilee Auditorium.

The event was well publicized in advance and a great team effort was carried out by most members of the Calgary Jamā'at. Different teams were organized, who carried out various duties in a very diligent manner. The external publicity team, which mobilized around 200 volunteers distributed almost 45000 flyers and 7,750 business cards over a period of 40 days. Some of the volunteers focused their campaign by door-to-

distributions of the flyers and covered the whole city with a coordinated plan. The other members of the publicity team distributed flyers at the LRT stations, Shopping Malls, Universities, Communities Centres, etc. Invitations were also extended to University Professors through AMSA (Aḥmadiyya Muslim Students Association) and WAMSA (Women Aḥmadiyya Muslim Student Association) members.

Extensive efforts were made to engage radio, print and social media for advertising the event. The event was advertised in the *Calgary Herald*, *Metro News* and four ethnic newspapers. It was publicized over three local radio stations, and using road and LRT signs.

Personal VIP Invitations were sent to MLAs, Politicians, Head of Government Departments, Local Councillors and Foreign Ambassadors.

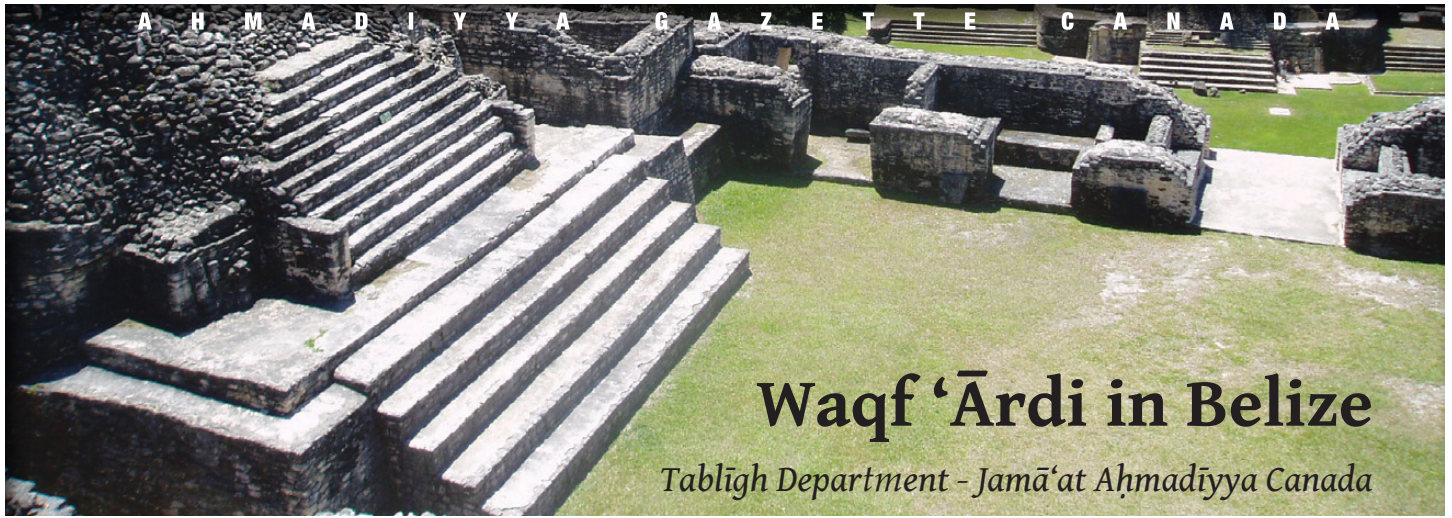
Al-Ḥamdu lillāh, by Grace of the Allāh, the humble efforts of the Jamā'at were resoundingly rewarded. Over 1750 people attended the conference, which received extensive media coverage.

Devin Heroux (CBC reporter) writes, "Tonight's show was at complete capacity. More than 2,000 people packing the hall (Jubilee)."

A mainstream newspaper wrote the following article under the title, "Massive Muslim service dispels negative misconceptions."

The chilly winter winds blowing through the city did nothing to dissuade Calgary from packing the Jubilee Auditorium on Thursday for Muhammad: The Astonishing Story. The event was comprised of spoken word excerpts from Umair Khan – the Imām of Baitun Nur Mosque – and . . .

Continued on bottom of page 12



Waqf 'Ardi in Belize

Tabligh Department - Jamā'at Aḥmadiyya Canada

By the Grace of Allāh, Riaz Cheema Ṣāhib of Jamā'at UK was on a Waqf 'Ardi in Canada. After arriving, he was assigned to the Tabligh Department by Respected Amīr Ṣāhib Jamā'at Aḥmadiyya Canada on September 29, 2014. Maulānā Zafar Iqbal Javed Ṣāhib briefed him on the various Tabligh programmes underway in Central and South America. It was decided that he should pay a visit to Belize, where in a very short period the Jamā'at has been blessed with a number of young new converts to Aḥmadiyyat. Missionary Incharge in Belize, Maulānā Naveed Aḥmad Mangla Ṣāhib, was consulted and asked to prepare a 2-week programme for the visit of Cheema Ṣāhib. Cheema Ṣāhib left for Belize on October 12, 2014 and was received at the airport by Murabbī Ṣāhib. A reception was held at the Mission House on the same evening.

At the reception, ten (out of twelve) new convert Aḥmadi youths were present. During this gathering it was discussed that these new Aḥmadīs youth could perform the *Namāz* (with exception of one), but did not know the *Namāz* in Arabic. After discussion with Murabbī Ṣāhib, it was decided that Cheema Ṣāhib would start holding daily Tarbiyati classes in the evenings for these new young Aḥmadīs and help them memorize *Namāz*. They could also benefit with some basic religious education at these classes. It was expected that at least ten Khuddām would regularly attend and benefit from such classes. The First class was held on October 13, 2014 and ten Khuddām attended the class. Some of these young Khuddām came on their bicycles, while others were picked up by Murabbī Ṣāhib from their homes. For the first lesson, Cheema Ṣāhib helped them memorize part of the *Niyyat Namāz*.

Cheema Ṣāhib stated in his reports that it was a very difficult task to help the Khuddām memorize the Arabic words. He also explained the meanings of the Arabic words. These classes started with great enthusiasm, but progress was very slow due to their different levels of comprehension and academic backgrounds. During this short period, four Khuddām succeeded in memorizing *Niyyat, Sana, and Surah Fātiḥah*.

Murabbī Ṣāhib arranged the food for the participant of the Tarbiyati Classes and dropped them at their homes at the end of the session each evening.

In addition to these classes, two Khuddām were recognized who could be taught the *Yasarnal Qur'ān*. They both learned to read the Arabic alphabets, and one of them also learned to pronounce and connect the Arabic alphabets.

In addition to holding the daily Tarbiyati class, both Cheema Ṣāhib and visiting Murabbī Khalid Minhas Ṣāhib also started a program of leaflet distribution in the Town Centre and surrounding areas of the city. Over six thousand leaflets were distributed under this program on seven different occasions. During this distribution, they also located a prominent roadside location of the City centre to hold a bookstall; this location did not require a license/permit. A bookstall was held on October 25, 2014 that displayed a large a banner bearing the name and logo of Belize Jamā'at. In addition, a large photograph of the Promised Messiah^{as} was prominently displayed on a stand in the background. The bookstall and the photograph attracted a lot of public attention and interest. The leaflets were distributed amongst the passersby.

Belize, by the Grace Allāh, has been

blessed with resounding success in establishing the Jamā'at firmly during the last six months or so. Achieving such high success in relatively short period also presents us with new challenges of Tarbiyat of the new converts. So more Waqfin should come forward and assist in the Tarbiyat of the new converts.

On a personal note, Cheema Ṣāhib writes that throughout his working life, as a professional consultant with British Airways, he has stayed in 5 Star hotels; but none of these luxurious stays match the comfort, peace and tranquility he derived by sleeping on the floor mattress of a Salāt Centre in a third world country for fourteen nights. Among all his duty trips for worldly gains, he will savour and treasure this duty trip taken in the cause of Allāh, for rest of his life.

May Allāh bless his efforts and enable him to continue to take more of such trips in his life! Amīn!

Continued from page 11

... accompanying visual components displayed on a large projector. Produced by Aḥmadiyya Muslim Jamā'at (AMJ), the large service is seen as a catalyst of dispelling negativity for the cities Muslim community, while providing members of neighbour faiths a learning opportunity on which to build their own perceptions. Among the crowd were faces and races from all walks of the world, further strengthening the idea of Calgary as a central hub of diversity. (<http://www.calgaryjournal.ca/index.php/the-lens/massive-muslim-service-dispels-negative-misconceptions>, October 3, 2014)

Are You Ready for an Emergency?

Umūr 'Āmma Department -
Jamā'at Aḥmadiyya Canada



Do you know the risks?

Do you have a plan?

Do you have an emergency kit at home?

Do you know how to keep yourself and your family safe in an emergency situation?

Just last year, Canadians experienced the worst damages caused by natural disasters in 30 years of Canadian history. These damages, for instance, include ice storms, floods and tornadoes in various parts of Canada.

Flash flooding and storm hit the Greater Toronto Area in July 2013 when 126 millimetres of rain hit the ground, and set a record for the province's most expensive natural disaster. The Insurance Bureau of Canada estimated 850 million dollars in damages in their preliminary estimates. 100's of homes were destroyed, and over 50,000 homes were left without power for days.

Ice storm in December 2013 left over a million residents out of power for multiple days, over 600,000 homes in Southern Ontario alone. Over 200 million dollars were incurred in damages, 1000's of trees were destroyed with up to 3cm of ice in some areas of Southern Ontario. Thousands of people were forced to relocate to warming centers and shelters. 27 unfortunate people lost their lives in Northeastern United States. They could have survived, had they been informed and prepared to deal with such a situation.

A great number of us are unprepared to face such emergencies. Our beloved Huzur^{aa} has advised Jamā'at members to stay prepared for such unexpected emergencies in result of a natural disaster, economic crisis or unstable political situations. Jamā'at Aḥmadiyya Canada also urged members at times to get their families prepared to deal with any emergency situation by creating an emergency plan and keeping stock of essential household items and food. In

continuation of the same initiative, the following information will assist Jamā'at members to better prepare for such situations.

Winter is here and some are already predicting it to be another harsh winter this year.

We enjoy an uninterrupted supply of utilities and services living in this society, which makes us so dependent on them that life becomes virtually impossible without them. When authorities have to deal with extraordinary situations (i.e. storm, floods), supply for these services can be interrupted for prolonged periods. Furthermore, there may also be situations where extreme precautions are required to keep the home safe; or perhaps there may be circumstances when the home is no longer a safe place.

It is very important for families to create an emergency plan according to their own needs and to equip themselves with a household Emergency Kit to deal with such situations. An Emergency plan and Emergency Kit, together, enable families to keep safe in such difficult times and emergencies.

An Emergency Plan

Emergencies occur in sudden and unexpected times; they may arise when families are not together; they may occur when family members are not all home. They may be at school, work, etc. If phone lines are not working and the neighbours are not available, what would you do? To help ensure your family's safety in such situations, it is crucial to have an emergency plan; this emergency plan should be discussed thoroughly with all family members.

Keep Informed: Whether all family members are at home or away from home, in an emergency it is very important to stay informed of the situation and any

new developments. Keep listening to local news on television and/or radio.

Safe Place: Part of the plan should be to have a simple way of contacting and meeting the family (in emergency), especially when family members are not together at a time of such occurrence. When going home is not possible, decide, in advance, about a safe place to meet (i.e. community centre, library or school) and make sure every family member knows directions to it.

Secondary Contacts: Sometimes you might not be able to contact immediate family members but may be able to contact your neighbours or relatives in another city. Always keep a few close contacts handy (memorized or written). When you cannot contact immediate family, call such contacts and tell them about your situation and plan, and how they can help.

Emergency contact: Always have school and daycare updated with emergency contact information, someone who is accessible and can help on short notice; pickup kids if needed. Teach emergency contact's information to your kids (i.e. memorize phone numbers and addresses).

Identify locations: Sometimes authorities may advise to turn off some utility or you may feel the need to do so. Mark location of your home's water valve, electrical panel, gas valve & floor drains. Make a map and mark these locations on it. Make sure all the valves and shutoff locations are easily accessible and have enough clearance around them. Share the location and procedure of turning on or off with everyone at home.

Evacuation Plan: In some situations, authorities might ask to evacuate your home on a very short notice. Everyone should know your home's safe exits and best places to go and meet. In

addition, it should be ensured that all family members are aware of “Grab & Go Emergency Kits” (more information follows). Keep a physical map and mark the safest and quickest routes to exit your city.

Kids and Elders: Always identify the special needs of toddlers, kids and elderly family members, especially disabled ones if there are any. They might need assistance in evacuation and collecting their absolute necessities.

Documents: Make copies of important documents (i.e. birth certificates, passports, wills, insurance documents). It is also advisable to keep extra copies of these documents and photos of family members at safe places (i.e. at work, with a relative in another city, in family car).

Emergency Kit

In this unpredictable world, without any warning, we may have to make quick decisions that affect the health and safety of our loved ones. We may assume that we will be able to gather what we need when something happens; but it is even easier to miss important items in panic. An emergency kit is something that provides you most of your necessities that you may need in such situations.

It is always advisable to identify the most important things you or your family may need in emergencies. An Emergency kit that is well stocked, portable and easy to find for everyone in the household can help ensure you have basic supplies to keep you and your family safe for at least 72 hours within your home or even if you have to evacuate. The most important thing in this Emergency kit is a copy of the Emergency Plan designed according to your family’s needs and a *Checklist* with items that cannot always be kept within the *Emergency Kit* itself. (i.e. medications that are refrigerated, etc) Below are examples for some of the things that most families would need to have in an *Emergency Kit*.

- bottled water: 2 L per person per day for drinking
- food (energy bars, canned & dried food enough for all household members for at-least three days)
- First aid kit (bandages, antiseptics and pain relievers)
- manual can opener, knife, scissors, multifunction knife
- flash light and radio with batteries (crank radio + flashlight would be better)
- cash in small denominations (Automated teller machines and credit cards might not work during crisis)
- Baby formula, bottles and diapers if

- you have infants in your household
- regular prescription medication (preferably for a couple of weeks at least)
- special needs (vision glasses, asthma puffers, diabetes insulin, etc)
- basic manual phone with cord (cordless won’t work without electricity)
- copies of documents (identification, insurance, passports, ownerships, wills and pictures)
- checklist of pickup items not in the Kit
- copy of your family’s emergency plan.
- contact information of friends and family that can help
- local and Provincial map

These items cover a very basic Emergency Kit. However, a few more items are quite important to ensure your family’s well-being. Consider including these items in your kit, only after you have included all the items listed above:

- 2 L of water per person per day (additional for cooking and cleaning)
- candles and matches & lighter
- change of clothing and footwear
- sleeping bag or warm blankets
- toiletries (i.e. toilet paper, soap, shampoo, toothpaste, toothbrush & moist wipes)
- Battery pack and chargers for important devices (i.e. mobile phone)
- basic utensils
- garbage bags
- household chlorine bleach or water purifying tablets & collapsible water container
- basic tools (hammer, pliers, wrench, screwdrivers, work gloves, pocket knife)
- small stove with fuel (gas stove can be dangerous without proper ventilation)
- whistle & glow sticks (to get attention)
- duct tape and utility knife
- homeopathy medicine kit

Umūr ‘Āmma department has arranged 72 Hour Disaster Preparedness Kit by Canadian Red-Cross on a discounted price. Kit is available in a limited quantity on a first-come first-served basis.

This kit features essential items that will help support you during the first 72 hours of an emergency. All items are carried in a backpack with a reflective clip and additional room for other essentials. A mini-first aid kit is also included.

Food & Supplies Storage

In extraordinary situation, you might have to deal with shortage of supplies for longer periods, when they are either unavailable or very expensive due to an economic crisis. It is highly recommended that you keep 3 to 6 month supply of necessary household and food items. In

addition to emergency kit items, below are few more examples of items to be stored:

- wheat flour & rice
- grains (i.e. pulses & lentils (dāl))
- dried fruits and nuts like dates, raisins, peanuts and almonds
- sugar, salt, spices & cooking oil
- canned food like vegetables, beans & fish
- kerosene stove and 180 L of fuel
- dry batteries (longer life)
- supply of medicines & vitamins
- charcoal, lighter fluid
- candles, matches and flashlight
- seasoned firewood
- kitchen supplies (pots, pans)
- paper plates/cups/utensils
- bicycles in working conditions
- walkie talkies (ham radio)
- plastic tapes, ropes and ties

Useful tips

- Keep rotating items from your food and other storage (i.e. use previously stored items and keep adding newer items to storage).
- Revise your Emergency Plan every year and go through it with all family members. Also check items in your emergency kit and ensure they are in working condition.
- Change batteries in all smoke and carbon monoxide detectors twice a year (i.e. when changing clocks in fall and spring). Every time you change batteries check working of unit using test button.
- Ensure that fireplace is operational in your house before winter starts.
- If you reside in a shallower neighbourhood, try to have sewer back up included in your home insurance.
- Ensure that your rainwater gutters do not shoot directly near house’s foundation and have flex spout connected so water drain at least 3 ft away from exterior walls.
- Inspect your vehicle’s tires before winter. Install winter tires, if possible. Also, inspect vehicle battery to avoid start-up problems.

Let us hope and pray that Allāh Almighty may keep us all safe from any difficult situations! Amin! However, if they do occur, we are prepared ahead of time for our own safety and that of our loved ones.

For further information, please contact your local Secretary Umūr ‘Āmma or National Department of Umūr ‘Āmma at: prepare@ahmadiyya.ca

Useful links

- <http://www.getprepared.ca>
- <http://weather.gc.ca>

Aḥmadiyya Muslim Jamā‘at Press Releases

Photography Courtesy of Makhzan-e-Tasaweer



MUSLIM LEADER CALLS FOR URGENT ACTION AGAINST EXTREMISM

**Hazrat Mirzā Masroor Aḥmad^{aa} says
a global strategy required to stop
radicalization**

On November 8, 2014, the *World Head of the Aḥmadiyya Muslim Community, the Fifth Khalīfa*, His Holiness, Hazrat Mirzā Masroor Aḥmad^{aa} delivered the keynote address at the 11th National Peace Symposium hosted by the Aḥmadiyya Muslim Community UK.

During his address, His Holiness categorically condemned the activities of *ISIS* and other extremist groups as “entirely un-Islāmic” and said they were “viciously spreading a network of terror” in the world.

Quoting extensively from the Holy Qur’ān, His Holiness proved Islām to be a religion of peace that promoted tolerance, mutual respect and understanding at all levels of society. His Holiness also questioned how extremist groups such as *ISIS* were funded and supported.

The event was held at the Baitul Futūh Mosque in London with an audience of more than 1000 people, including 550 non-Aḥmadi guests comprising Government Ministers, Ambassadors of State, Members of both Houses of Parliament and various other dignitaries and guests. The theme of this year’s Peace Symposium was “*Khilāfat, Peace and Justice*”.

During the event, His Holiness also presented Magnus MacFarlane-Barrow, *Founder and CEO Mary’s Meals UK*, with the *Aḥmadiyya Muslim Prize for the Advancement of Peace* in recognition of his outstanding efforts to provide food and education to hundreds of thousands

of children in the developing world.

Hazrat Mirzā Masroor Aḥmad^{aa} began his address by speaking of the increasing threat of terrorism and extremism in today’s world.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

Over the past year, one particular group has viciously spread its network of terror and has become a cause of major concern for the world. I am speaking of the group of extremists commonly known as ‘*ISIS*’ or ‘*I.S.*’ The actions of this terrorist group are not only impacting Muslim countries, but also countries in Europe and further afield are also being affected by its brutalities.

Hazrat Mirzā Masroor Aḥmad^{aa} said that it was highly “disturbing” that hundreds of Muslim youths from all parts of the world were being attracted by *ISIS* and were going to Syria and Iraq to fight for them. His Holiness said, “the agenda and objectives of *ISIS* and their so-called Khalīfa are utterly horrific and barbaric.”

His Holiness said that *ISIS* had a vision to “take over the world,” which he classed as “wishful thinking.” Nonetheless, His Holiness said that if *ISIS* was not “stopped in its tracks,” it could cause great destruction in the world.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

Consider just how much suffering and ruin can be caused by an extremist group, which is gathering together frustrated and restless people from all parts of the world who are ready to give their lives for

this unjust cause. This is especially true given the fact that this group (ISIS) does not just have willing individuals, but is also heavily armed with sophisticated weapons systems and artillery. Indeed, it is not out of the question that they could eventually lay their hands on nuclear weapons.

Hazrat Mirzā Masroor Aḥmad^{aa} continued:

When all of this is considered, there is no doubting the horrific threat to the world posed by ISIS and any of the groups that have similar ideologies. The fact that all of this is being done in the name of Islām, sincerely grieves and pains all true and peace loving Muslims, because such brutal and inhumane ideologies have nothing to do with the religion whatsoever. Rather, in every way, and at every level, Islām's real teachings are of peace and security for all people.

Huzoor^{aa} went on to give a detailed account of Qu'rānic teachings in relation to warfare, stating that wherever Muslims were given permission for a 'defensive war,' it was given as a means to protect *all* religions and not just Islām. He also explained the unparalleled efforts made by the Holy Prophet Muhammad^{sa} to spread peace throughout the world.

Hazrat Mirzā Masroor Aḥmad^{aa} went on to speak about how 'freedom of conscience' was a fundamental tenet of Islām. He said that Muslims were permitted only to preach the message of Islām in a peaceful way.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

It is never permissible, in any circumstance, to force another person to accept Islām or indeed any religion. . . . All people are free to believe or not to believe. And so when the Holy Prophet (peace be upon him) was permitted only to convey the message of Islām and nothing further - how then can the so called Muslim leaders of today go beyond this and think they have more power, authority or rights than the Prophet of Islām?

Hazrat Mirzā Masroor Aḥmad^{aa} ended his address by questioning how terrorist or extremist groups were being funded and by appealing for world peace through true justice.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

I would also hereby like to question those people or organizations who claim that Islām is a religion of violence on the basis of the atrocities of the extremist groups. I would ask them to consider how these groups are able to acquire such funds that allow them to continue their extremist activities and warfare for so long? How do they acquire such sophisticated weapons? Do they have arms industries or factories? It is quite obvious that they are receiving the help and support of certain powers. This could be direct support from very oil-rich states or it could be other major powers covertly providing assistance.

Hazrat Mirzā Masroor Aḥmad^{aa} continued:

The funding of these groups is a major problem because it is through these funds that they are able to prey on vulnerable groups or individuals... Thus, something has to be done to stop the funding of these groups urgently. The West has now started to realize and acknowledge that this is a war that is actually directly affecting it as well. However, this too is under-estimation - the truth is that this is a war against the entire world.

His Holiness concluded by saying:

Most importantly the world must realize that it has forgotten its Creator, and they must come back to Him. Only when this happens can true peace be established, and without this there can be no guarantee of peace. I have spoken many times previously about the horrific consequences of another global war and perhaps it will only be after such a war that the world will come to realize the destructive results of the unjust policies that were made only to satisfy personal ambitions and vested interests. I hope and pray that the world comes to its senses before such a disaster comes to pass.

Prior to the keynote address, various dignitaries spoke about the importance of peace and the critical state of today's world.

Rafiq Hayat, the *National President of the Aḥmadiyya Muslim Community UK*, spoke of the need for peace in the world. Referring

to *Remembrance Day* commemorations that were taking place this week, he said the Aḥmadiyya Muslim Community "honoured" all those British servicemen and women who had sacrificed their lives for the sake of their nation during the *First World War*.

Siobhain McDonagh, *MP and Chair of the "All Party Parliamentary Group for the Aḥmadiyya Muslim Community"* said, "I congratulate the Aḥmadiyya Muslim Community on its 125th anniversary. It is a community that has always promoted peace and harmony in the world."

Lord Tariq Aḥmad of Wimbledon, *Minister for Communities* said, "The Aḥmadiyya Muslim Community is my Community - it is my home and this is my place of worship."

Rt Hon Ed Davey, *MP, Secretary of State for Energy & Climate Change* said:

In the world today we see 'politics of division' in so many parts but under the leadership of His Holiness, Hazrat Mirzā Masroor Aḥmad^{aa}, the Aḥmadiyya Muslim Community promotes a 'politics of unity' with the aim of establishing unity across the world.

Rt Hon Justine Greening, *MP, Secretary of State for International Development* said, "Tonight is a simple but powerful event where people are being brought together to discuss and understand each other and to eat together as families do."

Most Reverend Kevin McDonald, *Archbishop Emeritus of Southwark*, who also read a special message from the Vatican, said, "I strongly applaud the huge contribution being made by the Aḥmadiyya Muslim Community in spreading peace in the world."

The recipient of the *Aḥmadiyya Muslim Prize for the Advancement of Peace*, Magnus MacFarlane-Barrow, *CEO Mary's Meals UK* said, "I am deeply honoured and moved to receive this award and thank His Holiness, Hazrat Mirzā Masroor Aḥmad^{aa} for this honour. The work of Mary's Meals is very simply to feed children so that they are able to go to school."

Both, before and after the proceedings, His Holiness met personally with various dignitaries and guests and also met with members of the western and Asian media.

ISIL has hijacked our religion, Muslim leader says

No religion teaches cruelty or injustice, says Lal Khan Malik

By **JIM DAY**
THE GUARDIAN

Lal Khan Malik is a thoughtful, loving Muslim.

He is peaceful.

The national president of the Ahmadiyya Muslim Jam'at of Canada, Malik practises and promotes the group's motto "Love for All, Hatred for None."

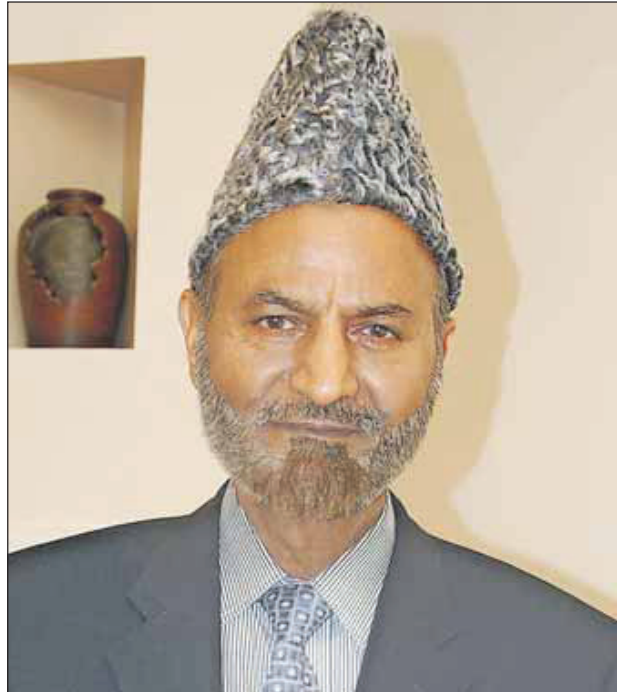
A student of the Holy Qur'an, he is always keen to present the peaceful message of Islam and dispel the myths about its teachings. A strong advocate of social services, he recently was presented the Lifetime of Service Recognition award for his 20 years of work with the Ontario Non Profit Housing Association.

He is a passionate proponent of inter-faith dialogue and has spoken at many conferences throughout Canada.

Yet, quite incredulously, some Canadians are prepared to lump such a principled, inclusive individual — as well as millions of other peaceful-minded Muslims — with the likes of the brutal group known variously as ISIL and ISIS that has beheaded hundreds of local captives and imposed its harsh interpretation of Islamic law on areas under its control in Syria and Iraq.

During a countrywide campaign of outreach, going door-to-door distributing flyers on the concept of peace earlier this month, Malik and other Muslims came under unwarranted, hostile verbal attacks.

They were called mur-



Lal Khan Malik, national president of the Ahmadiyya Muslim Jam'at of Canada, says the group's motto is "Love for All, Hatred for None." GUARDIAN PHOTO BY JIM DAY

derers and terrorists.

They were labeled the most despised people of the world.

They were told to go back to where they came from.

Seeing ISIL's savage actions spurring the same negative influence on public perception towards Muslims as did Al-Qaeda's deadly 9-11 attacks in the United States cuts Malik to the quick.

"It's a great sense of sorrow and dismay how people are misled by miscommunication and misconception," he says.

"And we feel miserable when somebody feels about us that we are so bad — we are as bad as the killers and

the murderers. We feel very bad about it."

ISIL, says Malik, has hijacked his religion, which is a religion of peace. No religion, he adds, teaches cruelty or injustice.

ISIL is using the name of Islam to misguide the world and to recruit suicide bombers to their cause.

"To say that what they are doing is on the basis of teaching of Islam, they are liars, they are cheaters," says Malik.

"They are using Islam only as a smokescreen. They want to deceive the world. They want to deceive their own people."

Still, Malik does not support the U.S.-led bombing

“To say that what they are doing is on the basis of teaching of Islam, they are liars, they are cheaters.”

Lal Khan Malik

campaign against ISIL — a Conservative MPs Tuesday voted in favour of Canada joining.

Malik says as a religious man, he finds both repugnant and unacceptable the act of bombing that is most likely to claim innocent lives.

"Even if one innocent person is killed because hundreds of terrorists are to be targeted, I find it difficult to digest," he says.

"That one innocent person — how would we justify him being killed?"

Rather, Malik would like to see a long-term, more effective strategy than bombing to curb ISIS. Stopping sources of funding and countering the group's recruitment campaign by better educating the Muslim community are both worthy efforts, he notes.

"Just bombing will give them (ISIL) more arsenal for recruiting more people," he says.

"They will say 'look, this is what we said: that the west is bent upon demolishing Islam.'"

jday@theguardian.pe.ca

It's already being used as a tool to recruit these young people." LAL KHAN MALIK

GREATER SAINT JOHN

Muslim leader spreads message of non-violence during Saint John visit

JOHN CHILIBECK
TELEGRAPH-JOURNAL

SAINT JOHN • As a crusader for peace and understanding between different faith communities, Lal Khan Malik is disturbed by news that Canada will soon send up to six jets to bomb targets in Iraq, where extremists have been attacking civilian populations.

Malik is the national president of the Ahmadiyya Muslim Jama'at, a group of just under 50,000 followers in Canada and tens of millions of adherents around the world.

On his first visit to Saint John this week, Malik tried to spread his message of "love for all and hatred for none," an idea that's at odds with the brutal wars in Afghanistan, Libya, Syria and other parts of the Muslim world.

Only hours before Parliament was set to debate Canada's role in the latest Iraqi offensive, he pleaded for peace on Tuesday.

"Whenever we do bombing, no matter how careful we are, many innocent people who are not involved in the conflict become targets," said Malik, a soft-spoken man with a trimmed, greying beard. "Even one human life lost is a grave concern. So yes, it's a problem, it should be tackled, it should be handled, but indiscriminate bombing would lead to many innocent casualties."

Malik is no friend of fanatics in Iraq and Syria who say they are waging jihad or holy war against westerners and are responsible for killing and raping local civilians and slitting the throats of foreign-based journalists and aid workers.

Nor does he like to pick sides in Canadian politics, preferring to speak on issues from a religious or ethical point of view. But he believes Prime

Minister Stephen Harper should explore all possible diplomatic and humanitarian options before sending in the military. He also says the current situation of extremists running amok was fomented by bad western policies over many years that have failed on a massive scale.

One of his greatest fears at home is the radicalization of young Canadian Muslims.

"The main reason for the radicalization of youth in the west, who have joined these extremist forces, is they will exploit this war as a clash of civilizations," Malik said. "It's already being used as a tool to recruit these young people. It will give them further fuel to substantiate their point that the west is bent upon destroying everything that is important to Islam. It would strengthen the hand of radicals further."

Malik said he has pushed against extremists and Canadian imams, or religious teachers, who encourage youth to follow a radical path.

"Radicalization happens when youth find no objective in their lives. If something excites them, inspires them, you can win their hearts. Our community and our youth are involved in many social and humanitarian activities and are continuously told about the purpose of life."

The Ahmadiyya Muslim Jama'at teaches that a real jihad is carried out using a pen, not a sword, and that debate, not war, is the answer in resolving disputes. Malik is proud his organization has held dozens of interfaith seminars across the country to bring people together, arguing there are more similarities than differences between religions.

He said he'd like to hold a similar event someday in Saint John, after driving from a follower's home



Lal Khan Malik is the national president of the Ahmadiyya Muslim Jama'at, a group of just under 50,000 followers in Canada and tens of millions of adherents around the world. He visited Saint John this week.

PHOTO: CINDY WILSON/TELEGRAPH-JOURNAL

in Rothesay to the Telegraph-Journal building in the city centre, describing the region and its fall foliage as beautiful.

Malik also believes tolerance and understanding between Muslim Canadians and other Canadians is growing, thanks to curiosity on the part of people who are seeking more information than what they hear in news reports. Just last week, a 90-minute presentation was held in Calgary's Jubilee Auditorium on the life of the Prophet

Mohammed, where more than 1,700 non-Muslims attended.

"Thanks to the ongoing conflicts in the Muslim world, Canadians have more interest in finding out what Islam is all about," he said. "I found all the people who attended were intently listening and very respectful. People are always surprised how similar different faiths are."

Malik was born in a small village in Pakistan not far from Lahore and worked as a civil engineer in South

Asia and East African before moving to Canada in 1987. He belongs to a religious minority of a few million people in Pakistan who are often persecuted.

"No week goes by where a member of our community isn't killed," said Malik, who still has close family in his homeland and on special occasions wears a woollen Jinnah hat, named after the founder of Pakistan, Muhammad Ali Jinnah. "I was so happy to come to Canada, free of persecution."

Guest Comments

A guest gave the following comments after an Interfaith event in Nova Scotia:

Hi ...

Just a quick note to say how much I appreciated the faith festival gathering with our Muslim friends. I was so sad to have to leave before the end! I am already looking forward to the next one.

I was hoping you could pass along my gratitude to our visitors as well. Not easy when you are a minority group in a time of prolonged, seemingly religious conflict to spark discussion and engage in creating understanding between groups of people who are "different", but I think it speaks highly of them and their faith that this is what they are doing.

I was deeply moved by some of the sharing that happened during the discussions and will be very pleased to be able to quote the definition of a Muslim to some of my acquaintances whose hearts are closed. I know many Christians who could benefit from trying to live their lives this way!



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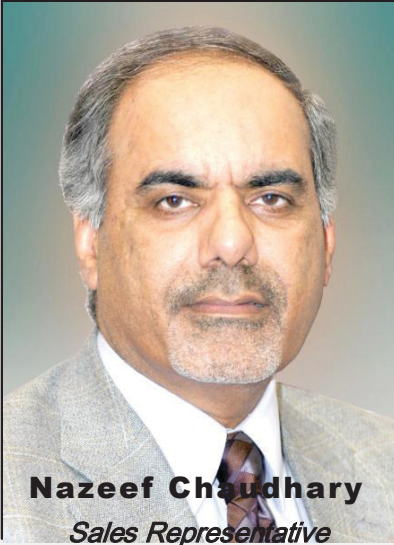
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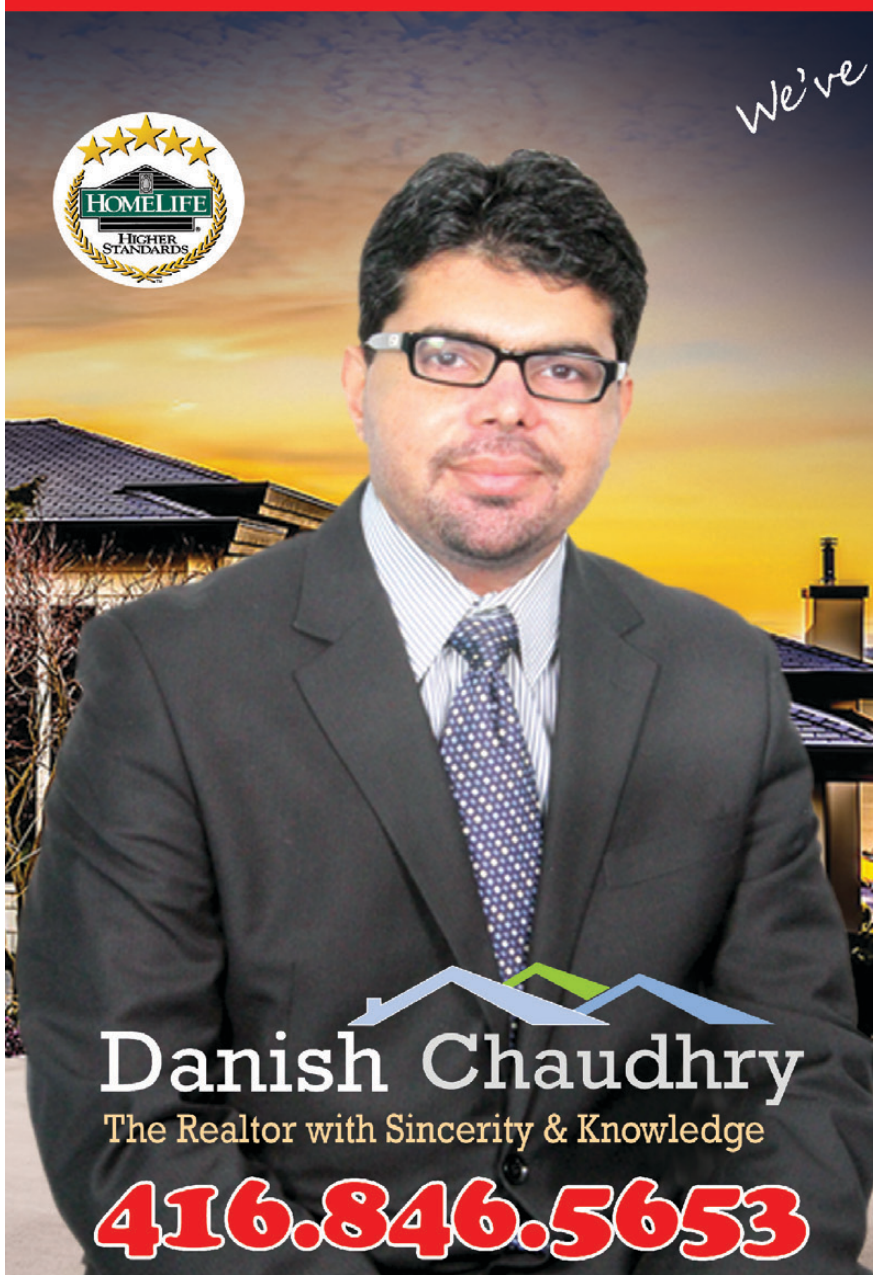
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