

# AHMADIYYA Gazette

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Syedna Hazrat Khalifatul-Masih V (may Allāh be his Helper) stated in the closing address of Jalsa Sālāna Germany, 2015:

“The work of Tablīgh is continuous [in its nature]. Communicating with someone once in a year is not enough. Rather, attention is required year around. It is, thus, only through the cultivation of personal relationships that this attention can be given throughout the year. And it is this relationship, which ultimately brings results. The Baī’ats [oath of allegiance] that have been achieved were taken by people with whom personal relationships were cultivated and maintained for quite some time. This resulted into Baī’ats.”

(Concluding Address, Jalsa Sālāna Germany 2015, qtd. in Da’wati lallāh ki Ahmiyyat aur Zururat, p. 18, translated from Urdu)



AḤMADIYYA GAZETTE CANADA  
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## ABBREVIATIONS OF SALUTATIONS

sa (Ṣallāllāhu 'alaihi wa Sallam - May peace and blessings of Allāh be upon him)  
Usage: Salutation written after the name of the Holy Prophet Muḥammad<sup>sa</sup>

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

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

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

aa (Ayyadahullāhu Ta'ālā binaṣrihil-'Azīz - May Allāh be his Helper!)  
Usage: Salutation written after the name of Hazrat Mirzā Masroor Aḥmad, Khalīfatul-MasīḤ V<sup>aa</sup>



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# PEARLS OF WISDOM

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## 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 ۗ وَلَوْ أَنَّ أَهْلَ الْكِتَابِ كَانُوا خَيْرًا لَّهُمْ ۗ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ۝

(سورة آل عمران: 111)

## HADĪTH

Hazrat Abū Sa'īd Al-Khudrī<sup>ra</sup> narrates:

“I heard the Holy Prophet<sup>sa</sup> 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)

Hazrat Anas<sup>ra</sup> narrates that the Holy Prophet<sup>sa</sup> said:

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

(Muslim, Kitābul Jihād, Bāb fil 'Amr)

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الْإِيمَانِ.  
(صحيح مسلم، كتاب الإيمان، باب بيان كون النهي عن المنكر من الإيمان)

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَسِّرُوا وَلَا تَعْسِرُوا وَبَشِّرُوا وَلَا تَنْفِرُوا  
(صحيح مسلم، كتاب الجهاد، باب في الأمر بالتيسير وترك التنفير)

# SO SAID THE PROMISED MESSIAH<sup>AS</sup>

## GREAT WORSHIP IN THIS AGE

It is incumbent upon every Muslim to take part in removing the trouble engulfing Islām today. It is indeed a great worship for every Muslim to take at least some part in removing this evil. With the evils and offensiveness spread across, one should try to make a sincere effort in utilizing one's speech, knowledge and every other capacity to eradicate them from the world. What is the use of acquiring the luxury and pleasure of this world? If one achieves high status in this world, little has he achieved of the real rewards of the Hereafter, which have no limits.

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

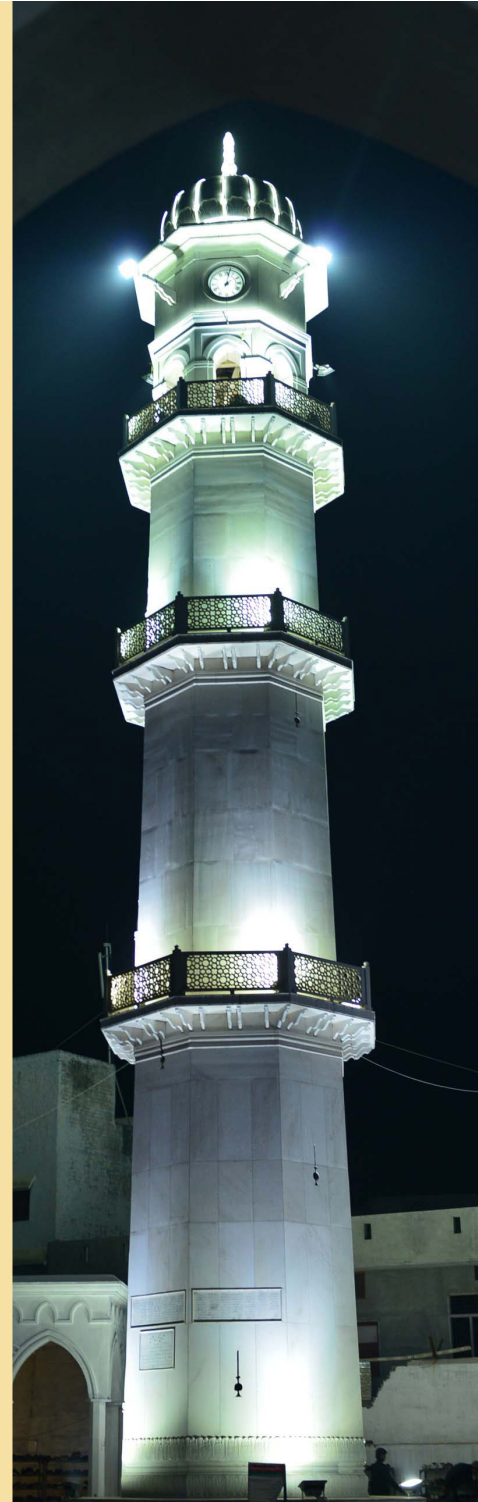
Can you find anyone more victimized by oppression than our Holy Prophet<sup>sa</sup>. There is no abuse, filth and blame, which has not been hurled at him. Is this a time when Muslims should sit back quietly? If one does not take a stand at this time, shuts the mouth of a liar by being witness to the truth, and rather considers it permissible for disbelievers to carry on shamelessly, blaming our Holy Prophet<sup>sa</sup> and misguiding people, then be warned that he will be held accountable!

Utilize your knowledge and your contacts to protect people from this calamity.

The ḥadīth of the Holy Prophet<sup>sa</sup> testifies, "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 that they will vanish. Therefore, it is incumbent upon every Muslim to make every endeavour possible, and direct people towards light.

(*Malfūzat* Vol 1, p. 261, 2nd ed., translated from Urdu)



Mināratul-Masīh  
Qadian, India



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

*The following summaries of Friday Sermons have been provided by Wakālat ‘Ulyā’, Tahrik Jadid Anjuman Ahmadiyya*

EXTRACTS FROM THE FRIDAY SERMON DELIVERED ON  
SEPTEMBER 7, 2018 AT KARLSRUHE, GERMANY.

**O**ur Imām, Hazrat Khalifatul-MasīḤ V<sup>aa</sup> began the Friday sermon by stating that it was by the grace of Allāh, that Jalsa Sālāna Germany was starting that day. The Promised Messiah<sup>as</sup> writes that the Jalsa is not a worldly affair, rather it is a totally spiritual gathering. Those who come here should do so purely for the sake of Allāh so that they do not only grow in knowledge and spirituality but also learn about their obligations towards their fellow brothers and strive to fulfill them. They should come to cultivate the fear of God and grow in piety, purity, chastity, compassion, love, fraternity and become examples for others in this regard. They should also be courteous, humble and righteous. *Taqwa* means to avoid anything in which there is likely to be even a suspicion of evil. If we adopt these teachings, we will surely fulfill the objective of attending the Jalsa. Otherwise, merely listening to speeches and showing temporary emotions and

raising slogans is of no avail.

The Promised Messiah<sup>as</sup> further states that *Taqwa* starts to become manifest in the believers in this very world. Just like poison and antidote affects the body at once, so does *Taqwa*. Therefore, it is not possible that a person abides by *Taqwa* and yet it does not have an impact on him. One who abides by *Taqwa* never ventures to attempt an evil, and his thoughts start to become purified. Everyone should introspect in this regard.

The Promised Messiah<sup>as</sup> says: “I say this again and again, because the purpose for which God created this Jamā’at was that the true knowledge which was lost to the world and the true piety and virtue which cannot be found in this age may be re-established.”

Referring to the sayings of the Promised Messiah<sup>as</sup>, Huzoor<sup>aa</sup> said that the things to which he wanted to draw our attention

today can only be put into practice if we have the fear of God in our hearts and our hearts are filled with the desire to fulfill the objectives of the Jalsa as narrated by the Promised Messiah<sup>as</sup>. These include; attaining of knowledge, living up to the highest standards of compassion, love, brotherhood, humility and truthfulness. Huzoor<sup>aa</sup> said that these qualities should be found both in the workers as well as the guests, and this can only come about if there is *Taqwa* in their hearts.

Huzoor<sup>aa</sup> said that he wanted to remind both volunteers and guests about their responsibilities. The volunteers should keep their feelings and emotions in check. They have to be mindful of the guests and use kind language. There should be love and brotherhood when volunteers deal with volunteers, when guests deal with guests, or when office bearers deal with workers. If anyone loses their temper, this will have a negative impact on the guests. Volunteers should not say or do

anything to hurt each other or the guests. Both office-bearers and workers should be able to control their emotions. They have to exhibit the best behaviour during the days of the Jalsa. The guests who have come here to gain spiritual, intellectual and practical progress can do so by watching the behaviour of the workers. In this way the workers will merit two-fold reward: one for the service they are rendering, and the second for the good example they are setting and reminding the guests of the lofty character that everyone coming to the Jalsa should demonstrate. If someone says something in an inappropriate or angry way, and the worker keeps calm and responds with kindness, this will practically teach the person and make him mindful of his error.

Huzoor<sup>aa</sup> further said that we should always look at the Holy Prophet<sup>sa</sup> for Allāh says that he is the role model for us. The Holy Prophet<sup>sa</sup> was subjected to the greatest atrocities by his enemies and yet the Companions say that they never saw anyone who smiled more than the Holy Prophet<sup>sa</sup>. He always wore a smile, and this is the example set for us by the Holy Prophet<sup>sa</sup>. Therefore, the workers should demonstrate good humour and smile more than before. Also, there should be no discrimination between the guests. The workers should not be seen to give more attention to their acquaintances and ignoring others. Every visitor should

leave with good memories of the Jalsa, and this depends a lot on the behaviour of the workers. Since there are also non-Aḥmadī guests at the Jalsa, every participant can become a means of *Tabligh* by exhibiting the practical example of the beautiful teachings of Islām. In this way you are all silent preachers of the message of Islām. To fulfill your duties to your best, it is important to have humility and love for others.

Huzoor<sup>aa</sup> continued by saying that the guests should also remember that they are coming to this Jalsa to acquire *Taqwa* and to improve their practical, intellectual and spiritual condition. If they bear this in mind, there will be no resentment against anyone, particularly the workers. Guests should cooperate with the volunteers and demonstrate good behaviour so that the volunteers should also be encouraged and continue to have zeal for their work, rather than that they are disheartened by the behaviour of the guests and avoid volunteering in future years. Every Aḥmadī should demonstrate a pious example. When Aḥmadīs demonstrate humility, compassion, love and brotherhood, people will notice these things. All men and women should bear this in mind.

Huzoor<sup>aa</sup> further said that if there is any shortage or problem with food, bear it with patience, because the real food for which we have come here is the spiritual

one which we should strive for. Also, do not go to the *bazaar* when the Jalsa is in session. Respect the atmosphere of the Jalsa in *bazaar* too. Although he had urged the volunteers to show patience and forbearance, this does not mean that the guests should test their patience and create difficult situations for them. Whenever a volunteer of any department asks us to do something or gives us instructions, accept it cordially and cooperate with them. Listen to the programs of the Jalsa and do not go out without genuine reason. Every speech has a message for an Aḥmadī that can help to transform his or her life. During the Jalsa and while walking around, keep remembering God and offering *Durūd* and *Istighfār*. Also be regular in prayers with congregation and also wake up for *Tahajjud*. If workers are unable to offer prayers in time, they should arrange to offer prayers with congregation after their duty is over, or the shifts should be managed in such a way that they are able to pray before they start their duty.

Huzoor<sup>aa</sup> prayed that may Allāh enable us to partake of the blessings of the Jalsa and benefit from the prayers that the Promised Messiah<sup>as</sup> offered for those participating in it. Amīn! In the end of the Friday Sermon, Huzoor<sup>aa</sup> gave some instructions regarding security and vigilance.

#### EXTRACTS FROM THE FRIDAY SERMON DELIVERED ON SEPTEMBER 14, 2018 AT BRUSSELS, BELGIUM.

**O**ur Imām, Hazrat Khalīfatul-Masīḥ V<sup>aa</sup> began the Friday sermon by announcing that by the Grace of Allāh, Jalsa Sālāna of Jamā'at Aḥmadiyya Belgium is starting today. Huzoor<sup>aa</sup> said that he was participating in this Jalsa after quite a long time. During this time the Jamā'at has grown with many new people joining the Jamā'at, and there has been progress in other aspects as well. The number of mission houses, mosques and prayer centres has grown. A big mosque is being built in Brussels and is near completion. The day before yesterday, Huzoor<sup>aa</sup> mentioned

that he inaugurated a mosque in Alken which has a big area and a large building. Thus we see that God has greatly blessed the Jamā'at. These blessings should also remind the Jamā'at to understand and act upon God's commandments. Every new day should see us grow in piety, righteousness and in fulfilling the objectives of the advent of the Promised Messiah<sup>as</sup>. We should leave our evil traits behind and attain new levels of piety.

Huzoor<sup>aa</sup> said that most of us have come to this country because we were not free to practice our faith in our own countries. But if we still do not follow

Allāh's commandments, this can result in God's displeasure. Attending to the world to an extent and earning is not a sin, but God has forbidden us to be attached to the world like worldly people. The Promised Messiah<sup>as</sup> says that we should involve ourselves in worldly affairs only to the extent that they are helpful in our religious endeavours. Our faith should be our ultimate objective. We do not forbid anyone from worldly ventures, but the condition is that our faith should be our true objective. Huzoor<sup>aa</sup> advised us that while we should earn a living to meet the needs of our family, as this is our responsibility, we should not become

so engrossed in our jobs and in accumulating money that we forget about our faith and all our attention revolves around the world. So even in earning a living we are following God's commandment by fulfilling our obligations towards our children and serving faith. If this becomes our objective, then we will attain both the world and the faith. But if someone is totally engrossed in the world and leaves no room for God, then he only paves the way for his own deprivation.

The Promised Messiah<sup>as</sup> states:



The means of the world are like a vehicle that carries man onto the higher stages of faith. Thus you should make the world a servant of the faith and not become its servant and bid farewell to your faith. And earn a living in a way that spreads goodness and excellence, and do not adopt ways that hurt other fellow human beings or cause embarrassment to the community. Thus, each one of us should endeavour to earn worldly material in a way that also earns us the good of the Hereafter. We should not immerse ourselves in the lustre of this world, for then, instead of attaining goodness, we will merit God's displeasure. The world's pleasures and lustre only leads to increasing restlessness and anxiety. Man thinks that he can find peace in worldly material, but true peace is not to be found therein.

The Promised Messiah<sup>as</sup> further states:

Do not think that worldly wealth, dominion, honour and large progeny can bring you peace and contentment. The fact is that true peace and tranquillity, which is the gift of paradise, comes not from these things but from living and dying for the sake of God. The pleasures of the world only increase impure desires and thirst. Thus they are like the fire of hell that never leaves man in peace and always torments him with anxiety and doubt and frustration. If you immerse yourself into these worldly things more than it is necessary, then

“When we come for the Jalsa, we should attend all the proceedings patiently and listen to everything that is said for your intellectual and practical benefit.

there will appear a barrier between you and God, so that neither man moves towards God, nor God moves towards man. God says that He comes towards man only if man takes the first step towards Him. In order to remove this barrier, the world has to be held subservient to the faith. Wealth and children are called *fitna* (source of trial) because they create a barrier between God and man.

The Promised Messiah<sup>as</sup> also states:

Heat is produced by the rubbing of two objects. Thus as a result of the rubbing of man's love and world's love, a heat is generated which burns away the love of God. And the heart becomes estranged from God after becoming dark. However, when the love for worldly things is only for the sake of God as allowed by Him then the heat, generated through the rubbing, burns away the love for everything else other than the love for God. And the heart becomes full of light and illumination, and man's and God's will become alike. God desires that you submit to Him completely, and do not turn to Him only now and then, and when you see worldly

benefits you turn away from Him and forget Him.

The purpose of the *Jalsa* is that the members of the *Jamā'at*, by regularly coming into contact with each other, should attain such a state of transformation that their hearts become inclined towards the hereafter; they should adopt piety, chastity, sympathy, mutual love and brotherhood, and become an example for others in this respect; and they should become humble and righteous and have a zeal for religious endeavours. Every person should do some introspection in this regard.

Huzoor<sup>aa</sup> asked us to listen carefully to the proceedings of the *Jalsa*. We have to act upon what we learn so that we can undergo a positive transformation. When we come for the *Jalsa*, we should attend all the proceedings patiently and listen to everything that is said for your intellectual and practical benefit.

Speaking about some administrative matters, Huzoor<sup>aa</sup> said that having hired this venue for the *Jalsa*, we should be mindful of our surroundings. Neither the authorities nor the neighbours should feel inconvenience in any way. Others



will only learn about true Islām when they see how law-abiding Aḥmadīs are. Also, focus on prayers and *Durūd* and remembrance of Allāh during the Jalsa and attend the prayers punctually. Listen to the speeches carefully and attend every event of the Jalsa.

Huzoor<sup>aa</sup> further said that sometimes when people come together for the Jalsa, old grievances can surface. We have to

maintain the atmosphere of the Jalsa in this regard and not say or do anything hurtful that will create a wrong image of the Jamā'at. If there is any shortcoming in the food department, be patient, everything will be taken care of. May Allāh bless this Jalsa in every way. All participants should keep praying and attending congregational prayers. May Allāh accept the Promised Messiah's<sup>as</sup> prayers in our favour. Amīn!

#### EXTRACTS FROM THE FRIDAY SERMON DELIVERED ON SEPTEMBER 21, 2018

**O**ur Imām, Hazrat Khalīfatul-Masīḥ V<sup>aa</sup> began the Friday sermon by saying it was by the grace of Allāh, that he was able to attend the Jalsa Sālānas in Germany and Belgium. Germany has a large Aḥmadiyya community and many participants came from other countries also. As with all our Jalsas, the non-Aḥmadī visitors who came to attend the Jalsa in Germany and Belgium formed a very positive impression which they expressed in their statements. They praised the way the Jalsa was managed, as well as its overall atmosphere. They said that after coming to the Jalsa they learned the true teachings of Islām. Similar feelings were expressed at the Jalsa in Belgium which was a blessed and successful Jalsa. Despite Belgium being a small Jamā'at, everything was managed very well. The non-Aḥmadī dignitaries who attended the Jalsa praised the way it was managed, the overall work the Jamā'at was doing in the country, and its efforts to spread peace in the world.

Huzoor<sup>aa</sup> further said that the annual Ijtimā' of Khuddāmul Aḥmadiyya UK was also starting that day. In this context, he wanted to remind the participants that their behaviour should be such as to leave a positive impression on the people of the area.

Huzoor<sup>aa</sup> thanked the volunteers who helped in the management of the Jalsas in Germany and Belgium and said that they had served the guests of the Jalsa to the best of their abilities. Huzoor<sup>aa</sup> also

thanked the participants of these Jalsas too. Huzoor<sup>aa</sup> said that the volunteers should be grateful to God for having given them this opportunity. They should prepare themselves for the future and should reflect on the shortcomings so that things can be improved in coming years. The management and officers should particularly review their schemes and should note any shortcomings into the red book so that they are not repeated in future.

Pointing out one particular mistake, Huzoor<sup>aa</sup> said that the way a poem was recited in one of the sessions during the Jalsa Sālāna Germany, was not appropriate. Our stage is not a stage for acting where such tones should be adopted. We should always remember our traditions and should not adopt ways that are contrary to them. Moreover, those who prepare the programs for the Jalsa should always remember that only the poems of the Promised Messiah<sup>as</sup> and the Khulafā' should be recited in the Jalsas. No other poem should be included. This requires special attention.

Huzoor<sup>aa</sup> then quoted some impressions of some of the guests.

A non-Aḥmadī Imām of a mosque from Bosnia said:

Having spent some time with Aḥmadīs, I have reached the conclusion that you are the ones who are spreading the true teachings of Islām in true sense. While on the one hand I saw the Imām of Jamā'at Aḥmadiyya giving medals



to those had excelled in worldly fields, on the other hand I saw during the tour of Jāmi'a Aḥmadiyya how the community is striving to spread the message of Islām in a very organized manner. Thus I saw an amazing balance between the two aspects.

A guest from Montenegro said: "Although I suffer from weak eyesight, in this Jalsa I saw everything with the eye of the heart and I am going back after having satiated my soul. During the Jalsa I felt the presence of God and I felt His blessings descending in the form of peace and tranquillity, of which I also partook."

A lady delegate from Bulgaria said:

The Jalsa had a spiritual and peaceful aura, which shall remain with me as a source of peace to the end of my life. The people had only love and respect for us. Their faith was reflected in their eyes. The speeches of the Khalifa impacted me deeply. I cried as I listened to them and felt as if my life was just beginning. I will try to lead the rest of my life in the light of these teachings.

A Christian lady said:

I have never seen such a well-organized hospitality before. I have learned much about the respect for parents and the proper upbringing of the children, which I will adopt in my

life. I was surprised to see the respect men were giving to women, because such respect is not given to women in Christianity. I am thankful to you and pray for you.

A delegate, Mr Yusuf said:

This is my first time attending the Jalsa. Having witnessed the atmosphere of the Jalsa, my heart is now cleansed of all the things that I had heard against the Jamā'at. I saw goodness and the teachings of the Holy Qur'ān and Ḥadīth implemented everywhere. I was deeply impressed by the slogan "Love for all, Hatred for none." I experienced a lot of peace during the Khalifa's speeches. During the Jalsa I decided to enter the fold of Aḥmadiyyat. I had many problems, but after participating in the Jalsa my

problems vanished by themselves.

A lawyer from Kosovo says: "Seeing the management of the Jalsa, I felt as if everyone was working wholeheartedly in obedience to the Khalifa. All this obedience was due to their love for the one person who Jamā'at Aḥmadiyya is blessed to have as their Khalifa."

Speaking about the media coverage of Jalsa Sālāna Germany, Huzoor<sup>aa</sup> said that the message reached 6,28,57,000 people through four TV channels, two radio channels, and 46 newspapers. More articles were still being published. Jalsa Sālāna Belgium was covered by a Belgian TV channel and three newspapers, and the message reached around two million people. Coverage was given to the Jalsa by TV channels and newspapers. The Jalsa was also broadcasted by various

African channels through MTA Africa. The Review of Religions had an online program through which the coverage of the Jalsa reached 1.98 million people. Countless people have recorded their impressions. The coverage of newspapers and other media helps to present the true picture of Islām to the world. May the good effects of these Jalsas continue to become manifest for a long time.

At the end of his sermon, Huzoor<sup>aa</sup> informed the Jamā'at of the sad demise of Sayyad Hasnāt Aḥmad Ṣāḥib of Canada, Mubāraka Shauqat Ṣāḥiba, wife of Hāfiz Qudratullah Ṣāḥib, ex-missionary of Holland and Indonesia and Chaudhary Khalid Saifullah Ṣāḥib, Vice Amīr of Jamā'at Aḥmadiyya Australia. Huzoor<sup>aa</sup> spoke of their services for the Jamā'at and led their funeral prayers *in absentia* after the Friday prayer.

#### EXTRACTS FROM THE FRIDAY SERMON DELIVERED ON SEPTEMBER 21, 2018 AT BAITUL FUTŪH MOSQUE, LONDON.

**O**ur Imām, Hazrat Khalīfatul-Masīḥ V<sup>aa</sup> began by stating that he would be speaking about one of the Companions of the Holy Prophet<sup>sa</sup> who was Hazrat Umarah Bin Hazm<sup>ra</sup>.

#### Hazrat Umarah Bin Hazm<sup>ra</sup>

He was one of the 70 Companions who participated in the second Ba'at at Uqbah. His brothers, Hazrat 'Amr Bin Hazm<sup>ra</sup> and Hazrat Mu'ammār Bin Hazm<sup>ra</sup>, were also Companions. He accompanied the Holy Prophet<sup>sa</sup> in all the battles, including Badr and Uhud. He held the flag of the tribe of Mālik Bin Najjar on the day of the conquest of Makkah. The Holy Prophet<sup>sa</sup> established bond of brotherhood between Hazrat Umarah and Hazrat Muhraz bin Nazala<sup>ra</sup>. Upon the demise of the Holy Prophet<sup>sa</sup>, when the apostates rebelled and initiated a war against Muslims, he joined Hazrat Khalid Bin Waleed<sup>ra</sup> in the battle against them. He attained martyrdom during the Battle of Yamāmah. His mother's name was Khalidah bint Anas.

Abu Bakr bin Muhammad<sup>ra</sup> relates that



once when Hazrat Abdullah bin Sahl<sup>ra</sup> was bitten by a snake, the Holy Prophet<sup>sa</sup> said, "Take him to Umarah, he will perform *Dumm* (to blow over someone for healing after reciting prayer). The people said, "But he is about to die." The Holy Prophet<sup>sa</sup> said, "Take him to Umarah, once he performs *Dumm*, he will be healed." Certainly the Holy Prophet<sup>sa</sup> must have taught him that prayer. And it does not mean that, God forbid, the

Holy Prophet<sup>sa</sup> was in need of *Dumm* by Hazrat Umarah<sup>ra</sup> or that he was unable to do it himself. Rather, he had specially appointed some people for certain tasks and his own spiritual power and blessings were behind them.

#### Hazrat Abdullah bin Mas'ud<sup>ra</sup>

The second companion mentioned today was Hazrat Abdullah bin Mas'ud<sup>ra</sup>.

His *Kunniyat* was Abdur Rahman and he belonged to Banu Huzail tribe. His mother's name was Umme 'Abd. He died in 32 A.H. His father's name was Mas'ud bin Ghafil. Hazrat Abdullah bin Mas'ud<sup>ra</sup> is counted among the early converts to Islām and had accepted Islām before the Holy Prophet<sup>sa</sup> came to *Dar Arqam*. He relates that he was the sixth person to have accepted Islām, and at that time there was no Muslim in the entire world apart from these six. He states that he memorised seventy chapters of the Holy Qur'an directly from the Holy Prophet<sup>sa</sup>.

Hazrat Mirzā Bashīr Aḥmad Ṣāhib<sup>ra</sup> writes that Hazrat Abdullah bin Mas'ud<sup>ra</sup> was a very poor man and used to graze the sheep of Uqba bin Abi Mu'ait, chief of the Quraish. After accepting Islām, he stayed with the Holy Prophet<sup>sa</sup> and became a great scholar as a result of his holy companionship. The Holy Prophet<sup>sa</sup> instructed that the Holy Qur'an should be learnt from four people, and Hazrat Abdullah bin Mas'ud<sup>ra</sup> name was foremost among them. Hazrat Abdullah bin Mas'ud<sup>ra</sup> was the first person to recite the Holy Qur'an in public after the Holy Prophet<sup>sa</sup>.

Once he accepted Islām, the Holy Prophet<sup>sa</sup> kept Hazrat Abdullah bin Mas'ud<sup>ra</sup> with him, and he used to serve the Holy Prophet<sup>sa</sup> in different ways, such as; helping him to put on his shoes and accompanying him on journeys when needed. He used to prepare the Holy Prophet's<sup>sa</sup> *miswāk* and help him with ablution, spreading his bed and hold a curtain while he bathed. He also did all of this when the Holy Prophet<sup>sa</sup> was traveling. He would wake up the Holy Prophet<sup>sa</sup> when it was time. He would be armed when accompanying the Holy Prophet<sup>sa</sup> on journeys. Hazrat Abu Musa<sup>ra</sup> relates that when they first came from Yemen, they thought that Hazrat Abdullah bin Mas'ud<sup>ra</sup> was a family member of the Holy Prophet<sup>sa</sup> because he and his mother frequented the house of the Holy Prophet<sup>sa</sup>.

Hazrat Abdullah bin Mas'ud<sup>ra</sup> participated in both migrations; migration to Abyssinia and migration to Madinah. He accompanied the Holy Prophet<sup>sa</sup> in the battles of Badr, Uhud, Khandaq and Baī'at

Rizwan and on many other occasions. After the demise of the Holy Prophet<sup>sa</sup>, he participated in the battle of *Yarmuk*. He was amongst those companions who were given the glad tiding of paradise by the Holy Prophet<sup>sa</sup> while they were still alive.

Hazrat Abdullah bin Mas'ud<sup>ra</sup> also had a role in bringing Abu Jahl to his ignoble end. The Holy Prophet<sup>sa</sup> established bond of brotherhood between him and Hazrat Zubair bin Awām<sup>ra</sup>, whereas in Madinah the Holy Prophet<sup>sa</sup> declared his brotherhood with Mu'az bin Jabal<sup>ra</sup>. In the early days his financial state was very poor. Therefore when the Holy Prophet<sup>sa</sup> made some arrangements for the *Muhajirīn* to live near the Prophet's mosque, some people were hesitant of staying with Hazrat Abdullah bin Mas'ud<sup>ra</sup> because he was a poor labourer. When the Holy Prophet<sup>sa</sup> learnt this,

“Holy Prophet<sup>sa</sup> once said that if he were to appoint an Amīr without seeking advice, he would choose Hazrat Abdullah bin Mas'ud<sup>ra</sup>.”

he said, “God has not ordained me so that you show such discrimination. God never blesses a people who do not give the weak their rights.” Thereafter the Holy Prophet<sup>sa</sup> gave Hazrat Abdullah bin Mas'ud<sup>ra</sup> accommodation near the mosque while he gave Banu Zuhra accommodation in a corner behind the mosque.

Hazrat Abdur Rahman bin Yazid<sup>ra</sup> relates: “We once went to Hazrat Huzaifa<sup>ra</sup> and asked him to tell if there was someone who was the most similar to the Holy Prophet<sup>sa</sup> in his habits and behaviour and did everything the Holy Prophet<sup>sa</sup> did, so that we can learn from him.” Hazrat Huzaifa<sup>ra</sup> said the closest to the Holy Prophet<sup>sa</sup> in conduct was Hazrat Abdullah bin Mas'ud<sup>ra</sup>. To the best of my knowledge, he was closest to the Holy Prophet<sup>sa</sup> in his physical demeanour, in his way of talking, and in his character. This is why the Holy Prophet<sup>sa</sup> used to say that he wants for his Ummah all

the things that were dear to Hazrat Abdullah bin Mas'ud<sup>ra</sup>. Hazrat Abdullah bin Mas'ud<sup>ra</sup> was considered to be similar to the Holy Prophet<sup>sa</sup> in his pious life and moderation. Hazrat Ali<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> once said that if he were to appoint an Amīr without seeking advice, he would choose Hazrat Abdullah bin Mas'ud<sup>ra</sup>. Hazrat Abdullah bin Mas'ud<sup>ra</sup> was short, lean and brown-skinned. He used to wear good clothes and perfume. He was recognized by his distinctive perfume. He had long hair reaching down to his neck and would hold them behind his ears while offering prayer.

After the demise of the Holy Prophet<sup>sa</sup>, Hazrat Umar<sup>ra</sup> appointed Hazrat Abdullah bin Mas'ud<sup>ra</sup> as a teacher for the education and training of the people of Kufah, and appointed Hazrat Ammār bin Yāsir<sup>ra</sup> as the governor. At the same time, he wrote to the people of Kufah:

“Both of these men are among the close Companions of the Holy Prophet<sup>sa</sup> and have a special status. They were among the people who took part in the Battle of Badr. You all should follow their example and obey their directives and also listen to them. I consider Abdullah bin Mas'ud<sup>ra</sup> to be better for you than myself.”

He passed away in 32 A.H in Madinah. Hazrat Uthman<sup>ra</sup> led his funeral prayer and he was buried in *Jannatul Baqi'*. At the time of his demise he was over 60 years old, and according to some traditions he was over 70. He was a man who firmly followed the example of the Holy Prophet<sup>sa</sup>.

Huzoor<sup>aa</sup> ended by saying that there are many other traditions and accounts regarding Hazrat Abdullah bin Mas'ud<sup>ra</sup> which he would Insha'Allāh relate in the future. May Allāh enable us to follow the example of these bright stars! Amīn!

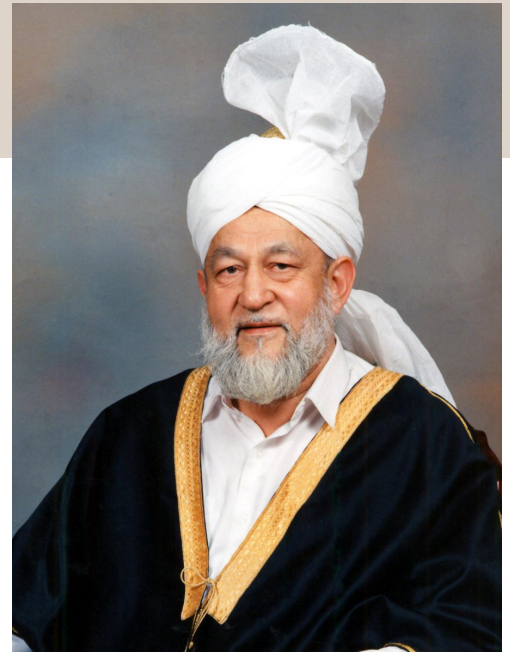
# THE DAYS FOLLOWING THE DEMISE OF HAZRAT KHALĪFATUL-MASĪḤ IV<sup>RH</sup>

Şāhibzadi Nida ul Nasser Ahmad Şāḥiba, granddaughter of Hazrat Khalifatul-Masīḥ IV<sup>rh</sup>

**I**t was April 19, 2003. It seemed like a typical Saturday, but everything was about to change. It was Easter holidays and the following day was Easter Sunday. I was woken up by my father. I was finding it difficult to get out of sleep because like any other 18-year-old, I would sleep late and naturally, wake up late as well. When I focused on my father's eyes, he seemed flushed and out of sorts. He asked me to wake up. Very gently, he shook me to help me get up and then said: "Start praying, your *Aba* is not well." I could see that he was in a very emotional and agitated state, but before I had the chance to ask anything, he rushed out of my room. I sat up on my bed very confused. Something did not seem right. Anxiety started to sweep over me but as anxious as I felt, nothing could have prepared me for what was coming. I started to get ready to pray. Suddenly, I heard voices outside my bedroom door. It was my parents talking. I heard my father say the exact same thing to my mother as he had just said to me. I do not know if God put it in her heart or what, but my mother felt there was something terribly wrong. She demanded he tell her the truth. At that moment, for the first time in my life, I heard my father break down and cry. Between his sobs, he finally said, "*Aba* has passed away." Suddenly, I heard the heavy pounding of footsteps. I realized my mother was running downstairs to be with my grandfather. How difficult it must

have been for my father to break the news to his daughter, I cannot even imagine. I do not want to. By saying it aloud you are acknowledging it, you are accepting it. How does one accept the loss of a loved one? In this case, he was not only a loved one, he was our spiritual father, a man of God, a bright light that represented everything good and pure in this dark uncertain world. So how could my father bring himself to make this announcement. My world had come crashing down on me within seconds. To make matters worse I had not even found out in a natural way. I had discovered of the demise of my grandfather by overhearing a conversation. I was never told officially. One of the pivotal things surgeons are trained to do, besides their skill set, is break the news of death to the bereaved family in an empathetic manner, especially in the case of unexpected deaths. This is done to help the family of the deceased process the loss. But there I was, standing in the middle of my room, at the tender age of 18 without even being explained what had happened and instead being flung into catastrophe. In those first few moments, a million thoughts crossed my mind: How could this have happened? There must be some kind of misunderstanding! He was completely fine the night before; this just is not possible! Then, the reality of the situation dawned upon me. Suddenly, I felt like the earth beneath my feet was trembling and shifting

apart, as if it would swallow me whole any moment! Up until then, I had not lost someone close. I was only 7 when my *Nani*



passed away and hardly have any recollection of it. The present grief was so overpowering it invaded every particle of my being. I literally felt heartbroken; as if someone had taken a hammer and smashed my heart into a thousand pieces. He was the light of my life; all my bliss was wrapped up in him. He was synonymous with happiness. He was everything to me. I staggered over to my bed and sat down. Suddenly, an agonising scream escaped my lips. The tears gushed out like a fountain. I covered my face with my hands and wept uncontrollably. I looked up and my older brother had entered. He came over to me and kissed me on my head. It was the first human contact I had after learning the news. When I looked at him I saw tears streaming down his face too, with anguish etched over him. It was as if he was holding all the pain in the world at that moment. He bent down and held my hands and tried to console me the best way he knew. But I was totally inconsolable. I could barely breathe let alone speak. Shortly after, he got up and told me he would come and check up on me again. Then he left. Once again, I was all alone in my room. I felt as empty as the room before me. A sense of hollowness crept up on me and I felt incomplete. I realised with *Aba*'s passing he took a big chunk of my being along with him and nothing would be able to fill

“The tears gushed out like a fountain. I covered my face with my hands and wept uncontrollably.”



that vacuum again. When he left this world, a candle inside me had burnt out. After some time, my father came to get me to see *Aba's* body. The first thing I remember when I entered his room was my mother sitting beside him reciting *Sūrah Yasin*. It was such a haunting image because she seemed utterly alone and helpless. It broke me to see her like that. Then my eyes roamed over to where *Aba* was laying. I began to tremble and shudder from head to foot like an earthquake had hit me! The trembling became so bad my father had to hold me. I then went forward and for the first-time saw his face properly. His cheeks were still rosy red, and he looked so peaceful and content, as if he were still sleeping. I bent down and kissed his forehead as my tears rolled on him, as if they were little droplets of my broken heart. I went back upstairs and sat down in the lounge where MTA was turned on with normal programming; for a split

second I convinced myself he was still alive. But then it struck me the only reason normal programming continued is because the news of his demise had not yet become public. The next few hours (up until the public announcement) were the longest of my life. I was strictly forbidden from telling anyone of *Aba's* demise until the official announcement, for security reasons. It was one of the hardest things I have ever had to endure, and not being able to share this grief was tearing me to pieces. I decided to get up to see my mother. I saw her making a phone call as people had started to enquire after my grandfather, as the Saturday class had been cancelled. At this time, she had self-control and composure time and did not disclose anything. Instead, she calmly requested those who called to offer prayers. I went up to her and she hugged me. I did not have the courage of my mother and wept in her arms like a child who had just been hurt. She asked me to hold myself together in this time of tragedy; I should try my best to control myself in the face of adversity. The phone started ringing again and she went back to her call. Shortly after at 1:00 p.m. (BST), the public announcement of *Huzoor's*<sup>rh</sup> demise was made. I do not remember much of the days that followed. Perhaps they were too painful to hold on and I blocked them out; I do not know. However, the memories that stand out and remained with me I would like to recount.

Soon after the announcement, people began arriving. I had had a couple of hours to compose myself, but the people reaching out to us had just found out and were in the most wretched state. My parents were busy going about their duties and

responsibilities at the time. I was one of the people receiving the outpour of mourners. I was not even twenty years yet; I was only a teenager. This responsibility fell upon me, but I did it because it had to be done. The rest of the day is kind of a blur to me. I just remember I did not sleep much the first night; but then how could have I?

The next day dawned. It had now been 24 hours since the demise. Family members started arriving from overseas, including *Aba's* siblings: *Phupi Bachi* (Amtul-Basit), *Phupi Qayum*, *Phupi Jameel*, *Chacha Anwar* and *Chacha Waseem*. With the exception of *Phupi Jameel*, the rest were older in age to *Huzoor*<sup>rh</sup>. You have to understand that *Aba* was not only a *Khalifa*, he was someone's father, brother, grandfather, uncle and so forth. These people had not only lost their *Khalifa*, but their younger brother too. God knows what they must have felt. But the dignity and fortitude with which they bore the loss was remarkable.

That day *Chacha Masroor*<sup>aa</sup> also arrived with the convoy of *Anjuman*. When I met him, I could not bring myself to look at him. He had an aura to him that I cannot even describe. It was overwhelming. I just stood there with my eyes looking down. He put his hand on my head with affection. The next few days, I would see glimpses of him and I could see how focused and committed he was to his responsibilities. He was leading everyone and holding everything together. But then one must think, he had also lost someone dear to him; his spiritual father; his *Mamu*; *Huzoor*<sup>rh</sup>. How he must have been coping with the loss internally, I do not know. But for the *Jamā'at* he was a true pillar of strength and he has been, ever since. The decision was made that *Aba* should lay in state. It was also decided that MTA will cover it live; that way, *Aḥmadīs* (wherever they may have been) would get to see him one last time and say goodbye. The next couple of days *Aba* lay in *Mahmood Hall*. It was arranged that our family would sit on the side and the time

would be divided between men and women. Aḥmadīs from all over the world flocked in to see him one last time.

Whilst I was sitting there, my reactions would vary, one of which was a complete shutdown and being numb to the pain. If I had remained in a continuous state of anguish and melancholy, it would have killed me, because the grief was so excruciating; if I could describe my emotional pain physically, it was as if I was shedding a river of blood and eventually bled out. Or I would be in full control and go about meeting people. As part of *Aba's* family, it was my duty to do so no matter how I felt. At one point, a woman who was a close family friend said her husband had been requesting to meet me. I told her I would. When he came up to me, I saw his deeply sorrowful eyes and wanted to console him; but no words would come out. He then said he had noticed me a few times during these past few days; he said the state of anguish and affliction I was suffering was clearly discernible in the overflowing crowd and he noticed the spark I had in my eyes had completely vanished. This touched my heart so much that even after 15 years I have not forgotten his words. I had not even been thinking about myself; all my thoughts were about the Jamā'at, about my family and especially my mother. Not once had I thought of myself and how this was affecting me. To be honest, at that point it held no importance. This was an hour of crisis for the Jamā'at, and personally, for my family. I was focused on that. My feelings and state were secondary. The day before the *Janaza*, the casket was sealed. The women of family went to see *Aba* before the men. We all rallied around his open casket. I was one of the people standing closest to him. I never saw him look so beautiful. He was perfect. I reached out to touch his face, but glass was covering it. I could



Khalifa, my father, my hero . . . my best friend. I am going to miss you, I am going to miss you for the rest of my life. I love you so much. Goodbye.”

I glanced over at him for one last time and engraved the image of his sweet face deep within my heart. Then, I mustered all the strength I had left in me and tore myself apart from him and walked away. It was now the men's turn to see *Aba* before they closed the casket. Even though by then I had come upstairs, I could hear their heart-rendering sobs and wails from where I was standing. I had never heard men cry like that before and those voices will haunt me until the day I die.

That evening *Intekhab Khilāfat*

“Goodbye *Aba*, I've never loved someone the way I did you and never will again. You were the best grandfather I could ever have asked for. . . .

not believe this was the last time I was going to see him in the flesh. I felt like I was being lacerated piece by piece; the agony was that acute. My knees started to buckle. Suddenly the person standing next to me went forward to hold me. I think I would have collapsed if they had not. I began to shudder. Then, tears of complete agony erupted! They trickled down my face and left stains of permanent heartache. There I stood utterly broken. Even though I was standing amongst a vast crowd, I had never felt as alone in my life as I did in that exact moment. Everything became still. It was time to say goodbye. “Goodbye *Aba*, I've never loved someone the way I loved you and never will again. You were the best grandfather I could ever have asked for. You are the best person I've ever known. Thank you for giving me so much that I will never be able to repay the debt. You were my

began. I observed people from *Aba's* generation were very calm and collected, whereas the younger generation were agitated and anxious. Perhaps, it was because they had already gone through this passage a few times before and were familiar with it. But for me and my age group, this was something completely new. I was nervous. I was worried. Prayers were gushing out like a stream of river. One thing that struck me at the time was thousands of Aḥmadīs were sitting on the streets in very cramped conditions. They were of all ages including small children. It must have been very uncomfortable. In spite of this, there was pin-drop silence. You could hear any shuffles or movement; not even the sound of an exasperated child or someone breathing! It seemed supernatural. It was an amazing testament towards *Khilāfat*. Even though the *Intekhab*

only lasted a couple of hours, the seconds seem to drag into minutes and the minutes dragged into hours. It felt like eternity. Amongst other prayers, I was praying fervently that Allāh instils love and respect of Khilāfat in my heart. I wanted to accept *Aba's* successor wholeheartedly without reservations. I was sitting right in front of the television. Suddenly, the microphone crackled and Imām Ṣāhib's voice erupted through it. My heart was pounding like a thousand beats per second. I thought it would jump out of my chest! Imām Ṣāhib began the official announcement. I was sitting there at the edge of my seat, completely still. At that point I was just praying that may Allāh look over the Jamā'at (like He always has) and may the next Khalīfa be good for the Jamā'at Aḥmadiyya in every sense. Then I heard Imām Ṣāhib say: "*Mukarram aur Mohtaram Ṣāhibzada Mirza Masroor Ahmad Ṣāhib Sallamahu Rabbahu, ko Khalīfatul-Masīḥ muntakhib kiya hai*" [Respected Ṣāhibzada Mirza Masroor Ahmad Ṣāhib has been elected as Khalīfatul-Masīḥ]. Immediately his picture came across the television. It was like a lightning bolt had hit me! A sense of deep love, respect and reverence (for Khalīfatul-Masīḥ V<sup>aa</sup>) consumed every fibre of my being. It took over me and I had no control over it. It was instantaneous. The last few days I went through a lot of hard moments, but it was the easiest thing to feel love towards Huzoor<sup>aa</sup>. Tears of relief and gratitude came pouring out. My prayers had been answered. Up until the moment of Huzoor's<sup>aa</sup> election, I felt *Aba's* presence, as if he was moving amongst us and keeping an eye out on everything. But the moment Huzoor<sup>aa</sup> was elected that feeling lifted. It was a poignant moment for me personally. I got up from the rush to give myself some space. I went to stand by the window. After a while, I heard Huzoor's<sup>aa</sup> voice on the microphone and he was asking everyone to sit down. Imām Ṣāhib repeated Huzoor's<sup>aa</sup> instructions. In fact, he was addressing only those who were within the Fazl Mosque but as his voice reverberated everywhere through the microphone, each

and every Aḥmadī present there heard him. Because I was standing by the window, I saw the scene that unravelled immediately after. People had just got up after sitting on the streets for several hours, but as soon as Huzoor<sup>aa</sup> made this order Aḥmadīs everywhere in that vicinity unquestioningly followed the instruction of their newly elected Imām like an obedient child blindly follows their mother and sat down immediately. What I saw before me was like a human wave. I was awestruck. It was one of the most moving moments of my life. I had



“Now this is a new era and it is our job as Aḥmadīs to be obedient to Khalīfatul-Masīḥ V<sup>aa</sup> and help him in every way we can.

never seen anything of the sort and I will never forget it as long as I live.

I returned back to the sitting room before the first Bai'at began. Once it started, a feeling of total submission to Huzoor<sup>aa</sup> swept over me and I surrendered myself wholly unto him. It was not something I could control but it was instinctual. The Bai'at came to an end and now we were waiting for Huzoor<sup>aa</sup> to come up. I admit, I was extremely nervous. After some time, Huzoor<sup>aa</sup> entered. *Aba's* family was at the other end of the gallery including myself. The room fell silent. Huzoor<sup>aa</sup> then started to walk forward and the women from our family began to meet him. Eventually, he reached *Aba's* family. One by one the daughters went forward to meet their new Khalīfa. Huzoor<sup>aa</sup> embraced each one of them with a lot of love and affection. I was feeling too shy and overwhelmed to approach him, but my mother nudged me forward and I walked towards Huzoor<sup>aa</sup>. I gathered the nerve to look up and when my eyes fell upon him, I saw my grandfather in him and it felt like I got a piece of my *Aba* back. Then I completely fell apart and wept in his arms. He hugged me tightly. At that moment I realised, Huzoor<sup>aa</sup> is now

*Aba* for me. He is the one I should go to if I feel lost and need guidance. He will be there for me just as my grandfather had been and I think this is what *Aba* would have wanted. And it is true at the hardest moments of my life since then, I have relied on Huzoor<sup>aa</sup> and he has never forsaken me. This is the blessing and grace of Allāh and if I spent my whole life thanking Him, it would not suffice.

As difficult as those few days were for me, this was Allāh's will and design and we must submit ourselves to Allāh's will and bow down to it, because it is God to whom we belong and it is to Him we shall return. The loss of *Aba* was of huge magnitude, but this is a part of life. Now this is a new era and it is our job as Aḥmadīs to be obedient to Khalīfatul-Masīḥ V<sup>aa</sup> and help him in every way we can. This is not only our duty, but our obligation to the Institution of Khilāfat. In this article, I have recounted the days following *Aba's* death, but I have almost 20 years worth of wonderful memories with my grandfather—often his laughing and beaming face comes in front of my eyes and a smile comes across my own face. But that is a story for another day.

# EXPERIENCING GOD IN TODAY'S WORLD

## 38<sup>TH</sup> WORLD RELIGIONS CONFERENCE

Nabeel Ahmad Rana, Event Coordinator (WRC)



**Over 640 flocked to Canada's largest multi-faith event**

**September 16, 2018 – University of Waterloo, Ontario, Canada**

**S**cholars of nine faiths and philosophical traditions shared their experiences of God and expounded on the subject from their respective faiths and holy scriptures on Sunday, September 16, 2018 at Canada's largest multi-faith event at the prestigious Humanities Theatre of the University of Waterloo.

The event was organized by Aḥmadiyya Muslim Jamā'at Canada with the cooperation and partnership of numerous other faith-based organizations, local municipalities and several businesses. This was the 38<sup>th</sup> year of the conference, making it the longest running multi-faith event in Canada.

It takes several months in the planning of this conference, coordinating with partner organizations as well as promoting the event. Because of the sensitive nature of different faith groups that participate in the event, the organization of the conference is often faced with severe challenges. The volunteers and organizers work hard to resolve these challenges to make it a peaceful, meaningful and attractive event.

### OPENING CEREMONY

City of Guelph's well-known Councilor Phil Allt had graciously agreed to moderate the event this year. Councilor

Phil Allt welcomed all the delegates of the conference, expressed a land acknowledgment of the First Nations who have welcomed us all to Turtle Island (a name given to North America by the indigenous people). He said in his opening remarks, "I believe that we are truly a family of humanity, and we are blessed to be equal, regardless who we are, and I believe that I have the experience of the beauty of religion and science, first hand."

He, first, invited Sagher Mahmood Bajwa, student of Jāmi'a Aḥmadiyya Canada, to recite verses from the Holy Qur'ān (42:52-55), followed by Labeeb Ahmad Shah to present its English translation.

"For thirty-eight years, WRC has served as an invaluable forum for different religious and ethnic communities to gather in the spirit of tolerance, peace, cooperation, and understanding. WRC serves the noble purpose of educating members of the community regarding interesting and relevant topics by providing a platform where all major religions can pool their collective wisdom and teachings regarding the topic," said Phil Allt, while giving his opening remarks to the audience as the moderator of the conference.

Thereafter, all speakers and dignitaries were called to the stage to participate in the opening ceremony of the conference. Respected Lal Khan Malik, Amir Jamā'at Canada and Minister Bardish Chagger, MP for Waterloo, unveiled the conference plaque. Subsequently, recitation of O'Canada, the National Anthem of Canada, was led by Kitchener-Waterloo's well known vocalist, Marhee Clifton, who

is a school teacher and member of the Grand Philharmonic Choir in Kitchener.

"Canada stands for many values, the most important ones include multiculturalism, tolerance and acceptance of diverse faiths and humanity, above all. Today's event is a celebration of these Canadian values," said Lal Khan Malik, Amir Jamā'at Canada during his introductory remarks during the opening ceremony. He outlined the objectives of the Conference. He quoted the Promised Messiah and Imām Mahdī<sup>as</sup>, the holy founder of the Aḥmadiyya Muslim Jamā'at regarding this event. Describing the importance of respect for all faiths and their founders, he quoted the Promised Messiah<sup>as</sup>, who has said:

... One of the principles upon which I have been established is the following: God has informed me that of the religions which have spread and are firmly established in the world through Prophets, holding sway over a part of the world and achieving survival and long life, none was false in its origin... Therefore, this principle lays down the foundation of love, peace and harmony, and supports moral values, in that we consider all those prophets true who appeared in the world... In light of this principle, we honour all religious founders... (*Tohfa Qaisariyyah*, p. 4, translated from Urdu)

He presented a quote of Hazrat Mirzā Masroor Aḥmad, Khalīfatul-Masīḥ V<sup>aa</sup> from his keynote address at a similar



Conference of World Religions held in London, UK:

. . . all the major religions of the world taught the worship of God and love and compassion for mankind in their original form. If these original teachings were upheld today, it would lead to a harmonious society, free from conflict and war . . . (Keynote address, Conference of World Religions, London UK, February 11, 2014)

Each faith representative was invited to make a 2-minute introductory remark on the theme, which was followed by greetings from various attending dignitaries.

Conference moderator, Phil Allt, then read out some messages received from dignitaries for the conference, including a message from the Prime Minister of Canada and the President of the University of Waterloo. Numerous greetings were received from municipal, provincial and federal leaders, including the Premier of Ontario, Regional Chair Waterloo and the Chief of Police of Waterloo.

Minister Bardish Chagger, who is the MP for the riding of Waterloo, brought greetings on behalf of the Government of Canada and said that diversity and inclusivity is our strength. She said that events like these demonstrate how strong we are in this country.

Thereafter, Raj Saini, MP for Kitchener Centre, brought greetings and said that at a time when good people from everywhere seem to be under threat, it is vitally important we put aside our differences and come together to defend those in need. He said that knowledge is power and if we open up to different cultures and religions and traditions as we are all doing here today, we come to see how rich and beautiful they are and we come to realize they are not so different from our own customs and traditions. He further said, that events like these are important to remind us that there is far more that unites us than divides us, and brings us together to celebrate a spirit of peace and understanding.

“With answering the question, we also got a sense about the religion in general and what is important to them. Very interesting and informative. I learned a lot.”  
Comment by Guest, Alice Da Costa

Also present to bring greetings was a long time friend of our community, Jan d’Ailly. Jan has been involved with the World Religions Conference since 2008 when he was a City Councilor. In 2016, he also moderated this conference. He spoke on the importance of interfaith harmony and said that so many forces are pulling our community apart. We have to find tools to pull people together—like the world religions conference.

### THEME SESSION

Each of the 9 participating faith representatives were invited to present their perspectives on the theme of “Experiencing God in Today’s World” in a 13 minute speech. Following each speech, a group of people recited from the holy scripture of the respective faith.

### CHRISTIAN PERSPECTIVE

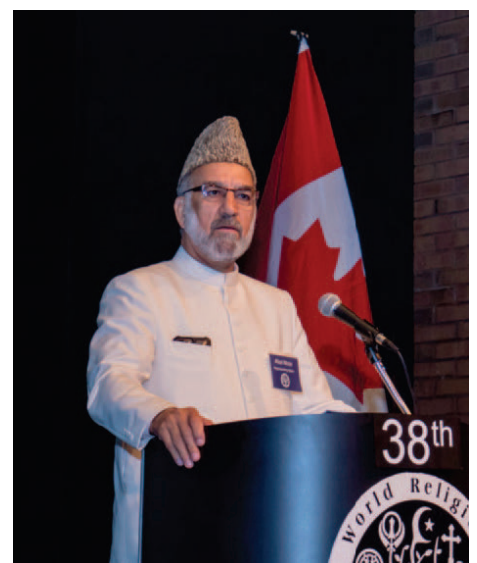


Michael Clifton from Kitchener represented Christianity at the event. Michael is a lawyer, adjudicator, lay minister, community volunteer, punk rock singer, and concert producer. He has degrees in law and philosophy, and has served over 35 years in ministry and administration for the Church of Jesus Christ of Latter-day Saints.

He said that in Christianity, the experience of God is embedded in the experience of exercising our faith in following Jesus Christ. Through Christ we come to commune with God in a way that is not otherwise available, because Christ doesn’t merely teach us how to find God, but presents God himself to us, and mediates the relationship by purifying and sanctifying us to eliminate all those aspects of our characters, wills, and natures, that inhibit and prevent true and meaningful divine communion.

He expounded from the Christian perspective and said that the invitation to experience God by following Jesus Christ is not solely an invitation to get to know God a little better, but to embrace and enjoy a rich and deep relationship with him that results in a new becoming that is liberating, redeeming, sanctifying and fulfilling. God is love, and his love is most perfectly expressed, and most purely experienced through faith in the lord Jesus Christ.

### ISLĀMIC PERSPECTIVE



Imām Muhammad Afzal Mirza from Toronto represented Islām at the conference. Imām Afzal Mirza is a learned scholar of Islam, Missionary of

“I liked what I heard and saw as well as meeting everyone there in the hall. Being someone who organizes and coordinates events, this was very well organized. If there was any flap, I did not see it. Well done guys! I really liked what the Ahmadiyya have been doing.”

Comment by Guest, by Bernard Homier

the Ahmadiyya Muslim Jamā‘at Canada and Imām of the Baitul Islam Mosque, Toronto.

Imām Afzal Mirza developed the topic with a quote from the Promised Messiah<sup>as</sup> who invited us to experience God for ourselves:

Our paradise lies in our God. Our highest delight is in our God. For, we have seen Him and have found every beauty in Him. 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 satisfy you. It is the fountain of life that will save you. What shall I do, and how shall I impress the hearts with this good news, and by beating what drum shall I make the announcement that this is our God, so that people might hear? What remedy shall I apply to the ears of the people so that they should listen? (*Kashtī Nuh, Ruhānī Khazā’in*, Vol. 19, pp. 21-22)

He said that today there is a large number of people who experience the existence of God in their lives. However, there are many paths to experience this ultimate reality. One can attain this through acceptance of prayers, through service to humanity, through dreams that consistently come true and for a select few, through Divine revelations. He quoted from the Holy Qur’ān: “. . . and when My servants ask thee about Me, say: ‘I am near. I answer the prayer of the supplicant when he prays to Me. So they should hearken to me and believe in Me, that they may follow the right way’” (2: 187).

His presentation also explored the ways in which, even today, each and every

one of us can experience God, through faith or reason. “The God of Islam is accessible to anyone who is looking for Him,” he said.

### BUDDHIST PERSPECTIVE



Bhante Sasanasarana from Toronto represented Buddhism. Mr. Bhante is an engaging and influential teacher of Buddhism. Currently, he is teaching Buddhism and meditation in Buddha Meditation Center Mississauga.

He said that according to the teachings of Buddha, all beings are born in different worlds that are either good or bad worlds, based on the beings’ good or bad karma (physical, verbal and mental actions.) Collecting good karma in the form of good physical, verbal and mental actions will give us the good fortune to be born into the superior worlds. This means that we are developing divine qualities while we are living in the human world, he said.

He further expounded that according to the Buddha’s teaching, if someone practices the five precepts, or training rules such as abstaining from killing

living beings, stealing, engaging in sexual misconduct, lying and taking intoxicating drinks and drugs, he or she will be able to collect an immeasurable amount of good karma and develop wholesome qualities. Also, Buddha explained how to develop good thoughts or mental actions, he explained.

He illustrated the “four Divine Meditations”— Loving Kindness, Compassion, Appreciative Joy, and Equanimity— described by the Buddha. Human beings can develop divine qualities within themselves during their human life by practicing them.

### SIKH PERSPECTIVE



Jasmine Kaur from Toronto represented Sikhism at the conference. Ms. Kaur found her calling in the Sikh faith and was formally initiated in 2013. She graduated from McMaster and is now pursuing her Doctor of Chiropractic in Toronto. She has been speaking at Sikh conferences, retreats, and gatherings in Canada, U.S. and England.

She explained that from the Sikh religious viewpoint you can experience God today in the place that is closest to you: you. We spend our entire lives searching for bliss, peace, and love, she said. We are not wrong to be searching for everlasting bliss.

She described from Guru Nanak Dev Ji, the founder of the Sikh faith, that everlasting

bliss is not only the identity of God but ourselves as well. But, when we search for it outside of our inner existence, we find only fragmented, temporary, and illusory versions of it. The current Guru of the Sikhs is Guru Granth Sahib Ji, who in the scriptural form starts with the number '1', representing one, she said. The ultimate source of all realities is a single unified existence that we call God or 'Waheguru'. God is an all-knowing and eternally blissful base reality – the absolute truth called 'Aatma.' This identity is also your ultimate reality, my reality, and every conscious being's reality, she elaborated.

Then she spoke about the Satguru that tremendously guide us along the way, but each disciple must seek within themselves. Every seeker must experience absolute reality for themselves, she said. No one can experience base reality for others.

She said that Guru Nanak Dev Ji encouraged us to recognize the entire human race as one and transcend our differences to make Truth accessible to all no matter their socially defined denomination. Under the guidance of the Satguru and the Enlightened Beings, we are encouraged to seek the Truth within ourselves as that is what makes us Sikhs.

### BAHÁ'Í PERSPECTIVE



Jaellayna Palmer of Waterloo represented the Bahá'í community. Jaellayna is a newspaper columnist and publisher of

a book of personal essays, *Personal Path, Practical Feet*. She has volunteered at the Bahá'í World Centre in Haifa, Israel.

She started by explaining what it means to be a Bahá'í. She said that Bahá'í faith is a religion teaching the essential worth of all religions, and the unity and equality of all people.

She said that the fundamental principle within Bahá'u'lláh's message is unity. This means there is, in essence, one God, one religion, and one humanity. She expressed that, frankly she does not know how anyone makes sense of any of this without concluding that we are experiencing the outcry of a defunct, dysfunctional society—and then recognizing that we need new paradigms to guide our actions and to inform our efforts.

As a Bahá'í, she believes that Bahá'u'lláh's message of unity set into motion powerful processes of both disintegration and integration. In her presentation she explored ideas like seeing our world as a reflection of God's presence. Whenever we make discoveries about the natural world, whenever we find new ways to consult and solve problems, whenever we are aware of our inter-connectedness—this is all evidence of our progress towards a more unified planet.

Above all, the Bahá'í world will continue to foster hope for the future. It will confidently share its conviction that, by following God's will for today, humanity will be transformed and unity and peace will be attained, along with a prosperous, sustainable world civilization—the fruits of this will be enjoyed by the entire human family. This will emerge and extend into the distant future, she explained.

She said that this vision for the future keeps her motivated, energized, and

reassured. She does hope others will feel the same way.

### INDIGENOUS PERSPECTIVE



Brenda Jacobs from Hamilton, represented Indigenous Spirituality. She is a phenomenal member of Mohawk Nation of the Bear Clan from the Haudenosaunee Six Nations of the Grand River Territory. Currently, she is a Cultural Resource Coordinator at the Hamilton Regional Indian Centre.

She expanded on experiencing the Creator/Sonkwiatison today by Indigenous spiritual people. She explained the phenomena by concepts of beginning our day, the Creator's world, the creation story - formed from the Earth, four colors of man, birth - sacredness, circle of life, death, last stages, connection to ancestor, gifts from Creator, connection to the earth, peace, power, righteousness and our feet on Mother Earth.

Is God experienced? She said, "yes, with and without a voice," she hears the Creator. Dreams are a connection to

**I liked that the speeches of all speakers were understandable and inspiring. Learning much about humanity. Continue such conference in future to help us understand different religions.**

Comment by Guest, Parschotawlal Goyal

“I liked the interfaith harmony at the event, the service provided with such love and devotion.”

Comment by Guest, by Janet Cundall

Creator, especially when we are asking for answers. Our traditional tobacco is used and as the smoke rises, it carries our words to Creator. She said that she received her answer from Creator in a dream. When the sap was flowing from the maple tree, when she was having a rough day, she leaned her back on the tree and heard it say “we will help you, stand tall.” She said that her tears flowed like the sap. This example was with a voice through the maple tree, she said while expressing her experience of God.

### JUDAIC PERSPECTIVE



Dr. Daniel Maoz of Cambridge represented Judaism at the event. Dr. Maoz is a Jewish scholar. He is a member of both Orthodox and Reform Jewish communities in Kitchener-Waterloo. Scholar-in-Residence at Waterloo Lutheran Seminary, Wilfrid Laurier University and a Research Associate for Concordia University, Montreal.

Dr. Maoz expounded that Judaism is not and has never been a monolithic religion. The Hebrew Bible clearly states that God is not to be imaged or imagined. Jewish mysticism goes one step further by indicating that God is nothing, meaning God is no thing – for if God were some “thing” or something then God would no longer be Creator but would be some

“thing” that which was created.

He said that for Chabad, God is experienced everywhere and in every way in today’s world. But what Chabad means when it talks about God, about experiencing God, and even about discussing God reflects the complicated nature of Judaism in philosophical terms framed within the Jewish religion.

He explained that when this conference’s topic of “experiencing God in today’s world” is viewed through the dual lenses of Jewish philosophy and Jewish mysticism, it becomes as essential to consider the absence and silence of God in a manner that other religious conversations would focus on the presence and communication of God. Integral to this consideration is the concept that God cannot be something, because that would be restricting, so God is simply no-thing.

He summarized that Judaism characterizes itself as a community that teaches and practices ethical monotheism. As such, Jewish ethics address the person in the mirror, not anyone else. Only by speaking and living biblical instruction that is the Torah may Jews become L’Or Goyim (“a light to the nations”) and fulfill the prophetic call of Tikkun Olam (“repair of the world”).

### HINDU PERSPECTIVE



Swami Haripriya Parivrajika of Kitchener represented Hinduism. Swami Parivrajika is a disciple of H.H. Brahmishi Shri Vishvatma Bawra Ji Maharaj. Haripriya completed M.A. in psychology from Holland. In India she did spiritual practices, studied Sanskrit, Yoga, Upanishad and other scriptures. And since 2001 she is a preacher at Brahmarishi Mission of Canada.

She expressed in her presentation that she truly liked the theme chosen this year: “Experiencing God in Today’s World.” According to Sanatan Dharma one cannot know or understand God, but one can certainly experience God. Nobody is compelled to believe in God. Our scriptures also say: “This is the nature of truth and these are the means by which that truth may be realized.” Each and every person has the freedom to realize this truth and also to choose the path through which one can realize it. It becomes very easy to experience God if we can worship God according to our own needs, interests and capabilities, she said.

She explained that God is not a Supreme Being living somewhere up in the heaven. God is all pervasive, omnipresent and omnipotent. He is everywhere. Our various scriptures contain verses describing this Truth. So a Hindu experiences God everywhere, in everything and everyone. We experience God through the primordial elements. The earth, water, fire, air and space are all Divine entities of God. We call these Devtas or Deities. Yoga is a very scientific and spiritual practice within Sanatan Dharma. Yoga means the connection or union with God. The Yoga practice is a way to realize this union and experience the connection with God. Mantras are another way to experience God. Sanatan Dharma has many scriptures full of many Mantras. A mantra is a sound which creates Divine Vibrations. Sanatan Dharma is based on experiencing a certain relation with God. The choice of relationship with God is completely yours and no one has any right to interfere with that, she said.

She concluded that the greatest way to experience God is Love. Love is the power

which holds this whole creation together. Love is God.

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## HUMANIST PERSPECTIVE

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Sassan Sanei of Kitchener represented Humanism—beliefs of atheists and agnostics. Sassan is a Humanist Officiant who performs marriage ceremonies and other life celebrations for people of all backgrounds. He is a graduate of the University of Waterloo with degrees in philosophy and electrical engineering.

He said that humanism is a dynamic way of life that is guided by rational thought and scientific inquiry, inspired by music and art, and motivated by ethics, compassion, and fairness. It is the outcome of a long tradition of free thought that has inspired many of the world's great thinkers and creative artists, and gave rise to science itself. Humanism recognizes that reliable knowledge of the world and ourselves, arises through a continuing process of observation, evaluation, and revision.

He expounded that as a Humanist, he does not believe that God exists. Humanism is a response to the widespread demand for an alternative to dogmatic religion. The world's major religions claim to be based on revelations that are fixed for all time,

and many seek to impose their world-views on all of humanity. Some warn that God will punish them if they do not believe in Him, but Humanists believe that a just and loving God would never allow pain and misery upon a human being of His own creation.

He said that humanists believe that morality is an intrinsic part of human nature based on understanding and a concern for others needs no external sanction. If every law requires a higher power, there must be some superior being that gave God's law to God, implying that God is not the highest power. Morality is not a fixed and unchanging set of rules given to us by God, but the product of human civilization, he said.

Humanists believe that the solutions to the world's problems lie in human thought and action rather than divine intervention. Humanists also believe that the application of science and technology must be tempered by human values. Humanists have a duty of care to all of humanity including future generations, he concluded in his presentation.

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## CONCLUDING & INTERACTIVE SESSION

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All speakers representing different faiths participated in an interesting and lively Q/A session conducted by the moderator of the conference. Due to shortage of time, dozens of questions received for each speaker could not be answered, but were sent to the speakers later. The speakers have submitted their answers and they are posted on the conference website ([www.worldreligionsconference.org](http://www.worldreligionsconference.org)).

Nomaan Mubashir, chair of the WRC organizing committee, presented his vote of thanks to the organizing committee, all volunteers, partners, speakers and media. During his vote of thanks he said that this Multi-Faith Conference reflects

our proud Canadian diversity.

National President, Lal Khan Malik, presented a plaque to all the speakers as well as the moderator of the conference and adjourned the event with a silent multi-faith prayer.

Refreshments and Dinner was served to all delegates where numerous faith groups had also set up displays and exhibitions. Followers of several faiths interacted and exchanged ideas during the breaks.

The entire proceedings of the conference were broadcast live via webstream on the conference website. Moreover, both broadcast and print media provided extensive coverage before and after the event. For more information, complete reports or video of the entire conference visit [www.worldreligionsconference.org](http://www.worldreligionsconference.org) or call 1-877-INFO-WRC.

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## APPENDIX

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1. Photographs credit to Assad Saeed & Tanvir Sheikh
2. News coverage from the Imprint newspaper – Sept 12 & 19, 2018
3. Greetings from the Prime Minister of Canada
4. Greetings from the Regional Chair of Waterloo
5. Greetings from the Chief of Police of Waterloo Region
6. Greetings from the President of the University of Waterloo

**I enjoyed the commonality of beliefs and practices amongst the 9 religions pointed out by some presenters; the respect shown another's faith; the number of young people helping or attending.**

Comment by Guest, by Esther – Mennonite Church

# Experience religion in today's world

Harleen Kaur Dhillon  
Staff Reporter

University is a microcosm of the 'real' world, where we meet people of all faiths, ethnicities, and worldviews.

To explore these different worldviews and how to experience God in today's world, the 38th World Religions Conference (WRC) will take place in the University of Waterloo's Humanities Theatre on Sunday Sept. 16 from 12:30 p.m. to 6 p.m.

Phil Allt, Guelph city councillor, will act as moderator and will be joined by representatives of nine faiths and philosophies — including Christianity, Buddhism, Humanism, and Indigenous traditions.

Nearly 700 delegates from varied backgrounds are expected to attend the panel and the Q+A session which will follow. Dinner will also be provided.

Local, provincial, and national leaders will attend to represent, "Canada's virtues of multi-culturalism, tolerance, [and] acceptance," a press release provided to Imprint stated. President Hamdullahpur is also expected to make an appearance.

This year's WRC was primarily organized

and sponsored by the Ahmadiyya Muslim Jama'at and funded by various faith groups around the region.

The conference has been hosted by the University of Waterloo for nearly two decades.

The WRC has been promoting respect and harmony among different factions of society since 1981.

WRC Event Coordinator Nabeel Rana has been with WRC for 20 years.

"It's an ongoing process [...] we try to bring to light the commonalities we have [...] rather than divisions [...] and] we have come a long way," Rana said.

Since coming to Waterloo, the WRC has gained lots of local support and has grown to be one of the largest multi-faith events in Canada.

Rana said his experience in Waterloo is diverse.

"[There was an] active ramp up process when [WRC] moved to Waterloo, where we had more diversity present already in the University," he said.

WRC invites you and your unique opinions, and join hundreds of others to discuss how to experience God in today's world.

Register online at [worldreligionsconference.ca](http://worldreligionsconference.ca)

Experiencing  
**GOD**  
in Today's World

World Religions  
Conference

www.WorldReligionsConference.org  
Sept 16, 2018, University of Waterloo

SUBMITTED PHOTO

Ever wondered about Christianity, Buddhism, Humanism, or Indigenous faiths? This conference can shed some light on the questions you may have about those religions' points of views.

# Religious leaders gather for 38th year

## Tolerance and understanding between faiths top priority at annual conference

Harleen Kaur Dhillon  
Staff Reporter

Imam Afzal Mirza wants to make it clear that people of different religions can respect each other and get along.

On Sunday, representatives from nine faiths and philosophies congregated in the Humanities Theatre for the 38th World Religions Conference (WRC) to discuss the puzzle of finding God in today's world.

"Canada has many values and the most important among these are multiculturalism and tolerance — not tolerance, but acceptance of diverse faiths," Lal Khan Malik, National President of the Ahmadiyya Muslim Jama'at (AMJ), said.

Booths selling religious paraphernalia and books were organized in Founder's Hall. Here, delegates interacted with volunteers to learn more about their perspectives and acquire learning materials.

Opening remarks included letters from Prime Minister Justin Trudeau and President Feridun Hamdullahpur with their regards as well as speeches from prominent local politicians and the President of the AMJ. Each of the representatives then followed with their own opening remarks, spreading a message peace and unity.

"You experience God today in the same place you would have a million years ago, a century ago, or will in a [hundred] years



Imam Afzal Mirza represented the Muslim community at the 38th annual World Religion Conference at UW on Sunday.

in the future — in the place that is closest to you, you," wrote Jasmine Kaur in her abstract for her presentation.

The theme of unity was highlighted in all of the presentations. All the speakers presented their respective philosophies and then tied them to finding God.

"Baha'u'llah's message is unity," wrote Jaellyana Palmer of the Baha'i faith. "This means there is, in essence, one God, one religion, and one humanity."

The idea of one God with multiple labels flowed into the question and answer session, where questions concerning everything from the nature of sexual misconduct to the end of the universe were also discussed.

All of the representatives were then asked about their opinion on tackling major world problems such as climate change and human crises.

The representatives agreed that humans have created the problems and humans will find solutions to solve them. Prayer is important, but is ineffective without action.

Dinner was then provided for all of the delegates, and there was time for one-on-one discussions with representatives and volunteers.

Questions from the question and answer session, as well as information about the conference, speakers and religions highlighted, is available online at [www.worldreligionsconference.org](http://www.worldreligionsconference.org).



PRIME MINISTER · PREMIER MINISTRE

September 16, 2018



Dear Friends:

I am pleased to extend my warmest greetings to everyone taking part in the 38<sup>th</sup> World Religions Conference, being held at the University of Waterloo.

This event brings together individuals of diverse faiths and backgrounds to foster awareness, respect and understanding of religious diversity. I am sure that the insights of today's speakers will stimulate enlightening and thought-provoking conversations.

I would like to thank everyone in attendance for their commitment to fostering interfaith harmony. I would also like to thank the organizers for their hard work in ensuring the smooth operation of this event.

Please accept my best wishes for an enjoyable and productive gathering.

Sincerely,

The Rt. Hon. Justin P.J. Trudeau, P.C., M.P.  
Prime Minister of Canada



OFFICE OF THE REGIONAL CHAIR  
Ken Seiling

Regional Municipality of Waterloo

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September 16, 2018

To Our Friends at the World Religions Conference 2018

Today's world is fraught with many issues which force us to take stock of what is happening all around us, where we are, what we think, and what we do. It also challenges us to seek answers or at least directions as we sort out where the future will take us.

For many, a spiritual life is a key part of every day living. That spirituality is often rooted in how one perceives God in their lives so it is timely that you have chosen the theme "Experiencing God in Today's World".

Thank you for drawing so many together each year to better understand that, more often than not, there is a commonality in all of our lives. I hope the day helps bring people even closer as we look to the days ahead in this challenging time.

All the best,

Ken Seiling  
Regional Chair



Bryan M. Larkin  
Chief of Police

Office of the Chief of Police

September 2018

To All Attendees,

On behalf of the Waterloo Regional Police Service, I am delighted to welcome you all to the 38<sup>th</sup> World Religions Conference, the largest multi-faith event of its kind in Canada. With scholars from nine different faiths and philosophical traditions represented here today, this truly is an event worthy of praise. Praise, because gatherings like this promote peace and harmony while strengthening relationships in our community.

This conference is a chance for everyone, regardless of your religion or faith, to come together and share thought-provoking dialogue that will create educated discussion. It's a chance for all of us to recognize that it is our differences that unite us and make us stronger. It's a chance to celebrate, accept and expand our knowledge on these differences. By working together and by recognizing all of our unique beliefs, we make our country stronger, safer and one that is admired around the world.

We are very blessed to live in a place where different beliefs and faiths are not only recognized, but are respected. It is events such as this that help bring awareness to the importance of acceptance and understanding so we can continue to live in harmony with each other. Throughout this event you will hear from renowned scholars on many different topics and I encourage you to join in on the conversation, share your views, and continue working together to ensure everyone feels safe to worship and share their own personal beliefs.

I'd like to express my sincere thanks to all organizers, faculty, staff and volunteers, without whom this conference would not have been possible. And I thank all attendees for coming here today and for your dedication and commitment to making our country one where people can continue to live in peace and unity.

Yours truly,

Bryan M. Larkin  
Chief of Police

People Helping People

Waterloo Regional Police Service  
200 Maple Grove Road, Cambridge, ON N3H 5M1 | K/W/Cambridge 519-653-7700 | extension 8200 | bryan.larkin@wrps.on.ca

Message from the President for World Religions Conference

September 16, 2018

Hello and on behalf of the University of Waterloo, welcome to our campus.

Our University is a welcoming and diverse place where ideas and beliefs are given the opportunity to be explored and flourish. In our experience, peace and prosperity are only possible when everyone has a seat at the table. We have developed as a strong community because we believe that our members have the right to express themselves and their ideas freely.

Having the World Religions Conference at a place where different ideas and beliefs can be shared in an open and constructive environment is the embodiment of many values the University of Waterloo share.

I wish everyone involved in the conference the best as you share your experiences and ideas and I hope you enjoy our wonderful campus during your time here.

Sincerely,

Feridun Hamdullahpur  
President & Vice-Chancellor  
University of Waterloo



# INDIGENOUS DESK REPORT, REGINA

Zeeshan Muzaffar Ahmed, Missionary Regina

In Eastern Saskatchewan including Regina, the Jamā'at has established strong relationships and bonds of friendship with the First Nations communities via outreach programs and *Tabligh* events, with the Grace of Allāh and the blessed instructions of Huzoor Anwar<sup>ra</sup>. This instruction was carried out in five initiatives as listed below:

1. This year the first delegation of First Nations chiefs who attended the Jalsa Sālana UK included Chief Roger Redman of the Standing Buffalo First Nation. His participation has had a strong impact both within Jamā'at and across First Nations communities in Saskatchewan. He has taken keen interest in the activities of Jamā'at Aḥmadiyya and the institution of Khilāfat by praising the efforts of our beloved Huzoor Anwar<sup>ra</sup>. He has shown this interest in presenting the history of Jalsa Sālana and the history of Jamā'at Aḥmadiyya to the council members and chief of the Standing Buffalo First Nations Band. He has also demonstrated a keen interest in Aḥmadiyyat and has requested prayers for his guidance in this matter.
2. Saskatchewan Jamā'at has made strenuous efforts to engage with the youth of the First Nations communities, as per Huzoor Anwar<sup>ra</sup> instructions for some months, as well as engaging in talks with Band council members of Standing Buffalo First Nations. The Jamā'at has done *Tabligh* work with the youth, helped them in various matters and planned the development of a park to solidify their friendship for future generations, named the "Aḥmadiyya First Nations Friendship Park." A team of 15-20 volunteers helped with its construction from Masjid Mahmood in 2016. This work has generated a lot of media attention and these outlets look forward to the park's eventual inauguration.
3. The Jamā'at was honored with participation of 25 of our members in an international Pow Wow, which hosted over 5000 First Nations community members from across North America. A few members who went along me have visited Pow Wows many times in the past and persevered in making connections. Over time, Allāh blessed them all immensely by being part of such a gathering. Thus, it was no small task to reach this stage in relationship with First Nations communities and in bringing them closer to the Jamā'at. Jamā'at spoke

*Photos of the work which Jamā'at in Saskatchewan has done on the Aḥmadiyya First Nations Friendship Park.*





for over 20 minutes to the international Pow Wow. As a result of the attendance at this gathering, Jamā'at Aḥmadiyya Canada was given an honorary chiefs position within the Dakota First Nations community and were presented with a star blanket, which is the highest means of recognition within the First Nations community. The Chief Justice of Saskatchewan also showed interest in developing further ties with the Jamā'at after this gathering as well.

4. The Jamā'at participated in a province-wide First Nations walk to fight against racism and discrimination. This allowed Jamā'at to be introduced in front of 2000 First Nations members as well as the opportunity to lead the introductory prayers to this event, with the recitation of the Holy Qur'ān and leading of silent prayers. Furthermore, Saskatchewan Jamā'at members presented a brief sketch of the life of the Holy Prophet<sup>sa</sup> at this event, as well as share the similarities between First Nations communities and ours.
5. On September 20, 2018, a group of 6-7 members of First Nations Desk introduced the Indigenous Desk initiatives to *CBC Canada*, initiatives such as our developing relations and stronger ties with First Nations communities all across Canada.



## REPORT:

# MEETING WITH RESPECTED ADDITIONAL WAKĪLUL MĀL, UK

By the grace of Allāh the Almighty, The National Finance Department was fortunate enough to have a meeting with Respected Mubarak Ahmad Zafar Şāhib, Additional Wakīlul Māl on September 6, 2018 in Aiwan Tahir. Although Mubarak Zafar Şāhib was visiting Canada on a personal trip, he was kind enough to take out time from his busy schedule to sit-down and help guide and strengthen the National Finance team of Canada in its upcoming endeavours.

After a brief introduction of the members of the National Finance Team, Respected Mubarak Zafar Şāhib emphasized on the importance of the obligation of Zakāt. He advised that Lajna should be encouraged to give Zakāt on their jewellery. He stated that the Lady Inspector Baitul Māl should assist in this matter. By the Grace of Allāh, Jamā'at Canada is the first Jamā'at throughout the world to have established the position of a Lady Inspector Baitul Māl.

While commending the recent efforts and milestones achieved by Canada Jamā'at during the last fiscal year, Respected

Mubarak Zafar Şāhib suggested ways and means to continue improving outreach to the members and collection of the Lāzmi Chandajāt. Firstly, we must educate our Atfal & Nasirat about the importance of giving Chanda, and that when they give their Chanda, they should give it with their own hands. This will inculcate the habit of giving Chanda from a young age.

He also advised that we need to approach the youth who are about to enter the workforce or have recently entered it in a loving and gentle manner. We need to educate them in regards to offering Lāzmi Chandajāt on a regular basis and according to their income. Mubarak Zafar Şāhib stated that in the United Kingdom, several young Khuddām—as they had just entered the workforce—would present their complete first pay

cheque to Syednā Hazrat Khalīfatul-Masīh, which has proven to be a source of great blessings for them.

Respected Mubarak Zafar Şāhib also advised to strengthen the local Muhasilīn system by offering various refresher courses throughout the year. Also, continuous reminders should be given through different channels to the members of the Jamā'at on the subject of the importance of regular financial sacrifice. The meeting ended with silent prayers.

May Allāh the Almighty continue to shower His blessings on members of Jamā'at Canada by giving us the opportunity to further spend in the way of Allāh and earn His nearness. Amīn!

“Firstly, we must educate our Atfal & Nasirat about the importance of giving Chanda, and that when they give their Chanda, they should give it with their own hands.”

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# BLESSINGS ASSOCIATED WITH BUILDING OF MOSQUES

## A FAITH-INSPIRING EXAMPLE

Abdul Haleem Tayyab, Nā'ib Amīr National Mosque Fund

The subject of blessings acquired whilst spending in the way of Allāh is one of paramount importance in divine religions. Whenever God showers a people or a community with His favour and His grace, He invariably requires some sacrifice from them. In other words, sacrifice is essential if one wants to gain the nearness of Allāh and His pleasure.

Allāh the Exalted says in Holy Qur'ān: "Who is he that will lend to Allāh a goodly loan? So He will increase it manifold for him, and he will have a generous reward" (57:12).

Spending in the way of God prolongs life and increases wealth. The Promised Messiah<sup>as</sup> has said, "If you perform righteous deeds and do some service at this time, you will set a seal upon your sincerity. You will live longer and your wealth will increase" (*Tabligh Risalat*, Ruhani Khaza'in, Vol. 10, p.56).

One of our brothers narrates that in 2005, one of our missionaries, late Maulānā Tariq Islam Ṣāhib approached him and his family to sponsor the purchase of a building on sale, which would be converted into a mosque. He further motivated them by stating that Hazrat Khalifatul-Masīḥ V<sup>aa</sup> would most likely grace its opening.

He continued by saying that as a family, they were much excited. But they did not have the full amount in their savings. However, the entire payment was managed and they believed that Allāh opens doors of His mercy and

“Who is he that will lend to Allāh a goodly loan? So He will increase it manifold for him, and he will have a generous reward”  
(57:12)

divine support when his servants wish to offer any selfless sacrifice. This mosque exists since then. Much of its renovation has since been completed along with an adjacent acre of land that has also been purchased. Al-Ḥamdu lillāh! He further narrates that despite our limited contributions in the way of Allāh, Allāh has continuously blessed and multiplied their income and resources.

At the time (in 2005) they had pledged to donate for this mosque, they only had one house. However, since then they have purchased and owned four more properties. What is most interesting is that among all these properties, the most costly and dearest one to them is this House of Allāh.

After this, he continued making payments towards the completion of Baitun Noor Mosque in Calgary, Aiwan Tahir in Maple, Baitur Rehman in Vancouver and continues offering for current projects under the National Mosque Fund. In addition to these blessings, he along with his family had the blessed opportunity to perform Hajj in 2006 and in the same year, they received their Canadian citizenship. Despite living in a remote part of Canada, God blessed his two daughters with marriage into very good families.

He further described how Allāh blesses the words of Khalifatul-Masīḥ. After

completion of the said mosque, his attention was drawn towards an incident in San Francisco in 1993 when they had family Mulaqat with Hazrat Mirzā Tahir Aḥmad, Khalifatul-Masīḥ IV<sup>th</sup> at Darus-Salam Mission house in Pittsburg, Philadelphia. One of his friends in the USA informed him that when Huzoor<sup>th</sup> was about to depart for London, UK, and just before his departure to the airport, he expressed a desire for a proper mosque be built in Pittsburgh and mentioned him by name and said he was a doctor by profession. He told a friend that while he was a doctor in Pakistan, he was yet struggling with his studies to become a certified doctor here in Canada. Yet, it was exciting for him that beloved Huzoor<sup>th</sup> mentioned his name and had some expectation from him. This would always create a concern in him; so he was humbled to have the opportunity to complete this mosque project.

The purpose of sharing this story was to praise Allāh and His blessings by demonstrating how Allāh rewards his servants. We must pray that Allāh may enable all of us to follow such examples so that we too could become recipients of His grace and blessings, as Jamā'at Canada progresses in building of mosques and as members continue to sacrifice generously.



AHMADIYYA MUSLIM JAMAAT  
INTERNATIONAL

## Aḥmadīyya Muslim Jamā‘at Press Releases

September 26, 2018

### HEAD OF AḤMADIYYA MUSLIM COMMUNITY CONCLUDES MAJLIS KHUDDĀMUL AḤMADIYYA IJTIMĀ’ WITH FAITH INSPIRING ADDRESS

**Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> addresses over 5,600 Muslim youths from across the UK.**

**O**n September 23, 2018, the World Head of the Aḥmadiyya Muslim Community, the Fifth Khalifa, His Holiness, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> delivered a faith inspiring address to conclude the three-day National Ijtimā’ (Annual Gathering) of the Aḥmadiyya Muslim Youth Association in the UK (Majlis Khuddāmul Aḥmadiyya).

The objectives of the Ijtimā’, held for the second time at Country Market, Kingsley, were to educate the Muslim youths of the true peaceful teachings of Islām and to inspire them towards serving both their faith and nation to the best of their abilities.

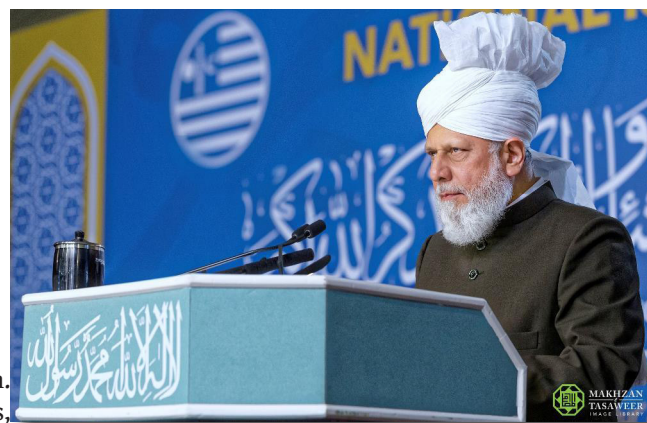
The theme of this year’s Ijtimā’ was ‘Ṣalāt’, the five daily prayers that are

to be offered by every Muslim. During the concluding address, His Holiness<sup>aa</sup> spoke extensively about the importance of Ṣalāt, saying that the five daily prayers ought to remain the ‘constant companion’ of a true Muslim.

His Holiness<sup>aa</sup> directed that having accepted the Founder of the Aḥmadiyya Muslim Community, the Promised Messiah<sup>as</sup> it was incumbent upon Aḥmadi Muslims to act upon Islām’s true teachings.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

If we are negligent in our religious duties, we will have no right to assert that our acceptance of the Promised Messiah<sup>as</sup> ehas brought



“Be the ones who are at the forefront of spreading the enlightened teachings of Islām far and wide” – Hazrat Mirzā Masroor Aḥmad<sup>aa</sup>.

about a spiritual revolution within us or has enabled us to follow the true teachings of Islām. Rather, our acceptance of him will merely be a hollow and meaningless claim uttered by our tongues.

To highlight the importance of offering the five daily prayers, His Holiness quoted chapter 2 verse 239 of the Holy

# PRESS RELEASES



Qur'an which states:

"Watch over Prayers, and the middle Prayer, and stand before Allāh submissively."

His Holiness<sup>aa</sup> explained that whilst the verse calls on Muslims to guard against inattention to the five daily prayers, it particularly reminds Muslims to watch over the 'middle prayer'.

Explaining the term 'middle prayer', His Holiness<sup>aa</sup> said that the 'middle prayer' is whichever prayer which is at risk of neglect due to material interests. His Holiness<sup>aa</sup> explained that in the modern era the early morning prayer *Fajr* often the 'middle prayer' for many people.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

In today's world, people of all ages, including many youngsters, stay up late studying, or wasting time in immoral or wasteful things such as aimlessly surfing the internet, watching films or TV, scrolling endlessly on their phones or tablets or sending messages late into the night. As a result, they fail to wake up for *Fajr* and so, due to their routine, *Fajr* actually becomes the middle prayer for them. Thus, the middle prayer is whichever prayer is at risk of being forsaken as a result of worldly or material pursuits.

His Holiness<sup>aa</sup> advised Aḥmadi Muslim youths to go to bed early so that they

could easily wake for the *Fajr* prayer. He said if that was not possible they must still go to bed with a firm intention and determination to wake up for the *Fajr* prayer.

His Holiness<sup>aa</sup> also referred to a saying of the Holy Prophet Muḥammad<sup>sa</sup> that the reward for the prayers offered in congregation is at least twenty-seven times greater compared to offering the prayer alone.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

Such narrations make us realise how gracious, generous, merciful and benevolent Allāh the Almighty is. Whilst, the punishment for a sin is equivalent and proportionate to the offence committed, when it comes to virtue and good deeds, Allāh the Almighty often rewards us many times over. Hence, it is your duty to take benefit of the great mercy of our Gracious God by joining together in our Mosques for congregational prayers and bowing down before Him beseeching His forgiveness for your sins and weaknesses.

Speaking of the theme of this year's Ijtimā' being 'Ṣalāt', His Holiness<sup>aa</sup> cautioned that Ṣalāt must become an integral part of the life of every Aḥmadi Muslim not just for this year, but for the entirety of the life of every Aḥmadi Muslim.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

Do not fall into the trap of thinking that 'Ṣalāt' is a theme for just one year, rather it should remain the theme underpinning your entire lives. Whatever age you are, and whether you live into your seventies, eighties or even beyond, Ṣalāt is the one thing that a true Muslim can never do without. Without it, nothing of value can ever be achieved.

His Holiness<sup>aa</sup> commended those Aḥmadi Muslim youths who had improved their standards of worship of Allāh over the past year.

He said they should continue to seek spiritual progress and development, whilst those who had not made any effort to raise their standards of worship should now seek to improve.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

If there are some who have not made a resolute effort to improve their standards of worship over the past year they should not waste another day. Now is the time to make a firm and conscious decision to improve. Now is the time to start climbing that spiritual ladder that takes us towards our Creator.

Describing the power of sincere prayer, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

If you ignore your duty to worship Allāh and focus upon material interests, you may be successful



in attaining worldly pleasures, but remember that a true Muslim focuses upon the permanence of the next life and not just the fleeting pleasures of this temporary worldly existence. So, the only solution and the only way is prayer.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> continued:

If we are regular in prayer and if we pray with sincerity, then our lives will be worthy of success. According to the Promise of Allāh the Almighty, we will be freed from the shackles of wrongdoing, evil and immoral behaviour. We will be those who fulfill both the rights of our Creator and of one another. We will be those who spread love, tolerance and compassion amongst society. We will be true Muslims.

His Holiness<sup>aa</sup> quoted *chapter 29 verse 46* of the Holy Qurʾān which outlines the benefits of offering Ṣalāt and states: "Surely, prayer restrains one from indecency and manifest evil and remembrance of Allāh is indeed the greatest virtue."

Commenting on the verse, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

We are living in an era, where at every turn, we are exposed to indecency, immorality and harmful vices that seek to lure mankind away from virtue and drag them towards sin. More than ever before, it is necessary for a believer to protect himself from the countless evils and immoralities that pervade society. For this, we must use that method which Allāh the

Almighty has Himself given us, which is to bow down before Him five times each day. This is the path to salvation and those who walk upon it are not only saved from Allāh's Wrath but are the recipients of His love, His grace and His great rewards.

His Holiness<sup>aa</sup> quoted a number of sayings of the Holy Prophet Muḥammad<sup>sa</sup> about the importance of the five daily prayers.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> narrated that once a companion of the Holy Prophet Muḥammad<sup>sa</sup> asked the Holy Prophet<sup>sa</sup> about how people can enter heaven.

In response, the Holy Prophet Muḥammad<sup>sa</sup> replied:

You must worship Allāh according to the way He has taught, you must not associate any partners with Him, you must offer Ṣalāt, pay Zakāt (charity) and treat your kindred lovingly. This is the means to entering heaven.

His Holiness<sup>aa</sup> also quoted a number of sayings of the Promised Messiah<sup>as</sup> highlighting the importance of prayer, including an excerpt explaining the philosophy underpinning the different physical postures adopted during the five daily prayers.

Hazrat Mirzā Ghulam Aḥmad, the Promised Messiah<sup>as</sup> stated:

You must perform Ṣalāt in the best possible manner. When you are in the standing posture, your whole appearance must reflect the fact that you are standing before God in complete humility.

The Promised Messiah<sup>as</sup> further stated:

When you bow before Him in Ṣalāt, it must be a reflection of the submission of your heart. When you fall prostrate, your manner must be that of a person who is inspired by the fear of God. And pray a lot for your spiritual, as well as material success.

Hazrat Mirzā Masroor Aḥmad<sup>as</sup> said that the Promised Messiah was sent by God Almighty to establish a bond between God and mankind and to urge human beings to fulfill the rights of one another by living together with a spirit of peace and tolerance.

Hazrat Mirzā Masroor Aḥmad said:

If we are able to pick up the spiritual lantern that the Promised Messiah<sup>as</sup> has placed before us by fulfilling these twin objectives we will undoubtedly gain the attention of the world and people will be increasingly inclined towards us. Only then will we be fulfilling our duties to spread the true message of Islām and bring others towards it.

His Holiness<sup>aa</sup> said that spreading the true teachings of Islām was the great task which Aḥmadi Muslim youths "should accept wholeheartedly".

Concluding his address, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

Aḥmadi Muslim youths should be the ones who work day and night to refute those who defame Islām's name or who make false allegations against it. You should be the ones who are at the forefront of spreading the

enlightened teachings of Islām far and wide so that we come to see that blessed day where the world unites under the peaceful banner of the Holy Prophet Muḥammad<sup>sa</sup>.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> continued:

You should be the ones who fulfill your pledge of being ever ready to sacrifice everything for the sake of your faith. Only then will you be playing your role in bringing about a spiritual revolution in the world by bringing mankind towards the worship of Allāh the Almighty. Only then will we see the dark clouds of today begin to part and be replaced by an emergent

blue sky. For this great task, you must be ever ready and ever willing. Until your last breath, you should consider this the primary task and objective of your lives.

Reflecting again upon the value of prayer, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

May our prayers be filled with emotion, sincerity and deep anguish seeking the love and nearness of Allāh the Almighty! May our hearts melt before our Lord when we bow down before Him! May we pray with such intense humility that every fibre of our being lies in a state of submission before Allāh the Almighty! Such

heartfelt prayers will surely be accepted and take us towards our true purpose and objective, which is to gain the love of Allāh the Almighty.

During the Ijtimā', Aḥmadi Muslim youths from over 100 local communities from across the United Kingdom (Qiadats) competed in various academic and sports competitions, including a special Kabaddi exhibition match.

The Muslim youths were also able to visit the 'The Hub' where they had the opportunity to ask questions in a confidential environment about religion or social issues.

## PRESS RELEASE October 2, 2018

### 36<sup>TH</sup> MAJLIS ANṢĀRULLĀH IJTIMĀ' UK CONCLUDES WITH ADDRESS BY HEAD OF THE AḤMADIYYA MUSLIM COMMUNITY

**Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> speaks about the power of prayer and says it is the duty of Aḥmadi Muslims to observe the highest standards of piety and morality.**

**O**n September 30, 2018, the World Head of the Aḥmadiyya Muslim Community, the Fifth Khalīfa (Caliph), His Holiness, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> delivered the concluding address at the 36<sup>th</sup> National Ijtimā' (Annual Gathering) of the Aḥmadiyya Muslim Elders Association UK (Majlis Anṣārullāh).

The 3-day event of Majlis Anṣārullāh, which comprises male members of the

Aḥmadiyya Muslim Community above the age of 40, was attended by more than 5,000 people from across the UK and was held at the Country Market in Kingsley.

During his address, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> spoke extensively about the importance of offering the five daily prayers and forming a strong personal

relationship with God Almighty.

At the onset, His Holiness<sup>aa</sup> reminded the attendees that the purpose of human creation, according to the Holy Qur'ān, was to worship God and that the five daily prayers were the best means for Muslims to fulfill this objective.

His Holiness<sup>aa</sup> also said that the members of Majlis Anṣārullāh should not only be regular and prompt in offering their own prayers but had the added responsibility of encouraging others as well.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

After reaching the age of 40, you should pay ever greater heed towards offering Salat. Certainly, every Aḥmadi Muslim, even during



their youth, should be focused upon fulfilling his or her duty to worship God. Not doing so is against the status of a true believer and takes him or her away from a state of belief. However, after reaching the age of 40, the value of worshiping Allāh the Almighty should dawn ever more upon a true Muslim.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> continued:

A person should recognise that every day that passes does not increase their lifespan, rather the clock continues to tick and so with each passing day we have one less day ahead of us. Thus, it is imperative we spend whatever time



“ . . . true Muslims are those who seek to excel in all aspects of their lives.

that God Almighty has granted us in this life in trying to seek His pleasure by striving to fulfill the purpose of our creation.

offers to God.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

Speaking about the meaning of the ‘observance of prayer’, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said: “Believers must inculcate a spirit within each other of becoming more attentive towards their prayers. Such a community should be established which reflects the saying of the Holy Prophet Muhammad<sup>sa</sup> that ‘prayer is the hallmark of a believer’.”

God Almighty is not in need of our prayers. When Allāh the Almighty instructed us to pray, it was due to His mercy upon us. This is because through prayer, we are able to become closer to Allāh and thus enabled to excel in both worldly terms and spiritually.

His Holiness<sup>aa</sup> said that whilst the purpose of human creation is the worship of God, it does not mean a person cannot strive for material success. Rather, true Muslims are those who seek to excel in all aspects of their lives.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

Concluding his address, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

Those people are misguided who think that they can disengage from the affairs of this material world. Rather, one should consider that the ultimate purpose behind their material efforts is the seeking of the pleasure of God. Never give precedence to your own personal desires above the wishes of God.

The world today is rapidly forgetting God Almighty and it can only be reformed by the Community of the Promised Messiah<sup>as</sup>, who was sent by Allāh the Almighty for this very task... We, Aḥmadi Muslims, must always remember that if we wish to be a part of those people who bring about a true moral reformation and those people that God loves, we must be diligent in



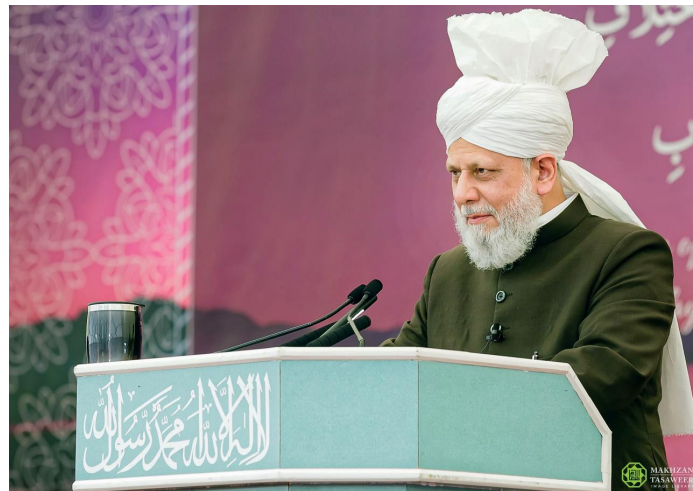
our prayers and worship. May Allāh enable us all to do so.

The Ijtimā’ concluded with a silent prayer led by His Holiness<sup>aa</sup>.



## HEAD OF AḤMADIYYA MUSLIM COMMUNITY CONCLUDES 40 LAJNA IMĀ'LLĀH IJTIMĀ' UK WITH INSPIRING ADDRESS

His Holiness, Hazrat Mirza Masroor Aḥmad<sup>aa</sup> addresses over 5,500 women from across the UK



On September 30, 2018, the World Head of the Aḥmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness Hazrat Mirza Masroor Aḥmad<sup>aa</sup> delivered a moving and faith inspiring address to conclude the 40th National Ijtimā' (Annual Gathering) of Lajna Imā'illāh UK, the ladies auxiliary organisation of the Aḥmadiyya Muslim Community.

Held at Country Market in Kingsley, Hampshire, this two-day event served to inspire the women of the community to deepen their spirit of unity as Muslim women living in the United Kingdom and to join together in various programmes designed to stimulate spiritual, moral and educational training.

In his address, His Holiness<sup>aa</sup> reminded Lajna Imā'illāh of the immense value of remaining firm in their faith and in being ever ready to offer any sacrifice for the sake of their religion and beliefs.

At the outset Hazrat Mirza Masroor Aḥmad<sup>aa</sup> said: "Be amongst those women and girls who light up the world through their sincerity and morality and through their readiness to give up everything for the sake of their religion and nation."

His Holiness<sup>aa</sup> urged Aḥmadi Muslim women to live by the teachings of Islām and to inculcate a spirit of sacrifice for the sake of their religion and beliefs.

Hazrat Mirza Masroor Aḥmad<sup>aa</sup> said:

A spirit of sacrifice will only develop inside you when you attain spirituality through a personal relationship with Allāh the Almighty and for this, you must earnestly bow down before Him with absolute humility. A willingness to make sacrifices for your faith is

only possible if you are constantly trying to morally improve and increase in righteousness.

His Holiness<sup>aa</sup> proceeded to present practical, real life examples of Aḥmadi Muslim women who had made immense sacrifices for the sake of their faith and remained steadfast upon their beliefs.

Hazrat Mirza Masroor Aḥmad<sup>aa</sup> said:

Many Aḥmadi Muslim women have had to endure horrific cruelties and hardships and some have even given their lives for the sake of the faith. With the Grace of Allāh, those noble women never shirked from the challenges they faced. Rather, their response to such hatred and injustice was to increase in their devotion to Aḥmadiyyat and be more determined to live their lives as true servants of Islām.

His Holiness<sup>aa</sup> narrated the incident of a woman in Canada whose husband forcibly threw her and her three children out of their home for accepting Aḥmadiyyat. Despite previously living in relative affluence, after being removed from the family home, she had to work as a domestic cleaner to make ends meet but never faltered in her resolve or faith.

Hazrat Mirza Masroor Aḥmad<sup>aa</sup> also described how Aḥmadi Muslim women have given their lives for the sake of their faith and have been martyred. He mentioned a young Aḥmadi Muslim mother of three living in Pakistan who, in 2011, was murdered in her own home

“Be amongst those women and girls who light up the world through their sincerity and morality” – Hazrat Mirza Masroor Aḥmad<sup>aa</sup>

by anti-Aḥmadi opponents for the sole reason that she was Aḥmadi Muslim.

Praising the sacrifices these brave women have made, Hazrat Mirza Masroor Aḥmad<sup>aa</sup> said:

As long as this incredible spirit of sacrifice remains within our Community, rest assured that no one can ever weaken or harm the Aḥmadiyya Muslim Community . . . The opponents of Aḥmadiyyat will continue to make threats against us, but their attempts will never reap any fruit because the faith that exists amongst Aḥmadi Muslim men, women and children ensures that the Community of the Promised Messiah<sup>as</sup> will continue to flourish and prosper no matter what.

His Holiness<sup>aa</sup> also cautioned Aḥmadi Muslims to ensure that their standards of faith never slipped and that they did not fall behind in practicing their religion.

Hazrat Mirza Masroor Aḥmad<sup>aa</sup> said:

Always seek to increase your faith and to travel on those blessed paths that Allāh the Almighty has Himself commanded us to walk upon. Always strive to fulfill the objectives for which

the Promised Messiah<sup>as</sup> was sent. Tread upon those golden walkways that lead directly to Him. Pay heed to the words and instructions of the Promised Messiah<sup>as</sup>, who has taught us how to attain the love of our Creator.

Hazrat Mirza Masroor Aḥmad<sup>aa</sup> said:

Always pray that you remain steadfast in your faith. Rest assured, if you remain firmly attached to Aḥmadiyyat, Allāh the Almighty will never forsake you. Instead, He will grant you the status of a true believer and count you amongst the truthful.

His Holiness<sup>aa</sup> advised Aḥmadi Muslims to instil within their children the true and peaceful values of Islām so that they matured into ‘model citizens’ who were ever ready to give whatever sacrifice was required for the sake of their faith and nation.

Hazrat Mirza Masroor Aḥmad<sup>aa</sup> said:

As long as Allāh the Almighty continues to bless the Aḥmadiyya Muslim Community with noble women and devoted mothers, who fulfill their own pledges and who train their children to be pious ambassadors and servants of Aḥmadiyyat, any and every attempt to harm or destroy our Community will be doomed to fail.

Hazrat Mirza Masroor Aḥmad<sup>aa</sup> further said:

Certainly, all Aḥmadi Muslims who remain firm in their faith will be a part of the fulfilment of the grand Promise of God, whilst those who are not truthful will separate from God’s pious community, as the Promised Messiah<sup>as</sup> foretold. With all my heart, I pray that may Allāh the Almighty enable every person who accepts Aḥmadiyyat to remain a sincere member of the Jamā’at and to stay amongst those counted as truthful believers.

His Holiness<sup>aa</sup> concluded the Ijtimā’ with



a silent prayer.

He also visited an educational exhibition set up by the ladies’ branch of the Aḥmadiyya Muslim Research Association (AMRA) at the Ijtimā’ which was based around ‘Science in the Holy Qur’an’.

Later, His Holiness<sup>aa</sup> visited the nature zone, where he planted a courgette seed and viewed a demonstration of a ‘smoothie drink’ being made by riding a

bike. His Holiness<sup>aa</sup> also observed a water filtration system that was part of the exhibition.

# ANNOUNCEMENTS

CONGRATULATIONS



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## CHOUDHURY RAHIL SHAH

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Allāh the Almighty has blessed Choudhury Shahnawaz Şāhib and Mishal Sameen Awan Şāhiba of Kleinberg with a baby boy Choudhury Rahil Shah on August 10, 2018. Rahil is the paternal grandson of Choudhry Iqbal Ahmad Gondal Şāhib (dedicated volunteer of National Dept. of Ja'idad) and Amatul Wadood Şāhiba of Maple and maternal grandson of Abdul Basit Awan Şāhib and Fouzia Awan Şāhiba of Maple. May Allāh give Rahil a long healthy and blessed life, and make him a source of delight for his family! Amīn!





JANUARY - JUNE  
**2019**

# National Calendar of Events

## JANUARY / JANVIER

Mo	Tu	We	Th	Fr	Sa	Su
1	2	3	4	5	6	
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

1 - 10	Tue - Thu	'Ashra Ta'limul Qur'an
4 - 6	Fri - Sun	Ijlas 'Am - Ta'limul Qur'an Classes
12	Sat	Lajna - Health Symposium
26 - 27	Sat - Sun	Family Weekend

## FEBRUARY / FÉVRIER

Mo	Tu	We	Th	Fr	Sa	Su
			1	2	3	
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28			

1 - 10	Fri - Sun	'Ashra Musian
2	Sat	Nau Muba'im Ijtima'
10	Sun	Waqf Nau Day
16 - 18	Sat - Mon	Family Weekend (Long Weekend)
20	Wed	Jalsa Musleh Mau'ud <sup>1a</sup> Day
23 - 24	Sat - Sun	Khuddam - Musleh Mau'ud <sup>1a</sup> Tournament

## MARCH / MARS

Mo	Tu	We	Th	Fr	Sa	Su
			1	2	3	
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

2	Sat	Peace Conference
8 - 15	Fri - Fri	Khuddam Annual Grade 10 Ta'limi & Tarbiyyati Class
10	Sun	International Humanity First Support & Awareness Day
11 - 12	Mon - Tue	Grade 8 - 11 Ta'limi/Tarbiyyati Camp
23	Sat	Jalsa Masih Mau'ud <sup>1a</sup> Day
24	Sun	11 <sup>th</sup> Annual Abdus Salam Science Fair
30 - 31	Sat - Sun	Family Weekend

## APRIL / AVRIL

Mo	Tu	We	Th	Fr	Sa	Su
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

1 - 10	Mon - Wed	'Ashra Wusooli (Financial Sacrifice)
12 - 14	Fri - Sun	Ijlas 'Am on Tahrik Jadid
14	Sun	Lajna - Jalsa Seeratun Nabi <sup>1a</sup>
19 - 22	Fri - Mon	Family Weekend (Long Weekend)
27 - 28	Sat - Sun	43 <sup>rd</sup> National Majlis Shura

## MAY / MAI

Mo	Tu	We	Th	Fr	Sa	Su
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		

6	Mon	1 <sup>st</sup> of Ramadhan
18 - 20	Sat - Mon	Family Weekend (Long Weekend)
27	Mon	Jalsa Khilafat Day

## JUNE / JUIN

Mo	Tu	We	Th	Fr	Sa	Su
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

5	Wed	Eidul Fitr
15 - 16	Sat - Sun	Lajna - Musleh Mau'ud <sup>1a</sup> Tournament
22	Sat	Lajna - Meena Bazaar
29 - 30	Sat - Sun	Family Weekend (Long Weekend)

### NOTES

- For Nasir Academy School classes please follow the local schedule of each location.
- Waqf Nau classes are held on Saturdays or as per local schedule
- Changes in the calendar are not allowed except in unavoidable circumstances and with written prior permission from National General Secretary Office.
- Facilities must be booked with National General Secretary Office, in advance to hold an event in Masjid Baitul Islam premises.
- Family Weekends are reserved for family activities only. No major event is to be organized on these weekends by local Jama'ats or by auxiliary organizations without written permission.
- Local Jama'ats are expected to hold Ijlas 'Am every month.



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JULY - DECEMBER  
2019

# National Calendar of Events

## JULY / JUILLET

Mo	Tu	We	Th	Fr	Sa	Su
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

1 Mon	Family Weekend (Long Weekend)
1 Mon	Canada Day Celebrations
5-7 Fri - Sun	43 <sup>rd</sup> Jalsa Salana Canada 2019
5-7 Fri - Sun	Jalsa Salana Germany
12-14 Fri - Sun	Jalsa Salana USA
26-28 Fri - Sun	Khuddam - 32 <sup>nd</sup> Annual National Ijtema <sup>1</sup>

## AUGUST / AOÛT

Mo	Tu	We	Th	Fr	Sa	Su
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	

2-4 Fri - Sun	53 <sup>rd</sup> Jalsa Salana UK
3-5 Sat - Mon	Family Weekend (Long Weekend)
6-15 Tue - Thu	'Ashra Salat
11 Sun	Eidul Adhaa <sup>2</sup>
17-18 Sat - Sun	Atfal- 32 <sup>nd</sup> Annual National Ijtema <sup>1</sup>
24-25 Sat - Sun	Jalsa Salana Western Canada
19-29 Mon - Thu	'Ashra Tabligh
25 Sun	National Tabligh Day
31 Sat	Family Weekend (Long Weekend)

## SEPTEMBER / SEPTEMBRE

Mo	Tu	We	Th	Fr	Sa	Su
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30						

1-2 Sun - Mon	Family Weekend (Long Weekend)
6-7 Fri - Sat	Francophone Jalsa Salana Canada
7 Sat	Lajina - Nusrat Jahan Sports Day
6-8 Fri - Sun	Ijlas 'Am on Tahrir Jadid
13-15 Fri - Sun	29 <sup>th</sup> National Ta'limul Qur'an Class
27-29 Fri - Sun	Lajina & Nasirat - Majlis Shura & Annual National Ijtema

## OCTOBER / OCTOBRE

Mo	Tu	We	Th	Fr	Sa	Su
1	2	3	4	5	6	
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

4 Fri	Ansarullah - 26 <sup>th</sup> Majlis Shura
5-6 Sat - Sun	Ansarullah - 34 <sup>th</sup> Annual National Ijtema
12-14 Sat - Mon	Family Weekend (Long Weekend)
12-14 Sat - Mon	Ijlas 'Am by local Jama'ats
15-24 Tue - Thu	'Ashra Wasiyat & Salat
19-20 Sat - Sun	Khuddam - 30 <sup>th</sup> Majlis Shura
26-27 Sat - Sun	Waqf Nau National Ijtema <sup>1</sup>

## NOVEMBER / NOVEMBRE

Mo	Tu	We	Th	Fr	Sa	Su
1	2	3				
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	

1-3 Fri - Sun	Ijlas 'Am by local Jama'ats
8-10 Fri - Sun	Family Weekend
8 Fri	Muslims for Remembrance Day
15-24 Fri - Sun	'Ashra Wusooli (Financial Sacrifice)
24 Sun	6 <sup>th</sup> Annual Holy Qur'an and Science Conference

## DECEMBER / DÉCEMBRE

Mo	Tu	We	Th	Fr	Sa	Su
1						
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					

1-10 Sun - Tue	'Ashra Musian
1-10 Sun - Tue	17 <sup>th</sup> Annual Food Drive
14-15 Sat - Sun	Jalsa Seeratun Nabi <sup>1a</sup>
21-23 Sat - Mon	Family Weekend
27-29 Fri - Sun	Jalsa Salana Qadian
30 Mon	Tarbiyyati Camp - Lajina & Nasirat

### NOTES

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# La Gazette

## AḤMADIYYA

decembre 2018

## LE CHEMIN VERS LA PAIX

*Discours prononcé par Khalid Butt à la toute première conférence annuelle - Jalsa Sālāna Francophone Canada - le 24 novembre 2018 à Montréal afin de lancer la campagne « Le Chemin vers la Paix ».*

Chers invités d'honneurs,

Assalamo Alaikum Wa Rahmatullahe Wa Barakatohu!

Que la paix et les bénédictions d'Allāh soient sur vous tous.

Tout d'abord, il me fait plaisir de vous accueillir, parmi nous, au premier Jalsa Sālāna Canada Francophone de la communauté musulmane Aḥmadiyya. Je tiens à vous remercier tous et chacun pour votre présence et votre participation à cette première convention francophone. Cet après-midi, je profite de ce moment pour vous présenter brièvement l'initiative mondiale intitulée « Le Chemin vers la Paix ». Cette initiative a pour but de promouvoir l'harmonie et la paix durable à long terme.

La campagne « Le Chemin vers la Paix » est une initiative internationale lancée par la communauté musulmane Aḥmadiyya. À travers cette campagne, la communauté propose des solutions

globales pour parvenir à la paix dans le monde. La campagne « Le Chemin vers la Paix » présente des solutions basées sur des principes fondamentales axées sur 9 éléments : les 9 principes de la paix.

Le but de cette campagne est très clair : nous aspirons à établir la paix dans le monde et rien de moins. Nous croyons que ce modèle basé sur les 9 principes de la paix est réalisable. Cette initiative utilise un cadre qui analyse divers aspects de notre société et les relie à cet objectif ultime.

Comme nous le savons, aujourd'hui, malgré les distances physiques qui nous séparent, nous nous rapprochons plus que jamais - le monde rétrécit. Nous vivons certes dans ce qui est communément appelé l'ère de la mondialisation. En termes de temps et d'espace, l'humanité n'a jamais été aussi proche.

Pourtant, d'une manière ou d'une autre, les injustices et les inégalités demeurent des défis sans cesse croissants pour

presque tous les pays - certaines nations développées servent, de façon égoïste, leurs propres intérêts avant les besoins des nations en voie de développement - certaine et ce à travers leurs « politiques étrangères ».

Bien que, la communication et les échanges matériels soient en croissance - et semble nous rapprocher plus que jamais - il demeure que la haine et l'anxiété, chez certains, qui découlent de l'injustice et de la cupidité semble créer des fissures dans le tissu sociale de certaines nations.

À la lumière de tout cela et pour favoriser un discours de la paix dans la bonne direction, la communauté musulmane Aḥmadiyya propose les 9 principes pour soutenir la paix. Ces principes sont tirés de divers livres, discours, séminaires et entrevues du chef spirituel mondial de la communauté musulmane Aḥmadiyya, le calife de l'islām, Sa Sainteté, Hazrat Mirza Masroor Ahmad (*qu'Allāh soit son aide*). Ces principes sont :

Amir Jamā'at : Lal Khan Malik

En charge bureau francophone : Nabil Mirza

Éditrice : Madeeha Goharbar

Contributeurs : Khalid Butt

Directeurs Artistique : Maham Shahid-Aziz & Urooj Khan

## LE CHEMIN VERS LA PAIX



### LA RECONNAISSANCE DU CRÉATEUR

*« Si vous aimez l'art, vous devez aimer l'artiste. Si vous aimez la création, vous devez aimer le Créateur. »*

Hazrat Mirza Tahir Ahmad<sup>rh</sup>

Reconnaître le Créateur nous permet de nous rendre compte d'une chose importante : nous venons tous d'une même source. Et à ce titre, nous devons nous traiter les uns les autres avec le plus grand amour et le plus grand respect. La nationalité, la race, ou l'origine ethnique ne sont que des formes d'identité et de reconnaissance.

Quelles que soient les différences de fond, nous devons nous unir sur la base de l'humanité. Nous devons collectivement nous efforcer de défendre les valeurs humaines, et de faire du monde dans lequel nous vivons un endroit meilleur et plus harmonieux.

*« Une personne noire n'est pas supérieure à une personne blanche, et une personne blanche n'est pas supérieure à une personne noire. »*

Le Saint Prophète Mohammad<sup>sa</sup>



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www.ThePathwayToPeace.com



### 1) La reconnaissance du créateur

Comme a dit le précédent Calife de la communauté musulmane Ahmadiyya, Hazrat Mirza Tahir Ahmad<sup>rh</sup> : « Si vous aimez l'art, vous devez aimer l'artiste. Si vous aimez la création, vous devez aimer le créateur. »

Quelles que soient les différences de fond, nous devons nous unir sur la base de l'humanité. Nous devons collectivement nous efforcer de défendre les valeurs humaines et de créer le monde dans lequel nous vivons; un endroit meilleur et plus harmonieux. Ce n'est qu'en reconnaissant ce principe fondamental que nous pourrions établir une société plus pacifique.

## LE CHEMIN VERS LA PAIX



### L'UNITÉ GLOBALE ENTRE LES NATIONS

Le monde est en train de changer. Les terres stériles et disparates d'autrefois, dénuées de moyens de communication, font désormais partie d'un village mondial interconnecté; un village qui n'a pas de frontières en matière de communication ou de transport, nous rapprochant tous plus que jamais.

Les peuples de toutes les nations, religions et cultures se sont dispersés et répartis dans le monde entier, donnant au multiculturalisme et à la diversité une toute nouvelle signification. Cependant, cette mondialisation appelle à l'unité mondiale parmi les nations et les dirigeants mondiaux : un lien fondamental pour la paix.

*« Les cruautés doivent être arrêtées, car si on leur permet de se propager, les flammes de la haine vont sûrement engloutir le monde entier, à un point tel que les gens oublieront bientôt les problèmes causés par la crise économique actuelle. »*

Sa Sainteté Mirza Masroor Ahmad<sup>aba</sup>



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### 2) Unité globale entre les nations

Le monde d'aujourd'hui est plus que jamais interconnecté; donnant au multiculturalisme et à la diversité un tout nouveau sens. Cette mondialisation appelle à l'unité mondiale parmi les nations et les dirigeants mondiaux - un lien fondamental pour la paix.

## LE CHEMIN VERS LA PAIX



### LA JUSTICE ABSOLUE

*« En ne laissez pas l'hostilité d'un peuple vous inciter à agir autrement qu'avec justice. Soyez toujours équitables, car l'équité est plus près de la piété. »*

(Le Saint Coran, 5 :9)

Le principe de justice s'applique à tous les niveaux de la vie humaine dans les foyers, les communautés, les nations et, finalement, le monde entier.

À chacun de ces niveaux, tout comme nous ne laisserions pas nos droits être usurpés, nous ne devrions pas laisser les droits d'autrui être usurpés. Il est de la responsabilité de chacun de faire respecter un haut niveau de justice quelle que soit la situation et son issue.

Le Saint Coran (4 :36) exige que justice soit rendue, même si cela implique de témoigner contre nous-mêmes ou contre nos parents, nos proches ou amis. C'est là une véritable justice dans laquelle les intérêts personnels sont mis de côté pour le bien commun.



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### 3) La justice absolue

Le principe de justice s'applique à tous les niveaux de la vie humaine : dans les foyers, les communautés, les nations et finalement, dans le monde entier.

Comme le dit si bien le Saint Coran chapitre 5, verset 9 :

*« Et ne laissez pas l'hostilité d'un peuple vous inciter à agir autrement qu'avec justice. Soyez toujours équitables, car l'équité est plus près de la piété. »*

## LE CHEMIN VERS LA PAIX



### LE REJET DE L'EXTRÉMISME

**«Et ne cherche pas à créer du désordre sur la Terre. En vérité, Allah n'aime pas ceux qui créent du désordre.»**

(Le Saint Coran, 28 :78)

Le Saint Coran interdit formellement à l'humanité de créer le désordre dans le monde.

Le terrorisme contre une personne, un gouvernement ou une nation, pour quelque raison que ce soit, est absolument injustifié, et il est essentiel qu'en tant qu'êtres humains, nous restions unis et rejetions toutes les formes de violence et d'extrémisme.

La barbarie et la violence aveugle exercées par des extrémistes au nom de la religion sont en nette augmentation. Il est essentiel que l'humanité lutte contre toutes les formes d'extrémisme et s'unisse pour instaurer la paix.



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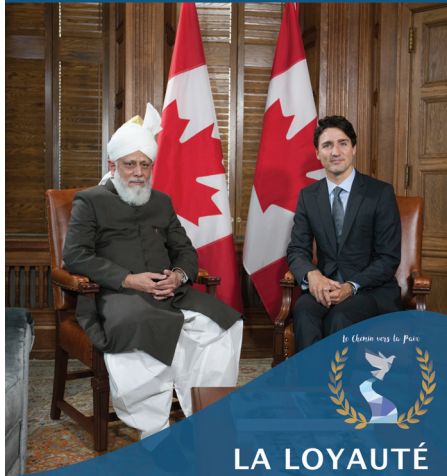
#### 4) Le rejet de l'extrémisme

Le Saint Coran interdit formellement à l'humanité de créer le désordre dans le monde.

**« Et ne cherche pas à créer du désordre sur la Terre. En vérité, Allah n'aime pas ceux qui créent le désordre. »**

(Le Saint Coran, 28 :78)

## LE CHEMIN VERS LA PAIX



### LA LOYAUTÉ ENVERS LA PATRIE

**«Aimer sa patrie fait partie de la foi.»**

Le prophète Mohammad<sup>sa</sup>

Que l'on ait la nationalité Canadienne de par sa naissance ou par voie de naturalisation, la loyauté envers sa patrie permet de l'apprécier d'autant plus.

La révolte et la trahison envers un gouvernement qui est juste ont toujours eu pour conséquence la paralysie des sociétés. C'est parce que la révolte contre l'État menace la paix et la sécurité de la nation. En effet, là où la révolte et l'opposition interne voient le jour, le feu de l'opposition externe se déclenche aussi et encourage ceux à l'extérieur du pays de tirer avantage du désordre interne. Tout au long de l'histoire, nous avons été témoins de désordres qui ont causé la déstabilisation des nations. Ainsi, les conséquences de la trahison envers sa patrie peuvent avoir des résultats à long terme qui sont très néfastes.

De ce fait, les gouvernements doivent mettre en place des politiques qui permettent d'établir et de protéger le respect mutuel. Toute action blessant les sentiments d'autrui ou causant le moindre préjudice doit être évitée.



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#### 5) La loyauté envers la patrie

**« Aimer sa patrie fait partie de la foi. »**

- Le Prophète Mohammad<sup>sa</sup>

## LE CHEMIN VERS LA PAIX



### LE DÉSARMEMENT NUCLÉAIRE

Les armes disponibles aujourd'hui sont extrêmement destructives de fait qu'elles peuvent engendrer des générations successives d'enfants souffrant d'anomalies à la naissance. D'innombrables enfants se voient du jour au lendemain privés de leurs parents qui sont tués de la façon la plus inhumaine, ignorant tout du sort de leur famille.

**«Même si les grandes puissances conservent des armes nucléaires, probablement, en tant que force de dissuasion, il n'y a aucune garantie que les plus petites nations feront preuve d'une telle retenue. Nous ne pouvons pas prendre pour acquis qu'ils n'utiliseront jamais des armes nucléaires. Il est clair que le monde est au bord d'une catastrophe.»**

Sa Sainteté Mirza Masroor Ahmad<sup>ra</sup>

Si l'on souhaite laisser un héritage d'espoir et léguer un monde paisible à nos futures générations, nous devons immédiatement changer nos priorités et reconnaître le besoin urgent du désarmement nucléaire.



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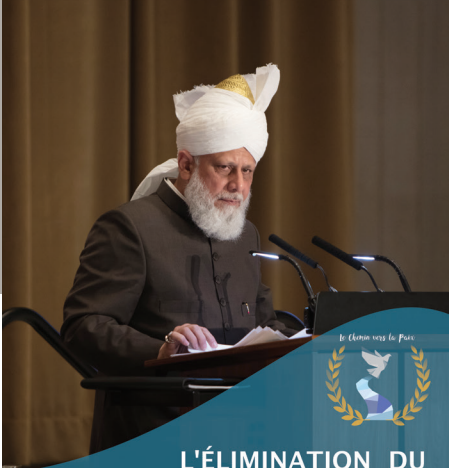
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#### 6) Le désarmement nucléaire

Si l'on souhaite laisser un héritage d'espoir et léguer un monde paisible à nos futures générations, nous devons immédiatement changer nos priorités et reconnaître le besoin urgent du désarmement nucléaire.





## L'ÉLIMINATION DU PROFIT SUR LA VENTE D'ARMES

«L'argent dicte sa loi et la moralité est aux abonnés absents. Comment la paix peut-elle être instaurée sur terre dans un tel environnement?»

Hadhrat Mirza Masroor Ahmad<sup>ba</sup>

Le profit sur la vente d'armes est une épidémie inavouée qui plonge le monde dans une spirale destructrice de défis majeurs à relever. Les dirigeants mondiaux continuent de prendre des décisions motivées principalement par la cupidité et les gains économiques, faisant ainsi basculer le monde dans un état encore plus fragile.

Nous en voyons de nombreux exemples dans le monde aujourd'hui. Certains pays occidentaux continuent de vendre des armes qui sont utilisées pour cibler les populations d'autres plus petits pays. Ces derniers ne disposent pas de fabriques d'armes assez importantes pour produire des armes meurtrières à une telle échelle. Leur seule source est le monde occidental.



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### 7) L'élimination du profit sur la vente d'armes

Le profit sur la vente d'armes est une épidémie inavouée qui plonge le monde dans une spirale destructrice de défis majeurs à relever. Les gains qui en découlent font basculer le monde dans un état encore plus fragile.



## UNE ÉCONOMIE ÉQUITABLE POUR ÉRADIQUER LA PAUVRETÉ

La richesse de la nation devrait être utilisée afin que chaque membre de la société ait accès aux infrastructures et services essentiels. L'islam ne dit pas que les riches devraient être expropriés de force de leurs biens et qu'on ne devrait leur permettre de conserver qu'un montant basique. L'islam dit que les ressources d'un pays proviennent de la richesse nationale et qu'elles devraient donc être utilisées pour servir tous les peuples et toutes les couches de la société.

L'islam enseigne que toutes les ressources naturelles doivent profiter à l'humanité entière et non à quelques privilégiés. Lorsque ce n'est pas le cas, nous constatons que les frustrations et l'irritabilité de la couche défavorisée et pauvre de la société continuent de croître, ce qui entraîne une rébellion et des troubles internes dans ces pays. Les pauvres de ces pays en voie de développement sont tellement frustrés qu'ils se retournent non seulement contre leurs dirigeants, mais aussi contre les grandes puissances mondiales. Ainsi donc, l'élimination de la pauvreté revêt une importance capitale pour l'établissement durable de la paix dans le monde.



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### 8) Une économie équitable pour éradiquer la pauvreté

La richesse de la nation devrait être utilisée afin que chaque membre de la société ait accès aux infrastructures et services essentiels. C'est pourquoi, l'élimination de la pauvreté revêt une importance capitale pour l'établissement durable de la paix dans le monde.

leurs domaines respectifs.

Comme vous pouvez l'imaginer avec ce bref aperçu, les implications de la mise en œuvre de ces concepts profondément simples dans nos sociétés entraîneraient un impact profond et durable

sur nos vies, et ce, pour le meilleur.

En terminant, je vous invite à consulter les affiches des 9 principes vers le chemin de la paix. Il est temps de remplir nos obligations envers le service de l'humanité avant



## LE SERVICE DE L'HUMANITÉ

«Soyez là pour essuyer les larmes de ceux qui ont été abandonnés, le cœur brisé et vulnérables.»

Sa Sainteté Mirza Masroor Ahmad<sup>ba</sup>

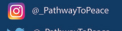
N'est-il pas essentiel de reconnaître notre obligation et notre devoir primordial d'assister toutes les personnes en difficulté? Bien sûr que ça l'est.

Partout où les gens font face à des souffrances et à des privations de toutes sortes, nous devrions chercher à les aider et à leur fournir une assistance. En tant qu'être humain, il est essentiel que notre service envers l'humanité ne se limite pas à des mots creux; nous devons mener des actions.

Pour instaurer la paix, il faut panser les plaies de ceux qui souffrent, dissiper les inquiétudes de ceux qui sont en détresse et faire preuve d'amour et de compassion sans avoir besoin de reconnaissance.



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### 9) Le service de l'humanité

Pour instaurer la paix, il faut panser les plaies de ceux qui souffrent, dissiper les inquiétudes de ceux qui sont en détresse et faire preuve d'amour et de compassion sans avoir besoin de reconnaissance.

« Soyez là pour essuyer les larmes de ceux qui ont été abandonnés, le cœur brisé et vulnérables. » - Sa Sainteté Mirza Masroor Ahmad<sup>ba</sup>.

Grâce à ces 9 principes fondamentaux et à la formation continue dispensée dans le monde, Sa Sainteté<sup>aa</sup> a offert une solution à la paix mondiale en invitant les dirigeants mondiaux à pratiquer et à appliquer ces 9 principes fondamentaux dans

que la voie du progrès ne détruisse à jamais la voie de la paix.

Merci beaucoup et bonne convention!

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