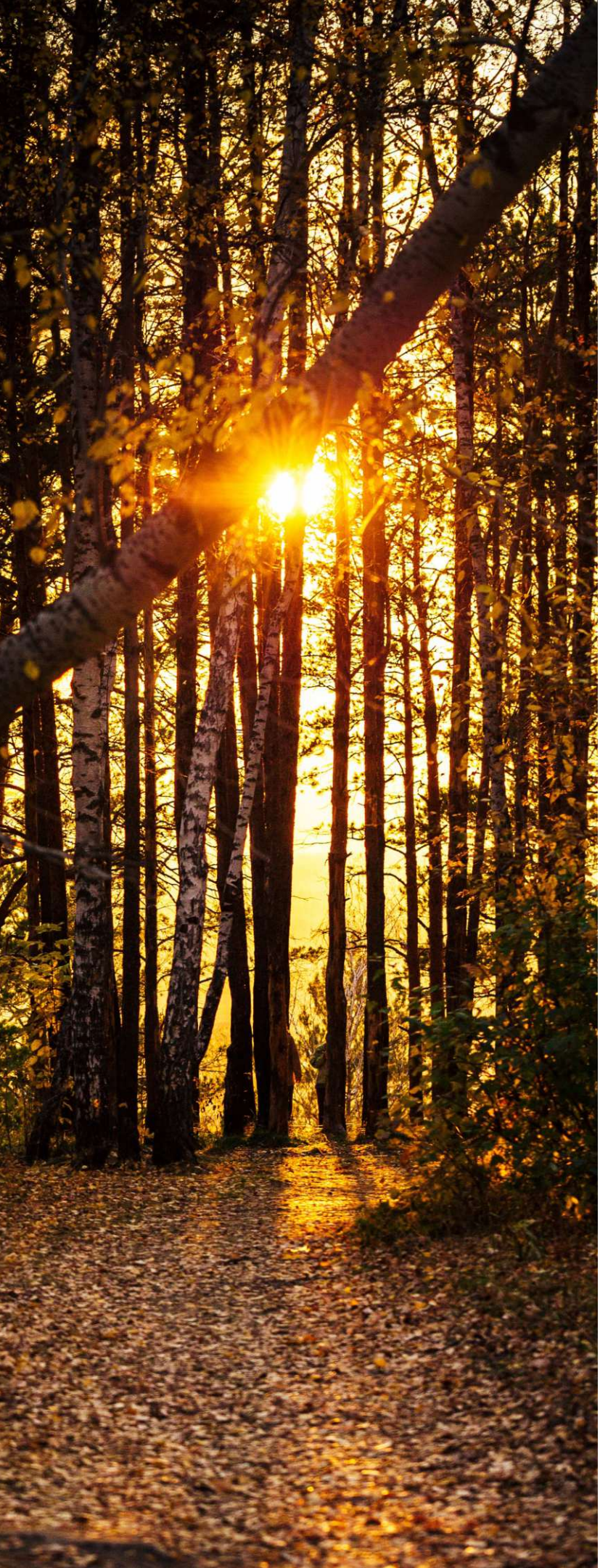
AḤMADIYYA Gazette

Volume 49 - No. 01 - January 2020

CANADA

"... AND GLORIFY THY LORD WITH HIS PRAISE BEFORE THE RISING OF THE SUN AND BEFORE ITS SETTING ...

The Holy Qur'an, 20:131



WHAT DO NEW YEAR GREETINGS REALLY MEAN FOR US?

Syednā Hazrat Khalīfatul-Masīḥ V (may Allāh be his Helper!) stated:

First of all, I wish to congratulate Ahmadis around the world with regards to the New Year. May God Almighty bless this year for us and may it bring countless successes. However, we should also remember that customary greetings are of no avail nor do they help one achieve the pleasure of God Almighty. The real greeting for the New Year is that we promise that we will endeavour to remove our weaknesses and the darkness in us in the new year. We should promise to remove the shortcomings of the previous year and that we will endeavour to bring upon a greater pure change than before, which we have pledged to achieve through our Baī'at with the Promised Messiah[as].

(Friday Sermon, January 3, 2019 qtd. in ***Al-Fazl Weekly International***, January 25, 2019, translated from Urdu)

AḤMADIYYA GAZETTE CANADA
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ABBREVIATIONS OF SALUTATIONS

sa (Ṣallallāhu 'alaihī wa Sallam - May peace and blessings of Allāh be upon him!)
Usage: Salutation written after the name of the Holy Prophet Muḥammad[sa]

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

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

rh (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[aa]

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PEARLS OF WISDOM

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

THE HOLY QUR'ĀN

وَالشَّمۡسِ وَضُحٰهَا ۙ وَالۡقَمَرِ اِذَا تَلٰهَا ۙ وَالنَّهَارِ اِذَا جَلّٰهَا ۙ
وَالَّیۡلِ اِذَا یَغۡشٰهَا ۙ

(سورۃ الشمس,91:2-5)

By the sun and its growing brightness; and by the moon when it follows it (the sun); and by the day when it reveals its glory; and by the night when it draws a veil over it.

(91:2-5)

اَللّٰهُمَّ صَلِّ عَلٰی مُحَمَّدٍ وَّعَلٰی اٰلِ مُحَمَّدٍ وَّبَارِكْ وَسَلِّمْ اِنَّكَ حَمِیْدٌ مَّجِیْدٌ

ḤADĪTH

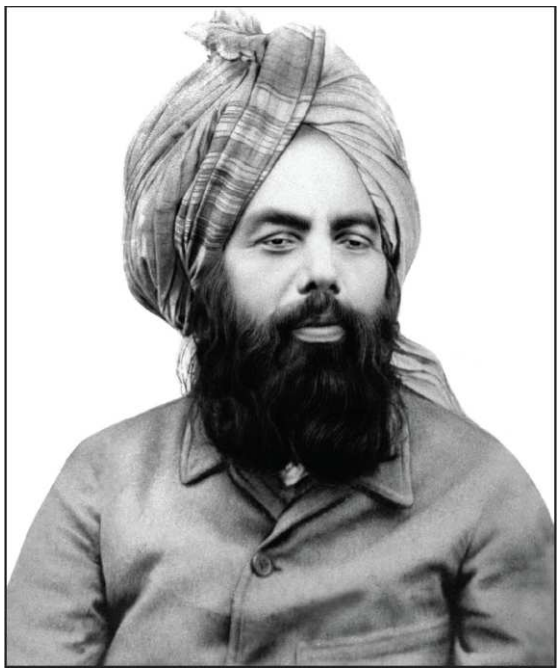
عَنْ اَبِی هُرَیْرَةَ، قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ یَقُوْلُ
لَا تَقُوْمُ السَّاعَةُ حَتّٰی تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا فَاِذَا طَلَعَتْ
وَرَآهَا النَّاسُ آمَنَ مَنْ عَلَیْهَا فَذٰلِكَ حِیْنَ لَا یَنْفَعُ نَفْسًا اِیْمَانُهَا لَمْ
تَكُنْ آمَنَتْ مِنْ قَبْلُ۔

(سنن ابن ماجہ، جلد سوم۔ کتاب الفتن، باب طلوع الشمس من مغربہا۔
نمبر شمار ۸۶۰۴، صفحہ ۴۷۴)

Hazrat Abū Hurairah[ra] narrates that I heard the Messenger of Allāh[sa] say: "The Hour will not begin until the sun rises from the west (i.e. the place of its setting). When it rises, the people will see it, and everyone on (earth) will believe, but that will be at a time when faith will not benefit anyone who did not believe earlier."

(*Ibn Mājah*, Kitābul Fitn, Bāb Tulū'ish-Shams min Maghribihā)

SO SAID THE PROMISED MESSIAH[AS]

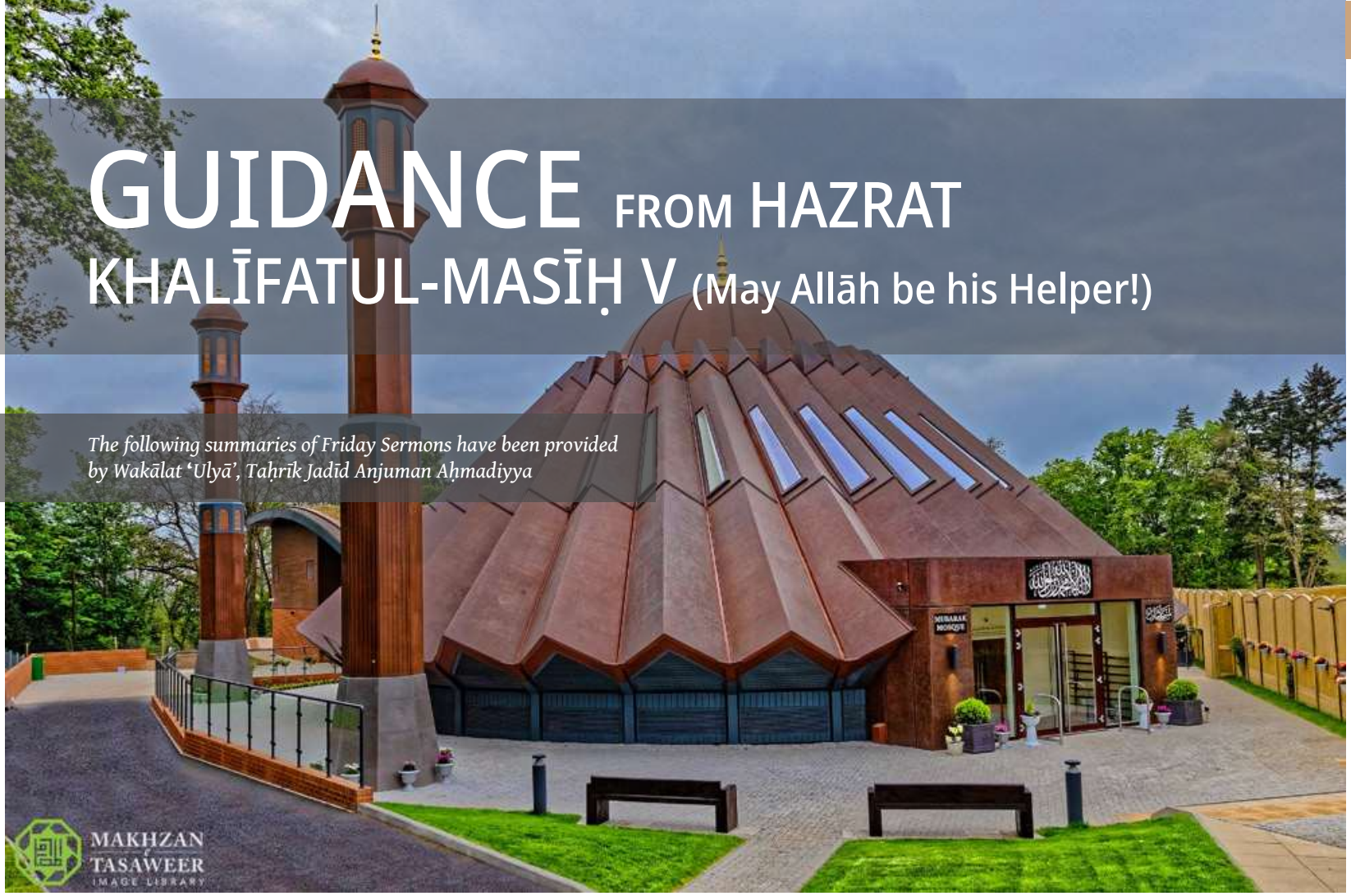


Exalted Status of the Holy Prophet[sa]

The ultimate victory belongs to monotheism. All deities shall perish and false gods shall be stripped of their [supposed] divinity . . . There shall be a new earth and new heavens. The days are now at hand when the sun of truth shall rise from the west, and Europe shall become acquainted with the [One] true God. After this, the door of repentance shall be closed; for people shall be entering this door so quickly that those people who hearts are sealed as a result of their own craftiness and love darkness instead of spiritual light shall be left behind. Very soon, all ideologies shall perish, except Islām, and all systems shall fail except the heavenly system of Islām, which will shall neither fail nor slow down until it shatters the force of *Dajjālīyyat* [deception] to pieces. The time is at hand when the true Unity of God—sensed even by the dwellers of the wilderness and those who are illiterate—shall spread in all countries. At that time, there shall remain no more artificial atonements or superficial gods.

(*Majmū'a Ishtihārāt* Vol 2, p. 305, translated from Urdu)

Mināratul-Masīḥ
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', Taḥrīk Jadīd Anjuman Aḥmadiyya

JALSA SALANA FRANCE 2019

OCTOBER 4, 2019

Friday sermon from Baitul Ata Mosque, Trie Chateaux, France, on the occasion of Jalsa Sālāna Jamā'at Aḥmadiyya France

Huzoor[aa] began the Friday sermon by saying that with the grace of Allāh, Jalsa Sālāna France was beginning that day. The Promised Messiah[as] has described this Jalsa as a purely religious gathering, and Huzoor[aa] reminded us that it should be clear to everyone that we were gathered for our religious, intellectual and spiritual betterment. Today the world is forgetting God, moving away from religion and denying the very existence of God. Even looking at Muslims, we find that they are Muslims in name only and are dominated by materialism. In these circumstances, if we—who proclaim to believe in the Imām of the age that was sent by God in keeping with the prophecy of the Holy Prophet[sa] to revive the faith, and have made a pledge to fulfil his mission—do not strive to improve our condition, then proclaiming to be in the *Baī'at* of the Promised Messiah[as] is just a verbal claim without any essence, and our *Baī'at* is only a nominal pledge that we are not fulfilling, and our gathering here is like a worldly event. Thus, this should be of great concern for every Aḥmadī. We have to do some serious soul searching. If we keep in mind the objectives of the Jalsa described by the Promised Messiah[as], we will be able to fulfil the purpose of these three days and partake of the prayers that the Promised Messiah[as] offered for the participants of the Jalsa.

Huzoor[aa] said that the Promised Messiah[as] described the aims of Jalsa Sālāna as follows:

> The purpose of organizing Jalsa is that, by becoming part of this atmosphere, they may become mindful of the hereafter, inculcate the fear of God in one's heart, acquire righteousness and compassion, foster mutual love and brotherhood, and cultivate humility, meekness and truthfulness, and be prepared to serve the faith.

Huzoor[aa] further said that this is also the aim of our gathering here. We can only be mindful of the Hereafter when we have firm faith in God and know that this is a transitory existence that will be followed by eternal life. Wise is the one who sacrifices the transient for the eternal. A believer has the fear of God in

his heart and His love for God overweighs every other love. When man loves God with such passion, only then can he truly strive to follow His commandments and his every action takes the Hereafter into account. He is convinced that he has a God Who bestows on him all blessings and that if he continues to fulfil his obligations to his Lord and remains subservient to Him, knowing Him to be the Possessor of all power, he will continue to partake of Divine blessings. He knows if he continues to lead his life in keeping with God's injunctions and prohibitions, he will inherit God's grace. The righteous are those who are humble and remain always steadfast upon the truth and know that only truth can lead to God and falsehood leads to idolatry. When one fears God and knows the reality of righteousness, then, being a believer, how can one utter falsehood?

Huzoor[aa] said that we need to understand the essence of what the Promised Messiah[as] expects of us, which is that we should not just adopt an outer shell but acquire the true essence and spirit. Keeping this in mind, let us reflect on ourselves as to whether or not we are attending this Jalsa with the intention of achieving these objectives. If in the past we were lax in this regard due to our human frailty, do we now make a pledge to abide by them and sustain them in the future to the best of our ability? Do we make a pledge to be more mindful of the hereafter than of this world, and to give precedence to the fear and love of Allāh above all things? Will we show exemplary motivation in serving the faith and spread the message of Allāh in our surroundings with even greater vigour and tell people about the truth of Islām? If we abide by this pledge and lead our lives accordingly, then we will indeed have fulfilled our pledge of *Baiʿat*. Today let us formulate a plan to bring this about.

Huzoor[aa] said that one who is mindful of the hereafter and fears Allāh is first of all concerned with safeguarding his prayers and remembering the purpose of his life. Allāh says:

وَمَا خَلَقْتُ الْجِنَّ وَالْاِنْسَ اِلَّا لِيَعْبُدُوْنِ

Syednā Hazrat Khalīfatul-Masīḥ V[aa]

> Do we make a pledge to be more mindful of the hereafter than of this world, and to give precedence to the fear and love of Allāh above all things?

The Promised Messiah[as] has translated this verse as follows:

"I have created the Jinn and the men so that they may recognize Me and worship Me" (51:57).

According to this verse, the real purpose of man's life is to worship Allāh and to recognize Him and to become completely devoted to Him. To achieve this purpose, Allāh has taught us the way to worship Him, and it is the five-time daily prayers. Allāh says:"Verily prayer is enjoined on the believers to be performed at prescribed times" (4:104).

It is important for prayers to be offered at their time, but in this day and age we find that people ignore this injunction at the smallest excuse. Not only do they not offer their prayers on time, but sometimes they don't pray altogether. Instead of the five daily prayers, they offer only three or four, whereas Allāh has commanded the believers to guard over their prayers. He says:

حٰفِظُوْا عَلَى الصَّلَوٰتِ وَالصَّلٰوةِ الْوُسْطٰى ۗ وَقُوْمُوْا لِلّٰهِ قٰنِتِيْنَ

"Watch over Prayers, and the middle Prayer" (2:239).

And yet many people miss their *Ẓuhr* and *'Aṣr* prayers because of their jobs and businesses, or miss the *Maghrib* and *Ishā'* prayers due TV programs or personal engagements, or miss the *Fajr* prayer because of sleep. Each one of us should look within and ask whether we are abiding by God's commandments. Stressing the importance of prayer, Allāh says:

اِنَّمَا يَعْمُرُ مَسٰجِدَ اللّٰهِ مَنْ اٰمَنَ بِاللّٰهِ وَ الْيَوْمِ الْاٰخِرِ وَ اَقَامَ الصَّلٰوةَ وَ اٰتَى الزَّكٰوةَ وَ لَمْ يَخْشَ اِلَّا اللّٰهَ فَعَسٰى اُولٰٓئِكَ اَنْ يَّكُوْنُوْا مِنَ الْمُهْتَدِيْنَ

"Verily, he alone is worthy of maintaining the Mosques of Allāh who believes in Allāh, and the Last Day (9:18).

The Holy Prophet[sa]said: "When you see someone frequenting the mosque, you can then testify that he is a believer." Huzoor[aa] said that even though we all call ourselves believers, in the eyes of Allāh and His Messenger, believers are those who frequent Allāh's house because they believe in the Hereafter. When one comes to the mosque with this belief and with the fear of Allāh , one will not cause mischief and discord and will not be among the worshippers whose prayers are a source of damnation and, instead

of winning God's pleasure, invite His wrath. Rather, their hearts are soft and compassionate and they are humble and truthful. This is why Allāh commands us to stand in prayer only in mosques that are founded on righteousness and not on mischief. Thus, those who are established on righteousness and frequent their mosques are able to fulfil their obligations to God as well as to His creatures.

Huzoor[aa] said that in order to draw God's blessings, we have also been taught to offer *nawāfil*. A true believer is one who not only fulfils his obligations with the fear of God and in order to receive His grace, but also offers *nawāfil* in order to make up for any lapses in the obligations. We need to scrutinize ourselves in this regard as well. A true believer tries to adopt all virtues. If a person does not have feelings of true love for his brothers, he does not have true piety. One who doesn't have compassion should worry about himself. One whose wife and children are unhappy with him is devoid of righteousness. Women who do not fulfil their obligations to their husbands and children and make unjust demands are also devoid of righteousness. Huzoor[aa] said that when we raise the slogan "Love for all, hatred for none," we should start implementing it in our homes and in our own society, so that this message can reach the world in its true sense.

The Holy Prophet[sa] gave us the following teachings for peace and harmony in society and for fostering mutual love and fraternity. The Holy Prophet[sa] said: "A Muslim is the brother of a Muslim; he neither hurts him nor abandons him." "Whoever strives to fulfil the need of his brother, Allāh fulfils his needs. And whoever removes the difficulties of another Muslim, Allāh will take away one of his difficulties on the day of judgment. And whoever covers a brother's weakness, Allāh will overlook his sins on the Day of Judgment."

Huzoor[aa] said that during these days let us focus our attention on fulfilling our obligations to Allāh and to His creatures. In keeping with our pledge of *Baī'at*, our hearts should also be full of love and compassion for mankind at large. We should be free of selfish passions.

Huzoor[aa] said that one of the conditions of the *Baī'at* is that we shall entirely give up pride and vanity and pass our lives in humility and meekness.

The Promised Messiah[as] has said:

> All members of my Jamā'at who have entered this Community and have established a relationship of discipleship with me should listen carefully that the purpose of all this is that they should achieve a high degree of piety and righteousness, and no wrongdoing or mischief should ever come near them. They should offer the five daily Prayers regularly with congregation, and should not lie nor hurt anyone with their words. They should not be guilty of any kind of vice and not even a thought of mischief, wrongdoing or transgression pass through their minds. In short, they must shun every kind of sin, crime, selfish passions and misconduct. They should become pure-hearted, harmless and meek servants of God. Sympathy for all humankind should be their motto. Take care that no mischievous or vicious or ill-behaved one should ever stay in your company or dwell among you; for such a one will, sooner or later, cause you to stumble. Let there be no impurity or mockery or derision in your gatherings. Walk upon the earth with pure hearts and pure natures and pure thoughts. Do not attack anyone unjustly and keep your selfish passions under control. If you take part in a religious discussion, do so with gentleness and be courteous. If anyone behaves ignorantly, say "Peace" and withdraw from such company. God desires that you should become a community that sets an example of virtue and righteousness for the whole world. You will be known by your regular attendance at Prayer and by your high moral values.

Huzoor[aa] prayed that may Allāh enable us all to fulfill our pledge of *Baī'at* to the Promised Messiah[as]. May we live up to his teachings and his expectations and derive the full benefit from this Jalsa. May we strive for the good of this world and the hereafter and may these virtues remain with us forever! *Amīn!*

BUILDING OF MOSQUES AND OUR RESPONSIBILITIES

OCTOBER 11, 2019

Friday sermon from the Mahdī Mosque, Strasbourg, France.

Prior to the sermon, Huzoor[aa] unveiled the plaque outside the mosque and led the participants in a silent prayer and thus formally inaugurated Mahdī mosque, Strasbourg.

Huzoor[aa] started the sermon with the recitation of the following verse of the Holy Qur'ān:

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

Huzoor[aa] said that by the grace of Allāh, Jamā'at Aḥmadiyya France has been able to build a new mosque after a long time. Here in Strasbourg, there are a large number of new converts and non-Pakistani Aḥmadīs. In fact 75% of all members are not of Pakistani origin. By the grace of Allāh, they are all growing in sincerity and devotion. Now that Allāh

has granted them a mosque, they can become even closer to the Jamā'at. May Allāh enable them to do so. *Amīn!*

Huzoor[aa] said that the verse he had recited tells us that those who build and populate mosques possess certain qualities. They believe in Allāh, that is to say, they have firm faith that Allāh is the source of all power and that everyone else is of no consequence. In order to attain such conviction, it is essential to prostrate before Allāh and to worship Him. Allāh strengthens the faith of those who bow down before Him. Faith in the Hereafter also turns one's attention to Allāh's worship which is pure and sincere. The Promised Messiah[as] says, "Belief in the Hereafter is also beneficial in the sense that it leads to the knowledge of Allāh, and true knowledge of Allāh cannot be attained without true fear of Allāh. Remember, doubts about the Hereafter put one's faith in peril and curtail one's chances of meeting a blessed end. Thus, true worshippers and those who populate the mosques are never in doubt about the Hereafter and forever remain obedient to Allāh in order to attain a blessed end.

We should always keep praying and striving that Allāh may enable us to populate these mosques after we have built them and may Allāh count us among the guided ones. We should pray, O Allāh, guide us to the right path, keep our intentions pure, and enable us to fulfil our obligations to You and to spread Your message to the people of this land. Enable us to make this mosque the means of spreading the message of Islām in keeping with the instructions of the Promised Messiah[as]. O Allāh, fulfil for us the promise given to us by the Holy Prophet[sa] that whoever builds a mosque for the sake of Allāh, Allāh will build for him a house in paradise. Every Aḥmadī should strive to become punctual in the five-time daily prayers.

The Promised Messiah[as] said: "All the faculties that Allāh has granted us such as hands, feet, eyes, tongue and everything else, were not given us to be wasted, rather they are developed through their balanced and lawful uses.

Huzoor[aa] said that they will be developed when they are used lawfully and not unlawfully. Islām does not teach that we should castrate ourselves or remove our eyes, rather it teaches us their lawful use. It is not correct to say that since the eyes will look at what is unlawful, they should be removed, or that men should castrate themselves, rather the correct thing is to use these faculties at their rightful place and time. The Promised Messiah[as] said: Allāh has given us a Book that teaches righteousness (*Taqwa*), therefore our Jamā'at should be more worried about righteousness (*Taqwa*) than any worldly concern.

Syednā Hazrat Khalīfatul-Masīḥ V[aa]

The Holy Qur'ān also teaches that the righteous are those who walk with humility and meekness and are not arrogant. They speak like a younger person talking to an elder. In our every circumstance we should do what will make us succeed. Allāh is not partial to anyone, He only requires righteousness (*Taqwa*), and whoever abides by righteousness (*Taqwa*) will attain to a higher station. We have been taught that if we want our prayers to be heard, we should offer *Durūd* upon the Holy Prophet[sa], and that prayers without *Durūd* do not reach heaven. *Durūd* is necessary for attaining Allāh's nearness and raising the standards of our worship, because one who offers *Durūd* will inevitably keep before him the example of the Holy Prophet[sa]who taught his ummah that: "The delight of my eyes is in prayer."

The Holy Prophet[sa] also set for us such examples for fulfilling our obligations to Allāh's creatures that the like of them is not to be found anywhere else. The Promised Messiah[as] said that if we have nothing but verbal affirmations and claims, then know that they are of no avail. Righteousness (*Taqwa*) is essential if we are to be victorious. If you desire success, become pious, and true piety is that which makes us cognizant of Allāh and enables us to follow His commandments.

Stressing the importance of prayers, the Promised Messiah[as] said: Prayer is the essence of worship. There are some etiquette and conditions of prayer that one must abide by. It is important in prayer to stand respectfully and humbly before Allāh with full attention in order to seek His grace. The Promised Messiah[as] said: When one's prayers are devoted to worldly matters; it is not called *Ṣalāt*. *Ṣalāt* is when man seeks to meet Allāh, and has His pleasure in mind, and stands before Him with humility and propriety and full devotion, and seeks not his own things but seeks what Allāh wills. The essence is to seek Allāh's pleasure, and after that man can also pray for His worldly needs, which are only received through Allāh's grace.

On another occasion, the Promised Messiah[as] said: Remember, if you claim to be faithful, then it is essential to offer Ṣalāt. If someone offers prayer three or four times only and still claims to be faithful, he is wrong, because prayer is the root of faith, and a tree without roots will soon come tumbling down to the ground with the slightest breeze. The Promised Messiah[as] said: Just as when the weather

becomes very hot, it causes clouds to gather in the sky and to rain, in the same way, man's prayers cause a spiritual heat and then he finally achieves his purpose. In prayer, a person stands before Allāh with reverence and humility and with an anguished heart. When a person becomes unmindful of Allāh, then Allāh, being independent and besought of all, also does not care about such a person. Some naïve people ask, "What need does Allāh have of our prayers?" Allāh does not need your prayers, but you do need to pray to get His attention. With His attention, everything that is wrong is corrected. Therefore, we should fulfil our obligations to the Beneficent Allāh and come to the mosque five times for payer and keep our mosques populated.

The Promised Messiah[as] said:

> Allāh desires to make all mankind like one being, this is called collective oneness in which many people as a whole become one being. The purpose of religion is also that people should become one like beads become one in a rosary. Our prayers that we offer with congregation are for this very purpose so that the worshippers are counted as one. This is why the worshippers are taught to stand close together so that the one who possesses greater spiritual light can pass it on to the lesser and empower him. In short, Allāh desires that we grow in mutual love.

The Promised Messiah[as] said:

> O ye people who consider yourselves members of my Jamā'at! You will only be counted as such in heaven when you truly tread upon the path of righteousness. Therefore, offer the five daily prayers in such fear and with such complete attention as if you are actually beholding Allāh. Observe your Fasts with full sincerity for the sake of Allāh. Let everyone for whom *Zakāt* is prescribed pay the *Zakāt*. Let him upon whom the Pilgrimage is obligatory, and there is no obstruction in his way, perform the Pilgrimage. Do good in a handsome way and discard vice with disgust. Bear well in mind that no deed which is void of righteousness can reach Allāh Almighty. Righteousness is the root of all goodness. No action that is rooted in righteousness will go in vain. Whenever harm befalls you, it will be through your own hands and not through your enemy. Even if you lose all honour on earth, Allāh will bestow eternal honour upon you in heaven. So do not abandon Him. You are the last Jamā'at of Allāh, so practice virtue at its best. Every one of you who becomes lax will be cast out of the Jamā'at like a foul thing and will die in regret and will be able to do no harm to Allāh. Look, I happily give you the tiding that your Allāh truly exists. All are His creatures, and yet He chooses the one who chooses Him, and moves towards the one who moves towards Him, and bestows honour upon him who honours Him.

Mahdi Mosque, Strasbourg France

> Our prayers that we offer with congregation are for this very purpose so that the worshippers are counted as one.

With regard to the new mosque, Huzoor[aa] said that the Jamā'at had been trying to build this mosque for a few years and then Allāh granted us this site which is 2640 square meters in size. It already had a three-storey building with fifteen rooms and one big hall. The mosque can accommodate 250 worshippers. There is a parking space for 50 cars. There is one office for the Jamā'at and an office for Lajna Imāillāh. There is a library, and all other facilities for ablution, etc. The roofed parking hall can accommodate a further 125 worshippers in case of need. The previous structure has been renovated and is ready for use. This mosque is situated approximately 15 kilometres from Strasbourg city which means that people can easily come here to pray. The covered area for the mosque and halls is 303 square meters. There is also a house for the Missionary as well as a four-bedroom guest house. Permission was not granted for the construction of a minaret, nevertheless, we were permitted to build a dome at the height of 8 meters to the right side of the mosque and it looks beautiful. There is also a *mihrab*.

May Allāh bless this mosque in every respect. May Allāh bless the lives and properties of the Khuddam who made sacrifice for building this mosque. The members of Lajna Imāillāh and Anṣārullāh Jamā'at Aḥmadiyya France now should also collectively take responsibility to build a mosque. We should not stop at financial sacrifices, but rather understand the purpose of the mosque and raise the standards of worship. *Amīn!*

OCTOBER 18, 2019

Friday Sermon from Giessen, Germany.

In this Friday sermon, Huzoor[aa] continued with the accounts of the Companions of the Holy Prophet[sa] who participated in the battle of Badr. Huzoor[aa] reminded us that he last spoke about the Companions on 20th September and some accounts remained unmentioned with regard to Hazrat Khubaīb bin ‘Adi[ra]. I spoke about how at the time of his martyrdom he had prayed to Allāh to convey his Salām to the Holy Prophet[sa]. These were the Companions who had a high spiritual status and were very close to Allāh. This is why when he prayed that Allāh may convey his Salām to the Holy Prophet[sa] since there was no other means for conveying it, Allāh fulfilled his wish and conveyed his Salām to the Holy Prophet[sa]. At that time the Holy Prophet[sa] was sitting with his Companions. He acknowledged his Salām and informed the Companions that Hazrat Khubaīb[ra] had been martyred.

After the martyrdom of Hazrat Khubaīb[ra] and others, the Holy Prophet[sa] assigned Hazrat ‘Amr bin Umayyah[ra] to put an end to Abu Sufiyan who had been the main perpetrator of the heinous act. The Holy Prophet[sa] also sent Hazrat Jabbār bin Sakhr Ansāri[ra] with him. According to another account, Hazrat ‘Amr bin Umayyah Zamri[ra] relates that he was sent as a lone spy and was instructed to get Hazrat Khubaīb[ra] down from the wood to which he had been tied. He[ra] said:

> When I climbed the wood to bring down the body, I was afraid lest someone should see me. When I left hold of the wood it fell down to the ground and suddenly it disappeared completely with the body as though the very earth had swallowed it. From that day to this, no sign was found of Hazrat Khubaīb’s[ra] remains.

In yet another account, Hazrat ‘Amr bin Umayyah Zamri[ra] relates: “When I freed Hazrat Khubaīb[ra] of the ropes and laid him down on the ground, I heard a sound behind me and turned to see what was there. When I looked back, Hazrat Khubaīb’s[ra] body had disappeared.”

Huzoor[aa] mentioned that the earlier account seems more accurate that the body might have been thrown into a stream. Nevertheless, all these accounts point to the fact that somehow the body disappeared and the infidels were not able to mutilate it as they had intended.

One account regarding Hazrat Khubaīb’s[ra] confinement is related by Mawiyyah who was a freed-slave of Hujair bin Abu Ihab, at whose house Khubaīb[ra] was confined awaiting his execution once the sacred months had passed. Mawiyyah later accepted Islām and was a devout Muslim. She used to say that she had not seen anyone better than Hazrat Khubaīb[ra]. She said she used to watch him from behind the door and that even though there were no grapes available in Makkah but she saw him eating from a bunch of grapes as large as a man’s head. It was nothing other than nourishment from Allāh Himself. Hazrat Khubaīb[ra] would recite the Holy Qur’ān in Tahajjud and the women would weep after listening to his recitation of the Holy Qur’ān and thus pity him. She said she once asked Khubaīb[ra] if he wanted anything. Hazrat Khubaīb[ra] asked for cold water and requested that he should not be given meat from an animal that was slaughtered in the name of idols, and that she should inform him when the people were going to execute him. Mawiyyah relates that when the sacred months had passed and the people had decided to execute him, she told him about it. She says he was not at all perturbed to hear of his execution and only asked that she may kindly give him a razor to prepare himself. She said she handed the razor to her son Abu Husain to give it to Khubaīb[ra]. When the child went to him she became afraid that Khubaīb[ra] might kill her son with the razor and avenge himself. But when her son handed him the razor, Khubaīb[ra] said jestingly, “You are very brave. Did your mother not fear my treachery that she sent you with this razor, even as you people have determined to kill me?” She was listening to this and said, “Khubaīb[ra], due to Allāh’s protection I have never been afraid of you, thus I sent my son with the razor to you because I had trust in your God and I did not do this so that you may kill my son.” Hazrat Khubaīb[ra] said, “I am not one to do such a thing, for my faith does not allow treachery.” She then informed Khubaīb[ra] that he would be taken to be killed the next morning.

The next day they shackled him with chains and took him to Tan‘īm (place about three miles from Makkah) where a throng of people, including men, women, children and slaves, had gathered to see the spectacle. When Hazrat Khubaīb[ra] and Hazrat Zaīd bin Dathina[ra] were brought to Tan‘īm, the idolaters ordered a piece of wood to be erected, and when it was ready Hazrat Khubaīb[ra] asked if he would be allowed to offer two rak‘āt of prayer. They said he could. He then offered two short rak‘āt of nafl prayer and did not prolong them.

Allama ibne Athīr Jazri relates that Hazrat Khubaīb[ra] was the first Companion of the Holy Prophet[sa] who was put to the cross.

Hazrat Muṣleḥ Mau‘ūd[ra] writes:

> Among those who came to witness the execution was Abu Sufiyan, the chief of the Makkahns. He turned to Zaīd and said, “Would you not prefer that Muhammad[sa] was here instead of you and that you were safe in your home?” Zaīd replied angrily, “What are you saying, Abu Sufiyan! By Allah, I would prefer to die rather than that a thorn should prick the Holy Prophet[sa]in the streets of Madīnah.” Abu Sufiyan was impressed by this reply and mumbled, “By Allāh, I have never seen people love anyone as the Companions of Muhammad[sa] love him.”

Huzoor[aa] said that such were the standards of the Companions’ love and

reverence for the Holy Prophet[sa] and then we have also seen how Allāh responded to them. Before being martyred, Hazrat Khubaīb[ra] said: "I am giving my life for Allāh and it matters not on which side my body falls, whether to the front or back, right or left." And the only wish he had before being martyred was to offer two rak'āt of prayer. And then there was his desire to convey Salām to the Holy Prophet[sa] which Allāh fulfilled. And such was their love for the Holy Prophet[sa] that they would rather die than that a thorn should prick the Holy Prophet[sa]. Hence, Allāh was pleased with them.

Huzoor[aa] said that the next Companion he would speak about is Hazrat Abdullāh bin Abdullāh bin Uba'ī bin Salool[ra]. Hazrat Abdullāh[ra] belonged to Banu 'Auf branch of the Khazraj tribe of Ansār. He was the son of the Chief of the Hypocrites, Abdullāh bin Uba'ī bin Salool. He was among the most sincere and loyal Companions of the Holy Prophet[sa]. His mother's name was Khaula bint Munzir. In the days prior to Islām his name was Hubab, but the Holy Prophet[sa] changed it to Abdullāh because Hubab was the name of Satan. Among the progeny of Hazrat Abdullāh[ra] find mention of 'Ubādah, Julaiha, Khaithamah, Khawaliyy and Umāmah. He accepted Islām and became among the eminent Companions. He accompanied the Holy Prophet[sa] in all the battles, including Badr and Uhud. He[ra] was able to read and write, and Hazrat 'Ā'īsha[ra] has cited Traditions narrated by him[ra]. He[ra] also had the honour of being a scribe of the Holy Qur'ān.

According to one account, Hazrat Abdullāh's[ra] nose was cut in the battle of Uhud and the Holy Prophet[sa] instructed it to be replaced with a golden nose. According to another account, Hazrat Abdullāh[ra] had lost two teeth in the battle of Uhud and the Holy Prophet[sa] had instructed that he may replace them with two golden teeth. The latter Tradition is more well-known and appears to be the more accurate one.

Huzoor[aa] said that after the battle of Uhud, Abu Sufiyan had challenged the Muslims to meet again at Badr the following year. Hazrat Mirzā Bashir Aḥmad Sahib[ra] in his book Sirat Khatamun-Nabiyyin brings together various sources and writes that upon his return from the battle of Uhud, Abu Sufiyan had challenged the Muslims for a fight the following year, and the Holy Prophet[sa] had accepted this challenge. Accordingly, in Shawal of the following year, 4 A.H., the Holy Prophet[sa] set out from Madīnah with 1500 Companions and appointed Hazrat Abdullāh[ra] as the Amīr of Madīnah in his absence. On the other side, Abu Sufiyan also set out with 2000 fighters. Despite having greater numbers and despite having won at Uhud, Abu Sufiyan was afraid of facing the Muslims and wanted to have more fighters with him. Therefore, while he was in Makkah he had sent a man by the name of Naeem to Madīnah to spread false rumours and cause fear among the Muslims so that they may desist from coming out to the battle. This man came to Madīnah and told stories about the strength and high morale of the Quraīsh and caused apprehension among the Muslims, so much so that some weaker ones among them became afraid of going out for battle.

Friday Sermon, Giessen Germany

However, the Holy Prophet[sa] urged people to come out. He said that he had accepted the challenge of the infidels and would not go back on his promise. He said that if no one accompanied him, he would go and face the enemy alone. When people heard this, their fear dissipated and they became wholeheartedly prepared to go out with the Holy Prophet[sa]. Thus the Holy Prophet[sa] set out with 1500 Companions from Madīnah and Abu Sufiyan set out with 2000 fighters from Makkah. But it so happened by the will of Allāh that while the Muslims reached Badr according to their promise, the Makkahns returned to Makkah after going a short distance. The Muslim army remained in Badr for eight days and the Companions were able to trade in a fair that was held at that place in the month of Dhul-Qa'dah each year. The Companions made good earnings and some ended up with their investments doubled. After the fair had ended and the Quraīsh had still not appeared, the Holy Prophet[sa] returned to Madīnah. Meanwhile the Quraīsh had returned to Makkah and were preparing to attack Madīnah. This expedition is known as Badrul Mau'īd. Hazrat Abdullāh[ra] was martyred at Yamama in 12 A.H. during the Khilāfat of Hazrat Abu Bakr[ra].

Huzoor[aa] spoke about the character and conduct of Abdullāh bin Uba'ī bin Sulūl, the chief of the hypocrites, and his treachery to the Muslims. Huzoor[aa] said he would continue this topic in the next sermon, Inshā'Allāh.

Huzoor[aa] informed the Jamā'at about the sad demise of Khawaja Rashidud-Din Qamar Sahib, son of Maulana Qamar-ud-din Sahib, and spoke about his services for the Jamā'at. Huzoor[aa] led his funeral prayer in absentia after the Friday prayer.

ATTRIBUTES OF TRUE BELIEVERS

OCTOBER 25, 2019

Friday Sermon from Mahdī-Abad, Nahe, Germany.

Prior to the sermon, Huzoor[aa] formally inaugurated the *Baitul Basīr* mosque by unveiling a plaque and leading the audience in a silent prayer. Huzoor[aa] then proceeded to the marquee for the Jumu'a prayer.

Huzoor[aa] recited verse 42 of Sūrah Al-Hajj, which is as follows:

اَلَّذِيْنَ اِنْ مَّكَّنّٰهُمْ فِي الْاَرْضِ اَقَامُوا الصَّلٰوةَ وَاٰتَوُا الزَّكٰوةَ وَ
اَمَرُوْا بِالْمَعْرُوْفِ وَنَهَوْا عَنِ الْمُنْكَرِ ؕ وَلِلّٰهِ عَاقِبَةُ الْاُمُوْرِ

"Those who, if We establish them in the earth, will observe Prayer and pay the Zakāt and enjoin good and forbid evil. And with Allāh rests the final issue of all affairs."

Huzoor[aa] said that in this verse Allāh reminds us that true believers are those who, when they attain power, their state of helplessness turns into peace and affluence, and they are able to practice their faith freely, they do not start fulfilling their own desires, rather they observe their prayers, frequent their mosques, serve the poor and the helpless for the fear of Allāh, and spend their money in this cause. They spend their money for the propagation of the faith and thus purify it. They aspire to attain piety and invite others towards righteousness and towards fulfil their obligations towards Allāh's creatures. They shun evil deeds and teach others to do the same. Since they do all this for the fear of Allāh and in obedience to His commandments, Allāh blesses their actions, for all things are under His jurisdiction. Thus, anything that is done with the fear of Allāh and in keeping with His commandments produces the best results. If we understand this basic principle, we will inherit Divine blessings.

Huzoor[aa] said that you have built this mosque, and a few days ago a new mosque was also inaugurated in Fulda and Wiesbaden. By the grace of Allāh, Germany Jamā'at is continuing to build mosques under the 100-mosques scheme. And Huzoor[aa] said that he was sure that members are making financial contributions in this regard in obedience to Allāh's commandments so that they can raise the standards of their worship. Those who have migrated to this country from Pakistan have improved financially, and this should draw their attention to spending in the way of Allāh and build mosques where they pray and fulfil their obligations to Allāh with freedom. We do not have religious freedom in Pakistan. The law does not allow us to build mosques where we can worship freely and fulfil our obligations to Allāh.

But here we can build our mosques and Allāh has also granted us financial affluence. We should also strive to fulfil our obligations to our fellow human beings. We have pledged *Bai'at* to the Promised Messiah[as] in order to improve our spiritual and moral condition, thus our mosques should be a reflection of this. We must make a concerted effort to offer our prayers with full sincerity and devotion and come regularly to the mosque for prayer. We should focus our attention on Allāh during our prayers, and if it gets diverted we should keep bringing it back to Allāh. Try to realize that the prayer is an opportunity for us to talk to Allāh. We should not just make formal gestures and prostrate and utter words in Arabic, but we should also pray in our own language. We should strive for prayers that draw us closer to Allāh. Describing a Godly person and a believer, the Promised Messiah[as] said:

> They are the ones who uphold their prayers. A righteous person (*muttaqi*) is one who fears Allāh. A true believer tries to maintain his concentration in prayer when it wavers. Righteousness (*taqwa*) requires that again and again we should bring our concentration back to prayer and to Allāh, this is what is meant by '*Qiyām*' or upholding the prayer.

Huzoor[aa] further said that when a person remains consistent in his prayer, a time comes when Allāh guides him through His word.

The Promised Messiah[as] said:

> After one has attained guidance, prayer becomes for him like food. Just as man cannot live without physical food, similarly he is unable to survive without prayers i.e. the spiritual food. He draws pleasure out of prayers that is akin to a thirsty person drinking cold water. Just as a hungry person finds satisfaction when he gets food, so do these believers attain happiness in true prayer.

Huzoor[aa] said that we should offer our prayers out of eagerness and not as a burden. The Promised Messiah[as] has also said that prayer is like an addiction for the believer without which he feels distressed. The Promised Messiah[as] said: "I have no words to describe the pleasure that a believer draws out of a well offered prayer." Therefore, we should offer our prayers with full concentration. Prayer is the source and ladder that leads to all progress. When we build mosques, they should be meant for offering such prayers, which are the means for leading us to Allāh and to be able to have discourse with Him. And we should not be despaired of attaining such a status, for Allāh does grant it through consistent effort.

The Promised Messiah[as] said:

> The prayer contains supplications and *Durūd*, but it is not forbidden for you to pray in your own language. Allāh says that our prayers should be heartfelt and anguished, and this is best attained when we pray in our own language whereby we understand what we are saying. At the same time the prayers that Allāh has taught us are also very important, and the best of them is *Al-Fātiḥaḥ* which is the

compendium of all prayers.

Huzoor[aa] said that it is not merely sufficient to build mosques in obedience to Promised Messiah's[as] advice rather it is necessary that we undertake preaching and propagation of Islām's message in that area, for this we need Allāh's help as well. When we have both of these, then shall we be successful. The Promised Messiah[as] said:

> The one who only prays and does not strive, cannot succeed. Prayer alone is not enough; one has to make an effort as well. If a farmer were to throw the seed and not put hard work into it, it would not bear fruit. If we sow the seed and only pray for it, but do not irrigate or do the weeding, we will be deprived of any gain. There are many who say that they are righteous (*muttaqi)* and have been praying for a long time and yet do not receive Allāh's help. The reason for this is that they only pray superficially and are not mindful of spiritual progress. Nor do they look at their own sins and shortcomings and neither they try to overcome them in order to become truly penitent. They remain at the first step and thus they are no different from animals. Such prayers are cursed by Allāh and are not accepted. True prayer is that which brings with it progress. If a doctor gives a patient a prescription and he uses that medicine for ten days and yet finds that his condition is deteriorating by the day, he will definitely start to think that the prescription is not working for him and ought to be changed. Similarly, formal prayer is nothing, it has to be changed and we have to thoroughly reflect on why our prayers are not being accepted while Allāh Himself says that He accepts our prayers. It is only through worship that we can draw closer to Allāh.

Huzoor[aa] said that if our prayers and our actions are intended to win Allāh's pleasure, then He will continue to turn our fears into peace. Remember, whatever we have achieved in this country is with the blessings of Allāh and it will only increase further through His blessings.

Syednā Hazrat Khalīfatul-Masīḥ V[aa] at Batiul Basīr Mosque, Germany

Huzoor[aa] said that we always need to keep the following saying of the Promised Messiah[as] in mind:

> Become such that Allāh's will should become your will and you should be satisfied with His will. Nothing should be yours, all should be for His sake. I am never happy with the numbers of my Jamā'at. The true Jamā'at does not mean just to place your hand upon mine and to pledge *Bai'at*. You can only be truly called a Jamā'at when you abide by the conditions of *Bai'at*, bring about a true transformation in yourselves and become completely pure of worldly contamination. You should free yourselves from the clutches of your ego and from Satan and become lost in Allāh. Fulfil your obligations to Allāh and to His creatures with enthusiasm. Have a deep desire for the spread of the Islām and become men of Allāh by giving up all personal desires and aspirations. Man should strive for piety and remain engrossed in prayer. A righteous person (*muttaqi*) is one who fears Allāh and avoids all that is contrary to His will. Consider your selfish desires and all that is of this world to be of no consequence before Allāh. Remember, Allāh is Independent and Besought of all, He does not care until we pray and turn to Him again and again. A prayer that is not offered with true agony and distress is of no use. Agony and a distressed heart is essential for acceptance.

Huzoor[aa] prayed that may Allāh enable us to bring about a pure transformation in ourselves, to become committed in our prayers and raise their standards, to be able to purify our wealth, raise our moral standards, do good deeds and spread them. We should keep away from evil deeds and save our progeny and our environment from them. Along with building of a mosque, we should spread the message of true Islām to the people of this city and country and make them worshippers of the One True Allāh. This can only come about when we first bring about a great transformation in ourselves. May Allāh enable us to do so! Amīn!

Huzoor[aa] said that he would now mention some details about the mosque itself. This location has been given the name of *Mahdī-Abād*. This land was bought in 1989. It is a two-storey mosque with a missionary house. The covered area spans 385 square meters and can accommodate 210 worshippers. The upper floor is for men and the lower floor is for women. There are facilities for ablution, etc. The total cost of the construction was about 560,000 Euros. In addition to the contribution of local Jamā'at members, the expenditure was met through the 100-mosque scheme.

May Allāh bless all those who made these financial sacrifices and may they be able to fulfil their obligations to this mosque more than before! *Amīn!*

REPORT

ACTIVITY REPORT JĀMI'A AḤMADIYYA CANADA

(SEPTEMBER-OCTOBER 2019)

Tahir Mian, Student Jāmi'a Aḥmadiyya Canada

By Allāh's grace, the 2019-2020 academic year formally began on Monday, September 9, 2019.

MEMBERS OF MAJLIS 'ILMĪ (ACADEMIC COMMITTEE) FOR 2019-2020

On September 14, 2019, the President of Majlis 'Ilmī (Academic Committee), Professor Sohail Ahmad Saqib conducted elections for secretaries of the committee's departments. This year, Farrukh Rahman Tahir (6th year) has been elected the Deputy President and Hashim Usman (6th year) has been appointed an assistant. Names of remaining secretaries, along with their respective departments, in-charges and assistants are as follows:

Department	Teacher In-Charge	Secretary	Assistants	Responsibilities
Educational Competitions	Professor Ghulam Misbah Baloch	Fazalullah Muneeb (5th year)	Adeeb Ahmed, Haasher Ahmed, Junaid Aslam, Syed Hashir Hoodh, Tahir Mian	• Organize educational competitions between students of Jāmi'a • Compile and archive the events of Jāmi'a • Completing assigned research topics
Academic Seminars	Professor Sohail Ahmed Saqib	Tariq Mahmood (5th year)	Haris Ahmed, Atta-ul-Karim, Merghob Ahmad, Rustgar Ahmad	• Arrange seminars from students of 6th year, throughout the year • Tending to matters of the Jāmi'a exhibition • Preparation of the Jāmi'a exhibition in book form
Majlis Irshad	Professor Abdul Noor Abid	Sohaib Ahmed (4th year)	Syed Adil Ahmed, Hamzah Obaidullah, Muneeb Iqbal, Qasim Ghumman	• Organizing conventions, educational and literary programs • Arranging lectures by guests • Manage Jāmi'a outreach programs and campaigns
Publications	Professor Furhan Hamza Qureshi	Mashhud Ahmed (5th year)	Jaleese Dar, Fateen Riaz, Hassan Minhas, Zeeshan Akif, Waleed Mangla	• Preparation of the newsletter and encouraging students to write articles • Preparation of the report for the Ahmadiyya Gazette • Maintaining the online social media presence of Jāmi'a Ahmadiyya Canada

EDUCATIONAL COMPETITIONS:

Result: Tilawat – September 20, 2019		
Position	**Name**	**Group**
1st	Mergob Siddiqui - 2nd year	Shujā'at
2nd	Hashim Usman - 6th year	Diyānat
3rd	Farrukh Tahir - 6th year	Rafāqat

Result: Nazm – September 27, 2019		
Position	**Name**	**Group**
1st	Farrukh Tahir - 6th year	Rafāqat
2nd	Atta-ul-Karim - 5th year	Rafāqat
3rd	Hassan Minhas - 4th year	Rafāqat

Result: Impromptu English Speech – October 25, 2019		
Position	**Name**	**Group**
1st	Hafiz Adnan Ahmad - 3rd year	Diyānat
2nd	Fateen Riaz - 5th year	Shujā'at
3rd	Muzzamil Lorenzo Jalaal - 5th year	Shujā'at
3rd	Rustgar Ahmad - 1st year	Shujā'at
3rd	Sarmad Ahmad - 1st year	Amānat

LECTURES:

To develop and enhance the scholarship of students, throughout the year, intellectuals and experts from various professional fields are invited to address the student body. As such, lectures held in the month of September and October are as follows:

Date	Lecturer Name	Topic
September 12, 2019	Dr. Ayman Odeh (In charge, official Arabic website of Jamā'at)	Response to Allegations Against the Arabic Writings of the Promised Messiah[as]
September 18, 2019	Maulānā Khalid Mahmood Shahid (Missionary, Congo)	Service in Africa
September 28, 2019	Maulānā Ikram Nasir Mangat (Missionary, Fazl Umar Foundation, Rabwah)	Life and character of Hazrat Musleḥ Mau'ūd[ra]
September 28, 2019	Maulānā Najeebullah Ayaz (Missionary, Office of the National President, Canada)	Advice & Guidance to Missionaries from Hazrat Khalīfatul- Masīḥ V[aa]
October 19, 2019	Respected Rana Sardar Muhammad Khan (Sadr Qaza Board, Rabwah, Pakistan)	An Introduction to Darul Qaḍha & Faith Inspiring Incidents of Acceptance of Aḥmadiyyat
October 26, 2019	Respected Naveed-ul-Islam (In-Charge of Data Protection Jamā'at Canada, Assistant Sadr Majlis Khuddāmul Aḥmadiyya Canada)	Cybersecurity

JALSA SĪRATUN-NABĪ[SA]:

Jalsa Sīratun-Nabī[sa] was held on Saturday, October 12, 2019, presided by Professor Abdul Razzaq Fraz. The program began with a recitation of the Holy Qur'ān by Labeeb Ahmad Shah (7th year) followed by a poem of the Promised Messiah[as] (in praise of the Holy Prophet[sa]) presented by Farrukh Rahman Tahir (6th year). A total of three speeches were given at this occasion.

Speaker	Topic
Arsalan Warraich (7th year)	The Holy Prophet's[sa] Passion for Tablīgh
Arslan Ahmad (6th year)	The Holy Prophet's[sa] Kind Treatment of Slaves
Shajer Ahmad Kang (7th year)	The Holy Prophet's[sa] Magnificent Effect on People

Following the first two speeches, Hassan Minhas (4th year) also presented a poem in praise of the Holy Prophet[sa]. In the end, the program concluded with silent prayer

ACTIVITIES OF THE SPORTS COMMITTEE

ANNUAL ENDURANCE RUN:

Jāmi'a Aḥmadiyya Canada held its annual endurance run on September 21, 2019. This year, the course spanned approximately 22 kilometers. Students who achieved top positions in this run are:

Position	Name	Group
1st	Ismael Gomez - 2nd year	Shujā'at
2nd	Talha Ahmed - 1st year	Diyānat
3rd	Mahir Mahmood - 3rd year	Amānat

MASROOR INTERNATIONAL BASKETBALL TOURNAMENT (MIST):

This year, Jāmi'a Aḥmadiyya Canada's basketball team was invited to MIST in Chicago, USA. Under the supervision of Professor Asif Ahmad Khan and Professor Mujeeb-ur-Rahman, the Jāmi'a team departed from Peace Village on Thursday, October 17, 2019. The following day, students of Jāmi'a Aḥmadiyya were given the opportunity to lead the Friday prayers at two mosques in Chicago.

The tournament started on Saturday, October 19, 2019. By the grace of Allāh, the Jāmi'a team played with dedication and zeal.

The following are the names of the players: Saghar Bajwa (captain), Fahd Peerzada, Shajer Ahmad Kang, Qasim Ghumman, Hafiz Mobeen Doger, Tahir Mian, Zeehan Akif, Umer Choudary, Ibtisaam Ahmad and Fateh Alim.

MISCELLANEOUS

PARTICIPATION IN WORLD RELIGIONS CONFERENCE:

The annual World Religions Conference was held on September 22, 2019 at the University of Waterloo. This year, the topic was "How to Establish a Just Society". The Khāmisah (6th year) and Sādisah (7th year) classes represented Jāmi'a at this conference.

TOUR OF WAQF NAU FROM WESTERN BRAMPTON:

On October 12, 2019, a total of 27 Waqfīn Nau Atfal from Western Brampton Jamā'at arrived at Jāmi'a Aḥmadiyya Canada for an exclusively-organized tour. The Waqfīn had the opportunity to explore the Jāmi'a building, classrooms and the exhibition.

NATIONAL WAQF NAU IJTIMĀ':

On October 27, 2019, students of Jāmi'a Aḥmadiyya Canada had the opportunity to volunteer at the National Waqf Nau Ijtimā'. A total of 20 students were given various types of duties during the Ijtimā' including, presentations, stage direction and guiding tours within the Jāmi'a facility.

Within the Jāmi'a building, a special program was held for 150 Waqfīn Nau aged 13-18. In the opening session of this program, Merghob Ahmad Siddiqi (2nd year) recited a portion of the Holy Quran after which a speech on the topic of "Why You Should Choose Jāmi'a" was given by Danial Mahmood (4th year). After this, Mashhud Ahmad and Haasher Ahmed (5th year) held a session in which they answered the various questions of the Waqfīn Atfal regarding Jāmi'a.

ARE WE FOLLOWING THAT ORDER THAT GOD ALMIGHTY HAS MENTIONED NUMEROUS TIMES IN THE QUR'ĀN?

Do you know what the first commandment God Almighty mentioned in the Holy Qur'ān was regarding?

Are you aware of the importance of the matter that has been mentioned around 700 times in the Holy Qur'ān?

Do you know that we are also clearly told to follow this commandment 80 times in the Qur'ān?

Dear readers! This commandment that Allāh the Almighty has repeated so many times is Namāz. Try to imagine— what need was there for God to mention it so abundantly in the final Sharī'ah? What need was there for God to spend a large portion of the Holy Qur'ān, the final divine scripture, to elaborate on Namāz? The reason is that Namāz is, in fact, Sharī'ah; Namāz is, in fact, faith. The Promised Messiah[as] has stated regarding this:

> What is Namāz? It is to present one's humility, meekness, and weakness before God, and to seek all needs from Him alone. At times, it is to remain ever-ready for proclaiming His greatness and carrying out His commandments, and on other occasions, it is to fall prostrate before Him with the utmost humility and extreme tenderness; to beg Him for one's needs— this is Namāz; [it is to be like] a beggar who praises the one he begs, acknowledging his qualities; it is to stimulate divine mercy by expressing God's magnificence and awe-inspiring majesty and then supplicating to Him. Hence, what is a religion at all if it does not have this? Man is always dependent on imploring God for the path that leads to His pleasure, and he should only ever request this divine grace from God, Himself; for, it is by virtue of His enablement that anything can be done. O God! Grant us the ability so that we may become yours, and, adhering fully to Your pleasure, we may end up pleasing You. The love of Allāh, the fear of Allāh, the remembrance of Allāh—to keep this in one's heart is called Namāz, and this is, in fact, religion.
>
> As for the one who seeks to evade the daily prayers, what more has he accomplished than animals? Such a person is no different than wild animals—eating, drinking, and sleeping just like them. This is certainly no religion; rather, it is the way of disbelievers.
>
> (Malfūẓāt Vol.3, p. 188 – Urdu Edition)

4TH ANNUAL WAQF NAU IJTIMĀ' CANADA

By the Grace of Allāh, the National Waqf Nau Department of Canada Jamā'at held its 4th Annual Waqf Nau Ijtimā' on October 26 - 27, 2019 for both Wāqifīn Nau and Wāqifāt Nau. The Ijtimā' of Wāqifāt Nau Nāsirat and Lajna Imāi'llāh was held on Saturday, October 26, 2019 in Baitul Islām Mosque, the National Headquarters of Aḥmadiyya Muslim Jamā'at Canada. Similarly, the Ijtimā' of Wāqifīn Nau Atfal and Khuddām was held on October 27, 2019 in the same vicinity.

Baitul Islām Mosque, Maple Ontario

WĀQIFĀT NAU IJTIMĀ'

Respected National Sadr Ṣāḥiba Lajna Imāi'llāh presided the opening session. The session started at 10:15 am with the recitation of the Holy Qur'ān by Basima Sajid ṣāḥiba followed by its English translation by Gharaza Nasir ṣāḥiba. Thereafter, a few couplets were recited from a poem of Hazrat Muṣleḥ Mau'ūd[ra] by Adeela Muzaffar ṣāḥiba with its English translation by Aisha Mashaal ṣāḥiba. This was followed by a small documentary on the topic of "The Astonishing Scheme of Waqf Nau".

After the video, 11 Wāqifat Nau girls and their mothers were recognized and awarded plaques by National Sadr ṣāḥiba Lajna Imāi'llāh Canada for memorizing the first 17 verses of Sūrah Al-Baqarah, the last 25 chapters of the Holy Qur'ān and complete Al-Qasīdah. After the prize distribution, Respected National Sadr ṣāḥiba, Lajna Imāi'llāh Canada, made opening remarks. This formal session concluded at 11:20 am with silent prayers.

The Wāqifāt Nau were split into 3 groups comprising of ages 7-10, 11-14 and 15+. Based on last year's experience, a separate seating arrangement and activities were also arranged for children under the age of 7, who accompanied their older siblings and mothers.

The programs for these 4 groups commenced simultaneously at 11:30 am in 3 different locations in the vicinity of Baitul Islām Mosque. The Program of the Ijtimā' consisted of interactive activities, presentations, and video clips from Waqf Nau classes with Huzoor Anwar[aa]. The main presentation in all 3 groups was on the topic of "Understanding the Concept of Waqf" in light of 21 points mentioned by Huzoor Anwar[aa] during his historic sermon on the essence of Waqf Nau on October 28, 2016 in Toronto, Canada.

Positive feedback from the Wāqifāt and mothers was received for all presentations and activities. The group which consisted of Lajna Wāqifāt showed great interest in their program and many took copies of "Reconfirmation Forms and Professional Particular Forms" after the session ended.

The booths of Waqf Nau Magazines, Waqf Nau Portfolios, Career Guidance and Waqf Nau Syllabus (Syllabus books from UK, Lajna Wāqifāt Syllabus, Memorization Classes Syllabus) were arranged. Audience showed great interest in visiting the booths, especially subscribing to the Waqf Nau Magazines and buying Waqf Nau Portfolios (Waqf Nau Portfolios are files especially prepared by Waqf Nau Department to assist parents and Wāqifāt in maintaining their important documents related to Waqf in an organized manner).

The formal program of the Ijtimā' ended at 2:00 pm with Ẓuhr and 'Aṣr prayers followed by lunch.

WĀQIFĪN NAU IJTIMĀ'

The theme of the Wāqifīn Nau Ijtimā' was "The Constitution of Waqf Nau" which is based on the historic Friday Sermon of Syednā Hazrat Khalīfatul-Masīḥ V[aa] delivered in Baitul Islām Mosque on

October 28, 2016. Similar to previous years, this year the Ijtimā‘ was organized entirely by Wāqifīn Nau. Preparations for the Ijtimā‘ began a few weeks prior to the date of the Ijtimā‘. A duty chart consisting of various departments was formed and a number of meetings were held to work on the program and various other logistics.

After registration which began at 10:00 am, Respected Lal Khan Malik Sāḥib, Amīr Jamā‘at Canada, chaired the opening session that began at 10:35 am with a recitation of the Holy Qur’ān by Hafiz Haris Ahmad followed by its English translation by Salman Mirza. Thereafter, a few couplets were recited from a poem of Hazrat Muṣleḥ Mau‘ūd[ra] by Attaul Karim with its English translation by Hizkeel Qureshi. This was followed by a small documentary on the topic of “The Astonishing Scheme of Waqf Nau”. Three Wāqifīn Nau boys were also recognized and awarded plaques for committing to memory the first 17 verses of Sūrah Al-Baqarah, the last 25 Chapters of the Holy Qur’ān, and the complete Al-Qasīdah.

On the instructions of Respected Amīr ṣāḥib, Respected Kaleem Malik ṣāḥib, Nā’ib Amīr Jamā‘at Canada presented his opening remarks. In his remarks, he reminded parents and Wāqifīn about their responsibilities being a Waqf Nau. This formal session ended at 11:15 am with silent prayers led by Respected Amīr ṣāḥib Jamā‘at Canada.

The Wāqifīn Nau were split into 4 groups comprising of ages 7-9, 10-12, 13-18 and 19+. The program for these 4 groups commenced simultaneously at 11:30 am in 4 different locations in the vicinity of Baitul Islām Mosque. The program of the Ijtimā‘ consisted of interactive presentations and motivational talks.

This year, Respected Amīr ṣāḥib took some time out of his schedule to speak to the 19+ age group in which he reminded the Wāqifīn Nau of their responsibilities and advised senior Wāqifīn Nau to present their services in various departments of the Jamā‘at and to always seek the guidance of Syednā Hazrat Khalīfatul-Masīḥ V[aa] at every step of their lives.

The formal program of the Ijtimā‘ ended at 2:00 pm with Ẓuhr and ‘Aṣr prayers which was followed by lunch. At 3:00 pm, arrangements were made for Wāqifīn Nau to visit the MTA International Canada Studios, Jāmi‘a Aḥmadiyya Canada, and various Jamā‘at offices. The total attendance of these Ijtimā‘at was 1,808 comprising of 535 Wāqifīn Nau, 595 Wāqifāt Nau, and 678 parents and guests.

Apart from this, the recent *Ismael* and *Maryam* magazines, along with Waqf Nau syllabus and various other books, were made available for purchase throughout the Ijtimā‘ with the help of National Ishā‘at Department.

The Waqf Nau department extends gratitude to various missionaries, Jāmi‘a Aḥmadiyya, Lajna Imāi’llāh, Majlis Khuddāmul Aḥmadiyya, and departments of Ziyafat, IT section, Ishā‘at, Mal, Jā’idād, Sami wa Baṣri, MTA team, and all other volunteers for their assistance.

REPORT WAQF NAU IJTIMĀ‘ VANCOUVER

Similarly, an Ijtimā‘ of Wāqifīn Nau and Wāqifāt Nau was also held in Baitur Rahman Mosque, Vancouver.

The programs of Wāqifīn and Wāqifāt took place simultaneously but totally independent of each other.

The Ijtimā‘started right after Ẓuhr Prayer at 2:00 pm with the recitation of the Holy Qur’ān by Sajeel Ahmad ṣāḥib followed by Urdu and English translations by Naurus Ahmad Qureshi and Uzair Mangat ṣāḥib respectively. A poem was read out by Anique Ahmad and its translation was given by Ibrahim Ahmad.

A documentary was then shown on the topic of the blessed scheme of Waqf Nau which was followed by opening remarks by Respected Local Amīr ṣāḥib of Vancouver Jamā‘at.

Baitul Rahman Mosque, Vancouver

The attendance at the opening session of the Ijtimā‘ was as follows: The men’s side had a total 50 Wāqifīn Nau including 13 fathers. The ladies side had a total 110 members. 64 were Wāqifāt and the rest were mothers and non Wāqifīn children.

Ismail and Maryam Magazines were introduced by Secretary Ṣāḥib Waqf Nau along with group announcements and details of the remaining program. The wāqifīn were divided into 3 groups, ages 7-13, 14-18 and 19+. The program ended with a vote of thanks from Secretary Ṣāḥib Waqf Nau followed by ‘Aṣr Prayer at 4:35pm.

Refreshments were served the program.

The attendance of the concluding session was as follows: The men’s side had a total of 60 members of which 42 were Wāqifīn Nau. The ladies side had a total 115 members of which 66 were Wāqifāt Nau.

REPORT

BRAMPTON WEST TA‘LĪMUL QUR’ĀN CLASS 2019

By the Grace of Allāh the Almighty, Brampton West Jamā‘at held its Annual Ta‘līmul Qur’ān Class on September 13, 14 and 15, 2019 at Mubarak Mosque for all its members (Atfāl, Khuddām, Anṣār, Nāṣirāt & Lajna). Key features of the events are as follows:

The program started with a recitation of Holy Qur’ān each day. The following presentations and sessions were held during the three days.

- Resources Available for Learning the Holy Qur’ān
- Commentary of Sūrah Al-‘Alaq
- Ṣalāt: It’s Importance & the Proper Method of Offering Ṣalāt
- How to Prove the Qur’ān is the Word of God
- Qur’ānic Guidance to Deal with the Crises in Life
- Quiz Competition
- Question & Answer

At the end, Respected Sheikh Abdul Hadi Ṣāḥib, National Secretary Ta‘līmul Qur’ān/ Waqf ‘Ārḍi delivered keynote remarks.

Al-Hamdo lillāh! members of Jamā‘at showed great interest in learning about different aspects of the Holy Qur’ān. Over the three days, a total of 1350 members of the Jamā‘at participated in this blessed class.

Ta‘līmul Qur’ān Class in session

Attendees of the Ta‘līmul Qur’ān Class

Attendees of the Ta‘līmul Qur’ān Class offering silent prayers

REPORT

MUSLIMS FOR REMEMBRANCE CEREMONY

Ashfaq Ahmed, Secretary Public Relations, AMJ-Brampton West

In support of the International Campaign, "Muslims for Remembrance", the Aḥmadiyya Muslim Jamāʻat Brampton West organized a joint Remembrance Ceremony commemorating the National Aboriginal Veterans Day and Muslims for Remembrance Ceremony at Mubarak Mosque in Brampton. Although the Aḥmadiyya Muslim Jamāʻat Brampton has been participating in this event for the past nine years to raise funds during the poppy campaign, this was the first time this campaign was held at the newly built Mubarak Mosque. The Umūr Khārijiyya team worked with local Royal Canadian Legion #15 and organized a program on Friday, November 08, 2019 after Friday prayer from 1:45pm to 2:45pm in the parking of Mubarak Mosque. About 400 flyers were distributed to invite non Aḥmadi families living in the neighborhood of Mubarak Mosque. Over 300 guests attended the ceremony including following dignitaries.

GUESTS ATTENDEES:

1. Ruby Sahota, MP Brampton North Riding
2. Amarjot Sandhu, MPP Brampton West
3. Prabmeet Singh Sarkaira, MPP Brampton South
4. Sara Singh, MPP Brampton Centre
5. Gurratan Singh, MPP Brampton East
6. Kevin Yarde, MPP Brampton North
7. Doug Wilhan, Acting Mayor Brampton & City Councilor
8. Rowena Santos, Regional Councilor
9. Pat Fortini, Regional Councilor
10. Jeff Bowman, City Councilor
11. Elder Cat Criger, Representative Indigenous Community
12. Good Flower, Chief Platoon Fire Department
13. Ravjot Singh, Deputy Chief Fire Department

PROGRAM:

1. Parade - Legion Veterans, 7 cadets from Legion #15, 2 members of Brampton fire department, 3 Peel Police officers and Jamāʻat memebrs took part in the parade. One of our senior Veteran Respected Peer Khurshid Aḥmad Ṣaḥib of Caledon Jamāʻat attended in his uniform and represented our Jamāʻat veterans. Parade Commander Henry Verschuren from Legion #15 lead the parade followed by National Anthem.

2. Opening Remarks were delivered by Shahrukh Abid Ṣāḥib, Murabbī Jamāʻat to recognize the sacrifices of the soldiers who lost their lives to protect the country and freedoms.

3. Poem "In the Flanders Fields" was read by Fizan Khalil Ṣāḥib

4. Rouse Last Post: Live Bugle was blown by a Legion Bugler for the first time in our mosque followed by 2 Minutes Silence.

5. Act of remembrance: A poem was read in remembrance of fallen soldiers by Ashfaq Ahmed, secretary Public Relations Brampton West

6. Speeches by dignitaries – Above mentioned dignitaries delivered short speeches in recognition of war veterans and fallen soldiers. They also recognized the efforts and support of Aḥmadiyya Muslim Jamāʻat for stepping forward as a leading Muslim Community to organize such events at International level.

7. Smudge ceremony: Aboriginal Elder Cat Criger performed smudge ceremony as their traditional prayer for the Aboriginal war veterans who sacrificed their lives in the line of duty to defend their country and freedom.

8. Wreath laying ceremony: Wreaths were laid down by Jamāʻat members, MP, MPPs, acting Mayor & Councilors, Fire department, Peel Police department and others.

9. Concluding Address: Abdul Jabbar Zafar Ṣāḥib and Mirza Naseer Aḥmad Ṣāḥib, Amir Jamāʻat Brampton West and East thanked all the dignitaries, guests, participants and volunteers.

10. After the program all guests were served refreshments in the gym hall of Mubarak Mosque. National Secretary Umūr Khārijiya, Respected Asif Khan Ṣāḥib joined in the refreshments.

After the program, multiple Tweets and Facebook posts were used to share the program highlights, including in the Jamāʻat's own Facebook page and Twitter accounts. Local Media outlets were invited and one Media outlet was present along with our MTA team.

Approximately 250 volunteers hours were spent for the program.

Proceeds from the donations amounted to over $600.00 and were given over to Legion # 15.

REPORT

TABLIGH DAY

Maulana Mahboob ur Rahman, *Misssionary Markham-Durham-Peterborough*

By the grace of Allah, a Tabligh Day was organized in Peterborough, a city 143 kilometers from Toronto Baitul Islam Mission House, on June 21, 2019. During the day, three main activities were planned to convey the message of Islam Ahmadiyyat. By the grace of Allah, several members of the Jamāʻat participated, including two trainee missionaries. The participants were as follows:

1. James Sinclair Sahib (Trainee Missionary)
2. Adam Abid-Alexander Sahib (Trainee Missionary)
3. Noman Ahmad Sahib (Abode of Peace)
4. Sabaha ul deen Sadiq Sahib (Abode of Peace)
5. Ch. Arshad Ali Sahib (Secretary Talim, Markham)
6. Asim Ali Khwaja Sahib (Markham)
7. Usman Ahmad Shaikh Sahib (Assistant Sec. Tabligh, Durham Jamāʻat)
8. Brother Yunas Sahib (South Africa)
9. Aqeela Laheye Sahiba (Assistant General Sec, Lajna Durham)
10. Amatul Basit Sahiba (Secretary Tabligh, Lajna Durham)

Members of the team distributing leaflets in Peterborough

FIRST EVENT – VISIT TO A FIRST NATION FRIENDSHIP CENTRE ON INTERNATIONAL INDIGENOUS DAY

The first activity planned for the Tabligh Day was a visit to a First Nation centre—Nogojiwanong Friendship Centre. Prior to the event, Missionary Peterborough, along with local Secretary Tabligh, had a formal sitting with the Program Coordinator of Nogojiwanong Friendship Center to organize this event. The International Indigenous Day celebration was being held and the Jamāʻat had a chance to participate. As a friendly gesture, the Jamāʻat team partipated in a potluck that was being held and also brought food for 15 people. During the event, our team was introduced to their various rituals and sacred activities. Al-Hamdo lillah, our Jamāʻat was given ten minutes to introduce Islām-Aḥmadiyyat as well as its humanitarian initiatives. Following the program, Zuhr and Asr prayers were offered in the Friendship Centre. Trainee missionary, Adam Alexander, called out the Adhan. During the event, 60 Jalsa Salana invitation cards were also given out.

SECOND EVENT

The second activity planned for the Tabligh Day was distribution of leaflets in Downtown, Peterborough. The team was there for two hours and had a chance to distribute leaflets to many people.

THIRD EVENT

The third activity planned for the Tabligh Day was to attend the "World Refugee Day" which was being held by the Abraham Multi Interfaith Association. The Jamāʻat had been extended an invitation to attend this event, so 11 members from were part of the group that attended this part of the program. During the event, Missionary Peterborough was given a few minutes to introduce the Jamāʻat. He also took the opportunity to mention about the Jamāʻat's upcoming Jalsa Sālāna Canada. Al-Hamdo lillāh, invitations cards for the Jalsa were extended to the audience members. Towards the end of this program, a discussion was held by the event organizers on the topic of "What is the meaning of home." This gave us an opportunity to make a presentation on the persecution of Ahmadiyya Jamāʻat. During this discussion, trainee misssionary, James Sinclair, as well as Lajna Secretary Tabligh of Durham elaborated on the the persecution of our community.

AHMADIYYA MUSLIM JAMAAT
INTERNATIONAL

Aḥmadīyya Muslim Jamā'at Press Releases

FORMER FOREIGN SECRETARY VISITS HEAD OF AḤMADIYYA MUSLIM COMMUNITY

Persecution of Aḥmadi Muslims, Brexit and General Election all discussed during meeting at Islamabad, Tilford

Hazrat Khalīfatul-Masīḥ V[aa] with Mr. Jeremy Hunt

On November 16, 2019, the former Foreign Secretary and Conservative Party leadership candidate, Jeremy Hunt visited the worldwide Headquarters of the Aḥmadiyya Muslim Community at Islamabad in Tilford, Surrey and had the opportunity of a personal audience with the World Head of the Aḥmadiyya Muslim Community, His Holiness, Hazrat Mirzā Masroor Aḥmad[aa].

During the 45-minute meeting, various issues were discussed, including the persecution faced by the Aḥmadiyya Muslim Community in Pakistan, as well as the forthcoming General Election in the United Kingdom, where Mr. Hunt is standing for re-election in the South West Surrey constituency where Islamabad is located. Mr. Hunt expressed his admiration for the continued efforts of the Aḥmadiyya Muslim Community, under the leadership of His Holiness[aa], to promote peace in the world. Also discussed was the fact that the Aḥmadiyya Muslim Community is opening Mosques across the world, including the newly constructed Mubarak Mosque in Islamabad and other Mosques inaugurated by His Holiness[aa] during his recent European tour.

Speaking about how such Mosques are funded, Hazrat Mirzā Masroor Aḥmad[aa] said: "The Mosques of the Aḥmadiyya Muslim Community are not built through Government subsidies or through oil money. Rather, every penny is raised through voluntary contributions made by Aḥmadi Muslims."

Regarding the persecution faced by Aḥmadi Muslims in Pakistan, His Holiness[aa] narrated his personal experience of being imprisoned on false charges in 1999, as well as mentioning current incidents of persecution and injustice against Aḥmadi Muslims in Pakistan. His Holiness[aa] said that the influence of extremist, hardline clerics in certain Muslim countries was not only driving the persecution of Aḥmadi Muslims but also contributing to the destabilisation of those nations.

During an interview with MTA News shortly after the meeting, Jeremy Hunt said:

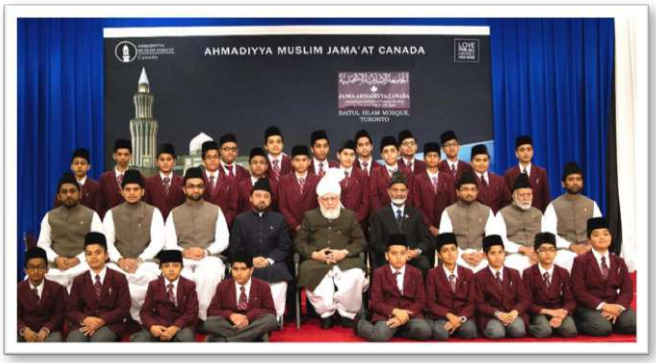
> I wanted to come and visit His Holiness (Hazrat Mirzā Masroor Aḥmad[aa]) in order to see him after he's done us the great honour of moving here (to Tilford) and also to visit the new Mosque which is extremely impressive. I've been coming to Islamabad for many years and it's just wonderful to see the transformation here... 'Love for All, Hatred for None' is a great philosophy and His Holiness[aa] lives and breathes that.

Hifzul Qur'an School

2020 Admissions

داخلہ برائے

حفظ القرآن سکول



Admission Guidelines

- Applicant must have completed one reading of the Holy Qur'an
- Age: 9-11 years
- Application forms can be downloaded from;

  www.Jamiaahmadiyya.ca

  or acquired from the Mission House (Maple)
- Forward filled application to Principal Jamia by **March 23, 2020**:

  Jamia Ahmadiyya Canada

  10610 Jane Street, Maple,

  Ontario, L6A 3A2, Canada

  Phone: 905-832-6680 Ext. 3012
  Fax: 905-832-7767

  Email: registrar@jamiaahmadiyya.ca
- **Orientation Session**:

  April 04, 2020.

نوٹ

- درخواست دہندہ نے قرآن کریم ناظرہ کا کم از کم ایک دور مکمل کیا ہو۔
- عمر 9 سے 11 سال تک ہو۔
- درخواست فارم جامعہ کینیڈا کی ویب سائٹ یا ایوانِ طاہر سے حاصل کریں۔
- حفظِ قرآن کے ساتھ ساتھ ہفتہ میں ایک دن طلباء کو ریگولر سکول کا نصاب بھی پڑھایا جاتا ہے۔ جس سے فارغ التحصیل طلباء کی پڑھائی کا کوئی سال ضائع نہیں ہوتا۔

Jāmi‘a Aḥmadīyya Canada

ADMISSIONS 2020-21

Requirements & Procedure

”اب تک جو بھی جامعات سے نکلے ہیں اللہ تعالیٰ کے فضل سے مربیان بن کے، یوکے اور کینیڈا کے جامعات سے، جرمنی کے جامعہ والے ابھی میدان عمل میں نہیں آئے، اس سال وہ بھی آجائیں گے انشاءاللہ۔ لیکن بہرحال جو نکلے ہیں وہ میرے لئے اللہ تعالیٰ کے فضل سے راحت کا باعث بنے ہیں میرے مدد گار بنے ہیں اور مجھے خوشی ہوتی ہے ان کو دیکھ کے۔ پس آپ لوگ بھی یاد رکھیں آپ نے ان معیاروں کو اونچا کرتے چلے جانا ہے۔“

“With the Grace of Allah, those young Missionaries who have graduated from Jamia Ahmadiyya UK and Canada in the past few years have been a source of comfort for me and are acting as my helpers. It is a cause of happiness for me to see them serving in this way and I hope and pray that the graduating class and all subsequent classes continue to raise the standards of their predecessors.” *(January 16, 2016, 4th Convocation ceremony for Jamia Ahmadiyya UK and the 6th Convocation ceremony for Jamia Ahmadiyya Canada the UK college premises in Haslemere, Surrey.)*

1. Education:

High school diploma (Grade 12) with minimum average of 70% marks.

2. Age:

17- 20 Years.

3. Medical Report:

Medical Report from a practicing physician certifying good health of the applicant.

4. Written Test & Interview:

The applicant must pass a written test (a minimum of 70% passing marks required). The study material for the test is the Waqf Nau Syllabus up to 16 years of age. Successful candidates in the Written Test will be eligible for an Interview.

5. Application Procedure:

The following documents should be attached to the Jāmi‘a Admission Application Form:

i. Waqf Zindagī Application attested by National Amīr

ii.A copy of educational certificates

iii. A copy of Photo ID (for example, Driving License or Passport)

iv. A copy of valid passport (for non-Canadian applicants only)

v. A recent portrait photo sent via email

6. General Instructions:

Prospective students, besides reciting the Holy Qur’ān daily, should prepare for the written test and focus on improving their Arabic, Urdu and English.

7. Application Form – Submission Deadline:

Contact information is given below for obtaining the Application Form and submission of completed application.

Original completed application must be received by **February 29, 2020**

Jāmi‘a Aḥmadīyya Canada
10610 Jane Street,
Maple, Ontario
L6A 3A2, Canada

Phone : 905-832-6680 ext. 3012
Fax: 905-832-7767
Email: registrar@jamiaahmadiyya.ca
Web: www.jamiahmadiyya.ca

AHMADIYYA
MUSLIM JAMA'AT
Canada

بسم اللہ الرحمن الرحیم

Academic Achievement Awards

Ahmadiyya Muslim Jama'at Canada

People of my community shall excel in their knowledge and wisdom.
(The Promised Messiah[as])

میرے فرقہ کے لوگ علم و معرفت میں کمال حاصل کریں گے
(حضرت مسیح موعودؑ)

To recognize members of Jama'at who have made significant academic achievement in the past calendar year (viz. **2019**)

All applications must be submitted online through
Academic Achievement Award Form
available at www.talim.ca with the required documents by the deadline
Paper or fax applications are not acceptable

Eligibility:

Grade 6-11:	Over all average of **80%** or equivalent *Awards are presented at the **Annual National Ijtima'***
Grade 12 & CEGEP:	**90%** & above
College:	**85%** & above, must have completed a three years program of study leading to a certificate or diploma.
Undergraduate:	**80%** & above
Graduate & Post Graduate:	All

Copy of the **official transcript** is required for all awards applications

*Awards will be presented at the occasion of **Jalsa Salana Canada** to those who have completed a course of study. **UK** award applications will **not** be accepted.*

For further information please contact:
- **Local President or**
- **Secretary Ta'lim or**
- **visit www.talim.ca or**
- **email awards@talim.ca**

Deadline
29th February 2020

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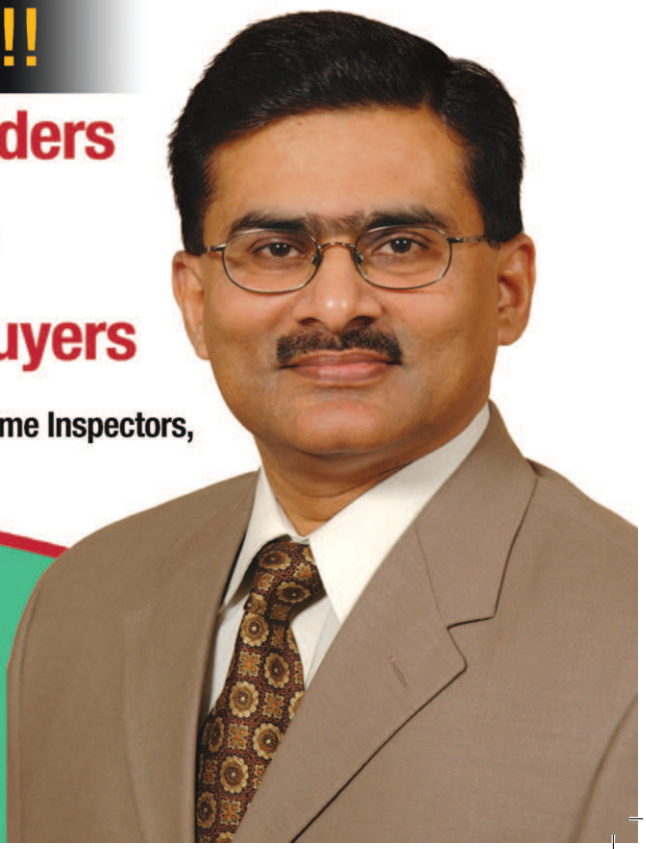

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