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Acronyms for salutations used in this publication

sa: "Sall-Allaho alaihi wa sallam"
- Peace and Blessing of Allah be upon him
as: "Alaiha-Salam"
- Peace be upon him
ra: "Razi Allah ho tallah"
- May Allah be pleased with him/her
rh: "Rahimahu-Allaho Ta'ala"
- May Allah shower mercy on him
aa: "Ayyadullah Bin Asrilaziz"
- May Allah strengthen him with His mighty help.

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Al-Qur'an

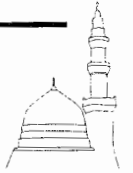


Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors *from among* those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security *and peace* after their fear. They will worship Me, *and* they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious.

(Al-Nur: 24:56)

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ
لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ
قَبْلِهِمْ وَيُكَفِّرَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ
وَيُؤْتِيَهُمْ مِنْ بَعْدِهِ خَوْفَهُمُ آمَنًا يُعْبُدُونَنِي
لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ
هُمُ الْفَاسِقُونَ ﴿٥٦﴾

Al-Hadith



Hadrat Ibn-i-Umar ^{ra} related that he heard the Holy Prophet (peace and blessings of Allah be upon him) say that whoever held back from the obedience of Allah, will meet Him on Doomsday while he will have neither any argument nor any excuse. He who died and did not pledge allegiance (to the Imam of the time) died death of ignorance.

There is another narration of this Hadith. It goes on to say that he who dies while he is away from the Jama`at, dies the death of ignorance.

(Muslim Kitab al-Imarah, Bab al-amr bil-luzoom
al-Jama`at `inda zahoor al-fitan)

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ، مَنْ خَلَعَ يَدًا مِنْ طَاعَةِ
لِقَى اللَّهَ يَوْمَ الْقِيَامَةِ وَلَا حُجَّةَ لَهُ، وَمَنْ مَاتَ وَلَيْسَ فِي
عُنُقِهِ بَيْعَةٌ بِيَعَّةٍ مَاتَ مِيتَةً جَاهِلِيَّةً، وَفِي رِوَايَةٍ، مَنْ مَاتَ
وَهُوَ مُفَارِقٌ لِلْجَمَاعَةِ قَرَأَتْهُ يَمُوتُ مِيتَةً جَاهِلِيَّةً.

(مسلم كتاب الامارة باب الامر بلزوم الجماعة عند ظهور الفتن)

Sacred Sayings of the Promised Messiah^{as}



Khilafat – The Second Manifestation Of The Power Of God

It has always been the way of God for doing things, a way He has followed ever since the day He created this world, that He comes to the help of His Apostles and Messengers and makes them dominant – as He has said in the Holy Quran: *kataballaho la`aghlabanna ana wa rusulee* (Allah has decreed: ‘Most surely I will prevail, I and My Messengers’. (Mujadilah 58:22) The meaning of dominance in this context can be explained in the following manner.

It is the desire and aim of the Prophets that the truth of the Way of God should come to be fully established on earth, to the extent that no one can resist its force. Similarly Allah manifests with powerful signs, the truth of their claim, and sows the seed of righteousness at their hands, which they want to spread. But He does not fully complete this mission at their hands, causing them to die in conditions which bear a hue of failure, and apparently gives to their opponents an opportunity to heap ridicule, mockery and sarcasm on them. When they have had their laugh, then He shows another manifestation of His powerful hand, creating set of circumstances, which work for the full attainment of aims, which were not fully achieved before.

In short, He shows two manifestations of His power: firstly at the hand of His prophets; secondly at a time following the death of the prophet when obstacles show up and the enemies gain power, and think that the mission of the Prophet had been fatally wounded. They believe that the community will now be exterminated. Even some members of the movement entertain doubts with regard to their future and begin to despair, as if their backs were broken. Many unfortunates among them go so far as

to apostatize. Then Allah once again shows a strong manifestation of His power and saves the falling community.

Thus, whosoever perseveres unto the last, witnesses this miracle, as happened at the time of Hazrat Abu Bakr^{ra} when the death of the Holy Prophet^{sa} was considered to be untimely and many stupid nomads apostatized, and the *Sahaba* were also unnerved by deep grief. At that critical hour, Allah made Abu Bakr^{ra} stand up firmly, showing His powerful hand a second time to save Islam from extinction, and fulfilled the promise He had made in the following words:

And that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear.

(24:56)

... So, my dear friends, when this has always been the way how the will of Allah works, showing two manifestations of His power, so that He should demolish two false joys of the opponents, it is impossible that now He will alter this long established Divine practice. Therefore, be not grieved of what I have told you and your hearts may not be dejected, because it is important that you see the second manifestation also and its coming is lot better for you because it is everlasting whose chain will not snap till Doomsday. This second manifestation can not come till I go. But when I shall go, God will send a second manifestation for you, which will remain with you for all times to come.

(*Al-Wasiyyat* pp. 6-7, *Roohani Khazaa'in* vol. 20, pp. 304-305)

Muslim Leader Condemns Violence Over Cartoons

HANNEKE BROOYMANS,

THE EDMONTON JOURNAL

The national leader of a Muslim sect told an Edmonton audience Thursday, he found Muslim reaction to Danish caricatures of Muhammad worse than the cartoons themselves.

Muslims who reacted to the depictions of Muhammad with violence were being exploited for political reasons, not the way the Prophet would have wanted, said Maulana Naseem Mahdi, President of the Ahmadiyya Community of Canada.

Mahdi cited numerous examples from the Koran pointing followers of Islam toward a peaceful way of life.

The Prophet Muhammad claimed to be a messenger receiving messages from God, which make up the Koran.

Mahdi said the Koran does not state disbelievers should be killed, but instead says people are free to believe what they wish and Muslims should defend all places of worship, not just mosques.

Although the cartoons are hurtful to all Muslims, they should remember the example of prophets who were mocked and persecuted but remained peaceful, Mahdi said. "I tell our community members, our response has to be peaceful, not violent."

Mahdi is traveling across the country with that message.

"I think if we don't speak out, then people will say all Muslims are the same," he said, "It is incumbent upon us to tell people, 'For God's sake, don't take this as the real Islam.'"

About 150 people, mostly Muslims, attended the session at the Telus Centre.

The forum was organized by the University of Alberta's Ahmadiyya Muslim Students Organization.

Association president Najam Mian said

the best thing Muslims can do right now, given all the questions raised by the cartoon furor, is to try to educate people.

"Please don't think this represents religion," Mian said about the violence. "We're all supposed to get along. That's the point of religion, for everyone to get along."

He said the reaction to the controversy among Muslim university students hasn't been any more heated than in other segments of the community.

"Younger people are more passionate. But people at universities are often more open to other beliefs."

Non-Muslims in the audience appreciated the chance to learn more about the issue.

"I think it's really important, as a member of an international community like Edmonton, that we come out and educate ourselves on current events," said Angel Wisk.

"I have a few Muslim friends and we have a lot about these issues, but it's good to see a large group of people here in support of this peaceful interpretation of the Koran."

Andrews Halliday, a University of Alberta student, said he recognizes this is just one perspective on the issue. "But it seems like there is a lot left to look into. Is this truly what the complete message of the Koran is?"

Arif Chaudhry said he has belonged to many different Muslim sects and finally ended up with the Ahmadiyya because he believes the peaceful message is the true meaning of Islam.

"People in the West have been given a wrong understanding of what Islam is about and what Muslims think", he said.

"Always there is a contradiction of opinion, but it doesn't mean you harm someone."

The Qur'an, the Science and the Responsibilities of Ahmadi Scholars

PROFESSOR DR. RAFIQ AHMAD SAHI

Allah promised Hadhrat Essa^{as} in the Holy Qur'an which when translated means:

And will place those who follow you above those who disbelieve, until the Day of Resurrection.

(3:56)

This same promise was also made by Allah with Hadhrat Masih-e-Muhammadi^{as} through various revelations (viz *Tazkirah* pages 61, 96, 103). This promise was re-affirmed in the Urdu language in these words:

Mairay firqay kay loag iss qadar ilm aur ma'rifat main kamal hasil karaingay keh woh apni sachha'i kay noor aur apnay dalail aur nishanon ki roo say sab ka munh band kar daingay.

(Tazkirah p. 604)

It means: The people of my sect will attain such great prominence in their knowledge and insight that they, with the light of their truth and arguments and due to their signs, silence all.

These are the glad tidings for the followers of Hadhrat Masih-e-Mauood and Mahdi-e-Ma'hood^{as} but at the same time it lays great responsibility upon the shoulders of those believers who are pursuing secular knowledge in different disciplines of science and humanity. There are so many verses in the Holy Qur'an and so many sayings of the Holy Prophet^{saw} regarding the acquisition of knowledge that the earlier Muslims, the Caliphs and the kings made it their religious obligation to do every thing to promote knowledge. The establishment of Dar-ul-Hikmah in Baghdad and observatories all around the medieval Muslim world bear testimony to it. There are countless Muslim luminaries that shine in the firmament of the medieval world.

Drinking deep from the fountains of

knowledge flowing in Andalusia and Muslim Sicily, the scholars from different countries of Europe went back to their countries to light the candles of knowledge in their own countries. In the mean time, the Muslim polity forgot the teachings of the Qur'an and the commandments of the Holy Prophet^{sa} about Knowledge. The fountains of knowledge began to dwindle and ultimately became dry. The darkness of ignorance began to deepen upon the Muslim world and soon it engulfed all of it. This was destined to be so, because when the Muslims forsook the Qur'an, Allah forsook them. This was the period referred to in Islamic traditions as *Faij-e-a'waj*, crooked path or Dark Age. This period was to terminate with the advent of Masih-e-Mauood^{as}.

We are fortunate that Allah has raised the Promised Messiah^{as} among us and He has also blessed us to accept him as such. In keeping with His promise, our very Benevolent Lord not only conferred the title of *Sultan al Qalam*, (Mighty Wielder of the Pen) upon the Promised Messiah but also enabled him to show to the world that he in fact was the person worthy of this title He not only produced about eighty books but also produced such convincing and cogent reasons and arguments from The Holy Qur'an that settled once for all such thorny and baffling issues as the Death of Jesus of Nazareth. Finality of The Holy Prophet^{sa}, *nasikh mansookh* in the Holy Qur'an. Getting information from Allah, he declared, that his lecture that was going to be presented at the World Religions Conference to be held at Lahore in December of 1896, would be superbly supreme of all the presentations to be made by the representatives of other faiths and denominations. This came out to be exactly so and can be verified by the perusal of the contemporary press of India.

Arabic was not his mother tongue still at the behest of Allah and relying upon His prom-

ise, he challenged all the religious scholars of the Islamic world in general and Arabs in particular to write the commentary of any chapter (surah) of the Holy Qur'an of their choice in Arabic so that the world may know as to who is favoured by Allah. He, getting information from Allah, revealed that Jesus after escaping death at the cross traveled to India, settled in Kashmir, died there at the age of about 120 years and was buried in Srinagar. His tomb still exists in the locality of Khanyar.

This is not an account of the literary achievements of Hadhrat Masih-e-Mau'ood^{as} in any manner. Rather it is just a pointer for our very dear and promising scholars to read the promises that Allah made about them, the followers of the Promised Messiah^{as}. They must, therefore, do their level best to bring back the same academic excellence and glory that was once the hallmark of the Muslim scholars. The European as well as North American people are intoxicated with the wine of the superior intelligence. Unless this cult of intellectual arrogance is broken, they will not pay attention to the message of Islam. If we have to convey the message, and that surely we have to, then this arrogance must be shattered. We are neither genetically nor otherwise inferior to the white races.

But why go back in the distant past, when there is a dazzling example with us in the person of Dr. Abdus Salam – the only (Ahmadi) Muslim Nobel Laureate in Theoretical Physics. Born in a poor country, he achieved this highest academic award because of his hard work. What he achieved is now history. He left behind a glorious example to be emulated. His path was in no way easy or strewn with roses. He achieved all this in spite of many hurdles and impediments that beset the path of the people of poor nations. His success according to his own admission was mainly due to the prayers of the Khulafa-e-Ahmadiyyat, his parents and many others. He drew inspiration from the Holy Qur'an which he always carried with him. His unification theory, a theory that brought him the coveted Nobel Prize, was due to his unflinching faith in the Unity of God.

Dear Ahmadi young people! You, who are

studying in different schools, colleges, universities, laboratories and other academic institutions in North America, Europe Japan, Australia and other advanced countries of the world, are blessed by Allah. You are getting education in the countries that are science makers. Being the citizen of these countries you have access to the highest level of education and research. Take advantage of this opportunity and etch your mark on the pages of history. You owe debt of gratitude to Allah who has provided you this great opportunity. There are so many formidable challenges that the world is facing today. Genetic engineering, cloning, death, mercy killing, origin of universe, nature of space and time, hyperspace, psychokinetic (ESP), Islamic economic system that can be the remedy of all economic exploitation are some of the many problems that need answers. And answers there are, if we have mastery over the subject by studying books of contemporary scholars and also have knowledge of the Holy Qur'an, the books of Hadhrat Masih Mau'ood^{as} and his Khulafa and other companions. The task is so gigantic and time is so short that we have absolutely no time to rest. The immensity of the task must not, however, intimidate you. The time is in your favour. The pendulum is now moving to the other side, your side. Allah says, "And so far as days are concerned these We keep on rotating between the people."

The time is ripe, the glad tidings of The Imam of The age is with you. Take up the gauntlet and show to the entire world that The Holy Qur'an is indeed the storehouse of all knowledge, spiritual as well as secular. It is the panacea of all the ills that confront mankind. However, there is a warning from the Almighty Allah. In Chapter Al-Taubah, He says:

"If you do not go forth, He will punish you with a painful punishment, and will choose in your stead a people other than you, and you shall do Him no harm at all. And Allah has full power over all things." (9:39)

Abbreviations for Salutations

Lal Khan Malik, Naib Amir II Jama't Ahmadiyya Canada

Various salutations are used in our literature with the names of the Prophets of Allah, the Companions of Prophets of Allah and Khulafa'-e-Ahmadiyya. The most important of these is for the Holy Prophet Muhammad – Sallallahu alaihe wa sallam! (may peace and blessings of Allah be upon him!). For sake of brevity, abbreviations of these salutations are used in the writings, in which these blessed names are repeated frequently. In the absence of a known standard, various abbreviations are used by the writers. For example, the following are used with the name of the Holy Prophet:

pbuh, pboh, saws, saw, sa.

We use ayyadah-ullaho Ta`ala bi-nasrihil-Aziz with the name of Syedna Hadhrat Khalifatul Masih V. The following abbreviations are being used for this abbreviation:

Atba, aba, ayy, aa.

Needless to point out that some of the above are meaningful words in English and Arabic. Therefore, these may cause confusion. Thus a need has been felt for adopting some simple standard system.

Syedna Hadhrat Khalifatul Masih IVth introduced a simpler way by using two-letter abbreviations in his famous compilation Revelation, Rationality, Knowledge and Truth (page vii). The following list of abbreviations has been developed on this basis. It is being used as an interim standard by Canada Jama`at.

Name	Salutation in Arabic	As Superscript	Parenthetical
The Holy Prophet Muhammad	Sallallahu alaihe wa Sallam	Muhammad ^{sa}	Muhammad (s.a.)
he Promised Messiah	Alaihis-Salam	Messiah ^{as}	Messiah (a.s.)
Hadhrat Abu Bakr	Radhi-Allaho `anho	Abu Bakr ^{ra}	Abu Bakr (r.a.)
Hadhrat Khadija	Radhi-Allaho `anha	Khadija ^{ra}	Khadija (r.a.)
Hadhrat Musleh Mau`ud	Radi-Allaho `anho	Musleh Mau`ud ^{ra}	Musleh Mau`ud (r.a.)
Hadhrat Khalifatul Masih IV	Rahimah-ullaho Ta`ala	Khalifatul Masih IV th	Khalifatul Masih IV (r.h.)
Hadhrat Khalifatul Masih V	Ayyadah-ullaho Ta`ala	Khalifatul Masih V ^{aa}	Khalifatul Masih V (a.a.)

Notes:

1. It is preferable to use the abbreviations of the salutations as superscript. But if the formatting does not allow this, abbreviations in brackets may be used. However, in this case, it is important to include dots as signs of abbreviation.
2. In the same document, the use of the abbreviation must be uniform.

Transliteration of Arabic/Urdu Words

We frequently use Arabic and Urdu words. These words are written, by different persons, with different spellings. This causes confusion. Therefore, the Jama`at has adopted a uniform system of transliterating these words, according to the system adopted by the Royal Asiatic Society. An introduction of this system and a list of Transliteration of the commonly used Arabic and Urdu words is given in Rules & Regulations of Tahrir Jadid. For information of and use by our readers, we reproduce this extract. (Editor)

TRANSLITERATION

A	Fazl Omar	Khalīfatul	Mūsī	Tabshīr
Ābādī	Fiqha	Masīhir Rābi‘	Mūsīān	Tāhir
Ahmad	Fitrāna	Khārijīyya	Mu‘tamadīn	Tahrīk Jadīd
Ahmadī		Khazāna		Ta‘līm
Ahmediyya	G	Khidmat Khalq	N	Ta‘mīl-o-
Ahmediyyat	Ghulām	Khilāfat	Nā‘ib	Tanfidh
A‘lā		Khuddāmūl	Nāsir	Ta‘mīr
Al Fadl	H	Ahmediyya	Nazārat	Tarbiyat
‘Ām	Hadīth		Nāzim	Tārīkh
‘Āmad	Hadrat	L	Nāzir	Tāsawīr
Amānat	Hifz	Lajna Imā‘illah	Nizām	Tasnīf
‘Āmila	Hilful Fadūl	Langar Khāna	Nizāmat	Thālith
Amīn	Hissa ‘Āmad		Nusrat	Thānī
Amīr	Hudur	M		Tijārat
Anjuman		Madrasa		
Ansārullāh	I	Mahdī	Q	U
Atfālul-	‘Īd	Mahmūd	Qadā’	Ulyā
Ahmediyya	Iftā’	Majālis	Qādi	Umūr ‘Āmma
Awwal	Ijtimā’	Majlis	Qādiān	
	Imām	Majlis	Qā‘id	W
B	Imārat	Kārpardāz	Qānūnī	Wakālat
Bahishtī	Irshād	Makhzan	Qur‘ān	Wakīl
Bai‘at	Ishā‘at	Māl		Wakīl A‘lā
Bairūn	Islāh-o-Irshād	Maqbara	R	Wakīlul Māl I,
Buyūtudh	Islām	Markaz	Rābi‘	II, III
Dhikr		Masālih	Rabwah	Wakīlut
Buyūtul Hamd	J	Qabristān	Rishtā Nāta	Tabshīr
	Jahān	Masīh Mau‘ūd		Waqf ‘Ārdi
C	Jā‘idād	Mirzā	S	Waqf Jadīd
Chahārum	Jalsa Sālāna		Sadaqa	Wasāyā
	Jamā‘at	Mu‘allim	Sadr	Wasiyyat
Chanda	Jāmi‘a	Mu‘āwin	Sad sāla	
	Jum‘a	Muballigh	Sahāba	Z
D		Muftī	Sahābī	Za‘īm
Daftar	K	Muhammad	Salām	Zakāt
Dā‘i Ilallah	Khalīfa	Muhāsaba	Salāt	Zirā‘at
Dars	Khalīfatul	Muhāsib	Sam‘i-o-Basarī	Zūd Nawīsān
Dārul Iftā	Masīh	Muhassil	San‘at	
Derwishān	Khalīfatul	Mujāhidīn	Som	
Diwān	Masīhil Awwal	Muqāmi	Shāhid	
Diyāfat	Khalīfatul	Murabbī	Sharī‘a	
Dom	MasīhithThāni	Murāfa‘a	Shumāriyāt	
	Khalīfatul	Thāniyah	Shūrā	
F	Masīhith	Murāfa‘a Ūlā		
Fatāwā	Thālith	Mushāwarat	T	
Fatwā		Mushīr	Tablīgh	

System of Transliteration

In transliterating Arabic words we have followed generally the system adopted by the Royal Asiatic Society.

ا at the beginning of a word, pronounced as **a, i, u**, preceded by a very slight aspiration, like **'h'** in the English word **'honour'**.

ث **th**, pronounced like **'th'** in the English word **'thing'**.

ح **h**{, a guttural aspirate, stronger than **h**.

خ **kh**, pronounced like the Scotch **'ch'** in **'loch'**.

ذ **dh**, pronounced like English **'th'** in **'that'**.

ص **s**{, strongly articulated **s**.

ض **d**{, similar to the English **'th'** in **'this'**.

ط **t**{, strongly articulated palatal **t**.

ظ **z**{, strongly articulated **z**.

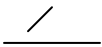
ع ' , a strong guttural, the pronunciation of which must be learnt by the ear.

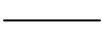
غ **gh** a sound approached very nearly in the **r' grasseye'** in French and in the German **'r'**, it requires muscles of the throat to be in the 'gargling' position while pronouncing it.

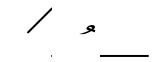
ق **q**, a deep guttural k sound.

ء ' , a sort of catch in the voice.

Short vowels are represented by:

a for  (like 'u' in 'bud')

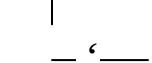
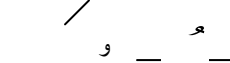
i for  (like 'i' in 'bid')

u for  (like 'oo' in 'wood')

Long vowels are represented by:

ā for  and  (like 'a' in 'father')

ī for  and  (like 'ee' in 'deep')

ū for  and  (like 'oo' in 'root')

Also:

ai for  (like 'i' in 'site')

au for  (like 'ou' in 'sound')

The consonants not included in the above list have the same phonetic value as in the principle languages of Europe.

Al Hurūfush Shamsiyyah, preceded by ال (al) have been doubled, ل being eliminated to convey the actual Arabic pronunciation, e.g. (Wakil-al-Tabshir) has been written as Wakīlut Tabshīr.

The vowel _____ i.e. 'i' joining two words has been ignored as in the system

وكيل التبشير

adopted by Malik Ghulām Farīd Sāhib in his transliteration of the Holy Qur'ān.

(Rules & Regulations of Tahrik Jadid, Second Edition, 1998, pp. 19-22)

High Cholesterol – Not Good for You

Following important information about killer LDL has been taken from an insert in *Readers Digest* and can be very useful and interesting for our readers.

High cholesterol can be a silent killer – your first and best defence against it and other heart disease risk factors is awareness. Understanding can help you take action. Get informed about your heart health.

If you are a man over 40 or a woman over 50, you have likely had a blood test to determine whether you have high cholesterol, as recommended in the 2003 update of Canadian recommendations for the Canadian recommendations for the treatment of dyslipidemia. More than 90% of Canadians who should be screened have been. (If you should be screened and haven't been, see your doctor.) Data indicate that about one of every two individuals of screening age has high cholesterol. Unfortunately, only about half of those who have been told they have high cholesterol are receiving cholesterol-lowering treatment.

High Cholesterol – What does it mean?

Cholesterol is one of the lipids (or fats) found in the body. Animal fat contains cholesterol, although most of the cholesterol in the human body is produced by the body itself. It performs many important functions in the body. Cholesterol is transported in the blood stream on particles called lipoproteins. There are various types of lipoproteins: LDL (low-density lipoprotein) carries cholesterol to different parts of the body, including the walls of arteries. Problems arise when LDL carries more cholesterol than the cells need; that is why LDL-cholesterol is called “bad” cholesterol. In contrast HDL (high density lipoprotein) particles help keep our arteries clear of blockages by carrying cholesterol away from the artery walls; hence HDL cholesterol is also known as “good” cholesterol.

When your cardiovascular system is in good health, your blood is able to flow freely

through miles of blood vessels to reach all parts of your body. High levels of LDL cholesterol in the blood can lead to a build-up of plaque in the lining of the arteries – this is called atherosclerosis. Atherosclerosis develops gradually, but is very dangerous, in part because it may give no warning signs, especially in the early stages. Plaque build-up can reduce the flow of blood through an artery and may eventually lead to the artery becoming completely blocked, either by plaque or by a blood clot resulting from the plaque rupturing. When the blood flow to the heart is blocked by plaque build-up or an associated blood clot, part of the heart muscle can become deprived of oxygen, causing chest pain (angina) and possibly a heart attack (myocardial infarction). If the flow of blood to part of the brain is blocked, the result is a stroke.

What is the Risk?

When it comes to heart disease risk, some risk factors such as having high cholesterol or high blood pressure, smoking, and being overweight or physically inactive can be addressed with lifestyle changes or medication. There are also risk factors that cannot be changed, such as age, gender, and a family history of heart disease. Many people may have one or more risk factors. For example, someone who is physically inactive may also have high cholesterol and high blood pressure. Generally, the more risk factors you have, the greater your level of overall risk of developing heart disease. Many at-risk Canadians are not treated adequately to reduce their risk level. It is important to manage all your risk factors to get maximum benefit from your medical treatment.

Learn More

Understanding how high cholesterol and other conditions that increase cardiovascular risk can affect your body over time is an important step toward improving your heart health. You can become a better informed healthcare consumer, and work with your doctor to create a treatment plan you can live with. Healthcare

professionals consider treatment options based on evidence of the potential dangers of ignoring CV risk factors like high cholesterol, and the benefits and risks of treating those conditions. You need to be aware of the evidence as well. In spite of our high rate of screening for cholesterol problems, many Canadians are not well educated about cholesterol and other common CV conditions. Perhaps not surprisingly, individuals with high cholesterol who are not receiving treatment are less well-informed than their treated counterparts.

What About Your Cholesterol IQ?

1. Did you know that most cardiovascular events occur in people with “average”, but not normal cholesterol levels? That is what several large studies found – in the Farmington Study, for instance, most heart attacks occurred in men who had a total cholesterol level of 5.83 mmol/L and an LDL cholesterol level of 3.88 mmol/L

2. Increased activity combined with healthy eating can help you lose some weight and improve your cardiovascular risks. Losing 10 kilograms can lower your LDL cholesterol by 15% and triglycerides by 30% and increase good HDL cholesterol by 8%. For some, that may be enough to meet their cholesterol targets; others may need to try additional measures.

3. Are you aware that most (80%) of the cholesterol in your blood is produced by your liver, not from foods high in cholesterol? That’s why for some people, such as those with a family history of high cholesterol, lifestyle changes may not be enough.

Consider the Evidence

Canada is noted for its comprehensive, evidence-based health care guidelines. These diagnosis and treatment recommendations are based on the consensus of a group of experts who have reviewed the most up-to-date, reliable research results. Such guidelines are provided to help physicians and their patients determine the best course of action. While physicians consider every patient individually, their treatment advice is often rooted in their awareness of population outcomes, as reflected in the guidelines. You may be overweight, a smoker, have slightly

high cholesterol and be feeling just fine – what our physician may see in you is a heart attack in the making.

Cardiovascular disease is the number 1 killer of Canadians. The updated 2003 recommendations for managing dyslipidemia and preventing cardiovascular disease have cast a wider net, in hopes of saving more lives. Recent evidence that even slight elevations in cholesterol can be dangerous, and that lowering them can have significant health benefits, has prompted experts to define more closely who is at risk. The new guidelines, says Dr. George Fodor, one of the authors and head of research for the Prevention and Rehabilitation centre at the University of Ottawa Heart Institute, will attempt to identify those at risk at an earlier stage so that immediate steps can be taken to lower their cholesterol levels and reduce their heart disease risk.

Get Healthier

A balanced diet and regular physical activity are cornerstones of a healthy lifestyle, and offer many benefits, particularly in terms of cardiovascular health. All Canadians can benefit from a lower fat diet that includes more fruits, vegetables, and whole grains. Fats are central to your cholesterol levels. Limit your intake of saturated fats by selecting lean meats and lower-fat dairy products. Avoid unhealthy Trans fat found in many hard margarines, baked goods and fried foods, which actually increase your LDL cholesterol and lower your beneficial HDL Cholesterol. Instead, use poly- and monounsaturated fats such as olive, canola and corn oils. Get more omega-3 fatty acids by eating certain fish such as salmon, mackerel, trout, herring and sardines and oils and margarines made from canola and soybeans.

Getting regular, moderate intensity physical activity (at least 30 minutes on most days) help increase HDL cholesterol. Giving up smoking and avoiding alcohol also help increase your HDL cholesterol levels, and so improve your total cholesterol level.

Get Support

Learning any new behaviour takes time and practice, and controlling your cholesterol is

no different. Knowledge is just the beginning. Making lifestyle changes and following your medication regimen requires skills like goal setting, problem solving, and self-monitoring. How effectively you manage your cholesterol also depends on your feeling about your health, and on your level of confidence in your treatment plan and in your ability to follow it. Many people need help to develop the skills they need to see their cholesterol-lowering therapy through.

Research shows that many of us find it especially difficult to follow through with behaviour changes aimed at preventing health consequences that seem to be in the distant future. The impact of diet and exercise on lowering LDL cholesterol in real life settings ranges from 5% to 13%. Every small step you take toward healthier living makes a difference, even when your progress is interrupted by an occasional lapse in good behaviour. Getting support can help you stay on track and get the best results for your efforts.

Take Control

Lifestyle measures like diet and exercise are important first steps toward getting your cholesterol to target levels. For some, especially those with mildly elevated cholesterol, these changes may be enough. Others may not be able to achieve target levels despite their best efforts. Your physician or other healthcare professional may suggest you add a medication to your treatment plan to help you meet your target levels, if you are not able to do so with lifestyle changes alone. How soon medication might be added depends on your level of heart disease risk in order to achieve your target levels – ask your doctor what is best for you.

The ultimate goal of cholesterol screening is early intervention to promote heart disease prevention, yet many Canadians with high cholesterol remain untreated an average of 8 years after initial diagnosis. All had seen their physician within the past year or so, and approximately 60% reported having elevated cholesterol levels when they were last tested. This research suggests that high cholesterol may be under-treated by physicians as well as their pa-

tients.

The safety and effectiveness of cholesterol-lowering medications, including statins, resins, cholesterol absorption inhibitors, fibrates, and niacin, have been studied extensively. If you would like to know more, the information is out there. You might begin by asking your doctor or pharmacist, or consult reliable sources of information on the Web. It's important that you have confidence in your treatment plan.

Statins are the class of medications most often prescribed to lower LDL cholesterol. The 2003 recommendations note that most individuals are able to reach their LDL cholesterol target with one of the statin medications. Depending on your blood tests, your doctor may choose another therapy that is most appropriate for you. Data from several large studies of statin therapy in more than 30,000 individuals for approximately five and a half years found that statin treatment was safe and effective. Those receiving a statin reduced their LDL cholesterol by 28%, total cholesterol by 20%, and their risk of having a major coronary event by 31%, regardless of their gender or age.

In people who have additional CV risk factors including high blood pressure, but no heart disease, lowering even slightly elevated cholesterol can save lives. In a study of 9,000 individuals with total cholesterol less than 6.5 mmol/L taking 3 years of statin therapy reduced their risk of a fatal or non-fatal heart attack by 36% and their risk of stroke by 27% compared to those who did not receive treatment (placebo patients). Authors of the 2003 dyslipidemia Guidelines note that these results provide strong support for use of preventive statin therapy in high-risk individuals who have not developed heart disease.

High cholesterol is one of the major risk factors for heart disease that you can change. It is possible to reduce your cholesterol to an appropriate level through lifestyle changes and if necessary, medication. Regardless of your level of risk, achieving your cholesterol targets is very important. The best time to take control of your cardiovascular health is now!

Racial Harmony a Labour of Love for Qamar

JOSEPH CHIN,

The Mississauga News Mississauga, March 24, 2006

The City of Mississauga publishes its own weekly, "The Mississauga News" which has mentioned Dr. Ijaz Qamar, a dedicated Ahmadi as a sincere volunteer, serving the cause of humanity and has won a number of awards in this field. Please read the details in the following lines. We are happy to mention that Dr. Ijaz is also an Associate Editor of "Ahmadiyya Gazette Canada."

A Mississauga man has been appointed to Ontario's Hate Crimes Community Working Group. It is the latest honour, and labour of love, for Ijaz Qamar, who, since arriving in Canada 32 years ago, has made it a priority to do what he can to promote racial harmony.

"I'm very much a people-oriented people, it's in my genes to help people," he likes to say

Qamar's many voluntary endeavours include sitting on Peel Police's Race & Ethnic Relations Committee, and the Toronto Star's first community editorial board. He also worked internationally as chief of the technical assistance team with the World Bank and Government of Zambia project. Qamar has seen first-hand the insidious consequences of racial, cultural, and sectarian conflicts.

As a young boy, he saw the division of British India on the basis of a "two-nation theory." "Millions were forced out of their homes. There was communal fighting and millions of lives were lost. It was absolute turmoil," said Qamar. Another eye-opener occurred during a visit to South Africa in 1981, at the tail-end of that country's infamous apartheid.

"Even though my wife and I carried Canadian passports, we were not allowed to stay at certain hotels and eat in some restaurants," he said.

The experience has Qamar singing the praises of Canada's human rights laws.

"Though we can't call Canada a 'perfect society' where all discrimination has been to-

tally rooted out, the fact remains that we as Canadians have made very serious efforts, some more successful than others, to undo discrimination," he said.

Qamar received his PhD, in law and economics from the University of Wisconsin, which he attended on a scholarship. A few years later he immigrated to Canada, settling down in Winnipeg with his wife and two sons.

One of Qamar's most notable achievements was earning the unofficial title of 'father of racial harmony' for being instrumental in having a commitment to racial harmony included in the Manitoba Multiculturalism Act.

"My mission in life is to promote a culture in our country where everyone respects everyone else and where no one hates anyone because of any differences," said Qamar. "Despite our problems, we have yet to discover another land where we have the opportunities to understand, define and express ourselves."

Qamar's citations and awards fill a large binder. They include a gold medal from the Human Rights & Race Relations Centre of Toronto, a 25th anniversary award from Toronto's Urban Alliance on Race Relations, a federal Citation for Citizenship, and a City of Mississauga Civic Award of Recognition.

He spends four hours each Monday at the Trillium Health centre as a front entrance "greeter" and several days each month working with the hate crimes group. He also sits on the boards of the Mississauga Public Library and Volunteer Centre of Peel.

In late 2003, cancer claimed Qamar's wife. His two sons (one is an oncologist, the other works for Exxon) both live in the U.S. That leaves Qamar, at 68, alone in Canada, and it's why he says he has no intention of ever slowing down.

"If I do, I think I'll go crazy with all that free time on my hands," he said laughing.

Coffee: the Good Buzz

Baarakzai

Sometime back, one of our elders asked me to include in the *Ahmadiyya Gazette*, articles regarding food. We liked to include articles which were very authentic and the following article was published in a celebrated *Health Letter* issued by University of California Berkeley in their April 2006 issue. We republish the article here with thanks to them. (Editor)

Over the years coffee has been blamed for causing everything from high blood pressure and high cholesterol (and thus heart disease) to pancreatic cancer, fibrocystic breast disease, and bone loss. The main focus has been on caffeine, one of the most extensively studied substances in food. But in nearly every instance, early research linking coffee or caffeine to health problems has been refuted by better subsequent studies. “Not guilty” has repeatedly been the verdict. The pendulum has swung so far that some researchers now suggest that coffee may actually have health benefits.

How can coffee be good for you?

Coffee usually contains anywhere from 60 to 120 milligrams of caffeine in six ounces. Caffeine’s benefits are well known. It is a mild psychoactive substance – it stimulates the central nervous system. Thus, it improves reaction time, mental activity, alertness, and mood, wards off drowsiness, and helps millions wake up and feel better in the morning. It also has an analgesic effect, which is why it is added to some pain relievers.

Like all plant foods, coffee (derived from a bean) contains many naturally occurring chemicals – more than 1,000 have been identified so far - some potentially harmful, some potentially healthful. As in tea, many of the beneficial substances are antioxidants, which help protect against cell-damaging free radicals, and thus may reduce the risk of heart disease and cancer. In fact, a recent study found that coffee is the No. 1 source of antioxidants in the U.S.A. largely because Americans drink so much of it.

If that’s not enough, a handful of recent studies have linked coffee or caffeine to a reduced risk of several diseases:

- Type 2 diabetes. In February researchers looking at 88,000 women in the Nurses’ Health Study at Harvard found that those who drank at least two cups of coffee a day – regular or decaf – have a lower risk of diabetes. Several previous studies of men and women have had similar findings, though in men it may take at least four cups a day to have this effect.

- Parkinson’s disease. In a well-designed study from Honolulu, men who drank no coffee were two to three times more likely to develop the disease than those who drank one to four cups a day. Decaf was not included in the study.

- Symptomatic gallstone disease. In 2002 another part of the Nurses’ Health Study suggested there’s a protective effect, but it seemed to take four cups a day. Caffeine is thought to be the primary protective ingredient. Three years earlier the same researchers found a reduced risk in men.

- Liver damage. Regular coffee and tea may help prevent liver disease in people at high risk (due to alcoholism, Obesity, or diabetes, for instance), according to a recent study in *Gastroenterology*.

Nervous about Coffee

It’s easy to see why some people would worry about coffee. First of all, because caffeine is a stimulant, it can cause jitters and insomnia. It can also boost heart rate, which is why people with certain heart problems are sometimes advised to avoid it. Coffee can also cause stomach upset and heartburn. Moreover, the effects of coffee can be confusing to evaluate. Here are some examples:

- Caffeine can indeed raise blood pressure and heart rate briefly in those not used to it, though this effect varies greatly from person to person. The key question is whether *habitual* coffee drinking leads to hypertension. And the

answer is no, according to most research, including a recent study of 155,000 women.

· A few studies have found that large quantities of unfiltered, European-style coffee (regular or decaf) can boost blood-cholesterol slightly. However, paper filters seem to trap whatever culprits may be in the grounds. Most research has found no increase in cholesterol or cardiovascular risk from coffee drinking in general.

· While caffeine was suspected risk factor for weak bones, that may be because people who drink lots of coffee are more likely to smoke, eat poorly, and drink too much alcohol. Researchers take such factors into consideration, but they can't adjust for all of them.

Note for pregnant women: Some studies have indicated that high doses of caffeine may raise the risk of miscarriage and birth defects and possibly reduce fertility. Even though the evidence for this is not clear-cut, to be safe, pregnant women should drink no more than two cups a day.

Words for the wise: *There's no health reason to deprive yourself of coffee if you like the lift it gives and the sociability it affords, unless you suffer adverse effects. On the other hand, though we won't be surprised if coffee producers and servers soon start promoting coffee as a health drink, the potential benefits are still too uncertain to lead anyone to start drinking coffee. Drink it only if you enjoy it.*

Corrigendum

It is extremely regretted that translation of Friday Sermon of Syedna Hadhrat Khalifatul Masih V ^{aa} of 20th January 2006, published in the Ahmadiyya Gazette Canada, January & February 2006 issue at page 8 – 11, was not fair enough. We sincerely apologize for this lapse. This translation needed corrections at certain pages which have been overlooked for which we offer our sincere apology.

A Swiss Ahmadi Returns from Hajj

RAFIQ A. TSCHANNEN

Mr. Rafiq A. Tschannen, a Swiss national, who embraced Ahmadiyyat in the sixties, went to Hajj and sent his sweet memories of the sacred visit to a Jordanian paper, which we are publishing for our readers also to read and reflect upon.

I have just come back from Hajj and feel compelled to share with you some of my impressions.

While mingling with fellow pilgrims from Morocco to China, from Switzerland via Jordan to South Africa, from the US to Indonesia, from Tajikistan to Mali, I did not meet a single terrorist. Instead, I met millions of fellow Muslims, all uttering the same prayers and all gathering solely for the purpose of obtaining Allah's blessings.

In spite of a crowd of over three million, the atmosphere was of real Islam, which means peace.

When reaching the mosque early and obtaining a good place with plenty of space, no one complained when late comers jockeyed for space; rather, everyone was trying to accommodate the others with a smile.

Whether eating a biscuit with honey in the plains of Arafat or a meal in the city of Mecca, the pilgrims looked to share their simple meal. When trying to pay for my meal in a restaurant, I was told that my meal had already been paid for. When I got stuck in traffic and was feeling sorry that I did not pack sufficient water, someone came around to distribute cool water and biscuits.

In brief, I found the Muslims from all over the world to be much better than their reputation. Even much better than they thought of themselves.

The challenge is small and simple: bring back the experience from the Hajj to our home countries and continue to strive for Allah's blessings from wherever we are.

Rafiq A. Tschannen Amman,

Wednesday, January 25, 2006

Formation of Regional Jama`ats in Canada

Appointment of Regional Amirs

MAULANA NASEEM MAHDI, AMIR & MISSIONARY INCHARGE JAMA`AT AHMADIYYA CANADA

“I am pleased to announce that Hadrat Khalifatul Masih V has graciously approved the formation of following Regional Jama`ats in Canada and appointment of respective Regional Amirs.

1. Regional Amir: Mr. Salman Khalid
Region: Prairies
Local Jama`ats: Calgary NE, Calgary NW, Calgary South, Edmonton, Lloyd Minster, Regina, Saskatoon, Winnipeg
2. Regional Amir: Mr. Aslam Shad Chaudhry
Region: British Columbia
Local Jama`ats: Vancouver, Surrey East, and Surrey West
3. Regional Amir: Mohammad Ashraf Sial
Region: Eastern Canada
Local Jama`ats: Cornwall, Kingston, Montreal East, Montreal West, Newfoundland, Nova Scotia, and Ottawa
4. Regional Amir: Mr. Muhammad Amir Sheikh
Region: Western Ontario
Local Jama`ats: Brantford, Burlington, Hamilton, London, Oakville, St. Catherines, Windsor
5. Regional Amir: Mr. Muhammad Yusuf
Region: GTA Central:
Local Jama`ats: Abode of Peace, North York, Rexdale, Toronto Central, Weston (Islington), Weston North, Weston South
6. Regional Amir: Mr. Basharat Ahmad
Region: GTA East
Local Jama`ats: Durham, Markham, Scarborough, Thorncliffe (Toronto), East York (Toronto), Gerard (Toronto)
7. Regional Amir: Mirza Naseer Ahmad
Region: GTA Peel: Brampton Center, Brampton

- Springdale, Brampton - Heart Lake, Brampton – Flower Town, Brampton – Peel Village, Malton, Milton/Georgetown, Mississauga East, Mississauga NE, Mississauga NW, Mississauga South

8. Regional Amir: Malik Khalid Mahmood
Region: York Region and Northern Ontario
Local Jama`ats: Barrie, New Market, Sudbury, Peace Village Center, Peace Village East, Peace Village South, Peace Village West, Richmond Hill, Vaughan East, Vaughan West, Woodbridge

May Allah bless this re-organization of Jama`ats in Canada and enable all of us to serve Islam-Ahmadiyyat to the best of our abilities! *Ameen!*”

About Matrimonial Relations

For the information of Ahmadi brothers and sisters, the Wakil-i-A`ala, Tahrik-i-Jadid, Rabwah, Pakistan has sent us rules and regulations about matrimonial relations with non-Ahmadis adopted by Tahrik-i-Jadid and Sadr Anjuman Ahmadiyya for the information of Ahmadi brothers and sisters:

Tahrik-i-Jadid Regulations

Rule No. 244:

An Ahmadi girl is not permitted to marry a non-Ahmadi boy. In case an Ahmadi boy wishes to marry a non-Ahmadi girl, he shall seek permission from Wakalat Tabshir.

Rule No. 245

No Ahmadi girl shall be given in marriage to a new Ahmadi until one year after his Bai`at, except with the permission of Markaz.

Our 30th Jalsa Salana

The Promised Messiah^{as} has written the following about the importance of *Jalsa Salana* held in his time:

Once again I write that people should not consider this Jalsa everyday function like other ordinary local Jalsas of the public. Its foundation has been laid by God Almighty Himself with His own hand and nations have been especially prepared for it who will very shortly join. This is the work of the Omnipotent God for Whom nothing is impossible.

(Ishtahar dated 7th December 1891)

We gladly announce that by the grace and mercy of Allah, the 30th Annual Jalsa of Jama'at Ahmadiyya Canada will be held in International Centre which is situated on the intersection of Airport Road and Derry Road in Mississauga on 7th, 8th and 9th July 2006 (Friday, Saturday and Sunday). This Jalsa, as a matter of fact is the branch of the same Central Jalsa of Qadian which was started in 1891 by the Promised Messiah^{as} mentioned in his above mentioned quotation.

During this blessed Jalsa, *Tahajjud* prayer and all other five obligatory prayers are offered in congregation. The scholars of the Jama'at will address the gathering on spiritual, religious and other scholarly subjects which will be heart warming and very enlightening. We request our brothers and sisters to come and take full advantage of these valuable speeches.

Please come and attend this Jalsa along with members of your family, because this kind of Jalsa is held only once a year. Bring your non-Ahmadi friends along with you as this is a golden opportunity of *Da'wat Ilallah* also. We earnestly request to pray that Allah showers His blessings on this gathering and makes it successful and wholly useful for all of us. *Amen*.

Sayings of Hadrat Musleh Mau'ood About Khilafat

1. You remember it very well that your progress (advancement) is linked with *Khilafat*. The day you neglected it and did not sustain it, will be the day of your collapse. But if you will understand its significance and maintain it, then the whole world combined will not be able to destroy you and will be totally defeated against you. This will happen only due to *Khilafat*. As long as you will hold fast to it, no worldly opposition will affect you adversely. (*Darsul Qur'an, Ref. Hisaar by Hadi Ali Chaudhry p. 18*)
2. Without *Khilafat*, Islam cannot make any progress. Islam has always advanced under the *Khulafa* and in the future also, this will be the means of its advancement. (*Darsul Quran, of Hazrat Musleh Mau'ood p. 72, published in 1921, Ref. Hisaar by Hadi Ali Chaudhry p. 18*)
3. I give glad tidings right now to him whom Allah will make the third Khalifa (of Jama'at Ahmadiyya) that if he will firmly believe in Allah, ... then even if the governments of the world will clash with him, they will be torn to pieces.

(*Khilafat-I-Haqqa Islamiyya p. 18 – Ref. Hisaar by Hadi Ali Chaudhri p. 14*)

Obituary

We are sad to announce that our brother Abu Tayyab Ali Ahmad of Jama'at Ahmadiyya Central Toronto passed away on 11th March 2006 at the age of 71 years. *Inna lillahi wa inna ilaihi raji'oon*. May Allah grant him high status in heaven and grant solace to his surviving relatives. *Ameen*. His *Namaz Janaza* was led by our Missionary Maulana Nasir Mahmood Butt in Baitul Islam Mosque Compound on 14th March 2006 after *Maghrib* prayer.

He is survived by his widow, five sons and four daughters. He will be buried in Bangla Desh. Prayers are requested for them.

In the name of Allah, the Gracious, the Merciful

30th Jalsa Salana, Canada

AT THE INTERNATIONAL CENTRE, MISSISSAUGA

DAY 1 – Friday July 7, 2006

- 3:45 a.m. Tahajjud (pre-dawn) Prayer (at Bai'tul Islam Mosque)
4:45 a.m. Fajr (dawn) Prayer and Dars [Sunrise at 5:40 a.m.]
- 12:00 p.m. Lunch (available) – International Centre
2:00 p.m. First Azan (call for Prayer) – International Centre
2:30 p.m. Friday Sermon, Juma` (Friday) and `Asr (after-noon)
Prayers
3:45 p.m. Lunch starts

FIRST SESSION

- 5:00 Recitation from the Holy Qur'an and Translation
5:15 Poem and Translation

5:30 Punishment of Apostasy in Islam

Inaugural Address

Maulana Naseem Mahdi

Amir and Missionary Incharge

Ahmadiyya Muslim Community, Canada

Silent Prayer

6:05 Al-Razzaq - Allah the provider

Maulana Mukhtar Ahmad Cheema

Professor Jami`a Ahmadiyya, Canada

6:35 Hidden Treasures of the Holy Qur'an

Dr. Saleemur Rahman

Research Scholar, Ottawa

7:05 Announcements

Visit to Bookstall and Exhibition

7:30 Dinner

9:30 Maghrib (evening) and `Ishaa (night) Prayers - Ba'itul Islam Mosque

DAY 2 – Saturday July 8, 2006

Running translation in English of presentations in Urdu will be provided.

10:30 Recitation from the Holy Qur'an and Translation

10:45 Poem and Translation

Theme – Let there be a Party amongst you....

Celebrating 100 years of Jam`ia Ahmadiyya (1906 -2006)

11:00 Jami`a Ahmadiyya - Past to Present

Jami`a Students

11:20 Life of a Model Missionary – Maulana Ghulam Rasool Rajeki^{ra}

Kaleem Ahmad Malik

National Secretary Wasaya & Sadr Majis Ansarullah, Canada

11:50 A Day in the Life of Jami`a Ahmadiyya (A video documentary covering daily activities in the Jami`a and of the Students)

12:20 Da`wat il-Allah as the Need of the Hour

Maulana Muhammad Afzal Mirza

Missionary British Columbia

12:50 Missionaries as Ambassadors of Peace

Maulana Mubarak Ahmad Nazir

Principal Jami`a Ahmadiyya, Canada

1:20 Announcements

1:30 Lunch

3:15 Zuhr (noon) and `Asr (after-noon) Prayers

THIRD SESSION

Running translation in English of presentations in Urdu will be provided.

4:00 Recitation from the Holy Qur'an and Translation

4:15 Poem and Translation

4:30 **Holy Prophet Muhammad^{sa} – Mercy to Mankind (Urdu)**

Maulana Hadi Ali Chaudhry

Professor Jami`a Ahmadiyya, Canada

5:00 **The Promised Messiah^{as} – Training and Treatment of Family**

Lal Khan Malik

Naib Amir II, Ahmadiyya Muslim Community, Canada

5:30 **Emulating the Life of the Holy Prophet^{sa} – Excellent Examples set by the Companions of the Holy Prophet^{sa} (Urdu)**

Maulana Ashraf Arif

Regional Missionary Western, Canada

6:00 **Financial Sacrifices of the Companions of the Promised Messiah^{as} (Urdu)**

Maulana Tariq Islam

Regional Missionary, Eastern Canada

6:30 Announcements

7:00 Dinner

8:15 Shabina Ijlas [Special Evening Session at Bai'tul Islam Mosque]

9:30 Maghrib (evening) and `Isha (night) Prayers [Bai'tul Islam Mosque]

DAY 3 – Sunday July 9, 2006

FOURTH SESSION

10:30 Recitation from the Holy Qur'an and Translation

10:45 Poem and Translation

11:00 Islam – Its Meaning to Modern Man

Farhan Khokhar

National Secretary Communications

**11:30 Award of `Alam-e-In`ami (*an Award of Excellence*) to the Best
Majlis Khuddamul Ahmadiyya (*Ahmadiyya Youth Association*) in
Canada**

11:35 Guest Speakers

12:15 Blasphemy in Islam

Concluding Address

Naseem Mahdi

Amir and Missionary Incharge

Ahmadiyya Muslim Community, Canada

1:05 Silent Prayer

1:15 Zuhr (noon) and `Asr (after-noon) Prayers

1:30 Lunch

Report of Ahmadis Persecuted in Pakistan

We have received a report issued recently by the US State Department's Bureau of Democracy, Human Rights and Labour on Pakistan International Religious Freedom Report 2005. Below we are quoting those incidents which are related only with AHMADIS in Pakistan.

1. The Ahmadiyya religious minority continued to face legal bars to the practice of its faith. While other minority religious communities generally were able to worship freely, their members (i.e. AHMADIS) often faced governmental discrimination. (p. 1)

2. AHMADIS have been officially declared non-Muslim due to an assertion that Muhammad may not be the last prophet. AHMADIS have boycotted the census since 1974, rendering official numbers inaccurate. They claim at least 2 million adherents centered on their spiritual town of Chenab Nagar, Punjab (referred to as Rabwah by AHMADIS). In 1998, the Punjab Assembly unanimously adopted a resolution to change the name of Chenab Nagar against the wishes of the AHMADI community. (p. 2)

3. The Constitution states that adequate provisions shall be made for minorities to profess and practice their religions freely; however in practice the Government imposes limits on freedom of religion, particularly on the AHMADIS. Due to AHMADIS' refusal to accept that Muhammad was the final prophet of Islam, a 1974 Constitutional amendment declares this self-described Islamic community to be non-Muslim. A series of subsequent changes to the Penal Code prevent the AHMADIS from practicing and propagating their faith. (p. 2)

4. Sunni Muslims appeared to receive favourable consideration in government hiring and advancement. All those wishing to obtain government identification documents as Muslims have to declare an oath on belief in the finality of the prophethood, a provision designed to discriminate against AHMADIS. Initial voter registration no longer requires such an

oath, but the Election Commission claimed that any Muslim registrant, whose religion was challenged by the public, would have to take the oath. As a result, AHMADIS continued to boycott elections. (p.4)

5. Muslim students must declare in writing that they believe in the unqualified finality of the Prophethood of Muhammad, a measure designed to single out AHMADIS. Non-Muslims must have their religion verified by the head of their local religious community. (p. 5)

6. The Government discourages and severely restricts public practice of the AHMADIYYA faith both by law and in practice. A 1974 constitutional amendment declared AHMADIS to be non-Muslims because they do not accept Muhammad as the last prophet of Islam. However, AHMADIS consider themselves to be Muslims and observe Islamic practices. In 1984, the Government added to the Penal Code Section 298©, commonly referred to as the "anti-AHMADI law." Used by the government and anti-AHMADI religious groups to target and harass AHMADIS, the section prohibits AHMADIS from calling themselves Muslims or posing as Muslims, from referring to their faith as Islam, from preaching or propagating their faith, from inviting others to accept the AHMADI faith; and from insulting the religious feelings of Muslims. The vague wording of the provision that forbids AHMADIS from 'directly or indirectly' posing as Muslims has enabled mainstream Muslim religious leaders to bring charges against AHMADIS for using the standard Muslim greeting form and for naming their children Muhammad. The constitutionality of Section 298© was upheld in a split decision Supreme Court Case in 1996. The punishment for violation of the section is imprisonment for up to 3 years and a fine. An AHMADIYYA Muslim community report claimed that in 2004, 51 AHMADIS faced criminal charges under religious laws or because of their faith: 4 under the blasphemy laws, 19 under AHMADI-specific laws, 1 under a reli-

gious law, and 27 under other laws but motivated by their AHMADI faith. The Government gave tacit endorsement to Islamic clerics' campaigns against the perceived dangers of the AHMADIYYA faith by permitting the annual conference on the finality of their prophethood. AHMADIS are prohibited from holding any public conferences or gatherings, and since 1983 they have been denied permission to hold their annual conference. AHMADIS are banned from preaching. The Government prohibits AHMADI travel to Saudi Arabia of the Hajj or other religious pilgrimages; since July 2003, anyone wanting to travel on the Hajj must denounce the founder of the AHMADIYYA faith as a "cunning person and an imposter" on a printed oath that is part of the government registration process, thereby effectively preventing AHMADIS from fulfilling this tenet of the Islamic faith. Additionally, AHMADI publications are banned from public sale; however, AHMADIS publish religious literature in large quantities for a limited circulation.

The Constitution provides for the "freedom to manage religious institutions." In principle, the Government does not restrict organized religions from establishing places of worship and training members of the clergy. However, in practice AHMADIS suffer from restrictions on this right. According to press reports, the authorities continued to conduct surveillance on the AHMADIS and their institutions. Several AHMADI mosques reportedly have been closed; others reportedly have been desecrated or had their construction stopped. For example, in Tatlay Aali, Gujranwala District, the local government barred the AHMADI community from completing construction following Muslim attacks on the site. The Government does not prohibit, restrict, or punish parents for raising children in accordance with religious teachings and practices of their choice, or does it take steps to prevent parents from teaching their children religion in the privacy of the home.

7. Missionaries are allowed to operate in the country, and proselytizing, except by AHMADIS, are permitted as long as there is no preaching against Islam and the missionaries

acknowledge that they are not Muslim. (p. 7)

8. The Government does not restrict religious publishing in general; however, AHMADI religious literature is banned. AHMADIS charge that they suffer from restrictions on their press. In July 2003, Tanvir Ahmed Asif and Abdul Qadir were charged with blasphemy, as well as violating the anti-AHMADI law, for writing a book called "Religious Dalits of Pakistan," which explained the situation of AHMADIS around the country. (p. 7)

9. The Government funded and facilitated Hajj travel but had no similar program for pilgrimages by religious minorities. In addition to prohibiting AHMADI travel for the Hajj, the Government de facto prevented Bahai's from traveling to their spiritual center in Israel due to non-recognition of that country.

10. The Government designates religion on passports and national identity documents. In November 2004, the Government began issuing new machine-readable passports without the religion column. A conservative backlash and Islamist party protests led the Government to reverse course and restore the column in March 2005. Those wishing to be listed as a Muslim on such documents had to swear a belief in the finality of the prophethood and denounce the AHMADIYYA movement's founder as a false prophet and his followers as non-Muslims.

11. Religious minorities, including Shia, contended that the Government persistently discriminated against members of their communities in hiring for the civil service and in admissions to government institutions of higher learning. Promotions for all minority groups appeared limited within the civil service. These problems were particularly acute for AHMADIS, who contend that a "glass ceiling" prevents them from being promoted to senior positions and that certain government departments identification documents as Muslims have to declare an oath on belief in the finality of the Prophethood, a provision designed to discriminate against AHMADIS. (p.8)

12. AHMADIS continued to con-

tend that they were denied voting rights through requirements that they register as non-Muslims. Members of the public can challenge any Muslim on the voter roles to take an oath swearing to the finality of the Prophethood of Muhammad and denouncing the founder of the AHMADIYYA movement. For this reason, AHMADIS have refused to register. There are reserved seats for minority members in both the National and Provincial Assemblies. Such seats are allocated to the political parties on a proportional basis determined by their overall representation in the Assembly. (P. 8)

13. Many AHMADIS and Christians reported discrimination in applying to government educational institutions due to their religious affiliation. Christians and AHMADIS reportedly have been denied access to medical schools, and societal discrimination against AHMADIS persists at many universities.

14. All religious groups experienced bureaucratic delays and requests for bribes when attempting to build houses of worship or to obtain land. These were similar to what non-religious groups faced. AHMADIS were prevented from building houses of worship. For example, in Tatlay Aali, Gujranwala District, AHMADI community was barred from completing construction, following attacks on the site by local Muslims. Sunni Muslim groups built mosques and shrines without government permission and at times in violation of zoning ordinances.

15. Abuses of Religious Freedom: Police torture and mistreatment of those in custody remained a serious and common problem throughout the country and at times resulted in extrajudicial killings. It was usually impossible to ascertain whether religion was a factor in cases in which religious minorities were victims; however, both Christian and AHMADI communities claimed their members were more likely to be abused. Minority communities charged that police frequently failed to take adequate steps to arrest and prosecute those responsible for crimes against their members. Prison conditions, except those for wealthy or influential prisoners, were extremely poor. Non-Muslim

prisoners generally were accorded poorer facilities than Muslim inmates.

16. On November 29, 2004, the District Court of Faisalabad convicted of blasphemy and sentenced to life in prison Muhammad Iqbal, an AHMADI from Chak, Faisalabad District. Iqbal, who converted to the AHMADIYYA community as a young man, had recently returned to his home village. He angered the local Muslim religious leader when he refused to abandon the AHMADIYYA faith on March 23, 2004. The leader claimed that Iqbal, during an argument in the local mosque, referred to Muhammad as a false prophet. AHMADI leaders called this charge pure fabrication. (pp. 10-11)

17. In December 2004, police charged Shahadat Ali, an AHMADI, with setting fire to the Qur'an in Uncha Mangat, Hafizabad district. The accused was burning trash. Local children caught some burned papers and took them to a local cleric who had a history of preaching against the local AHMADI community. The cleric alleged that the burned pages were from the Qur'an. Ali claimed they were simply old newspapers. At the cleric's insistence, police registered a case. Police arrested the accused and two AHMADI accomplices.

18. In addition to experiencing prosecution under the blasphemy laws, AHMADIS were often charged, detained, and convicted under the so-called anti-AHMADI laws. According to AHMADI leaders, 39 remained in detention on charges under these sections of the law, while 11 were serving convictions. AHMADI leaders also claimed that the Government used regular sections of the Penal Code against their members for religious reasons. They claimed nine members were in detention on such charges, but none were serving convictions.

19. On July 22, 2004, a Muslim mob attacked an AHMADI youth Ghulam Ahmad Tahir following an anti-AHMADI conference. Tahir fled for his own safety. The crowd charged that he threw stones at them, injuring a Muslim, and fired a pistol. AHMADIS disputed this account of events and

asked for a medical report. Although one was never produced, police charged Tahir with assault.

20. On August 9, 2004, police charged Muhammad Ehsan, an AHMADI, with trespassing and weapon possession in Chenab Nagar. Ehsan, who suffered from severe mental problems, was accused of climbing the roof of a mosque with a knife and AHMADIYYA literature. Despite evidence of his illness, police arrested Ehsan. AHMADIS denied that he was in possession of literature during the incident and claimed the arrest was simply on religious grounds.

21. In November, 2004, police charged Zulfiqar Goraya, an AHMADI, with violating the anti-AHMADI laws by posing as a Muslim. Goraya had sent wedding cards that used the icon number 786, which stands for a popular Qur'anic verse, and that had the Assalam-o-Alaikum (the Islamic greeting) and Insha Allah (God willing) printed on them.

22. The Government did not abuse converts to minority religions. Converts to the AHMADIYYA community were often accused of blasphemy, violations of the anti-AHMADI laws, or other crimes. The Government arrested and prosecuted such individuals. Conversion to other minority religions generally took place in secret to avoid a societal backlash.

23. AHMADI individuals and institutions long have been victims of religious violence, much of which is instigated by organized religious extremists. AHMADI leaders charge that militant Sunni mullahs and their followers sometimes stage marches through the streets of Rabwah, a predominantly AHMADI town and spiritual center in central Punjab. Backed by crowds of between 100 and 200 persons, the mullahs reportedly denounce AHMADIS and their founder, a situation that sometimes leads to violence. The AHMADIS claim that police generally are present during these marches but does not intervene to prevent violence.

On July 23, 2004, several thousand Sunni Muslims demonstrated in the AHMADI-majority city of Chenab Nagar (Rabwah) over a decision to relocate the local police station. The

station, which had included a small makeshift mosque, had been constructed on land loaned by the AHMADIYYA community. The local Islamic leadership objected to the return of the mosque site to the AHMADI owners. On September 6, the provincial government, bowing to public pressure, ordered the site returned to police.

On July 30, 2004, unknown assailants shot at Shahid Ahmad Dar, an AHMADI, in Lahore. The assailants fired after yelling religious insults at Dar while he was returning home from shopping. He was not injured.

On August 11, 2004, a mob led by local Muslim religious leaders attacked a construction site in Tatlay Aali, Gujranwala district, where AHMADIS were building a new house of worship. Police ordered the AHMADIS to cease construction. The AHMADIYYA community obtained permission from local authorities to proceed, but the mob again attacked the site and police barred construction from continuing indefinitely.

On August 21, unknown assailants shot and killed Barkatullah Mangla, an AHMADI lawyer and president of the local AHMADIYYA community in Sargodha. The murder took place shortly after Mangla returned home from offering his nightly prayers. Assailants called at his home, asked to see him, and then shot him in his garden. No one had been arrested by the end of the reporting period.

In November 2004, Muhammad Ishaq Danish converted to the AHMADIYYA community. Upon learning of his conversion, his brother beat him with a hockey stick until he lost consciousness and then expelled him from the family home.

On December 20, 2004, AHMADIS were replacing the roof on a house in Sahiwal, Sargodha district, which was used as a place of worship. At the instigation of local Muslim religious leaders, a mob of 30 attacked the construction site and burned both the new roof and items in the worship room. Police took no action against those responsible.

(Continued on page 22)

IMPORTANT REMINDER

Competition for the Awards of Outstanding Academic Achievements at Jalsa Salana, Canada, 2006

(for Grade-8, Grade-12, Graduate and Post-Graduate Levels)

BARRISTER ABDUL AZIZ KHALIFA, CHAIRMAN NATIONAL TA`LIM COMMITTEE

During Jalsa Salana Canada, 2006, the above awards will be given to the outstanding Ahmadi students who completed their study programs in the year 2004-2005. We are requesting all Ahmadi students who completed their study programs in the year 2004-2005, to participate in the above competition for the awards to be given at Jalsa Salana, Canada, 2006. Please note the following important guidelines for these competitions:

- The Awards for Outstanding Academic Achievements will be given on completion of the following four levels: **Grade-8, Grade-12, and Graduate and Post-Graduate** programs of schools, community colleges or universities, leading to recognized Certificates or Degrees. In the case of community colleges, only a three year (minimum) program of study will be considered.

- The Awards of Outstanding Academic Achievement will be given to the one who obtains the top position among the eligible applicants in a group for each level. In addition to the Awards, Certificates may also be given for excellent academic achievements.

- Only those students are eligible to take part in the above competitions, who consistently achieved 'A' grades in all subjects or at least 80 percent marks on the whole, supported by adequate documentary proof. In addition, they must submit the enclosed Registration Form dully filled in and signed by the applicant and attested by the respective Jama`at president.

- All Registration Forms and the supporting documents must reach Dr. Ijaz Ahmad Rauf Sahib, National Secretary Ta`lim at Baitul Islam Mission House, Maple, at the earliest but **not later than June 15, 2006**. Those who applied

previously for their achievements in 2004-2005 must apply again on the prescribed forms. (please contact your local presidents for the forms, they are also available in this issue of Ahmadiyya Gazette Canada)

In the end let us pray that may Allah bless our efforts so that our Jama`at members excel others in the field of knowledge and wisdom as prophesized by the Promised Messiah, (peace be upon him). Ameen!

Report of Ahmadis Persecuted in Pakistan

(Continued from page 21)

24. AHMADIS suffered from societal harassment and discrimination. Even the rumour that someone might be an AHMADI or had AHMADI relatives, could stifle opportunities for employment or promotion. Most AHMADIS were home-schooled or went to private, AHMADI-run schools. AHMADI students in public schools often were subject to abuse by their non-AHMADI classmates. The quality of teachers assigned to predominantly AHMADI schools by the Government reportedly was poor. In 2002, in response to a question from Islamic clerics, President Musharraf, who had been accused of favouring AHMADIS, declared that he believed AHMADIS to be "non-Muslims."

25. Section IV, U.S. Government Policy

The Embassy carefully monitored treatment of the AHMADIYYA community. During discussions with Islamic religious leaders Embassy officials urged reconciliation with the AHMADIYYA community and an end to persecution of this minority. Embassy officials also raised and discussed treatment of the AHMADIS with parliamentarians, encouraging an eventual repeal of anti-AHMADI laws and a less severe application in the interim. (p.18)

Khutba Thaniyyah

Delivered every Friday and on the two Eid Days

We are giving below the English translation of the second *Khutba* delivered by the Imam after the usual sermon on Fridays or *Eids*, the two Muslim festivals. After delivering his usual and routine sermon in his own language, the Imam sits down for a few seconds just to relax and when he stands, he recites a few sentences in Arabic. This is the *Khutbah* of the Holy Prophet. As this part of the sermon is wholly in Arabic, some of the devotees attending the sermon may not be understanding it wholly. Therefore, we are giving the Arabic text and its translation for the benefit of our brothers and sisters. We hope, it will be read in other Jama`ats so that everyone attending the prayer may fully understand it.

The Arabic text is as follows:

The English translation is as follows:

All praise is due to Allah, we laud Him, and we beseech help from Him and ask His forgiveness. We believe in Him, and we put our trust in Him, and we seek Allah's protection against the evils and mischief of our souls and from the bad results of our deeds. Whomsoever Allah guides on the right path none can misguide him and whom Allah adjudges as misguided, none can guide him to the right path.

And we bear witness that none deserves to be worshipped, save Allah. He is alone, and has no partner. We bear witness that Muhammad is His servant and His Messenger.

O servants of Allah! May Allah have mercy on you! Verily, Allah commands you to act with justice, and to do good to others and to give like kindred; and forbids indecency and manifest evil and wrongful transgression. He admonishes you that you may take heed;

You remember Allah, He too will remember you; call Him and He will respond to your call; and verily remembrance of Allah is the highest virtue.

Our attention was drawn towards this fact by one of our elders, Mr. Abdur Rahman Dehlavi towards publishing its translation in *Ahmadiyya Gazette*, so that those who do not know fully its meanings, may benefit from it.

FIRST EIDUL FITR FUNCTION IN GRAND-FALLS , NEWFOUNDLAND



Reverend Howard Crooks,
United memorial Church



Dr. Boodhun, Reverend Howard Crooks,
Ms. Anna Thistle, MLA, (Liberal) His Worship
Rex Barnes and Mayor of Grand Falls



Dr. Mohammad Sadiq Boodhun, addressing
the audience.

Our brother, Dr. Muhammad Sadiq Boodhun, MD has sent a short report about the First Eidul Fitr function held at Grand Falls - Windsor, Newfoundland on November 4, 2005 which we are giving below. He writes:

Dr. Khalid Mahmood and his family joined us here in Grand Falls for Eid. In the eveing, we held an Eid dinner at a rented location in the Memorial United Church Gym. It was attended by about 130 people. They were mostly local people of the town. Among them was Anna Thistle MHA, Rex Barnes Mayer of Grand Falls, Reverend Howard Crooks, Christine Minister of the United Memorial Church and hospital CEOs etc.

Prior to the dinner, I explained briefly about the Philosphy of Ramadhan and the celebration of Eid. The MHA, Mayor and Reverend also addressed the audience.



Ms Anna Thistle (Liberal) MLA addressing
the audience.



The audience

Doctor explains relief effort to Sydney Mines students

BY JULIE COLLINS
CAPE BRETON POST
SYDNEY MINES

A local doctor visited St. Joseph's Elementary School in Sydney Mines after learning that the students saved their pennies to help the people of his native Pakistan who are recovering from October's devastating earthquake.

Dr. A. Momin Khalifa brought along slides and pictures of ongoing relief efforts from his trip to his native country as part of the relief effort Humanity First.

As many as 80,000 people were killed in the October quake, but many more were left homeless.

A native of Kashmir and national president of the Ahmadiyya Health Association, Khalifa was in Italy when the earthquake occurred. He immediately began making arrangements to travel to Pakistan.

As a member of Relief International and Humanity First organizations, Khalifa recruited three doctors from Germany as well as others from various parts of the world to join the relief efforts.

Humanity First is a Canadian-based, non-profit charitable, humanitarian relief organization, established to provide help and assistance to less fortunate fellow human beings around the globe and also to improve the quality of life in underprivileged countries.

Khalifa, who plans to go back in the spring, arranged

under Humanity First for a rotation of about 22 doctors who will travel to Pakistan to help over the next two to three years.

"I explained to the students about Pakistan, about the earthquake and the damage it caused. I wanted the youngsters to see first-hand how this is affecting the people," he said. "I also wanted them to see first-hand where the funds go to help the people of Pakistan. Also, how much their efforts are appreciated. Even pennies can make such a difference in the lives of these people."

Grade 6 student Cody Brown and his teacher assistant Wendy McLellan organized a month-long fundraiser prior to Christmas. Loose change — whatever the children could spare — was donated to the Canadian Red Cross, specifically earmarked for earthquake relief in the ravaged areas of mountainous Pakistan.

"It was so good of Dr. Khalifa to come to the school and help our students better understand how this tragedy affects everyone," McLellan said.

"He saw the article about our students in the Post and was so moved by their efforts. He contacted the school and requested time to make his presentation.

"His visit helped our students better understand global issues and the hardships facing countries around the world."

icollins@cbpost.com

Prestigious award For Dr. S. M. Shahab Ahmad

By the grace of Allah, Dr. S. M. Shahab Ahmad of Edmonton was awarded the Alberta Centennial Medal on September 27, 2005.

Mr. Bharat Agnihotri MLA honoured him with this award in a graceful ceremony in Edmonton. He has played a significant role serving the Ahmadiyya Muslim Community in different aspects.



Prestigious awards for Dr. S. M. Shahab Ahmad

