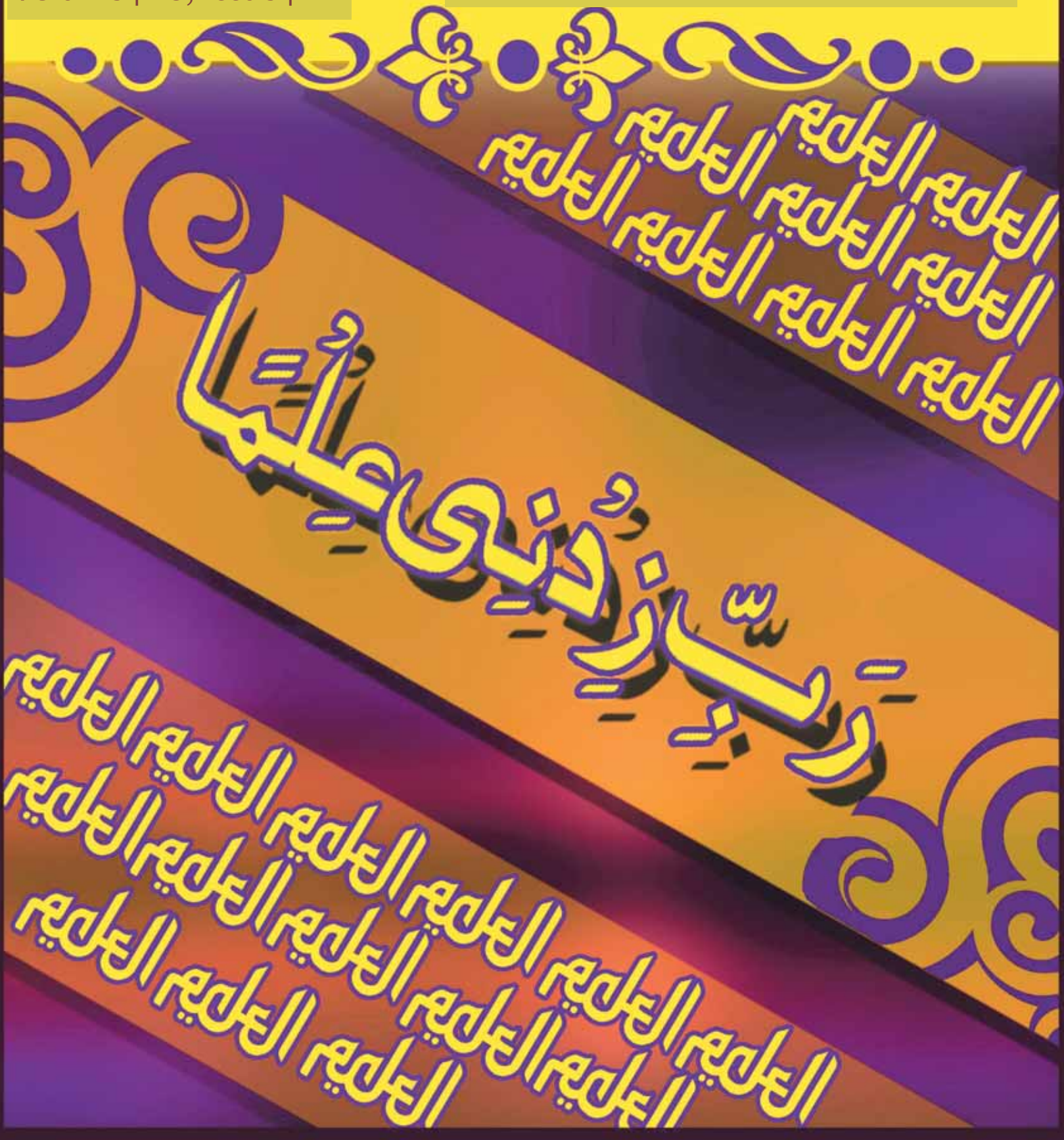


An-Nisaa'

January—April 2014
Volume | 26, Issue | 1

A Magazine of Lajna Imā'illah Canada





The Promised Messiah^{as} says,

God told me at the time of the foundation of this Community that:

The earth is covered with the flood of error. You should prepare this ark in this time of flood so that whoever boards this ark would be delivered from being drowned and whoever will persist in denial will face death.

God also said that:

He who puts his hand in your hand will have put his hand in the Hand of God.

[Tadhkirah (Eng. Ed.), page 215 & 216 — Fathe Islām, pg. 42–43, first edition, printed December and January 1890–1891, Ruhani Khaza'in, vol. 3, pg. 24–25]



In the name of Allah, the Gracious, the Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

A Magazine of Lajna Imā'illah
Canada

January—April 2014
Volume 26, Issue 1

An-Nisaa'

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From the Holy Qur'ān

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ
الْحَقُّ وَيَهْدِي إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ (Al-Saba: 7)

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

And those who are given knowledge see that whatever has been revealed to thee from thy Lord is the truth, and guides unto the path of the Mighty, the Praiseworthy. (Chapter 34: Verse 7)

The English translation of the Arabic verses is rendered by Hazrat Maulvi Sher Ali Sāhib^{ra}.

Hadīth: Saying of the Holy Prophet^{sa}

Every Truth is the Lost Property of a Muslim

Narrated by Ḥaḍrat Abū Hurairah, Allah be pleased with him: I heard the Prophet of Allah (peace and blessings of Allah be on him) say: “The word of wisdom is the lost property of a Muslim, so that wherever he finds it, he should take it, as he is the most entitled to it.” (Tirmidhī)

Explanatory Note: This charming hadīth discloses an excellent avenue of knowledge. Knowledge is not a limited thing that it can be acquired only in the four walls of a school, or through sermons in a mosque, or in the gatherings of the learned or can be gleaned from newspapers and through a study of books. On the contrary, it is something very vast, and a man going about in life with his ears and eyes open can acquire it from every page of the record of the universe. For the true seeker after knowledge, the earth and the heaven, the sun, the moon, the stars and the planets, the forests and the mountains, the rivers and the seas, the dwellings and desolations, the wise and the stupid, mankind and beasts, men and women, the children and the aged, the learned and the ignorant, the friend and the foe, all are an open book of learning whereby he can enrich the treasure-house of his own knowledge to the best of his capacity and effort. It is therefore that our Lord (peace and blessings of Allah be on him) has observed that the word of wisdom is the lost property of a Muslim and that he should claim it whenever he finds it and that he should keep open the windows of his mind and heart so that no point of learning that comes to his notice misses its way to the repository of his mind and heart lest he should tumble.

(Forty Gems of Beauty, Hadīth No. 40, pg. 169—170)

Saying of the Promised Messiah^{as}

MIRACLES, SIGNS AND PROPHECIES

God has informed me directly through His living

Word that if I am troubled by people asking how they should know that I am from Him, I should tell them: It is sufficient proof that His heavenly signs are my witness, my prayers are accepted, knowledge of the unseen is

revealed to me beforehand, and such mysteries, as are known to none other than God, are disclosed to me in advance. And the second sign is that should anyone want to challenge me in the aforesaid matters—in the acceptance of prayers, being given prior knowledge of their acceptance, and in being given knowledge of unseen matters that lie beyond the limits of human knowledge—he will surely be defeated in this challenge, be he from the East or from the West. These are the signs that have been vouchsafed to me.

[Government Angrezi Aur Jihad, Ruhani Khaza'in, vol. 17, pg. 29-30 qtd. in Essence of Islām, Volume 5, page 1]

A Note from the Editor...

He who puts his hand in your hand will have put his hand in the hand of God.

[Tadhkirah (Eng. Ed.), pg. 216]

These are the words Allah the Almighty revealed to the Promised Messiah^{as} before he laid the foundation of Jamā'at Ahmadiyya on March 23, 1889. This year marks the 125th anniversary of that day when the Promised Messiah^{as} took the first Bai'at in Ludhiana at the home of Sufi Ahmad Jaan Sāhib. Since then, countless people have become witnesses to the truthfulness of the Promised Messiah^{as}. In the current issue of An-Nisaa', a Friday Sermon delivered by Hazrat Khalifatul-Masīh V (may Allah be his Helper) on the signs of the truthfulness of the Promised Messiah^{as} is included. Similarly, an article introducing a book of the Promised Messiah^{as}, titled Victory of Islām, has been added, in which the Promised Messiah^{as} has given comprehensive arguments against Christianity.

Other writings in this issue include, "Superior Intelligence of Hazrat Musleh Mau'ūd^{ra}", which discusses one aspect of the Great Prophecy regarding the Promised Reformer; "the Holy Prophet's^{sa} Gratitude" which mentions some examples of his excellent attribute of gratefulness expressed towards people as well as Allah; "Marriage—a Sacred Institution", explaining the importance of this institution in the present age; "Quebec—Two Steps Forward or One Step Backward", which discusses the proposed legislation against religious articles in Quebec. Reports of various local events will give you an insight into the many activities being carried out all over Canada by Lajna Imā'illah and Nāsirātul Ahmadiyya for the training and education of its members. Selected writings submitted from various members have also been included. At the end is Nāsirāt Corner dedicated to the writings of Nāsirāt. Please continue to write for An-Nisaa', and send any feedback or comments you might have.

Sadiqa Hifsa

A Message from National Secretary Ishā`at | Dr. Amtul Qudoos Farhat

Dear Sisters, *Assalamo alaikum wa Rahmatullah!* By the grace of Allah, the first blessed ten years of Khilāfat Khāmisa (the Fifth period of Khilāfat) have passed. We all have witnessed our beloved Imām Hazrat Mirzā Masroor Ahmad, Khalīfatul-Masīh V (may Allah be his Helper), regularly addressing various bodies of Jamā'at in different parts of the world through his inspiring Friday sermons; his worldwide tours; his courageous efforts for world peace from numerous platforms; and his meetings and question-answer sessions with members of different age groups. The serene reflections on the achievements and accomplishments are boundless!

The Editorial Board of An-Nisaa' kindly requests you to submit material on any aspect of the spiritual memories of Khilāfat Khāmisa; these could include composing even a few verses in either Urdu or English language. We are also interested in getting in touch with those individuals who have translation skills in Urdu, English or French languages; or those who possess com-

Sermon of Hazrat Khalīfatul-Masīh Vaa

Signs of Truth

Friday Sermon Delivered by Hazrat Mirzā Masroor Ahmad (may Allah be his Helper),
the Supreme Head of the Ahmadiyya Muslim Jamā'at, at Baitul Futuh Mosque on
February 14, 2014.

The English translation of this sermon has been adapted from <http://www.alislam.org>.

In today's Friday sermon Hazrat Khalīfatul-Masīh gave a discourse with reference to revelations of the Promised Messiah^{as} which are given in his writings. The Promised Messiah^{as} said in this regard that the real objective of these revelations was for God to make evident the truth of Islām to the world through him and to demonstrate the status of the Holy Prophet^{sa}. While these revelations and signs silence the others and the detractors, they are also proofs of the truthfulness of the Promised Messiah^{as} for Muslims that he indeed is the one commissioned by God for the revival of Islām.

The Promised Messiah^{as} writes in his magnum opus, Baraheen Ahmadiyya about keeping a record of his revelations and says that all these arrangements have been put in place so that it may be perfectly disclosed to those who seek the truth that all blessings and lights are inherent in Islām and so that the convincing proofs of Allah reach the godless people of this age, so that in turn their satanic nature is made evident to every fair-minded person. These people are inclined to darkness and are averse to light and reject the high status of the Holy Prophet^{sa} and utter abusive words for him and lay unfair allegations on the most eminent of all men. Borne of their intrinsic wickedness and extreme lack of faith, they are not aware that he alone is the most perfect of men who came to this world and whose light has been illuminating the world like the sun and shall continue to illuminate. So that the glory of Islām is made evident through these true writings via the acknowledgement of the detractors themselves and a way of proofs is opened for the

sincere seeker and anyone who has any delusions gets a reality check.

Another reason for writing down these visions and revelations is to enhance the strength of faith of believers, so that their hearts are strengthened and assured and they may have perfect belief that the right path is with Islām alone. Now there is only one Prophet and one Book under the heaven. The Prophet is Muhammad^{sa}, the chosen one who is higher and more exalted than all Prophets and is the most perfect of Messengers and is the Seal of all the Prophets and the best of men by following whom we find God Almighty and all the veils of darkness are lifted and the signs of true salvation are witnessed in this very life. The Book is the Holy Qur'ān, which comprises true and perfect guidance and effectiveness, through which knowledge and understanding of the Divine are obtained and the heart is purified of human weaknesses; and being delivered from ignorance, heedlessness and doubts, a person arrives at the stage of complete certainty.

Another reason for writing down these visions and revelations and the testimonies of people of other religions is for Muslims to be always equipped with strong arguments. And so that it is always clear and evident to people when the wicked, ungodly and black-hearted individuals, who unfairly contend with Muslims are trounced and silenced. So that the seekers of truth of this age as well as of the future generations are protected from the toxic air of wickedness and misguidance which is prevalent these day because these revelations will unfold

many such aspects which are destined to manifest in the future. Thus, when this age is gone and a new world is revealed and sees for itself the truths written in this book, these prophecies will be most beneficial for strengthening faith. (Baraheen Ahmadiyya I - IV, pg. 555-558 - footnotes)

The significance of this text was not limited to the time of its publication; in fact these signs were also to appear in times to come and were meant to prove the truth of Islām. It is astonishing that people do not seek these signs but are quick to raise objections. It was God's will in however many languages he revealed His words to the Promised Messiah^{as}. Indeed outsiders were witness to these revelations and they proved the truthfulness of the Holy Prophet^{sa}. The book Baraheen Ahmadiyya remains a sign today for those with spiritual insight and this book and his other books are becoming sources of guidance for people.

The Promised Messiah^{as} made his prophecies after been given knowledge from God. In this regard he says in his book Kishtīye Nūh:

'Matters of the unseen that God has disclosed to me and which were fulfilled on time are not less than ten thousand in number. However, only one hundred and fifty of these have been recorded in the book 'Nazulul Masīh', which is under publication, along with proofs and witness accounts. None of my prophecies has been left unfulfilled or [at least] one of its two-parts has not been left unfulfilled. Even if a person spends his life looking for any such prophecy that I may have uttered and dies in the process he will not find one about which he could say that it was left unfulfilled. Though, he may say whatever he wanted out of impudence or lack of awareness. I say with conviction that thousands of most evident prophecies of mine have been clearly fulfilled and hundreds of thousands of people witnessed this. If an example of this is looked in the previous Prophets, it cannot be found with the exception of the Holy Prophet^{sa}. Had my detractors resolved the matter based on this, their eyes would have been opened ages ago. I was prepared to give them a huge reward if they

could come up with an example of these prophecies! What else can we say but attribute it to wickedness and thinking ill of others when it is merely said out of mischief or foolishness that such and such prophecy has not been fulfilled! ... It is not a small matter for thousands of prophecies to be fulfilled with exactness and thousands of living witnesses to them to be present. It is as if seeing the Glorious God. Has anyone observed anywhere apart from the time of the Holy Prophet^{sa} that thousands of prophecies were given and they were all fulfilled as clear as the day and thousands of people bore witness to their fulfilment! I know for certain that as God Almighty is manifesting Himself in this age and is coming closer and is unfolding hundreds of matters of the unseen to His servant, very few examples of this time can be found in the earlier times.' (Kishtīye Nūh, pg. 6- 7)

In his book Nuzulul Masīh, the Promised Messiah^{as} explains his various revelations:

'O Ahmad, mercy flows from your lips. We have bestowed upon you abundant points of wisdom.' So, obviously my words were miraculous and none could contend with them. I published more than twenty books and journals in eloquent Arabic but no one could contend with me. God took away both power of speech and heart from them and gave them to me.' (Nuzulul Masīh, pg. 510)

'They say from where did you have this status? It is a deception. We will not accept you unless we see God.' These people will not accept anything apart from a sign of death! Say to them that death, that is, the plague is also coming, therefore do not be hasty with me. This prophecy was made 20 years before the outbreak of the plague!' (Nuzulul Masīh, pg. 510)

'The Company of the Lounge, how will you know what the Company of the Lounge is? You will see their eyes running with tears. They will call down blessings on you and will supplicate: Our Lord, we have heard a crier calling people to the faith, a summoner to Allah and a bright lamp.' At the time when this prophecy was published in Baraheen Ahmadiyya, there was neither a lounge, nor any com-

'The opponents will plan to extinguish the light of God with the breaths of their mouths, that is, they will utilize cunning. However, God will perfect His light although the disbelievers will resent it.' The Promised Messiah^{as}

pany of the lounge. Later, when sincere people migrated to Qādiān, guest houses and lounges were prepared for them. Observe how magnificent this prophecy is! These matters were disclosed at a time when one could not have even imagined that a time will come when such sincere people will gather in Qādiān and lounges will be prepared for them! (Nuzulul Masīh, pg. 501 - 502)

'The opponents will plan to extinguish the light of God with the breaths of their mouths, that is, they will utilize cunning. However, God will perfect His light although the disbelievers will resent it.' This is a prophecy of a time when there was no opposition or enmity against this movement. Ten years after this prophecy such enmity was shown that it became an upsurge; allegation of disbelief was recorded, edicts of murder were recorded and published in hundreds of books and journals. Almost all the maulvis became opponents and they did not desist from making the lowest of low schemes to ruin me. However, the outcome was quite the opposite and this movement progressed extraordinarily! (Nuzulul Masīh, pg. 526-527)

'Although people will not save you, that is, they will try to ruin you but God will generate measures to save you. God will definitely save you although the people will not want to save you.' See what a strong and glorious prophecy this is! The promise to save is made twice and it has been clearly promised that people will try to ruin and destroy you and will hatch all kinds of schemes, but God will be with you. He will disrupt these schemes and will save you! Just think all possible schemes were hatched. All manner of ploys were devised to ruin and destroy me. Murder cases were filed against me and many efforts were made to disgrace me. Schemes were made to embroil me in tax matters, edicts of disbelief were given but God failed them all and they did not succeed in any of their deception. God

had informed me a very long time ago about the forceful storm that followed. Fear God and speak the truth! Is this not knowledge of the unseen and Divine succour! ... defence signifies being saved from great calamities which was the real objective of the enemy. You see, the Holy Prophet^{sa} was also promised to be defended although he sustained severe injuries in the Battle of Uhad and this took place after the promise of defence was made. Similarly, Allah the Exalted had said to Hazrat Isa^{as}: '... and when I restrained the children of Israel from *putting thee to death*...(5: 111)' although it is proven from what followed in the nation that the Jews imprisoned Hazrat Masīh^{as} and put him on the cross but God ultimately saved him. This is what is meant by '...when I restrained...' as it is meant by: '...And Allah will protect thee from men...' (5:68) (Nuzulul Masīh, pg. 427-428)

These were a few examples of the signs of Allah as given to the Promised Messiah^{as} whose books are also a sign. He writes:

'When I write something in Urdu or Arabic I feel as if someone is tutoring me from within. My writing, be it in Arabic, Urdu or Persian is divided in two types. One type is when phraseology and its meanings flow for me as I write. I do not have to work hard for this writing and the phraseology is within my mental capacity. The words and their connotation is such that it is possible for me to write them without any special Grace of God Almighty and with the blessing of His general support which is in the nature of human ability. I write these subjects making little effort and taking a lot of time. And Allah knows. The other type of my writing is simply extraordinary. For example when I write an Arabic phrase and the syntax needs certain words which I have no knowledge of, at such times revelation of God Almighty guides me regarding the phrase and the Holy Spirit puts those words

in my heart like revelation and makes me utter them. At such times I am not in control of my senses. For example while writing Arabic I needed an exact word for **بسیاری عیال** which I did not know but the syntax was dependent on it. Immediately the word **ضفف** was put in my heart like revelation which precisely means **بسیاری عیال**; or for example, while writing I needed a word to mean keeping quiet while indignant and I did not know it and instantly the word **وجوم** was revealed to me. It is the same with Arabic phrases. While writing in Arabic hundreds of structured phrases are revealed to me like revelation or an angel shows me phrases written on a piece of paper and some of these phrases are Qur'ānic verses or similar to them, with a little variation. Sometimes it is realized after a while that such and such Arabic phrase that was revealed from God Almighty is in such and such book. As God is the Master of everything, He has the power to reveal to me a fine phrase from a book or a fine couplet from a poetic collection. This was about Arabic language, but it is even more amazing that I have certain revelations in languages that I have no familiarity with, like English, Sanskrit or Hebrew, just as some of it is written in Baraheen Ahmadiyya. I swear by Allah in Whose hand is my life that this is the way of Allah with me and it is one of the signs given to me. Matters of the unseen are revealed to me in various forms and my God has no care if the phrase which is given to me as a revelation is written in an Arabic, English or Sanskrit book, because it is from the unseen for me. Just as Allah the Exalted has placed many stories of the Torah in the Holy Qur'an and has included them in matters of the unseen because those stories were unknown to the Holy Prophet^{sa} although they were known to the Jews. This is the secret behind me calling on the world to contend with me in commentaries of miraculous and eloquent Arabic. Otherwise, who is man, and what is the significance of son of Adam to arrogantly call on the world to contend with him.' (Nuzulul Masih, pg. 434-436)

Next Huzoor gave some examples of the effect the powerful Arabic writings of the Promised Messiah^{as}

have had on people. A Palestinian lady writes that she firmly believed that Hazrat Isa^{as} was alive in the heaven and would revive Islām with the use of force. She was introduced to the Jamā'at through her younger brother-in-law and read books of the Promised Messiah^{as}. She felt as if she had found priceless pearls. The eloquent Arabic writings were like gems of spiritual knowledge and she felt that it is such valuable writings that initiate man's connection with God. Once fully satisfied, she took Bai'at.

Ajaz Sāhib from Algeria writes that he was completely disappointed with erroneous commentaries when he was introduced to the writings of the Promised Messiah^{as} through a Jordanian Ahmadi friend. As he read the writings his heart opened up and the power of the writings caused him to physically tremble in awe and he was convinced these were writings inspired by revelations.

Faraz Sāhib from Abu Dhabi writes that he read as many books of the Promised Messiah^{as} as he could and also started watching Arabic programmes on MTA. Following this he studied Qur'ānic verses and Ahadīth and was satisfied. He now had two options, to continue to wait for a militant Mahdī and stay connected to erroneous creed or accept Hazrat Ahmad, who had presented the beauties of Islām and defended the Holy Prophet^{sa}, as the Imām Mahdī. He sought Divine help and prayed a lot and was inclined to the Ahmadiyya Jamā'at. When he read the Promised Messiah's poetry in praise of the Holy Prophet^{sa} his body trembled and his eyes welled up and he said out aloud that a slanderer could never write such poetry and how could a slanderer have such sentiments for the Prophet^{sa}. He also felt that for a non-Arab to express such eloquent Arabic was not possible without Divine help!

Abbas Sāhib who is an Arab and resident in Italy writes that in spite of what the media said he used to watch MTA. Once he heard Arabic (Arabic) of the Promised Messiah^{as} on MTA. As he listened to it, he looked at an image of the Promised Messiah^{as} until, spontaneously he said out loud, **by God, a liar cannot express such sentiments.** This

person is definitely from God.

Khalid Sāhib from Morocco writes that after he was introduced to Ahmadiyyat he was amazed that the Imām Mahdī had come and gone and he had only just heard about him! He reflected and prayed for guidance and started reading up on the Arabic website of the Jamā'at. Philosophy of the Teachings of Islām was the first book he read and he read it many times. The subject matter sent his soul in a trance. After reading various other books he felt that he had found a treasure-trove.

Hani Sāhib writes about Madah Sāhib that he asked a few questions in response to which extracts of the Promised Messiah^{as} were sent to him. He was suitably impressed. He says that the writings opened up his breast and he was delighted to find such spiritual material to read in this age!

Atami Sāhib from Yemen writes that as a journalist and researcher he was intrigued to find the truth. He read a book by detractors of the Jamā'at which had resorted to slandering. He realized these were age-old allegations and nothing else. On the other hand he found the eloquent Arabic of the Promised Messiah^{as} miraculous. After reading books of the Promised Messiah^{as} he reached the conclusion that he had presented the true image of Islām once again.

Hayat Sāhib from Iran writes that he was born in a Shia family and was inclined to religion but was not satisfied with the image of Islām, he felt something was lacking and became convinced that it needed correcting. A friend introduced him to MTA. Gradually he was impressed by what he saw on MTA. He

was amazed that the religious scholars called on the Shia people for debate but only abused the Ahmadiis since they could not contend with their strong arguments. When he heard about the objectives of writing Baraheen Ahmadiyya he was convinced of the truth. He read books of the Khulāfa and realized they were the leaders of Islām and the world was in great need of their views. He felt the Promised Messiah's^{as} challenge to Arabs and non-Arabs in Arabic language was a golden chance for the opponents to have proved their distinction, but they could not do so. Reflecting on all these proofs, he says he had no choice but to accept the truth and now he considers Tabligh his obligation!

There are numerous such episodes but Huzoor presented just a few today. The Promised Messiah^{as} writes about signs: 'In the same way hundreds of Signs have appeared in my support. Is there a person living on the earth today who could outshine me in this respect? I call God as a witness Who is the Master of my life that so far more than 200,000 Signs have been manifested in my favour and, more or less, 10,000 souls have seen the Holy Prophet, peace and blessings of Allah be on him, in dreams and has given testimony in my favour. Moreover, sages of great renown and spiritually exalted persons who have very large numbers of followers numbering up to 400,000 have been directed in their visions that I have truly come from God. Some of these died thirty years before my appearance, such a sage was named Gulab Shah, who lived in district Ludhiana and who had told Mian Karim Bakhsh of Jamalpur that Jesus had been born at Qādiān and that he would visit Ludhiana.'

Mian Karim Bakhsh was a righteous man of advanced age who firmly believed in his God. He came to see me at Ludhiana and related to me this prophecy for which the 'Maulvis' harassed him greatly, but he paid no heed to them. He told me that Gulab Shah used to say in his presence that Jesus son of Mary is not alive. He is dead. He shall never come back to this world. Mian Karim Bakhsh Ahmad is the Jesus for this nation who under Divine power and wisdom has been created

In the same way hundreds of Signs have appeared in my support. Is there a person living on the earth today who could outshine me in this respect? I call God as a witness Who is the Master of my life that so far more than 200,000 Signs have been manifested in my favour and, more or less, 10,000 souls have seen the Holy Prophet, peace and blessings of Allah be on him, in dreams and has given testimony in my favour.

in the likeness of Jesus and in heaven he has been named Jesus. He reiterated saying: O Karim Bakhsh, when that Jesus shall appear you will see how bitterly the divines shall oppose him, but they will not succeed. He shall be sent to this world to clear and embellish the disfigured and distorted commentaries of the Holy Qur'ān which he shall again present to the world in their original perspectives. In this prophecy the sage had clearly pointed out that Mian Karim Bakhsh would reach the advanced age and see the Messiah personally.' Tadhkiratush-Shahadatain, pg. 36-37 (published translation)

Next Huzoor related some incidents of people accepting the Promised Messiah^{as} after seeing the Holy Prophet^{sa} in dreams, both from the times of the Promised Messiah and also in recent times. Hazrat Mian Abdul Rasheed Sāhib^{ra} said that he took his Bai'at inspired by a dream. He saw the Holy Prophet^{sa} laying on a bed very ill and the Promised

Sardar Karam Dad Sāhib writes that he had a dream before taking Bai'at. He saw the Holy Prophet^{sa} and the Promised Messiah^{as} strolling on a road. The Holy Prophet gestures with his finger three times towards the Promised Messiah and says, 'he is from God.' Later, when Sardar Sāhib took Bai'at in Qādiān, he found the Promised Messiah^{as} looked exactly as he had appeared in the dream.

Indeed, people continue to experience such dreams in the current age. Momin bin Ahmad Sāhib writes that he had never heard of Ahmadiyyat. He once saw the Holy Prophet^{sa} in a dream. The Holy Prophet and he are standing on a beautiful minaret and the Holy Prophet gestures to the moon with his finger. It is a full moon which is nearby and its light is spread far and wide while in the middle stands the minaret. The Holy Prophet gestures as he tells him something which he does not understand. The Holy

The Promised Messiah^{as} says: 'Our Jamā'at should have a true connection with God Almighty and they should be grateful that God Almighty has not left them but has shown them hundreds of signs of His power to strengthen their faith to the degree of certainty.'

Messiah^{as} is looking after him. The Holy Prophet stands up with the support of the Promised Messiah and begins to give a lecture based on the truthfulness of the Promised Messiah. In the dream the Holy Prophet's health is restored and his face looks lively. This dream was interpreted to signify that Islām was going to be revived through the Promised Messiah and Rasheed Sāhib took Bai'at.

Abdul Sattar Sāhib writes that he asked his father about the issue of death of Jesus^{as}. His father related a dream to him. He saw two tents by the River Ravi, one of the tents is of the Holy Prophet^{sa} and the other is the Promised Messiah's^{as}. He goes into the Holy Prophet's tent and asks him about the holy person who has claimed to be the Messiah. The Holy Prophet^{sa} says three times: He is very accomplished. This convinced him about the truthfulness of the Promised Messiah's claim and he accepted him.

Prophet is very kind and affectionate to him and he feels words cannot express this. The Holy Prophet^{sa} then leaves. After awakening he felt as if he was elevated from the ground and for many days he did not much talk to people. He did not understand the dream. His father later told him that he too had seen the Holy Prophet^{sa} in a dream and he had given him the glad-tidings of the birth of a son (Momin Sāhib). Later, in Syria he was introduced to the Jamā'at and he studied about it and found its beliefs to be the same that he used to talk to his friends as a youngster. He wrote to Huzoor and said that he used to weep while reading the books of the Promised Messiah^{as} and each word would be a balm to his soul. It is impossible to express how precious faith is! He believes Ahmadiyya Jamā'at represents the true creed of Islām and feels that although right now the Jamā'at is partially triumphant, in the near future it will be wholly triumphant. Insha Allah.

A friend from Damascus, Rizwan Sāhib writes that

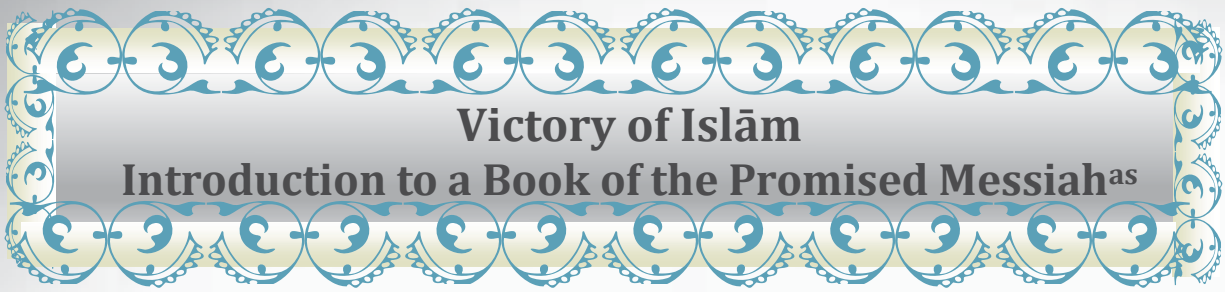
he learned religion from personal study. After an incident he started searching for Divine knowledge and in the first dream he was given the message that the Holy Qur'an is the treasure-trove of all knowledge and the resolutions of all one's problems should be found in it. One night as he recited the verse: 'Those whose labour is *all* lost in *search after things pertaining to* the life of this world, and they think that they are doing good works.' (18:105) in his Salāt, he felt great fear. Just then two youngsters knocked on his door and asked him about Qādiāniyyat. He was about to read them from a book on Qādiāniyyat as disbelief when he felt he was doing wrong and would be simply repeating hearsay, so he stopped. Later, he was introduced to an Ahmadi, Basit Sāhib and the first book he read was Philosophy of the Teachings of Islām which he did not put down until he was finished reading it. He realized it was not what he had heard and the concept of revelation continuing in this age impressed him the most. He saw the Holy Prophet^{sa} in a dream and he told him that Mirzā Ghulam Ahmad was the only means of salvation from the evils of the time. Next Huzoor related some incidents from African countries. Once our missionary went to a town for Tabligh but the young people there created chaos and Tabligh had to be abandoned. Next day all the townspeople had gathered for a programme of theirs when suddenly fierce wind started blowing and torrential rain came and their programme was spoiled. The townspeople felt the storm was a sign of God's wrath because the Ahmadi programme had been stopped. As a result 41 people accepted Ahmadiyyat. A report from Nigeria tells that once Tabligh efforts in a village were met with opposition. Sometime later a young man of the village prayed to God that if the Ahmadis were not true they should be put in trouble and if the Ahmadis were true then their opponents should be put in trouble. Five days later he saw that two of the opponents fell ill and died painfully. This convinced him that Jamā'at Ahmadiyya was from God.

A Tabligh report from Burkina Faso tells of a time when our missionary went to a village with a hun-

dred Ahmadis. They told him that it had not rained for some time and they were concerned for their crop. The missionary Sāhib suggested praying to God and offering Salāt Istisqa. When the announcement was made for Salāt Istisqa, non-Ahmadi Muslims did not join the Ahmadis in offering it. During the Salāt the missionary Sāhib implored God for the sake of the Holy Prophet^{sa} and the Promised Messiah^{as}. God listened to the prayers of Ahmadi women and children and it rained. The non-Ahmadis and Christians who had seen Ahmadis observing Salāt Istisqa were most impressed and this resulted in 90 Bai'ats. The Promised Messiah^{as} says: 'Our Jamā'at should have a true connection with God Almighty and they should be grateful that God Almighty has not left them but has shown them hundreds of signs of His power to strengthen their faith to the degree of certainty.' May God make us those who connect with Him, may He show each one of us His signs and enhance in faith and may we instil this spirit in our next generation. May God keep our generations firm on this and enhance their faith! Next Huzoor announced that he would lead two funeral Prayers in absentia.

Raziullah Din was martyred on 8 Feb as he left home for work in Karachi, Pakistan. Two unknown motorcycle riders fired at him. He was rushed to the hospital but succumbed to his injuries and was martyred. He was 26 years old and had worked in a factory for six years. He was a caring person who was ardently devoted to Khilāfat and had great respect and regard for Nizam e Jamā'at. He often expressed his wish for martyrdom. He was a ~~Man~~ and often gave Jamā'at duty. He was the only breadwinner of his family. May God elevate his station and grant steadfastness to his parents, wife and six month old baby daughter and keep them all in His protection.

Dr. Khalid Yusuf died on 7th February at PAFK Hospital at the age of 46. He was a Muslim and leaves behind three daughters and one son. May God elevate the station of the deceased and grant steadfastness to his children. He was a good doctor and had passion to serve.



Victory of Islām

Introduction to a Book of the Promised Messiah^{as}

Title of the Book | Fathe Islām
English Version | Victory of
Islām

Language | Urdu
Number of Pages | 48
Year Written | 1890

Year Printed | 1891
Name of the Press | Riad-e-Hind
Press, Amritsar

Background | The Christian designs to spread Christianity all over India were not a secret. The Lieutenant Governor, Charles Aitchison, while laying the foundation stone of a Church in Batala on November 21, 1883, said: "Christianity is spreading in India four or five times of the rate of growth in population and there were more than a million Christians at this time. Robert Clark in his book, *The Missions*, on page 245 says: "The missionary movement in India wanted to convert the Punjab as a base for spreading Christianity in Central Asia." Another Governor of the Punjab, Sir Robert Montgomery, sanctioned funds for the construction of fifteen churches at government expense. The Cambridge Short History of India published by the Cambridge University, on pages 715 and 716, says: "That God has given the dominion of India to Britain so that the whole of India could be converted into a Christian land." In short, there was an all-out effort to convert the Indians, specially the Muslims to Christianity. It was against this background that the Promised Messiah^{as} took up the task of frustrating the designs of Christian missionaries by demolishing the false beliefs of Christianity specially the belief that Jesus was the son of God and was sitting alive in heaven.

The Book | In this book, the Promised Messiah^{as} established, beyond any shadow of doubt, that Jesus was not crucified and that he died a natural death. And he declared that the advent of the Promised Messiah and Mahdī had taken place in his person. The Promised Messiah^{as} declared further that he had been commissioned by God in the name of Jesus so that he could demolish the false beliefs of Christianity. Therefore, he had come to break the

Cross and kill the swine. He also discussed the five ways in which he was striving to achieve this purpose: (1) publication of books, (2) the issuance of leaflets, (3) giving interviews, (4) correspondence, and (5) accepting Bai'at. He needed funds to carry on his work, therefore, he appealed to Muslims for help. He had devoted friends like Hazrat Maulavi Hakim Nur-ud-Din, each of whom was prepared, he said, to bear the entire cost of publication of the books, but this he could not allow this. He wanted the whole community to cooperate and share with him the expenses so that they might all be blessed. At the end of this book, he announced that he would welcome all kinds of questions, and objections against Islām, the Holy Qur'ān, the Holy Prophet^{sa} and his own self, and that, if they wrote to him, he would answer them.

Review | Maulavi Ashraf 'Ali Thanvi, a well-known commentator of the Holy Qur'ān, in the preface to the commentary, says: Then Mirzā Ghulam Ahmad Qādiāni appeared on the scene and told the Christian missionaries that the Jesus whom you say was crucified, died a natural death, and the second coming of the Jesus, which you await, has taken place in his person (Mirzā Ghulam Ahmad).

Maulavi Ashraf 'Ali Thanvi says that the arguments of Mirzā Ghulam Ahmad cornered the Christian missionaries so much that it was difficult for them to get themselves out of the squeeze put on them by "Mirzā". (Badr, Qādiān, April 5, 1962, p. 7)

Source: *An Introduction to the Hidden Treasures of Islam*, by Syed Hasnat Ahmad, pg. 43-45, available at www.alislam.org.

“He will be Extremely Intelligent and Understanding!”

By: nmMaryam Tahir, Ahmadiyya Abode of Peace

During the early 1880's, the Promised Messiah^{as} travelled to a small city in northeastern Punjab, called Hoshiarpur. He did so in order to isolate himself from the world and seek nearness to God Almighty by worshipping Him for forty days in solitude. During these forty days of constant praying, the Promised Messiah^{as} received a very powerful prophecy regarding the birth of his future son and Promised Reformer, Hazrat Mirzā Bashir-ud-Din Mahmood Ahmad^{ra}.

This prophecy was published on February 20th, 1886, and talked about fifty-two different qualities that the Promised Reformer would possess. Two of the qualities mentioned in the prophecy that will be covered in more detail are, “He will be extremely intelligent and understanding”. And so, as the prophecy foretold, the Promised Messiah^{as} was blessed with a son on January 12th, 1889, just three years after the prophecy was published. In the many years that followed the birth of the Promised Reformer, God Almighty continued to show that Hazrat Mirzā Bashir-ud-Din Mahmood Ahmad^{ra} did indeed possess all these foretold qualities that would ultimately deem him as “Musleh Mau'ūd.”

Hazrat Musleh Mau'ūd^{ra} was an extremely intelligent and understanding man with an immense amount of religious and secular knowledge in all sorts of subjects. For instance, he has written hundreds of books and journals pertaining to Islām, spirituality, and even politics to name a few. Apart from books, he has given thousands of sermons and lectures, many of which have been recorded in twenty-four volumes of the book “Anwarul Aloom”, and twenty-eight volumes of the book “Khutbaat-e-Mahmood”. He was a

very captivating and impressive speaker, so good with his words that even those that had doubts before his lectures began, would praise him afterwards. There is still a large amount of his sermons that have gone unpublished, but this just gives an idea of how intelligent and well rounded this blessed man was.

One book written by Hazrat Musleh Mau'ūd^{ra} that truly mirrors his intelligence is “Tafseer-e-Kabeer”, his six thousand page lengthy and detailed translation and commentary of fifty-nine Surahs of the Holy Qur'ān. This commentary is regarded as the world's best commentary for the Holy Qur'ān, not only by Ahmadīs, but also by very respectable non-Ahmadī scholars around the world. Even the opponents of Hazrat Musleh Mau'ūd^{ra} could not help but acknowledge his intelligence and understanding of the Holy Qur'ān. Maulvi Zafar Ali Khan, a well-known opponent of the Jamā'at is quoted to have said to his followers, “Listen carefully, you and your followers will never be able to compete with Mirzā Mahmood Ahmed. Mirzā Mahmood Ahmed has the Qur'ān and he has got knowledge of it. What have you got?”

All of the feedback mentioned above and more was

“A handsome and pure boy is coming as your guest. His name is Emmanuel and also Bashir. He has been invested with a spirit of holiness, and he is free from all impurity. He is the light of Allah... He is the Word of Allah for Allah's mercy and honour have equipped him with the Word of Majesty. He will be extremely intelligent and perceptive and will be meek of heart and will be filled with secular and spiritual knowledge”

garnered just by “Tafseer-e-Kabeer”. There are countless other times that the works and lectures of Hazrat Musleh Mau’ūd^{ra}, not only on Islām but also worldly matters, have been praised. His many lectures on economics and defense, and even on politics at many conferences have been relished and even republished in the works of other authors.

Lastly, the intelligence and understanding that Hazrat Musleh Mau’ūd^{ra} possessed also translated into his leadership over the Ahmadiyya Muslim Community. During his Khilāfat, the Jamā’at expanded tremendously in a very structured and administrative manner. He is quoted to have said, “I would like to see the truth of Ahmadiyyat shine far and wide in the world.” To do so, Hazrat Khalīfatul-Masīh II^{ra} created many sub-divisions and organizations within the Jamā’at for better control over its growing population. He also formulated many schemes to help the process of expansion, one of them being “Tahrīk Jadīd”, which was established in 1934. Another very successful scheme formulated by Hazrat Khalīfatul-Masīh II was “Waqf Jadīd”, established to promote missionary and reformatory activities in all parts of the world. The Jamā’at also faced some very difficult times when some of its members start-

ed to question the need for Khilāfat after the demise of the Promised Messiah^{as}. Nevertheless, Hazrat Musleh Mau’ūd^{ra} made sure that the situation did not spiral out of control, and stood by his decisions.

All in all, Hazrat Musleh Mau’ūd^{ra} was a great man who was blessed with a bountiful supply of knowledge and understanding of everything around him. He led the Jamā’at to many great heights, and continued to serve Islām-e-Ahmadiyya until his sad demise on November 7th, 1965. May Allah enable us all to remember him in our prayers and abide by the teachings he has left behind. Amīn.

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The Superior Intelligence of Hazrat Musleh Mau’ūd^{ra}

By: Mohsina Islām, Brampton Castlemore

Hazrat Mirzā Bashiruddin Mahmood Ahmad received his education from District Board Primary School and in 1898, studied in Ta’līmul Islām High School. Due to his poor health since childhood, he did not pursue formal education after 1905. As Divine Destiny would have it, however, Hazrat Musleh Mau’ūd^{ra} went on to pen almost 200 books and journals, write over 10,000 pages of unparalleled commentary of the Holy Qur’ān and deliver various lectures—all of which became a fulfillment of the prophecy regarding his superior intelligence.

In the 52 years of Hazrat Musleh Mau’ūd’s^{ra} Khilāfat, the Jamā’at made great strides. With Divine Help, Hazrat Musleh Mau’ūd^{ra} established various auxiliary organizations, such as Lajna Imā’illah and Nāsirātul Ahmadiyya, as well as blessed schemes, such as Tahrīk Jadīd and Waqf

Jadīd, so that men, women and children could work towards the progress of the Jamā’at. Thus, the prophecy about the superior intelligence of the Promised Son and Reformer was fulfilled in an impressive way. Regarding this, Hazrat Khalīfatul-Masīh III^{ra} has written, “...Just as it was foretold ‘He ...will be filled with secular and spiritual knowledge’ one glance at his works show us secular as well as spiritual knowledge, and the beauty of it all is that each time he wrote a book or a journal everyone said one could not write any better!

Sources:

- Friday Sermon, February 21, 2014, as found in Friday Sermon English Summary. <http://www.allIslām.org/friday-sermon/2014-02-21.html>
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The Holy Prophet's^{sa} Gratitude

By: Maha Sami, Windsor

The entire life of the Holy Prophet^{sa} revolved around his gratitude of Allah. He^{sa} started each day with praise of Allah, and during the day before starting any activity he would remember Allah and end it by thanking Him. He^{sa} used to pray, *"Oh my Lord, Make me one of those who remember you and of those who show gratitude towards Allah."* Such was his level of devotion and gratitude. After his obligatory prayers, he would continue to remember Allah and say, *"Oh My Allah grant me the ability to pray such prayer that is full of your remembrance, gratitude and beauty"*

The Holy Prophet^{sa} is reported to have said, *"A person who is not appreciative of others cannot be grateful to Allah"*. Thus the Holy Prophet^{sa} was very appreciative of others and embodied the spirit of being a grateful servant of Allah. One incident which demonstrates this is as follows:

When the Holy Prophet^{sa} returned from Ta'if a non Muslim Mut'im bin Abdi extended his protection to him so that he could enter Mecca again. Although Mut'im died soon after, the Holy Prophet^{sa} did not forget the good deed. When the prisoners of battle of Badr were presented to the Holy Prophet^{sa}, he said: *"If Mut'im had been alive, and he had asked to free these prisoners, I would have done so without asking for any ransom."* On another occasion, during the battle of Badr, an uncle of Holy Prophet^{sa}, Hazrat Abbas^{ra} was one of the prisoners. The Holy Prophet^{sa} ordered that all the prisoners should be given clothes. Hazrat Abbas^{ra} was quite tall and no one's garment would fit him. Abdullah bin Ubaiy, a hypocrite, brought his shirt from home and gave it to Hazrat Abbas^{ra}. **This deed was not forgotten by the Holy Prophet^{sa} so much so that upon the death of this leader of the hypocrites, the Holy**

Prophet^{sa} gave his blessed garment for his burial. One aspect of gratitude is contentment, and indeed the Holy Prophet^{sa} led a simple and content life as he was ever grateful to God. Once Hazrat Umar^{ra} visited the Holy Prophet^{sa} and noticed he was resting upon a mat. When the Holy Prophet^{sa} got up, the marks of this rough mat were on his skin. At the conquest of Mecca, any other leader would have had a grand feast to celebrate this victory. However the Holy Prophet^{sa} after completing some urgent tasks visited Umme Hani's^{ra} abode and asked her if there was anything to eat. She said there was nothing but dried breadcrumbs, He^{sa} asked her to dip them in some water to make them soft and edible. He^{sa} then asked if there was anything to eat with the breadcrumbs, she said only a few drops of vinegar. The Holy Prophet^{sa} asked her to bring some vinegar and started to eat. **With each bite he thanked Allah, he praised Allah and said how good these breadcrumbs were with this vinegar. He said all this as if he was enjoying a grand feast.**

The Holy Prophet^{sa} often used to stay up at night standing in prayer until his feet became swollen. When he was asked why he was subjecting himself to such hardship, when Allah had already forgiven his past and future mishaps, he would reply *"Should I not be a grateful servant of God Almighty?"*

The Holy Prophet^{sa} truly was a grateful servant of God, showing his gratitude in diverse ways. He was appreciative of others, he was content with what he had, and above all showed immense gratitude to Allah. But how often do we complain about small insignificant things? How many times have we seen people who are not content with what they have? How often do we realize that what Allah has

(Continued on page 21)

Report of Various Local Events

Health Conference, Saskatoon South

By: Faiza Kahild, and Shazia Shahida

A health conference was held by the Saskatoon South Jamā'at on January 18, 2014. 105 Lajna members attended this program. After recitation of the Holy Qur'ān, Hadīth and excerpts from Malfoozāt, a presentation was given demonstrating how one can engage in various exercises in the comfort of one's home. The Lajna and Nāsirāt present were all urged to participate in the exercises being demonstrated. The session began with an eight minute warm-up focusing on increasing the blood circulation of the participants in their extremities. **The increase in blood flow is highly important along with the increase in heart rate, before one engages in any physical activity.** After the warm-up a light and intense workout was also demonstrated using dumbbells. The Lajna and Nāsirāt were very involved in the activities and exercises that were being shown. Several exercises that are specifically good for those individuals who have back pain, arthritis, or various aches were shown. Furthermore, the ladies were informed about various diseases and health implications that can be avoided simply by undergoing these various exercises. Lastly, the ladies were shown basic exercises that they can and should perform once they have completed their exercise for the day. After the completion of the demonstration of various exercises the ladies were told about various supplements that they can and should attain to maintain a healthy body.

Interfaith Symposium Markham

Ebenezer United Church
January 18th, 2014

Topic: Reconciling the Existence of God and
Human Suffering
Total Guests: 35

By: Robina Fauzia Ahmad, Markham

The Interfaith Symposium was held at Ebenezer United Church on January 18th, 2014 in Markham. Invitation cards, posters and flyers were printed. The church staff was given invitation cards and flyers for the symposium. In total 80 invitation cards and more than 300 flyers were distributed by members of Markham Jamā'at. Additionally, a large number of emails were sent and exchanged to facilitate this event. A press release was also published in two local newspapers of Markham.

Three speakers were invited for the event (Ahmadī, Hindu and Christian). On the day of the symposium, January 18, 2014, a bookstall containing the Holy Qur'ān with English translation and many other books was set up at the church. Rollup banners were also displayed for the benefit of guests. Guests were given registration packages as they arrived at the registration table, containing introductory brochures, feedback form, question cards and a pencil. Registration started at 1:30 pm and the program began at 2:00 pm. The symposium began with prayers from the Holy Scriptures of all three religions. After the recitation from the Holy Scriptures, each speaker was given 15 minutes to present their religious perspective in relation to the topic. The presentations were followed by a very interesting and informative Q/A session. At the end, the moderator thanked every-

one and distributed gifts among all the speakers and the members of church staff. The program ended with silent prayer. Refreshments were served after the event, which included fruits, cakes, samosas, coffee and tea. Members of the Jamā'at (Lajna Majlis) worked alongside Church volunteers in

serving refreshments to all attendees. In total there were 35 guests who came and exhibited a genuine interest in the event. Lajna members received four personal guests; three Hindus and one Christian. After refreshments Jamā'at volunteers cleaned up the area in conjunction with the Church volunteers. The church staff expressed an interest in meeting us again. In particular, ladies of the Church invited the Local Sadr Lajna for a church visit in the near future and also showed an interest in touring our mosque. A press release of the event was sent to two newspapers: Snap Markham and Economist & Sun (online and in print). Emails were sent to all the speakers and members of church staff in appreciation of their participation and cooperation. May Allah enable us to spread the message of Islām in the best possible manner, and may He cause our efforts to bear fruit! Amīn!



Report of Tarybiyat Workshop —Saskatoon South/North | Bushra Aftab, Saskatoon

By the Grace of Allah, we held our Tarbiyat Workshop on Saturday, December 28, 2013 from 10:00am to 7:00pm. Various interactive presentations were made throughout the day including, Commentary of Surah Al-Fatiha, Tabligh, Marriage Workshop, Ta'lim, Esthetics & Sports Workshop, Salāt Presentation, Fiqhi Masail, Career Presentation for Waqifat, Clips of Huzoor's Address to Lajna, Need for the Imām, and Finance Seminar. In Sports

& Esthetics workshop three skills including makeup, nails and exercise were taught. Tips were also given about healthy skin. At the end participants asked questions and we also asked for their feedback. The program we did silent prayer and headed home. Total attendance at the workshop was 25 members; 17 of which were university students, and 8 were from colleges.

Annual Nāsirāt Workshop B.C Region | Attiya Lakhan, Regional Nāsirāt Coordinator, British Columbia

On February 23rd, 2014, by the Grace of Allah, our Annual Regional Nāsirāt Workshop took place. Mothers and the Nāsirāt attended regardless of the bad weather and snow. The Nāsirāt from all the Majālis including Surrey North, Surrey South, Surrey West and Vancouver participated in this workshop. There was a total attendance of 50 out of 74 Nāsirāt. After a brief intro the Nāsirāt were split into their respective groups in which they discussed the assigned group challenges that they faced without any hesitation. Following the group session, age groups were separated as 7-10, 11-13, and 14-15 and sent to separate rooms. Different presentations were made by various Lajna members, some of which were the topics of: Cyber bullying/confidence, Identity as an Ahmadī Muslim, and lying and ending by teaching the Nāsirāt the importance about our actions and words. Each of the presentations were followed by group discussing in which the Nāsirāt were given scenarios to share their thoughts on and share with everyone. Furthermore, there were fun team building exercises which all the Nāsirāt truly enjoyed and found exciting and joyful. Nāsirāt were also taught self-defence techniques. A mothers' session was also held to discuss social media and its effects.



Holy Qur'ān Exhibition—Saskatoon

By: Shahana Maryam, Saskatoon South

By the Grace of Allah, on January 19, 2014, Lajna Imā'illah of both Saskatoon North and South Jamā'at's held a Qur'ān Exhibition in the auditorium of a public library. Many posters were set up around



the auditorium with places for people to walk around and observe. Tables were set up with Jamā'at literature including 16 books; 30 translations of the Holy Qur'ān; and pamphlets on 5 different topics including Peace, Jesus, and Muhammad^{sa}. Refreshments including coffee and small snacks were also provided. A Henna stall (for ladies only) was set-up, which served to draw peoples' attention. At the end of the day, we had the pleasure of having 45 guests into the room, with varying interest levels. Many had kids and came with their families - 4 of the guests left their contact with the Tabligh team with the promise of further future contact by the Jamā'at. The librarians would come during their breaks and expressed their joy at having us hold this, as well as a School Principle visited us with his family.

Mehfil Mushaira, Saskatoon North

By: Amtul Qudoos Saima, Saskatoon North

The Mushaira started with the recitation of Holy Qur'ān. There were 16 participants in Mushaira who presenting their own poems, which included eight Nāsirāt members who confidently presented their poems. The participants wrote in both Urdu and English languages. Throughout the event, the audience took part in Mushaira and appreciated the presenters. Sadar Sāhiba concluded the event with a silent prayer.



Holy Qur'ān Exhibition—Markham

By: Robina Fauzia Ahmed, Markham

By the Grace of Allah, Lajna Imā'illah Markham held a Holy Qur'ān Exhibition on Dec. 14th, 2014 at the Milliken Mills Community Library. The exhibition material included 30 pull up banners about the Holy Qur'ān and the Holy Prophet^{sa}, 21 copies of the Holy Qur'ān with various translations and a bookstall package was also arranged.

The event was advertised through 300 flyers, which were distributed by Lajna, Atfal and Nāsirāt in the

Community Center on the day of the event. Additionally, approximately 50 flyers were given to Lajna beforehand to distribute among their contacts on a personal basis. A press release was issued to the local newspaper (Economist and Sun and Snap Markham). The event was also posted on the official website of City of Markham, and on the Event Notice board of Library and the Community Centre.

On the day of the exhibition, a registration desk was arranged to greet and register guests. Each guest was registered and their contact information was



collected (if they chose to divulge it). A Henna Stall was arranged for ladies—it attracted many guests to our exhibition. The Refreshment stand included samosas, timbits, and coffee. A Book Stall was arranged with Holy Qur’ān in various languages, books on Islām, booklets of Huzoor’s^{aa} sermons and flyers. Majority of the guests attended the bookstall. Some guests were held detailed discussion about Islām and Ahmadiyyat. Some guests were also given books and Holy Qur’ān in English as free gift. Many guests requested for some books and left their mail-

ing addresses, one guest requested for the Holy Qur’ān with the Punjabi translation. Bookmarks were distributed to the children who attended the exhibition along with their parents. Alhamdulillah, more than 80 guests visited the exhibition. A female Muslim guest was very pleased to attend the exhibition and remarked that “you should advertise this event at a larger scale so that more and more people should come and visit this and benefit from it.” One Sunni Muslim brought one of his Non Muslim friend who wanted to be a Muslim. Murrabi Sāhib answered his questions and discussed Islām with them. A Non-Muslim gentleman inquired about Islām and spent about 2 hours in the Exhibition reading banners, inquiring about our beliefs. In spite of extremely bad weather and a snow storm this Exhibition was successfully held by the Grace of Allah. This event was an incredible team-building exercise, and we felt very humbled and blessed to be called to this service. Total volunteers included: thirteen Lajna, three Nāsirāt, three Atfāl, two Ansār, Local Sadr Jamā’at and Murrabi Sāhib.

Baitun Nur Field Trip

By: Asma Chaudhry, Calgary West

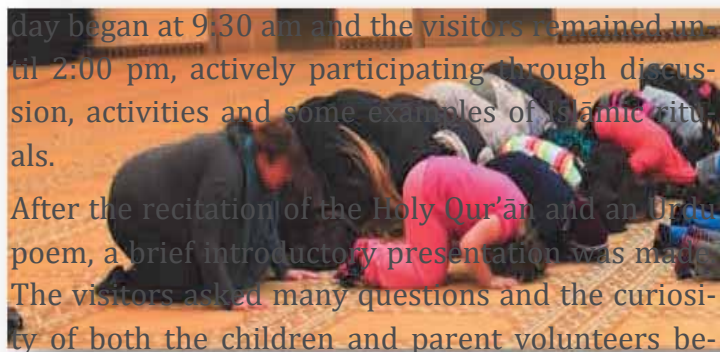
When Baitun Nur Mosque was approached by Hillhurst Elementary School for a field trip, it was immediately understood that this was an opportunity that could not be missed. The mosque was visited by twenty five students, seven school volunteers and one teacher on February 6, 2014. The day began at 9:30 am and the visitors remained until 2:00 pm, actively participating through discussion, activities and some examples of Islāmic rituals.

After the recitation of the Holy Qur’ān and an Urdu poem, a brief introductory presentation was made. The visitors asked many questions and the curiosity of both the children and parent volunteers became apparent. Most of the enquiries focused on

Islāmic rituals/customs surrounding the month of Ramadan, Salāt, and a very simple and straightforward question posed by a student that framed the significance of the visit – What is a Mosque?

Ablution & Purifying Oneself

The visitors were divided into two groups and the girls were taken to the women’s side of the mosque while the boys were taken to the men’s side of the mosque. After a brief tour of the main level of the mosque, the kids were shown the procedure for wudu in the washrooms. The kids were extremely excited and did not waste a second in taking off their shoes and socks and fully copying the procedure of the ablution as demonstrated. The significance of Wudhu was explained in terms of purifying the body and mind before presenting oneself to





Visitors to the Mosque engaged in various activities including practising writing their names in Urdu; one girl trying on a Hijāb; and another girl performing wadhu.

God.

Adhaan & Prayer The boys and girls reassembled in the prayer hall for the most notable part of the trip. They were given a brief explanation on the purpose of Salāt and examples of Arabic prayers. The introduction included a demonstration of Adhaan, the call to prayer, and also the physical movements involved in Salāt. Without hesitation, the visitors actively followed the movements of Salāt in order to better comprehend the sentiment and ritual that is involved in the act of Muslim prayer.

Some of the key topics of discussion brought up by the visitors included the importance of reciting in Arabic but knowing the translation in one's mother tongue, balancing work, school and one's prayer obligation, a brief philosophy behind segregation and the central purpose of a mosque – to turn one's whole attention to God alone, without any distractions.

Activities Different activities were organized in the gymnasium of the mosque, including coloring pictures of mosques, having their names written in Urdu (mimicking Arabic), bracelet making and others. A lunch was provided to the visitors which included pizza for the kids and Pakistani cuisine for the volunteers. Many took seconds and even thirds and appreciated the cultural touch of the lunch.

The visitors were given another presentation where Maulana Umair Khan Sāhib shared his experiences as a Missionary in Africa through various pictures and video clips. The students and parents actively listened to the moving stories and showed amazement at the difficult but inspiring lives of their fellow beings.

Islāmic Head Coverings After a request made by the visitors to try on traditional Islāmic hats and Hijābs, they were taken back to the prayer hall where prayer hats and some scarves were given to the students. The boys shared hats while the girls admired how “pretty” they looked in the scarves.

As the visit started to go overtime, the visitors packed up after a day-long trip at the mosque. As a token of appreciation and farewell, the kids were given goody bags while adults were given pens, scarves and literature. It was sure to be a memorable experience for all as the visitors were able to truly experience the life of a Muslim in a mosque. Because of the keen interest of the visitors and the enthusiasm of the volunteers, the event proved successful in showing the purest picture of Islām through the charm of a mosque, Alhamdulillah.



“Start building mosques and build them in great numbers since it is God's work to fill these mosques, He will bring people to these mosques.”

Hazrat Khalīfatul-Masīh IV^{rh}

Coming together for Community Youth | Saira Syed Chaudhry, Calgary South

**** The complete version of this article was also published at the local paper called *The Anchor Weekly* **** It has been shortened here due to limited space.

On January 18th the annual Go Girl event was held at the Chestermere Recreational Community Centre. This is event which is co-ordinated and run by the Chestermere Regional Community Association in partnership with Mental Health Services and Synergy, for girls ages 10 – 16 to help them become more confident, while developing a healthy lifestyle in an encouraging environment. The event began at 8:30 am and ran through to 5:00pm and had approximately 60 participants. During lunch break from 12:00pm to 1:30pm, a group of four ladies from the Ahmadiyya Muslim Women's Association, set up an attractive and interactive booth where they had free Henna application, free Hijāb demo and literature. Participants were introduced to the concept of Hijāb, as a representation of faith, cultivation of modesty and a way of self-empowerment. Partici-



pants got to choose and try on Hijābs, after which they were asked how they felt. The girls expressed an assortment of feelings from it being strange to wonderful and one girl even compared it to wearing armour,

as a form of protection. One girl remarked that she will remember our warmth and kindness whenever she sees Henna art. It was a very successful event that helped us dispel the stereotypes that media regularly enforces and clear up misconceptions of Islām. This event was a clear depiction of peace where people of different backgrounds, ethnicities and beliefs came together to collaboratively support and help young girls to feel treasured, worthy and confident.

Nāsirāt's Tarbiyat/Sleepover Camp Edmonton | Saira Shareef, Edmonton

On December 17th, on a chilly evening in Edmonton, members of Nāsirāt gathered in a gym for sports activity. They participated in fun games such as shoe box race, caterpillar race as well as partner racing which taught the Nāsirāt to work together. After spending two exciting fun filled hours at the gym, they headed back to the mosque. On arrival at the Mosque, Nāsirāt were served dinner and then got ready for 'Ishā' prayer. After the completion of 'Ishā' prayer there were different fun activities set up for Nāsirāt, such as making lip gloss with kool-aid and chocolate, nail art tutorials and making different hairstyles. Following these activities Nāsirāt set their beds and got ready for a movie night. A funny animated movie, "Monsters University" was shown which had valuable lessons such as, anything can be achieved with hard work, always be yourself, everything happens for the best and many more. During this time the Nāsirāt were also served popcorn and hot chocolate. Next morning after Fajr prayer and breakfast, we conducted a short quiz on the life of the Holy Prophet^{sa}. The girls were divided into two teams. After a very competitive quiz, we headed out for our field trip to "Mini Golf Edmonton", where the girls learned to play indoor golf. After the field trip, and lunch there were interactive presentations on topics such as "My identity as an Ahmadi girl in Canadian Society," "Bullying on racial and religious grounds," and "Oral hygiene". After the presentations, Nāsirāt had a cooking activity in which girls learned to make 'cake pops'. Near the end, the girls expressed their opinions on how much they enjoyed the Tarbiyat camp. The program was then concluded with a brief conclusion from the local president and Silent prayer. Events like this hold the interest of the youth who are the future for our Jamā'at. They also instill positive habits, thoughts and create new friendships.

Marriage – A Sacred Institution

By: Birha Farooqi, Brampton Heart Lake South

Marriage is the process of the sanctification of a physical, emotional, psychological and spiritual bond between a man and a woman. It is through marriage that the foundation of a family unit can be laid, and thus the human race preserved. But even more so, it is marriage that provides security and protection by means of a lifelong partner in whom one can find physical, moral and spiritual support. This can be seen in chapter 30, verse 22, of the Holy Qur'ān: **And one of His Signs is this, that He has created wives for you from among yourselves that you may find peace of mind in them, and He has put love and tenderness between you. In that surely are Signs for a people who reflect.**"

Marriage is an essential part of a Muslim's life. The Holy Prophet^{sa} said, **"When a man has married, he has completed one half of his religion."** We find that this Hadith has great relevance in today's society. People are falling further and further away from faith in God, and are thus losing the very thread that holds mankind together. These western concepts of dating, living together and other interactions before marriage are leading people to unfulfilled lives, divorces, adultery and unhappiness. This is due to their lack of commitment and faith in God, who is the All-Knowing. As our Creator, He knows the weaknesses of our minds and flesh. Thus, He enjoined upon for marriage, through which we can satisfy our needs. Celibacy is therefore not allowed in Islām, for it goes against the very nature of man.

Furthermore, through this bond of marriage, Allah has given us women the ability to inherit property, and has made men responsible for our welfare, and financial support.

The Holy Prophet^{sa} provided to us the best possible

examples of marriage through his own marriages and the marriages of his daughters. He taught us the importance of understanding and love between two partners. To be patient and understanding of one's spouse. In the Holy Qur'ān Allah says, **"They are a garment for you, and you are a garment for them,"**[2:188] Thereby indicating that where we are weak, our partner will cover those weaknesses, and where they are weak, we shall cover them.

Of all the blessing he has given us, marriage is one of the most sacred. It is this blessed bond that provides comfort for a Muslim throughout his or her life – from the stability it provides in childhood, the wisdom it teaches us in our in prime, the support it offers us in our old age, and the peace it endows at the time of death. May Allah grant us and our younger generations the strength, patience and faith we need to uphold this sacred institution of marriage in our lives. Amīn!

(Continued from page 14)

provided for us is truly a blessing? **We must inculcate within us the attitude of appreciation, contentment and gratitude in our daily lives. Without this change, we cannot claim that we truly follow the example of the Prophet Muhammad^{sa}, who was a grateful servant of Allah.** May Allah enable all of us to do so, Amīn!

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Quebec: Two Steps Forward or One Step Backward?



By: Maria Ahmed, Mississauga West

Former Canadian Prime Minister, Pierre Elliott Trudeau, once uttered these now-famous words: “There is no place for the state in the bedrooms of the nation (CBC Digital Archives, 2013).” In light of the recent proposed ban on keeping religious clothing or symbols out of the workplace in Quebec, it seems as though religion, too, now has no place in the bedrooms of the nation. While Trudeau made his statement in an attempt to bring about positive change to the political and social landscape of Canada, the recent proposed legislation on limiting religious freedoms in Quebec has done nothing more than step foot on our fundamental freedoms outlined in Section 2 of the Canadian Charter of Rights and Freedoms. Regardless of its separatist history, Quebec cannot shy away from the fact that the recent proposed legislation takes issue with the following fundamental freedoms: freedom of conscience and religion; and (b) freedom of thought, belief, opinion and expression, including freedom of the press and other media of communication.

While Minister Drainville explains that the motive behind the Quebec legislation was to progress towards a more neutral state by enforcing workers to display a neutral outward appearance, this explanation is also problematic (Les Perreux & Peritz, 2013).

In a country like Canada, where the oath of allegiance is inclusive of religious beliefs and the option of swearing on a Bible continues to exist, we should not be forced to develop a rigid attitude to-

wards religion. More importantly, our Charter of Rights and Freedoms acknowledges the practice of religion and includes provisions that allow us to be more inclusive of the various religious beliefs that exist in Canadian society. Instead of taking a two-dimensional approach to the practice of religion by Canadian citizens, we must understand the multifaceted nature of religious beliefs and the value they have in the Canadian context. For example, Canada prides itself in being a multicultural society and relies on immigration for the Canadian population to grow and thrive. If other provinces also begin to enact legislations banning religious clothing or symbols in the workplace, how will new immigrants be able to integrate into Canadian society? Will we allow for such legislation in Canada to also limit their religious freedoms and force them to conform to a new, more neutral Canadian culture? How can we learn to accept one another re-

Canada prides itself in being a multicultural society and relies on immigration for the Canadian population to grow and thrive. If other provinces also begin to enact legislations banning religious clothing or symbols in the workplace, how will new immigrants be able to integrate into Canadian society?

gardless of our differences if we have allowed for the birth of a Canadian society in which we all share a more similar outward appearance?

What will then set us apart from one another aside from the colour of our skin? All these questions must be considered and addressed before we look to

Quebec as a model example and begin to mold the rest of the Canadian population in the same manner. Instead of adopting a uniform, two-

dimensional Canadian society, let's challenge our views. Let's adopt a new attitude towards religion and view it as a friend rather than an enemy.

From an Islāmic perspective, the wearing of religious clothing and symbols such as the headscarf are simply the fulfillment of religious beliefs. Rather than focusing on treatment, Islām stresses prevention. In this way, the headscarf or veil is a reminder to Muslim women to be true to their Islāmic identity and develop a closer relationship to God. In light of understanding the true purpose and value of religious beliefs, we must also recognize that religion is not to blame; rather, it has been (wrongfully) suggested as a source of dysfunction in Quebec. As a

result, the problem here is not religion, and the solution does not lie in its limitation.

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Acceptance of Ahmadiyyat Through a Dream | Ambreen Manzoor, Peace Village West

I was born a Sunni Muslim but I never felt that God is near me, or that He could hear me. It seemed that God was sitting up far in the sky, so out of my reach; I had no idea what Allah held for me in the near future.

My mother (Rasheeda Begum) passed away on 25th July, 1996 and I was very depressed and melancholic. I was struggling to accept my mother's death when on 17th August, 1996, I had a very astonishing dream which proved a milestone in my life. I saw my mother clad in white dress, sitting on a high chair and she whispered secretly into my ear, "Ahmadies are right, accept Ahmadiyyat but don't tell anyone!"

When I woke up, it was Fajar time. I was trembling with fear and couldn't believe what my mother had said; she was always against Ahmadies when she was alive. My maternal aunt (Khala) Zubaida Khanam Sāhiba and my uncle (Khaloo) Walayat Ali Sāhib were Ahmadi converts. So, after this dream I started inquiring and investigating about Ahmadiyyat from them. My uncle Mr. Walayat Ali Sāhib is my mentor in this regard; he explained to me all the verses about the ascent of Jesus Christ mentioned in the Holy Qur'ān. The finality of prophethood of Hazrat Muhammad^{sa} and Promised Messiah^{as} being his true follower but a Prophet of Allah and the 2nd Jesus and Messiah.

Whenever a concept was clarified by my uncle, it was rational and logical, and on top of all this my heart felt a strong bond and unity in my faith. Every thing seemed so fitted in and in the right place. All those dogmas and ambiguities which were unexplained and not answered as a Sunni Muslim were so beautifully explained and described by Promised Messiah in his treasure of writings. Alhamdulillah, by the guidance of Allah and our late beloved Hazrat Khalīfatul-Masīh IVth, I converted as an Ahmadi Muslim on 4th May, 2000. I signed my Bai'at form with this prayer from Allah, that may this step make me closer to Allah. Since that day there is no turning back! Alhamdulillah.

Our beloved Huzoor Khalīfatul-Masīh the Khāmis^{aa}, our spiritual father, responds to my letters even in his busy routine. He guides me, my family and prays for me and my family too. Do you see anyone waking up at 2 o'clock at night and praying for you? Yes! Our Khalīfa does that for us. This is the truthfulness of Messiah's blessed progeny. I have found my God (Allah), beautiful persona of Prophet Muhammad^{sa} and the truthfulness of Messiah^{as} through our beloved Khalīfa. The power of prayer (Dua') which lacked in my life before I accepted Ahmadiyyat, is the strongest weapon of the truthfulness of Promised Messiah^{as}, with which Allah Listens to us and Guides us. Ahmadiyyat has made me strong and faithful to Allah. (Alhamdulillah).

Writing Letter to Huzoor One day I was very worried because I needed to book an appointment with my school and the only times that were available were during my exams. I was worried because this was a very important appointment that I needed, so at that moment, I decided to write a letter to Huzoor^{aa}. As soon as I had finished writing my letter, I checked for an appointment again and there was one time open which would not interfere with my exams! It made me realize how important it is to keep a connection with Huzoor^{aa} and with Allah the Almighty and if we do that, we can see our lives changing the bounties of Allah and the blessings of Khilāfat.

By: Nadia Durrisamin – Calgary Taradale

Acceptance of prayer At a young age, I never understood how our prayers were accepted. I was told many times that if I wanted something, I would have to pray for it and that a child's prayers were answered very quickly by Allah Almighty. At the age of 11, my dad moved our family to Montreal because of business. I didn't like it there at all. I was away from all of my cousins and friends. I missed everyone and everything about Calgary. My dad realized how unhappy I was but said he couldn't do anything about it but if I prayed hard enough to Allah, and if it was in God's will, we could possibly move back to Calgary. I prayed every day to Allah to send us back home. Before I knew it, we were packing up our belongings and were moving back into our old house. After this incident, I realized how God is always listening to all our prayers. We should never lose our trust in God or assume that he doesn't answer prayers because he has a set time for everything to be granted to us.

By: Salmana Mahmood, Calgary Taradale

Celebration of Christmas | Asha Khan, Martindale Calgary NE Christianity holds that the celebration of Christmas is to commemorate the birth of Jesus. However, many religious scholars, including many Christians themselves, do not believe that December 25 is an accurate date for the birth of Jesus based on Biblical and historical references. In the present time, we see that Christmas celebrations have become more extravagant and materialistic over the years and many people celebrate Christmas with no religious meaning attached. The spirit of giving and doing good deeds has transformed into a frantic race to get more, spend more, buy more. According to a YouGov survey conducted last year, almost one in three people in the UK were expected to go into debt as a result of the Christmas period. These and many other similar statistics are alarming! In this age of extravagant living and over-spending, revisiting the values of modesty and simplicity has become essential. Islām has emphasized these values over and over again. The Holy Prophet Muhammad^{sa} said, "A simple way of life is part of faith" and "Truly rich is he who has no desire for what others have." Furthermore, in the Holy Qur'ān, chapter 2 verse 144, Allah says "We have created you as a people. Who exercise moderation and you are a people of the middle path." These sources are not just a guide for Muslims but for all people in the present time that the key to happiness should not be sought in material things but in finding our inner peace and happiness.

Is Purdah a Burden?

By: Hira Islām, Vaughan East

The likeness of those who think 'Purdah' is a burden and restricts their freedom is that of a nation. Let me relate to you a story about such a nation. Once upon a time there was a nation that used to live in the shade of a big tree. The tree provided them shelter day in and day out. It used to shower upon them fruits that the people used to eat. They used to cook its roots and use its leaves as medicine. The branches served as porches on which they made their tree houses. The noblest of them used to live on the highest branches. They had the 'vision'. But as the generations passed, people started to get bored of their world. They thought the tree was just a trap to enclose them and prohibit them from going any further in life. They wanted to see more of the sun. They wanted to see what the open sky would look like, endless, limitless... The idea seemed much attractive. And now the masses were ready to revolt against 'those-who-sat-on-the-higher-branches'. They made up their minds and started trimming off the branches bit-by-bit. The first generation did not notice the difference. But the next started seeing the sky. It was a beautiful site. The sky seemed glorious. And so they wanted to see more of it...more...more. Until a day came when all the shady branches were gone. The tree had been sick for years. It had stopped growing any fruits. What good were the roots if they were the only thing to eat? After much plundering, one day the tree collapsed. Down came with it all the tree houses. The families had no shelter anymore. The children were stranded. The sun scorched their bodies. Desperate to save themselves they started to look for shade. Much to their surprise there was no tree like the one they had. Others were smaller, had less fruit and little room to make their tree houses. Thus they knew what they had to do. They had to

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Valentine's Day or the Feast of Saint Valentine is celebrated on February 14 each year. It is celebrated in many countries around the world, including a number of Muslim countries although it remains a working day in most of them. One theory is that this festival is celebrated in the memory of ancient Roman Lupercalia festival that honored the gods Lupercus and Faunus, as well as the legendary founders of Rome, Romulus and Remus. As a Muslim can we believe in these specific Gods? I know your answer will be a big No, then why celebrate it in any way. We should not do any sacraments at the time of these festivals; valentines day should be like any other day for Muslims. Muslims should not do anything specific to celebrate it. Because if we celebrate or wish someone a valentine that means we are indirectly supporting the main antiquity of this event. Most children imitate their parents and start celebrating this event without knowing the history behind it. As an Ahmadi Muslim, the two religious events we celebrate in a year are 'Id-ul Adiha Azha and 'Id-ul Fitr. We should be proud of our religion and should not celebrate every unIslamic event. May Allah protect the Muslims from all temptations, visible and invisible, and may He protect us and guide us in a proper manner that saves our future.

By: Amna Anwar, Surrey North

If one takes a closer look at the original teachings of the religions that are present in the scriptures and writings, they will come to know that religion is not what they assume. There are countless other sources that clearly show the equality and empowerment of women in religious scriptures and teachings. Women have been given both the opportunity and the duty by religion to become educated and strive to learn more about the world. Even though divorce is looked negatively upon,

religion provides women the chance to divorce for any reason. Religion also is against forced marriages and a woman has the complete right to say yes or no to marriage and they may marry as they please. The equality between men and women is highly promoted by religion and females have equal rights as men do. Due to the fact that some "cultures" have modified the teachings of their religion and have misinterpreted it, society as a whole believes that their religion is driving them to-

wards their actions. Religion is put to blame whenever something bad happens, especially regarding the mistreatment and oppression of women. If society were further educated on the teachings of religion and disregarded the negative actions of some "followers", it would be known that religion in fact liberates women.

An excerpt from the essay Religion: The Liberator of Women by Bushra Amir Ali, a Grade 11 student from Maple.

This article was submitted by Mahnoor Shakeel on Violent Video Games: The Reality Behind It, which was also published in Daily Tornado Reporter on December 7th, 2013

Violent video games cause many negative impacts on a young child's mind. They are being taught so many inappropriate things such as cursing and physical and mental abuse. Research from American Psychological Association shows violent video games are having a stronger effect on kids than violence that appears on television or in movies because of their interactive nature, as well as the way they

tend to reward violent behavior and repeat the incident over again. As well on the television kids are only exposed to violence but in video games they are the often the ones applying the violence.

Likewise, violent video games have a high influence in how kids act in their daily life and in society. Every day kids continue to expose themselves to these games and divert from completing any form of physical exercise. By not doing physical activities these young, growing kids are on a high risk of obesity and can acquire many diseases. Kids need to do at least do 30-60 minutes of exercise daily, but these kids are

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disperse. Whoever found a tree, claimed it as his own. Fighting broke in the land. Brother against brother. Bloodshed followed. But there was no

turning back...and when someone amongst them suggested that they should try to make an artificial shade as big as their old tree, their pride came in their way. Going back would mean that they have accepted their mistake.

Some Recipes & Remedies

Home Remedies | Irfana Nasir, Brampton Castlemore

For Acne

Lemon Juice | Apply fresh lemon juice on acne affected area and leave it overnight. Next morning wash it off with warm water. **Aloe Vera** | Aloe Vera is very good for our skin. If you apply aloe Vera juice twice a day to your acne affected area, your acne would be healed quickly. **Toothpaste** | Toothpaste is considered one of the best and quick acne home remedy. Don't use toothpaste which is in gel forms. If you have a pimple which has popped up recently, toothpaste will cure it almost completely within a couple of days. **Honey** | Apply honey directly on your acne affected area and leave it for 20 minutes like skin mask, then wash it off with hot water.

To Get Rid of Dandruff

Baking soda | Wet your hair and then rub a handful of baking soda vigorously into your scalp and rinse it. Baking soda reduces overactive fungi that can cause dandruff. Your hair may get dried out at first, but after a few weeks your scalp will start producing natural oils, leaving your hair softer and free of flakes. **Simply Aloe Vera** | Aloe Vera is able to protect against as well as cure dandruff. Apply Aloe Vera gel or juice directly on your scalp, and massage nicely. Let it rest for 20 minutes before taking a shower. Continue doing this procedure twice or thrice every week for 15 days, or perhaps till the problem is out. This soothing and cool sensation of fresh Aloe Vera gel or juice is perfect for scratchy, inflamed as well as sun burned scalp. **Fenugreek + Aloe Vera** | Soak fenugreek seeds in normal water over night, then grind them into fine paste next morning. Mix Aloe Vera gel in the paste and apply a good amount of paste on the scalp. Use this unique remedy two times a week for a whole month's time and discover a noticeable progress in the condition of your hair scalp.

For Dull Hair

Massage 1/2 cup sour cream or plain yogurt into damp hair and let it sit for 20 minutes. Rinse with warm water, followed by cool water, then shampoo hair as you normally would. Treatment can be applied every other week.

For Frizzy Hair

Massage 1/2 cup sour cream or plain yogurt into damp hair and let it sit for 20 minutes. Rinse with warm water, followed by cool water, then shampoo hair as you normally would. Treatment can be applied every other week.

Quesadillas

By: Saira Shareef, Edmonton

Ingredients:

- 1 pound skinless, boneless chicken breast, diced
- 1 tablespoon vegetable oil
- 2 green bell peppers, chopped
- 2 red bell peppers, chopped
- 1 onion, chopped
- 10 (10 inch) flour tortillas
- 1 package shredded Cheddar cheese
- 1 package shredded Monterey Jack cheese

Directions:

1. Preheat the broiler. Grease a baking sheet.
2. Spread chicken onto the baking sheet. Place under the broiler and cook until the chicken pieces are no longer pink in the center, about 5 minutes.
3. Preheat oven to **350 degrees**.
4. Heat the oil in a large saucepan over medium heat. Stir in the green bell peppers, red bell peppers, onion, and chicken. Cook and stir until the vegetables have softened, about 10 minutes.
5. Layer half of each tortilla with the chicken and vegetable mixture, then sprinkle with the Cheddar cheese, and Monterey Jack. Fold the tortillas in half and place onto a baking sheet.
6. Bake quesadillas in the preheated oven until the cheeses have melted, about 10 minutes.

Coconut Macaroons

By: Naumana Mahmood, Peace Village South East

Ingredients

- 1 14 oz bag of sweetened shredded coconut
- 1 14 oz can of sweetened condensed milk
- 1 tsp of vanilla extract
- ¼ tsp of almond extract
- 2 egg whites, at room temperature
- ¼ tsp of salt
- ½ tsp of cream of tartar

Process

1. Preheat your oven to 325 degrees.
2. Lay a couple of baking sheets with parchment pa-

per and set aside.

3. In the bowl of an electric mixer, fitted with a whisk attachment, whisk the eggs, salt and cream of tartar until very stiff peaks.
4. Meanwhile in a large bowl mix together the remaining ingredients until the condensed milk is incorporated well throughout the shredded coconut. Using a small ice cream scoop, drop the macaroons about an inch apart on the prepared baking sheets. Bake for about 30 minutes or until golden brown and crisp.
5. Let it cool on the baking sheet for 5 minutes before transferring to a wire rack to cool completely.

Yellow Vanilla Cake Recipe

By: Naumana Mahmood, Peace Village South East

Ingredients:

- $\frac{3}{4}$ of a cup of unsalted butter at room temperature
- 3 eggs
- 2 $\frac{1}{2}$ cups of all purpose flour
- 2 $\frac{1}{2}$ tsp of baking powder
- $\frac{1}{2}$ tsp of salt
- 1 $\frac{3}{4}$ cup of sugar
- 1 $\frac{1}{2}$ tsp of vanilla extract
- $\frac{1}{4}$ cup of sour cream
- 1 cup of whole milk

Process

1. Preheat the oven to 350 degrees. Spray a 9 by 13 baking pan with non stick cooking spray and line the bottom with parchment paper.
2. In a large bowl, cream together the butter and sugar, add the eggs, vanilla, sour cream and milk and mix until all the wet ingredients are well incorporated. Add the flour, salt and baking powder and mix it just enough to incorporate the dry ingredients but don't over mix.
3. Pour batter into the prepared pan and make sure to use your spatula to spread it evenly.
4. Bake it for 25 to 30 minutes and let it cool completely before frosting it.

BackBiter

By: Humda Malik, Edmonton

This one's for the backbitter
slanderin' with her Lancome smile
firin' things up like a propane lighter

Girl you better be on the wise
She's watchin' you
with her khol rimmed eyes

God help you, I swear
If you're down in life
She'll take your secrets and lay them out bare

If you got issues; if you got pain
hide them quick
Cuz this chicks not sane

Cover your wounds, lift your head up
she's circlin' around you
she ain't gonna let up

She ain't got no soul
behind the innocent facade
ain't nothin' but a black hole

She's waitin' for that slip up
when you let your gaurd down
You'll be the daily "Gup Shup"

Your pain
is her gain
the tears and shame
her steps to fame

She's sold you outright
the games over
better get out of sight

don't even think about clearin' your name
she's got you boxed and labelled
life won't be the same

she's playin' on a different level
you don't even come close

Announcements | From Lloydminister (Alberta):

Mubara Talat Rajput requests prayers for her son Zeshan Mahmood Rajput, who has completed the first round of the Holy Qur'ān. May Allah bless him. Amīn.

Saleha Sadaf requests prayers for her new-born child who

has been named Quasid Khalid. May Allah protect him and give him a long and healthy life. Amīn.

Nureen Asgher requests members to pray for her and her husband. Please remember them in your prayers.

From Winnipeg, Rahat Qudsia is requesting prayers for health and prosperity for her family. Please remember her in your prayers.

Responses to Allegations

Under the initiative of Rapid Response Team, letters are written by Lajna Imā'illah Canada members and submitted to various newspapers all across Canada. A few of these letters are being published here to document Lajna Imā'illah Canada's efforts. Due to the shortage of space, not all responses that were either sent, published online or in the print can be included. Please accept our apology if your letter has not been included due to the limited space available.

Hijāb Is a Form Of Worship, Not Oppression | Basma Nudrat, Mississauga

"Whether someone is forcing you to wear Hijāb or forcing you to take it off, they are essentially doing the same thing. They are taking away your freedom!" On Saturday September 14, 2013, Montreal Demonstrators took part in a protest against Quebec's proposed values Charter. I find it so hideous when people criticizing Hijāb and give it the name of oppression. That is basically taking ones freedom, in a country where you are allowed to practice your religion anywhere, anyhow or anytime. This act will violate charter of rights. I mean what about the nuns? They are given the name of devoted but when someone wears a Hijāb they are given the name of oppressed. Where is the common sense that falls here? Being a young woman I believe that Hijāb is just not a piece of clothing to cover your head. Each layer of clothing on your body is a protection for a women's physical beauty. Islām teaches us that woman is not a show piece or a display that everyone can stare at it and make comments on it. We as Muslim are not forced to wear Hijāb, it's a choice by person to cover their inner self beauty. Taking off my Hijāb for a job, or for an education and getting the freedoms I desire? I rather have belief in my faith and show that a Muslim woman wearing Hijāb is as much devoted as a nun who covers themselves.

This is in response to **"Ontario University defends decision to kick non-Muslim out of course that teaches Islāmic preaching"** | Samia Chowdhury, Maple

I think that Non-Muslims should be encouraged to take the course, "The Muslim Voice: Islamic Preaching, Public Speaking and Worship," rather than get kicked out. The reason for this is that when someone belongs to a religion they already know the fundamental teachings of their religion. However, when an outsider wants to learn about the religion they should be encouraged as this provides them with insights to a different religion as well as providing them with an opportunity to compare their own religion with someone else's. Also, with globalization occurring the work place is becoming more multi cultural, proving us the opportunity to work with people of many different faiths. By taking courses on different religions we can learn the ways we are similar or even learn to be respectful of the other person's religion and not offend them by saying/doing something.

Reply: Bomb targets bus of Shia pilgrims in southwest Pakistan | Ramlah Mirza, Hamilton S.

Whether it is the killing of the Ahmadi Muslims, Christians, Sikhs or Hindus, the past replicates and once again the Shia Community had been targeted by the hands of the Taliban. On January 21st 2014, 22 Shia pilgrims were returning from a journey to the holy sites in the bordering country of Iran. Unfortunately, their bus was struck by a bomb in the district of Mastung, Balochistan.

These terrorists will never surrender themselves and will continue to destroy and misuse the name of Islām. These are the 'so-called Muslims' that portray a negative picture of Islām by saying that God is pleased with those who kill humankind under His name. However, the Qur'ān

states: "On account of this, We prescribed for the children of Israel that whosoever killed a person — unless it be for *killing* a person or for creating disorder in the land — it shall be as if he had killed all mankind;" (5:33)

Moreover, society has also been put in the misunderstanding that Islām is all about killing and bloodshed. Though, in the Qur'ān it states: "Surely *all* believers are brothers. So make peace between brothers, and fear Allah that mercy may be shown to you." (49:11) As a result, the Taliban have put up such a repulsive facade to the beautiful teachings of Islām that society condemns to even ponder upon the true teachings Islām offers. In the end, we hope that these terrorists mend their ways and that they may realise that killing humanity will never help them achieve the nearness of God.



Nāsirāt Corner

Is Allah not Sufficient for His Servants?

By: Dilroz Rana, Milton

Is Allah not sufficient for his servants? This verse is in the Holy Qur'ān, and it was revealed to the Promised Messiah^{as}, when his father was about to pass away, assuring him that Allah will be His caretaker from then on. Whenever you're worried, frustrated or in a difficult situation just remember the saying "Is Allah not sufficient for his servants." If you have got Allah on your side then, you can get through anything. If you trust Allah then you can survive anything. All the Prophets in this world survived because they believed in Allah and trusted him. The Holy Prophet^{sa}, Hazrat Ibrahim, Hazrat Ismaeel^{as}, even the Promised Messiah^{as} made through all the hardships that people created for them because they trusted Allah.

Why I love Nāsirāt Class

By: Mydah Bhalli, Peace Village South E.

Every Wednesday, 3:30 pm is the best part of the week. This is because it is my weekly Nāsirāt class! I love Nāsirāt Class very much. Now I will tell you reasons why. Firstly, because I love to learn new things about our astonishing religion, Islām. Whenever I go to Nāsirāt Class I always learn at least one new thing, either about Islām or something religious. Also, our Nāsirāt secretary makes Nāsirāt Class even more fun. If I can sum up Nāsirāt Class in one phrase, it would be, one and a half hours of learning amazing new information and just pure fun! These are all the reasons that I love Nāsirāt Class for.

Jalsa Seeratun Nabi^{sa}

By: Sidra Ahmad, Edmonton

Nāsirātul Ahmadiyya, Edmonton held their first Jalsa Seerat-un Nabi^{sa} on January 18th, Masha'Allah, both Nāsirāt and Lajna attended this blessed event. After the recitation of the Holy Qur'ān, Nāsirāt from different age groups beautifully highlighted the noble characteristics of our beloved Prophet Muhammad^{sa}. Some of topics shed light about his kindness towards elders, children, slaves, neighbours, animals and various roles of women. Other topics on the life were very beneficial to raise moral values of the audience. A group of Nāsirāt beautifully recited few verses from Qaseedah written by Promised Messiah^{as}. His moral excellence was not only recognized by Muslims but also by several non-Muslim Scholars all around the world. Some views of these scholars on the life and the moral characteristics was presented by Sidra Ahmad. One of our non-Ahmadi guests recited a poem in praise of Holy Prophet Muhammad^{sa} in very beautiful voice. The program concluded with the word of thanks from local Lajna president, Fozia Khawaja Sāhiba who thanked the organizers including secretary Nāsirāt, Saira Sharif Sāhiba and hosts Shehla Chaudhry and Amna Sehar. The Silent prayer was led by Regional president, Fozia Zakaria Sāhiba.

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The program continued with a documentary on Dr. Abdus Salam Sāhib's life and achievements, words from Respected Ameer Sāhib Calgary, Murrabi Sāhib and Calgary region's president Amtul Qayyum Sāhiba. Then began the Prize distribution with certificates, chocolates, prizes which made for very happy kids. The fair ended with silent prayers and lunch. Congratulations to position holders from south Calgary: ****Amal Chaudhary for 1st position in grades 5-8 girls**—she presented the Eco friendly homemade cleaners. ****Mahnoor Bushra Syed for 2nd position in grades 4 & under girls**—she showed the characteristics of light presenting reflection with mirrors and refraction with prism.

Why Do We Celebrate ‘Īd-ul Adiha?

By: Mahem Ahmed – Lloydminster

Muslims around the world celebrate ‘Īd-ul Adiha every year to remember the great sacrifice by two great prophets, Hazrat Ibrahim^{as}, and Hazrat Ismail^{as}. Allah Ta’ala showed Hazrat Ibrahim^{as} in a dream that he was sacrificing his son, Hazrat Ismail^{as}. When he told Hazrat Ismail^{as} about this, he fully submitted to the will of Allah and told his father to do what Allah had commanded him to do. As Hazrat Ibrahim^{as} was about to make this unbelievable sacrifice and prove his trust in Allah, Allah Ta’ala sent a lamb instead to sacrifice. Allah not only accepted their great sacrifice, but also regarded them with the highest levels of prophethood. Every year, Muslims all around the world sacrifice animals in remembrance of the wonderful example of these great prophets.

I wonder what Allah wants us to learn from this great sacrifice? We live in a time where Allah surely does not want us to sacrifice our lives for him. Instead, he wants us to spread HIS love throughout the world. In my opinion, we can spread HIS love by sacrificing our money and time in HIS way. When I share my money with less fortunate ones, donate for building mosques and for printing Holy Qur’ān, “this” is my sacrifice of money. When I take time for good deeds such as saying all my prayers, reading Holy Qur’ān daily, going for Friday prayer, or other Jamā’ati events, and especially, telling people about the beautiful teaching of the true Islām (doing Tabligh); “this” is my sacrifice of time. I pray to Allah that may HE enable us to follow these great examples of selflessness and to be always ready to sacrifice everything in the way of Allah! Amīn!

South Calgary Nāsirāt Booth and Presentation | Amtul Matin Malik, Calgary S.

On 22nd December, 2013 South Calgary Lajna General Body meeting was held in a very unique manner. With the instructions of South Lajna president Amtul Naseer Rushda Sāhiba all departments set up their Booths with useful information on their respective departments. Nāsirāt department table contained information on goals for Nāsirāt teachers and parents, importance of learning Arabic language, learning Urdu, Nāsirāt pledge etc. On one side we had card making section with coloured papers, stickers makers and supplies. Kids gathered up to make cards. The aim was to make Happy Holiday cards to give out with the dona-

tions that our halqa gives to needy in the holiday season. Alhamdulillah we made more than 20 lovely, colourful cards. Also on the table we had forms for ordering Nāsirāt syllabus, and Photocopies of syllabuses to handout to those who were awaiting the delivery of their books. We had Waqfe Nau information and Magazines, Handouts of Salāt, activity charts and Nāsirāt pledge. Then, all the departments made their presentations as well. Our Nāsirāt presentation was focused on regularly attending classes, parent teacher correspondence and guidance for girls, syllabus use and info, filling charts and keeping track of homework, goals for Nāsirāt and expected behaviour of Nāsirāt in classes. Nāsirāt also got a chance to listen to other presentations and learn about other offices like Khidmate Khalq on blood donation, Tahrik Jadid on its objectives, San’ato Harfat and the upcoming competitions, Sehate Jismani with the stay fit, healthy and active tips and Tarbiyat and Ta’lim department with why Ahmadī Muslims are different from other Muslims.

Nāsirāt Performance on 2nd Abdus Salam Science Fair—Calgary South | Amtul Matin Malik

The 2nd Annual Calgary Dr. Abdus Salam science fair was held on 29th December 2013. Boys and girls from all Calgary Halqajaat participated with enthusiasm and innovative ideas. Tables were set up a night before at the mosque and kids put up their charts, presentations, objects and experiment material on the tables in the morning. Presentations of South Calgary Nāsirāt included Buoyancy, Refraction & Reflection of light, Coloring carnations, Mystery matter, Effects of smoking, Fizz inflator, Trees and forests, Eco friendly homemade cleaners, Battery fan and Decomposing. JazakAllah to South Calgary Halqa Nāsirāt Participants: **Samina Javeed, Amal Chaudhary, Sana Munnann, Hania Anwar, Maleeha Tooba Ahsanullah, Esha Rafaqat, Mahnoor Bushra Syed, Zuha Ahsan, Sa-beeka Javeed, Amtul Sabu Chaudhary**

A panel of judges viewed the projects including research, experiments and presentations. Following, the MTA team recorded the day in their cameras.

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