



AN-NISAA'

A Magazine for the Moral and Spiritual Training of
Lajna Imāillah Canada



...will give precedence to my faith over all
wordly objects.
(09) I will always remain loyal to the institution
of Khilafat in Ahmadiyyat.
(10) and will obey you as Khalifatul Massih in
everything good that you may require of
me. INSHA'ALLAH

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْهِ
أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْهِ
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ardon from Allah, may Lord, for all
nd turn to him.
رَبِّ أَنْي ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذُنُوبِي
فَلَا إِلَهَ إِلَّا أَنْتَ الْحَيُّ الْقَيُّومُ
Allah, I wronged my soul
sins;
ins, for there is none
ive. Ameen

10
Conditions
Of Bai'at

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10 CONDITIONS OF BAI'AT

On December 1, 1888 the Promised Messiah^{as} published an announcement that Allāh the Almighty had ordained him to take Bai'at or pledge of Allegiance from those people who sought true faith and piety; and wished to have Allāh's mercy and beneficence to be showered on them. Subsequently, on January 12th, 1889 the Promised Messiah^{as} published a pamphlet, *Ishtihār Takmile Tablīgh*, in which he laid down ten conditions of Bai'at for initiation into the Jamā'at. In this pamphlet he made it known that anyone who wished to enter into covenant of allegiance should swear on the following from the core of his heart.

- 1) That till the last day of his life, he shall abstain from shirk (associating any partners with Allāh).
- 2) That he shall keep away from falsehood, cruelty, adultery, dishonesty, disorder, rebellion and every kind of evil.
- 3) That he shall offer prayers (Salāt) five times daily.
- 4) That he shall not inflict injury on any of Allāh's creatures.
- 5) That he would bear every hardship for the sake of Allāh.
- 6) That he shall not follow vulgar customs and guard against evil inclinations.
- 7) That he shall discard pride and haughtiness, live in humility & meekness
- 8) That he shall hold his faith, dignity, and the welfare of Islām dearer than his own life, wealth and children.
- 9) That he shall have sympathy for all of God's creatures, and devote his talents to their welfare.
- 10) That he shall establish brotherhood with me (i.e. Ahmad), obeying me in all good things, and firmly adhere to these rules until the last breadth of his life.

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Pearls of Wisdom



The Holy Qur'ān

And observe Prayer and give the Zakat and obey the Messenger, that you may be shown mercy. [24:57]

وَأَقِمْوَا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاطِيعُوا
الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٧﴾

'Verily, I am Allāh; there is no God beside Me. So serve Me, and observe Prayer for My remembrance. [20:15]

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي
وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴿١٥﴾

Ahadith

Sayings of the Holy Prophet^{SA}

Hazrat Jabirra relates that he heard the Holy Prophetsa say: 'Neglecting to offer Prayer brings a man closer to apostasy and disbelief.'

(Sahih Muslim, Kitabul Iman, Babu bayanit-laq-ismil-Kufri 'Ala man Tarkas-Salah).

Hazrat Abu Hurairahra narrates that the Holy Prophetsa said: 'The first thing for which a person would be called to account is the Prayer. If he succeeds in this account, he would be successful and will attain salvation. If that account is deficient, he will be ruined and will be a loser. If there is a shortfall in the obligatory Prayers, Allāh will make it up from his Nawāfil. Similarly, all his other deeds will be accounted for.'

(Sunan-ut-Tirmadhi, Kitabus Salāti. Babu Inna Awwala ma Yuhasabu bihil 'Abdu)

Editorial



As the New Year begins, we often think about setting resolutions and goals for ourselves. These goals might be personal or academic, but the most important are the spiritual goals we set for ourselves. Of these, the first one should be to elevate the standards of our worship and strengthen our bonds with Allāh Almighty.

One should always pay attention to offering Salāt, and give special preference to offering the Salāt on time. We can think about it as a way to stand before Allāh Almighty, and have a personal one-on-one meeting with Him. One can use the time to ask for forgiveness of one's errors, ask for mercy, strength and guidance. It is OUR time with the Creator of the universe.

As the attention to Salāt increases, the quality of it will improve, and its spiritual effect will stay with us longer. Our goal should be to offer the Salāt with such discipline, humility and fervor, that it is accepted by Allāh Almighty and becomes a source of mercy for us!

Reciting the Qur'ān daily, with translation, as well as making it a habit to get up for voluntary prayers at night (tahajjud) are also sure-fire ways to achieving this noble goal.

Life is very busy, as we juggle hectic schedules and try to balance work, school and family. It is indeed hard to make very big changes, but we are entrusted as the moral and spiritual guardians of the next generation. Most certainly, before changing our atmosphere, we have to bring a significant change in ourselves.

I hope and pray this New Year brings each and every one of you, immense blessings of Allāh Almighty. May He shower your homes with His grace, favor and protection. May He enable us to elevate the standards of our worship and become true recipients of Divine grace, Amīn!



An-Nisaa' editorial board would like to say a special Jazakum Allāh to all those who submitted their work for this issue. We regret we were unable to print all submissions, but we would like to recognize those who sent in their articles and other writings.

- Kanza Noor, and Rija Baig, Durham
- Irfana Nasir, Brampton Castlemore
- Arfa Rana, Milton
- Asma Chaudhry, Calgary West

Words of the Promised Messiah^{as}

"It is obvious that man is very weak by nature and has been charged with hundreds of Divine commandments. On account of his weakness, he falls short in carrying out some Divine commandments and sometimes he is overcome by the desires of the self that incite to evil. On account of his weak nature, he deserves that at the time of any slipping, if he should repent and seek forgiveness, God's mercy should save him from being ruined. It is a certainty that if God had not been the Acceptor of repentance, man would not have been charged with these hundreds of commandments. This proves that God turns towards man with mercy and is Most Forgiving. Repentance means that a person should discard a vice with the resolve that thereafter, even if he is thrown into the fire, he would not commit that vice. When man turns towards God Almighty with sincerity and firm resolve, God, who is Benevolent and Merciful, forgives him the particular sin. It is one of the high Divine attributes that God accepts repentance and saves a sinner from ruin. If man had not the hope of his repentance being accepted, he would not be able to refrain from sinning. The Christians also believe in repentance, but on condition that the person who repents should be a Christian. Islām lays down no condition for repentance. The repentance of the followers of every faith can be accepted leaving out only the sin of denying the Book of God and His Messenger. It is impossible that a person should attain salvation only through his conduct. It is the Benevolence of God that He accepts the repentance of some and bestows by His grace such powers on others that they are safeguarded against sinning."

"It is one of the high Divine attributes that God accepts repentance and saves a sinner from ruin."

{*Chashmai Ma'arfat (Qādiān, Anwar Ahmadiyyah Press, 1908) Now published in Ruhani Khaz'ain (London, 1984) vol. 23. p. 181*}.

Excerpt from Elucidation of Objectives:

"The All-Wise God has disclosed this closely guarded secret to me that this universe and its complements are like His organs and are meant to carry out the imperatives and intentions of God Almighty, the Cause of all causes. The universe and its constituent parts are not self-existent; they derive strength and substance from the Supreme Soul—God, quite like all the bodily functions which exist because of life. To the Supreme, Existent or Spirit, this universe is constituted, figuratively speaking, of so many surrogate limbs or organs. Some of these existents are in a manner of speaking the light of Divine countenance. Internally or externally, consistent with the Divine Will, they serve as the beacon. Some objects are like His hands, as it were, some are like His feet and some others like His breath. In short, this cosmic plurality in relation to God is, again in a manner of speaking, a kind of bodily expression whose life and splendour emanate from the Supreme Spirit—God, the Sustainer. Whenever God, the Sustainer, wills a volitional movement, it is followed by a corresponding movement as desired by Him in all or some of the constituent parts of the physical universe." [page 60-1]



Friday Sermon Summary

2015 New Year Resolutions for Ahmadīs

This is the summary of Friday Sermon delivered by Hazrat Khalīfatul-Masīh V^{aa}, at Baitul Futūh, on January 2, 2015. The translation is adapted from www.alislam.org.

Huzoor (May Allāh be his Helper) said: Reflect upon last year and begin the New Year with a firm resolve to perform good deeds and shun evil practices.

On January 2, 2015, Hazrat Khalīfatul-Masīh V (May Allāh be his Helper) delivered the Friday Sermon at the Baitul Futūh Mosque, Morden, London.

Huzoor^{aa} began the Friday Sermon by conveying the New Year greetings to the Jamā'at and said: We ought to reflect upon the past year and see if we spent it in accordance with the pious vows we had made at its beginning. We should then make a firm resolve to make up for the shortcomings which occurred during the past year.

Huzoor^{aa} said: We have been assigned the task of performing good deeds and, therefore, we need to assess ourselves if we have done our level best to fulfil our obligations in this regard. Besides, we need to realise that we must acquire the level of piety and righteousness that the Promised Messiah^{as} expected of us. Each one of us makes a solemn pledge, at least once a year, on the occasion of the International Bai'at, that he will try to obtain the level of piety expected of him by the Promised Messiah^{as} as stated by him in the Ten Conditions of Bai'at. In order to obtain this level of righteousness, one has to always keep in view the Ten Conditions of Bai'at. It is not enough to merely believe in the Conditions; rather it is important to act upon them fulfilling all their requirements. One should protect oneself from impious acts as one protects oneself from wild beasts and animals.

Huzoor^{aa} said: Although the Conditions of Bai'at are only ten in number, they contain as many as thirty

commandments. The first commandment enjoins one to refrain from shirk (holding partners with God). The shirk is not only to worship idols made of silver and gold, but rather at times one begins to worship one's own words and actions and plans as idols.

The second commandment enjoins one to eschew falsehood, for he who relies upon falsehood stops relying upon God. Therefore, one must avoid falsehood in all matters of life. The third commandment forbids adultery and fornication. In light of this, one also has to avoid the occasions and excuses as might lead to the committing of these evils. To avoid the occasions and excuses as might lead to such evils is the sign of true chastity.

The fourth commandment forbids the trespasses of the eye. Indeed, the fire of hell is forbidden for the eye that avoids looking at things God has declared unlawful for it to look at. The fifth commandment forbids all manner of evil and sinfulness. To act against the commandments of the Almighty God and utter abuse and vituperation is an act of sinfulness. The sixth commandment forbids us to commit wrong, that is, to usurp the rights of one's fellow beings. The seventh commandment forbids dishonesty. One has been enjoined not to be dishonest even to those who are guilty of dishonesty. The eighth commandment prohibits all kinds of disorder, mischief and quarrels.

The ninth commandment prohibits all manner of rebellion. One should, therefore, avoid performing such acts and uttering such words against the government and Nizām Jamā'at as amount to the violation of the laws. The tenth commandment forbids one to be carried away by passions and enjoins one to be obedient to the commandments of

the Almighty God. The eleventh commandment enjoins upon us five obligatory prayers to be performed on time and with all the due requirements. Also, it enjoins one to try to be regular in offering Tahajjud prayer as well, so that one is able to constantly offer prayers to God. The twelfth commandment enjoins upon one to recite Durud (invoke blessings upon the Holy Prophet^{sa}). The thirteenth commandment enjoins upon one to constantly supplicate to God for the forgiveness of one's sins.

The fourteenth commandment enjoins upon one to remember and be grateful to God and glorify Him for His bounties. One should also be grateful to those who have done any favour to him. The fifteenth commandment enjoins upon one to glorify Allāh in all circumstances of life. The sixteenth commandment enjoins upon one not to cause any harm to Allāh's creatures. The seventeenth commandment enjoins upon one to forgive others and avoid bearing enmity or grudge towards one's fellow beings. It also says that if one wishes the reformation of a person, one should convey one's complaints against him to the authorities. The eighteenth commandment enjoins upon one to always remain obedient and show submission to God Almighty. The nineteenth commandment enjoins upon one to stop following erroneous customs and traditions. The twentieth commandment urges one not to follow one's selfish desires. When one shuns selfish desires for the sake of Allāh, Allāh raises the status of such a person in heaven. The twenty-first commandment enjoins upon one to accept God as the Absolute Sovereign over one's life and act upon all His commandments. The twenty-second commandment enjoins upon one to take the word of God and the word of the Holy Prophet as the beacon of light to follow. The twenty-third commandment enjoins upon one to completely shun arrogance and pride. The twenty-fourth commandment enjoins upon one to adopt humility, meekness and

humbleness. The twenty-fifth commandment enjoins upon one to adopt civility and good manners. The twenty-sixth commandment enjoins upon one to adopt righteous conduct and stresses upon one to live a life of humility and modesty. The twenty-seventh commandment enjoins upon one to hold the honour of and love for Faith dearer to oneself than the honour of and love for one's own life, wealth and dignity. The twenty-eighth commandment enjoins upon one to show sympathy towards God's creatures for the sake of His pleasure alone.

The twenty-ninth commandment enjoins upon one to utilize one's God-given faculties towards the good of mankind. The thirtieth pledge we make is that we will establish such a relationship of submission and obedience to the Promised Messiah as is not to be had with any other person.

May God enable us to fulfil our pious vows and act upon the teachings mentioned above! May God overlook the shortcomings we have committed in the past year and may He enable us to perform good deeds during the current year. Āmīn.

Next, Huzoor (May Allāh be his Helper) announced the martyrdom of Luqman Shahbaz Sahib of Bhirri Shah Rahman in District Gujranwala, Pakistan, and spoke of his devotion and his sincerity for the Jamā'at. Huzoor (May Allāh be his Helper) also announced the sad demise of Shehzade Satanos of Macedonia and said that he would lead the funeral prayer of both of the deceased persons in absentia after the Jum'a.

Source: <http://www.alislam.org/friday-sermon/2015-01-02.html>
Translation by Ch. Hameedullah, Wakīl A'lā, Tahrīk Jadīd Anjuman
Ahmadiyya Pakistan.

Huzoor (May Allāh be his helper) said:

- STRIVE TO OBTAIN THE LEVEL OF PIETY DESCRIBED IN THE TEN CONDITIONS OF BAI'AT.
- ESCHEW SHIRK (HOLDING PARTNERS WITH GOD), FALSEHOOD, ADULTERY AND SINFULNESS AND
- DO NOT FOLLOW ERRONEOUS PRACTICES AND CUSTOMS.
- BE STEADFAST IN PRAYERS, ISTIGHFĀR (SEEKING FORGIVENESS FROM GOD FOR ONE'S SINS) AND RECITE DURUD (INVOKING BLESSINGS UPON THE HOLY

PROPHET .
An-Nisaa'



Self-Reformation Pathway to the Love of Allāh

By: Amtul Noor Daud Ṣāḥiba, Sadr Lajna Imāillāh

The following are selected portions of the speech delivered by Amtul Noor Daud Ṣāḥiba, Sadr Lajna Imāillāh, on the occasion of Jalsa Sālānā Canada during the third session (Ladies Program) on Saturday, June 21, 2014.

Keeping in view the objective of the Jalsa Sālānā, described by Promised Messiah^{as}, one of the religious benefits we may achieve by attending it and by listening to the speeches and programs is self-reflection and self-reformation, which ultimately leads us to the purpose of our creation.

The topic of self-reformation has been repeatedly covered by our beloved Imām, Hazrat Khalīfatul-Masīḥ V^{aa} in Friday Sermons, and leads to gaining the pleasure of Allāh.

What is meant by self-reformation? Self-reformation is an act of improving one's self. The Promised Messiah^{as} has explained that self-reformation is rooted in recognizing the true God and attaining Divine love . . . total resignation to the Will of God, that whatever is said or done, is for His sake only.¹

Further explaining the subject, the Promised Messiah^{as} says that man is dependent on two things to reach God: avoiding evil and doing acts of virtue.²

In the Holy Qur'ān, Allāh says:

"Surely, Allāh loves those who do good" (2:196). So doing good is a step towards self-reformation.

As true Aḥmadī Muslims, we are expected to demonstrate our love for Allāh and the Holy Prophet^{sa} by doing good, and by moulding our lives in perfect accordance with the teachings of Islām.

However, if we truly analyze ourselves, we will find that we are not meeting the expectations of a true believer. Neither have we truly reformed ourselves, nor are we closer to our Creator as we should be. In the Holy Qur'ān, Allāh says:

"But those who believe are stronger in their love for Allāh" (2:166).

We all claim to be the believers; therefore, every one of us should look into ourselves and see if we are strong in our love for Allāh. Do we make sincere efforts to follow the teachings of the Holy Prophet^{sa} that were later revived by Promised Messiah^{as}? Or do we have alternate motives and standards set for our lives? We have the example of Holy Prophet^{sa} who was so engrossed in Allāh that people would say he is madly in love with his Lord!

However, Hazrat Khalīfatul-Masīḥ V^{aa} has said that an Aḥmadī cannot attain the purpose of the Bai'at without purifying himself, without strengthening his faith, and without paying attention to the performance of good deeds, ordained by God for purification of the soul and for salvation from the self that incites to evil.³

Huzoor^{aa} also enumerated many of the evils that one should give up in self-reformation. These include being miserliness, laying false blame on others, being jealous, backbiting, telling lies, usurping others rights, etc.⁴ These acts take a person away from righteousness and towards Satan. It is for these people that Allāh says in the Holy Qur'ān:

"And he who takes Satan for a friend beside Allāh has certainly suffered a manifest loss" (4:120).

The Promised Messiah^{as} has said:

Sin is a poison, which appears when man is deprived of obedience to God, of absolute love for God and of His loving divine remembrance. Just as when a tree is uprooted and is unable to absorb water, it begins to wither and its greenery is destroyed, the same is the condition of a man whose heart has been uprooted from the love of God. Thus, just like desiccation, sin overcomes him.⁵

The Promised Messiah^{as} portrays a picture of a true believer in the following words:

“The reality of Islām is to present one’s neck to God like the sacrificial lamb; to give one’s own designs and to be devoted to the designs of God and His pleasure; to lose oneself in God and to impose a type of death upon oneself; to be dyed in the personal love of God and to obey Him entirely for the sake of that love; to obtain eyes that see only through Him and to obtain ears that hear only through Him, and to develop a heart that should be wholly devoted to Him, and to obtain a tongue which would speak only at His command. This is a stage where . . . man’s ego dies completely.”⁶

Hazrat Khalīfatul-Masīh V^{aa} has said:

“Is everyone around us impressed by our morals or are we submitting to the influence of society and forgetting Islāmic teachings and traditions? Is each one of us trying the utmost to reform their lifestyle as the Promised Messiah^{as} has taught? Teaching that demands whether we have established that level of truthfulness where there is not even a hint of falsehood and deception! Do we keep an eye on the Hereafter as regards our worldly dealings? Do we give precedence to faith over worldly matter? Do we observe extreme caution in avoiding every ill and every bad practice? Do we shun usurping others? Do we observe five daily Prayers? Do we always engage in prayer and remember God with humility? Do we abandon associates/friends whose influence is bad? Do we respect and serve our parents and listen to everything good they say to us? Are we gentle and kind towards our wives and their family? Do we deprive our neighbours of small matters of goodness? Do we forgive those who wrong us? Are our hearts free of all kinds of rancour and malice for others? Is every husband and every wife paying the dues of each other’s trusts? Do we keep an eye on our condition in light of our pledge of Bai’at? Are most of our gatherings/assemblies free from slandering others and from backbiting? Is there discourse about God and His Messenger^{sa} in most of our gatherings/assemblies? If the answer to these questions is in the negative, then we are distant from the teachings of the Promised Messiah^{as} and should be concerned about our lifestyle. If the answer to the questions is in the affirmative then fortunate are those who are paying heed to their lifestyle and are paying the dues of their Bai’at. . . .

There is no doubt that 99.9% of us claim that our belief is strong and nothing can make us waver from it. However, we should always remember that when lifestyle weaknesses are caught up in societal surge they can also shake the roots of belief. Satan attacks gradually. One becomes distant from the Nizām (administrative system) of the Jamā’at and this leads

to distance from Khilāfat. One weakness causes another weakness and everything is destroyed. . .

If we reform our lifestyles 100%, all the conflicts, litigations, efforts to harm others financially, greed for property, watching foul material on television and other media, efforts to demean each other, all ills will be removed. An atmosphere of love, affection and brotherhood will be generated which will make life on this earth like paradise. . . .

The Promised Messiah^{as} has said: ‘remember mere verbosity and phraseology cannot avail unless it is followed by practise. Mere words carry no weight.’ He also said: ‘make your faith weighty. Practise is the ornament of faith. If man’s lifestyle is not right then there is also no faith. A true believer is a beautiful person. Just as a beautiful person’s beauty is enhanced by wearing simple and light jewellery, similarly good practises of a person of faith make him or her most beautiful. . . . You should simply show your example by practise and it should have brilliance in it so that others may accept it. No one will accept it unless it has brilliance. Can anyone like something that is not clean? As long as a piece of cloth has a mark on it, it does not look good. Similarly, if your internal state does not have cleanliness and brilliance no one will buy it. Everyone likes fine things. So, if you do not have high morals you cannot attain any station.”⁷

So, evils in society start from little things. Therefore, it is every Ahmadi’s task to create an atmosphere in society, where, instead of increasing malice, an environment of love and affection should arise. Be sensitive to each other’s feelings.

Allāh, the Almighty says, “And everyone has a goal which dominates him; vie, then, with one another in good works” (2:149).

Hazrat Masīh Mau’ūd^{as} has said:

“A person claiming to be a Muslim should prove that his hands and feet, heart and mind, reason and understanding, anger and compassion, meekness and knowledge, all his physical and spiritual faculties, honour and property, comfort and delight and whatever pertains to him from the top of his head to the soles of his feet together with his motives, fears and passions, have all been subordinated to Almighty God as a person’s limbs are subordinated to him. It should be proved that

whatever is his, does not belong to him, but to God Almighty.⁸

So a person can be a true Muslim when the whole of his being, together with all his faculties, physical and spiritual, is devoted to God Almighty. One of such persons was Hazrat Ammā Jān^{ra}.

She is the modern day female's first example of a true Salihā (a righteous woman). She was regular and punctual in the observance of five daily prayers, and extra nawāfil. She was very regular in Tahajjud prayers. Her character was truly exemplary. She would not miss her prayers, even when her son's condition was absolutely critical. Such was the dedication of Hazrat Ammā Jān^{ra} in subordination to Allāh Almighty. We should try to imitate her example. With regards to imitating others in good works, Hazrat Khalīfatul-Masīh V^{aa} has said that:

"In man there is a tendency to copy others. . . . It is a consequence of this tendency to copy and an impact of the environment that man learns language from one's parents or learns other things, good things and learning these the child becomes a well-mannered moral person.

If the parents are righteous and observe the Ṣalāt and recite the Holy Qur'ān and live with each other in an atmosphere of love and affection and abhor falsehood, then the children, under their care and influence, will also be such as will adopt virtues.

If, on the contrary, lying, fighting and disputes, abusive talk, disrespect, ignorance in Jamā'at affairs, or other such bad actions are witnessed by the child, then because of the tendency to copy or environmental influence, the child will adapt the same bad habits."⁹

Therefore, we should develop such noble qualities within ourselves that we may transfer those to our generations, and we may be able to gain His love.

In the Holy Qur'ān, Allāh says, "O ye who believe! fear Allāh, and say the right word" (33:71).

This is a clear teaching of the Holy Qur'ān. Yet, in our day-to-day lives, we sometimes do not say the right word. Suspicion is also prohibited in the Holy Qur'ān. There are many disputes that arise out of suspicion. A person assumes that something must have happened the way he thinks in his mind. Suspicion corrupts the sanctity of relationship between different relations, such as husband/wife, mother in-law/daughter in-law, office-bearer/office-bearer.

In the Holy Qur'ān, Allāh says, "O ye who believe! avoid most of suspicions; for suspicion in some cases is a sin" (49:13).

Hazrat Muṣleḥ Mau'ūd^{ra} has said:

"Avoid suspicion. Many disputes arise due to suspicion. If a person gives chanda in large amount, then people say he has given for showing off. If a person gives less chanda, then they say he is a miser who does not give in the way of Allāh. If someone offers Namāz, then they say he is becoming a sufi. If he doesn't offer, then they say he is kāfir. If one is sympathetic to another, then they say there must be a personal motive behind it. If he doesn't do good, then they say he has turned cold. So suspicion is a very bad habit and the Holy Prophet^{sa} has taught against it and for our self-reformation it is very important that we abstain from suspicion."¹⁰

Allāh, the Almighty says in the Holy Qur'ān:

'And turn not thy cheek away from men in pride nor walk in the earth haughtily; Surely, Allāh loves not any arrogant boaster' (31:19).

Thus, it is clear that the boaster and the proud are arrogant; and that is something greatly disliked by Allāh, the Almighty. On the contrary, adopting modesty and observance of proper purdah are crucial for our self-reformation.

Hazrat Khalīfatul-Masīh V^{aa} has said:

"Then we see that a woman does not adopt a modest and chaste mode of dress and does not take care of the needs of purdah when she goes outside the home. Despite being an Aḥmadī Muslim, she goes about without a head covering, without a hijab or a scarf or a shawl. She wears a tight dress that displays her physical beauty but if you ask her to make financial sacrifices or ask her to make a charitable donation she has an open heart, and she abhors dishonesty and cannot tolerate that anyone should lie in her presence. So if we are to practically effect a reformation of ourselves, then at the outset, we will have to get rid of this thought from our hearts that, for example, adultery is a big sin, murder is a very big sin, theft is a big sin, and backbiting is a great sin; while all other sins are, in comparison, smaller sins. We have to rid our hearts of this thought."¹¹

Those virtues that appear to be small because of lack of attention, deprive one from doing any good deeds altogether. Many, apparently, small bad deeds cause irreparable damage to one's spirituality and

righteousness, and deprive one of becoming the recipient of the bounties of purity and piety from God.

Hazrat Khalīfatul-Masīḥ V^{aa} has also said:

“Habit has a big part in reformation of practice. These days people are drawn to watching unsuitable films on the internet etc. Their case is like taking an intoxicant, they do not eat, do not sleep, simply sit and watch films, not caring about their family, wife and children.”¹²

These are a few things that I have presented before you with regards to self-reformation; however, Hazrat Khalīfatul-Masīḥ V^{aa} has said that, our practical reformation does not just have to do with a few things. The teachings of Islām deal with innumerable matters; there is an unending series of directives, which the Holy Qur’ān has given to us.

This is why the Promised Messiah^{as} has stated for the benefit of our reformation that, “I say to you truly that whosoever from among you is guilty of not attending to even the smallest of the commandments from among the 700 contained in the Holy Qur’ān, he shuts the door of salvation upon himself with his own hands.”¹³

Huzoor^{aa} has further said:

“If we carry out an honest self-analysis, as I have said before, we will realize that when we hear about these matters, we do effect a reformation but it lasts only for a few days and then most of the people again return to the same old ways on which we were progressing before. The situation is like that of the jack-in-the-box

that remains in the box so long as the lid covers it but the instant that the lid is lifted, it again jumps right out.”¹⁴

The Promised Messiah^{as} has said:

“Say Istighfār profusely. This is the method for man to avoid grief. Istighfār is the key to progress ... It is necessary that man always engages in Istighfār and Taubah lest bad deeds exceed limits and incur the wrath of Allāh the Exalted.” (qtd. In Friday Sermon, January 13, 2012)

May Allāh enable us to reform ourselves to gain the pleasure of Allāh and to create a beautiful and peaceful environment around us! Amīn!

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And they swear by Allāh their strongest oaths that, if thou command them, they will surely go forth. Say, ‘Swear not; *what is required is actual obedience in what is right. Surely, Allāh is well aware of what you do.*’

(Al-Nur, 24:54)

Canada's Pen to Preach Bulletin

By: Dr. Amtul Qudoos Farhat Şāhibā, National Secretary Ishā'at

Why Jihād with Pen:

Jihād with Pen is the need of our time since Jihād is being misrepresented and misinterpreted by Media as well as by Public. There is a hadith: ***The ink of a scholar is holier than the blood of a martyr. (Bukhāri).*** The Promised Messiah^{as} has said: ***"Brethren, this is no longer the time of the sword. It has now become necessary to use the pen in place of the sword. (Ishaatus Sunnah, Vol. VI, No.12).***

Hazrat Khalīfatul-Masīh V^{aa} has reminded the same:

"We firmly believe in Jihād, however the type of Jihād required in the modern era has changed. At this time no Government or organization is physically attacking Islām in the name of religion. If Islām is being attacked today it is not by the sword but through the press, through the media and through preaching. And so it is the need of the time that we respond using the very same means. That is what the Promised Messiah^{as} taught – to fight with our pens and not with our swords." *(The concluding address at the 29th Annual Convention of Australia on October 6, 2013)*

On February 9th, 2015, (3 weeks ago) during the concluding address of the 91st Annual Convention of the Ahmadiyya Muslim Community Bangladesh, Huzoor^{aa} said:

"In this era religious wars are not being physically fought against Islām but rather the media is being used to attack Islām and to misrepresent it. Thus, we must ourselves use the media to counter these attacks and inform the world of the true teachings of Islām."

University students have the special capability to do this task, since as they have language proficiency and are in contact with the academic elites of their institutions. They use technology most part of the day and are well aware of the current world affairs and issues. They have high energies and enthusiasm and are tomorrow's leaders!

Upon the call of our beloved Imām^{aa}, a news bulletin called Pen to Preach was initiated by the National Department of Ishā'at in November 2014. The purpose of this bulletin is to contribute to the Jihād of the Pen as directed by our beloved Imām^{aa}.

An email with links to the current news items with controversial issue and allegations against Islām is sent on weekly basis to all Majālis across Canada. All Majālis try to participate in the combined effort of dispelling myths about Islām by writing responses and articles. So far hundreds of responses have been written. Sadia Adnan from Calgary South is the appointed editor for this bulletin. You may send your response for editing to me or Sadia Adnan before you submit it to a media outlet. Dear readers, we are all responsible and very capable of doing our part in the Jihād of the Pen. If you have not already done so, try writing a response and you will be surprised at how easily it comes together.

Abstaining from Shirk

By: Aan Chaudhry, Fareeha Mehboob, Sadiqa Rashid, Vancouver Delta

That he/she shall abstain from Shirk (association of any partner with God) right up to the day of his/her death.

Regarding the purpose of Bai'at the Promised Messiah^{as} wrote:

"Bai'at truly means to sell oneself; its blessings and impact are based on that condition... the person taking Bai'at has to first adopt lowliness and humility and has to distance himself from his ego and selfishness. Then that person becomes fit for growth. But he who continues to hold on to his ego, along with taking Bai'at will never receive any grace (Mulfuzāt, vol. 6, p. 173)

Hence, prior to analyzing our subjective conditions, we must adapt a mindset of lowliness and humility. With this mindset, we can begin to examine our form, starting with the first condition of Bai'at.

God is Merciful and Forgiving. He forgives all of our sins, yet there is one sin that God does not forgive. And that is the sin of shirk or associating partners with God. As history has revealed, it was the very sin of shirk that caused many nations to be ruined and destroyed in the past.

God states in Surah An-Nisaa':

"Surely, Allāh will not forgive that any partner be associated with Him;

but He will forgive whatever is short of that to whomsoever He pleases.

And whoso associates partners with Allāh has indeed devised a very great sin." (4:49)

From a very practical perspective, most of us can definitely claim that we fulfill this specific condition, we don't believe in the false idols of the polytheist era, and we certainly do not prostrate before the idol gods. With a sigh of relief, we put a checkmark besides this condition, and move on to the next – with the confidence that our belief in God in itself fulfills this commandment.

Could it be that while we don't worship stone and clay idols, we do worship other worldly rituals that have replaced *Mannat* and *Al-Uzza* (Arabic Idols)?

In fact, the Holy Prophet^{sa} feared the spread of shirk in his *ummah* [followers]. One hadīth states:

'Ubadah Bin Nasi told us about Shaddad Bin 'Aus that he heard the Holy Prophet^{sa} say, "I fear about shirk and their secret desires in my ummah." I asked, "O Prophet of Allāh, will your people be involved in shirk after you?" The Holy Prophet^{sa} responded, "Yes, even though my people will not worship the sun and the moon, the idol and the stone, they will suffer from ostentations in their actions and they will be prey to their hidden desires. One of them will start the day fasting but then he will come across a desire and he will break the fast and indulge in his desire.'

(Musnadu Ahmadabni Hanbal, vol. 4. p. 124, printed in Beirut)

The Promised Messiah^{as} witnessed this very condition and stated: *'There is verbal professing deeming God above all, but actions show that hearts are overwhelmed by love of the world.'*

There are essentially two types of shirk as outlined by the Promised Messiah^{as}. The first is the obvious one, wherein fictitious idols are worshipped. While the age of polytheism has long been receding, a new form of shirk has taken its place, and is rapidly spreading. That is, shirk in which one does not trust in or depend on God. Explaining this further the Promised Messiah^{as} stated: *"For instance, if a person says that had it not been for a certain factor, he would have died of hunger, or that if had it not been for a certain property or an occupation, he would have been in bad shape, or if it had not been for a certain friend, he would have been in trouble, this would be displeasing to God. He would not approve that a person should rely so much upon property, or other means or friends that he should stray far away from God Almighty. This is a very dangerous form of shirk which is patently contrary to the teaching of the Holy Qur'ān"* *(Essence of Islām, Vol. 1, p. 64)*

This has been further advanced with the increasingly available and increasingly demanding rise of tech-

nology Hazrat Khalīfatul-Masīh V (may Allāh be his Helper) stated:

“Whereas modern means of communication have revolutionized the way people communicate with one another and have brought people closer, but they have also caused people to adopt evil practices of others, with very negative consequences. One of these evils, which is most unforgivable in the eyes of Allāh, is shirk, or associating partners with God. It is unacceptable to Him that one

should even remotely imply anything that is contrary to His Oneness. Every Ahmadī, we should remember, has pledged Bai‘at and the very first condition of Bai‘at is that we shall abstain from shirk up to the time we enter our graves” [Friday Sermon, October 29, 2010]

May God Enable us to abstain from shirk. Amīn.

#2

Keeping Away from Moral Evils

Amatul Qayyum Ajaz and Tahira Siddiqi, Ahmadiyya Abode of Peace

“That he/she shall keep away from falsehood, fornication/adultery, trespass of the eye, debauchery, dissipation, cruelty, dishonesty, mischief and rebellion; and that he/she will not permit himself/herself to be carried away by passions however strong they might be.”

The second condition of Bai‘at identifies nine kinds of sins that need to be abandoned by one who claims to be a member of the Jamā‘at of the Promised Messiah^{as}. Falsehood is the first evil laid forth by this condition of Bai‘at because it is the root of all evil. Allāh has mentioned dishonesty and shirk together, “And those who take for protectors others beside Him say, ‘We serve them only that they may bring us near Allāh in station.’ Surely, Allāh will judge between them concerning wherein they differ. Surely Allāh guides not him who is an ungrateful liar.” (39:4).

According to a hadīth in Sahih Muslim, the Holy Prophet^{sa} was reported to have said,

“Whoever has the following four characteristics is a real hypocrite, and whoever has one of these characteristics has an element of hypocrisy until he leaves that habit. First, when he speaks he tells a lie. Second, when he makes a contract he breaks it. Third, when he makes a promise, he breaks it. Fourth, when he argues, he starts using foul language.”

Adultery is the second evil laid forth by this condition of Bai‘at. In the Holy Qur’ān it says, “And come not near unto adultery; surely, it is a foul thing and an evil way.” (17:33). The Promised Messiah^{as} has explained that watching movies which do not comply with good moral standards is also a form of adultery.

Trespasses of the eye are the third evil outlined by this condition of Bai‘at. The Holy Prophet^{sa} said, “Fire is forbidden on that eye which, instead of watching, is cast down when confronted with something that Allāh has forbidden to see.” The Promised Messiah^{as} has said, “As God Almighty desires that our eyes and our hearts and all our limbs and organs should continue to be in a state of purity, He has furnished us with this excellent teaching. There can be no doubt that unrestrained looks become a source of danger.” (Islāmi Usul ki Philosophy, Rūḥānī Khazā’in, vol. 10, pp. 343-344).

The fourth evil stated by this condition of Bai‘at is wickedness and immorality. The Holy Prophet^{sa} is reported to have said,

“The wicked will be in hell.” He was asked, “Who are the wicked?” He answered, “Some women are wicked.” A man asked, “Prophet of Allāh, are they not our mothers, sisters, and wives?” He answered, “Why not? But when something is given to them, they are not grateful; and when a hardship befalls them, they do not show patience.” (Musnadu Ahmadabni Hanbal, vol. 3, p. 428, printed in Beirut). The Promised Messiah^{as} stressed that the wicked and immoral are lower and more despicable than disbelievers in the eyes of Allāh. (Malfuzāt, new edition, vol. 3, p. 108).

The fifth evil is cruelty. In the Holy Qur’ān it says, “But the parties differed among themselves. So woe to those who were cruel by way of the punishment of a grievous day.” (43:66). Hazrat Jabir^{ra} narrates that the Holy Prophet^{sa} said,

“Beware of cruelty because cruelty will appear as darkness on the day of judgement.” The Holy Prophet^{sa} said that the greatest cruelty is that a brother should unlawfully occupy one’s arm length of land from his

brother. On the day of judgement, even a pebble from the land he has usurped will be placed as a chain around his neck; and no one knows the depth of the earth except Allāh who has created it.”

The sixth evil is dishonesty. In the Holy Qur’ān it says, “And plead not on behalf of those who are dishonest to themselves. Surely, Allāh loves not one who is perfidious and a great sinner.” (4:108). Hazrat Abu Hurairah^{ra} said he heard the Holy Prophet^{sa} say, “Do not be dishonest with anyone, even if he has been dishonest with you.”

The seventh evil is mischief. In the Holy Qur’ān it says, “And seek not to make mischief in the earth, verily Allāh loves not those who make mischief.” (28:78). Hazrat Asma Bint Yazid^{ra} narrates that the Holy Prophet^{sa} said, “Should I tell you about the worst of people? The worst people are those who go about backbiting and creating discord between people. Their wish is that the obedient servants of Allāh get involved in sin.” The Promised Messiah^{as} said, “Have patience even if you hear abuse.

Respond to evil with goodness. If you encounter discord, slip away from that situation or respond with kind words.” (Malfuzāt, New Edition, Vol. 4, p. 157).

The eighth evil is rebellion. In the Holy Qur’ān it says, “And fight them until the rebellion is removed, and religion is professed only for Allāh.” (2:194).

The ninth evil is being carried away by passions. Nobody can safeguard themselves against carnal passions except with the mercy of Allāh. It is for this particular reason that Hazrat Yusuf^{as} said, “And I do not absolve myself of weakness; for the soul is surely prone to enjoin evil. It is not possible to safeguard oneself from its attack except that Allāh the Almighty should have mercy.” (12:54).

In conclusion, the Promised Messiah^{as} said, “Bai’at truly means to sell oneself; its blessings and impact are based on that condition. To take Bai’at means handing over your life to Almighty Allāh.”

#3

Strengthening the Faith

By: Riffat Adnan, Peace Village Center East

That he/she shall regularly offer the five daily prayers in accordance with the commandments of God and the Holy Prophet (peace and blessings of Allāh be upon him); and shall try his/her best to be regular in offering the Tahajjud (pre-dawn supererogatory prayers) and invoking Durud (blessings) on the Holy Prophet (peace and blessings of Allāh be upon him); that he/she shall make it his/her daily routine to ask forgiveness for his/her sins, to remember the bounties of God and to praise and glorify Him.

The significance of offering the five daily prayers, at their appointed time, in congregation, is emphasized time and again so that humans can elevate the standards of their worship and seek the grace of Allāh. The importance of the five daily prayers in congregation can be identified from the fact that only during sickness one can be permitted to offer prayers at home. Five daily prayers is the first point in the third condition of initiation but unfortunately most of us do

not fulfill this in the true sense. We must realize that offering prayers is not optional, it is an absolute obligation upon every believing man and woman.

By neglecting to offer prayers at their prescribed times, we forsake and abandon the Islāmic teachings that guard us against apostasy, doubt and scepticism. Just as bathing cleanses our physical bodies and energizes the mind, not to mention all the other benefits, including stimulating blood flow, inducing relaxation and relieving stress. Similarly, offering prayers cleanses the soul, nourishes the spirit, enhances compassion and mindfulness; encourages self-awareness and tolerance; and finally it gives you peace of mind.

The Holy Prophet^{sa} also specified repeatedly that one who observes prayer can open the doors to success and attain salvation through prayer alone. Hazrat Abu Hurairah^{ra} has related that he heard

the Holy Prophet^{sa} saying, 'Tell me if one of you had a stream running at his door and he should take a bath in it five times every day, would any dirt be left upon him?' He was answered, 'No dirt would be left on him.'

The Holy Prophet^{sa} observed, 'This is the case of the five Prayers. Allāh wipes out all faults in consequence of them.' (Sahih Al-Bukhari, Kitabu Mawaqitis-Salati, Babus-Salatil Khamsi Kaffaratun Lil Khata'i) The third condition of Bai'at encourages every Ahmadī to perform tahajjud prayer to actualize nearness to Allāh and to raise one's station. Tahajjud is not obligatory but as per the Holy Prophet^{sa} it is necessary to preserve faith, acquire Allāh's refuge from sin and safeguard from physical illness. Furthermore, the Promised Messiah^{as} has instructed all members of Jamā'at to make tahajjud a habitual routine.

Essentially it must be understood that our prayers require intermediaries that are essential to have our prayers meet with Allāh's acceptance and procure His pleasure. Invoking Durud, blessings and salutations of peace upon the Holy Prophet^{sa} in abundance is the intermediary that can undoubtedly lead our prayers to Allāh. The Holy Prophet^{sa} was the most beloved of Allāh Almighty. The Promised Messiah^{as} frequently advocated and ascribed that Durud should be recited in abundance by all. The Promised Messiah^{as} said "Through invoking blessings upon the Holy Prophet^{sa}... it is my personal experience that, divine grace in the shape of wonderful light proceeds in the direction of the Holy Prophet^{sa} and is absorbed into his bosom and then issuing therefrom numberless streams of it reach everyone deserving them according to his capacity. Certainly, no grace can reach anyone without the agency of the Holy Prophet^{sa}. Invoking blessings on the Holy Prophet^{sa} brings into movement his throne from which these streams of light issue. He who desires to obtain the grace of God Almighty should invoke blessings on him persistently, so that divine grace might be brought into motion." (Al-Hakam, pg. 7) The third condition further compels the initiate to become regular in istighfār. Allāh Almighty, the Ever-Merciful, says in the Holy Qur'ān, "Glorify thy Lord with His praise and seek forgiveness of Him. Surely He is Oft-returning with compassion." (110:4). The Holy

Prophet^{sa} also stressed that we must frequently implore for Allāh's forgiveness and become persistent in istighfār, so that Allāh the Almighty eases all our difficulties, and bestows upon us extraordinary provisions in unconceivable ways. The Promised Messiah^{as} fully explains in Kishti Nuh (Arc of Noah), the concept of istighfār and the one seeking Allāh's protection can persevere over weaknesses. The beneficence of istighfār shields one from sins, whether they are overt or obscure, familiar or vague, or committed by hand, legs, tongue, nose, or eye. The Promised Messiah^{as} says,

"This is the meaning of istighfār, namely, to find this strength to overpower the poisonous element." (Malfuzāt, new edition, vol. 1, pp. 348-349)

Expressing gratitude to Allāh must manifest itself in every element of our existence, in our hearts, in our words and in our actions. Hazrat No'man Bin Bashir^{ra} narrates that the Holy Prophet^{sa} said from his pulpit, 'He who is not grateful for small favours cannot be grateful for the bigger ones. He who cannot be thankful to men cannot render thanks for the favours of Allāh. To talk about the blessings of Allāh the Almighty is thankfulness; to not mention them is ingratitude.' (Musnadu Ahmadabni Hanbal, vol. 4, p. 278, printed in Beirut). Thus, the third condition also includes expressing gratitude to Allāh, wherein the initiate acknowledges that all praise and superior attributes belong to Allāh. In all His perfection and paramount attributes, Allāh Almighty is the only One worthy of praise and appreciation.

The third condition of Bai'at sets the noble objective for the initiate, of attaining the pleasure of Allāh. May Allāh the Almighty accord all of us the strength to hold fast to these goals. May He conceal our weaknesses, pardon our faults, forgive our sins, purge the evil, and submerge us in His love. With his Grace alone are we able to become true Ahmadīs and hold the ability to always stand true to our oath of initiation.



That under the impulse of any passions, he/she shall cause no harm whatsoever to the creatures of God in general and Muslims in particular, neither by his/her tongue, hands, nor any other means.

"He/she shall cause no harm whatsoever to the creatures of God" - This condition of Bai'at clearly implies that an Ahmadi Muslim may not cause harm to anyone, may it be physical (by hands), verbally (by the tongue) or any other manner. This condition of Bai'at sets Ahmadis apart from the extremist so-called Muslims who are constantly tarnishing the name of Islām by supporting terrorist activities. In the recent past, the world has witnessed several horrifying attacks on innocent lives, such as the Peshawar, Pakistan school attack, siege in Sydney, Australia and attack on Charlie Hebdo, all committed in the name of Islām. As Ahmadi Muslims, we condemn such horrendous acts. This condition clearly outlines that we must not act hastily or harm anyone, "under the impulse of any passions". We must remain peaceful at all times and practice our motto "Love for All, Hatred for None."

In his book titled, Conditions of Bai'at & Responsibilities of an Ahmadi, Hazrat Khalifatul-Masih V (May Allāh be his Helper) explains that we must adhere to the 4th condition of Bai'at because we follow the footsteps of our Beloved Master, the Holy Prophet Muhammad^{sa}. Accordingly, instead of causing harm on others, we practice the jihad of the pen by teaching the world, who Prophet Muhammad^{sa} truly was and the true teachings of Islām. When the Holy Prophet^{sa} is mocked or ridiculed, as Ahmadi Muslims, we must not demonstrate anger and hatred or hold grudges against anyone. We must always follow the commandments of Allāh, as He says: "Those who spend in prosperity and in adversity, and those who suppress anger and pardon men; and Allāh loves those who do good" (5:3). Another aspect of the 4th condition of Bai'at is practicing forgiveness and forbearance. The Promised Messiah^{as} once said, "Of these, the first moral quality is forgiveness, that is, to forgive someone's sins. The virtue in this is that the person who commits a sin causes harm to someone else and, therefore, becomes liable to be punished or to be put in jail or to be fined or be chastised with direct action. Thus, to forgive him, if forgiveness is appropriate, would be a good deed." (Malfuzāt, New Edition, Vol. 1, pp. 134-135)

Meaning, if someone cause us harm and emotionally hurts our sentiments we should practice forbearance and be forgiving. Allāh the Almighty is the All-Knowing and will reward us for our patience because "Allāh loves those who do good" (3:135). The Promised Messiah^{as} also discusses adopting meekness and humility in all walks of life. He beautifully advises all Ahmadi Muslims the following:

"...Seek forgiveness of Allāh before the punishment of God comes to close the door of forgiveness. While the laws of this world are feared, why is it the laws of God are not? When calamities have occurred one has to go through them. Everyone should try to get up for tahajjud and to include qunut in the five daily Prayers as well. Repent from everything that would incur the wrath of Allāh. Repentance means giving up all evil deeds and everything that goes against the pleasure of God and undergoing a true change and making progress and adopting the way of righteousness. In this, too, lies the mercy of Allāh. Make your habits decent. Shun anger, replacing it with gentleness and meekness. Along with adopting good morals you should give charity as well. Which means that for seeking the pleasure of God you feed the poor, the orphans, and the needy, and you say that you perform these acts only for the pleasure of the Almighty Allāh, and you fear that extremely terrible Day. In brief, pray, ask forgiveness and keep giving charity, so that the Almighty Allāh may deal with you with His Grace and Mercy." (Malfuzāt, New Edition, Vol. 1, pp. 134-135)

By adhering to the 4th condition of Bai'at, Ahmadi Muslims must never indulge in jealousy, enmity, oppression or cause any harm upon others. Each individual "should act with love and goodness and should not bear ill-will towards anyone for personal reasons" (Malfuzāt, New Edition, Vol. 5, p. 609).

In the end, we should all ask ourselves a very vital question which the Promised Messiah raised: "While the laws of this world are feared, why is it the laws of God are not?"

When we ponder over this, we will realize that if we wholeheartedly follow the commandments of Allāh and adhere to the Conditions of our Bai'at, we will become exemplary Ahmadi Muslims, promoting the true image of Islām.

Never Compromise Your Faith

By: Sadia Adnan, Calgary South

That he/she shall remain faithful to God in all circumstances of life, in sorrow and in happiness, in adversity and in prosperity, in felicity and in trial; and that he/she shall in all conditions remain resigned to the decree of God and keep himself/herself ready to face all kinds of indignities and sufferings in His way and shall never turn away from Him at the onslaught of any misfortune; on the contrary, he/she shall march forward.

In short, the essence of the above mentioned fifth condition is that: never compromise your faith.

As Ahmadīs this particular condition is very relevant to us because it affects us in a very practical way. Many of us have been through, or know another Ahmadī who has suffered financial, educational, or emotional loss due to their faith. Many have even lost their lives and livelihoods in countries like Pakistan, India, and Indonesia because of their allegiance to Ahmadiyyat. This is not to say that being an Ahmadī has harmed us, but rather because of our devotion, others have tried to deter and shake our beliefs. Human experience shows that being faithful to Allāh in difficult times is very challenging because that's when all of the 'what if', and 'why me' questions arise. These questions can lead to the weakening of one's faith and trust in Allāh. Rather than deserting our creator, the Holy Prophet^{sa} has taught us to become even more devoted and stronger in our belief during trying times.

This concept of strengthened resolve and devotion in the toughest of times is best illustrated by Prophets. True Prophets are given a mission by Allāh in very hostile conditions and their only support system is their relationship with Allāh. Such Prophets are faced with ridicule, aggression, torture, and cruelty in many different forms but they remain steadfast. In the end, they win millions of hearts. This is possible only because they remain faithful to Allāh in all circumstances of adversity, sorrow, and loneliness.

But what about us ordinary people? In most relationships people become distant when they do not get what they want from one another, but the relationship that we forge with Allāh is one that should not be evaluated in terms of gains and losses.

The Promised Messiah^{as} says "A loved one of God sells his being in the way of God. In return, he earns the pleasure of God. Such are the ones upon whom the special mercy of God descends." (Islāmi Usul ki philosophy, Rūḥānī Khazā'in, vol. 10, p. 473).

In the West, we do not face the same kind of adversity that the prophets of Allāh faced. We are able to practice our religion freely without worrying about our physical well-being. However the challenge of remaining devoted and steadfast in Western countries is still relevant. When we promise to abide by the fifth condition of Bai'at, we promise that no matter what challenges life throws at us, we will never compromise our faith. When living in the West, our biggest challenge and most valuable asset is time. The pursuit of a better career, higher education, and a better life for our families all drain our time and we seem to never have enough of it. But we must ask ourselves: In pursuit of all our worldly endeavours are we fulfilling our pledge in accordance to the fifth condition of Bai'at? Are we truly fulfilling our promise of being ready to face all kinds of ***indignities and sufferings in His way, and that we will never turn away from Him at the onslaught of any misfortune?*** Or are we putting our worldly life above our spiritual life? In order to fulfill the fifth condition of our promise, we must give the biggest sacrifice we can offer; our time. We must attend Jamā'at events, we must volunteer our time, effort, and skills to the Jamā'at. When spending our valuable time in this way, we should have faith that our time and efforts are known to Allāh and he shall reward us for them. The

following quote beautifully summarizes the essence of the fifth condition of Bai'at.

Hazrat Ibn-e-'Abbas^{ra} has related that: *I was once riding with the Holy Prophet^{sa}, he said, 'my dear child, I am going to teach you a few things: Keep Allāh in mind, you will find Him before you. Recognize Allāh in times of ease, He will recognize you in times of hard- ship. Remember, what escaped you was not decreed for you; and what is decreed for you will definitely come to you. Remember, the help of Allāh comes as a result of steadfastness, and times of ease and times of hardship are commingled, and every hardship is followed by times of ease. (Riad-us-Salihin Lil Imām An-Nawawi, Bab-ul-Muraqabah, Hadīth No. 62).*

By abiding by the ten conditions of Bai'at we are not doing so as a favor to the Jamā'at. Similarly when we volunteer our time and efforts; we are not doing so as a form of charity. These ten conditions are simply a guideline for us to live a more fulfilling life, and to live a life in which we are constantly striving to achieve nearness to Allāh. May Allāh enable us to fully understand the blessings of our oath of allegiance and may He enable us to strive to fulfill this oath and to adhere to all conditions, no matter what our circumstances. Amīn.

[The articles on sixth to tenth conditions of Bai'at will be included in the next issue.]

In Memory of the Victims of the Peshawar School Massacre

By Samar Mahmood, Vaughan North

In light of the devastating school massacre that took place in Peshawar on December 16, 2014, members of the Vishnu Temple in Richmond Hill organized a multi-faith memorial for the slain children and teachers. Members of Vaughan North Lajna were invited to take part in this memorial that took place in the Peace Park beside the Temple. This peace park was initially established in the memory of the peaceful efforts of Mahatma Gandhi. It has now also become an area dedicated to recognize the peace efforts made by various Canadians.

The senseless murder of children is an atrocity that affects both the young and the old and crosses all boundaries and borders. There were members of various faiths present at this memorial who all took a moment to convey their heartfelt sympathies and all took a stance against violence against children. Khalīfatul-Masīh IV, Hazrat Mirzā Tahir Ahmad^{rh} has written,

"I most strongly condemn all acts and forms of terrorism because it is my deeply rooted belief that not only Islām but also no true religion, whatever its name, can sanction violence and bloodshed of innocent men, women and children in the name of God."

[Murder in the Name of Allāh, Chapter 9, Page 119]

The memorial we attended was a reminder that all faiths are based on peace and tolerance and this is the true Canada we are proud to live in. May Allāh give peace and solace to the bereaved parents and family members and may the slain children rest in peace! Amīn!

Importance of Obedience to Nizām Jamā‘at

By: Mohsina Islam, Hamilton North

To begin, *Nizām Jamā‘at* can be understood as the all-encompassing system or organization of the Ahmadiyya Muslim Community. Initiated on March 23, 1889, the mission of this Nizām is to unite the true followers of the Promised Messiah^{as}, Hazrat Mirzā Ghulām Ahmad, so we can reform ourselves according to true Islāmic teachings, propagate Islām throughout the world, and be of service to humanity for the sake of Allāh.

Obedience means compliance, submission, agreement, duty, respect, and deference. By definition, *Nizām Jamā‘at* entails our utmost obedience, as outlined in the 10th condition of Bai‘at (Initiation): **“He/She shall enter into a bond of brotherhood with this humble servant of God, pledging obedience to me in everything good, for the sake of God, and remain faithful to it till the day of his/her death. He/She shall exert such a high devotion in the observance of this bond as is not to be found in any other worldly relationship and connection that demand devoted dutifulness.”** Our obedience to Nizām Jamā‘at is, thus, for the sake of God.

As believers in the one true God, obedience to authority is obligatory upon us. In this regard, the Holy Qur‘an states: **“O ye who believe! Obey Allāh, and obey His Messenger and those who are in authority among you” (4:60).** Essentially, the hallmark of a true believer is obedience, which is why the Holy Qur‘an refers to believers as those who say: **“We hear and we obey” (2:286).**

Obedience is not required only in times of felicity but also in times of trial. Hazrat Abu Hurairah^{ra} relates that the Holy Prophet^{sa} said: **“You are obligated to hear and obey in prosperity and adversity, willingly or unwillingly, and even when you are treated unjustly” (Muslim).** The wisdom behind this guidance is explained in another hadith. Hazrat Ibn Abbas^{ra} relates that the Holy Prophet^{sa} said: **“If a**

person experiences something unpleasant at the hands of a ruler he should bear it with equanimity, for he who departs from obedience a hand’s breadth dies in error” (Bukhari and Muslim). Thus, obedience to authority is for our own good, in this world and the next.

We can show our obedience toward Nizām Jamā‘at in several practical ways, which include: attending local, regional, and national Jamā‘at programs, paying chanda regularly, actively spreading the message of Islām Ahmadiyyat, adopting Jamā‘at guidelines on dress code and social interaction, following Jamā‘at guidelines in relation to wedding and other customs, and following Jamā‘at guidelines on resolving our personal or family disputes.

All in all, we should obey Nizām Jamā‘at for our own spiritual and moral well-being and for the progress of the Jamā‘at. May Allāh enable us to remain obedient to Nizām Jamā‘at so that we may better ourselves, spread the true teachings of Islam all over the world, and serve humanity.

(Reference: speech delivered by Nasir Mahmood Malik Sāhib, National Tarbiyyat Secretary US at the West Coast Jalsa Salānā at Baitul Hameed Mosque, Chino, CA on December 26, 2009)



The Purpose of the Advent of the Promised Messiah^{as}

By: Maha Sami, Windsor

All religions teach that God loves His creation. As such, it is inconceivable that such a loving God could leave mankind abandoned in misguidance. The Holy Qur'ān says:

“And for every people there is a Messenger” (10:48). This is why, when the world was overcome with ignorance, God sent the Prophet Muhammad^{sa} with the light of guidance to save humanity from its deplorable state. With time, the light of Islām dimmed and the world was once again steeped in darkness. As per His promise in the Qur'ān, Allāh sent a Messenger to rescue mankind in the form of the Promised Messiah^{as} and commanded him: *“The world is adrift in a storm of error. Do thou prepare an Ark at this time of peril.”*¹

At the time of his advent, the beauty of Islām had been corroded by erroneous beliefs and Muslims were devoid of the reality of faith. The Promised Messiah^{as} came to reform the Muslims and reintroduce them to the faith of Islām. He corrected the misinterpretations of the Holy Qur'ān and showed by living example the true teachings of Islām. The Promised Messiah^{as} explains the purpose of his advent and writes: *“In my capacity as Muhammad the Mahdi, it is my function to re-establish the Unity of God with heavenly signs...In my capacity as Jesus the Messiah^{as}, it is my function to restrain the Muslims from wild attacks and bloodshed”*.² Thus, he not only corrected the beliefs of Muslims but reformed their practices and fulfilled the Hadīth that at the time of the Promised Messiah^{as}, *“Islām will shine brighter than it ever did in the intervening periods”*.³

The purpose of the advent of the Promised Messiah^{as} was not, however, confined only to the Muslims, in as much as the advent of the Prophet Muhammad^{sa} was not constrained only for the Arabs but rather the whole world. As Islām is a universal religion, the Promised Messiah^{as} was commanded to propagate its teachings to all of humanity. He explains that the first advent of the Prophet Muhammad^{sa} was the perfection of guidance, and his second advent, i.e. the appearance of the

Promised Messiah^{as}, would involve the completion of the propagation of guidance.⁴ The Promised Messiah^{as} explains: *“God wills that of all the souls that inhabit the different parts of the world—whether in Europe or Asia—should be drawn towards Unity, and His creatures may be united on one faith. This is the aim of God, with which I have been raised”*.⁵

The task was not easy; not only were people astray from the right path of Islām but some believed that God did not even exist! Many who did believe in God conceived of Him in such a manner that was against the dignity of His Being. People believed that God no longer speaks nor listens to prayers, and were unaware of His true Attributes. The Promised Messiah^{as} showed that God still speaks and hears and that indeed God is as alive as He was before. He showed this by the acceptance of his prayers, fulfillment of prophecies, and signs of revelation. He says: *“The task for which God has appointed me is that I should remove the malaise that afflicts the relationship between God and His creatures...I am called upon to demonstrate spirituality which lies buried under egotistic darkness. It is for me to demonstrate by practice and not by words alone, the Divine powers which penetrate into a human being and are manifested through prayer...Heavenly signs are being displayed by my hand and the verities and deeper meanings of the Holy Qur'ān are being set forth by my pen”*.⁶ God's Attributes are everlasting, and as He is the Gracious and the Merciful, He did not wish for mankind to remain ignorant about His Being. The Promised Messiah^{as} says *“The same purpose which is common to all Prophets is also the purpose of my coming, namely, that I wish not only to tell the world what God is, but I actually want them to see Him”*.⁷ The Promised Messiah^{as} continuously invited people to come and see for themselves these signs in order to make people realise that God exists.

A big hurdle in the propagation of Islām was the mistaken belief surrounding Jesus^{as} held by Muslims

and Christians. The Holy Prophet^{sa} had prophesised, *“The son of Mary will appear among you. He will be a judge, he will be just; so he will break the cross [refute Christian doctrines with reason and arguments] and kill the swine [denoting greedy dirty person, killing through spiritual means] and he will stop war”* (Abu Da’ud). The Promised Messiah^{as} explains, *“The principal purpose of the Promised Messiah^{as} would be to wipe out the wiles of the Christians and he would demolish their doctrine of the cross. God Almighty has so brought it about that the doctrine of the Christian faith has been shattered at my hands”*.⁸ Indeed the conclusive proofs he gave in his book *Jesus in India* and his various speeches crushed the concept of Jesus^{as} as being anything but a noble prophet. Talking about the Christians, the Promised Messiah^{as} says, *“They do not know the true God, but their god is their own invention. He has, for this reason, sent this Messiah so that through the right reasoning and argument he should break the cross that had broken and wounded the body of Jesus^{as}”*.⁹

Therefore, the purpose of the advent of the Promised Messiah^{as} was threefold; to reform the Muslims and remove wrong beliefs such as the bloody notion of Jihad and ascent of Jesus^{as}, to demolish the Christian doctrine on the deification of Jesus, and to propagate the teachings of Islām to the world by the Jihad of the Pen. As Allāh had sent the Promised Messiah^{as} to rescue mankind from once again being engulfed in darkness, the ultimate purpose of the advent of the Promised Messiah^{as} can be summarised as service to humanity. Indeed, the Promised Messiah^{as} writes in a poem:

“My purpose, my yearning, and heartfelt desire is to serve humanity.

*This is my job, this is my faith, this is my habit and this is my way of life.”*¹⁰

References

- ¹ Tiryaaqul Qulub, Rūḥānī Khazā’in, vol. 15, pp. 265-268
- ² Government Angrezi aur Jihad, Rūḥānī Khazā’in, vol. 17, pp. 23-29
- ³ Tiryaaqul Qulub, Rūḥānī Khazā’in, vol. 15, pp. 265-268
- ⁴ Government Angrezi aur Jihad, Rūḥānī Khazā’in, vol. 17, pp. 23-29
- ⁵ Al-Wasiyyat, Rūḥānī Khazā’in, vol. 20, pp. 306-307



By Mutahira Yasmin Farooqi, Brampton Heartlake

1. Struggling to remember a detail or date? Don’t spin your wheels: look up the answer. Reminding yourself of the correct response will help you hang on to the information.
2. Studies show working in 25 to 30-minute bursts followed by a five-minute break boosts productivity by eliminating constant distractions.
3. An effective way to learn something is to teach it to someone else. Translating the material into your own

words helps new knowledge take root.

4. Devise a quiz after reading a chapter or hearing a lecture. Testing yourself strengthens neural pathways and produces better retrieval routes for remembering.
5. Cramming is a short-term fix. To improve long-term recall, wait two or three days between study sessions – at trick cognitive researchers call the “spacing effect.”

Reader’s Digest Canada, September 2014 Issue, pg.48.

Ten Points Discussion

Watching MTA regularly strengthens our bond with Khilāfat

By: Sadaf Shah, Bradford Majlis

Watching MTA routinely helps strengthen our bond with Khilāfat in profound ways. Here is a list of some of those ways:

- 1) Visual - With MTA, we are able to keep a visual link with Huzoor^{aa} (May Allāh be his helper) which helps strengthen our bond with him. Ever heard of “out of sight, out of mind”? MTA helps us to counter this.
- 2) Educational - Watching MTA stimulates a deeper understanding of our faith which in turn inspires us to be ever more submissive, and ever more inclined towards every direction of Huzoor^{aa}.
- 3) Inspirational - Realizing the fulfillment of prophecies galvanizes a new sense of awakening which leads to the conviction that Huzoor^{aa} is truly a man of God, His Khalīfa, His bona fide representative on earth.
- 4) Intimate window - Through some of Huzoor’s interaction with the Waqfe Nau children and their personal questions, we are able to learn about him intimately.
- 5) Direct speech - Have you ever felt like Huzoor^{aa} was addressing you directly? Watch MTA regularly, and you will feel as though Huzoor^{aa} is answering the lingering questions in your mind candidly. This is the same way you feel when you read the Qur’ān daily. Answers to those questions that pop up in your mind via conversations with family or friends are magically answered by Huzoor^{aa}.
- 6) Trumpet call - MTA is like a trumpet calling out the advent of the Promised Messiah^{as} with Huzoor^{aa} leading the way towards God. This constant clamouring for our attention draws us in and quenches our thirst for spiritual rejuvenation.
- 7) Answers to allegations - Through MTA, Huzoor^{aa} continuously guides us also in understanding our position on current affairs, like what our response to Charlie Hebdo should be, or to the claims of ISIS and other terrorist groups. Huzoor’s^{aa} powerful responses are being imitated by non-Ahmadi Muslims as well.

8) Peace of mind as the soul is quenched - Through MTA, Huzoor^{aa} reminds us of the true purpose of our lives: worship of God and serving of humanity. This is the only path to lasting peace. Nowadays, there is much discussion about mental health issues and its sometimes horrific effects. A person wholly dedicated to the Unity of God through Khilāfat finds that lasting peace and is saved from mental health problems.

9) Revolve around Khilāfat - Just as in the physical world all the planets revolve around the sun and our life on earth is dependent on the energy provided by the sun, so too in the spiritual realm, our lives are dependent on the Unity of God and that is reflected in our united circuits around the Ka`aba during the Umrah and Hajj. The whole universe is a testament to the Unity of God, and Khilāfat is that blessing which unites us under one Imām in the worship of the One True God. By revolving around Khilāfat, we demonstrate our unity as one community dedicated to the spread of the Unity of God and MTA displays images of this unity day in and day out.

10) Tables turned - Whereas before the advent of the Promised Messiah^{as}, Islām was attacked on all fronts without any reinforcements from the general Muslim population. Now, after the advent of the Promised Messiah^{as}, and through God’s ‘second manifestation’, the blessings of Khilāfat, we have witnessed that the tables have now turned. MTA reinforces us with those powerful arguments that we can use as “weapons of mass destruction” against false ideas/deities.

If we leave MTA on all day, our children will hear verses of the Qur’ān recited; words of the Promised Messiah^{as} will enter their ears; and poetry reflecting the blessings of Khilāfat will be embedded in their minds. A constant reminder to fulfill the purpose of our lives, to worship God and serve His creation!



Reflections of Gratefulness

By: Naheed Khokhar, National Secretary Tabligh

I have been blessed by Allāh Almighty in plenty, as I am a humble daughter of four parents and mother of five children! Al-Hamdolillah! During the December 2014 Christmas holidays, my family and I were invited to my Christian friends' home for dinner. Her husband and children were very hospitable and we had a lovely evening discussing our lives and our faiths. We were invited to my friends' home because my friend had lost her mother a year back and her mother-in-law about 8 years ago. She wanted us to bring our parents to their home to share the love and blessings that elders bring to a home. My friend wanted her own two children to know who grandparents are, and how we need to love and respect them for their countless blessings. She really helped me reflect on something I was taking for granted. I started to think how blessed our children are to have both sets of grandparents. They have grandparents who are healthy and able to interact with them. They have grandparents who are actively involved in their lives, who teach them and help us raise them to be good Ahmadi Children.

We spend so much time in our lives complaining and forgetting to appreciate the things in life that Allāh Almighty has given us. Our parents brought us into this world and immersed us in love and kindness. If we show our parents and parents-in-law respect and understanding, then insha'Allāh our children will do the same to their parents [You] and their parents-in-law. The Holy Qur'ān says, **"Thy Lord has commanded, 'Worship none but Him, and show kindness to parents. If one of them or both of them attain old age with thee, never say unto them any word expressive of disgust nor reproach them, but address them with excellent speech.'"** (17:24) We need to show our children by example that the love and blessings that elders bring into our lives cannot be replaced. Those of us who are blessed to have all four parents alive and well, please share this blessing with others and ensure your children know how blessed they are to have such a situation. They should spend as much time as they can with their grandparents, and learn their life lessons from them.

IMPORTANCE OF THE HOLY QUR'ĀN

By Esha Buttar, Peace Village Center-East

The Holy Qur'ān is the most read book in the world. Allāh says in the Holy Qur'ān, "We have made it a Qur'ān in clear eloquent language that you may understand." (43:4) Reading the Qur'ān gives us emotional and spiritual recharge. Just as the physical body required food and water, the spiritual required sustenance and what better maintenance than to read the word of God? The main purpose of reciting the Holy Qur'ān is to gain guidance, which has been bestowed upon us by God so that we can stay on the path of righteousness. The Holy Qur'ān is important because it brings us closer to Allāh. When we read the Holy Qur'ān we learn about the prophets and what is right or wrong.

Recent Events



National Lajna Imāillah Ijtimā' 2014 By: Amtul Salam Malik, National Secretary Ta'lim

By the Grace of Allāh, Lajna Imāillah Canada held its 38th Annual National Ijtimā' on Sunday, September 14, 2014 at Aiwan-e-Tahir. The theme for this Ijtimā' was "Self Reformation". Competitions were held in two sessions, while various presentations were given during short breaks. Verses of the Holy Qur'ān, Ahādīth, writings of the Promised Messiah^{as}, and advice of Khulāfa' were shared with the audience that further explained the concept of Self Reformation. Respected National Sadr Sāhiba gave a discourse on the topic of "Seeking Forgiveness from Allāh the Almighty". With the kind permission of Sayyedna Hazrat Khalīfatul-Masīh V^{aa}, Lajna Imāillah Canada awarded Junior Academic Awards to **136** students of Grade 6-11, consisting of a certificate and a cash prize of \$25 for Grades 6-8 and \$50 for Grades 9-11, Masha'Allāh! After that, prizes were distributed, as well as the annual departmental awards of Departmental Excellence were given to Majālis. Al-Hamdolillah, the overall attendance

CIC Meeting with Lajna Imāillah By: Salmana Rajput and Asifa Ahmed, Quebec Region



The Citizenship and Immigration Canada (CIC) office contacted Jamā'at to have our ladies' participation at a breakfast/Round-Table with Minister of Citizenship and Immigration, Chris Alexander on November 25, 2014. Asifa Ahmed and Salmana Rajput's names were proposed. The discussion was to be held on the Zero Tolerance for Barbaric Cultural Practices Act. Asifa and Salmana consulted with National Sadr Lajna, National Secretary Tabligh Lajna, as well as respected Missionary Abdul Rashid Anwar Sāhib for guidance. During the meeting, Asifa and Salmana raised many valid points including the rights granted to women in Islam, Islamic teachings on polygamy, and difference between forced and arranged marriages. At the end, Asifa and Salmana distributed gift bags to all attendees,

containing leaflets and pamphlets of Jamā'at. They also handed the Minister a gift bag, which included the book World Crisis and a pathway to Peace and a DVD of Muhammad: the Astonishing story of the Prophet. The event

Festival of Light – The Communion of Cultures and Religions in Canada By: Labeeda Rashid, Vaughan

The Festival of Light, which took place on December 11, 2014 in Vaughan City Hall this year, is an annual event that gives communities and organizations the opportunity to share their beliefs and traditions with each other, city officials, and visitors. By personally attending the event this year, I got the chance to explore the diverse religions and cultures that collectively form the beautiful country of Canada. On top of this, I also got an excellent opportunity to inform people about Islām, the religion of peace. WE are currently living in a time when the true images of Islām is becoming overshadowed by constant media portrayals of Islāmic extremists and terrorists. Hence, it is crucial that we take advantage of opportunities and events such as the Festival of Light to clarify the misconceptions that damage our beautiful religion.

5th National French Interfaith Symposium a By: Salmana Rajput, Regional Tabligh Coordinator (Quebec Region)

Lajna Imāillah Montreal organized and hosted its 5th National French Interfaith Symposium on Sunday, November 23, 2014. By the Grace of God, it was a great success. Six speakers gave 15-minute presentations on “Women’s Contribution to World Peace, What does your Faith Say?” The symposium was attended by 103 Montreal Lajna and Nāsirāt members, 2 members from the Ottawa Jamā’at, and a delegation of 6 Lajna members from National Markaz. Fifty non Ahmadi guests attended, including 2 dignitaries for a total of 161 attendees. Al-Hamdolillah

Connecting with our Community - Mandir Visit By: Saira Chaudhry, Calgary South

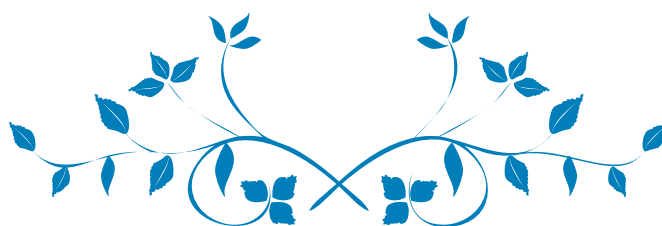
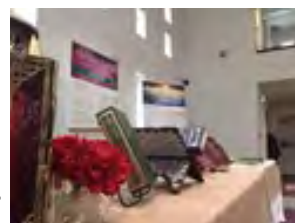
On November 9th, 2014 group of 20 Women and children visited the Hindu society of Calgary, Temple (Mandir) and cultural centre. To enter the shrine one must take off shoes, because it is considered sacred ground. To offer prayers, devotees after going up to the front and prostrating in front of the Gods, are seated on the floor and generally with their families, they are not segregated. As we entered we heard songs of adoration for the deities being sung by the congregation led by the Pandit Ji, Acharya Rahul Dev Ji and accompanied musically. Once Puja (prayers) had been concluded we were guided towards the front and center of the stage where several idols were displayed. Our guide articulated that generally all Hindus believe in one supreme God and that is Brahman, the Creator, and all of the other deities are his forms and expansions, ridding us of the misconception that Hinduism is a polytheistic religion.

Report Jalsa Siratun Nabisa, Milton Jamā’at By: Noor Afroz, Ishā’at Secretary Milton

The Jalsa Siratun Nabi^{sa} was conducted on Friday, January 23, 2015 from 7 pm to 9 pm at Milton Senior Centre. The program included presentations in English and Urdu on the Noble Character of the Holy Prophet^{sa}, and His Treatment/Tolerance of the Disbelievers. A quiz session was also held. The total attendance was 135 including 10 non-Ahmadi Guests. For convenience of the participants, audio-visual display was set by Ishā’at department and all the verses and important highlights were translated in English. A bookstall was arranged by Ishā’at department and books and pamphlets were presented to Non-Ahmadi guests from Ishā’at Department.

Vaughan North’s Qur’ān Exhibition By Sehar Ahmed, Vaughan North

On November the 8th, 2014, Vaughan North, along with 2 other Jamā’ats, held a very successful symposium in Baitul Islam Mosque on the topic of “Common Myths and Misconceptions”. The Woman’s Association of the Vishnu Mandir representing the Hindu Faith were the honoured guests. At the event, Vaughan North held a Qur’ān exhibition showing the Qur’ān translated into Hindi, Telegu, Sri Lankan and English. The guests showed a lot of interest in our free book stall and took away with them 8 books, 5 CDs of “The Astonishing Story of Muhammad^{sa}” and many pamphlets on Islam, Jihād and Ahmadiyyat. Al-Hamdolillah!



The Canadian National Institute for the Blind, also known as CNIB, is located near downtown Calgary and provides assistance in various forms to those living with visual impairment. That being said, it is however those whom have no visual impairments that this institute relies on for support. On February 24, 2014, a group of five women from Chestermere who are members of the Ahmadiyya Muslim Women's Association ventured out to volunteer at CNIB. Upon entering the facilities, the volunteers were greeted warmly and then quickly put to work at their weekly pottery class. They made moulds of pottery from slip (liquid clay), sanded greenware to get it ready for the kiln, assisted clients to paint, and at times just gave moral



support. The pottery class at CNIB is one of their most successful programs and one the clients enjoy very much. However, like all programs, there is always room to further expand and enrich the program. Among the many charitable donations that are needed at CNIB to support the program, there is a dire need of monetary donations towards a new kiln for pottery classes. The Ahmadiyya Muslim Jamā'at encourages volunteer work in the community and advises everyone to take time out to see the greater picture. The founder of the Ahmadiyya Muslim Jamā'at, Hazrat Mirzā Ghulām Ahmad^{as} once said, "sympathy for all mankind is a moral obligation and a duty." (Arbaeen) Sympathy



My Mother, my Strength, my Sadr

Written by: Nazia Qamar, Edited by: Salmana Rajput

Editorial Note: The Regional Sadr of Lajna Imāillah Quebec Region passed away earlier this year. 'Surely, to Allah we belong and to Him shall we return.' [2:157] Readers are requested to remember her and her family in their prayers. May Allah exalt her status in paradise and grant her family patience and steadfastness. Amīn!

Nasira Tasneem Rafique was a very humble, devout, God-fearing, righteous, and spiritual lady. Born in Delhi, she was the eldest daughter of Alhaj Maoulana Bashir Ahmad and Hanifa Begum Sāhiba. Moulana Bashir Sāhib served Jamā'at Ahmadiyya in various capacities, as Nāzīr Dawat Tablīgh and Nāzīr Umoor `Ama among others. He was a great scholar of his time in Sansikrat and Translated the Holy Qur'ān in Hindi.

Like her father, Nasira Sāhiba had great passion for Jamā'at work. She was immensely active and agile in matters of faith in Ahmadiyyat and also called upon others to become more active members. My mother, Nasira, helped others enhance their capacities with the constant motivation so that they would not become stagnant. At the time of her demise she was serving Jamā'at as the Regional Sadr for Lajna Imāillah Quebec Region.

My mother was a very learned person. She did her Bachelors in arts from Delhi University and was renowned amongst the fellow students as an honest and loving human being. As a mother, I have witnessed her to be the most affectionate, warm, but also firm. As a daughter, she was the most obedient. In her capacity as the eldest sister, she cared very much for her younger siblings. As a wife, she was the epitome of sincerity and respect. My mother had a deep love for Khilāfat and would repeatedly say that the only way one can find real peace in the world is through absolute obedience to Khilāfat. She was an amazing cook and had the honor of serving two Khulāfa' Ahmadiyyat during their stay in Montreal. She was born on May 30, 1951, and passed away on January 17, 2015, at the age of 63. She left this

world young, but had a life well lived. She left behind a husband, two daughters and two sons.

A Friend: All those who met with my mother would automatically become her friends. She interacted with everyone in the same way such that one would feel like her closest friend. She was very easy to trust and was often regarded as a confidante by many. On the other hand, she had a subtle yet definite way of avoiding gossip: she would simply reply with "God will oversee everything" when faced with a situation where gossip was the next step. Lots of ladies would spend hours discussing their personal matters with my mother and seeking her advice. She was always there for everyone.

A Neighbour: Despite her busy life, she never disregarded her duties as a neighbour. She would share delicious meals with all those who lived around her almost every day. She would call her next door neighbours every so often to find out if they needed assistance of any kind. She was one of the very few for whom the rights of neighbours were not a tale of ancient times.

A Sadr: Soft, polite, respectful, compassionate, just, and understanding, these are only but a few of the qualities which defined my mother as a leader. She truly brought out the spirit of leadership by setting an example, as she was a great Khādima herself. Never slowing down or shying away, she was the first one to enter the Masjid and the last one to leave for any Lajna or Nāsirāt event held in Montreal. She always strived for bringing together Lajna members of her region, and divided responsibilities according to everyone's skills, capacities, and interests, in order to make events successful. She was a firm believer in the fact that success comes when everyone works together with the same purpose in mind.

May Allah elevate her status in heaven, and keep her close to His loved ones. Amīn!

Nāsirāt Corner

My Cherished Memory

By: Aaida Javaid, A Nāsira from Woodbridge

Going to Disney World, Orlando is one of my most cherished memories because it was a family vacation and it was very fun. We stayed in a resort called the Caribe Cove, which was really nice resort. The Cove had a pool and our room seemed like an apartment! We also went to eat and my favourite part was when we went to Pizza Hut! I really loved my vacation to Florida I got to be in the warm weather while there was an ice storm in Canada!

My Prayer Answered

By: Dania Rashid, A Nāsira from Delta BC

In the fog of February, my teacher, Ms. Yan, announced that we would be working on a project based on Canadian history. I knew I wanted to do my project on peace, because our Jama'at has been working on peace initiatives by holding peace conferences and interfaith symposium. In the end, I chose to do my project on Lester B Pearson, the 14th Prime Minister of Canada, because he is a really special Canadian, who stopped a major war from happening. He kept the world safe from war, and this is very important to me as a Waqf Nau girl. In Waqf Nau class, we learn that before we start anything we should always pray to God, and ask him for help. Therefore, before beginning my project I said the following prayer:

'O my Lord, increase me in knowledge.' (20:115)

I chose to do my project in comic form because we read comics about superman and batman and I thought it would be cool to make a comic from the life of a real superhero. I titled my comic: Lest we Forget Lester B Pearson – I did this because we shouldn't forget such a brave peacekeeper. As a symbol I made a papier-mâché globe and I painted it like an earth surrounded by peace doves to symbolize the world of peace Lester B Pearson

dreamed of and I made the Nobel peace prize medal around the globe to show that Lester B Pearson played an important role in our path to



peace.

On March 7th, I presented my project at school and was chosen among 10 students to go to the regional. On that I started that day by reading Namaz, and I prayed to God that my project would go well. I also prayed for confidence in presenting my project. On May 2nd, I was to present my project at the regional levels and again I prayed to God, even more, for help and

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Ingredients:

- 1 package instant vanilla pudding
- 4 cups milk
- 1 tin condensed milk
- Unsalted crackers
- 4 cups Cool Whip Whipped Topping, thawed
- Fresh strawberries sliced

Directions:

1. Take an ungreased 9x13 pan or dish with the unsalted crackers.
2. Mix together the pudding mixes with the 4 cups of milk. (You don't need to wait for the pudding to 'set' before you use it).
3. Add condensed milk and mix it well.
4. Then add a half cup of Cool Whip and mix it.
5. Add one layer of crackers, and on top of the crackers add one layer of mixed pudding.



Cracker Cream Dessert



6. Then repeat the layering of crackers and pudding.
7. Repeat the layering once more. (You should have 3 layers of crackers and 4 layers of pudding).
8. Refrigerate at least 24 hours before serving.
9. Before Serving, decorate with Cool Whip and then decorate with strawberries pie, used filling spooned over each slice.
10. Cool completely and serve.

Recipe By: Aaida Javaid, a Nāsira from Woodbridge

THE MERCY FOR MANKIND^{SA}

BY: TAHIRA TAHIR, DELTA, B.C

O Mercy for mankind, how can I describe your
grace
That fell upon this parched Earth like a torrential
rain
Melting the hearts of those hardened through ages
of war
Granting wisdom to those who spoke only words
of ignorance
How the mountains trembled at the thought of
bearing the burden that you bore

And the nights became soaked with grief in the
anguish of your pain
As you sobbed for the darkness of humanity that
felt not love--
The kind that you felt from your lofty station that
put even the angels to shame

What words can I give thee, what fame, what
name?

O Lord, grant Muhammad^{SA} every blessing Divine
Let the praise be for he, let the praising be mine
O Mercy for mankind, what words would you give
To heal the broken souls in the world where we
live?

Did you see what they would do?
Do you see what they have done?
All the Satans in your name
And the name of The One

Come bearing your sword and let there no doubt
be

That you came, above all, for humanity
And for the ones whose hearts have been
wounded enough

Apply the ointment of your compassionate love
Let us witness the mercy for which you were sent
To relieve all our burdens and be what we're
meant

Let this world be the vision you saw it to be

Let us all be a part of your destiny--
To come under your shade
To be blessed by your love
To call blessings upon you
With Allāh above

Let the victory be thine
In thy Deputy's* name^{44X}
Let the Earth be a heaven
And may thy mercy reign

POINTS TO PONDER

By Maria Ahmed, President Lajna Imāillah-Markham

**O ye who believe! Fear Allāh; and let every
soul look to what it sends forth for the
morrow. And fear Allāh; verily Allāh is Well-
Aware of what you do.
(59:19)**

- Isn't it strange how two hours seem so short when watching a movie, yet so long when attending a Jamā'at event?
- Isn't it strange how \$100 may seem so little when buying a new outfit, yet seems so much when paying chanda?
- Isn't it strange how hours spent in the service of our family, cleaning, cooking and other household chores, seems so insignificant, yet a couple of hours spent volunteering at a Jamā'at event, serving Allāh, seem so burdensome.
- Isn't it strange how we always make sure that we are free to watch TV programs that we follow at the scheduled time, yet we always miss Huzoor^{AA}'s Friday Sermon as it is being broadcast live.
- Isn't it strange how difficult it is to read a Chapter of the Holy Qur'ān daily, but how easy it is to read 100 pages of a best-selling novel.
- Isn't it strange how we need 2 or 3 weeks advance notice to fit a Jamā'at event into our schedule, but we can adjust our schedule for other events at the last moment.
- Isn't it strange how difficult it is to learn our religion and enjoin others to do good and tell them the right thing, but how easy it is to listen to and repeat gossip?
- Isn't it strange how we think success, prosperity and well-being come from education, careers, and our own efforts and not the blessings of Allāh?
- Isn't it strange how everyone wants to go to heaven, provided they do not have to believe, think, say or do anything?