

HADRAT UMMUL FADL LUBABATUL KUBRA

May Allah be pleased with her

Beloved Aunt of the Holy Prophet^{SA}

CHILDREN
SERIES
#6/10

Department of Ishā`at, Lajna Imā'illah Canada

2015

Stories of Şahābiyāt

Ḥaḍrat Ummul-Faḍl Lubābatul- Kubrā^{RA}

Other book in this series:

1. ḤAḌRAT UMMUL-MASĀKĪN ḤAḌRAT ZAINAB BINT KHUZAIMAH^{RA}
2. ḤAḌRAT UMMI HĀNĪ^{RA}
3. ḤAḌRAT UMMI ḤARĀM BINT MILḤĀN^{RA}
4. ḤAḌRAT SUMAIYYAH BINT KHABĀṬ^{RA}
5. ḤAḌRAT MAIMŪNAH^{RA}
6. ḤAḌRAT FĀṬIMAH BINT AL-KHAṬṬĀB^{RA}
7. ḤAḌRAT ZAINAB BINT JAHASH^{RA}
8. ḤAḌRAT ḤAFŞAH^{RA}
9. ḤAḌRAT FĀṬIMAH-UL ZUHRA^{RA}



An English Adaptation of Urdu book by
Translation and adaptation of Urdu book
by
Kausar Zia

Translation and Adaptation Team

Rasheda Sial
Dr Amtul Qudoos Farhat
Madiha Musawar

Graphics

Samra Batool

Faiza Ahmed Malik



Message from the National President Lajna Imā'illah Canada

In the name of Allah the Gracious, the Merciful

It is with great joy, I am writing these lines that Allah Almighty has enabled Lajna Imā'illah Canada to publish the series of these books for children. The objective of publishing these books is to provide children with a basic knowledge and understanding of revered personalities from our religious history and to develop a desire in their hearts to imitate them.

During several *tarbiyyati workshops* that I had with girls, they expressed their desire that they would like to know about the life of Ṣahābīyāt, of Holy Prophet (Peace be upon him). I hope these books can provide them valuable insight about these personalities *inshaAllah!* Moreover, these may be able to help and motivate readers to develop their bond with Allah Almighty – the Lord of all the worlds.

I am thankful to National Secretary Ishā`at Lajna Imā'illah Canada Dr. Amtul Qudoos Farhat Sahiba for gladly taking up this project and working hard until its completion. I pray that may Allah accept her humble efforts and reward her abundantly *Ameen!* Along with her there is a team who has helped in adapting the translation of these books in English. I am thankful to Rasheda Sial Sahiba, Nasim Sahi Sahiba, Ansa Talat Sahiba, Mansoorah Rauf Sahiba, Munazza Khan Sahiba and all other members of the team. May Allah reward them abundantly *Ameen!*

I hope and pray that these books will be beneficial for children *inshaAllah* and they will be able to gain knowledge about the revered personalities from the history of Islam after reading these.

May Allah accept this humble effort of Lajna Imā'illah Canada and enable us to further excel in our abilities *Ameen!*

Wassalam,

Amtul Noor Daud

Sadr Lajna Imā'illah Canada

August 19, 2015

FOREWORD

It has long been felt by Lajna Imā'illah Canada that there is scarcity of books for English speaking Ahmadi children. As a humble effort to meet the needs of our children Lajna Imā'illah Canada has planned for a series of Islamic books for children in English language. The first in this series is entitled **Şahābiyāt** (the she- Companions of the Holy Holy Prophet (may peace and blessings of Allah be upon him)). It includes stories of selective Şahābiyāt and some noble wives of the Holy Holy Prophet^{sa}.

Most of these stories have been translated and adapted from Urdu books previously published by Lajna Imā'illah. A team of dedicated members have worked on this project under continued inspiration, guidance and advice by our National President Respected Amtul Noor Daud Sahiba. I am grateful to all of them from the bottom of my heart. Jazakum Allah wa Ahsanal Jaza!

Dear children we hope that you enjoy reading these stories of noble women in Islam and derive knowledge and maximum benefit out of their lives and character. Inshā Allah!

Happy Reading! And kindly keep praying for successful completion of future series on other topics. Inshā Allah!

Amtul Qudoos Farhat
National Secretary Ishā'at
Lajna Imā'illah Canada

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allāh, the Gracious, the Merciful

ḤAḌRAT UMMI FAḌL LUBĀBATUL- KUBRĀ^{RA}

Dear Children!

Today you are going to read about a beloved aunt of the Holy Prophet, may Allāh's peace and blessings be on him. Her name was Ummi Faḍl Lubābatul-Kubrā.

The Holy Prophet^{sa} was born almost fifteen hundred years ago, when the people of Arabia were surrounded by the darkness of ignorance. It was not easy to give up the beliefs of one's forefathers, but such was the blessing of the presence of the Holy Prophet^{sa} that the people who had gone astray, accepted Islām, sacrificing the religion of their ancestors for the true religion of the Holy Prophet^{sa}.

Women, along with men, took a big part in those sacrifices.

Ḥaḍrat Khadījatul-Kubrā^{ra} was the first lady to accept Islām. After her, the next woman to accept Islām right away was the aunt of the Holy Prophet^{sa}, Ḥaḍrat Ummi Faḍl Lubābatul-Kubrā^{ra}.

Family

Let me tell you a little bit about this beloved aunt of the Holy Prophet^{sa}. Her given name was Lubābah, and was called Kubrā; however, she was mostly referred by her name of association, Ummi Faḍl (mother of Faḍl).

Her father was Ḥārith, and her mother's name was Hind; elsewhere it is also mentioned as Khaulah bint 'Auf. Ummi Faḍl Lubābatul-Kubrā^{ra} was related to the Holy Prophet^{sa} as his paternal aunt by marriage, his foster mother, and also his sister-in-law because her sister Maimūnah^{ra}, the Mother of Believers, was the wife of the Holy Prophet^{sa}.

A number of her sisters had married into the tribes of Banū Hāshim and Quraish. For example, Ḥaḍrat Maimūnah^{ra} was married to the Holy Prophet^{sa}; Ḥaḍrat Lubābatul-Kubrā^{ra} herself was married to Ḥaḍrat ‘Abbās^{ra}, an uncle of the Holy Prophet^{sa}; Ḥaḍrat Salamah^{ra} was the wife of Ḥaḍrat Ḥamzah^{ra}, another uncle of the Holy Prophet^{sa}, and Ḥaḍrat Asmā’^{ra} married Ḥaḍrat Ja‘far Ṭayyār^{ra} who was Ḥaḍrat ‘Alī^{ra}'s brother.

People used to envy Ummi Faḍl^{ra}'s mother, Hind, because no other woman was considered her equal regarding the status of families her daughters married into. It was well known that she had unparalleled connections as far as the relatives in law were concerned.

When her sister Maimūnah^{ra}'s marriage with the Holy Prophet^{sa} was solemnized, that blessed connection resulted in a marked reduction in the opposition and animosity from people of Najd against Islām.

There was a strong bond of love and affection between Ummi Faḍl and the family of the Holy Prophet^{sa}, who used to mention that Ummi Faḍl^{ra}, Maimūnah^{ra}, Salamah^{ra}, and Asmā’^{ra} - they were sisters.

Ummi Faḍl^{ra}, with Ummi Aiman^{ra} also had the honor of performing the ritual bathing of the body of Ḥaḍrat Khadijah^{ra} after she passed away, and of consoling the Holy Prophet^{sa} at that time of sorrow.

Accepted Islām before her husband

In Arab society of that time, where women had no status to make any decision about their lives by themselves, Ḥaḍrat Ummi Faḍl^{ra} is distinguished by the fact that she accepted Islām much earlier than her husband, Ḥaḍrat ‘Abbās^{ra}. Leaving all her family aside, and believing in the Holy Prophet^{sa}, was the proof of her great courage and bravery.

She lived her life with such complete faith that not only did she give religious training to her children, but also created a fervor for dedication to faith in them.



An incident of her bravery

On account of torture and ill treatment by the disbelievers, Muslims migrated from Makkah to Madīnah. However, disbelievers did not let them rest in peace there either, and started planning an attack on Madīnah with full military provisions in the second year of Hijrah. Muslims started to prepare for their defense too.

That *Ghazwah* (battle) took place at Badr. The Muslim army consisted of merely 313 soldiers, and hardly had any provisions. They were confronted by disbelievers who were three times in number and fully armed with all kinds of military paraphernalia. They assumed that Islām would be totally annihilated; however, Allāh granted victory to Muslims against them, and they were humiliated. Wails of mourning rose from every house in Makkah when the news reached the city that all great chiefs of Makkah had perished in the battle.

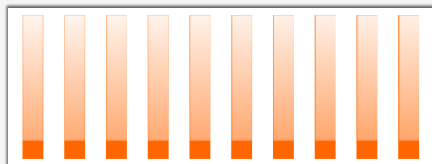


The archenemy of the Holy Prophet^{sa}, Abū Lahab, who had transgressed all limits in his animosity, felt as if someone had pulled the rug from beneath him. He was inconsolable with grief over the defeat, and the loss of so many great chiefs. In a state of agitation, shaking with rage and anguish, he made it to the house of his brother, ‘Abbās bin ‘Abdul-Muṭṭalib (who had not accepted Islām yet), in order to get more information about the battle.

‘Abbās, too, had fought on the side of disbelievers in the *Ghazwah* of Badr, and had become a prisoner of war after the defeat. Reaching the house of ‘Abbās, Abū Lahab sat down near the slave of ‘Abbās, Abū Rāfi‘^{ra} who was busy crafting spears.

Someone from the house called out, “Look! Abū Sufyān bin Ḥārith (Holy Prophet^{sa}’s cousin who had not accepted Islām as yet) has just returned from the battle. We should find out about the circumstances from him.”

Abū Lahab called, “Come here, my nephew, and tell me what happened in the battle.”



Abū Sufyān answered, “By Allāh, we were as helpless against Muslims as a dead body in the hands of one who washes it. They killed whomever they wanted to kill, and imprisoned whomever they wanted. We witnessed a strange sight of white robed riders on dappled horses, who crushed us to bits. We have no idea who those people were.”

Abū Rāfi‘^{ra} cried out, “Those were angels!”

Infuriated by that remark, Abū Lahab delivered a resounding slap to the face of Abū Rāfi‘. Collecting himself, Abū Rāfi‘^{ra} started grappling with him; however, being weak, Abū Lahab was soon able to throw him on the ground, and then started hitting him.

A lady sitting nearby could not bear to see that sight, and rushed to grab a heavy piece of wood. She hit Abū Lahab with such force that blood gushed forth from his head, and then roared at him, “Shame on you! Just because his master is not present, you hit him finding him weak!” Abū Lahab did not dare to challenge that brave lady, and thought it was better to flee. That brave and protective lady, who humiliated an enemy of Allāh and the Holy Prophet^{sa} like Abū Lahab, was no other than Ummi Faḍl^{ra}. We find in history that this incident took place in the enclave of the Well of Zamzam, from where the house of Ḥaḍrat ‘Abbās^{ra} was nearby.

A true dream

A true dream of Ummi Faḍl Lubābatul-Kubrā^{ra} is mentioned in history. This dream shows the genuine bond this believing woman had with Allāh, as well as the deep love and reverence she had for the Holy Prophet^{sa}. Ḥaḍrat Ummi Faḍl^{ra} dreamt that somehow the Holy Prophet^{sa} was in her house. She mentioned her dream to the Holy Prophet^{sa} who told her that its interpretation seemed to be that Allāh would bless his dear daughter Fāṭimah^{ra} with a son, and Ummi Faḍl^{ra} would nurse him.

After some time, Ḥaḍrat Ḥusain^{ra} was born to Ḥaḍrat Fāṭimatuz-Zahrā^{ra}, and Ummi Faḍl^{ra} looked after him and became his foster mother. Because of that, every member of the household of the Holy Prophet^{sa} paid her respect.

We know that Ḥasan^{ra} and Ḥusain^{ra}, sons of Ḥaḍrat Fāṭimah^{ra}, were the beloved grandsons of the Holy Prophet^{sa}. They were as dear to him as his beloved daughter, Ḥaḍrat Fāṭimah^{ra}. He would sit them in his lap or carry them over his shoulders.

When the Holy Prophet^{sa} would prostrate in *ṣalāt*, both children would climb over his neck, and he would not raise his head from prostration until they would climb down.

It was the same Ḥusain^{ra} who achieved a glorious martyrdom during the tragic incident at Karbala. Our beloved master had prophesied about his martyrdom during the childhood of Ḥusain^{ra}. One can guess at the infinite love the Holy Prophet^{sa} had for his grandson by the following incident. At the time when Ḥaḍrat Ḥusain^{ra} was under the care of Ummi Faḍl^{ra}, she came to see the Holy Prophet^{sa}, who took the baby in his lap and kissed him. Little Ḥusain wet the clothes of his revered grandfather. Ummi Faḍl^{ra} who was sitting nearby grabbed the baby and scolded him, saying, “O’ little One, what have you done?” The Holy Prophet^{sa} did not like anyone scolding his beloved and precious grandson. He said to her, “Ummi Faḍl^{ra}, you scolded my child for no reason at all, which has hurt me.”

After that, he sent for some water and washed off the part of his garment which was soiled. (2)

Captivity in Shi'b-e-Abī Ṭālib

Ummi Faḍl^{ra} spent three years before Hijrah in the valley of Shi'be Abī Ṭālib with the clans of Banū Hāshim and Banū ‘Abdul-Muṭṭalib. That was the time when the Quraish had imposed social and economic boycott against them. It was a time of severe poverty and hardship. People were starving. Many a day, Ṣahāba would subsist on mere leaves of trees. Ḥaḍrat Ummi Faḍl went through those days with great acceptance and fortitude. She was blessed with a son, ‘Abdullāh, during the same time. (3)

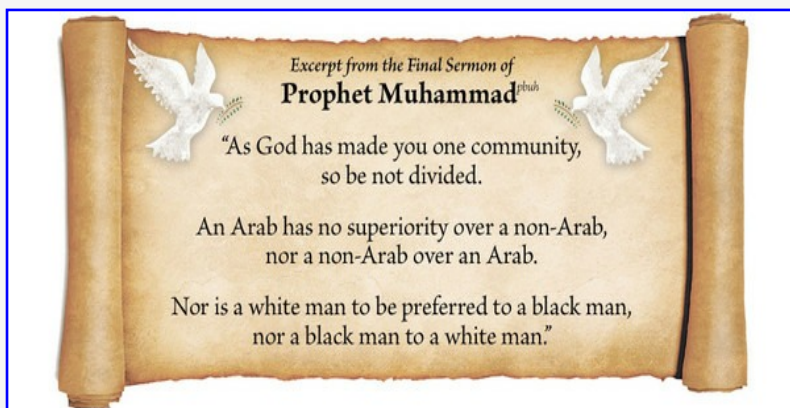
Ḥaḍrat ‘Abbās^{ra} (Ummi Faḍl’s husband, and paternal uncle of the Holy Prophet^{sa}) carried the baby to the Holy Prophet^{sa}, who dabbed the baby’s mouth with his saliva and prayed for blessings and goodness for the new born. As a result of those blessed prayers, that boy later became a shining star of knowledge and greatness. ‘Abdullāh is known in the annals of history as Ḥaḍrat Ibn ‘Abbās^{ra}. (4)

Migration to Madīnah

Ummi Faḍl^{ra} also had the good fortune to migrate in the way of Allāh. Sometime before the conquest of Makkah, her husband openly accepted Islām. At that point, the family migrated to Madīnah with the permission of the Holy Prophet^{sa}.

Company of the Holy Prophet^{sa} in the Farewell Pilgrimage

The Holy Prophet^{sa} performed only one Ḥajj in his lifetime; Ummi Faḍl^{ra} was with the Holy Prophet^{sa} at the time of that Ḥajj of Farewell. During the rituals of Hajj, on the day of *Arafah* (stay at the valley of Arafat), some people thought that the Holy Prophet^{sa} was fasting. When Ummi Faḍl^{ra} came to know that people were suspecting that, she sent a bowl of milk to the Holy Prophet^{sa} which he drank, so it removed that suspicion. In this way she did a great favour to Ummah.



Reverence for the Prophet^{sa}

Ḥaḍrat Ummi Faḍl^{ra} had a boundless love and reverence for the Holy Prophet^{sa}. The Holy Prophet^{sa} also had great respect and love for his aunt. In fact, his whole family respected Ummi Faḍl^{ra}. The Holy Prophet^{sa} would visit her home often, and would stop for a nap if it was noon time. Ḥaḍrat Ummi Faḍl^{ra} also had the honor of putting his head in her lap, combing his hair with her fingers, cleaning his hair, removing particles of dust or straw, and running a comb through it. (6)

Ummi Faḍl^{ra} was not only one of the early converts to Islām, but also possessed a very strong faith. She was particularly attentive to her *ṣalāt*, and would fast every Monday and Thursday. She was a poetess too, and wrote some beautiful poems and poems of mourning. (7)

Her husband- Ḥaḍrat ‘Abbās^{ra}

The *kunniyat* [i.e. name by association of family] of Ḥaḍrat ‘Abbās^{ra} was Abul-Faḍl. He was born almost three years before the Holy Prophet^{sa}, and had association with the clan of An-Namr. He loved the Holy Prophet^{sa} dearly. He was famous among Quraish, who had given him the title of “Zul-Raai” (of good counsel) because they used to consult him about all important matters.

When the Holy Prophet^{sa} started calling people to Islām, the first woman to accept his call after Ḥaḍrat Khadijah^{ra} was Ummi Faḍl^{ra}. Although Ḥaḍrat ‘Abbās^{ra} did not openly accept Islām at that time, he left no stone unturned in helping and protecting the Holy Prophet^{sa}.

Ḥaḍrat ‘Abbās^{ra} fought on the side of disbelievers in the *Ghazwah* of Badr and became a prisoner of war. It is mentioned in the history that clothes of those prisoners became tattered. Since Ḥaḍrat ‘Abbās^{ra} was a tall and well-built man, none of the clothes would fit him. A chief, ‘Abdullāh bin Ubayy bin Sulūl (who was a hypocrite), gave his tunic to Ḥaḍrat ‘Abbās^{ra} to wear. When that hypocrite died, the Holy Prophet^{sa} gave his own garments for his shroud, as a return for his favour to his uncle ‘Abbās^{ra}. In 8 Hijrah, Ḥaḍrat ‘Abbās^{ra} openly declared himself to be a Muslim and had the good fortune of being with the Holy Prophet^{sa} at the conquest of Makkah.

After that, in the *Ghazwah* of Hunain, not only did he courageously stand by the Holy Prophet^{sa} to protect him against the relentless arrows from the enemy, but fought back extremely well.

In the era of ignorance, Ḥaḍrat ‘Abbās^{ra} was in the business of money lending for interest. At the Ḥajj of Farewell, Holy Prophet^{sa} announced, “All interest incurred from the time of ignorance is forgiven. First of all, I forgive the interest owed to ‘Abbās bin ‘Abdul-Muṭṭalib from my family.”

In the last illness of the Holy Prophet^{sa}, Ḥaḍrat ‘Abbās^{ra} and his family looked after him day and night. Ḥaḍrat ‘Abbās^{ra} with two of his sons also took part in the burial.

Ḥaḍrat ‘Abbās^{ra} was a senior member of Banū Hāshim clan by virtue of his age. Therefore, after the Holy Prophet^{sa} passed away, people would come to him for condolence, and all great Ṣaḥāba would treat him with the same deference as they did in the life of the Holy Prophet^{sa}. He was consulted in all matters.

If Ḥaḍrat ‘Abbās^{ra} would be riding to some destination, the Khalīfatul Muslimīn (the Khalīfah) would dismount from his own steed, and while holding the reins, would take Ḥaḍrat ‘Abbās^{ra} anywhere he wanted to go.

Ḥaḍrat ‘Abbās^{ra} died in 32 Hijrah in the era of Khilāfat of Ḥaḍrat ‘Uthmān Ghanī^{ra}, at the age of 86 or 88. Ḥaḍrat ‘Uthmān^{ra} led his funeral prayers, and he was laid to rest in the grave by his son, Ḥaḍrat ‘Abdullāh bin ‘Abbās^{ra}. (8)

Progeny

Ḥaḍrat Ummi Faḍl^{ra} and Ḥaḍrat ‘Abbās^{ra} had seven children; their sons were Faḍl^{ra}, ‘Abdullāh^{ra}, ‘Ubaidullāh^{ra}, Ma‘bad^{ra}, Qathm^{ra}, ‘Abdur Raḥman^{ra}, and a daughter named Ummi Ḥabībah^{ra}. (9)

A good upbringing of one’s children is such a legacy which remains in this world as a source of continuous *sadaqah* (goodness or charity). Ḥaḍrat Ummi Faḍl^{ra} was very fortunate to have her children reach a high position in knowledge and Allāh’s grace. Particularly, ‘Abdullāh^{ra} and ‘Ubaidullāh^{ra} reached such a high status in this regard that they were called the Pillars of *Ummah* (the Muslim community).

Ḥaḍrat Ummi Faḍl^{ra}’s son, ‘Abdullāh bin ‘Abbās^{ra} loved the Holy Prophet^{sa} deeply. He would often come to the house of the Holy Prophet^{sa} to see his aunt *Ummul-Mu’minīn* Ḥaḍrat Maimūnah^{ra} (wife of the Holy Prophet^{sa}), and sometimes stayed for the night. There, he would help the Holy Prophet^{sa} when he performed ablution and to do other chores as well. He acquired knowledge through the senior Ṣaḥāba during the Khilāfat of Ḥaḍrat Abū Bakr Ṣiddīq^{ra} (10)

Ḥaḍrat Faḍl bin ‘Abbās^{ra} was the eldest son of Ḥaḍrat Ummi Faḍl^{ra}. Although he accepted Islām right in the beginning, he announced it later. Allāh granted him the opportunity to be with the Holy Prophet^{sa} at the time of conquest of Makkah. At the *Ghazwah* of Ḥunain, when the Muslims were in a state of disarray due to relentless arrows of the enemy, Ḥaḍrat Faḍl bin ‘Abbās^{ra} had stood by the Holy Prophet^{sa} to protect him from the onslaught of arrows, putting his own life in danger. He also had the honor to ride along the Holy Prophet^{sa} on his camel for the Farewell Hajj. He held open a sheet to shield the Holy Prophet^{sa} from the sun.

When the Holy Prophet^{sa} came out of his house to deliver the last Friday sermon, it was Ḥaḍrat Faḍl bin ‘Abbās^{ra} who was supporting him. When the Holy Prophet^{sa} passed away, Ḥaḍrat Faḍl bin ‘Abbās^{ra} was one of the fortunate individuals who bathed his body for burial.

In 13 Hijrah, during the battle of Ajnādayn, Ḥaḍrat Faḍl bin ‘Abbās^{ra} attained martyrdom while valiantly fighting in the cause of Allāh.



Ḥaḍrat ‘Ubaidullāh bin ‘Abbās^{ra} was the younger brother of Ḥaḍrat ‘Abdullāh^{ra}. He was born a year before Hijrah. The Holy Prophet^{sa} dearly loved the children of Ummi Faḍl^{ra}. Often he would call them and say, “Whosoever would be the first one to come, would get such and such thing from me.” When all three of them would rush to him, he would embrace and kiss them. (11)

Beside the sons of Ummi Faḍl^{ra}, history mentions a daughter named Ummi Ḥabībah^{ra}. She was married to Aswad bin Sufyān and had two children: Zarqa' and Lubābah. They lived in Makkah.

Narrator of 30 Aḥādīth

Ummi Faḍl^{ra} was a great ṣahābīyah who narrated thirty aḥādīth. The narrators of her aḥādīth are high ranking Sahābā such as Ḥaḍrat ‘Abdullāh^{ra} and her sons, Ḥaḍrat ‘Abbās^{ra}, and Anas bin Mālīk^{ra}. (12)

The love and reverence which the Holy Prophet^{sa} rightfully deserved was fully submitted by this pious woman and her children, and in return they became the recipients of his affection and prayers.

Death

She passed away during the Khilāfat of Ḥaḍrat ‘Uthmān Ghanī^{ra} in Madīnah. Her husband was alive at that time. Her funeral prayer was led by Ḥaḍrat ‘Uthmān Ghanī^{ra}. (13)



References:

1. Azwāj-e-Mutāhharāt wa Sahābiyāt, pg. 314,315 and Tazkār-e-Şahābiyāt by Ṭālib Hāshmī, pg. 249
2. Tazkār-e-Şahābiyāt by Ṭālib Hāshmī, pg. 247-250
3. Nabī Karim^{sa} ka Gharānah, by Dr. Akhtar Nawaz Khan, pg. 215
4. Nabī Karim^{sa} ka Gharānah, by Dr. Akhtar Nawaz Khan, pg. 219-220
5. Azwāj-e-Mutāhharāt wa Sahābiyāt, pg 316
6. Tazkār-e-Sahābiyāt by Ṭālib Hāshmī, pg, 249-250
7. Azwāj-e-Mutāhharāt wa Sahābiyāt, pg. 316
8. Nabī Karim^{sa} ka Gharānah, by Dr. Akhtar Nawaz Khan, pg. 214-219
9. Tazkār-e-Sahābiyāt by Ṭālib Hāshmī, pg. 250
10. Nabī Karim^{sa} ka Gharānah, by Dr. Akhtar Nawaz Khan, pg.220
11. Nabī Karim^{sa} ka Gharānah, by Dr. Akhtar Nawaz Khan, pg.225
12. Tazkār-e-Şahābiyāt by Ṭālib Hāshmī, pg. 251
13. Sair-as-Şahābiyāt, pg. 114

Acronyms for salutation used in this book:

sa: *Şallallāhu ‘alaihi wa sallam* (peace and blessings of Allāh be upon him) for the Holy Prophet Muhammad^{sa}

as: *‘Alaihis-salām* (peace be on him) for the Prophets of Allāh.

ra: *Raḍiyallāhu ‘anhu/‘anha/‘anhum* (May Allāh be pleased with him/her/them) for the companions of Holy Prophet^{sa} and of the Promised Messiah^{as}





Department of Ishā`at, Lajna Imā'illah Canada

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An auxiliary organization of The Aḥmadiyya Muslim Jamā'at, Canada

10610 Jane Street, Maple, Ontario, L4N 3A3 Canada