

# *An-Nisaa'*

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هُنَّ لِبَاسٌ لَّكُمْ وَأَنْتُمْ لِبَاسٌ لَّهُنَّ (البقرة: 188)

“They are a garment for you, and you are a garment for them...” (2:188)

*A magazine for the moral and spiritual training of  
Lajna Imāillāh Canada.*

*“Surely the men who submit themselves (to God) and women who submit themselves (to Him)... Allāh has prepared for( all of) them forgiveness and a great reward.” (33:36)*

*“Whoso does good works, whether male or female, and is a believer, such shall enter Heaven.” (4:125)*

In the Name of Allāh, the most Gracious, the ever Merciful!

Lajna Imāillāh Canada's

# An-Nisaa'

A magazine for the moral and spiritual  
training of Lajna Imāillāh  
Canada

Volume: 29 Issue: 2  
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# From the Holy Qur'ān

The English translation of the Arabic verses is rendered by Maulvi Sher Ali Sāhib<sup>ra</sup>.

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ  
اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا  
مِنْ أَمْوَالِهِمْ ۖ فَالْصَّالِحَاتُ قَانِتَاتٌ  
حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۗ

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَرْوَاجِنَا  
وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِمَنْتَقِينَ  
إِمَامًا ۝

Men are guardians over women because Allāh has made some of them excel others, and because they (men) spend of their wealth. So virtuous women are those who are obedient, and guard the secrets of their husbands with Allāh's protection. (4:35)

And those who say, 'Our Lord, grant us of our wives and children the delight of our eyes, and make us a model for the righteous. (25:75)

## Hadīth: Saying of the Holy Prophet<sup>sa</sup>

*Forty Gems of Beauty*, pages 80-81, Hadīth No. 16

### Choose Your Wife for Her Religious Piety

Narrated by Ḥazrat Abū Hurairah, Allāh be pleased with him: Said the Prophet of Allāh (peace and blessings of Allāh be on him):

**“In marrying a woman, a man's choice of a spouse is determined by the consideration of her wealth, her family and her physical beauty and her religious piety, but thou shouldst make thy life happy, prosperous and successful, by choosing a spouse, on account of her religious piety, otherwise thy hands will ever remain in dust.”** (Bukhārī)

The Holy Prophet (peace of Allāh and His blessings be on him) has, in this Ḥadīth, after stating the

considerations that determine the selection of a wife, enjoined on Muslims that their choice of a spouse should be governed primarily by consideration of religious piety and moral endowments. As a consequence of this, he says, their family lives will be happy and full of bliss. Otherwise, they may enjoy a temporary and superficially pleasant break, but they cannot have true and abiding felicity. This saying of the Holy Prophet (peace and blessings of Allāh be on him) is pregnant with deep wisdom, for, through this not only a way to basing the home life of Muslims on happiest foundations, but also provision has been made for the well-being and security of the coming generations.

# A Note from the Editor

After the Holy Prophet<sup>sa</sup>, a great role model for us in all faculties of life is the noble character of the Promised Messiah<sup>as</sup>. As such his domestic life and his relation with his noble wife, Hazrat Syeda Nuşrat Jahān Begum Sāhibar<sup>ra</sup> is worthy of being studied and followed. Their union was a blessed match which was ordained by Allāh the Almighty Himself. That was one of the reasons, apart from her many virtues, why the Promised Messiah<sup>as</sup> revered Hazrat Ammān Jān<sup>ra</sup> and treated her with respect and love.

“The Promised Messiah<sup>as</sup> and Hazrat Ammān Jān<sup>ra</sup> were a union of souls as well as bodies. In their 24 years of marriage everyone close to them (including their children), commented that there was never a raised voice let alone an argument between husband and wife. So harmonious was their household that it was like a heavenly earth, fulfilling the revelation that the Promised Messiah<sup>as</sup> and his wife would live in an earthly “heaven” together.”

*(Hazrat Ammān Jān<sup>ra</sup> an Inspiration for us All, by Munavara (Nabbo) Ghauri, page. 22)*

Hazrat Ammān Jān<sup>ra</sup> too showed her complete loyalty to the Promised Messiah<sup>as</sup> and throughout her life continued to be a constant pillar of support for his noble mission. Their son Hazrat Mirza Bashir Ahmad<sup>ra</sup> beautifully summed up in an analogy of them as being “*one heart beating in two chests*”.

The Promised Messiah<sup>as</sup> also expected the members of his Jamā‘at to treat their wives with respect and love. Hazrat Khalīfatul-Masīḥ V<sup>aa</sup>, in his Friday Sermon of May 19, 2017 mentioned:

Regarding the responsibilities of a husband and good treatment of wives, the Promised Messiah<sup>as</sup> states, “Except for indecency, all weaknesses and petulant behaviour of women should be tolerated. I find it absolutely shameful that a man should fight a woman. ...”. Once, the Promised Messiah<sup>as</sup> said that our members [of the Jamā‘at] should not be harsh and ill-tempered with their wives. The Promised Messiah<sup>as</sup> said, “Once I raised my voice against my wife and I immediately refrained from uttering any hurtful and harsh word. I recited a lot of Istighfār [seeking forgiveness] and offered voluntary prayers with great ferventness and gave some charity...” Thus, those who are unkind to their wives, their faith is in danger. They should be very concerned as the person who is not at the highest standard of faith, can stumble at any time. Admonishing such men, the Promised Messiah<sup>as</sup> says, “If a man is not pious, how then can the wife be pious?” (Friday Sermon, May 19, 2017)

This quarter’s An-Nisaa’ is based on the theme of matrimonial relationships. In the issue you will find articles discussing “Gender Equality in Light of Qur’ānic Teachings”, “They are a garment for you, and you are a garment for them...”, “Dos’ and Don’ts for Husbands and Wives” and many other essays on various topics. I hope you will find them informative and useful. Please send your feedback at [annisaa@lajna.ca](mailto:annisaa@lajna.ca).

Sadiqa Hifsa

# Spiritual Treasures from the Writings of the Promised Messiah<sup>as</sup>

*The following excerpts are taken from The Essence of Islām: Volume III, pg. 312-314; 320-325 (available online at [www.alislam.org/books](http://www.alislam.org/books)); a compilation of extracts from the writings, speeches, announcements and discourses of the Promised Messiah<sup>as</sup>, translated into English by Hazrat Chaudhry Muhammad Zafrulla Khan<sup>ra</sup> and revised by Munawar Ahmad Sa'eed .*

## Kind Treatment of Women

The Holy Prophet (peace and blessings of Allāh be upon him) is the perfect example for us in every aspect of life. Study his life and see how he conducted himself in relation to women. In my esteem, a man who stands up against a woman is a coward and not a man. If you study the life of the Holy Prophet (peace and blessings of Allāh be upon him) you will find that he was so gracious that, despite his station of dignity, he would stop even for an old woman and would not move on until she permitted him to do so.

[Malfūzāt, vol. 4, p. 44]

Do not ever consider women to be contemptible and insignificant!! Our perfect guide, the Holy Prophet (peace and blessings of Allāh be upon him) has said: **‘The best among you is he who is best towards his wife.’** How can one claim to be pious when he does not behave well towards his wife.... It is unacceptable to get furious or hit one’s wife on the slightest pretence. There have been instances where an enraged husband hit his wife over some slight matter... and mortally wounded her. This is why God Almighty has said concerning them: ‘Consort with them in kindness.’ (4:20) There is no doubt that admonition is necessary if a woman behaves improperly. A husband ought to impress upon his wife that he will not tolerate anything which is contrary to the faith, and yet he is not a tyrant who will not overlook any mistake on her part. For a woman, her husband is a

manifestation of the Divine. According to a Ḥadīth, had God been pleased to enjoin prostration before anyone but Himself, He would have enjoined upon a woman to prostrate herself before her husband. Hence a man should be both hard and soft suiting the occasion.

[Malfūzāt, vol. 3, p. 147]

With the exception of indecency, all weaknesses and petulant behaviour peculiar to women should be tolerated. I find it shameful that a man should fight a woman. God has made us men, which is the consummation of His grace upon us, and we should express our gratitude for this great bounty by treating women with kindness and compassion.

[Malfūzāt, vol. 1, p. 307]

As for me, I once addressed my wife in a loud voice and I felt that my tone was indicative of displeasure though I had uttered no harsh words. Yet thereafter I sought forgiveness from God for a long time and offered supererogatory prayers with great humility and also gave alms because I felt that my harshness towards my wife might have been occasioned by some unconscious weakness in my obedience to God Almighty.

[Malfūzāt, vol. 2, p. 2]

**[Divine revelation to the Promised Messiah<sup>as</sup>]**

**‘Such behaviour is not appropriate; ‘Abdul Karim, the leader of Muslims, should be dissuaded from it.’** [Promised Messiah’s footnote about the above revelation]: ...‘This revelation contains guidance for the whole Jamā‘at, that they should treat their wives with kindness and courtesy. Your wives are not your slaves. In point of fact, marriage is a covenant between man and woman. Try therefore not to break this covenant. God Almighty says

وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ

‘Consort with them in kindness.’ (4:20)

‘Lead a life of kindness and equity with your wives.’ And it is mentioned in a Ḥadīth: ‘

خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ

The best among you is he who is best towards his wife.’ Therefore, be good to your wives both spiritually and physically. Keep praying for them and avoid divorce. A person who is hasty in divorce is sinful in the eyes of God. Do not hasten to break like a dirty vessel that which God has brought together.

[Tohfah-e-Golarhviyyah , Ruhani Khaza’in, vol. 17, p. 75]

## Islām and the Rights of Women

No other religion has safeguarded the rights of women as Islām has done. It lays down the injunction so succinctly:

**‘Consort with them in kindness.’ (4:20)**

‘Just as men have rights upon women, so do women have rights upon men.’ It is said of some people that they treat their wives like shoes and require them to perform the lowliest of services. They abuse them and despise them and enforce the injunction regarding the veil with such harshness, as to virtually bury them alive. The relationship between a husband and wife should be like two true and sincere friends. After all, it is the wife who is the primary witness of a man’s high moral qualities and his relationship with God

Almighty. If his relationship with his wife is not good, how can he be at peace with God? The Holy Prophet (peace and blessings of Allāh be upon him) has said: **‘The best among you is he who is best towards his wife.’**

[Malfūzāt, vol. 5, pp. 417-418]

## Importance of Inculcating Piety in Ahmadi Women

It is incumbent upon the members of my Jamā‘at that they should inculcate piety in their women in order to ensure their own piety, otherwise they will be guilty of a sin. If a wife is in a position to point out the shortcomings of her husband to his face, how can she have fear of God? If the parents are not righteous, their children would not be pure. Piety of children requires a long line of virtues; without it, the children would be bad. Therefore, the men should repent and should set a good example for the women. A woman keeps a watchful eye on her husband, and a man cannot hide his faults from her. Moreover, women are wise without showing it. Do not ever think that they are fools. In a subtle way, they are influenced by everything you do. If the husband is righteous, she will not only be respectful to him but also to God.... The wives of the Prophets and the righteous were pious, because they were the recipients of their husbands’ benign influence. The wives of the wicked and vicious are also like their husbands. How can the wife of a thief ever think of getting up to pray *Tahajjud* in the latter part of the night, when she knows that her husband has gone to steal. This is why it is said:

**‘Men are guardians over women.’ (4:35)** Women are influenced by their husbands. To the extent that a husband excels in piety and righteousness, his wife will also partake of it. Similarly, if the husband is wicked, the wife too will share his evil.

[Malfūzāt, vol. 5, pp 217-218]

If you desire to reform your own selves, it is essential

that you also seek to reform your women. Women are the root of idol worship, for they are naturally devoted to decoration and ornaments. This is why idolatry started with women. They are also less courageous. Under the slightest stress of hardship, they begin to cringe before their fellow creatures. Hence those who are completely under the influence of their women gradually acquire their characteristics. It is, therefore, necessary to constantly try to reform them. God Almighty says: ‘Men are guardians over women.’ (4:35)

This is why men have been bestowed greater faculties than women. One marvels at the modern man who insists on the equality of the sexes and asserts that men and women have equal rights. Let these people raise armies of women and send them into battle and see the result for themselves. How would a pregnant woman discharge her duties in the battlefield? In short, women have fewer and weaker faculties than men. Men should, therefore, keep them under their care.

[Malfūzāt, vol. 7, pp. 133-34]

## Equal Treatment of Wives

Apart from the degree of love one has for them, a man must treat all his wives equally, for example, in the matter of clothing, food, pocket money and companionship and even in bed. If one were to realize fully all the obligations in this regard, he would prefer to remain celibate rather than to marry. Only a person who spends his life under the constant admonition of God Almighty can hope to fulfil all these obligations. It is a thousand times better to live a life of hardship than to indulge in such pleasures as are likely to invoke Divine chastisement. We permit polygamy only to save a person from falling into sin, and the Islāmic law allows it only as a remedy. If a person finds that he is moved and overwhelmed by thoughts about sex and his glances are persistently laden with sexual desire, he had better have a second wife to

save himself from adultery. But he must not usurp the rights of the first wife. The Torah also lays down that in such a case the husband should be all the more solicitous and caring about his first wife with whom he has spent the greater part of his youth and established a deep relationship. **A husband should have such regard and respect for the feelings of his first wife, that if he feels the need of a second wife, but is afraid that it would hurt his first wife and break her heart, in such a case, if he can exercise restraint without falling into sin and without sacrificing his lawful needs, it would be preferable for him to forego the advantages of a second marriage for the sake of comforting his first wife....** I set forth whatever God Almighty has given me to understand in this context. The reason why the Holy Qur’ān permits more than one wife is that you earn the pleasure of God by holding fast to Taqwa [righteousness] and by other means such as begetting pious offspring, looking after the near of kin and fulfilling the obligations owed to them. For the achievement of this purpose marriage is permitted with as many as four women at one time, but if you feel that you may not be able to maintain equality between them you should confine yourselves to one wife, as in such cases marrying more than one would be disobedience and a cause of punishment rather than a source of merit... It is a great sin to hurt somebody’s feelings, and female sentiments are very delicate. Just imagine for a moment all the hopes and expectations of the girl when she leaves her parents and is consigned to the care of another man. We can understand their feelings through the Divine injunction: ... The law of God Almighty should not be used contrary to its purpose, nor should it be invoked to serve as a shield for self-indulgence. To do so would be a great sin. God Almighty has repeatedly admonished against yielding to carnal passions. Righteousness alone should be your motive for everything.

[Malfūzāt, vol. 7, pp. 63-65]

# Summary of Friday Sermon

## Matrimonial Alliances and Issues

**Separation between parents impacts the children psychologically, morally and in other ways. The main cause of family and marital problems is estrangement from and ignorance of faith and an inclination towards worldliness.**

**The solution for all matrimonial problems lies in the Holy Qur'ān, Hadīth and teachings of the Promised Messiah<sup>as</sup>. Seek Allāh's blessings and act righteously.**

Source: Friday Sermon Archives from [www.alislam.org](http://www.alislam.org)

On March 3, 2017, Hazrat Khalīfatul-Masīh V (May Allāh be his Helper) delivered the Friday Sermon at Baitul Futūh Mosque, London.

Huzoor (May Allāh be his Helper) delivered his sermon on matrimonial problems that are a growing concern, and issues that emerge in the search for suitable matches. He<sup>aa</sup> gave advice on resolving these problems.

Huzoor<sup>aa</sup> said that problems relating to matrimony and conjugal relationships are causing a lot of anxiety in households. They do not only affect the husband and wife but also their parents and even the children. Such problems cause the children to suffer both in material and spiritual terms. Almost every day I receive letters or meet people who relate such problems, including that certain parents fail to marry off their daughters at the appropriate age citing the reason that they are currently studying, even though they are of marital age. Then, when they eventually marry a suitor, they are unable to form any sort of understanding due to their mature age and eventually the marriage ends in divorce.

Another issue that is faced by girls is that their

friends, or on occasions the girl's parents instil this notion into girls that in these countries women have a lot of rights, therefore girls should make their husband accept her demands. Huzoor<sup>aa</sup> stated that it is unfortunate that on seeing the freedoms and luxuries of these countries, even girls who come from Pakistan start making unreasonable demands.

Huzoor<sup>aa</sup> further said that some boys who have special friendships and are interested in a girl — but are too afraid to mention this fact to their parents — end up marrying one of their cousins or family friends in Pakistan. Then after some time they begin to torment the innocent girl and commit injustices towards her. Huzoor<sup>aa</sup> said that in cases such as these ultimately it is the children who suffer the most and are affected mentally and psychologically.

Huzoor<sup>aa</sup> stated that the key to resolving all of these issues can be found if one turns towards faith. We are fortunate to have accepted Islām and have the blessings of the teachings given to us by the Promised Messiah<sup>as</sup>. One of those teachings is to give precedence to faith over all worldly pursuits. When it comes to matrimony, even those who are serving the

faith forget this key principle, whereas the Holy Prophet<sup>sa</sup> specifically instructed that when dealing with matters of marriage one must always give precedence to faith over all worldly matters. Hazrat Khalīfatul-Masīḥ I<sup>ra</sup> stated that the first step Islām has mentioned in regards to a Nikah [Islāmic marriage] is that the purpose of the Nikah should be to strengthen one's faith instead of searching for beauty, wealth and status. Similarly before one enters into a marriage they should perform *Istikbarah* [Prayer to seek the best outcome of any matter].

The verses of the Holy Qur'ān which are recited during the Nikah ceremony draw our attention towards prayers. Moreover, at the time of the Nikah, the Holy Prophet<sup>sa</sup> used to recite a prayer seeking blessings for the newlywed couple. Thus, marriages should be settled by praying for what is best for both parties and seeking the blessings of Allāh the Almighty. However, certain people from Pakistan and India are still under the influence of their cultural practices and give priority to caste and family when selecting partners for marriage whereas Allāh the Almighty states that precedence should be given to one's faith.

Indeed, one should take into consideration the proposals from within one's family but even then it is not compulsory. The Promised Messiah<sup>as</sup> was also once asked in regards to the proposals from one's own family and the Promised Messiah<sup>as</sup> said that it is better to settle the marriage within one's family if a suitable match is available but it is not compulsory to do so.

At times, women are reproached and given taunts for not bringing enough dowry. Such people need to look at the blessed model of the Holy Prophet<sup>sa</sup> in the regard and how he married off his daughters by adopting simplicity when gifting the dowry. Similarly, the family of the bride should not place undue burden upon themselves and only gift the things they can easily afford.

Before seeking the *Istikbara* prayer, the couple should see one another. The Holy Prophet once instructed one of his companions to look at his bride-

to-be before agreeing to the marriage. Therefore, there is no harm if the boy along with his family visits the house of the girl and meets her. However, certain families from the boys' display extreme arrogance when visiting the girl's house and make unpleasant remarks. They also linger over the proposal and if in the meanwhile they find a better proposal then they opt for that. This is a completely wrong practice.

If one truly understands the purpose of marriage then women will never be emotionally tormented and nor would the boys display such arrogance. The Promised Messiah<sup>sa</sup> states that the purpose of marriage is to safeguard one's chastity, maintaining one's physical well-being and acquiring righteous offspring.

At times, the cause of discord in marriage is because the husband does not have his own house and is living with his parents. Sometimes this is because the husband may be experiencing financial difficulties or is still studying and therefore it is not possible for him to buy his own house. In such an instance, the wife should support him and live with her in-laws until he acquires the means to purchase his own house. In certain cases, the girl and her parents end the marriage and such practices are completely wrong. If the girl cannot live with the in-laws then she should have voiced her reservation from the outset. However, there are certain men who are living at home with their parents because of their irresponsible actions and simply cite the excuse that they want to support their elderly parents.

Hazrat Khalīfatul-Masīḥ I<sup>ra</sup> stated that people, especially living in the subcontinent of India and Pakistan, complain about the dispute between the daughter-in-law and mother-in-law in the home. However, if people properly adhered to the Qur'ānic teachings then such problems would never arise because the Holy Qur'ān clearly states that each should be living in their own house.

Huzoor<sup>aa</sup> added that the girls' side of the family often ask before the marriage whether the boys has a

house of his own and if not then they do not pursue with the proposal. This is also wrong because eventually one is able to acquire a house of their own but marriages should be settled by giving precedence to *Taqwa* [righteousness] and not by worldly standards. Similarly, certain families do not give their daughters in marriage to missionaries because they are life-devotees.

Then, Allāh the Almighty has instructed men in the Holy Qur’ān to not quickly react if their wives say something and nor treat them unkindly. Allāh the Almighty states:

“...And consort them in kindness, and if you dislike them, it may be that you dislike a thing wherein Allāh has placed much good.” (4:20)

Explaining this verse, Hazrat Khalīfatul-Masīḥ I<sup>ra</sup> states that Allāh the Almighty has advised men through numerous ways to treat their wives kindly and men should always keep this in mind.

Another factor which is a cause of creating issues is when men decide to marry a second wife. Although Islām has permitted marrying more than once, there are certain conditions and circumstances for when this permission is granted. It is certainly not to fulfil one’s carnal passions.

Regarding this the Promised Messiah<sup>as</sup> states that the law of God Almighty should not be used contrary to its purpose, nor should it be invoked to serve as a shield for self-indulgence. To do so would be a great sin. God Almighty has repeatedly admonished against yielding to carnal passions. Righteousness alone should be your motive for everything.

Although God the Almighty has made permissible for us many worldly pursuits, that does not infer that we spend out entire lives indulging in them excessively. We should not for example, give absolutely all our time, energy and attention to only spending time with our wives. For that would mean our marriage would be setting up partners with God as equals, since the Qur’ān says a quality of the servants of Allāh is that they “spend the night before their Lord,

prostrate and standing.” In short we need to avoid putting all our energies into fulfilling merely worldly desires at the expense of developing a closer bond with Allāh. Although the Holy Prophet<sup>sa</sup> had many wives he would spend his entire nights in worship.

The Promised Messiah<sup>as</sup> then said:

“Remember it well that the actual Will of God is that you should not be entirely overcome by lustfulness and that to perfect your *Taqwah* (righteousness), if a genuine need arises, marry again (the real basis for marrying a second time is *Taqwah*). Thus to marry again is permissible. However all those who wish to marry a second time need to assess whether they are doing so based on *Taqwah* or merely out of their lustful desires?”

Then the Promised Messiah<sup>as</sup> has said:

“Remember that one who marries more wives purely out of sensual and carnal desires is distant from the true essence of Islām. It is a sign of one’s ruin if in every day that rises and night that falls, he does not face difficulties and suffering and is not ready to take any pain and just wants a rosy life and “weeps little or none and laughs more.”

The Promised Messiah<sup>as</sup> has advised women that if their husbands wish to marry again for a genuine reason, they should not protest. However women are allowed to pray that Allāh the Almighty never cause them to face such a difficulty in the first place. Men also have been advised that they should not marry again merely out of a lustful desire, but purely based on *Taqwah*.

The Promised Messiah<sup>as</sup> further explains that women often see the concept of plurality of marriages in Islām in negative light and do not have faith in this concept. However they are unaware that Islām provides solutions to all circumstances and problems. For example if a wife was to go insane, or is inflicted with an illness that renders her idle, and the husband cannot remain patient in celibacy, it would be unjust upon a man’s faculties to not allow him to marry again.

While God has kept this avenue open for men based on certain circumstances, God has also kept an avenue open from women that in compelling circumstances she can seek *Khula`* through the relevant authority [divorce initiated by the wife] if for example the husband is rendered idle.

The Law of God is like a medical store that provides treatment for all ailments. If the Law of God did not have this provision of second marriages to solve certain situations, it would not be an effective store.

The Gospels only allow divorce for adultery but fails to recognize countless other conflicts that could arise between the husband and wife rendering a fatal blow to a relationship. However the Promised Messiah<sup>as</sup> reassures women and says do not worry because the Book you follow does not rely on interpolation, and it preserves the rights of women just as it does men's.

The Promised Messiah<sup>as</sup> explains that a wife can obtain *Khula`* due to a man's celibacy. However instead of complaining to God when her husband intends to marry again, she should act piously and thus God would make her husband pious. The *Shariah* has allowed second marriages for husbands for certain genuine reasons, however if a wife cannot bear to follow this command of the *Shariah*, she should not complain to God, but rather should appeal to the Divine Decree with prayers as the Divine Decree is dominant over the *Shariah*. She should pray that the Divine Decree is averted and that all such thoughts are removed from her husband's mind of marrying again. The Promised Messiah<sup>as</sup> says if she prays this from the heart then perhaps the possibility of her husband marrying again will never even arise.

Huzoor<sup>aa</sup> ended with a lengthy prayer the summary of which is that all members of the Jamā'at men and women resolve their domestic issues based on the Divine commandments. Further that all problems are removed from new matrimonial relationships as many problems are arising. And that may all understand the true purpose of marriage is not to fulfil materialistic desires, but rather to give precedence to the faith and to safeguard the future generations.

Huzoor<sup>aa</sup> led four funeral prayers, two with the body

present and two in absentia.

The first was of Muhammad Nawaz Momin Şāhib, a Waqif-e-Zindagi (Life Devotee), son-in-law of a companion of the Promised Messiah<sup>as</sup>.

The second funeral was of Syed Rafiq Safir Ahmad Şāhib of UK who was Sadr (President) of the Surbiton Jamā'at. His father was Dr Safiruddin who was the first Principal of Ahmadiyya Secondary School Kumasi, Ghana. Rafiq Safir Şāhib served Jamā'at from childhood and in his life served in the capacities of Secretary Atfal, Qaid Khuddam and on a central level in Ansarullah as Qaid Seht-o-Jasmani and Qaid Amoomi.

The third funeral (the first of which in absentia), is of Dr Mirza Laiq Ahmad Şāhib, son of Sahibzada Hafeez Ahmad Şāhib. He was the paternal grandson of Hazrat Musleh-e-Maud<sup>ra</sup>. May Allāh give strength to his mother who is still alive.

The second funeral in absentia is of Respected Ameenullah Khan Şāhib, former missionary USA. The deceased was enabled to serve as missionary in the USA, Liberia and England.

Huzoor<sup>aa</sup> prayed that may Allāh the Almighty elevate the status of all of the deceased.

*The Promised Messiah<sup>sa</sup> states  
that the purpose of marriage is to  
safeguard one's chastity, main-  
taining one's physical well-being  
and acquiring righteous offspring.*

# Gender Equality in the Light of Qur'ānic Wisdom

**By: Tahira Chaudhry, Peace Village East**

Gender equality is a much-debated topic in media today. Social activists and human right supporters claim to fight for women rights and blame Islāmic sharia for curtailing rights of women. If we fairly evaluate each religion, we come to know that in fact Islām is the only religion that supports rights for each and every individual of a society. It not only advocates equal rights for each gender, but also gives them rights that proportionate their physique as well as psychological demands.

While studying Qur'ān to know about gender equality, we come to know that it gives a comprehensive fundamental principle:

***“And they (the women) have rights similar to those (of men) over them in equity; but men have a rank above them. And Allāh is Mighty, Wise.”*** (2:229)

So for women, there are exactly equal rights as for men, as men have rights upon women. There is thus total equality and there is no difference whatsoever between the fundamental human rights of women and men. But at the same time, Islām does not neglect the difference between the two genders, so being a universal practical teaching and for all times and for all situations, it says that “men have a rank above them (women)”. Everyone can understand that for smooth running of household, one authority is a

must and Allāh the Wise and the Mighty has not neglected this principle here.

To explain it, the Holy Qur'ān in another verse states:

***“Men are guardians over women because Allāh has made some of them excel others, and because they (men) spend of their wealth.”*** (4:35)

The verse gives two reasons why man has been made the head of the family: (a) his superior mental and physical powers; (b) his being the bread - earner and maintainer of the family. It is natural and fair that he who earns and supplies the money should have the final say in the disposal of affairs.

(From 5 Volume Commentary, page 594)

The Promised Messiah<sup>as</sup> says:

“A woman keeps a watchful eye on her husband, and a man cannot hide his faults from her. Moreover, women are wise without showing it. Do not ever think that they are fools. In a subtle way, they are influenced by everything you do. If the husband is righteous, she will not only be respectful to him but also to God.... The wives of the Prophets and the righteous were pious, because they were the recipients of their husbands' benign influence. The wives of the wicked and vicious are also like their husbands. How can the wife of a thief ever think of getting up to pray *Tabajjud* in the latter part of the night, when

she knows that her husband has gone to steal.”

(Malfūzāt, vol. 5, pp 217-218)

Hazrat Khalīfatul-Masīḥ IV<sup>th</sup> explains it in these words:

“From the Arabic word *Qawwamun* (guardians made responsible to keep their wards on the right path), some medieval-minded *ulamas* (doctors of religion) deduce and claim the superiority of men over women whereas the verse only refers to an advantage that the breadwinner has over his dependants. As such, the guardian is better qualified to exert moral pressure on the wards to continue to remain on the right path. As far as basic human rights are concerned, it does not in any way refer to women being unequal or to men’s superiority over women. The last part of the verse refers to the above-mentioned advantage and makes it manifestly clear that despite this advantage, the fundamental rights of women are exactly equal to those of men. The Arabic letters ‘wa’ is to be translated as ‘despite the fact that’ or ‘while’ and in this context seems to be the only correct translation.”

(Islām’s response to contemporary issues-page 94)

At another place the Promised Messiah<sup>as</sup> explained it in these words:

“If you desire to reform your own selves, it is essential that you also seek to reform your women. Women are the root of idol worship, for they are naturally devoted to decoration and ornaments. This is why idolatry started with women. They are also less courageous. Under the slightest stress of hardship, they begin to cringe before their fellow creatures. Hence those who are completely under the influence of their women gradually acquire their characteristics. It is, therefore, necessary to constantly try to reform them. God Almighty says:

**“Men are guardians over women...” (4:35)**

This is why men have been bestowed greater faculties than women. One marvels at the modern man who insists on the equality of the sexes and asserts that

men and women have equal rights. Let these people raise armies of women and send them into battle and see the result for themselves. How would a pregnant woman discharge her duties in the battlefield? In short, women have fewer and weaker faculties than men. Men should, therefore, keep them under their care. (Malfūzāt, vol. 7, pp. 133-34)

Praise be to the Wise and Just Lord who created each gender according to the respective functions he/she has to perform in this world; and then gave instructions appropriate for the capabilities and potentials of each one, thus giving equal and fair chance to grow, develop and reach the maximum height of spiritual development. May the world acknowledge the worth of this universal teachings, it being the ultimate way to establish peace.

### *Local Nusrat Jahan Sports Day*

Mehwish Butt, Peace Village East

Ready...Set...GO! And everyone raced towards the middle with their partners, then quickly peeled their bananas and swallowed as fast as they could. Immediately right after the last swallow, they ran with spoons in their mouths, balancing a marble and trying to be so steady, yet fast to cross the finish line. Some partners finished the obstacle quickly, while others were chasing their marbles, and some struggled to even finish their bananas! Regardless, everyone crossed the finish line and laughed at the moments throughout the games. This was the enjoyable aspect of our local Nusrat Jahan sports day. Participants were willing to compete and enjoy themselves and at the end of the day, all that mattered was the time and laughs that were spent together. Skipping rope, musical chairs, cup stacking, spoon and marble, and flat races were everyone’s favourite games in the sports day. The Peace Village South East Jamā‘at had a great time, enjoying cold and refreshing drinks in between the games and having the chance to be active and show their spirit. Alhamdulillah, the sports day was successful—it had great attendance and very energetic participants!

# *“They are a garment for you, and you are a garment for them...”*

**By: Mubashira Waqar Hashimi, Brampton**  
**Translation by: Farzana Sanory**

Islām indeed is a religion which not only strives to create a pious society, but also gives us detailed guidelines for building such a society. Just as a family unit has been given priority, the nucleus of this family unit is the pious relationship of a husband and wife. It is essential for a couple to always pray for the betterment of their relationship and know the rights and responsibilities of each other, which is the key to creating harmony and peace.

Allāh says in the Holy Qur’ān:

**They are a garment for you, and you are a garment for them... (2:188)**

We all are aware of the necessity of dressing our bodies. Clothes not only cover our bodies, but they also protect us from weather elements and allows us to adorn ourselves with beautiful attire.

Hazrat Khalīfatul-Masīḥ II<sup>ra</sup> explains the above mentioned verse in the following manner:

“It is important for men and women to always serve for each other as a garment. It means they are supposed to cover each other’s faults and become a source of beauty for each other. Similarly, they must help each other in difficult circumstances. In short they must take care of each other as dress takes care of the body. Look at the example of Hazrat Khadijah<sup>ra</sup> — how she presented all of her wealth to the Holy Prophet<sup>sa</sup> after getting married to him. So, he can use all of that property in the service of other people. Such a beautiful example was shown by her

for the sake of a happy and contented married life.

(Tafseer e Kabir, V.2 Pg:411)

The way Allāh has appointed men over women and their household, the same way women are responsible for peaceful atmosphere at home and moral training of children. The first step for good moral training of children is good behavior and good companionship of husband and wife. A peaceful atmosphere at home will lead to the establishment of Islāmic values at home which will reflect in the moral training of children..

The Promised Messiah<sup>as</sup> says: “Each man who treats his wife or a wife her husband with dishonesty, is not among my Jamā’at. (Noah’s Ark, pg, 19)

Hazrat Khalīfatul-Masīḥ V<sup>aa</sup> says in his Friday Sermon of May 16, 2003: “So, today we who claim to be the followers of the Promised Messiah<sup>as</sup>, we have a responsibility to make revolutionary changes in ourselves, make our homes paradise, inculcate a level of righteousness in our surroundings which Allāh expects of us and avoid doing such actions which may incur Allāh’s displeasure. So, we have an immense responsibility upon us to offer a lot of prayer, because in today’s age Jamā’at Ahmadiyya has the responsibility of safeguarding the world of Islām”. (Friday Sermon, May 16, 2003)

May Allāh enable us to fulfil our responsibilities in a graceful manner towards marital relations and follow the path of righteousness. Āmīn.

# Precious and Noble Advices regarding Matrimonial Affairs

*As per the Circular Issued by Rehana Ahmad, In-Charge Lajna Section, London, UK*

## Noble Advice of Hazrat Ammān Jān<sup>ra</sup> to her Daughter

Hazrat Sayyeda Nusrat Jahan Begum Sāhibar<sup>a</sup>, was the virtuous wife of Hazrat Mirza Ghulam Ahmad of Qadian— the Promised Messiah<sup>as</sup>. She was affectionately known as “Hazrat Ammān Jān<sup>ra</sup>”.

Indeed, her birth name, the literal meaning of which is “Helper of the World”, was to be a Divine intimation of the profound impact this pious lady was to have upon the world as the devoted life companion of the Promised Messiah and Mahdi<sup>as</sup>.

Hazrat Ammān Jān<sup>ra</sup> was a profoundly virtuous and revered lady. The most shining aspects of her character were offering of divine worship, generosity, hospitality, helping the needy, cleanliness, perseverance, and having complete faith in God under all circumstances. She brought up all of her children in the best manner possible. She received every member of the Community with such love and sympathy that everyone thought they had special relationship with her.

Hazrat Ammān Jān<sup>ra</sup> gave the following advice to her daughter Hazrat Sayyeda Nawab Mubarika Begum Sāhibar<sup>a</sup> at the time of her marriage:

1. Never do anything secretly from your husband, or something that you may feel the need to hide from him. If ever the matter that you hid from husband becomes evident, you will lose your re-

gard, and trust for the rest of your lives in the eyes of your husband, aside from the embarrassment [it will cause].

2. If something transpires against his (declared) wishes, do not conceal it, but succinctly tell him. Because, therein lies your honour and by concealing it you, ultimately face dishonour and disgrace.
3. If he is angry and although you know that, in that moment, he is not in the right, even then do not speak out. When he has calmed down, slowly but surely present the fact of the situation to him and make him realise his error. A woman who argues with man when he is angry, loses her respect. If he utters some harsh words in anger, then how demeaning would be that!
4. Treat his relatives and their children as your own. Never think ill of anyone, even though someone does you a mischief. Wish everyone well heartily. Do not retaliate for any foul done to you, then see how God will always favour you.

(Seerat Hazrat Ammān Jān<sup>ra</sup> Part 2 pages 167-168)

## Important Advice of Hazrat Sayyeda Nawab Mubarika Begum Sāhibar<sup>a</sup> to Girls Before Marriage

It was the custom of Hazrat Sayyeda Nawab Mubarka

Begum Sāhibar<sup>ra</sup>, the daughter of the Promised Messiah<sup>as</sup> to give advice to her daughters and the girls of the family before their marriage. She poured words of formative advice in their ears on day to day basis and indeed these golden rules are paramount in making a successful marriage. These fully comply with the teaching of the Holy Qur’ān and sayings of the Holy Prophet<sup>sa</sup>.

1. Girls should be taught from a very young age to pray to God Almighty for a pious and a blessed match.
2. The wife must first become the maid of her husband, then in turn the husband will become her servant. (What a wise and intelligent thing to say, that the wife must first show loyalty and obedience to her husband to win his heart and then the husband will love and cherish his wife).
3. Hazrat Ammān Jān<sup>ra</sup> used to state this general principal that the private matters between a husband and wife should never be discussed with anyone. Some men and women have a tendency to talk to their friends about such matters and boast about certain things. This is extremely damaging and inappropriate.
4. When the husband comes home a wife should be presentable. Likewise, when he is leaving her attire should also be pleasing, so that whenever he thinks of his wife, he should have a pleasant image of her, and not that of a woman who smells with unkempt hair.
5. Never speak when your husband is angry. Only later once he has cooled down, you may gently point out his error to him.
6. Never fight when he has just come home, irrespective of how angry you are. Make him comfortable in every way and then you can vent your anger.
7. When you and your husband are inside a room, do not shriek. Anyone who hears it, may interpret

something completely different [to the actual incident].

8. A false ego should not come between the relationship of husband and wife. If you (the wife) are at fault, then reconcile with your husband, there is no dishonour in that at all.
9. Never threaten to leave the home [after an argument]. Should the husband, out of anger say ‘Fine! Leave! Get out!’, then how humiliating will this be? This threat will only cause humiliation instead of building respect.
10. Never do anything secretly from your husband or something that you feel the need to hide from him. If ever the matter becomes evident you will lose your regard and respect and trust for the rest of your lives, aside from the embarrassment [it will cause].
11. Never discuss your in-laws’ matters with your family, nor your family matters with your husband’s family. Perhaps you will forget the matter, but it may form a knot in the heart of others.

(Seerat o Sawaneh Hazrat Sayyeda Nawab Mubarka Begum Sāhibar, pages 253-255)

### **An Excerpt From A Letter Of Hazrat Sayyeda Nawab Mubarka Begum Sāhibar<sup>ra</sup>**

“Obedience to your husband and gaining his pleasure should be your duty except for those matters that are against the Sharia or against the pleasure of Allāh. Wholeheartedly partake in your husband’s happiness. At a time when he is worried, you should provide him with moral support. His wealth and his children are a trust with you and you should take care of that trust so that you are honoured in the sight of Allāh. You should consider your husband’s relatives as your own and consider his parents like your own. Safeguard yourself against anything that can be a cause of

creating mischief and never complain. Always seek the help of Allāh through prayers.”

(Seerat wa Swaneh Sayyeda Nawab Mubarka Begum Sāhiba Page 256 – Marital Advice to daughter)

## **Advice of Hazrat Khalīfatul-Masīh V (May Allāh be his Helper)**

In today’s society, husband and wife relate their personal matters to their parents and this leads to some unpleasantness – quarrels ensue. Sometimes it is the case that parents have a habit of constantly asking their children the details of their marital affairs and this in turn becomes the cause of disputes between each other. This is why the Holy Prophet<sup>sa</sup> has stated that ‘whatever the nature of the matters between a husband and wife, they do not have the right to relate these to others nor should others ask about them.’ If they (husband and wife) act upon this advice, in my view, many disputes and quarrels will automatically come to an end.

(Guidance of Hazrat Khalīfatul-Masīh V<sup>aa</sup> from Guiding Light, Volume 5, Part 3, Page 437)

The new life should always begin with this promise that we are going to relate to each other with complete loyalty and truthfulness. It is not merely the boy and the girl who have to relate to each other in this way, they should also take care of each other’s parents and relatives. If a human being thinks in this way, if the boy and the girl think in this way, if their families think in this manner, then, by the Grace of Allāh, relations will be formed based on love and affection and (such bonds) are long lasting and remain forever.

(Guidance of Hazrat Khalīfatul-Masīh V<sup>aa</sup> – Al Fazl International 8-14 March 2013 – Page 4.)

Nikah and marriage are occasions that result in future progeny. Children are born and the progeny of families continue forward. This is why Allāh the Almighty has commanded on such occasions to always act with

righteousness. Be mindful of each other’s relatives. Be mindful of each other’s relatives so that the newly formed relations can be formed and maintained forever.

(Guidance of Hazrat Khalīfatul-Masīh V<sup>aa</sup> – Al Fazl International 8-14 March 2013 – Page 4)

After the birth of their children, a husband and wife should end the disputes between themselves and offer this sacrifice for the sake of their children. (If this is not done) there is a high probability of the children going astray. Men, too, should become sensible and exercise discretion - they should not become obsessed with their own desires. Save your progeny from being ruined and both husband and wife should develop Taqwa (righteousness) in their hearts.

(Address of Hazrat Khalīfatul-Masīh V<sup>aa</sup> at Jalsa Salana UK 2015 - Al Fazl International October 23-29, 2015 – Page 17)

Before a proposal of marriage, when a person prays to Allāh that he/she should have a life of tranquillity and love, and prays that if this proposal would lead to tranquillity and well-being, then it should be fulfilled and lead to marriage. Such a prayer will, by the Grace of Allāh the Almighty, lead to a successful life of marriage. However, you should also remember that after marriage, Satan continues to attack in different guises. Hence, one should always keep praying that married life should endure with peace, love and affection.

(Friday Sermon 3rd March 2017 – Al Fazl International 24-30 March 2017 – Page 6)

Always base these relationships on the foundation of truthfulness. If the foundation is based on truthfulness, then trust in one another will be established and when trust is established, then a beauty will develop in those relationships and an enhancement (of relations) and the new progeny will also be one that is steadfast upon the faith and upon truthfulness and will be such that spread love and affection.

(Al Fazl International 8-14 March 2013 – Khutbat Nikah Page 4)

# Guidance on Prom Nights

By: Department of TARBIYAT

**A**s you are aware, Islām lays great responsibility upon parents for the moral and spiritual upbringing of their children. In the upcoming days, schools may encourage their students to go for an activity called **“Prom night”**. The word ‘Prom’ is short for promenade and it is basically a gathering of boys and girls where an important segment of this activity is dancing which sometimes ends up in higher level of vulgar activities. Please note that this activity is **entirely un-Islāmic and encourages behavior considered detrimental to the moral and spiritual upbringing of our child from an Islāmic perspective. At the same time as per School Policies, it is not an event correlated to graduation and is not compulsory to attend.** While Islām encourages us to adopt all the good that this society has to offer, it strongly prohibits the adoption of or engagement in activities that undermine its religious norms.

The Holy Qur’ān encourages men to lower their gaze when it states:

“Say to the believing men that they restrain their eyes and guard their private parts. That is purer for them. Surely, Allāh is well aware of what they do.” (4:31)

Similarly, observance of purdah and condemnation of dancing is discussed in the following verse:

“And say to the believing women that they restrain their eyes and guard their private parts, and **that they disclose not their natural and artificial**

**beauty except that which is apparent thereof,** and that they draw their head-coverings over their bosoms, and that they disclose not their beauty save to their husbands, or to their fathers, or the fathers of their husbands or their sons or the sons of their husbands or their brothers, or the sons of their brothers, or the sons of their sisters, or their women, or what their right hands possess, or such of male attendants as have no sexual appetite, or young children who have no knowledge of the hidden parts of

women. **And they strike not their feet so that what they hide of their ornaments may become known.** And turn ye to Allāh all together, O believers, that you may succeed.” (24:32)

Explaining these commandments of the Holy Qur’ān, the Promised Messiah<sup>as</sup> writes:

“Every pious person who wants to keep his heart pure should not be such that he looks at everything whenever he wants like animals, without any inhibition. Instead, in this civilized life, it is important for him to adopt the habit of lowering his gaze. This is the blessed habit which will convert his natural state to a high moral.” (Report Jalsa A’zam Mazāhib, page 102-103)

In addition, the Holy Qur’ān states that true believers are those who keep away from all vain things:

“And who shun all that which is vain.” (23:4) This means that all activities that are meaningless and have no purpose are shunned in Islām, and prom is an example of such an activity.

Also, please do not consider taking Dance as a subject in schools. There are other options available as per School Boards. As an example, York Regional School Board provides exemption to Muslim Students as per their religion and is clearly stated in their policy. We urge you to forbid your child from

participating in this activity and suggest that you plan for alternative activities like a family outing, family dinner, etc. May Allāh bless you and make your children the delight of your eyes! Āmīn!

## Guidance about UnIslāmic Traditions from Hazrat Khalīfatul-Masīh V<sup>aa</sup>

From the Question/Answer Sessions with Hazrat Khalīfatul-Masīh V<sup>aa</sup>

(Source: Maryam Magazine, January—March 2013)

Submitted by: Tahira Chaudhry, PVE

***A Wāqifāt Nau said that Mother's day and Father's day are celebrated here and sometimes from Kindergartens (nurseries/ play-groups), gifts are brought home by the children for their parents. What is the direction on this?***

Huzur<sup>aa</sup> replied that you may take such gifts, but Islām says that everyday is Mother's Day. You can celebrate Mother's Day every day. There was a function of an inauguration of a mosque in London and Maryam some English guests were also present there and it was Mother's Day that day as well. I told them that for you it is Mother's Day today, but Islām teaches to celebrate Mother's Day every day, to respect parents, to treat them kindly, to not say

any word to them that expresses disgust, nor reproach them and to attend to their duties. If you can afford to, then give them gifts every day.

***A Wāqifāt Nau asked that Huzur<sup>aa</sup> has forbidden the celebration of birthdays. She asked whether the celebration of wedding anniversaries is also prohibited.***

Huzur<sup>aa</sup> replied that it was not only him who had prohibited this. No one has ever celebrated this and this custom is not practiced in Islām, he said. All the Khulafā' Ahmadiyyat have prohibited this before. What is a wedding anniversary? Give some sadaqa (charity) on the wedding day or any other birthday and offer two raka'at of Nawafal for the year which has passed that it has gone by well by the grace of God Almighty and may Allāh also make the following year good as well. If that year has not been good, then pray to God Almighty that the next one be a good one and May Allāh give sense to your husband.

# Do's and Don'ts

*From Book "Raakha" authored by Respected Maqsood Ahmed Alvi Şāhib, pages 170—178 translated by Samra Nadeem*

The rights and duties of the administrator of the house have already been mentioned in light of Holy Qur'ān, Ahādith, the sayings of Promised Messiah<sup>as</sup> and his Khulafā'. In daily life, a husband and a wife may face many different situations, which if not dealt with properly, may take away the peace of the house. Below are some tips and suggestions in the form of "Do's and Don'ts" which are based on the tradition of the Holy Prophet<sup>sa</sup>. By following these suggestions, a happy and peaceful atmosphere may be attained.

## Do's For Husband:

- ◆ Your behavior should be such that your family members consider you kind and gentle and not a harsh commander.
- ◆ Manage your time between home and work. Plan your social and other public activities in such a way that you can have a suitable amount of time for your home.
- ◆ When you come home, greet everyone cheerfully. Ask about the well-being of your wife and other family members.
- ◆ Inform your wife about your programs and plans.
- ◆ If you go out tell your wife where you are going. In case of unusual delay, inform your family members.
- ◆ If you are going out for a couple of days, do contact over the telephone and be informed about the well-being of your family members.
- ◆ Mention the good qualities of your wife like food, attire, cleanliness, upbringing of the children etc., alone as well as in front of others.
- ◆ Gift your wife often with the stuff of her choice.
- ◆ Invite your wife's relatives and friends on important occasions, and treat them with due respect.
- ◆ Plan picnic trips frequently. If possible, eat out once in a while and order your wife's favorite food.
- ◆ Take your wife out on a walk every now and then.
- ◆ Help your wife in household chores.
- ◆ Do little things by yourself such as setting up bedding, ironing your clothes, cleaning the washroom after shaving, putting your dirty clothes in the right place etc.
- ◆ Occasionally make a cup of tea for your wife and have it with her.
- ◆ If your wife is not feeling well, get her treated with full attention and give her comfort till she feels better.
- ◆ If you feel that your wife is tired due to exceptional workload sympathize with her and give her rest.
- ◆ If you are planning to go out for a party or if planning for a get together at home, make sure to discuss with your wife prior to inviting someone.
- ◆ If you are having a misunderstanding with your wife, talk to her at your earliest possibility instead of talking to someone about it to avoid further trouble.
- ◆ Accept your mistake if you realize for one and apologize to your wife.
- ◆ Trust your wife in regards to household expenses.

- ♦ Keep relation with good and pious families.
- ♦ Make some house rules, follow them well and make your family members to follow as well.
- ♦ Keep your home atmosphere good in terms of joyous activities.
- ♦ Inform your wife clearly with your likes and dislikes
- ♦ Make sure to pay your wife dowry at your earliest.
- ♦ Ask your wife casually if she has any complaints from you.
- ♦ Make sure to recite following prayer from Holy Qur'ān: **‘Our Lord, grant us of our wives and children the delight of our eyes, and make us a model for the righteous.’** (25:75) as frequently as possible.

#### Don'ts For Husband :

- ♦ You are guardian and protector of your family; don't let yourself down from that status.
- ♦ Don't praise another woman in front of your wife in a way to compare them with each other.
- ♦ Don't show your dislike of any food at home, instead eat as much as you want and then later express your comments about the weakness in that food.
- ♦ Don't ever discuss your wife's weaknesses in front of others instead address them in a positive manner for betterment.
- ♦ Don't try to force your thoughts upon your wife, instead make her understand them with your good actions.
- ♦ Avoid being irritated at small matters.
- ♦ Avoid shouting and use of foul language with your wife.
- ♦ Don't stop your wife from meeting with her parents and other relatives.

- ♦ Don't neglect taking care of parents and treat them with kindness.
- ♦ Don't ever raise your hand upon your wife as a pious one doesn't do such an act.
- ♦ Avoid negative conversation about the system of Jamā'at and its office bearers.
- ♦ Don't ever break your bond with Jamā'at.
- ♦ Avoid divorce.

#### Do's for Wife

- \* Accept the fact that Allāh has appointed man a guardian over you in his Holy book.
- \* Give your opinion to your husband but let him make the final decision.
- \* Keep your household, children and yourself neat and tidy.
- \* Keep your expenses according to your income.
- \* Hospitality is a noble virtue, be happy at the arrival of guests and take good care of them.
- \* Spend on your parents or in laws with your husband's knowledge and approval.
- \* Take good care of your husband's likes and dislikes.
- \* Make sure to mention your husband's parents and in laws relatives with respect.
- \* If you dislike any habit of your husband then discuss that with him kindly and wisely.
- \* If you make savings and use them at time of need of your husband, it will increase your mutual understanding.
- \* Talk to unknown men with a firm voice and as less as possible.
- \* Accept your mistakes with grace and apologize to your husband.

*(Continued on page 20)*

(Continued from page 19)

- \* If your husband is tired, then provide him with comfort and ease to relax.
- \* If you are mother in law then treat your daughter in law as your own daughter and if you are daughter in law then treat your mother in law as your own mother.
- \* Offer Salāt on time and be regular in reciting the Holy Qur'ān.
- \* Be well dressed for your husband at home.
- \* Give due respect to your husband and be obedient towards him.

### **Don'ts for Wife**

- \* Don't hide anything from your husband.
- \* If your feeling get hurt in any way don't say that this happens all the time.
- \* Don't go out to work if not required.
- \* Don't ever give bad comments about your in laws.
- \* Don't share small arguments in between you and your husband with anyone and resolve them by yourself.
- \* Don't share negative statements about your in laws with other people.
- \* Don't compare your household with others.
- \* Don't do anything without your husband's knowledge.
- \* Don't meddle in your husband's matters without reason.
- \* If your husband is at home then don't go out without reason.
- \* Don't let any unknown men in your house without your husband's permission.
- \* Don't do unnecessary make up while going for shopping.
- \* Do not hurry in taking divorce from husband.

## **Why Ahmadi Website Review**

**whyahmadi.org**

By: Lubna Arif, Vaughan South

'Why Ahmadi' is a great website for youth as well as new converts as they try to understand why they are an Ahmadi Muslim and the claims of the Promised Messiah<sup>as</sup>.

There are many different topics covered on this website such as:

Why am I an Ahmadi?  
Can a prophet still come?  
Role of the Promised Messiah  
Role of the Imam Mahdi

There are also different claims covered on this website that include:

Khataman Nabiyeen  
Death of Jesus  
Truthfulness of the Promised Messiah

There is a section that covers allegations against:

Ahmadis, God, Muslims and Christians

The heading Expectations of being an Ahmadi covers:

The ten conditions of Bai'at  
Important advice for Waqfe Nau children  
Organizational structure  
Financial structure

# How to Control Anger in Light of Islāmic Teachings!

*By: Asimah Mahmood, Hamilton South*

Anger is a completely normal emotional state, however, we must learn how to control it before it controls us. When angry, we tend to respond with aggression in order to defend ourselves. But it's important to remember that just as a fire cannot be extinguished by pouring fuel into it, requiring water; anger cannot be extinguished with aggression, requiring calmness and tolerance.

As believers, we are constantly trying to develop positive habits and shun negative habits in order to please our Creator. Allāh says in the Holy Qur'ān in Sūrah Aal-e-Imran: **“Those who spend in prosperity and in adversity, and those who suppress anger and pardon men; and Allāh loves those who do good.”** (3:135) From this verse it is clear that anger is not a trait that will ever please Allāh. If we wish to attain the love of Allāh, it is important to learn how to rid ourselves of this negative trait.

The first step in controlling our anger is seeking protection from Allāh against Satan. It is narrated by Sulaiman bin Surd<sup>ra</sup> that while sitting in the company of Prophet Muhammad<sup>sa</sup> two men abused each other and the face of one of them became red with anger, and his jugular veins swelled. On that Muhammad<sup>sa</sup> said, “I know a word the saying of which will cause him to relax, if he does say it. If he says “I seek refuge with Allāh from Satan’ then all his anger will go away”. (Ṣaḥīḥ Al-Bukhārī, Vol 4.) If we think about these words of the Prophet<sup>sa</sup>, we would think that this is quite easy to do. But remember, a state of anger may be the hardest time for us to say these words, since in that moment pausing and remembering Allāh may never cross our minds.

The second step in controlling our anger is to remain silent. The Messenger<sup>sa</sup> of Allāh said, “If any of you becomes angry, let him keep silent”. (Ṣaḥīḥ Al-Jamī)

The reason being, that in anger we say things that we later regret. By remaining silent, we are given a chance to sit back, reflect on the incident, and come back to it with a clear mind.

We must remember that anger incites all kinds of evil; therefore by ridding ourselves of anger, we are safeguarding ourselves of other sins. This is why, when a man asked; “O Messenger<sup>sa</sup> of Allāh, advise me”, the Messenger<sup>sa</sup> said, “Do not get angry”. Even when the man repeated this several times, the Messenger<sup>sa</sup> had the same reply, “Do not get angry”. (Ṣaḥīḥ Al-Bukhārī)

Unfortunately, nowadays, anger is such a normal response used daily by some, which can create tension in the lives of the individuals involved. This is why it is important that we must develop the habit of being patient and even-minded. This will not only create a positive life for ourselves and our loved ones, but also bring us closer to Allāh.

Let us look at our Khalīfatul-Masīḥ V<sup>aa</sup> as a role model for us. In his Friday Sermon on October 10th, 2014 he stated, “I do not have personal enmity with anyone. Some people write letters to me filled with abuse but I never feel any anger towards them”. This is the response that we too should have when faced with a stressful situation or person. Instead of abusive language or hatred for the opposite party, we should approach them with love and patience. May Allāh enable us to control our anger in any situation that comes our way so that we may attain His love. Āmīn!

# Jihād of Pen

## Not Jihād of Sword

*By: Written by Maria Cheema, Peace Village East*

The Holy Prophet<sup>sa</sup> prophesied that the Imām Mahdi and the Promised Messiah<sup>as</sup> would come in the latter days. It was foretold that through him Islām would once again see its glory. Hazrat Mirza Ghulam Ahmad<sup>as</sup>, the founder of the Ahmadiyya Muslim community, was sent by Almighty Allāh, in fulfilment of this prophecy. Today, this divine community has spread in more than 200 countries of the world. However, still there are billions of people that have not yet heard about the Ahmadiyya Muslim community or the true message of Islām.

Unfortunately, majority of the Muslims believe that the religion and teachings of Islām will spread by the power of the sword, via means of terror and fear, which they commonly refer to as the concept of “Jihād”. However, this is a common misconception, whereas in reality Islām preaches a peaceful and non-violent means of Jihād. Hazrat Mirza Tahir Ahmad<sup>ra</sup>, Hazrat Khalīfatul-Masīḥ IV<sup>th</sup>, has clearly explained:

**“As far as Islām is concerned, it categorically rejects and condemns every form of terrorism. It does not provide any cover or justification for any act of violence, be it committed by an individual, group or government... 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, pp.116, 119)

No divine religion is spread by force or compulsion rather religion is always spread by convincing arguments, logic, and wisdom. This is clarified in the Holy Qur’ān as it states:

“There should be no compulsion in religion.” (2:257)

### What is Jihād of the pen?

This is not the age of the Jihād of sword or gun rather this is the age of the Jihād of the pen. The Promised Messiah<sup>as</sup> introduced the peaceful truth of Islām to the world through his wonderful writings. We must follow in his footsteps and in the same pattern we must take the true message of Islām to the world and remove any misunderstandings from the hearts of the opponents. This holy war will not be fought through violence and aggression, but instead will be fought by spreading the teachings of the Holy Qur’ān, as Almighty Allāh says in the Holy Qur’ān:

“Fight against them by means of it (the Qur’ān) a great fight.” (25:53)

### Important Guidelines for conducting Jihād

The Holy Qur’ān guides the believers to start the

discussion by inviting the people towards Almighty Allāh. The next step is to highlight commonalities between yourself and the opponent. Islām teaches us that the issues should be debated in a very pleasant and friendly nature, but also should be presented with logic, wisdom, and truth. We should not write in such a manner as to defeat or insult any individual or group. The Holy Qur’ān clearly explains the best manner to approach and preach to the rivals:

“Call unto the way of thy Lord with wisdom and goodly exhortation and argue with them in a way that is best.” (16:126)

### **Always Respect the Opponents**

Respect for the other religions must always be observed. Being a representative of Islām and of the Holy Prophet<sup>sa</sup>, our mission must be to present the wisdom of Islām in the most pleasant manner and not as an attempt to criticize and accuse the rivals. By showing respect and love to everyone, the hearts of the people even the bitterest enemies can be won. In this regard, even the Holy Qur’ān advises the believers in the following verses:

“And good and evil are not alike. Repel evil with that which is best. And lo, he, between whom and thyself was enmity, will become as though he were a warm friend. But none is granted it save those who are steadfast; and none is granted it save those who possess a large share of good.” (41:35-36)

### **Become a living Example of what you Preach**

Along with partaking in the Jihād of pen, it is a responsibility of that individual to lead by example and always adhere by the teachings that he/she preaches. The one who invites others towards Almighty Allāh, he/she must also act upon the commandments of

Allāh. If we do not lead by example, it will become extremely difficult for the preacher to be able to wholeheartedly convince the opponents. By following the teachings of almighty Allāh we are able to develop an inner true understanding of Islām, and this divine insight also becomes reflected in our writings. As the Holy Qur’ān says:

“And who is better in speech than he who invites men to Allāh and does righteous deeds and says, 'I am, surely, of those who submit?'” (41:34)

### **The Exemplary Model of the Holy Prophet<sup>sa</sup>**

The Holy Prophet<sup>sa</sup> always led by example, which enabled him to gain the trust and faith of the disbelievers. During one incident, the Holy Prophet<sup>sa</sup> went to Mount Safa, to announce his prophetic mission and the teachings of Islām to the people of Mecca. The Prophet<sup>sa</sup> questioned, “O people! Will you believe me if I say there is an army marching behind this mountain which is about to attack you?” The response of the crowd was, “Of course we would, we have not heard a lie from you throughout your life”. Similarly, if we are able to lead our lives in the exemplary and truthful manner of true believers, we can gain the trust of our opponents and thus be able to easily convince the rivals of the truth of Islām.

The Ahmadiyya Muslim community believes that the true teachings of Islām will not be propagated by terror and bloodshed but instead the message will be spread by the peaceful Jihād of literature. May Almighty Allāh enable all of us to partake in this divine mission. Āmīn



# Reports of Local Events

## **A Day with Lajna Ahmadiyya Muslim Students Association (Lajna AMSA)**

By: Dr. Amtul Qudus Farhat, National Secretary Ta'lim

When Hazrat Khalīfatul Masīh V (may Allāh be his Helper) visited Canada on Jalsa Salana 2017, he graciously held classes with Lajna students of universities and colleges in Toronto, Saskatoon and Calgary. The experience touched many hearts and provided golden advices regarding the type of career lines to choose and the focus of activities for Lajna AMSA.

Subsequently, first Lajna AMSA event of the year was organized on Saturday February 25, 2017 in Baitul Islām Mosque. The purpose of this event was to bring students together, provide moral training, impart knowledge about various misunderstood topics related to Islām and answer their questions in an open and friendly environment.

**The theme of this event was Gender Equality in Islām.** A total of 75 students attended and participated in all activities very actively.

The program began with recitation of Surah Al-Ahzab (Ch. 33) Verse 36 by Nudrat Chaudhary from York University followed by English translation by Aneela Ahmad from York. Ḥadīth was presented by Mahnoor Chuadhry of McMaster University on the topic of obligations and prohibitions for women with English translation. Video Clip of Syedna Huzoor Anwar<sup>aa</sup> about *Responsibilities of Men & Women in Islamic household* was shown. Video Clips of Lajna AMSA class with Syedna Huzoor Anwar<sup>aa</sup> on Oct. 21, 2017 were also shown.

The 1<sup>st</sup> presentation on topic of *Gender equality in Islām* was delivered by Nadia Mahmood, in charge Lajna AMSA.

Dr. Amtul Qudoos Farhat National Secretary Ta'lim made a presentation on "Explanation of Misconceptions on Gender Equality in Islām." She explained misconceptions regarding inheritance, gender based segregation, right of testimony and difference between equality and equity.

**A review Jeopardy game:** *What have we learned about gender equality?* was hosted by Mariam Butt, Assistant National General Secretary.

**An open question Answer session was held with Respected Amatul Salam Malik Şāhibā,** National President Lajna Imā'illah Canada and members of National Majlis 'Āmila. Students found it very informative and enlightening. Concluding Remarks were given and Dua' was led by Respected National Sadr Şāhibā. Program ended with Zuhr prayer.

Book Muhammad the Liberator of women was gifted to all by department of Ishā'at. A list of volunteers was prepared to engage students in Jamā'at work at national level. A Lajna AMSA logo competition was also announced at this occasion.

All members of National Majlis 'Āmila helped to make the program a success. Special thanks to Nadia Mahmood Şāhibā, Mariam Bajwa Şāhibā, Shazer Ahmad Shahiba, Kishwer Chudhary Şāhibā, Amtul Qudoos Qudsia Şāhibā, Asma Noon Şāhibā, Amtul Hafeez Rana Şāhibā and their teams. Jazakum Allāh ahsanal Jaza to all!

## Opening Ceremony of Prairie Winds Park

The City of Calgary had invited our Jamā'at members to the re-opening ceremony of Prairie Winds Park after major renovations, on May 26, 2017. The Mayor, Naheed Nenshi, Sarbdeep Baidwan, candidate for ward 5; and other respected community members and businessmen were also present.



One important event that took place on that day was the unveiling of Ahmadiyya Muslim Jamā'at's Canada's 50 years Thanksgiving Commemorative Plaque, installed in the park. The ceremony took place shortly after the reopening of the park.

A large number of people from the Ahmadiyya Muslim Community were also present and the following tasks were assigned to Lajna and were completed perfectly by the grace of Allāh.

- ♦ 150 or more Lajna wore scarves of distinctive color to get distinguished as Ahmadi women.
- ♦ Placards stating 'Thank-you', 'Long Live Canada', were prepared for children which were to be held at the ceremony.
- ♦ 50 or more children attended the ceremony in traditional dresses, and held placards.

## Lajna Calgary McKnight – Women's Day Celebration

By the grace of Allāh the Almighty, Calgary McKnight held a Tabligh Event, regarding Women in Islām in the community to celebrate International Women's Day on March 11, 2017. Our exhibition was held at the Village Square Leisure Centre Calgary

Public Library. We had a wonderful turnout of the public, as there was a vast number of individuals who came to the booth, stopping to take a look at what we were offering, read the trifolds and posters as well as ask multiple questions about our individual outlook on faith and insight into personal outlook about our religion and our choice to practice it. We were able to connect to people as well as provide them information about the Jamā'at and the resources to contact us in the future through handing out brochures and books for them to take along as well.

Our event also had a henna component, in order to provide attraction to individuals whilst also embracing the culture of celebrating women on this day. Further, we had a try on a hijab section to our event as well, and we handed out candy and bangles again to reunite women through culture and what makes us unique. We had a great number of people who were involved in all aspects of these approaches to engage the public. There were approximately seventy people who visited our stall. Some visitors also took about thirty pamphlets with them. Three visitors took the book "Women in Islām." One "Life of Muhammad" book was handed out. There was also a package which involved a few pamphlets and a book "Women in Islām" six of those packages were given to the visitors.



## Sports Day and Picnic - Surrey, B.C.

By the Grace of Allāh the Almighty on May 22, 2017 we held sports day and picnic. This amazing event was held at Bear Creek Park in Surrey, BC. There were variety of refreshments for everyone and many incredible sports that were played. Tabligh team also held their stall with Khidmate

Khaliq department. Under the theme of, "Ahmadi Women Celebrating 150 years of Canada" the Tabligh team was able to hold the book-stall, henna, and arts and craft for the children. Tabligh team also distributed Tabligh flyers to the non-Ahmadi guests who attended this event. Alhamdulillah, it was a very successful event.

### **Tarbiyyat Get Together Session, Halqa Delta, BC**

By the Grace of Allāh the Almighty on March 25, 2017 a get together was held for all the young girls from Grade 8 to University level students. This event was arranged so the girls could talk openly in an understanding environment about everyday issues which they may deal with at schools or their workplace as Ahmadi Muslims. 23 students participated in this blessed session. After brief remarks by the Local Sadr Şāhiba, an ice breaker was held to introduce the girls and their mentors. The mentors educated the girls using their lives as examples on how to fulfil their roles as daughters and in the future as wives and mothers. The program ended with refreshments. In the end all the attendees were given gift baskets. By the Grace of Allāh, this event was successful.

### **Delta / Surrey Regional Heritage Fair, Halqa Delta, BC**

From April 27 to April 29, 2017 the Tabligh Team of Delta Majlis held a remarkable event of the year. The two topics that were highly focused on were "Khalifa in Canada" and "Celebrating 150 years of Canada." A variety of booths were held on both days of the Heritage Fair. The main theme of our booths was "Ahmadiyya Muslim Jamā'at is proudly Celebrating 150 Years of Canada."

A lot of books about Islām including the Holy Qur'ān were handed out to those who were interested. 95 gift bags were given to the children who were attending the Regional Heritage Fair. The gift bags included bangles and brochures on Khalifa in Canada and other Islāmic festivals. Many children were also given an opportunity to craft cups using quotes of Khulfa Ahmadiyya regarding love for Canada and peace. A henna both was organized which proved very successful.

Lajna members from all three Majālis provided volunteer service for the Heritage Fair Society. They assisted in various areas such as guest attending, volunteer leadership, workshop activities, food service and much more. May Allāh reward their efforts. By the Grace of Allāh, this event went very successful and InshAllāh we will continue in the future to take part in this incredible event.



# Poetry

## God's Love

By: Tahira Tahir, Vancouver

*Author's Note: This poem was inspired by reading Surah al-Waqi'ah, in which Allāh asks us to consider the water which He has sent down and the fact that if He pleased, He could have made it bitter, so we should give thanks.*

A man once questioned his Lord, Do you love me, God?  
I extend My Love to all, He replied, but little do you know  
When the sun's warm rays shine down upon you, that is my Love caressing your face  
I am with you in the darkness of night, at every time and place  
When you raise your cup to your lips, it is my Love that quenches your thirst  
I stand with you in every moment of life, through the best and the worst  
In springtime, my blossoms shower my Love upon you as you walk along  
In the mornings, you can hear my Love in the birds' sweet song  
Every flower, every creature you can find on this Earth  
I have made for you, for that is what you are worth  
As a helpless child, I place my Love in your parents' hearts  
In every cuddle and caress, it is my Love that they impart  
Every friend whose smile lights up your day  
My Love is the source of every love that comes your way  
So do not fret, my child, my Love is everywhere  
But you must also give thanks, and show that you care  
Through your actions and words, express your love to me  
Treat all you meet with love, as I am in them, you see

Watch for my love, hear and feel it too  
Then you will love me, and know that I love you!

## An Ethereal Dream

By: Maherah Sadaf, Toronto East

As part of this world  
I dreaded the hustle and bustle,  
As the relentless radiance of the city  
Pierced my bubble,

Aghast in my dreams,  
There was no escape  
From the despair flowing in  
As I watched my dim light dazzle and flare

A wave soon brushed along  
Bringing me to tranquility,  
Yet I felt impulsive  
Wanting a magical mystery  
I wished for sweet serendipity

A ray of hope encompassed me  
Like a soft, dulcet light  
I hoped it beguiled me not  
Hesitant, I went with all my might

Stepping outside, adventures filled the way  
Roaming streets alight with life  
Wrapped up in beautiful hymns

Like a puzzle piece, I wandered to find my place  
Dazed, bewildered,  
I took my chances  
To create happiness

And found millions upon thousands of names  
That complete a mosaic of cultures  
Strung together like beautiful chimes  
Composing a cascade of rhymes  
Little did I know  
When we bump, meet, and embrace,  
People of different ethnicities

Hand in hand do we all interlace,  
Creating a percussion of harmonies

Sharing joy and fragments of sorrow,  
Leaving imprints on all our hearts  
Getting a glimpse of morrow,  
Do I see that links are more important  
Than even the most precious jewels made of quartz

In crystalline harmony  
The mellifluous twinkle of lights  
Brought me to quiescent wave,

A circle of friends became my new bubble  
In an ocean of memories

My void filled with splendor  
Leaving my heart in stupor,  
I hoped for it to forsake me not

Enraptured in a wild wave  
It is so very wonderful  
The ethereal city of Toronto

## Islām

By: Juliet Robateau (12 years), Belize

I opened my eyes and went on an adventure  
I saw something before that I have never experienced in nature  
I learned about it,  
It was wonderful, Islām  
Islām is all about love  
Islām is all about caring and protecting

Islām will not danger nor frighten you  
Islām isn't scary, Islām is ease  
Islām is all about love and peace  
Muslims believe in one God  
Muslims are nice give them a chance,  
Maybe someday they might give you a hand  
I love the Muslims and so should you  
Islām is no harm for me and for you  
We believe in love for all hatred for none

## The Spring is Coming...

By: Shaiza Luqman (11-13 years age group), NW Calgary

The long cold winter is melting away  
A single bright blue bird was spotted today

In just a few weeks the river will flow  
Lush greenery on the grass will show

The bright yellow round sun will peek through the clouds  
And the sun rays will hug the booming flowers on the grounds

The buzzing bees will appear above us  
The sunlight as bright as the stars will wipe away the darkness

The spring is here and so are the booming flowers  
The city will be filled with rainy showers

## Being an Ahmadī Girl

By: Rateeba Ahmad, Woodbridge North

Being an Ahmadī Girl  
You enjoy the pleasures,

Being more educated in Religion,  
Than some others,

Having satisfaction in belief,  
While others may lay doubtful,

Knowing you can have divine guidance,  
As a result of supplications from Allāh,

And because of this guidance,  
You know you cannot be silenced,

I find being an Ahmadī Girl a wonderful blessing,  
And it most definitely will not leave you guessing!

# Nāsirāt Corner

## Hazrat Khadijah<sup>ra</sup> — My Role Model

By: Irum Mahmood, Vaughan North

**Our** Islāmic history is full of amazing role models, especially one woman in particular. She was the first person to accept Islām and stand by the Holy Prophet<sup>sa</sup>, and she was his first wife. Have you guessed who she is? Yes! None other than *Ummul Momineen*, Hazrat Sayyeda Khadijah<sup>ra</sup>.

She was born in 555 A.D to her parents Khuwailid and Faatimah and belonged to the noble tribe of the Quraish. She was a pious and kind-hearted woman who helped the poor, needy, orphans and widows. She was a successful wealthy business woman, who gave all her wealth for the cause of Islām. Her noble character gave her the name “Tahirah” meaning “pure” or “virtuous”.

Hazrat Khadijah<sup>ra</sup> married the Holy Prophet<sup>sa</sup> at the age of 40. When he received his first revelation from the angel Jibraeel<sup>as</sup>, he was filled with fear and anxiety and related the incident to his beloved wife whose reply was of assurance and sincerity. She said:

**“God is witness, He has not sent you this Word that you should fail and prove unworthy, that He should then give you up. How can God do such a thing to you? You are kind and considerate to your relations. You help the poor and bear their burden. You try to restore the virtues that have disappeared from society. You honor guests and help those who are in difficulty. Can you be subjected by God to any trial?”** (Rashid Ahmed Chaudhry, 2002)

Even after her passing the Holy Prophet<sup>sa</sup> talked of her with such admiration that at one occasion Hazrat Aisha<sup>ra</sup> upsettingly said, “O Messenger of Allāh, why go on talking of the old lady? God has bestowed better, younger and more attractive wives upon you.” The Holy Prophet<sup>sa</sup> replied “no, Aisha! You have no idea how good Khadijah was to me. She believed in the truthfulness of my claim when others rejected me. She became my best companion and helper when others abandoned me. Moreover, God has blessed me with children from her”. (Bukhārī)

Dear sisters, this wonderful woman was also the beloved of Allāh Almighty! The angel Jibraeel<sup>as</sup> came to the Holy Prophet<sup>sa</sup> with glad tidings and a salutation of peace from Allāh that Hazrat Khadijah<sup>ra</sup> “will have a house made of shining pearls in paradise.” (Bukhārī)

So how can we, as Ahmadi Muslim girls apply the valuable qualities of this ideal woman in our lives?

Well, my dear sisters, Allāh says in the chapter 5 verse 13:

“If you observe Prayer, and pay the Zakat, and believe in My Messengers and support them, and lend to Allāh a goodly loan, I will remove your evils from you and admit you into Gardens beneath which streams flow.”

This verse of the Holy Qur’ān, without a doubt, covers the life of Hazrat Khadijah<sup>ra</sup>. If we follow this verse and Hazrat Khadijah’s<sup>sa</sup> example then we will (God willing) all become beloveds of Allāh. May He enable us to do so. Āmīn!