

An-Nisaa'

Volume: 29

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September—December 2017

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

Urdu Couplets of the Promised Messiah^{as}

We have been granted righteousness by that Friend; It is not from us; for it is a gift of God.

Strive hard if you are truthful and sincere; So that you attain righteousness, which is the prerequisite to communion with the Beloved (*Liqā*).

This is the mirror which reflects the Creator; This alone sharpens the sword of prayer.

The root of every virtue is the fear of God (*Ittiqā*); If this root is intact, everything will remain intact.

This alone is the hallmark of the lofty status of saints; What more do they have, except righteousness?

Fear Him O friends! He is the All-Seeing God; If you ponder over it, even this world is the place of reward and punishment.

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

Lajna Imāillāh

An-Nisaa'

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spiritual training of Lajna
Imāillāh
Canada

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Amīr Jamā'at Ahmadiyya Canada:

Lal Khan Malik

President Lajna Imāillāh Canada:

Amatul Salam Malik

National Secretary Ishā'at:

Kishwer Chaudhry

Editor:

Sadiqa Hifsa

Proofreader:

Ansa Talat
Maidah Ahmad

Layout & Formatting:

Sadiqa Hifsa

Cover-page by:

Nabeela Malika

Graphics & Template Designing by:

Farzana Sanory

Manager:

Laiqa Ahmad

Publisher:

Jamnik Graphics

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From the Holy Qur'ān

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

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ
الصَّادِقِينَ ﴿١٩﴾

O ye who believe! fear Allāh and be with the truthful. (9:19)

قَدْ أَفْلَحَ مَنْ زَكَّاهَا ﴿١٠﴾

He indeed *truly* prospers who purifies it, (91:10)

Hadīth: Saying of the Holy Prophet^{sa}

Forty Gems of Beauty, pages 41-42, Hadīth No. 6

Allāh Sees Hearts

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

“Allāh does not see towards your shapes and your wealth but He sees towards your hearts and your actions.” (Muslim).

In this hadīth, the Holy Prophet (peace be on him and blessings of Allāh) has mentioned two things which, in spite of being gifts of God, can and [do] become, at times, causes of big trial for both men and women. Of these, one is physical beauty and comeliness which becomes, generally for women, a

source of great trouble. The second is wealth and affluence which generally put men to a lot of test and temptation. Citing both these as examples, the Holy Prophet (peace and blessings of Allāh be on him) said that while, without a doubt, they were great gifts of God, but Muslims should take note that Allāh does not judge the worth of people by His appraisal of the beauty of women or of wealth of men but that He sees towards their heads and hearts which are the source and repositories for human thoughts and feelings and then He sees towards their deeds which are the products of their thoughts and feelings.

A Note from the Editor

*The root of every virtue is the fear of God (Ittiqa);
If this root is intact, everything will remain intact*

The second verse of the above couplet was revealed to the Promised Messiah^{as}.

One of the most important parts of a tree is its roots. Without its roots a tree can not survive, let alone thrive. If the root is healthy and strong, chances are that the tree will be sturdy and vigorous too. In the first verse of the above couplet the Promised Messiah^{as} has espoused that *ittiqa* or righteousness is the root cause or basis of all good deeds. Through the second verse, God declares that if this root of righteousness remains in one then all else will be safe too.

What is righteousness? It is the fear of Allāh's displeasure; a fear that one has the he/she may displease his/her beloved. It is a path upon which one treads very lightly trying to ensure not to commit any sins or disobey the commandments of Allāh.

Hazrat Khalifatul-Masīh V^{aa} says in his Friday Sermon of March 6, 2015:

“Hazrat Khalifatul-Masīh I (May Allāh be pleased with him) said: Before embarking upon a task, a believers should first consider its consequences. The one who keeps this principle in view will be enabled to tread the path of *Taqwa*. In fact, by urging the believers to keep in view the future, the Holy Qur'ān has drawn attention towards following the path of *Taqwa* in all matters ranging from minor issues at home to the issues more important in a society as a whole, issues pertaining to trade and business and issues of national and international scope. We need to remember that all such means as are used to deceive others for the sake of personal gains are wrong and take one away from Faith. Always keep in mind that a trial of faith is more consequential than the trial related only to the worldly matters, as trial of faith may result in the ruin of both one's worldly comforts as well as life in the hereafter. Hence, knowing that God is watching over all our actions, we need to continuously look into ourselves and keep in view the outcome of all matters at our disposal.”

May Allāh enable us to tread on the path of *taqwa* and take only those steps that strengthen this root.

In this issue of An-Nisaa', English speeches from Jalsa Sālāna Canada 2017 on the Ljana's side have been included as well as articles on various topics including Islāmic Dietary Laws, Islāmic Perspective on Homosexuality, Modern Technology and Propagation of Islām and many others. I hope you will find the material educational and enlightening.

I would also like to thank all those members who continue to submit their writings—I am not able to name them all but please accept my heartfelt appreciation. Please continue to write for An-Nisaa' and send your suggestions to annisaa@lajna.ca.

Sadiqa Hifsa

Spiritual Treasures from the Writings of the Promised Messiah^{as}

The following excerpts are taken from The Essence of Islām: Volume II, pg. 351-; 320-325 (available online at www.alislam.org/books); a compilation of extracts from the writings, speeches, announcements and discourses of the Promised Messiah^{as}, translated into English by Hazrat Chaudhry Muhammad Zafrulla Khan^{ra} and revised by Munawar Ahmad Sa'eed.

Righteousness

In the Holy Qur'ān more emphasis has been laid on virtue and righteousness than on any other commandment. The reason for this is that righteousness bestows the strength to resist all vice and urges progress towards all good. Righteousness is in all circumstances a charm that guarantees security and is a citadel for safeguarding against all harm. A righteous person can avoid many vain and harmful contentions that often lead other people to ruin. They sow the seed of dissension among the people through their hasty actions and suspicions and lay themselves open to objection.

[Ayyam-us-Sulh, Ruhani Khaza'in, vol. 14, p. 342]

Qualities of the Righteous

To become truly righteous it is necessary that a person abandoning utterly such outstanding vices as adultery, theft, trespass, hypocrisy, self-esteem, scorn of fellow beings, miserliness, should eschew all low morals and should make progress in high moral values. He should behave towards his fellow beings with politeness, courtesy and sympathy and should cultivate true fidelity and sincerity towards God Almighty. He should constantly seek occasions of beneficent service. He who combines all these qualities in himself is alone righteous. The possession of any one of these qualities would not entitle a person to be accounted righteous unless he possesses collectively all of them. It is only these concerning whom it is said:

'On them shall come no fear, nor shall they grieve.' (7:36)

What more would they need? God Almighty becomes their guardian as it is said:

'And He protects the righteous.' (7:197)

In another Hadīth it is stated that God Almighty becomes their hands with which they grasp, and becomes their eyes with which they see, and becomes their ears with which they hear and becomes their feet with which they walk. In another Hadīth it is stated that God has proclaimed that he who bears enmity towards a friend of Mine should become ready to contend with Me. Still another Hadīth declares that when anyone attacks a friend of God, He pounces upon him with the fierceness with which a tigress pounces upon one who seeks to deprive it of its young. [Malfuzat, vol. IV, pp. 400-401]

Salāt Purifies the Spirit and Fast Illuminates the Heart

Salāt Purifies the Spirit and Fast Illuminates the Heart 112 This verse indicates the greatness of the month of Ramadan. The Sufis have recorded that this is a good month for the illumination of the heart. One who observes the fast has frequent experience of visions in this month. The Salāt purifies the spirit and the fast illumines the heart. The purification of the spirit means that one may be delivered from the passions of the self that incites to evil; and the illumination of the heart means that the gates of vision may be opened so that one may be able to behold God. [Malfuzat, vol. IV, pp. 256-257]

Summary of Friday Sermon

Essence of Quality Meetings and Jiteema Gatherings

For a believer, even worldly gatherings should be aimed at earning Divine pleasure. And exhortation to shun impure and unholy gatherings and to adopt those that are pure and righteous.

Avoid gatherings where there is talk against the Jamā'at institutions. Join gatherings that remind you of God and the hereafter.

Avoid all gatherings and occasions that encourage sin. And pray, and the means to pray is through The daily prayer.

Source: Friday Sermon Archives from www.alislam.org

On September 22, 2017, Hazrat Khalīfatul-Masīh V (May Allāh be his Helper) delivered the Friday Sermon at Baitul Futūh Mosque, London.

Gatherings of many various kinds exist in the world or one can say that various gatherings pursue diverse goals such as consultations to achieve worldly goals, running of a government or about academia, business, sports and recreation. These gatherings are not meant for God Almighty, for His pleasure or to attain His nearness. Their purpose is not attaining the pleasure of God Almighty. However, there are some gatherings or assemblies, which serve the purposes of the faith, and which are meant for devising plans to bring mankind closer to Allāh the Almighty and to seek his pleasure.

All gathering of believers, at home, work and the mosque should have the primary purpose of seeking the pleasure of God Almighty, improving spirituality and moral development. Even a seemingly 'worldly' sitting of a believer is not

void of the remembrance of Allāh the Almighty. Even, while performing worldly task, he refrains from all that is vain. Even if he is preoccupied with worldly tasks, he does not fail to remember God Almighty. Even in the sittings, related to worldly affairs, a believer does not speak of deceiving or usurping the rights of others, even though he may be occupied with worldly tasks. This is exactly what is expected from a believer.

Allāh the Almighty states: 'O ye who believe! when you confer together in secret, confer not for *the commission* of sin and transgression and disobedience to the Messenger, but confer for *the attainment* of virtue and righteousness, and fear Allāh unto Whom you shall *all* be gathered.' (58:10)

God Almighty says, "And *fear Allāh, to Whom you shall be gathered.*" (5:97)

One day, the world that you are chasing will escape your hands and if you have already forsaken religion, you will lose everything. One of the gatherings for the consultation on worldly mat-

ters is that of the UNO. Its meeting was held in the recent days and the President of America delivered a speech. The western analysts and columnists here also wrote with regards to it stating that instead of developing peace, the speech was more prone to incite disorder and chaos. However, Muslim governments must reflect on the commands of Allāh the Almighty and should refrain from every kind of disorder and chaos.

Nevertheless, we must reflect upon and assess our own conditions also and always remember that Satan will never tolerate to see the Jamā'at progress. Satan, according to his nature, will continue his endeavours to divide us. Thus, do not play in the hands of people who slyly criticise the *Nizām-e-Jamā'at* i.e. administrative system of the Jamā'at in private gatherings pretending to be voicing their opinions out of his sympathy for the Jamā'at. The correct procedure is that they should bring their concerns to the attention of the higher administrative system of the country and to the Khalīfa of the time. Criticising the system of the Jamā'at in this manner is a sign of sin, rebellion, disobedience to the Holy Prophet^{sa} and being far from righteousness. Thus, Allāh the Almighty has also cautioned believers from partaking in such gatherings. Every Ahmadi should fervently supplicate that Allāh the Almighty removes every evil aspect from the Jamā'at and that He continues to bless the Jamā'at with people, who tread on the path of righteousness and fulfil their duties with righteousness. Thus, everyone should remember this important matter. May Allāh the Almighty protect the Jamā'at from every kind of disorder, whether internal or external. May He enable us to always partake in gatherings of virtue and righteousness, rather than gatherings of sin, rebellion, disobedience to the Holy Prophet^{sa} and those that lead away from righteousness.

Mentioning the nature of the gathering of a believer and what his response should be if its standard is not befitting a believer, the Promised Messiah^{as} says, "We believe, which should also be the practice of a believer, that if a person speaks then he should so clearly and openly.

Otherwise, he should remain silent. If you observe that Allāh and His messenger are being mocked in a gathering, you should leave that gathering lest you be counted among them. Or you should openly reply to them." The Promised Messiah^{as} further says "The third option is hypocrisy, whereby one sits in a gathering and agrees with the other person and though expresses his own view but only subtly."

So, if a believer hears someone talk about the Jamā'at in a negative manner, highlighting some perceived weaknesses, he should tell those who say such things that "If you consider all these things to be true then you should inform the Khalīfa of the time and the administration of the Jamā'at but it is not permissible to talk [openly] in this manner. The Holy Prophet^{sa} says 'You should attend the gatherings of such people that when you see them it reminds you of God Almighty, and their discussion increases you in religious knowledge and whose deeds remind you of the Day of Judgement.'" Hence this is the guiding principal which a believer should keep in mind whilst selecting the type of gathering to sit in. One should prefer gatherings where God Almighty is being remembered and discussions about the magnificence of Allāh Almighty's religion are taking place.

There is another type of gathering that members of the youth are involved in. They attend such gatherings on the basis of simply having fun and for their leisure activity which have a negative influence on their behavior. There are also some cases within the Jamā'at where due to bad company and the influence of immoral gatherings some of our young members, who upon entering their youthful years, commit such activities which become a source of disgrace for the Jamā'at. Therefore, parents should be watchful of their children's social circle and friendships to safeguard our youth members from being in bad company. We should hold such pure gatherings in our homes that are best in terms of moral training.

On one occasion, the Holy Prophet^{sa} said "When

a group of people are sitting in the mosque for the recitation of the Holy Qur'ān and for the purposes of education and learning, then Allāh Almighty bestows tranquility upon them and they are covered by His Mercy and angels take them under their wing." It is the sheer Grace of Allāh Almighty that wherever the Jamā'at is established in the world it has the opportunity to organise gatherings such as Jalsas and Ijtemas. The purpose of such events are for moral training as well as to increase knowledge and to remember Allāh Almighty and pray to Him. Those attending these events, should engage in constructive conversations and should always abstain from vain discourses and not waste their time.

On one occasion, the Holy Prophet^{sa} said that people who sit in gatherings in which there is no remembrance of God Almighty, will on the Day of Judgement regret those gatherings. In the world, today we meet and have to interact with a number of different people including non-Muslims. However, one's close circle of friends, the people one spends most of their time with should be those who have firm faith and adhere to righteousness, so that particular individual can also increase in righteousness and piety.

The Promised Messiah^{as} continues by saying: "[God Almighty] first states: 'O Ye who believe! Fear Allāh'. This means that in the first instance one should profess belief and then after this, one should abandon sinful practices and keep in the company of the truthful. The company one keeps has a deep underlying effect on that individual's personality." The Promised Messiah^{as} then says: "For example, if one regularly visits places where alcohol is consumed, no matter how much they abstain from it, eventually they will end up drinking alcohol."

Whilst further explaining the impact ones friendship and company has on an individual, the Promised Messiah^{as} says: "When an individual sits in the company of one who is pious and truthful, then that individual partakes of that truthfulness. However, if one abandons the

company of the pious and instead associates with the sinful and wicked, then that individual is influenced by evil thoughts. This is why the Holy Qur'ān and Ahadith have stressed on the fact that one should abstain from the company of the evil and immoral. It is emphasised that if God Almighty or the [Holy] Prophet^{sa} is being ridiculed in a certain gathering, then one should immediately leave such gatherings. Otherwise, they will also be counted amongst those who are guilty of blasphemy."

The Promised Messiah^{as} states: "When one prays to abstain from sin, at the same time one should never forsake the measures required to achieve this. You should eschew every assembly and gathering that incites one to commit sin and also pray in this regard. Behold! Unless one has the succour of God Almighty, one can never evade those trials that are destined for him.

In other words, it is only God Almighty Who has the remedy to cure sin. Therefore, one should prostrate before Him and seek His help so that He always protects one from the evil influences of this world and the influences of evil gatherings. The Holy Prophet^{sa} would recite the following prayer when leaving a gathering: **'O Allāh! Holy is Thou and I swear in the name of Thine prayers that there is none worthy of worship except thee. I seek Thy forgiveness and turn towards Thee.'**

Thus, this prayer protects one from the ill effects from any improper statement that is uttered and enables one to derive maximum benefit from the holy gatherings. May Allāh the Almighty always protect us from the onslaughts of Satan and treat us with His mercy and forgiveness. May He always keep us attached with Khilāfat and the Nizām-e-Jamā'at [administrative structure of the Jamā'at]. May He protect us from the evil of every mischief maker.

After the prayers, Huzaor^{aa} offer a funeral prayer in absentia for one of our African Ahmadis, respected Bilal Abdus Salam Sāhib from Philadelphia, USA who passed away on 13th September. May Allāh elevate his status. Amīn

Guidelines on Marriage Rituals

Hazrat Khalīfatul-Masīh V (may Allāh be his Helper!) has sent the following instructions:

In the Jamā'at, the trend to spend extravagantly and follow *rasms* (innovations/rituals) has begun again. Some rituals have been adopted in Pakistani and Indian cultures, which have nothing to do with the teaching of Islām. An impression has been created regarding these rituals that they are perhaps part of necessary obligations of marriage. It is assumed that the marriage cannot take place without them, and much is spent extravagantly for this purpose.

The ritual of *mehndi* is being given the same importance as marriage. An invitation is sent out for *mehndi*, cards are printed, stages are decorated, and on top of that, the process of these invitations extends over a long period. It is initiated even some time before marriage. In some cases, it begins many weeks before marriage and, every day, a new stage is decorated, and then there is discussion that such and such food was prepared this day and such food was prepared the next day. These are all innovations which have been adopted even by those who cannot afford them. Such people who cannot afford them practise the rituals anyways and go into debt. Ahmadis should consider these matters specially. We should refrain from spending extravagantly for *mehndi* or having a large party and food.

The Promised Messiah^{as} once said, “A bad innovation among our people is that people spend thousands on marriages”. A hundred years ago, or even before that, spending thousands was considered extravagant. However, nowadays, instead of thousands, hundreds of thousands are spent and this spending is much greater than affordability.

I am receiving some complaints that some people have indulged in these rituals too much. That is why I am saying it openly not to follow these abhorrent rituals and innovations, and this should stop. It should not be that marriages are used for extravagant spending or show-off, or to display one's status and wealth.

Every Ahmadī should understand his position that Allāh, the Exalted, has graciously enabled him to be a member of the Jamā'at of the Promised Messiah^{as}. Now, it is his responsibility to follow the correct Islāmic teaching.

Some women say, “If women dance while in the presence of other women, how does it matter?” It *does* matter even if women are dancing among other women. The Holy Qur'ān has stated that this spreads immorality. Hence, every Ahmadī woman should follow this commandment. In the same way, too much is spent on invitation cards for marriage.

Every Ahmadī should keep away from such vain pursuits. In order to become true members of the Jamā'at of the Promised Messiah^{as}, it is necessary to keep away from every such thing which is harmful and an innovation in religion.

Respect your Children and Cultivate in them the Best of Manners

This speech was delivered by Respected National Secretary Ta'lim Lajna Imāillāh Canada, Mrs. Amtul Qadoos Farhat Sāhiba, at the occasion of Jalsa Sālāna Canada in June 2017.

It is narrated by a companion of the Holy Prophet^{sa}, Hazrat Ans bin Malik^{ra} that the Holy Prophet of Allah^{sa} said, “respect your children and cultivate in them the best of morals and manners.” (Ibn Maja)

This golden saying has two messages for parents of all times: (i) respect your children (ii) and give them the best of morals

Let us review both these aspects in detail:

Respect of children a distinctive Islāmic teaching

Whereas all cultures and all religions command children to respect parents, only Islām commands parents to respect their off-springs. This is the finest example of the protection of the rights of children! Islām teaches parents and guardians to be kind to children.

The Holy Prophet^{sa} has said: “Do not curse a child for when you curse, angels add: Let it be like that; and like that it becomes.” (Muslim)

Further, the Promised Messiah^{as} has said,

"I wish that, instead of punishing children, parents would pray for them; for the supplications of parents on behalf of their children meet with special acceptance."

(Ref: Hazrat Mirza Ghulam Ahmadas, The Essence of Islām, vol. 3, 335; Tilford, Surrey: Islām International Publications, 1993)

Here I would like to present another quote by Hazrat Musleh Mau'ūd^{ra}, Khalīfatul-Masīh II. He says in his book *Way of Seekers*:

"When you tell a child he/she is bad, it draws an imaginary picture of itself as bad and does in fact become bad. Therefore, do not abuse a child. Praise it and teach it to be good."

(Moral Training of children in *Ways of Seeker*)

If we need to reprimand a child for reformation then we should do it in privacy. Do not hurt their self-esteem. Talking in privacy is far more effective, it develops trust and confidence between mother and child.

Cultivate good manners in children

The second aspect of the quote by the Holy Propohet^{sa} is to inculcate good manners in children. Good manners include religious, social and moral conduct of a person.

A hadith says that ‘the best gift that parents can give to their children is good education and up-bringing.’ (Tirmidhi)

Western society gives us this impression that success lies entirely in material education. Therefore parents strive hard to give the best schooling to their children. However, they forget sometimes that the real success lies in achieving Taqwa or righteousness. It says in the Holy Qur’ān:

“Verily, he truly, prospers who purifies himself” (87:15)

Thus, we must give top priority to the moral and spiritual education of our children.

A saying of Holy Prophet^{sa} says that “every child is born with divine nature; parents make them Jew, Christian or Zoroastrian by their training and example.” (Bukhārī, Muslim)

So let us discuss what parents must know and do to maintain the divine nature of their children.

First Seven Years of Life

Hazrat Khalīfatul-Masīh V says in his Friday Sermon: “Parents must know that the first seven years are crucial for training of their children. The brain at this age is like an empty computer disc. Children do not question what their parents do or say! Child believes their words and actions and goes on copying them on his mind disc. This is the core knowledge he stores to practice for rest of his life. It cannot be eroded or replaced easily. Therefore whatever we wish to teach our children, its foundation has to be laid in the first seven years of life.”

(Harat Khalīfatul-Masīh^{aa} V; Friday sermon delivered on June 27, 2003)

After these initial years, parents gradually lose control over their children. Around 13 years an independent person awakens inside every child who is interested to learn from the world outside rather from his home. If the foundational training at home is not strong by this stage, the external world can sweep him along.

Praying for Children

Parents must pray fervently for their children. The Holy Prophet^{sa} has said that there are three prayers which are always accepted and one of them is the prayer of parents for their children's righteousness. (Bukhārī)

The Holy Qur'ān has taught us many prayers for our progeny, For example:

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)

The children who receive prayers of parents before birth become the recipient of God's immense blessings. The Holy Qur'ān gives examples of such prayers of parents. Few examples are narrated below:

- The Prayer of Hazrat Ibrahim^{as} for a righteous progeny was accepted and subsequently the Holy Prophet^{sa}, the Perfect Man was born in to this progeny (2:137).
- Hazrat Yahya^{as} was born as a result of prayer of Hazrat Zakariyya^{as} and said “...Allāh gives thee glad tidings of Yahya, who shall testify to the truth of a word from Allāh — noble and chaste and a Prophet, from among the righteous.’ (3:40)
- Hazrat Mariyam^{as}'s mother dedicated her womb to Allāh and a girl was born whom Allāh chose above all women of the world! (3:43)

Parents' Exemplary Model

Parents must practice the morals they wish to inculcate in their children. There should be no contradiction in our own actions and deeds. How can we advise something which we do not practice ourselves!

Parents must live their lives by Islāmic teachings, raise the level of their righteousness, keep their families attached to Nizām Jamā'at and exhibit such sincerity to the institution of Khilāfat that every child can sense it deeply and ingrain on his mind permanently.

Children should be trained to adopt basic etiquettes from early life. The Promised Messiah^{as} has said that the basic etiquettes distinguish a man from animals. (Philosophy of Teachings of Islām)

Some of the manners include: washing hands and reciting the prayer of *Bismillah* (In the name of Allāh....) before starting to eat, eating with right hand, using the right hand to exchange

things, eating and drinking in moderation without wastage, saying Alhamdulillah (All praise belongs to Allāh), and being grateful to Allāh at the end.

For conversation, Allāh says: "...And speak to men kindly.." (2:84), raise not your vice for that is the animal instinct.

Then, about dealing with other people, Hazrat Luqman advises his son in the Holy Qur'an: "And turn not thy cheek away from men in pride nor walk in the earth haughtily; Surely, Allāh loves not any arrogant boaster." (31:19)

Then about etiquettes in the meetings, Allāh says: "O ye who believe! when it is said to you, 'Make room!' in *your* assemblies, then do make room; Allāh will make ample room for you. And when it is said, 'Rise up!' then rise up; Allāh will raise those who believe from among you, and those to whom knowledge is given, to degrees of rank. And Allāh is Well-Aware of what you do." (58:12)

Train Children in Higher Morals

Along with these basic etiquettes, children must also be trained to adopt higher morals and worship of Allāh from early years.

The Promised Messiah^{as} has said that the higher morals transform a moral person to a Godly person who disburses the rights of Allāh and His people. The Holy Qur'an gives the example of the advice of Hazrat Luqman^{as} to his son. Same subject is described in Surah Al-Nisa'. Allāh says:

"And worship Allāh and associate naught with Him, and *show* kindness to parents, and to kindred, and orphans, and the needy, and to the neighbour that is a kinsman and the neighbour that is a stranger, and the companion by *your* side, and the wayfarer, and those whom your right hands possess. Surely, Allāh loves not the proud *and* the boastful," (4:37)

Worship of Allāh and Daily Prayer

Among these teachings, the worship of Allāh is at

of the utmost importance; and daily prayers is the first step to adopting these morals.

Daily prayer creates an unbreakable bond between a child and Allāh. It prevents him from inappropriate things, the bigger sins, cleanses him physically and morally. Thus offering daily prayer in itself acts as a shield from worldly vices.

Parents inculcate habits in children in early years. Many of us pray, fast and recite the Holy Qur'an regularly only because our parents inculcated these habits in us in early years.

Hazrat Musleh Mau'ūd^{ra} said that his mother used to wake him up for the morning prayer; when he didn't, she would sprinkle water on his face. How many of us can do that to our children today?

Daily Recitation of the Holy Qur'an

The second important step in the worship of Allāh is the recitation of the Holy Qur'an. The Holy Qur'an is source of all goodness. In the Holy Qur'an, Allāh says:

"Verily, the recitation of *the Qur'an* at dawn is *specially* acceptable to God." (17:79)

The Promised Messiah^{as} says, "Those who honour the Qur'an will be honoured in heaven."

So children should be inculcated the habit of reciting the Holy Qur'an in the morning. Teach them that the Holy Qur'an is a divine letter from Allāh to all His people. It is a source of all types of knowledge - manifest and hidden! Its recitation enhances our material knowledge too!

Practice NOT Shirk

Then we are forbidden to associate partners with Allāh. Today we are guilty of Shirk to some extent at least! For work we sacrifice our obligatory prayer. This conveys to our child that wealth has the top priority! God's place moves down a bit and that is a murder of a child which parents commit with their own hands.

Honour Your Parents

The Holy Qur'ān commands to honour parents. The Western Society gives an impression that children are responsible for their parents only on special days such as mother's day and father's day. Islām says that parents' good treatment is lifelong and obligatory. It has teachings such as: Paradise lies under the feet of mothers; success lies in the prayers of fathers; never say unto them even a word of disgust; unfortunate is the one who had old age parents and lost the opportunity to enter heaven by serving them not!

Our children must know these golden teachings from early life. Daughters who may be rude to their mothers must realize that the sincerest of all in this world is our mother. None next to her is worthy of respect!

The Promised Messiah^{as} has said:

"The one who does not respect his parents, does not obey those of their orders which are not opposed to the teachings of the Holy Qur'ān and does not surcingle his duty to serve them the way they duly deserve does not belong to my Jamā'at." (Our Teachings)

Be Good to Relatives, Neighbours and Guests

Then the Holy Qur'ān lays emphasis on good treatment of relatives and neighbours and guests. The hospitality of Islāmic culture is highly admired all over the world.

Hospitality is an example of higher morals. It must be maintained. Let's keep our hearts and homes open to guests. Let our children develop a habit to vacate their rooms and beds for a guests and sleep on floor. Let them do small tasks to serve their guest.

Teach Financial Sacrifices

Teach children financial sacrifice by giving them some money and encouraging them to spend 10 cents from every dollar in the way of Allāh. This will inculcate the habit of sacrificing 10% of them possessions in way of Allāh and help them understand the system of Wasiyyat later in life!

Good Physical Care

We must also remember that good physical care has positive impact on moral development. (Minhajul Talibeen)

Therefore children should be fed on time and kept clean. There is a general impression in the schools here that Asian children are not kept clean; whereas Islām teaches that cleanliness is half of faith.

Hazrat Musleh Mau'ūd^{ra} says:

"Do not keep children naked, do not let them play in isolation, assign them small tasks to do, do not over protect them lest they are frightened by world outside, help them make good friends, teach them to differentiate between real and unreal things." (Way of Seekers)

Our children live in a distorted world of cartoons, and fictitious characters and are affected by their behaviours. These make children passive. Television is not to be the substitute nanny!

Hazrat Musleh Mau'ūd^{ra} also says further in his book *Way of Seekers* that 'about children should be made to sleep on separate beds. Let boys and girls sleep in separate rooms. If a child makes a mistake, do not get angry. However tell him the loss caused by his mistake, even compensate the loss. Remind them to come back home early evening. Parents should not sleep until the child is comes back home.'

Further, mistakes and inappropriate behaviour should be stopped in time; do not wait that the child would understand himself when he grows up. When a boy grows long hair, wears chains or when a girl goes out without restriction, mothers should not ignore thinking that this is part of this culture. Address these issues in a timely manner. Nip the evil in the bud!

Parents should also treat sons and daughters alike. Both should be taught the teachings about

(Continued on page 15)

Modesty is Part of the Faith

This speech was delivered by Respected National Secretary Ta'lim Lajna Imāillāh Canada, Mrs. Noreen Sohail Sāhiba, at the occasion of Jalsa Sālāna Canada in June 2017.

In today's world we see advancements in knowledge and practice in every field of the world. Self-driven cars, smart phones, satellite transmissions, cloning of human tissue are all news of the past. We hear about new technological, medical and scientific discoveries every minute of the day. On the other hand we see a sheer degradation of modesty. Immorality is on the rise. Practicing a religion is thought to be an indication of being narrow minded. Nudity is portrayed as being liberal. Drugs are being legalized. Social media has given a free access to porn sites. Being gay and lesbian is a matter of pride. Promiscuity is eyed merely as "odd behaviour".

In an era of such advancement, we see such downfall of spirituality. Today, I plan to invoke that thought of "*hya*" in your minds through my speech and hope you can develop it into your words, actions and finally your identity.

My dear sisters let's understand *hya* first. What is *hya*? *Hya* is the feeling of remorse or shameful-ness on doing something immodest or immoral. Modesty on one hand saves us from embarrassment of immorality and on the other hand promotes *hya*—the feeling of remorse in case we falter into immoral behaviours.

Let's also establish why we need to practice modesty and have *hya*. The rest of the world is surely not practicing it. My dear sisters we are Ahmadis. We have a Khalifa who guides us on every single challenge that we face today. The Promised Messiah^{as} has envisioned us to be leaders of the

world and our assignment is to bring the mankind back to God and raise children who are pious righteous Muslims.

We are also bound by the second condition of baiat (oath of allegiance), which states;

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

Thus in order to be a righteous Ahmadī, it is mandatory for us to practice modesty and promote *hya*.

For any action to happen there has to be initiation of a thought. Some thoughts just die down after being sparked and some when joined by emotions, prior experience and commitment move forward to develop into words. These words when further pumped by emotions and commitment become our actions and the actions form our identity in a bigger society. Today we will explore these four areas to see how we can promote modesty and inculcate *hya* in our thoughts words, actions and in the society.

So I know all of us have the thought of modesty... the question is do we have *taqwa* (righteousness) and commitment to adhere to it? If we have *taqwa* and commitment, our thoughts would be purified. We would not even think of indulging

into a thought that takes us away from modesty. Any immodest spark in our mind would be extinguished by *taqwa* and our faith. The Holy Prophet^{sa} said “Modesty is part of faith”. We can’t deny that.

Now for this idea that *haya* is part of faith, to survive, we need instill *taqwa* or righteousness, meaning mindfulness of Allāh’s presence. Righteousness comes from having firm faith. If you have strong faith in Allāh, and have the commitment to do anything for His sake, then the idea of modesty and *haya* will flourish in your brain. However, with lack of *taqwa* and commitment the idea of modesty would die down. Be mindful that Allāh knows what you are thinking. This is why anyone with good purdah habits is taken as a righteous person and anyone with flaw in their purdah is assumed as not bearing *taqwa*.

The Holy Prophet Muhammad^{as}, has said on the topic of modesty:

Verily modesty and faith are related to each other; when one of them is taken away, the other also is taken away.

Thus if we have faith we will practice modesty and an immodest person will have no faith. One is dependent upon the other.

Lack of faith will allow immodest thoughts to propagate. One feels no one is going to know what they are thinking. The immodest thoughts will be fertilized by indecency and vulgarity. Today social media and internet has provided a breeding ground for immodest and immoral thoughts to prevail. It is not hard at all to indulge into porn sites and listen to present day sex talks and fall into the abyss of vulgarity.

The Promised Messiah^{as} said;

“It should be borne in mind that there are three conditions for repentance, without fulfilling those one cannot achieve true repentance. Out of these three conditions, the first condition which in Arabic is known as *Iqlaa’* that is to get rid of wicked fancies which arouse evil propensities. Thus, the prime condition for repentance is

that evil thoughts and fancies should be discarded. The second condition is remorse. ... So a sinner should express remorse over his sin and evil action and should reflect that the pleasure to be derived from them is temporary and short-lived. ...The third condition is a firm resolve that he will not revert to those vices. If he adheres to this resolve, God will bestow upon him the strength for true repentance and he will be rid altogether of his vices which will be replaced by good morals and praiseworthy actions. This is a moral victory.” (Friday Sermon June 9, 2017)

Now the next step is to purify our words.

Let us assess ourselves: do we enjoy gossiping, back biting and bragging about our worldly gains; is our tongue busy in back lashing people around us; is swearing and cursing becoming the norm for us; are our ears yearning for filthy songs and eyes for immodest sights? If the answer to any of the questions is yes, my sisters then immodest thoughts have been instilled in our words. This would lead to defeating the leftover *taqwa*, diminishing the remaining faith. Such people have dealings full of sarcasm, deceit and dishonesty. They don’t have any “*haya*” or feeling of shamefulness in having these characteristics.

Hazrat Khalīfatul-Masīh V^{aa} said:

“Some people don’t know the definition of backbiting and they pass nasty remarks about others without realizing that they are backbiting. The Promised Messiah^{as} explains that anything which may be said in the presence of a person and would be unpleasant to him becomes part of backbiting when said in the absence of that person.” (Friday Sermon December 27, 2003)

Instead of these filthy words we can certainly inculcate the habit of using our tongue to do the remembrance and praising of Allāh.

The Holy Prophet^{sa} has taught us these words:

subhanalallah i wa bihamdihi subhanallah hil azeem (Holy is Allāh deserving of all praise; Holy is Allāh the most exalted),

and said that they are light on the tongue but heavy in rewards. Reciting Durood Sharif is another practice of pious people and our Khulafa'. Along with that we will need to adjust our focus into instilling pious and clean words and sights in our brain to the flow of clean words going. MTA provides a great platform. Listen to Friday sermons, news channels, history channels, documentaries, clean music, read clean books and magazine that are more informative and will increase one in knowledge.

Now to purify our actions, let us assess the problem again, are we the type of Ahmadis who wear some sort of outer covering when coming to the mosque but do not observe purdah in a non-religious environment; we listen to purdah speeches but don't pay heed to them; even after constant reminders from our Khalifa, our ankles are bare, sleeves are disappearing, necks are revealing and clothes are tightening around the bodies. Are we the type of Ahmadis, whose desire to fit in is too strong for us to listen to our Khalifa? The images of women we see in the society do not match Islāmic teachings. Women are used as marketing tools in today's world. A female body is used to shock the supposedly unshockable world. The truth is women are not truly aware of how they are seen and what emotions they evoke in men. Women in the western world are taught to feel good to evoke men's emotions, not putting stress on the consequences. It is like leaving a sheep in a lion's den. Today's women are facing the same fate as sheep. Statistics of violence against women, sexual assaults and rapes are sky rocketing yet no one highlights the cause, which is lack of modesty.

In the Holy Qur'an, Allāh says:

"And with them will be *chaste women*, restraining their looks, companions of equal age." (38:53)

These are the blessed women who have *haya* and will make it to heaven whereas the immodest will lie in hell in this world and in hereafter.

Huzoor^{aa} has given us guidelines for purdah.

Loose outer covering to our knees, scarf covering the sides of our face lower part of our chin and upper part of forehead and covering the hair from behind. No embellishment or outer decorative portions to attract attention.

Even observing modesty in *Namaz* by covering our hair from front and back and covering our full body including arms to wrist and legs to ankles.

In a modest and non-materialistic world there will be a shift in economic and marketing world and people are afraid of the shift. Today the need is to allow for a shift in focus away from materialism to spirituality. Instead of spending your wealth on fashion trends spend in the way of Allāh and this will bring tranquility to your hearts. (Address to Germany Lajna, Feb 2012)

Modesty forces people to judge based on character and not clothing. My dear sisters let us change the passion to fashion trend to passion to *Tabligh* trend and enjoy Allāh's blessings instead of lustful looks.

The next step is promoting modesty in the society through our actions. Simplify your lives my dear sisters, display of wealth, competing in showing off beauty and worldly means are all satanic acts. They enhance pride and take us away from *taqwa*. One of the life events that feed the pride is weddings. It is ok to enjoy such events within your means, but one must be conscious of your choices. It is better to focus on the spiritual aspect of the wedding. It is recommended to make a budget according to your means and give 10% to Maryam shadi fund

Huzur^{aa} Anwar has commented on the practice of employing male servers during the weddings to serve food saying that they are young. However, they are of such an age where they come under the instruction of purdah. Parents should take great care that they should not provide such opportunities for strangers to come in contact with their daughters and other young girls. The arrangements should be such that male servers should serve in the men's area and female serv-

ers should serve in the ladies area. Huzur^{aa} said that according to Hazrat Musleh Maud, dancing is forbidden by the Holy Qur'ān because it causes the spread of shamelessness. Some people say that if women dance among other women then what is the harm in that. Huzur^{aa} said that when the Holy Qur'ān says that it leads to the spread of shamelessness then it is so and every Ahmadi should obey this instruction. As far as singing is concerned, singing of poems and pious songs is permitted.

All the *dholkis* and extra rituals are only going to bring more distress, whereas helping others and spending in the way of Allāh will bring tranquility.

The teachings of Islām are more in union with human nature and thus more liberating whereas singing and dancing are idle customs and thus only generate immoral energy.

Treating your neighbour as your own brother is also the fastest way to spread love harmony and brotherhood in the society and thus we can form a stronger impression of modesty upon the community

The Promised Messiah^{as} states: “[Good] Morals does not only mean to speak with a soft tone or using polite language. Instead the attributes such as bravery, generosity and chastity are all moral strengths and using them at the correct time makes them part of one’s morals.” Whilst advising the members of the community to adopt the highest of morals, the Promised Messiah^{as} stated the following: “Whosoever demonstrates to their neighbour a change, within their moral conduct, for the better, it will be as if they have performed a miracle. They will leave a lasting impression upon the neighbour.”

Thus, every action of ours should prove that having entered into the Bai’at [oath of allegiance] with the Promised Messiah^{as} we have made virtuous moral changes, and then we should inform the people, which is the way to perform Tabligh [preaching the message]. May Allāh enable us to make virtuous changes within ourselves in line with righteousness and keeping the model of the Holy Prophet^{sa} in mind. May we spend our lives in the manner the Promised Messiah^{as} wished for us to spend them. Amin!

(Continued from page 11)

Purdah; and both should be taught the household tasks. Both must be made aware that even though they are equal they will have different roles and responsibilities in life ahead and that they should be prepared accordingly.

Parents should teach their children on how to respond to the controversial issues in today’s society such as Hijab or Purdah or why we do not celebrate birthdays or Halloween.

Children in today’s society learn a lot from media and internet and we have no control over it. Parents should have some knowledge of technology, and should know how to check the computer history. If our child hides the phone or stays on internet till late in night, it is something to be

worried about.

Conclusion

The Holy Prophet^{sa} has said that at death one’s deeds cease to exist; however, three types of deeds remain. These are: charity that was given, knowledge that was spread and pious progeny that prays for their parents. (Muslim)

There are many of us who continue to pray for their parents and also give charity under the name for Tahrīk Jadīd. These are the fruits of righteous parents’ training of their children.

May Allāh enable all of us to do justice to the moral training of our children so that they are saved from Satan and become pious and righteous human beings. Amin.

Islāmic Perspective on Homosexuality

By: *Amatul Qayyum Shafiq, Saskatoon North*

There is no doubt that in Islām, homosexuality is considered sinful. More specifically, Islām forbids "lewdness" between men and men, women and women, and men and women who are not married to each other. As the Holy Qur'ān tells us about the people of Sodom were unfavorably known for their immoral and evil habits, abusive behaviour and homosexuality. Allāh sent the prophet Lut^{as}, as a messenger among them but they rejected the Messenger. Hazrat Lut^{as} said:

When their brother Lot said to them, 'Will you not become righteous? 'Surely, I am unto you a Messenger, faithful to *my* trust. 'So fear Allāh, and obey me. 'And I ask of you no reward for it. My reward is only with the Lord of the worlds. 'Do you, of all peoples, approach males, 'And leave your wives whom your Lord has created for you? Nay, you are a people who transgress.' (26:162-167)

But the people of Sodom did not listen to the message of God and after warning them again and again, Allāh destroyed them due to their immoral habits.

Since, homosexuality is becoming a norm again in the society—this is the time when we as true believers of Islām and true Ahmadi Muslims should step forward and show the beautiful teachings of Islām to the world. Here are some points we can follow to find the right path in an immoral society.

- First of all, we should try to safeguard ourselves and our children from negative worldly influences by asking for help from Allāh the Almighty. Prayers are the first defence against the evils of society.
- We need to become knowledgeable on this issue by reading and understanding the Holy

Qur'ān and the Ahadith. We also need to teach our children about true Islāmic teachings regarding immoral customs in the society.

- As parents we need to familiarize ourselves the terminology that is being used in school and the society in general, so we can communicate with our children in the language they understand.
- We should have such a relationship with our children that they can come to us with any questions they may have. We should talk to them about this issue in age-appropriate terms.
- We should try to get involve in our children's school activities by volunteering in schools and joining the parent's advisory committees.
- We should try to obey all the commandments of Allāh the Almighty including Purdah. Observing Purdah is another important shield against this evil. As we know that Allāh has blessed a woman with attraction and that's why He has commanded women to observe purdah. Purdah is obligatory not only when interacting with men or when they go outside the house, but a woman must not show her private parts to another woman as well (exceptions include for medical or other necessary reasons). Sometimes women do not care about their attire while they are in a female gathering or in the ladies' gym, because they perceive that they don't need to cover themselves properly in a female crowd. However, according to the Islāmic teachings, we should dress up in modestly even among the ladies.

May Allāh help us to follow the true teachings of Islām in the best way, Amin.

Islāmic Dietary Laws

By: Saleha Ahmed, Aisha Academy

In most of the religions of the world, some form of dietary teaching is found. For example, in Judaism, there are very clear instructions about the kind of food which can be eaten, called kosher. In Hinduism, beef is not allowed. In reality, the first form of dietary teachings in a religious teaching can be traced all the way back to Prophet Adam. The Holy Qur'ān says:

'And O Adam, dwell thou and thy wife in the garden and eat therefrom wherever you will,' (7:20)

Here God Almighty is giving Adam the first dietary law, which is to eat plentifully and from wherever they find the food, i.e. fruits, vegetables etc. This first dietary law was simple and permitted humans to eat anything. However, as humans evolved and advanced, Allāh sent new teachings and new laws, because human minds and capabilities could now bear them, and the new environment and situations also demanded them. Islām is that religion which perfected the dietary teaching for all the people in the world, in all times to come, and satisfies all the basic needs.

Islām made its dietary teachings very clear that its terminology – *halal* and *haram* are known all around the world. Halal means that which is permissible or lawful in Islām, while haram means that which is unlawful in Islām. The Holy Qur'ān says,

'Forbidden to you is the flesh of an animal which dies of itself, and blood and the flesh of swine; and that on which is invoked the name of one other than Allāh; and that which has been strangled; and that beaten to death; and that killed by a fall; and that which has been gored to

death; and that of which a wild animal has eaten, except that which you have properly slaughtered; and that which has been slaughtered at an altar. And forbidden is also that you seek to know your lot by the divining arrows. That is an act of disobedience. This day have those who disbelieve despaired of harming your religion. So fear them not, but fear Me. This day have I perfected your religion for you and completed My favour upon you and have chosen for you Islām as religion. But whoso is forced by hunger, without being wilfully inclined to sin, then, surely, Allāh is Most Forgiving, Merciful. (5:4)

They ask thee what is made lawful for them. Say, 'All good things have been made lawful for you; and what you have taught the beasts and birds of prey to catch for you, training them for hunting and teaching them of what Allāh has taught you. So eat of that which they catch for you, and pronounce thereon the name of Allāh. And fear Allāh. Surely, Allāh is quick in reckoning.' (5:5).

It is clear from the above verses that Islām forbids Muslims from consuming the flesh of swine, that on which name other than of Allāh has been provoked, the animal which dies of itself or from means other than slaughtering, and blood. Our beloved master and teacher for whole mankind, the Holy Prophet^{sa}, elaborating and explaining this verse to us, told us that beasts of prey and birds which have claws are also unlawful or haram in Islām.

Scientific studies have repeatedly proven that all the foods that Islām has called haram, possess

great disadvantages and consuming them has a very harmful impact on our physical and mental health. The blood of an animal which dies of ways other than slaughtering stays in its body and does not come out fully, and blood is the site where all the toxins, pathogens, viruses, diseases and wastes circulate and are transported. Islām has prescribed a way of slaughtering which ensures that the blood of the animal is drained out fully and the animal feels minimum pain possible. The flesh of swine is specifically made unlawful because swine is that one animal whose digestive system is extremely quick but inefficient. It fully digests its food within only 4 hours and does even not remove any of the toxins, viruses or diseases from the food it eats; rather they are all stored in its fat. One can compare this to the digestive system of a cow, which is fully processed in almost 20 hours! Therefore, Islām forbids the eating of blood, swine and animal which dies of itself so to ensure that Muslims stay healthy and do not acquire pathogens and diseases which are found in these things. Furthermore, a pig lives in filth and will eat anything including its own dead child. It is shameless, careless, and sluggish and often engages in homosexuality. And the character and actions of the person who consumes the swine, becomes like this animal as well. Allāh has also made haram the animal on which name other than His has been provoked because it makes a person more prone to associating partners, both manifest and hidden, with Him. This is due to the fact that we are literally what we eat and we see the negative influence on the Western nations that consume the unlawful things. For this reason as well, Islām has declared them as haram.

Moreover, regarding alcohol and intoxicants, Allāh says in the Holy Qur’ān, “O ye who believe! wine and the game of hazard and idols and divining arrows are only an abomination of Satan’s handiwork. So shun *each one of them* that you may prosper.” (5:91). Explaining this verse, the Holy Prophet^{sa} says, “If the larger dose of a thing causes intoxication, its small quantity is also un-

lawful” (Abu Dawud). It is clear from this teaching that all intoxicants, which include alcohol, drugs and gambling are not allowed to Muslims.

The harmful impacts of alcohol and drugs are widely known today, i.e. they cause liver damage, cancer, death of brain cells, heart disease, stroke, diabetes, alter the brain chemistry and function, impair judgement, depression, anxiety, aggression, lack of self-control, personality disorders, schizophrenia, shrinking of brain, lower IQ and the list goes on. One particular effect of them is that they ruin relationships because of impaired judgement and aggression. In the West, this is evident, along with the negative effects of impaired driving which often times result in deaths.

Furthermore, Allāh the Almighty says, “O ye men! eat of what is lawful *and* good in the earth; and follow not the footsteps of Satan; surely, he is to you an open enemy.” (2:169). This universal teaching tells the mankind to eat not only what is lawful or halal, but also that which is good for them. The word good or *tayyab* has a very deeper meaning. *Tayyab* is much narrower than halal, i.e. something may be halal for someone but not *tayyab* for them. A very common example today is that oily foods or processed foods may be halal for a diabetic or overweight or high cholesterol patient, but it is not *tayyab* (good) for them, because it can cause their condition to worsen. Further, in specific circumstances, Allāh has made even the haram lawful for some people. These circumstances include when one needs to eat to survive.

In the end, the reason behind Islām’s dietary laws can be summarized in the popular western phrase “you are what you eat”, and this teaching is based on the high level of wisdom, perfection and intelligence. The West is just beginning to realize the importance of food on our well-being but Islām presented its perfected dietary teaching 1400 years ago, which guides us to the higher stages of morality and health still today.

The Role of Modern Technology for the Service and Propagation of Islām

By: Maria Ejaz Khan, Edmonton West

In an opinion piece for the Guardian, Mona Eltahawy writes the plane crashes on 9/11 was America's first introduction to Islam¹. Since then, the false narrative of the average Muslim as a terrorist has been perpetuated by several individuals' within the national media^{2,3}. Given the impact of globalization, these news reports reach individuals across the world in a matter of minutes. Fortunately, these same tools have been re-claimed by Muslims to propagate the true teachings of Islām. The following paper will argue that modern technology may be used for the service and propagation of Islām via MTA, alislam and social media sites.

In his Friday Sermon on October 9, 2015, Huzoor^{aa} stated it is God's great favor that our community is enabled to use TV and the internet for the propagation of faith⁴. He pointed out the accessibility of the books of the Promised Messiah^{as} as an example. In addition to being available online they have also been translated in several languages⁴. It is important to note that Allāh Almighty actually revealed this glad tiding to the Promised Messiah^{as} in a revelation: *"I shall cause thy message to reach the corners of the earth"*⁵. Through MTA the message 'the Messiah has come' has literally reached every corner of the earth⁵. Upon several occasions, Huzoor^{aba} has relayed the stories of individuals who heard about the Promised Messiah^{as} from MTA and converted shortly after⁶. Indeed, the great number of people joining the community is a fulfillment of the verse: *"Men entering the religion of Allāh in Troops"*⁷.

The impact of MTA is so significant that it has shaken even the critics of Ahmadiyyat. The leader of the Ahl-e-Hadīth, Abdul Haq, said that with MTA entering every household in Pakistan peo-

ple have begun to wonder *"how the man with the white beard and turban, who is in agreement with all the Islāmic beliefs, who constantly calls Hazrat Muhammad^{sa} his Master and who starts weeping when relating about the beautiful life of the Holy Prophet^{sa}, can be a Kafir?"*⁵. Thus, MTA has become an avenue through which the hearts of Non-Ahmadis are being turned towards the beautiful truths of our teachings. Another avenue, through which access to religious knowledge has been revolutionized, is through the creation of alislam.org. Not only does alislam help practicing Ahmadi Muslims increase their knowledge, but it also affords other Muslims and Non-Muslims the opportunity to do so. Thus, due to MTA and alislam, the true teachings of Islām reach a greater number of people.

In addition to being a vessel for religious knowledge, the internet enables Ahmadi Muslims to engage with people all over the world. Consequently, these respectful interactions become an exemplary model for others. For example, Qasim Rashid, a spokesperson of the Ahmadiyya Muslim Community of USA, is well-known for his interactions on the twitterverse. Many twitter users have learned a lot from him regarding Islām and are impressed by the patience he displays when faced with verbal attacks from Non-Muslims and Non-Ahmadis^{8,9}. As followers of the Holy Prophet^{sa}, Mr. Rashid and other Ahmadi Muslims are especially mindful that *"nothing weighs heavier in the scale of God than the excellence of conduct"*¹⁰. Thus, one of the most powerful forms of preaching is the way we carry ourselves online as Ahmadi Muslims. Given that *"excellent social behavior is half our faith"*, carrying out dignified online interactions illustrates the high moral standards of a practic-

ing Muslim¹⁰.

In addition to enabling interactions with Non-Muslims and Non-Ahmadī Muslims, social media sites give us a platform to promote our campaigns and reach a larger audience. For example, in March 2015, the Ahmadiyya Muslim Community of Canada created a national campaign titled 'Meet a Muslim Family' in an effort to connect with fellow Canadians¹¹. The idea behind the campaign was to show Canadians that our Muslim faith is not in conflict with Canadian values of pluralism and tolerance. Using the hashtag 'Meet a Muslim family', twitter users were instantly connected with Ahmadī Muslims who were eager to make new contacts. This online traction got news sites to cover the campaign as well and thus reach more families across Canada^{12,13}. Similarly, another initiative carried out by the Lajna members of the Ahmadiyya Muslim Community of UK garnered lots of attention. Days after the London attack, the Lajna members stood in solidarity with their fellow citizens to condemn the heinous attacks carried out in the name of Islam¹⁴. The striking images of the modestly dressed women in a sea of blue quickly became viral. This show of solidarity was a direct answer to those unfamiliar with and critical of the beautiful teachings of Islām. Not only did it dispel the myth that Muslims are in agreement with heinous attacks, but it also dispelled the myth that Muslim women are hidden members of society. Hence, social media sites like Twitter, enable us to further propagate our community's preaching efforts.

Globally, modern technology is quickly removing national barriers. Due to the aforementioned phenomenon, it is a great blessing that the teachings of Islām are further propagated through MTA and the internet. In his book, Sir Muhammad Zafrullah Khan writes, "*while no one will refer to a terrorist in Northern Ireland or in Central America or Germany as a 'Christian terrorist'...one almost invariably hears of 'Moslem terrorists' in connection with Middle Eastern problems. We can no longer blame Islām because a person calling himself a Muslim kills an innocent person than we can blame Christianity because a person*

calling himself a Christian kills an innocent person"¹⁵. Indeed, communication via modern technology allows Muslims to point out the hypocrisy in the aforementioned generalization. The internet and TV enable Ahmadī Muslims to express the beliefs that constitute our identity and share those peaceful beliefs with others. May Allāh enable us to continue to use modern technology for the successful propagation and service of Ahmadiyyat Islām (Amin).

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Results of National Ijtimā'

By special grace of Allāh the Almighty, the 41st National Ijtimā' of Lajna Imāillāh Canada was held successfully on 30th September 2017 in Eiwan Tahir. Alhamdolillah! **Theme of Ijtimā' was "Importance of Salāt"**

azrat Sayyeda Amatul Jamil Begum Sāhiba graced the whole day of Ijtimā' as Chief Guest.

The two session program which began with the recitation of Surah Al Bayyinah (Ch:98) Verse6-8 included video clips from Huzoor Anwar^{aa} address delivered at Lajna Ijtimā' UK 2017

Following presentations were delivered:

- The Book of the Promised Messiah (as) Al-Wasiyyat (By Ta`lim Department)
- The Importance of Salāt (By Tarbiyyat Department)
- Understanding Chandajaat (By Mal Department)

A question-answer session was held with Hazrat Sayyeda Amatul Jamil Begum Sāhiba, National Respected Sadar Sāhiba and panelist from National Majlis Amila. Closing address was delivered by Respected National Sadar Sāhiba. Hazrat Sayyeda Amatul Jamil Begum Sāhiba shared advices for moral training of children by giving examples of her own training by Hazrat Musleh Maud^{ra} and her four mothers.

Four competitions were held at National level. The participants of these competitions were the 1st position holders from 9 Pool Ijtimā'at held at regional level in July 2017. The competitions included:

1. Recitation of the Holy Qur'ān competition
2. English Speech Competition
3. Urdu Speech competition
4. Urdu Nazm competition

Results of these competitions and others are as follows:

Annual Ranking Award for Ta`lim Department			
Ranking	Level 1 (Tajnid >100)	Level 2 (Tajnid 50-100)	Level 3 (Tajnid <50)
1 st	Brampton Flower Town Abode of Peace Malton Saskatoon South	Emery Village Vancouver Surrey South	Regina
2nd	Saskatoon North Edmonton West Peace Village Center East Peace Village East	Lloydminster Weston South	Winnipeg Calgary Chester- mere
3rd	Weston Islington Vaughan North Peace Village South East Weston North East	Windsor Montreal Centre Calgary McKnight Montreal West Edmonton East	London Peterborough

Overall Majālis Ranking Awards			
Ranking	Level 1 (Tajnid >100)	Level 2 (Tajnid 50-100)	Level 3 (Tajnid <50)
1 st	Ahmadiyya Abode of Peace Weston Islington	Edmonton East	Regina
2 nd	Edmonton West		Calgary Chestermere
3 rd	Malton Saskatoon South Peace Village SE		Winnipeg
4 th	Peace Village CE Calgary NW		Peterborough

Awards of Various Competitions

Tilawat-e-Qur'ān Competition		
Position	Name	Region
1 st	Madiha Nasir	Vaughan South (Pool 1)
2 nd	Bariyyah Nasir	North York (Pool 3)
2 nd	Riffat Qayyum	Brampton Flower Town (Pool 2)
3 rd	Amman Ullah	Quebec (Pool 4)
Urdu Speech Competition		
Position	Name	Region
1 st	Uffaq Bashir	Montreal Centre (Pool 4)
1 st	Maria Ahmad Mirza	Mississauga West (Pool 3)
2 nd	Madiha Nasir	Vaughan South (Pool 1)
3 rd	Ferwa Manzoor	Brampton Caledon (Pool 2)
English Speech Competition		
Position	Name	Region
1 st	Esha Affan	Eastern Ontario (Pool 4)
2 nd	Mishal Chaudhary	Vancouver
3 rd	Ambreen Khan	Vaughan East (Pool 1)
Urdu Nazm Competition		
Position	Name	Region
1 st	Khadija Sultana	Vaughan North (Pool 1)
1 st	Azka Yasmeen	Hamilton South (Pool 2)
2 nd	Ghazala Wahla	Vancouver
3 rd	Shafia Kahloon	Ahmadiyya Abode of Peace (Pool 3)

Other Awards

Awards for Essay Writing Competitions:

A total of 164 Essays including 79 in English and 85 in Urdu were received. Topic of Urdu Essay: 'Sila-Rahmi'. Topic of English Essay: Modern Technology for the Service and Propagation of Islām.

AWARDS IN URDU ESSAY		
Position	Name	Majlis
1st	Amtul Qayyum Ijaz	Abode of Peace
2nd	Munazza Wali Sanori	Brampton Heartlake
2nd	Nabila Mubashar	Peace Village CE
2nd	Ayesha Kaleem	Winnipeg
3rd	Kausar Tanveer Asif	Montreal Centre
3rd	Tayyebah Habib	Ottawa West
4th	Mubashra Mahmood	Ahmadiyya Abode of Peace
4th	Attia Khan	Malton
4th	Nusrat Rubani	Peace Village SE
4th	Suraya Saeed	Vaughan North

AWARDS IN ENGLISH ESSAYS		
Position	Name	Majlis
1st	Mona Naseer Khan	Saskatoon South
	Aisha Ahmad	Scarborough South
2nd	Maria Ejaz Khan	Edmonton West
	Tanzila Khawaja	Edmonton East
	Naiela Anwar	Saskatoon South
3rd	Asma Chaudhry	Calgary West
	Sophia Rajpoot	Calgary West
	Sunbal Mohammad	Brampton East
4th	Maria Iqbal	Brampton Flowertown
5th	Sehar Ahmed	Vaughan North
	Fareeha Ahmed	Brampton Heartlake South
	Ayesha Sheraz	Saskatoon North
	Shamama tu Shafi	Emery Village
6th	Nabeela Qureshi	Vaughan North
	Ayza Anwar	Milton West
7th	Tahira Chaudhry	P.V.E
	Kiran Shah	Saskatoon North
8th	Tehreem Ahmad Nadeem	Calgary Martindale
9th	Seema Chowdhury	Maple
	Iqra Farooq	P.V.E
	Tusmena Khalid	Malton
	Nadia Mubarak	Brampton Centre
	Najia Aziz	PVCW
	Maria Sadaf	Emery Village
10th	Fajr Wadood	Vaughan North
	Shaista Azhar	Airdie
	Sabiha Ashraf Chaudhry	Woodbridge North
	Naila Chaudhry	Saskatoon North

Awards for Special Competitions

Alhamdulillah, 67 Majālis participated in 21 special competitions this year. 1673 Special certificates were given to the participants of these competitions.

CATEGORIES	NAME OF SPECIAL COMPETITIONS (TOTAL=21)	# OF TOTAL AWARDS GIVEN
The Holy Qur'ān	Rukku 1-5 of Surah Al-Baqarah	70
	Rukku 6-10 of Surah Al-Baqarah	23
	Rukku 11-15 of Surah Al-Baqarah	19
	First Two Parts	100
	First Five Parts	63
	Parts 6-10	29
	Parts 11-15	18
	Parts 16-20	17
	Parts 21-25	15
	Parts 26-30	16
Hadīth	40 Ahadīth	306
Qasidah of the Promised Messiah ^{as}	Qasidah 1-25	109
	Qasidah 26-50	42
	Qasidah 51-70	27
History of Islām	The Life and Character of the Seal of Prophets ^{sa} Volume 1	20
	The Life and Character of the Seal of Prophets ^{sa} Volume 2	92
Books of the Promised Messiah ^{as}	Five Books of Promised Messiah ^{as}	480
History of Ahmadiyyat	Khilāfat 'Ala Minhajun-Nabuwwah Vol1	37
	Khilāfat 'Ala Minhajun-Nabuwwah Vol 2	149
Essay writing	English Essay Writing	20
	Urdu Essay Writing	21
TOTAL		1673

Award for Best Attendance at National Ijtimā'				
Ranking	For Majālis Closer to Baitul Islām	Attendance	For Distant Majālis	Attendance
1 st	Peace Village CE	109	AAP	69
2 nd	Peace Village East	97	Scarborough South	47
3 rd	Vaughan North	93	Weston Islington	46

Academic Awards for students of Grade 6-11

Total of 160 students of Grade 6-11 achieved Academic Awards. These included 26 for Grade 6, 21 for Grade 7, 30 for Grade 8, 21 for Grade 9, 33 for Grade 10 and 29 for Grade 11. Masha Allāh!

REGIONWISE # OF ACADEMIC AWARDS	
REGION	# OF AWARDS
Alberta	6
Brampton	19
Calgary	22
Eastern Ontario	3
Halton Niagara Region	14
Mississauga	6
Northern Ontario	13
Peace Village	24
Prairie	12
Toronto	4
Weston Region	15
Vancouver	1
Vaughan	18
Weston Ontario	3
TOTAL	160

The awards and prizes were distributed by Hazrat Sayyeda Amatul Jamil Begum Sāhibā and Respected Sadar Sāhibā. Ijtema concluded with silent prayer led by Hazrat Sayyeda Amatul Jamil Begum Sāhibā.

Attendance: Alhamdulillah, the overall attendance was 23700 members. May Allāh continue to bless Lajna Imāillāh Canada. Amin!

All the departments e.g. Registration, Audio/Video, Cleanliness, Discipline, Security, Ziafat and general organization of Ijtimā' worked harmoniously and with great spirit. May Allāh the Almighty bless all the volunteers and participants! Amīn.

ANNOUNCEMENTS

- By the grace of Allāh, on September 28th, 2017 Tariq Ahmad and Arifa Lubna of Vaughan South Jamā'at were blessed with a daughter, who has been named Inara Ahmad Khalifa . She is the paternal granddaughter of Tahir Khalifa and Razia Tahir, and maternal granddaughter of Saeed Chohan and Samina Saeed of Vaughan East Jamā'at. May Allāh bless her with a long and healthy life, and make her the delight of her parents' eyes. Amīn!
- Quratul-Ain Anila Sajid and Muhammed Sajid Mahmood of Edmonton West have been blessed with a son on March 24, 2017. The child has been named Khaqan Mahmood and is part of he blessed scheme of Waqfe Nau. The child is the paternal grandson of Ghulam Haider Sāhib and Allāh Rakhi Sāhibā of Edmonton West and maternal grandson of Abdul Waheed Sāhib and Amīna Waheed Sahi of London. Members are requested to pray for the long, healthy life of the child and that he becomes a true servant of Khialfat. Amīn.
- Shazia Baig Sāhibā of Edmon West writes that by the Grace of Allāh, her son Saif Ali Baig has completed the first reading of the Holy Qur'ān at seven years of age. Members are requested to pray that he learns the Qur'ān with its true meaning. Amin.
- Amtul Qudoos Farhat Sāhibā, National Secretary Ta'līm, reports that her son Taufiq Ahmed Malik and daughter –in-law Jessica Vera have been blessed with a son. The child has been named Haris Ahmed Malik. Prayers are requested for a righteous and blessed long life of Haris.
- From Malton Jamā'at, Atia Khan Sāhibā is requesting for prayers. Members are requested to remember her and her children in their prayers.

Reports of Local Events

Alberta Cultural Day 2017 at VIVO

By: Rukhsana Roohi, Sec. Isha'at NW Calgary

On September 30th, 2017 we participated and setup a booth at Alberta Cultural Day 2017 at VIVO. We participated in the Cultural Day celebrations of Canada 150 by singing O' Canada by 8 Nasirat and 2 Atfal. There was an audience of 60 people.

On the booth, we chose the topics "AMJ Community Initiatives in Canada" and "Why we are thankful to Canada" to raise awareness about our dedication to our Country. We also had "free Henna" and "The Hijab Challenge" at our booth.

6 guests took the Hijab challenge and kept the scarves on when the left. 60 guests had henna put on by our 4 volunteers. More than 70 guests visited the booth and from them 13 guests interacted and asked questions. Additionally, more than a 100 guests past by the booth with glances.

Run for Delta

By: Amatul Mateen, Surrey South

On October 29th, 2017, Jamā'at Ahmadiyya organized the first ever Run for Delta to raise funds for the Delta Hospital and Surrey Food Bank. By the grace of Allāh, the event was a success. Lajna members put in their 100% effort to collect donations and raise funds for this good cause.

The event kicked off with opening remarks by the event organizers and respected dignitaries. Then, a very interesting auction was held, where many unique items were sold off. Once the auction was over, it was time to begin the race. The Run was divided up into two parts; a 5K run and a 1K run. Both parts of the run had many individuals taking part in it. On the day of the event, the weath-

er was very nice, with the sun shining on top of our heads. At the end of the race track, each individual was awarded with a medal to appreciate their participation. A barbeque lunch was prepared for everyone in attendance. By the Grace of Allāh, \$15,000 was raised for the Delta Hospital and \$5,000 for the Surrey Food Bank. Of these amounts, \$1,800 was donated by the Lajna of Surrey South, MashaAllah, and \$315 came from outside the Ahmadiyya Muslim Jamā'at. May Allāh bless everyone who took part in this great endeavour.

Navigating Pathways Between Faith & Freedoms : an Interfaith Symposium for Women

By: Shaista Akbar, Windsor

This past October, Windsor Lajna organized an Interfaith Symposium open for women of all faiths to attend. This event was held at the Bait-ul Ehsaan Mosque in Windsor, Ontario. The topic to be discussed was entitled "Navigating Pathways Between Faith & Freedoms". We had a Panel of speakers from diverse backgrounds, speaking on their perspectives and experiences with faith and freedoms, as well as popularly perceived notions of freedom in the Canadian context. After the panel's presentations, a brief Question and Answer session followed. We concluded the evening with a note of thanks and closing remarks by Ainul Frasad Malik Sāhibā (Vice President of Windsor Lajna) and Closing Prayer/Reflection by Western Ontario Regional Lajna President Dr. Abida Mansoorā Sāhibā. The event was moderated by Local Windsor Tabligh Secretary, Shaista Akbar. Various displays were set up for the guests to peruse at their leisure, including Humanity First, Holy Qur'an in various

languages, Intro to Islam/Ahmadiyyat, and a Review of Religions/Literature Table.

The Peace Monument

By: Sidra Tahir, Windsor

October 20th, 2017, the Ahmadiyya Muslim Community of Windsor inaugurated the first official 'Peace Monument' into the Riverside Sculpture Park of Windsor, Ontario. The monument was created with the year 2017 in mind specifically, so that its debut would coincide with Canada's 150th anniversary, as well as Windsor's 125th anniversary. The purpose was to showcase the Ahmadi community's deep respect and love of Canada, as well as the strong bond they share with their fellow Windsorites.

The inauguration was attended by Amir Sāhib, who spoke about the celebration, "This beautiful monument is a trailblazer, and I hope some of the other communities will follow." City of Windsor Mayor Drew Dilkens addressed the crowd, recalling the city's strong friendship with the Ahmadiyya Muslim Community, and remarking that, "The beautiful part of working with the Ahmadiyya Community is that when they say they are going to do something, they always do it". Member of Parliament Percy Hartfield was also in attendance, and said, "We are the fifth most diverse community in the country, and this sculpture brings all that together."

Local Jamā'at Vice President Abdul Hai Tahir served as Project Head in this initiative, talking of his 2 year long journey to the successful inauguration of the Monument, as well as giving recognition to every individual who contributed to the project. Also speaking at the event was local Jamā'at President Dr. Abdul Aleem Khan, who oversaw the project.

The final speaker was artist Sidra Tahir, who de-

signed and conceptualized the monument. She described the Monument and what each component means. She said, "The base is made up of multiple hands that work together to support the rest of the structure. This is meant to mirror our community's sentiments that working together is the only way we will make positive progress as a society. The hands are of multiple colours, which is meant to convey the importance of looking beyond each other's differences, and the realization that no matter who we are or where we come from, we all share common goals for ourselves, and the world. The globe is inscribed with our community's motto: Love for All, Hatred for None, and that is the most important part because we believe that regardless of our differences, we are all equally deserving of love."



The Monument sits on a custom pavement, surrounded by four benches celebrating the memory of the first four Khulafa' of Ahmadiyyat: Hazrat Hakeem Noorurddin, Hazrat Mirza Bashiruddin Mahmood

Ahmad, Hazrat Mirza Nasir Ahmad and Hazrat Mirza Tahir Ahmad. It is inscribed with the beautiful slogan, "Love for All, Hatred for None" which was received with great enthusiasm by those present at the inauguration. It is apparent that the sculpture.

The Holy Qur'ān Exhibition

By Maheen Malik

Over a 100 people joined and participated in a Qur'ān Exhibition hosted by the women of Milton's Ahmadiyya Community. The exhibition was held in Georgetown and featured different activities such as a free henna station, a try-on-a-hijab station, and a chance to break a world record with the Canada 150 project.

The Canada 150 project which is attempting to break the world record of the largest flag of Canada was also at the exhibition, and over 128 people were able to get involved and signed the fabric. Mayor Rick Bonnet of Georgetown also attended the exhibition and signed for Canada 150. Officers from the Halton Regional Police Community Mobilization Bureau were also present and got involved with the different activities at the event.

The most valuable take from the Qur'ān exhibition of course was the showcase of 50 Qurans, in 50 different languages. The Qur'ān has been translated into 73 different languages, from which 50 were showcased at the event.

Tabligh Event

By: Sadia Adnan, Calgary South

Calgary South held an “Introduction to Ahmadiyyat, and the Holy Qu’ran exhibition” at the University of Calgary. The purpose of this event was to introduce students to Ahmadiyyat in an interactive manner. There were numerous stalls set up and 14 Lajna volunteers were present to speak to visitors and answer any questions they may have.



The most popular tables were the hijab and henna stalls, visitors had the chance to get their henna done and to try on hijabs. Many commented that wearing the hijab was not as restricting as they thought it would be. Many people walked away with a new perspective on Islām. Mass media tends to portray Muslims women as pressed and voiceless but through



this event people were able to see that Muslim women are indeed very capable of speaking for themselves and carrying out such events on their own. This event was also a positive experience for our Lajna volunteers. They stepped out of their comfort zone and shared their faith to complete strangers in a candid and honest manner. The ladies enjoyed the experience and gained a new confidence in their public speaking skills.

Fajr and Breakfast (PVCW)

By: Farzana Munawar, PVCW

On October 20th, the Lajna and Nasirat of Peace Village Centre West, assembled at Baitul Islām Mosque at 6:30 am to offer Fajr. The participants then gathered at one of the member's house for breakfast. The members were served a delicious and healthy breakfast that included omelette muffins, mango & peach smoothie, oven baked French toast, waffles, chocolate chip pancakes, blueberry muffins and fresh fruits. Fajr & breakfast was a humble effort to bring everyone to the masjid in light of Huzuraba's instructions. Some of the Nasirat stayed back and listened to the live Friday Sermon, after a brief discussion, they enjoyed trampoline time. It was a very successful event Alhamdolillah with thirty-five members in attendance. Everyone enjoyed this unique experience. May Allāh enable all of us to become His true servants and always put our Salāt above all else. Amīn

Nāsirāt Corner

My Jalsa Experience

By: Maheen Mangla, Lloydminster

I would like to share my experience of this year's Western Canada Jalsa Sālāna 2017. We woke up at 5:30am and got ready to go offer Fajr prayer at the mosque. It was really wonderful seeing my fellow Nasirat there too — everyone was filled with excitement. After prayers our *qafla* left for Saskatoon. It was really exciting to see so many vehicles of our Jama'-at one after another leaving together.

We reached the Soccer Centre in Saskatoon where the Jalsa Sālāna was taking place this year. We were greeted with happy and friendly volunteers. They welcomed us and directed us to the dining hall for breakfast. Shortly after I along with my mother and little sister Seher, made our way to the main lajna hall and we were lucky enough to find space to sit in the front row. I enjoyed listening to the speeches as I found them easy to understand and the topics were also quite interesting.

One of my favourite speeches was the one from Zahid Cheema Sāhib, and the topic was “150 years of Canada: A global role model of humanitarian values”. His speech was so inspiring that it made me love my country all over again. I also really enjoyed the speech by Maulana Tariq Azeem Sāhib, the topic was “The Promised Messiah^{as} a Refuge for Mankind”. During his powerful speech I wished I remembered to bring my notebook so I could have taken notes just like the two nasirat sitting next to me were doing.

My favourite speech during the ladies session was by the National Sadr Sāhiba Lajna Imāillāh Canada on the topic of “The holy Qur'ān—a source of guidance”. After hearing it I realized that not only it is important to read the translation of the Holy Qur'ān but also to learn it as

well. May Allāh enable us to read and follow through each commandment of the Holy Qur'ān. Amin.

Just when I thought my day couldn't get any better I found out we are staying at the same hotel as our beloved Huzur^{aa} had stayed during his visit the previous year. My relatives, grandparents, Uncles, Aunties and cousins from all over the western Canada were on the same floor. From enjoying one of my favorite meals of rice and *ghost* salan at the Jalsa to visiting the newly build Baitur Rehmat Mosque in Saskatoon. The immense blessings of the Jalsa were countless! JazakumAllah wa Ahsnal Jazzā to all the volunteers for the great experience.

Salāt

By: Fiza Chawdhry, Calgary West (Nasira)

Salāt's important
It's everything we own
We read it daily

Without it we're alone
We cannot live a full life
When it is away

Salāt is ourselves
Salāt is the air we breath
It is essential

Allāh blesses us
If we love him and show it
By reading namaz

It is amazing
How God listens to prayers
If we ask through plea

There is so many things
That's beneficial to this
I can't list them all!