

An-Nisaa'

Lajna Imāillāh Canada

Volume: 30 September to December 2018 Issue:3

LOVE OF



Allāh

Requests for Announcements in An-Nisaa'

- To make a request for an announcement in An-Nisaa' in English or Urdu, please contact your Local Secretary Ishā'at or Sadr Sāhiba.
- Requests of announcements can be made for publication in An-Nisaa' for occasions such as :
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 - Birth of a child
 - Āmīn ceremony (completion of the first reading of the Holy Qur'ān) of a child
 - Miscellaneous requests for prayers
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In the Name of Allāh, the most Gracious, the ever Merciful!

Lajna Imāillāh Canada's

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From the Holy Qur'ān

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

Say, 'If you love Allāh, follow me: *then* will Allāh love you and forgive you your faults. And Allāh is Most Forgiving, Merciful.' (3:32)

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي
يُحِبُّكُمْ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ
وَاللَّهُ غَفُورٌ رَحِيمٌ

Ahādīth: Sayings of the Holy Prophet^{sa}

Love of Allāh

Hazrat Abu Hurairah^{ra} relates that the Holy Prophet, peace and blessings of Allāh be upon him, said: 'Allāh says, whoever is at enmity with one whom I befriend should beware of having to do battle with Me. When a servant of Mine seeks to approach Me through that which I like best out of what I have made obligatory upon him, and continues to advance towards Me by dint of voluntary effort beyond that prescribed then I begin to love him. When I love him I become his ears by which he hears, and his eyes with which he sees, and his hands with which he grasps, and his feet with which he walks. When he asks Me I bestow upon him and when he seeks My protection I protect him.'

(Bukhārī)

Hazrat Anas^{ra} relates that the Holy Prophet^{sa},

said: 'Allāh says, when a servant of Mine advances towards Me a foot, I advance towards him a yard, and when he advances towards Me a yard, I advance toward him the length of his arms spread out. When he comes to Me walking, I go to him running.

(Bukhārī)

Hazrat Aisha^{ra} relates: 'the Holy Prophet^{sa}, stood so long during his voluntary prayer at night that the skin of his feet would crack; so I said to him: Messenger of Allāh, why do you stand so long in prayer when Allāh has suppressed in you in the past and for the future all inclinations towards sin? He answered: Then should I not wish to be a grateful servant of Allāh?

(Bukhārī and Muslim)

A Note from the Editor

And as for those who strive in Our path — We will surely guide them in Our ways (29: 70)

What does it mean to love Allāh, our Creator and Lord; and how can one achieve His love?

The Promised Messiah and Imām Mahdi^{as}, like his master, the Holy Prophet^{sa}, was the true devotee and lover of Allāh the Almighty. In many of his books and writings, the Promised Messiah^{as} has elaborated very clearly on the topic of love of God, defined it and laid out the secrets of its attainment.

Hazrat Khalīfatul-Masīh V^{aa} quoted a few extracts from the writings of the Promised Messiah^{as} in his Friday Sermon of April 4, 2014. Huzoor^{aa} explained that adopting the Divine attributes is an expression of love of God and unless one is aware of all attributes of God one cannot have His knowledge and understanding. When one adopts Divine attributes, one receives Divine light and is immersed in the love of God.

The Promised Messiah^{as} wrote: “The reality of love necessitates that a person truly likes all the attributes, morals and adorations of his beloved and endeavours with all his heart and soul to be completely devoted to them so that having being absorbed in him, he can acquire his beloved’s life. One who truly loves is wholly devoted to his beloved and is apparent from the countenance of his beloved and has such a representation of his beloved in his heart, it is as if the beloved permeates him. He is imbibed in the beloved and makes it evident to people that he is completely absorbed in the beloved’s love.” (Nurul Haq, Part II, p. 431, Rūhānī Khazā’in Vol. 9)

The Promised Messiah^{as} further wrote about the signs of true love: “Love is a wonderful thing. Its fire consumes the fire of sin and extinguishes the flame of disobedience. There can be no question of ‘punishment’ where there is perfect and true love. One of the signs of true love is that the lover dreads the very thought of being estranged from his beloved...He, therefore, constantly seeks forgiveness (Istighfār) from his Eternal Beloved....It is for this reason that those who enjoy a holy and perfect relationship with God always occupy themselves with Istighfār. A true lover is always apprehensive lest his beloved should become annoyed with him, and his heart is filled with the thirst to please Him

perfectly, and he is not content even when God Himself informs him that He is pleased with him...**The source of true salvation, therefore, is personal love for God, which, in turn, draws His love through man’s humility, supplication and constant Istighfār.** When a person carries his love to perfection and the fire of love consumes his carnal passions, then, all at once, a flame of God’s love—which He has for His servant—falls upon his heart and cleanses him of the dirt of his mundane existence. He then acquires the complexion of holiness of God, Who is *Hayyi* and *Qayyum*, and partakes of all Divine attributes by way of reflection (*zill*). He then becomes a manifestation of Divine glory, and all that is hidden in God’s eternal treasure is disclosed to the world through him...” (Chashmae Masīhi, Fountain of Christianity, pp. 57-59)

In accordance with these teachings of the Promised Messiah^{as}, may Allāh enable us to do Istighfār, gain knowledge of His attributes and strive to adopt them—so we can attain His love. Āmīn!

In this issue of An-Nisaa’, articles on various topics are included as well as speeches delivered at the occasion of Jalsa Sālāna 2018. I would like to thank all members who sent their writings for An-Nisaa’. Due to a shortage of space, it is not possible to publish everything. Here I would like to mention a few of those names whose submissions were received.

Annual Waqf Nau Exams and Poster Competition 2018 Report by Faiza Farooq (Calgary Baitun Noor), *Blessings of Modesty* by Natasha Rahman, *Peace and International Relations in Islām* by Warisha Khan (Vaughan North), *Modern Technology for the Service and Propagation of Islām* by Mona Naseer, Aysha Seraz and Kiran Shah (Saskatoon North), *Being on Guard for Modesty in Social Media* by Iqra Farooq (Peace Village East), *Bullying in Islām* by Tanzila Khawaja, *Eidul Adha* by Sara Siddiqui, *Homosexuality in Islām* by Nomana Farooq and Nida Khokar (Saskatoon North) and *Modesty* by Arfa Rana (Kitchener-Waterloo), *Belief in God* by Sidra Tahir. I apologize for any names that have been omitted. Please continue to write for An-Nisaa’ and send your submissions 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 I, pg. 38, 146—147, 181-182 (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 Zafrullah Khan^{ra} and revised by Munawar Ahmad Saeed Sāhib.

Allāh The Exalted

Glory be to Him and
Hallowed be His Name

The Grace of God Covers Everything

God is the light of the heavens and the earth. Every light that is visible on the heights or in the valleys, whether in souls or in bodies, whether personal or impersonal, whether apparent or hidden, whether in the mind or outside it, is a bounty of His grace. This is an indication that the general grace of the Lord of the worlds envelops everything and nothing is deprived of that grace. He is the source of all grace, the ultimate cause of all lights and the fountainhead of all mercies. His Being is the support of the universe and is the refuge of all high and low. He it is Who brought everything out of the darkness of nothingness and bestowed upon everything the mantle of being. No other being than Him is in himself present and eternal or is not the recipient of His grace. Earth and heaven, man and animals, stones and trees, souls and bodies, have all come into existence by His grace.

[Barāhīn Ahmadiyya, Rūhānī Khazā'in, Vol. 1, pp. 191-192, footnote]

A servant displays his sincere love for God by his good behaviour, but God's response is astonishing. In response to the rapid advance of the servant, God

rushes towards him like lightning and displays signs for him on earth and in heaven and becomes the friend of his friends and the enemy of his enemies. Even if five hundred million people oppose him God humiliates them and makes them helpless like a dead insect. He destroys a whole world for the sake of that one person and makes His earth and heaven the servants of such a one. He blesses his words and sends down a rain of light on his dwelling. He puts a blessing in his clothes and his food and even in the dust upon which he treads. He does not let him die a failure and Himself answers all objections raised against him. He becomes his eyes with which he sees, and becomes his ears with which he hears, and becomes his tongue with which he speaks, and becomes his feet with which he walks, and becomes his hands with which he deals with his enemies. He personally takes on the enemies of his friend, draws His sword against the wicked ones who persecute him, and makes him victorious in every field. He conveys to him the secrets of His decrees. The very first purchaser of his spiritual beauty who comes forward after his good behaviour and personal love is God Himself. Then how unfortunate are the people who should live in such an age and such a sun should rise upon them and they should continue to sit in darkness.

[Barāhīn Ahmadiyya Part V, Rūhānī Khazā'in, Vol. 21 p. 225]

Poems in Glorification and Remembrance of Allāh

Praise of the Lord of All the Worlds (Urdu Poem)

How manifest is the light
Of the Source of all lights,
Turning the Universe into a mirror
For eyes to see His reflection.
When I saw the moon yester-night
I was overwhelmed with longing,
For it reminded me a little
Of the beauty of my Beloved Lord.
His eternal beauty
Has set our hearts afire;
Mention not to us the beauty
Of the Turk or Tartar.
O Beloved! Passing strange and wonderful
Is the spectacle of Your glory all around;
Whichever way we turn,
Is the path that leads to You.
Your own light burns bright
In the resplendent fountain of the sun;
In every star can be seen
The spectacle of Your glowing beauty.
With Your own hands have You
Sprinkled salt upon the souls,
Causing great commotion of love
Among Your anguished lovers.
You have invested each particle
With amazing qualities;
Who can ever decipher
Your boundless mysteries?
No one can fathom
The extent of Your limitless power;
Nor can anyone unravel
The mysteries of this intricate knot.
It is Your beauty that lends charm
To every beautiful face;
So are the hues and colours of each flower and
garden
But a reflection of Your loveliness.

The love-laden glances of a beautiful face
Ever remind us of You;
Every curly lock points its finger
In Your direction.
To every believer and non-believer,
Your countenance alone should be the focal point;
But alas! the sightless suffer
From a thousand veils.
O my Beloved, Your enchanting glances
Are like the sharp sword
Which cuts off all bondages
Of loyalty and love for others.
Only to win Your love
Have I reduced myself to dust;
Hoping, the pangs of separation
May be assuaged a little.
Except when I am with You
I am ever restless;
Like the sinking heart of a patient,
Life seems to be ebbing away.
Wherefore this noise in Your neighbourhood?
Pray, tarry not!
Lest some love-lorn lover
Should perish unknown.

[Surma Chashm Arya, Rūhānī Khazā'in, Vol. 2, p. 52]

Devotion (Urdu Poem)

What was ours
Is now wholly of the Beloved.
As of today, we belong to the Beloved;
And the Beloved belongs to us.
God be thanked, I have found
That matchless gem;
It matters not if the heart
Of the people has turned to stone?

[Izala-e-Auham, Rūhānī Khazā'in Vol. 3, p. 458]

SUMMARY OF FRIDAY SERMON

The Power of Mindful Prayers

Source: <https://www.alislam.org/friday-sermon/2018-02-16.html#summary-tab>

Summary of Friday Sermon delivered by Hazrat Mirza Masroor Ahmad, Khalīfatul-Masīh V^{aa} at Baitul Futūḥ Mosque on February 16, 2018.

After reciting the Tashahhud, Ta'wwuz, and Sūrah Al-Fatihah, Hazrat Khalīfatul-Masīh V^{aa} stated: A believer, a person who claims to believe in Allāh the Exalted, should always bear this commandment of Allāh the Exalted in mind that He has created us for His worship, as He has stated, **"And I have not created the Jinn and the men but that they may worship Me"** (51:57). Then, Allāh the Almighty also taught us the ways of worship such as Salāt, prayers and Zikr (words of supplication). There are many prayers, which Allāh the Exalted has taught in the Holy Qur'ān with reference to various prophets. Today I wish to tell about a *Zikr*, which is part of the Sunnah [practice] of the Holy Prophet^{sa}. This *Zikr* is composed of prayers revealed by God the Exalted and if this *Zikr* is recited with attention to its meanings, one attains the understanding of *Tauhid*, the Oneness of Allāh the Almighty and enters into the protection and refuge of Allāh the Exalted and is saved from all kinds of evils.

The Holy Prophet^{sa} before going to sleep always used to recite Ayatul Kursi, Sūrah Al-Ikhlās, Sūrah Al-Falaq and Sūrah An-Nas three times and blow into his hands. [These are the last three Sūrahs of the Holy Qur'ān plus the Ayatul Kursi.] Then he used to rub his hands over his body in a way that he would start from the head and go down as far as his hands could reach. Thus, something which he used to practise regularly came to be his Sunnah [his established practice]. Such

a deed should be practiced by every Muslim, especially Ahmadīs whom the Promised Messiah^{as} has additionally instructed to act upon every aspect of the Sunnah of the Holy Prophet^{sa}. We should make special efforts to adopt this practice. We should offer these prayers and regard them as a highly important sacred duty. With these prayers, we not only seek personal spiritual, and worldly benefits, but also seek to safeguard against any discord, disturbance or evil caused by envious people and enemies.

The Holy Prophet^{sa} adopted this practice with such regularity that during his last illness, Hazrat Aisha^{ra} would personally recite these prayers, blow them into his hands and rub his own hands across his body. Hazrat Uqba bin Amir^{ra} narrates that the Holy Prophet^{sa} recited the last three chapters of the Holy Qur'ān to me and advised "O Uqba! Do not let a night go by until you have recited them."

The Holy Prophet^{sa} was the person who obeyed and complied with all the instructions and commandments of Allāh the Almighty the most. Only then did he guide others to do the same.

The Holy Prophet^{sa} said about the Sūrah Al-Ikhlās i.e. the chapter which begins with "Say, 'He is Allāh, the One', that this is equivalent to a third of the Holy Qur'ān." Why did the Holy Prophet^{sa} declare this small chapter to be one third [of the Holy Qur'ān]? The reason for this is that Allāh the Exalted revealed the Holy Qur'ān to prove and establish the unity of God. Thus, the unity of God has been mentioned very elaborately

and comprehensively in this chapter. Hence, by pondering on its words and acting in accordance with them, one develops the true comprehension of the unity of God and one's deeds and actions will reflect this belief. Mere recitation of this chapter is not enough, one needs to recite it, develop the understanding of the unity of God and act in accordance with it.

Hazrat Aisha^{ra} relates in one narration that the Holy Prophet^{sa} appointed an individual as the leader of an expedition and sent him to one of the battles. This person would lead his companions into prayer and would finish the recitation with Sūrah Al-Ikhlās. When asked why, he said that I do so as this is an attribute of the Gracious God. This is the reason I enjoy reciting it. Upon this, the Holy Prophet^{sa} said that 'Allāh the Exalted also loves him.' In Bukhārī there is a narration by Hazrat Anas^{ra} regarding an Imām who always recited Sūrah Al-Ikhlās in every part of every Salāt, when asked by the Holy Prophet^{sa} the reason for this practice, the Imām responded by saying: "This Sūrah is very dear to me." The Prophet^{sa} said, "Your love of this Sūrah has made you enter paradise."

Hazrat Abi bin Ka'ab narrates: "When the idolaters asked the Holy Prophet^{sa}, tell us about the ancestry of your Lord? As a response to this, Allāh the Almighty revealed Sūrah Al-Ikhlās. Therefore, *Samad* is the One who is not a father to anyone and no one is His father. There isn't anything that has been created that will not perish and will be succeeded by something else. Whereas, Allāh Almighty will neither perish nor does He have a successor. There is nothing like Him."

The Holy Prophet^{sa} said: "People ask who created Allāh Almighty?" [These questions were raised during the time of the Holy Prophet^{sa} and today as well.] The Holy Prophet^{sa} said: "When you see such people, recite 'Say, He is Allāh, the One' until you have recited this entire Sūrah." In other words, recite the entire Sūrah Al-Ikhlās and ponder over its meaning and you will realise that there is nothing that created Allāh Almighty and He has always existed and will remain till eternity. The Holy Prophet^{sa} further said, "Then they should seek refuge [with Allāh] from Satan so he is not

be able to cause them any harm." Hazrat Abu Hurairah^{ra} narrates: "I was with the Holy Prophet^{sa} when the Prophet^{sa} heard a person reciting 'Say, He is Allāh, the One', the Holy Prophet^{sa} said 'it has been assigned.' I enquired 'What has been assigned?' The Prophet^{sa} responded, 'Heaven has been assigned for this person because of the sincerity he is reciting this with.'"

Once a man came to the Holy Prophet^{sa} and complained about his poverty. The Holy Prophet^{sa} stated: "Whenever you enter your home, and someone is inside, say, 'peace be upon you', and if no one is there, then send greetings of peace and security upon yourself by saying 'peace be upon you'. And recite 'Say, He is Allāh, the One' once.' So, this person followed these instructions and Allāh Almighty increased his provisions tremendously." Therefore, when a person acquires the knowledge of the Unity of God and acts upon it, and recognizes that God Almighty possesses all the powers, then Allāh Almighty blesses such person immensely. Allāh Almighty says that He grants provision for the righteous through means that are beyond their imagination.

Hazrat Anas bin Malik^{ra} narrates: "A person came to the Holy Prophet^{sa} and said, 'I am fond of Sūrah Al-Ikhlās.' The Holy Prophet^{sa} responded: 'Your love for this Sūrah will lead you to paradise.'" There is a narration that the Holy Prophet^{sa} said: "Whoever recited Sūrah Al-Ikhlās one hundred times in prayer or otherwise, Allāh Almighty made it incumbent upon Himself to release them from [hell] fire." Thus, this is the importance of Sūrah Al-Ikhlās. When we recite this in the evenings, we should keep the oneness of God Almighty in mind and then recite it. When we consider that God Almighty is *Ahad* [One], at the same time we should ponder over the status and rank of Him being *Samad*. *Samad* means the being that is not dependent upon anyone nor will it ever cease to exist or perish. The Promised Messiah^{as} has explained this matter in the following way: "*Samad* means that with the exception of Him [i.e. God Almighty], all things are mortal and perishable."

The Holy Prophet^{sa} said, "Recite these two chapters [Al-Falaq and An-Nas] when you sleep and when you wake up."

The three Qul [Sūrah Al-Ikhlās, Sūrah Al-Falaq and Sūrah An-Nas] are highly majestic and powerful chapters of the Holy Qur'ān and these verses are a prayer of such magnitude that through them one falls under the protection of God Almighty. Such as person does he go to waste and remains free from all evil. There is no better way than this to seek the protection of God Almighty. In relation to Sūrah Al-Falaq and Sūrah An-Nas, the Holy Prophet^{sa} said that these contain everything.' Hazrat Abu Sa'eed Khudri^{ra} narrates that the Holy Prophet^{sa} would seek protection from the evil eye of men and Jinn through these chapters. The Holy Prophet^{sa} then said: "When you offer your prayers, you should recite these two chapters." The Holy Prophet^{sa} said, "Recite these two chapters when you sleep and when you wake up."

Thus, such is the importance of these two chapters and it is even more significant to recite them in this day and age, not only to seek one's personal spiritual progress and to be safeguarded against the onslaughts of Satan but also to seek protection at the community level from the evil plots hatched against it. Nowadays, on one hand the anti-Islām powers are very cunningly making efforts, and on the other hand the so-called Muslim scholars and leaders are creating chaos and disorder. The Muslim scholars are strengthening the satanic forces and giving them more opportunities by fuelling the general Muslim's opposition against the Promised Messiah^{as}. Similarly, atheism is also on the rise.

Elaborating on Sūrah Al-Falaq, the Promised Messiah^{as} states: "You, who shall be the target of the enemies of the Promised Messiah should recite the prayer seeking refuge with God Almighty from the evil of mankind; from its internal and external evils. Seek refuge with the Lord of dawn, in other words from Allāh, Who is the one from whom light originates, and Who has complete control over it. This light is a spiritual light which has emerged with the advent of the Promised Messiah^{as}. Also pray, that I seek refuge with God from the evil of the night which is the darkness due to the rejection of the Promised Messiah^{as}."

The clerics of Pakistan are at the forefront in the opposition of the Promised Messiah^{as}. Therefore, in these circumstances, the Ahmadis of Pakistan should in par-

ticular seek to continue this Sunnah. The Promised Messiah^{as} states: "In Sūrah Al-Falaq where it states, 'the evil of the night when it overspreads' is in fact a prayer to seek protection from the evil of the night. *Ghasiq* means night and *Waqab* means when night and darkness has overspread. The evil of the night when in it overspreads is in fact the evil of the darkness due to the rejection of the Promised Messiah from which protection has been sought."

One should regularly recite these prayers in order to remain established on *Tauhid*, the oneness of God, and also to be saved from the evil of the night. The current state of the Muslims is drawing our attention towards greatly pondering over the recitation of these chapters, so that we can be saved from this darkness. *And from the evil of those who blow into knots to undo them*" is also a prayer to be protected from the evil of those who blow into knots. In other words, from those people who in their efforts to oppose Islām and Ahmadiyyat, very shrewdly create malice and enmity in the hearts of people. Then, in Sūrah An-Nas, it mentions the attributes of God Almighty being the Lord, the King and the One Who is truly Worthy of Worship. After mentioning these it seeks refuge with God from the evil plots of Satan.

In this day and age, atheism and materialism are on the rise. Materialism has such a strong influence on society that some youth become swayed by it. Therefore, when recite these prayers and blow on ourselves we should also blow on our children, so that our children are also protected from all kinds of evil and remain established on faith and develop a true comprehension of the oneness of God Almighty. May God Almighty enable all of us to understand the subject matter of these chapters and follow the example of the Holy Prophet^{sa}.

May we understand the true meaning of the oneness of God Almighty and we never prostrate before anyone besides Him and nor deem anyone else to be the fountainhead of all powers. Not only in our heart but through every action of ours, we should demonstrate that it is God alone Who is the fountainhead of all powers. He is the source of all light and grants every kind of grace. Instead of relying on other people, we should

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Relationship with God

Speech by Respected Mrs. Amtul Salam Malik Sāhibā, National President Lajna Imāillāh, at the occasion of Jalsa Sālāna Canada 2018

Allāh says in the Holy Qur'ān: **“And I have not created the Jinn and the men but that they may worship Me.”** (51:57)

What is the purpose of man's creation? It is to worship Allāh and develop a true and strong bond with Allāh. The essence of religion is forming a relationship with Allāh; worship is also done for the purpose of developing love and creating a bond with Allāh.

Allāh appointed Hazrat Muhammad^{sa} as a prophet to guide mankind and teach them how to worship Allāh. Hazrat Muhammad^{sa} was repulsed with the sinful and immoral world, and the idols that were placed in Ka'bah, so he supplicated to his God in the solitude of Cave Hira.

He offered everything for the sake of Allāh and his acts of worship, prayers, supplications, remembrance of Allāh in happiness and sorrow, depict his devotion and steadfastness. Allāh affirmed this in the Holy Qur'ān as: “Say, My Prayer and my sacrifice and my life and my death are all for Allāh, the Lord of the Worlds” (6:163).

We witness the pinnacle of relationship with Allāh in the life and personality of the Holy Prophet^{sa}. He had an extraordinary bond with Allāh and was so absorbed in the love of Allāh that even the enemies were forced to admit that “Muhammad has fallen in love with his Lord.”

This love and relationship with Allāh was such that it did not diminish in any difficulty, hardship or bliss. There was never any distance between the Holy Prophet^{sa} and his Creator. Allāh has said about this love as: “Then *the Prophet* drew near to *Allāh*; then *Allāh* leaned down towards *him*. So that he became, *as it were*, one chord to two bows, or closer still.” (53:9-10)

The message of the Holy Prophet^{sa} to the world was: **‘O people! Affirm the Unity of Allāh sincerely and love Him and develop a true and lasting relationship with Him.’**

Allāh says in the Holy Qur'ān: “..believers are stronger in *their* love for Allāh” (2:166).

The Holy Prophet^{sa} has said: None of you can be a true believer unless he loves Allāh and His prophet more than anything else. (Masnad Ahmad bin Hanbal)

When the love for Allāh exceeds all other loves as the love for children, parents, all things of the world and one's own life, then it establishes such a relationship with Allāh where one becomes free of all worries and Allāh becomes his protector.

Allāh says in the Holy Qur'ān that there is only one way to achieve His love: “Say, if you love Allāh follow me; *then* will Allāh love you and forgive your sins. And Allāh is Most Forgiving *and* Merciful.” (3:32)

We learn from the Holy Qur'ān that those who had a sincere relationship with Allāh, Allāh never deserted them or left them alone. He saved Hazrat Nuh^{as} from the great flood; gave new life to Hazrat Yunus^{as} by saving him from the belly of the fish; saved Hazrat Yusuf^{as} who was thrown in the well and blessed him with grandeur; saved Hazrat Musa^{as} from the oppression of the Pharaoh by drowning Pharaoh and his whole army in the sea; and saved Hazrat Isa^{as} from dying at the cross.

The most remarkable examples are from the life of the Holy Prophet^{sa}.

In the Cave of Thaur, the enemies were standing at the entrance of the cave and the Prophet^{sa} was confidently saying, ‘do not worry, Allāh is with us’.

The impressive victory in the Battle of Badr is a striking proof of the Prophet's bond with Allāh. Allāh the

Almighty accepted his supplications and 313 unarmed Muslims gained victory over 1,000 armed non-Muslims.

The Promised Messiah^{as} explaining an incident describing the bond the Holy Prophet^{sa} had with Allāh says: "When the Shah of Iran sent his soldiers to arrest the Holy Prophet^{sa}, Allāh told him to tell the soldiers that 'my Allāh has killed your lord tonight'." (Rūhānī Khazā'in Vol. 20, p. 353) The Shah of Iran was assassinated by his own son that night, and annulled the orders of his father. Thus Allāh fulfilled the promise of "And Allāh will protect thee from men. (5:68), in support of His beloved prophet.

The Promised Messiah^{as} was the perfect follower and devotee of the Holy Prophet^{sa} and due to the blessings of the immense love he had for the Holy Prophet^{sa}, his life is a demonstration of such a connection with Allāh where every day presents the picture of "Every day He reveals Himself in a different state" (55:30).

The Promised Messiah^{as} had a firm belief in Allāh's love and support. In the year 1904 or 1905, he got the information that the Hindu magistrate overseeing the lawsuit regarding Maulvi Karam Deen was considering arresting him. The Promised Messiah^{as} was resting due to ill health at that time but upon hearing these words he sat up and passionately said: 'Let him dare try, for I am Allāh's lion.' (Seerat-al-Mahdī, Vol. 1, part 1, p. 86)

**It is not sensible to dare him who is a man of God –
Don't lay your hand on lions, O frail and feeble fox!
From my head to my feet that Dear is hidden in me
– O my ill-wisher! Be careful when you attack me.**

(Dure Samin, English Translation)

The Promised Messiah^{as} used to say that "we have two main principles: first; to establish a pure bond with Allāh and second; to treat His creation with compassion and kindness." (Zikr-e-Habeeb page 118)

A young man Abdul Karim from Hyderabad Deccan came to Qadian for education. By chance a mad dog bit him; when the local doctors couldn't cure him, he was sent to a renowned hospital. After some days the symptoms of the illness started again. On the Promised Messiah^{as}'s instruction a telegram was sent to the English doctor asking for advice but he replied "Sorry, nothing can be done for Abdul Karim". The Promised Messiah^{as} replied, "They don't have the cure but God

has the cure." Thus, Huzoor^{as} prayed fervently for the recovery of the child and upon getting divine inspiration also gave him some medication. By the Grace of Allāh, that child recovered completely or rather it can be said that he came back from death and lived a long life after this incident. (Haqiqatul Wahi, Seerat Tayyaba page 115)

What is the connection/bond/relationship with Allāh? When a lover meets his beloved, extraordinary things happen because the connection is with an Omnipotent God who needs no one but the whole creation needs Him.

Hazrat Sheikh Yaqub Ali Irfani^{ra} relates that once he traveled with Hazrat Khalīfatul-Masīh I^{ra} from Qadian to Gurdaspur in the afternoon (after 2 pm). He says that the thought arose in his mind that Hazrat Maulvi Sāhib says that he has such a connection with Allāh that He has promised to sustain him wherever he is; even if he is in the middle of a jungle Allāh will make arrangements to feed him—upon thinking this, he [Irfani Sahib^{ra}] waited to see how their dinner would be arranged because they were traveling at an odd time. They went to a guesthouse in Batala. Maulvi Sāhib laid down on a bed and started reading a book. At 6:00 pm a man came and asked if Maulvi Nooruddin was staying there. On affirmation he said that he had to go to Amritsar but his servant would bring dinner for Maulvi Sāhib and his companion. Thus, the servant brought sumptuous food and we ate to our heart's content. Sheikh Yaqub Ali Irfani^{ra} acknowledged that Allāh did provide food for him. Then Hazrat Sheikh Sahib^{ra} says that when we went to the station and opened the sleeping bag for resting, there were two Parathas with minced meat wrapped in a paper! He says that he was really surprised that Allāh provided for him yet again. He told Maulvi Sāhib about how Allāh gave him proof to affirm Maulvi Sāhib's claim by sending them dinner at the guesthouse and then placing wrapped food in his sleeping bag. Hazrat Maulvi Sāhib replied to Sheikh Sāhib that it is not right to test Allāh; he has a special association with me.

Hazrat Sayyeda Mehr Apa [wife of Hazrat Musleh Mau'ūd^{ra}] says: "During the riots of 1953 against Ahmadīs, Hazrat Mian Nasir Ahmad (Khalīfatul-Masīh III^{ra}) and Hazrat Mirza Sharif Ahmad were arrested just

for the sake of hostility against Ahmadiyyat. I wondered loudly that how would Mian Nasir Ahmad and Mian Sharif Ahmad be coping in the heat in prison? Hazrat Musleh Mau'ūd^{ra} replied, "Allāh have mercy on them! They have been arrested without any reason and thus I have full belief in Allāh that He will have mercy on them." After that I saw that Hazrat Musleh Mau'ūd^{ra} got up for 'Īshā' prayers and I can never forget the sight of weeping and expression of grief; it had worry and intensity and it also had the demonstration of complete faith and belief. I saw the same sight at the time of *Tahajjud* prayers. The first telegram that came in the morning had the good news of the release of Hazrat Mirza Sharif Ahmad and Mian Nasir Ahmad. (With reference to *Alfazl International* September 25, 2017 to October 1, 2015, page 14)

Hazrat Khalīfatul-Masīh III^{ra} at the occasion of Jalsa Sālāna 1969 while addressing the ladies said: "At one occasion I was also sent to prison out of mischief. It was summer and on my first night I was kept in a cell where those people are kept who are sentenced to be hanged. I used to sleep at the floor; there was a torn blanket to cover and I used my coat as a pillow; it was a very agonizing experience. At that time I prayed that O my Lord! I have not come to this prison as a result of any mischief, theft, or any other crime; I have been sent here because I was propagating your message. I have been sent here because I was a member of the Jamā'at that You formed to establish the love of the Holy Prophet in peoples' hearts. My Allāh! I do not have any trouble being here, I don't have any complaints; I am happy that You granted me an opportunity of sacrifice. I do not see any significance of my hardship but it is also a reality that I won't be able to sleep in a place where there is no air circulation. I was praying with my eyes closed and I felt the cold air from the air conditioner on me and I slept." (*Hayat-e-Nasir* by Mahmood Mujeib Asghar, p 173)

In the Friday Sermon of August 12, 1988 Hazrat Khalīfatul-Masīh IV^{rh} stated that "General Zia-ul-Haq did not show any regret in any way regarding the cruelties directed on Ahmadīs. Now the matter is with Allāh and we await His active support." Huzoor^{rh} announced in clear words, "Now Zia-ul-Haq cannot escape the grasp of Allāh and His wrath/punishment."

In accordance with this prophecy of the Khalīfa, on August 17, 1988 General Zia-ul-Haq became the target of divine punishment. Hazrat Khalīfatul-Masīh IV^{rh} said in his Friday Sermon next day that Allāh has given the decision. "The whirlwinds of sand that have risen to destroy us will be destroyed by Allāh Himself."

On May 4, 2008 Hazrat Khalīfatul-Masīh V^{aa} was in Fiji during his tour to Far Eastern countries when phone calls started pouring in that according to the television news a powerful Tsunami was damaging Fiji's close by island Tonga. The news portrayed the Tsunami increasing in strength and predicted that it would drown the area of Nandi Fiji. At 4:30 am when Huzoor^{aa} came to offer Fajr prayers, he was given the report about the storm. Huzoor^{aa} led the Fajr prayers and prostrated before Allāh and supplicated fervently. After the Fajr prayers the Caliph of Allāh told the members of Jamā'at not to worry as the Omnipotent Allāh will not let anything happen. The news channels started telling about the storm losing its strength and within two hours it ended. The newspapers of Fiji published the incident as a miracle; this miracle was made possible by the prayers of the Khalīfa. Thus, today when the progress of Jamā'at Ahmadiyya is associated with Khilāfat, the continuance of the world has also been linked with Khilāfat.

The Promised Messiah^{as} says, "Allāh speaks to me and not only me whoever obeys me, follows in my footsteps, accepts my teachings and guidance, Allāh will speak to him too..."

According to the Ahādīth, at the time of advent of the Promised Messiah^{as} the radiation of spirituality will become so universal that women too will begin to receive revelations, minors will make prophecies, and ordinary people will be inspired by the Holy Spirit. All this will be a reflection of the spirituality of the Promised Messiah. (*Zaroorat-ul-Imām*, p.5)

Hazrat Sayyeda Nusrat Jahan Begum Sāhibarā (wife of the Promised Messiah) is the most noteworthy in Ahmadī women in regards to her relationship with Allāh. The most important aspect of her piety and religiosity was devotion to prayers, *Tahajjud* and voluntary prayers. The saying of the Holy Prophet^{sa} that "the comfort of my eyes is in Salāt" reflected her feelings. The prayer of the Holy Prophet^{sa} that she used to

recite the most was, “O Living, O Sustaining, in Your Mercy I seek relief!”

She used to be ready to make any sacrifice for the sake of Allāh. She loved Allāh, His Prophet^{sa} and the Promised Messiah^{as} for the sake of Allāh’s pleasure and remained steadfast with patience, fortitude, gratitude and truthfulness on the path of faith.

Hazrat Nawab Mubarka Begum Sāhiba, daughter of the Promised Messiah^{as}, writes: “Hazrat Amma Jan related a dream of hers which she saw when she was pregnant with Mahmood Ahmad. She saw that she was getting married to Mirza Nizam-ud-din. She says it had a negative impact on her because Mirza Nizam-ud-din was an ardent opponent of Ahmadiyyat and she was devastated that why would she see being married to an enemy. She did not mention the dream to the Promised Messiah^{as} but when he inquired about her being worried, she related the dream to him. He was very pleased to hear the dream and said that you will have a son and considering the meaning of ‘Nizam-ud-din’, he will be the one to instill a system of religion.”

Today, we all are witness to the fact that Hazrat Mirza Bashiruddin Mahmaood Ahmad^{ra} was the one who brought stability to Nizam-e-Jamā’at (system of Jamā’at) and through his work, the divine revelation of the Promised Messiah^{as} “I will spread your message to the corners of the world” is being fulfilled with grandeur, Alhamdolillah.

Hazrat Sayyeda Nawab Mubarka Begum Sāhiba^{ra} had such a loving relationship with Allāh since early childhood that the Promised Messiah^{as} also used to tell her to pray. She says that once Huzoor told her to offer two Raka’at of Nawafil and pray that Allāh reveals to you about a matter that is in my heart. She says that she prayed and saw a dream on the same night that Hazrat Khalifatul-Masīh I^{ra} had a book in his hand and was saying that the book contains the revelations about him being Abu Bakr. When she told the dream to the Promised Messiah^{as}, he was satisfied and pleased as if he received the answer he was looking for. (Misbah, 1970)

It is written about Hazrat Sayyeda Saeeda-tun-Nisa Sāhiba^{ra}, the mother of Hazrat Umme Tahir Sāhiba^{rh}’s relationship with Allāh that from an early childhood to old age she spent her life engaged in Allāh’s worship

during most of the day. She was known as “virtuous” by everyone. She used to offer prayers in congregation till the very last days of her life. She used to say that Namaz is when a person prostrates before Allāh in all sincerity. She said that she did not end her Namaz until she got to the realm where her soul prostrated to Allāh and when she reached that particular state of being she would pray for Islām and Jamā’at Ahmadiyya. (Alfazl, December 11, 1923)

Hazrat Hussain Bibi^{ra}, mother of Hazrat Chaudhry Zafrullah Khan^{ra} was a devout and sincere follower of the Promised Messiah^{as} and had a special bond with Allāh. After the advent of the Promised Messiah^{as} she saw him frequently in her dreams; in one dream she asked the person about what should she tell others that whom she met and he replied to say, “I have met Ahmad”. After a few days the Promised Messiah^{as} visited her city Sialkot. She asked her husband’s permission to go meet him; he told her not to do Bai’at yet but she said that she would not delay it if he is the same person she saw in her dreams. Thus she visited the Promised Messiah^{as} and took Bai’at the same day. When she told her husband about her Bai’at he expressed some anger, but she declared her bond with Allāh in these words: ‘It is the matter of my faith and your anger will not deter me.’

Another example of her relationship with Allāh is the incident where she stayed steadfast against a woman named “Jay Devi” and did not listen to her demands to save the lives of her sons. She said, “I believe that Allāh is the one who controls life and death. Shall I admit that the power to the lives of my children is in the hands of this woman? It is Shirk or associating partners with Allāh. If Allāh gives life to my children, they will live otherwise there is no other being that can keep them alive.” She rejected Shirk and remained steadfast in her worship of Allāh and increased manifold in her connection with Allāh.

These are the gems of relationship with Allāh, whose radiance and beauty will be eternal.

My dear sisters! I want to remind you again that the bond with Allāh can be attained only through following Allāh, His Prophet and Khilāfat. You may have

(Continued on page 17)

An Ahmadi Woman's Jihād in the 21st Century

Speech by Dr. Nighat Mehmood Sāhibā at the occasion of Jalsa Sālāna Canada 2018

And as for those who strive in Our path — We will surely guide them in Our ways. And verily Allāh is with those who do good. (29:70)

To strive or make a determined effort to make oneself acceptable in the eyes of God is what is called Jihād. When Muslims were subjugated and forced out of their homes and force was used to destroy their very existence, God gave the Muslims permission to raise a sword against the disbelievers. At that time those who stayed behind earned God's displeasure because that was the time to raise the sword against the enemies of Islām.

But once the reason for this Jihād was over the Holy Prophet^{sa} addressed his companions (May Allāh be pleased with them) and told them,

“the days of the lesser Jihād are over and the days for the greater Jihād are now in place”

So, if going to war was a lesser Jihād then what is more difficult than war?

It is the war with ones inner self.

Being women who are within the folds of Islām and have accepted the Messiah of the time, what is our Jihād?

It cannot be something as mundane as decorating of our homes, wearing branded clothes and handbags, having the need to be appreciated by others, or helping men to decide which car to buy or which colour paint to use!

God has categorically stated in the Holy Qur'ān that,

“This day have I perfected your religion for you and completed My favour upon you and have chosen for you Islām as religion.” (5:4)

so, where better to seek our answers but in the Holy Qur'ān! The spiritual aspect of our Jihād is made clear to us when Allāh the Almighty explains to mankind the very reason for its creation is,

“And I have not created the Jinn and the men but that they may worship Me.” (51:57)

Men and women both have equal rights to aspire to the highest level of righteousness and piety and gain the same blessings as confirmed by the Holy Qur'ān

“Whoso does evil will be requited only with the like of it; but whoso does good, whether male or female, and is a believer — these will enter the Garden; they will be provided therein without measure.” (40:41)

However, the worldly functions of both genders are not identical.

When we look at men and women we can see without a doubt that both have been fashioned differently from each other. Women are fashioned the best to bear children - show me one male who can hold a child in his belly for nine months and continue doing all the chores that a woman does, and then go through the pain of labour that may last from hours to days and then when the child is born hold it close to his heart and nurture the baby with sleepless nights and then be ready to do it all over again!

Men are designed for hard work outdoors.

There is and should be no issue of inferiority or superiority between the sexes. Both genders have tasks that are equal in importance but are just different from each other as is stated in the Holy Qur'ān,

“And follow the nature made by Allāh — the nature in which He has created mankind. There is no altering the creation of Allāh.” (30:31)

The media shows men to be superior to women but this is not something that is new to the West. When Islām gave women her rights 1500 years ago, women in the west were being treated like possessions that had no rights to wealth or education. They were treated as just a means to make deals among men. When Islām was protecting the women, and advising men to respect them and hold them in high esteem, women in the West were at the lowest rung of respectability. Just because the Muslims lost their way and forgot the teachings of their religion regarding women, it does not become the truth. We Ahmadīs are blessed that we have accepted the reformer of the time who again brought the shining and exemplary teachings of Islām to the forefront. We do not need to prove we are equal to men!

Allāh says in the Holy Qur’ān,

“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).”

And this advantage that men have over women is not that they can beat them into submission—rather it is that being the bread winners and leaders of their households, they have the right and duty to keep an eye on the moral standards of the members of the family. Being the bread winner gives man authority to keep an eye on the moral stature of the members of the household and it makes it their job to reform the present generation!

Bearing children bestows the woman with the glorious honour of motherhood. An honour that can never be repaid. An honour that a man can never aspire to. And the woman is given the responsibility to train and reform the future generation.

Thus, one gender cannot be given precedence over the other as all the work men do in the present will be naught if we the women do not prepare the future generation to take their place. So, we must understand that the woman’s main responsibility is towards the home. But then we have among us women who are physicians, surgeons, homeopathic doctors, nurses, teachers, researchers, bankers and other professionals who when they work make an impact on or help humanity. Meanwhile others work to assist their husbands with the finances of the home, which is an amazing feat as they are taking care of their own

responsibilities at home and helping their husbands as well. Then, there are those women who do not have a choice as they are single mothers.

Is there a conflict? Definitely Not!

Islām does not in any instance categorically instruct women not to work. What Islām wants is for us to understand that our foremost duty is towards our children.

We as mothers are the first seat of education. We are duty bound to take care of the formative years of our children. We shall be questioned on the day of judgment as to whether we fulfilled our given duties.

A mother’s obligation does not evolve around just feeding, dressing and providing shelter for the child. Hazarat Khalīfatul-Masīh II^{ra} states,

“If you want the blessings of Allāh to always be bestowed upon you then don’t take care of your children like sheep rather worry about their spiritual reformation.”

(Khutbaat e Mahmood, Vol. 2, page 115)

In the explanation of the verse

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)

Hazarat Khalīfatul-Masīh II^{ra} states when a man offers this prayer he is praying to be a model and leader for his wife but when the women offer this prayer she is praying that she is model and leader for her children.

That is our responsibility: to be models of righteousness for our children.

This is no easy task! This is our Jihād.

Do we want to be a mother like Hazarat Amma Jaan^{ra} who remained steadfast by her husband, the Promised Messiah^{as}, who was 30 years her senior and made his house into a home that was filled with Allāh’s Blessings? So much so that when her beloved husband passed away, she stood beside his body, and assured her children in such manner:

“My children don’t ever think that your father has left nothing for you. He has left for you a large treasure of prayers in the Heavens, which you will continue to receive in due course”.

Do we want to be like the mother of Hazrat Maulana Hakim Nooruddin^{ra} of whom he said,

“I listened and developed the love of the Holy Qur’ān while I was still in my mother’s womb.”

Do we want to be like Hazrat Husain Bibi Sāhibā^{ra} who lost sons at birth or soon after but never once lost her faith in God and was bestowed with a son like Sir Zafarullah Khan Sahib^{ra}?

Indeed, the answer can be nothing but yes!

Then my respected fellow members this is not going to be an easy task. A work of love requires sacrifice! Sacrifice of time, sleep, desires and personal needs.

This requires us to make sure that our children don’t just have secular knowledge but also have instilled in them the religious edicts of Islām. If they know the importance of going to school they should also understand the enormity of their negligence if they do not offer prayers. They need to understand the importance of honesty and truthfulness, of kindness and of respecting elders.

Hazarat Khalīfatul-Masīh II^{ra} while addressing the women brought attention to this important fact and states:

“The women’s real responsibility is the training of the children. This responsibility is NO less than the responsibility of Jihād. If children are trained well then the foundation of the nation is strong and the nation will progress and if they are not trained well then, the nation will see its downfall. Therefore, the success and downfall of a nation depends on the women of the nation.”

God in the Holy Qur’ān repeatedly reminds us:

“And know that your possessions and your children are but a trial and that it is Allāh with Whom is a great reward.” (8:29)

Our children do not become a trial when they develop bad habits, rather our children are a trial from the day we are blessed with them, they are our responsibility given to us by God.

Now the question is: **Are we undertaking the responsibility of our children's Tarbiyat the way we should?**

Are we being the mothers under whose feet the children can find Paradise? Because what is Paradise other

than a life of peace, full of high moral standards and righteousness!

Our responsibility lies towards both our sons and daughters. Both need to be equally trained in the values of our faith.

Both need to understand the importance of chastity as both need to safeguard it!

Our daughters need to understand the importance of modesty. Our daughters should understand that being outdoor without a Hijāb and coat does not make them unique, while leaving the house, the way Allāh has directed us, with a Hijāb is what makes us unique.

It is no doubt difficult to be all covered when everywhere the norm is to expose oneself, but then is that not the meaning of Jihād, to strive, to work hard to do something and gain the pleasure of Allāh?

Daughters are the gateway to Heaven.

In the Holy Qur’ān Allāh says:

“The day when wealth and sons shall not avail;” (26:89)

God does not say children but only sons! Why?

Hazarat Muṣṭafī Mau’ūd^{ra} explains this beautifully in an address. He says:

“Allāh rewards those good deeds that are not rewarded in this world. Sons do jobs and provide for you but educating a daughter is without a desire for a return.” (Anwaar ul Uloom Vol. 15, page 32)

The Holy Prophet^{sa} also stated, “those who have two daughters and provide for them the highest standard of training and makes them righteous they will enter the Heavens”. When a companion on hearing the Holy Prophet^{sa} say this asked “what if one has one daughter?” The Holy Prophet^{sa} replied they too will enter Paradise. So, it is definitely in our best interest that our daughters are trained to a high level of righteousness.

All these values need to be instilled from the beginning as they will not magically appear one day in our children.

It is for this very reason that Hazarat Khalīfatul-Masīh II^{ra} warned the ladies of the Jamā’at and said: “Your BA and MA degrees are a waste if your children are devoid of moral and Islāmic education.”

Our children should have confidence in who they are. They should be proud of their chastity, humility and piety which are rare qualities in this society.

Our children should stand tall when they say “No” to evils like drugs, alcohol, nudity and vulgar language because they know for a fact that they are following the teachings of Allāh.

Peer pressure is a definite thing and it is sometimes very difficult to overcome, and that is where our support as mothers, as nurturers comes in. However, we cannot help our children if we are unaware of these trials that the children face when they leave the safety of our homes.

Hazrat Khalīfatul-Masīh IV^{rh} has said,

“From the time a child leaves their home in the morning, they are fighting a Jihād until they return home in the afternoon/evening.”

Our Jihād is to prepare our children for this daily Jihād. This is where secular education comes to our assistance.

In this day and age gaining secular education is a necessity, not a luxury. Blessed is the religion of Islām that 1500 years ago promoted the seeking of knowledge for both men and women. We need education to help and protect our children from the vices of today’s world that portrays every prohibited act and deed as good and fun. If we are unaware of these attacks on our children then how can we help them.

Thus, there is no question whether we should be educated or not but the question is whether we should pursue a job or not. If as a mother and the lady of the house we can balance our responsibilities at home and outside then well and good but if at any time our job comes at the expense of the preparation of our children for the future then we need to be honest with ourselves and do what is right by our children.

That is our Jihād!

To make a sacrifice of our ambitions and our desires to fulfill our responsibilities, we MUST remember Jihād cannot and will never be an easy task!

We need to decide whether we want to be the head of one institution or whether we want to be the leader of the future leaders of the world!

Further, staying at home is not something to be looked down upon! Once Hazrat Asma^{ra} went to the Holy Prophet^{sa} as the spokesperson for the women and enquired whether staying at home doing house chores and taking care of the education and moral training of children was equal in God’s eyes to men taking part in Jihād, performing Hajj and Umrah, and fulfilling their duties outside the home? To this the Holy Prophet^{sa} replied,

“O respected lady! Understand well and tell those women who you represent that the woman who takes excellent care of her husband’s house and looks after it well will get the same reward that her husband gets upon fulfilling his duties.”

(Hadiqatul Saliheen Hadīth No. 370)

Our Jihād is to spend quality time, develop an unbreakable bond with our children so that they know that they can come to us whatever their needs and whatever their problems. We need to know who their friends are and what they do when they are together and not be oblivious to the damages that friends can do. We need to be aware of what our children are doing on their phones and what they are watching on television. Social media is single handedly destroying the foundations of a decent society. How many likes one has on Facebook or Instagram is not a measure of one’s success. Our success lies in whether God is pleased with us in this world.

Our Jihād means teaching children about justice by treating sons and daughters as equals. No preferential treatment is to be given to sons just because they were born a male. Appreciation should not be given because of one’s gender but because of one’s behavior and moral standard. If we do not teach our sons this equality at home today then how will they respect women in the society tomorrow, whether she be a mother, sister, wife or daughter.

So, whether we want to be a stay-at-home mother or a working mother we must make sure that we are the mothers that are the need of today and are not negligent in our duty, because that is the responsibility given to us by God and we will be answerable to God for the state we leave our future generation in.

How Lajna Members of Durham Jamā'at Nurture Their Relationship with Allāh

By: Mehreen Khan, Durham

Members of Durham Lajna Imāillāh recount initial encounters in recognizing Allāh's existence and how they nurture that relationship today.

When was the first time that you thought about Allāh? How old were you? What particular incident made you think of Him? Every individual has a unique story.

My first time was when I was 7 or 8 years old. I prayed for things and with my childish ignorance, put the expectation on God to fulfill my prayers to know in my heart that He was real.

As I grew older and wiser, I felt ridiculous for thinking this way. I learned that Allāh is our Master, and we can merely supplicate. This relationship continues to grow as I listen to Friday sermons, read articles, attend general body meetings and listen to enlightening presentations. But I also realize that another incredible way to grow your understanding of God is to see how others understand Him. What is their relationship like and how can we learn from them to grow our own relationship to God?

I spoke to a few Lajna members of Durham Jamā'at to find out about when and how they recognized Allāh's existence and established a relationship of love with Him and what they do on a daily basis to improve this relationship.

In listening to their experiences I was happily surprised to hear unique responses in how the love for Allāh manifests in their life.

I spoke to the President of Lajna Imāillāh Durham Jamā'at, Misbah Baig Sāhiba. A B.Sc. graduate from Pakistan with a diploma in Computer Science, she has served the community in various capacities including

as local and regional Nāsirāt Secretary, General Secretary, and teacher at a Sunday School. I asked her of the earliest time she remembers when she started thinking of Allāh.

"After completing my undergraduate studies, I started thinking a lot about God. I started reading books, and praying a lot. There was a total change in me."

Baig mentioned she began experiencing miracles that strengthened her relationship with Allāh. "I noticed how my prayers were being answered, and miracles were happening for me. For example, I was not getting admission in the university hostel for my computer science studies.

My aunt and I used to visit the university every day to ask a librarian for assistance in getting admission. My aunt was leaving for Karachi and I still had not gotten my admission, while I was continuing to pray.

The day my aunt was taking the train for Karachi, I got the call that I got my admission in the hostel. I felt that my prayers had been answered."

That initial reflection was different for the Secretary of Finance of Durham Jamā'at, Nargis Basharat Sāhiba. She has a Masters in Psychology from Pakistan, and is currently a stay-at-home mother of three boys.

Raised in Quetta, she says her mother was a major influence in developing her bond with Allāh. "I remember when I was 7 or 8 years old, Ammi used to wake us up in the morning for Namaz. I was a kid so I would wake up sometimes, and other times fall back asleep.

So one night my mother said that before going to sleep, pray "O Allāh please wake me up". I woke up the next morning around Namaz time but I didn't fully get up.

And last but not least all our hard work towards the training of our children comes to naught if our efforts are not accompanied by the blessings of God and those blessings can only be attained if we ourselves develop a deep and binding relationship with God through our spiritual Jihād. This Jihād requires us to give due diligence to our five daily prayers, recitation of the Holy Qur'ān and financial sacrifices.

By the Grace of Allāh we have been blessed with a Khalīfa, who is very diligent with his responsibility of watching over us. He worries for us. He prays for us. Every Friday he addresses us and guides us. Blessed are those among us who listen to him and obey him. He provides us with the life line that helps us develop the connection we seek with God. May Allāh be his helper, Āmīn.

So, my respected fellow members, our Jihād of the 21st century means making a connection with the living God when the world around us does not even believe in a God, so that we become role models for our children and they learn that we all need God for success in every aspect of our life.

Our Jihād means sacrificing a life of comfort and ease to make sure that we and our children fulfill the commandments of God.

Our Jihād means making an effort to turn our places of abode into a haven of peace and tranquility in a world that is full of chaos!

Our Jihād means preparing our future generations to be in a place of high moral values when the morality of the world is declining at a very rapid pace.

Our Jihād is to make sure the future generation is ready to take the reins from the present and take it forward with justice and peace in a world that is full of injustices at every level.

For all this to be achieved we need to accept all the teachings of Islām we cannot pick and choose.

In the words of Hazrat Khalīfatul-Masīh V^{aa}:

“Always remember that if you will unconditionally adopt the teachings of your religion, will try to obey Allāh’s commandments, will pay attention to the worship of Allāh, then you too will be endowed with the love and sincerity for the religion. It will also free you

from all kinds of complexes. Otherwise you will find yourselves drowning in the material pursuits like other worldly people. So, like the women of the Holy Prophet^{sa}’s era transformed themselves and totally submitted themselves to God, became believing women, became obedient women, always turning to God, and devout in worship. If you want to reach the same heights, then treading in their footsteps, you must follow the teachings of Islām.”

(Concluding Address of Hazrat Khalīfatul-Masīh V^{aa} delivered to the Lajna Annual Ijtimā, UK on November 19, 2006)

May God bless us with the fortitude to be successful in our Jihād in the eyes of our Creator as that is the only way to salvation. All our efforts in this world will bear no fruit if God is not pleased with the legacy that we leave behind the generation we prepare for the future.

May Allāh bless us all, Āmīn.

(Continued from page 11 - Relationship with God)

heard or read about the incident when Hazrat Saria^{ra}’s army was about to be defeated but Allāh told Hazrat Umer^{ra} about his condition in a divine revelation. Hazrat Umer^{ra} spoke in Medina “O Saria take cover under the mountain” and he heard his voice miles away and took shelter thus saving Muslims from a heavy loss.

Dear sisters and daughters! There is no essence or religion without having an active relationship with Allāh. We all should aspire and strive to have a strong connection with Allāh because whoever loves Allāh truly He manifests Himself to that individual with Mercy and Majesty. We all should tread towards achieving this destination by following the teachings of the Holy Prophet^{sa} and positively responding to every command of Khilāfat, because it is through obedience to Khilāfat that we will develop a bond with Allāh.

"Suddenly I felt like someone tapped my pillow with their hand. I immediately got up. I have never forgotten this incident."

For some, that first time realization might come in the teenage years, as it did for a Durham College student, Kinza Mahmood, studying Healthcare Technology Management. She is Local Secretary Nāsirāt, President of AMSA at Durham College as well as Secretary Umūr Talibāt. "The realization came to me that when we read Namaz, it's not just an action, you have to engage in it." As she started focusing more on her prayers, she gained a greater awareness of her gratitude to God. "The love that I feel for Allāh is borne out of gratitude because when I was younger, I realized how much I have to be grateful for, I began to thank Allāh and afterwards began to see the other blessings."

During his weekly Friday Sermons, our beloved Huzoor Anwar^{aa} teaches us to memorize and recite various prayers daily. This is also extremely important because it further develops our bond with Allāh and increases our love for Him. At the same time, we hope to earn His love in return through our daily prayers and supplication. Nargis Basharat Sāhibā tries to inculcate this in her life through a daily practice. "Every day I pick one prayer for my family to memorize and read. Whenever we think about it, we say that prayer. We decide the prayer in the morning, and we say the prayer whenever we think of it."

For Kinza Mahmood, developing a bond with Allāh means keeping Him at the center. "Whoever is lucky enough to say Allāh is my friend, they have nothing to fear in this world. We often overlook that this life is temporary. People are always struggling to get ahead, which is good. But that has to be done with Allāh being at the center."

How does Misbah Baig Sāhibā keep Allāh at the center in her life on a daily basis? She tries to follow Allāh's teachings in regards to the treatment of fellow human beings.

"Loving Allāh means that you follow his commandments. That you act on His teachings. Loving Him means not hurting His creation. You shouldn't hurt the feelings of others and think hard before you speak. It shouldn't be that you're praying, offering Tahajjud and

reading the Qur'ān but hurting your fellow beings."

In simple terms, don't let your prayers be empty. Give them meaning by putting your verbal promises into practical fulfillment. If you say in your prayers,

"Allāh please guide me to the right path", then make a regular attempt to follow the teachings of Qur'ān. Be kind and respectful to fellow humans and to animals. That is how you will show Allāh you truly love Him. That is how you will be able to grow this relationship daily, even as you go about in your worldly affairs.

If you are still not convinced, and still wondering as to why it matters, and are concerned about the responsibilities to your family, husband, or work etc., that are keeping you busy and overwhelmed, consider this then, that we make time to develop our human relationships! Whether it is your family or friends, we care about being loved and we actively try to prove our love for them, even though the relationship between an individual and his or her creator is the most significant relationship. Therefore, while most of us have those first time encounters where our belief in Allāh initially becomes a reality, but not all of us put in the effort to continually nurture this relationship nor strengthen our faith in Him. This is despite knowing that from Him we come and to Him we will all return one day.

Mahmood reminds her younger brothers often of this reality. "I tell my younger brothers this all the time, at the end of the day you guys have to keep in mind, whatever you do in this life, you are not going to stand in front of me or our mom or anyone else and answer for it. You're going to stand in front of God.

They become quiet, because that is a reality, and one that adults forget often."

May Allāh enable us all to ponder upon the purpose of our creation and instill His love in our hearts. Āmīn.



Blessings of Dressing Modestly

By: Maria Iqbal, Brampton Flowertown

This essay is one of the two essays that placed first position in the annual essay competition at the occasion of Ijtīmā of Lajna Imāillāh Canada.

At the Majlis Shūrā of Lajna Imāillāh Canada 2017, delegates received instructions from Hazrat Khalīfatul-Masīh V (may Allāh be his Helper) to “set clear guidelines for motivating girls and Lajna members to wear modest dress.”¹ Many people in Canadian society point fingers at Islām for requiring women to cover their heads and bodies when out in public, and seemingly giving free rein to men. They allege that the modest dress promoted by Islām excuses men for harassing women if they are not dressed accordingly—and therefore, that women bear the blame for men’s behaviour. The truth is that modest dress is not about restricting women or making them shoulder the burden of men’s poor behaviour. Rather, Islām’s commands about modest dress for both men and women encourage Muslims to lead their lives in a way that promotes righteousness, and self-respect, and allows them to receive the pleasure of Allāh.

In October 2017, Hollywood saw a major shakeup over sexual assault and harassment allegations against famous celebrities. What began with allegations against former film producer Harvey Weinstein ended with the #metoo movement that has since gone viral. Hazrat Khalīfatul-Masīh V (may Allāh be his Helper) made reference to these events in his concluding address to the Wāqifāt Nau Ijtīmā in February. Comparing the abuse against women to “torture,” Huzoor Anwar (may Allāh be his Helper) said the underlying cause of the problem is the immodest society which promotes the free mixing of men and women, and where men do not refrain from fulfilling their greedy wishes.² The Holy Prophet Muhammad (may peace and blessings of Allāh be upon him) warned us about the harms of free mixing 1,400 years ago, when he said, “A man shall never be alone with a woman except that the third party between them is Satan.”³ The reason for this is that men and women have natural desires which are activated when

there’s unrestricted freedom for them to interact and gaze at one another, writes the Promised Messiah (may peace be upon him). His description of men in his society adequately captures the conditions in Hollywood today: “Look at men, how unbridled their behaviour is! They have neither fear of God nor faith in the hereafter. They only worship mundane pleasures. [...] To insist upon unrestricted freedom in the present circumstances would be like putting sheep at the mercy of lions.”⁴

Islām commands both men and women to behave modestly in society. The question naturally arises that while men and women are both instructed to lower their gaze in one another’s company, why are women required to cover themselves and not men? As will be shown, this question reflects a misunderstanding about the meaning of modesty and the significance of covering one’s body. First of all, as shown in the above Hadīth about men and women meeting alone, modesty is about more than just dress; it governs the behaviour of both men and women. As such, men and women both share the responsibility of promoting a chaste society which respects the sanctity of marriage and family life. Why this is important was explored by *The Globe and Mail’s* Margaret Wenté in a column in September 2017 about the tensions between men and women in today’s relationships. “All the women want serious relationships that lead to marriage, but many of the men they meet do not,” Wenté writes, adding that traditional relationships have dissolved in favour of “cheaper” ones. “It used to be that men and women each had something the other really needed. Men needed access to sex. Women needed access to resources,” she continues. “For men, sex was traditionally expensive. The price tag was a long-term commitment to provide for a woman (and children). But today, sex is cheap.” Wenté highlights the irony that modern day relationship trends are serving men’s interests more than ever. She calls on

women to unite in demanding men to hold up their end of a bargain in a relationship: “Women have always been the gatekeepers for sex [...] because (no matter what you learned in gender studies) men's sex drive is innately higher. This means it's up to us to make the rules.”

Wente's words raise an important point about the true meaning of dressing modestly. Through the Qur'ānic commandment to cover oneself, women are not accepting blame or responsibility for preserving the morality of society at large. Rather, through modest dress, women are taking ownership of their bodies and sending a clear message to men that their bodies are not available for public consumption. Through *Purdah*, Islām highlights that a woman's value is about more than just her looks and encourages men and women alike to respect the dignity of women. This view is also supported by a saying of the Holy Prophet Muhammad (may peace and blessings of Allāh be upon him) to the effect, “Allāh does not regard your bodies and looks, but looks at your hearts.”⁵ And prominent women have spoken out about the self-respect the *Hijāb* and *niqab* have instilled in them. For example, Zunera Ishaq is an immigrant to Canada who fought for the right to wear a *niqab* in the citizenship ceremony. She wrote in an op-ed for the *Toronto Star* that, “aside from the religious aspect, I like how [the *niqab*] makes me feel: like people have to look beyond what I look like to get to know me. That I don't have to worry about my physical appearance and can concentrate on my inner self. That it empowers me in this regard.”⁶ In other words, modest dress allows women to control who has access to their appearance and forces individuals to find value in them beyond their looks.

It is worth pointing out here that modest dress does not simply mean wearing the *Hijāb*, *niqab*, or *burqa*. While dressing the part is an essential aspect of Islāmic teachings, it is not alone sufficient to meet the requirements of modesty. In fact, modesty extends beyond one's dress to one's actions and demeanour. This is outlined in the Qur'ānic verses which are quoted at the beginning which command men and women to restrain their glances from one another. Other traditions reveal that physical touching is forbidden between men and women who are not related—including shaking hands.

All of these elements work together to help Muslims adopt true modesty in their lives and in doing so, progress in the ultimate goal of nearness to Allāh. As the Holy Qur'ān says,

“We have indeed sent down to you raiment to cover your shame, and to be an elegant dress; but the raiment of righteousness — that is the best.”⁷ With the goal being righteousness, it follows that Muslims—men and women—should adopt the dress codes outlined by Islām while striving to implement modesty in all aspects of their lives.

In a world where women's bodies are held up for constant display—whether it's in car commercials, magazines, films, or other media—the Islāmic command to dress modestly is an empowering instruction that helps women show through their own example their respect for their bodies and demand it from others, too. Combined with practical examples of dignity in behaviour, Muslim men and women have the power to promote a society which values chastity and the family unit. While on the one hand Western feminists are demanding greater rights to achieve equal status to men, beloved Huzoor (may Allāh be his Helper) rightly points out that all Muslim women need to do is turn back to Islām. Allāh Almighty blessed us with our rights 1,400 years ago and taught us the ways to promote a society which values women as dignified human beings. It is in following these teachings that Muslims, men and women alike, can achieve true contentment in their lives and the pleasure of Allāh.

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Blessings of Dressing Modestly

By: Sana Khan, Saskatoon North

This essay is one of the two essays that placed first position in the annual essay competition at the occasion of Ijtimā of Lajna Imāillāh Canada.

Islām is a complete religion which enlightens its followers about spending every aspect of life with modesty and *Taqwa* (righteousness). The core of every commandment aims to provide a peaceful and ideal living atmosphere for Muslims. As true followers, to create such a peaceful dwelling, it is significant for us to uphold these rights and responsibilities commanded to us in our holy book.

Speaking of a balanced Muslim society and the prescribed roles for men and women, draws my attention (as a Muslim woman) towards the most commonly discussed subject which is 'Purdah'. When we converse about this subject matter among our circle of friends, we always outline the fact that Islām has provided equal status to women in every aspect; be it social, economical, intellectual or spiritual. However, we give inadequate emphasis upon the fact that our modesty/purdah is the primary reason behind us being so strong in every field of life. Going forward in my essay, I will explain what modest dressing is in Islām, why it is one of the fundamental teachings and will also present excerpts from other religions that offer a similar commandment.

O children of Adam! We have indeed sent down to you raiment to cover your shame, and to be an elegant dress; but the raiment of righteousness — that is the best. That is one of the Signs of Allāh, that they may remember. [7:27]

This is the verdict of Holy Qur'ān for all times to come. The Holy Qur'ān does not specify a certain type of clothing. Instead, it has commanded believers to choose *Libbase Taqwa* (raiment of righteousness). Any garment worn without any satanic intentions or attributes reflect the element of *Taqwa* and is considered modest. The objective behind this commandment is to eradicate any negative attention drawn towards you. Another

component of modest dressing is to choose clothing that is not worn to exhibit wealth or status. For instance, your clothes may not be revealing but are so embellished and dragging on the floor that it shows pride or arrogance. Even the Holy Prophet^{sa} disapproved of such a dress.

"It is a Muslim woman's true spirit behind her covering and the importance behind the veil, namely, to achieve nearness to her Allāh, that makes her stand out as the courageous and heroic figure that she is, rather than the suppressed member of society" (Maryam, pg.30). It also means that the woman behind the veil can feel safe that the man in front of her has no lustful inclinations towards her, and is behaving exactly as he ought to—a man of honour who lowers his gaze and respects a woman as commanded by the Holy Qur'ān: **"Say to the believing men that they restrain their eyes...That is purer for them. Surely Allāh is well aware of what they do"**. The covering is not meant to intimidate anyone, but to instill remembrance of Allāh, The All-Seeing, in every man and woman's heart.

The role of a woman in every era is regarded highly respectable as she is considered a homemaker. Our history illustrates some prime examples of strong women who belonged to other religions but always maintained an epitome of modesty. *The history of Judaism and Christianity, even European medieval and Renaissance art is full of portrayals of women in head-coverings and flowing robes. Mary, the mother of Jesus, has always been painted and sculpted in loose dresses that envelope her whole body. Further, she has always been painted in dark coloured garments, very similar to the shades of the Islāmic purdah. Similarly, the Latin Rite for the Catholic Church made it obligatory for nuns to wear something very similar to the Islāmic dress in 1917. Even though the law has been revised, some churches consider the dress*

code an “immemorial custom” (Muslim Sunrise)

In the Old Testament we read about what Rebekah did before Isaac:

When Re-bek'ah raised her eyes, she caught sight of Isaac and she swung herself down from off the camel. Then she said to the servant 'who is that walking in the field to meet us?' and the servant said 'It is my master' And she proceeded to take a headcloth and to cover herself. (Genesis: 24: 64 and 65)

In the New Testament we also read:

But every woman that prays or prophesies with her head uncovered shames her head for it is one and the same as if she were a (woman) with a shaved head. For if a woman does not cover herself let her also be shorn; but if it is disgraceful for woman to be shorn or shaved, let her be covered. (1 Corinthians: 11: 5, 6)

“Purdah is to uphold a lady’s honour. It is in the nature of women to wish for respect and Islām champions the dignity of women. Purdah is not coercion; it marks the individuality of Muslim women and upholds their honour.” Hazarat Khalīfa-tul-Masih V^{aa}.

There is always wisdom behind words of God hidden with countless blessings as well. Any commandment placed for us is for our protection and ease. Those who give precedence to the words of Allāh in this world can attain the best rewards and blessings in the hereafter. I believe, as individuals, we all have aims and goals that we work towards achieving in this world. And every achievement brings a sense of satisfaction. Similarly, being a Muslim woman, it is obligatory upon us to fulfill this commandment and attain blessings and nearness of Allāh.

I will summarize with the words of His Holiness Hazrat Mirza Masroor Ahmad (may Allāh be his Helper):

“.....In fact, may all of you prove to the world that the women and girls of the Ahmadiyya Muslim Community are shining examples of Islām’s true teachings and are those who understand the true meaning of freedom through which a woman’s honour and dignity is established.” Āmīn

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(Continued from page 7 - Summary of Friday Sermon)

only prostrate before God Almighty in order to seek protection from the evil of mankind. We should pray that may God Almighty enable us to always remain established on the spiritual light we have received after accepting the Promised Messiah^{sa} which is in fact a reflection of the true light that emanates from the Holy Prophet^{sa}. May we never become those who fall astray in darkness. May we always remain attached with Khilāfat which is among the rewards of God Almighty. May God Almighty protect us from every kind of evil that can cause us harm, be it a religious evil or a worldly evil. May God Almighty protects us from the evil of the envier when he envies and from him causing us any harm. May we always believe God Almighty to be our Lord and Provider and remain in His protection. May we believe God Almighty to be the greatest of all kings and have firm belief in his Kingship. May we fulfil the due rights of the one who is truly worthy of worship and come into His protection at all times. May we remain in His protection from the evil of those who conspire to hatch evil plots. May we seek to purify also our own hearts from creating any discord and for this we should continue to seek God Almighty’s protection. May God Almighty enable us to do this and enable us to regularly recite these verses before sleeping and blowing on ourselves in accordance to the instruction of the Holy Prophet^{sa}. May God Almighty grant us the ability to do so.

Reports of Local Events

Report Cultural Day Event at VIVO

By the Grace of Allāh, Lajna Imāillāh Calgary N.W. was able to hold a workshop teaching Henna technique as well as an exhibition raising awareness regarding Hijāb at the Cultural Day Event held at Vivo on Saturday, September 29, 2018 from 10am-2pm. Ten Lajna and eight Nāsirāt members helped with the decoration items for the stall, set up, and wind up. At the workshop, along with teaching the Henna technique, we also applied Henna on people who were interested. Bookmarks were also given with information about Jamā'at. 47 guests had Henna put on their hands. At the exhibition, guests were invited to try on a Hijāb to gain a better understanding of it. The scarves were then given out to the guests as gifts. 20 guests tried them on, and most of them were seen throughout the day with their scarves still on.

By the Grace of Allāh, we had about 70 people that came to our stall.

Islāmic Heritage Month Displays

By: Varisha Ahmad, PVCE



Display at Teston Village

The Province of Ontario has declared the month of October as Islāmic Heritage month. As Ah-madī Muslims, this is a great opportunity for us all to spread the true message of Islām. The Peace Village Center East Majlis was able to hold many beautiful “Islāmic Heritage Month”

displays in schools across York Region. Flyers were also distributed. Additionally, throughout the month, morning announcements were made in schools that included information on the fundamentals of Islām, the Khalīfa of Islām and the Promised Messiah^{as}.

Countless times we have heard about the importance of Tablīgh and we are grateful that we live in a country that allows us to spread the true teachings of Islām. We are also grateful that the schools allowed these displays and announcements because the students were able to see these displays and gain knowledge on Islām and Ahmadiyyat.



Islāmic books on display at Pierre Breton Library



Five pillars of Islām display

Mujāhidīn Safe Awwal of Waqf Jadīd

Names of Girls and Boys who donated \$100 and/or more for Waqf Jadīd scheme

Jamā'at	Child Name	Jamā'at	Child Name	Jamā'at	Child Name
Ahmadiyya Abode of Peace	Lubna Ahmed	Bradford	Sofia Zafar	Burlington	Adan Aqsa Waqar
	Naila Ahmed		Madeeha Zafar	Calgary McKnight	Fawad Ahmad Goraya
	Sana Mirza		Urwa Zafar		Shafia Malik
	Aleena Sajjad		Kashifa Saqib		Eesha Malik
	Zayaad Butt		Shafia Saqib	Calgary Matindale Skyview	Qurat Ul Ain Ahmad
	Shabaan Asif	Brampton East	Rizwan Ahmed Malik		Mahira Ahmad
	Masroor Misbah				
Abbotsford	Zaviyar Ahmad	Brampton Flower Town	Mysha Athar Akram	Calgary Baitun Nur	Mahrukh Dawood
	Sabahat Tauqeer Baig		Ilhan Athar Akram		Maira Dawood
	Amtul Noor Sabeen		Wania Athar Akram		Muneefa Ahmad Dawood
	Subhan Aalam Shabeen		Naima Waseem Ahmad		Jamal Ahmad Shah
Airdrie	Amtul Shafi Baig		Saria Rafique		Tashfa Bashir Chaudhary
	Raazia Imran Badar		Labeena Rafique		Zoha Naila Chaudhary
	Yum na Qureshi		Luqman Ahmed Rafique		Aadam Nasir Chaudhary
Brampton Castlemore	Rahma Ahmed		Salma Tariq		Sajeel Ahmad
	Mirza Imran Ahmed	Brampton Heartlake	Ahmed Meerab		Muhammad Sarmad
	Hamama-tul-Bushra Khawar		Sabeeka Maryyum Minhas		Saira Kanwal Mubashir
	Hiba-tul-Ala Khawar		Maaheda Rehman Mirza		Sajeel Ahmed Mubashir
	Urwa Maryam Khawar			Calgary North- west	Eshaal Zohra Akbar
	Matiullah Bashir Gondal		Izza Mirza		Ashar Ahmed Mian
	Qasid Ahmad Gondal	Brampton Caledon	Haris Umair Ahmed		Ali Abdul-Rehman Mian
	Minahil Chaudhary		Mohsinah Rashid		Ishaq Ahmad Sheikh
Bradford	Salman Rehman Adris		Mehwish Rashid	Calgary Saddleridge	Shumaila Areen Sobhi
	Habban Ahmed		Nouman Shaker Zainulabedeem		Maheem Zubair
	Laiba Hamayun		Zaiba Satwat Saboor		Sameela Bhatti
	Ayesha Khan				Rida Ahmad Bhatti
	Saima Khan				

Jamā'at	Child Name	Jamā'at	Child Name	Jamā'at	Child Name
Calgary Saddleridge	Isbah Ahmad Bhatti	Edmonton East	Eiliya Jawad	Maple	Aizaaz Ahmad
	Najia Farooq Khan		Dawar Jawad		Shafia Ahmed
	Naila Farooq Khan	Edmonton West	Aaniya Ahmed		Kazeem Ahmed Randhawa
	Tuba Farooq Khan		Shafiya Ahmed Khawaja		Ayesha Hussain
	Ayan Farooq Khan		Zoya Mahmood		Ghulam Ahmed Hussain
Calgary Tarradale	Jaziba Nawaz Ahmad		Arisha Nadeem		Nomana Khalil Purewal
	Raazia Nawaz Ahmad		Wajeesh Ahmed Nadeem		Jaziba Khalil Purewal
	Hafsa Ahmad Chattha	Emery Village	Yusra Wasim		Tahir Khalil Purewal
	Rawaha Mahmood Khan		Eiman Wasim		Dania Daud
	Hibatul Noor Khan	Hamilton North	Sariya Maryam		Rubina Daud
	Ibraheem Mahmood Khan		Tahani Noor		Faris Daud
Calgary West	Amatu-Karim Olamide Yusuf		Syed Jazib	Mississauga South	Inaya Salman
	Fareeha Anjum	Hamilton South	Shahzain Masroor Ahmed		Shafia Ahmad
	Izma Manahil Ghani		Muhammad Ahmad Maqsood		Tehreem Ahmad
	Kafia Ghani	Kitchener-Waterloo	Hiba-Tul-Shakoor Khan		Judi Alkurdi
	Saliha Inaya Wahla		Naima Khalood Khan		Sedra Alkurdi
	Manal Fatema Zafar	London	Shujaan Ahmad Memon		Zara Natasha Awan
	Jariullah Zafar				Vaneeza Awan
Durham	Areej Mubashar	Lloydminster	Jaazba Afridi	McVean	Zoya Awan
	Ishna Mubashar		Ahsnat Khan Afridi		Sabika Danish
	Mutahar Ahmed Mian		Hassan Ahmad	Milton East	Shehzeen Danish
	Dania Muzaffar Ahmed		Urwah Ahmad		Alina Najia Azmat
	Hizqeel Ahmed		Elhaam Ahmad		Sofia Waqar
	Maha Jahangir		Abeera Faiz Ahmad		Idris Ahmed Waqar
	Maham Tariq		Danish Ahmad Malik		Roha Haider
	Amatulhai Mohammed				Yusuf Haider
	Rohi Munawar	Malton	Mahum Ahmad		Safeera Amal Malik
	Kashif Ahmad Nasim		Manahil Khan	Milton West	Maha Waqas Mir
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	Zahir Ahmad Nasim	Mississauga West	Mashal Ahmad Mirza		Abdus Sami Khan
	Shafia Salam		Muneefa Ahmad Mirza		Mikaeel Junaid
	Hammad Ali		Rafsana Ahmad Mirza		Emaani Masood
	Imran Ali	Miss. North	Mysha Tahir		Alisha Anwar

Jamā'at	Child Name	Jamā'at	Child Name	Jamā'at	Child Name
Markham	Maryam Amatullah Anser	Peace Village South East	Sabeeka Muzaffar Chaudhry	Regina	Afia Ahmad
	Shawnzay Malik		Jareeullah Joyia		Khaqan Ahmad
			Shaista Mumtaz Wahla		Maleeha Asim Amjad
Montreal Center	Rahael Iftikhar	Peace Village South West	Ghulam Ahmad		Sabeeha Firdaus
	Rayaan Iftikhar		Adeela Ahmad		Aimen Rehman
	Maryam Fazal-ullah Taemoor		Tamseel Ahmad		Maria Rizwan Chaudhry
	Waliullah Khan Taemoor		Abiha Warraich		Sabaha Sadaf Chaudhry
	Arshia Saba Tariq		Rohaam Warraich	Rexdale	Ghazala Rizwan
Montreal East	Nyle Shiraz Ahmed		Baria Mansoor Malik		Shaista Rizwan
	Zaki Shiraz Ahmed		Aroofa Manan		Faryaal Rizwan
	Bassimah Ahmad Razi		Zubia Manan	Richmond Hill	Moonis Jamal Joiya
Montreal West	Mehak Awan		Alisha Maqsood		Ilham Ahmed
	Labeena Ahmed Khan	Peace Village Center West	Fatima Siddiqua Mahmood	Saskatoon North	Salmana Amir Bajwa
	Dua Safdar		Salman Maalik Mahmood		Dur-e-Adan Bajwa
Oakville	Mahira Siddiqua Ahmed		Mariam Adil Malik		Aleeza Ahmed
	Zaynab Choudri		Nadia Mangla		Umair Ahmed
	Hussain Adeel Nawaz		Madeeha Naseer Qureshi		Uzair Ahmed
Ottawa East	Tashfa Ahmad		Tehmeedah Qureshi		Sidrah Laraeb Rizwan
	Noor-e-Ahmed Choudhry		Atiya Tul Shafi		Tamseela Sadat
	Rameez Ahmad Muneer Khan		Adeela Maryam		Samiya Rai
	Shaeer Ahmad	Peace Village East	Sabiha Mirza Ahmad		Mubeen Ahmed Rai
			Haris Ahmad		Aadeen Umar
Ottawa West	Safwan Samar Ahmad		Benish Ijaz Gondal	Saskatoon South	Haniya Dar
	Zoya Saleha Aziz		Sabiha Moin		Maheda Dar
	Elvira Ayesha Aziz		Hiba Moin		Sabeeka Dar
	Ayza Maryam Aziz	Peace Village Center East	Noor-Ud-Din		Ebaadul Rehman Dar
	Sabika Khan		Ghazia Ahmed		Umar Ghumman
	Bareerah Ahmad		Safwaan Ahmed		Faizan Afzal Mahmood
Peace Village South East	Safoora Cheema	Peace Village West	Amtul Masawar		Nadeera Amaani Malik
	Zuhra Ahmad Cheema		Madiha Ahmed	Scarborough South	Maheen Saubia Ahmad
	Dania Warraich		Isma Noor Chatha		Shayesta Nadeem
	Jazaba Ahmed Chaudhary		Hadiyah Yousaf		Aafia Nadeem
	Isa Warraich		Dewaan Ibrahim Yousaf		Husna Nadeem
			Eden Ibrahim Yousaf	St. Catharines	Izma Syeda Bokhari

Nāsirāt Corner

Hazrat Khadija^{ra}

By: Haadia Ahmad, Mississauga West

Hazrat Khadijah^{ra} was the first wife of the Holy Prophet Muhammad^{sa}, known as “Mother of the Believers”.

Hazrat Khadijah^{ra} was born in the year 555 CE. She was known as Al Tahira or the pure one due to her impeccable personality, virtuous character and her honourable descent. Before her marriage to the Prophet^{sa}, she was married twice but became widowed. She gave the Holy Prophet^{sa} his first big trade opportunity, which resulted in a successful venture. Impressed with his honest personality, she proposed to Muhammad^{sa}, who was 15 years younger than her.

Hazrat Khadija^{ra} was a decision maker, an entrepreneur and a trailblazer. Just take a moment and reflect on these things that were unimaginable in the Western world only 100 years ago, while Hazrat Khadijah^{ra} accomplished them 1500 years ago. A woman who broke all stereotypes, became an icon and set new paths.

In a book of Ahādīth, Sahīh Muslim, the Holy Prophet^{sa} is reported having said, **"God Almighty never granted me anyone better in this life than her. She accepted me when people rejected me; she believed in me when people doubted me; she shared her wealth with me when people deprived me; and Allāh granted me children only through her."**

Our beloved Imām, Hazrat Khalīfatul-Masīh V (may Allāh be his Helper) said,

“What sort of life did the Holy Prophet^{sa}’s beloved wife Khadija who was a very wealthy businesswoman and one of the richest people of Makkah spend after becoming a Muslim! She was made homeless in her old

age and spent a long time in a valley in exile where there was lack of food and basic provisions and the time spent there caused her eventual passing away. This is what she endured for Islām in the hope that the sacrifices carried Divine promises (Friday Sermon, May 23, 2014).

Hazrat Khadija passed away at the age of 64 years. In a contemporary context she was a feminist icon, role model and independent woman. Hazrat Khadija^{ra} was also a great wife. This just proves that Hazrat Khadijah^{ra} was a true role model for humanity. May Allāh enable all of us as women of modern age to follow on her footsteps, Āmīn.

Women in Islām

Poem By: Manal Zafar, Calgary West

Women are treated respectfully and equally
Equality is important to both, men and women
Islām assigns a position of great honour to a mother
We respect them and what they do for all of us

Women have rights

They are safeguarded and honoured
In Islām women are provided independence
They are able to do whatever men do
Women fought in wars and treated injured

Women are brave

Women play many vital roles in Islām
Women bring paradise for the life here and hereafter
Paradise lies under mothers’ feet
Raising a daughter with kindness earns paradise

What Do Nāsirāt Say...?

Why Namaz is Important To Me!

(Nāsirāt of Brampton Flowertown)

Anaya Syed says:

I am close to Allāh when reading Namaz.

I can pray to Allāh for my parents, family and friends.

I can pray to Allāh for good things in life.

Namaz stops making me do bad things.

Namaz makes me very happy because I get to talk to Allāh.

Abeera Dogar says:

Namaz is important for me because we should pray to God.

Namaz is one of the most important of the five pillars of Islām.

It is important because we need to worship Allāh.

It is helpful for mind and body.

Namaz makes us remember Allāh.

Faria Shehzad says:

To obey Allāh.

Sunnah of the Holy Prophet peace be upon him.

It is obligatory.

It makes you go to heaven.

Because we are followers of Allāh.

Ashlina Dogar thinks:

Namaz is important for me because it helps me stay connected with Allāh.

If we observe Fajr prayers, our whole day will be good.

Namaz is important for me because it gives me lots of blessings.

Zoya Syed says:

Namaz makes me closer to Allāh.

I can pray for anything I want

It keeps me away from doing sins

Namaz is key to heaven.

It makes Allāh happy.

Maya Malik says:

Namaz is important to me because it helps me connect to Allāh.

When I read Namaz Allāh hears my prayers and helps me.

It is important to me because I like to be close to Allāh.

Namaz brings discipline in myself.

When I do Wudhu 5 times a day it makes me clean.

It helps me stay away from bad things and helps me stay away from Satan.

Namaz is very important to me because when we read Namaz we get blessings from Allāh, without Allāh's blessings we wouldn't have all the peace, joy and happiness in our lives.

Asmara Ahmad thinks:

Namaz is important to me because it is the only way to communicate with Allāh.

If I ever need guidance or help, Namaz gives me the opportunity to ask for help.

I can thank Allāh for what He has provided me with.

It is my duty to thank Allāh and Namaz allows me to do so.

A Country of Peace....

Poem by: Shafia Durrisamin, Malton

Is a country that has a taste of something special, the maple syrup

A country of peace is where the soldiers who fought for our freedom

A country where you can hear the birds

Canada... We will not forget the soldiers

Canada... A Country of Peace



Islāmic Word Search

Salāt, The Key to Success

Praying the five daily prayers enables us to have a connection with our best friend, Allāh. We can thank Him, ask for help, beg for forgiveness, and share all our inner thoughts and stresses of the day.

Try to complete this word search about Salāt

H	H	B	L	E	S	S	I	N	G	S	H	S	I
R	A	U	B	I	D	A	I	L	Y	N	A	S	A
E	T	I	R	A	S	L	L	L	U	O	R	N	Z
Y	T	H	Z	I	R	H	U	Z	S	U	U	R	A
A	U	E	D	P	T	N	S	E	Y	A	S	J	A
R	A	S	L	R	U	U	M	O	S	Q	U	E	N
P	H	A	L	L	A	E	A	A	B	Z	H	H	P
T	O	H	L	A	G	F	I	L	B	S	N	A	A
L	R	U	U	N	O	I	T	U	L	B	A	S	A
I	S	D	I	A	E	N	M	L	S	R	L	R	H
E	L	M	U	S	L	I	M	S	L	J	D	R	S
H	A	N	N	U	S	A	N	A	H	A	L	R	I
A	F	A	H	R	A	G	N	Y	S	F	D	A	R
M	U	A	D	U	F	N	B	I	R	H	G	A	M

MOSQUE
DUA
ZUHR
MAGHRIB
ALLAH
SURAH
RITUAL
ABLUTION
DAILY
FARD
SUNNAH
MUSLIMS
BLESSINGS
ISHAA
FAJR
PRAYER
ASR
AZAAN

Submitted by: Esha Mahmood, Vaughan North

Smile Please

Jokes submitted by Warisha Khan, Vaughan North

- A snail walks into a bar and the barman tells him there's a strict policy about having snails in the bar and so kicks him out. A year later the same snail re-enters the bar and asks the barman "What did you do that for?"
- Patient: Doctor, I have a pain in my eye whenever I drink tea.
Doctor: Take the spoon out of the mug before you drink!