

An-Nisaa'

Lajna Imāillāh Canada

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May — August 2019

I SHALL CAUSE THY MESSAGE TO REACH THE CORNERS OF THE EARTH



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

امروز قوم من نشنا سد مقام من
روزے بگریه یاد کند وقتِ خوشترم

“Today my people do not recognize my status;
The day will come when they will recall my blessed
time with tears.”

[Izala-e-Auham, Rūhānī Khazā'in, vol. 3, p. 184]

میں وہ پانی ہوں کہ آیا آسماں سے وقت پر
میں وہ ہوں نورِ خدا جس سے ہوا دن آشکار

I am the water that has descended from heaven at its due time;
I am the Divine light, which has illumined the day.

[Barāhīn-e-Ahmadīyya Part V, Rūhānī Khazā'in, vol. 21, p. 145]

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

Lajna Imāillāh Canada's

An-Nisaa'

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training of Lajna Imāillāh
Canada

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Holy Qur'ān/Hadīth	1
A Note from the Editor	2
From the Writings of the Prom- ised Messiah ^{as}	3
Summary of Friday Sermon	7
Excellent Ways of Teaching of the Holy Prophet ^{sa}	16
The Truthfulness of the Prom- ised Messiah ^{as} as per the Holy Qur'ān	22
Blessings of Reciting Durūd Sharīf / How do I look in Hijāb?	23
La Chakarita	24
Role of Women / No Compul- sion in Religion	26
Report of Local Events	28
Nāsirāt Corner	29

From the Holy Qur'ān

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

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ
مِّن قَبْلِهِ كَتَبَ مُوسَىٰ إِمَامًا وَرَحْمَةً ۖ أُولَٰئِكَ يُؤْمِنُونَ
بِهِ ۖ وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ ۚ فَلَا
تَكُ فِي مِرْيَةٍ مِّنْهُ ۚ إِنَّهُ الْحَقُّ مِنْ رَبِّكَ ۚ وَلَكِنَّ أَكْثَرَ
النَّاسِ لَا يُؤْمِنُونَ ﴿١٨﴾

Can he, then, who possesses a clear proof from his Lord, and *to testify to whose truth* a witness from Him shall follow him, and who was preceded by the Book of Moses, a guide and a mercy, *be an impostor?* Those *who consider these matters* believe therein, and whoever of the *opposing parties* disbelieves in it, Fire shall be his promised place. So be not thou in doubt about it. Surely, it is the truth from thy Lord; but most men do not believe. (11:18)

Hadīth: Saying of the Holy Prophet^{sa}

Marriage and Children of the Promised Messiah^{as}

Hazrat Abdullah bin Umar narrates that the Holy Prophet^{sa} said:

When Isa, son of Mary, descends upon the earth, he will marry and will have children...

In explaining this Hadīth, the Promised Messiah^{as} says:

“The Holy Prophet^{sa} made a prophecy on the basis of revelation from Almighty Allāh that the Promised Messiah will marry and he will have children. This indicates that Almighty Allāh will grant him a son who will be similar to his father in goodness, and will not differ from him. And he will be among the righteous servants of Allāh.” (Ayena Kamalati Islām, p. 578)

Source: alislam.org/articles/hadith-marriage-children-promised-messiah/

A Note from the Editor

“I shall cause thy message to reach the corners of the earth”

(Translation of Urdu revelation vouchsafed to the Promised Messiah^{as})

This prophecy was revealed to the Messiah of the age, Hazrat Mirza Ghulam Ahmad^{as} of Qadian in 1886. The world has seen this prophecy fulfilled in many ways throughout the past 130 years of Jamā’at Ahmadiyya’s history. The fulfillment of this prophecy is a sign of the truthfulness of the Promised Messiah^{as}, for the words of a liar can not come true. Likewise, numerous other signs appeared in the lifetime of the Promised Messiah^{as} which had been foretold 1,500 years ago, such as the lunar and solar eclipses, as well as many prophecies of the Promised Messiah^{as}.

In his book, *Haqiqatul-Wahi* or *The Philosophy of Divine Revelation*, which was published in Qadian in 1907, the Promised Messiah^{as} established his truthfulness by documenting more than 200 signs, including the fulfillment of prophecies made by the Holy Prophet^{sa}, earlier scriptures, and his own revelations spanning over 25 years. The Promised Messiah^{as} foretold many signs indicating his Divine appointment including earthquakes, the plague epidemic, and the downfall of many of his enemies to name just a few. His opponents tried their best to humiliate the Prophet of God, but God, protected him against every assault while continuously reassuring him of His promise to bless his Jamā’at (Community) – a promise which continues to bear the seal and testimony of history.



**Haqiqatul-Wahi
(The Philosophy of
Divine Revelation)**

I encourage An-Nisaa’ readers to study *Haqiqatul-Wahi* and become witnesses to the fulfillment of the signs of the truthfulness of the Promised Messiah^{as}. In this issue of An-Nisaa’, extracts from the writings of the Promised Messiah^{as}, a recent Friday Sermon of Hazrat Khalifatul-Masih V^{aa} and an article on the truthfulness of the Promised Messiah^{as} are included. Articles on other topics are included as well. Thank you for submissions and continue to write for An-Nisaa’.

Sadiqa Hifsa

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

The following excerpts are taken from The Essence of Islām: Volume IV, pp. 60-67 (available online at www.alislam.org/books); a compilation of extracts from the writings, speeches, announcements and discourses of the Promised Messiah^{as}, translated into English by Hazrat Chaudhry Muhammad Zafrulla Khan^{ra} and revised by Munawar Ahmad Sa`eed .

Proof of Truthfulness

Here, a seeker after truth can validly raise a question, namely, what evidence is there to support the claim of my being the Promised Messiah—for every claim requires some evidence, especially in these times when cunning, deceit and dishonesty have become widespread and false claims are being actively promoted. In answer to this question, it would be enough for me to state that the following matters are sufficient as signs and evidence for a seeker after truth: [1] First of all, there is the prophecy made by the Holy Prophet^{sa} which has consistently been interpreted to mean that, at the turn of each century, God Almighty shall raise a person to revive the faith by removing the weaknesses that might have crept in and would restore it to its true might and vitality. According to this prophecy, it was necessary that God Almighty should have raised a person at the turn of this fourteenth century who should have striven to reform the ills that have become current. Accordingly, I have been sent at the proper time. Previously, hundreds of saints have borne witness, on the basis of revelation, that the Reformer of the fourteenth century would be none other than the Promised Messiah. Authentic Ahadith also

confirm repeatedly that the Messiah would appear after the thirteenth century. Then, does not my claim at this point in time clearly conform with the time and the circumstances? Is it possible that the prophecy of the Holy Prophet^{sa} should turn out to be false? I have made it clear that if the Promised Messiah were not to appear at the turn of the fourteenth century, many of the prophecies of the Holy Prophet^{sa} would go unfulfilled and many saints, who were recipients of revelation, would turn out to be wrong. [2] When the divines are asked, who else beside me has claimed to be the Reformer of the fourteenth century, and who else has announced his advent from God and claims to be the recipient of revelation and to have been commissioned by God, they have no answer and are unable to name anyone who has made such a claim.... [3] The third sign of the truth of my claim is that, as I have set out in the *Nishan-e-Asmani*, some men of God, who passed away many years before me, had given the news of my coming, specifying clearly my name and place of residence and my age. [4] The fourth sign of the truth of my claim is that I have dispatched approximately twelve thousand letters and announcements to the representatives of other faiths, inviting them to a contest in the blessings

of faith. There is perhaps not a single well known clergyman in Europe, America and India who has not been addressed by registered letter. They were all so over-awed by the truth that not one of them came forward. The criticism levelled against this invitation by the Maulavis is in truth based on falsehood and filth. I have been given the glad tiding that if any opponent of Islām comes forward to challenge me, I shall prevail over him and he will be humiliated..... [5] The fifth sign in support of my truth is that I have been informed that I shall ever remain triumphant over all Muslims in the matter of vision and revelation. So let those of them who claim to be recipients of revelation come forward to compete with me. If they triumph over me in respect of Divine support and Heavenly grace and signs, I would submit to being slaughtered howsoever they wish. [A'ina-e-Kamat-e-Islām, Rūhānī Khazā'in, vol. 5, pp. 340-348]

See that those who wish to be the followers of nature and the law of nature have been offered a good opportunity by God Almighty of accepting my claim, inasmuch as they are not confronted by the difficulties in which our other opponents are involved. They know well that Jesus^{as} has died and at the same time they have to confess that the prophecy contained in the Ahadīth about the appearance of the Promised Messiah is among the long-established verities that cannot be denied by any reasonable person. Thus they are left with no other option but to accept that the Promised Messiah will be one of the Muslims. They are, however, entitled to inquire as to why they should believe in me as the Promised Messiah, and on what grounds do I base this claim? The answer is that all the indications mentioned in the Holy Qur'ān and the Ahadīth with regard to the Promised Messiah have been

combined in me and in my age and in my country; as, for instance, the age and the country and the town in which the Promised Messiah was to appear and the circumstances which called specially for his advent, and the earthly and heavenly occurrences which had been specified as indications of his advent, and the knowledge and learning that were to be his characteristic, have all been combined in me. In addition to these, and to provide further satisfaction, I have been strengthened by Heavenly support.

چوں مرا حکم از پئے قوم مسیحی داده اند
مصلحت را بن مریم نام من بنهاده اند
آسمان بار و نشان الوقت می گوید ز میں
ایں دو شاہد از پئے تصدیق من استاده اند

Translation: As I was invested with authority for the Christians, I was, therefore, named the Son of Mary. Heaven is showing signs and the earth proclaims that this is the time. These two witnesses stand firm in my support. [Publisher]

To illustrate: The indication given in the text of the Holy Qur'ān proves that the Holy Prophet^{sa} appeared in the likeness of Moses^{sa}, and that the chain of Khilāfat after the Holy Prophet^{sa} would be very similar to the chain of Khilāfat established after Moses^{sa}. Just as Prophet Moses^{as} was promised that in the latter days—i.e., when the Prophethood of Bani Isra'īl would reach its limit and Bani Isra'īl would be divided into many sects, each contradicting the other, so much so that some would declare others to be infidels—God Almighty would raise a successor, i.e., Prophet Jesus^{as}, to support the faith of Moses^{as}; he would gather the scattered sheep of Isra'īl, and bring sheep and wolves together at one

place, and he would be an Arbiter for all the sects of Bani Isra'il, and he would iron out their differences and remove all rancour and ill-will; likewise, a similar promise was made by the Holy Qur'ān in the verse:

اٰخَرِيْنَ مِنْهُمْ لَمَّا يَدْحُقُوْا فِيْهِمْ ط

Translation: Others from among them who have not yet joined them. (62:4)

Many details of this are set out in the Ahadīth. For instance, it is mentioned that Muslims would become divided into as many sects as the Jews; they would contradict each other and brand each other as infidels; and would increase in hatred and enmity towards each other, till the time when the Promised Messiah would appear as an Arbiter. He would remove all rancour and hostility. During his time, the wolf and the sheep will be brought together. All historians are aware that, at the time of the advent of Jesus^{as}, the Israelite sects were ridden with dissension and labelled each other as heretics and infidels. I have also appeared at a time when inner dissension has multiplied and each sect has started calling others Kafir. At such a time of dissension, the Muslims were in need of an Arbiter. God has, therefore, sent me as one. [Kitab-ul-Bariyyah, Rūhānī Khazā'in, vol. 13, pp. 254-257, footnote]

My status is not that of an ordinary Maulavi, but my status is that of Prophets. Accept me as one who has come from **HEAVEN**, and all the altercations and dissensions which have divided the Muslims will at once be resolved. Whatever meanings are attributed to the Holy Qur'ān by him — who has come as an Arbiter and as a commis-

sioned one of God — will be its true meaning and whichever Hadīth he affirms as true will be a true Hadīth. [Malfūzāt, vol. 2, pp. 140-141]

It is set out in an authentic Hadīth that he who fails to recognize the Imām of his age will die the death of ignorance.... This direction of the Holy Prophet^{sa} entails that every seeker after truth should continue to seek the true Imām.... The question arises: Who can be called the Imām of the age, and what are his characteristics, and in what respect is he to be preferred to other recipients of revelation and dreams and visions? The answer is that the Imām of the age is the person whose spiritual training is undertaken by God Almighty Himself Who invests his nature with such guiding light as enables him to overcome all philosophers and logicians of the world in every kind of debate. He refutes the subtlest criticism of every description so well by his God-given power, that one is compelled to admit that he has come into the world equipped with all the resources needed for its reform and thus he was not to face humiliation before any opponent. He is the spiritual Commander-in-chief of the Muslim forces and God Almighty designs once again to make the faith victorious at his hand. All those who seek shelter under his banner are also equipped with the highest capacities. He is bestowed all that is needed for reform and is endowed with all knowledge that is required for repelling objections and setting forth Islāmic excellences. [Darurat-ul-Imām, Rūhānī Khazā'in, vol. 13, pp. 472-477]

It must be borne in mind that the expression 'Imām of the age' comprises the titles of Prophet, Messenger, *Muhaddath* and *Mujaddid*. Those who are not Divinely appointed for the reform and

(Continued on page 21)

Summary of Friday Sermon

Signs of the Truth: The Promised Messiah and Mahdi^{as}

Source: Friday Sermon Archives from www.alislam.org

On March 28, 2014, Hazrat Khalīfatul-Masīh (May Allāh be his Helper) in his Friday Sermon continued with the subject of signs of the Promised Messiah^{as} in light of his own writings. Huzoor^{aa} also related some incidents illustrating the Promised Messiah's^{as} truthfulness.

The Promised Messiah^{as} wrote:

'God has shown so many signs in my support that if I were to count them one by one up to this day, 16th July, 1906, I can swear by God that they are in excess of three hundred thousand. And if someone does not believe in my oath, I can provide him with proof.

Some of these signs are to do with occasions when God Almighty, in keeping with His promise, protected me from being harmed by the enemy. Some of the signs are such that, in keeping with His promise, God always fulfilled my needs and my wishes. And some are of the kind whereby, in keeping with His promise 'I shall humiliate him who designs to

humiliate thee.' God brought humiliation and disgrace upon those who tried to harm me. Some signs are of the kind in which according to His Prophecies He made me victorious over those who filed lawsuits against me. Some are of the kind that pertain to the length of my ministry, for ever since the world was created no impostor has ever been allowed such a long period of respite. Some signs are of the kind that are manifested through observing the condition of the age—that this age is in need of an Imām. Some signs are of the kind which represent the fulfilment of my prayers in favour of my friends. Some signs are of the kind which represent the fulfilment of my prayer against malicious enemies. Some signs are of the kind in which terminally ill patients were cured and I was informed of their recovery in advance. Some signs are of the nature whereby, for my sake, God caused a number of heavenly and earthly calamities as a testimony to my claim. Some are of the sort whereby many eminent and renowned saints saw dreams in which the Holy

Prophet^{sa} appeared to them and testified to my claim, among these is the *Sajjadah Nashin* Sāhib-ul-'Alam of Sindh who has nearly one hundred thousand followers, and Khawaja Ghulam Farid of Chachrañ.

Some signs are such that thousands of people pledged Bai'at at my hand only because they were informed in a dream of my truthfulness and of my being from God; while some others did so because they saw the Holy Prophet^{sa} in a dream, and he told them that the end of the world is near and that this man is the last Vicegerent of God and the Promised Messiah. Some signs relate to certain eminent saints who mentioned me by name even before my birth, or before I came of age, and spoke about my being the Promised Messiah. Among these are Ne'matullah Wali and Mian Gulab Shah of Jamalpur, District Ludhiana. (Haqiqat-ul-Wahi, Rūhānī Khazā'in, vol. 22, pp.70-71 – Essence of Islām, Vo. V, pp. 2-4)

Huzoor^{aa} remarked that even today we witness manifestations of **'I shall humiliate him who designs to humiliate thee.'** And for those who have thus far escaped, there is the Divine warning of: 'And I give them the rein; surely, My plan is mighty.' (7:184)

A companion of the Promised Messiah^{as}, Siraj ul Haq Nomani Sahib^{ra} read out a letter to him from his brother who was a non-Ahmadī *Sajjadah Nashin* and who had boasted about his ability to practice séance and had made imprudent assertions. The Promised Messiah^{as} replied: 'Séance is something absurd. A person who speaks to Living God and receives His fresh revelations of which there are hundreds of thousands of proofs, why would he speak to the dead and look for the dead and where is the proof that there was communication with such

and such dead person! Here, we have hundreds and thousands of proofs. Every single [post] card, every single person and every single rupee that comes is a tremendous sign of God because a long time ago God Almighty had said: **'His help will come to you from every distant track. People will come to help you from every distant track.'** This was revealed at a time when no one knew me. How tremendously this prophecy is being fulfilled now! Is there another example of this! In short, what need do we have to leave Living God and seek dead people!' (Malfūzāt, (new edition) Vol. IV, p. 248)

The Promised Messiah^{as} said: 'I say to you truthfully not to be impertinent towards signs of God Almighty and do not look down on them. This indicates being left deprived and God Almighty does not like it. Recently Lekh Ram was killed in accordance with a grand sign of God Almighty. Millions of people are witness to the prophecy [about him]. Lekh Ram himself made it famous; he related it wherever he went. He had himself sought this sign for the truth of Islām and had ascertained it as a measure between true and false religion. Ultimately he gave his life to testify to the truthfulness of Islām as well as my truthfulness. How unjust and wrong it is to deny this sign and not care for it. Denying such a manifest sign is nothing more than being like Lekh Ram.

It saddens me a lot that with His grace God Almighty has shown signs for every nation, signs pertaining to both His glory and to beauty. It is most unfortunate to dismiss them and one who does not care for Signs of Allāh incurs His wrath and should remember that Allāh too does not care for such a person. Signs manifested by Allāh are such that a sensible God-fearing person recognises them and avails of them...

Read Barāhin Ahmadiyya and reflect over it. It has all the news of this era about friends and foes. Is it within human power to predict such magnificent news thirty years ahead of time when this movement did not even exist? And the predictions are now fulfilled, not one or two, but all of them in their entirety! Indeed, one is not even sure about the longevity or not of one's own life. Ahmadi families have 'Barāhin Ahmadiyya', Christians, Aryas and even the Government has it. If there is fear of God and truth is sought, then I say decide on the signs given in Barahin alone! Look, no one knew me at that time and no one visited here, I did not have a single person with me, news of this Jamā'at which exists here was given. If this prophecy was imaginary then why is there such a large Jamā'at here today? It was said about an individual whom no one knew outside Qadian in Barahin that 'time has come to help you and make you renowned among people'. What is the reason that today the world recognises him not just here in India but in Arabia, Syria, Egypt and beyond in Europe and America. If these were not the words of God and was the scheme of a liar against the will of God, why did God help him? Why did He facilitate so many ways and means for him? Did I do all this myself? If this is how Allāh the Exalted corroborates liars then what is the measure of the truthfulness of the honest? You should answer this yourself!

Was it within my capacity that the sun and the moon should eclipse in Ramadan and could I have made it happen in my time! As the Holy Prophet (peace and blessings of Allāh be on him) had called it a sign of the true Mahdī and Allāh the Exalted fulfilled this sign at the time of my claim. If I was not from Him, did God Almighty Himself lead the world astray? You should think and answer as to how far be the

repercussions of denying me! Certainly it includes denial of the Holy Prophet (peace and blessings of Allāh be on him) and denial of God Almighty. There are many similar signs, they do not amount to one or two, but are in their hundreds of thousands. How many will you deny?

It is also written in the very same Barahin 'People will come to help you from every distant track'. You have also come here and have fulfilled one sign. You may deny it too. If you can erase the sign that you have fulfilled by coming, you may erase it. I say one more time, it is not good to deny Signs of Allāh, it incurs the wrath of God Almighty. I have said whatever was in my heart, it is up to you to accept or not. Allāh the Exalted knows very well that I am truthful and have come from Him.' (Malfūzāt, Vol III, (new edition) pp. 650 – 652)

Huzoor^{aa} explained that the Promised Messiah^{as} is addressing a new Muslim who wanted to see signs in the last paragraph.

As regards signs of healing from illness, the Promised Messiah^{as} writes:

'Then, a long time afterwards, it so happened that the son of Nawab Sardar Muhammad 'Ali Khan, a nobleman of Malir Kotla, fell seriously ill in Qadian, and his life was almost despaired of. He beseeched me for prayer. So I retired to my Bait-ud-Du'a and prayed for him. After I had prayed I learned that his death had been decreed and that it was futile to pray at the time. Upon this I said: 'Lord, if the prayer is not to be accepted, then I intercede on his behalf that You may cure him for my sake.' These words involuntarily escaped my lips but I was afterwards filled with remorse for having uttered them. Immediately after this I received the revelation: 'Who can dare to intercede without

His permission?' I fell silent after hearing this revelation. Hardly a minute had passed before I received the following revelation: 'You are granted permission to intercede.' I then prayed fervently and I could feel that this time the prayer would not go unanswered. The boy recovered that very day, nay that very moment, and it was as if he had come out of his grave.' (Haqiqat-ul-Wahi, Rūhānī Khazā'in, vol. 22, pp. 88-89 – Essence of Islām, Vol. V, pp. 187-188)

Once my son Bashir Ahmad became ill due to an eye condition. He received a long treatment but to no avail. In view of his restlessness I prayed to God and received this revelation: 'My son Bashir has opened his eyes.' By the grace of God, his eyes were cured the same day.' (Haqiqat-ul-Wahi, Rūhānī Khazā'in, vol. 22, p. 89 – Essence of Islām, Vol. V, p. 188-189)

Regarding the ruin of his opponents the Promised Messiah^{as} writes:

'The seventy first sign which I have written in the book '*Sirrul Khalafa*' is that I prayed for the opponents to suffer from the plague. That is, those opponents who are not destined to be guided. Many years later, the plague spread in the country and some very severe opponents passed from this world. The prayer was: **O my God seize the one who is an enemy of the right way and right works with the plague and destroy him. Remove my restlessness and release me from grief, my Lord! Reduce my enemy to smithereens and disgrace him.** This prophecy was made when there was not even a hint of the plague in any part of this country. The following

prophecy was given in the book, 'Ijaz e Ahmadi': When God is wrathful He brings down chastisement on that person who exceeds limits and is inclined to manifest evil. The time is coming when God will break every wrongdoer and only those will be destroyed who have been ruined due to their sins. And I will be worse than all evil people if their contempt is not countered with contempt. God has decided that the response of taunt will be taunt, thus the plague will seize them! And when the ruinous wicked exceeded limits I desired for destructive plague. After this the revelation came: 'You have ruined many of the enemy's homes'. This was published in Al Hakm and Al Badr. The aforementioned prayers, which were made after extreme persecution by the enemies, were accepted and the torment of plague befell them like fire in accordance with the prophecy. Many thousands of enemies who called me a liar and verbally abused me were destroyed. Here I shall mention a few severe opponents by way of example. Firstly, Maulawi Rasul Baba, resident of Amritsar, is worthy of mention. He wrote a book to reject me and was very abusive in it. He lied in his love of this transitory life and ultimately according to God's promise was destroyed. Another person called Muhammad Bakhsh who was deputy inspector in Batala was determined on enmity and oppression was also killed by the plague. Then a person called Chiragh Din of Jammu rose and claimed to be a prophet and called me Dajjal. He used to say that Hazrat Isa (on whom be peace) had given him a staff in a dream so that he could kill the Dajjal with it. He was killed from the plague on 4 April 1902 along with his two sons in accordance with my prophecy which was published in booklet 'Dafaul Bala wa Mayar ahlal Astafa' specifically for him and during his lifetime. Where was the staff of Isa with which he was to kill me?... Regrettably, most people are deluded and consider their own wishes as

revelation before they have purified themselves! This is why ultimately they die in disgrace and abasement. There were many others who had exceeded limits in their contempt and harassment. They were not afraid of the chastisement of God Almighty and were busy in derision, mockery and abuse day and night. Ultimately they succumbed to the plague.

For example, Munshi Mehboob Alam Sāhib writes from Lahore; I had an uncle called Noor Ahmad...he asked me one day why did Mirza Sāhib not show a sign regarding his claim of Messiahship. I replied that among his signs one was the plague which broke after he had made his prophecy and which is proving fatal on a large scale. He replied that the plague would not touch him; rather the plague was here to destroy Mirza Sāhib. It will have absolutely no effect on us, but its effect will be on Mirza Sāhib. The conversation stopped here. A week after I arrived in Lahore I received news that Uncle Noor Ahmad had died of the plague. Many people of the village were witness to the conversation [we had had] it was something that cannot be hidden.

Mian Ma'raj ud Din Sāhib writes from Lahore that Maulawi Zainul Abideen who was qualified in Maulawi Fazil and Munshi Fazil and was a relative of Maulawi Ghulam Rasool of the Qilla and was accomplished in religious education and was a designated tutor of the Anjuman Hamayat e Islām, Lahore. He challenged Maulawi Muhammad Ali Sialkoti with a *Mubāhala* (prayer duel) on the truthfulness of Huzoor (the Promised Messiah^{as}) while standing in a shop in Kashmiri Bazaar. He died of plague a few days later. His wife also died of plague as did his son-in-law who was employed in the department of accountant general. Seventeen members of his family died of the plague after the *Mubāhala*.

It is amazing and can anyone understand the mystery that while in the eyes of these people I am a liar and Dajjal but at the occasion of *Mubāhala* it is these people who die. Can, God forbid, God ever be mistaken? Why does Divine chastisement befall such virtuous people that their death comes with disgrace and abasement! Mian Ma'raj Din writes that there was a contractor in Lahore by the name of Kareem Bakhsh who was extremely offensive and abusive about Huzoor (the Promised Messiah^{as}) and behaved this way often. I advised him against this many times but he did not desist. He died at a young age.

Syed Hamid Ali Shah Sialkoti^{ra} writes that Hafiz Khan Sialkoti was a severe opponent of Huzoor^{as}. This is the person who had planned to throw dust on the carriage/conveyance of Huzoor^{as} as it passed through Sialkot. He died of severe plague in 1906 and nine or ten members of his family also died of the plague. Similarly, everyone in the city of Sialkot knows that Hakeem Muhammad Shafi who apostatised after taking Bai'at and had founded Madrasatul Qur'an was [the Promised Messiah's] severe opponent. The unfortunate person could not stay firm on his Bai'at due to his selfish desires and joined the people of Mohalla Loharaan of Sialkot, who were extreme opponents. Ultimately, he too succumbed to the plague and one after the other his wife, mother and brother died of the plague. In addition people who aided his Madrasa were also killed.

Similarly Mirza Sardar Baig Sialkoti who had crossed all limits in his abusive and rude language and who was always engaged in derision and mockery and his words were laden with taunt and impertinence also died, having fallen victim to severe plague. One day he had imperti-

nently said to an Ahmadi: why do you go on about the plague? I will only accept it if I have the plague. Two days later he died of the plague.’ (Haqiqat-ul-Wahi, Rūhānī Khazā’in, vol. 22, pp. 235 – 238)

The Promised Messiah^{as} wrote:

‘God appointed me to bring about reformation. He showed such signs in my person that if people who are free of prejudice and have fear of God in their hearts and think judiciously, are informed about them, they can understand the reality of Islām very well from these signs. These signs are not just one or two, in fact there are thousands of such signs, some of which we have written in our book Haqiqatul Wahi. When the thirteenth century Hijrah finished God commissioned me and sent me at the beginning of the fourteenth century. He gave me the names of all the Prophets from Adam till the last and the final names given to me were Promised Isa, and Promised Ahmad and Muhammad. He repeatedly addresses me with both the names. Both these names were alternatively expressed in the words of Messiah and Mahdī.

Among the miracles given to me were prophecies which constitute tremendous matters of the unseen and it is not in anyone’s power apart from God’s to articulate them. There are some prayers which were accepted and thus fulfilled and there are some maledictions through which mischievous enemies were destroyed. Some prayers are in the mode of intercession and are of a greater status than prayer and there are also some *Mubahalas* (prayer duels) which resulted in God destroying and disgracing the enemies. There are some testimonies of the righteous of the time who bore witness to my truthfulness after receiving revelation from God. There are testimonies of some righteous people of Islām who passed away before I came and who bore

witness by mentioning my name and mentioning the name of my village and said that he is the Promised Messiah who will come soon. And some gave the news of my advent when I was not even born and some gave news about my advent at a time when I was around ten or twelve years old. They told some of their followers that they would live long enough to see me. The signs the Holy Prophet (peace and blessings of Allāh be on him) gave regarding the time of the Messiah Promised Mahdī, like solar and lunar eclipse in Ramadan, spread of the plague in the country, all these testimonies were fulfilled for me and up till now I have also seen part of the fourteenth century. The proofs and evidences are so large in number that if they were all written down, they would not be contained even in thousand parts/volumes.’ (Chashma Ma’rafat, Rūhānī Khazā’in Vol. 23, pp. 328 – 329)

Huzoor^{aa} said these extracts gave instances of bad endings of the opponents and instances of acceptance of prayers. Next Huzoor^{aa} related some incidents of how some people came to accept Ahmadiyyat, both from the time of the Promised Messiah^{as} and the current times.

Hazrat Sheikh Muhammad Sahib^{ra} writes that he was about twelve years old when his uncle and cousin took Bai’at but he had neither seen the Promised Messiah^{as} in person nor seen his photo. He had a dream in which he felt that he has no life left in his body but his brain has the capacity to think and his eyes have the capacity to see. He sees a holy person sitting and behind him he sees a pair of blessed feet. It is put in his heart that the holy person in the foreground watching him is Mirza Sāhib and the feet he can see in the background are those of the Holy Prophet^{sa}. Next morning he asked someone to interpret his dream and was told that he will achieve adherence to the Holy Prophet^{sa} through Mirza Sāhib.

...a long time ago God Almighty had said: **‘His help will come to you from every distant track. People will come to help you from every distant track.’**

This was revealed at a time when no one knew me. How tremendously this prophecy is being fulfilled now! Is there another example of this!

(Malfūzāt, (new edition) Vol. IV, p. 248)



He swears by God that when he took Bai‘at in 1906 he found the Promised Messiah^{as} exactly as he had seen in the dream.

Hazrat Nizam Din Sahib^{ra} writes that once as he came downstairs after offering ‘Asr Salat he saw two noble looking young men in the vestibule. They asked the whereabouts of Mirza Sāhib and said they had travelled from afar. Nizam Sāhib offered to take them to the Promised Messiah^{as} but they asked him to follow them and took the lead because they wanted to recognise the Messiah themselves. Upstairs an assembly was in session and the Promised Messiah^{as} sat informally without his turban. One of the men asked, is your name Mirza Ghulam Ahmad? He replied, yes. The man asked, do you claim to be the Promised Messiah? He replied, yes. The man said, first I send you greetings of the Holy Prophet^{sa} followed by my own greetings. The man said he had seen a dream in which the Holy Prophet^{ssa} hand was on the shoulder of the Promised Messiah^{as} and he was saying: take his Bai‘at.

Hazrat Hakeem Ata Muhammad^{ra} writes that soon after his Bai‘at he was introduced to some Ahmadīs and he heard one of them say most lovingly that the Holy Prophet^{sa} had come to Qadian. He was a bit surprised as to how could Mirza Sāhib be the Holy Prophet^{sa}! He saw a dream in which the Promised Messiah^{as} was standing and an angel asked Hakeem Sāhib who he was; he replied that he was Mirza Sāhib! Hakeem Sāhib then saw that the light of the

Holy Prophet^{sa} came down from the heavens and entered the brain of the Promised Messiah^{as} and then permeated his body. This resulted in his face becoming luminous. The angel asked again, who is he? And Hakeem Sahib^{ra} replied, he was first Mirza Sāhib, now he had truly become the Holy Prophet^{sa}!

Huzoor^{aa} remarked the Promised Messiah^{as} had once said that such guidance from God will continue in his Jamā‘at until his Jamā‘at reaches a stage of excellence. Thus people continue to experience such dreams.

In the region of Bala in Mali ninety three villages became Muslim through the Imām of some sect of Islām. After a while his son Adam Sāhib succeeded his father. He saw a dream in which the Promised Messiah is in his home in a room while there is large number of people gathered outside waiting for the Promised Messiah. Adam Sāhib says to the Promised Messiah that many religious leaders await him outside. Huzoor^{as} goes outside and removes the caps of everyone barring Adam Sāhib. After accepting Ahmadīyyat Adam Sāhib went to many villages along with our *mu‘allim* (educator/teacher) and now more than forty villages have accepted Ahmadīyyat.

Jayara Bukhari Sāhib of Burkina Faso says that he started doing *Istikhara* to find out the truthfulness of the Promised Messiah. After a week he saw a dream in which he sees a tent in which two spiritually radiant people sit. His friend tells him in the dream that one of them is the Messiah but he does not find out who **the** other person is.

By seeing the Promised Messiah it became clear to him that he was truthful otherwise he would not have seen him as an outcome of his *Istikhara*. He took Bai'at.

A lady from Egypt writes to Huzoor^{aa} that with the Grace of God she saw a dream in which she saw the Promised Messiah^{as} and Huzoor^{aa}. At the time she was not even aware if there was a Khalifa in the world. She saw the two persons as a result of her *Istikhara*, however, she says she was deluded by Satan. She thanks God that she was enabled to eventually accept the truth and asks for prayers for forgiveness and to remain resolute. Huzoor^{aa} prayed that may God keep her resolute.

A lady from Morocco writes that she was introduced to the Jamā'at through the MTA programme Liqa Ma'al Arab. She says that although the discourse of Hazrat Khalifatul-Masīh IV^{rh} was always well-reasoned yet he drew attention to *Istikhara* and prayer. She thus started *Istikhara*. In response she saw a large area in which there was a tent and in the tent sat a person who was very sad. Someone came and asked him why he was so sad. He replied that he was the Promised Messiah and was calling people to the right path but people do not attest to him. The questioner said, I attest to you, I am Muhammad. The lady writes she instantly took Bai'at and started observing Purdah. When she came to the UK and attended Jalsa she felt the marquees at Jalsa to be the same as the tent in which she had seen the Promised Messiah^{as} and where the Holy Prophet^{sa} had attested to him.

Our *mu'allim* from Mali Abdullah Sāhib writes that an opponent of the Jamā'at always rang Ahmadiyya radio to hurl abuse. A long time had passed when he rang radio Rabwah FM, our radio station, crying. He said he had seen the Promised Messiah^{as} in a dream the night before

and he had never experienced the spiritual radiance he saw around the Promised Messiah^{as}. He feared that if Ahmadīs did not forgive him God may not forgive him either. He was invited to accept Ahmadiyyat which he did!

Our *mu'allim* Yusuf Sāhib writes that a born Muslim from a village in Koulikoro, Mali searched for the truth for a very long time, not sure which sect of Islām was right. When he listened to radio Rabwah and put it to them that he was looking for the truth they suggested that he pray to God for guidance, God Himself would guide him. He liked this and decided to engage in a spiritual exercise of forty days and nights and decided not to speak to anyone until he received guidance. While some days remained for his spiritual exercise to conclude he saw a dream in which Imām Mahdī came to his house and affectionately patted his son's head. This convinced him that Ahmadīs were on the truth in the world as these are only people who gave news of the advent of the Imām Mahdī. He attended Jalsa in Mali and when he saw a photograph of the Promised Messiah^{as} he said this indeed is the person who came to my house in dream and he took Bai'at.

Our missionary Bilal Sāhib from Mali writes that an Ahmadi brother came to the radio station and related that his neighbour came to see him and apologised to him in an emotional state. He said that he hated Ahmadiyyat and was always abusive when he listened to Ahmadiyya radio. The previous night he went to sleep while listening to the radio and being abusive. As he slept he saw a dream in which the Holy Prophet^{sa} came and scolded him. He apologised to the Holy Prophet in his dream and said that he was an Ahmadi from that day!

Our *mu'allim* Abdullah Sāhib writes from Mali that a student studied Ahmadiyyat via the inter-

net. He then contacted the French Jamā'at who informed him of the local Jamā'at in Mali. He contacted the *mu'allim* and asked questions and although he understood everything he did not take Bai'at. He came after a while and said he wanted to take Bai'at. He had seen the Promised Messiah^{as} in a dream who had resplendent luminosity on his face of the kind that he had never seen before. Not only he took Bai'at but also said that he would take part in Tabligh!

Our missionary Fateh Sāhib from Koulikoro writes that an elderly person came to the radio station and said that his ancestors were idol worshippers but he did not like to worship idols from childhood. When he grew up he refused to worship idols and his parents were unhappy with him but he did not care and accepted Islām. He awaited the advent of the Mahdī^{as}. He saw a dream in which a fair skinned holy person appears who has a most luminous face. Someone tells him it is the Mahdī. This dream convinced him the Promised Mahdī had come but no sect of Islām gave his news. When he listened to Ahmadiyya radio he was convinced about the truth of the Promised Messiah^{as} and he took Bai'at along with all his family. When he saw a photograph of the Promised Messiah^{as} he said that it was indeed the same face that he had seen in his dream.

Huzoor^{aa} said these are all Divine corroborations in support of the Promised Messiah^{as}. What else can we consider them if not signs and corroborations! If only the others also accept this so that they are guided.

The Promised Messiah^{as} wrote: 'In order to prove that I am from Him God Almighty has shown so many signs that even if they are divided among a thousand Prophets, their Prophethood would be proven. However, as this is the latter-days and Satan's onslaught, along

with his spawns, was to his last that is why God Almighty merged thousands of signs in one place to defeat Satan. Yet, those among people who have satanic nature do not accept and present undue allegations merely as calumny. They want this movement which was started by God to somehow perish. However, God wishes to strengthen it with His own hands until it reaches the stage of excellence.' (Chashma Ma'rafat, Rūhānī Khazā'in Vol. 23, p. 332)

Huzoor^{aa} asked for prayers for Muslim Ummah and Muslim countries. May Allāh establish peace and security in all the countries and may they acknowledge that there is only one solution to establish peace and security and that is accepting the Promised Messiah^{as} about whom the Holy Prophet^{sa} had prophesied. May Allāh enable them to do so!

Requests for Prayers

Dr. Fouzia Zakria Sāhiba of Edmonton West is requesting prayers that may Allāh make the new Markaz (Headquarters) of Jamā'at Ahmadiyya in Islamabad, UK be a source of blessing for Ahmadiyya Jamā'at and open doors for spreading the message of Islām to the nearby community. Amīn. May Allāh also grant a healthy life to Huzoor Anwar^{aa} and keep him in His protection always. Amīn

The Nikkah of Yousuf Hussain Shah son of Dr. Zia Shah of Binghamton, New York and Soha Muhammad Shabooti, daughter of Muhammad Mahmood Shabooti of Bradford, Canada was announced on July 27, 2019 at Baitul Islam Mosque. Please pray that may Allah bless this union with continuous spiritual upliftment, much love and respect. Amīn.

From Malton, Ms. Atia Khan is requesting prayers for herself and her children. Please pray for their long life and health. JazakAllāh.

Excellent ways of Taybiyat of the Holy Prophet^{sa}

The speech below was delivered at the occasion of Canada's Jalsa Salana in July 2019 by Dr. Noreen Sohail Sāhiba.

The topic of my speech today is the “Excellent

ways of Taybiyat of the Holy Prophet^{sa}.” Today, we seek guidance from the noble character of the Holy Prophets^{sa}, so we can walk in his footsteps and become better coaches, mentors and teachers to the younger generation around us, including our children, volunteers and other members of the Jamā’at. We also stand as Dā’i Ilallāh, in the same fashion as our Prophet Muhammad^{sa} did 1500 years ago. He executed his responsibilities as a Dā’i Ilallāh with so much success that he was given the title of the “most influential person in history” in the book *The 100: A Ranking of the Most Influential Persons in History* by Michael A. Hart.

Dear sisters, I am a teacher by profession and when I analyze the training methodology of our most beloved Prophet^{sa}, I see the excellence of a trained teacher. This teacher who was certified by Allāh and sent to the deserts of Arabia to teach the most ignorant of people on the earth became the most successful teacher in the world and the most beloved by his disciples.

The Promised Messiah^{as} said in one of the couplets of his famous Qasīdah (Arabic Poem) in verse 21:

صَادَفْتَهُمْ قَوْمًا كَرُوثًا ذُلَّةً
فَجَعَلْتَهُمْ كَسَبِيكَةَ الْعُقَيْلَانِ

*You found them dirty like a heap of dung;
And transformed them into a piece of pure gold.*

In today’s modern world, the first step that a teacher takes when he/she meets her students is to assess their needs. The Holy Prophet^{sa} was not oblivious to the huge moral needs of the Bedouins of Mecca. At that time, the state of Arabs was as that of a wild ferocious animal. They drank five times a day, gambled their wives and daughters away, killed each other over petty matters and buried their infant daughters alive. Lust, cheating, dishonesty, and greed had become matters of pride. The Holy Prophet^{sa} was grieving over the condition of his nation even before he was appointed a prophet by Allāh the Almighty. This grief drove him in search of the One Supreme Being; the Master of his forefathers, Hazrat Ibrahim^{as} and Ismael^{as}. The Holy Prophet^{sa} had already assessed the illness in his nation and knew the change that was needed in his nation could not be brought on by a human

alone, so he took refuge in the mountain of Hira looking in search of the God of Ibrahim^{as}, Ismael^{as} and Musa^{as}.

It was the miracle of these consistent prayers that brought the revolutionary change in the people of Arabia in the short period of 23 years. His prayers did not stop after prophethood. As a matter of fact they became more fervent, more rigorous, more severe.

The Promised Messiah^{as} states, **“Have you any notion what was the strange event that occurred in the wasteland of Arabia when hundreds of thousands of the dead were revived within a few days, and those who had been misguided through generations exhibited Divine complexion, and those who were blind began to see, and those who had been dumb began to utter words of Divine wisdom, and the world underwent a revolution which no eye had seen before and no ear had heard of. Do you know how all this came about? It was the supplications during dark nights of one who had lost himself in God which caused a revolution in the world, and showed such wonders as could never have been expected from that Unlettered and Helpless one [i.e the Holy Prophet^{sa}].”** (Blessings of Prayer, p. 17)

Hazrat Ayesha^{ra} has been quoted a number of times stating how the Holy Prophet^{sa}, at times, used to pray throughout the whole night. During prayer, she would feel his body trembling and his cries like a boiling pot. My dear sisters, what do you think he was praying for? Certainly not for worldly gains. He was not praying for himself as he had already been promised the highest status in heaven. My dear sisters, he was praying for us! He was praying for the spiritual elevation of his people, his *ummah*. The Holy Prophet^{sa}

character and practical example has told us that prayer is the key to success. Throughout his life and even now his prayers always surround and guide his followers. In order to benefit from these prayers, we have to become worthy and rightful recipients of them. We have to bring a pious change in ourselves, so that we can align our hearts as per the wishes of our beloved master and receive the blessings of his prayers.

He, not only kindly and affectionately called toward those who came in contact with him, praying for them and exhorting them constantly to live their lives in accordance with Divine commandments and guidance, but also exerted himself to the utmost. He pushed himself to his limits to train his companions in every aspect and every sphere of life — so as to enable them to discharge the responsibilities that lay upon them and the much heavier ones that were due to be placed upon their shoulders.

Excellent Model to Follow

My dear sisters, the Holy Prophet^{sa} left his excellent model for us to follow. He always claimed to be a human being - no more and no less - and therefore he could serve as an example for mankind. He possessed and claimed no supernatural powers. He was subject to the same conditions and limitations as the rest of us. He suffered more than most on earth and achieved outstanding success in his lifetime. His life had many facets and passed through many phases. Like other men he was a son, a husband, and a father. He had been a servant employed by a master-Khadeeja^{ra}, as well as a citizen subject to the authority of his town. He was bitterly persecuted and boycotted. He was hated and ridiculed. He was spied upon, cheated and deceived. He was

also a statesman, and a chief magistrate of a heterogeneous community in Madina. He was a victorious general in the battle of Badar, and an injured soldier fearing for the loss of his army in the battle of Uhud. In the battle of Ditch, he proved to be an extremely resourceful military planner. Through all these times, he modelled for us the highest courage, endurance, and perseverance, always treading on the path of *Taqwa*.

He modelled for us the patience of a father at the death of a young child when his two sons passed away in infancy. He showed us how to have balance between multiple households as a loving husband. He demonstrated the role of a just ruler when conflicts broke among Jewish and Muslim communities in Madina. He exhibited courtesy and kindness towards his neighbours, so much so that he said, "When God wishes to bless a person, he makes him beloved of his neighbour" (Musnad; *Muhammad^{sa} The Perfect Man*, p. 771).

My dear sisters, we find him a model for us in every possible aspect of life. When you take a deeper look at his life and character, no matter what experience of life you see, you will find one attribute outshine every other attribute and that is the love of Allāh.

Love for Allāh

As we have seen that at any given stage, whether faced with a challenge or achieving an accomplishment, the Holy Prophet^{sa} always turned to Allāh. His whole life, every thought, every motion, every action, his very being was devoted to God in the effort to seek closer communion with Allāh. In the Holy Qur'ān, Allāh says:

Say, 'My Prayer and my sacrifice and my life

and my death are *all* for Allāh, the Lord of the worlds. 'He has no partner. And so am I commanded, and I am the first of those who submit.' (6:163-164.).

The Holy Prophet^{sa} was a true reflection of this divine commandment.

The Prophet^{sa} has explained this experience very simply, saying that if a servant of God submits himself wholly to the will of God, and commits the whole direction of his life to it, he gradually achieves a condition in which God becomes the eyes with which he sees, the hands with which he labours, and the feet with which he walks.

At the battlefield of Uhud, when the Holy Prophet^{sa} was wounded, his companions gathered around him. Meccan commander, Abu Sufyan, challenged the Holy Prophet^{sa}, Hazrat Abu Bakr^{ra} and Hazrat Umar^{ra} one by one, to answer him. The Holy Prophet^{sa}, out of prudence and considerations of security, advised his companions not to answer Abu Sufyan's calls. Upon this, Abu Sufyan thought that Holy Prophet^{sa} and his principal companions had perished – so he shouted: "Glory to Hubul," naming the main idol which was worshipped by the Meccans. Since the Holy Prophet^{sa} had instructed his companions to keep quiet, they maintained silence even when Abu Sufyan proclaimed the glory of Hubul. But when the Holy Prophet^{sa} heard this last exclamation, he turned impatiently to his companions, prudence and security concerns thrown to the winds, and exclaimed, "Why don't you reply to his proclamations with *Allāh is the Most High, the Most Exalted*?" Subsequently, the loud slogans of *Allāh o Akbar* were raised which convinced Abu Sufyan and the Meccans that the Prophet^{sa} was indeed alive. The Holy Prophet^{sa}

could not bear to have the name of an idol glorified compared to the magnificent name of Allāh.

Besides the love of Allāh, the life of the Holy Prophet^{sa} was as

adorned with virtues as the galaxy is adorned with stars. Each one of his virtues shines in its own beautiful light. These attributes, in fact, Allāh had bestowed upon the Holy Prophet^{sa} since early childhood. Right from the very beginning, the love for Allāh's creation was instilled in him. He disliked seeing anyone struggling or in pain. He was always truthful yet respectful. He was so honest and trustworthy that at a young age Meccans started calling him Sadiq (truthful) and Amīn (trustworthy). He had gained the respect and admiration of his fellow beings even before prophethood.

Perhaps we should also understand that any type of training goes both ways... a highly qualified and intelligent teacher's lesson would only be received well if the students are responsible as well. My dear sisters, it was his compassion, humility and forgiveness that made the hearts of the wild Bedouins of Arabia melt and mold in his hands. It was his *Akhlaq-e-Husna*, meaning his high moral values, that enabled the unlettered people of Arabia to accept and improve their own moral characters. Let's explore these aspects of his life a little further.

Compassion

It was the Holy Prophet's compassion that led him to pray to Allāh for his nation's guidance. His compassion for people drew them to him. It is related that passing along one afternoon he noticed a freed man sweating over his task. The Holy Prophet^{sa} approached him quietly from be-

hind and covered his eyes with his hands. The man touched his hands and concluded that this intimate and affectionate gesture could come only from the Holy Prophet^{sa}. The Prophet^{sa} began to laugh and removed his hands from the eyes of the man. This was his way of bringing comfort to one who might have considered himself lonely and friendless and might have been weary of his task.

On shaking hands with a laborer and perceiving that his hands were rough and calloused from hard toil, the Holy Prophet^{sa} held the man's hands within both of his hands and massaged them gently, repeating several times, "These hands are very dear to God."

Humility

The Holy Prophet^{sa} was extremely humble. His humility was so great that many a times when people from outside Mecca came to meet him, they would find him sitting with his companions in such a way that nothing from his attire would show that he is the leader, the Prophet^{sa} of God.

Before his death, the Holy Prophet^{sa} was ill for some days. One day he asked those present that if there were anyone whom he might have injured by mistake or unwittingly, that person should come forward now so that he might make suitable amends, as he did not wish to appear before his Maker with any obligation not discharged. One of the companions came forth. He reminded the Holy Prophet^{sa} of an inconvenience. It was merely that the Prophet's^{sa} elbow had by chance once grazed his back. "Come then," the Prophet^{sa} offered, "and stick your elbow into my back." "But, oh Messenger of Allāh, my back was bare while yours is covered," said

the man. The Prophet^{sa} offered to bare his back, and did so. The man approached, and with great tenderness kissed the Prophet's back. It was his way of demonstrating his deep love for the Prophet^{sa}.

Kindness

The Holy Prophet^{sa} never gave publicity to the faults and shortcomings of others and admonished people not to proclaim their own faults. In fact he taught with love and affection, to appreciate small good deeds of others.

The Holy Prophet Muhammad^{sa} used to recite this verse of the Holy Qur'ān,:

Then whoso does an atom's weight of good will see it, (99:8).

It was the practice of the Holy Prophet^{sa} that sometimes he would reward ordinary acts of kindness in an extraordinary manner. Once he went to attend the call of nature and his young cousin 'Abdullah bin 'Abbas^{ra} filled the container with water. When the Holy Prophet^{sa} came to know as to who had done that kindness, he prayed for 'Abdullah bin 'Abbas^{ra} that may God grant him the wisdom and knowledge of the Holy Qur'ān. As a result, Allāh rewarded Hazrat Abdullah bin Abbas^{ra} with a deep understanding of faith. That prayer changed the life of Hazrat Abdullah bin Abbas^{ra}.

In brief, the Holy Prophet^{sa} never forgot a kindness done to him by someone. He even remembered the kindness of 'Abdullah bin Abi Salul, the chief of hypocrites, who had given his shirt to his uncle Hazrat 'Abbas^{ra} when he needed one at the time of battle of Badr. When he died, the Holy Prophet^{sa} sent his own shirt for his shroud, ignoring the evil role he played in dividing

Muslims.

The practice of observing justice and equity was very common in the day-to-day life of the Holy Prophet^{sa}. On one occasion, he was traveling on his camel over hilly terrain with a disciple, 'Uqba Bin Aamir^{ra}. After going some distance, he asked Hazrat 'Uqba^{ra} to ride the camel. Hazrat 'Uqba^{ra} thought this would be showing disrespect to the Prophet^{sa}. But the Holy Prophet^{sa} insisted and he had to comply. The Prophet^{sa} himself walked on foot, as he did not want to put too much load on the animal. (Nasā'i)

During the course of a journey, when the Prophet's party arrived at their camping place, his companions immediately involved themselves with their respective tasks in setting up camp for the night. The Holy Prophet^{sa} said, "You have allotted no task to me. I shall go and collect the wood for cooking." His Companions protested and said, "O Messenger of Allāh^{sa}, why should you occupy yourself in that way when all of us are here to do whatever may be necessary?" He said, "No, No. It is my duty to do my share of whatever may have to be done," and he collected firewood from the jungle for cooking the food. (Zurqani)

Forgiveness

Another aspect of the life of Holy Prophet^{sa} which is matchless in the history of the world is his forgiveness. Upon marching into Mecca victoriously in a peaceful procession, the Holy Prophet^{sa} headed to Ka'bah. Having prayed inside and outside the Ka'bah in thankfulness to God for all His favours, the Holy Prophet^{sa} sent for the leaders of the Quraish and asked them how he should deal with them. They replied that

they fully merited whatever punishment he might choose to inflict upon them, but that they knew he was a generous brother and would deal with them as such. The Holy Prophet^{sa} pronounced judgment in the words addressed by the Prophet Joseph^{as} to his brethren: **He said, 'No blame shall lie on you this day; may Allāh forgive you! And He is the Most Merciful of those who show mercy. (12:93)**

With these words of the Holy Prophet^{sa}, the gates of love and mercy were opened wide. Bitter enemies of the morning became warm friends by nightfall. Some hearts were still sullen; the humiliation, though softened by magnanimity, was hard to endure, but even these could not long withstand the healing effect of the balm so generously and so beneficently applied by the Prophet^{sa}. Indeed, history can find no parallel instance of such complete forgiveness, such utter beneficence, on so large a scale.

A dozen individuals had been marked down for punitive action on account of the atrocities of which they, individually, had been guilty of. One of them was Hindah, the wife of Abu Sufyan, who had constantly incited the Meccans against the Muslims. After the battle of Uhud she had cut out the heart of the Prophet's uncle, Hazrat Hamza^{ra} who was martyred in battle, and had chewed it up. Even on the day that Mecca opened its gates to the Muslims, she was so outraged when her husband conveyed to her news of the surrender that she took hold of his beard and gave him a violent shaking, calling upon the Meccans to come and kill him for his treachery in having agreed to the surrender instead of taking up arms against the Muslims. However, when she realized that the situation was hopeless, she joined a group of women who went to the Holy

Prophet^{sa} to make their submission and allegiance. During their talk with the Holy Prophet^{sa}, Hindah who was veiled, intervened several times with pert remarks. The Holy Prophet^{sa}, thinking the voice was familiar, inquired: "Is that Hindah?" Hindah replied: "Yes, but Messenger of Allāh, you cannot proceed against me now for I am a professing Muslim." The Prophet^{sa} smiled and said: "Of course, you are free."

Another Meccan of the same type was Habbar, who had cut the girth of the camel which carried the Prophet's^{sa} daughter Hazrat Zainab^{ra} as she was about to proceed to Madina during the Emigration. Habbar's action caused Hazrat Zainab^{ra} to fall from the camel. She suffered a miscarriage, which later resulted in her death. Habbar also appeared before the Prophet^{sa}, and professing sorrow for his misconduct, begged forgiveness, intimating that he had accepted Islām. In his case also the Prophet^{sa} said: "You may go free. I can take no action against you now."

Abu Jahl, the commander of the Meccan army who was killed during the battle of Badr, had been the Prophet's^{sa} bitterest enemy in Mecca. His son, Ikramah, was one of the Meccan commanders in the battle of Uhud who had spotted the inadequately guarded rear pass and had led the attack which ended in near disaster for the Muslims. When Mecca fell, Ikramah left the town and proceeded to the coast, intending to cross over to Ethiopia, being convinced that he could have no security in Mecca or anywhere near it. His wife approached the Prophet^{sa} and asked whether Ikramah could return to Mecca while professing his idolatrous beliefs. The Prophet^{sa} replied that faith was a matter of conscience and conscience was free. If Ikramah returned to Mecca he would not be molested,

and could live there in security professing whatever he chose to believe in. This assurance had such an impact on Ikramah that he announced his acceptance of Islām.

My dear sisters, I can speak for hours yet not be able to cover all the blessed aspects of our beloved Prophet's^{sa} attributes. It is because of these attributes that whoever met him with open heart once, became his follower. Even people with prejudice couldn't help but be impressed by his high moral character.

So what is our take away message today? Our message is to pray fervently when we are in the leadership role – especially that of leading others to Allāh, whether it is our children our Jamā'at teams or the rest of the world.

Only then we can become good leaders, and good role models by following in the footsteps of our Holy Prophet^{sa}. At every fork of life, we should be looking at our Holy Prophet's^{sa} life and thinking about the lessons he taught us. As mothers who are lifelong trainers and coaches, as office bearers, as volunteers and as servants of Khilāfat and as *daiyaat e ilallah*, we can take light from his model and apply it to our life so that Allāh may give us the success that Allāh bestowed upon our beloved Prophet^{sa} in molding the hearts of thousands.

We have a huge responsibility in rounding up the world and bringing them to the doorstep of Allāh and this is not possible unless we acquire the attributes and morals that the Holy Prophet^{sa} embodied and the examples he left for his companions and followers. May Allāh give us the capability to walk in our beloved Prophet's^{sa} footsteps in the best possible manner. Amīn!

(Continued from page 5)

guidance of mankind and are not invested with the requisite excellences cannot be described as Imāms of the age even if they are saints or *Abdal*. (Literally, “Those who have brought about a holy change”. A term used by the Sufis for the higher grade of saints.) The question remains as to who is the Imām of this age who must, under Divine command, be obeyed by Muslims in general, the pious, the seers and the recipients of revelation. I have no hesitation in affirming that, by the grace of God, **I am this Imām of the age**. God Almighty has combined all the signs and conditions of the Imām in my person and has raised me at the turn of the century. [Darurat-ul-Imām, Rūhānī Khazā'in, vol. 13, p. 495]

As I have come from God Almighty with truth and righteousness, you will find the signs of my truthfulness all around you. The time is not far – indeed it is very near – when you will observe angels descending from heaven in large numbers on the hearts of the people of Asia, Europe and America. You have learnt from the Holy Qur'ān that, with the advent of the vicegerent of God, the descent of angels is incumbent so that they should turn people's hearts towards the truth. So wait for this sign. If angels do not descend and you do not perceive the clear effect of their descent in the world and you do not find the hearts inclined in an extraordinary manner to move towards the truth, then you may reasonably conclude that no one has descended from heaven. But if all this happens, then do not persist in denial, lest you be judged by God Almighty as a disobedient people.

[Fathe-Islām, Rūhānī Khazā'in, vol. 3, pp. 13-14, footnote]

Truthfulness of the Promised Messiah^{as} as per the Holy Qur'ān

By: Maaria Ahmad, Mississauga West

And *among* others from among them who have not yet joined them. He is the Mighty, the Wise. (62:4)

In this verse of the Holy Qur'ān, Allāh has indicated that the first appearance of the Holy Prophet^{sa} will be in Mecca around uneducated people and the second appearance will be in the later days surrounded by people who haven't met him yet. Hazrat Abu Hurairah^{ra} relates:

One day we were sitting with the Holy Prophet^{sa} when this verse of Surah Al-Jumu'ah was revealed. I enquired from the Holy Prophet^{sa} as to who these people are to whom the words '*and among others of them who have not yet joined them refer*'? Hazrat Salman^{ra}, a Persian companion of the Holy Prophet^{sa}, was sitting among us. The Holy Prophet^{sa} put his hand on Salman^{ra} and said. If faith were to go up to the Pleiades, a man from among these would surely find it. (Bukhāri, Tafseer ul Qur'ān, vol. 3, pg 1560)

The Promised Messiah^{as} was from Persian descent, a family named Barlas, this prophecy was also fulfilled in his personage.

And *remember* when Jesus, son of Mary, said, 'O children of Israel, surely I am Allāh's Messenger unto you, fulfilling that which is before me of the Torah, and giving glad tidings of a Messenger who will come after me. His name will be Ahmad.' And when he came to them with clear proofs, they said, 'This is clear enchantment.' (61:7)

This is the most significant verse regarding the truthfulness of the Promised Messiah^{as} since it mentions the name of the Promised Messiah Hazrat Mirza Ghulam Ahmad^{as} as Ahmad. This verse is usually considered as predicting the advent of the Holy Prophet^{sa}, but it could definitely be the prophecy regarding the Promised Messiah^{as}. This verse also mentions the resemblance of the second Messiah with the first Messiah: Jesus Christ^{as}. Thus, in accordance with this verse, the mission of the Promised Messiah^{as} was to reform the flailing religion of Islām.

Another verse of significance regarding the truthfulness of the Promised Messiah^{as}:

He is the Knower of the unseen; and He reveals not His secrets to any one, Except to him whom He chooses, namely a Messenger of His. And then He causes an escort of guarding angels to go before him and behind him, (72: 27-28).

This verse states a condition of the truthfulness of Prophets: they receive knowledge about future events from God and inform their people. This has been fulfilled by the Promised Messiah^{as} on numerous occasions. Moreover, this verse reinforces the concept that the advent of the Promised Messiah^{as} had been foretold/predicted and that there would be signs of his coming and truthfulness, such as the lunar and solar eclipses which

(Continued on page 27)

Blessings of Reciting Durūd Sharīf

By: Iram Cheema – Woodbridge North

It is said in the Holy Qur'ān, Allāh and His angels send blessings on the Prophet^{sa}.

O ye who believe! you *also* should invoke blessings on him and salute *him* with the salutation of peace. (33: 57)

One common goal between us all is the want to achieve success in this world. The best way of achieving success is to establish a relationship with Allāh because it is only He who has the power to do anything and everything. However, we cannot establish a relationship with Allāh without first establishing a relationship with the Holy Prophet^{sa}. The Promised Messiah^{as} states, "It would not have been possible for me to have attained this grace if I had not followed the footsteps of my lord and master, the pride of all prophets, the best of mankind, Muhammad, the chosen one, peace and blessings of Allāh be upon him. Whatever I have achieved by following him, and I know from my truly verified experience that no man can reach God to obtain a deeper understanding of His ways without following this Prophet, may peace and blessings of Allāh be upon him. (*Roohani Khazāin*, V. 22, P. 64-65: *Haqeeqatul Wahee*).” Look how beautifully the Promised Messiah^{as} clarifies that the love of the Holy Prophet^{sa} is not contrary to the love of Allāh, instead it is only through loving the Holy Prophet^{sa} that we can truly love Allāh.

Therefore, the first and the greatest blessing of Durūd Sharīf is that by sending Durūd on the Holy Prophet^{sa}, we can attain the love of the Holy Prophet^{sa} and the love of Allāh. The second blessing of Durūd Sharīf is that all the Durūd we

send on the Holy Prophet^{sa} returns back to us. The Holy Prophet^{sa} once stated: “Whoever sends salutations on me, Allāh sends my soul back to this earth so that I make reply to his salutations”. (Abu Daud)

There are countless blessings of Durūd Sharīf, that is why our beloved Imām, Hazrat Khalīfatul-Masīh V^{aa} also instructed all of us to recite Durūd Sharīf multiple times every day. We should continue to incorporate the recitation of Durūd Sharīf into our daily lives to attain the love of both the Holy Prophet^{sa} and Allāh.

HOW DO I LOOK IN MY HIJĀB?

By: Ridda Iman Ahmad, PVCE

Nowadays, the majority of positive displays of Hijāb in the media include women covering their heads but showing off their physical beauty. The media shows you posts like, “A makeover for the Hijāb”, or “10 Muslim women who are slaying the game”. Some think this is a step forward people wearing Hijāb, but really it is a step back. The Hijāb does not encourage the display of physical beauty — on the contrary the literal word Hijāb means to ‘cover up’. At a time in Arabia when women had no status, respect, or rights in the society whatsoever, is when we received a commandment from God for women to cover up. This represented women hiding a signature part of their beauty to show the world that not everyone is worthy of seeing it. Only then we could build a society where people could communicate without forming judgments on physical appearances but rather on intellect and character. We should positively display the Hijāb in the media by including women who are contributing to society while practicing modesty. We mustn’t simply accept the fashion and neglect the faith.

La Chakarita

The Slums



By: Ridda Ahmad, Peace Village Centre East

Our car bounced up and down on what seemed like an endless cobblestone road. As people caught a glimpse of us through our car, they did a double take, but who could blame them? It's not every day that you see fully clothed women in Hijāb in the neighborhoods of Asuncion, Paraguay. In fact, in my entire trip of three months, I had only seen two others myself. So, I swallowed the feeling of unease and kept my head up. Besides, we were on a mission. By we, I mean my dear sister and her husband, who is a missionary and has been posted in Paraguay. Because it is right in the middle of South America, it is referred to as *el corazón de Sudamérica*, which means the heart of South America.

As we approached one particular neighborhood, I took in my surroundings. There was litter strewn across the grounds with only one small portable bathroom divided between 75 families. The neighbourhood was extremely dirty and unhygienic. The road and sidewalks were cracked and uneven, likely from the tormenting rain. Many families had been displaced because of the floods in the city, and had to move to makeshift neighbourhoods to escape. The indigenous families created small houses made from planks of wood and tin roofs. Most of these were

single parent families with three to four children. The mothers were single, raising their children all on their own. The damp air and grey clouds above us suggested rain, and for the first time I thought about the horror these families must go through during the rainstorms. My heart shuddered thinking of the small children struggling to stay warm and safe in the rain. I imagined how we snuggly enjoyed watching the rain from the balcony window of my sisters' apartment. A feeling of guilt seeped in. This was the poverty-stricken side of Asuncion I hadn't seen yet. They called it **La Chakarita**, which is a Spanish word for **the slums**.

We carried out food drives in Asuncion through Humanity First Paraguay, a non-profit charity organization run by the Ahmadiyaa Muslim Community. We carried five bags out of our trunk and displayed the contents onto a table. A



Left: Table of Food Snacks
Humanity First Food Drive—Paraguay
Below: Children getting snacks.



staggering mix of love and sorrow engulfed my heart as dozens of children came running from their games and makeshift homes at the sight of bread, bananas, and yogurt. The children's faces lit up as they lined up to take their snack. Their happiness on receiving a small tub of yogurt was unbelievable. After all the children received their snack, we all gathered around in a big circle and made ourselves comfortable on the red coloured Paraguayan ground. The children eagerly listened to a story about three little bears in Spanish. After the story time session, my brother-in-law headed out to a small arena a few feet away to have a game of soccer with the children. An hour later, the children were sad to see us go.

We later went to a park and saw more families who made their homes in a public park with no more than a tarp over their heads that was hung by a rope. They survived excruciating humidity in the summer, and the unbearable cold in the winter, not to mention the life-threatening rain. These were only a handful of families I met, but there were thousands of more struggling and hungry families spread out through the country.

Although I heard seemingly a million times in my life that I am fortunate, I regret to say that I never understood the depth of it until I saw mothers who worry about whether their children will eat a meal today. The moment I was able to make even a small difference in their day, I felt a sense of satisfaction in my heart, and now I crave that feeling. We do not deserve the comfortable lives we've been given, rather we are so generously blessed.

It is eye-opening to see people living this way with hardly the bare necessities of life. Yet, we are only reminded of our blessings and duty to help others, when we see other disadvantaged people living in precarious states. According to Islām, the purpose of our life is twofold. The first is to fulfill our obligations to Allāh Almighty, and the second is to fulfill the obligations to our fellow human beings. Islām teaches us that we are equal in the eyes of God, and it is our duty to serve others regardless of faith, caste or creed. I am happy to report that more and more people are joining these initiatives through Humanity First every day. It quenches their thirst for doing good deeds. It gives them a platform to not only help the inhabitants of their country, but also to ultimately serve mankind. If you find a way to lend a helping hand today, do not hesitate!



The Role of Muslim Women in the Betterment of Society

By: Rida Hashmat, Windsor

According to Islām, men and women are created equal. Allāh says in the Holy Qur'ān:

But whoso does good works, whether male or female, and is a believer, such shall enter Heaven, and shall not be wronged even as much as the little hollow in the back of a date-stone. (4:125)

If Islām made men and women

equal, what role do women have in creating a better world for us to live? Firstly, women have been granted the incredible privilege to bear children, and ensure their moral training. Imagine that you are training for the Olympics and have a strong desire to win. Your coach is a crucial part of your training, and if they provide you with the right guidance, you will surely succeed. Similarly, mothers are entrusted with the role of providing guidance to their offspring. Sadly in today's society, suicides, crimes, drug addictions, and many more unlawful ac-

tions are on the rise. This is due to the fact that many children are not receiving the right guidance.

The Holy Prophet^{sa} stated that *"It is the duty of every Muslim man and every Muslim woman to acquire knowledge"* (Ibne Majah). Thus, we must acquire all types of knowledge including religious and secular and become exemplary models of Ahmadiyyat – so we can guide future generations on the path of righteousness. May Allāh enable us to play our part in the betterment of the society. Amīn!

No Compulsion in Religion!

By: Sidra Tahir

A common concept related with Islām here in the West is the concept of Sharī'a Law, specifically the misconception that Muslims wish to impose the Qur'ānic law on Westerners by force as a means to control and spread their own "maniacal" teachings. It fits a broader overall narrative that Muslims "infiltrate" Western lands and work systematically to establish dominance and control in any given foreign

land. How much of this narrative can actually be falsified using the Qur'ān? All of it, actually.

The Holy Qur'ān categorically states, **'There should be no compulsion in religion'** (2:257).

The Holy Prophet^{sa} – the founder of the religion of Islām – was also reminded by Allāh in chapter 88, verses 22-23 as follows, "Admonish, therefore, for thou art but an admonisher; Thou hast no authority to *compel* them."

The fact is Islām can and is practiced without it being the law of the land in many countries. Islām promotes the sepa-

ration of religion from the state and encourages the practice of absolute justice. The Qur'ān does not specify any specific form of government other than a beneficent one that is based on absolute justice, **"Verily, Allah enjoins justice, and the doing of good to others; and giving like kindred; and forbids indecency, and manifest evil, and wrongful transgression. He admonished you that you may take heed."** (16:91)

Thus, the religion of Islām itself presents the idea that religion should not be mixed with ideas of power, control or coercion.

Ramadān

By: Sunbal Mohammad, Brampton East

It's that time of year again
When threvelations of the Qur'ān began

When the man begins to do truly what he
was created for
When we start to worship God more

Muslims around the world in every corner
fast for 30 days!
With the goal that this transformation in
us stays

With each fast, man realizes the suffering
of those who don't have a meal every day
And becomes closer to the Creator to un-
derstand this is the way

To find comfort, success and peace of mind
That so many of us are trying to find

Understanding you don't just sacrifice food
from sunrise to sunset
There is patience, gratitude and righteous-
ness you get

Willing to give up all things that are vain
For Allāh's love we try to gain

The fast enables man to leave fighting, ad-
dictions and all other sins behind
Giving someone a new life, like giving sight
to the blind

Gods mercy in this month takes new
heights
So fast during the day and pray through
the nights!

This blessed month cleanses the body and
soul
And betters mankind as a whole

Ramadan Mubarak!

(Continued from page 22)

were historically fulfilled in 1894 and 1895.

The Holy Prophet^{sa} is reported to have said:

“For our Mahdī [Spiritual Reformer] there are two Signs which have never occurred before since the creation of the heavens and the earth, namely, the moon will be eclipsed on the first night in Ramadān [i.e., on the first of the nights on which a lunar eclipse can occur] and the Sun will be eclipsed on the middle day of Ramadān [i.e., on the middle day on which a solar eclipse can occur] and these Signs have not happened since the creation of the heavens and the earth” (Dare Qutni, Vol.1, p.188).

Another example of a prophecy that was fulfilled by the Promised Messiah^{as} was about the Plague. In his book, *Noah's Ark* the Promised Messiah^{as} categorically explained this as proof of his truthfulness. He saw a dream on February 6, 1898 that this pestilence of bubonic plague would affect the province of Punjab. Huzoor^{as} foretold that if people did not accept him as the Imam and Mahdī there would be a great punishment at a large scale. What happened shortly after was the plague pandemic that spread across British India and other British colonies. The Promised Messiah^{as} announced that all his true followers will be saved and will not die of this deadly disease as he had received this revelation, “I will protect all those who are within the periphery of your house”. (*Kashtee Nooh*, page 4, October 5, 1902) This prophecy proves the truthfulness of the Promised Messiah^{as}, as indeed God Almighty saved his Messenger, his family and all of his faithful followers.

In summary, these are just three different verses from the Holy Qur'ān that support and prove the truthfulness of the Promised Messiah^{as} and his message.

Reports of Local Events

Heartlake Run & Walkathon: A Community Event

By: Mutahira Yasmin Farooqi, Secretary Tabligh Mubarak Mosque Brampton (Heartlake South)

“Call unto the way of thy Lord with wisdom and goodly exhortation,” (16:126).

Members of Lajna Imāillāh Brampton Mubarak Mosque (Heartlake South) were blessed with the opportunity to participate in and exhibit a booth in a neighborhood community event called the “Heartlake Run”, held on June 8, 2019.



In addition to preparing “care bags”, some of our members took part in the 3 Kilometre walk on the day of the event as “very last walkers” as they spent the entire time picking up trash off the ground along the way.

A Tabligh stall was displayed and on the day of



the event, 15 sets of gift bags including approximately 50 Books were distributed. Our local Missionary was also in attendance and met with almost 100 people in the main hall. During the program proceedings, Murabbī Sāhib got the chance to go on stage and do a brief introductory speech about Islām and Ahmadiyyat. He also introduced our new Brampton Mubarak Mosque to the listeners, and invited them to visit us at any time they like.

Holy Qur’ān Exhibition

By: Maira Ahmad, PVCE

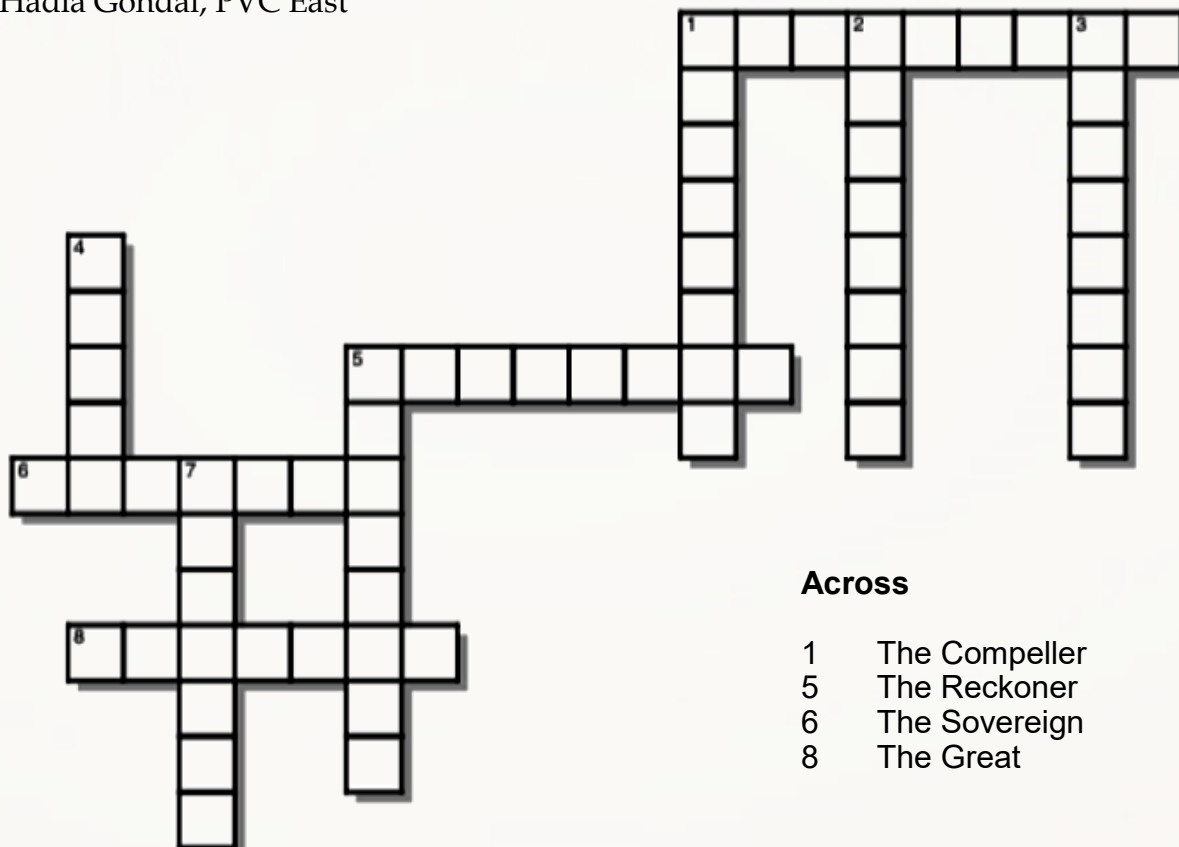
On July 20, 2019 of , members of Lajna Peace Village Centre and East held their local Holy Qur’ān Exhibition at the Vellore Village Community Centre. Along with Deb Schulte local MP for King-Vaughan, ten non-Ahmadīs stopped by the stall. Many flyers were also handed out and seven books to non-Ahmadīs were gifted. The books included *The Philosophy of the Teachings of Islām*, *Life of Muhammad*, *Women in Islām* and also children’s books. Sixteen Lajna and 2 Nāsirāt members contributed to help make this a successful event.



Nāsirāt Corner

Attributes of Allāh

By: Laiba Atthwal and
Hadia Gondal, PVC East



Across

- 1 The Compeller
- 5 The Reckoner
- 6 The Sovereign
- 8 The Great

Down

- 1 The Merciful
- 2 The Guardian
- 3 The Gracious
- 4 The Just
- 5 The Noble
- 7 The Exalter

Ar Rahman / The Gracious
Ar Raheem / The Merciful
Al Malik / The Sovereign
Al Jabbaar / The Compeller
Ar Raafi / The Exalter
Al Adl / The Just
Al Azeem / The Great
Al Hafeez / The Guardian
Al Haseeb / The Reckoner
Al Kareem / The Noble

Answers

