

AN NIDA

REMEMBRANCE OF ALLAH

Aye! it is in remembrance of Allah that
Hearts can find comfort

Also, Learn about the Excellence
of Arabic Language



“THERE IS NO GOD BUT ALLAH;
MUHAMMAD IS THE MESSENGER OF GOD”



Photo by: Hasoor Ahmad Eqan

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HOLY QURAN

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ط

Aye! it is in the
REMEMBRANCE
of ALLAH
that Hearts can
find COMFORT

Ar-Ra'd : 29

HADITH

لَا يَقْعُدُ قَوْمٌ يَذْكُرُونَ اللَّهَ عَزَّ وَجَلَّ إِلَّا حَفَّتْهُمُ
الْمَلَائِكَةُ وَغَشِيَتْهُمُ الرَّحْمَةُ وَنَزَلَتْ عَلَيْهِمُ
السَّكِينَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ

The Holy Prophet (sa) said: The people do not sit but they are surrounded by angels and covered by Mercy, and there descends upon them tranquillity as they remember Allah, and Allah makes a mention of them to those who are near Him.

Sahih Muslim 2700

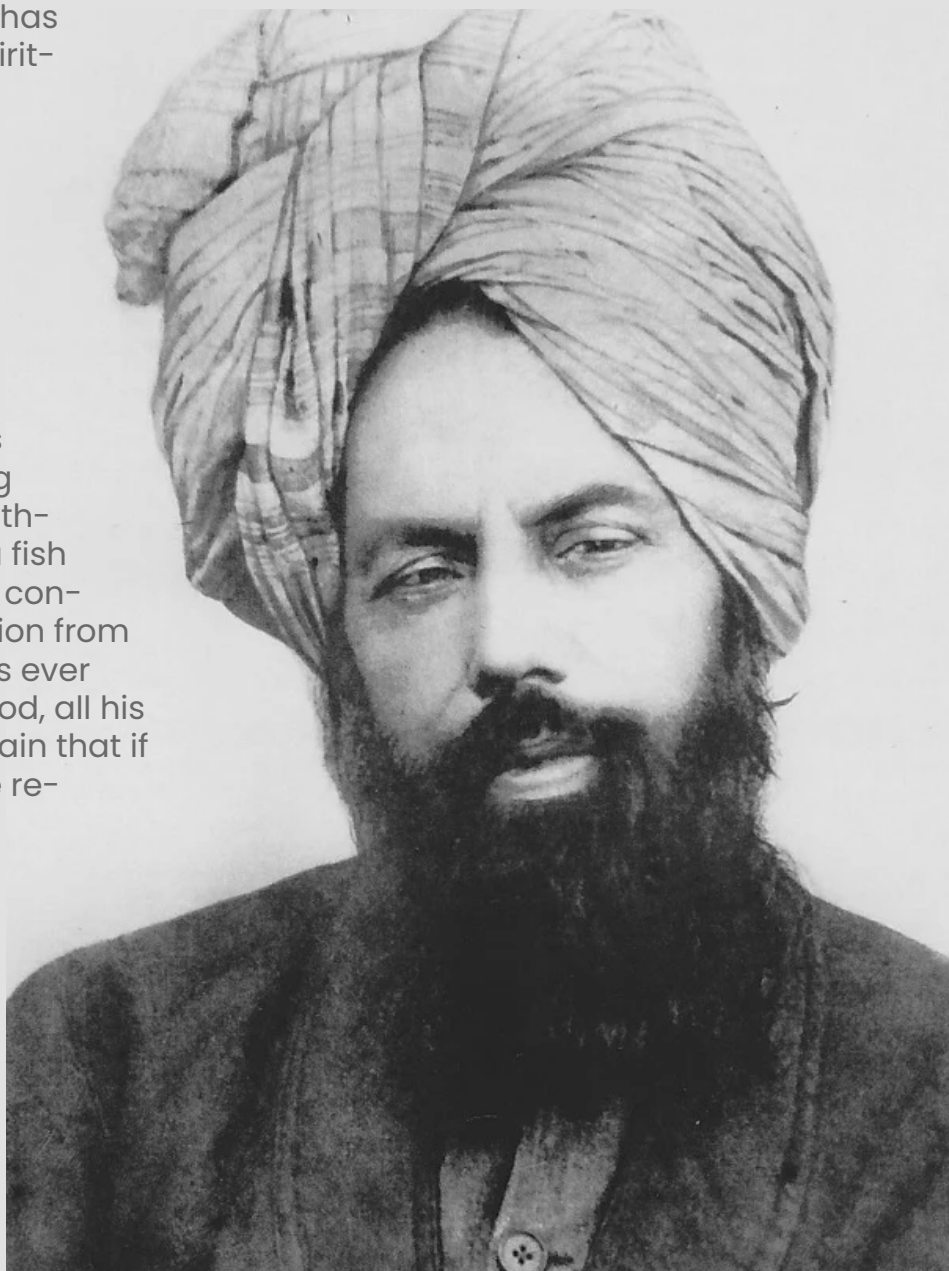
EXCERPT

PROMISED MESSIAH

عَلَيْهِ السَّلَام

"...the much-loved remembrance of Allah, which is called Prayer, becomes their (a believer's) true sustenance without which they cannot survive at all. They protect and keep guard over it just as a traveller in a barren and waterless wasteland watches over his belongings of the few pieces of bread, and treasures the meagre amount of water in his sheepskin as life itself. God the Supreme Bestower has decreed this stage also for the spiritual progress of man, and it is the last stage of the prevalence and predominance of personal love and adulation. And in reality at this stage the love-filled remembrance of God—which, in the terminology of the Shariah [Islamic Law], is called the Prayer—takes the place of food. Indeed, time and again he wishes to sacrifice his own physical being for the sake of this sustenance, without which he cannot live, just as a fish cannot live without water, and he considers even a moment of separation from God as his death. His soul remains ever prostrate upon the threshold of God, all his comfort lies in God, and he is certain that if he were to be separated from the remembrance of God even for the blinking of an eye, it would be the end of him.

*Brahin e Ahmadiyya, Part 5 - pg
294-295*





GUIDANCE FROM **HUZOOR ANWAR**

MAY ALLAH BE HIS HELPER

“The condition of a household where remembrance of Allah takes place compared to a household where there is none, is similar to that of the living as opposed to the dead. Thus, beautify your homes with worship and remembrance of Allah so that your houses are always filled with spiritual life.”

Huzoor Anwar (aa) - Domestic Issues and Their Solutions (pg. 207-208)



MESSAGE FROM *SADR* MAJLIS

Special Message by Respected Sadr
Majlis Khuddamul Ahmadiyya Canada

Respected Shahrukh Rizwan Abid

My Dear Khuddām Brothers,

Assalāmu ʿAlaikum wa Rahmatullāhi wa Barakātuhu.

By the grace and mercy of Allāh the Almighty, we are entering a new year of Majlis Khuddāmul Ahmadiyya. Each new year is a gift, presenting us with an opportunity to revisit our intentions, strengthen our bond with Khilāfat, and rededicate ourselves to the service of our faith.

At the outset, I humbly request all Khuddām across Canada to step into this new year with sincere prayers. Pray that Allāh may bless this upcoming year with success, unity, and spiritual progress, and remember that absolutely nothing is possible without the help of Allāh the Almighty. Remember every Khādim and Tifl in your prayers, and pray that they remain steadfast in their faith and become true servants of Khilafat and Islam Ahmadiyyat!

I also want to encourage every Khādim to start the new year with an earnest letter to Hazrat Khalīfatul Masīh V (May Allāh be his Helper), expressing their love and requesting prayers. It is through these letters that we reaffirm our connection with Khilāfat, the very heartbeat of the Jama'at, and our guide through these very turbulent times.

As we embark on this new year, let us pledge to serve Majlis Khuddāmul Ahmadiyya with renewed zeal and dedication. Our purpose is not only to fulfill certain duties and roles, but it is to cultivate righteousness, discipline, and the spirit of sacrifice within ourselves.

The Promised Messiah (as) has reminded us that true service is rooted in sincerity and humility. Therefore, whatever role we undertake, whether big or small, our hearts should never be driven by a desire for recognition, but by pure devotion to Allāh and love for His cause. Only then will we truly be following in the footsteps of the Promised Messiah (as) and his Khulafah.

May Allāh enable us to make this new year one of spiritual progress, brotherhood, and service. May He accept our humble efforts, forgive our shortcomings, and make each of us a source of pride for beloved Khalīfatul Masīh. Ameen.

Wassalām,

Shahrukh Rizwan Abid

Sadr Majlis Khuddamul Ahmadiyya Canada

Meekail Ahmed - 4th year Jamia Student

Aye! it is in the
REMEMBRANCE
of ALLAH
that Hearts can
find COMFORT





Painting By John Henry Frederick Bacon

Romeo and Juliet.

Their devotion shows how deeply a person can love another. Romeo felt alive only when he thought of Juliet. His heart felt serenity and comfort being next to her. Yet, as powerful as their devotion was, it remained bound by time, imperfection, and human limitation. Their love gave them a glimpse of devotion, but not the endless peace of divine love, for human love, no

matter how deep, is still tied to mortality.

Throughout life, people chase relationships, achievements, and possessions to find fulfillment, but remain unsatisfied. This reveals a deeper longing that no worldly gain can fill. Human desires are insatiable; the more we seek from the world, the less satisfied we feel. Love for others, especially when pursued unlawfully, disappoints because no human is perfect. Praise and attention are fleeting, leaving emptiness once gone. Money, power, and status never satisfy, as there is always a hunger for more. Our hearts are restless because these things are temporary. Each new goal brings only a moment's pleasure before another desire arises, deepening our restlessness.

Islam preaches a balanced life, valuing worldly blessings while recognizing their limits. True and lasting serenity does not come from these creations alone. Only by turn-

ing toward the Creator can the restless heart find the peace it seeks. The unique and profound love that is kindled in the heart of a believer through the magnificent and perfect Attributes of Allah the Exalted. It is by the grace of these flawless Attributes that humanity is guided each day from hardship and ignorance into the spiritual refuge of success and peace. In moments of deep despair, sorrow, pain, or grief, humankind instinctively raises its hands in humble supplication, turning to the One who alone deserves all praise and adoration.

The lovers of Allah throughout history, whether it be prophets, saints, or devoted souls, found peace even in pain. The Holy Prophet Muhammad ﷺ, when faced with hardship and rejection, turned not to despair, but to prayer and remembrance, saying, "Should I not be a thankful servant?" Likewise, Rabbi'a al-Basri declared that she loved Allah not for paradise or reward, but simply because He is worthy of love. For such hearts, remembrance was not a duty, but a source of joy.

لطف او ترک طالبان نہ کند
کس بہ کار ہش زیاں نہ کند
ہر کہ آن راہ جست یافتہ است
تافت آں رو کہ سر تنافتہ است

His grace does not forsake the seekers.

In His path, no one suffers loss.

Whoever seeks this path finds it;

*Bright becomes the face that never
turns away from Him.*

(Brahin-e-Ahmadiyya, vol. 5, p. 315, English Edition)

One may ask, "We have prayed, we have supplicated, we have remembered Allah, why has nothing changed?" What they forget is that remembrance is not merely a string of words; it is a state of heart

and belief. The Prophet Muhammad ﷺ conveyed this truth:

"Allah the Exalted says: 'I am as My servant expects Me to be, and I am with him when he remembers Me. If he remembers Me inwardly, I will remember him inwardly; and if he remembers Me in an assembly, I will remember him in a better assembly.'" (Sahih al-Bukhari, Sahih Muslim)

This narration reveals that our relationship with Allah depends on the expectation and conviction we hold in our hearts. If we do not truly believe that Allah is All-Powerful, All-Hearing, and Most Merciful, then our remembrance will not bring peace, for the heart cannot feel the presence of One it does not trust. If our prayers are uttered by the tongue but lack sincerity, they cannot awaken the soul. Remembrance is not mere repetition; it is alignment. We must align our hearts, thoughts, and actions with the will of Allah. Whether at work or home, in worship or in rest, every action should begin and end with His name. Only then does remembrance become alive, and only then does the promise of peace in the Qur'an come to life within us.

The Promised Messiah (peace be upon him) explained this beautifully:

"The general meaning of this is that hearts find comfort in the remembrance of Allah, but its reality is that when a person remembers Allah with true sincerity and complete loyalty, believing himself to stand in His presence, it creates a fear of Divine Greatness in his heart. That fear protects him from abominations and sin, and such a person progresses in piety and purity until the angels descend upon him with glad

tidings, and the door of revelation is opened to him. Thereafter, no sorrow can befall his heart, and his nature remains filled with joy and happiness." (Al Hakam, 10 September 1905, p. 8)

The most powerful way to realign the heart with its Creator is to follow the path that Allah Himself has shown us through His Holy Prophet (peace and blessings be upon him). The first way is to answer Allah's call through the five daily prayers. Each time the Adhan echoes across the land, Allah calls His servants, and responding is a way of turning back to Him, leaving worldly distractions, and reconnecting our hearts to their true Source. Observing these prayers on time and with sincerity strengthens our faith in Him and guides us to a peaceful path. Alongside the prayers, a believer should read the Holy Qur'an regularly and live by its teachings, and keep their heart and tongue engaged in the remembrance of Allah through sincere, simple prayers. Among these are the prayers that the Huzoor Anwar (aa), especially advised his followers to recite often:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

Holy is Allah and worthy of all praise; Holy is Allah, the Great. O Allah, send blessings upon Muhammad and upon the progeny of Muhammad

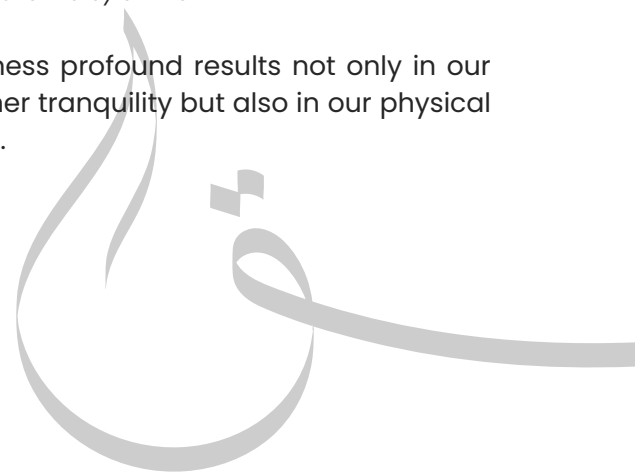
أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْهِ

I seek forgiveness from Allah, my Lord, for all my sins and turn to Him in repentance

رَبِّ كُلِّ شَيْءٍ خَادِمُكَ، رَبِّ فَاحْفَظْنِي وَأَنْصُرْنِي وَأَرْحَمْنِي

My Lord, everything is Your servant; my Lord, protect me, help me, and have mercy on me

In this way, we will witness profound results not only in our spiritual growth and inner tranquility but also in our physical and mental well-being.



Your *hope* in my heart is the rarest *treasure*
Your *Name* on my tongue is the *sweetest word*
My *choicest hours*
Are the hours I spend with *You* -
O God, I *can't live* in this world
Without remembering You

Rabia Basri

DID YOU KNOW? THE HEART HAS A BRAIN

We are often taught that the brain is the absolute commander of the body. It seems logical enough: we think of an action, consciously or unconsciously, and the brain signals the body to perform it. But is the brain really the captain of the ship?

As far back as 1884, the psychologist William James hinted at a deeper connection between our physiology and our mind. He famously illustrated this with a scenario: "Imagine you are walking through the woods, and you come across a grizzly bear. Your heart begins to race. You feel afraid, and you run." He suggested that the heart's reaction is immediate, perhaps even preceding the conscious thought.

Modern science has now proven what was once just theory. Recent discoveries by researchers at Columbia University have revealed that the heart actually possesses its own nervous system, call it a "mini-brain." This network allows the heart to, among other things, control our cardiac rhythm.

This offers a stunning confirmation of the wisdom found in The Holy Quran. In The Holy Quran, revealed by God over 1400 years ago, God has used the word 'Qalb' (heart) to describe all matters that pertain to religious understanding. For instance, in Surah Al-Baqarah, God describes the spiritual condition of hypocrites as a physical ailment of the heart:

فِي قُلُوبِهِمْ مَرَضٌ

"In their hearts is a disease..." (Surah Al-Baqarah, 2:11)

The Almighty clarifies this further in Surah Al-Hajj:

فَأَنَّهُمْ لَا تُبْصِرُ الْإِبْصَارَ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ ﴿٢٤﴾

"But the fact is that it is not the eyes that are blind, but it is the hearts which are in the breasts that are blind." (Surah Al-Hajj, 22:47)

Just as our brain's neural pathways change based on our habits, our heart adopts

THE HEART HAS A BRAIN

the “color” of our actions. When a person persists in wrongdoing, the heart becomes diseased, losing its ability to grasp the truth about God. Hazrat Musleh Maud^{ra} provides a profound explanation of this subtle physiology, bridging the gap between the blood that sustains us and the thoughts that define us:

“People object, arguing that thoughts originate in the brain ... The answer is that spiritual affairs possess a subtle connection with the heart, and it is the experience of all spiritual people that the heart has a deep connection with spirituality...”

The fact that thoughts originate in the brain does not contradict this, because it is quite possible that certain changes in the blood have a specific effect on thoughts being good or bad. And since the blood is connected to the heart, in this way, the heart also exerts a hidden influence on thoughts. Furthermore, it is obvious that food affects human thoughts, and that influence cannot be exerted in any way other than through the blood. So, in this sense, the heart can also be called a source of thoughts.”

(Tafsir-e-Kabir, vol. 4, p. 132)

The heart is truly the captain of our ship. The blood that circulates to our brain and all other organs comes from our heart. That blood has an effect on all our organs including our brain, influencing our very thoughts and decisions.

“

LISTEN, O THOSE WHO CAN, TO WHAT *God desires* FROM *you*. AND WHAT HE DESIRES IS ONLY THAT YOU *become solely His* AND *do not associate any partners* WITH HIM, NEITHER IN THE HEAVENS NOR ON THE EARTH.

Promised Messiah^{as} - The Will, pp.12

THE EXCELLENCE OF

ARABIC

THE EXCELLENCE OF ARABIC

Baasil Buttar – 4th year Jamia Student

Among the 7000 languages spoken across the globe, the Arabic language holds a special rank among the many languages of the world. From the complex system of root words to the phonetic sounds that are expelled from the tongue of the speaker, the Arabic language has more than often been regarded as one of the most advanced and difficult languages to learn. This language not only provides a challenge to a non-native speaker seeking to learn, however even the bulk of native speakers struggle to fully grasp the entirety of this language. Now the question arises in one's mind, how can this possibly be? What truly makes the Arabic language so difficult to learn and comprehend, and what are the secrets of its excellence? Let us explore the special traits associated with this language and examine its clock work.



Comparatively to many other languages, the Arabic language uses diacritical marks ie; Fatha, Damma, Kasrah, Tanwin, Shadda, and Sukoon. The use of these marks is not only used for pronunciation like how they may be potentially used in the Urdu or Persian languages, rather they are also used to entirely change the meaning of a word and a sentence all together. The sentence "Zain slapped Asad" in the Arabic language would look as such; زَيْنٌ صَفَعَ أَسَدٌ



However if we were to make a simple yet calculated adjustment of placing a Fatha on “Zain” and a damma on “Asad”; زَيْناً صَفَعَ أَسَدٌ we would essentially alter the entire structure of the sentence and the new sentence that would be a result of this alteration would be; “Asad slapped Zain”. This is but one grammatical modification that results in the modification of the full sentence.

In addition to the use of diacritical marks, a remarkable feature which remains to be seen in any other language is the precise meaning that a few letters can give. A word can often give the meaning of an entire sentence in another language such as English. For example, the word “جَثْمٌ” in the Arabic language, gives the translated definition of “half the night has passed”. Or an even more intricate meaning would be the word “تَهَانُتٌ” which translates to english as, “I am accustomed to eating bread made of millet cereal and have vowed to always make bread of millet cereal”. However the fascination of this trait does not end here, in the Arabic language, at times a single letter can give the meaning of a sentence. Such as the word “خُ” which means “neither walk slow or hurry; rather walk at a moderate pace”. Or the word “رُ” which gives the specific meaning of “flare up, and light up! Come out of the fireplace, become dirty”. This fascinating quality has only been observed in the Arabic language to date and has yet to be seen in another language to this extent as shown above.

A final testament to the exquisite nature of this distinctive language is the difficulty in the vocal expression of its alphabet. Compared to languages such as Italian or Spanish which entail a clear phonetic expression and possess no intricate method to correctly discharge the sound of a letter, the Arabic language requires its speaker to discharge its sounds from relatively every part of one’s mouth which includes the throat, cave of the mouth, lips, tongue, and nasal cavity. Not to mention that similar to how diacritical marks change the meaning of a sentence, the wrong pronunciation of a word may result in a similar change in meaning. Observe the sentence “أَنْتَ قَلْبِي” which means “you are my heart, the word “qalb” translates to “heart” and its sound originates from the throat, but often times non-native speakers may mispronounce this word and pronounce it as “كَلْبٌ”, which mean “dog”. And as a result of mispronunciation this sentence changes in its original meaning and now translates to “you are my dog”. This leads one to imagine how deeply the meanings of other words and sentences can change just based on this simple yet concise example stated where a phrase that was used to express one’s love now becomes an insult hurled at a loved one.



These qualities which are found collectively in the Arabic language alone prove its exquisite nature as a language. Where many languages may use diacritical marks or be difficult in pronunciation, will not be possessed of a multitude of small words or letters that give lengthy meanings. And vice versa where many languages possess small concise words that give lengthy meanings, will not make use of diacritical marks or be difficult from a phonetic standpoint. These qualities which are collectively present in the Arabic language testify to its excellence as a language and its difficulty to comprehend, whether one comes from a native background or a foreign background. Thus resulting in the Arabic language attaining a special station and excellence among the numerous languages present in the modern day era.



The Actual Purpose and Essence of the Prayer is Supplication

The actual purpose and essence of the Prayer is supplication and supplication is a phenomenon that accords with the law of nature established by God Almighty. You may commonly observe that when a child weeps and cries, and expresses anxiousness, a mother becomes extremely restless as well and gives the child milk. The relationship between divinity (uluhiyyat) and servitude (ubudiyyat) is similar in nature and cannot be understood by everyone. When a person falls at the gate of God Almighty with extreme humility, lowliness and meekness, and presents his circumstances before God, and requests his needs from Him, the grace that is inherent in divinity surges forth and shows mercy to such a person.

(Malfuzat [English], Vol. 2, p. 67)

