

# An-Nisaa'

Lajna Imāillāh Canada

JANUARY TO APRIL 2019

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وَ أَقِمُْوا الصَّلَاةَ وَ آتُوا الزَّكَاةَ وَ ارْكَعُوا مَعَ الرَّاكِعِينَ

And observe Prayer and pay the Zakāt, and bow down with those who bow.

(Al-Baqarah: verse 44)



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

Lajna Imāillāh Canada's

# An-Nisaa'

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# From the Holy Qur'ān

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

And when My servants ask thee about Me, say: 'I am near. I answer the prayer of the supplicant when he prays to Me. So they should hearken to Me and believe in Me, that they may follow the right way.' (2:187)

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ  
فَلْيَسْتَجِيبُوا إِلَيَّ وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿2:187﴾

'My Lord, make me observe Prayer, and my children too. Our Lord! *bestow Thy grace on me and accept my prayer.* (14:41)

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي \* رَبَّنَا وَتَقَبَّلْ دُعَاءَ ﴿14:41﴾

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

### Importance of Salāt

- ♦ Abu Ayub Ansari<sup>ra</sup> relates that a man said: Messenger of Allāh<sup>sa</sup>, tell me that which cause me to be admitted to Paradise and will keep me away from the Fire. He answered: Worship Allāh and do not associate anything with Him, observe Prayer, pay the Zakāt and join the ties of kinship. (Bukhārī, Kitābul Adab)
- ♦ Jabir<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> said: Giving up Prayers is tantamount to disbelief and paganism. (Muslim)
- ♦ Abu Hurairah<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> said: The first item in respect of which a person would be called to ac-

count on the Day of Judgment will be Prayer. If that is found in order he would be successful and prosper, but if that is not in order he would be ruined and lost. In case of a shortcoming in his obligations the Lord of honor and glory will say: Look, if among the voluntary acts of My servant there is anything that would make up his shortcoming in respect of his obligations. All his obligations would be checked up in that manner. (Tirmidhī)

Gardens of the Righteous, Hadīth No., 333, pg. 76 and Ahādīth No. 1082 and 1084, pg. 196 available on [www.alislam.org](http://www.alislam.org)



# A NOTE FROM THE EDITOR

غیر ممکن کو یہ ممکن میں بدل دیتی ہے  
اے میرے فلسفیو زور دے دیکھو تو

"With prayers, the impossible becomes possible. O my philosophers, witness the power of prayers." (Kalāme Mahmud)

As Ahmadi Muslims, we are blessed to be part of the community of the 'latter ones', who have accepted the Promised Messiah<sup>as</sup>. Being reformer of the age, the Promised Messiah<sup>as</sup> showed us through his own example the power of acceptance of prayers. Through him we learned that for our every need and desire, may it be spiritual, physical, personal or professional, our reliance is on prayers only. Prayers are a powerful weapon and tools for protection from all types of evils and ailments. The only pathway to bliss and fortune in this life and hereafter is through prayers.

Our beloved Imām, Hazrat Khalīfatul-Masīh V<sup>aa</sup> mentioned a quote of the Promised

Messiah<sup>as</sup> in his Friday Sermon of June 15, 2012:

"It is imperative that just as an individual strives in worldly matters, so should he strive in the way of Allāh.

There is a proverb in Punjabi: **'He who asks dies a death, so die and then ask.'** The meaning is that it is an afflicted one who prays and that prayer is a form of death. If a person drinks a drop of water and claims that his great thirst has been slaked, he utters a falsehood. His claim would be established if he were to drink a bowl full of water. When prayer is offered in great tribulation so that the soul melts and flows at the threshold of the Divine, that is true prayer and it is God's way that when such a prayer is offered, He accepts it or responds to it in some other manner [Malfūzāt, vol. 4, p. 340]."

In the same sermon, Huzoor<sup>aa</sup> stated that at another occasion, the Promised Messiah<sup>as</sup> wrote:

"Prayer is a wonderful thing. It

is a pity that those who pray are not aware of the true manner of prayer, nor are they acquainted with the ways of the acceptance of prayer. The truth is that the very reality of prayer has become strange. There are some who deny the effectiveness of prayer altogether. There are others who do not deny it, but as their prayers are not accepted on account of their lack of knowledge of the manner of prayer and are not prayers in the true sense, their condition is worse than that of those who deny the effectiveness of prayer. Their practical condition has pushed many others to the verge of atheism.

The first condition for prayer is that a supplicant should not get tired and become a prey to despair that nothing will happen." (Friday Sermon, June 15, 2015)

May we become of those whose prayers find special acceptance with Allāh the Almighty. Amīn.

Sadiqa Hifsa

An-Nisaa' Team would like to express our immense gratitude for submitting your materials for publication. The following material was received, and may be included in the future issues, permitting space:

"Role of Women in Upbringing Future Generations-What does Islām say"? by Maria Mirza, Mississauga West; "Cleanliness at Baitul Islām Mosque" by Fatima Cheema, Peace Village Centre East; "Right of Consent in Marriage" by Sarah Siddique; "Right of Education" by Khizra Dania Saeed; "Hazrat Amman Jaan" by Haala.A, Vaughan North; "Equality of Men and Women" by Malahat Haq; "Hazrat Amma Jaan- Guidance on the Moral Training of Children" by Ayesah Sohail, Mississauga West.

Please accept our apology in case your name has been mistakenly omitted.

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

*The following excerpts are taken from The Essence of Islām: Volume II, pg. 187, 192—193, 198—199, 207 (available online at [www.alislam.org/books](http://www.alislam.org/books)); a compilation of extracts from the writings, speeches, announcements and discourses of the Promised Messiah<sup>as</sup>, translated into English by Hazrat Chaudhry Muhammad Zaf-rulla Khan<sup>ra</sup> and revised by Munawar Ahmad Sa'eed.*

## PRAYER

I say truly that if crying before God Almighty is full of utmost humility, it moves His grace and mercy and draws them (towards the supplicator). I can say out of my own experience that I have felt the grace and mercy of God, which comes in the shape of the acceptance of prayer, coming towards me. Indeed, I rather say that I have actually seen it. If the dark-minded philosophers of this age cannot feel it or see it, this verity is not going to disappear from the world, more so because I am ready to demonstrate the acceptance of prayer at all times. [Malfūzāt, vol. 1, p. 198]

## MIRACLES ARE WROUGHT BY PRAYER

The subject of the acceptance of prayer is a branch of the subject of prayer. A person who does not comprehend the principle encounters difficulty in comprehending a branch. This is at the bottom of the misunderstanding of Sayyed Sāhib. The principle

of prayer is that there is a mutually attractive relationship between a pious servant and his Lord. To begin with, the mercy (Rahmaniyyat) of God Almighty draws a servant to itself. Then through his sincerity the servant approaches close to God Almighty and in prayer that relationship, when it arrives at a certain stage, manifests its wonderful qualities. When a servant being confronted with a great difficulty leans towards God Almighty with perfect certainty, perfect hope, perfect love, perfect fidelity and perfect resolve, and becoming extremely alert and tearing aside the veils of heedlessness advances far into the fields of the discarding of self, he beholds in front of him the court of the Divine and that He has no associate. Then his soul prostrates itself at that threshold and the power of attraction that is invested in him draws the bounty of God Almighty towards itself. Then God, the Glorious, addresses Himself towards fulfilling the purpose of the supplication and casts the effect of prayer on all those preliminary means which

give rise to the means that are necessary for the achievement of the purpose of the prayer. For instance, if the prayer is for rain then on its acceptance the natural means that are needed for rain are created by the effect of the prayer. If the prayer is for famine the All-Powerful One creates the contrary means. It has been proved to the satisfaction of those who have frequent experience of visions that in the prayer of a perfect person a power of fashioning is created. That is to say, by the command of God the prayer exercises control in the lower and higher world and turns the elements and heavenly bodies and the hearts of people to the direction that is desired. There are many instances of this in the holy Books of God Almighty.

## THE EFFECT OF PRAYER IS GREATER THAN THE EFFECT OF FIRE

Some types of miracles are in reality the acceptance of prayer. The source of thousands of miracles that were manifested by the Prophets and the wonders



that have been exhibited throughout by the saints was prayer, and it is through the effect of prayer that extraordinary events display the power of the All-Powerful. Are you aware what was the wonderful event that happened in the deserts of Arabia, that hundreds of thousands of the dead came alive within a few days, and those who had been corrupted through generations took on Divine colour, and the blind began to see, and the tongues of the dumb began to flow with Divine insights, and such a revolution took place in the world which no eye had seen and no ear had heard before? It was the prayers during dark nights of one who had been wholly lost in God which created an uproar in the world and manifested such wonders as had appeared impossible in the case of that unlearned helpless one.

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَيْهِ وَآلِهِ بَعْدَ هَمِّهِ وَغَمِّهِ وَحَزَنِهِ لِهَذِهِ  
الْأُمَّةِ وَأَنْزِلْ عَلَيْهِ أَنْوَارَ رَحْمَتِكَ إِلَى الْآبِدِ

“O Allāh send down blessings and peace on him and on his people proportionate to the amount of his suffering and sorrow for the sake of the Ummah and send down upon him the light of Thy mercy forever.”

I have experience that the effect of prayers is greater than the effect of fire and water. Indeed in the systems of natural means nothing has greater effect than prayer.

### **TO SUPPLICATE IS HUMAN AND TO RESPOND IS DIVINE**

When a child being driven by hunger cries for milk, then milk is generated in the mother's breasts. The child does not know what prayer is, but his cries draw the milk. This is a universal experience. Sometimes when the mother does not perceive the presence of milk in her breasts, the child's cries help to draw it. Then can our cries before God Almighty draw nothing? They certainly draw everything. But those sightless ones, who parade themselves as scholars and philosophers, cannot see it. If a person were to reflect on the philosophy of prayer, keeping in mind the connection and relationship which a child has with its mother, he would find it easy to understand.

The second type of mercy comes into operation after supplication. Go on asking and you will go on receiving.

أَدْعُونِي أَجْتَبْ لَكُمْ

‘Pray unto Me, I will answer your prayer’ (40:61)

is not mere verbiage, but is a characteristic of human nature. To supplicate is human to respond is Divine. He who does not understand and does not believe is false. The illustration of the child that I have set forth expounds the philosophy of prayer in an excellent way. [Malfūzāt, vol. 1, pp. 129-130]

It is at a time of trial that the wonderful and rare qualities and effects of prayer are manifested. The truth is that our God

is recognized only through prayers. [Malfūzāt, vol. 3, p. 201]

### **PRAYER AND PLANNING ARE TWO NATURAL DEMANDS**

As the relationship between planning and prayer is proved by the law of nature, it is also proved by the testimony of the book of nature. It is often observed that as human temperaments at a time of distress incline towards planning and remedies, in the same way they incline by natural eagerness towards prayer and almsgiving and charity.... This is a spiritual argument that the inner law of man has, from the beginning, directed all peoples that they should not separate prayer from means and planning, but should search for plans with prayer. In short, prayer and planning are two natural demands of human nature which ever since the creation of man, have been the servants of human nature like two real brothers. Planning is the necessary consequence of prayer and prayer incites towards planning. The good fortune of man consists in this, that before entering upon planning he should seek help through prayer from the Fountainhead of grace so that being granted light from this ever-flowing spring good plans should be made available to him.

[Ayyamus Sulah, Rūhānī Khazā'in, vol. 14, pp. 230-232]

# Summary of Friday Sermon

## Important Prayers to Recite

“Our Lord, grant us good in this world as well as good in the world to come, and protect us from the torment of the Fire.” (2:202)

“O my Lord, a beggar I am of whatever good You bestow on me”. (28:25)

“O our Lord, pour forth steadfastness upon us, and make our steps firm, and help us against the disbelieving people.” (2:251)

“We take You as a shield against whatever is in their (enemy's) heart. We seek protection against every evil of theirs and its dangerous effects.” (the Holy Prophet<sup>sa</sup>)

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

On June 15, 2018, Hazrat Khalīfatul-Masīh V<sup>aa</sup> delivered the Friday Sermon at Baitul Futūh Mosque, London.

*After reciting the Tashahhud, Ta'wwuz, and Surah Al-Fatihah, Hazrat Khalīfatul-Masīh V<sup>aa</sup> stated:*

**While** mentioning the importance of Jumu'a, the Holy Prophet<sup>sa</sup> said on one occasion, “There comes such an hour on (Friday), which, if a Muslim encounters while standing in prayer, then whatever supplication he makes, it is accepted or whatever goodness he asks for, it is granted to him by Allāh the Exalted.”

Everyone supplicates during prayers according to their own thinking or need. There are also some who, although offer the prayer, but are not moved to make any special supplications. They simply offer the prayers, repeat the words of the Salāt and consider it to be sufficient. They are unaware of the importance of prayer.

Thus, today, during this last Jumu'a of Ramadān, I deemed it appropriate to recite certain prayers, so that those who are not sufficiently aware may also understand the significance of prayers and so that we, as a Community, may present our prayers and

supplications before Allāh the Exalted and then collectively pray for the acceptance of these supplications during the Salāt.

I will now recite some Qur'ānic prayers and some related from the Holy Prophet<sup>sa</sup>. Those who remember them should recite them silently or rather those who are able to should by all means recite them silently and also continue saying 'Āmīn' quietly.

May Allāh the Exalted accept our prayers.

*Our Imām, Hazrat Khalīfatul-Masīh V<sup>aa</sup> recited in the beginning of his Friday Sermon:*

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

“Holy is Allāh and worthy of all Praise; Holy is Allāh, the Great. Allāh, bestow Your blessings on Muhammad and the people of Muhammad.”

Afterwards Huzoor<sup>aa</sup> narrated the following:

### SUPPLICATIONS FROM THE HOLY QUR'ĀN



رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ-

1. "Our Lord, grant us good in this world as well as good in the world to come, and protect us from the torment of the Fire." (2:202)

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَقَّنَا مُسْلِمِينَ-

2. "Our Lord, pour forth upon us steadfastness and cause us to die resigned unto Thee." (7:127)

اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ وَارْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ-

3. "Our Lord, send down to us a table from heaven spread with food that it may be to us a festival, to the first of us and to the last of us, and a Sign from Thee; and provide sustenance for us, for Thou art the Best of sustainers." (5:115)

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَقَّنَا مَعَ الْأَبْرَارِ-

4. "Our Lord, we have heard a Crier calling us unto faith, 'Believe ye in your Lord,' and we have believed. Our Lord, forgive us, therefore, our sins and remove from us our evils, and in death join us with the righteous." (3:194)

رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ-

5. "Our Lord, we believe in that which Thou hast sent down and we follow this Messenger. So write us down among those who bear witness." (3:54)

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ-

6. "Our Lord, let not our hearts become perverse after Thou hast guided us; and bestow on us mercy from Thyself; surely, Thou alone art the Bestower." (3:9)

رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ-

7. "My Lord, grant me from Thyself pure offspring; surely, Thou art the Hearer of prayer." (3:39)

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا-

8. "Our Lord, grant us of our spouses and children the delight of our eyes, and make each of us a leader of the righteous." (25:75)

رَبِّ أَوْزِرْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ-

9. "My Lord, grant me the power that I may be grateful for Thy favour which Thou hast bestowed upon me and upon my parents, and that I may do such good works as may please Thee. And make my seed righteous for me. I do turn to Thee; and, truly, I am of those who submit to Thee." (46:16)

رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ-

10. "My Lord, grant me a righteous son." (37:101)

رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ-

11. "O my Lord, a beggar I am of whatever good You bestow on me". (28:25)

رَبِّ أَوْزِرْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ-

12. "My Lord, enable me to be grateful for Your favour which You have bestowed upon me and upon my parents, and to do such good works as would please You, and admit me, by Your mercy, among Your righteous servants." (27:20)

رَبِّ اَعُوْذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِيْنَ -  
وَاَعُوْذُ بِكَ رَبِّ اَنْ يَّحْضُرُوْنِ -

13. "My Lord, I seek refuge in You from the incitements of the satans. And I seek refuge in Thee, my Lord, lest they come near me." (23:98-99)

رَبِّ زِدْنِيْ عِلْمًا -

14. "O my Lord, increase me in knowledge." (20:115)

رَبِّ اَشْرَحْ لِيْ صَدْرِيْ - وَيَسِّرْ لِيْ اَمْرِيْ -  
وَاحْلُلْ عُقْدَةً مِنْ لِسَانِيْ - يَفْقَهُوا قَوْلِيْ -

15. "My Lord, open up for me my heart. And ease for me my task. And untie the knot of my tongue. That they may understand my speech." (20:26-29)

رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ اَمْرِنَا رَشَدًا

16. "Our Lord, bestow on us mercy from Thyself, and provide for us right guidance in our affair." (18:11)

رَبِّ اَدْخِلْنِيْ مَدْخَلَ صِدْقٍ وَّاَخْرِجْنِيْ مَخْرَجَ صِدْقٍ وَّاجْعَلْ لِّيْ مِنْ لَدُنْكَ سُلْطٰنًا نَّصِيْرًا

17. "O my Lord, make my entry a good entry and then make me come forth with a good forthcoming. And grant me from Thyself a helping power." (17:81)

رَبِّ اَرْحَمْهُمَا كَمَا رَبَّيَّانِيْ صَغِيْرًا

18. "My Lord, have mercy on them even as they nourished me in my childhood." (17:25) -

رَبِّ هَبْ لِيْ حُكْمًا وَّالْحَقْنِيْ بِالصّٰلِحِيْنَ -  
وَاجْعَلْ لِّيْ لِسَانَ صِدْقٍ فِي الْاٰخِرِيْنَ -  
وَاجْعَلْنِيْ مِنْ وَّرَثَةِ جَنَّةِ النَّعِيْمِ

19. "My Lord, bestow wisdom on me and join me with the righteous; and give me a true reputation among posterity; and make me one of the inheritors of the Garden of Bliss." (26:84-86)

رَبِّ اِنِّيْ ظَلَمْتُ نَفْسِيْ فَاغْفِرْ لِيْ -

20. "My Lord, I have wronged my soul, therefore forgive me." (28:17) -

رَبَّنَا اَتُوبُ اِلَيْكَ وَاغْفِرْ لَنَا اِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ -

21. Our Lord, perfect our light for us and forgive us; surely Thou hast power over all things." (66:9)

رَبَّنَا اٰمَنَّا فَاغْفِرْ لَنَا وَاَرْحَمْنَا وَاَنْتَ خَيْرُ الرَّاحِمِيْنَ

22. "Our Lord, we believe; forgive us therefore our sins, and have mercy on us; for Thou art the Best of those who show mercy." (23:110)

رَبَّنَا ظَلَمْنٰ اَنْفُسَنَا وَاِنْ لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُوْنَنَّ مِنَ الْخٰسِرِيْنَ

23. "Our Lord, we have wronged ourselves; and if Thou forgive us not and have not mercy on us, we shall surely be of the lost." (7:24)



رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ

24. "Our Lord, put us not with the unjust people." (7:48)

رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ.

25. "My Lord, leave me not childless, and Thou art the Best of inheritors." (21:90)

رَبِّ إِمَّا تُرِيتْنِي مَا يُوعَدُونَ -  
رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ

26. "My Lord, if Thou wilt show me that with which they are threatened. My Lord, then place me not with the wrongdoing people." (23:94-95)

رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا  
وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ - رَبَّنَا وَأَدْخِلْهُمْ  
جَنَّاتِ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ  
وُذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ - وَقِهِمُ السَّيِّئَاتِ  
وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ -

27. "Our Lord, Thou dost comprehend all things in Thy mercy and knowledge. So forgive those who repent and follow Thy way; and protect them from the punishment of Hell. And make them, our Lord, enter the Gardens of Eternity which Thou hast promised them, as well as such of their fathers and their wives and their children as are virtuous. Surely Thou art the Mighty, the Wise. And protect them from evils; and he whom Thou dost protect from evils on that day — him hast Thou surely shown mercy. And that indeed is the supreme triumph." (40:8-10)

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ  
فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ

28. "Our Lord, forgive us and our brothers who preceded us in the faith, and leave not in our hearts any rancour against those who believe. Our Lord! Thou art indeed Compassionate, Merciful." (59:11)

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا  
وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا

29. "My Lord, forgive me and my parents, and him who enters my house as a believer, and the believing men and the believing women; and increase Thou not the wrongdoers but in perdition." (71:29)

رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا  
يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

30. "Our Lord, give us what Thou hast promised to us through Thy Messengers; and disgrace us not on the Day of Resurrection. Surely, Thou breakest not Thy promise." (3:195)

أَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ

31. "Thou art our Protector; forgive us then and have mercy on us, for Thou art the Best of those who forgive." (7:156)

رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا.

32. "Our Lord, avert from us the punishment of Hell; for the punishment thereof is a lasting torment." (25:66)

رَبَّنَا إِنَّا أَمَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ.

33. "Our Lord, we do believe; forgive us, therefore, our sins and save us from the punishment of the Fire." (3:17)

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ  
رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

34. "My Lord, make me observe Prayer, and my children too. Our Lord! Do accept my prayer. Our Lord, grant forgiveness to me and to my parents and to the believers on the day when the reckoning will take place." (14:41-42)

رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ-

35. "My Lord, save me and my family from what they do." (26:170)

قَالَ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ- فَافْتَحْ بَيْنِي وَبَيْنَهُمْ  
فَتَّحًا وَنَجِّنِي وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ-

36. "He said, 'My Lord, my people have treated me as a liar. Therefore judge Thou decisively between me and them; and save me and the believers that are with me.'" (26:118-119)

قَالَ رَبِّ انصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ-

37. "He said, 'Help me, my Lord, against the wicked people.'" (29:31)

أَنِّي مَغْلُوبٌ فَأَنْتَصِرُ-

38. "I am overcome, so come Thou to my help!" (54:11)

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا  
إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا  
طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا  
فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ-

39. "Our Lord, do not punish us, if we forget or fall into error; and our Lord, lay not on us a responsibility as Thou didst lay upon

those before us. Our Lord, burden us not with what we have not the strength to bear; and efface our sins, and grant us forgiveness and have mercy on us; Thou art our Master; so help us Thou against the disbelieving people." (2:287)

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ-

40. "O our Lord, pour forth steadfastness upon us, and make our steps firm, and help us against the disbelieving people." (2:251)

رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ  
أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ-

41. "Our Lord, forgive us our errors and our excesses in our conduct, and make firm our steps and help us against the disbelieving people." (3:148)

رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ-

42. "O our Lord, decide Thou between us and between our people with truth, and Thou art the Best of those who decide." (7:90)

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ-  
وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ-

43. "Our Lord, make us not a trial for the wrongdoing people. And deliver us by Thy mercy from the disbelieving people." (10:86-87)

قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونِ-

44. "He said, 'O my Lord, help me, for they have treated me as a liar.'" (23:27)

رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي  
مِنْ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ-



45. “My Lord! build for me a house with Thee in the Garden; and deliver me from Pharaoh and his work, and deliver me from the wrongdoing people.” (66:12)

## PRAYERS FROM AHADITH

The Holy Prophet<sup>sa</sup> taught us to pray:

اللَّهُمَّ لَكَ أَسْلَمْتُ وَعَلَيْكَ تَوَكَّلْتُ وَبِكَ آمَنْتُ وَإِلَيْكَ  
أَتَيْتُ وَبِكَ خَاصَمْتُ وَإِلَيْكَ حَاكَمْتُ فَاعْفُ عَنِّي مَا قَدَّمْتُ  
وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ أَنْتَ الْمُقَدِّمُ  
وَأَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ۔

1. O Allāh! I have taken on Your obedience, I trust in You, believe in You, and incline towards You. With Your help I pit myself against the enemy. I have come to You for judgement in my case, so forgive all my past and future sins, the secret and the obvious ones. You cause people to advance and also restrain them. There is none worthy of worship except You.”

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ وَأَنَا عَلَى  
عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ  
أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوءُ لَكَ بِذُنُوبِي فَاعْفُ عَنِّي  
فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ۔

2. “O Allāh! You are my Lord, there is none worthy of worship except You. You created me and I am Your servant. And I am steadfast in Your covenant and Your promise to the best of my capability. I seek refuge in You from the evil effects of my deeds. I acknowledge Your blessings and favours. I confess my sins, so You forgive me, as there is none except You who forgives sins.”

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ قَلْبٍ لَا يَخْشَعُ وَدُعَاءٍ لَا يُسْمَعُ وَمِنْ نَفْسٍ  
لَا تَشْبَعُ وَمِنْ عِلْمٍ لَا يَنْفَعُ أَعُوذُ بِكَ مِنْ هَؤُلَاءِ الْأَرْبَعِ۔

3. “O Allāh! I seek Your deliverance from a heart which is devoid of fear, a prayer which is not accepted, a self which knows no contentment, and the knowledge which is not beneficial. My Guardian, I seek shelter from these four things.”

يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ۔

4. “O the Convertor of Hearts, make my heart steadfast on Your faith.”

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالْقَيَّ وَالْعَفَاةَ وَالْغَنَى۔

5. “O Allāh! I beseech for guidance, piety, chastity and contentment.”

اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ۔

6. “We take You as a shield against whatever is in their (enemy's) heart. We seek protection against every evil of theirs and its dangerous effects.”

اللَّهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ، وَحُبَّ مَنْ يُحِبُّكَ، وَالْعَمَلَ الَّذِي  
يُبَلِّغُنِي حُبَّكَ، اللَّهُمَّ اجْعَلْ حُبَّكَ أَحَبَّ إِلَيَّ مِنْ نَفْسِي  
وَأَهْلِي، وَمِنْ الْمَاءِ الْبَارِدِ۔

7. “O Allāh, I implore You for Your love and the love of those who love You and also such conduct as should lead me to Your love. O Allāh, make Your love dearer to me than my soul and my family and my wealth and dearer to me than cold water.”

Then there is a lengthy prayer, which is narrated by Hazrat Ibn Abbas<sup>ra</sup>. He heard the Holy Prophet<sup>sa</sup> recite the following prayer:

8. **O Allāh, I seek Your mercy, which can guide my heart and accomplish my affairs. Bestow success upon my disorganized affairs. Unite me with my separated loved one. Grant dignity to those who are with me. Purify my actions. Inspire me with wisdom and guidance. Bestow upon me things that I love and save me from every evil. O Allāh, grant me such faith and the certainty that prevents disbelief. And bestow upon me such grace, which makes me recipient of Your generosity in this world and in the Hereafter.** O Allāh, make every decision of mine fruitful, grant me the company of martyrs and the life of Your obedient servants and victory over enemies. O Lord, I have come to Your threshold with my needs. Although my thinking is faulty and my planning is weak, I still depend on Your mercy. So, O the Arbiter of all affairs and Bestower of peace of mind, I beg you to save me from the punishment of the Fire, as You save people from the raging seas. Protect me from perdition and the trials of the grave. O my Lord, grant me those things which I have not even thought about. The matters which I have not even begged from You. The good things for which the intention has not yet arisen, but You have promised these blessings to any of Your servants or You are going to give these blessings to any of Your creation, I too have desire for them. **O Lord of the Universe, I beseech you in the name of Your mercy to grant me every such blessing. O Allāh, the Firm Friend and the Master of guidance and wisdom, I beg You to grant me peace on the day of Resurrection. In the eternal period I am desirous of attaining Paradise in the company of Your pious people, who bow and prostrate before You, and who fulfil their covenants. Surely, You are Gracious and loving. Without doubt You do what You will.** O Allāh, make us such guided leaders who do not go astray themselves and do not lead others astray. Make us harbingers of peace for Your loved ones and enemy of Your enemies. I beg You in

the name of Your love, to make us love everyone who loves You and make us, for Your sake, hostile to Your enemies. O Allāh, this is our humble supplication. Its acceptance depends on You. This prayer is all we have laboured for. We now put our complete trust in You. O Allāh, enlighten my heart for me, light up my grave, put light in front of me and behind me, put light on my right and on my left, put light above me and beneath me, enlighten my sight and my hearing, brighten up my hair and skin, fill my flesh and blood with light, and make light to permeate into my bones. **O Lord, increase light in my heart and bestow such light on me that it makes me an embodiment of light. Holy is the One Who presides over the universe with greatness. Holy is the Being, except Whom praising anyone else is not justified. Holy is the Bestower of blessings and favours. Holy is the Lord of Honour and Glory. His is the Majesty and Honour.**

#### **PRAYERS OF THE PROMISED MESSIAH<sup>as</sup>**

Then there are the prayers of the Promised Messiah<sup>as</sup>. The Promised Messiah<sup>as</sup> wrote a prayer for Chaudhry Rustam Ali Sāhib<sup>ra</sup>: **“O the One Who is worthy to be loved over all other beloveds! Forgive me and bestow Your Mercy and enumerate me amongst Your devotees. We are Your sinful servants and we have been consumed by our inner desires. Forgive us and save us from the afflictions of the hereafter.”**

The Promised Messiah<sup>as</sup> once wrote a letter to Hazrat Khalīfatul Masīh I<sup>ra</sup> and drew his attention to the following prayer: “O Benevolent God! I am a worthless, sinful and heedless servant of Yours. You have seen me commit injustices upon injustices but bestowed Your rewards upon rewards; and You have seen me commit sin upon sin and yet You bestowed your favour upon favour. You have always veiled my flaws and granted me Your countless bounties. Thus, even now show Mercy

*(Continued on page 15)*



# Importance and Benefits of Salāt

By: Wajiha Saeed, Mississauga South

**The** second of five fundamental pillars of Islāmīc faith is Salāt. Allāh says in the Holy Qu'ran:

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

Among various types of worship, Islām gives the most importance to Salāt. It is obligatory upon every Muslim to pray five times a day (with some exceptions). As a Muslim, one should give importance to the spiritual nourishment of one's soul and body just like one gives their physical body the required needs for survival (Chaudhry, n.d).

Hazrat Khalifatul-Masīh V<sup>aa</sup>, while discussing the importance of Salāt in a Friday Sermon delivered on June 22, 2012, elaborated that we should draw our attention to the 3rd condition of Bai'at, which states: "That he/she shall regularly offer the five daily prayers in accordance with the commandments of God and the Holy Prophet<sup>sa</sup>." As Ahmadi Muslims, we believe in the Promised Messiah<sup>as</sup> and have taken an oath of allegiance to our beloved Imām, but how many of us understand the benefits and importance of the conditions of Bai'at? It indeed is worrisome if we are found neglecting this important commandment.

Allāh has mentioned several times in the Qur'ān that "Establish your prayer" (2:14). Huzoor<sup>aa</sup> stated that the Promised Messiah<sup>as</sup> has also said that "Man cannot attain nearness to Allāh unless he performs prayers as it behooves to do so." (Friday Sermon, June 22, 2012)

Further, utmost efforts should be made to offer Salāt in congregation, as the Holy Prophet<sup>sa</sup> has said that offering prayers in congregation increases the reward 27 fold (Friday Sermon, June 22, 2012). Offering Salāt together is a witness of humility and submission. In congregation, the worshippers stand in rows together and courteously follow behind the Imām. This creates a bond of brotherhood between all Muslims.

Salāt has many spiritual and physical benefits.

## SPIRITUAL BENEFITS

Allāh says in Surah Ankabut, **"Surely, Prayer restrains one from indecency and manifest evil, and remembrance of Allāh indeed is the greatest virtue."** (29:46).

By offering Salāt regularly, believers can eliminate the urge to commit sins, and instead become pious and righteous. The Holy

Prophet<sup>sa</sup> asked his companions that "If one of you had a stream flowing by his door and he takes a bath in it five times a day, would any dirt be left on him?" They replied, "No dirt would be left on him." The Holy Prophet<sup>sa</sup> said, "This is the case with Salāt. Allāh makes Salāt wipe out sins." (Bukhārī) Thus, Salāt purifies a worshipper.

Additionally, Huzoor<sup>aa</sup> also stated in his Sermon that Salāt should be offered with absolute concentration towards Allāh and worldly things should not absorb our minds...When a person reaches this condition of focus, Allāh says that these prayers will guard you and preclude you from committing bad deeds, and fill your homes with Allāh's blessings.

We must strive in the way of Allāh by offering our Salāt with full attention so we too can become the beneficiaries of Allāh's blessings. Huzoor<sup>aa</sup> stated that the Promised Messiah<sup>as</sup> said, "it is prayer that brings about Divine protection for the one who prays. The one who offers prayer with full attention thinks that he has died, and his soul has ascended at the threshold of Divine. A house where such prayers are offered shall never be destroyed."

(Friday Sermon, June 22, 2012)

## PHYSICAL BENEFITS

According to a Hadīth the Prophet<sup>sa</sup> of Islām is reported to have said: "Verily there is cure in Salāt". The many positions in Salāt provide us with different health benefits for various parts of our body including back, knees, shoulders, legs, joints and cartilage. Salāt is an excellent form of exercise to prevent indigestion. In the morning when the stomach is empty, a Muslim is required to offer fewer number of Rak'at, whereas in the evening after the dinner we offer an extra number of Rak'at. The most important function in Salāt is (sajdah) prostration where we touch the ground with our forehead. This posture increases fresh supply of blood to our brain. Heart is the most important organ in the body. It supplies fresh blood to all body tissues. The body movements performed during Salāt are an excellent form of exercise for our heart as well. According to a Hadīth of the Holy Prophet "There is an organ in the body, when it is healthy, the whole body is healthy, and when this is sick, the entire body becomes sick". It is the heart (Virk, 1993).

Salāt is the best way of communicating with Allāh. Let us pray that may Allāh enable us to benefit spiritually and physically from offering prayers on a daily basis. Āmīn.

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## Benefits of Offering Prayers on Time

By: Dania Bajwa, PVCE

As Muslims, we must offer five daily prayers. By offering prayers in a timely manner, we can acquire qualities that can help us succeed in our day-to-day lives. By offering each prayer at its designated time, we can develop punctuality. Offering prayers at set times will discipline us, which in turn will be useful in our academic and career life.

Often times, we combine our prayers claiming to simply not have the time. Whether it is house chores or school work, we seem to be immersed in activities that take away from our prayer time. Be it cooking or watching television, studying or playing, we are often busy in activities that distract us from offering our prayers in a punctual manner. When our favourite show is on, for example, we may be reluctant to switch it off to pray.

However, by pledging ourselves to offer each prayer at its given time, we can learn to prioritize our faith over worldly matters. By making an effort to offer each prayer on time, we can learn to work efficiently on other tasks so as to have sufficient time for praying. Ensuring we offer each prayer at its proper time requires immense commitment, perseverance and determination. Committing ourselves to offering our daily prayers timely will refine the critical attributes of punctuality, time management, and prioritization.

Forming the habit of offering each prayer at its noted times evidently has its spiritual benefits. However, his commitment to prayer will also strengthen our skills, personal attributes and grant us success in our daily lives. May Allāh guide us all to follow through on this commitment. Āmīn.



# TRUE ISLĀM: UPHOLDING THE RIGHTS OF WOMEN

*By: Bushra Anjum, Edmonton West*

**Before** the advent of Islām, the treatment of women in society was appalling. Women were seldom given rights, instead they were treated as mere slaves, from being deprived of the right to oppose their husbands, to having no recourse to divorce, to being unable to own or inherit property, to having no rights over their children, to being abandoned or sold by their husband at will.

With the advent of Islām, the status of women transformed dramatically. The teachings of Islām not only advocated equal rights for women, they also held high esteem for women's role in society. These Islāmic teachings, dating back to 1400 years, provided guidance for mankind towards a peaceful and content society. It is stated in the Holy Qur'ān that *"He has created you from a single being; then of the same kind made its mate"* (39:7). This verse confirms that God has created men and women of the same species and all human beings are equal. In comparison, only in the last one hundred years has there been a campaign for a greater acknowledgment of women's rights in

western societies. Critics believe that Islāmic teachings have allowed Muslim countries to deny the rights of women when in fact those countries hold erroneous interpretations of the genuine teachings of the Holy Qur'ān.

Islām has put the status of a woman on an equal pedestal with that of a man, yet the distinction lies with not only the physical being but also human nature as Allāh has said each gender is accountable for separate duties and roles. For instance, Allāh has outlined men's natural capabilities of enduring greater stress levels, giving them the responsibility of providing financially for the family. In contrast, women have been given greater emotional fortitude, tolerance and patience, giving them the responsibility to nurse and raise children. Islām has considered the capacities of both genders and has provided equal responsibilities in society.

However, in reaction to past injustices, many women in western societies have demanded total equality in every respect without a regard for human nature and gendered responsibilities. For instance, countries have allowed women to fight in com-

bat without any regard for the fragile nature of women and their vital importance in producing the next generation. This reinforces the obligation of Ah-madī Muslims to perpetuate the blessings of Islāmic teachings through maintaining our responsibilities and acting as an example for others.

Although there are different innate capabilities of men and women, Allāh has given women and men equal intellectual, economic and spiritual rights. The Holy Prophet<sup>sa</sup> laid down the importance of education for both men and women by saying, *"It is the duty of every Muslim man and every Muslim woman to acquire knowledge."* (Sunan Ibn Mājah)

In addition, women are entitled to the economic freedoms of working, possessing wealth and inheriting property. The Holy Qur'ān states, *"Men shall have the share of what they have earned, and women shall have the share of what they have earned"* (4:33). This economic right is further exercised through requiring a man to give a dowry to the bride at the time of marriage, which becomes solely her wealth. Finally, Islām

has assured women equal spiritual status. In the Holy Qur'an, it says, "But whoso does good works, whether male or female and is a believer, such shall enter heaven..." (4:125) This verse undoubtedly declares women as having the ability to achieve equal spiritual status as men and be given equal rewards for her efforts.

The beautiful teachings of Islām

have defined men's and women's responsibilities according to their human nature while also guaranteeing equal rights for both. May Allāh enable all of us to fulfill our responsibilities as women and spread the true teachings of the Holy Qur'an. Āmīn.

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*Continued from page 11 - Friday Sermon*

on this unworthy and sinful one and forgive me for my boldness and ungratefulness. Alleviate this sorrow of mine – for there is none else save You who can help."

The prayer taught by the Promised Messiah<sup>as</sup> in order to completely immerse oneself in God is: **"O Lord of all the worlds! I cannot express enough gratitude for Your favours. You are ever so Merciful and Gracious. You have bestowed innumerable favours upon me, forgive my sins lest I perish. Grant me such pure love for You in my heart so that I am given a new life and conceal my faults. Enable me to do such deeds which please You. I**

**seek refuge with Your Holy Countenance from incurring Your wrath. Have Mercy upon me, have Mercy upon me, have Mercy upon me! Save me from the tribulations of this life and the hereafter for every kind of Grace and Blessing is in Your hands. Āmīn."**

Huzoor<sup>aa</sup> prayed that Allāh may bring about unity among the Muslims and bring together the hearts of those that are estranged and remove mutual antagonism. May Allāh stop the hand of the enemies and those who are benefitting from the enemy and not allow them to harm Islām in any way. Āmīn.

## ANNOUNCEMENTS / REQUESTS FOR PRAYERS

- From Malton Jamā'at, Nusrat Mirza Sāhiba is requesting prayers for herself and her family.
- Mrs. Harsa Shahid and Mr. Usman Ahmad of Woodbridge Jamā'at are requesting prayers for their child named Mahid Ahmad Manget who was born on November 14, 2018. The child is part of the blessed Waqf Nau scheme. The paternal grandparents of the child are Saif Ullah Manget and Sajdah Saif Ullah of Woodbridge North Jamā'at.
- Mrs. Naheed Taurick and Col. Ovais Taurick of Markham Jamā'at would like to announce that Allāh has blessed their daughter Mrs. Yumna Sarosh Sāhiba wife of Dr. Irfan Ahmad Sāhib with a baby boy on June 25, 2018. The child has been named Zakaria Qaisar Ahmad. The child's paternal grandparents are Nasir Ahmad and Nighat Rehana. Please remember them in your prayers.



# POET'S CORNER

## By Lajna and Nāsirāt

### CHILD

By: Humda Malik, Edmonton East

Shed a tear for this child.  
**Deprived the comfort of a home;**  
Poverty pushes him to forever roam.

Alone he enters the wild beyond.  
**To far off lands with foreign sounds;**  
Chased by those blasted immigration hounds.

His mother's prayers are his guide.  
Father's advice seated by his side.  
No choice but to succeed, for there are many  
mouths to feed.

He struggles to wipe the stain of having less.  
**But despite the dollars, dinars, and pounds he sends;**  
Poverty is still his only friend.

He rations his meals and patches his clothes.  
**A miser to his body and soul;**  
All so his family can have more.

Forever alone in sickness and grief.  
No mother's love to sing him to sleep.

**No one to caress his face;**  
No father to guide his haste.  
Alone he toils for those back home.

And toil he does under sun and rain;  
In a foreign land with a hidden pain.  
**Amongst people who hate him so;**  
Telling him to go back to the only home he  
knows.

Years pass, and the call finally comes:  
**"Stop child, your mother beckons you home;**

Come back no longer shall you roam."

**But beyond that voice are the voices of greed:**  
From brothers and sisters and their list of needs.

"No! Do not come back," they scream and shout,  
"Mother is mistaken, we have nothing about!"  
**Fearful that the child will return:**  
They sing tales of grief in an attempt to spurn.

The child is now a man, broken and exhausted;  
With a family of his own.  
He cannot decide where is his home.

His children deprived of time and love.  
**A wife forced to adopt his frugal life;**  
all trapped in the game of push and shove.

**Free Falling like a broken kite;**  
Broken children and a broken wife.  
No time had he to make things right.  
Shed a tear for this child denied love and a home.  
Let this child be at peace.  
Let the endless demands finally cease.  
All from those who idle back home.

### LOVE FOR ALL, HATRED FOR NONE

By: Fatima Cheema, PVCE

Feeling lost  
Confused  
The weight feels a ton  
Then I hear the words  
Love for All, Hatred for None

Looking for the way  
Right, left, which direction  
Then I hear it again  
Love for All, Hatred for None

Turn to the right  
Sharp pebbles  
Cuts under my bare feet have begun  
But I look up and hear  
Love for All, Hatred for None

Am I going the wrong way  
The left path seemed more fun  
But it's these words, repeating  
Love for All, Hatred for None

Night avails  
No sight of the sun  
But then come the voices,  
Love for All Hatred for None

Reach the close  
To see not one, but some  
Chanting the words  
Love for All, Hatred for None

Hugs, laughter  
Smiles and loved ones  
Banners and posters with  
Love for All, Hatred for None

Journey is difficult  
All the tests seem long run  
But hold your heart  
And say these words  
Love for All, Hatred for None

### **"I LOVE MY PARENTS"**

By: Aleeza Rana, Edmonton West

I love my parents, they bring me food  
That keeps me forever in a good mood  
I love my parents, they give me things  
That makes me feel like I have wings  
I love my parents, they give me hugs  
That keep me warm, like cocoa in mugs  
I love my parents, they let me explore  
I've seen so many places that my feet are sore  
I love my parents, they make me giggle  
They're so funny at times that I jiggle  
I love my parents, they deserve an applaud  
They're my best gift from the one and only God

### **FIREFIGHTERS**

By: Sunbal Mohammad, Brampton East

You're just one call away  
No matter where we stay

No matter what the situation  
Fire or robbery, you're the first to leave your station.

Ready to embrace whatever comes your way  
You save lives everyday

You are our heroes even without costumes or capes  
Put your lives at risk, not caring about injuries or scrapes

We just want to thank you for all the work you all do!  
Happy holidays and happy New Years to you!

Sincerely,  
Sisters from the Ahmadiyya Muslim community

### **BEACH**

Maryam Khan, Malton

The waves are slowly moving  
And the flowers are slowly blooming  
And the trees are slowly swaying left to right,  
It's a beautiful sight  
The leaves slowly fall  
Off the trees that are so tall  
The sun rises  
The trees are in all types of sizes  
The wind blows the sand  
And off of my hand  
There are shells  
All you can hear are the waves and nobody yells.  
A RAINBOW APPEARS HIGH IN THE SKY.



*The Founder Of My  
Faith As A Role Model In  
Establishing Peace*

## INTERFAITH SYMPOSIUM

Date: Saturday March 2, 2019  
Timings: 2:30pm-5:30pm  
(Registration at: 2:00pm)



Venue: Masjid Mubarak  
Address: 10545 Hurontario St. Brampton,  
ON L6Z 2V9

# Interfaith Symposium held at Brampton's Newly Inaugurated Mubarak Mosque Draws Large Guest Attendance

By: Mehreen Khan

In efforts to promote interfaith dialogue and harmony, the Ahmadiyya Muslim Women's Association of Canada held its annual Interfaith Symposium on Saturday, March 2, 2019 at Mubarak Mosque in Brampton. Among the honourable guests in attendance were MPP of Brampton South Sonia Singh, MP of Brampton South Sonya Sidhu, and Detective Constable Mina Rahravan from York Regional Police's diversity department.

The theme of this year's symposium was **"The Founder of my Faith as a Role Model for Establishing Peace."** Talking about this theme were Elaine Page from a Judaic perspective, Carolyn King sharing the Indigenous perspective,

Reverend Emma Pipes discussing Christianity, Keka DasGupta sharing the Hindu perspective, Zujajatun-Noor Hamid representing Islām, and Sundeep Hans offering the Sikh perspective.

Hans is a diversity, equity and inclusion professional with a political organization called Vision Brampton. She said in order to establish peace, "the most important thing is to understand each other." She thanked the Ahmadiyya Muslim Community for creating an opportunity for various faith groups to come together through this event to promote interfaith understanding, peace and collaboration.

"Collaboration is key and we

can't collaborate if we don't trust each other. We can't trust each other if we don't understand each other." said Hans. She further mentioned that because Islām is not portrayed as a peaceful religion, we must work to change that perception. "Any time the media shows the Sikh or Muslim community, they show a negative narrative. We are not that negative narrative, but we need to be proactive in defeating those narratives," she said. Hans mentioned further that the Sikh community experiences similar challenges as Muslims due to a negative portrayal in the media.

Drawing on interfaith similarities, guest speaker Keka DasGupta said, "The most important value in these types of



events is that it brings people together where we really start to see all of the similarities we have. We all have the same basic values and principles, and that is what I always walk away with from such events.” DasGupta is a TEDx speaker, Gratitude expert, PR & marketing strategist, executive trainer, and entrepreneur. She has attended Ahmadiyya Muslim Community events over the past 22 years. “My first experience attending an interfaith symposium was with the Ahmadiyya Muslim community and I just thought it was amazing. I wish more religious organizations were organized like the Ahmadiyya Muslim community. There’s a lot that we can learn from you,” said DasGupta.

According to DasGupta, one of the ways to promote peace and interfaith harmony is by providing opportunities to ask questions. “One of the barriers that exist today is that people are afraid to ask questions. There is an opportunity for all of us, especially the Muslim community to give people a chance to say ‘If you feel uncomfortable with this, please be open about it. Ask the question.’”

After the presentations, the audience took part in a Q/A session with the speakers. Afterwards, they made their way towards the basement hall of Mubarak Mosque for refreshments and to visit the various stalls.

Regional Outreach Co-ordinator for Brampton Mutahira Farooqi

Sāhibā was among the volunteers hosting this event. She mentioned that a total of 600 people were in attendance and more than 100 guests. Aqila Lahaye Sāhibā from the Durham Jamā‘at, overseeing the Holy Qur’ān exhibition, expressed surprise at the large turnout. She mentioned that many years back, attendance of guests was limited to 40 to 50 people.

Mutahira Sāhibā said, “Our National Secretary Tablīgh Naheed Khokhar Sāhibā worked very hard and created an excellent team of volunteers. We learned a lot from her.” The event drew positive feedback from members of the Christian community as well. “One woman who was representing a church group mentioned that this was a high-level event with a large gathering, but we would like you to arrange similar smaller scale events a few times a year so we can continue this dialogue and learn about each other’s faith,” Mutahira Sāhibā reported.

A representative of Heart Lake United Church, Pauline, said, “I saw a lot of good energy and women being together without the fear of expressing yourself. The food was amazing. For me, coming from Christianity where we don’t interact with Muslims all the time, I think it was amazing to know that we are all human. I would love for us to have more connectivity.”

This year’s interfaith symposium held a special emotional sig-

nificance for members of the Brampton Jamā‘at because it was the first national event held at Mubarak Mosque.

“When we were trying to get permission and permits for Masjid Mubarak, there was a lot of backlash and opposition by many City of Brampton Council Members to the building of a mosque in Brampton. By the grace of Allāh, we are now witnessing a time that along with calling it a place of worship, we also call it a place of peace. We should express this in such a way that people around us happily attend future events at our mosque,” Mutahira Sāhibā said.

Asked about how we can aim to get a greater guest attendance, Aqila Lahaye Sāhibā said, “The way we request others to attend our events, we should attend their events as well.” She said it is considered taboo by some to go to a church or gurdwara, but this thinking needs to change if we want those individuals to attend our programs.

National Naib Sadar Naureen Sohail Sāhibā said that the first step to attract others towards us so they are willing to attend our events is to find inner peace. “We must be at peace with ourselves and that peace becomes contagious to other people. If we are unhappy with our life, how can we promote peace in the rest of the world? We need to spend time in the remembrance of Allāh to find that inner peace.”



## A DROP IN A BUCKET

By: Khillat Chaudhry, Calgary NW

The term “a drop in a bucket” is a phrase referring to a minuscule amount making a profound impact in society. We can relate this to several aspects in our lives such as giving monetary donations for building mosques, hospitals, and schools, where every dollar counts and makes a difference. Monetary donations are considered to be a huge sacrifice as we work very hard for every dollar that we earn, thus it is as if we are giving a part of ourselves for these particular causes. However, there is one type of donation which literally requires a part of ourselves — our blood.

Giving blood helps save the lives of those in the world who need every drop to survive, live and breathe. Here we are referring to a drop of blood for society, and every drop accumulating into bags of blood helps save many lives. Each bag contains approximately half a litre of blood, which can save up to three lives. Giving blood is held at the utmost importance as it is literally a drop of life; blood cannot be manufactured, it is solely given through volunteers. With this in mind, the Ahmadiyya Jamā‘at in Calgary, along with Canadian Blood Services, organizes an annual blood drive at Baitun Nur mosque during the holiday season, when statistically, there are fewer donations because people are busy with the holidays. Last year, the event took place on Friday, December 28th, 2018. Many of our Lajna members were present at the blood drive. “To be given the opportunity to donate blood is not one that everyone gets to experience. When I donated blood, it was so nice to see that such a simple act can save so many people’s lives,” a Lajna member expressed.

The process of donating blood is very simple and only takes a few minutes. Once you pass their screening process, you are eligible to donate your blood. You are then seated in a reclined chair and asked to rest your arm on an arm-rest. They then sterilize your arm and insert the needle. It can take up to 8-10 minutes for the bag to reach its capacity, but it varies by person. Giving blood is a simple and humbling gesture which can save many lives. If a person keeps in mind, that at any point of time they could be on the receiving end, it will motivate and encourage more and more people to come out and donate. So, remember, it just takes one drop in a bucket to save lives!!

## Response to Allegations—Letter to Editor

### Metaphorical Second Comings

By: Natasha Rehman, Windsor

In several holy scriptures, there is mention of the second coming of prophets. For example, in the Bible, the second coming of Prophet Elijah is mentioned. It was prophesized that he would come before Jesus Christ<sup>as</sup>. Elijah<sup>as</sup> was a Prophet of God in the 9th century BCE and so physically would not have been present during the time of Jesus<sup>as</sup>. However, even at the time of Jesus<sup>as</sup>, people believed that Elijah<sup>as</sup> would return in person. Time went on but he did not appear, while the Jews refused to believe that Jesus<sup>as</sup> was the prophesized Messiah for the people of Moses<sup>as</sup>.

Prophet Jesus<sup>as</sup> made it clear that a second coming of one who has passed away means the coming of someone else who has his power and his spirit. It says in Matthew 11:13-14, “for all the Prophets and the Law prophesized until John. And if you are willing to accept it, he is the Elijah<sup>as</sup> who was to come.” This makes it clear that John<sup>as</sup> the Baptist, born in the first century BCE, was the second coming of Prophet Elijah<sup>as</sup>, whom the Jews were expecting to arrive before the Messiah. John the Baptist<sup>as</sup> fulfilled this prophecy through his spiritual capacity.

This is one argument that a second coming is not physical, but rather spiritual in nature. Therefore, if it is believed that John the Baptist<sup>as</sup> served as the second coming of Elijah, then one should also believe that the second coming of Jesus<sup>as</sup> does not mean that he will descend from the Heavens. Rather, another person will arrive who will be like Jesus<sup>as</sup> in his power and spiritual capacity. This person’s mission will be similar to that of Jesus<sup>as</sup>: to revive the religion and reform the people. One must truly understand the concept of the second coming of the Messiah. Failing to do so, one fails to see that he has already arrived in the person of Hazrat Mirza Ghulam Ahmad of Qadian<sup>as</sup>.



By: *Sidra Farouqi*

By the grace of Allāh, the Western Canada Jalsa 2018 was hosted in Calgary, AB, Canada on the weekend of August 25 to 26. This blessed Jalsa took place at the Genesis Centre. In the ladies' section, there was a main Jalsa Gah for members as well as designated areas for the press, children, dining, and various stalls. The Tabligh stall displayed panels including one which defined the nine fundamentals to achieve peace as put forward by Hazrat Khalifatul-Masīh V<sup>aa</sup> in his book called *World Crisis and the Pathway to Peace*.

Following lunch on Saturday, August 25, 2018, the program began with a beautiful recitation of the Holy Qur'ān followed by a poem. The first speech of the event called, "Building a Relationship with God in a Contemporary Society," was delivered in Urdu by Maulana Khalil Ahmad Mubashar Sāhib. In his powerful speech, he explained that every person in this world has a thirst for the love of God and the only way this thirst can be quenched is by developing an unbreakable bond with Allāh. In today's world, it is often observed that people lust after monetary gains and the farther they go down this path, the more restlessness and dissatisfaction they have with their lives. Thus, he emphasized that the only way to have peace and tranquility in your life is through God, for if a person

runs towards God, God will run towards that person. Furthermore, the speaker suggested that in order to achieve nearness to Allāh, we must follow the teachings of his Prophet and Khulafā'.

The next presenter, Maulana Shakoor Baloch Sāhib spoke about "Pleasant Married Life Based on Sunnah of the Holy Prophet<sup>sa</sup>." In his speech, he explained that it is both the responsibility of a wife and husband to maintain a harmonious marital life. In order to have this harmonious relationship they must follow the teachings of Allāh. In a good marriage, a man and a woman should be one another's metaphorical coverings, that is, they should not discuss and complain about each other's flaws and shortcomings to others. When spouses fight often times they focus on each other's faults; however, they should always try to see one another's positive qualities. In addition, he said that they should avoid becoming emotional, rather they should contain their anger and practice patience and silence. Another point discussed was that in order to maintain a mutual love and respect for one another, couples should try to help each other whenever they can. He also stated that often times people believe that the upbringing of children is solely a mother's responsibility; however, this responsibility falls on both parents. In order to gain the pleasure of Allāh a husband and

wife should always try to protect the sanctity of marriage.

Subsequently, a poem by Hazrat Musleh Mau'ūd<sup>ra</sup> was recited followed by the English translation. Then, Maulana Tahir Goraya Sāhib delivered a speech called, "Mission of the Messiah of our Age." He explained that the Promised Messiah's<sup>as</sup> purpose was to revive the faith of Islām in a time when people had abandoned the Qur'ān and the Holy Prophet's<sup>sa</sup> teachings. He was sent by Allāh to reinforce the correct teachings of Islām and to lead Muslims back to the path of righteousness. The Promised Messiah<sup>as</sup> said that it was no longer a time for Jihād of the sword but rather the time of Jihād of the pen. In today's world the religion of Islām which literally means "peace" is being associated with violence and wars. Thus, it is our duty as Ahmadi Muslims to follow the guidance of the Promised Messiah<sup>as</sup> and defend Islām with the pen. He concluded by saying that we should all reform ourselves according to the teachings of Allāh, the Holy Prophet<sup>sa</sup>, and the Promised Messiah<sup>as</sup>.

A very informative speech on "Combating Addiction to Debt and Living Beyond Means" was given by Zahib Cheema Sāhib. He emphasized that in Islām the lending and borrowing of interest is prohibited. This is because Allāh is our provider and sustainer and He never brings someone



to a point where they need interest. He said that the pursuit of wealth causes divisions amongst classes and international relations, and is often the root of misery, stress and fighting. He advised that when making large investments or purchases, patience and planning should be done within the confines of Islām. Furthermore, he emphasized that the temporary happiness which people seek from money will never equate to the happiness that one can get from obtaining the love and pleasure of Allāh. His speech concluded the first session on Saturday.

After a short tea break the program commenced with the Ladies session in the Ladies' Jalsa Gah. We were honoured by the presence of the granddaughter of the Promised Messiah<sup>as</sup>, Sāhibzādī Bibi Amatul Jameel Sāhibā. After the recitation of the Qur'ān and a poem, the first speech of the Ladies' session was on "Exemplary Obedience by Companions of the Holy Prophet<sup>sa</sup>" by Amtul Qayyum Anjum Sāhibā. Among the companions of the Holy Prophet<sup>sa</sup> were not only men but also women who also showed high standards of sincerity, obedience, and sacrifice. She described Hazrat Khadija<sup>ra</sup>, who was the first blessed wife of the Holy Prophet<sup>sa</sup> and had many wonderful qualities like her piety, generosity and kindness. She was the first woman who believed in the Holy Prophet<sup>sa</sup>. She was always obedient and remained steadfast by him through all his tribulations. She also mentioned the contributions of other significant female companions of the Holy Prophet<sup>sa</sup> such as Hazrat Fatima<sup>ra</sup>, Hazrat Ayesha<sup>ra</sup>, Hazrat Asma<sup>ra</sup>, Hinda bin Atba<sup>ra</sup> and more. She said as Lajna members we should

be inspired by these women in Islām and do our part to defend Islām in today's world by using technology and social media.

The next presenter was Sara Laeeq Sāhibā who talked about "Upbringing of Children Regarding Observance of Prayers and Responsibilities of Ahmadi Mothers." She emphasized that mothers are primarily responsible for the upbringing of their children and that they need to instill a good set of knowledge of Islām, rules and behaviours in their children as they are the future of the Jamā'at. In order for mothers to raise their children with these good qualities, they must have these qualities themselves. Mothers should embed a love for God in their children and also the importance of trust in prayers starting from a young age. For this to happen mothers should be a role model for their children for they will adopt behaviours that they witness from their parents. Nations cannot progress without mothers, and Ahmadi mothers particularly have a huge responsibility in raising their kids.

Her speech was followed by Qasīdah which was recited by three Lajna members. The next English speech was delivered by Sameena Mian Sāhibā on the topic "Our Success Lies in the Obedience of Khilāfat." She said that many people associate success with their careers, wealth and other worldly matters but instead success should be considered obtaining a high status in the eyes of Allāh Almighty. She added that true obedience is to hear and to obey, meaning that we should not question what Allāh has commanded us, nor His Messengers who provide guidance for us. We must be regular in our five daily

prayers, reciting the Holy Qur'ān, observing purdah, praying for the success of Khilāfat, and avoiding things like backbiting and lying. She said in order to strengthen the system of the Jamā'at and Khilāfat, we should not criticize leaders but instead try to provide solutions. She mentioned the five ways to ensure obedience as follows: understanding and adopting the 10 conditions of Bai'at, attending local Jamā'at events, paying Jamā'at and auxiliary subscriptions, adopting Jamā'at guidelines on dress code, and propagating the message of Islām. Finally, she said those who follow Khilāfat avoid the pitfalls of life and therefore we should strive to be the most obedient servants to God and to Khilāfat.

To conclude the ladies' session, Canada's National Lajna Sadr, Amatul Salam Malik Sāhibā delivered a passionate speech on "Building a Relationship with God." She said there are two main principles in life, one is to build a pure bond with God and the second is to treat His creations with compassion. She narrated many examples of the extreme love and faith of God shown by Prophets and devoted servants of Allāh. She gave one extraordinary example of Hazrat Nusrat Jehan Begum<sup>ra</sup> that showed her intense devotion to Allāh. Even when her son Sahibzāda Mubarak was nearing his last moments of life, she did not neglect her prayers and while she was away for prayer her son passed away. When she ended her Salāt she was informed that her son had passed away in this time. Even in such a crucial stage when her son was dying, she showed the utmost love for her Creator by prioritizing her prayers above all else.



On Sunday, August 26th, after recitation of the Qur'ān and a poem, Mir Majeed Ahmad Tariq Sāhib then delivered a valuable speech on "Honesty in Financial Transactions." He mentioned that the Holy Prophet<sup>sa</sup> was a prime example for us through his qualities of being 'Sadiq' and 'Ameen' meaning truthful and trustworthy. The Holy Qur'ān denounces all unlawful means of acquiring property. According to a Hadīth in Bukhārī gaining property unjustly will gain yourself a position in the fire. Islām teaches us to show kindness and distribute wealth equally. We should also recognize that all wealth is from the bounty of Allāh and acquired from Allāh's blessings and should not be used on extravagance. He said that in Islām, loans should be without interest as the borrower is experiencing difficult times, although if possible it is better to give out loans as charity. It is also important for the borrower to pay the loan back in time and if the borrower is sincere Allāh will pave the way to make it possible. Ultimately, spending in the way of Allāh and giving chanda is the best financial transaction and way to gain both wealth and Allāh's blessing.

The next speech "How to Counter the Evil Influences of Society" was delivered by Dr. Mohyuddin Mirza Sāhib. He said that religion is needed in order to fight evil. In the Holy Qur'ān, there are four characteristics of evil societies that he mentioned as follows: failure to worship, failure to feed the poor, indulgences in vain pursuits and pleasures, and denial of the Day of Reckoning. Salāt is the most important way to counter the failure to worship, because it teaches us discipline in life. God did not create evil, but He gave us

capabilities and capacities and we are free to decide on how to use them. Indulgence in vain pursuits includes backbiting and jealousy. On the Day of Judgement one will be accountable for how they have used their tongues and hands. Only if we make sure to keep a close relationship with God, will we be able to counter the evils of society.

After Dr. M. Mirza Sāhib's speech, Qasīdah was beautifully recited along with the translation. Next was Naeem Lakhan Sāhib's speech titled "Upholding the Sanctity of Marriage." He explained that marriage is the foundation of society. However, increasingly in today's society marriage is beginning to lose its legal and social importance. Sometimes people believe that arranged marriages are the cause of divorce and other issues in society. However, it is not the arranged marriages but issues like deception, leaving out information, or forceful relationships which cause marriages to fall apart. Another reason why marriages may not last is due to an unwillingness to change or to have unreasonable expectations between spouses, for no two people are perfectly alike and are bound to have differences. For this reason, tolerance and acceptance of one another is extremely important to sustain a marriage. Additionally, he mentioned that when family members become controlling or get involved in a marriage it can cause bigger problems between couples; this is because it is harder to settle things between two families rather than two individuals.

Finally, Lal Khan Malik Sāhib, the National Amīr Canada Jamā'at gave his humble and sincere concluding address to commemorate

the end of this blessed Jalsa. He reminded us that we should continuously try to create a strong relationship with Allāh, and that we should emulate His attributes. What distinguishes humans from other creations of God, is that we have a choice and want to mimic God because we are inspired by His beauty and benevolence. When we realize our blessings, it helps inspire us to worship God. There are only four attributes of God that we cannot mimic: Rabul Alameen, Ar-Rahman, Ar-Raheem, and Malike-Yaumideen. We should always strive to exhibit the attributes of God such as mercy, kindness and fairness for this world would become a garden on earth if we did. A believer does not have to wait until he dies to enter paradise for it can be found on earth if he tries to adopt Allāh's attributes. Allāh has promised two heavens; one in this life and one in the afterlife. In order to reach this level, we must first start by making sure we know what we are saying in our prayers and increase our concentration in prayer by repeating the translation. Amīr Sāhib advised that you should always imagine that during prayer you are standing in front of your Lord and that He is looking at you. When we follow this we can gain the protection of God and gain the peace, blessings, security and happiness we wish for. Finally, respected Amīr Sāhib also recognized the contributions of all the volunteers who helped make this Jalsa successful.

At the end of Amīr Sāhib's speech all the members participated in silent prayer. Congregational Zuhr and 'Asr prayers were then observed, followed by a lunch of chicken rice, yogurt, and salad.





# Reports of Local Events

## Jalsa Seeratun Nabi<sup>sa</sup>

Ambreen Manzoor, Mississauga West

The Ahmadiyya Muslim Women's Association Mississauga West organized their Seeratun Nabi<sup>sa</sup> Jalsa on Dec 14, 2018. National Sadr Lajna Imāillāh Canada respected Amatul Salam Malik Sāhiba along with National Secretary Ta'lim Mahvish Choudhry Sāhiba and Regional Sadr Nasia Qureshi Sāhiba were the chief guests of the program.

On the day of the Jalsa, the program started with the melodic recitation of the Holy Qur'ān, a Hadīth and nazam; after which Rahat Ahmed Sāhiba presented an Urdu speech titled **"Muhammad<sup>sa</sup>, the Perfect Teacher"**. She expounded on how the Holy Prophet Muhammad<sup>sa</sup>, despite being unlettered and illiterate, taught people in a way that changed the stonehearted idol worshippers into soft-hearted monotheistic followers of God, ready to sacrifice anything for Him.

Then, favours of the Prophet Muhammad<sup>sa</sup> on humanity in particular children/girls were presented by Nāsirāt, followed by the Arabic Qasīdah. Maria Ahmad Mirza presented a speech on the topic of **"Prophet**

**Muhammad<sup>sa</sup> as an Icon of Justice."** She emphasized that peace cannot be established without justice and the Holy Prophet Muhammad<sup>sa</sup> created a just society with his exemplary justice.

Following, an interactive presentation called, **"What is Blasphemy and What was the Reaction of the Holy Prophet Muhammad<sup>sa</sup> in his time?"** was given by Ambreen Manzoor Sāhiba. In the end, National Sadra Lajna Imāillāh Amatul Salam Malik Sāhiba explained that the Holy Prophet Muhammad<sup>sa</sup> taught Muslims to be grateful for all the provisions, amenities and blessings that they have been given. His exemplary character was such that he treated Muslims and Non-Muslims alike. He was a mercy for the whole of Humankind.

The event was attended by women from all walks of life and faiths. Dignitaries included Iqra Khalid (Member of Parliament, Erin Mills riding) and Reverend Yvette (Vice President Church of Scientology). The event drew over 80 attendees including 7 non-Ahmadī guests.

## Ending Hunger in Edmonton Schools

Humda Malik, Edmonton West

And they feed, for love of Him, the poor, the orphan, and the prisoner, (76:9)

Saying, 'We feed you for Allāh's pleasure *only*. We desire no reward nor thanks from you. (76:10)'

'Verily, we fear from our Lord a frowning and distressful day.' (76:11)

So Allāh will save them from the evil of that day, and will grant them cheerfulness and happiness. (76:12)

Food is an integral part of a growing child's life. Unfortunately, in Edmonton there are many children who arrive at school hungry, have little to no lunch, and then return home to meager meal. Imagine being hungry all day, would you be able to learn or concentrate? Sometimes hunger can make children irritable, and this can lead children to act out in the classroom.

Why does this happen? Perhaps there has been a loss of employment in the family, or it is a single-parent family, new immigrants, or there is domestic violence or drug use, the reasons can be many. The Khidmat Khalq Department is working with Balwin School by donating non-perishable food to their Emergency Food Kit Program. These Emergency Food Kits are

Hazrat Mus'ab ibn Sa'ad ibn Waqqas<sup>ra</sup> relates: Sa'ad had a notion that he had superiority over those who were not so well off as he was. The Holy Prophet<sup>sa</sup> said: You are helped and are provided for because of the weak and poor ones among you.

(Bukhārī)

(Hadīth Reference: *Gardens of the Righteous*, Translated by Muhammad Zafrulla Khan, p.66)

given to students in need, so that they have something to eat at home. We have several Nāsirāt and Lajna members who are contributing to this program and we deliver the food once a month.

Donating does not have to be a burden. Often we have extra cans of soup, boxes of cereal or pasta in our pantries that remained unused, these can easily be donated. I encourage you all to please take part in this project and all future projects of the Khidmate Khalq Department. May Allāh bless all of our efforts and increase our capacity to give and help others.

## Special Book Stall On Musleh Mau'ūd Day

Hafiza Saddiqa Zahir

By the grace of Allāh the Almighty, Lajna Calgary South and McKnight had the opportunity with Region to present a Special Book Stall on Regional Musleh Mau'ūd Day, which was held on Friday February 22, 2019 at Baitun Noor Mosque Calgary. Most of the books presented were of Hazrat Muslah Moud<sup>ra</sup>. Special poster were also prepared by South Nāsirāt.

## Waqf Nau Day Jamā'at Ahmadiyya Windsor

Anila Ali

By the grace of Allāh, Jamā'at Ahmadiyya Windsor celebrated Waqf Nau Day on February 10, 2019. Lakeshore Jamā'at was also in attendance at this blessed event. The program was presided by Regional Sadar Abida Mansoorā Sāhibā. After the recitation of Holy Qur'ān, and Hadīth, an excerpt from the writings of the Promised Messiah<sup>as</sup> was presented. A few video clips from Huzoor's<sup>saa</sup> Wāqifīn Nau class were shown. The video was showing a question and answer session with Huzoor. Subsequently, a presentation was delivered by five Waqfat Nau, Fareeha Nayab, Sabiqā Haider, Sabahat Ali, Iman Hashmi, and Parivash Kashif on the topic of their personal experiences regarding the idea, "My Connection with Allāh Makes Me Special". Another presentation was delivered by Sabiqā Haider and Fareeha Nayab on "The Importance of Daily Recitation of the Holy Qur'ān". Talat Saleh Sāhibā delivered a presentation on "How to Select a Career Being Wāqifāt Nau." Maha Sami also presented on the same topic as well. It was titled, "Career Guidance for

Wāqifāt Nau." A presentation for age groups 19 and older was delivered by Adeela Shafeeq Sāhibā, on the topic, "Being Involved." It was based on Huzoor's<sup>saa</sup> Friday Sermon from October 28, 2016 delivered at Baitul Islām Mosque in Canada. Also, Ishā'at, Tabligh and Ta'lim-ul-Qur'ān secretaries delivered presentations describing their departmental duties and why it is important for Wāqifāt to offer services in these departments. They also spoke about what kind of knowledge and skills are needed to serve in these departments. The concluding address was delivered by local Sadar Dr. Riffat Rehman Sāhibā. After offering Zuhr and 'Asr Namaaz, lunch was served.

The program was attended by 31 Wāqifāt Nau children and 19 Wāqifāt Nau mothers.

## Exhibition of the Holy Qur'ān at the University Of Calgary

By the grace of Allāh Almighty Lajna Calgary South had our first Exhibition of the Holy Qur'ān in the year 2019 held at University of Calgary on Friday February 8, 2019. The theme was "Islām is the religion of peace." Approximately 200 students visited the exhibition, a few people showed their interest to have Holy Qur'ān in their own language and in visiting the mosque.

Literature taken by the students included:

- Holy Qur'ān with English Translation
- Life of Muhammad





- Woman in Islām
- World Crisis
- Flyers on Jihād/Terrorism, True Islām, Ahmadiyya Community & Messiah Has Come

Copies of the Holy Qur'ān in over 30 languages were also displayed, including English, French, Persian, Gujarati, Pash-to, Hindi, Bengali, Spanish, Gurmukhi, Chinese, Tamil, Danish, Russian, Bosnian, Swahili, Telugu Greek, Vietnamese, and Urdu.

We had the chance to present and promote **9 Fundamentals Pathway to Peace** for the university students at the front foyer. We also had a table for Hijāb, Henna and Candies.

## Local Nāsirāt Workshop—Surrey West

Theme: Inculcating Love for the Holy Prophet<sup>sa</sup>

On Sunday, November 18, 2018, 15 Nāsirāt attended a workshop at Baitur Rahman Mosque from 1:00 pm to 3:00 pm. The recitation of the Holy Qur'ān was followed by its English translation, Hadīth, and Pledge. All Nāsirāt reviewed Darood Shareef, and recited it a few times together.

They also learned it with the correct Arabic pronunciation and the blessings of reciting it.

After an informative documentary on the life of the Holy Prophet<sup>sa</sup>, Nāsirāt from all the age groups delivered very interesting speeches on various characteristics of the Holy Prophet<sup>sa</sup> such as his truthfulness and kindness towards children, his humbleness, patience, and generosity. Then, Nāsirāt participated in a group activity in which they recited different verses of the Qasīdah. May Allāh enable all Nāsirāt to obey the teachings of the Holy Prophet<sup>sa</sup>. Āmīn!

## The Shoebox Project

Nadia Choudhry, Ottawa East

The Nāsirāt of Ottawa East were fortunate enough to take part in the Shoebox Project during the 2018 holiday season. It is a project for women, supported by Dream, which collects and distributes gift-filled Shoeboxes to women impacted by homelessness in communities across Canada and the US during the holiday season. Shoeboxes are filled with items that would help any woman feel special: gift cards, skin care products, good

quality soaps and shampoos, make-up, nut-free chocolates and candy, and warm scarves, socks and mittens. Donors are also encouraged to include a warm greeting or a message of support in their Shoebox gift.

Nāsirāt of Ottawa East team, through their selfless generosity, were blessed to collect enough items to gift 4 Shoeboxes to be given to women to make them feel valued, respected and treated with dignity and compassion.

Nāsirāt meticulously wrapped the Shoebox in wrapping paper; placed the suggested items in it and then carefully sealed it with a card which read, "Prepared with love by the girls of the Ahmadiyya Muslim Community - **Love for All, Hatred for None.**" They were then delivered to the local MPP office and they handled the rest.

For more information on how you can generously take part in this community gifting, please visit [www.shoeboxproject.com](http://www.shoeboxproject.com).







## Nāsirāt's 3D Models

Maira Ahmad, PVCE

Just like the rest of Canada, in February, Nāsirāt of Peace Village and Vaughan Majālis also took part in making 3D Models of buildings that are built under the Waqf Jadīd Scheme. This allowed the Nāsirāt to learn more about Waqf Jadīd and also how donations collected under this scheme are used around the world towards making medical camps, schools, eye hospitals, homeopathy dispensaries, water wells and more.



## Edmonton Annual Interfaith Symposium 2019

Humda Malik, Edmonton

When women come together for a good purpose, positive changes can result. With the latter motive in mind, on Thursday, March 14, 2018, the Ahmadiyya Muslim Women's Association of Edmonton East and West held their 21st Annual Interfaith Symposium at Baitul Hadi Mosque. The topic of discussion was: **Women as Nation Builders According to My Faith**. It was a gathering to celebrate women and their vigor towards building strong nations that promote equity for all. By the Grace of Allāh, we had 51 Guests in attendance along with 75 local Lajna members, totalling 126 attendees.

We had four speakers representing Cree Ways, Judaism, Christianity, and Islām.

Dr. Lillian Gadwa-Crier represented the Cree way of life. Mrs. Lea Lavy spoke from the Judaic perspective. Mrs. Lavy related the lives of three prominent women in Judaism and how they fought against gender norms, becoming great leaders while remaining true to their faith. Rev. Leigh Sinclair is a Christian team minister at Robertson-Wesley United Church. She spoke of how women can reawak-

en religion and play an active role in their faiths.

Mrs. Atia Shaikh represented the Islāmic faith. She shared an inspirational quote of Hazrat Khalifatul Masih Vaa:

"I consider women to be nation builders and so they play a vital and immeasurable role in developing peace in the world by raising their children in the best way and educating them. In this way, women are the ones who can unlock the doors to Paradise for their children".

Several interactive and informative booths and banners were set-up. A Holy Qur'ān Exhibition with Holy Qur'ān in various languages was displayed. As well a "Je Suis Hijabi" booth displayed hijabs which were given away free to our guests, with a demonstration on how to wear a hijab. Another booth displayed Islāmic artifacts. A book stall was also at hand to provide informative literature free to all guests.





# Nāsirāt Corner

## **Why I Am Grateful to be part of Nāsirāt-ul Ahmadiyya (Helpers of Ahmadiyyat)**

Submitted by Asimah Mahmood, on behalf of Nāsirāt of Hamilton South.

### **Daniya Maqsood mentioned:**

I enjoy being a Nāsira, because we all share the common belief in Ahmadiyyat, meaning we have the same morals and values. This makes attending programs and classes a more comfortable and positive experience.

I am also grateful for getting to participate in Ijtima`āt ever since I was seven years old. This helped me build my confidence so that I am able to present more easily at school. Overall, the atmosphere of classes makes you smile and go home with a positive feeling knowing that you learned something new and can now put it into practice.

### **Fariha Waqqar Azeem said:**

Being a Nasira allows me to gain a lot of religious knowledge such as, Islāmīc History, the Holy Qur`ān, and prayers. This can benefit me at school, when I am asked questions about Islām. Moreover, coming to class and learning new things prepares me to go to school and do Tablīgh.

Also, being friends with other

Nāsirāt I know that if I miss a class, I can easily talk to them about what I missed without being judged.

### **Shaniya Maqsood mentioned:**

I like the friendships and sense of community that you have being one of Nāsirāt. Seeing similar faces in your classes and programs can make it a more comfortable environment and experience.

Also, when you have weekly homework, you can keep yourself busy. You always have something to do in your spare time! Finally, you know that whatever you learn will be helpful if someone asks you a question about Islām in class.

### **Aneela Bhatti shared her experience:**

If someone asks me about my weekend plans, I tell them about my Nāsirāt classes and Ijtima`āt. I tell them that I go to these classes and programs to learn more about my religion and be prepared to answer questions about Islām.

### **Sabiqa Hameed said:**

Being a Nāsira I know that I am following the right path. By the stuff I learn at Masjid and in Nāsirāt classes I know that I have the answers if someone asks me a question about Islām.

## **Aleena Dogar concluded with:**

Being a Nāsira I have the opportunity to learn all about my religion. If I wasn't in Nāsirāt, I wouldn't be able to benefit from this!

## **Acceptance of Prayers**

Sabiha Susan, Markham Jamā`at

When I was a member of Nāsirāt, once our Secretary Nāsirāt mentioned in one of our meetings that if we pray, God Almighty bestows us of what we need even if it is something as small as a shoe lace. A few days later that I felt the need of having colour pencils and I prayed to Allāh Almighty to kindly provide me with colour pencils. Then I forgot all about it.

After a few days, our Secretary Nāsirāt told us to prepare for Ijtimā` competitions. I reluctantly signed up for them and started memorizing the syllabus. By the grace of God Almighty, I won one of the competitions and got a box of colour pencils as a prize. I came home and told my mom about the incident. She felt proud of me, and said, "Certainly Allāh Almighty listens to our prayers."

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٢٥﴾

'Our Lord, grant us of our wives and children the delight of our eyes, and make us a model for the righteous.

اے ہمارے رب! ہمیں اپنے حبیوں ساتھیوں اور اپنی اولاد سے آنکھوں کی ٹھنڈک عطا کر اور ہمیں متقیوں کا امام بنا دے۔

النَّكَاحُ مِنْ سُنَّتِي

Nikah is my Sunnat

نکاح میری سنت ہے



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