

# An-Nisaa'

Lajna Imāillāh Canada

SEPTEMBER TO DECEMBER 2019

Vol 31, Issue 3



**NEVER SHALL YOU ATTAIN TO RIGHTEOUSNESS  
UNLESS YOU SPEND OUT OF THAT WHICH YOU LOVE.**  
(3:93)



# Selected Verses from Durre Samīn

## Leader of the Lovers of God (Persian Poem)

That sovereign of all the world;  
Whose name is Mustafa—the chosen one;  
Who is the elite of the lovers of the True God;  
Who is bright like the midday sun.

Verily, all light is due to his light;  
He who is accepted by him is accepted by God.

He is the one that, for life, is the flowing water;  
And a limitless ocean of spiritual insight.

He it is in support of whose truthfulness and excellence,  
Hundreds of incontrovertible proofs and arguments  
have been made manifest to the world.

His countenance radiates the light of God;  
His path manifests the works of God.

All Prophets and truthful ones are his devotees;  
They are like dust at his doorstep.

Love for him elevates one to the heaven;  
And transforms one like the lambent moon in purity.

He demonstrates to the Pharaohs of every age,  
Hundreds of signs like that of the white hand of Moses.

[Barāhīn Ahmadiyya, Rūhānī Khazā'in, Vol. 1, p. 627, footnote]



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

Lajna Imāillāh Canada's

# An-Nisaa'

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spiritual training of Lajna  
Imāillāh Canada

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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>.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ  
يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ ۖ وَالْكَافِرُونَ هُمُ  
الظَّالِمُونَ ﴿البقرة: 255﴾

O ye who believe! spend out of what We have bestowed on you before the day comes wherein there shall be no buying and selling, nor friendship, nor intercession; and it is those who disbelieve that do wrong to themselves. (2:255)

## Ahadīth: Sayings of the Holy Prophet<sup>sa</sup>

### Financial Sacrifice

"Abu Huraira reported Allāh's Messenger as stating that Allāh the Almighty says: "Spend with an open heart, Allāh will spend upon thee." (Muslim)

"Each morning, two angles descend, one of them saying: 'Allāh, bestow a (good) return upon the spender'; and the other saying: 'Allāh, Destroy the property of the miser'." (Bukhārī)

"Whoever spends anything in the cause of Allāh, is rewarded seven hundred times more." (Tirmidhī)

"Only two persons deserve to be envied: firstly, a person to whom Allāh gave wealth and he spent it in the cause of Truth; and secondly, the person upon whom Allāh has bestowed knowledge, wisdom and insight by which he judges between people and teaches them." (Bukhārī)

*An Introduction to Financial Sacrifice, pages 5—6*

# A Note from the Editor

Islām's core teachings are rooted in the belief of social equity in all the spheres of life including the distribution of wealth. Islām establishes a welfare society where it is incumbent upon the believers to make monetary sacrifices and the donations collected are spent on the less wealthy members of the society. Financial sacrifice is also a means to gaining nearness to Allāh Almighty by purifying the heart of the contributor from selfishness and greed.

## ‘...you enjoin what is good and forbid evil’ (3:111)

Commenting on the verse mentioned above, Hazrat Khalīfatul-Masīh V<sup>aa</sup>, Mirza Masroor Ahmad said, at the occasion of the inauguration of Nasir Hospital by Humanity First in Guatemala:

“Here, the Qur’ān explains that true Muslims are people who promote goodness, stay away from evil and injustice and encourage others to follow suit. Only a person who has a sincere love for humankind and feels the anguish of God’s creation can be caring and sympathetic in the way the Qur’ān desires. Such profound love for humanity is only possible if your heart is pure and free from malice and selfishness.”

(khalifatulmasih.org/press-releases/guatemala-hospital-2018/)

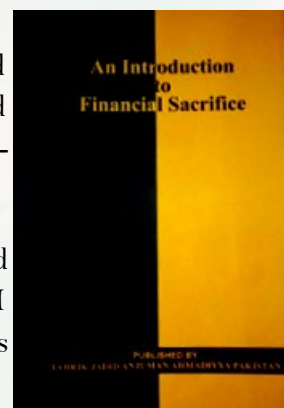
In the early days of Islām, the system of monetary donations such as Zakāt (mandatory) and Sadaqa (optional) were established. After the advent of the Promised Messiah<sup>as</sup>, the propagation of Islām requires greater financial sacrifice as the Jihād of the age is through the pen and not sword. The Promised Messiah<sup>as</sup> initiated the system of Al-Wasiyyat and his Khulafā’, sensing the need of age have initiated various donation schemes, such as Tahrīk Jadīd, Waqf Jadīd, Nusrat Jahān Scheme, Buyūtul Hamd Scheme and Maryam Shadi fund.

In this issue of An-Nisaa’, blessings of financial sacrifices have been explored through Qur’ānic verses, writings of the Promised Messiah<sup>as</sup>, Friday Sermon, and various articles. I hope you find them useful and helpful in understanding the system of donation in the Ahmadiyya Muslim community.

I would also draw the readers’ attention to a comprehensive book titled *An Introduction to Financial Sacrifice* book available at [www.alislam.org/books](http://www.alislam.org/books). I would encourage everyone to refer to this for a greater understanding of this subject.

Please continue to write for An-Nisaa’ - guidelines for sending submissions have also been included in this issue for the benefit of all members. JazakAllāh.

Sadiqa Hifsa





# GUIDELINES FOR SUBMISSIONS TO AN-NISAA'

Members are encouraged to send only their original written material for publishing in An-Nisaa'. Also, keep in mind that all articles are subject to the review and approval of the National President Lajna Imā'illah and Amīr Jamā'at Canada, and they may be edited as necessary.

Please be advised that when you send your essays, articles, poems and other pieces to the department of Ishā'at or at **annisaa@lajna.ca** for publishing in An-Nisaa', be mindful of the following guidelines. Abiding by these guidelines increases the likelihood that your submission will be selected for An-Nisaa'.

1. Clearly add the name of the author, phone number, email address, Jamā'at and Region on each submission. Email addresses are a must, in case writers need to be contacted for edits, corrections or clarifications in their essays.
2. Use proper salutations and abbreviations when using the blessed names of the prophets of Allāh, the companions of prophets of Allāh, Khulafā' Ahmadīyyat and other religious elders.
3. For transcribing Arabic/Urdu names, use the Standard Transliteration System adopted by the Jamā'at. Please refer to pages 17-22, Rules & Regulations Tahrīk Jadīd, 1998 edition. For a copy, contact the National Department of Ishā'at, or refer to the current issue of An-Nisaa' as a guide.
4. Use only the Standard English Translation of the Holy Qur'ān rendered by Hazrat Maulawi Sher Ali<sup>ra</sup>.
5. When citing a reference from the Holy Qur'ān, write it in the following format: (Chapter : Verse).
6. Always reference a hadīth.
7. Wherever a quote is used, the complete reference must be given either within the body of the document or at the end as a footnote (with the title of the book, name of the author, page number, the year of publication, and the press

where published).

8. Please note that original material such as essays, articles, recipes, and poems written by members themselves will be given precedence over the translated material or stuff borrowed from the Internet or other magazines. Our purpose is to encourage Lajna members to become proficient in research and writing. Also note that plagiarism of any kind, from any source, is not acceptable at all!

## Abbreviations for Salutations

- It is necessary to give the full name with the standard salutation when the name first appears in a document. When the same name is repeatedly used later on, the abbreviated salutation should be used.
- It is preferable to use the abbreviations of salutations in the form of superscript. But if it seems difficult to do so, then abbreviations in parenthesis may be used.
- In each document, one particular style of abbreviation, either superscript or brackets, must be consistently used.

Name	Salutation in Arabic	As Superscript
The Holy Prophet Muhammad	Sallallaho `alaihe wa Sallam	Muhammad <sup>sa</sup>
The Promised Messiah	`Alaihis-Salaam	Messiah <sup>as</sup>
Hazrat Abu Bakr	Radhi-Allaho `anho	Abu Bakr <sup>ra</sup>
Hazrat Khadija	Radhi-Allaho `anha	Khadija <sup>ra</sup>
Hazrat Musleh Mau'ud	Radhi-Allaho `anho	Musleh Mau'ud <sup>ra</sup>
Hazrat Khalīfatul-Masīh IV	Rahimahullaho Ta`ala	Khalīfatul-Masīh IV <sup>rh</sup>
Hazrat Khalīfatul-Masīh V	Ayyadahullaho Ta`ala	Khalīfatul-Masīh V <sup>aa</sup>

# 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. 317-318, 347-351 (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 Zafrulla Khan<sup>ra</sup> and revised by Munawar Ahmad Sa'eed.*

## The Paying of Zakāt

Another form of worship is Zakāt. Some people pay the Zakāt but take no care whether that which they pay as Zakāt was lawfully or was unlawfully acquired. If a dog is slaughtered and at the time of its slaughter the name of Allāh is pronounced upon it, or a pig is slaughtered in the same way, would the eating of the flesh of the dog or the pig become lawful? That which is unlawful will remain unlawful in all circumstances. The root of the word Zakāt means purification. When a person who acquires something lawfully and out of it spends in the cause of the faith, the rest of it is purified. Many people are involved in these errors and they do not recognize the reality. All this must be discarded. All the ordinances of Islām are means of salvation, but through their errors people go astray. One should not take pride in one's good actions, nor be pleased with them until such sincere faith is achieved that no one is associated in one's worship of God Almighty and one is enabled to worship righteousness all the time. [Speeches to Jalsa Sālāna, 1906, pp. 20-21]

## RIGHTEOUSNESS

In the Holy Qur'ān more emphasis has been laid on virtue and righteousness than on any other commandment. The reason for this is that righteousness bestows the strength to resist all vice and urges pro-

gress towards all good. Righteousness is in all circumstances a charm that guarantees security and is a citadel for safeguarding against all harm. A righteous person can avoid many vain and harmful contentions that often lead other people to ruin. They sow the seed of dissension among the people through their hasty actions and suspicions and lay themselves open to objection. [Ayyam-us-Sulh, Rūhānī Khazā'in, vol. 14, p. 342]

## Elements of Righteousness

There are many elements in righteousness. It is righteousness to avoid pride and self-esteem and to refrain from unlawful acquisition and ill manners. A person who displays courtesy and good manners converts his enemies into friends. [Malfūzāt, vol. I, p. 81]

Blessed is the one who adopts righteousness in a time of success and prosperity and most unfortunate is one who does not turn to righteousness after stumbling. [Malfūzāt, vol. I, p. 157]

The spiritual beauty of man is to walk along all the finer ways of righteousness. They are the attractive features of spiritual beauty. It is obvious that to be mindful of the trusts of God Almighty, and to fulfil



all the covenants of faith, and to employ all faculties and limbs both overt, like eyes and ears and hands and feet and others like them, and those that are covert, like the mind and other faculties and qualities, on their proper occasions and to restrain them from coming into action on improper occasions, and to be warned against the subtle attacks of vice and to be mindful of the rights of one's fellow beings, is the way of perfecting one's spiritual beauty. God Almighty has in the Holy Qur'ān designated righteousness as a raiment. Libas-ut-taqwa is an expression of the Holy Qur'ān. This is an indication that spiritual beauty and spiritual ornament are achieved through righteousness. Righteousness means that one must be mindful even of the smallest details of the Divine trusts and covenants and also of all the trusts and covenants of one's fellow beings, as far as it may be possible. That is, one must try to fulfil, to the best of one's ability, all the requirements in their minutest details. [Barāhīn Ahmadiyya, Part V, Rūhānī Khazā'in, vol. 21, pp. 209-210]

True righteousness and ignorance cannot subsist together. True righteousness is accompanied by a light, as God the Glorious, has said:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا  
وَيُخْرِجْكُمْ عَنْكُمْ سَيِّئَاتِكُمْ

(Al-Anfal, 8:30)

وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ

(Al-Hadid, 57:29)

That is, O ye who believe, if you remain steadfast in righteousness and hold fast to it for the sake of Allāh, with firmness and perseverance, He will single you out from among your detractors with marked distinction. That is, you shall be blessed with a light which will accompany you wherever you go. That is to say, that that light would illumine all their actions and words and faculties and senses. Their intellect would be illumined and there would be light in all that they utter. There would be light in their eyes and in their ears and in their tongues and in their

speech and in all their movements. The ways along which they walk would be lit up. All their ways, the ways of their faculties and their senses will be filled with light, and they will walk altogether in light. [A'ina-e-Kamalat-e-Islām, Rūhānī Khazā'in, vol. 5, pp. 177-178]

## Righteousness is Essential for Heavenly Knowledge

There is a great distinction between the acquisition of worldly knowledge and knowledge of the Holy Qur'ān. Righteousness is not needed for the study of grammar, physics, philosophy, astronomy, medicine, etc. It is not necessary that a student of these subjects should observe Salāt and the fast and should be mindful of Divine commandments and prohibitions and should subordinate his every action and word to Divine directions. Indeed it often happens that the seekers of such knowledge become atheistic and are involved in every kind of vice. Today the world presents a remarkable spectacle. Though the people of Europe and America acquire high proficiency in worldly arts and sciences and daily make new inventions, their moral and spiritual condition is deplorable. We cannot even mention some of the scenes that are witnessed in the parks of London and the hotels of Paris and are published in the daily press. On the other hand righteousness is an essential condition for heavenly learning and for acquiring knowledge of the mysteries of the Holy Qur'ān. For this purpose sincere repentance is needed. For the door of Qur'ānic knowledge is not opened until a seeker of it carries the burden of Divine commands with perfect humility and meekness and turns to Him humbly, trembling before His glory and His might. Without these he cannot obtain from the Holy Qur'ān the means of fostering those qualities and faculties which generate delight and comfort for the soul. The Holy Qur'ān is the Book of God and its knowledge is in the hand of God; thus righteousness is the ladder for the acquisition of such knowledge. Then how can it be possible that the faithless wicked who are evil-minded and are held prisoner by their earthly passions should achieve such knowledge? A

(Continued on page 11)



## Summary of Friday Sermon

# Blessings of Financial Sacrifices

**“Allāh desires to draw towards *Tauhid* (unity) all righteous souls who dwell in the various parts of the world, and He wishes to bring all mankind into one faith.” (Promised Messiah<sup>as</sup>)**

**The Ahmadiyya Muslim Community is making sacrifices under the auspices of Khilāfat to accomplish the objective of the Promised Messiah<sup>as</sup>.**

**Whenever an appeal is made to the Community, with the grace of God, it has always responded.**

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

*On November 4, 2011, Hazrat Khalīfatul-Masīh V (May Allāh be his Helper) delivered the Friday Sermon at Baitul Futūh Mosque, London.*

After reciting the Tashahhud, Ta'wwuz, and Sūrah Al-Fatihah, Hazrat Khalīfatul-Masīh V<sup>aa</sup> quoted the following extract of the Promised Messiah<sup>as</sup>:

“Allāh desires to draw towards *Tauhid* (unity) all righteous souls who dwell in the various parts of the world, and He wishes to bring all mankind into one faith. This is His purpose for which I have been sent. You must work towards this goal, with love and kindness.”

The Promised Messiah<sup>as</sup> writes: ‘This humble person has only been sent for the purpose of taking this message to the creation of God that from among the current world religions, the religion which is based on truth and is in accordance with God’s will, is the one brought by the Holy Qur’ān. The door to enter the abode of salvation is, ‘There is none worthy of

worship except Allāh and Muhammad is His Messenger.’

Hazrat Mirza Ghulam Ahmad<sup>as</sup> was that devotee of the Holy Prophet<sup>sa</sup> who was appointed by God in the current age to spread the teaching of the Qur’ān, taking it to all the inhabitants of this world in their own language. He was God’s champion who was to hold aloft the banner of: **‘There is none worthy of worship except Allāh and Muhammad is His Messenger’** and show the way to the lost world. The Promised Messiah<sup>as</sup>’s profoundly spiritual writings and works demonstrate that he certainly fulfilled his obligation. There were no worldly resources available in his lifetime to undertake such a colossal task. However, his perfect trust and reliance was in God alone. He did not ever rely on any worldly resource and always sought from God in accordance with the need of the time. Indeed, God has also commanded us to make worldly arrangements and in this regard the Promised Messiah<sup>as</sup> asked his followers for financial giving. Yet, he did not rely on anyone. Those ap-

pointed by God have always appealed for financial giving for their missions as did the Promised Messiah<sup>as</sup> but he always said that his reliance was only on God and that God had promised him that his mission would be accomplished. It was not an ordinary announcement made from a tiny hamlet in the Indian sub-continent and the world witnessed how the message spread from the tiny hamlet to the rest of India and then from India to the wider world, including the West. Many an influential priest and other opponents of Islām who presumed to be powerful rose in opposition and were either humiliated or God's decree destroyed them. Such humiliation was not only witnessed in the sub-continent, rather Europe and America also witnessed it. Yet, unfortunately the eyes of Muslim religious scholars and *Pirs* did not open. In fact their hostility grew in pace and intensity.

None can contend with God's decree. They can observe that even today, each time the Community has been suppressed in any way at all, it has moved onwards and progressed. This is so because the Community has kept the purpose of the advent of the Promised Messiah<sup>as</sup> in view including his words that he wrote in his booklet '*Al Wasiyyat*' (The Will): 'God Almighty desires to draw all those who live in various habitations of the world, be it Europe or Asia, and who have virtuous nature, to the Unity of God and unite His servants under one Faith. This indeed is the purpose of God for which I have been sent to the world. You, too, therefore should pursue this end, but with kindness, moral probity and fervent prayers.' (The Will, pp. 8 – 9)

The task to gather people on one religion and establish Oneness of God and establish the kingdom of the Holy Qur'ān, bringing the pious-natured under the banner of the Holy Prophet<sup>sa</sup> is the extensive and great mission which the Promised Messiah<sup>as</sup> carried out and then entrusted it to his Community. This task cannot be carried out without bringing pious changes in oneself, sacrifice and prayers. These aspects alone will enable us to witness the progress that God has destined for this Community. Indeed,

the Community is trying to follow these principles. Insha'Allāh we will always experience success if we are drawn to prayers.

Whenever an appeal is made to the Community, with the grace of God, it has always responded eagerly and has excelled in prayers and sacrifice. Recently Huzoor<sup>aa</sup> had drawn attention to optional fasting and prayers. The letters he is receiving show that people are eagerly engaged in these. It is not just Ahmadīs of Pakistani origin who are engaged in prayer, rather Africans, Europeans, Americans and others who are not of Pakistani origin are praying for their Pakistani brothers and all other Ahmadīs who are in difficulties anywhere in the world. When asked for financial giving, the sacrifices made have been astonishing.

These days, the publication of books and other literature is essential for Tablīgh, then there is the organisation of missionaries, building of mosques and mission houses and other media resources in this age of electronic means of communication. All these require financial giving. MTA is a big source of Tablīgh and is currently utilising four different satellites which leave no part of the world where the message does not reach. The message is being relayed in seven to eight major languages of the world. Financial giving is required for these tasks and the contributions of the Community are better than ever.

As is the tradition, Huzoor<sup>aa</sup> announced the start of the new Tahrīk Jadīd year today. At the time Hazrat Musleh Mau'ūd<sup>ra</sup> initiated Tahrīk Jadīd some had arisen to eliminate the message of the Promised Messiah<sup>as</sup> from the world. However, when Tahrīk Jadīd was launched, the Community's response was overwhelming and today we are represented in 200 countries of the world and a revolution is being brought about in the world through MTA. The Community is making sacrifices under the auspices of Khilāfat to accomplish the objective of the Promised Messiah<sup>as</sup>. If only Muslims, who claim love of Prophet<sup>sa</sup> understood this and connected themselves to the one appointed by God and offered their ser-



vices. They would then witness how their lost reputation is restored and how big powers would respect and honour them. No wretched cartoonist or magazine editor or anyone else would dare express anything offensive about the Holy Prophet<sup>sa</sup>. Recently another ignoble offence was committed by a magazine in France which has hurt us. Huzoor<sup>aa</sup> has asked the Jamā'at in France to protest against this by lawful means and to make people understand and alert them that such offences can lead to God's chastisement. The world is heading towards destruction anyway. In places natural disasters have occurred and in other places financial devastation is increasing. The reason for this is because people have forgotten God and are offensive about God's beloveds. They are daring God's sense of honour. The world needs to be alerted to fear of God. Ahmadīs are doing this work. If the rest of the Muslims understood this, not only would they adorn their world and final end they would also be the recipients of God's blessings.

At the time when a group of Muslims were making haughty claims to eliminate Ahmadiyyat, Hazrat Musleh Mau'ūd<sup>ra</sup> initiated a programme (Tahrīk Jadīd) to spread Ahmadiyyat, true Islām in the entire world and the Community's response to this was overwhelming. Today we witness the fruits of Tahrīk Jadīd all over the world and fruits of Ahmadiyyat. Besides the obligatory Chanda (donations), extraordinary sacrifices

are also made in Tahrīk Jadīd Chanda at a time when the world is embroiled in financial crisis. The sacrifice of Ahmadīs fills hearts with praise of God. As an aside, Huzoor<sup>aa</sup> said there is no telling where the financial crisis will lead to and how intense it will get. While there is no need to panic, Ahmadīs should definitely stock a few days' dry food supply at home at all times as a precautionary measure. Huzoor<sup>aa</sup> explained that underdeveloped countries are used to such situations and people make some provision or

the other but here [in the West] people do not know what such a crisis entails. The last crisis they faced was in WWII and their new generation has no idea of what can come to pass. Huzoor<sup>aa</sup> said while taking the precautionary step of stocking some food supply, we should also pray that may God enable the world to recognise their Creator and is saved from chastisement.

Huzoor<sup>aa</sup> expounded some incidents of financial giving of the Community.

Our Missionary from Ivory Coast writes that someone took his Bai'at in 2009 and promptly started giving Chanda by the prescribed rate. One day he was citing the blessings of such giving when a person who had taken his Bai'at earlier, in 2004, also decided to increase his Chanda. He had not yet made the payment of Chanda that he noticed his income increased extraordinarily. He went to see the Missionary Sāhib

and doubled the amount of Chanda that he had earlier intended to increase and started the payment.

Missionary Sāhib of Guinea Conakry writes that a young man came into the Community after Tabligh over a long period of time. He was an architect engineer who worked in a construction company on ordinary pay. Upon his asking he was informed of the significance of Wasiyyat Chanda, Chanda 'Ām and Chanda Jalsa Sālāna as

these were fixed in the lifetime of the Promised Messiah<sup>as</sup>. He promptly agreed to pay Wasiyyat Chanda but was explained about first joining the scheme. He joined Wasiyyat and immediately started paying one tenth of his income. He also participated in other financial givings. After a short while he started his own business and is now the owner of the company and is well known in the entire country for his honesty. He openly expresses to everyone that all this is through the blessings of joining the Community of

*'God Almighty desires to draw all those who live in various habitations of the world, be it Europe or Asia, and who have virtuous nature, to the Unity of God and unite His servants under one Faith. This indeed is the purpose of God for which I have been sent to the world. You, too, therefore should pursue this end, but with kindness, moral probity and fervent prayers.'* (The Will, pp. 8 - 9)

the Promised Messiah<sup>as</sup> and the Wasiyyat scheme.

Missionary Sāhib of Ghana writes that an Ahmadī wrote to him that he happened to be in a far flung area where he offered his Salāt in the open under hot sun and thought that a mosque should be built in the area. He accomplished this and the mosque he built accommodates 300 worshippers. Currently minarets of the mosque are being constructed. It is very difficult to arrange for the transportation of building material for the construction of the mosque in the far off area but the sincere Ahmadī is organizing it successfully and at a great cost.

Sadr Sāhiba of Lajna Imāillāh of Ivory Coast writes that at the 50 years Jubilee of Ivory Coast Jamā'at, an appeal was made for the construction of a mosque. Many Lajna members pledged a hundred thousand of the local currency and the Tahrīk Jadīd secretary, who is a very sincere member, even made the payment in full. Huzoor<sup>aa</sup> said this is a huge amount for an African country.

The Amīr Sāhib of Burkina Faso writes that after hearing the speech of a Missionary Sāhib someone decided that although he was poor, he would increase his monthly Chanda to a thousand of the local currency. Rainy season followed and although people were bothered by it, his crop grew very well. His faith in paying Chanda also enhanced and he promised to increase his Tahrīk Jadīd Chanda. His crops yielded extraordinarily well and he doubled his Tahrīk Jadīd contribution.

Amīr Sāhib Burkina Faso writes that an elderly person is the only Ahmadī in his family. He was not very regular in his Salāt due to old age and many illnesses and was sad about it. This year after he took his Bai'at he paid 70,000 in local currency in Chanda. No sooner had he made the contribution that his prolonged illness improved and not only did he start saying Salāt regularly, he even offers Tahajjud. He believes all this is with the blessing of financial giving.

Amīr Sāhib Australia writes that after the commencement of Tahrīk Jadīd year in November 2010

in light of Huzoor's instruction all the local branches were asked to increase their Tahrīk Jadīd contributions. Melbourne promised to double their contribution. They worked very hard and with God's grace increased their Tahrīk Jadīd by 164% while the increase by Canberra was 75%.

The Tahrīk Jadīd inspector from India reports that during a tour of Tamil Nadu a Tarbiyyati meeting was held in which information was given about Tahrīk Jadīd. After the meeting promises were taken for the next year. One person pledged 20,000. Another person pledged 100,000. At that time he had his two little girls with him who are Waqf Nau. As soon as he got home, he rang to say that his daughters had felt his pledge was not sufficient, therefore he asked for his pledge to be changed to 150,000. Also in India when our Tahrīk Jadīd representative toured Kashmir he met an elderly person who was making ends meet on government pension. His medication cost more than his pension therefore it was not considered appropriate to increase his contribution. However, he enquired the purpose of the visit of the Tahrīk Jadīd representative and when he learned that the proposed increase was in light of Huzoor's instruction, he said as long as he lived he would abide by Huzoor's call. Not only did he increase his contribution in compliance with Huzoor's instruction, he also made payment of half of it.

The additional Wakīlul Māl in Pakistan writes that an Ahmadī from Sindh had pledged 50,000, although the situation in Sind had been difficult due to heavy rains. Wakīlul Māl Sāhib asked him that although heavy rains had affected the crops as he was a well-off person his pledge should have been higher. He increased his pledge to 500,000 and paid in cash. A few days later, he rang and said that the Wakīlul Māl Sāhib had gone to him as a representative of the Khalīfa of the time and the spirit of his pledge of Bai'at demanded that his contribution was higher, so he pledged a million. Later, his wife wished to donate her jewellery to Tahrīk Jadīd. He rang to say that she insisted the jewellery was handed over the same evening although he had told her that the situation



was not safe and he would take the jewellery in the morning but she insisted it was done right away. Huzoor<sup>aa</sup> said any giving gains acceptance in God's sight when one makes an intention. Given the situation around, one should not get emotional in this way and should be careful. It is God's grace that all remained well but one should not put oneself in a hazardous situation needlessly.

Our missionary in Kazakhstan writes that a new convert Ahmadi has donated a plot of land for the main mosque and a mission house. He also purchased a building for the Community. He purchased a second plot of land for a mosque in another city. His donation was approximately 495,000 dollars.

The Tahrīk Jadīd secretary of Germany reports that a lady gave €1000 for Tahrīk Jadīd, money she had kept to buy jewellery. Many Lajna in Germany gave their jewellery in Tahrīk Jadīd funds. He also reports that on one of his tours, someone gave him a piece of paper with a message on it that he pledged €20,000 for Tahrīk Jadīd but wished to do so anonymously. He said he related this in another place he visited. There too a person gave him a slip of paper with the message that he wished to donate €21,000 to Tahrīk Jadīd anonymously.

Huzoor<sup>aa</sup> said these are just a few incidents from many more and perhaps are not exceptionally faith-inspiring as Huzoor<sup>aa</sup> had chosen them randomly and not in any order.

Next, Huzoor<sup>aa</sup> announced the start of the 78th Tahrīk Jadīd year. According to reports received so far the total contributions worldwide for last year stand at £6,631,000.00. This is an increase of £1,162,000.00 from the contribution of the year before and is the biggest annual increase ever. The number of contributors also increased last year as did the level of contributions in spite of the worsening financial situation, especially that in Europe. Just as the global financial crisis has not affected Tahrīk Jadīd contributions, may God not let this crisis be an impediment in our other plans. Despite the severe financial situation in Pakistan, the Jamā'at there has

maintained its first position in Tahrīk Jadīd contributions. USA comes second, Germany third and the UK fourth. The year before UK was in second position but Germany worked very hard last year. Canada took fifth position, India sixth, Indonesia seventh, Australia eighth, an Arab country Huzoor<sup>aa</sup> did not wish to name placed, ninth and Switzerland came at tenth. In per capita contributions, apart from the Arab country, USA was significant with £118 per head, followed by Switzerland. With the grace of God 109,000 new contributors joined Tahrīk Jadīd last year. Huzoor<sup>aa</sup> said this number can still be improved. Huzoor<sup>aa</sup> had asked the African countries to improve in this department and the country that made the most significant improvement was Nigeria. Among the African countries the first three positions went to Ghana, Mauritius and Nigeria. Gambia and Burkina Faso also tried well. In Pakistan the first three positions went to Lahore, Rabwah and Karachi. In USA, the following Jamā'ats were top of the league: LA Inland Empire, Detroit, Silicon Valley, Chicago West, Harrisburg, Dallas, LA West, Boston, Silver Spring and Potomac. In UK the top ten Jamā'ats were: Fazl Mosque, New Malden, Worcester Park, Cheam, Scunthorpe, Mosque West, West Hill, Baitul Futūh, Raynes Park and Manchester South. Among the regions in the UK, the first three were: London, North East and Midlands. Among small Majālis, the first few were: Bromley, Lewisham, Leamington Spa, Wolverhampton and Spens Valley. In Canada the following Jamā'ats were the first few: Edmonton, Vaughan West, Peace Village West, Surrey East and Saskatoon. India stood in sixth position, but Huzoor<sup>aa</sup> said this is the place where Qadian is and where the Promised<sup>as</sup>'s advent took place, thus Huzoor<sup>aa</sup> mentioned the first few districts: Kerala, Tamil Nadu, Andhra Pradesh, Jammu Kashmir, Bengal, Karnataka, Orissa, Punjab, Uttar Pradesh and Delhi. In cities the following were among the top of the league: Kerala, Calicut, Hyderabad, Calcutta, Kannur Town, Qadian, Chennai and Delhi.

Huzoor<sup>aa</sup> said there have been extraordinary increases in Tahrīk Jadīd contributions. This fund is central

and individual countries have no share in it. The expenses of underdeveloped countries as well as those of the centre are met with it. However, due to the extraordinary increases Huzoor<sup>aa</sup> graciously gave a portion to the countries making the leading contributions. USA made an increase of £188,000 and Huzoor<sup>aa</sup> gave them \$100,000. Germany has increased by more than €300,000 and was given €150,000. Huzoor<sup>aa</sup> said these funds are for the construction of mosques in USA and Germany. The increase of UK is also significant and was thus given £50,000 for building of mosques as now UK is also focussed on building mosques.

Huzoor<sup>aa</sup> concluded in prayer that may God bless this in every way and may He enable us to make greater sacrifices in future.

Huzoor<sup>aa</sup> announced that after Salāt he would lead funeral Prayer in absentia of Masood Ahmad Khan Dehlwi Sāhib, who passed away on November 3, 2011 at the age of 91. His father and grandfather both were companions of the Promised Messiah<sup>as</sup>. Dehlwi Sāhib dedicated his life in 1944 and Hazrat Khalifatul-Masīh II<sup>ra</sup> made him assistant editor of Al Fazl. He also served as the editor. He remained associated with the newspaper for 43 years. He was a pious and simple person who attended the Jalsa in Germany regularly. During Huzoor<sup>aa</sup>'s recent German tour Huzoor<sup>aa</sup> broke with his tradition of not meeting people in the mosque and met with him after one Friday prayers. This was his last meeting with Huzoor<sup>aa</sup>. May God elevate his station in Paradise.

(Continued from page 25)

blows into a charcoal furnace. He can only expect a spark to light up his clothes and set them on fire. Or, that the gas emitted by the charcoal may upset his brain" (Bukhārī and Muslim). It is every Muslim's responsibility to seek good company to protect themselves from the evil in this world. Despite the immoral society we live in today, it is possible for Muslims to remain on the path of Allāh by making the intention of becoming righteous.

In order to remain on the right path, one should always fear Allāh's displeasure so that one may be protected from the torment of the fire. May Allāh enable all Muslims to remain righteous, and may He enable morality to be restored in society. Āmīn.

#### Sources:

- Hazrat Mirza Bashiruddin Mahmud Ahmad. 1990. *Life of Muhammad*. 6<sup>th</sup> ed. Surrey UK: Islām's International Publications.
- Lajna Imāillāh USA. 1996. *Pathway to Paradise*. 1<sup>st</sup> ed. Available from: <https://www.alislam.org/books/pathwaytoparadise/LAJ-intro.htm>

(Continued from page 5)

Muslim who does not purify his soul is not bestowed knowledge of the Holy Qur'ān, however high may be his proficiency in grammar and literary subjects, and however much he might enjoy the esteem of the worldly. At this time the attention of the world is centred upon worldly knowledge and the light of Western learning continues to astonish mankind with new inventions and manufactures. Unfortunately, the Muslims also have chosen to follow the West for the purpose of fostering their own welfare and

they take pride in copying Europe and America. That is the attitude of the Muslims who follow the new light. Those who are known as old fashioned Muslims and deem themselves the guardians of the faith are caught in the niceties of points of grammar and in determining the correct manner of the pronunciation of Dallin. They pay no attention to the true meaning of the Holy Qur'ān, nor are they capable of doing so as they do not address themselves to the purification of their souls. [Malfūzāt, vol. I, pp. 425-427]



# The Best Investment Opportunities for Giving in the Way of Allāh

By: Maria Iqbal, Brampton Flowertown

Allāh Exalted says in the Holy Qur'ān, "Who is it that will lend Allāh a goodly loan that He may multiply it for him manifold? And Allāh receives and enlarges, and to Him shall you be made to return" (2:246).

We tend to think of spending in the way of Allāh as financial "sacrifice," but the truth is, we gain much more in blessings than what we give away. In a Hadīth narrated by Hazrat Abu Huraira<sup>ra</sup>, the Holy Prophet<sup>sa</sup> is reported to have said that Allāh the Almighty says: "Spend with an open heart, Allāh will spend upon thee" (Sahīh Muslim Kitābu Zakāt). In other words, giving in the way of Allāh never decreases our wealth—on the contrary, it brings us closer to Allāh's pleasure and His special favours. The following is an overview of the different financial schemes in the Jamā'at.

## 1. OBLIGATORY DONATIONS FOR SPECIFIC MEMBERS

Some donations are obligatory for certain groups of Ahmadīs, for example those who are earning or who have signed up to become participants in special financial schemes:

### Zakāt

The fourth pillar of Islām is Zakāt, a financial donation mandatory on all Muslims (not just Ahmadīs)

who meet its requirements with the purpose of helping the less fortunate. The rate for Zakāt is 2.5 percent of the value of one's wealth or property not used for one full year. This includes wealth in the form of jewelry and this donation is mandatory on those who have at least 7.5 tola of gold.<sup>1</sup>

Zakāt funds are used to reduce the gap between the rich and the poor.<sup>2</sup> For example, it helps people with debt, supporting travelers and students, and the propagation of Islām.<sup>3</sup> In this way, financial sacrifice is an important avenue for serving humanity.

### Wassiyyat

This donation is for all those who've been approved for this blessed scheme started by the Promised Messiah<sup>as</sup>. Members of Wassiyyat, or Musiaan/Mūsiāt, pledge to donate between 10 and 33 percent of their wealth and strive to fulfill the conditions laid out in the Promised Messiah<sup>as</sup>'s book, *The Will*. The funds from this blessed scheme are used to spread Islām and to fulfill the teachings of the Holy Qur'ān.<sup>4</sup>

### Chanda 'Ām

This donation is obligatory on all earning members—those who receive wealth from any source, including through formal employment, private business, pension, child benefits, etc. The rate is 6.25 percent of one's net income. Members of the Wassiyyat

scheme (Mūsiān and Mūsiāt) are exempt.

### **Jalsa Sālāna**

To help support the annual Jalsa Sālāna, this donation was established and made obligatory on earning members. It is paid once per year at the rate of 10 percent of one month's net income.

### **Eid Fund**

This donation has been in place since the time of the Promised Messiah<sup>as</sup>.<sup>5</sup> It is obligatory on every earning member and the rate is fixed nationally by the Jamā'at.

### **Fidya**

This donation is obligatory for individuals who are unable to meet the requirement to fast in the month of Ramadan because of illness, travel, or other reasons. Allāh Exalted says in the Holy Qur'ān, "*The prescribed fasting* is for a fixed number of days, but whoso among you is sick or is on a journey *shall fast* the same number of other days; and for those who are able to fast *only* with great difficulty is an expiation — the feeding of a poor man. And whoso performs a good work with willing obedience, it is better for him. And fasting is good for you, if you only knew" (2:185). The rate for Fidya is the amount of two meals for each missed fast.<sup>6</sup>

## **Obligatory Donations of Auxiliary Organizations**

There are also financial contributions for members of the various auxiliary organizations within the Jamā'at.

### **Lajna Membership**

All females age 15 and above are members of Lajna Imāillāh Canada. The membership fee for this organization is 1 percent of an earning member's net income, or \$24 per year for a non-earning member.

### **Lajna Ijtimā'**

Members are also required to contribute towards the

annual Ijtimā'. The rate is \$24 annually for all Lajna members.

### **Ishā'at**

This donation supports publications under Lajna Imāillāh. The rate is \$5 per year.

### **Nāsirāt Membership**

Females who are under 15 years are members of Nāsirāt-ul-Ahmadiyya. Their annual membership fee is \$12.

### **Nāsirāt Ijtimā'**

Similarly, there is a rate of \$12 per year for the Nāsirāt Ijtimā'.

## **2. OBLIGATORY ON ALL JAMĀ'AT MEMBERS**

In addition to the donations that are mandatory for specific individuals and members of auxiliary organizations, there are some donations that are obligatory for everyone.

### **Fitrāna**

Like Zakāt, Fitrāna is a donation that is mandatory in Islām. We learn about it from the life of the Holy Prophet Muhammad<sup>sa</sup>. Hazrat Ibn Abbas<sup>ra</sup> reports, "The Holy Prophet<sup>sa</sup> deemed *Sadaqat-ul-Fitr* obligatory upon Muslims. It is a means of purifying the fasting person from idle talk and foul language and also to feed the poor" (*Sunan Abu Darwood*, Kitab az-Zakāt).

Fitrāna must be paid before Eid-ul-Fitr, and the funds help the poor celebrate Eid. The donation is mandatory for every Muslim, including a newborn child. The rate is determined by the Jamā'at at the national level.<sup>7</sup>

## **3. NON-OBLIGATORY DONATIONS**

In addition to mandatory donations, there are voluntary donations which members participate in for additional blessings.

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# ALLĀH IS THE PROTECTOR OF THOSE WHO BELIEVE

*By: Dr. Fareeha Asghar, Mississauga West*

*Allāh* says in the Holy Qur'ān, "...Allāh is the Protector of those who believe, and as for the disbelievers, there is no protector for them." (47:12)

This verse from Sūrah Muhammad focuses on the difference between believers and disbelievers and the divine aid or protection believers shall receive because of their faith. Those who do not believe are destined to move towards darkness, while those who believe will forever remain under Divine protection. Our beloved Huzoor<sup>aa</sup> explained in one of his Friday Sermons this key principle by stating that: **"Those who do not believe and reject Prophets of God tumble down in darkness; Satan fills them with rancour and malice and God declares that their end is very bad. Those who rejected the Holy Prophet<sup>sa</sup> digressed from all good deeds and were eventually destroyed. Abul Hakam became Abul Jahl, and his friend was none other than Satan. While a true friend of Allāh, an African slave progressed to the status of Syedna Bilal. Similarly, those who rejected the Promised Messiah<sup>sa</sup> were taken over by darkness whereas those previously ignorant, most notorious and corrupt, in accordance to God's promise progressed in spirituality after accepting him"** (Friday Sermon, October 23rd, 2009).

During another Friday Sermon, Huzoor<sup>aa</sup> related the following words of the Promised Messiah<sup>as</sup>.

"When one attains true belief, one finds pleasure in doing good works and one is given insight and spiritual cognizance. Then one offers Salāt as Salāt is worthy of being offered. One is weary of sin and finds a fervour in one's heart to express the greatness and the glory of Allāh and His Messenger. Such a belief does not even stop one from being placed on the cross like Jesus<sup>as</sup>. When one attains such a station of faith, it is then that Allāh becomes one's Protector and Guardian and even brings one down from the cross. Only those who possess complete faith are shown such wonders" (Friday Sermon, August 8th, 2008).

Allāh has provided us with all we need without any effort on our part. Allāh loves His people and has sent, throughout history, thousands of Prophets and reformers to show people the right path. The Holy Prophet Muhammad<sup>sa</sup> said that Allāh's love for man is greater than his own mother's love. As a mother takes care of her child and tries to protect him from dangers, Allāh does that too but His love is far greater than that of a mother. He loves us unconditionally. We must not take it for granted and do our best to please Him, because it is then that we will be worthy of His love.

Huzoor<sup>aa</sup>, reminds all Ahmadī Muslims who have pledged their allegiance to the Promised Messiah<sup>as</sup>, that their pledge alone is insufficient. After making this pledge, one must strive to safeguard and nur-

*(Continued on page 15)*

ture this seed of faith, provide spiritual food, weed the soil, protect it from harm and make the tree that springs forth a fruit-bearing tree. The Promised Messiah<sup>as</sup> said that one who possesses a single goodness is not entitled to be called a righteous person. Only the one who possesses all good values is a righteous person. Secondly, we should always remember that Allāh has made a promise to the believers that He shall be their Protector and has guaranteed them victory over non-believers. (Friday Sermon, August 17th, 2007).

The second part of this verse, “and as for the disbelievers, there is no protector for them” (47:12) offers serious thought for the Muslims and those who do not believe (in the Promised Messiah<sup>as</sup>) that they will meet a similar fate as those who rejected the earlier Prophets. The disbelievers have no master. The Holy Qur’ān mentions the calamities, which befell the people of Noah<sup>as</sup>, the people of Hud<sup>as</sup>, and the people of Salih<sup>as</sup> as a result of their disbelief and rejection of Allāh’s messengers. Our beloved Huzoor<sup>aa</sup> explained that Muslim scholars admit that they are going through decline and acknowledge that somewhere along the line they have displeased God and that there is still time for them to accept the Imām of the age, take the salutation of the Holy Prophet<sup>sa</sup> to him. Huzoor<sup>aa</sup> urged Muslims not to insist on disbelieving in Allāh’s Prophet, and Imām of this age, and make clear their concept of finality of prophethood from Islāmic literature of earlier times. Allāh, promising to swiftly handle those who forge divine revelations, continues to help the Promised Messiah<sup>as</sup> after his claims, which is a clear evidence of his truthfulness. Indeed, Allāh is the excellent Protector and Helper.

As followers of the truthful message, we should always keep in mind the constant divine protection we enjoy because of our faith. When our enemies tried to restrict us in 1984, our God helped Hazrat Khalīfatul-Masīh IV<sup>rh</sup> in a way that no worldly friend could. The Ahmadiyya Community progressed amazingly, and through the medium of MTA, one voice of guidance could be heard simultaneously throughout the world.

In another verse in the Holy Qur’ān, Allāh the Almighty states: **“Allāh is the friend of those who believe: He brings them out of every *kind of darkness into light*. And those who disbelieve, their friends are the transgressors who bring them out of light into every *kind of darkness*. These are the inmates of the Fire; therein shall they abide.”** (2:258)

Allāh is the Helper of believers and fulfils their needs in the face of trials and adversity. No trial, enemy or power can damage Allāh’s true friends - the believers. Huzoor<sup>aa</sup> explained the message in the above verse by stating, “Truth is that God is the Friend of those who believe and continue to progress in their faith. God thus declares here that He will bless those who believe, with spiritual and physical success individually as well as, as a community and will liberate them from troubles. This promise is conditional on continued spiritual advancement after the initial belief. Those who abide by God’s commandments, He truly becomes their friend and nothing can destroy them. God states that a believer goes through difficulties and must endure loss of life, property and children. A personal sacrifice in the cause of faith becomes a source of collective progress. Today, we see those engaged in worldly desires never find satisfaction and contentment because these desires are unending, and lead us away from the path prescribed by God Almighty. Our beloved imam, Hazrat Khalīfatul-Masīh V<sup>aa</sup> has repeatedly reminded us to **give preference to our faith over all worldly desires**. Huzoor<sup>aa</sup> constantly reminds us to make sincere efforts in gaining nearness towards Allāh. Those who strive to gain nearness to Allāh not only gain spiritual nearness, but worldly success as well.

In the Holy Qur’ān, God fulfilled His promise to the weak Muslim army fighting against a mighty one of non-believers during the Battle of Badr and granted Muslims victory over the non-believers. This promise of victory strengthened faith in the hearts of the believers. Huzoor<sup>aa</sup> also reminds us that we should



never fear our massive opponents. Instead, we should inform them that their hostility will never bear success. God has promised the Promised Messiah<sup>as</sup> that He shall grant his Jamā'at victory. We are a witness to the fact that the Promised Messiah<sup>as</sup> faced numerous trials during his lifetime, and the Jamā'at went through turbulent times after his death, but help came from Allāh at every occasion. This help in itself proves the truthfulness of the Promised Messiah<sup>as</sup>" (Friday Sermon, August 17, 2007).

In conclusion, in the Holy Qur'ān Allāh the Almighty has stated "what an excellent Protector and what an excellent Helper" (8:41) (Friday Sermon October 23rd, 2009).

May Allāh always keep us steadfast and true to His message and make us one of those who always enjoy His divine protection and help. Āmīn.

(Continued from page 13)

### **Tahrīk Jadīd**

This scheme was started by Hazrat Khalīfatul-Masīh II<sup>ra</sup> in 1934 with the guidance of Allāh Almighty. Members can pledge any amount towards this cause, which supports building new mosques and opening missions across the globe.

### **Waqf Jadīd**

This scheme was also started by Hazrat Khalīfatul-Masīh II<sup>ra</sup> with the purpose of supporting the spiritual training of Ahmadīs in rural areas in Pakistan and other countries, through Mu'allimīn. It was also created to spread the teachings of Islām to other faith groups.

### **Other Optional Donations:**

- Syedna Bilal<sup>ra</sup> Fund: to provide for the families of martyrs
- Maryam Shadi Fund: to provide for the wedding expenses of girls in poor families
- Yatama Fund: to provide for orphans
- Imdad Tulaba: to provide for students without means
- Buyūtul Ḥamd: to build homes for the needy
- Imdād Marizān: to provide for the sick who can't afford treatment.

- Khidmat Khalq (Service to humanity)
- Humanity First
- Lajna Hall
- Lajna Jubilee: to raise funds for the centenary of Lajna Imāillāh's establishment
- National Mosque Fund
- Sadqa

### **Sources:**

1. Most of the information about the chandajaat (donations) comes from the Lajna magnet about "Obligatory Donations for Lajna Imāillāh Canada". Some information about Zakāt calculation was obtained from the Lajna Zakāt calculator on <http://lajna.ca/>
2. <https://www.alislam.org/library/books/An-Introduction-to-Financial-Sacrifice.pdf> p. 81
3. <https://www.alislam.org/articles/zakat/>
4. <https://www.alislam.org/library/books/An-Introduction-to-Financial-Sacrifice.pdf> p. 93 or *Risala Al-Wasiyyat, Rūhānī Khazā'in* Volume 20, pp. 318-320
5. <https://www.alislam.org/question/what-is-fitrana-and-eid-fund/>
6. <https://www.alislam.org/library/books/An-Introduction-to-Financial-Sacrifice.pdf> p. 89
7. <https://www.alislam.org/library/books/An-Introduction-to-Financial-Sacrifice.pdf> pp. 122-123
8. <https://www.alislam.org/library/books/An-Introduction-to-Financial-Sacrifice.pdf> p. 124
9. <https://www.alislam.org/library/books/An-Introduction-to-Financial-Sacrifice.pdf> pp. 121-122
10. <https://www.alislam.org/library/books/An-Introduction-to-Financial-Sacrifice.pdf> p. 124

# POETRY

## By Lajna and Nāsirāt

### Dear Non Ahmadīs ~ A message

By: Yusra Dawood, Mississauga West

We said "Love for all Hatred for none"  
You put down the love and picked up the gun  
We replied with God's Message and said bring heaven to us  
You followed with swears and words of cuss  
And there we stood united as one  
Repeating love for all and hatred for none  
But the war started sooner than we thought  
We cried and feared but we still fought  
You burned our mosques and spilled all the blood  
We struggled, we survived, made it through the mud  
Look at us now  
'Cause we're still united as one  
Repeating a message that had won  
Love for all and hated for none

*dedicated to the victims of Darul Zikr attack*

### I Love You Mama

By: Shamyala Baber, Age 8

My love for my mother is from here to the moon.  
She's as sweet as chocolate and never a bitter lemon.  
As cozy as a bunny.  
As beautiful as a humming bird.  
Never forgets a bedtime story, and always there for me.  
Her style is perfect as a model.  
She is lovely and nice, never spicy.  
Always sweet and I love her and she loves me.  
I'm never alone she's always there for me.  
Her beauty as bright as the sun.  
You will have to cover your eyes,  
She is like a rose.  
I only care if you're with me by myside.  
I love you mom I really do.

### Nāsirāt Class

By: Eshal Majid (10-year-old), Edmonton West

Nāsirāt class gives us knowledge  
so, we can share that knowledge with our friends at  
school and college

We also, read and listen to our religion-related books  
In Nāsirāt class there are activities like arts, crafts,  
learning, and how to cook

Most important we learn about how many blessings  
Allāh has given us all  
And the person who does these things is our Nāsirāt  
teacher who works very hard

To thank her you should attend the classes  
and make thank-you cards

### Salāt

By: Kashifa Malik, Edmonton West

Spiritual journey, our way of getting closer to God.  
It  
Also helps us gain mindfulness and calmness.  
Love of Allāh and His Prophets is what Salāt is  
about.  
All of us are His Creations and we should observe  
Namaz  
To gain guidance and righteousness.



# *The Significance of Sūrah Al-Fatihah – In light of the writings of the Promised Messiah<sup>as</sup>*

By: Sidra Tahir, Windsor

The Holy Prophet<sup>sa</sup> called Sūrah Al-Fatihah ‘Ummul Qur’ān’ (Mother of the Qur’ān) because it captures the essence of the Qur’ān in an excellent manner. The Promised Messiah<sup>as</sup> has compared Sūrah Fatihah to a rose because of its classical vocabulary, easy flowing style and sweet grace and majesty. Every phrase of this Sūrah possesses truth and wisdom and induces righteousness.<sup>1</sup> The Promised Messiah<sup>as</sup> says that on the basis of his own personal experiences Sūrah Al-Fatihah is in truth a ‘manifestation of Diving Light’.

Sūrah Fatihah starts by introducing us to four attributes of Allāh. The first attribute mentioned in the Sūrah is **Rabb** (Lord). He creates and He sustains. The second attribute is **Rahman**, He grants capacities to every living thing and makes arrangements for their survival. The third attribute is **Raheem**, He accepts prayers and good works and keeps one protected from calamities. And the fourth is that He is **Malik-e-Youmideen**, Master of the Day of Judgement, by virtue of which He dispenses His Grace, as He pleases.

After declaring the attributes of Allāh, the Sūrah guides us as to how we can seek help from Allāh,

and what path to follow to attain peace and perfection of our souls. Sūrah Al-Fatihah is the opening chapter of the Holy Qur’ān and consists of only 7 brief verses but in 7 verses alone, it covers all the subjects of the Holy Qur’ān. This Sūrah helps us understand the relationship between Allāh and Humanity. Understanding, recognizing, and acknowledging Allāh’s power and beauty is important because only then we can pray to Him and thank Him truly from our hearts and in the proper manner. The Sūrah teaches that (1) God has the power to grant every kind of providence, mercy and reward, and (2) man can do nothing by himself without Divine help and support. Once these concepts resonate within you at the time of prayer, your soul turns towards God and gives insight into your own weaknesses.

May Allāh enable us to reap the virtues and benefits of Sūrah Al-Fatihah and bring us to the path of righteousness. Āmīn.

## **Sources:**

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## **WHY VOTING IN ELECTIONS IS IMPORTANT**

By: Aisha Muzaffar, Edmonton West

2019 is the year of federal elections in Canada. Our homeland gives us, as her loyal citizens, the duty to participate in these elections and to exercise our democratic obligation. As a naturalized citizen of Canada, I am quite enthusiastic to carry out my responsibility of casting my vote. Why? There are several reasons. Firstly, I belong to the Ahmadiyya

Muslim Community and I like many others immigrated to Canada from Pakistan. We, Ahmadīs in Pakistan, are denied some of our fundamental rights including the freedom of expression, speech and religious practice. According to the constitution of Pakistan Ahmadīs have been declared

(Continued on page 29)

# Financial

By: Rashda Tahir, Windsor

Allāh's blessings upon people are many. His bounty and generosity towards them are vast. In return, we must express our gratitude to Allāh. Part of showing that gratitude is giving thanks to Him by offering sacrifice for His sake. Sacrifice involves giving up something valuable for the sake of another, who is more important. From the ultimate sacrifice of one's life to that of personal possessions, Islāmic history is full of sacrifices of every kind. The Holy Qur'ān describes in many places, the quality of financial sacrifice for the sake of God. Allāh says, "It is not righteousness that you turn your faces to the East or the West, but *truly* righteous is he who believes in Allāh and the Last Day and the angels and the Book and the Prophets, and spends his money for love of Him, on the kindred and the orphans and the needy and the wayfarer and those who ask *for charity*, ..." (2:178)

Spending in the way of Allāh is also a directive for the righteous. It says in the Holy Qur'ān, "Never shall you attain to righteousness unless you spend out of that which you love; and whatever you spend, Allāh surely knows it well." (3:93) To become righteous, a believer must make sacrifices out of what he loves most, whether it is money, property or possessions. Spending in Allāh's way strengthens faith since one receives His blessings as a result. Furthermore, Allāh has promised that whatever we give, He will return it manifold. The Holy Qur'ān says, "The similitude of those who spend their wealth for the cause of Allāh is like the similitude of a grain of corn which grows seven ears, in each ear a hundred

grains. And Allāh multiplies *it* further for whomsoever He pleases; and Allāh is Bountiful, All-Knowing." (2:262)

Abu Huraira<sup>ra</sup> reported Allāh's messenger as saying, "Spend with an open heart, Allāh will spend upon thee." (Sahih Muslim) History shows that at different times there have been different needs for sacrifice. The required sacrifice varies depending on the circumstances of every age. At the time of the Holy Prophets<sup>sa</sup>, financial sacrifice existed but sacrificing one's life was more important. Many battles were fought against the non-believers and the list of Muslim martyrs was countless. The present age is the age of reasoning and argument. The weapon of Jihād is the pen. The Promised Messiah<sup>as</sup>'s duty was to start this Jihād with the pen, for which financial donations would be necessary. The Promised Messiah<sup>as</sup> said, "What a blessed time this is. No one is asked to lay down his life. This is not the time for offering the ultimate sacrifice, rather it is the time to spend out of one's possessions according to one's means." (Al Hakam, Qadian, July 10, 1903) Today, the message of Islām has to be propagated through media, but we need resources for this. The need of the time is financial sacrifice. The call of the messenger can be heard through Hazrat Khalifatul-Masih V<sup>aa</sup>, who invites us to offer sacrifices. May Allāh continue to shower us with His blessings and enable us to spend in His way. Āmīn.



# Sacrifices

By: Salma Saeed, Mississauga West

Whenever God showers a person or a community with His favour and His grace, He invariably requires some sacrifice from them. In other words, sacrifice is essential if one wants to gain the nearness of Allāh and His pleasure. Here are a few excerpts about financial sacrifices from the Holy Qur'ān, the Holy Prophet<sup>sa</sup>, the Promised Messiah<sup>as</sup> and also from the Successors of the Promised Messiah<sup>as</sup>.

In one of the verses of the Holy Qur'ān, it is mentioned: "Who is it that will lend Allāh a goodly loan that He may multiply it for him manifold? And Allāh receives and enlarges, and to Him shall you be made to return." (2:246)

When a person makes financial sacrifices in the way of Allāh, it is equal to an investment which gets returned to you by Allāh with a higher interest as you always receive more than what you had given in form of Chanda (donation) or any other type of financial sacrifice.

In a Hadīth, it is mentioned that "Each morning, two angles descend, one of them saying: 'Allāh, bestow a (good) return upon the spender'; and the other saying: 'Allāh, Destroy the property of the miser'." (Sahīh Bukhārī Kitabu Zakāt)

The Promised Messiah<sup>as</sup> has said in one of his writings: **"Spending in the way of Allāh will prolong your lives. If you perform righteous deeds and do some service at this time, you will set the seal upon your sincerity. You will live longer and your wealth will increase."** (Tablīgh-e-Risalat, volume 10, p.56.) In addition, the Promised Messiah<sup>as</sup> has

stated in his commentary of the Holy Qur'ān: **"The door to piety is a narrow one. So remember that no one can enter it by spending useless and worthless things..."** (Tafsīr Hazrat Masīh Mau'ūd<sup>as</sup>, volume 2, p. 131.)

Our beloved Huzoor, Hazrat Khalīfatul-Masīh V<sup>aa</sup>, has mentioned countless examples of Financial Sacrifices of members from our Jamā'at. In his recent Friday Sermon delivered on November 8, 2019, Huzoor<sup>aa</sup> stated, "A missionary from Guinea Bissau writes that there is a fifty-year-old Ahmadī woman who resides in a very remote area called Kapokoray. She is quite poor and has no source of income. She made a pledge saying: 'I do not have anything except for a small chicken. I will raise it then sell it to contribute towards Tahrīk Jadīd.' After some time, there was an epidemic among the chickens in that area, and her chicken also fell ill. Her relatives advised her to slaughter her chicken before it dies. However, she refused to do that and prayed: 'O Allāh! I have nothing in my possession other than this chicken. So, I implore Your help. Please save its life.' When she woke up the next day the chicken had recovered fully. She raised it for twenty days and handed it over to the Mu'alim as her contribution." These are only a few examples of the blessing of the financial sacrifices.

May Allāh enable us all to heed the call of our Khalīfa and contribute generously to the case of Allāh.

# ***Qur'ānic Guidance for Combatting Crisis in Life***

By: Asma Purewal, Brampton Castlemore

O men, a similitude is set forth, so listen to it. Surely, those on whom you call instead of Allāh cannot create *even* a fly, though they combine together for the purpose. And if the fly should snatch away anything from them, they cannot recover it therefrom. Weak indeed are *both* the seeker and the sought. (22:74)

They esteem not Allāh with the estimation which is His due. Surely, Allāh is Powerful, Mighty. (22:75)

In these verses Allāh tells the idolaters to call upon their idols and assigns them the task of making a fly. A fly which is frowned upon due to its habit of sitting on filthy places and carrying bacteria and pathogens. Out of His great creations Allāh assigns a messy little fly, and further speaks to the idolaters that even if that fly was to take away a piece of food from their gods, they cannot get it back. When they land on solid food, flies regurgitate saliva on it. The saliva liquefies the food for them to drink. Therefore, there is no way that anyone can get back the food a fly has taken as it quickly becomes part of their vomit. Thus, Allāh has demonstrated the weak nature of everything except Allāh, the Almighty.

Having said that Allāh uses an idiom to describe human nature:

“Weak indeed are (both) the seeker and the sought.”

In simple words it means we are as weak as our desires. This profound message in the Holy Qur'ān guides us in combating crisis in life. It reveals to us a fact of life that when we place our happiness in at-

taining things of this world and/or identify our value with things of this world we are as weak as what we desire. Achieving a desired outcome is not always certain, and even if our desire is achieved its permanency is not guaranteed. For an example, buying the latest car, a house or getting the job can give us happiness but once we attain these, they do not guarantee happiness. The latest car model is now second to a new model, the house is now a financial burden with increasing property tax and a leaky roof and you have the worst boss at your new job. As a result we are again forming new desires to a non ending list and getting disappointed again and again. Things and people come and go and if we rely on them for our happiness we are sure to be disappointed, hurt and sometimes relate to the lack as crisis. On the other hand if we desire Allāh, we will never be disappointed because he is eternal and All Powerful. Regardless of what comes and goes in our life we will hold our ground because we have Allāh to hold on to.

As in the verses mentioned earlier, in the Holy Qur'ān, Allāh states,

**They esteem not Allāh with the estimation which is His due. Surely, Allāh is Powerful, Mighty. (22:75)**

This means that we don't give Allāh the gratitude nor value Him to the extent He deserves. The reason for this is that we desire worldly things more than we desire Allāh. This mindset accounts for the lack of peace and satisfaction we experience regardless of having everything.



Allāh further states in the Holy Qur'ān,

“Allāh burdens not any soul beyond its capacity...” (2:287)

In this verse Allāh makes clear to us that He knows our potential and will not test us more than our capability. Therefore, when stricken with adversity we need to remember that there is probably a lesson to be learned, we need to be patient and rely on Allāh alone to improve our situation as did the Prophets of Allāh.

There are dozens upon dozens of verses that remind us to be patient and trust in Allāh during these times of trial.

For example, Allāh says:

1. “And seek help with patience and Prayer; and this indeed is hard except for the humble in spirit, (2:46)

2. “O ye who believe! seek help with patience and Prayer; surely, Allāh is with the steadfast..”(2:154)

3. “And We will try you with something of fear and hunger, and loss of wealth and lives, and fruits; but give glad tidings to the patient,

Who, when a misfortune overtakes them, say, ‘Surely, to Allāh we belong and to Him shall we return.’

It is these on whom are blessings from their Lord and mercy, and it is these who are rightly guided..”(2:156-158)

4. “And endure thou with patience; and verily, thy patience is *possible* only with *the help of Allāh...*” (16:128)

5. “So have patience. Surely the promise of Allāh is true. And ask forgiveness for thy frailty, and glorify thy Lord with His praise in the evening and in the morning.” (40:56)

Allāh has taught us many prayers to combat crisis, for example:

1. “Our Lord, do not punish us, if we forget or fall into error; and our Lord, lay not on us a responsibil-

ity 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)

2. “...‘Affliction has touched me, and Thou art the Most Merciful of all who show mercy.’.” (21:84)

3. “But if they turn away, say, ‘Allāh is sufficient for me. There is no God but He. In Him do I put my trust, and He is the Lord of the mighty Throne.’” (9:129)

4. “...‘My Lord, I am in need of whatever good Thou mayest send down to me.’” (28:25)

Allāh tells us to pray to Him and He will answer your prayer.

**“And your Lord says: ‘Pray unto Me; I will answer your *prayer*. But those who are too proud to worship Me will surely enter Hell, despised.’”(40:61)**

There are countless prayers and examples of how Allāh delivered prophets and people from difficulties through patience and prayer.

Finally, Allāh has said in the Holy Qur'ān, “Surely there is ease after hardship.” (94:6) This verse is beautiful because Allāh has summed up the entirety of this world in it. Therefore, no matter how difficult the time, we need to be optimistic due to our firm belief in Allāh.

My dear sisters, we are fortunate that we have guidance from Allāh to deal with any and every situation. According to Allāh we need to desire Him more than anything else in the world and when we are afflicted with crisis we turn to Him with patience and seek His help. May Allāh enable us to follow His guidance. Āmīn!

# Faith Inspiring Incidents of Acceptance of Prayers of the Promised Messiah<sup>as</sup>

By: Nehal Mubarak

**And your Lord says: ‘Pray unto Me; I will answer your *prayer*...’ (40:61)**

There are countless incidents and accounts of the acceptance of prayers which reaffirm one’s faith in the existence of a living God — a God who hears and answers the supplications of the servant who turns to Him with sincerity and humility.

The Promised Messiah<sup>as</sup> wrote the following regarding the true power of prayer, “When you stand up in prayer, you should know it for certain that your God has the power to do all that He wills. Then your prayer will be accepted and you will behold the wonders of God’s power that we have beheld. Our testimony is based on seeing and is not a mere tale. How should the supplication of a person be accepted and how should he have the courage to pray at the time of great difficulties when according to him he is opposed by the law of nature, unless he believes that God has power over everything? You should not be like that. Your God is One Who has suspended numberless stars without any support and Who has created heaven and earth from nothing. Then would you think so ill of Him as to imagine that your objective is beyond His power? Such thinking will frustrate you. Our God possesses numberless wonders, but only those observe them who become wholly His with sincerity and fidelity. He does not disclose His wonders to those who do not

believe in His powers and are not faithful to Him (Kishti Nuh, p. 19).”

Thus, we should never despair or ever have a doubt in the power of Allāh, and continuously turn towards Him with absolute faith in the acceptance of prayers.

In a Friday Sermon on August 25th, 2006, our beloved Khalifatul-Masīh<sup>aa</sup>, Hazrat Mirza Masroor Ahmad stated the following: “For the past 100 years each day witnesses the advancement and progress of the Community of the Promised Messiah<sup>as</sup> despite counter attempts made by the opposition, including those on governmental level. This indeed is by virtue of the prayers of the Promised Messiah (on whom be peace) that are honoured acceptance to this day.”

The study of the life of the Promised Messiah<sup>as</sup> brings to light many incidents of the acceptance of his prayers. Many of these instances related to physical ailments that were cured as a result of the prayers of the Promised Messiah<sup>as</sup>.

Huzoor<sup>aa</sup> stated in the same Friday Sermon, “Among these was the incident of the miraculous cure of chronic inflammation of the eyes for Amtullah Bibi, an Afghani Ahmadī, who as a child had gone to the Promised Messiah<sup>as</sup> for prayer and healing. He simply put his saliva on his finger, momentarily



waited, perhaps saying a prayer, and then put the saliva on the girls' eyes, and told her that she would be free of the disease. The incident was related by Amtullah Bibi at the age of 70." (Friday Sermon, August 25, 2006)

Huzoor<sup>aa</sup> also stated another incident: "On August 5, 1906 the Promised Messiah<sup>as</sup> felt that he had no sensation in the lower half of his body. As he had read books on Greek medicine he realised this was a symptom of a stroke. During the night he made entreaties to God that death by such means would cause rejoicing among the enemy. This is when he received a revelation that God has power over everything and that God does not disgrace true believers. Following this sleep overcame the Promised Messiah<sup>as</sup> and when he awoke after eight hours, no sign of the illness remained. (Friday Sermon, August 25, 2006)

A man named Abdul Karim suffered from an ailment that was declared incurable by numerous medical professionals. When he went to see a doctor at a hospital in a different city, the response that came to him was as follows,

**"Sorry, nothing can be done for  
Abdul Karim"**

Upon hearing this, the Promised Messiah<sup>as</sup> very emphatically said:

"They do not have a cure; however God Almighty has a cure."

Thus, the Promised Messiah<sup>as</sup>'s sincere prayers were accepted and Abdul Karim, despite the medical declaration that he would not live, lived a long and healthy life.

(Haqiqatul Wahi Pg. 48)

Another example of this was related by Huzoor<sup>aa</sup> as follows, "The Promised

Messiah<sup>as</sup> did not know the Arabic language. However, in a miraculous way, following supplication and prayer for the ability to do so, on the request of his companion, the Promised Messiah<sup>as</sup> wrote Arabic poetry and later authored books in Arabic." (Friday Sermon, August 25, 2006)

In addition to these narrated incidents, we are also fortunate to witness the continuous acceptance of the prayers of the Promised Messiah<sup>as</sup> to this day through the success and propagation of Ahmadiyya!

May Allāh continue to reaffirm our faith in the power of prayers and bring us closer to Him. Āmīn.

"When you stand up in prayer, you should know it for certain that your God has the power to do all that He wills. Then your prayer will be accepted and you will behold the wonders of God's power that we have beheld. Our testimony is based on seeing and is not a mere tale.... Your God is One Who has suspended numberless stars without any support and Who has created heaven and earth from nothing. Then would you think so ill of Him as to imagine that your objective is beyond His power?"

(The Promised Messiah<sup>as</sup>, *Noah's Arc*, pg. 1)

# Islām's Perspective on Homosexuality

By: Basma Chaudhry

Although we are experiencing great technological advancements daily, it appears that as society takes one step forward, it takes two steps backward. There is a rise in immoral, indecent acts which are gaining greater social acceptance, and are being labelled as the 'norm'. This includes homosexuality, which is the sexual attraction among members of the same sex. Currently, society debates whether homosexuality is genetic or acquired after birth, with the aim of justifying it. However, Islām condemns homosexuality. There are many references in the Holy Qur'ān and Ahādīth to prove Allāh the Almighty's disapproval.

Regardless of society's approval of homosexuality, Islām warns its followers against it. It is stated in the Holy Qur'ān that Allāh the Almighty sent Prophet Lot<sup>as</sup> to reform a community, who adopted homosexuality in the cities of Sodom and Gomorrah. Prophet Lot<sup>as</sup> preached to the people and persisted, but they did not listen. They were so engrossed in the shameful act that they were willing to drive Allāh's messenger out of the city, but would not give up their immoral acts. In the end, Allāh saved Prophet Lot<sup>as</sup> and destroyed the nation and its people (26:166-175).

Along with being immoral, it is an unnatural way of life that does not lead to procreation. In Islām, every able Muslim is required to enter the covenant of marriage in one's lifetime, and one crucial purpose of marriage is to produce offspring. The Holy Qur'ān states, **"...He has made for you pairs of your own selves, and of the cattle also He has made pairs. He multiplies you therein..."** (42:12). Procreation is pivotal for the progress of mankind. Same-sex marriage is not considered lawful in Islām. Conse-

quently, any sexual activity among homosexuals is considered extra-marital and sinful (*Pathway to Paradise*).

Even though it has become common, it is the duty of every Muslim to remain steadfast and seek the right path. First and foremost, one must offer salat regularly and pray to Allāh the Almighty for guidance. By reciting surah Al-Fatihah in every raka'at of the Salāt, one requests Allāh the Almighty to guide them to the right path. Surely, He will listen to the prayers of His believers, who intend to become righteous servants of Allāh. Further, Muslims should be proactive in reciting the Holy Qur'ān and other Islāmic books to educate oneself on the teachings of Islām. Gaining a thorough understanding of Islām will encourage one to develop a close relationship with Allāh the Almighty. Hazrat Khalīfatul-Masīh V<sup>aa</sup> constantly reminds us that we are extremely blessed and fortunate to be in the Ummah of the Holy Prophet Muhammad<sup>sa</sup> who was an exemplar of all Qur'ānic commandments; the Holy Prophet<sup>sa</sup> is and should be the ideal role model for every Ahmadī Muslim (Friday Sermon, August 17, 2012).

In order to remain on the right path in this **increasingly** immoral society, Muslims should be cautious of their company. Abu Musa Ash'ari<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> once said, "A man who keeps company with virtuous people is like a person who carries about musk with him. If he partakes of it, he derives benefit from it. If he sells it, he makes a profit out of it. If he merely keeps it, he enjoys its scent. A man who keeps company with evil persons is like one who

(Continued on page 11)



# *It's better to give than to receive...*

By: Khillat Chaudhary, Calgary NW

The Promised Messiah<sup>as</sup> has stated, “Serving humanity is the means of fulfilling the true purpose of our lives and attaining the blessings and bounties of God Almighty.” (Hazrat Khalifatul-Masih V<sup>aa</sup>, Address at Inauguration of Nasir Hospital, Guatemala)

The saying “It’s better to give than to receive” directly relates to this quote, as the concept of charity is fundamental within Islām. As Muslims, we are encouraged to give voluntary charity – otherwise known as Sadaqa. Islām holds charity to a high regard, and strongly emphasizes the ideas of serving mankind – feeding the hungry, helping the less fortunate, and to show sympathy towards others. Due to this, we as Muslims should strive to help one another. The Ahmadiyya Muslim Jamā‘at, has many organizations and on-going projects that solely focus on helping the less fortunate. Donation schemes such as the Maryam Shadi Fund, Nusrat Jahān Scheme, and organizations such as Humanity First, and the Tahir Heart Institute are only a few examples of what Jamā‘at’s charity work. Maryam Shadi Fund is a charity which was initiated by Hazrat Khalīfatul-Masīh IV<sup>rh</sup>; this scheme aims to help those families who are less fortunate, and who are unable to financially fund their daughter’s weddings. Besides giving monetary donations, members also donate clothing and jewelry, which is then distributed to these girls and their families. Tahir Heart Institute is yet another establishment, created with the vision of helping those who do not have the resources or finances to receive sufficient medical care. Along with providing basic medical care, Tahir Heart Institute specializes in performing many tests and surgeries for those who suffer from heart disease – a very common health risk within Pakistan. Tahir Heart Institute is run by many doctors and volunteers, who come from

across the globe, to help administer proper health care, and care for patients, without a cost. With this, Tahir Heart Institute helps and cures many patients. This would not be possible without the dedication and donations from our Jamā‘at members and volunteers, who give to these noble causes. Ahmadiyya Muslim Community is also involved with disaster relief and providing for those who are less fortunate through the Humanity First organization. Humanity First is an organization which lends its hand to all aspects of humanitarian work. Humanity First helps in disaster relief, by providing materials to people in the aftermath of natural disasters, such as earthquakes or tsunamis. It has also established schools in under-developed countries, helping to provide education to children around the globe. With this, Humanity First is a well-rounded organization, helping and serving mankind through many aspects.

Through these Jamā‘at organizations, we as Ahmadi Muslims are able to partake and to give back to society – by donating our money and volunteering our time. The Holy Qur’ān states **“Behold, you are those who are called upon to spend in the way of Allāh...”** (47:39). This quote further illustrates, that Allāh Almighty instructs His believers to distribute their wealth amongst the less fortunate, by way of which we can receive His blessings. As members of Jamā‘at Ahmadiyya, and society at large, in addition to involving ourselves in these large scale projects through Jamā‘at, we can also partake in our local charities such as the Mustard Seed, Women in Need, and the Children’s Hospital, where we can volunteer and give back to our community.

May Allāh enable us to do so. Āmīn.



# Reports of Local Events

## CELEBRATION OF ISLĀMIC HERITAGE MONTH

In Canada, October has been declared as the Islāmic Heritage month. As such, this opportunity was utilized to spread the message of Islām and Ahmadiyyat through various means all over the country. These included displaying tables and showcases as well as delivering presentations at schools and holding exhibitions at community events. In Ontario, in multiple schools throughout the York, Markham and Peel Region (in the cities of Malton, Mississauga and Brampton ) showcases with various Islāmic artifacts such as Mosque models, Holy Kaaba, prayer mats



Above: Exhibition display at Cardel Recreation South in Calgary South



On the left: Display at Burnt Elm Public School, Brampton

and Arabic calligraphy were displayed.

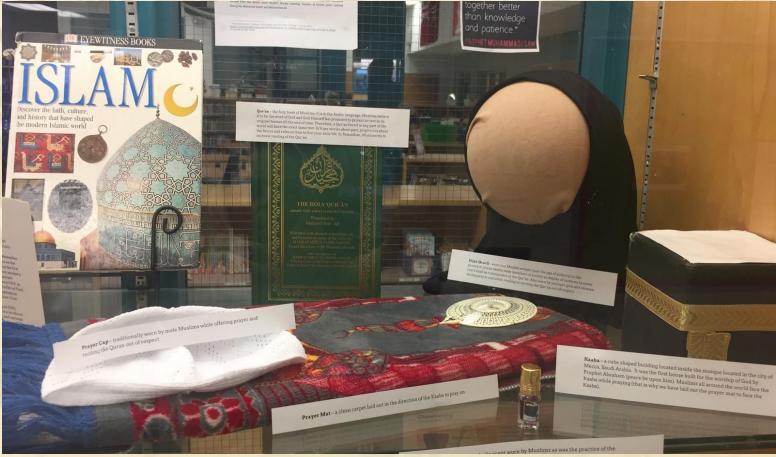
### Calgary South

Report for Calgary South by: Amtul Salam

By the grace of Allāh, Lajna Calgary South celebrate Islāmic Heritage month by holding an exhibition display at Cardel Recreation South on November 10, 2019. The topic was **“Introduction and awareness about Islām”**.

The display was in front of the Public library and approximately 200 people visited our booth, There were also banners and some posters for display around the tables. Program was very successful!





Above: Display at Boxwood Public School, Markham



Above and below: Displays at York Region District School Board Office



Above: Display at Marvin Heights Public School, Mississauga



On the left: Display at Miller's Grove Public School, Mississauga



Above: Display at Darcel Public School, Malton



## REGIONAL TA'LĪMUL QUR'ĀN CLASS

Report by: Amtul Matin Malik, Calgary South

With the grace of the benevolent God, Regions all over Canada held Ta'līmul Qur'ān classes in the month of October. This was a family event and members of all auxiliary organizations including Ansār, Khuddam, Lajna and Nāsirāt participated in the event.

Calgary Region held Ta'līmul Qur'ān class for all members. The first session was a combined session relayed on the Lajna screen from men side which included the recitation of the Holy Qur'ān and its translation, and a presentation about Waqf 'Ārḍi Scheme by Respected Murrabi Asif Arif Sāhib. The second session was separately held as a Lajna session at the Lajna side which included a speech on "Blessing of Recitation of the Holy Qur'ān", a presentation on "Qur'ānic Guidance for combatting life Crisis". After a quiz on the Holy Qur'ān, a very informative presentation on "Qur'ān and Cosmology" was presented.

In the last session, a presentation on the translation and commentary of verses 76-86 of Sūrah Al Waqiah was given by Omer Amīr Sāhib. The concluding presentation was given by Respected Murrabi Zahid Abid Sāhib. The program concluded with silent prayers. Lastly members were offered dinner. Lajna teams performed their duties in setup Khidmat Khalqa, Dhiyafat, Discipline, Cleaning, and Windup departments. By the grace of Allāh, the total attendance for Lajna was 217, Nāsirāt 61 and kids 35.

## MUSLIMS FOR REMEMBRANCE CAMPAIGN

Report by: Hafiza Amtul Salam, Calgary South

By the grace of Allāh the Almighty, Lajna Calgary South took part in # Muslim for Remembrance Campaign. This campaign held on Sunday Nov 10, 2019 from 2:00 pm to 5:30 pm at Cardel Rec South. We set up tables at the main foyer. People took poppies and some asked questions.

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non-Muslims, and cannot cast a vote if they declare themselves Muslim. Thus, in Canada there is hardly anyone else who could value freedom of expression and exercise democratic rights as equal citizens than us Ahmadīs of Pakistani origin. Further, it's a duty of responsible citizens to participate in the affairs of the state. A tradition of the Holy Prophet of Islām, Muhammad<sup>sa</sup>, narrates that the love of your country is a part and parcel of your faith. When I, as a Muslim, practice my right to vote for my homeland's future, I not only do that for my country's betterment but also follow the teachings of my religion.

Even one person's vote can make a huge difference. We must strive to know the current affairs, for example economy, racism, Islamophobia, immigration, religious radicalization and national security. We should learn about different political parties' platforms and their plan to deal with the issues, so we can make an informed decision when casting our vote. Canada has become a symbol of the most diverse and inclusive society in the world. Tolerance and magnanimity are the hallmark of our country. These norms are what we Canadians are proud of more than any other nation. We should strive to uphold the spirit of our ethos, and contribute positively to this society.