

*“In the name of ALLAH, the BENEFICENT, the MERCIFUL”*

# **NOOR-I-ISLAM**

**(INTERNATIONAL)**

AHMADIYAH ANJUMAN ISH'AT-I-ISLAM (LAHORE), CANADA

**JUNE - 2003**

## **“AL-FATIHAH”**

*(CONTINUED FROM THE PREVIOUS EDITION..... CONCLUSION)*

Allah prescribed the recitation of this surah as part of all Muslim prayers, including the obligatory five daily ones. It is a refreshing, regenerative, and intimate communication between people and their Lord. It is a manifesto of fundamental truths and ideals, and an overture of humility from a modest apologetic servant to the all-powerful **Lord** and **Master**. The Prophet Muhammad (peace and blessings of Allah be on him) is reported to have quoted Allah as saying:

**[the fruits] of prayer are shared equally between Me and My servant, and My servant will be granted what he has asked for. As he recites: “Praise be to Allah,” Allah would say: “My servant has praised Me.” As he recites: “The Merciful, the Compassionate,” God would say: “My servant has thanked Me.” As he recites: “Master of the Day of Judgment,” Allah would say: “My servant has glorified Me and surrendered to Me.” As he says: “You alone we worship, and You alone we turn to for help,” God would say: “This is between Me and My servant, and My servant will receive what he has asked for.” And, as he says: “Guide us to the straight path, the path of those whom You have favored, not those who have incurred Your wrath, not those who have gone astray,” Allah would say: “This is for My servant, and he will be granted his wish”.**

*(Narrated by Muslim in his Sahih)*

We recite these blessed words of supplication and praise for the benefit of our own souls, just as washing regularly is necessary for the health of our bodies. The benefits we reap justify the regularity and repetition of the recitation. A body would not remain clean by washing it only now and then; it needs to be washed regularly all through one's life. Likewise, human temperament and behavior are never put right by a short prayer, casually repeated but soon forgotten. One has to stand before Allah as frequently as possible, because human recklessness and imprudence, as well as Satan's insinuations, never cease nor know any bounds. Prayer, supplication, and submission to Allah have to be observed and performed as a matter of habit. Allah says elsewhere in the Qur'an: ***“Prayer has been enjoined on the believers at set times”*** (al-Nisa: 103).

In a few short lines, therefore, we have a true expression and a full definition of the natural and proper relationship between people and their **Lord**. The essence of this relationship is people's acknowledgement of Allah, their unqualified praise of Him, their eagerness to reach closer to Him, their commitment to worship Him, and their continual active and sincere efforts to beg for His favor, mercy and grace. All this in order that God may help people to exist and live as Allah wishes them to do.

# NOOR-I-ISLAM

(INTERNATIONAL)

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## EDITOR'S DIARY

**A**lhamdulillah, Alhamdulillah, Alhamdulillah this is the sixth regular edition of our newsletter and everyday we are adding more and more readers to our list, and the names of people who comment and show interest in this monthly is increasing every month. This is all due to the blessings of Almighty Allah and sincere prayers from our readers.

I am thankful to each and every one of you who take time to read our newsletter and then send us their comments and suggestions. We pay attention to all letters and messages received and that is the only way to improve this effort to spread the message of Islam and Ahmadiyat around the world. **Mr. Riaz Ahmadali** from Paramaribo (Suriname), **Prof. Dr. M. A. Hami** from London (England), **Mrs. Hila Pierkhan** from Suriname, **Mr. Dean Sahu Khan** from Australia, **Mr. Arjumand Sadiq** from South Africa, **Mr. Abdul Santoe** from Holland, **Mian Fazl-i-Ahmad** from Lahore (Pakistan) and **Mr. Waqar Ali** from Gujranwala (Pakistan) are some of our readers who very kindly have sent messages of encouragement and suggestions to improve our services. May Allah bless you all and grant health and happiness in everyone's lives and the lives of their families (Ameen).

Mr. Arjumand Sadiq has written a long letter full of his love for me, his happiness after reading the newsletter, his suggestions and his concerns regarding the lack of literature available for our younger generation. I would like to quote below parts of his letter for our readers:

***"You have started a very difficult and a big mission. I will always pray for your success. I have a very strong belief that Allah will be with you and will guide you and provide you the strength to continue this noble task.***

*The issue about children, I am an Ahmadi because my childhood was spent in Ahmadiya Buildings Lahore and during that period the people around were Hazrat Hafiz Sher Mohammad Sahib, Uncle Saleh Noor, Maulana Ahmad Yar Sahib, Maulana Abdul Mannan Umar Sahib, Hazrat Ameer Maulana Sadruddin Sahib and on top of that my own late father (who was not only my best teacher but a very strict administrator for religious purposes). May Allah bless them all and give them the highest place with Him.*

*There are couple of things that I did not mention in my previous letter and the reasons are obvious, that our jama'at lacks any literature on Islam and the Ahmadiya Movement that can attract the reading pleasure of our younger generation. My purpose is not to criticize anyone here, it is possible that we never thought of our coming generations and children growing in western society. On several occasions, I had mentioned these concerns to our past and current scholars. However, I hope you will start a separate page for our children where they take part and contribute. My Salaam and sincere prayers for all jama'at members".*

Mr. Arjumand Sadiq is the eldest son of **Mr. Habib-ur-Rahman Sadiq** (may Allah be pleased with him). I have the honor of meeting Mr. H. R. Sadiq twice in my life; once when he came to Lyallpur (now Faisalabad, and I am still unable to understand why the name was changed) with an Ahmadi delegation from Formosa (now Taiwan) and the second time when he was sick and under treatment in Abbottabad. I can write pages about him and my fingers will never get tired, but for the

information of my readers who are not aware of his services to our community, I would only like to say that if he did not leave his comfortable and wealthy home ( *in a village near Mansehra, Pakistan*) and moved to Lahore for the only purpose of serving the cause of Allah, if he did not work day and night in Lahore, if he did not walk millions of miles from Ahmadiya Buildings to legal courts to city hall to LDA to solicitor offices to other places and if he did not live in one room in the Ahmadiya Buildings and if he would have preferred a better life for himself which he could get without any struggle ----- today, we will not have that piece of land that we call “Darus Salaam”. We should always remain thankful for his services and dedication that he extended for the future of our community. Each and every person living in Darus Salaam, passing by there, visiting that place, corresponding with that place, having any relations with that piece of land and all the members of our jama’at should always remember him in their prayers that Almighty Allah accept his sacrifice and grant him a place in heaven in the company of *“the prophets, the believers, the martyrs and the pious”* as promised by Him in Ayah 69 of Surah Al-Nisa, (Ameen).

Mr. Arjumand Sadiq, as I mentioned before, is the eldest son of that great but humble and noble man of our community. His father called him to Lahore to attend school and college and later he became the president of **“Young Men Ahmadiya Association (YMAA)”** for a long time till 1972 when I took over from him and changed the name to **“Shaban Al-Ahmadiya”**. Arjumand had always been a very active, outspoken, sincere and serving member of our communities in Lahore, Rawalpindi, Islamabad and Abbottabad when he was in Pakistan, and now a successful business man in South Africa while his family stays in UK.

The questions and concerns he has raised are very genuine and need not to be ignored. Our children are our future and the future of our jama’at and if we are unable to teach them or prepare them according to the teachings of Islam, all of us will be held accountable in the court of Allah, His Last

**Messenger Mohammad** (*peace and blessings of Allah be upon him*) and His **Mujaddid Al-Maseeh Al-Maood Mirza Ghulam Ahmad** (*may Allah shower His blessings on him*). For the information of Mr. Sadiq, I would like to quote here part of my letter that I sent to all our readers around the world on 18<sup>th</sup> of February 2003:

*“We will appreciate contribution of material from around the world. Articles on Islam, Ahmadiyat, Current Affairs, and material of interest to our younger readers will be very much appreciated and will be published with thanks and recognition of the writer. Activities of your jama’at, Birth announcements, Marriage announcements and anything that you want to share with your Ahmadi brothers and sisters are welcome. All the young Ahmadies are invited to write on the topic of their choice and we will publish that. Young boys and girls, Along with other Ahmadi brothers and sisters are invited to ask questions on Islam and we will try to find an answer and will publish them for the interest, information and knowledge of everyone”.*

Our request was not ignored by all the readers and we were very pleased to include in our May 2003 edition an article from Habiba Anwar, which was, from my point of view, a great effort from a girl of that age, and we will keep requesting, calling, encouraging, pushing, bugging, and convincing our young generation to take part in our newsletter. From our side we will try to find and include articles that interest younger readers more and help them understand Islam a bit more than what they already know.

I am very much grateful to Arjumand for taking his time and giving me all his comments and I will request him that this should not be his first and last letter to us. We would like to keep listening from you more often. Jazakumulla ho Khairan.

*(Sadiq Noor, Regina – Canada)*

**Readers: Please do not hesitate to comment on this newsletter. Negative and Positive comments have the same weight for the improvement of an effort to spread Islam and Ahmadiyat.**

# Did You Know?

*(This month, we are starting a new page for our younger generation. When they go around in their normal life, they see and experience certain things, matters and acts that we, Muslims, perform in different ways or do not perform at all. They may notice that we, Ahmadies, do not do some of the rituals that other Muslims do. We will try to answer such questions here and I will request all our young Ahmadies to send me their questions or concerns on any subject of life. We will try to find the answer for you.... Editor)*

**Q:** *Does Islam permit the wearing of a charm or tawiz?*

**A:** To wear a charm or tawiz or a talisman or any such thing in order to have protection from evil or to bring good luck is strictly forbidden. Indeed, the **Prophet Mohammed** (peace and blessings of Allah be upon him) has prayed to Allah not to fulfill or accomplish the purpose for which any such article is worn. The reason for this is that wearing such an object is tantamount to associating partners with God. People wear such articles believing that they will bring them benefit, or because they are written by a man in whose ability they trust. Either way, they are seeking some benefit or protection independently from God. That is not acceptable at all.

**Q:** *When is it necessary to repeat a whole prayer?*

**A:** If a person inadvertently misses an essential part of the prayer and he remembers it before he has finished, then he should make it up before leaving the prayer. Suppose that a person remembers that he did not do a ruk'oo, or that he did only one prostration in one of his rak'ahs, and has not yet finished his prayer, then he should make it up by adding a complete rak'ah before he finishes his prayer. This applies to any essential part of the prayer. There are some parts of prayer that are less essential, or not obligatory, such as the first tashahhud in a three – or four – rak'ah prayer, or qunoot in witr. If these are missed, then they are made up by offering two sujoods at the end of the prayer. On the other hand, if one has missed a whole rak'ah or an essential part of his prayer, and remembered it after he has finished, then he

repeats the whole prayer. What he has prayed will count as a voluntary prayer and he is rewarded for it. The complete one will be the obligatory one with which he discharges his duty to pray.

**Q:** *Does a woman have to cover her hair when she reads Qur'an and is it necessary to have ablutions in order to read the Qur'an?*

**A:** A woman is required to cover her hair and the rest of her body, with the exception of her face and lower part of her hands, in prayer and when she goes out in public, or when she is in the company of men who are not her immediate relatives. If she is reading Qur'an in her home where there are only members of her own family, she is not required to cover her hair. If she comes across a Qur'anic verse which includes a prostration, or sujood, then that sujood is akin to prayer. Therefore, she should cover her hair.

To have ablutions is obligatory for offering prayer. It is also strongly recommended for any type of voluntary worship, including the glorification of Allah, etc. Reading the Qur'an is an act of worship. Therefore, it is recommended for anybody who wishes to read the Qur'an to have ablutions first. But when we say that something is recommended, we mean that it is not obligatory. In other words, it is perfectly permissible to read Qur'an when the reciter has not had ablutions. If he finds himself in a situation where it is not possible or convenient to have ablutions, that should not stop him from reading the Qur'an.

**MAY GOD GUIDE US ALL TO HIS  
RIGHT PATH AND BE MERCIFUL TO  
US (Ameen).**

## ‘DU’A’ --- ‘PRAYER’ --- ‘SUPPLICATION’ (UNQUALIFIED RESPONSE)

**IBN SALEH**  
(CANADA)

Every one of us goes through moments when he/she is in desperate need of help, but he realizes at the same time that he is far from likely to find the help he wants with any human being. If he is a believer, he turns to Allah with a prayer. If it is sincere, coming out from his heart, stressing as it is uttered his need and helplessness while acknowledging that it is only Allah, the Lord of the Universe, who can grant it, then that prayer would be answered. A believer is always happy to address his prayer to Allah because he knows that Allah grants His servants’ requests and gives them even more than they ask for Him, without holding it as a favor or exacting a heavy price for what He bestows on them. Moreover, supplication highlights a sense of closeness between a human being and his Lord. If you address Allah directly, without an intermediary, giving nothing of yourself apart from your acknowledgement of your need of Him and His ability to grant you whatever you request then supplication strengthens your faith. It is little wonder, therefore, that the Prophet Mohammed (peace and blessings of Allah be on him) describes supplication as **“the core of worship.”**

The companions of the Prophet (pbuh) who had the privilege of requesting him to pray for them stood witness to what it means if Allah answers a prayer in full. A woman companion of the Prophet (pbuh) named **Aminah bint Mohsin** had the misfortune of losing a young son of hers. Her grief was so overwhelming that she could not concentrate properly during the initial period of her loss. When a man went to give the dead child the ritual bath, she said to him: “Do not wash my son with cold water, lest you kill him.” Her brother, Ukkashah went to the Prophet (pbuh) and told him what she said. Smiling, the Prophet (pbuh) said: **“Whatever she said, may she be granted long life.”** (al-Bukhari and an-Nassaei). This was a little prayer said by way of comment on an interesting description of the grief of a woman losing her young son. But the Prophet’s prayers were never said casually. He always meant what he said, because of his sense of Allah’s presence and his provision of everything that goes on throughout the universe. It has been authentically reported to us that every time the Prophet (pbuh) uttered a prayer, whether for a person or for the Muslim community in general, that prayer was fulfilled in the clearest and

most vivid of manners. The scholars of Hadith who have related this incident have commented that no woman is known to have lived as long as Aminah bint Mohsin did.

**Anas ibn Malik** (may Allah be pleased with him) was in his early teens when his mother, **Umm Sulaim** told him to stay with the Prophet (pbuh) and serve him all the time. Anas learned a great deal from the Prophet (pbuh) and reported many Hadiths. Umm Sulaim and her family were so close to the Prophet (pbuh) that visitors to Medinah might have thought them to belong to the Prophet’s household. Anas reports: **“The Prophet, peace be upon him, used to come in frequently to see us. One day he came in and prayed for us. Umm Sulaim (meaning his own mother) said to him: This, your little servant: would you pray for him? He said: “My Lord, give him plenty of money and children, prolong his life and forgive him.”** (al-Bukhari, Muslim and at-Tirmithi).

If we look at the gist of the Prophet’s prayers for Anas, we find that it combines happiness in this life with happiness in the hereafter. The birth of a child is always a pleasure. Watching children as they grow up spreads a feeling of happiness in the family. When this is combined with a life of plenty, there is no worry about feeding one’s children. A large, well-to-do family is bound to exercise influence within its community. As the young generation grow up, they are bound to expand the family’s area of interest, and each one of them begins to chart up his career. A prayer by the Prophet (pbuh) for forgiveness ensures a happy end for the person concerned. That leads to heaven, the place in which every dweller enjoys happiness unblemished by any worry.

If anyone inquires how the Prophet’s prayer for Anas was answered, we have a report by Anas himself. He is authentically reported by Muslim to have said: **“By Allah, I have plenty of money. My children and grandchildren are today around one hundred.”** We have different reports about how long Anas did live. The minimum number given in these reports put his age at the time of his death at 99, while the report which gives him the

maximum mentions that he lived 107 years. Anas was also hopeful of forgiveness in the hereafter. He is reported by Muslim to have said: **“The Prophet (pbuh) said three prayers for me. I have seen the results of two of them in this life and I hope to see the third in the hereafter.”** Much of his wealth was in real property, not in cash. He used to say that his trees and crops give two yields every year. There is no need to say much more about Anas and how Allah answered the Prophet’s prayer in his favor. What we need to say is that when we make our supplication, we should not hesitate to pray Allah to grant us our wishes in this world. Nor should we forget to pray for happiness in the hereafter. Miserable indeed is the person who enjoys a life of plenty in this world, but has nothing to show in the hereafter.

On the other hand, working hard in order to ensure happiness in the life to come does not necessarily mean denying oneself the pleasures of this world. It means only refraining from what is forbidden, enjoyable and tempting as it may seem. Allah tells us in the Qur’an that we should make use of what He has given us in such ways as to draw us nearer to Him and secure for us admission into heaven. We should not, however, deny ourselves a share of the pleasures of this world. He says: **“Seek, by means of that which Allah has given you, to attain the abode of the hereafter, but do not forget your share in this world.”** (28; 77) Hence, when the prophet was asked by his companions what they should say in their supplication, he taught them short prayers which sought happiness in this life as well as in the life to come. Tariq ibn Ushaim says: **“We used to go in the morning to the Prophet, peace be on him. A man or a woman may come to him and say: Messenger of Allah what should I say in my prayer? He answered: “Say: My Lord, forgive me and have mercy on me and guide me, and give me plenty. These words combine for you what you need in this life and in the life to come.”** (al-Bukhari, Muslim and Ibn Majah). Here the Prophet teaches his followers to include four things in their supplication. The first relates purely to the hereafter, since it requests forgiveness which ensures easy reckoning on the Day of Judgment. The last relates only to this world as it seeks plenty of wealth and provisions. The middle two are prayers for mercy and guidance, which relates to both this world and the next. A person who enjoys Allah’s mercy and guidance in this life is happy, and without Allah’s mercy on the Day of Judgment no one can hope to be granted admission into heaven. It is useful to state this supplication in its Arabic form for the benefit of readers who want to say it in the same words the Prophet (pbuh) used. He told his

companions to say: **“Allahumma ighfir li, warhamni, wahdini, warzuqni.”**

Sometimes the Prophet (pbuh) included in his supplication prayers which related only to this life. But these were mainly requests to Allah to grant him a good life and ward off catastrophe, whether caused by natural events or by other people. Jabir quotes the Prophet (pbuh) as praying in these words: **“Allahumma aslih li sam’ie wa basari, waja’lhumma alwarithayni minni wansurni ala man thalamani, wa arini minhu tha’ri.”** (al-Bukhari, at-Tirmithi, al-Hakim and at-Tabarani). This supplication may be rendered in translation as follows: **“MY Lord, keep good for me my hearing and my eyesight, and make both of them the heirs of my body, and grant me victory over anyone who oppresses me, and exact from him my recompense.”** In this instance, the Prophet (pbuh) prays first for the protection of his hearing and eyesight. Needless to say that these are the most important of human senses. Allah often describes Himself in the Qur’an as the One who hears all and sees all. A person who loses either one of these two senses is severely handicapped. If one retains both in his old age, he can cope with most of the difficulties that may befall him. When we follow the Prophet’s example and pray Allah to make these two senses the heirs of our bodies, we are actually appealing to Him to keep both senses in good shape for us until we die. They become the heirs, as it were, of our bodies.

The Prophet also teaches us to pray for support against oppression and help against anyone who treats us with injustice. Perhaps nothing is more demoralizing or takes a greater toll of our physical and mental wellbeing than injustice. When we are the victims of injustice, we certainly need support and Allah provides the best and most effective support for us. The last part of the Prophet’s supplication leaves it up to Him to exact retribution against the perpetrators of injustice against us. This stresses the fact that we need Allah’s support while He needs nothing from us.

Our beloved Leader and the Mujaddid of 14<sup>th</sup> century **Hazrat Mirza Ghulam Ahmad** (may Allah be pleased with him) has also stressed on the importance of Dua and have shown us numerous examples that how Allah answers the prayers of those who follow His path. That is a long chapter itself and will touch that at some other suitable time.

May Almighty Allah guide us on His right path; give us all a pleasurable life in this world and the next one. **All children should remember the prayers mentioned above, read them again and again and they will see a magical difference in their lives.**