

# AḤMADIYYA Gazette

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CANADA 

“Every Aḥmadi woman will have to become a Hājira<sup>as</sup>, and every Aḥmadi youth will have to become an Ishmael<sup>as</sup>— [that is] every Aḥmadi of every nation and background will have to demonstrate such exemplary sacrifices; only then can we establish unity in the world.”

- Hazrat Mirzā Masoor Aḥmad Khalīfatul-Masīḥ V (may Allāh be his Helper!) -



# MAY EVERY 'ĪD BRING US NEW HORIZONS FOR THE VICTORY FOR ISLĀM

Hazrat Abraham<sup>as</sup>, Hazrat Hājira<sup>as</sup> and Hazrat Ishmael<sup>as</sup> offered great sacrifices to establish the Unity of God. [Through them] the First House of God emerged as the symbol of the Oneness of God. And the only way we can fulfill the purpose of the advent of the Abraham of this Age, the true servant of the Holy Prophet<sup>sa</sup> [the Promised Messiah<sup>as</sup>], is to bring humanity into the fold of Islām.

May Allāh enable us to embody the true spirit of sacrifice! May we always give precedence to our faith over worldly affairs! May every 'Īd bring us new horizons for the victory of Islām. May we offer sacrifices acceptable to God that perpetually bring us His bounties and blessings in this world and the next!

*(Al-Fazl International, London, November 27, 2020, p. 15, translated from Urdu)*



AḤMADIYYA GAZETTE CANADA  
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# CONTENTS

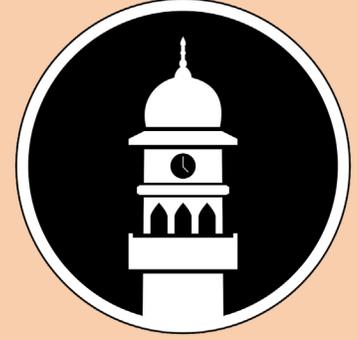
www.ahmadiyyagazette.ca | July 2021 | Volume 50 | No. 07

## PEARLS OF WISDOM

- 02 SELECTION FROM THE HOLY QUR'ĀN AND AḤĀDĪTH
- 03 SO SAID THE PROMISED MESSIAH<sup>AS</sup>
- 04 GUIDANCE FROM HAZRAT KHALĪFATUL-MASĪḤ V<sup>AA</sup>  
SUMMARY OF FRIDAY SERMONS (APRIL 2021)
- ## ARTICLES
- 14 'ĪDUL AḌHA SERMON 2020 - AḤMADĪ MUSLIMS MUST  
INCREASE THEIR LEVEL OF SACRIFICE
- 16 VIEW OF SCIENTISTS ON THE EXISTENCE OF GOD
- 24 MY EXPERIENCES IN PREACHING
- 26 PRESS RELEASES

## ABBREVIATIONS OF SALUTATIONS

- sa** (Ṣallāllāhu 'alaihi wa Sallam - May peace and blessings of Allāh be upon him!)  
Usage: Salutation written after the name of the Holy Prophet Muḥammad<sup>sa</sup>
- as** (Alaiḥis-Salām/ 'Alaihas-Salām - May peace be upon him/her!)  
Usage: Salutation written after names of Prophets other than the Holy Prophet Muḥammad<sup>sa</sup>, and pious women prior to the era of the Holy Prophet Muḥammad<sup>sa</sup>
- ra** (RaḏīAllāhū 'anhu / 'anhā/ 'anhum - May Allāh be pleased with him/her/them!)  
Usage: Salutation written after names of Companions of the Holy Prophet<sup>sa</sup> and Companions of the Promised Messiah<sup>as</sup>
- rh** (Raḥimahullāh - May Allāh have mercy upon him!)  
Usage: Salutation written after the names of deceased, pious Muslims who are not Companions
- aa** (Ayyadahullāhu Ta'ālā binaṣrihil-'Azīz - May Allāh be his Helper!)  
Usage: Salutation written after the name of Hazrat Mirzā Masroor Aḥmad, Khalīfatul-MasīḤ V<sup>sa</sup>



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# PEARLS OF WISDOM

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### THE HOLY QUR'ĀN

And complete the Ḥajj and the 'Umrah for the sake of Allāh, but if you are kept back, then *make* whatever offering is easily available; and do not shave your heads until the offering reaches its destination. And whoever among you is sick or has an ailment of the head, *should make* an expiation either by fasting or almsgiving or a sacrifice. But when you are safe, then he, who would avail himself of the 'Umrah together with the Ḥajj, *should make* whatever offering is easily obtainable. But such of you as cannot find an offering should fast three days during the Pilgrimage, and seven when you return home; these are ten complete. This is for him whose family does not reside near the Sacred Mosque. And fear Allāh and know that Allāh is severe in punishing. (2:197-198)

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفَدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَإِذَا أَمِنْتُمْ فَمَنْ تَبَشَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامًا ثَلَاثَةِ أَيَّامٍ فَإِنَّ الْحَجَّ وَسَبْعَةٌ إِذَا جَعَلْتُمْ تِلْكَ عَشْرَةً كَامِلَةً ذَلِكَ لِیَنْ لَمْ یَكُنْ أَهْلَهُ حَاضِرِی الْمَسْجِدِ الْحَرَامِ وَالْتَقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ  
الْحَجُّ أَشْهُرٌ مَعْلُومَةٌ فَمَنْ فَرَضَ فَمِنْهُنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فَرَضَ الْحَجَّ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ یَعْلَمُهُ اللَّهُ وَتَرَوُودُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُوا اللَّهَ یَأُولِی الْأَلْبَابِ

(سورة البقرة: 194-198)

## اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ إِنَّكَ حَبِيدٌ مَجِيدٌ

### HADĪTH

Hazrat Ibn 'Abbās<sup>ra</sup> relates that at the occasion of the farewell pilgrimage, the Holy Prophet<sup>sa</sup> said: "O you people! What day is this?" They replied: "It is a sacred day [Arafa]. Then he asked, "What city is this?" They replied, "It is a sacred city [Makkah]." Then he asked, "What month is this?" They replied, "It is a sacred month [Dhul Ḥijjah]." Then the Holy Prophet<sup>sa</sup> said, "Your wealth and your blood [life] and your honour are sacred just like this sacred day in this sacred month and in this sacred city." Then, he repeated this and raised his head towards the sky and said, "O Allāh! Have I conveyed Thy Message?" Hazrat Ibn Abbās<sup>ra</sup> says, 'By God, this was a message to His Lord.' The Holy Prophet<sup>sa</sup> said, 'Aye! Those present should convey my message to the rest.' He continued, "After me, do not return to disbelief and cause bloodshed."

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَجَّةِ الْوُدَاعِ، يَا أَيُّهَا النَّاسُ! أَيُّ يَوْمٍ هَذَا؟ قَالُوا: هَذَا يَوْمٌ حَرَامٌ - قَالَ أَيُّ بَلَدٍ هَذَا؟ قَالُوا بَلَدٌ حَرَامٌ - قَالَ: فَأَيُّ شَهْرٍ هَذَا؟ قَالُوا شَهْرٌ حَرَامٌ - قَالَ: إِنَّ أَمْوَالَكُمْ وَدِمَائِكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا ثُمَّ أَعَادَهَا مِرَارًا ثُمَّ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ - فَقَالَ: اللَّهُمَّ هَلْ بَلَغْتُ مِرَارًا قَالَ: يَقُولُ ابْنُ عَبَّاسٍ: وَاللَّهِ إِنَّهَا لَوْ صِيَّتْ إِلَى رَبِّهِ عَزَّ وَجَلَّ، ثُمَّ قَالَ: أَلَا فَلْيَبْلُغِ الشَّاهِدُ الْغَائِبِ، لَا تَرْجِعُوا بَعْدِي كَقَارِئِ يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ -

(مسند احمد - جلد اول، صفحہ ۲۳۰)

(Masnad Ahmad Vol. 1, p. 230, qtd. in Hadiqatus Salihin, pp. 334-335)

# SO SAID THE PROMISED MESSIAH<sup>AS</sup>

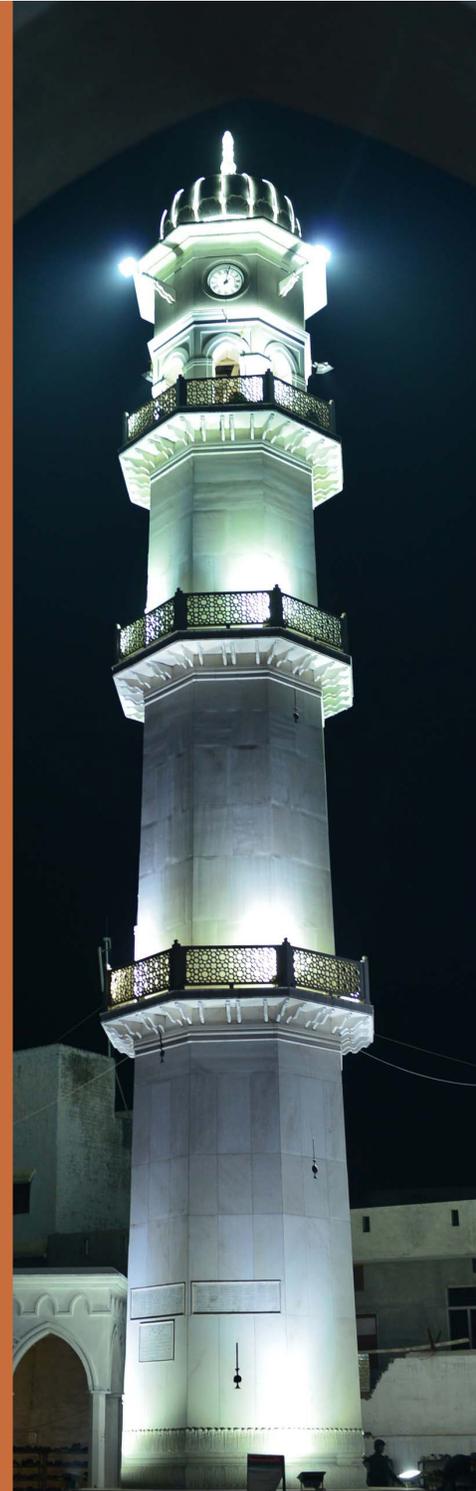


The Promised Messiah<sup>as</sup>

## THE PHILOSOPHY OF ḤAJJ

Physical actions influence the soul just as spiritual actions affect the body. This kind of transaction takes place between the body and soul during the second type of worship [in Ḥajj] that involves love and sacrifice. In its state of love, the human soul revolves around its Beloved and kisses His Threshold. The Ka'ba serves as a symbol for all true lovers of Allāh. God says the Ka'ba is His house and the Black Stone His threshold. This commandment enables Muslims to display their sheer obsession and love for Allāh through a physical representation. That is, pilgrims perform circuits of the Ka'ba during the Ḥajj. Disregarding their looks, shaving their heads and encircling the House symbolizes their mad and intoxicating love for God. The physical manifestation of this obsession then produces a corresponding spiritual state of affection and love. Just as the body circles the House and kisses the threshold of the stone, the soul encircles the True Beloved and kisses His spiritual threshold. Kissing the stone does not amount to idolatry. A friend tends to kiss a letter received from a beloved friend. Neither do Muslims worship the Ka'ba nor entreat the Black Stone. Rather, they understand that these rituals are a physical model appointed by God. Just as we prostrate upon the earth but we are bowing to it, so too when we kiss the Black Stone, it is not directed towards the stone. A stone is just that; it can neither benefit nor harm anyone. It belongs to the Beloved who made it a sign of His Threshold."

(*Chashmā' Ma'rifat, Ruḥānī Khazā'in* Vol. 23, pp. 100-101, translated from Urdu)



Mināratul-Masiḥ  
Qadian, India

# GUIDANCE FROM HAZRAT KHALĪFATUL-MASĪḤ V (May Allāh be his Helper!)

The following summaries of Friday Sermons have been prepared by the Review of Religions, as posted on [alislam.org](http://alislam.org)



## MEN OF EXCELLENCE : HAZRAT 'UMAR IBN AL-KHAṬṬĀB<sup>RA</sup>

MAY 7, 2021

### Rightly Guided Caliphs – Hazrat 'Umar<sup>ra</sup> & Guidance From His Holiness<sup>aa</sup> Regarding Ramaḍān & Safeguarding Progeny From Ills of Society

After reciting *Tashahhud*, *Ta'awwuz* and *Surah al-Fatiḥah*, His Holiness, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> continued highlighting incidents from the life of Hazrat 'Umar<sup>ra</sup>.

#### A FIERCE OPPONENT ACCEPTS ISLĀM

His Holiness<sup>aa</sup> quoted Khalifa II<sup>ra</sup> regarding the incident of Hazrat 'Umar's<sup>ra</sup> acceptance of Islām. He wrote that Hazrat 'Umar<sup>ra</sup> was a fierce opponent of Islām before his acceptance, and one day decided that he would kill its founder. Hence, he set out one day towards the Holy Prophet<sup>sa</sup> with ill intentions. However, along the way, someone saw him and informed him that

his own sister had accepted Islām. Hazrat 'Umar<sup>ra</sup> detoured to his sister's home. Upon arriving at the door, he heard the Holy Qur'ān being recited. He knocked and his brother-in-law opened the door. Hazrat 'Umar<sup>ra</sup> asked what it was that he had heard, but they tried hiding it. Out of his anger, Hazrat 'Umar<sup>ra</sup> raised his hand to strike his brother-in-law, but as he was striking, Hazrat 'Umar's<sup>ra</sup> sister came in between them, and thus, he accidentally struck her instead.

Upon seeing that he had struck his sister, Hazrat 'Umar's<sup>ra</sup> anger cooled and he became remorseful. He then asked to see what it was that was being recited. His sister told him to first perform ablution,

after which the verses of the Qur'ān were presented to him. Upon hearing them, his heart melted, and he proclaimed his faith in Islām.

Hazrat 'Umar<sup>ra</sup> then asked where the Holy Prophet<sup>sa</sup> was residing and set out towards him. Upon arriving, the Companions<sup>ra</sup> advised the Holy Prophet<sup>sa</sup> not to let him enter, for they knew of his opposition. However, the Holy Prophet<sup>sa</sup> allowed him to enter and asked how much longer he would oppose them. Upon this, Hazrat 'Umar<sup>ra</sup> declared his acceptance of Islām. After hearing this, the Companions<sup>ra</sup> loudly proclaimed *Allāhu Akbar!* (Allāh is the Greatest)

## THE MUSLIMS MARCH TO THE KA'BAH

His Holiness<sup>aa</sup> further quoted that until that time, the Muslims had been practising their faith in secret due to the opposition of Makkans. However, after the acceptance of Hazrat 'Umar<sup>ra</sup>, they finally marched to the Ka'bah to pray; with Hazrat 'Umar<sup>ra</sup> on one side of the Holy Prophet<sup>sa</sup> and Hazrat Hamzah<sup>ra</sup> on the other side.

His Holiness<sup>aa</sup> continued quoting the Khalifa II<sup>ra</sup> who said that upon hearing the fact that Hazrat 'Umar<sup>ra</sup> had accepted Islām, the Makkans were enraged and surrounded his home. In fact, out of their anger, it was very possible that they would attack him. However, one of the principal chieftains of Makkah declared that Hazrat 'Umar<sup>ra</sup> was under his protection. Thus, Hazrat 'Umar<sup>ra</sup> was saved from any threat for the time being. However, a few days later, Hazrat 'Umar<sup>ra</sup> went to the chieftain and said that he no longer needed his protection, and then would walk the streets of Makkah without any fear.

His Holiness<sup>aa</sup> then quoted the Promised Messiah<sup>as</sup> with regards to Hazrat 'Umar<sup>ra</sup>'s acceptance of Islām. The Promised Messiah<sup>as</sup> said that Hazrat 'Umar<sup>ra</sup> had entered into a pact with Abu Jahl to kill the Holy Prophet<sup>sa</sup> and would seek him out hoping to find him alone. Yet, such a magnificent change occurred, whereby the same person who was a sworn enemy of the Holy Prophet<sup>sa</sup> and Islām, later ended up laying down his life of the sake of Islām.

## IMPACT OF THE PRAYERS OF THE HOLY PROPHET<sup>SA</sup> ON HAZRAT 'UMAR<sup>RA</sup>

His Holiness<sup>aa</sup> continued quoting the Promised Messiah<sup>as</sup> who presented another incident, where one night, Hazrat 'Umar<sup>ra</sup> learned that the Holy Prophet<sup>sa</sup> was praying alone at night at the Ka'bah. Hazrat 'Umar<sup>ra</sup> went and when he found the Holy Prophet<sup>sa</sup> praying, he heard him praying so profusely that this had a profound impact upon him. Then, when the Holy Prophet<sup>sa</sup> got up and left, Hazrat 'Umar<sup>ra</sup> followed him. The Holy Prophet<sup>sa</sup> felt someone's presence behind him, and when he turned around he saw Hazrat 'Umar<sup>ra</sup> following him. The Holy Prophet<sup>sa</sup> said to him, that he did not leave him by day or by night.

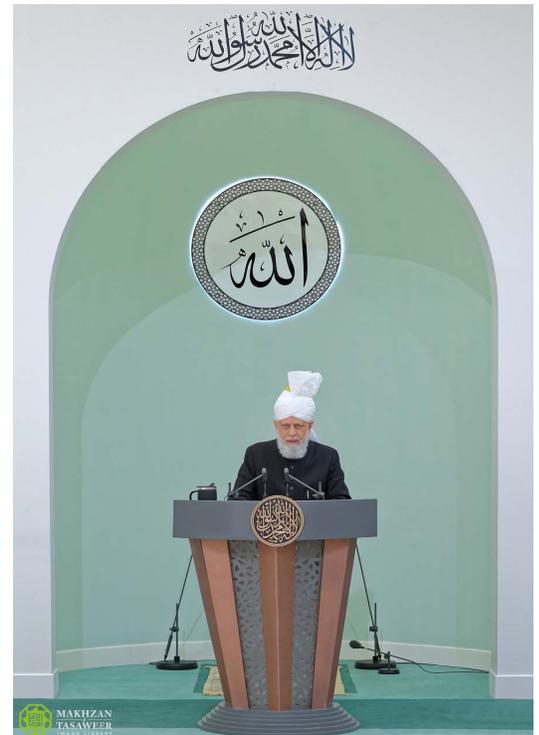
Hazrat 'Umar<sup>ra</sup> heard this and feared that the Holy Prophet<sup>sa</sup> might pray against him, and so he said that he would no longer bother him. The Promised Messiah<sup>as</sup> writes that God would have placed it in the heart of the Holy Prophet<sup>sa</sup> at that time, that God would not let Hazrat 'Umar<sup>ra</sup> go to waste.

His Holiness<sup>aa</sup> said that the incident of Hazrat 'Umar<sup>ra</sup> following the Holy Prophet<sup>sa</sup> to the Ka'bah is mentioned by the Promised Messiah<sup>as</sup> on three separate occasions. Hence, it is possible that after this incident, Hazrat 'Umar<sup>ra</sup> was incited against the Holy Prophet<sup>sa</sup> again and he gave in, and then the incident with his sister and brother-in-law took place.

His Holiness<sup>aa</sup> said that after he had accepted Islām, Hazrat 'Umar<sup>ra</sup> thought that he should go to the greatest opponent of Islām and inform them of his acceptance. Hence, he went to Abu Jahl and informed him that he had accepted Islām. Initially, Abu Jahl had been very welcoming, but when he heard this news, he shut the door on Hazrat 'Umar<sup>ra</sup> and cursed him.

His Holiness<sup>aa</sup> presented another narration, in which Hazrat 'Umar<sup>ra</sup> asked, who among the Quraish talked the most and spread the most things? He was directed to a man named Jameel, and so he told him that he had accepted Islām. Upon hearing this, Jameel went to the Ka'bah, and announced to the crowd present at the Ka'bah that Hazrat 'Umar<sup>ra</sup> had become a *Sabi* (what the Makkans would call Muslims). Hazrat 'Umar<sup>ra</sup> loudly proclaimed that he had not become a *Sabi*, rather he had become a Muslim, and accepted One God and His Messenger<sup>sa</sup>.

His Holiness<sup>aa</sup> presented a narration in which a Companion<sup>ra</sup> stated that they had not been able to pray at the Ka'bah until Hazrat 'Umar<sup>ra</sup> accepted Islām. In another narration, a Companion<sup>ra</sup> stated that after the acceptance of Hazrat 'Umar<sup>ra</sup>, Muslims gained a great deal of respect.



Syednā Hazrat Khalifatul-Masih V<sup>aa</sup>

## HAZRAT 'UMAR'S<sup>RA</sup> MIGRATION TO MADĪNAH

His Holiness<sup>aa</sup> said that Hazrat 'Umar<sup>ra</sup> was among the foremost migrants to Madīnah along with twenty others. It is narrated that his bond of brotherhood was established with Hazrat Abu Bakr<sup>ra</sup> in Makkah, and his bond of brotherhood in Madīnah was established with Itban bin Malik.

## WORDS OF THE ADHĀN REVEALED TO HAZRAT 'UMAR<sup>RA</sup>

His Holiness<sup>aa</sup> said that one day, Hazrat Abdullah<sup>ra</sup> went to the Holy Prophet<sup>sa</sup> and informed him regarding his dream in which he saw the words of the Adhān (call to prayer). Hence, the Holy Prophet<sup>sa</sup> instructed him to go to Hazrat Bilal<sup>ra</sup> and tell him to call the Adhān. When Hazrat 'Umar<sup>ra</sup> heard these words, he went to the Holy Prophet<sup>sa</sup> and informed him that he too had seen these words in a dream.

His Holiness<sup>aa</sup> said that he would continue highlighting incidents from the life of Hazrat 'Umar<sup>ra</sup> in the future.

## RESPONSIBILITIES ENTAILED IN RAMAḌĀN & SAVING FUTURE GENERATIONS

His Holiness<sup>aa</sup> said that today is the last Friday of this year's RamaḌān; but it should not just be limited to this. In fact, this Friday should open new paths for us in the future, and the virtuous habits which we established during RamaḌān should continue past RamaḌān and should increase. If we don't do this, then there will have been no benefit to passing through the month of RamaḌān.

His Holiness<sup>aa</sup> said that in the previous sermon, he drew attention towards reciting *durood* (sending salutations upon the Holy Prophet<sup>sa</sup>) and *istighfar* (seeking forgiveness from God). However, these prayers are not only limited to RamaḌān, rather they should continue to be recited even after RamaḌān.

His Holiness<sup>aa</sup> said that in today's age where worldliness is rampant and our children are vulnerable to these satanic forces, we must pray now more than ever. We must establish a strong bond with our children and also educate them regarding God and faith, and enable them to attain complete certainty. We should attach them to faith to such a degree, that none of their actions or even thoughts go against the will and pleasure of God. This is the best manner of saving our future generations. However, this can only happen when we attain complete certainty ourselves. It will only be possible when we establish a strong connection with God ourselves, and are exemplary in our worship as a true believer should be. We must understand the true reason behind why we have accepted the Promised Messiah<sup>as</sup>.

His Holiness<sup>aa</sup> said that immoralities and indecencies are rampant now more than ever; and through means such as television and the internet, the ills that were once only found outside the home are available inside the homes. Hence, we must be very careful and take great care, especially of the children.

His Holiness<sup>aa</sup> said that we should always remember the sacrifices made by the elders who gave precedence to faith and went through great hardships for the sake



Syednā Hazrat Khalīfatul-Masīḥ V<sup>aa</sup>

of their faith. It is not enough to be from the progeny of a very pious person, rather, we must establish our own virtuous deeds and must rectify our weaknesses. We pray a great deal for our children's worldly success, but we should pray even more for their spiritual success. It is then that not only will we be saved, but so too will our future generations.

His Holiness<sup>aa</sup> said that in these last few days of RamaḌān, we should pray that our faith, and the faith of our children be safeguarded, We should pray to be safeguarded from the satanic forces of today, and we must always stay true to our faith and worship, and do justice in our prayers.

His Holiness<sup>aa</sup> said that we should pray for God's mercy upon the world which is falling prey to the deadly coronavirus pandemic.

His Holiness<sup>aa</sup> said that we should also remember those Aḥmadis all around the world who are facing hardships on account of their faith. The Aḥmadis in Pakistan in particular should also focus on presenting financial sacrifices. If we do this, then all plots of the opponents will be foiled.

His Holiness<sup>aa</sup> said that we should recite the following prayers:

“O my Lord! Everything is dedicated to

Your service! My Lord, protect me, help me and have mercy on me.”“O Allāh! We make You a shield against the enemy and we seek Your protection against their evil designs.” His Holiness<sup>aa</sup> said that it is not enough to merely repeat these prayers, rather we must also take care of our prayers and pay special attention to them. Only then will such prayers benefit us. We should strive to continue the standard of our prayers which we have established during RamaḌān throughout the year.

His Holiness<sup>aa</sup> said that we should pray to be able to continue these virtues past RamaḌān. We should also remember that by extending the scope of our prayers to include others as well, we will receive even more blessing from God. This will increase our bonds of love and brotherhood as well.

His Holiness<sup>aa</sup> said that we must also pray for the Muslim *Ummah* (nation), which is leading itself to ruin by not accepting the Imām of this age. We should pray for the world in general as well, that they may be guided and saved from God's wrath.

His Holiness<sup>aa</sup> said that it is our duty to continuously pray, now during RamaḌān and after RamaḌān as well. His Holiness prayed that may everyone be granted the ability to do so.

MAY 14, 2021

**Responding to Persecution & Oppression with Prayers & Compassion**

**A**fter reciting *Tashahhud*, *Ta'awwuz* and *Surah al-Fatihah*, His Holiness, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said that in recent days, a Muslim cleric was saying on social media that if there is any disorder in the world, it is because of the 'Qādiānis'. He used this as a means to justify cruelties against Aḥmadis and even killing them.

His Holiness<sup>aa</sup> said these are the tactics which they use and this has been the case since the inception of Aḥmadiyyat. But it is by the grace of God that we have accepted the Imām of the Age who has taught that upon hearing their words and seeing their efforts against us, we must remain patient. It is such 'Leaders of the Disbelievers' who have misguided the general Muslim population who do not know any better, towards treating Aḥmadis in a cruel manner. However, those clerics who are knowledgeable know that what they are saying is not based in truth; they merely wish to stir up disorder so that they may maintain their standing amongst people.

**OUR DUTY IS TO PRAY**

His Holiness<sup>aa</sup> said that God knows better what their end will be; our only duty is to pray. His Holiness<sup>aa</sup> said that as he stated in his 'Īd sermon earlier, it is our duty to pray even for our opponents. This opposition is nothing new, rather it has been occurring since the time of the Promised Messiah<sup>as</sup>. He was constantly attacked and so too were those who followed him. In fact they would worry that if people heard what the Promised Messiah<sup>as</sup> had to say, they would accept him. Hence, not only would they stop those who travelled to listen to him, rather they would even attack them. In response however, the Promised Messiah<sup>as</sup> would pray for such people.

His Holiness<sup>aa</sup> said that despite these efforts, people would still accept the Promised Messiah<sup>as</sup>, and such is the case today. We will always continue to

pray, and thus will we spread love in the world. Despite listening to the harsh words said about us, we continue to pray for them. God Almighty informed the Promised Messiah<sup>as</sup> that their actions are due to a lack of understanding and their misguided love for the Holy Prophet<sup>sa</sup>—though misguided, they do claim to love him. Hence, God Almighty instructed the Promised Messiah<sup>as</sup> that he should not pray against them, but should rather pray for them.

**FORBEARANCE OF THE PROMISED MESSIAH<sup>AS</sup>**

His Holiness<sup>aa</sup> related an incident narrated by Hazrat Mirzā Bashīrud-Dīn Maḥmūd Aḥmad<sup>ra</sup> who said that once when he was young, the Promised Messiah<sup>as</sup> was in Lahore, and as he walked through the streets, people would stand on their rooftops and curse the Promised Messiah<sup>as</sup>. He relates that he even saw an elderly man constantly repeating the same curses. On another occasion, someone attacked the Promised Messiah<sup>as</sup> from behind and it is even related that at times he would be pelted with stones. Hence these were the hardships which the Promised Messiah<sup>as</sup> would face. However, in a couplet revealed to the Promised Messiah<sup>as</sup>, God said that

“... we should pray for our opponents, for it is from them that people will eventually accept the Promised Messiah<sup>as</sup>.”

though these people harmed him, they were doing so because they believed it to be out of their love for the Holy Prophet<sup>sa</sup>, hence the Promised Messiah<sup>as</sup> should not pray against them but should pray for them.

His Holiness<sup>aa</sup> further quoted Hazrat Mirzā Bashīrud-Dīn Maḥmūd Aḥmad<sup>ra</sup> who said that if these opponents knew how much he loved the Holy Prophet<sup>sa</sup>,

they would rush towards Aḥmadiyyat. The Promised Messiah<sup>as</sup> said that if such people oppose us, then it is due to their misunderstandings. Hence, we should pray for them, and enlighten them.

His Holiness<sup>aa</sup> said that we should pray for our opponents, for it is from them that people will eventually accept the Promised Messiah<sup>as</sup>. Once, a companion of the Promised Messiah<sup>as</sup> heard the Promised Messiah<sup>as</sup> weeping profusely in prayer. He heard him praying to God that the plague had spread, and if all these people died because of it, then who would be left to accept God? This plague had been foretold by the Holy Prophet<sup>sa</sup> as a result of people's disbelief and it was also foretold in prophecies vouchsafed to the Promised Messiah<sup>as</sup>. Yet when the plague spread, the Promised Messiah<sup>as</sup> prayed for the very people due to which it manifested.

**SAVING PEOPLE WITH PRAYERS**

His Holiness<sup>aa</sup> said that hence, we cannot pray against such people, rather we must help save them by praying for them. Aḥmadiyyat has been established for the very reason of saving Muslims. Hence, we have been tasked with helping people reach great heights, how then can we

pray against them? We know that though there is a faction of our opponents which has simply been influenced by them, but then, there is another faction which has simply followed their lead. But once they realise how much Aḥmadis love the Holy Prophet<sup>sa</sup>, they themselves will attest that Aḥmadis are those in the world who are upholding the honor of the Holy Prophet<sup>sa</sup>. And we are seeing that those who had once been influenced by the opponents

are now realising the truth and accepting Aḥmadiyyat.

His Holiness<sup>aa</sup> said that there are many people who write letters to him saying that when they sincerely pondered and searched for the truth, they eventually saw the light and now wish to accept Aḥmadiyyat. This has been the case since

the time of the Promised Messiah<sup>as</sup> and with all the other Caliphs as well. Hence, when the opponents raise their voices and take actions against us, they are doing our work by spreading our message in ways which we may not have been able to.

His Holiness<sup>aa</sup> said that our responsibility is to pray and remain patient. This is the

best course of action which will lead us to success. Our duty is to keep our thoughts and hearts free from any malice towards other Muslims. We must continue to pray that may Allāh enable them to see the truth and may they accept the Imām of the Age.

## MEN OF EXCELLENCE : HAZRAT 'UMAR IBN AL-KHAṬṬĀB<sup>ra</sup>

MAY 21, 2021

### Rightly Guided Caliphs – Hazrat 'Umar<sup>ra</sup>

**A**fter reciting *Tashahhud*, *Ta'awwuz* and *Surah al-Fatihah*, His Holiness, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said that he would continue highlighting the life of Hazrat 'Umar<sup>ra</sup> and the battles and expeditions which he took part in.

His Holiness<sup>aa</sup> said that Hazrat 'Umar<sup>ra</sup> took part in all the battles alongside the Holy Prophet<sup>sa</sup>. At the time of the Battle of Badr, the Muslims had one camel for every three people. Hazrat 'Umar<sup>ra</sup> shared a camel with Hazrat Abu Bakr<sup>ra</sup> and Hazrat Abdur Rahmān bin 'Auf<sup>ra</sup>.

#### HAZRAT 'UMAR'S<sup>ra</sup> PARTICIPATION IN THE BATTLE OF BADR

His Holiness<sup>aa</sup> said that upon setting out for Badr, the purpose was to intercept the caravan of Abu Sufyan coming back from Syria. At that time, the Muslims learned that the Quraish had sent an envoy to protect the caravan. The Holy Prophet<sup>sa</sup> consulted with the Companions<sup>ra</sup> who suggested that they should avoid clashing with that envoy and go towards the caravan. The Companions<sup>ra</sup> expressed to the Holy Prophet<sup>sa</sup> that they would remain with him at every step of the way.

#### A MISUNDERSTANDING REGARDING PRISONERS OF WAR

His Holiness<sup>aa</sup> said that when there were prisoners taken at the Battle of Badr, the Holy Prophet<sup>sa</sup> consulted with Hazrat Abu

Bakr<sup>ra</sup> and Hazrat 'Umar<sup>ra</sup> as to what should be done with them. Hazrat Abu Bakr<sup>ra</sup> suggested that they should be released only after having paid an expiation. Hazrat 'Umar<sup>ra</sup> suggested that the prisoners should be handed over to them so that they may kill them. The Holy Prophet<sup>sa</sup> preferred the suggestion given by Hazrat Abu Bakr<sup>ra</sup>. The next day, a Companion<sup>ra</sup> found the Holy Prophet<sup>sa</sup> crying. Upon asking what the reason was, the Holy Prophet<sup>sa</sup> said that it had been revealed to him:

“It does not behove a Prophet that he should have captives until he engages in regular fighting in the land. You desire the goods of the world, while Allāh desires for you the Hereafter. And Allāh is Mighty, Wise” (8:68). His Holiness<sup>aa</sup> said that this narration has been presented in *Ṣaḥīḥ Muslim*. Various historians have taken this to mean that God preferred the option given by Hazrat 'Umar<sup>ra</sup>. However, this is not clear from the narration and from the corresponding verse. In fact, historians have misunderstood this verse. His Holiness<sup>aa</sup> said that the Second Caliph, Hazrat Mirzā Bashīrud-Dīn Maḥmūd Aḥmad<sup>ra</sup> has given an explanatory note with this verse in which he refutes this misunderstanding. Muslim historians and commentators say that with the revelation of this verse, God expressed His displeasure with the decision of the Holy Prophet<sup>sa</sup> taking an amount as expiation and freeing the captives. The Second Caliph explains that this is completely untrue because; at that point there was no commandment

which forbade the taking of expiation in exchange for the freedom of captives. Secondly, before this incident, the Holy Prophet<sup>sa</sup> had released two captives at Nakhlah after taking expiation from them. Thirdly, only two verses later, God commands the Holy Prophet<sup>sa</sup> to spend out of what he receives from the spoils of war.

Therefore, the true understanding of this verse is that a general principle has been given which is that prisoners can only be taken at a time of war. This same explanation is supported by the views of Imām Rāzī and Allāmah Shibli Nu'māni, who are two prominent commentators of the Holy Qur'ān.

#### MARRIAGE OF HAZRAT HAFSAH<sup>ra</sup>

His Holiness<sup>aa</sup> said that the daughter of Hazrat 'Umar<sup>ra</sup>, Hafsa<sup>ra</sup> was married to the Holy Prophet<sup>sa</sup>. She had previously been married to a companion who was martyred in the Battle of Badr. Hazrat 'Umar<sup>ra</sup> had approached Hazrat Uthmān<sup>ra</sup> regarding the marriage of his daughter, however he avoided the subject. Then Hazrat 'Umar<sup>ra</sup> went to Hazrat Abu Bakr<sup>ra</sup> and presented the same proposal, however Hazrat Abu Bakr<sup>ra</sup> remained silent. Later, the Holy Prophet<sup>sa</sup> sent a proposal of marriage for Hazrat Hafsa<sup>ra</sup> and thus they were married. Sometime later, Hazrat Abu Bakr<sup>ra</sup> told Hazrat 'Umar<sup>ra</sup> that he had remained silent because he knew that the Holy Prophet<sup>sa</sup> was going to be sending a proposal, and he could not divulge this

information at the time, and thus he had to remain silent.

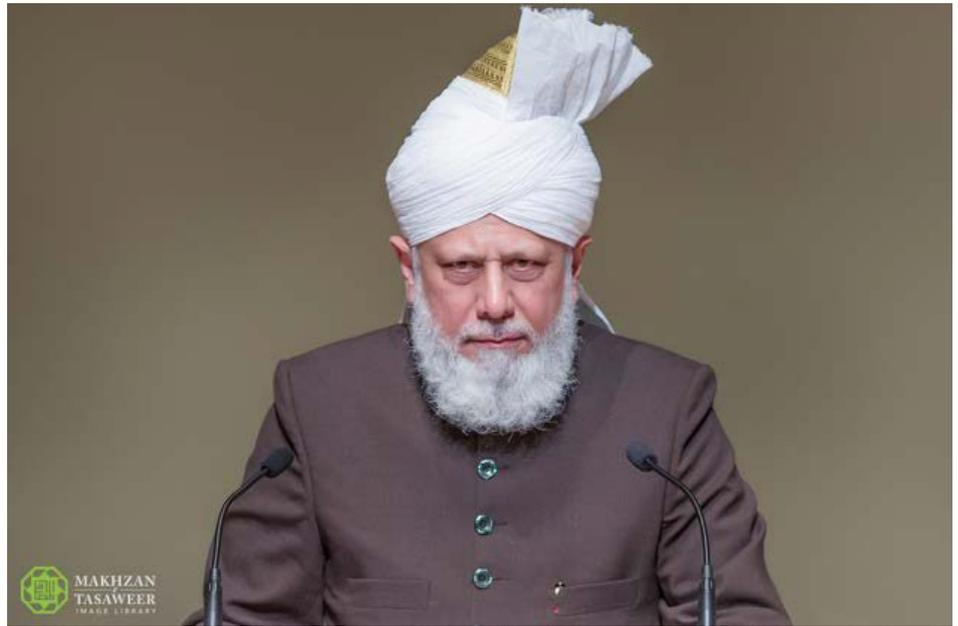
#### EVENTS DURING THE BATTLE OF UHUD

His Holiness<sup>aa</sup> said that during the Battle of Uhud when Khalid bin Walid attacked the Muslims, it became overwhelming for the Muslims. At that time, Mus'ab bin Umair<sup>ra</sup>, who was the flag-bearer of Islām was martyred. Upon his martyrdom, the Quraish thought that they had martyred the Holy Prophet<sup>sa</sup> and so they began announcing this. At that time, a wave of grave sorrow overcame the Muslims. There were three groups of people at the time; the first heard this news and were so overcome with grief that they left the battlefield. The second group did not leave the battlefield, but due to the great sorrow, they laid down their arms and moved to one side of the battlefield. Then the third group continued fighting passionately. Hazrat 'Umar<sup>ra</sup> was of the second group. Hazrat Anas<sup>ra</sup> passed by this group and asked them what had happened. They said that there seemed to be no point in fighting as the Holy Prophet<sup>sa</sup> was no longer with them. He replied that this was the time to fight, so they could meet the same fate as the Holy Prophet<sup>sa</sup>.

His Holiness<sup>aa</sup> said that later, an attack was launched against the Holy Prophet<sup>sa</sup>, and Hazrat 'Umar<sup>ra</sup> led a small group of Muslims in combating and defeating them. Then, when the Quraish were announcing that they had martyred the Holy Prophet<sup>sa</sup>, Hazrat 'Umar<sup>ra</sup> proclaimed that in fact, the Holy Prophet<sup>sa</sup> was alive and well. Then, the Quraish began praising their idols, in response, the Holy Prophet<sup>sa</sup> instructed the Muslims to glorify Allāh in response.

His Holiness<sup>aa</sup> said that when the Holy Prophet<sup>sa</sup> returned to Madīnah after the Battle of Uhud, the hypocrites began taunting the Holy Prophet<sup>sa</sup>. Hazrat 'Umar<sup>ra</sup> requested permission to kill them, however the Holy Prophet<sup>sa</sup> asked, do they not recite the *kalimah* [Islāmic creed]? Hazrat 'Umar<sup>ra</sup> replied that they did but only for fear of the sword. Then the Holy Prophet<sup>sa</sup> said that he had been forbidden to kill anyone who declared this creed.

His Holiness<sup>aa</sup> said that he would continue



Syednā Hazrat Khalifatul-Masīḥ V<sup>aa</sup>

highlighting the life of Hazrat 'Umar<sup>ra</sup> in the future.

#### APPEAL FOR PRAYERS FOR PALESTINE & AḤMADIS AROUND THE WORLD

His Holiness<sup>aa</sup> said that we should continue to pray for the Palestinians. Though the bloodshed has ceased, history tells us that after some time, in one way or another, the enemy commits cruelties against the Palestinians. His Holiness<sup>aa</sup> prayed that may Allāh have mercy on them and grant the Palestinians true freedom. May He also grant the Palestinians such leaders who are wise and are firm in implementing what they say and taking their right.

His Holiness<sup>aa</sup> said that we should also pray for Aḥmadis around the world who are facing injustice and cruelty.

#### FUNERAL PRAYERS

His Holiness<sup>aa</sup> said that he would lead the funeral prayers in-absentia of the following:

**Qureshi Muhammad Fazlullah Ṣāḥib** who passed away on April 27. He was serving as the Nā'ib Nāzīr Ishā'at in Qādiān. He served as a professor in Jāmi'a Aḥmadiyya Qādiān for over 23 years. He is survived by his wife, a son and three daughters. His students have written that he was a

very kind teacher. Many missionaries in India were his students. He also served as the editor of *Al-Badr* and *Mishkāt*. He was very meticulous in his work and would proofread the writings of the Promised Messiah<sup>as</sup> which were being re-published. He also played a role in developing the software for the new font of the Holy Qur'an which has been published by the Community called *Khatt-e-Manzoor*. He was also working on the publication of the Holy Qur'an in this font along with the English translation. His Holiness prayed that may Allāh treat the deceased with mercy and forgiveness.

**Syed Bashīrud-Dīn Aḥmad** who was also a missionary from Qādiān. He was very simple, humble and regular in his prayers. He is survived by 3 sons.

**Basharat Aḥmad Haider** who is serving as a life-devotee in Qādiān. He served the Community in various capacities. He was a person of high moral standards and lived a simple life. He is survived by his wife and three daughters.

**Dr Muhammad Ali Khan** who was the President of the Community in Peshawar. He accepted Aḥmadiyyat himself whilst studying in FSc. After having accepted Aḥmadiyyat, he was apprehended by some people in college who told him to renounce Aḥmadiyyat or they would kill

him. He was taken to a town outside of the college from where he walked home barefoot. Upon reaching home, his father said that he was dishonouring his family and he should renounce Aḥmadiyyat. Later he said that the only way he would leave Aḥmadiyyat was if they poisoned his food. When his father passed away, he went to attend the funeral but did not offer the funeral prayer. People said that he was very dishonourable, however he said that they cursed the Promised Messiah<sup>as</sup>, and the honour of the Promised Messiah<sup>as</sup> was dearer to him. He was appointed by the Fourth Caliph<sup>th</sup> as the President of the Community in Peshawar. He was also a member of the Board of Directors of *Waqf Jadīd*. He is survived by his wife, a son and three daughters. He loved Khilāfat a great deal. He had a profound love for the Promised Messiah<sup>as</sup>, the Holy Prophet<sup>sa</sup> and was firm in his belief in the unity of God.

**Muhammad Rafi Khan** of Rabwah who passed away on March 30. He was regular in worship and was very passionate about his faith. He was a very virtuous person. Even during his final illness, when he had trouble breathing, he would recite the Holy Qur’ān aloud. He would quietly help those in financial need. He is survived by his wife, two sons and four daughters.

**Ayyaz Yunus** of Australia who passed away on March 24 as a result of drowning. He was always ready to serve in whatever capacity was required. He was young and



had not even married yet.

**Mian Tahir Aḥmad** who served the Community in various capacities. He regularly offered voluntary prayers. He is survived by his wife, two daughters and three sons.

**Rafiq Aftab** of UK who passed away in April. He possessed many virtuous qualities. He was very sincere and advised his children to remain attached to Khilāfat.

**Zarina Akhtar** who passed away in April. She was very steadfast, even while living in Ghana. One of her sons is a life-devotee in MTA.

**Hafiz Muhammad Akram** who passed away this month. One of his grandsons is

serving in the Private Secretary’s office. He served the Community a great deal. He offered the *tahajjud* prayers regularly.

**Chaudhary Noor Aḥmad Nasir** who passed away a few days ago. Two of his sons are life-devotees in Africa. Both sons were unable to attend their father’s funeral.

**Maḥmūd Aḥmad Minhas** who passed away last month. One of his sons is serving as a missionary. He possessed many virtuous qualities. His sons were unable to attend his funeral.

His Holiness<sup>aa</sup> prayed that may Allāh grant patience to all the families, treat the deceased with mercy and forgiveness and elevate their station in Paradise.

## KHILĀFAT AND OUR RESPONSIBILITIES

MAY 28, 2021

### Turning Fear into Peace - The Establishment of Khilāfat and its Blessings

**A**fter reciting *Tashahhud*, *Ta’awwuz* and *Surah al-Fatihah*, His Holiness, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> recited the following verses of the Holy Qur’ān:

Allāh has promised to those among you who believe and do good works that He will surely make them Successors in

the earth, as He made Successors *from among* those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security *and peace* after their fear: They will worship Me, *and* they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious. And observe Prayer and

give the Zakāt and obey the Messenger, that you may be shown mercy. (24:56-57)

### UNDERSTANDING THE SIGNIFICANCE OF KHILĀFAT DAY

His Holiness<sup>aa</sup> said that 27 May is known in the Community as Khilāfat Day. On this day, programs are held so we may understand the significance of Khilāfat

and understand this blessing so that we may continue to reap its benefits. We are fortunate to have accepted the Promised Messiah<sup>as</sup>, and thereby have accepted Khilāfat which enables us to continue in following the teachings of the Promised Messiah<sup>as</sup> and further propagate them in the world as well.

His Holiness<sup>aa</sup> said that by being connected to Khilāfat, every Aḥmadi has a responsibility which must be upheld. In the verses recited, God has promised peace and security on the condition that one has firm faith, does good deeds, does justice to their worship and does not associate partners with God. In order to attain this, worshipping God and prayers are essential. One must offer *Salat* (prayer), spend in the way of Allāh, and follow the teachings of the Holy Prophet<sup>sa</sup>.

His Holiness<sup>aa</sup> said that when we fulfill these things and fulfill our oath of giving precedence to our faith over worldly matters, then we will receive those bounties and blessings promised by God, and we will be able to truly benefit from Khilāfat. Thus, not only is this promise of God a means of great joy, it is also a source of concern for us, as we must analyse and see whether we are fulfilling the conditions which have been outlined by God. It is not enough to simply acquaint ourselves with the history of Khilāfat, but we must consider whether we are truly God-fearing, whether we do justice to worship, whether we follow the teachings presented by the Holy Prophet<sup>sa</sup>. We must consider whether our good and virtuous deeds are done for the sake of God or for the sake of showing others.

#### **ATTAINING THE BLESSINGS OF THIS DIVINE PROMISE**

His Holiness<sup>aa</sup> said that only when our every action is for the sake of God will we be able to attain the blessings of this promise made by God. This is the true meaning of “doing good works” as stipulated by God.

His Holiness<sup>aa</sup> quoted the Promised Messiah<sup>as</sup> who said that in the Holy Qur’ān, where God mentions belief, He also mentions good works. A true believer is one who does good works, whilst avoiding

“God has promised peace and security on the condition that one has firm faith, does good deeds, does justice to their worship and does not associate partners with God.”

such things which make those deeds void, such as doing them in order to show others. Furthermore, not only does one avoid such things which nullify good deeds, but they do not even let such thought cross their minds. It is then that one becomes a true believer. Thus, along with belief, doing good works is also a condition.

His Holiness<sup>aa</sup> said that doing good works and deeds does not mean doing something which one considers in their own minds to be good. Rather, it is to follow the example of the Holy Prophet<sup>sa</sup> in letter and spirit, without the blemishes of ostentation, pride or indolence. It is such people who truly have a sincere connection with Khilāfat and those who uphold the honour of Khilāfat. By doing good deeds in the true essence, these people will be drawing the attention of the Khalīfa and his prayers towards themselves. Such people will have a true connection with Khilāfat, thereby being those who attain true peace and security as promised by God.

His Holiness<sup>aa</sup> said that there are those in the world who attempt to take up a mantle similar to Khilāfat, however they are bound to fail, as they always do, for this is something bestowed only by God Almighty, and this Khilāfat which He has established will always remain.

His Holiness<sup>aa</sup> said that every Aḥmadi should be thankful to God for bestowing the bounty of Khilāfat. At the same time, every Aḥmadi must always reflect upon whether they are fulfilling the conditions mentioned by God. When one lives with this constant thought, and then does good deeds accordingly while praying for Khilāfat, then they will truly attain the blessings of Khilāfat.

#### **FULFILMENT OF THE SECOND MANIFESTATION**

His Holiness<sup>aa</sup> said that in his book *The*

*Will*, the Promised Messiah<sup>as</sup> has written in detail regarding the establishment of Khilāfat. The Promised Messiah<sup>as</sup> said that God always helps His prophets even after their demise, so that their mission may continue and reach completion.

His Holiness<sup>aa</sup> said that when the Promised Messiah<sup>as</sup> passed away, the opponents of the Community rejoiced and said the foulest of things regarding the Promised Messiah<sup>as</sup>. They said that now upon his demise, this Community would falter and dissipate. The opponents said that without the Promised Messiah<sup>as</sup>, the Community would surely be unable to operate and would fade away without anyone at the helm to lead it.

His Holiness<sup>aa</sup> said that these opponents were blind to the fact that God had assured the Promised Messiah<sup>as</sup> that even after his demise, his mission would continue and reach completion. Hence, the Promised Messiah<sup>as</sup> had told his Community that they would see a second manifestation and that this Community would continue.

His Holiness<sup>aa</sup> quoted the Promised Messiah<sup>as</sup> who said that a divine Community sees two manifestations, the first is the manifestation of the prophet himself. The second manifestation comes when the prophet passes away, and the Community experiences great difficulty. It is at that time that the second manifestation comes about, just as it did after the demise of the Holy Prophet<sup>sa</sup>, when God Almighty established the second manifestation and commissioned Hazrat Abu Bakr<sup>ra</sup> as the Khalīfa.

His Holiness<sup>aa</sup> quoted the Promised Messiah<sup>as</sup> who said:

So do not grieve over what I have said to you; nor should your hearts be distressed. For it is essential for you to witness the second manifestation also, and it’s coming

is better for you because it is everlasting, the continuity of which will not end till the Day of Judgement. And that second manifestation cannot come unless I depart. But when I depart, God will send that second manifestation for you which shall always stay with you just as promised by God in *Barāhīn-e-Aḥmadiyya*. And this promise is not for my person. Rather the promise is with reference to you, as God [addressing me] says: I shall make this Jamā'at who are your followers, prevail over others till the Day of Judgment. Thus it is inevitable that you see the day of my departure, so that after that day the day comes which is the day of everlasting promise. Our God is He Who keeps His promise and is Faithful and is the Truthful God. He shall show you all that He has promised. Though these days are the last days of this world and there are many a disaster waiting to happen, yet it is necessary that this world continues to exist until all those things about which God has prophesied come to pass. I came from God as a manifestation of divine providence and I am a personification of His power. And after I am gone there will be some other persons who will be the manifestation of the second power [of God]. So, while waiting for the second manifestation of His power, you all together keep yourselves busy praying (*The Will* pp.7-8).

#### CONTINUATION OF THE INSTITUTION OF KHILĀFAT

His Holiness<sup>aa</sup> said that for the past 113 years, this Community has been seeing the fulfilment of this promise made by God Almighty to the Promised Messiah<sup>as</sup>. The opponents did not realise that the very purpose of this second manifestation was the same as the prayer made by the Prophet Abraham<sup>as</sup> for someone to be commissioned after him in order to continue his mission. It was for the same reason that the Promised Messiah<sup>as</sup> was commissioned, in order to continue the teachings of the Holy Prophet<sup>sa</sup>.

His Holiness<sup>aa</sup> said that in his first address as the Khalifa, the First Caliph, Hazrat Hakīm Maulwī Nūrud-Dīn<sup>ra</sup> said that all must obey him as the Khalifa. He said that there was no value in merely pledging allegiance, or him accepting the oath of



Syednā Hazrat Khalifatul-Masīḥ V<sup>aa</sup>

“It is recorded that there were more than two thousand people in Masjid Nūr to pledge allegiance to the Second Caliph<sup>ra</sup> and their state of devotion was such that they were clamouring to pledge their allegiance to him.

allegiance from others, for this can be done by anyone. Instead, the salient aspect must be complete obedience to Khilāfat.

His Holiness<sup>aa</sup> said that in March 1914, when the First Caliph<sup>ra</sup> passed away, there was yet again a period of fear, but once again, God fulfilled the promise made to the Promised Messiah<sup>as</sup> and established Khilāfat yet again.

His Holiness<sup>aa</sup> said that there were those who were against Khilāfat and opposed Hazrat Mirzā Bashīrud-Dīn Maḥmūd Aḥmad<sup>ra</sup> becoming the Khalifa. Hazrat Mirzā Bashīrud-Dīn Maḥmūd Aḥmad<sup>ra</sup> proclaimed that according to the will of the Promised Messiah<sup>as</sup> and the promise made to him by God, there must be Khilāfat, and that he would pledge allegiance to whoever was chosen. Eventually, though he did not personally desire the office, Hazrat Mirzā Bashīrud-Dīn Maḥmūd Aḥmad<sup>ra</sup> was elected as the next Khalifa. It is recorded that there were

more than two thousand people in Masjid Nūr to pledge allegiance to the Second Caliph<sup>ra</sup> and their state of devotion was such that they were clamouring to pledge their allegiance to him. His Holiness<sup>aa</sup> said that the 51-year era of the Second Caliph<sup>ra</sup> itself bears testament to the help of God which accompanied the Khilāfat.

His Holiness<sup>aa</sup> said that in November 1965, upon the demise of the Second Caliph, God Almighty fulfilled His promise yet again and established Khilāfat in the personage of the Third Caliph, Hazrat Mirzā Nasir Aḥmad<sup>rh</sup>. During this era, the Community made great strides yet again, including the great success it saw in Africa. It was during this era that the Pakistani government attempted to suppress the Aḥmadiyya Muslim Community and eliminate it, but the Third Caliph<sup>rh</sup> was able to navigate the Community out of that situation and granted the Community security.

His Holiness<sup>aa</sup> said that then, in June 1982,



when the Third Caliph<sup>th</sup> passed away, God Almighty turned the Community's fear into peace once again by establishing the Khilāfat in the form of the Fourth Caliph, Hazrat Mirzā Tahir Aḥmad<sup>th</sup>. God manifested His help in extraordinary fashion during this time. The Fourth Caliph<sup>th</sup> was able to safely migrate from Pakistan to London. It was during this era that through satellite, a global television channel was started which opened countless new avenues.

His Holiness<sup>aa</sup> said that in April 2003, the Community was struck with great grief yet again when the Fourth Caliph<sup>th</sup> passed away. The opponents thought that this was surely the end for the Community, however, God Almighty helped the Community in such a way that even the opponents had to admit that God's help is with this Community, as the Fifth Caliph was commissioned. The opponents thought that the Community would not flourish, but little do they know that the true hand leading this Community is the hand of God. His Holiness<sup>aa</sup> said that the progress of the Community being seen in this era is through the grace of God,

and His promise made to the Promised Messiah<sup>as</sup>.

#### **PROGRESS MADE UNDER THE LEADERSHIP OF KHILĀFAT**

His Holiness<sup>aa</sup> said that the Community is flourishing by leaps and bounds. Translations of the Holy Qur'ān in various languages are being spread throughout the entire world. MTA started with just a single channel, and now there are eight channels and studios established all across the world. The message of the Community is being spread through Social Media as well. New avenues are being opened, such as the Virtual Mulaqat, whereby His Holiness<sup>aa</sup> is in England, and meeting with people from all over the world, and people are able to receive direct guidance from their Khalifa.

His Holiness<sup>aa</sup> said that the bounties of God associated with Khilāfat are countless. However, if we wish to benefit from them, then we must fulfill our responsibilities; we must be completely obedient to Khilāfat and instill the same in our future generations.

His Holiness<sup>aa</sup> prayed that may we always remain steadfast, and may we be able to fulfill our oaths so that we may see the fulfillment of God's promise and the victory of Community. May our worship and our deeds attain the pleasure of God! May we truly understand the bounty of Khilāfat and be able to explain this to the future generations so they may benefit from Khilāfat as well!

#### **AN APPEAL FOR PRAYERS**

His Holiness<sup>aa</sup> made an appeal for prayers for the Aḥmadis in Pakistan and Aḥmadis being oppressed anywhere in the world. His Holiness said to pray for any and all Muslims facing injustice in the world, such as those in Palestine. His Holiness<sup>aa</sup> prayed that may Allāh create ease for them. His Holiness<sup>aa</sup> prayed that may Allāh enable the Aḥmadis to truly follow the Promised Messiah<sup>as</sup>, and may the Muslims who have not yet recognised the Promised Messiah<sup>as</sup> realise the truth and accept him. May we be able to raise the flag of Islām and of the Holy Prophet<sup>sa</sup> in the entire world, and may we see the Unity of God established throughout the world.

# AḤMADI MUSLIMS MUST INCREASE THEIR LEVELS OF SACRIFICE

Syedna Hazrat Khalīfatul-Masīḥ V (may Allāh be his Helper!)

The following is a summary of the blessed ‘Īdul AḌha sermon delivered by Hazrat Khalīfatul-Masīḥ V<sup>ra</sup> on Friday July 31, 2020. His Holiness<sup>ra</sup> began the sermon with Tashāhud, Ta‘awwuz and Sūrah al-Fātiḥah and then said:

**T**oday, all Muslims would be celebrating ‘Īdul AḌha and in some places, they would be offering it the following day.

This is celebrated to commemorate a great sacrifice that was offered over 4,000 years ago. Despite such a long lapse of time, a Muslim does not face any difficulty in remembering this sacrifice.

Many Muslims celebrate this ‘Īd for mere celebratory purposes and perform other rituals for the sake of showing off. A true believer, however, remembers the essence and significance of the sacrifice that is celebrated on ‘Īdul AḌha; they remember it as it ought to be remembered.

The sacrifice being spoken of relates to a father and son and one that brings immense pain to the reader. This incident has been preserved in the Holy Qur’ān and become a standard for all true believers to follow till the Day of Judgment. Even today, when reflecting over this incident, one becomes extremely moved.

It is no ordinary thing that an elderly man is bestowed offspring, and that too around the age of 90, and he is told to slaughter his son in a dream; then, taking the dream to be a literal command, he accepts the desire of his Lord and seeks to fulfil it. This was the great sacrifice of Prophet Abraham<sup>as</sup>; he was prepared to sacrifice his son in the way of Allāh. Not only was the father offering this sacrifice, the son too was prepared to accept this command happily.

The son’s answer has also been preserved in the Holy Qur’ān:

يَا بَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ

“O my father, do as thou art commanded; thou wilt find me, if Allāh please, of those who are patient.” (37:103)

This was an exemplary answer in terms of sacrifice. In this manner, the youth were also told that this is the precedent to follow when offering sacrifices.

For the elderly, a 90-year old man showed the best example of sacrifice. For the youth, a young boy made a precedent.

On our part, it is not enough to merely remember this; rather, we should assess our pledge where we affirm that we will be ready to offer any sacrifice.

It is stated that Prophet Abraham<sup>as</sup> was very compassionate and tender-hearted (11:75). Thus, one can judge from this how much sacrificing his son would have hurt him. Yet, he was willing to make this sacrifice. One can also understand that when Muslims send salutations upon their noble Prophet Muhammad, peace and blessings of Allāh be upon him, why they also offer prayers on the soul of Prophet Abraham<sup>as</sup>. He was prepared to offer this sacrifice as he had a special understanding of the status of Allāh Almighty. Due to this incident, Prophet Abraham<sup>as</sup> was to be given immense reverence. His sacrifice became a distinguishing factor.

When we pledge to make all forms of sacrifice, we should bear in mind that it is only a blessing of Allāh that He enables us to make sacrifices and ultimately be rewarded. Otherwise, our sacrifices are nothing when compared to the great sacrifices of Prophet Abraham<sup>as</sup> and Prophet Ishmael<sup>as</sup>.

Many AḤmadis are witness to the fact that upon their humble and, in comparison, insignificant sacrifices, they are bestowed with even more blessings in return. This passion of sacrifice should not be a temporary one; rather, this should be an ongoing attitude. Only then can we say that we are endeavouring to live up to the pledge of offering every sacrifice.

The sacrifice and faith of Abraham<sup>as</sup> and Ishmael<sup>as</sup> was, indeed, exalted. Upon lifting the knife to sacrifice his son, Prophet Abraham was told that verily, his dream had been fulfilled.

After this, they did not cease in offering sacrifices; rather, they both continued to offer sacrifices, so much so that Prophet Abraham’s<sup>as</sup> wife and mother of Prophet Ishmael<sup>as</sup> was also included so that men were told that their piety should be made manifest upon the women so as to have the best example for women.

Thus, we observe that after this incident, another great example of sacrifice is when the mother and son were to live independently and in fear. This was also readily accepted. Accordingly, Prophet Abraham<sup>as</sup> took his son Ishmael<sup>as</sup> and

wife Hājira<sup>as</sup> to a place where no person lived, where there was no water or any other such provisions available. They were only provided a bottle of water and a bag of dates and they knew that when it finished, they would not have water at their disposal, nor any other provisions. However, as this was a command of Allāh, they desired to fulfil it for His pleasure. When Hazrat Hājira<sup>as</sup> was still unaware of this and when she realised herself, she asked Abraham<sup>as</sup>, “Where are you going?”

Hazrat Muṣleḥ Mau‘ūd<sup>ra</sup> has beautifully explained this and says that due to his tender-heartedness, it was difficult for Abraham<sup>as</sup> to suppress his emotions. When asked repeatedly by Hājira<sup>as</sup> where he was going, Abraham<sup>as</sup> — who was conflicted with the love for his family and the understanding that telling them the reality could hurt them even more—remained silent. Hazrat Hājira<sup>as</sup> finally asked, “Has God instructed you to do this?” Abraham<sup>as</sup> did not utter anything and could only point towards the sky—as if to point towards Allāh—to which Hazrat Hājira<sup>as</sup> replied, “Then Allāh will not waste us!”

It was impossible for them to find any sympathiser, let alone any provisions! However, the companionship of Abraham<sup>as</sup> had trained Hazrat Hājira<sup>as</sup> to such a degree that she was resolute in her belief that Allāh would not waste them. This, indeed, must have caused God Almighty to declare also that He would not waste them. Not only were they not wasted, but a great nation was born from among their progeny, among whom was the Seal of all Prophets, Muhammad, peace and blessings of Allāh be upon him.

Hazrat Hājira<sup>as</sup> and Hazrat Ishmael<sup>as</sup> disregarded worldly pleasures for the sake of Allāh and Allāh caused the whole world to submit to Hazrat Ishmael<sup>as</sup> as a result. During Hajj, the great sacrifice of Hazrat Hājira<sup>as</sup> is remembered and practiced symbolically, thus honouring her in this world. Today, the world is forced to remember her and learn that a sacrifice offered with true faith in Allāh is never wasted.

On this day, we recall the exalted level

“The truth is that it is not possible to gain the pleasure of Allāh—which is a source of true happiness—until one does not bear momentary hardships.”

of sacrifices of this family. However, we should ask ourselves whether it is enough to just remember them. Of course not. We must make this as the precedent in our lives. Every woman should look up to the standard of faith of Hazrat Hājira<sup>as</sup>.

Some Lajna members have said that they do not repeat the words of their pledge where they offer to present their children for sake of Allāh. If they truly have faith in Allāh and desire His pleasure and nearness, then this thought can never creep into one’s mind. If this is a pledge, then every Aḥmadi man, woman, elder and child should endeavour to make this their goal.

When Aḥmadi men endeavour to make Abraham<sup>as</sup> their example, then their spiritual standards will be automatically adopted by their wives and children. First and foremost, men should make it a point to assess themselves. If they desire for their wives and children to be pious, they should first improve themselves.

When all of us will follow the path of Abraham<sup>as</sup>; when every woman wishes to follow the example of Hājira<sup>as</sup> and when every child endeavours to tread the path of Ishmael<sup>as</sup>, then they will find God coming to their help.

In this time, the most ardent devotee of the Holy Prophet<sup>sa</sup> —Hazrat Mirza Ghulam Aḥmad<sup>as</sup>—has been called Abraham for our spiritual progress, the victory of Islām and to be closer to Allāh Almighty, then we all must endeavour to become Ishmaels and every woman must endeavour to become a Hājira. Only then can we partake of the blessings of this age.

If every one of us pledges to give precedence to faith over the world, then this can happen. We should be ready to offer every form of sacrifice; many of

us have and are already offering such sacrifices.

Huzoor<sup>aa</sup> said that he wished to address those mothers who remain silent during their pledge in regard to offering their children for Allāh. Some mothers say that they fear for giving their children such a meagre allowance. There are some Wāqifin Nau who are so used to their incomes that when it comes time to offer their services for the Jamā‘at, they say that they cannot survive on such a small allowance. When you have offered your children for the sake of the Jamā‘at, then such thoughts should not arise. And when Wāqifin have made a pledge, they should not follow it up with such remarks.

The youth and Wāqifin should offer their services for serving the Jamā‘at as missionaries and doctors and other such fields. The level of our sacrifices should be much higher. There should be substance in our emotions when reading the details of exalted sacrifices of people in the past.

We should reflect on how we can bring to the world the true message of Islām; how we can remedy the many ills of today. This should be the mindset of every Waqf Nau.

Huzoor<sup>aa</sup> said that the objectives he had just presented are the objectives of the Jamā‘at. Merely reading sacrifices of the past do not bring about revolutions. Every mother, every Aḥmadi should increase their levels of sacrifice.

May we remember our duties! May every ‘īd bring new horizons of victory for us! May we reap the blessings of our sacrifices as did our forefathers.

# VIEWS OF SCIENTISTS ON THE EXISTENCE OF GOD

Dr. Hāfiz Sāleḥ Muḥammad Allāhdin

This article was written by the late Professor in 1990. He was a renowned Ahmadi scientist who completed his Ph.D from the University of Chicago in 1963 and served as a Professor of Astronomy at Osmania University in Hyderabad, India.

## INTRODUCTION

The subject of the existence of Almighty God is of fundamental importance. The [focal] point of a religion is God Almighty. Hence this is a topic that can foster inter-religious amity and can bring together followers of various religions with the common aim of combating atheism and promoting faith in God, which is the aim of our life. The Holy Qur'ān says: "Say, O People of the Book! come to a word equal between us and you—that we worship none but Allāh, and that we associate no partner with Him, and that some of us take not others for lords beside..."<sup>1</sup>

The causes of crime and unrest in the world can be traced to the absence of faith in God in the hearts of the people. Thus this subject is also closely related to the establishment of peace in the world. Indeed, as the Holy Qur'ān says: "God is the Source of Peace, the Bestower of Security."<sup>2</sup>

The glorious mission of our Lord and Master, the Holy Prophet Muḥammad<sup>sa</sup>, was to call people to God. Addressing him, the Holy Qur'ān says: "Say, 'This is my way: I call unto Allāh on sure knowledge, I and those who follow me. And Holy is Allāh; and I am not of those who associate gods with God.'<sup>3</sup> The Holy Prophet<sup>sa</sup> had stated that the important task of the Promised Messiah<sup>as</sup>, who would appear in the latter age, would be the restoration of faith in the world. He is reported to have said that even if faith were to go away from the earth as far as the Pleiades, the Promised Messiah<sup>as</sup> would surely bring it back.<sup>4</sup>

We believe that the Holy Founder of the Ahmadiyya Community Hazrat Mirzā Ghulam Aḥmad of Qadian<sup>as</sup> is the Promised Messiah through whom the spiritual regeneration of the world in the latter days was destined to be brought about. Thus the subject of the existence of God is very dear to the Ahmadiyya Muslim Community. This is beautifully expressed in the following words of Hazrat Mirzā Bashīrud-Dīn Maḥmūd Aḥmad, Khalīfatul-Masīḥ II<sup>ra</sup>: "Night and day, this is all I say; that this universe does have a God." The Holy Qur'ān presents the universe as evidence for the existence of God.

"In the creation of the heavens and the earth and in the alternation of the night and the day, there are indeed Signs for men of understanding."<sup>5</sup>

"And of His Signs is the creation of the heavens and the earth, and the diversity of your tongues and colours. In that surely are Signs for those who possess knowledge."<sup>6</sup>

"Are you in doubt concerning Allāh, Maker of the heavens and the earth?"<sup>7</sup>

These verses of the Holy Qur'ān clearly indicate that the study of the creation of the heavens and the earth leads to Allāh. Seeking God's help, I now present some aspects of science and views of scientists on this topic.

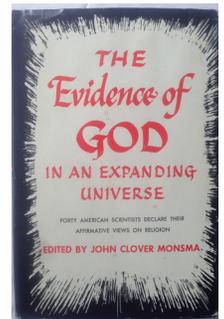
## RELIGION AND SCIENCE

It is especially worth mentioning that after the advent of our Holy Prophet<sup>sa</sup>, Muslims developed science to a great extent, and they were the people who believed in Almighty God and who acquired a deeper knowledge of God through science. For

example, the renowned Arab astronomer, Abdullah Muḥammad ibn Jabir Al-Battani, who spent forty years of his life from 878 to 918 C.E. in observing and studying heavenly bodies, says: "The science of the star . . . tends to recognize God's oneness and highest Divine wisdom."<sup>8</sup>

Later in the seventeenth century of the Christian era, when scientists put forward the view that the earth is not the centre of the universe, the European clergy opposed this idea, and it was generally felt that there is a dichotomy between religion and science. But now, in the present age, we find that many scientists do not regard religion and science as contradictory. Many of them do believe in God.

A book entitled *Evidence of God in an Expanding Universe* was published in the U.S.A. in 1959. It consists of essays by forty famous scientists in different fields of science who declare their affirmative views of God. The full title of this book is *The Evidence of God in an Expanding Universe*. This book was also printed in India in 1968.<sup>9</sup>



John Clover Monsma, the Editor of the book, writes in the Introduction:

The basic postulate of this book, its point of departure, is that science can establish, by observed facts of nature and intellectual argumentation, that a superhuman Power exists. I cannot identify the Power to describe it, except in very general terms. For identification and a more detailed

description, special revelation (the Bible) is needed. But by proceeding from the basic postulate, I feel our scientists have struck effectively at the heart of atheism.

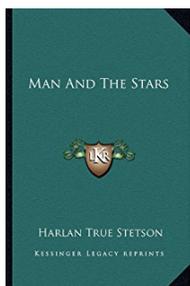
I would like to give quotations from this book. Our most beloved teacher, the Holy Prophet<sup>sa</sup>, has taught us the following principle: “Wisdom is the lost property of the believer. He has a right over it, wherever he finds it.”<sup>10</sup> Hence, we shall take the word of wisdom from wherever we find it.

Max Planck, the world-famous scientist of the twentieth century, who did fundamental work in understanding the atom and who was awarded the Nobel Prize in Physics in 1920, regarded both religion and science to be mutual helpers in leading us to Almighty God. He says:

Religion and Natural Science are fighting a joint battle in an incessant, never relaxing crusade against scepticism, against dogmatism and against superstition, and the rallying cry in this crusade has always been, and always will be On to God.<sup>11</sup>

Dr George Earl Davis Physicist, University of Minnesota, U.S.A., writes:

That atheism exists in scientific circles is undeniable. But the popular belief that atheism is more prevalent among scientists than among the unscientific has never been proved and is, in fact, contrary to the expressions gained at first hand by many of the scientists themselves.<sup>12</sup>



Dr H. T. Stetson, who was the Director of Perkins Observatory, Ohio, U.S.A., wrote:

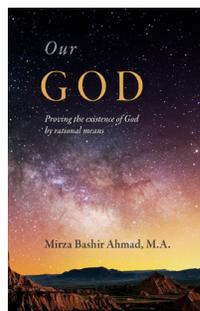
It is not without significance that many of the eminent men of sciences have been devout followers

of religion. Among such may be mentioned Galileo, Newton, Faraday, Kelvin and Pasteur.<sup>13</sup>

In his remarkable book *Hamara Khuda* [Our

God], Hazrat Mirzā Bashīr Aḥmad<sup>ra</sup> has given his assessment as follows:

With regard to the belief in Almighty Being, we find that many scientists believe in God. In fact, there are very few among them who deny the existence of God, and there are more who do not deny.<sup>14</sup>



I have also found that many scientists believe in God. Dr Ravada Satyanarayana, Professor of Physics and former Vice-Chancellor of Osmania University, under whom I started to research, and Professor Nelson Limber, under whose supervision I worked for my PhD degree, firmly believed in God.

#### THE PROBLEM OF THE ORIGIN OF THE UNIVERSE

We can think of three possibilities for the origin of the universe: (a) the universe existed from eternity; (b) the universe came into existence by chance out of nothing; (c) the universe was created by a Wise Supreme Being Whom we call God. We shall now give arguments to show that science does not support the first two views but supports the third view.

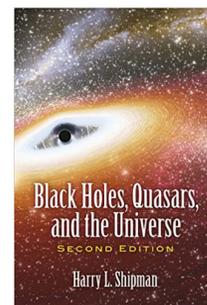
#### THE UNIVERSE DID NOT EXIST FROM ETERNITY

In the present twentieth century, astronomy has developed to such an extent that the age of the universe has been determined. No doubt, in the light of new observations, the estimated age may be revised to obtain a more accurate value. But the determination of the age of the universe on the basis of observations and the laws of nature is one of the greatest achievements of the twentieth century and is an illuminating example of the fulfilment of the prophecy of the Holy Qur’an: “And when the heaven is laid bare.”<sup>15</sup>

It was not possible to determine the age of the universe in the previous centuries. As a matter of fact, until the 19<sup>th</sup> century, astronomers did not even know what

a galaxy is. According to our present knowledge, the age of our universe is about fifteen billion years. It is obvious that if an object’s age can be found, it means that the object did not exist from eternity. Hence our universe did not exist from eternity.

Our inference of the age of the universe is based on observations. We have learnt that our universe is composed of innumerable galaxies, each galaxy consisting of billions of stars like our sun. In 1929, the remarkable discovery was made by Professor Edwin Hubble from a study of the spectra of galaxies that galaxies are moving away from each other with speeds proportional to their separation from each other. Hence in the remote past, the galaxies were very close to one another. According to the generally accepted view, all the matter that comprises the galaxies was confined to space some 15 billion years ago. It was exceedingly hot and dense. Then Big Bang occurred, and the matter got broken up into many parts which receded from one another. From these parts, the galaxies and the stars were formed. In 1965 Penzias and Wilson discovered a radio radiation corresponding to black body radiation of temperature of three degrees Kelvin, which supports this view.



The American scientist, Dr Harry L. Shipman of the University of Delaware, concludes his book on Black Holes Quasars and the Universe with the following words:

The Big Bang Theory leaves one unanswered question. Who created the material that exploded as Big Bang? For this, astronomy has no answer. We may be able to look back to the early seconds of the evolution of the universe, but our vision stops there. This book ends by leaving the problem of creation to the philosopher and the theologian.<sup>16</sup>

The Holy Qur’an has given this powerful argument for the existence of Almighty God: “And that to thy Lord do all things ultimately go.”<sup>17</sup> The Holy Qur’an also draws attention very effectively to the

existence of God by referring to the creation as follows: “Do not the disbelievers see that the heavens and the earth were a closed-up mass, then we opened them out? And We made from water every living thing. Will they not then believe?”<sup>18</sup> [For an excellent comment on this verse, see *The Bible the Qur’an and Science* by Monsieur Maurice Bucaille, Crescent Publishing Company, Aligarh, 1980, p. 139]

It has been inferred from an important principle of physics, namely, the law of entropy, that our universe did not exist from eternity. According to this principle, if hot and cold bodies are in contact with each other, energy would flow from the hotter bodies to the colder bodies until, at last, the temperature would be universally uniform and there would be no more useful energy; hence life itself would cease to exist. Drawing attention to the law of entropy and the Big Bang origin of the universe, Dr Edwin Luther Kessel, Professor of Biology, University of San Francisco, has made the following illuminating comment:

If only all scientists would consider the evidence of science here described with the same honesty and lack of prejudice with which they evaluate the results of their own research; if only they would let their intellects rule their emotions, they would be compelled to acknowledge that there is a God. This is the only conclusion that will fit the facts. To study science with an open mind will bring one to the necessity of a First Cause, whom we call God.<sup>19</sup>

Chemistry also opposes the view that our universe existed from eternity. Dr John Cleveland Cothram, Professor of Chemistry, writes:

Chemistry discloses that matter is ceasing to exist, some varieties exceedingly slowly, others exceedingly swiftly. Therefore, the existence of matter is not eternal. Consequently, matter must have a beginning.<sup>20</sup>

The presence of radioactive elements in the universe also indicates that the universe is not eternal. Dr Donald Robert

Carr, Geochemist, writes: “In a universe that had no beginning but had always existed, no radioactive elements would remain.”<sup>21</sup>

In short, Astronomy, Physics, Chemistry, and Geology are all unanimous in rejecting the view that the universe had no beginning.

It may be asked, what is the view of those scientists who do not believe in God concerning the origin of the universe. In his book entitled *The Fascinating Astronomy*, Dr V.N. Komorov gives the following quotation from Academic Pyotr Fedoseyev, a leading Soviet philosopher:

A material philosophy does not recognize the idea of the creation of the physical world by consciousness, by a supreme being. If we agree that the universe being studied today originated 20 billion years ago, then it is important, from a philosophical point of view, to acknowledge the objective nature of this process as a cosmic stage in the self-evolution of matter. It is the task of concrete science to understand and describe this process in physical terms. It is possible to conceive of the existence of many a universe with a complex topology. It is sensible, therefore, to distinguish between the notion of the natural scientist, which defines the knowledge we have amassed by now, and the philosophical notion of the material world, which includes in a concealed form all the future

achievements of natural science in their study of the universe.<sup>22</sup>

It is clear from this quotation that those who deny God do not have any scientific proof in support of their view. They do so only on the basis of their philosophy. They do not know from where the earliest material came into existence and merely hope, on account of their philosophical outlook, that the science of the future will provide the answer. Even if the science of the future were to discover the source of the initial material, those who believe in God would then question: what is the origin of that source?

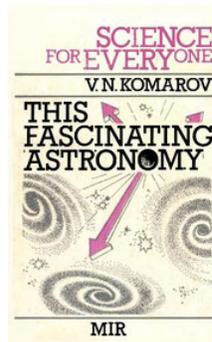
Commenting on the Qur’anic verse that God is the final cause of all causes<sup>23</sup> the Promised Messiah<sup>as</sup> has said:

If we observe carefully, we find that the entire universe is bound together in a system of cause and effect. This system is the root of all knowledge. No part of creation is outside the system. Some things are the roots of others, and some are branches. A cause may be primary or may be the effect of another cause, and that in its turn may be the effect of still another cause, and so on. Now, it is not possible that in this finite world this pattern of cause and effect should have no limit and should be infinite. We are compelled to acknowledge that it must terminate with some ultimate cause. The ultimate cause is God. This verse sets forth this argument very concisely and affirms that the system of cause and effect terminates in God.<sup>24</sup>

#### THE UNIVERSE DID NOT COME INTO EXISTENCE BY CHANCE

The second possibility, namely, that the

“Do not the disbelievers see that the heavens and the earth were a closed-up mass, and we opened them out? And We made from water every living thing. Will they not then believe?”



universe came into existence by chance is also not valid since so much order, intelligence, and wisdom underly the universe that it cannot be said that all this is accidental. In this connection, first, I would like to quote an illuminating passage from the Commentary of the Holy Qur'an by Hazrat Mirzā Bashīrud-Dīn Maḥmūd Aḥmad<sup>ra</sup> and then give the views of the scientists. The Holy Qur'an says: "Are you harder to create or the heaven that He has made?"<sup>25</sup>

Commenting on this verse, he says:

Allāh the Exalted always puts forward the system of the universe as proof of His existence and says: Does not this magnificent system show you that the hand of a Creator is working behind it? Every piece of it is dependent on another. Nothing in it is independent. Scientists say that this world resulted from the combination of atoms; through the union of the atoms, this wonderful universe came into existence. We agree that various atoms united just in the right way so that our need here today is adequately fulfilled by an arrangement made miles and miles away. We do agree that the atoms united to form this world, but if there were no God of this World, how did it happen that the atoms united in just the right fashion so as to satisfy the need of man and in the place that was appropriate for satisfying his need. The encounters of the atoms could be accidental, but the mutual encounters taking place in such a way as to satisfy every need of man cannot be accidental.

We have to admit that behind this universe, some other Being is working. If we see leather, we may say that it has come here by chance, but if we see a [shoe] made of leather and if we see the same placed on sofas and chairs and stairway for decoration, we cannot say that all this is accidental. Thus a complete system cannot be called accidental; an individual object may surely be called accidental. We also see that on the one hand, Almighty God created the eye and bestowed on it the property that it cannot see without light, and on the other hand, He created the sun many millions of miles away from us so that it may enable the eye to see the things around it. The same situation holds for the other needs of man. There

is no need of man which is natural for which Almighty Allāh has not made an arrangement or its fulfilment. Some needs are such that Almighty Allāh has made arrangement for their fulfilment within the person himself; others are such that Almighty Allāh has made arrangements for their fulfilment in the immediate environment, yet others are such that Almighty Allāh has made arrangement for their fulfilment at a distance of many millions of miles. In short, an arrangement has been made for the fulfilment of all the needs of man in this world, and this system is so complete that no person who looks at the complete pictures can think that all this happened by chance. Thus God says, look at the system of the heaven and the earth which is even harder in creation than your own selves. You may say that any one thing is accidental, or that two things are accidental; but how can you say that the entire system is by chance?<sup>26</sup>

Let us now listen to this argument for the existence of God Almighty given by the Holy Qur'an and explained in an easy way by Hazrat Khalīfatul-Masīḥ II<sup>ra</sup>, in the words of various scientists.

Sir Issac Newton is regarded as the greatest of all the scientists that the world has produced. According to him, the universe could not be explained without belief in God. He says:

This most beautiful system of the sun, planets and comets could only proceed from the counsel and dominion of an intelligent and powerful Being.<sup>27</sup>

At the time of Newton, the study of the laws of nature was called Natural Philosophy. According to Newton, the inference of the existence of God from the study of the universe was within the realm of Natural philosophy. But later on, when knowledge was divided into various disciplines, the domain of the scientist was limited to the study of the material things and the problem of whether God exists or not was considered outside the real precincts of science. Nevertheless, in the twentieth century, scientists have expressed their views about God.

Dr Albert Einstein is one of the greatest scientists of the twentieth century. Dr.

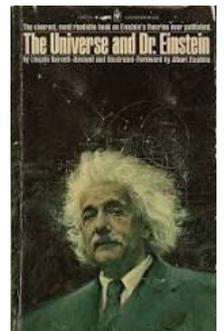
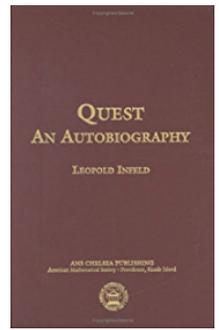
Infeld, who had the opportunity of working with him, wrote about Einstein as follows:

When he had a new idea, he asked himself: Could God have created the world in this way? Or is this mathematical structure worthy of God?<sup>28</sup>

Enraptured by the beauty and grandeur of the universe and the profound wisdom which underlies it, Dr Einstein says:

The most beautiful and the most profound emotion we can experience is the sensation of the mystical. It is the sower of all true science. He to whom this emotion is a stranger, who can no longer wonder and stand rapt in awe, is as good as dead. To know that what is impenetrable to us really exists, manifesting itself as the highest wisdom and the most radiant beauty which our dull faculties can comprehend only in their most primitive forms of this knowledge, this feeling is at the centre of true religiousness . . . My religion consists of a humble admiration of the illimitable superior spirit who reveals himself in the slight details we are able to perceive with our frail and feeble minds. That deeply emotional conviction of the presence of a superior reasoning power, which is revealed in the incomprehensible universe, forms my idea of God.<sup>29</sup>

The origin of the universe and the origin of life are two fundamental problems of research in science. I have referred to the origin of the universe. I shall now make some mention of the origin of life. The Holy Qur'an says: "How can you disbelieve in Allāh? When you were without life, and He gave you life . . ."<sup>30</sup>



Let us now hear the same argument in the words of a scientist. Professor Edwin Conklin, a famous biologist of Princeton University, says:

The probability of life originating from an accident is comparable to the probability of the unabridged dictionary resulting from an explosion in a printing shop.<sup>31</sup>

Supporting this view, Dr Edmund Carl Kornfeld, a research chemist, says:

I subscribe to that statement unreservedly. It is my firm conviction that there is a God and that He planned, created and sustains the universe.<sup>32</sup>

In the light of his knowledge of chemistry, he expresses his views as follows:

We will admit that we must believe in a supreme creative intelligence in nature, or as the only alternative to this, we must believe that the universe as we find it has come about as the result of chance and chance alone. To one who has seen marvellous complexity and yet the pervading order in organic chemistry—especially that in living systems—the idea of chance is repugnant to the extreme. The more one studies the science of molecular structure and interrelation; the more one is convinced of the necessity of a planner and designer of it all. The simplest man-made mechanism requires a planner and a maker. How a mechanism ten thousand times more involved and intricate can be conceived of as self-constructed and self-developed is completely beyond me.<sup>33</sup>

The Promised Messiah<sup>as</sup> says so beautifully:

Wonderful indeed is the manifestation of Thy power;

My Dear, in every direction,

No matter in which direction we look,  
We get a vision of Thee!

Scientists strive to discover the laws

of nature. The very fact that laws exist shows that there is a Maker of laws. Dr John Cleveland Corthren Professor of Chemistry, University of Minnesota, says:

The study of matter and energy consistently has shown in the past and still continues to show that the behaviour of even insensible matter is not at all haphazard but, on the contrary, “obeys” definite natural laws.<sup>34</sup>

He further says:

Can any informed and reasoning intellect possibly believe that insensible matter just chanced to originate itself and all this system, then chanced to impose this system upon itself, whereafter this system just chances to remain imposed? Surely, the answer is “No”.<sup>35</sup>

In short, as Hazrat Mirzā Bashīr Aḥmad<sup>ra</sup> has written:

The study of the system of the universe emphatically leads man to the conclusion that this world has not come into existence by itself; on the contrary, it has come into being with the will of a Supreme Being and through His Power.<sup>36</sup>

I visited Italy in the year 1985. On October 1, 1985, Hazrat Mirzā Tahir Aḥmad, Khalīfatul-Masīḥ IV<sup>th</sup>, visited the city of Verona in Italy and the Nobel Laureate Professor Abdus Salam gave a grand reception in his honour in the best hotel. Huzoor<sup>th</sup> illuminated us with his comments on science. He drew our attention to the fact that water has the property that, if its temperature is decreased, its density increases until a temperature of four degrees centigrade is reached. If the temperature is further reduced, then the density decreases instead of increasing. On account of this anomalous expansion of water, in the winter season, when the ocean is covered with ice, beneath the ocean, there is no ice since the density of the underlying water is greater than that of ice. Hence even in severe winter, the animals are quite safe in the ocean as water is available to them. Huzur<sup>th</sup> said that this peculiar property of water

manifests Divine wisdom and indicates that God exists.

Dr Frank Allen, Professor of Biophysics, University of Manitoba, Canada, has drawn attention to the same point in his essay entitled “The Origin of the World: by Chance or Design?” He has drawn attention to the properties of water in support of the view that God exists. He says:

Four remarkable properties of water: its power of absorbing vast quantities of oxygen at low temperatures, its maximum density at 4 degrees C above freezing whereby lakes and rivers remain liquid, the lesser density of ice than water so that it remains on the surface, and the power of releasing great quantities of heat as it freezes, preserve life in oceans, lakes and rivers throughout the long winters.<sup>37</sup>

Likewise, another scientist, Dr Thomas Davis Parks, an expert in chemistry, says: “Water is the only known substance which becomes lighter as it freezes. This is tremendously important to life.”<sup>38</sup>

Let us ponder and think; water is the only substance that has the exceptional property that its density decreases on freezing, and by virtue of this property, life in the ocean is preserved. Does not one see deep wisdom behind this?

We find that not merely for the fishes of the sea but for all animals, there is an appropriate arrangement. Hazrat Khalīfatul-Masīḥ II<sup>ra</sup> has said so nicely:

The fishes of the ocean and the birds in the air,

Domestic animals and the wild beasts of the forests,

To all He is providing food,

His treasures are never diminished.  
He is Living, and He bestows life

He is Self-Subsisting, and He supports every being.

Our universe has come to the present state after a long evolutionary development. Extremely subtle particles

formed electrons and protons and these subsequently formed atoms and molecules. Amino acids were then produced, and life originated. Finally, intelligent man came into being.

Dr Irving William Knobloch, professor of Natural Sciences, Michigan State University, U.S.A. says:

I believe in God because I do not think that the mere chance could account for the emergence of the first electrons or protons, or for the first atoms, or for the first amino acids, or for the first protoplasm, or for the first seed, or for the first brain. I believe in God because, to me, His Divine Existence is the only logical explanation for things as they are.<sup>39</sup>

If we do not accept that this universe has been created by a Supreme Being Who possesses knowledge and wisdom, we will have to believe that lifeless particles are considerably more intelligent than us since through their mutual interaction and co-operation, the sun and the moon, the mountains and the oceans, could be formed but we human beings even by collaborating with one another in this age of advanced science are yet incapable of making even a leg of an insect.

In short, this universe clearly points towards a Mighty and All-Knowing Being. The Holy Qur'an says:

“And if thou ask them: ‘Who created the heavens and the earth?’ They will, surely, say: The Mighty, the All-Knowing God created them.”<sup>40</sup>

#### WISDOM IN NATURE

The Holy Qur'an has emphasized that there is no flaw in God's creation.

Thus it says:

He has created seven heavens in harmony. No incongruity can you see in the creation of the Gracious God. Then look again: Seest thou any flaw? Aye, look again, and yet again, thy sight will only return to thee confused and fatigued.<sup>41</sup>

The Holy Qur'an thus draws attention to the impeccable wisdom which nature displays. This bears eloquent testimony to the fact that the universe is not an outcome of chance but is a result of creation by a Wise Being.

When the renowned scientist of our Community, Prof. Abdus Salam, who won the Nobel prize in physics in 1979, visited India in 1981, the Illustrated Weekly of India [In its issue of February 1-7, 1981], described him as ‘Nobel Laureate with profound faith in God.’ Referring to the verses of the Holy Qur'an just quoted, he says: “This in effect is the faith of all physicists, the faith which fires and sustains us, the deeper we seek, the more is our wonder excited, the more is the dazzlement for gaze.”<sup>42</sup>

The Nobel Laureate Professor S. Chandrasekhar, one of the topmost astrophysicists, has expressed his views on nature as follows:

Nature has shown over and over again that the kinds of truths which underlie nature transcend the most powerful minds. I think that one could say that a certain modesty toward understanding nature is a precondition to the continued pursuit of science.<sup>43</sup>

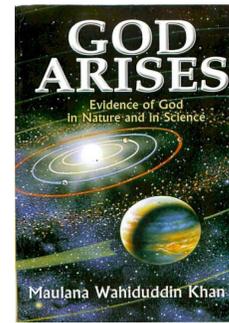
#### THROUGH SCIENCE TO THE ALMIGHTY

Dr Albert McCombs Winchester, who is an expert in biology, has expressed his views as follows:

. . . after many years of study and work in the fields of science, my faith in God, rather than being shaken, has become much stronger and acquired a firmer foundation than heretofore. Science brings about an insight into the majesty and omnipotence of the Supreme Being, which grows stronger with each discovery.<sup>44</sup>

When the great scientist Galileo looked through the telescope and discovered multitudes of new stars in the Milky Way, the four moons of the planet Jupiter, the phases of the planet Venus, the details of the moon and other celestial phenomena. He wrote as follows:

I am quite beside myself with wonder and infinitely grateful to God that it has pleased Him to permit me to discover such great marvels.<sup>45</sup>



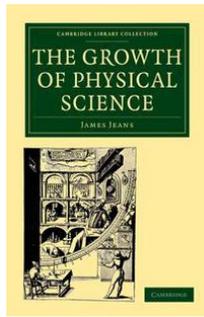
Maulana Wahiduddin Khan of Islamic Centre, Delhi, has written a nice book entitled *God Arises*<sup>46</sup> in which he has collected the evidence of science and the sayings of the scientists on the existence

of Almighty God. He has narrated an inspiring incident in this book, which I shall relate.

Allama Inayatullah Mashriqi had visited England in the year 1909. On a Sunday when it was raining hard, he met Sir James Jeans, the famous astronomer of Cambridge University, going to a church with a Bible clutched under his arm. Inayatullah Khan expressed his astonishment that a person of such universal fame like him is going to pray in a church. Sir James Jeans asked Inayatullah Khan to come to his house and have tea with him in the evening. Accordingly, Inayatullah Khan went to his house in the evening. Sir James Jeans was lost in his thoughts. He asked: What was your question? But without waiting for an answer, he gave an inspiring description of the creation of the celestial bodies, their motions and the astonishing order to which they adhere. His voice and his movements clearly showed that he was deeply impressed by the Power and Majesty of God. He said You know Inayatullah Khan, when I behold God's marvellous feats of creation, my whole being trembles in awe at His majesty. When I go to church, I bow my head and say, ‘Lord, how great you are,’ and not only my lips but every particle of my body joins in uttering these words. I obtain incredible peace and joy from my prayer. Compared to others, I receive a thousand times more fulfilment from my prayers. So tell me, Inayatullah Khan, now do you understand why I go to church?

Hearing this, Inayatullah Khan told Sir James Jeans that his words reminded him of a verse of the Holy Qur'an, which he would like to quote if permitted. Sir James

Jeans replied: Of course. Inayatullah Khan then quoted the following verse: “And among the mountains are streaks, white and red, of diverse hues and others raven black: And in like manner, there are men and beasts and cattle, of various colours. Only those of His servants who possess knowledge fear Allāh.”<sup>47</sup> Sir James Jeans was deeply impressed by these words of the Holy Qur’ān. He exclaimed:



What was that? It is those alone who have knowledge who fear God. Wonderful! How extraordinary. It has taken me fifty years of continual study and observation to realize this fact. Who taught it to Muḥammad<sup>sa</sup>? Is this really in the Qur’ān? If so, you can record my testimony that the Qur’ān is an inspired Book. Muḥammad<sup>sa</sup> was illiterate. He could not have learnt this immensely important fact on his own. God must have taught it to him. Incredible! How extraordinary!<sup>48</sup>

In short, the words “only those of His servants who possess knowledge fear Allāh” present a profound truth. The study of the universe not only leads us to the conclusion that God exists but also inculcates the love of God and the fear of God.<sup>49</sup>

Since through science we acquire knowledge of God Almighty, Hazrat Hafiz Mirzā Nasir Aḥmad Khalīfatul-Masīḥ III<sup>ra</sup> was also immensely interested in science. He was extremely happy when Professor Abdus Salam received the Nobel Prize. All praise to Allāh.

In a very inspiring poem, the Promised Messiah<sup>as</sup>, has described the marvels of God’s creation and has then expressed the yearning of his heart for Almighty God as follows:

There is a vehement fervour in our heart for that resplendent Beauty.

Make no mention to us of the charms of the Turks or the Tartars.

The beautiful poem ends with the very touching words:

How loud are the cries in Thy Lane?  
Attend to me soon

Lest a mortal mad in Thy Love may  
lose his life.<sup>50</sup>

#### GOD HIMSELF SAYS THAT HE IS THE CREATOR

The rational proof which we get for the existence of Almighty God by pondering over the universe is strongly supported by the spiritual proof provided by the fact that Almighty God has been speaking to His messengers through the ages and informing the world through them that He alone is our Creator. On the one hand, science points towards God; and on the other hand, God Himself announces that He exists.

In the book *Evidence*, some scientists have also made mention of Divine revelation in their articles. For example, the American mathematician and astronomer, Dr Merlin Grant Smith, writes:

God could talk with man. Man could even talk with God. And the first great thing that God told man was that it was He Who had made him and the marvellous, limitless universe around him.<sup>51</sup>

The very first revelation which our most revered master, the Holy Prophet<sup>sa</sup> received also contains the message that God is our Creator.<sup>52</sup>

In the present age, Almighty God has spoken abundantly with the Promised Messiah<sup>as</sup> who says:

Certainty in God is attained through God Himself

By talking with us, He makes us understand His Being.

The spiritual experiences of the righteous people with whom God speaks provide the empirical foundation for the belief that God exists. The Promised Messiah<sup>as</sup> laid great stress on the fact that God speaks now as He did in the past (See *The Philosophy of the Teachings of Islām*). He says:

We call thousands of blessings and peace and mercy on the Holy Prophet Muḥammad<sup>sa</sup>, the chosen one, through whom we have found the Living God Who gives us proof of His existence through His Word. He demonstrates to us through extraordinary signs His shining countenance which possesses eternal and perfect power.<sup>53</sup>

Our lord and master, the most truthful and honest, the Holy Prophet Muḥammad<sup>sa</sup>, was informed again and again by Almighty God in most majestic and sublime words, teeming with profound love and deepest affection, that He created the universe and all of us. I conclude this discourse by giving a glimpse of this. The Holy Qur’ān says:

O ye men, worship your Lord Who created you and those who were before you.<sup>54</sup>

Allāh is He Who created the heavens and the earth.<sup>55</sup>

Allāh! It is Who created the heavens and the earth, and that which is between them.<sup>56</sup>

Allāh is He Who created seven heavens, and of the earth the like thereof.<sup>57</sup>

Allāh is He Who raised up the heavens without any pillars that you can see.<sup>58</sup>

Allāh created the heavens and the earth with the requirements of wisdom. In that surely is a Sign for the believers.<sup>59</sup>

Say, ‘Allāh *alone* is the Creator of all things, and He is the One, the Most Supreme.’<sup>60</sup>

Allāh is the Creator of all things, and He is Guardian over all things.<sup>61</sup>

Is there any Creator other than Allāh Who provides for you from the heaven and the earth?<sup>62</sup>

He is Allāh, the Creator, the Maker, the Fashioner. His are the most beautiful names.<sup>63</sup>

Holy is He Who created all things in

pairs.<sup>64</sup>

All praise belongs to Allāh Who created the heavens and the earth and brought into being darkness and light.<sup>65</sup>

All praise belongs to Allāh, the Originator of the heavens and the earth.<sup>66</sup>

Blessed is He Who has made mansions in the heaven and placed therein a Lamp and a Moon giving light.<sup>67</sup>

So blessed is Allāh, the Best of creators.<sup>68</sup>

Verily, it is they Lord Who is the Great Creator, the All-Knowing.<sup>69</sup>

‘Our Lord is He Who gave unto everything its proper form and then guided it to its proper function.<sup>70</sup>

And We did create you and then We gave you shape; then said We to the angels, ‘Submit to Adam. . .’<sup>71</sup>

What think ye of the sperm drop that you emit? Is it you who have created it or are We the Creator?<sup>72</sup>

Glorify the name of thy Lord, the Most High, Who creates and perfects, and Who measures and guides.<sup>73</sup>

Proclaim thou in the name of thy Lord Who created, Created man from a clot of blood. Proclaim! And thy Lord is Most Generous, Who taught by the pen, Taught man what he knew not.<sup>74</sup>

Are you in doubt concerning Allāh, Maker of the heavens and the earth?<sup>75</sup>

Night and day, this is all that I now say

*This is my God; this is my God.*<sup>76</sup>

## ENDNOTES

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## ‘IDUL AḌHA – QURBANI (SACRIFICE) RATES 2021

The Jamā‘at has made arrangements for offering Qurbani (sacrifice). If you wish to make a sacrifice outside of Canada on the occasion of ‘Idul AḌha through the Nizām Jamā‘at, you can make payments [online](#) before July 10, 2021 in Qurbani-Eid head. The Qurbani rates for the year 2021 are as follows: 1. **Goat Sacrifice (\$225 CAD)**; 2. **Cow Sacrifice (\$840 CAD)**. A cow can have 7 portions. \$120 x 7 = \$840)

# MY EXPERIENCES IN PREACHING

Dr. Hameed Ahmad Khan

*The following is an inspiring speech from the archives. The author and his wife Sajida Mubashira Khan were avid preachers in Hartlepool, UK. An MTA documentary “White Birds of Hartlepool” shows how Allāh the Exalted blessed their preaching efforts—and established a Jamā‘at of English converts in Hartlepool.*

**M**y experience in preaching is very limited. I started to take an active part just over two years ago. We would often invite our friends for an evening chat over a cup of tea. All sorts of problems would be discussed. They were and are welcome any day of the week. I would try to answer the questions there and then, but sometimes I would promise to look them up for the next meeting. We always tried to stick to the truth and be scrupulously honest and sincere. We sometimes talked about the comparative values of the religions to discover the truth, but never to belittle or ridicule the religion. All sorts of topics would be dealt with, including God, His attributes, evolution of religion, prophets, prophecies, relationship with God, prayers, worship, life after death, concept of heaven and hell, problems facing the world today and their solution according to Qur’ānic teaching.

My friends would accept many arguments and reasons and reject some. Often they would find all the Islāmīc teachings very reasonable and attractive, but very hard to put into practice. I remember a friend of mine whom I now had known for a few months. I also took him down to the London Mosque where he went all over and met Hazrat Şāhib. I asked him how he felt about Aḥmadiyyat when we came back. He was quite honest and open. He said that he agreed with everything, but he could not give up drinking. I later knew that he consumed a fair amount of alcohol daily. I advised him to pray to God to give him the strength to quit this habit. He felt, and quite rightly so, that it would be hypocritical to become an Aḥmadi and at the same time to continue drinking. It took him two more months before he could kick the habit and become an Aḥmadi. His friends are amazed at the great change. I am sure that this was

only through prayers, as he himself was convinced that he would never be able to quit drinking.

I can distinctly remember another friend of mine who had similar problems. He came to see me for a few months, and we became good friends. By now, he was fully convinced of the truth of Aḥmadiyyat. He wanted to join, but he did not have the strength to quit drinking. One day, very earnestly, he said to me, “Hameed, you have never tasted alcohol. You, therefore, have no idea how difficult it is to stop drinking. It is almost impossible.” I responded: Yes it is true that I am not in a position to judge his difficulties. But I know of one thing: Arabs used to drink five times a day and were no less given to drink than today’s Western society. They continued to drink for many years after accepting Islām. One day, a few of them were sitting and drinking when one of them said that he thought someone was announcing that the Holy Prophet<sup>ṣa</sup> has declared that Allāh has forbidden drinking. One of them suggested that they should first destroy the drink and then investigate, lest they may not break the command of the Holy Prophet<sup>ṣa</sup>. This was what they did. It is said that the streets of Madīnah flowed with drink that day, and the companions of the Holy Prophet<sup>ṣa</sup> never touched alcohol again.

How could they behave in such an excellent manner? This strength of character was a direct result of their strong faith in God and conviction in the truth of the Holy Prophet<sup>ṣa</sup>.

Aḥmadis are a second coming of the early Muslims. They are to revive the old traditions and follow in the footsteps of the Holy Prophet<sup>ṣa</sup> and his companions. Shortly afterwards, my friend did the same thing and suddenly bade farewell to drinking. Recently he passed through some hard

times. He himself told me that if he were not an Aḥmadi, he probably by now would have committed suicide. In fact, he is faring remarkably well, and his trust and faith in God remind one of the traditions of old Aḥmadis. May God remove his problems and make him even a better Aḥmadi.

I have another Aḥmadi friend who has a totally different nature. He likes to read and started to go through most of the things in a very systematic way. It was a very pleasant habit, and I really used to enjoy it. He would read all the week and make a note of all the questions during his readings. It was so enjoyable to go through those questions that I used to look forward to his opening the notebook. It will tax my mind, and it will also cover a lot of ground. Many times, I could not answer the questions, and then we would both look for the answers next week. He also made me realize that a lot of things we take for granted and never give much thought to them. For example, I still don’t know the significance of Sunnah prayers with Zuhr prayers but not with ‘Asr prayers. He also made me realize how difficult it is to learn Namāz from the Prayer Book, because there are so many minor points missing from the books but taken for granted by us.

One incident about this friend of mine is worth mentioning. After he was convinced of the truth of Aḥmadiyyat, he learned the Namāz and read most of the Aḥmadiyya literature in English. He even started to say his prayers regularly. He, however, did not formally join the community. I then felt that he was now ready to join the community and be part of its blessings. When I invited him to do so, I was amazed at the sincerity of his answer. He was waiting for Ramaḍān to start so that he could test himself whether he could fulfil the obligations of this blessed month. This was a cry of a pure heart. It was pure sincerity and love for the Divine

Commandment, which made me feel small and embarrassed. But I knew the tradition of the Holy Prophet<sup>sa</sup> that good deeds should not be delayed. Prayer should be said in the early part of its appointed time. Satan is always on the lookout to tempt us to eat of the forbidden fruit; he should not be provided with any opportunity.

Again, I knew that by being a member of the community of the Promised Messiah<sup>as</sup>, one becomes a recipient of his prayers and has more chances of observing Ramaḍān and other acts of worship as his follower because he is Divinely appointed. He listened to my arguments and accepted Aḥmadiyyat forthwith.

Though this friend went through most of the literature and made a comparative study, he is the exception rather than the rule. Most of our friends would not be able to read a lot of books. In fact, it is futile to give them big books - most of them would be returned without being read.

The most effective way of conveying the message is through personal and repeated meetings. Small booklets may be given and their subject matter explained beforehand. My wife Sajida had an interesting experience. She once gave the book “Muḥammad” to a new friend. After a few days, the lady came back and said, “Yes, it is an interesting book. May I now meet with your prophet?”

It is vitally important to remember that Tablīgh or preaching is not lecturing. Tablīgh is much more than a simple explanation of the subject matter. It is, in fact, living out the teachings of Islām, to become a live model of the true Islām or Aḥmadiyyat. Preaching becomes effective through example; when people see for themselves that these Aḥmadis are different from everybody else. The fruit of a tree is important. A friend of ours became interested in Islām just over a year ago. He didn't know about us in Hartlepool. He, therefore, went to a non-Aḥmadi centre and started to learn the ways of Islām. He, however, felt quite unhappy in that company and quit the centre after a month or two. He continued to believe in the truth of Islām. A few months later, he met a new member of our Jamā'at who invited him to our meetings and Friday Prayers. He

has not missed a **single meeting since then and, six months later, accepted Aḥmadiyyat. I once asked him** what attracted him to Aḥmadiyyat. His answer was simple; it is the friendliness of the community. He also pointed to the picture of the Promised Messiah<sup>as</sup> on the wall. “His face is remarkable, and he can't be but a true prophet of God.”

We are a small new community in Hartlepool. Our experiences are limited, and we are learning as we go along. Preaching doesn't stop with conversion into Aḥmadiyyat. As a matter of fact, in some ways, work becomes even harder. This may surprise you, but it is true. In this connection, the analogy of a newborn is quite appropriate. Conversion is like childbirth, which requires hard work for many months and experience of the pangs of childbirth. Though this newborn is a beautiful sight and a most welcome addition to the family, it brings a lot of work for the mother. She cannot and would not abandon it after its birth. She would look after it with maternal love and totally unselfish hard work. More than any skill or training, it is that unique maternal instinct for its needs, born out of pure love and sincerity, that is essential for its initial development. Once the baby grows into a child, then and only then, it is sent to school and starts accepting responsibility. In a similar way, great love, care and attention to detail and steadfastness are required in the beginning. They become our brothers and sisters and should be accorded the love of an affectionate family. They would show many weaknesses, mostly out of ignorance, which should be totally ignored or explained in a humble and sincere way. One of our friends made me laugh last year. It was Ramaḍān. He told me one day that he was fasting as well. I was quite delighted and a bit concerned as well because he had just become an Aḥmadi, and I felt that fasting might be difficult for him. After a while, to my amazement, he lit a cigarette and started to smoke. When he finished, I asked that I thought he was fasting. “Yes, I am fasting,” he replied. Then I realized what was happening and I started to laugh. He did not think that smoking was a part of eating or drinking prohibited in Ramaḍān. It is always important to keep in mind the traditions of the Holy Prophet<sup>sa</sup> so that in spite of

our limited experience, we can learn from and follow the excellent example of the Holy Prophet<sup>sa</sup>. We can see how he knit his followers into a loving family so that the companions of the prophet were like devoted brothers to each other.

May God make us like the companions of the Holy Prophet<sup>sa</sup> and the Promised Messiah<sup>as</sup>.

Preaching is not hard work alone; it has its rewards. In fact, rewards are quite out of proportion to our so-called hard work. There is no doubt a sincere preacher develops a close relationship with God, Who then shows His pleasure and support in many ways. His life becomes even more content and happy. Even in worldly terms, his success and happiness become obvious. Very importantly, he makes new, very devoted and sincere friends, who show quite remarkable love for him. He becomes part of a family whose bond is the love of Allāh, and the relationship is, therefore, a blessed one. His workload is shared by his friends. Our today's trip, for example, has been completely organized by our Tablīgh Secretary, Mahmoud [Ṣāhib]. During Huzoor's<sup>sa</sup> recent trip to Hartlepool, they all helped us in one or another way. They did the work with great interest and enthusiasm.

After listening to this account, you may have started to wonder what work did we really do in Hartlepool? It is true, “not much”. But we do have a new, small, devoted community, which is trying its best to live according to the traditions of Aḥmadiyyat. It is, therefore, quite obvious that all this is due to mere blessings of God, Who rewards you out of all proportions, without measure. He looks at our hearts, and He listens to our prayers. We have no power to change anybody's heart. All He wants from us is an effort according to our capacity, which, of course, is very limited. If the effort is sincere and persistent, and we realize that these efforts are only a cover and that the results would be due to God's favour and blessings, then these efforts will bear fruit. Humble supplications are the most important part of preaching, and they, in fact, change the hearts and minds of the people.



# Aḥmadiyya Muslim Jamā'at Press Releases

The following press releases have been provided by  
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Mubarak Mosque, UK

## DESPITE RELENTLESS OPPOSITION THE AḤMADIYYA MUSLIM COMMUNITY CONTINUES TO THRIVE UNDER KHILĀFAT

**Head of Aḥmadiyya Muslim Community states that the support of Allāh the Almighty  
continues to protect and uphold the Khilāfat of the Promised Messiah<sup>as</sup>**

The World Head of the Aḥmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> spoke of the Divinely supported institution of the true Khilāfat (Caliphate) and the extraordinary progress made by the Aḥmadiyya Muslim Community despite all manner of opposition.

Speaking during his Friday Sermon at the Mubarak Mosque in Islāmabad, Tilford, on the 28 May 2021, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> highlighted the significance of 'Khilāfat Day', commemorated annually on 27th of May to mark the blessed inception of the Khilāfat of the Aḥmadiyya Muslim Community in 1908.

Shining a light on the immense advancements made by the Aḥmadiyya Muslim Community under the five Caliphs of the Community, His Holiness<sup>aa</sup> reminded Aḥmadi Muslims about the importance of gratitude towards God Almighty for the favours that He has

bestowed upon them in the form of Khilāfat.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said: "Associating oneself with the Khilāfat of the Aḥmadiyya Muslim Community places a great responsibility upon every Aḥmadi Muslim and only if we fulfill this responsibility can we do justice to that great favour [of Khilāfat] that Allāh the Almighty has blessed us with."

His Holiness<sup>aa</sup> recited chapter 24 verse 56 of the Holy Qur'ān which speaks about the divine blessing of Khilāfat being granted to the true believers. His Holiness<sup>aa</sup> highlighted that the verse makes the blessings associated with Khilāfat conditional to fulfilling certain responsibilities such as worshipping God alone and spending in Allāh's way and unconditionally obeying the Holy Prophet of Islām<sup>sa</sup>.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said: "Only

if we truly seek to act upon the pledge we have made of giving precedence to faith over the world, will we be recipients of the rewards that Allāh the Almighty has promised and only then will we benefit from the blessing of Khilāfat in the real sense."

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> further stated:

We will only be fully obedient to Allāh the Almighty and His Prophetsa and we will only attain peace and contentment when every action that we carry out is solely for seeking the pleasure of God Almighty. A blessed society will be created under the shade of Khilāfat only when our every action is in fulfilment of our responsibilities towards Allāh and His creation.

Speaking of the responsibilities that lie upon Aḥmadi Muslims, His Holiness highlighted the importance of complete

obedience to Khilāfat.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

Only those who profess utmost obedience to Khilāfat can rightfully claim of having a loyal relationship with it. They safeguard Khilāfat and Khilāfat safeguards them. The prayers of the Khalifa of the time shall be with them. Their hardships shall draw the heart of the Khalifa of the time to pray for them. Those who truly act upon good deeds are the ones who have a relationship with Khilāfat and Khilāfat has a relationship with them – solely to attain the pleasure of God Almighty.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> further stated: “This is the true Khilāfat, in which the bond between the Community and the Khalifa of the time exists for the sake of Allāh the Almighty alone and only this Khilāfat is the Khilāfat that is the means of peace.”

Speaking of those Muslims who have not accepted the Promised Messiah (peace be upon him), Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

Other Muslims desire to establish a Khilāfat but they do so with worldly intentions, materialistic means and schemes and such ways will never be of use to them and Khilāfat can never be established in that way. They can try all they like, however Khilāfat will now continue to be established only in the way that Allāh has decreed.

His Holiness<sup>aa</sup> mentioned that the Khilāfat of the Aḥmadiyya Muslim Community had now been established for over 113 years and despite facing decades of cruel and relentless opposition, every effort to hinder the progress of the Aḥmadiyya Muslim Community has been rendered futile and, under the divine guidance of Khilāfat, it has flourished.

His Holiness<sup>aa</sup> went on to narrate the major events from the eras of each of the four Caliphs of the Aḥmadiyya Muslim Community preceding him.

His Holiness<sup>aa</sup> said that during the time of the First Khalifa, the Aḥmadiyya Muslim Community faced a grave challenge whereby

the Founder of the Aḥmadiyya Muslim Community had passed away. However, the First Caliph of the Aḥmadiyya Muslim Community stood resolute and proved true the divine promise of Caliphate that had been prophesied by the Holy Prophet Muḥammad<sup>sa</sup>.

Speaking of the challenges that the Second Caliph of the Aḥmadiyya Muslim Community faced, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said: “We can see, that whether it was the plans to attack Qadian or it was efforts in the field of outreach or the moment of Migration [from India to Pakistan], this *Ulu-Azm* [the Resolute One] Khalifa safely took the ship of the Aḥmadiyya Muslim Community towards ever greater success.”

His Holiness<sup>aa</sup> continued and highlighted the works of the Third Caliph of the Aḥmadiyya Muslim Community, including his historic role in helping the people of Africa and standing firm against the opposition that the Aḥmadiyya Muslim Community faced in Pakistan in 1974 when laws were introduced declaring Aḥmadi Muslims to be ‘non-Muslim’.

Speaking of the historical event of the migration of the Fourth Caliph of the Aḥmadiyya Muslim Community from Pakistan to Britain in 1984 due to the oppressive laws of Pakistan, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said: “God Almighty arranged the migration of the Fourth Caliph of the Aḥmadiyya Muslim Community through extraordinary divine aid and succour. The enemies were left helpless. Thereafter, a new era of progress began in the time of the Fourth Caliph”

His Holiness<sup>aa</sup> explained the major role that the satellite channel MTA International, established by the Fourth Caliph of the Aḥmadiyya Muslim Community, played in taking the message of true Islām to people’s homes across the globe.

His Holiness<sup>aa</sup> then explained the blessings being manifested during the time of the Fifth and present Caliph of the Aḥmadiyya Muslim Community.

Speaking of the difficult and challenging time at the demise of the Fourth Caliph of the Aḥmadiyya Muslim Community,

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

Allāh the Almighty heard the prayers of the believers and turned their fear into peace and in the annals of the history of Islām, through the Promised Messiah<sup>as</sup>, the era of the Fifth Caliph commenced. If in the initial period of Islām the Khilāfat was restricted to four Caliphs, it was in accordance with the prophecy of the Holy Prophet Muḥammad<sup>sa</sup> and now that the era of the Fifth Caliph has commenced in the time of the Promised Messiah<sup>as</sup>, this too is according to the prophecy of the Holy Prophet Muḥammad<sup>sa</sup>.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> further said:

The opponents of our Community presumed that the leadership of the Aḥmadiyya Muslim Community is no longer in strong hands, but little did they know that the true hand is that of God and whomsoever that hand supports and assists, he becomes strengthened. Today, the envious glances of our opponents are set upon the Aḥmadiyya Muslim Community more than ever before.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> further stated:

The introduction of the Aḥmadiyya Muslim Community in the world that has occurred in this era in every sphere and at every level has been extraordinary and astonishing. I myself am a very weak person and this advancement is not taking place due to any quality of mine. The fact that the Aḥmadiyya Muslim Community is becoming renowned amongst the leaders of the world’s governments and parliaments is solely due to the blessings of God Almighty and the promises He has made to the Promised Messiah<sup>as</sup>. This is happening according to the prophecy of the Holy Prophet Muḥammad<sup>sa</sup>. We are witnessing the scenes of the favours of Allāh the Almighty every single day.

His Holiness<sup>aa</sup> mentioned the numerous ways that the message of the Aḥmadiyya Muslim Community is spreading throughout the world at a rapid pace including through the ever-increasing reach of MTA International which now has expanded to eight channels and several

studios across the globe.

Reflecting upon such growth, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said: “If we consider our very limited resources then such [progress] is not possible at all to achieve. Even through social media the message of true Islām is being spread. Where the government of Pakistan has placed several restrictions upon this, Allāh the Almighty has opened up many new doors in other countries.”

His Holiness<sup>aa</sup> also mentioned how, as a result of coronavirus restrictions, His Holiness<sup>aa</sup> has been conducting virtual

meetings with various delegations and executive branches of the Aḥmadiyya Muslim Community from around the globe. His Holiness<sup>aa</sup> said this too was a manifestation of the way that Allāh the Almighty assists the progress of the Aḥmadiyya Muslim Community.

Advising Aḥmadi Muslims to always show gratitude to God Almighty for the blessing of Khilāfat, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

We should never forget the signs of His blessings that Allāh the Almighty is manifesting upon us and the fact

that He has blessed us with the favour of Khilāfat. We must always fulfil our obligations towards it so that until the Day of Resurrection we may benefit from this blessing according to the prophecy of the Holy Prophet Muḥammad<sup>sa</sup>...We must bow down to Allāh the Almighty as His grateful servants. Our every action and word must manifest [gratefulness for] the blessing of Khilāfat. We must be ready to offer every sacrifice for fulfilling our pledge to remain obedient to Khilāfat till our last breaths. Only then will we be able to fulfil our obligation to make our children obedient to Khilāfat till the Day of Judgement.

## MAJLIS KHUDDĀMUL AḤMADIYYA THE GAMBIA HAVE HONOUR OF VIRTUAL MEETING WITH WORLD HEAD OF AḤMADIYYA MUSLIM COMMUNITY

**The National ‘Āmila of Majlis Khuddāmul Aḥmadiyya have official meeting with His Holiness**

**O**n 23 May 2021, the World Head of the Aḥmadiyya Muslim Community, the Fifth Khalīfa (Caliph), His Holiness Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> held a virtual online meeting with the National ‘Āmila (Executive) of Majlis Khuddāmul Aḥmadiyya The Gambia (Aḥmadiyya Muslim Youth Auxiliary).

His Holiness<sup>aa</sup> presided the meeting from his office in Islāmabad, Tilford, whilst the National ‘Āmila members joined virtually from the MTA International Gambia Studios in Banjul.

Speaking to the Mohtamim Talim, responsible for religious education, His Holiness<sup>aa</sup> said that specified religious books should be prescribed for the Khuddām to read.

Addressing Mohtamim Tarbiyyat, responsible for moral and spiritual training of the Khuddām, His Holiness said he should make specific targets for ensuring more Khuddām are regular in their prayers, in reciting the Holy Qur’ān, in reading the books of the Promised Messiah<sup>as</sup> and in other religious activities.



Syednā Hazrat Khalīfatul-Masīḥ V<sup>aa</sup> presiding the virtual meeting

His Holiness<sup>aa</sup> said effective planning requires that there should be accurate data collected to understand the situation of the Khuddām and then targets should be set to make improvements. Without up-to-date

information and without tangible targets it is not possible to properly judge if one’s objectives are being achieved.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said: “Until

you have the data you don't know what the present position is, where you are standing and what should be your target or what you are going to achieve.”

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> continued:

You have to push yourself. Nobody is coming from outside to push you (to work hard). You yourself have to push yourself. If the Tarbiyyat department is active, then all the other departments will also be active and you will see a big change among your Khuddām. They will be more attached to our Community, they will be cooperative, coming to the Mosques and trying to make personal relations with Allāh the Almighty and will leave so many bad habits.

Advising the Mohtamim Umoor Tulaba, responsible for student affairs, about the careers Khuddām should choose, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said: Try to encourage more Khuddām to go into the field of medicine and science and research.

Mohtamim Umoor Tulaba mentioned that some students were doing agriculture and education.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said: “Agriculture is also a good subject, as are education and law as well.”

Highlighting the importance of reporting and giving feedback, whilst speaking to the National President of Majlis Khuddāmul Aḥmadiyya, His Holiness<sup>aa</sup> advised that he should ensure that reports from local chapters are regularly checked and acknowledged with feedback. His Holiness<sup>aa</sup> said it was imperative that national office bearers had regular and close contact with local chapters of Majlis Khuddāmul Aḥmadiyya in The Gambia.

As the meeting concluded one of the attendees asked how best to utilise social media for Tablīgh (outreach) activities.

In response, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

You can utilise social media for preaching activities by pasting some powerful arguments through verses of the Holy Qur’ān, sayings of the Holy Prophet Muḥammad<sup>sa</sup> and quotations of the Promised Messiah<sup>as</sup> which help you. Different types of people have different questions.

Instructing that the members of Khuddām should remain calm and not react to provocation or abuse, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

Never react if others are using filthy or abusive language against you or they are not properly following the moral code – leave that person. So be careful – if you want to preach on Facebook and other social media then use it with all the protocols of morals and good teachings and tell them the teachings of the Holy Qur’ān and the sayings of the Holy Prophet Muḥammad<sup>sa</sup> and the Promised Messiah<sup>as</sup>.

## JOURNALISTS IN THE GAMBIA HAVE HONOUR OF VIRTUAL PRESS CONFERENCE WITH WORLD HEAD OF AḤMADIYYA MUSLIM COMMUNITY

“If there is no justice there is no peace” – Hazrat Mirzā Masroor Aḥmad<sup>aa</sup>

**O**n 22 May 2021, 15 journalists from The Gambia were granted a virtual press conference with the World Head of the Aḥmadiyya Muslim Community, the Fifth Khalīfa (Caliph), His Holiness Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> for the very first time.

His Holiness<sup>aa</sup> presided the conference from his office in Islāmābad, Tilford, whilst members of the media joined virtually from the MTA International Gambia Studios in Banjul.

During the 55-minute meeting, the journalists had the opportunity to present questions to His Holiness, including questions about the latest incarnation of violence in the Middle East, the lack of unity amongst Muslim nations and how

to achieve lasting world peace.

Referencing the book of His Holiness<sup>aa</sup>, ‘World Crisis and the Pathway to Peace’, one journalist asked about the continued emphasis of His Holiness on need for justice in society. In response, His Holiness<sup>aa</sup> said that justice was the pre-requisite for peace and that society could only truly flourish when there was true equity and fairness at all levels of society, from within one’s home all the way to international relations.

Speaking specifically about international affairs, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

In the case of world affairs, if there’s no justice, there’s no peace. If you have double standards, as we can see in today’s world, shown by the major powers, they cannot

maintain peace in the world. This is what happened when League of Nations was formed. The League of Nations was formed to maintain justice and give equal rights to each and every nation. But it failed. Resultantly, there was an eruption of second World War.

Comparing the trajectory of the United Nations today to the failure of the League of Nations, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

The same is happening with the United Nations – they are not maintaining justice. They have different standards for poor countries and for the rich countries – for Western countries and African and Asian countries. And this is why we can see there is disturbance in the world today. So, if there is no justice there is no peace. This

is why the Holy Qur'an says and the Holy Prophet of Islām<sup>sa</sup> said, that you have to establish justice and then you can see peace in society, in your local level, in your houses and at the international level at large.

Another journalist mentioned a saying of the Holy Prophet Muḥammad<sup>sa</sup> that if you see a wrong, correct it with your hands; if you are unable to do so then admonish against it and if someone is unable to do so then they should dislike it in their heart. The journalist went on to ask about what the Aḥmadiyya Muslim Community could do for the plight of the Palestinians.

His Holiness<sup>aa</sup> stated that, within its resources, the Aḥmadiyya Muslim Community was advocating for the rights of the Palestinians and against all forms of injustice.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

We don't have worldly power. We are not running or ruling any country. So here, as with regards to 'power', we cannot use it. As far as disliking or stopping it through the word of mouth or by saying something, this is what we have been doing all the time. In my last 'Id Sermon, I spoke against the cruelty and brutality that was being committed or is being committed against Palestinian. There is no balance of power. Israel is the fourth superpower of the world and Palestinians are just a small, resourceless people and they cannot respond in the same way. They are just bearing all this cruelty.

In response to another question, His Holiness<sup>aa</sup> highlighted the need for unity amongst Muslim-majority countries in order to strive for the rights of Palestinians.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

There are around 54 countries in the Muslim world – if they are united and their words are the same – if they use the same language urging all to maintain the peace of the world, then you will see that there is a big change. But regrettably, the Muslim world is not united. Every Muslim leader has their own vested interest. Our opponents know this – those who are

against Islām – that Muslims are not united so they can do whatever they like. And so the practical solution is that the Muslim world should unite.

In response to a question about how the Muslim world could actually unite, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said: "Instead of seeing their own national and political interests, or personal interest, each and every (Muslim) leader should consider and try to think of the larger interest of the Muslim Ummah."

Thereafter, His Holiness<sup>aa</sup> stated that the division and disunity in the Muslim world is according to the prophecies of the Holy Prophet Muḥammad<sup>sa</sup> and relate to a time in which the Promised Messiah<sup>as</sup> was to come.

The solution, according to the prophecies of the Holy Prophet Muḥammad<sup>sa</sup> was to believe in and accept the Promised Messiah<sup>as</sup>.

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said: "So the Muslim Ummah should unite and the solution which Allāh the Almighty has given us and that the Holy Prophet<sup>sa</sup> has told us is that when the Reformer of the Age comes, accept him. In my view, this is the only solution."

Another journalist asked why it was proving so difficult for the current generation of humanity to achieve true peace, despite living in a world that is more technologically advanced than at any other time in history.

In response, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

In this materialistic world, although we have technologically advanced, but our greed has also increased. The whole world is a global village now and so we can see that such and such nation has 'better facilities, they are more advanced, they are rich, we are poor.' And that is causing frustrations among the people. And so this technological advancement has created frustration and so they are trying to snatch others' assets and property.

Speaking about major powers plundering

the resources of the poorer countries, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

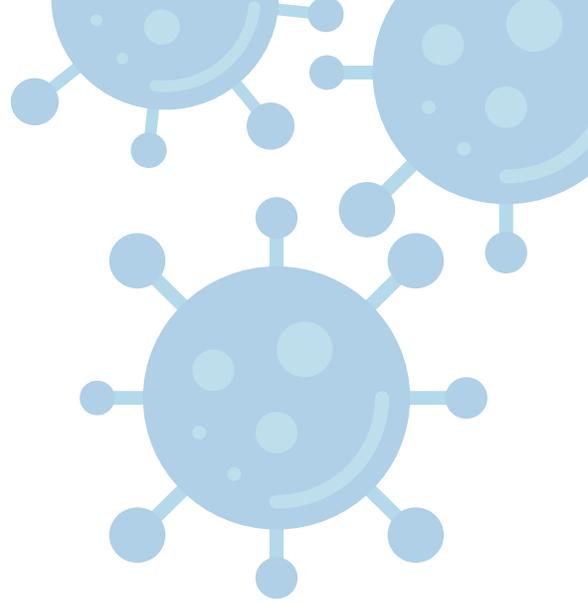
Millions of dollars are being collected from the African nations by the biggest powers in the name of establishing peace in their countries or for the development of their countries. But in reality, it is not being spent on them. Had it been spent properly on the African countries or the poor countries of the world – whether it is in Asia or Africa or elsewhere – there would not have been a poverty level as we can see today. So, although we say that there is technological advancement, where that advance has brought us together, at the same time, it has created enmity.

In response to another question about the role that the Promised Messiah<sup>as</sup> was to play in bringing about peace, Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> said:

He [the Promised Messiah<sup>as</sup>] claimed that Allāh the Almighty has sent him to bring the whole Muslim Ummah onto one hand and to draw the attention of the whole mankind to realise their duties towards their Creator and to each other. So, this is the mission of the Imām Mahdi and the Promised Messiah and during his lifetime, he discharged his duties and tried to spread his message as far as it could reach. And now we are trying to spread the message of the Imām Mahdi<sup>as</sup> and people have started realizing it and those who understand it they are trying to join us, they come to join us."

Hazrat Mirzā Masroor Aḥmad<sup>aa</sup> further explained:

You cannot say that within two or three years or within a short period of time you can achieve your target. But that is our mission and we hope that one day we shall achieve it and the world will realize their duties towards their Creator and their fellow beings and once they realize it, then that will be the time when you will see the world living in peace and harmony.



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# COVID-19 Fact Sheet

stay home • stay safe • help others  
#HFCares

As COVID-19 continues to spread, there are things we can all do to keep each other and ourselves safe. Stay informed and take all necessary precautions to ensure we are doing our part to help the government and frontline workers combat the virus.



## SOME ARE AT HIGH RISK

Anyone with pre-existing medical conditions and/ or a weakened immune system is at a higher risk.

This includes seniors and those with the following conditions:

- Heart disease
- Hypertension
- Lung disease
- Diabetes
- Cancer

## HOW TO REDUCE YOUR RISK



### STAY HOME

Stay home if possible and limit the number of visitors at your home

- Clean and disinfect high touch surfaces in your home regularly

If you must step outside, please take the following measures:

- Avoid touching high touch surfaces

- Change your routine to avoid crowded places, such as going to the grocery store at off peak hours.
- Keep at least a 2 arms length (or 2m) distance from others
- Avoid all nonessential travel



### HYGIENE MEASURES

- Wash your hands frequently according to the World Health Organization's guidelines and use an alcohol-based hand sanitizer when not available.
- Avoid touching your face and food with your hands

## BE PREPARED



### PLAN AHEAD

- Stock up on necessary supplies in case you need to stay at home for a few weeks.
- Identify services that can deliver food and medications



### COMMUNICATE

- Communicate with your health-care provider. They will help ensure you have enough prescribed medication and medical supplies.
- put a system in place to regularly check on family and friends via phone or email.



### STAY INFORMED

- Learn about the symptoms of Covid-19, how it spreads and preventative measures you can take
- Ensure your information is coming from reputable sources, such as Public Health Agency of Canada and the World Health Organization.
- Monitor yourself for symptoms
- Give yourself a break from the news and find time to relax

**Visit [canada.ca/coronavirus](https://canada.ca/coronavirus) for more info**

# PRAYERS FOR THE CURRENT PANDEMIC

In these days, we should pay special attention to the study of Kashti-e-Nooh (Noah's Arc) and arrange regular Dars of this book in our homes.

In the current situation, whereas Syedna Hazrat Khalīfatul-Masīḥ V (May Allah be his Helper!) has advised us to take other precautionary measures, Huzoor<sup>aa</sup> has also urged us to turn to Allah in repentance and pray.

Therefore, some prayers from the Holy Qur'an, Ahadith and prayers of the Promised Messiah<sup>as</sup> are given below:

## Prayer of Hazrat Ayub<sup>as</sup>

Hazrat Ayub<sup>as</sup> supplicated to seek cure from his illness and presented his weak state for attracting Allah's mercy. This prayer was accepted and, miraculously, the affliction was removed.

أَلَيْسَ مَسْنَى الضَّرِّ وَأَنْتَ أَرْحَمُ الرَّحِمِينَ

*Affliction has touched me, and Thou art the Most Merciful of all who show mercy. (21:84)*

## Prayer of Hazrat Moses<sup>as</sup>

When an earthquake overtook Hazrat Moses<sup>as</sup> and the chiefs of his people, Hazrat Moses<sup>as</sup> considered it indication of Allah's displeasure and he supplicated as:

أَنْتَ وَلِيُّنَا فَاعْفُرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْعَافِينَ

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

## Prayer for Protection against All Harms

Uthman ibn Affan<sup>ra</sup> says: I heard the Holy Prophet<sup>sa</sup> say: "He who recites this prayer thrice in the morning and again in the evening every day, God will protect him from anything which is harmful."

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ

*In the name of Allah, with Whose name nothing can harm in the earth and in Heaven, and He is All-Hearing, All-Knowing. (Sunan Abi Dawood: 5088)*

## Prayer for Protection from Pandemics

During a pandemic, God Almighty conveyed it the Promised Messiah<sup>as</sup> that, as a remedy against it, Allah should be remembered through His following attributes:

يَا حَفِيفُ - يَا عَزِيزُ - يَا رَفِيقُ

*O Protector, O Almighty, O Companion (Tadhkirah, p,660)*

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ

*O Ever-Living and Self-Subsisting One, I supplicate for Your mercy. (Tadhkirah, p,439)*

The Promised Messiah<sup>as</sup> has stated that it was conveyed to him that this is the Great Name (اسم اعظم) of God and that whoever supplicates with these words would be delivered from every affliction.

رَبِّ كُلِّ شَيْءٍ خَادِمُكَ رَبِّ فَاحْفَظْنِي وَأَنْصُرْنِي وَارْحَمْنِي

*O my Lord everything serves You. So O my Lord, protect me and help me and have mercy on me. (Tadhkirah, p,601)*

## Prayer for Deliverance from Sufferings and Illness

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

*Holy is Allah and worthy of all Praise; Holy is Allah, the Great. Allah, bestow Your blessings on Muhammad and the people of Muhammad. (Tiryaqul-Qulub, pp. 36-37, Ruhani Khaza'in, vol. 15, pp. 208-209)*