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*“Convey to the people what
has been revealed.”*

(THE HOLY QUR'ĀN, 5:68)



TODAY GOD HAS APPOINTED US TO QUENCH THE [SPIRITUAL] THIRST OF THIS WORLD

Syednā Hazrat Khalīfatul-Masīḥ V (may Allāh be his Helper!)
said at the concluding address of Jalsa Sālāna Germany 2015:

The spiritual continuity of the world is in our hands. Today, God Almighty has appointed us to quence the [spiritual] thirst of this world. We must understand this responsibility. Mere literature, seminars or meetings will not suffice for this task; rather, our community must perform this duty at every level of society; we will have to become immersed in this work; we will have to align our actions with the true Islāmic teachings; will have to fulfill the dictates of Divine worship through our submission to Allāh the Exalted. Hence, we should depart from here with the pledge that—we will work to quench the world's spiritual thirst, Inshā'Allāh! That, we will endeavour to rescue the world from falling into the pit of destruction; that, we will constantly act according to Divine teachings, Inshā'Allāh! That, we will never let anyone raise a finger at us and say our words and actions are misaligned; that, we will set examples in giving the rights of Allāh and the rights of humankind. May Allāh enable us to do so!

(qtd. in *Da'wat Ilallāh key Ahmīyyat aur Zurūrat (the Importance and Need of Preaching)*, p. 23-24, translated from Urdu)



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AḤMADIYYA
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ABBREVIATIONS OF SALUTATIONS

sa (Ṣallāllāhu 'alaihī wa Sallam - May peace and blessings of Allāh be upon him!)
Usage: Salutation written after the name of the Holy Prophet Muḥammad^{sa}

as (Alaiḥis-Salām/ 'Alaihas-Salām - May peace be upon him/her!)
Usage: Salutation written after names of Prophets other than the Holy Prophet Muḥammad^{sa}, and pious women prior to the era of the Holy Prophet Muḥammad^{sa}

ra (RaḍīAllāhū 'anhu / 'anhā/ 'anhum - May Allāh be pleased with him/her/them!)
Usage: Salutation written after names of Companions of the Holy Prophet^{sa} and Companions of the Promised Messiah^{as}

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^{sa}

The Editors of the Ahmadiyya Gazette Canada shall be solely responsible for all errors or omissions contained in the publication herein of the writings of the Promised Messiah^{as} or any of his Successors, as well as the Friday Sermon summaries or other Addresses of Hazrat Mirzā Masroor Aḥmad, Khalīfatul-MasīḤ V^{sa}. Articles published in the Ahmadiyya Gazette Canada reflect the views of their respective authors and may not necessarily reflect the views, beliefs and tenets of the Ahmadiyya Muslim Jamā'at Canada.

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PEARLS OF WISDOM

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE HOLY QUR'ĀN

يَا أَيُّهَا الرَّسُولُ بَدِّعْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ ۗ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ ۗ وَاللَّهُ يَعْصِبُكَ مِنَ النَّاسِ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

O Messenger! Convey to the people what has been revealed to thee from thy Lord; and if thou do it not, thou hast not conveyed His Message at all. And Allāh will protect thee from men. Surely, Allāh guides not the disbelieving people. (5:68)

وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ

And who is better in speech than he who invites men to Allāh and does good works and says, 'I am surely of those who submit?' (41:34)

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

HADĪTH

عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِعَلِيٍّ رَضِيَ اللَّهُ عَنْهُ: فَوَاللَّهِ لَإِنْ يَهْدِيَ اللَّهُ بِكَ رَجُلًا وَاحِدًا خَيْرٌ لَكَ مِنْ أَنْ يَكُونَ لَكَ حُمْرُ النَّعَمِ (صحیح مسلم - کتاب الفضائل علی بن ابی طالب و صحیح بخاری - کتاب الجهاد)

Hazrat Sahl ibn Sa'd^{ra} reported: The Prophet^{sa} said, "By Allāh, even if one man attains guidance through you, it is better for you than acquiring the most superior of red camels." (Ṣaḥīḥ Muslim & Ṣaḥīḥ Bukhārī)

عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ لَتَأْمُرُنَّ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ أُوْلَئِكَ شَكَنَ اللَّهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْهُ ثُمَّ تَدْعُوهُمْ فَلَا يُسْتَجَابُ لَكُمْ (جامع ترمذی - ابواب الفتن، باب الامر بالمعروف والنهي عن المنكر)

Hazrat Huzaifa^{ra} reported that the Holy Prophet^{sa} said: "By Allāh in whose hands is my life that you must enjoin goodness and forbid evil; otherwise Allāh will soon afflict you with a severe punishment; then, even if you pray, He will not accept it." (Jāmi' Tirmidhi)

SO SAID THE PROMISED MESSIAH^{AS}



The Promised Messiah^{as}

GREAT WORSHIP IN THIS AGE

It is incumbent upon every Muslim to take part in removing the trouble engulfing Islām today. It is indeed a great worship for every Muslim to take at least some part in removing this evil. With the evils and offensiveness spread across, one should try to make a sincere effort in utilizing one's speech, knowledge and every other capacity to eradicate them from the world. What is the use of acquiring the luxury and pleasure of this world? If one achieves high status in this world, little has he achieved of the real rewards of the Hereafter, which have no limits.

Every Muslim should have such fervour for the Unity of God as Allāh Himself has for His own Unity.

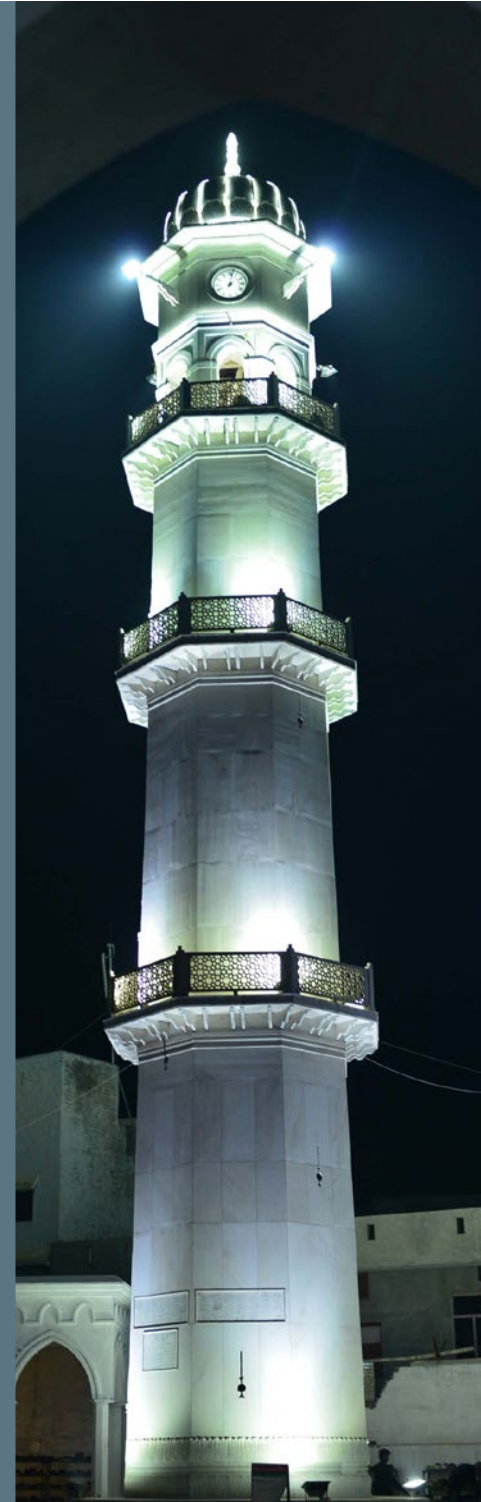
Can you find anyone more victimized by oppression than our Holy Prophet^{sa}. There is no abuse, filth and blame, which has not been hurled at him. Is this a time when Muslims should sit back quietly? If one does not take a stand at this time, shuts the mouth of a liar by being witness to the truth, and rather considers it permissible for disbelievers to carry on shamelessly, blaming our Holy Prophet^{sa} and misguiding people, then be warned that he will be held accountable!

Utilize your knowledge and your contacts to protect people from this calamity.

The ḥadīth of the Holy Prophet^{sa} testifies, "even if you do not kill Dajjāl, he will still die." There is a saying that to every success, there is a downfall.

The calamities started in the thirteenth century, and the time is near that they will vanish. Therefore, it is incumbent upon every Muslim to make every endeavour possible, and direct people towards light.

(*Malfūzat* Vol 1, p. 261, 2nd ed., translated from Urdu)



Mināratul-Masīḥ
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



MEN OF EXCELLENCE : HAZRAT 'UMAR IBN AL-KHAṬṬĀB^{RA}

JUNE 4, 2021

After reciting *Tashahhud*, *Ta'awwuz* and *Surah al-Fātiḥah*, His Holiness, Hazrat Mirzā Masroor Aḥmad^{aa} said that he would continue highlighting incidents from the life of Hazrat 'Umar^{ra}.

The Battle of Hamra Al-Asad

His Holiness^{aa} said that Hazrat 'Umar^{ra} also took part in the Battle of Hamra Al-Asad which was after the Battle of Uhud. There was a threat of the Quraish attacking Madīnah. They felt that by doing so, they could eliminate Islām altogether. Hence, when the Muslims heard that there was the possibility of an attack, they stayed up guarding Madīnah. The next morning, they learned that the Quraish were indeed nearby plotting an attack. The Holy Prophet^{sa} declared that all those who had

participated in the Battle of Uhud should once again prepare for battle. Then, the Holy Prophet^{sa} summoned Hazrat Abu Bakr^{ra} and Hazrat 'Umar^{ra} to inform them of the situation. They both suggested that in order to neutralise the threat to Madīnah, they should go out towards the Quraish. Hence, the Muslims set out and stopped at a place called Hamra Al-Asad. Since it was evening, the Muslims spent the night there, and it was decided to light fires. When one saw all the fires that had been lit, it seemed as if there was a large army present. Thus, when one of the Quraish saw these fires and reported back, the Quraish decided to retreat back to Makkah.

The Battle of Banu Mustaliq

His Holiness^{aa} said that Hazrat 'Umar^{ra} also took part in the Battle of Banu Mustaliq.

This took place at a time when the tribes of Hijaz who were initially sympathetic to the cause of the Muslims began falling prey to the incitements of the Quraish. Foremost among them was the tribe of Banu Mustaliq who was planning to attack Madīnah. When the Holy Prophet^{sa} learned of this plan and that a large army was being prepared. Hence, the Holy Prophet^{sa} set out with an army of Muslims towards the tribe of Banu Mustaliq. When Banu Mustaliq learned of the Muslim army's arrival, Banu Mustaliq became fearful, because their plan had been a surprise attack on Madīnah. Hence the other tribes which had been supporting Banu Mustaliq fled upon hearing this news. However Banu Mustaliq remained determined to fight. The Holy Prophet^{sa} stopped at a place near Banu Mustaliq called Muraisi. The Holy Prophet^{sa} then instructed Hazrat 'Umar^{ra} to inform the Banu Mustaliq that if they

desisted in their opposition to Islām, then there would be peace and the Muslims would return to Madīnah. However, the Banu Mustaliq denied this peace-offering, and they began shooting arrows. Thus, the two sides shot arrows back and forth for some time, and then the Holy Prophet^{sa} ordered an immediate attack, which incapacitated Banu Mustaliq.

His Holiness^{aa} said that on the way back from the Battle of Banu Mustaliq, there was a dispute between two men, one from the Muhajirīn (migrants to Madīnah) and Ansar (natives to Madīnah) and both called upon their people to assist them. When the Holy Prophet^{sa} told them that they should not quarrel over such petty matters. Abdullah bin Ubayy (chief of the hypocrites) was also present, and said that upon returning to Madīnah, the honourable would take out the dishonourable. Hazrat ‘Umar^{ra} requested the Holy Prophet^{sa} to kill this hypocrite, but the Holy Prophet^{sa} said that he would not give permission, lest people say that he killed his own people. Later, the hypocrites themselves became tired of Abdullah bin Ubayy and started turning against him. The Holy Prophet^{sa} told Hazrat ‘Umar^{ra} that he had stopped his request that time, for he knew that the very people who supported Abdullah bin Ubayy would turn on him upon seeing the reality and would kill him themselves.

A Clarification Regarding the Prayers During the Battle of Uhud

His Holiness^{aa} said that during the Battle of the Ditch, Hazrat ‘Umar^{ra} went to the Holy Prophet^{sa} after the sun had set, and said that he had not been able to offer the ‘Asr prayer (late afternoon prayer). The Holy Prophet^{sa} said that he too had not been able to offer the ‘Asr prayer, and so they offered it, and then offered the Maghrib prayer (prayer after sunset). His Holiness^{aa} said that there are different opinions and accounts as to how many prayers they had been unable to read that day. There are some narrations and accounts which say that the Holy Prophet^{sa} offered four prayers together at the same time. However, the Promised Messiah^{as} has rendered all such accounts to be weak, and stated that it was in fact only the ‘Asr prayer which was offered close to the expiration of its

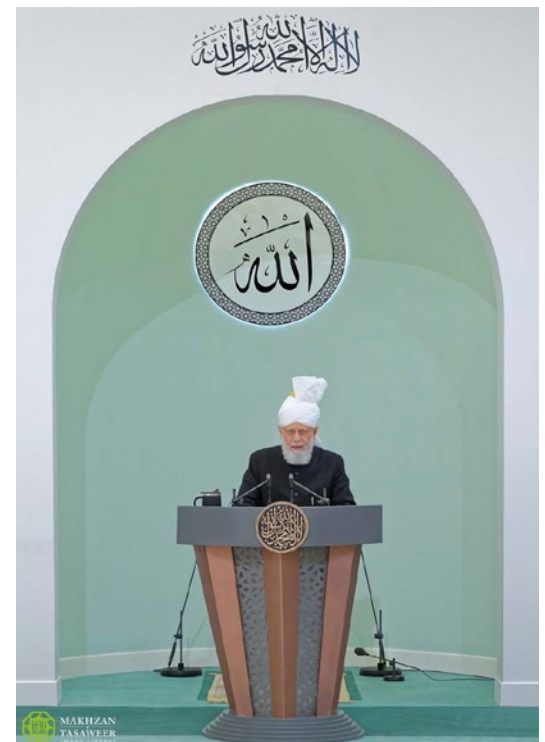
appointed time.

Hazrat ‘Umar’s^{ra} Participation in the Treaty of Hudaibiyah

His Holiness^{aa} said that Hazrat ‘Umar^{ra} was also part of the Treaty of Hudaibiyah. The Holy Prophet^{sa} summoned Hazrat ‘Umar^{ra} so that he may go to Makkah and inform the Quraish regarding the intentions of the Muslims. Hazrat ‘Umar^{ra} said that he feared for his life, because the Quraish knew how much he opposed them. Hazrat ‘Umar^{ra} said that if the Holy Prophet^{sa} wished, he would still go to Makkah despite this, however the Holy Prophet^{sa} remained silent. Then Hazrat ‘Umar^{ra} suggested that Hazrat ‘Uthmān^{ra} be sent, as he was well respected by the Quraish.

His Holiness^{aa} said that as the treaty was being written, Abu Jundal, the son of Suhail bin ‘Amr, the representative of the Quraish, decided to flee towards the Holy Prophet^{sa}, as he had accepted Islām, however he was tortured for this by the Quraish. Abu Jundal arrived in Hudaibiyah just as the condition was being written in the treaty that any Makkan who fled to the Muslims would be returned. Hence, Suhail bin Amr demanded that Abu Jundal be returned. Abu Jundal pleaded not to be returned, however, the Holy Prophet^{sa} told him with great pain that because they had just agreed to the terms of the agreement, they could not stop him from being returned.

His Holiness^{aa} said that seeing this pained Hazrat ‘Umar^{ra} a great deal. He asked the Holy Prophet^{sa} as to whether he was indeed truthful. Then why were the Muslims having to bear such disgrace? The Holy Prophet^{sa} replied to him that of course he was the truthful Messenger sent by God, and as such, he had been made aware of God’s will for the Muslims. Then Hazrat ‘Umar^{ra} asked if the Holy Prophet^{sa} had not said that they would perform pilgrimage at the Holy Ka’ba. The Holy Prophet^{sa} said that indeed he had, however he had not specified that it would be that very year. He then informed him that surely, the Muslims would enter Makkah and perform the pilgrimage. Later, Hazrat ‘Umar^{ra} said



Syednā Hazrat Khalifatul-Masih V^{aa}

that he regretted this weakness which came about due to great emotion and repented a great deal.

His Holiness^{aa} said that Hazrat ‘Umar^{ra} also signed the Treaty of Hudaibiyah as a witness. There were two copies of the treaty made, one which Suhail bin ‘Amr took back to Makkah with him, and the other returned with the Holy Prophet^{sa} to Madīnah.

His Holiness^{aa} said that on the way back from Hudaibiyah, the Holy Prophet^{sa} informed the Muslims the following verses:

‘Verily, We have granted thee a clear victory, that Allāh may cover up for thee thy shortcomings, past and future, and that He may complete His favour upon thee, and may guide thee on a right path; and that Allāh may help thee with a mighty help (48:2-4)

‘Surely has Allāh in truth fulfilled for His Messenger the Vision. You will certainly enter the Sacred Mosque, if Allāh will, in security, some having their heads shaven, and others having their hair cut short; and you will have no fear. But He knew what you knew not. He has in fact ordained for you, besides that, a victory

near at hand.’ (48:28)

His Holiness^{aa} said that these verses showed that had the Muslims entered Makkah that year, it would not have been in peace. Now however, due to the establishment of a peace treaty, the Muslims would be able to enter Makkah and perform pilgrimage in peace. After the Treaty of Hudaibiyah, there were some Companions^{ra} who were uneasy and questioned how this could be considered a victory for them, however upon hearing these verses, the matter was made abundantly clear and they became certain that this surely was a great victory.

His Holiness^{aa} said that after these verses were revealed, the Holy Prophet^{sa} summoned Hazrat ‘Umar^{ra} and recited the revealed verses to him, upon which Hazrat ‘Umar^{ra} was also convinced that this treaty which he had initially thought to be a source of disgrace for Muslims, was in fact a grand victory.

His Holiness^{aa} said that he would continue highlighting incidents from the life of Hazrat ‘Umar^{ra} in the future.

Funeral Prayers

His Holiness^{aa} said that he would offer the funeral prayers in-absentia of the following:

Malik Muḥammad Yusuf Saleem, who was the only Aḥmadi in his family. He was threatened and even incited by his family to leave Aḥmadiyyat, however he remained steadfast and never left Aḥmadiyyat. He attended Jāmi‘a Aḥmadiyya from where he graduated. He served the Third and Fourth Caliphsth in the department of Zood Nawisi which involved preparing reports and writing out cassette tapes and whatever else was required by the Caliph. He was regular in prayers and reciting the Holy Qur’ān. He loved Khilāfat a great deal and taught his children the same. He worked with great diligence and care. His Holiness^{aa} said that he also remembered him to always have been immersed with his work and someone who fulfilled the pledge of devotion and someone who never made any demands. His Holiness^{aa} prayed that may Allāh treat the deceased with mercy



Syednā Hazrat Khalifatul-Masiḥ V^{aa}

and forgiveness.

Shuaib Aḥmad, a life-devotee from Qadian. He served the Community in many different capacities. He was regular in his prayers, reciting the Holy Qur’ān and loved Khilāfat a great deal. He was very kind and would help the poor. He is survived by his wife and two sons. His Holiness^{aa} prayed that may Allāh treat the deceased with mercy and forgiveness and enable his children to keep his virtues alive.

Maqsood Aḥmad Bhatti, a missionary from Qadian. He served in various capacities. He was always concerned with his work and was very diligent. Even when in the hospital he was concerned about his work. He is survived by his mother, three brothers, his wife and three daughters. His Holiness^{aa} prayed that may Allāh treat the deceased with mercy and forgiveness and keep his children under His protection.

Javaid Iqbal of Faisalabad. He was regular in offering his prayers and reciting the Holy Qur’ān. He was particular about listening to the Friday Sermon and would ensure everyone in the home listened to it as well. When the Friday Sermon used to be circulated through cassette tapes, he would go from village to village on his bicycle ensuring that everyone received it. He is survived by his mother, wife, two sons

and a daughter. His Holiness^{aa} prayed that may Allāh treat the deceased with mercy and forgiveness.

Madiha Nawaz, wife of Nawaz Aḥmad, a missionary in Ghana. She possessed many great qualities and was a great mother and wife. She was very patient, even in the face of hardships. She taught her children to love Khilāfat. She is survived by her husband and three children. His Holiness^{aa} prayed that may Allāh accept her prayers for her children, elevate her station in Paradise, and may He treat her with mercy and forgiveness.

JUNE 11, 2021

After reciting *Tashahhud*, *Ta'awwuz* and Surah Al-Fāṭiḥah, His Holiness, Hazrat Mirzā Masroor Aḥmad^{aa} said that he would continue highlighting incidents from the life of Hazrat 'Umar^{ra}.

His Holiness^{aa} said that once the tribe of Banu Bakr, an affiliate tribe of the Quraish attacked Banu Khuza'ah, an affiliate tribe of the Muslims, which was in contradiction of the Treaty of Hudaibiyah. Later, Abu Sufyan went to Madīnah to renegotiate the terms of the Treaty of Hudaibiyah, but the Holy Prophet^{sa} refused. Then he went to Hazrat 'Umar^{ra} and asked him to intercede on his behalf. In response, Hazrat 'Umar^{ra} said that even if he only had a piece of straw, he would use it to fight against the Quraish.

His Holiness^{aa} said regarding the Conquest of Makkah that as the Holy Prophet^{sa} was nearing Makkah, Abu Sufyan was getting worried. Hazrat Abbās^{ra} went to Abu Sufyan and told him that he would take him to the Holy Prophet^{sa} so he could seek protection. When they reached the Holy Prophet^{sa}, Hazrat 'Umar^{ra} asked the Holy Prophet^{sa} for permission to kill Abu Sufyan, but the Holy Prophet^{sa} eventually told Hazrat Abbās^{ra} to take Abu Sufyan away and granted him protection.

Hazrat 'Umar^{ra} Granted the Flag During the Battle of Khaibar

His Holiness^{aa} said on the occasion of the Battle of Khaibar, the Holy Prophet^{sa} gave the flag of Islām to Hazrat Abu Bakr^{ra} and then later gave the same flag to Hazrat 'Umar^{ra}. Then, on the second day, the Holy Prophet^{sa} said that he would give the flag to the one at whose hands victory would be achieved and gave the flag to Hazrat Ali^{ra}.

His Holiness^{aa} said that once Hazrat Hātib^{ra} had given a letter to a woman addressed to the Quraish informing them of some of the Holy Prophet's^{sa} plans, which was later intercepted by Hazrat Ali^{ra}. The Holy Prophet^{sa} asked Hazrat Hātib^{ra} about this, and later forgave him. Hazrat 'Umar^{ra} asked the Holy Prophet^{sa} to

kill him. The Holy Prophet^{sa} responded to him and said that Hazrat Hātib^{ra} had participated in the Battle of Badr, and God has already forgiven those who participated in this battle.

His Holiness^{aa} said that on the way back from the Battle of Hunain, Hazrat 'Umar^{ra} asked the Holy Prophet^{sa} about an oath which he had made during the Era of Ignorance before his acceptance of Islām. The Holy Prophet^{sa} advised that he should honour it, whilst remaining within the boundaries of Islām.

Generosity of Hazrat Abu Bakr^{ra} and Hazrat 'Umar^{ra}

His Holiness^{aa} said that on the occasion of the Battle of Tabūk, the Holy Prophet^{sa} made an appeal for financial contributions. Upon this, Hazrat 'Umar^{ra} hoped to use this opportunity and outdo Hazrat Abu Bakr^{ra}. Hence he took half of his wealth and presented it to the Holy Prophet^{sa}. The Holy Prophet^{sa} asked him what he had left behind for his family, and he replied that he had left half for his family. However later, Hazrat Abu Bakr^{ra} went to the Holy Prophet^{sa} and presented all of his wealth to him. The Promised Messiah^{as} has stated with reference to this incident, that this was a time when people were ready and willing to give all that they had for the sake of Islām.

Hazrat 'Umar^{ra} Impassioned at the Demise of the Holy Prophet^{sa}

His Holiness^{aa} said that as the demise of the Holy Prophet^{sa} was drawing near, the Holy Prophet^{sa} said that he would like to write down something by following which no one would go astray. Hazrat 'Umar^{ra} was of the opinion that since the Holy Prophet^{sa} was

weak and ill, they should not cause him any hardship as they already had the Holy Qur'ān. Others were of the opinion that pen and paper should be brought to the Holy Prophet^{sa}. The two sides argued amongst each other, upon which the Holy Prophet^{sa} asked them to leave.

His Holiness^{aa} explained that Hazrat 'Umar^{ra} understood that God Himself has stated that the Holy Qur'ān is complete and nothing has been left out of it. Hence, upon hearing Hazrat 'Umar^{ra} say that they had the Holy Qur'ān, the Holy Prophet^{sa} saw no need to write anything else down and so asked everyone to leave.

His Holiness^{aa} said that when the Holy Prophet^{sa} passed away, Hazrat 'Umar^{ra} said that the Holy Prophet^{sa} had not passed away, and he would surely be brought back, as he was not ready to accept this fact. Hazrat Abu Bakr^{ra} explained to Hazrat 'Umar^{ra} that the Holy Prophet^{sa} had passed away, and quoted the Holy Qur'ān to help him understand that demise is inevitable, and this was also the case for the Holy Prophet^{sa}. For example, he cited the verse:

'And Muḥammad is only a Messenger. Verily, all Messengers have passed away before him. If then he die or be slain, will you turn back on your heels? And he who turns back on his heels shall not harm Allāh at all. And Allāh will certainly reward the grateful.' (The Holy Qur'ān, 3:145)

Upon hearing this verse, everyone began crying profusely, as if they were hearing this verse for the first time. Hearing this helped everyone understand the fact that the Holy Prophet^{sa} had passed away.

His Holiness^{aa} quoted the Promised Messiah^{as} who said that although Hazrat

“Hazrat Umar^{ra} understood that God Himself has stated that the Holy Qur'ān is complete and nothing has been left out of it.

‘Umar^{ra} said that he would kill anyone who said that the Holy Prophet^{sa} was dead owing to the shock it had caused him, he did a great service by understanding the true meaning of the verse which was presented and knowing that it meant no prophet can remain alive and go to heaven, rather all must pass away. Thus, by understanding this and changing his stance, he avoided the rise of a misunderstanding and disorder. Similarly, all the Companions^{ra} who knew and understood the Holy Qur’ān, all understood that the Qur’ān states that all prophets have passed away, and none can remain alive.

Companions^{ra} Pledge Allegiance to Hazrat Abu Bakr^{ra}

His Holiness^{aa} said that when it came time to elect a successor, there were some who suggested that Hazrat ‘Umar^{ra} should be the Caliph. However, Hazrat ‘Umar^{ra} refuted this and said that

he would pledge allegiance to Hazrat Abu Bakr^{ra} as the Caliph. He then took Hazrat Abu Bakr’s^{ra} hand to pledge allegiance to him and all else followed.

His Holiness^{aa} said that after the demise of the Holy Prophet^{sa}, some disorders arose. After requesting Hazrat Abu Bakr^{ra}, Hazrat ‘Umar^{ra} would set out to fight against those who raised disorders.

Compilation of the Holy Qur’ān Begins

His Holiness^{aa} said that during the Caliphate of Hazrat Abu Bakr^{ra}, there were many huffaz [those who have memorised the Holy Qur’ān] were martyred. Hazrat ‘Umar^{ra} suggested to Hazrat Abu Bakr^{ra} that the Holy Qur’ān be compiled into a physical book in order to safeguard it. Hence, Hazrat ‘Umar^{ra} began the task of compiling the text of the Holy Qur’ān which had been written in various places when it would be revealed. Hence, various verses would be

found written on leaves, branches, bones and leather. For example the following verse was found to be written on a piece of leather:

‘Surely, a Messenger has come unto you from among yourselves; grievous to him is that you should fall into trouble; he is ardently desirous of your welfare; and to the believers he is compassionate, merciful.’ (9:128)

His Holiness^{aa} said that the original inscriptions of the Holy Qur’ān remained with Hazrat Abu Bakr^{ra}. After his demise, they remained in the possession of Hazrat Hafsa^{ra} and then were later given to Hazrat ‘Uthmān^{ra}.

His Holiness^{aa} said that he would continue highlighting the life of Hazrat ‘Umar^{ra} in future sermons.

MEN OF EXCELLENCE : HAZRAT ‘UMAR IBN AL-KHAṬṬĀB^{ra}

JUNE 18, 2020

After reciting *Tashahhud*, *Ta’awwuz* and Surah Al-Fātiḥah, His Holiness, Hazrat Mirzā M’Asroor Aḥmad^{aa} said that he would continue highlighting incidents from the life of Hazrat ‘Umar^{ra}.

The Will of Hazrat Abu Bakr^{ra}

His Holiness^{aa} said that before he passed away, Hazrat Abu Bakr^{ra} called Hazrat ‘Uthmān^{ra} so that he could write down his will. As Hazrat ‘Uthmān^{ra} was just beginning to write, Hazrat Abu Bakr^{ra} fell unconscious. During this time, Hazrat ‘Uthmān^{ra} wrote that Hazrat ‘Umar^{ra} would be the next Khalīfa. Then when Hazrat Abu Bakr^{ra} regained consciousness, he asked Hazrat ‘Uthmān^{ra} to read out what had been written. Hence he read out what he had written about Hazrat ‘Umar^{ra}, and Hazrat Abu Bakr^{ra} did not change it, rather he said that he had rendered a great service.

His Holiness^{aa} said Hazrat Abu Bakr’s^{ra} will

was read out to the people, and Hazrat Abu Bakr^{ra} asked them whether they agreed with the decision he had made, to which everyone replied that they would obey this decision and the next Khalīfa.

His Holiness^{aa} said that once, someone asked Hazrat ‘Umar^{ra} about his anger and that it no longer seems to show. Hazrat ‘Umar^{ra} replied that it was still there, but it only manifested against the disbelievers.

Hazrat ‘Umar’s^{ra} First Address As the Khalīfa

His Holiness^{aa} said that in his first address after becoming Khalīfa, Hazrat ‘Umar^{ra} said that any matter that came to him he would decide himself. And any matter that was distant, he would appoint representatives to deal with it. He said that whoever did good would be rewarded, but anyone who did evil, then he would be treated accordingly.

His Holiness^{aa} said that on the third day after becoming the Khalīfa, Hazrat ‘Umar^{ra} delivered a speech in which he said that he had heard people were afraid of his fiery temperament and that people felt he would be harsh as a leader.

Hazrat ‘Umar^{ra} said that during the time of the Holy Prophet^{sa} no one could match the Holy Prophet’s^{sa} kindness and compassion, and at the time of his demise, the Holy Prophet^{sa} was pleased with Hazrat ‘Umar^{ra}. Then regarding Hazrat Abu Bakr^{ra}, he said that everyone was aware that he was very kind and he was his servant and helper. And at the time of his demise, Hazrat Abu Bakr^{ra} was pleased with Hazrat ‘Umar^{ra}. Hazrat ‘Umar^{ra} said that he would be extremely kind, yet at the same time he would be firm in ensuring that justice was always served.

Great Humility of Hazrat ‘Umar^{ra}

His Holiness^{aa} said that the Second Caliph,

Hazrat Mirzā Bashīrud-Dīn Mahmud Aḥmad^{ra} stated regarding the Khilāfat of Hazrat ‘Umar^{ra}, that he strove extremely hard in ensuring that the values and teachings of Islām were upheld. Hazrat ‘Umar^{ra} used to pray to God, that he had been entrusted with a great task, and would pray for forgiveness in case he had not done justice in carrying this duty out.

His Holiness^{aa} said when Iran was conquered, flour mills were brought to Madīnah, and Hazrat ‘Umar^{ra} said that the first flour from the mills should be sent to Hazrat A’ishah^{ra}. This showed the great respect he had for the wives and family of the Holy Prophet^{sa}. The women of Madīnah had never seen such fine flour before, and so they gathered around Hazrat A’ishah^{ra} to see it. The Second Caliph^{ra} said that this wasn’t any special flour, rather it was of even less quality than the flour which the poorest of the poor had to eat. When Hazrat A’ishah^{ra} placed the cooked flour in her mouth, she began to cry. When asked why she was crying, she said she was thinking of the Holy Prophet^{sa} who even in his final days of life did not have much to eat. The person due to whom all the bounties were possible was gone, yet they were able to benefit from this bounty and favour. Later Hazrat A’ishah^{ra} said she could not eat anymore.

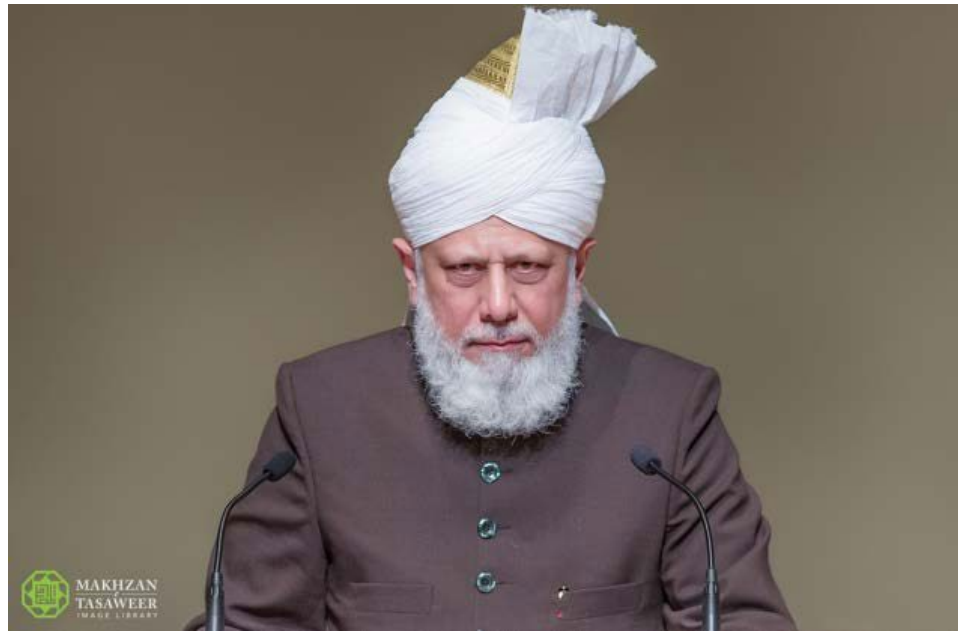
His Holiness^{aa} said that he would continue highlighting the life of Hazrat ‘Umar^{ra} in future sermons.

Funeral Prayers

His Holiness^{aa} said that he would lead the funeral prayers in-absentia of the following:

Suhaila Mahbob Sāhibā, wife of Faiz Aḥmad Sāhib Darwesh. Her father had not accepted Aḥmadiyyat, but her mother was an Aḥmadi and despite facing opposition, she remained steadfast in her faith in Aḥmadiyyat. She served as the headmistress of a highschool in Qadian.

Raja Khurshid Aḥmad Munir Sāhib a Missionary from Australia. He served as a missionary in different places. He had to face much persecution whilst serving in Pakistan. He was very brave. He was also



Syednā Hazrat Khalifatul-Masiḥ V^{aa}

very steadfast and preached the same to others as well. He would bravely go on tours and visit Aḥmadi households. He is survived by four sons and four daughters.

Zameer Aḥmad Nadeem Sāhib who passed away due to cancer. He served as a missionary in various capacities. He is survived by one son and one daughter. He was a good basketball player which helped him make connections which he would use for the benefit of the Jama‘at.

Isa Muakitilima Sāhib from Tanzania. He was born in a Christian household and later after conducting his own research he joined the fold of Aḥmadiyyat. His wife also followed suit in accepting Aḥmadiyyat. He was always ready to propagate the message of Islām and would always be ready to offer financial sacrifices. He is survived by two wives and ten children. He served the Community in various capacities. He was regular in offering prayers and had even set aside a room in his home for offering prayers.

Sheikh Mubashar Aḥmad Sāhib of Qadian who passed away due to complications from the coronavirus. He possessed excellent qualities and was always ready to serve the Community. He is survived by his wife, mother, brother and two sisters.

Saif Ali Shahid Sāhib who passed away in

Sydney. He was very sociable, kind and was compassionate to children. He loved Khilāfat a great deal and taught the same to his children. He prayed a great deal and was regular in offering tahajjud [pre-dawn voluntary prayers]. He served the Community in various capacities. He is survived by his wife and four sons.

Masood Aḥmad Hayat Sāhib. He possessed many great qualities and was regular in prayers. He was honoured to perform Hajj twice. He spent a great deal in the way of Allāh. He is survived by his wife and two sons.

His Holiness^{aa} prayed that may Allāh treat the deceased with forgiveness and mercy, enable their children to remain attached to Aḥmadiyyat and may their prayers for their progeny be accepted.

JUNE 25, 2020

After reciting Tashahhud, Ta'awwuz and Surah Al-Fāṭihah, His Holiness, Hazrat Mirzā Masroor Aḥmad^{aa} said that he would continue highlighting incidents from the life of Hazrat 'Umar^{ra}.

Hazrat 'Umar's^{ra} Care for Those in Need

His Holiness^{aa} said that Hazrat 'Umar^{ra} once came across some travellers. Upon approaching, he found them to be a woman and her children, who were crying out of hunger. Hazrat 'Umar^{ra} asked if they had anything, to which she replied that she only had water which she was boiling. Then, the woman said that God would judge between them and Hazrat 'Umar^{ra}, as he was to watch over them and was unaware of their condition. Then Hazrat 'Umar^{ra} went and brought some food which he carried himself. Another person accompanying him requested that he should carry it instead of Hazrat 'Umar^{ra}, but Hazrat 'Umar^{ra} insisted upon carrying it himself. Hazrat 'Umar^{ra} then delivered that food to the woman and her children. Thus, the children and their mother were able to eat to their fill. Then, the woman expressed her thanks, and said that he was more worthy of praise than Hazrat 'Umar^{ra}. Hazrat 'Umar^{ra} told the woman that when she went to see the leader of the believers, she would find him there as well. Hazrat 'Umar^{ra} then left and stopped at some distance and looked towards the children, who were playing. He then said that after finding that woman and her children in a state of hunger, he could not leave before seeing them happy and satisfied.

His Holiness^{aa} said that Hazrat 'Umar^{ra} would help those in need, but also did not promote laziness through this help. In other words, if someone was young and able, then he would advise them against seeking from others. For example, once there was a young man who had some flour with him, yet he was still seeking from others. Hazrat 'Umar^{ra} took the flour and placed it before some camels, and then told the young man that now he should



seek from others. He said that while he had some provisions in his possession, he should not seek from others. Thus, showing that where Hazrat 'Umar^{ra} would help those in need, he did not do so to promote laziness and dependence.

His Holiness^{aa} said that Hazrat 'Umar^{ra} had established a stipend for children who were no longer suckling. Once, Hazrat 'Umar^{ra} came across a mother with her child who was crying. Upon asking why the child was crying, the woman told Hazrat 'Umar^{ra} that the child wanted milk, while she was trying to satiate him with something else. She was doing so because Hazrat 'Umar^{ra} had only established a stipend for children who were no longer suckling. Hazrat 'Umar^{ra} asked what the age of the child was. When the woman told him, he told her that she should not stop suckling the child prematurely. Thus, Hazrat 'Umar^{ra} had the announcement made that no one should stop suckling their children prematurely and also announced that a stipend would be established for children from the day they were born.

Aversion to Laziness

His Holiness^{aa} said that the Promised Messiah^{as} quoted a narration in which it is stated that once, Hazrat 'Umar^{ra} asked a man why he was no longer planting trees in his land. The man said that he was no longer doing so because he was

growing old. Hazrat 'Umar^{ra} said that this was no excuse, and then helped that man himself in planting trees. The Promised Messiah^{as} quoted this incident to show that one should not be lazy. Similarly, one should not merely benefit from the fruits planted by the previous generation, but should leave something for the next generation as well.

His Holiness^{aa} said that once, Hazrat 'Umar^{ra} was passing by a tent wherein a woman could be heard going through the pains of labour. Hazrat 'Umar^{ra} then rushed home, and told his wife, Hazrat Umm Kulthūm bint 'Alī^{ra} the situation. Hazrat 'Umar^{ra} took some food and Hazrat Umm Kulthūm^{ra} took the necessary materials, and they both went to the tent. Hazrat Umm Kulthūm^{ra} went into the tent to help the woman, and Hazrat 'Umar^{ra} sat outside with her husband, who did not recognise him. The woman gave birth to a son. Later when the man realised who had been sitting next to him, he felt embarrassed. Hazrat 'Umar^{ra} told him that it didn't matter, and gave him some money to help him and his family.

Hazrat 'Umar's^{ra} Attention for the Success of Islām

His Holiness^{aa} said that once Hazrat 'Umar^{ra} saw a man who was walking with his head down. Hazrat 'Umar^{ra} said to him that it was the era of victories for Islām.

Any sort of small hardship should not make one despair, but one should see all the great victories being afforded to Islām. The Second Caliph^{ra} cited this example after the migration from Qadian to Rabwah to show that one should not despair over hardships, rather one should consider the reason for which those hardships were endured.

His Holiness^{aa} said that the Second Caliph^{ra} cited another example of Hazrat ‘Umar^{ra} where he had to endure hardship, but did not care about it because it was for the sake of Islām. Once, there was a very wealthy chief named Jabalah who used to be a leader of a Christian tribe which later became Muslim. Once, he had gone for Hajj, when a barefooted Muslim accidentally stepped on the hem of Jabalah’s clothes. Upon this, Jabalah turned around and slapped that man asking whether he knew who he was. Another Muslim man spoke up and said that he had entered the religion of Islām, wherein there is no distinction between the rich and the poor. Jabalah said that he did not care for this. The Muslim man said that if Hazrat ‘Umar^{ra} was to learn of this he would not tolerate this. Jabalah later went to Hazrat ‘Umar^{ra} and asked what he would do if a prominent person was to slap an ordinary man. Hazrat ‘Umar^{ra} said that he would have the ordinary man slap the chief, as Islām does not distinguish between the prominent and ordinary. His Holiness^{aa} said that this was the equality established by Islām.

His Holiness said that he would continue highlighting incidents from the life of Hazrat ‘Umar^{ra} in future sermons.

Funeral Prayers

His Holiness^{aa} said that he would announce and lead the funeral prayers [in absentia] of the following:

Abdul Waheed Warraich Sāhib from Germany who was formerly the National President of the Aḥmadiyya Muslim Youth Association in Switzerland. He passed away on 12 May whilst descending having successfully climbed Mount Everest. He is survived by his wife, two sons and three daughters, his parents, a brother and two sisters. He had a great passion for service to the Community and helping others. He would also present financial sacrifices.

He raised his children in an excellent manner, one of whom is studying in Jāmi‘a Aḥmadiyya Germany. His colleagues from work have also expressed that aside from his profession, he was a person of high moral character which attracted people to him. He was regular in his prayers.

When his company was moving to Silicon Valley, he was offered a job there, with everything provided for him, however he refused due to his obligations and duties in the Community. Later, his company was bought by another Swiss company and so he did not have to move and his salary increased even more than his boss. He was extremely kind, gentle and caring. Once, he was asked if he was afraid when going hiking. He said that he did have some fear, however he had requested permission from His Holiness^{aa} regarding whether he should climb the highest mountains in each continent and raise the flag of Aḥmadiyyat. Once His Holiness^{aa} said that he could do so if he was able to, he no longer felt any fear and no one could stop him. Thus, he was able to climb the highest mountain and raise the flag of Aḥmadiyyat there. His Holiness^{aa} said that surely, having embarked on a virtuous mission, he must have attained the rank of martyrdom, and prayed that Allāh Almighty may include him among the ranks of martyrdom. When asked what he would listen to while climbing, he would say that he listened to the books of the Promised Messiah^{as}. His Holiness^{aa} prayed that may Allāh Almighty treat the deceased with forgiveness and mercy and elevate his station in Paradise.

Amatul Noor Sāhibā, wife of Dr Abdul Malik Shamim Sāhib and daughter of Sāhibzadi Amatul Rashid Begum Sāhibā and Mian Abdur Rahim Aḥmad Sāhib. She passed away in Washington, USA on 15 June. She was the great-granddaughter of the Promised Messiah^{as}, as well as Hazrat Hakim Maulwi Nūrūd-Dīn^{ra}. She is survived by two daughters. Her Nikah [Islāmic marriage announcement] was led by the Third Caliph^{rh}. She served the Community in various capacities in the Women’s Auxiliary Organisation. She was regular in offering her prayers as well as the Tahajjud prayers [pre-dawn voluntary prayers]. Her husband passed away in an accident and she was a widow for 20 years, a period of time which she endured

with great patience and forbearance. She was very kind and caring to others, her neighbours and her relatives. She always wished to help others and would be anxious to help knowing that someone was in need. There was a lady by the name sister Shakura who saw in a dream that Amatul Noor Sāhibā’s home was in Makkah. When she returned, she related this dream, after which she would go on to stay with Amatul Noor Sāhibā for 18 years. Sister Shakura was ill and bed-ridden for 8 years, during which time Amatul Noor Sāhibā took great care of her. His Holiness^{aa} said that he himself saw how she cared for sister Shakura, and she even brought her in a wheelchair to meet him when he was visiting the United States. She would propagate the message of Islām Aḥmadiyyat with love and affection. She was an excellent example for women, young and old alike. His Holiness^{aa} prayed that may her children continue her virtuous deeds and always remain attached with Khilāfat. His Holiness^{aa} said that she was extremely attached to Khilāfat, and presented herself with great respect and humility before him. His Holiness^{aa} prayed that may Allāh treat the deceased with forgiveness and mercy and elevate her station in Paradise.

Bismillah Begum Sāhibā wife of Nasir Aḥmad Khan Sāhib, former Afsar Hifāzat Khās. She passed away in Germany on 14 June. She is survived by five daughters and two sons. One of her sons is the National President and Missionary In-charge of the Community in Fiji. She was very caring, and after the passing of her husband, she played the role of both mother and father for her children. She supported her son in his quest of serving the faith and would encourage him. She would also advise him to bring his class fellows home as well. His Holiness^{aa} prayed that may Allāh grant patience to the family, and may He treat the deceased with forgiveness and mercy and elevate her station in Paradise.

Col. Javaid Rusdhi Sāhib of Pakistan, who passed away some time ago. After retiring from the army, he spent his time serving the Community in various capacities. He was very caring and loving and took care of his family as well. His Holiness^{aa} prayed that may Allāh treat the deceased with forgiveness and mercy.

TABLĪGH AND REVIVAL OF ISLĀM

The following are some guidelines on Tabligh given by Syedna Hazrat Khalifatul-Masīḥ V (may Allāh be his Helper!). It is a summary of the Friday Sermon delivered on April 9, 2010 at Basharat Mosque, Pedro Abad, Spain.

The object of the advent of the Promised Messiah^{as} was to revive the glory of Islām. Indeed, it was in Spain that after a few hundred years of rise, Islām fell in such a way that its adherents were forcibly converted to Christianity or they got caught in the trap of Christian missionaries due to their own spiritual weakness. India, with its Muslim mystics and saints was considered as the fortress of Islām. But there too Muslims were turning to Christianity. This is the time that the Promised Messiah's advent took place and the revival of Islām began. Having received knowledge from God, he told the world about the superiority of Islām over other world religions. He presented the reality of Christianity to the Christian priests who had spoken of Christian dominance in India in such a way that they were forced to be defensive about it and some of them retreated, telling their followers never to engage in a discussion with Aḥmadis. Christians acknowledged that due to this 'new' Islām, which was in fact the real Islām, the greatness of the Holy Prophet^{sa} was being re-established.

Today the task of the revival of Islām is the task of each Aḥmadi. For this we need to pay attention to our own condition and actively work towards it. Huzoor^{aa} said each person of the Jamā'at in Spain needs to pay attention to this and abandon indolence. There is need to utilise the proofs and reasoning from the scholarly treasures that are at our avail and expedite Tabligh efforts.

It should be clear that in this day and age a majority of Christians are far-removed from religion and many have lost belief in the existence of God. They have to be initially brought towards God. For this we need to present good practises and also

need to work at our own spiritual development and enhance our taqwa levels otherwise Tabligh efforts will not be blessed. It is God's decree that the true and living religion is Islām and it is going to triumph and obedience of the Holy Prophet^{sa} alone is the way to seek God's pleasure. Acknowledgement of Unity of God and adapting one's practices accordingly are the only means of salvation. This alone is the objective for which we need to endeavour and pray, put it in practise and take the message to others.

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

The Promised Messiah^{as} made it our responsibility to try and work, according to our individual capacities and capabilities, for the purpose for which he was sent. Today the whole world commits shirk (associating partners with Allāh) in the name of religion or rejects the very existence of God. Huzoor^{aa} said as his addressees were in Europe, he will speak with that reference. He said there was a time when the sound of *Lā illāha illallāh* could be heard in the land of Spain. There are relics and reminders all over the country that once Unity of God was in the



Qadian, India

very air. However, spiritual weakness gave way to the concept of trinity. Indeed, God decreed that He will establish the world on Unity of God and for this purpose, as is His way, He sent His commissioned one, the Promised Messiah^{as}. It is God's special grace and mercy that we came in the bai'at of the Promised Messiah^{as}. However, the Promised Messiah^{as} did not say that bai'at was the ultimate objective of our lives. Rather, he said that in order to establish Unity of God and to gather people on the one true faith he should be followed, then alone would taking of his bai'at be honoured. However, this task has to be done with gentility and gentility comes into play when one is armed with proofs and reasoning. The reason our opponents are verbally abusive and belligerent and use force against us is because they do

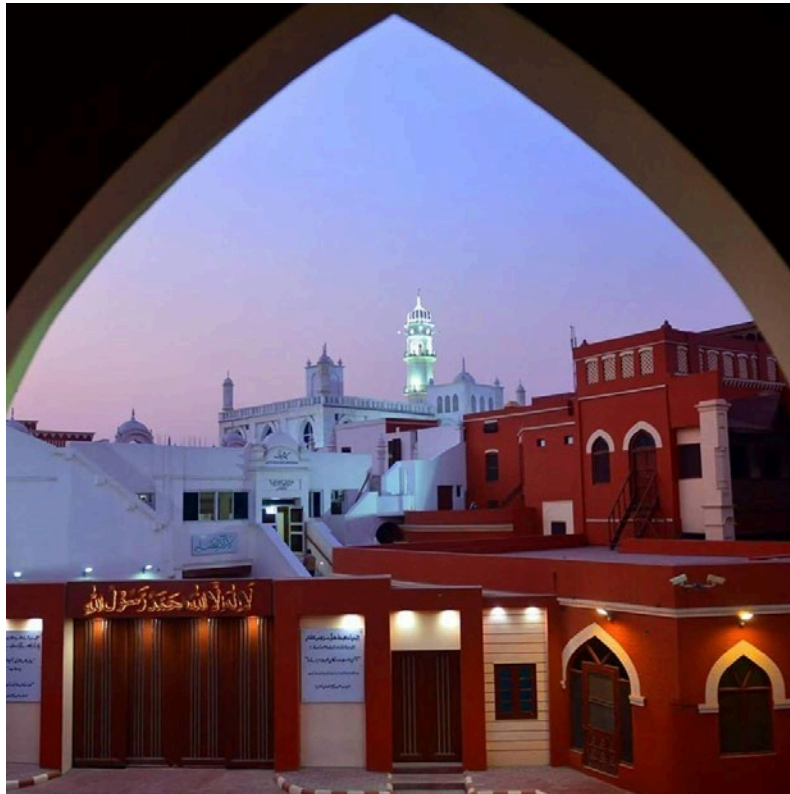
not have any proofs and reasoning. The Promised Messiah^{as} has filled us with so many Qur'ānic proofs that there is no need to lose one's cool. Discussions should be conducted with courtesy and it should be proven to the world that the teaching of Islām is the beautiful teaching that does not require force for it to spread. It is that light which reaches the soul of each pure-natured person.

Islām draws our attention to rights of God and rights of mankind and a fundamental aspect is that unless prayers are made avail of it will not come to fruition. The real way to spread the true faith is through spiritual development and spiritual development does not come about without prayers and a connection with God. How could the task of summoning people to God be done without first establishing a connection with God? The Promised Messiah^{as} expounded that our triumph will come about with prayers alone. Tabligh too requires prayers and bears fruit with effort and prayers combined with special attention given to improving one's own practices.

The Holy Qur'ān states: 'And who is better in speech than he who invites men to Allāh and does good works and says, 'I am surely of those who submit?' (41:34) God declares summoning people to Him as the best of tasks and everything else as secondary. One is to utilize all resources that are available to perform this task and be included in the best of people. The Holy Qur'ān states hundreds of commands and forbids many things. Good works constitute when man avoids what is forbidden and tries to do what is enjoined. Huzoor^{aa} said if we analyse ourselves there is much piety that we overlook in our daily lives. It is a most significant condition for one who invites people to God to be one who does 'good works'. Then alone can one

summon another to the ways showed by the Promised Messiah in the current age. Then alone can one assert that he or she has, to some extent, found inner peace and is heading towards spiritual development and can usher others to listen and try to be obedient as one has been obedient.

While it is essential for a Dā'ī llallāh (summoner to God) to remember this, it is also for every single Aḥmadi, whether he/she is active in Tabligh or not to be aware that their surroundings and the



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world knows they are Aḥmadi and their being an Aḥmadi makes them a silent summoner to God. Huzoor^{aa} said at times he receives letters from people outside Aḥmadiyyat complaining about unfairness of Aḥmadis. Thus one act of an Aḥmadi becomes a source of disrepute for the entire Community.

Obedience of a Muslim entails honouring dues of God and dues of mankind, worship of God is also a significant feature of it. When Hazrat Abraham^{as} and Ishmael^{as} raised the walls of Ka'ba, they prayed for a Prophet to come in the future but they also prayed for their progeny: 'Our Lord, make us submissive to Thee and make of

our offspring a people submissive to Thee. And show us our ways of worship, and turn to us with mercy; for Thou art Oft-Returning with compassion and Merciful.' (2:129)

Without worship of God the purpose for which His Prophets come to this world is not fulfilled. One only truly understands the teaching of God and its wisdom when one's nafs (self) is purified and nafs is only purified when one knows the ways of worship of God that gain acceptance with Him. It is indeed our good fortune that the Holy Prophet^{sa} taught us these ways and the Promised Messiah^{as} revived them in the current age.

It is the duty of every person who calls themselves an Aḥmadi and associates himself/herself to the Promised Messiah^{as} to keep their practices upright, for the whole world watches them. If one does not have sufficient religious knowledge to be a Dā'ī llallāh one can still attract others by one's good practices.

Generally speaking the reason for most Pakistani Aḥmadis to be living outside Pakistan is their faith. Therefore while being grateful, as we work

to improve our worldly life, we should at least commit one day a week to summon people to God. If the few hundred Aḥmadis of Spain became active in Tabligh it can accelerate the process manifold. If the Spanish Jamā'at and the auxiliaries worked on this the Community could be introduced to a good section of the country. Tabligh needs to be done in accordance to the mindset of people concerned; some are far-removed from religion whereas others deny the existence of God. Although most people are not religious, yet due to living in an ambience of Catholicism and due to the historical background some families and ethnicities are still deeply prejudiced against Islām. However, there also seems

to some restlessness about Christianity. In fact Dr. Mansoor Şāhib has informed him that at an event in Valencia to mark 400 years old history, an apology for the ethnic cleansing of Muslims, may be forthcoming. To further support this developing realisation we should have literature about the true teaching of Islām and should make an effort to do Tablīgh about it. There is no need to go into matters relating to Christianity, rather Islām should be introduced in a sagacious manner and the advent of the Promised Messiah^{as} in the current age should be cited.

The lost glory of Islām will be re-established when the Aḥmadis of Spain will realise that it is their responsibility. It should not be assumed that these people are distant or are under the influence of Catholicism. Indeed, a few decades ago, it was unthinkable that we could construct a mosque here or that one day the Spanish would be embarrassed at the past and would think of an apology. These are the works of God. Our task is to plan according to the ways of the country we live in. An extensive and courageous planning is needed. Targets need to be determined that we will introduce Aḥmadiyyat to at least one percent of the population in one year. Huzoor^{aa} said countries where such efforts are being made have had good results.

For this task the entire Jamā'at, missionaries and the auxiliaries need to work side by side. God had entrusted this very task to His Prophets. God states: 'But

be printed. Those who are interested will contact us themselves. If work had been carried on correctly, as the centre had directed, since the construction of the mosque twenty eight years ago, connections could have developed with its reference alone and the difficulties faced in Valencia may have been eased. Rather than long-term planning we start work at the last minute. We need to change this thought-process and foster regular connections. Visits by a few delegations in one year should not be considered a mark of success. There is not sufficient literature around. The world wishes to read and listen to topics of peace, economic matters and what is currently being carried out in the name of Jihad. There is literature available on these topics; it only needs to be translated [in Spanish].

Introductions to Aḥmadiyyat should be carried in smaller towns and villages, topics should be chosen and other faiths should be invited to inter-faith seminars etc. Halls can be hired for this purpose. If the missionaries and the auxiliary organisations became active a lot could be achieved. Spain is visited by many tourists. Brief literature should be produced for them in different attractive designs. Some may not accept it, others may throw it away after a while but many will read it. Our task is to fulfil our responsibility. God has never said that Tablīgh will always have great response. God states: 'Surely thou wilt not be able to guide all whom thou lovest; but Allāh guides whomsoever He pleases...' (28:57)

The Promised Messiah^{as} said that we need people who will achieve objectives. He said tours are needed for Tablīgh work as well as people who can devote their lives for this purpose. He also said that to take the message to Europe not only the language of the country should be known but one should also be well-versed in local phraseology.

The Waqfe Nau children should be brought up in a way that they eagerly join Jāmi'a Aḥmadiyya. The language and life-style of the country should be familiarised with. The Tablīgh work of the Community is permanent. Prompt and emergency planning for Tablīgh should be done side by side long-term Tablīgh planning done with deep considerations. Sincere efforts will be required for this. The office holders should think beyond the office and recognise the objective for which God is enabling them to serve.

The Promised Messiah^{as} said fear of God entailed that one was mindful of harmony between one's word and deed. He said an impure heart has no value in the sight of God, no matter how pure the utterance of the person. He said his Community should understand that they have come to him so that a seed may be sown which would make them into a fruit-bearing tree.

We should all reflect on our inner self and that the fruits of each Aḥmadi are two-faceted. Firstly, improve our own condition and that of our children and adhere to taqwa and secondly, take the beautiful message of Islām to the world. May God enable us to put this in practice and may there be no contradiction between our word and deed, may we ever turn to God and attain His pleasure and be enabled to do the task entrusted to one commissioned by Him in an excellent manner.

“Firstly, improve our own condition and that of our children and adhere to taqwa and secondly, take the beautiful message of Islām to the world.

if they turn away, We have not sent thee as a guardian over them. Thy duty is only to convey the Message...' (42:49) Thus is the responsibility of each Aḥmadi in this country.

There is no need to distribute big books. One page introductory leaflets should

Our task is to make effort and pray. How can we possibly say that every effort of ours will definitely bear fruit? We have to try our very best and pray. May God cover our faults, overlook our mistakes and accept our endeavours. If our effort is right, the rest God will bring forth.

PRINCIPLES OF EFFECTIVE PREACHING

Hazat Mirzā Tahir Aḥmad, Khalīfatul-Masīḥ IVth

The following article is from the Archives of the Aḥmadiyya Gazette Canada. It was originally published in the March 1991 issue and has some guidelines on Tablīgh given by Hazrat Khalīfatul-Masīḥ IVth at the Jalsa Sālāna UK 1990.

The most important aspect of preaching is your relationship with Allāh, which must be pleasing to Him. Only if this relationship is right can you expect any result from your efforts.

Some people claim that despite their best efforts, they are unable to achieve any result. Their contention is that they have done their best, and Allāh has let them down. This is wrong. You must accept responsibility for your shortcomings and give credit to Allāh that you are not suffering as much as you should. A person's life is so full of defects and shortcomings, such as his ego, which destroys his good actions even before they are performed. If Allāh were to look at the defects accompanying your good deeds, none would be accepted. You should, therefore, be grateful that Allāh is so Forgiving that He does overlook your defects. This is the correct relationship that you should have with Allāh before you launch any plan and expect any success from your preaching. This aspect must be borne in mind and never be forgotten.

CHOICE OF PEOPLE

In some communities where the Elders have prominence, your activities should be directed towards them as they will then influence the coming generations. But in the modern Western societies, youth is given more prominence.

You too should therefore direct your attention towards the youth. If you establish better relationship with the youth

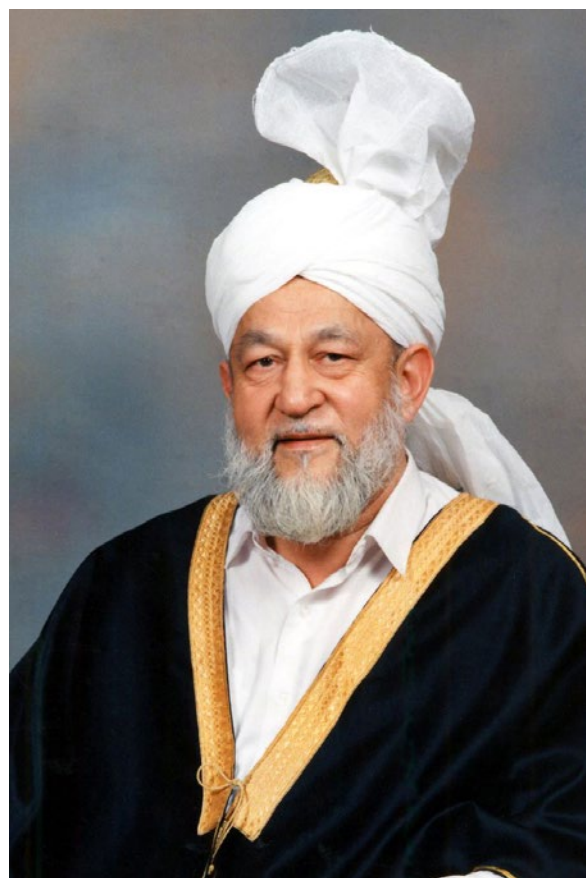
of a country, than you have now, in the future, because they will be the policy makers of tomorrow. The youth of today is highly important to Aḥmadiyyat. So pay special attention to the youth.

CHILDREN

Children are also important in this respect. Get your children to increase their circle of friendship and invite their friends to your home for informal get togethers. Try to address them in a way that children should be addressed, in a language which they understand best. Present the concept of goodness from the Islāmic point of view in a manner that would attract the young and old alike. Do not enter into any controversial debates.

Tell them about Allāh, the One, and praise Him as the Holy Qur'an praises Him; sing His hymns as His Prophets have sung. Imbibe the love of Allāh in their hearts. Let them love Him as you love Him. No one can take exception to this.

Tell them also how Allāh's manifestations can be witnessed in His creations; His kindness, beneficence and graciousness to mankind. How He loves us in so many ways, having gifted us with things which we do not deserve or even dream about;



Hazat Mirza Tahir Aḥmad, Khalīfatul-Masīḥ IVth

how He looks after all our requirements, not only for today, but of the future as well.

ADDRESS THE YOUTH

When you address the youth, find out what is agitating them. That is very important. Some people who do not know how to preach begin with controversial subjects and start hammering Islām into their listeners, whether they are in a receiving mood or not. This is not how you should

preach. You should preach by rousing his interests all the time. The best test for a good preacher would be that the person to whom he is preaching, rather than the preacher, would want to prolong the discussion.

Similarly, when you address a scholar, address him in a manner to arouse his scholarly interest in Aḥmadiyyat. The Promised Messiah^{as} has given us so much that even an ordinary Aḥmadi can arouse the interest of highly scholarly people.

When you address people who have lost all interest in religion, first find out what their interests are. If you know that, then you have gained entry to their attention. You must also have an answer to their interests from the Islāmic point of view. If you are able to correspond Islāmic education to that interest, then you would have won your man, and he would have won Islām in return.

REJECT NO ONE

It is very important for you to remember that every human being is made for God. It is not for you to reject anyone off hand. When you fail to rouse the interest of anyone, more often than not, you are the one at fault. Some people may appear to be as hard as stones and adamant in their stand, but bear in mind that according to the Holy Qur'ān even some stones break and sweet and life-giving water gushes forth from them. So you too should not lose hope for anyone.

On the other hand, you must realize the importance of your time. You have limited powers and limited time, While not rejecting those hard people, you should only spend time with them when you can afford to do so, and devote the greater part of your time and energy to those who are more sympathetic to your efforts. Allāh wants you to put in your best efforts. Do not be like those who limit their preaching activities to a few people only and spend all their time fruitlessly with them.

STUDY LOCAL CULTURE

Half of the battle can be won if you learn the habit and culture of the people to

whom you are preaching. This is highly important, especially in a country where their cultural background is different from yours. It is doubly important, therefore, for you to learn their cultural values. Sometimes a small omission on your part can result in disastrous consequences in preaching.

BE PURPOSEFUL

If you have a purpose and devotion in life, then you do not need external reminders. The one who constantly censures you is within your heart. If you have definitely decided that you must preach, you must win. Then that constant reminder is the most important thing that would keep nagging you about your neglect and keep encouraging you for what you have gained. Such preachers are never without their reward from Allāh.

COME TO THE POINT

The ultimate objective of every religion is God. It is God in Whom you will make people interested, not Islām, nor the Aḥmadiyya version of Islām, the most important weapon that you are armed with is your relationship with God. If you have that right relationship well established, then you are bound to succeed with all types of people.

LOVE OF GOD

If you really know and love your God, then it will be impossible to hide that love from the people you address. The name of God will come to you repeatedly, and so naturally and with such impact, that the people will themselves realize that the person who is addressing them is godly, loves his God and must surely be truthful. This is the most impressive part of preaching.

If you are not armed with this love, it is futile to embark upon any preaching program. It is much more important that you first acquire the love of Allāh within yourselves before you start calling others towards Allāh. This is the fundamental condition that must be attained before you can join the high premise, i.e., you are truly godly and have a direct relationship with

your God, then you are bound to succeed despite the severest opposition.

Allāh promises you that if you fulfil this condition, then even your bitterest enemies will turn into such sincere and firm friends that they would be proud to shed their blood for your sake. This is the ultimate of preaching. This applied to the Holy Prophet^{sa} in all its entirety.

It is related, for instance, that one Muslim lady who had lost her husband, brother and son in a battle was not in the least concerned about her personal loss. She was more concerned about the welfare of the Holy Prophet^{sa} on him. When she at last saw him in the distance, her face shone with happiness and she ran to him and exclaimed: "O my master, every other calamity disappears to nothingness after I see your face." And yet, this was the same person who had previously in her intense hatred for the Holy Prophet^{sa} and his companions^{ra} opened up the chests of slain companions of the Holy Prophet and chewed on their liver.

Only a true preacher can bring about such a transformation. Those who had earlier hated you with all their hearts end up in a manner that they want to shower everything they have on you.

So preach like the Holy Qur'ān wants you to preach. Understand the essence and art of preaching as taught to us by the Holy Prophet^{sa}. After that, it will only be a matter of time before you transform the whole of mankind into a peaceful Islāmic society.

HOW TO BECOME A SUCCESSFUL DĀ'Ī LLALLĀH

Dr. Hameed Aḥmad Khan

A speech delivered by late Dr. Hameed Aḥmad Khan of Hartlepool UK.

My friends and colleagues, I am sure that over the years you all have heard a number of speeches and took part in many discussions about preaching. As a result, you must have developed your own ideas and plans about how to become a successful preacher or Dā'ī llallāh. This is the best subject and can be talked about for hours. Today, however, I will take up only one aspect and express my feelings about it.

To learn any trade or profession, we require some good books, one or more good teachers, and then experience the application of that trade in practice. Finally, it is up to the student how keen and dedicated he is to learning that profession.

Preaching has been practised successfully since the time of Adam^{as}. As Aḥmadis, we are the most fortunate people on the face of the earth today. We have the best book—the Word of God to guide us. It is supplemented by the divinely inspired books of the Promised Messiah^{as} we know, or ought to know, the practice of the Holy Prophet^{sa} and his companions^{ra}. We are blessed with a second coming of the Holy Prophet^{sa}, and we are fortunate to have met, known, and benefitted from the company of the companions of the Promised Messiah^{as}.

We are extremely fortunate that God has blessed us with a Khilāfat Aḥmadiyya, which is a constant source of Divine guidance and bounties. We know the practice of his companions and Khulafā'. Thus, nobody can dispute that in the art of preaching we Aḥmadis have the best



Image from Pixabay

possible means to become a successful Dā'ī llallāh. I would, if i may, illustrate this point by an example. There are equally gifted students all over the world to be good scientists. But a student in Africa or Pakistan cannot achieve the same standard of excellence, unless he gets access to the centres of excellence in the West. Aḥmadiyyat provides an even better Centre of excellence in the field of preaching. It has to be so. We are calling people to Allāh and we have the backing of Allāh.

For a Dā'ī llallāh, therefore, opportunities are vast and numerous. They are open to all of us. We have the best means, the best tools to learn and practice the art of preaching. We cannot, in all honesty, say that we are limited in any way. Over the last five years, Huzoor^{rh} has extensively spoken about preaching and how to become a successful Dā'ī llallāh. It is therefore obvious that everyone of us can become a successful Dā'ī llallāh.

As I said in the beginning, to learn a profession the final requirement is a learning desire, dedication, and spirit of sacrifice on the part of the student. Without this dedication, no one can hope to become a successful practitioner of a particular art. In spite of the availability of the best possible means and institution, one cannot succeed without personal hard work and sacrifice. This is the law of nature, and it cannot change. Sincere desire coupled with hard work and sacrifice will make us successful preachers. Wishful thinking and pleasant dreams about preaching, without dedication and hard work, will not bear fruit.

Consciously or unconsciously sometimes we delude ourselves [into thinking] that we are working hard. We then complain or feel sorry for ourselves when our efforts are not bearing fruit. In situations like that, we should be critical of ourselves and look into our inner self. To our amazement, we will find big gaps in large vacuums lurking about in our dedication to preaching.

What did we do if we were not blessed with a child? Did we leave any stone unturned? Didn't we try to go to the best possible medical centre to seek help? Didn't we ask all our friends and Huzoor^{rh} to pray for us? Didn't we cry in the middle of the night to our Creator to bless us with a child? Weren't we restless, anxious, depressed, humble, and sad? Didn't we feel empty and adequate? We spared no effort and did not hesitate to offer any sacrifice.

Do we feel the same if we fail to have a spiritual child? Can we honestly say that we are ready to make similar efforts and sacrifices in the field of preaching? If we can bring our efforts to the same level, then we will certainly be blessed with many spiritual children.

Most of us, with the grace of God, already have physical children. We also have our jobs and professions. Let us see what we do about them.

We spend about eight hours a day at work. This is for our physical sustenance and material development. Do we ask ourselves this question: how much time did I spend on preaching today? What efforts did I make? Again, like me, it must embarrass you every evening that our efforts and actions are quite inadequate.

We have children. We worry about their education, their health, and their successful careers. We go to schools to meet their teachers. We are ready to spend as much as it takes to further their education. We spend large amounts on their welfare and weddings.

Do we have the same feeling about preaching? Do we become anxious and perturbed, if the spiritual child under our preaching is not doing well, or if his spiritual progress is not satisfactory? If he plays truant, do we leave him alone, or do we look after and follow him with the aching heart of a father? Are we concerned with his total welfare, or do we just pass on to him a piece of paper published by the London mosque? Are we ready to spend on him, as we are ready to spend on our physical child?

What do we do if our child is in poor

health? We get the best possible medicine. Irrespective of cost, we sacrifice our sleep and comfort to look after him. We supplicate and beg our Lord, the Healer, to bless the child with good health. We ring the Private Secretary of Khalīfatul-Masīh for urgent prayers. Do we show the same urgency, the same concern, the same pain, the same dedication to remove the ills of our spiritual children?

This is the only way to become a successful Dā'ī llallāh. Unless we develop similar dedication to our spiritual children under preaching, we cannot hope to succeed. This is the way of the prophets and God's chosen people. This was the attitude of the companions of the Promised Messiah^{as}, which fortunately we all witnessed. They prefer their spiritual children to their physical ones. You remember the story of that son of Aḥmadiyyat who went abroad as a missionary and could not return for twenty-five years due to a lack of funds. He did not see his physical children or wife for twenty-five years! She had grown old while he was away.

What do we feel when we meet the Khalīfa? Does he not come across like a loving and caring father who is most concerned about our welfare? Why shouldn't we follow in his footsteps? These are the ways of preaching par excellence. We should become a replica of [Khalīfatul-Masīh] in our spheres. We should become a truly loving father to all our friends. Once we succeed in adopting this attitude we will certainly become a successful preacher. Fruits of our labor will be forthcoming and they will be delicious.

Today, we are passing through a very important phase in the history of Aḥmadiyyat. Looking around, we find that seeds of this Divine movement have been scattered all over the world. They need to sprout and grow into big crops. For easy comparison, we can go back to the early days of Rabwah, which are well known to most of us. Today, we are the branches and seeds of that beautiful crop in Rabwah.

All of us wherever we are have to work hard and offer sacrifices to create a small Rabwah around us. We have to fall back on our experience and memories and dedicate all our energies and resources to achieve

this goal. The harder we work, the better the crop would be. Simple dreams and good intentions are not enough. We have to get up like a farmer in the early hours of the morning and start to irrigate this crop with the tears of our hearts. We have to plan and think till the field during the day, keep the weeds out, and look after it with love and tender care.

With full energy and vigour, we have to build a little Rabwahs all around us. We should create small communities based on a culture devoted to prayers, remembrance of God and His prophets, and service of mankind. We should never forget that we are the servants, not masters of this community. And our job is nothing but the service of this community. We should always be burning with desire for the welfare of our friends, not ours.

Let me give our own example— small but hopefully inspiring. In 1982, ours was the only Aḥmadi family in Hartlepool. We decided to go back to Pakistan for the welfare of our children. (We were defensive and defeatist in our outlook). Fortunately, Huzoor^{rh} happened to visit us that year. When he heard of our plan from my wife, he forbade us from going back to Pakistan, until we had created a small community of 6 to 7 Aḥmadi families in Hartlepool. With the grace of God and Huzoor's^{rh} prayers and special attention, we now have that number of families in Hartlepool. But now they are our family. We cannot go back, because heart people are our home and all Aḥmadis are part of our family. This is what I mean— creating small Rabwahs all over the world. We have to teach them Islāmic values through example, patience, and kindness. They, in turn, will Inshā'Allāh help create small Rabwahs in their own spheres.

Every evening, we should take account of our performance during the day. We should search our hearts and see if we cared and worked as much for preaching as for our worldly pursuits. The motto of an Aḥmadi taught by the Promised Messiah^{as} is to give our religion preference to our world. The day with achieve this in preaching, we will become a successful Dā'ī llallāh.



Aḥmadiyya Muslim Jamā'at Press Releases

The following press releases have been provided by
[Press & Media Office](#), Aḥmadiyya Muslim Jamā'at

Mubarak Mosque, UK

Aḥmadi Muslim Women from Kababir have Honour of a Virtual Meeting with the Head of the Aḥmadiyya Muslim Community

“People should be able to recognise that Aḥmadi Muslim women are those whose actions, morals, demeanour, speech and social interactions are all of the highest order according to the teachings of Islām.” – Hazrat Mirzā Masroor Aḥmad^{aa}

On 6 June 2021, the *World Head of the Aḥmadiyya Muslim Community, the Fifth Khalifa (Caliph)*, His Holiness Hazrat Mirzā Masroor Aḥmad^{aa} presided a virtual meeting with members of Lajna Imaillah in Kababir in Haifa.

His Holiness^{aa} presided the meeting from his office in Islāmabad, Tilford, whilst the Lajna members joined from Mahmood Mosque in Kababir.

After short presentations, the Aḥmadi Muslim women living in Kababir had an opportunity to ask His Holiness^{aa} a range of questions.

One of the attendees asked His Holiness^{aa} about the societal and political tensions associated with living in the Middle East.

With regard to their lives in the Middle East, His Holiness^{aa} said it was up to Aḥmadi Muslims to live with due caution and

wisdom. Furthermore, it was their duty to faithfully manifest the noble and peaceful teachings of Islām in order to remove any misconceptions or fears from the minds of non-Muslims.

Thereafter, His Holiness^{aa} noted that all societies across the world were facing challenges, most notably the relentless rise of materialism that was leading mankind away from religion and belief in the existence of God.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

“The biggest danger to the wellbeing of the world is the widespread dissemination of immorality and wrongdoing by deceiving forces that is being spread through the media, the internet and other means. As a result, young people across the world are moving away from their faith despite having been born in religious households. Mankind is turning increasingly towards fulfilling worldly desires and materialism...

So, we must try to avoid a similar fate for our children by making great efforts to raise them in the best way and mothers have a fundamental role in this.”

Hazrat Mirzā Masroor Aḥmad^{aa} further stated:

“From childhood, mothers should forge a close bond with their children and teach them about their faith. An Aḥmadi Muslim mother has a duty to ingrain within her child that they must forever give precedence to their faith over the world and that they should never be overcome or be swayed by the bright lights and superficial ways of the world.”

Hazrat Mirzā Masroor Aḥmad^{aa} continued:

“When a person truly strives to give precedence to their faith in all matters and endeavours to fulfil the demands of worship and to forge a loving relationship with God and to adopt the highest morals

and to act upon Islām's teachings, then they will surely attain the pleasure of God. Furthermore, when the pleasure of Allāh the Almighty is attained then a person's worldly needs also come to be naturally fulfilled."

Continuing, Hazrat Mirzā Masroor Aḥmad^{aa} said:

"Therefore, it is incumbent upon you to morally train your sons and daughters from a very young age – this is the way to protect your future generations and this is the great challenge of our time. Thus, do not consider the local issues and problems that arise in your region to be the ultimate challenge. Rather the true challenge lies in combatting the moral malaise and evils that are spreading in the world."

His Holiness^{aa} was also asked what his message was for Arab Aḥmadi Muslim women.

In response, Hazrat Mirzā Masroor Aḥmad^{aa} stated:

"Whether it is Arab Aḥmadi Muslim women or non-Arab Aḥmadi Muslim women, the message is that you should establish the highest moral and spiritual standards. This should be your hallmark and this should be your distinguishing feature. People should be able to recognise that Aḥmadi Muslim women are those whose actions, morals, demeanour, speech and social interactions are all of the highest order according to the teachings of Islām. Secondly, and of great importance, is that Aḥmadi Muslim women should focus upon the upbringing of their children. You should teach your children about their faith and you should pray earnestly for them, as the prayers of one's parents have a special impact and effect."

Hazrat Mirzā Masroor Aḥmad^{aa} continued:

"One should pray for their children that Allāh the Almighty may always keep them attached to their faith and that they never deviate from the right path. Repeatedly offer the Qur'ānic prayer for them that 'Guide us on the right path' and pray that may they never fall under the traps laid by satanic forces and may they never have doubts about their faith and may

they never have any thoughts of creating unrest in society."

Hazrat Mirzā Masroor Aḥmad^{aa} further said:

"So this is the way that an Aḥmadi Muslim woman must raise her children and this is a very heavy task. If Aḥmadi Muslim women fulfil this responsibility, then they will come to embody the saying of the Holy Prophet^{sa} that 'Heaven lies under the feet of one's mother.'"

One lady mentioned that Muslim women who observed Hijab were often viewed suspiciously and judged harshly by non-Muslims in their society.

His Holiness^{aa} mentioned that such social pressures pertaining to Hijab existed in many countries and that laws had been enacted restricting the rights of Muslim women to wear a veil in certain European countries.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

"In your society it may be that some people criticise you and laugh at you (for observing Hijab). However, there are other nations where laws have been established against Hijab and despite this, those who have a firm faith continue to observe Hijab. So, you will have to decide whether you wish to follow the commandments of God and bear every hardship and mockery and every critical remark for His sake or whether you will become fearful and accept what other people say and follow the trends of society? This is a decision you have to make."

Hazrat Mirzā Masroor Aḥmad^{aa} continued:

"So you have to decide whether you wish to safeguard your faith and establish a relationship with Allāh the Almighty and follow what He says or will you become afraid of the society and worried over small criticisms and so abandon your religious teachings? I hope that a believing Aḥmadi Muslim woman and girl will remain firm upon their faith and that having accepted the Promised Messiah^{as} she will act upon the teachings of the Holy Qur'an – the teachings for which the Promised Messiah^{as} was sent by Allāh the Almighty."

Another attendee asked His Holiness^{aa} how an Aḥmadi Muslim woman who was in employment due to financial need could ensure that she did not neglect her duties to her family.

In a detailed answer, Hazrat Mirzā Masroor Aḥmad^{aa} said:

"If an Aḥmadi Muslim mother works out of necessity to help with the finances of the house, she should try to find a job which finishes at such a time that she can be home when her husband comes home and when her children return from their schools. If that is not possible and she is unable to receive her children when they return from school then the children should know that their mother has done some preparation for them so that after having washed and changed, there is food waiting for them to eat."

Hazrat Mirzā Masroor Aḥmad^{aa} continued:

"A mother who is working professionally will have to work twice as hard. She will have to fulfil her obligations at her workplace and she will also have to give adequate time to her children. She should talk to them, guide them morally and should remind them to offer their prayers. No matter what, a positive family environment within one's home should be maintained..."

Hazrat Mirzā Masroor Aḥmad^{aa} further stated:

"Also keep an eye on your children that they do not watch harmful or indecent content on the internet. Similarly, when it is the weekend, a mother should spend as much time as possible with her children. Of course, it is also the responsibility of fathers that they should help the mothers within the home. A strong family environment should be created wherein the parents and children sit together and discuss their thoughts and views openly with one another. This will create unity and attach the children to their family forever and this will also develop and strengthen their attachment to the Aḥmadiyya Muslim Community."

Another question related to how young people could be attracted to the

programmes of the Aḥmadiyya Muslim Community at a time when people are moving away from belief in God.

His Holiness^{aa} advised that Aḥmadi Muslim mothers should play a role in ensuring that their children are involved from a young age in the activities of the Aḥmadiyya Muslim Community.

His Holiness^{aa} also said that the events of Lajna Imaillah and Nasiratul Aḥmadiyya should be organised for girls and women in a way that attracts them and be interactive. His Holiness^{aa} said fun activities and sports events should be organised for children and they should be given the opportunity to express their views and feel empowered, rather than simply asking them to listen to speeches.

His Holiness^{aa} was asked if the verse of the Holy Qur'ān which states that 'Men are guardians over women' means that the views and opinions of men are to be given precedence over those of women. In response, His Holiness^{aa} categorically stated that this was not the meaning of the aforementioned verse.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

"Not at all! This verse does not mean that a man's opinion has any form of superiority over that of women. Women also make very sound judgements and some of the decisions of the Holy Prophet^{sa} were made as a result of the advice of the women. For example, at the time of the Treaty of Hudaibiyah, it was the advice of [the wife of the Holy Prophet^{sa}] Hazrat Umme Salama^{ra} upon which the Holy Prophet^{sa} acted."

Hazrat Mirzā Masroor Aḥmad^{aa} further said:

"All the verse means is that a man is responsible for the home and in that capacity he is responsible for running the finances of the house and ensuring that the house is run in accordance with the teachings of Islām... That is why it is the teaching of Islām that if a wife is earning then her husband should not demand of her to spend on the house in order to ease the burden on him. If she does not wish to do so and despite her having the means, the man remains responsible for financially fulfilling the needs of the family. He is also

responsible for making sure that the home should be run in an Islāmic way."

Hazrat Mirzā Masroor Aḥmad^{aa} said:

"In terms of any domestic or matrimonial issues, I often say to Aḥmadi Muslim men that the verse 'Men are guardians over women' also requires that men should show patience and should not quarrel with their wives unnecessarily. Every man should be patient and listen to his wife in the day to day matters so that the environment of the home remains peaceful. This is the meaning of the word 'guardian' that a man should keep the environment of the house peaceful for the sake of the children's moral upbringing. A man is not made the guardian to dominate his family, rather he is made guardian in order to fulfil the rights of his wife and children."

HEAD OF AḤMADIYYA MUSLIM COMMUNITY HOLDS HISTORIC MEETING WITH AḤMADI MUSLIMS FROM 'LAND OF THE PROPHETS'

"God-willing, one day will come when the Muslim Ummah, under the flag of the Promised Messiah^{as}, will enter the Holy Ka'ba." – Hazrat Mirzā Masroor Aḥmad

On 5 June 2021, the World Head of the Aḥmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness Hazrat Mirzā Masroor Aḥmad presided a sixty-five minute virtual meeting with male members of the Aḥmadiyya Muslim Community in Kababir in Haifa.

It was the very first time that people from the Holy Land were blessed with a meeting from Kababir with the representative of the True Servant of the Holy Prophet Muḥammad^{sa}, the Promised Messiah^{as}. Thus the 'The Land of the Prophets' was once again honoured by the Khalifa of a Prophet.

His Holiness^{aa} presided the meeting from his office in Islāmabad, Tilford, whilst the Aḥmadi Muslims joined from the historic Mahmood Mosque in Kababir, built in 1931.

After some initial presentations, Aḥmadi Muslims living in Kababir had an opportunity to ask His Holiness^{aa} a range of questions.

One person mentioned that the Centenary of the Aḥmadiyya Muslim Community Kababir will be celebrated in 2028 and sought the guidance of His Holiness^{aa} of how they should best mark and commemorate this historic milestone.

In response, Hazrat Mirzā Masroor Aḥmad^{aa} said:

"For a certain date to arrive or for a period to complete does not of itself fulfil any objective... When someone asked the Holy Prophet Muḥammad^{sa} about the Day of Judgement, he replied by asking 'What preparation have you made for that day?' Therefore, the importance of anything is dependent upon one's preparation for it..."

Hazrat Mirzā Masroor Aḥmad^{aa} continued:

"As your centenary approaches, first and foremost you must keep in mind that you have accepted the Promised Messiah and Mahdi^{as} who has come in this era according to the prophecy of the Holy Prophet Muḥammad^{sa} – according to the prophecy of Allāh the Almighty which is also noted in the Holy Qur'ān – in order

to establish the true teachings of Islām in the world. You have pondered over and understood that this Messiah and Mahdi has been sent by Allāh the Almighty to spread the teachings of Islām as a true servant of the Holy Prophet Muḥammad^{sa} and you have accepted him and that you must now advance his mission. For that the principal means is to establish righteous and pious changes within oneself.”

Hazrat Mirzā Masroor Aḥmad^{aa} further stated:

“You must ask yourselves, as you approach the centenary that how many of you are those who have adopted the true teachings of Islām? How many amongst you have truly become the servants of the Gracious God? How many amongst you have reached the highest levels in the worship of God and are those who offer voluntary prayers along with their obligatory prayers? How many from amongst you are those who not only have a desire to spread the message of the Promised Messiah^{as} in their family, in their people and in their nation but actually endeavour and struggle in this effort? How many of you are observing the highest morals? How many from amongst you have established an atmosphere of peace, love, harmony and tranquillity within their homes? How many from amongst you are such who have enlightened their children about the teachings of Aḥmadiyyat – the true Islām?”

Elaborating further, Hazrat Mirzā Masroor Aḥmad^{aa} said:

“Thus, these are some of the ways to truly celebrate and mark your centenary. And only if you have fulfilled them or are striving earnestly to fulfil them can it be said that you are trying to celebrate the centenary in the best possible way. If this is not the case, then you must make a sincere effort in the coming seven years to ensure you are acting and living according to the true teachings of Islām. Furthermore, honestly assess how many of you are those who have a true relationship and bond with Khilafat and are fulfilling your religious pledges.”

Another question was asked by a Palestinian living in Haifa who asked how,

as a Palestinian living in Haifa, he could remain faithful to the Palestinian cause.

In reply, His Holiness^{aa} stated that wherever any Aḥmadi Muslim witnesses cruelties or injustice it was their duty to condemn it and to advocate on behalf of those who were suffering and vulnerable. However, Islām did not permit for any person to take the law into their own hands or to incite or partake in violence or civil disorder.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

“It is a commandment of Islām for a Muslim to follow the law of the land where he is residing. If the government is doing injustices, one option is to leave that place and migrate... Alternatively, if your voice can reach the authorities and the government representatives then you should use it to speak out against any injustice or cruelty and to condemn it – to do so is your responsibility. To every government, to everyone who is unjust, we should strive to make them recognise that injustice can never flourish. Certainly, we are the ones who do raise a voice against the injustice and for this we sometimes even have to bear hardships as well.”

Hazrat Mirzā Masroor Aḥmad^{aa} further said:

“The first thing is that – according to the teachings of Islām – if the circumstances of a place are too difficult then a person should migrate if they can; rather than rebelling against the government, a person should emigrate from an unjust government. This is the example we find during the lifetime of the Holy Prophet Muḥammad^{sa}. Or, if you are to remain then you must articulate your opposition to the cruelties by raising your voice against the injustice.”

Hazrat Mirzā Masroor Aḥmad^{aa} further said:

“It is not for an Aḥmadi Muslim to create disorder and cause damage to property and to say things which may harm the nation and the country. Such actions do not have any real impact on those who are carrying out the injustices, rather it is the general population who suffer.”

His Holiness^{aa} mentioned the words of the late Sir Chaudhry Zafrulla Khan^{ra}, an Aḥmadi Muslim, who whilst serving as the Foreign Minister of Pakistan in the late 1940s, outlined at the United Nations that peace would not be established in the Holy Land unless the rights of both sides were protected and upheld.

As he concluded his answer, His Holiness^{aa} reminded the Aḥmadi Muslims of how real change for the better would be achieved through a meaningful relationship with God Almighty.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

“If the Palestinians truly unite, supplicate and reach the highest levels of faith, morality and righteousness to such a degree where their supplications reach the threshold of Allāh the Almighty then He will be the Helper of the believers and the situation will improve. Other than that – as I have already said in relation to Sir Zafrulla Khan^{ra} – that until both governments and peoples have equal rights, the environment of enmity will continue and to end this animosity we must do whatever we can through wisdom and prayer.”

Another person asked His Holiness^{aa} when it will be possible for the Caliph of the Aḥmadiyya Muslim Community to enter the Holy Ka’ba, the centre of Islām.

Hazrat Mirzā Masroor Aḥmad^{aa} replied:

“The Promised Messiah^{as} has said that, ‘The tasks that Allāh the Almighty has assigned to me, and my prophecies and what Allāh the Almighty has informed me in His revelations – which I have informed the Aḥmadiyya Muslim Community of – those things will, God-willing, most certainly come to pass.’ When they shall come to pass, only Allāh knows best... However it is for certain that these prophecies will be fulfilled because they are the words of Allāh the Almighty and We have seen that numerous prophecies and revelations of the Promised Messiah^{as} have been fulfilled and what he said in relation to God’s words, they came true. And God-willing, one day will come when the Muslim Ummah, under

the flag of the Promised Messiah^{as}, will enter the Holy Ka'aba.”

Another attendee asked His Holiness^{aa} about how he sees the future progress of the Aḥmadiyya Muslim Community developing in the next ten years.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

“The progress of the Aḥmadiyya Muslim Community is ever continuing. The knowledge of the unseen is with Allāh the Almighty...However, the progress that the Aḥmadiyya Muslim Community is making – by the Grace of Allāh the Almighty – and the way it is spreading in every country and their cities – there is a solid foundation that has been set and people are being introduced to us. For example, in some of the major parliaments of the world has the Aḥmadiyya Muslim Community been introduced more than before. So we have hope that the next ten years or the

next twenty or twenty-five years are very important years for the progress of the Aḥmadiyya Muslim Community.”

Hazrat Mirzā Masroor Aḥmad^{aa} continued:

“God-Willing, we will come to see that the majority come to accept the Promised Messiah^{as}, or at least in vast numbers and even amongst the Muslims, people will accept the reality that the Aḥmadiyya Muslim Community is the true Islām.”

Another person mentioned that some people have intentions to do good deeds, however they fail to act upon them out of a lack of resolve. He asked His Holiness^{aa} for advice on such people.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

“To merely say that one has an ‘intention’ is not enough. It can only be considered an ‘intention’ if a person is truly determined

to act. To simply intend and think of something in one’s heart is something that is done by irresolute and hopeless people. If a person makes a real intention, then he also makes a resolve to carry out that deed. The Holy Prophet^{sa} has said that ‘deeds are based upon intentions’ but it does not mean that you will be rewarded for the action simply by making an intention to act upon it. Rather, it requires for one to not only make an intention but to fully endeavour to achieve their objectives to the best of their abilities and then to leave it to Allāh the Almighty.”

BIRTH ANNOUNCEMENT



ZARIA AHMAD

God Almighty has blessed Zaafar Ahmad and Ayesha Malik of Ottawa with a baby girl on June 18, 2021. She is named Zaria Ahmed. The new born is the paternal granddaughter of Tahir Ahmad and Mansoorah Tahir and the maternal granddaughter of Dr. Tanveer Malik & Rizwana Malik of Mississauga North. May Allāh the Exalted grant Zaria a long, healthy life and make her a source of pleasure and delight for her family! Amīn!



COVID-19 VACCINE HESITANCY

It has been observed that there are some members of the Jamā'at who are delaying or refusing to get vaccinated despite availability of free vaccination service in Canada.

We are fortunate that we live in a country where it is a blessing of Allāh that vaccines are freely available to us, while many countries in the world are still struggling to get vaccinated.

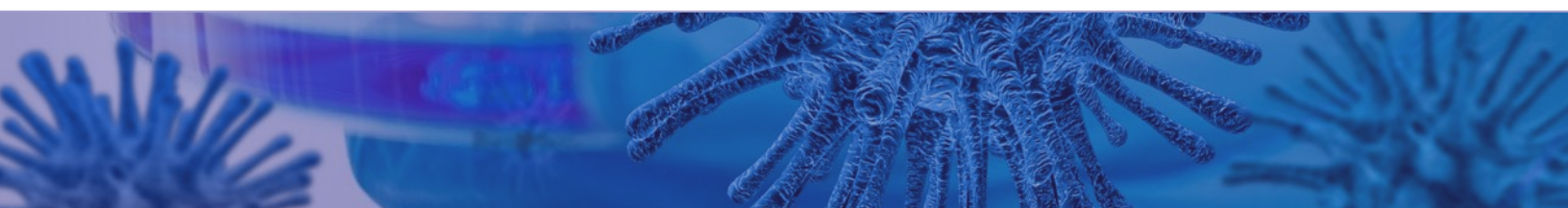
Health care providers, who are expert in their field, consider vaccines safe. They were among the first to get vaccinated! Health Canada has very high standards for vaccine safety. Decisions to authorize vaccines for use in Canada are based on scientific and medical evidence showing that vaccines are safe and effective.

Millions of people around the world have been vaccinated against COVID-19 and therefore

are much more protected from the disease because of it. Vaccines are important for limiting the spread and number of deaths caused by COVID-19. The government is not going to force anyone to get the vaccine, however it is also our civic duty to protect people around us by getting the vaccine for ourselves and for our loved ones.

Syednā Hazrat Khalifatul-Masī V (may Allāh be his Helper!) has advised members of Jamā'at to follow the guidelines given by the governments and public health organizations.

All members of the Jamā'at are encouraged to get vaccinated. If members have any concerns, they should talk to their family physician to get proper guidance and any clarification. May Allāh protect all Jamā'at members and all human beings from the effects of the pandemic! Amen!



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 Khalifatul-Masih V (May Allah be his Helper!) has advised us to take other precautionary measures, Huzoor^{aa} 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^{as} are given below:

Prayer of Hazrat Ayub^{as}

Hazrat Ayub^{as} 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 أَرْحَمَ الرَّحِمِينَ

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

Prayer of Hazrat Moses^{as}

When an earthquake overtook Hazrat Moses^{as} and the chiefs of his people, Hazrat Moses^{as} considered it indication of Allah's displeasure and he supplicated as:

أَنْتَ وَلِيُّنَا فَاعْفُرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغُفْرِينَ

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^{ra} says: I heard the Holy Prophet^{sa} 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^{as} that, as a remedy against it, Allah should be remembered through His following attributes:

يَا حَفِيظُ - يَا عَزِيزُ - يَا رَافِقُ

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

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيثُ

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

The Promised Messiah^{as} 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 خَادِمَكَ رَبِّ فَاحْفَظْنِي وَانصُرْنِي 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. (Tiryauqul-Qulub, pp. 36-37, Ruhani Khaza'in, vol. 15, pp. 208-209)