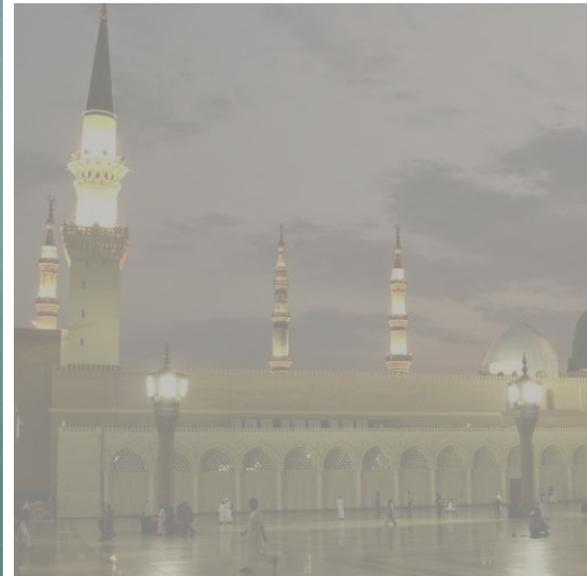
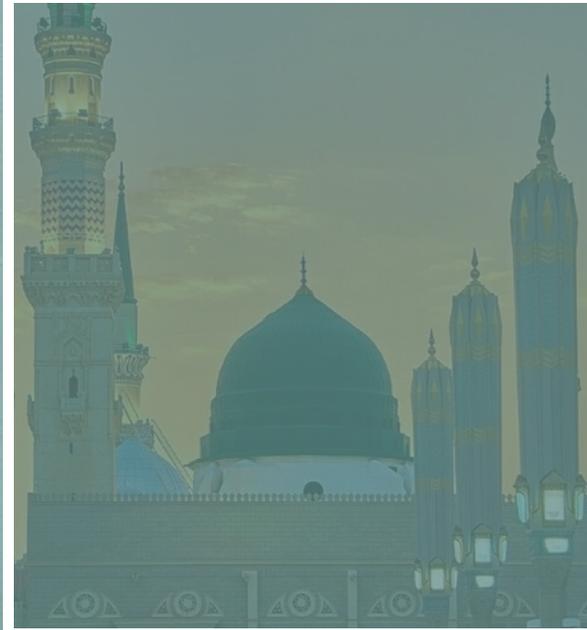
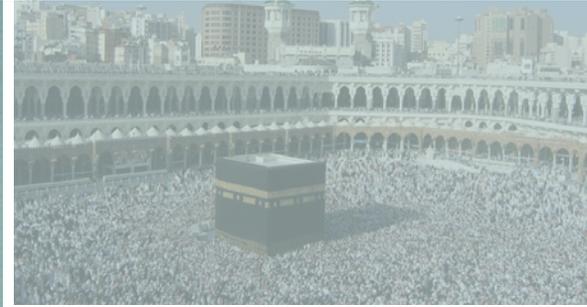
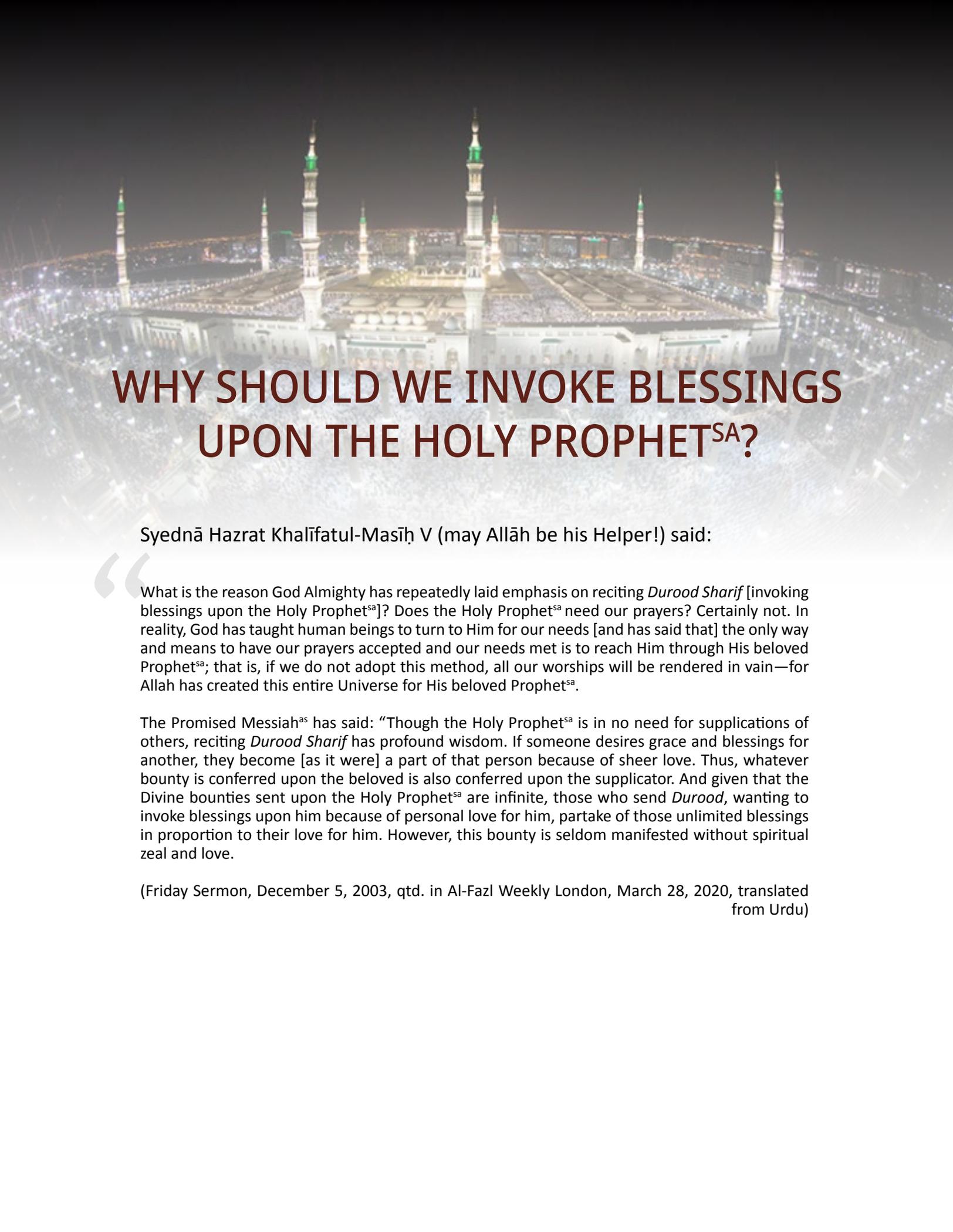


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CANADA 





WHY SHOULD WE INVOKE BLESSINGS UPON THE HOLY PROPHET^{SA}?

Syednā Hazrat Khalīfatul-Masīḥ V (may Allāh be his Helper!) said:

“What is the reason God Almighty has repeatedly laid emphasis on reciting *Durood Sharif* [invoking blessings upon the Holy Prophet^{SA}]? Does the Holy Prophet^{SA} need our prayers? Certainly not. In reality, God has taught human beings to turn to Him for our needs [and has said that] the only way and means to have our prayers accepted and our needs met is to reach Him through His beloved Prophet^{SA}; that is, if we do not adopt this method, all our worships will be rendered in vain—for Allah has created this entire Universe for His beloved Prophet^{SA}.

The Promised Messiah^{AS} has said: “Though the Holy Prophet^{SA} is in no need for supplications of others, reciting *Durood Sharif* has profound wisdom. If someone desires grace and blessings for another, they become [as it were] a part of that person because of sheer love. Thus, whatever bounty is conferred upon the beloved is also conferred upon the supplicator. And given that the Divine bounties sent upon the Holy Prophet^{SA} are infinite, those who send *Durood*, wanting to invoke blessings upon him because of personal love for him, partake of those unlimited blessings in proportion to their love for him. However, this bounty is seldom manifested without spiritual zeal and love.

(Friday Sermon, December 5, 2003, qtd. in Al-Fazl Weekly London, March 28, 2020, translated from Urdu)



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Hadi Ali Chaudhary

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Mubashir Khalid

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ABBREVIATIONS OF SALUTATIONS

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

The Editors of the Aḥmadiyya 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^{aa}. Articles published in the Aḥmadiyya Gazette Canada reflect the views of their respective authors and may not necessarily reflect the views, beliefs and tenets of the Aḥmadiyya Muslim Jamā'at Canada.

Aḥmadiyya Muslim Jamā'at Canada Inc.
10610 Jane Street, Maple, ON L6A 3A2,
Canada
Tel: 905-303-4000 Fax: 905-832-3220
editor@ahmadiyyagazette.ca

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PEARLS OF WISDOM

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE HOLY QUR'ĀN

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Allah sends down His blessings on the Prophet and His angels pray for him. O ye who believe, you too should invoke His blessings on him and salute him with the salutation of peace. (33:57)

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

HADĪTH

قَالَ لَقِيَنِي كَعْبُ بْنُ عُجْرَةَ فَقَالَ أَلَا أُهْدِي لَكَ هَدِيَّةً سَمِعْتُهَا مِنَ النَّبِيِّ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ بَلَى، فَأَهْدِيهَا لِي فَقَالَ سَأَلْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْنَا يَا رَسُولَ اللَّهِ كَيْفَ الصَّلَاةُ عَلَيْكُمْ أَهْلَ الْبَيْتِ فَإِنَّ اللَّهَ قَدْ عَلَّمَنَا كَيْفَ نُسَلِّمُ قَالَ "قُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَبِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَبِيدٌ مَجِيدٌ"

(صحیح مسلم - کتاب الفضائل علی بن ابی طالب و صحیح بخاری - کتاب الجهاد)

Ka'b bin Ujrah^{ra} met me and said, "Shall I not give you a present I got from the Prophet?" [Abdur-Rahman] said, "Yes, give it to me." I said, "We asked Allāh's Messenger^{sa} saying, 'O Allāh's Messenger^{sa}! How should one (ask Allāh to) send blessings on you, the members of the family, for Allāh has taught us how to salute you (in the prayer)?' He said, 'Say: O Allāh! Send Your Mercy on Muḥammad and on the family of Muḥammad, as You sent Your Mercy on Abraham and on the family of Abraham, for You are the Most Praise-worthy, the Most Glorious. O Allāh! Send Your Blessings on Muḥammad and the family of Muḥammad, as You sent your Blessings on Abraham and on the family of Abraham, for You are the Most Praise-worthy, the Most Glorious.'" (Ṣaḥīḥ Bukhārī)

SO SAID THE PROMISED MESSIAH^{AS}



The Promised Messiah^{as}

BLESSINGS OF DUROOD SHARĪF

I say that even at this time, Allāh Almighty has not abandoned the world and has established a community. Indeed with His own Hands, He has raised a person and he is the same who sits among you, speaking to you. Now is the time for the descent of Allāh's Mercy. Supplicate! Desire steadfastness! And recite in abundance Durood Sharif (invoking blessings upon the Holy Prophet^{sa}), which is a great means of attaining steadfastness, not merely as a tradition or habit, but keeping in full view the beauty and grace of the Holy Prophet^{sa}, for the elevation of his status and rank, and for his victories. As a result of this, you will be granted the sweet and succulent fruit of the acceptance of prayer. (*Malfūzāt* Vol 3, p. 38, translated from Urdu)

One night this humble one recited Durood Sharif in such abundance that my heart and soul were full of its fragrance. That same night, I saw in a dream that angels were carrying water skins full of light into my house and one of them said to me 'These are the same blessings you invoked upon Muḥammad^{sa}'.

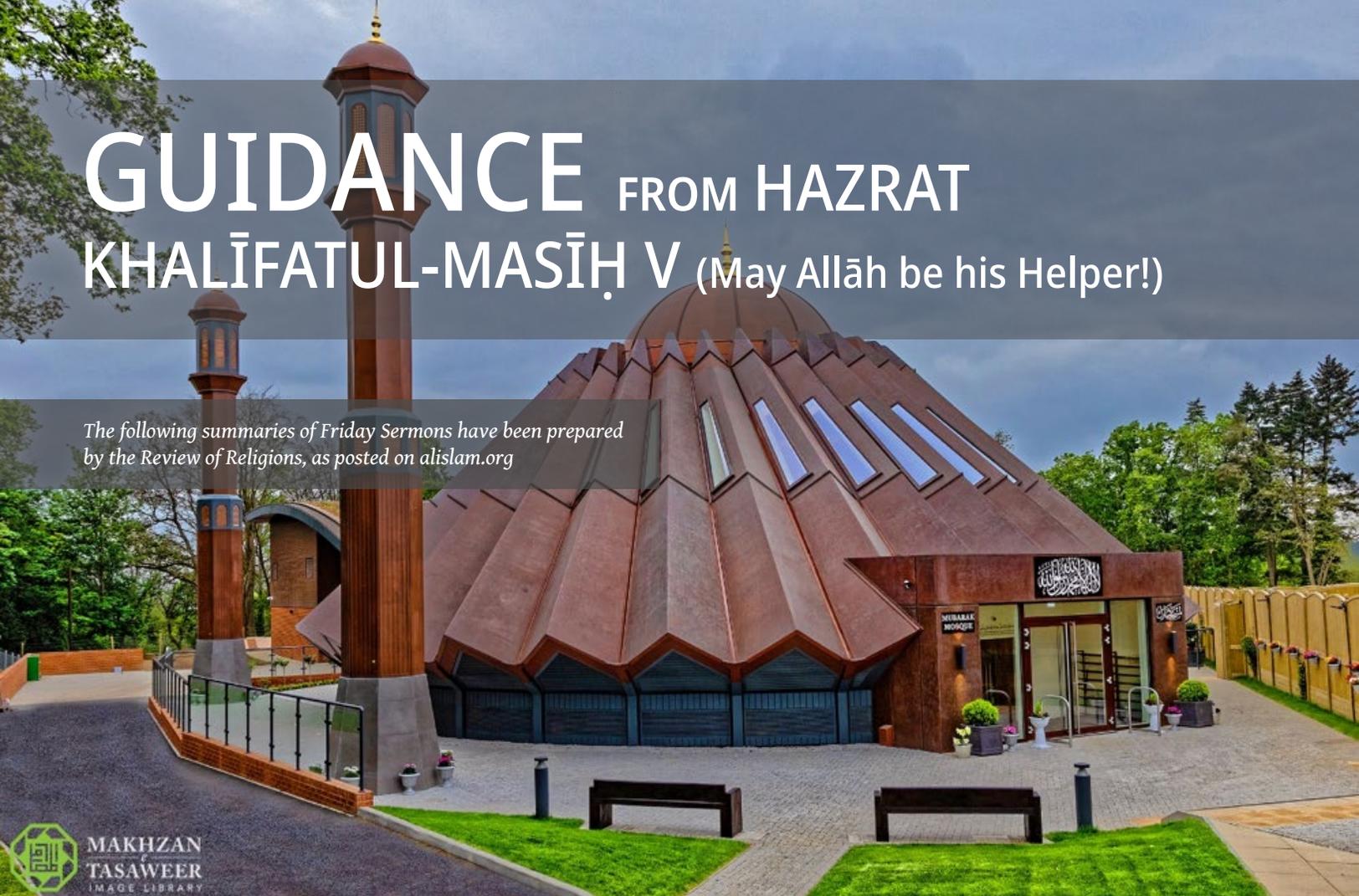
(*Barāhīn Aḥmadiyya, Ruḥānī Khazā'in* Vol. 1, p. 598, sub-footnote 3, translated from Urdu)



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



JULY 2, 2021

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

After reciting Tashahhud, Ta'awwuz and Surah al-Fatihah, 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, when Hazrat Umar^{ra} overcame the Christians and Jewish people of Yemen, he did not take their lands from them, rather he purchased them.

His Holiness^{aa} said that in the Holy Qur'ān, God Almighty states: 'You desire the goods of the world, while Allāh desires for you the Hereafter.' (The Holy Qur'ān, 8:68)

In light of this verse, His Holiness^{aa} said that the Second Caliph^{ra} has proven that Islām does not permit making anyone prisoner

aside from the time of war. Once a group from Yemen came to Hazrat Umar^{ra} and said that they had been made prisoners in their land by the Christians. Hazrat Umar^{ra} said that he would investigate, and if this turned out to be true, he would surely free them of this imprisonment.

His Holiness^{aa} said that the Second Caliph^{ra} compared this to Europe where slavery continued until the 19th century, whereas Islām abolished all such forms of imprisonment and slavery.

Selflessness of Hazrat Umar^{ra}

His Holiness^{aa} said that once during the era of Hazrat Umar^{ra}, a famine overcame Madīnah and surrounding areas, to the extent that this year was known as the 'Year of Ashes'. During this time, Hazrat Umar^{ra} wrote a letter to the governor of

Egypt, Hazrat Amr bin Aas^{ra} requesting for help and assistance. Amr bin Aas^{ra} responded by saying that he would send an envoy of camels, to the extent that the first camel would be in Madīnah and the last camel in the line would still be in Egypt. Similarly, the governor of Iraq and Syria also sent aid. As the aid would reach them, Hazrat Umar^{ra} would instruct for it to first be given to those living in villages. Hazrat Umar^{ra} would also have food prepared, and an announcement would be made for anyone who needed food to come and take whatever they needed.

His Holiness^{aa} said that once some food was presented to Hazrat Umar^{ra} which contained some meat. He inquired as to where it had come from and was informed that it was from one of the camels which had been slaughtered. Hazrat Umar^{ra} asked what kind of a leader he would be,

if he kept the best portion of the food for himself and gave the remaining parts to his followers. Thus he asked for it to be taken away and for something else to be brought to him. It is recorded that Hazrat Umar^{ra} did not eat meat or butter until everyone else was properly fed and returned to their normal state. It is recorded that the colour of his skin began to darken because of limited quantities of food he would eat.

His Holiness^{aa} said that Hazrat Umar^{ra} asked for the number of people who had come to eat should be counted. When counted, it turned out that 7,000 people had come to eat with him, and on another day that number increased to 10,000. This continued until finally, after the prayers of Hazrat Umar^{ra}, it rained and the famine was over.

Hazrat Umar's^{ra} Exemplary Leadership

His Holiness^{aa} said that initially in mosques, prayers would be offered on the ground, as a result of which the foreheads of the worshippers would often be covered in mud. It is recorded that Hazrat Umar^{ra} was the first to instruct that prayer mats should be placed on the ground in order to make it easier to pray. It was also during the era of Hazrat Umar^{ra} that the Prophet's Mosque (Masjid Nabawi) was renovated and expanded.

His Holiness^{aa} said that it was also during the era of Hazrat Umar^{ra} that he initiated taking census from citizens, and it was also during this time that Hazrat Umar^{ra} established a rationing system. This was in accordance with the same equality which was established by the Holy Prophet^{sa} as soon as he arrived in Madīnah. Once during a battle, the Holy Prophet^{sa} learned that some people did not have enough to eat, while there were some who had plenty to eat. Seeing this, the Holy Prophet^{sa} instructed everyone who had something to eat to gather it, and then it was equally distributed so that everyone could eat. Everyone ate separately until it was possible to do so, but when the risk of some remaining hungry arose, the Holy Prophet^{sa} instructed that all should eat equally. His Holiness^{aa} said that this was not to establish any sort of socialism or communism, rather it was a decision made based on the circumstances at the

time. Hence, this was the example established by the Holy Prophet^{sa}.

His Holiness^{aa} said that it was based on the examples set by the Holy Prophet^{sa}, that as Islām began spreading far and wide and different nations began joining Islām, that Hazrat Umar^{ra} established a system of taking census in order to determine the number of citizens, and then distributing food under a rationing system in order to ensure that all those coming in to the fold of Islām were able to eat. Thus, the Islāmic government established a system, whereby the sustenance of every person became the responsibility of the government. It is said that Soviet-Russia was the first to provide for its citizens after taking a census. However it is a proven fact that this concept was first established by Islām and its government.

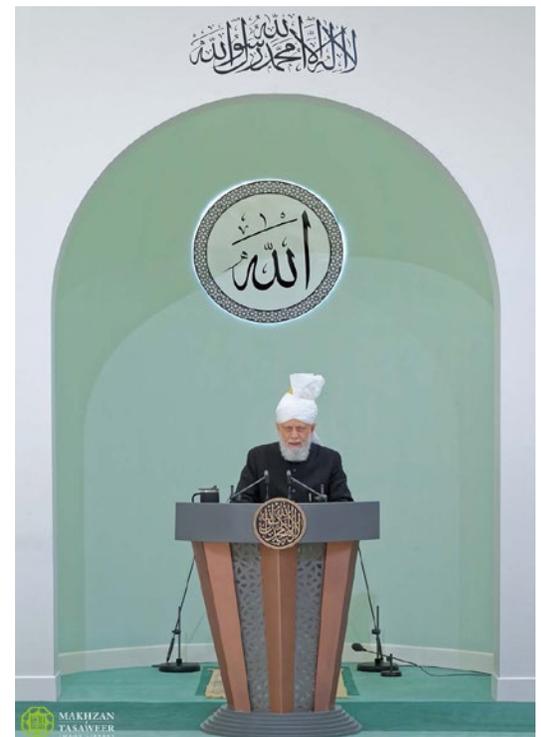
Establishing the Official System of Shura

His Holiness^{aa} said that during the era of Hazrat Umar^{ra}, countries were divided into provinces in order to help facilitate governance. Similarly, it was during the era of Hazrat Umar^{ra} that the system of Shura (consultation) was established. It would be during these consultative meetings that the ministers of different departments and governors of different areas would meet. Hazrat Umar^{ra} established certain rules and guidelines for office bearers, to ensure that they did not fall into arrogance or worldliness. It was also during the era of Hazrat Umar^{ra} that the taxation was made more lenient so as to make it easier for the citizens to pay.

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

Launch of the New Aḥmadiyya Encyclopedia

His Holiness^{aa} said that he would be making an announcement regarding the launch of the Aḥmadiyya Encyclopedia established by the central Aḥmadiyya Archive and Research Center. They began working on this project a little while



Syednā Hazrat Khalifatul-Masiḥ V^{aa}

ago, and now this website is available for the benefit of members. The website being launched is Aḥmadipedia.org where there is a search engine to easily search material. Search results will include links to various Community websites, and relevant videos etc. There is also an option on this website where people can send in historical accounts which they may have which have not previously been recorded. After verification, these accounts will be included in the website, thus making it a project which will continue with the help of members of the Community. If anyone is unable to find certain material or information on the website, one can contact the central team, and they will work on finding and making that information available. The central IT department as well as the missionaries in the Archive and Research Center played a great role in preparing the material for this website. His Holiness^{aa} prayed for all those involved, and said that after the Friday prayer, he would be launching this website.

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

Establishment of Qadha (Arbitration)

His Holiness^{aa} said that Hazrat Umar^{ra} also initiated the system of Qadha (arbitration). Judiciaries were established in every region, where Qadhis (judges) would be appointed. Hazrat Umar^{ra} advised that justice should always be given precedence. Once, there was a dispute between Hazrat Umar^{ra} and Ubayy bin Ka'b^{ra}. The matter went before a judge. When Hazrat Umar^{ra} entered, the judge gave up his seat for him. Hazrat Umar^{ra} told him that this was unjust, and sat beside Ubayy bin Ka'b to show that they should be treated equally.

Establishment of Ifta' System (Issuing Edicts)

His Holiness^{aa} said that Hazrat Umar^{ra} also initiated the system of Ifta' (edicts). People with knowledge of the Shari'ah (Islamic law) would be appointed to make decisions and issue edicts. Hazrat Umar^{ra} ensured that only those appointed should give edicts, so as to avoid any confusion and false information.

Establishment of Policing System

His Holiness^{aa} said that Hazrat Umar^{ra} also initiated a system of policing. This was to ensure the safety of all citizens, and to ensure that the laws and rules were being followed. Hazrat Umar^{ra} also established jails, which had not been in place before.

Establishment of a Treasury

His Holiness^{aa} said that Hazrat Umar^{ra} also initiated a treasury. Prior to the era of Hazrat Umar^{ra}, any wealth that was received would be distributed right



Syednā Hazrat Khalifatul-Masiḥ V^{aa}

away. During the era of Hazrat Umar^{ra}, a large amount was received from Bahrain, and upon consultation, it was decided that a treasury be established in order to safely keep such large amounts of wealth. Subsequently, this system of having a treasury was also established in all other provinces as well. Hazrat Umar^{ra} would have grand buildings built for the treasury and there would be guards outside of it.

His Holiness^{aa} said that once, Hazrat Uthmān^{ra} saw a man walking outside in extreme heat. When the man drew closer, he realised that it was the Leader of the Believers Hazrat Umar^{ra}. Hazrat Uthmān^{ra} asked him why he was outside in such heat? Hazrat Umar^{ra} replied that a camel from the treasury had gotten away, and so he was out searching for it.

Initiatives Undertaken for the Betterment of the People

His Holiness^{aa} said that there were various initiatives undertaken by Hazrat Umar^{ra} for the benefit of all people. For example, he established various rivers and streams in order to provide water for all people.

His Holiness^{aa} said that Hazrat Umar^{ra} also established various buildings, such as mosques, judiciaries, barracks, various offices, guest houses, hotels etc. He also established security posts around Madinah in order to ensure safety.

Establishment of an Organised Military

His Holiness^{aa} said that Hazrat Umar^{ra} formally established and organised the army. He split the army into two parts; those who would go to war and those who were volunteers. Hazrat Umar^{ra} would ensure that the moral training of soldiers was tended to. Hazrat Umar^{ra} instructed that no soldier would go to a conquered area to conduct business as this would decrease their skills as soldiers. His Holiness^{aa} said that today, we see that people in the army are always looking to conduct business in areas where they have defense colonies.

His Holiness^{aa} said that Hazrat Umar^{ra} ensured that each soldier was skilled in swimming, archery, and that they could run barefoot. He instructed that soldiers should not ride horses with their feet in the stirrups of the saddle, so that they

could easily jump off into battle. Soldiers would be granted leave every four months in order to visit their families.

His Holiness^{aa} said that during the era of Hazrat Umar^{ra}, even those who were not Muslim or who were not Arab would be commissioned at high posts. There are accounts that there were people of different backgrounds appointed to high ranks in the army. His Holiness^{aa} said that these days, the Pakistani government does not allow Aḥmadis to be part of the army, whereas if we look at history, Aḥmadi officers have presented the greatest sacrifices for the sake of Pakistan.

Market Price Control System

His Holiness^{aa} said that Hazrat Umar^{ra} would ensure market price control and would see to it that the price of goods would not become too low, as that could undercut other vendors. Once, Hazrat Umar^{ra} was walking through the market when he saw someone selling dried grapes at a very low price, which other vendors could not afford to do. Hazrat Umar^{ra} instructed that he should either take his goods away from the market, or sell them at a similar price as other vendors of Madīnah, which was a suitable and reasonable price.

Hazrat Umar's^{ra} Attention to Education

His Holiness^{aa} said that Hazrat Umar^{ra} paid great attention to education, Schools were established in all provinces, where educated people were appointed as teachers, and a salary was also appointed for these teachers.

Establishment of the Hijri Calendar

His Holiness^{aa} said that the formal Hijri calendar was established during the era of Hazrat Umar^{ra}. The companions began recording dates from the time of the migration of the Holy Prophet^{sa}. Later, Hazrat Umar^{ra} felt the need for dates to be recorded. Someone advised Hazrat Umar^{ra} that he saw people in Yemen recording the date according to year and month. Hazrat Umar^{ra} said that this style should be adopted. There are various narrations which show that the Holy Prophet^{sa} recorded dates on certain

occasions. However, it was during the era of Hazrat Umar^{ra} that a formal Hijri calendar was established. It was decided to start the calendar from the time of migration, as other dates such as the birth of the Holy Prophet^{sa} or the date of being commissioned as a prophet were not entirely clear.

His Holiness^{aa} said that Islāmic coins were also established during the era of Hazrat Umar^{ra}. These would have things such as *Al-Hamdo lillah* (all praise belongs to Allāh) and *Muḥammad Rasūlullāh* (Muhammad^{sa} the Messenger of Allāh) engraved on them.

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 deceased members:

Sarpito Hadi Ṣāḥib from Indonesia who passed away last month. He accepted Aḥmadiyyat when he was 21 years old. He is survived by his wife and eight children, one of whom is serving as a missionary. He served the Community in various capacities. He was passionate about propagating the message of Islām Aḥmadiyyat. He treated everyone with great respect. It was his desire to continue propagating until his last days. His Holiness^{aa} prayed that may Allāh treat him with forgiveness and bestow His mercy and elevate his station in Paradise.

Chauhdary Bashir Aḥmad Bhatti Ṣāḥib who passed away last month. His son is serving as a Missionary in Tanzania. He was a virtuous person, and was regular in prayers and fasting. He attended the Jalsa Sālāna (Annual Convention) in Qadian from an early age. He was a fearless Aḥmadi and would face opposition with great bravery. He is survived by two daughters and five sons. His Holiness^{aa} prayed that may Allāh elevate his station in Paradise and enable his children to carry on his virtuous qualities. His Holiness^{aa} also prayed that may Allāh grant his son patience, as he was not able to participate in the funeral due to being in the field of duty.

Hameedullah Khadim Malhi Ṣāḥib from Rabwah. He was the grandson of a Companion of the Promised Messiah^{as}. He was a virtuous person who was regular in prayers and fasting. He was a very brave Aḥmadi. One of his sons is serving as a life-devotee. His Holiness^{aa} prayed that may Allāh treat him with forgiveness and bestow His mercy.

Muhammad Ali Khan Ṣāḥib of Peshawar who passed away at the age of 89. He had devoted 1/8 of his wealth for the Community. He is survived by three daughters and seven sons. He accepted Aḥmadiyyat at the hand of the Second Caliph^{ra} and remained a devoted Aḥmadi ever since. He served the Community in various capacities. He loved the Holy Qur'an and would study the books of the Promised Messiah^{as}. He was a very virtuous person, and would also financially support those in need. His relatives tried convincing him to leave Aḥmadiyyat but to no avail. Eventually his relatives left him, but he remained steadfast upon Aḥmadiyyat. His Holiness^{aa} prayed that may Allāh treat him with forgiveness and bestow His mercy and elevate his station in Paradise.

Ṣāḥibzada Mahdi Latif Ṣāḥib of USA. He was the grandson of Ṣāḥibzada Abdul Latif Shaheed^{ra}. He had studied the books of the Promised Messiah^{as} in great depth. He was regular in offering prayers as well as voluntary prayers. He loved Khilāfat a great deal. He was humble, and had a great passion for propagating the faith. His Holiness^{aa} prayed that may Allāh treat him with forgiveness and bestow His mercy and elevate his station in Paradise.

Faizan Aḥmad Samir Ṣāḥib from Rabwah who passed away at the age of 16 due to complications from COVID-19. He was a kind and gentle child. He was serious about his studies and avoided wasting his time. His Holiness^{aa} prayed that may Allāh grant patience to his parents and family, and may Allāh treat him with forgiveness, bestow His mercy and elevate his station in Paradise.

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

Participation of Hazrat Umar^{ra} in Various Expeditions

His Holiness^{aa} said that Hazrat Umar^{ra} was the Khalifa for ten and a half years. During this time, various countries and regions were conquered, such as Syria, Egypt, Iran, Iraq, Armenia, Azerbaijan etc. During the era of his Khilāfat, Hazrat Umar^{ra} accompanied the Muslim army on all expeditions, though he would not take part in the battle itself, but he would provide guidance through the commanders and would communicate with the soldiers through letters. Hazrat Umar^{ra} would say that he would pray for the victories of the Muslim army during his prayers.

Hazrat Umar^{ra}'s Powerful Influence

His Holiness^{aa} said that during a battle with the Persians, Hazrat Abu Bakr^{ra} fell ill. At this time, Hazrat Abu Bakr^{ra} summoned Hazrat Umar^{ra} and told him that he was soon going to pass away. Thus, he instructed that as soon as he passed away, Hazrat Umar^{ra} should announce to the Muslims that they should go out for Jihad, and that his demise should not cause any delay in the carrying out of their duties. Thus, after the demise of Hazrat Abu Bakr^{ra} and subsequently becoming the Khalifa, Hazrat Umar^{ra} delivered a powerful speech encouraging the Muslims to undertake the Jihad. It is recorded that a thousand people came forward and presented their names to be part of the army going to Iraq. By the time this army reached Iraq, it is recorded that the army had grown to five thousand.

The Battle of Namariq

His Holiness^{aa} said that in 13 Hijri, the Battle of Namariq took place. During this



Syednā Hazrat Khalifatul-Masīḥ V^{aa} giving Friday Sermon

battle, the Iranian commander Jaban was captured. However, his captor did not recognise him, and so after Jaban gave him some expiation, and was thus released. Later, he was recaptured, however, when Hazrat Abu Ubaid^{ra} who was commanding the Muslim army learned that Jaban had already been captured and released once, he said that it would be inappropriate for them to keep him captive after he had already given an expiation and been released. This exhibited the high moral conduct of the Muslim army.

His Holiness^{aa} said that after victory at Namariq, Hazrat Abu Ubaid^{ra} took his army to Kashgar where he joined an existing envoy and there too, the Muslims were victorious.

The Battle of Jisr

His Holiness^{aa} said that the Battle of Jisr also took place in 13 Hijri, in which the Muslims defeated the Persians. It is recorded that Muslim army numbered ten thousand, while the Persians had thirty thousand armies and three hundred armies. There was a river that delayed the battle. Subsequently, there was a bridge built over the river which is why this is known as the Battle of Jisr. As the Muslims were initially winning the battle, the Persian commander commanded the elephants to charge forward which caused

great chaos and scattered their ranks. The Persians continued their attack, as a result of this various Muslim commanders were also martyred. Upon hearing of this, Hazrat Umar^{ra} gathered the people of Madīnah and said that the city was exposed and the Iranians could reach there at any time. Hazrat Umar^{ra} suggested that he should go to battle as a commander. However, Hazrat Ali^{ra} advised against this. Thus, Hazrat Umar^{ra} sent Hazrat Sa'd^{ra} towards Jisr with an army.

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 of the following deceased members.

Fathi Abdus Salam Mubarak Ṣāḥib of Egypt, who recently passed away. His father was a follower of the Naksh Bandi sect, and devoted his son to study the faith. Fathi Ṣāḥib was sent to memorise the Holy Qur'ān. His father also memorised the Holy Qur'ān, and later he would go on to accept Aḥmadiyyat. He graduated as an engineer from Cairo University. He later moved to Egypt, where he was introduced to Aḥmadiyyat and later he would accept and join the Community. He used to have

many questions, which he found were all answered through Aḥmadiyyat. He would go on to serve the Community in various capacities. He translated the book *Life of Muhammad* into Arabic. He also took part in various MTA programmes such as *al-Hiwar al-Mubashir*. He also served the Community in various other capacities and later also presented himself as a life-devotee and served in this capacity as well. He loved Khilāfat a great deal, and saw it to be the source and solution to all problems today. He possessed deep knowledge as he constantly studied various topics and fields of knowledge. He had a great passion for serving the faith. Even during his illness when he was in the hospital, though he had some difficulty breathing, he would be preaching the message of Islām Aḥmadiyyat to the nurses.

He possessed a profound love for Qadian and knew in great detail about all of the historic landmarks. He had attended the Annual Convention of Qadian in 2018 and when it came time to leave, he was extremely emotional and did not wish to leave. He was praying fervently, and later, he was informed that the organisers had been mistaken and it was not yet time for him to leave.

His Holiness^{aa} said that it had been revealed to the Promised Messiah^{as} that there would be sincere people from among the Arabs who prayed for him. His Holiness^{aa} said that this example of Fathi Ṣāḥib shows that there truly are those from among the Arabs who are sincere and pray for the Promised Messiah^{as}. His Holiness^{aa} said that he himself saw the profound love which Fathi Ṣāḥib possessed for Khilāfat. His Holiness^{aa} said that Fathi Ṣāḥib was extremely kind and forbearing, and if ever he spoke sternly to someone, he would apologise to them. Despite being a great scholar, he was extremely humble. He had a very powerful voice, which all would have seen during the slogans he would raise at the end of the Annual Convention (Jalsa Sālāna).

His Holiness^{aa} prayed that may his children follow in his footsteps, and that may Allāh elevate his station in paradise.

Razia Begum Ṣāḥiba, wife of Khalil Mubashar Ṣāḥib, former Missionary In-charge of Canada. Despite an extended period of illness, she remained by the side of her husband and supported him as a life-devotee at all times. She was very pious. She is survived by her husband, one son, and three daughters. His Holiness^{aa} prayed

that may Allāh treat her with forgiveness and mercy and elevate her station.

Saira Sultan Ṣāḥiba, wife of Dr. Sultan Mubashar Ṣāḥib. She served the Community in various capacities under the Aḥmadiyya Women's Auxiliary Organisation in Pakistan. She took care of the poor, to the extent that at times she herself would fall into debt whilst helping them. She was at the forefront of presenting financial sacrifices. She possessed many virtuous qualities. His Holiness^{aa} prayed that may Allāh treat her with forgiveness and mercy. His Holiness^{aa} prayed for her two sons and her husband, that may Allāh grant them patience and fortitude.

Ghusoon al-Mahzawani Ṣāḥiba who was originally from Syria and was currently residing in Turkey. She served the Community as President of the Aḥmadiyya Women's Auxiliary Organisation. She possessed many virtuous qualities and was loved by all. His Holiness^{aa} prayed that may Allāh treat her with forgiveness and mercy and elevate her station.

JULY 23, 2021

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

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

The Battle of Buwaib

His Holiness^{aa} said that another battle which took place during the era of Hazrat Umar^{ra} was the Battle of Buwaib, which also took place at Jisr. Buwaib is a river near Kufa. This battle was fought during the month of Ramadan. Kufa was later inhabited after this battle. As was the case with the previous battle, a bridge needed to be crossed. Whilst deciding which

side would cross, Hazrat Umar^{ra} told the opposing side that they should cross, as the last time it was the Muslims who crossed the bridge. As the ranks were preparing, Hazrat Musanna^{ra} rode and inspected the ranks, and advised them regarding the battle. A fierce battle ensued, in which it is recorded that 100,000 Persians were killed in defeat. As the remaining Persians were retreating to the bridge, Hazrat Musanna^{ra} followed them and broke the bridge. Later Hazrat Musanna^{ra} would express regret for having gone after those who were already retreating and no longer prepared to fight. These were the morals with which Muslims would even go to battle.

His Holiness^{aa} said that a short distance away from the battlefield at a place named

Qawadis was a camp for the wives and children of those taking part in battle. After the battle, as some Muslims rode back to the camp, the women thought that these were soldiers from the opposing side. Thus they surrounded the children and began pelting stones at them, until they realised that they were Muslims. One of the Muslim soldiers expressed that nothing less would have been expected of the brave Muslim women.

The Battle of Qadisiyyah

His Holiness^{aa} said that there was also the Battle of Qadisiyyah. Qadisiyyah is located in current-day Iraq. This was a decisive battle as a result of which, the Persian rule fell to the Muslims. Upon

seeing the victories of the Muslims, the Persians began fortifying their palaces and fortresses. Hazrat Umar^{ra} instructed that the leaders and chieftains should gather and fight this battle against the Persians. Hazrat Umar^{ra} consulted with some elders regarding whether he should accompany the army, and many agreed that he should go and even command the army. However, there were those such as Hazrat Abdur Rahman bin Auf^{ra} who said that Hazrat Umar^{ra} should not go. Later, Hazrat Umar^{ra} held a general gathering, where he said that though he wished to accompany the army, he had been advised against this, and then sought someone who should lead and command the army. Upon recommendation, Hazrat Umar^{ra} appointed Hazrat Sa'd bin Abi Waqas^{ra}.

His Holiness^{aa} said that before sending the army off, Hazrat Umar^{ra} gave Hazrat Sa'd^{ra} detailed guidance and instructions as to how to tactically carry out this journey and battle. Hazrat Umar^{ra} sent four thousand men alongside Hazrat Sa'd^{ra} from Madinah, and on the way to Iran, Muslims began joining the army, and upon arrival, the Muslims army numbered 30,000. The importance of this battle can be understood from the fact that there were 99 companions of the Holy Prophet^{sa} who were part of the army.

His Holiness^{aa} said that during the journey and battle, Hazrat Umar^{ra} would communicate with Hazrat Sa'd^{ra} through letters and would ask for updates and developments so that he could properly advise. In fact, he instructed Hazrat Sa'd^{ra} to write to him in such detail, that he would be able to visualise everything that was happening.

His Holiness^{aa} said that 14 men were chosen to go to the palace of Yazdegerd in order to invite him to Islām. Upon this, Yazdegerd vehemently refused and sent back a basket of dirt with them. The Iranian army, under the command of Rustam, encamped in Qadisiyyah. Rustam asked that a Muslim representative should be sent to him in order to negotiate. Hazrat Ribī was sent to Rustam and he stipulated three options; the first was that he should accept Islām, or he should give tax, and third was that if the Persians initiated an attack, then a battle would ensue. Later, other Muslim representatives went to Rustam, all presenting the same three options. After having met all the representatives, Rustam said that he and his army would destroy the Muslims.

Victory of the Muslims Over the Persians

Thus, a battle would take place. The battle

had continued for three days, and on the third night, the Muslims stayed awake, planning their course of attack for the next day, and fought with great valour. On this day, Rustam was killed in battle, upon hearing which, the Persians lost hope and began to retreat.

His Holiness^{aa} said that there were some Persians who had prior agreements with Muslims, and so a consultation was held as to what should be done with them. It was decided that if there were Persians who had prior agreements with Muslims and did not join in the battle, then their agreements should be honoured. Similarly, those who did not join in battle, or those who were forced and coerced into joining the battle, then they too would be treated with leniency. Those who had prior agreements but broke them and joined in the battle against Muslims, they were invited to make new agreements, and they were allowed to re-inhabit their lands, at a heightened rate of tax.

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

JULY 30, 2021

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

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

Victory in Madain

His Holiness^{aa} said that Madain was conquered during the era of Hazrat Umar^{ra}, a victory which had been foretold by the Holy Prophet^{sa}. During the Battle of the Trench, as he was striking a rock which had come in the way whilst digging the trench, the Holy Prophet^{sa} foretold the victory of

Islām in Syria, Persia at the castles Madain and Yemen at the castles of Sana. Though at the time some people jested, saying how would the Muslims conquer such great empires? Yet these were prophecies, all of which would go on to be fulfilled.

His Holiness^{aa} said that Madain is located south of Baghdad, and since various cities were populated here, the Arabs called it Madain, or many cities. This was also where Kisra resided in a white castle. Hazrat Sa'd^{ra} was leading an army towards there, and the Tigris River had to be crossed in order to reach there. The ships had already been seized, and so Hazrat Sa'd^{ra} was looking for a way to cross the river. One night, he

saw a dream in which the Muslims were crossing the river on their horses. Hence, this was exactly how the Muslims crossed and subsequently seized Kisra's castle, thus fulfilling the prophecy made by the Holy Prophet^{sa}.

The Battle of Jalulah

His Holiness^{aa} said that the Persians then gathered in a place called Jalulah, a city in Iraq where they began preparations to combat the Muslims. Under instructions from Hazrat Umar^{ra}, Hazrat Sa'd^{ra} sent Hazrat Hashim bin Utbah^{ra} with an army of 12,000. When the Muslims arrived, they surrounded Jalulah and remained there for

a month, during which time battles would break out. The Muslims eventually became victorious, and also asked Hazrat Umar^{ra} whether to further go after those people, to which Hazrat Umar^{ra} replied that they should not, as it would put the lives of Muslims in further danger.

His Holiness^{aa} said that upon seeing the many spoils of war, Hazrat Umar^{ra} began crying. Someone asked why he was crying, as this was a time of great joy. Hazrat Umar^{ra} replied saying that when people come across such wealth, the potential for greed and enmity increases, and this fear had made him cry. His Holiness^{aa} said that in the Muslim nation today, we are seeing such greed and enmity over worldly wealth.

His Holiness^{aa} said that Hazrat Sa'd^{ra} relayed to Hazrat Umar^{ra} the information that a Persian army was gathering in a place called Masabzan to attack the Muslims. Hazrat Umar^{ra} instructed that Za'ar bin Khattab should be sent with an army to combat them. The Muslims went there and were victorious, after which the locals fled. However Zarar bin Khattab invited them back to live in their city. It is also recorded that this place was conquered without any battle.

The Conquest of Khuzestan

His Holiness^{aa} said that Khuzestan was also conquered during the era of Hazrat Umar^{ra}. Under Utbah bin Ghazwan, Hazrat Umar^{ra} sent a small army to this place as he saw various tactical benefits there. The primary purpose seemed to be to stop further supplies reaching the Persian army which they would use to fight against the Muslims.

His Holiness^{aa} said that in their victory of Ahwaz, the Muslim army led by Mughirah bin Sha'bah^{ra} and Abu Musa Ash'ari^{ra}. It is recorded that during this conquest, the Muslim army had captured many slaves as prisoners. However, Hazrat Umar^{ra} instructed that all of them be freed, as there was to be no slavery or imprisonment.

His Holiness^{aa} said that Romhormoz was also conquered by the Muslims. Yazdegard was inciting the Persians against the Muslims. Nu'man bin Muqarrin was sent

under the instruction of Hazrat Umar^{ra} to lead the army. The Muslims defeated the Persians at this place, from where the Persians re-assembled in Dustar. The Muslims also became victorious there.

His Holiness^{aa} said that one of their leaders, Hormuzan had said that he wished for his fate to be decided by Hazrat Umar^{ra}. When he was taken there and saw Hazrat Umar^{ra}, Hormuzan asked where Hazrat Umar's^{ra} bodyguards and servants were, to which he was told that he did not have such things. To this, Hormuzan said that he seemed like a prophet, and was told that he followed the examples set by prophets. Hazrat Umar^{ra} said that he would only speak to Hormuzan only when he took off all of his jewelry and adornments that he was wearing. Then, Hazrat Umar^{ra} informed him that his fate had been realised because of his dishonesty and treachery. Hormuzan admitted that the Muslims were victorious against them because they had a united front. Later, Hormuzan accepted Islām and took up residence in Madinah. He would later be consulted in subsequent battles against the Persians.

His Holiness^{aa} 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 lead the funeral prayers in absentia of the following deceased members:

Prof. Syeda Naseem Syed Şāhibā wife of Muhammad Syed Şāhib. She passed away recently in Pakistan. Her father was Hazrat al-Haaj Hafiz Doctor Syed Shafee Şāhib who was a great scholar and author. He had accepted the Promised Messiah^{as} when he was twelve years old. Naseem Syed Şāhibā is survived by four sons and two daughters. She served the Community in various ways and for many years. She was very knowledgeable, and has publications of her own. She was regular in offering prayers and had a personal connection with four of the Community's Caliphs from the time of the Second Caliph^{ra}. His Holiness^{aa} said that she would keep in communication with him through letters. She was regular in offering financial contributions and enjoined her children to do the same. His

Holiness^{aa} prayed that may Allāh treat her with forgiveness and mercy and elevate her station.

Daud Sulaiman Butt Şāhib from Germany who passed away due to cancer. He is survived by his wife, one daughter and two sons. He was always ready to serve the Community. He had truly given precedence to his faith over worldly affairs. He would regularly offer monetary contributions. Before starting anything, he would make sure to recite the Holy Qur'ān. In Germany, he would be part of His Holiness^{aa} security detail. His Holiness^{aa} said that he always saw him performing his duty in an excellent manner. His Holiness^{aa} prayed that may Allāh enable his children to carry on his virtues.

Zahida Parveen Şāhibā, wife of Ghulam Mustafa Awan Şāhib. She passed away in Pakistan. She is survived by a son and four daughters. Three of her sons-in-law are serving as life-devotees. As such, two of her daughters were out of the country and were unable to be with her in the end. His Holiness^{aa} prayed that may Allāh treat her with forgiveness and mercy and enable her children to carry on her virtues.

Rana Abdul Waheed Şāhib of London who passed away on 26 June due to a heart attack. He served the Community in various capacities. He worked with great zeal and happiness. His Holiness^{aa} prayed that may Allāh treat him with forgiveness and mercy and grant patience to his family.

Al-Haaj Mir Muhammad Ali Şāhib, former National President of the Aḥmadiyya Muslim Community in Bangladesh. He also served as the Local President of Dhaka. He possessed many virtuous qualities. He loved Khilāfat a great deal. He is survived by a son and two daughters. His Holiness^{aa} prayed that may Allāh treat him with forgiveness and mercy and enable his children to carry on his virtues.

THE HOLY PROPHET'S^{SA} SIMPLE LIFE

Hazrat Mirzā Bashīrud-Dīn Mahmūd Aḥmad^{ra}

The following is an excerpt taken from Life of Muhammad by Hazrat Mirzā Bashīrud-Dīn Mahmūd Aḥmad, Khalīfatul-Masiḥ II^{ra}.

The Prophet^{sa} was extremely simple in the matter of food and drink. He never expressed displeasure with ill prepared or ill-cooked food. If he could eat such food he would do so to save the person who had prepared it from disappointment. If, however, a dish was uneatable, he merely refrained from partaking of it and never expressed his disapproval of it. When he sat down to a meal he paid attention to the food placed before him and used to say that he did not like an attitude of indifference towards food as if the person eating was above paying attention to mere matters of food and drink. When any eatable was presented to him he always shared it with those present.

On one occasion somebody presented him with some dates. He looked round and after making an estimate of the number of people present divided the dates equally among them, each of them receiving seven. Abu Huraira^{ra} relates that the Holy Prophet^{sa} never ate his fill even of barley bread (Bukhāri). On one occasion while he was passing along a road he noticed some people gathered round a roast kid ready to enjoy the feast. When they saw the Holy Prophet^{sa} they invited him to join them, but he declined. This was not due to his not having a liking for roast meat but to the fact that he did not approve of people indulging in a feast in the open where they could be observed by poor people who had themselves not enough to eat. It is related of him that on other occasions he did partake of roast meat. 'A'isha^{ra} has related that the Holy Prophet^{sa} did not, till the day of his death, on any occasion, eat his fill on three consecutive days. He was very particular that a person should

not go to a meal in another person's house uninvited. On one occasion somebody invited him to a meal and requested that he might bring four other persons with him. When he arrived at the house of his host he found that a sixth person had also joined his party. The host came to the door to receive him and his party and the Holy Prophet^{sa} drew his attention to the fact that there were now six of them and that it was for the host to decide whether he would permit the sixth person to join them in the meal or whether the latter should depart. The host, of course, readily invited the sixth person also (Bukhāri, Kitābul At'ima).

Whenever the Holy Prophet^{sa} sat down to a meal he always began to eat by invoking the name and blessings of Allāh, and as soon as he concluded he rendered thanks in these words: "All praise is due to Allāh, Who has given us to eat: Praise, abundant and sincere and ever-increasing: Praise, which does not leave an impression upon one's mind that one has rendered enough praise but which creates in one's mind the feeling that enough has not been said and the praise which ought never to be terminated and which makes one think that every divine act is worthy of praise and should be praised. Oh Allāh! do Thou fill our hearts with these sentiments." Sometimes he used these words: "All praise is due to God Who has satisfied our hunger and thirst. May our hearts ever yearn after His praise and never be ungrateful to Him." He always admonished his Companions to stop before they had eaten their fill and used to say that one man's food should always suffice for two. Whenever any special food was prepared in his house he used to suggest that a portion of it should be sent as a present to his neighbours; and

presents of food and other articles used constantly to be sent from his house to his neighbours' houses (Muslim and Bukhāri, Kitābul Adab).

He always tried to ascertain from the faces of those who were in his company whether any of them was in need of sustenance. Abu Huraira^{ra} relates the following incident: On one occasion he had been without food for over three days. He stood at the entrance to the mosque and observed Abu Bakr^{ra} passing near. He asked Abu Bakr^{ra} the meaning of a verse of the Qur'ān which enjoins the feeding of the poor. Abu Bakr^{ra} explained its meaning and passed on. Abu Huraira^{ra} when relating this incident used to say with indignation that he too understood the Qur'ān as well as Abu Bakr^{ra} did. His object in asking the latter to explain the meaning of the verse had been that Abu Bakr^{ra} might guess that he was hungry and might arrange to get food for him. Shortly after, 'Umar^{ra} passed by and Abu Huraira^{ra} asked him also to explain the meaning of the verse. 'Umar^{ra} also explained its meaning and passed on. Abu Huraira^{ra}, like all Companions of the Holy Prophet^{sa}, was loath to make a direct request and when he perceived that his indirect attempts to draw attention to his condition had failed, he began to feel very faint. Thereupon he heard his name being called in a very soft and tender voice. Looking to the side from which the voice came he saw that the Holy Prophet^{sa} was looking out from the window of his house and was smiling. He inquired of Abu Huraira^{ra}: "Are you hungry?" to which Abu Huraira^{ra} replied: "Verily, O Messenger of Allāh^{sa}! I am hungry."

The Holy Prophet^{sa} said: "There is no food in our house either, but somebody

has just sent us a cup of milk. Go to the mosque and see whether there are any other persons there who may be hungry like you.” Abu Huraira^{ra} goes on to relate: “I thought to myself, I am hungry enough to consume the whole of the milk in the cup, yet the Prophet^{sa} has asked me to invite any other persons that may be in a similar situation, which means that I shall get very little of the milk. But I had to carry out the Prophet’s^{sa} orders, so I went into the mosque and found six persons sitting there whom I brought with me to the Prophet’s^{sa} door. He gave the cup of milk into the hands of one of them and asked him to drink. When he had finished and put away the cup from his mouth the Prophet^{sa} insisted upon his drinking a second time and a third time till he had had his fill. In the same way he insisted upon every one of the six drinking his fill of the milk. Each time he asked anyone to drink I was afraid that little would be left for me. After all the six had drunk of the milk the Prophet^{sa} gave the cup to me and I saw that there was still plenty of milk in it. In my case also he insisted that I should drink my fill and made me drink a second and a third time and at the end he drank what was left in the cup himself and rendered thanks to God and shut the door” (*Bukhāri, Kitābul Riqāq*). The Holy Prophet’s^{sa} object in offering the milk to Abu Huraira^{ra} last of all may have been to indicate to him that he should have continued to endure the pangs of hunger, trusting in God, and should not have drawn attention to his condition even indirectly.

He always ate and drank with his right hand and always stopped three times to take a breath in the middle of a drink. One reason for this may be that if a person who is thirsty drinks water at one stretch he is apt to drink too much and thus upset his digestion. In the matter of eating the rule that he followed was that he partook of all things that are pure and permissible but not in a manner which would savour of indulgence or would deprive other people of their due share. As has been stated, his normal food was always very simple but if anybody presented him with something specially prepared he did not decline it. He did not, however, hanker after good food, though he had a particular liking for honey and for dates. As regards dates, he used to say that there was a special

relationship between a Muslim and the date tree whose leaves and bark and fruit, both ripe and unripe, and even the stones of whose fruit could all be put to some use or the other and no part of which was without its proper use. The same was the case with a true Muslim. No act of his was without its beneficence and all that he did promoted the welfare of mankind (*Bukhāri and Muslim*).

The Holy Prophet^{sa} preferred simplicity in dress. His own dress normally consisted of a shirt and an *izār* [cloth wrapped around the waist and down to the ankles] or a shirt and a pair of trousers. He always wore his *izār* or his trousers so that the garment covered his body up to a point above his ankles. He did not approve of the knee or any portion of the body above the knee being exposed without extreme necessity. He did not approve of the use, whether as part of dress or in the way of curtains, etc., of cloth which had figures embroidered or painted on it, especially if the figures were large and might be interpreted as representing gods or goddesses or other objects of worship. On one occasion he found a curtain hanging in his house bearing large figures and he directed it to be removed. He, however, saw no harm in the use of cloth bearing small figures which could not be so interpreted. He never wore silk himself and did not consider it permissible for Muslim men to wear it. For the purpose of authenticating the letters that he wrote to certain sovereigns inviting them to accept Islām he caused to be prepared a signet-ring, but directed that it should be made of silver and not of gold, for he said that the wearing of gold had been prohibited to Muslim men (*Bukhāri and Muslim*). Muslim women are permitted to wear silk and gold but in their case also the Holy Prophet’s^{sa} direction was that excess should be avoided. On one occasion he called for subscriptions for the relief of the poor and a lady took off one of her bracelets and placed it before him as her contribution. Addressing her, he said: “Does not your other hand deserve to be saved from the Fire?” The lady thereupon removed her bracelet from the other hand also and offered it for the purpose that he had in view. None of his wives possessed ornaments of any considerable value and other Muslim women also very seldom possessed any ornaments. In accordance

with the teachings of the Qur’ān he deprecated the hoarding of money or bullion, as he held that this was harmful to the interests of the poorer sections of the community and resulted in upsetting the economy of a community and was thus a sin.

‘Umar^{ra} suggested to the Holy Prophet^{sa} on one occasion that as he had to receive Embassies from great monarchs, he should have a rich cloak prepared for himself which he could wear on such ceremonial occasions. The Prophet^{sa} did not approve of the suggestion and said: “It would not be pleasing to God for me to adopt ways like this. I shall meet everybody in the clothes that I normally wear.” On one occasion silk garments were presented to him and of these he sent one to ‘Umar^{ra}. Upon this ‘Umar^{ra} said, “How can I wear it when you have yourself disapproved of wearing silk garments.” The Holy Prophet^{sa} observed: “Every present is not meant for personal use.” His meaning was that since the garment was of silk ‘Umar^{ra} should have presented it to his wife or to his daughter or should have put it to some other use (*Bukhāri, Kitābul Libās*).

The Prophet’s^{sa} bed was also very simple. He never used a bedstead or a couch but always slept on the ground, the bedding consisting of a piece of leather or of a piece of camel hair cloth. ‘A’isha^{ra} relates: “Our bedding was so small that when the Holy Prophet^{sa} used to get up at night for prayers I used to lie on one side of the bedding and stretched out my legs while he was in the standing posture and folded them back when he had to prostrate himself (*Muslim, Tirmidhi and Bukhāri*).

He adopted the same simplicity with regard to his residential arrangements. His house consisted normally of one room and a small courtyard. A rope used to be strung halfway across the room so that when he had visitors a piece of cloth could be hung from the rope to convert a part of the room into an audience chamber separated from the portion occupied by his wife. His life was so simple that ‘A’isha^{ra} related that during the lifetime of the Prophet^{sa} they often had to sustain themselves on dates and water and that on the day of his death there was no food in the house except a few dates (*Bukhāri*).

THE HOLY PROPHET MUHAMMAD'S^{SA} EXCELLENT EXAMPLE OF MARITAL LIFE

Hafiz Muzaffar Aḥmad

The following is an excerpt taken from Muhammad - The Perfect Man, an English rendering of the book 'Uswa-e-Insaan Kamil' authored by Hafiz Muzaffar Aḥmad Sahib.

The debate about men and women's rights is very old. The founder of Islām Hazrat Muhammad Mustafa^{SA} not only gave a just and balanced teachings in this matter, he showed us the best example of it in his practical life. He said, "The best amongst you is the one who treats his wife kindly and I am the one who treats my wives in the best way".¹

In the pure Islāmic teachings the women's rights as well as their responsibilities have been determined. God says, "And they (women) have rights similar to those (of men) over them in equity; but men have (to stabilise administration of the household) a rank above them. And Allāh is Mighty, Wise". (2:229)

It is a fact that men and women differ physically. The women's body and capabilities are mainly for bearing of children, their upbringing and their training. Compared to this man has been given robust physique and his responsibilities are the matters outside the home. His faculties enable him to earn the living and protect the family. The Holy Prophet Muhammad^{SA} has said, "Each one of you has been appointed guardian in your own sphere of activity and would be asked about the discharge of his duty towards his subjects. A man is guardian over his household and the members of his family, a woman is guardian over her husband's house and the training of her children and she would be asked about it."

This is worth noting that Islām has made a woman queen of the household and thus

gave her due respect. She has been given the responsibility of the household and children thus made her an independent and total incharge of the husband's house and the family. But no family unit can function without an organiser, so it is man's duty that he provides for the household and looks after the external matters. "Men are guardians over women because Allāh has made some of them excel others, and because they (men) spend of their wealth."(4:35)

Even today's exponents of equal rights are compelled to hold men and women's games separately. Ladies compete with ladies and men compete with men. They do not send ladies to the battle front. To proclaim equal rights for men and women, in spite of the inherent difference in their physique, is futile. Keeping in view of the natural frailty and coquetry of womenfolk, the Holy Prophet Muhammad^{SA} has said, "Women's origin is from the rib bone," meaning that a sort of aberration and daintiness is naturally found in the female nature. He further said, "If you try to lead a woman strictly on one path, it would not be possible. But if you want to reap benefit from this oddity in her nature accompanied by frailty, you can gain great benefit. If you try to straighten this bent in her nature, you would break it and its ultimate end would only be divorce."²

The Holy Prophet Muhammad^{SA} advised the wives and the husbands to adopt the attitude of sacrifice and try to look for the good points in each other. He said, "If you see a fault or dislike any mannerism in each other, there would surely be certain

likeable aspects which you are pleased with, in view of these pleasant aspects, follow the way of sacrifice and try to create harmonious atmosphere of mutual understanding."³

The character of the Holy Prophet Muhammad^{SA} was the exact demonstration of the pure teachings of the Holy Qur'an and the purpose of his mission was to establish high moral values.⁴

RESPONSIBILITY OF PROVIDING MAINTENANCE FOR THE FAMILY

The family life of the Holy Prophet Muhammad^{SA} is the best example in every respect. He made special arrangements for the provision of maintenance for his family. These were hard times when for days the hearth was not lit in his household for the long period of two months and the family members sustained themselves on mere water and dates.⁵

The Holy Prophet Muhammad^{SA} not only provided (bare) sustenance for his family, he would take care of them more than he would care for himself. Quite often in the case of nonavailability of food, he would make the intention of fasting. There were days when debilitated by starvation, he would strap stones on his belly to alleviate the pangs of hunger. Even in such a state he would provide for his family. At the time of his death he emphatically advised that his wives should be provided for regularly.⁶

The Holy Prophet Muhammad^{SA} used to offer this prayer quite often, "O Allāh, kindly provide at least the bare sustenance

to my family members in this world.” By this he meant enough food to keep body and soul together, so that they do not starve to death.⁷

GENTLE NATURE AND SOFT SPEECH

He never scolded his family members or talked to them harshly. Hazrat ‘A’ishah^{ra} relates, “Once he was sorrowfully telling us about someone’s ill treatment towards his relatives. But when this person came to see him, the Prophet^{sa} treated him with kindness and affection. I asked him, “Just now you were telling us about his misbehaviour, then why did you treat him so kindly.” Replying in one amazing sentence, he made Hazrat ‘A’ishah^{ra} a witness to his politeness and said, يَا عَائِشَةُ، مَا عَايَنْتُكَ مَنِيٌّ عَايَنْتُكَ تَنِيٌّ فَكَايَشَا meaning; “O ‘A’ishah^{ra}, have you ever seen me being rude to anyone?”⁸

Hazrat ‘A’ishah^{ra} used to say, “The Holy Prophet Muhammad^{sa} never ever uttered a harsh word.”⁸ Her testimony regarding Huzoor’s^{sa} family life was that he was the kindest, most generous and most informal of all men in his home life. He was always smiling and never frowned. Hazrat ‘A’ishah^{ra} also said that the Holy Prophet Muhammad^{sa} never raised his hand on any of his wives and never beat a servant.⁹

THE IMPACT OF HOLY PROPHET MUHAMMAD’S^{SA} GENEROUS NATURE ON HAZRAT KHADIJAH^{RA}

Hazrat Khadijah^{ra} the first wife of the Holy Prophet Muhammad^{sa}, who was impressed by his high moral values, sent him the proposal of marriage. After the marriage, it was due to Huzoor’s^{sa} magnanimous nature that Hazrat Khadijah^{ra} gave him all her wealth and slaves. The Holy Prophet Muhammad^{sa} set all those slaves free.¹⁰

Hazrat Khadijah^{ra} was devoted to him to such an extent that she never complained about Huzoor’s^{sa} free distribution of her wealth. She never objected to it. On the other hand, she always lavishly praised him. As long as she lived, she acted as a shield and a protector for him in the turbulent years in Makkah. After spending fifteen years of married life with the Holy Prophet Muhammad^{sa}, she gave this testimony of his excellent social behaviour, at the time of the first revelation of the

Prophethood in the words, “God would never destroy you because you look after your kindred ones, treat your relatives kindly and are hospitable.”¹¹

APPRECIATION OF HAZRAT KHADIJAH

One salient feature of the family life of the Holy Prophet Muhammad^{sa} was that he always appreciated the good qualities of his wives. He always highly regarded Hazrat Khadijah’s^{ra} sacrifice and faithfulness in her life time and even after her death. He did not marry for years after her death. He always remembered her affectionate nature with love and affection. All his living children were from Hazrat Khadijah^{ra} and he paid great attention to their training. He not only discharged his duty as a father but considering them a trust from Hazrat Khadijah^{ra}, treated them with great love. Whenever Halah, sister of Hazrat Khadijah^{ra}, used to come, Huzoor^{sa} would stand up on hearing her voice and welcomed her. Her arrival pleased him greatly. If an animal was slaughtered in his house, he gave instructions to send some of the meat to the friends of Hazrat Khadijah^{ra}.¹²

In short, he would never tire of remembering Hazrat Khadijah’s^{ra} favours. Hazrat ‘A’ishah^{ra} said, “I never feel envious of any other wife of Huzoor^{sa} as I feel towards Hazrat Khadijah^{ra} even though she had passed away three years prior to my marriage.”¹³ She further said, “Sometimes I would feel weary of her mention and say, ‘O Messenger of Allāh, God has given you such good wives, you should stop mentioning that old lady.’ The Holy Prophet Muhammad^{sa} would say, “No, Khadijah^{ra} was my companion when I was alone, she became my shield when I was without friends and supporters. She devoted herself and her wealth to me and God gave me children from her. She testified my truth at the time when others rejected me.”¹⁴

PERFORMANCE OF HOUSEHOLD DUTIES

The informal way of life and kind treatment by the Holy Prophet Muhammad^{sa} was the basis of his wives devotion to him. Even though the heavy responsibility of

providing guidance for the whole world and carrying this message of truth to the entire mankind was on his shoulders he discharged his duty to God as well as to his fellow men, yet amazingly he never neglected his household chores. He gave the same importance to family obligations as he did to his other responsibilities. Hazrat ‘A’ishah^{ra} relates that the Holy Prophet Muhammad^{sa} helped his family members and attended to their needs until the call for prayer was said. Then he would go to the mosque.¹⁵

Someone asked Hazrat ‘A’ishah^{ra} as to what tasks the Holy Prophet Muhammad^{sa} did at home. She replied, “He was a human being like all the others. He would repair his clothes, milk the goat and do his personal chores.”¹⁶ She also said, “He used to mend his clothes, repair his shoes and fix the water bucket.”¹⁷ If the Holy Prophet Muhammad^{sa} returned home late, he would not wake anyone and drank milk or ate his food by himself.¹⁸

NURSING THE WIVES DURING THEIR ILLNESSES

If one of the wives of the Holy Prophet Muhammad^{sa} fell ill, he himself would take care of her. This nursing care was distinct and unforgettable. Hazrat ‘A’ishah^{ra} relates; “During the days when I was blamed in the event of Ifk, I fell ill. Up until then I was not aware of the scandal against me. One thing was definitely upsetting for me that I did not experience the loving and gentle treatment by Huzoor^{sa} which was his wont. During this period of the incident of ‘Ifk’, he would visit me, just say salam, enquire about my health and go away. I was very perturbed by this changed attitude which had replaced his loving ways.”¹⁹

UNIQUE WAYS OF EXPRESSING LOVE FOR GOD

Remembrance of Allāh and His attributes was very frequently mentioned in the Holy Prophet Muhammad’s^{sa} household. He would inspire the hearts of his family members in a unique and attractive manner. Once he said to ‘A’ishah^{ra}, “I know one such attribute of Allāh, that if we pray with reference to this attribute, our prayers are accepted.” Hazrat ‘A’ishah^{ra} eagerly asked him to tell her this attribute of God.

Huzoor^{sa} said, “In my view it is not proper to tell it to anyone.” So he refused. Hazrat ‘A’ishah^{ra} became cross and sat on one side, hoping that the Holy Prophet Muhammad^{sa} would inform her of that attribute of God. When Huzoor^{sa} did not tell her for some time, in expectation she came and stood by him, kissed his forehead and pleaded with him to tell her that attribute of God. Huzoor^{sa} said, “‘A’ishah^{ra}, the real reason for not telling is, that it is not proper to ask for worldly things with reference to this attribute of God.”

Hazrat ‘A’ishah^{ra} was upset. She performed ablution and spread the prayer mat. She started to pray loudly, so that the Holy Prophet Muhammad^{sa} could hear it. She prayed, “O Lord, I beseech You with Your holy names and magnificent attributes, the ones I know and also the ones that I do not know. Forgive the sins of this humble servant of Yours.” The Holy Prophet Muhammad^{sa} was sitting nearby and was smiling. He said, “O ‘A’ishah^{ra}, surely that attribute of God is included in the names, which you have enumerated.”²⁰

ESTABLISHMENT OF UNITY OF GOD

Even during his last illness, the Holy Prophet Muhammad^{sa} established the importance of unity of God in the hearts of his wives. During these days, one of the wives mentioned a church in Abyssinia called Mariah (after Mary, mother of Jesus Christ). In spite of his painful condition, he guided the attention of his wife towards the unity of God and said, “Woe to these Jews and Christians who made the graves of their Prophets, the places of prostration.”²¹ In these words, while knowing his imminent death, he gave his wives a message to adhere to the unity of God and not to make his grave a place for setting up equals to God.

ABSOLUTE FORGIVENESS

One day Hazrat ‘A’ishah^{ra} was talking loudly, when her father Hazrat Abu Bakr^{ra} came in. He could not restrain himself and bent forward to hit Hazrat ‘A’ishah^{ra} for talking in this manner to the Holy Prophet Muhammad^{sa}. Huzoor^{sa} saw this and stood between the father and the daughter and saved Hazrat ‘A’ishah^{ra} from punishment. When Hazrat Abu Bakr^{ra} left,



Huzoor^{sa} jokingly said, “See how I saved you today from your father?” After a few days Hazrat Abu Bakr^{ra} visited again. This time Hazrat ‘A’ishah^{ra} was happily chatting with Huzoor^{sa}. Hazrat Abu Bakr^{ra} remarked, “You both involved me in your quarrel, now include me in your happiness as well.”²²

Hazrat ‘A’ishah^{ra} relates, “Once a difference of opinion arose between Huzoor^{sa} and me. He asked me to choose a mediator and if Hazrat ‘Umar^{ra} was acceptable to me for this role? I said, “No, he is very strict and harsh.” Then he suggested my father’s name which I accepted. The Holy Prophet Muhammad^{sa} called Hazrat Abu Bakr^{ra} and started to tell him what I had said. I interrupted by saying, “Fear Allāh and say only the truth.” At this Hazrat Abu Bakr^{ra} slapped me so hard that a nose bleed started. He said, May your mother lose you. You and your father tell the truth and the Prophet of God does not tell the truth? The Holy Prophet Muhammad^{sa} told him, ‘O Abu Bakr^{ra} we did not call you over for this.’ Hazrat Abu Bakr^{ra} still angry caught hold of the branch of palm tree and rushed to hit me with it. I was running in front of him and held the Holy Prophet Muhammad^{sa}’s waist tightly. He told Hazrat Abu Bakr^{ra} to leave for God’s sake and that he had not called him for showing such a reaction. When Hazrat Abu Bakr^{ra} left, I went and sat on one side. Huzoor^{sa} called me to come near him. I did not move near him. The Holy Prophet Muhammad^{sa} was smiling and said, “Just a little while before

you were holding my waist tightly and were clinging to it.”²³

EXPRESSION OF LOVE

The Holy Prophet Muhammad^{sa} used to treat Hazrat ‘A’ishah^{ra} with great fondness. Once he said, ‘O ‘A’ishah, I fully recognize your happy or angry mood.’ She asked, ‘How?’ He replied, ‘When you are in happy mood you say, Lord of Muhammad in your conversation and take oath in His name. But when you are in an angry mood you say, Lord of Abraham’. Hazrat ‘A’ishah^{ra} agreed that it was correct a assessment of her mood. She said, ‘I only omit your name from my tongue’ (meaning the love in her heart remains strong).²⁴

The Holy Prophet Muhammad^{sa}’s wife, Hafsa binte ‘Umar was of somewhat headstrong nature. Once Hazrat ‘Umar^{ra}’s wife tried to counsel him in some matter. He was very much annoyed by the fact that the womenfolk had started to meddle in men’s affairs. His wife said, “Your own daughter, Hafsa talks back to the Holy Prophet Muhammad^{sa} to such an extent that sometimes Huzoor^{sa} stays angry with her for the whole day”. Straightaway Hazrat ‘Umar^{ra} went to his daughter’s house and enquired, “Is it true that due to your talking back, Huzoor^{sa} does not talk to you for the whole day?” She confessed that it did happen sometimes. Hazrat ‘Umar^{ra} advised, “Be careful, remember that by imitating ‘A’ishah, you would lose out one day.” Then he went to another

SYED TAALAY AḤMAD

AN EXEMPLARY LIFE-DEVOTEE

Hazrat Mirzā Masroor AḤmad Khalīfatul-Masīḥ V^{aa}

On Friday September 3, 2021, Hazrat Khalīfatul-Masīḥ V^{aa} described the recent martyrdom of a very dear life-devotee, Syed Taalay AḤmad. The following is a brief summary of the sermon in which Huzoor Anwar^{aa} described various aspects of the martyr's exemplary life, sacrifices, and devotion to Khilāfat.

His Holiness^{aa} said that on the night between the 23rd and 24th of August, the MTA team which was filming a documentary was travelling when they were attacked by robbers who fired at them, injuring two people, Umar Farooq and Syed Taalay AḤmad. On the way to the hospital, Syed Taalay AḤmad passed away. His Holiness^{aa} said that although there may have been previous martyrdoms of workers in MTA International from other parts of the world, but this was the first from the UK. His Holiness^{aa} also said that perhaps, this was the first martyrdom from Waqfe Nau UK. His Holiness^{aa} also requested prayers for Umar Farooq who was injured during the incident and is still recovering.

His Holiness^{aa} said that he was the great grandson of Hazrat Mirzā Bashir AḤmad^{ra} and Mir Muhammad Ismail^{ra}. In this way, he was related to both the Promised Messiah^{as} as well as his wife Hazrat Nusrat Jahan Begum Ṣāḥiba. He was also the son-in-law of Ghulam Qadir Shaheed.

Syed Taalay AḤmad's Services to the AḤmadiyya Community

His Holiness^{aa} said that Syed Taalay AḤmad had been active in serving the AḤmadiyya Muslim Youth Association UK in various capacities, both in Majlis Atfalul AḤmadiyya and Majlis Khuddāmul AḤmadiyya. He also served the Community in his local chapter of Hartlepool, UK. He was appointed to the MTA News team full-time in 2016, before which he served *The Review of Religions* as head of the indexing and tagging department. He

had the opportunity of making various documentaries for MTA. He was also the one to initiate the very popular "This Week With Huzoor" programme which features on MTA.

Incident Leading to His Martyrdom

His Holiness^{aa} said that Syed Taalay AḤmad was very passionate about his work and seeing it through, no matter the hardships he may have to face along the way. His main focus was always to ensure that the work was carried out. This was evident from the incident of his martyrdom, as he began his journey at a time when there was increased danger. His Holiness^{aa} said that as Syed Taalay AḤmad was setting out for his journey, he was worried about the video files that he had recorded and wanted to ensure that the files would not be corrupted, thus he began working on his laptop while on the journey.

His Holiness^{aa} detailed the incidents leading up to the martyrdom of Syed Taalay AḤmad. Robbers had begun firing at the vehicle after which they approached the vehicle and took whatever valuables they had. Syed Taalay AḤmad had been struck in the back and lost a great deal of blood. As the robbery was happening, he quickly hid the laptop and other equipment under the seats so that the robbers would not be able to find it. As they were driving to a nearby clinic, Syed Taalay AḤmad would ask whether His Holiness^{aa} had been informed about this incident. From the clinic, it was decided that he would need to be taken to a hospital. Along the way, he said, 'Tell Huzoor that I love him and tell my family that I love them.'



Syed Taalay Ahmad

A Gem Which Has Departed Us

His Holiness^{aa} said that this was a beautiful gem which has left us. This loss has shaken everyone. He understood his oath of life-devotion and fulfilled it to the utmost degree. His Holiness^{aa} said that Syed Taalay AḤmad always surprised him, and he would wonder how a youngster who had been raised amidst a worldly environment was able to understand and fulfil his pledge of devotion. His level of love and devotion for Khilāfat was such that even some who have deep-rooted knowledge of faith do

not possess it. His devotion to Khilāfat was such that even in his last moments, he was constantly expressing his love for Khilāfat.

His Holiness^{aa} said that a few years ago, Syed Taalay Aḥmad wrote a poem in which he expressed his love for Khilāfat. He started the poem by saying that he loved His Holiness^{aa} the most, and he ended by saying that perhaps His Holiness^{aa} would never know how much he loved him. His Holiness^{aa} said that even before Syed Taalay Aḥmad's last words, he knew – he knew how much Syed Taalay Aḥmad loved him when he was filming with his camera, and even when he met him without his camera. He could tell from the sparkle in his eyes and the light on his face, indeed from his every action, His Holiness^{aa} was aware of the love that Syed Taalay Aḥmad had for him.

His Abounding Love for Khilāfat

His Holiness^{aa} said that from among the youth of the Promised Messiah's^{as} family, there was no one who loved Khilāfat as much as Syed Taalay Aḥmad, in fact there are few elders even who love Khilāfat as much as him. He would try to hide his love, but in one way or another, Allāh Almighty would make that love manifest. He would be concerned with how he could inform the world about Khilāfat, and how he could best serve, even to the point of having to sacrifice his life.

His Holiness^{aa} said that at the time of the burial of the Fourth Caliphth, as he was standing by the grave before the burial commenced, a young Syed Taalay Aḥmad came and stood beside him. At the time, His Holiness^{aa} did not know who he was, but now seeing the picture, he realises that even at that time, it was as if he was pledging to always be of service to Khilāfat.

Extraordinary Obedience to the Khalifa of the Time

His Holiness^{aa} said that he himself bears testament to the fact that Syed Taalay Aḥmad fulfilled his oath of life-devotion. His Holiness^{aa} said that once in a meeting, he told missionaries to offer Tahajjud (pre-dawn voluntary prayers) for at least one hour a day. Even though he was not a missionary, Syed Taalay Aḥmad knew

he was a life-devotee, and so he too did his best to implement this instruction. At times he would appear tired during the day, as he had woken up early to try and fulfil this instruction of His Holiness^{aa} which was not even directly addressed to him. Yet, this was the level to which he fulfilled his oath of life-devotion.

His Holiness^{aa} addressed members of the Promised Messiah's^{as} family to learn from the example of Syed Taalay Aḥmad, and increase in their devotion. There is no honour in being from the progeny of a revered person, unless one's own actions are worthy of honour.

Testimony of Syed Taalay Aḥmad's Excellent Qualities

His Holiness^{aa} said that many people have been writing to him about his excellent qualities, which shed even more light on his level of devotion. His Holiness^{aa} said that it was only right for him to share some of the sentiments which he has received.

His Holiness^{aa} shared the sentiments of Amer Safir, the Editor for *The Review of Religions*, who said that Syed Taalay Aḥmad was head of the indexing and tagging team which worked to organise almost a 100-year's worth of material from *The Review of Religions*, which was a great task. Everything that he did revolved around Khilāfat. If ever he heard some instruction from His Holiness^{aa} for him, his eyes would light up like a child seeing candy. His standard of work was amazing, as there were times when he would be working on two documentaries at the same time.

His Holiness^{aa} stated that Abdul Quddoos Arif, Sadr Khuddāmul Aḥmadiyya UK, said that a young age Taalay Aḥmad had been reading the Five-Volume Commentary of the Holy Qur'ān in great detail, leaving notes and highlights throughout, and he completed the entire commentary within a few days. He said that whenever he would praise Taalay Aḥmad for any documentary he worked on, his response would always be to ask for prayers, and that it was all due to the grace of Allāh Almighty.

His Holiness^{aa} said that once someone raised an objection on social media to the title of one of his documentaries, to

which he responded. He said that he only defended the title because it had been approved by His Holiness^{aa}. Had the title been from himself or anyone else, he would have remained silent.

His Holiness^{aa} shared the sentiments of his wife Satwat Ṣāḥiba, who said that Syed Taalay was very kind, caring and loving. He was always very appreciative and supportive, even when she would be worried due to the martyrdom of her own father. She noticed his love for the Promised Messiah^{as} very early on in their relationship. He would relate stories about the Holy Prophet^{sa} to his son, and would himself weep. Whenever they had a family meeting with His Holiness^{aa}, he would treat his son for behaving well. His Holiness^{aa} said that even seemingly small things indicate the level of a person's sincerity and devotion. If ever he even sensed that His Holiness^{aa} was not pleased with him (His Holiness^{aa} commented that he did not recall any instance when that would have been the case) then he would pray profusely in Tahajjud. Whenever he received any gift he would always be grateful. He always trusted in Allāh to always fulfil his needs, and in fact, on various occasions, in one way or another, his needs would be fulfilled and God would provide for him in some way. He was very kind, forgiving, and never held any enmity towards anyone.

His Holiness^{aa} shared the sentiments of Syed Taalay Aḥmad's father Syed Hashim Akbar. He said that he had seen a dream about his own martyrdom and later learned that his son Syed Taalay Aḥmad had seen the same dream about the martyrdom of his father. However he must have prayed that he should be martyred instead of his father. Seeing his excellent qualities, God Almighty accepted his prayer and bestowed upon him the rank of martyrdom. His soul was devoted to the Holy Prophet^{sa}, and he lived and breathed for the sake of Khilāfat. Syed Taalay Aḥmad's mother Amatul Shakoor said that he was inclined towards religion from a young age. He was very good at his studies and would obtain good grades.

His Holiness^{aa} related that Syed Taalay Aḥmad's sister Nudrat Ṣāḥiba said that he would often return home late from

his work. He would often watch various programmes and documentaries in order to improve his own documentary-making skills. He often studied Ahadith (sayings of the Holy Prophet^{sa}) and became quite well-versed. He would often be able to quote Qur'ānic verses on a given matter, and he had also studied Arabic and learned Arabic grammar. Nudrat Şāḥiba also shared two dreams which seem to have been indicative of his martyrdom.

His Holiness^{aa} shared the sentiments of Syed Taalay Aḥmad's youngest sister who said that he was an excellent role model and she was able to learn a great deal from him. He told her that on the way to and from work, he would listen to lessons on the Holy Qur'ān given by the Fourth Caliph^{rh}. He taught her that even whilst joking, one should not make fun of any religion.

His Holiness^{aa} shared the sentiments of Abid Khan, Press Secretary of the Aḥmadiyya Community who was also Syed Taalay Aḥmad's maternal uncle. He said that Syed Taalay Aḥmad possessed a profound love for the Promised Messiah^{as}. Though he was extremely proud to be from the progeny of the Promised Messiah^{as}, he never openly shared this fact nor did he ever use it to receive any sort of favourable

treatment. Before departing for his trip to Africa which had been according to the instructions of His Holiness^{aa}, he made a detailed schedule of his daily work. He said that if ever he learned that the instruction of His Holiness^{aa} was even slightly different from his own opinion, he would accept it wholeheartedly. He said that Syed Taalay Aḥmad made it his mission to make MTA News a strong department within MTA, and through determination and hard work, he was able to achieve this.

His Holiness^{aa} said that one aspect which Adam Walker noticed in Syed Taalay Aḥmad was that he worked very meticulously and would always think of new ways to convey the message of the Promised Messiah^{as}. He said that he was always truthful and straightforward in everything he said.

His Holiness^{aa} then said that Naseem Bajwa mentioned that whilst he was the missionary in Bradford, he noticed the young Syed Taalay Aḥmad to always be obedient, respectful to his elders, responsible, always be busy in the remembrance of God, and passionate about preaching the message of Islām Aḥmadiyyat.

His Holiness^{aa} then presented the

sentiments of Noshewan Rasheed, a missionary and colleague of Taalay Aḥmad. He said that over the last three years, Syed Taalay Aḥmad was like a brother to him, he was regular in offering prayers, fasting and giving alms.

His Holiness^{aa} said that Syed Taalay Aḥmad fulfilled his due in being the spiritual and physical progeny of the Holy Prophet^{sa} as well as the Promised Messiah^{as}. His Holiness^{aa} said that thus, it is fitting that Allāh Almighty chose the (Islāmic) month of Muharram for Syed Taalay Aḥmad to be able to present this sacrifice.

His Holiness^{aa} prayed that may Allāh Almighty continue to elevate the station of Syed Taalay Aḥmad. Surely, he would have been given a place in Paradise near the Holy Prophet^{sa}. In fact, someone saw a dream that he was running towards the Holy Prophet^{sa} who was welcoming him. His Holiness^{aa} also prayed that his family may be able to bear this loss with patience. His Holiness^{aa} said that after the Friday prayer, he would lead the funeral prayer of Syed Taalay Aḥmad.

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relative, Umme Salamah^{ra}, who also was Huzoor's^{sa} wife and advised her. She told 'Umar^{ra}, "Now you have started to meddle in Huzoor's^{sa} affairs. Is the Prophet of God not capable enough to manage his household?" Hazrat 'Umar^{ra} relates that this silenced him and when he told the Holy Prophet Muhammad^{sa} about it, he was greatly amused.²⁵

ENDNOTES

1. *Tirmidhi* Kitabul Manaqib.
2. *Muslim* Kitabur Rada', Bab wasiyati bin Nisa'.
3. *Muslim* Kitabur Rada', Bab wasiyyati bin Nisa'.
4. *Musnad Aḥmad bin Hambal* by reference Majma'uz Zawa'id by Haithami,
5. vol.9, p.5.
6. *Bukhari* Kitabur Riqaq, Bab Kaifa Kana 'Aishan Nabi.
7. *Bukhari* Kitab al Wasaya, Bab Nafaqlul Qayyim lil waqt.
8. *Musnad Aḥmad bin Hambal*, vol.2, p.232.
9. *Bukhari* Kitabul Adab.
10. *Shuma'ile Tirmidhi*, Babma Ja' fi Khalqi Rasulillah.
11. *Siratun Nabawiyyah* by Ibne Hisham, vol.1, p.204.
12. *Bukhari* Bada'ul Wahi.
13. *Muslim* Kitabul Fada'il, Bab min Fada'il Khadijah^{ra}.
14. *Bukhari* Kitabul Adab, Bab Husnul 'Ahd minal Iman.
15. *Musnad Aḥmad bin Hambal*, vol.6, p.118.
16. *Bukhari* Kitabul Adab, Bab Kaifa yakunar Rajulu fi Ahlihi.
17. *Musnad Aḥmad bin Hambal*, vol.6, p.242, 397.
18. *Musnad Aḥmad bin Hambal*, vol.5, p.285.
19. *Muslim* Kitabul Ashribah, Bab Ikramud Daif.
20. *Bukhari* Kitabul Maghazi, Bab Ghazwah Bani Mustaliq.
21. *Ibne Majah* Kitabul Du'a', Bab Ismillahil A'azam.
22. *Abu Da'ud* Kitabul Adab, Bab ma Ja' fil Mazah.
23. *Azwajun Nabi* by Muhammad bin Yusuf Salah.
24. *Bukhari* Kitabul Nikah, Bab Ghairatun Nisa' wa Wajdihinna.
25. *Bukhari* Kitabul Tafsir, Surah Tahrim.

IN MEMORY OF A FORTUNATE TAALAY

Asif M Basit, London

I do not know when and where Taalay was born. Neither do I know when and where he got his education from, nor am I aware of when he devoted his life for the Jamā'at. Hence, the lines to follow will not carry Taalay's biographical details as such.

All I know for certain is that Taalay was martyred on 24 August 2021.

Everything else that I know about Taalay is through being his colleague at MTA International. And all I know is that he was an extremely sincere, honest, hardworking and a selfless member of the MTA team. But still, I must admit that I know very little about him.

When I heard of Taalay's demise, I felt the urge that whatever little I knew about Taalay should be written and shared with the global Aḥmadiyya family. So, the lines below are only but a tribute and a salute to a marvellous colleague who laid his life in the way of Allāh.

At the time of the demise of Hazrat Khalifatul-Masīḥ IV^{rh}, very many faces could be seen all day (and all night) long in and around the premises of the Fazl Mosque; most being new to me. One such face was that of a young boy with curly hair, a fair complexion and grief written across his face. I remember wondering that he might be one of the few boys of his age who actually realised the gravity of the grief that had struck the Jamā'at.

After that, I never saw this boy again and, as such fleeting incidents do, this too vanished in the fog of a fast-moving world.

In 2009, I was working on a documentary on the Islāmic economic system. For this, I had to interview Syed Hashim Aḥmad Ṣāḥib in Hartlepool. On this occasion, I found out



Syed Taalay Ahmad meeting some members of MTA International Canada Studios

that Hashim Ṣāḥib, being a descendant of Hazrat Mirzā Bashīr Aḥmad Ṣāḥib^{ra} and Hazrat Mīr Muhammad Ismail Ṣāḥib^{ra}, belonged to the family of the Promised Messiah^{as}. What I also found out was that the grieving boy of April 2003 was his son. But even then, I didn't get to know him; not even that he is called Taalay.

A better introduction with Taalay was probably saved for the time when he was to become my colleague at MTA, many years later. Although this duration of knowing him was to span over a short period of time, but I am proud that I got to know more about Taalay during these years, albeit very little.

Those colleagues that worked more closely with Taalay can narrate in detail about his wondrous personality. All I have is a handful of memories that have suddenly turned into an asset that I wish to make public.

About seven or eight years ago, this boy – who had now turned into a fully grown man – could be seen in the corridors and staircases of Jamā'at offices. His eyes had a spark that is hard to describe – words slip away as I try to do so. He would always meet with great affection and fervour as if we had known each other for a long time. He would walk with great zeal and a spring in his step. Sometimes, however, he appeared lost in his thoughts as he walked past with a slight nod only.

What left a lasting impression about this young gentleman was the simplicity of his demeanour that he carried with great dignity. One could easily see that the only one thing he cared about in what he wore was cleanliness and nothing else. Plimsolls were probably his favourite footwear; sometimes with the backstay pressed under his heels for convenience at the workplace. But all this would fall in the background and what always remained at

the forefront was his dedication to work – that is all he actually cared about.

When Taalay devoted his life, he was assigned duties at the MTA News Department. Even then, we did not get to know each other any better.

But one day, Taalay produced a documentary titled “The White Birds of Hartlepool” and this is where we got to know each other better. Before it was aired, he asked me to review it and suggest any changes. Captivatingly interesting as it was, I watched it in one sitting and told him that it was an incredibly good documentary and should be aired as soon as possible. I also suggested a couple of minor changes but also told him that it was good to go as it was. But Taalay accepted the suggestions and made changes accordingly.

Never did I know that there would come a time when I would take pride in narrating the fact that a great man like Taalay not only sought my advice but also accepted it. This was out of Taalay’s greatness – the greatness to which the whole world bears witness today.

As soon as the documentary was aired, it flew high and earned a great deal of popularity. This acceptance shown for his work fuelled Taalay with an energy that led him to making another documentary, and then another and then many more – all winning great levels of admiration.

Then came a time when Taalay would walk into the waiting room of Huzoor’s^{aa} mulaqat, balancing a big blue holdall style bag on his shoulder. With his entry, all of us who sat waiting for official mulaqats with Huzoor^{aa} would know that a dignitary would be meeting Huzoor^{aa} and Taalay was there to film it.

In his blue bag would be all the equipment required to capture the minute-long footage of the meeting – a camera, a tripod, a mic and all other paraphernalia. With this, the Jamā’at’s news on MTA rose to a new level – one that was to evolve into the opus magnum now known as “This Week With Huzoor”.

This blue bag of Taalay remains engrained in my memory as an integral part of his

personality. He was carrying it when I met him for the last time a few weeks ago. But we will come this final rendezvous later.

As I write about him, I can vividly recall a beautiful day of summer 2018. Taalay had come round my office looking for me. The weekly *Al Hakam* had included in its Khilāfat Day special issue an article that carried Huzoor’s personal recollections of the time when Huzoor^{aa} was granted the status of Khalīfatul-Masīḥ. All I had done was written down Huzoor’s words as he spoke them, put them together and given them to *Al Hakam*. Taalay kept thanking me and I kept insisting that I had done nothing but jot down the words of Huzoor^{aa}.

But the joy that I witnessed on not only Taalay’s face but in the whole of his existence is something I cannot describe in words. He was like a child who had received his most desired thing as a gift and didn’t know how to be thankful enough. Such was his love for Khilāfat Aḥmadiyya.

From then on, every time *Al Hakam* published an article where I had put together Huzoor’s own words, Taalay would be the first to send me a text message that he had read it. He never sounded less overjoyed than before. He would also ask for the Urdu version to share with some relatives who, for all the obvious reasons, could not access it online in some parts of the world.

Now that I have gone through all his text messages, I have noticed that most of them were sent on Fridays and almost straight after Huzoor’s Friday Sermon – the time that *Al Hakam* releases its new weekly issue online.

Now coming back to Taalay’s documentaries, every programme that he made would speak volumes of his devotion for Khilāfat Aḥmadiyya.

When he made the famous documentary, “Four Days Without a Shepherd” and sent it to me for a review, it was as if I could see before me the grieving young boy from 2003 standing at every turn of the storyline. The fear, and the peace that had followed in the four days of spring 2003, pulsed throughout the documentary just as they must have pulsed in the tender

heart of the young boy many years ago.

As Taalay worked on his programmes, he would sometimes need references to support historic facts mentioned therein. He knew that I was only a phone call away and I knew that I could not let the young *wāqif zindagi* down. I would search through our records at the Aḥmadiyya Archive and provide him with whatever I could. Taalay’s expression of gratitude would embarrass me a great deal. Thinking back, it embarrasses me even more now. Had I known that Taalay was on a fast-track route through life, I would have worked harder to provide more from wherever I possibly could.

On every such occasion, Taalay would go through the material and get back to me saying how much of the facts he was already aware of and how much of it had been new to him. This open and honest approach undoubtedly led Taalay to absorbing a lot of knowledge, yet his pursuit knew no end. And it was this very pursuit that enabled him to acquire an insight into the history and traditions of the Jamā’at in a very short span of time. He would head to any source that could provide him with even a thread to weave into his cloak of knowledge.

Speaking of Taalay’s endeavours to enhance his knowledge, I mention here an incident. But before that, I must remind the readers that Taalay was born and brought up in England and, hence, English was his first language.

One day, he texted me about a certain matter. As advice, I texted back saying that Huzoor^{aa} has on many occasions read this Urdu couplet to encourage me:

تندری بادِ مخالف سے نہ گھبرا اے عقاب

یہ تو چلتی ہے تجھے اونچا اڑانے کے لئے

[Give in not to the mighty gusts of resistance; they only blow to make you fly higher]

Then, thinking that Taalay might struggle with understanding it, I texted him immediately:

“Shall I translate it for the Englishman?”

Taalay responded by translating the whole couplet and then wrote:

“Just a guess from a humble Englishman.”

To quote Taalay in his own words, I opened Taalay’s texts just now. With the exchange of the above lines, Taalay left so many laughter emojis. Taalay, I am sorry I couldn’t align my feelings with these emojis this time – quite the contrary, actually. May Allāh keep you happy and joyful always!

Sometimes, Taalay would insist that I should have the references – those that I had found for him – recorded for the respective programme. I would try to decline his suggestion as much as I could but Taalay was the epitome of perseverance when it came to anything about Huzoor^{aa}. I would even try to scare him by saying that English is not my first language and my interview could compromise the quality of his programme. This became a routine for every such occasion, but in the end, I would lose and Taalay would win; I always lost to the one card that he played at the end:

“What you will narrate is about Huzoor^{aa}. How can it go wrong?”

On this, I would drop myself in the chair that Taalay would already have set up; he would open his blue bag and start recording.

I must mention here that I loved the way Taalay worked on his documentaries. He would always send the complete storyboard with all necessary details: where my interview would be, who would have spoken just before me, where he wanted me to pick up from and where he wanted me to finish so that the one to follow could speak relevantly from thereon.

I always took this as Taalay’s professionalism, but now, in retrospect, I feel that this approach too mirrored his love for Khilāfat. He wanted everything to be said and presented in a manner that befitted the high station of Khilāfat. Allāh always rewarded his innocent love with greater love, proof of which is the exceptional popularity of his programmes.

“This Week With Huzoor” needs no introduction. It is undoubtedly the favourite programme of MTA viewers. Working on this programme was the greatest joy of Taalay’s life. Quite like the name of the programme, Taalay’s week



Syed Taalay Ahmad with his father, brother and son

would revolve around filming, editing and producing it. Everything else in his very productive schedule went on, but this programme remained a lifeline for him.

I believe that where he has now gone, this programme must be the shiniest entry on his register of deeds. Thousands of viewers watch this programme out of love for Khilāfat and will continue to do so. I believe that every viewing of this programme will work as a prayer for that humble lover of Khilāfat who worked tirelessly to put it all together. Taalay, may Allāh reward you for this!

Taalay was an exemplary *wāqif zindagi*, observing whom I learnt a lot of good

things. I learnt when I saw him cycle to work from his home many miles away; I learnt when I saw him going happily for a regular game of football with his friends and colleagues; I learnt from him when I saw him carry his blue bag around to capture anything Huzoor^{aa} had said; I learnt from the care he would show when lodging these pearls onto the thread of this programme’s timeline.

But there is one particular incident that carries a great lesson.

Taalay was given a flat by the Jamā’at to live in. He lived there for quite some years before moving out to another flat. His previous flat was given to another *wāqif zindagi*. Walking to my office in Baitul Futuh, I bumped in to Taalay who told me how good that flat had been for him and his family. He told me that they had had a great time there as it was more than enough for the three of them; also that the flat was quite spacious. Based on his description, I imagined a luxury apartment.

A few days later, I happened to see a similar flat in the same building. I ought not to say much but I must mention here that putting Taalay’s description and the actual flat side by side, I realised how content Taalay had been with what he had been provided with as a *wāqif zindagi*; how a *wāqif zindagi* can turn very limited space into a palace through contentment; and also that space does not matter, and what actually matters is love and devotion in turning houses into homes.

I spent very little time with Taalay, but I hope that those who spent more will be able to write a great deal more about Taalay’s inspirational character.

It was in the Aftab Khan Library in Baitul Futuh that I met Taalay for the very last

time. He had arranged a recording with me after earning another victory in our regular debate. This time, he had thrown in another card by offering to come down to Farnham and record the interview, making it convenient for me. I had lost but had declined the last offer by telling him that he did not need to trouble himself with that as I was at Baitul Futuh almost every day.

I arrived in my Baitul Futuh office and informed Taalay that I was ready. A few minutes later, Taalay walked in, squeezing himself and the blue bag (which was part of his body and soul) through the door. Then he started looking at one corner of the office and then another, imagining how the shot might look like. I could see that Taalay was a bit confused but before I could ask, he said, “All studios are busy today. Had I known, I would have scheduled the recording for another day.”

I offered what I could by saying that we could still reschedule and that it was not an issue for me at all. But Taalay wanted to mark the job done. As soon as I suggested filming in the Aftab Khan Library, Taalay ran off to get permission from the Baitul Futuh administration.

He came back disappointed as he had been told that the library was closed under COVID restrictions and the administration was not happy to hand over the keys to anyone. Taalay could see his recording being compromised for unavailability of appropriate space. I suggested that we try one more time.

Having offered a “personal guarantee” that the library would be returned in the shape we found it in, and that safety and security was also on us, we were given the key and permission to record.

As we got the key, the colours of delight that waved on Taalay’s face and the twinkle in his eye is vividly before me as I write these lines. But it also highlights another beautiful aspect of Taalay’s personality: He was passionate about his work but where he saw a line drawn by the Nizām Jamā’at (operational/administrative system of the Jamā’at), he froze in his steps and withdrew.

Syed Taalay Ahmad during his recent visit to Ghana

When his desire to film in the library was achieved by fair means, we both kept the promise made with the Baitul Futuh administration. And in doing so, Taalay took extreme care in ensuring that what we had guaranteed was fulfilled down to the letter.

This recording was for a documentary on Hazrat Sir Zafrulla Khan Sahib^{ra} that Taalay was working on. It had previously been assigned to another colleague who had painstakingly acquired very valuable material to go into it. But this “painstaking” exercise had also taken quite a number of years.

When Taalay was appointed to oversee the work, I jokingly said, “Taalay, I hope we’re able to see this documentary in our lifetimes.”

Taalay replied with his typical, robust laughter.

Today, I feel like asking, “Taalay! What did you laugh at that day? Back then, I had thought that you were only returning a laughter for the joke. But it turns out that you were serious. You walked away without seeing the completion of this documentary in your lifetime. Why did you have to do this?”

Today, I send you my last message. Not on your mobile, but right here:

“Taalay! You loved everything that had anything to do with Huzoor^{aa}. I always had a feeling that you could shed your life for any such thing. But you have actually done so!

“You went to Ghana and thought about what you could offer to the land where Huzoor^{aa} had once lived, and that too in times of hardship.

“You found nothing better than your life to offer to that land. And you coloured its soil with your blood.

“What can I say? I do not want this message to sound elegiac. I write here a couplet and end my message:



Syed Taalay Ahmad

شہید جسم سلامت اٹھائے جاتے ہیں
خدا نہ کرے کہ میں تیرا مرثیہ لکھوں

“(I am sure the ‘humble Englishman’ will get it right.)

“(PS: And sorry, no emoji this time. I couldn’t find one to aptly reflect my feelings right now!)”

I sent this article to Hazrat Khalifatul-Masīh V^{aa}. The note I received is no less than a monumental summary of Taalay’s life (and his demise). Huzoor^{aa} said:

“He was among those who attended my classes from the very start. He fulfilled the pledge he made with me and did justice to it.”

(*Al Hakam*, September 3rd, 2021)



Aḥmadiyya Muslim Jamā‘at Press Releases

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

Mubarak Mosque, UK

MAJLIS ANSARULLĀH HOLLAND HAVE HONOUR OF VIRTUAL MEETING WITH WORLD HEAD OF AĤMADIYYA MUSLIM COMMUNITY

His Holiness gives guidance on a wide array of administrative and religious matters

On 15 August 2021, the National Majlis-e-‘Āmila (Executive) of Majlis Ansarullāh Holland (Aḥmadiyya Muslim Elders Association) and regional leaders were granted a virtual official meeting and audience with the World Head of the Aḥmadiyya Muslim Community, the Fifth Khalīfa (Caliph), His Holiness Hazrat Mirzā Masroor Aĥmad.

His Holiness presided the meeting from his office in Islamabad, Tilford, whilst the ‘Āmila members joined from the Baitun Noor Mosque complex in Nunspeet, Holland.

During the 60-minute meeting, all present had the opportunity to speak to His Holiness and the National ‘Āmila members were able to present a report about their respective departments and to receive the guidance and instructions of His Holiness on a range of issues.

His Holiness encouraged members of Majlis Ansarullāh to regularly do bike-riding and that in addition, they should take up other sports and activities too in order to ensure good health and fitness as they grew older. His Holiness^{aa} said that a major element of the ageing process was one’s mental attitude. If a person maintained a positive mind-set and was ‘young at heart’ then it would have a positive effect on their general health and well-being.

Speaking to the Qaid Ta‘lim, responsible for religious education, His Holiness^{aa} enquired about which book of the Promised Messiah^{as} had been prescribed to members to read during this year. His Holiness^{aa} said that to increase participation, focus should first be placed on office bearers, starting with those at the national level and then the regional and local office bearers, followed by those who were not holding any office. His Holiness^{aa} said that in all respects, office bearers of the Aḥmadiyya Muslim Community were duty-bound to

lead by example and should never ask of others what they themselves did not practice.

His Holiness^{aa} also instructed that efforts to convey the message of Islām should increase in order to create greater awareness of the true teachings of Islām in Holland and said that Majlis Ansarullāh should make a concerted effort in conjunction with the other auxiliaries and main body of the Aḥmadiyya Muslim Community in order to have the greatest possible impact.

His Holiness^{aa} also advised that the department responsible for serving humanity within Majlis Ansarullāh should initiate a project to help impoverished areas of Africa by installing water pumps or funding the construction of a ‘model village’ in which basic amenities were provided for the local villagers.

As the meeting concluded, one of the

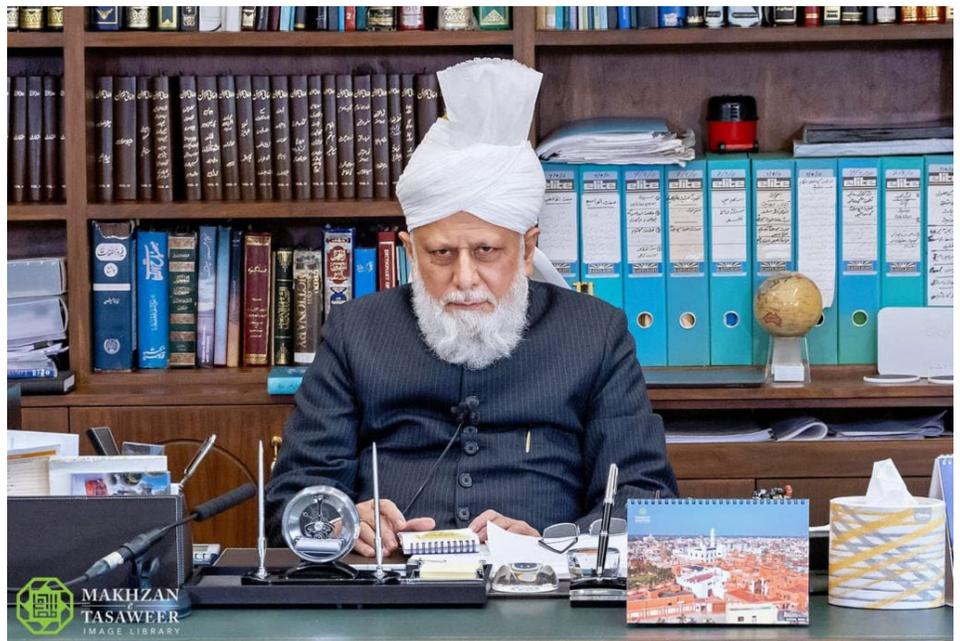
attendees asked His Holiness^{aa} what advice could be given to those office bearers who felt that their services to Majlis Ansarullāh were not fully appreciated by others.

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

“If the office bearers are working for the sake of people, then of course they should feel discouraged (if there is a lack of appreciation). However, if their service is purely for the sake of attaining the pleasure of Allāh the Almighty then they should never feel dejected... Thus, you should recognise this fact and thereafter proclaim that we are to serve for the sake of Allāh the Almighty and if we are to work for His sake, then we will not lose any sleep if other people do not appreciate us or if we are the targets of their criticisms... Especially, as members of Ansar, you are not children but are mature adults and so even if someone does say something to discourage you, it should not affect you or dishearten you unduly.”

Hazrat Mirzā Masroor Aḥmad^{aa} continued:

“Let us see the noble character of the Holy Prophet Muhammad^{sa}. After being commissioned as a Prophet of God, he called together his relatives in order to convey to them the message of Islām but though they ate the meal that was served, they departed without even giving him the courtesy of listening to his message. Undoubtedly, this could have been a



Syednā Hazrat Khalifatul-Masiḥ V^{aa}

source of discouragement, but did the Holy Prophet Muhammad^{sa} lose heart? No! Rather, a little while later, he invited them again and this time preached the message to them first before then serving the food. They ate the food but left without heeding the message of the Holy Prophet^{sa}, as they were a stubborn people. Yet, was the Holy Prophet^{sa} dejected and despondent? Surely not!”

Hazrat Mirzā Masroor Aḥmad^{aa} further stated:

“Therefore, everyone, including all office bearers should develop a firm resolve and

strength of character so that whether they face accusations or are taunted in any way, whether from amongst their own or from others, they should never worry or become crestfallen. Rather, they should firmly ingrain within themselves the mind-set that they are serving for the sake of Allāh the Almighty and when they are serving for His sake, they should not care for either the praise or the discouragement of any individual. Allāh the Almighty is the One Who is to bestow the reward for our actions and so they should seek His rewards alone rather than turning to any man.”

MEMBERS OF MAJLIS KHUDDĀMUL AḤMADIYYA GERMANY HAVE HONOUR OF A VIRTUAL MEETING WITH THE HEAD OF THE AḤMADIYYA MUSLIM COMMUNITY DURING THEIR NATIONAL IJTIMĀ’

On 21 August 2021, the World Head of the Aḥmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Hazrat Mirzā Masroor Aḥmad^{aa} held a virtual online meeting with members of Majlis Khuddāmul Aḥmadiyya (Aḥmadiyya Muslim Youth Auxiliary) from Germany during their Annual Ijtimā’ 2021.

His Holiness^{aa} presided the meeting from his office in Islamabad, Tilford, whilst

almost 1,500 members of Majlis Khuddāmul Aḥmadiyya joined virtually from the FSV Stadium in Frankfurt. The Ijtimā’ was held after a period of two years as COVID-19 restrictions meant the National Ijtimā’ of 2020 could not go ahead.

Following a short formal session starting with recitation of the Holy Qur’ān, members of Majlis Khuddāmul Aḥmadiyya had the opportunity to ask His Holiness a series of questions regarding their faith

and contemporary issues.

One of the attendees asked His Holiness^{aa} if he found his work and responsibilities as the Caliph of the Aḥmadiyya Muslim Community difficult.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

“Of course if you are to do your work with due care, then it is difficult. But Allāh the Almighty makes it easy and the work gets

completed. Almost daily I manage to finish the tasks for the day. But still I remain worried that may I be able to fulfil the rights owed to my tasks and that if I do not do so, I may incur the displeasure of Allāh. So in this way it is difficult. Otherwise, for anyone who is to carry out any task with complete sincerity then it is demanding and one has to work hard to achieve it.”

As the meeting concluded, His Holiness^{aa} advised the attendees of the true purpose of coming together for the Ijtimā’.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

“The Ijtimā’ will only be of benefit if you understand your true purpose. If a person does not know his purpose of life, then there is no benefit of what he does. The purpose of one’s life as explained by God Almighty is that, ‘I have created human beings for worshipping me.’ An Aḥmadi Muslim should know that this is the purpose of his life. He must establish a link with God Almighty and so, the different Ijtimā’s and Tarbiyyat gatherings and your Jalsa – that is due to take place in the near future – they are all organised for the sake of improving people’s moral, educational and spiritual state. After gaining knowledge, if you do not apply it to yourself and do not act upon it then there is no benefit to these Jalsas.”

His Holiness^{aa} also appreciated how the Khuddām selflessly served the people in Germany who were afflicted by the floods that occurred in the month of July in parts of the country.

Hazrat Mirzā Masroor Aḥmad^{aa} said:



Syednā Hazrat Khalifatul-Masih V^{aa}

“It is the quality of a true believer that he tries to establish the Oneness of God Almighty at every opportunity”

– Hazrat Mirzā Masroor Aḥmad

“Recently during the floods in Germany, the German Khuddām diligently served the country’s people and they appreciated your efforts. May Allāh the Almighty reward all those Khuddām who carried out those services. It had a good impact upon the people. May the positive effect not be limited to the material help; rather, may it have a spiritual impact too. You should continue to go to those areas; now that

you have served them once, you should take the message of love and peace to them so that you develop further contacts...It is the quality of a true believer that he tries to establish the Oneness of God Almighty at every opportunity and tries to spread the true message of Islām. May Allāh the Almighty enable you all to do this.”

DEVOTEES OF KHILĀFAT SIT UNMOVED IN POURING RAIN AS THEY SMILE AND ENJOY THE HONOUR OF A VIRTUAL MEETING WITH THEIR BELOVED IMĀM AT GERMANY’S NATIONAL IJTIMĀ’

His Holiness^{aa} graces the concluding session of the National Ijtimā’ of Majlis Khuddāmul Aḥmadiyya Germany and grants honour of Virtual meeting with student Khuddām of Germany

On 22 August 2021, the World Head of

the Aḥmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Hazrat Mirzā Masroor Aḥmad^{aa} held a virtual online meeting with student members of Majlis Khuddāmul Aḥmadiyya (Aḥmadiyya Muslim Youth Auxiliary) from Germany at the conclusion of their Annual Ijtimā’ 2021.

His Holiness^{aa} presided the meeting from

his office in Islamabad, Tilford, whilst over 1,700 members of Majlis Khuddāmul Aḥmadiyya joined virtually from the FSV Stadium in Frankfurt.

The Ijtimā’ became witness to faith inspiring scenes as heavy rainfall poured upon the attendees whilst they sat untroubled by the torrential rain to not

miss a second of time spent with their beloved leader and guide.

As the rain started, His Holiness^{aa} enquired if the attendees were finding it difficult, to which the President of the Aḥmadiyya Muslim Youth Association responded that they were enjoying the unique circumstances and they would sit to benefit from the company of their Khalīfa regardless of what the weather brings and relish every moment of their august opportunity.

Following a short formal session starting with recitation of the Holy Qur’ān, members of Majlis Khuddāmul Aḥmadiyya had the opportunity to ask His Holiness^{aa} a series of questions regarding their faith and contemporary issues.

One of the students asked His Holiness^{aa} for advice on the mind-set that he should try to develop as an Aḥmadi Muslim researcher.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

“It is of utmost importance for an Aḥmadi Muslim that they strive hard. Non-Aḥmadi and non-Muslim researchers also work hard and they constantly ponder over their research. However, they are lacking in one aspect, which is that they do not seek the Help of Allāh the Almighty.”

Hazrat Mirzā Masroor Aḥmad^{aa} continued and said:

“An Aḥmadi Muslim researcher should deeply reflect and ponder as other researcher do, but in addition he should also pray for his work and seek help from Allāh in his research. He should pray that the research he is conducting becomes so useful that it benefits humanity and is useful for the world and that it establishes the Oneness of God.”

As the meeting concluded, His Holiness^{aa} lovingly commended the youth for their strength of character and fortitude in bearing the harsh weather with patience.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

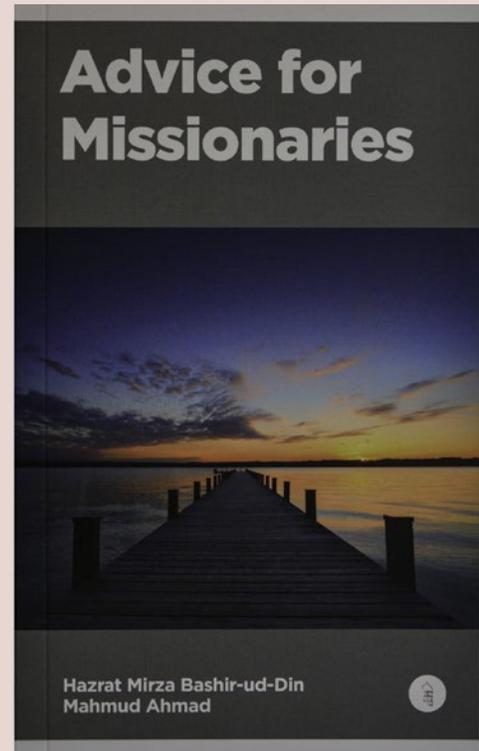
“By the grace of Allāh, all the Khuddām took the rain upon them [without hesitation]. I have seen that by the grace of Allāh the German Khuddām are those who have patience and fortitude . At the very least you have this much strength that you can withstand heavy rain patiently and exhibit your love for Khilāfat in this way. May Allāh increase this fortitude and strength and in reality may the members of Khuddāmul Aḥmadiyya become true servants of the faith and may they attain the purpose for which Majlis Khuddāmul Aḥmadiyya was established. The pledge that they always make whereby they promise to give precedence to their faith over worldly matters, may they act upon it and protect the institution of Khilāfat and strive towards doing so with all their abilities.”

At the end, His Holiness^{aa} appreciated those who had won the ‘Alme Inami’ whereby the flag of Majlis Khuddāmul Aḥmadiyya is handed to the best performing chapters of the Majlis Khuddāmul Aḥmadiyya of the country.

ADVICE FOR MISSIONARIES

Advice for Missionaries is a brief but comprehensive set of guidelines set out by Hazrat Mirzā Bashīrud-Dīn Mahmūd Aḥmad^{ra} for the missionaries of the Aḥmadiyya Muslim Community.

By explaining various spiritual and practical means a person can adopt for their self-development, this short essay is relevant for anyone interested in their religious, intellectual and worldly personal growth.





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 Khalīfatul-Masih 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 الرَّحِيمِينَ

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 فَغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ

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 رَافِعُ

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

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ

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

The Promised Messiah^{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 فَاحْفَظْنِيْ وَانصُرْنِيْ وَارْحَمْنِيْ

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)