

AHMADIYYA Gazette

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CANADA 

“**ALLĀH**

HAS ESTABLISHED

this community

TO SPREAD HIS FAITH IN

THE WORLD

(HAZRAT KHALĪFATUL-MASĪH V^{AA})



ALLĀH HAS ESTABLISHED THIS COMMUNITY TO SPREAD HIS FAITH IN THE WORLD

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

“Every Aḥmadi has personal experience of this that not only do financial sacrifices, which are made for the sake of Allāh the Almighty and to attain His pleasure, grant contentment of the heart, but even from a worldly standpoint, thousands of people have also experienced how Allāh the Almighty has miraculously returned their wealth which they had spent to seek His pleasure...

Our opponents say that they will wipe the name of Aḥmadiyyat from the Earth. Who has the strength to wipe out such sincere and loving members?

The opponents can try their level best; however, God Almighty has established this Jamā‘at in order to spread His religion across the world and as such, He Personally supports it and renders His help on every occasion. Furthermore, He creates a love for the Jamā‘at and a zeal to fulfil its purpose from generation to generation.”

(Friday Sermon, January 8, 2021, qtd. on alislam.org)



AḤMADIYYA GAZETTE CANADA
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CONTENTS

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PEARLS OF WISDOM

02 SELECTION FROM THE HOLY QUR'ĀN AND AḤĀDĪTH

03 SO SAID THE PROMISED MESSIAH^{AS}

GUIDANCE FROM HAZRAT KHALĪFATUL-MASĪḤ V^{AA}

04 SUMMARY OF FRIDAY SERMONS (SEPTEMBER 2021)

ARTICLES

11 SPENDING IN THE WAY OF ALLAH - WAQF JADĪD 2021

20 A CHRONOLOGY OF WAQF JADĪD'S EARLY YEARS

25 REMEMBRANCE DAY— CELEBRATING MINORITIES
WHO SERVED CANADA

29 PRESS RELEASES



AḤMADIYYA
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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 binaṣriḥil-'Azīz - May Allāh be his Helper!)
Usage: Salutation written after the name of Hazrat Mirzā Masroor Aḥmad, Khalīfatul-MasīḤ V^{sa}

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PEARLS OF WISDOM

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE HOLY QUR'ĀN

مَنْ ذَا الَّذِي يُقرضُ اللهَ قرضًا حسنًا فيضعفه له أضعافًا كثيرةً ۗ وَاللهُ
يَقْبِضُ وَيَبْضُطُ ۗ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٤٦﴾

(سورة البقرة، 2:246)

Who is it that will lend Allah a goodly loan that He may multiply it for him manifold? And Allah receives and enlarges, and to Him shall you be made to return.

(Surah Al-Baqarah, 2:246)

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

HADĪTH

عَنْ أَسْمَاءَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْفِقِي وَلَا تُحْصِي فَيُحْصِيَ اللَّهُ عَلَيْكَ وَلَا تُوَعِي
فَيُوعِيَ اللَّهُ عَلَيْكَ أَرْضَيْخِي مَا اسْتَطَعْتِ -

(مشكاة المصابيح كتاب الزكاة)

Hazrat Asma^{ra} reported that the Messenger of Allāh^{sa} said: “Spend [in the way of Allāh]; and do not spend reluctantly lest Allāh limits what He provides you. Do not withhold your money lest Allāh withholds it from you. Instead, spend as much as you can in the way of Allāh.”

(Mishkātul Masābih, Kitābuz-Zakāt)

SO SAID THE PROMISED MESSIAH^{AS}



The Promised Messiah^{as}

THIS OPPORTUNITY SHALL NOT COME AGAIN

“Show complete obedience to God in all respects. The time has now come for all those who consider themselves members of my community to sacrifice their wealth for the sake of this community as well. A person who can afford even a penny ought to donate that penny towards the expenditure of the community on a monthly basis. Those who can afford to give a rupee per month should donate a rupee every month . . .

Thus, every member of the community ought to aid such projects according to their means, so that God Almighty extends to them His help as well. It is better to consistently contribute every month even if only a small amount, than to donate after long intervals according to one’s whim. Every person’s sincerity is determined by their service.

Dear ones! The time has come to serve religion and assist its cause. Prize this opportunity—it shall not come again.”

(*Noah’s Ark*, p. 134,)



Mināratul-Masih
Qadian, India

GUIDANCE FROM HAZRAT KHALĪFATUL-MASĪH 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



SEPTEMBER 10, 2021

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

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

THE CONQUEST OF DAMASCUS

His Holiness^{aa} said that Damascus was besieged for several months during the time of Hazrat Abu Bakr^{ra}, and eventually, soon after the demise of Hazrat Abu Bakr^{ra}, the Muslims gained victory in Damascus. His Holiness^{aa} detailed some incidents which took place after the victory of Damascus, as they took place during the time of Hazrat Umar^{ra}.

THE BATTLE OF FAHL

His Holiness^{aa} said that a place called Fahl, a place in Syria was also conquered during the time of Hazrat Umar^{ra}. Hazrat Umar^{ra} had instructed that the Muslims should first focus on conquering Damascus, and if they were successful in doing so, then they should make their way to Fahl. Once these lands had been conquered and the Muslims proved victorious over the Romans, Hazrat Umar^{ra} instructed that the lands be left in the custody of their owners. Only some land would be used for the purpose of building mosques, otherwise, the owners would retain their land.

His Holiness^{aa} said that Besan was also conquered during the time of Hazrat Umar^{ra}. After the victory of Fahl, the Muslims encamped outside Besan. By this time, news of the losses suffered by the Romans at the hand of Muslims had spread.

The Muslims lay siege to Besan for a few days, after which a few people came out to fight, and were defeated. The rest of the people of Besan agreed to the terms of a treaty.

THE CONQUEST OF TABARIYYAH

His Holiness^{aa} said that Tabariyyah was also conquered during the time of Hazrat Umar^{ra}. When Tabariyyah was conquered, they requested to be presented before Shurahbil, the same person who led the conquests of Fahl and Besan, in order to reach an agreement. They agreed upon the same conditions which were settled with the people of Damascus, along with the condition that half of the houses in the cities and villages would be emptied in order for Muslims to inhabit them.

THE CONQUEST OF HOMS

His Holiness^{aa} said that Homs was also conquered during the time of Hazrat Umar^{ra}. This was a renowned place in Syria, and held great significance. The people of Homs themselves came forward to battle the Muslims, which resulted in their defeat. The weather was cold at the time, and the Romans believed that the Muslims would not be able to battle for long in an open area. It is recorded that the Romans had leather shoes, yet their feet would freeze, while the Muslims would only have normal shoes at best. Nonetheless, despite the cold, the Muslims remained resolute, and as the cold passed and the Romans realised that the Muslims could not be defeated, the people of Homs requested for a treaty to be made.

THE BATTLE OF MARJUR-RUM

His Holiness^{aa} said that Marjur-Rum was also conquered during the time of Hazrat Umar^{ra}. The Muslims battled despite the cold weather and many of them nursing wounds. A battle ensued in which the Muslims were victorious and the only people who remained alive were those who fled. As spoils, Muslims received riding animals, armour and clothes.

His Holiness^{aa} said that after the victory of Marj-ur-Rum, Hamat was also conquered by the Muslims. The people of Hamat agreed to the terms of a treaty. Then the Muslims proceeded to conquer Salamiya.

THE CONQUEST OF LAZICA

His Holiness^{aa} said that then the Muslims went on to conquer Lazica. Then the people of Lazica saw the Muslims approaching, they closed off any entrance to their city and began preparations to fight. The Muslims lay siege to the city. Hazrat Abu 'Ubaīdah^{ra} determined that laying siege would take a very long time, and even then victory would not be guaranteed. Therefore, Hazrat Abu 'Ubaīdah^{ra} devised a plan, whereby various trenches were dug, which could conceal both a horse and its rider. The next morning, when the people of Lazica could no longer see the Muslims, they became happy and came out, at which point the Muslims were able to enter the city and conquer it. Thus, the people of

Lazica entered into a treaty with the Muslims. They were able to retain ownership of their castle, beside which the Muslims would go on to build a mosque.

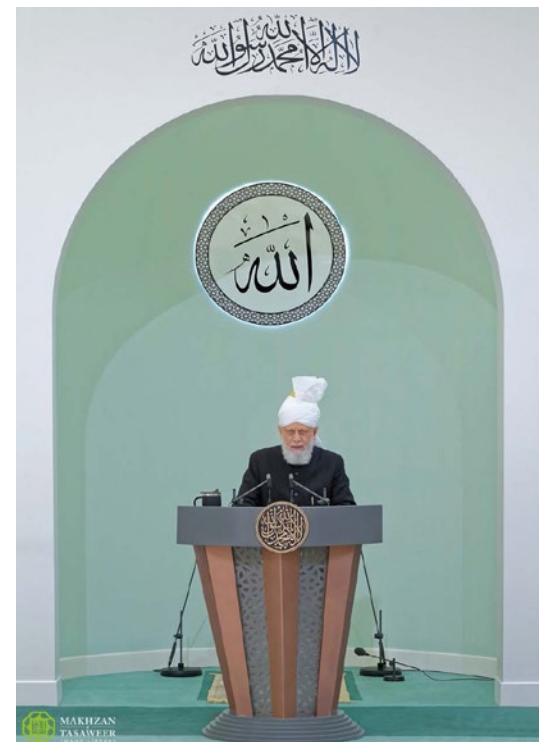
THE CONQUEST OF QINNASRIN

His Holiness^{aa} said that the Muslims then went on to conquer Qinnasrin. The people of Qinnasrin had encamped outside of their city in order to battle the Muslims. Eventually, the Muslims proved victorious over them and a treaty was agreed upon. There were some who went into the city and locked themselves in. Hazrat Khālid bin Walīd^{ra} told them that God would either enable the Muslims to reach them or God would convey them to the Muslims, and that their ploys were futile. Eventually, they realised their fault and surrendered. Because of what had occurred, it was determined that it would only be just to break down their castles. Then, the people of Qinnasrin were given the assurance of security, they were able to retain their lands, and only some land was used by the Muslims in order to build mosques.

THE CONQUEST AT CAESAREA

His Holiness^{aa} said that then there was the conquest at Caesarea. Hazrat Umar^{ra} sent Yazid bin Abi Sufyan with 17,000 Muslims who lay siege to Caesarea, which at the time was a large city and was guarded by a large Roman army. The Romans attacked the Muslims but were unsuccessful and resulted in 80,000 of their soldiers being killed in battle, and including those who fled, this number reached 100,000. Hazrat 'Ubaīdah bin Sāmit^{ra}, a Companion who took part in the Battle of Badr, also took part in this battle. He acted with great bravery and encouraged the Muslims and told them that whenever he led Muslims into battle, they were always victorious. He said that he would remain at the forefront, ready to give up his life if required. As a result, the Muslims fought inspiringly against the Romans and proved victorious.

His Holiness^{aa} said that he would continue highlighting incidents from the life of



Syednā Hazrat Khalifatul-Masiḥ V^{aa}

Hazrat Umar^{ra} in future sermons.

FUNERAL PRAYERS

His Holiness^{aa} said that he would lead the funeral prayers of the following deceased members: Khadijah Sāḥiba wife of Molvi K. Muhammad Alvi Sāḥib, former missionary of Kerala. She passed away in recent days. She possessed many great qualities. She is survived by two sons and five daughters. His Holiness^{aa} prayed that may Allāh treat her with forgiveness and mercy.

Malik Sultan Rashid Khan Sāḥib passed away on the night between 22 and 23 August. His father accepted Aḥmadiyyat at the hand of the Second Caliph^{ra}. Malik Sultan Rashid Khan Sāḥib served as the Amir of the Attak district. He gave precedence to his faith over the world. He was always ready and at the forefront of serving the Community. He had a profound love for Khilāfat, and was advanced in spirituality and his connection with God, yet he never mentioned such things to others. There were various households being supported financially by Malik Sultan Rashid Khan. He had a passion for propagating the message and many people were guided to the truth through his efforts. He spent a great deal of time in seclusion in order to pray and supplicate

before his Lord. He possessed a great deal of knowledge and had read the books of the Promised Messiah^{as}. His Holiness^{aa} said that he possessed many great and virtuous qualities. His Holiness^{aa} prayed that may Allāh treat him with mercy and forgiveness.

Abdul Quyyum Sāhib of Indonesia who passed away in recent days. He was the son of Abdul Wahid Samatri Sāhib, the first non-Indian and non-Pakistani missionary. He obtained a Master's degree in Petroleum Economics and would later go on to work in various capacities in his field. Then after his retirement, he obtained a Ph.D. in Chemical Engineering. He served his country in many ways. He proposed a formula for liquified natural gas to the government which would go on to help the government make a profit of \$110 billion. His Holiness^{aa} said that in this manner, even in countries where Aḥmadis are persecuted, Aḥmadis continue to serve their country at the highest level. He received various awards from the government and received a military funeral because of his great services. He was very caring and respectful both to his family and missionaries of the Community. He was also very kind to those working under him. In fact, it was due to his kind treatment that one person was led to reading the books of the Promised Messiah^{as} and later went on to accept Aḥmadiyyat. He loved the Community and Khilāfat a great deal. He was at the forefront of presenting any



Syednā Hazrat Khalīfatul-Masīḥ V^{aa}

sacrifice or help needed. When the Fourth Caliph^{rh} travelled to Indonesia, he stayed at his home. He never hid the fact that he was an Aḥmadi and always remained proud of this. He rendered great services and financial sacrifices in the building of mosques, guest houses, and other buildings of the Community. His Holiness^{aa} prayed that may Allāh treat him with mercy and forgiveness.

Daud Razzaq Yunus Sāhib of Benin passed away on 27 August. He was one of the early Aḥmadis in Benin. His family is not yet Aḥmadi, His Holiness^{aa} prayed

that may Allāh enable them to accept Aḥmadiyyat. He was a learned member of the Community and had obtained an MA degree from France. He was a righteous person who was regular in offering prayers. He loved the Promised Messiah^{as} and his successors and would study their books. He also served for some time as the Chairman of Humanity First in Benin. He presented various financial sacrifices as well as land to the Community. His Holiness^{aa} prayed that may Allāh treat him with mercy and forgiveness.

SEPTEMBER 17, 2021

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

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

THE BATTLE OF YARMUK

His Holiness^{aa} said that he would detail incidents regarding the Battle of Yarmuk. His Holiness^{aa} said that there are some varying opinions as to when exactly

this battle took place, but according to historical accounts, it is clear that it took place during the Caliphate of Hazrat Umar^{ra}. The Romans had been suffering defeat upon defeat at the hands of Muslims, due to which they called upon their allies and those under their rule to establish a large army. Hazrat Abu 'Ubaīdah^{ra} learned of these plots and ploys and encouraged the Muslims. It was suggested that the Muslims would form their ranks outside of the city and those envious who had already embarked should be called back in order to help the Muslim army. Up until

then, the Muslims had made a pact with the Christian tribes and allowed them to maintain their lands and properties. Hazrat Abu 'Ubaīdah^{ra} decided that all the tax which used to be collected from them was returned to each individual. Upon hearing this, the Christian people rejoiced. In fact, not only did Hazrat Abu 'Ubaīdah^{ra} do this with the residents of Homs, but said that the same should be done for all those places which had been conquered. After this, Hazrat 'Ubaīdah^{ra} travelled from Homs to Damascus where he would inform Hazrat Umar^{ra} about what

had happened and seek counsel from other army leaders.

His Holiness^{aa} said that Hazrat Abu 'Uba'idah^{ra} went to Yarmuk, located close to the river of Jordan. The Romans had a large army, which was causing fear in the hearts of some Muslims. When Hazrat Umar^{ra} was informed of this, he spoke to the *Muhajireen* and *Ansar* who all expressed their desire to help. In the end, it was decided that



Mubarak Mosque, Tilford, Surrey UK

more troops would be sent in order to help replace those already there. At the same time, more armies and envoys were sent in order to join the Muslims. The Roman army totalled around 200,000 and had their religious leaders at the forefront of their ranks. As the two armies came face to face, the religious leaders advanced, and the Muslims came forward as well and thus beginning the battle. Later on, during the battle, the Muslims were proving to be victorious. As the day came to an end, the battle was paused until the next day. During the night, the Romans plotted to offer the Muslims wealth in order to avoid any further fighting. A Roman by the name of George approached the Muslims the next day and asked them to appoint a representative to negotiate the terms of a peace treaty. Hazrat Abu 'Uba'idah^{ra} appointed Hazrat Khālid^{ra} for this task.

His Holiness^{aa} said that in the meantime, one of the Christians saw Hazrat Abu 'Uba'idah^{ra} praying in the mosque. Afterwards, he asked him what Islām has to say about Jesus^{as}. Hazrat Abu 'Uba'idah^{ra} replied by reciting verses of the Holy Qur'ān regarding Jesus^{as} which greatly impressed the Christian man. He agreed as a result that the Holy Prophet^{sa} was truthful and accepted Islām. He did not wish to return to his people, however, Hazrat Abu 'Uba'idah^{ra} said that if he did not return, the Romans may think this to be a gesture of non-compliance. Thus, he told him that he should go back the next day with the representative appointed for the Muslims.

His Holiness^{aa} said that the next day, the Romans attempted to entice the Muslim representative with riches and wealth and cited their good treatment of the Arabs in the past. Then they offered monetary compensation for the Muslims leaving the battle. The Muslim representative realised that these conditions were being presented only because the Romans were realising their imminent defeat. He replied by saying that the Romans had only treated the Arabs well in order to spread their religion to them, and those same Arabs were fighting against them alongside the Muslims. Furthermore, he said that though the Romans may be wealthy, the Muslims were given the greatest wealth by the Holy Prophet^{sa}. Thus, he stipulated the condition that if the Romans agreed to pay *jizya* [tax] then the battle could cease and the Romans would be spared. However they strongly refused the idea of paying any sort of tax, and thus, preparations for another battle ensued. The Muslims fought valiantly and were encouraging one another during the battle. Although the Muslim army was not more than 30,000-35,000, including women who fought courageously, the Romans were defeated. His Holiness^{aa} further detailed some incidents of bravery and courage displayed by the Muslims during the battle.

VALOUR OF THE MUSLIMS DURING THE BATTLE

His Holiness^{aa} said that there are varying accounts of how many Romans were killed, ranging from 70,000 to 100,000, whereas

3,000 Muslims were martyred during the battle. Hazrat Umar^{ra} had anxiously been waiting to hear about the outcome of this battle and had not slept. Upon hearing that the Muslims were victorious, he immediately fell into prostration, thanking God. Hazrat Umar^{ra} also instructed that the tax had been instituted in areas that had been conquered by the Muslims on the condition that the Muslims would protect them. However, since the Muslim army had been fighting another battle and were unable to be present in those areas, the amount received in tax from them was to be returned. Such an example has never been established by any other ruler in history.

His Holiness^{aa} related an incident from this battle regarding Ikrimah. After the battle, he and others who had been fighting were found after the battle to be severely injured. Ikrimah was presented with water, but he indicated that the person beside him should be given water first. When water was presented to that person, he indicated that the person beside him should be given water first. This continued until the last person was presented with water, but he passed away, and during this time, all of the others had also passed away.

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

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

THE FALL OF JERUSALEM

His Holiness^{aa} said under the leadership of 'Amr bin Al-'Ās, the Muslim army encircled Bait al-Maqdas, i.e. Jerusalem. The Christians eventually agreed to make a treaty but said that they wanted Hazrat Umar^{ra} himself to come and form the treaty. Thus, Hazrat Umar^{ra}, after consulting with other companions, set out for Bait al-Maqdas. His Holiness^{aa} presented the statements of various historians regarding this incident and some of their varying views regarding these occurrences. It is stated that Hazrat Umar^{ra} had already set out towards Bait al-Maqdas before any talk of the treaty, as 'Amr bin Al-'Ās had sent him a letter requesting assistance. Thus, Hazrat Umar^{ra} had already set out and had stopped on the way at a place called Jabiyah, where he wished to consult with his army commanders. It was there that he was told of the Christian's demand that he be present himself for the brokerage of a treaty.

His Holiness^{aa} said that once Hazrat Umar^{ra} was in Jabiyah, the Muslim commanders were summoned by Hazrat Umar^{ra}. When the commanders reached Jabiyah, Hazrat Umar^{ra} saw that they had adopted a physical appearance that resembled other Arabs who dressed extravagantly. This displeased Hazrat Umar^{ra}, however, they told him that they were still wearing armour underneath and that this appearance was merely for fitting in among the other Arabs.

THE MUSLIMS REACH AN AGREEMENT WITH THE CHRISTIANS IN JABIYAH

His Holiness^{aa} said that it was in Jabiyah that the treaty between the Muslims and



Syednā Hazrat Khalifatul-Masiḥ V^{aa}

Christians was formed. When the Christians were arriving, they were riding horses and their swords were glistening. As such, the Muslims also drew their arms, but Hazrat Umar^{ra} told them that these Christians had come to broker a peace treaty, and so, the Muslims should put away their weapons. In the treaty, Hazrat Umar^{ra} said that the people of Ilya (where Bait al-Maqdas was located) would not be harmed, nor would their homes and their churches be harmed. Those who wished to go to the Romans were free to do so, and those who wished to stay on their lands were free to do so, as long as they paid the *Jizyah*.

His Holiness^{aa} said that this showed that the Muslims did not impose themselves by way of the sword, they fostered religious freedom, and they never forced the *Jizyah* upon anyone, instead, everyone was always given a choice to either go somewhere else, or pay the *Jizyah*.

His Holiness^{aa} said that after the treaty was finalised, Hazrat Umar^{ra} went to Bait al-Maqdas. As Hazrat Umar^{ra} arrived, he was dressed very modestly. The Muslims were worried about what the Christians would say, and so they offered him some valuable garment to wear. Hazrat Umar^{ra} said that the honour of Islām which has been bestowed upon them is more than enough. The Christian priests handed over the keys to the city to Hazrat Umar^{ra}. He

took a tour of the Bait al-Maqdas and when it came time for prayers, the Christians offered for him to offer prayers there. However, Hazrat Umar^{ra} said he feared that if he did so, the Muslims would take this to be a sacred place for them, and then try to take it over. Thus, Hazrat Umar^{ra} went outside and offered the prayers.

His Holiness^{aa} said that people in Ilya began inviting Hazrat Umar^{ra} to their homes. One day Hazrat Umar^{ra} asked Hazrat Abu 'Ubaidah^{ra} why he had not invited him. Hazrat Abu 'Ubaidah^{ra} said that if he invited Hazrat Umar^{ra} in, he would not be able to control his emotions. However, they proceeded to Hazrat Abu 'Ubaidah's^{ra} tent, which was empty except for a make-shift cot, and some bread in the corner. Upon seeing this, tears began flowing from the eyes of Hazrat Umar^{ra} and he embraced Hazrat Abu 'Ubaidah^{ra}.

HAZRAT BILAL^{RA} GIVES THE CALL TO PRAYER ONCE AGAIN

His Holiness^{aa} said that while in Ilya, people requested Hazrat Umar^{ra} for Hazrat Bilal^{ra} to call the *Aḍān* (call for prayer). Hazrat Bilal^{ra} said that he had vowed after the demise of the Holy Prophet^{sa} to never call the *Aḍān* again. However, since Hazrat Umar^{ra} had asked him, he agreed and called the *Aḍān*. This reminded everyone there of the time of the Holy Prophet^{sa}.

STRATEGIC CAPABILITIES OF HAZRAT UMAR^{ra} TO OVERCOME A GREAT TRIAL

His Holiness^{aa} said that as the Muslims gained victory after victory, people and cities were becoming fearful of losing their cities. The people of Jazirah, located between Iraq and Syria wrote to Heraclius seeking his help and asked him to send ships to combat the Muslims. He agreed to send help, as he thought this to be a winning plan. Upon learning that he had agreed, the people of Jazirah took an army of 30,000 to Homs. Hazrat Abu 'Uba'idah^{ra} came to learn of these plots and ploys. He consulted with Hazrat Khālid bin Waleed^{ra}, and they agreed that in order to combat this, they should assemble the entire Muslim army in the South of Syria. When Heraclius's ships arrived, the Muslims found themselves in a difficult situation. Hazrat Abu 'Uba'idah^{ra} wrote to Hazrat Umar^{ra} informing him of the delicate situation. Hazrat Umar^{ra} commanded Sa'd bin Abi Waqas^{ra} to send help, and thus he sent an army of 4,000 towards Homs. However, this would not be enough to combat the army of Jazirah. However, as the army of Jazirah was in Homs, Hazrat Umar^{ra} commanded that another army should be sent to Jazirah, so that the army would have to return to Jazirah in order to defend their city,

thus relieving the Muslim army in Homs who were facing a difficult situation. This showed the great strategic capabilities of Hazrat Umar^{ra}, and it proved successful, as when this happened, the army of Jazirah was forced to leave Homs and return to Jazirah. Eventually, the Muslims proved victorious.

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:

Chaudhary Saeed Aḥmad Lakhan, who was residing in Canada. He was the grandson of a companion of the Promised Messiah^{as}. He is survived by six sons and three daughters, all of whom are serving the Community in one way or another. One of his sons is a Missionary in Kenya and could not attend his father's funeral. His Holiness^{aa} prayed that may Allāh grant him patience. He held a great deal of honour for his faith and for the Promised Messiah^{as}. He always advised his children to never fear anyone when it came to Aḥmadiyyat. His Holiness^{aa} prayed

that may Allāh treat him with forgiveness and mercy.

Muhammad Shahabuddin, who was serving as the Vice-President of the Community in Bangladesh. He accepted Aḥmadiyyat after seeing a dream. He had many virtuous qualities and had a great deal of love for Khilāfat. He is survived by four sons and three daughters. He faced opposition even from his family but did so with great patience. He was a very trustworthy person. His Holiness^{aa} prayed that may Allāh treat him with forgiveness and mercy.

Raul Abdullah of Argentina. He was one of the first Aḥmadis in Argentina. He first learned of the Community at a book fair, and though people tried steering him away from the Community, he would still attend events. He attended the Jalsa Sālāna UK in order to remove any doubts in his mind, and after meeting His Holiness^{aa}, he became certain and then accepted Aḥmadiyyat. He held great honour for the Community, and would proudly introduce himself as an Aḥmadi. His Holiness^{aa} prayed that may Allāh treat him with forgiveness and mercy and enable his family to also accept Aḥmadiyyat.

OCTOBER 1, 2021

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

After reciting *Tashahhud*, *Ta'awwuz* and *Surah Al-Fātiḥah*, His Holiness, Hazrat Mirzā Masroor Aḥmad^{aa} said that once, the Second Caliph^{ra} said in a sermon regarding Hazrat Umar^{ra} that often, in the battles that took place after the demise of the Holy Prophet^{sa}, there would be a shortage of Muslims in the army.

His Holiness^{aa} said that once, Hazrat Abu 'Uba'idah^{ra} wrote to Hazrat Umar^{ra} asking for more soldiers, as the enemy's number was quite high. However there was no one in the surrounding tribes who could join the army, and if there was anyone capable then they were already part of the army. Hence, Hazrat Umar^{ra} consulted with

various tribes and learned that there was a tribe from which youngsters could be deployed in the army. Thus, Hazrat Umar^{ra} informed Hazrat Abu 'Uba'idah^{ra} that he was sending 6,000 more soldiers. 3,000 soldiers would be sent, and then, 'Amr bin Madi Qarib would be sent, in place and representing 3,000 soldiers. Upon his arrival, the Muslims did not question how one person could be the equivalent of 3,000, instead, they were so overjoyed that they rejoiced and began raising slogans upon his arrival. The opponents saw this jubilation and thought that the Muslims had received reinforcements in the hundreds of thousands. In the end, the Muslims would overcome the opponents.

THE MARCH TO EGYPT

His Holiness^{aa} said that he would highlight the conquests of Egypt, one of which was at Farhama. After the conquest of Jerusalem, upon his request, Hazrat Umar^{ra} sent Hazrat 'Amr bin al-'Ās^{ra} to Farhama with an army of 4,000. Hazrat Umar^{ra} had informed him that if he received his letter informing him to return before he reached Egypt, then he should return. However, by the time Hazrat 'Amr bin al-'Ās^{ra} received this letter from Hazrat Umar^{ra} saying that he should return, he had already reached Egypt and so according to the instructions, he stayed there and went to Farhama. The Muslims laid siege to Farhama and this continued for several months. Finally, one day the army came out to fight and the Muslims defeated them.

THE MARCH TO BILBEIS

His Holiness^{aa} said that after Farhama, Hazrat 'Amr bin al-'Ās^{ra} set course for Bilbies. The Byzantine army did not wish for the Muslims to reach there as they wanted to save their Babylonian fortress and so they stopped the Muslims along the way. The Byzantines wished to fight where they had stopped the Muslims, however, Hazrat 'Amr bin al-'Ās^{ra} said that they should first at least listen to what they had to say. Thus, Hazrat 'Amr bin al-'Ās^{ra} spoke with two representatives from Bilbies and gave them the offer of a treaty wherein the people of Bilbies would be safe and would pay the *Jizyah*. They asked for a few days to ponder, during which time the Muslims were attacked by the Byzantines and many Muslim lives were lost. Later, however, the Muslims would go on to be victorious. During this conquest, the daughter of Macaucas was captured. Hazrat 'Amr bin al-'Ās^{ra} recalled that Macaucas had sent gifts to the Holy Prophet^{sa} and so, after consultation, he sent her back to Macaucas along with all of her possessions and workers.

His Holiness^{aa} said that after Bilbies, Hazrat 'Amr bin Al-'Ās^{ra} went to Umdonain. This used to be home to the Babylonian's largest castle, and was also the capital city for various Pharaohs. Hazrat 'Amr bin Al-'Ās^{ra} felt that he did not have a large enough army to conquer the castle and so he sent a request for reinforcements. Hazrat 'Amr bin Al-'Ās^{ra} set out and lay siege to the city and during this time, he learned that Hazrat Umar^{ra} was sending 4,000 more Muslim soldiers to help the army of Hazrat 'Amr bin Al-'Ās^{ra}. Eventually, the Byzantine army came out to fight, and due to a proficient strategy used by the Muslims, they were victorious.

His Holiness^{aa} said that after this, the Muslims conquered a place called Foyum, and then Ain al-Shams. Isrib and Manut were then also conquered by the Muslims.

THE MARCH TO ALEXANDRIA

His Holiness^{aa} said that then, Hazrat Umar^{ra} gave permission for the Muslims to proceed to Alexandria. The Muslims moved



Mubarak Mosque, Tilford, Surrey UK

forward and were victorious in conquering Alexandria. This was a significant victory, as Alexandria was a central place and one of the most important places for the Byzantines. The siege lasted for nine months. Hazrat Umar^{ra} wrote a letter to the army and said that they had taken too long and should plan an attack. Thus, the Muslims attacked and became victorious in Alexandria. Upon hearing of the victory, Hazrat Umar^{ra} became very happy. Thus, with the victory at Alexandria, the Muslims effectively conquered all of Egypt. For all those who had been imprisoned by the Muslims, Hazrat Umar^{ra} instructed that they could accept Islām, or maintain their religion and pay the *Jizyah* as well.

THE ANSWER TO A BASELESS ALLEGATION

His Holiness^{aa} said that some Christian historians raise the allegation that during this conquest, Hazrat Umar^{ra} instructed for the library in Alexandria to be burned, and that this fire burned for six months. They deduce from this that Muslims oppose knowledge and literature. However, His Holiness^{aa} explained that the Holy Prophet^{sa} himself encouraged the acquisition of knowledge. Furthermore, His Holiness^{aa} explained through various authentic historical accounts that such information saying the Muslims burned down the library is entirely false and fabricated. In fact, as far as authentic historical accounts

are concerned, it is clear that the library was burned by Julius Caesar.

His Holiness^{aa} said that after Egypt was conquered, Hazrat 'Amr bin Al-'Ās^{ra} set out for Baraka and Tripoli which the Muslims then conquered. The people agreed to remain there safely and pay the *Jizyah*.

His Holiness^{aa} said that during the era of Hazrat Umar^{ra}, Islāmīc rule spread far and wide, affording everyone freedoms, safety and peace. His Holiness^{aa} related a quote of the Second Caliph^{ra} who said that during the battles and conquests of Hazrat Umar's^{ra} era, the Muslims would regularly offer the pre-dawn optional prayers (*tahajjud*). He also said regarding the battles of the Rightly Guided Caliphs, that history bears testament to them being wronged, but nowhere in history do we find them ever wronging those same people or taking retribution. Rather upon seeing injustice, they stood up to establish justice, freedoms and rights for all. The Second Caliph^{ra} explained that the Rightly Guided Caliphs knew that these things they faced were brought about by God and that such hardships come about for a believer to become better and increase in their spirituality. Thus, this is something that the Community should remember even today.

SPENDING IN THE WAY OF ALLĀH

WAQF JADĪD 2021

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

The following is a translation of the full text of the Friday Sermon delivered by Syedna Hazrat Khalīfatul-Masīḥ V^{aa} on January 8, 2021. It has been translated into English by the Review of Religions and can be found on alislam.org.

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضْعِفَهُ لَهُ أَضْعَافًا
كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْسُطُ وَإِلَيْهِ تُرْجَعُونَ

“Who is it that will lend Allāh a goodly loan that He may multiply it for him manifold? And Allāh receives and enlarges, and to Him shall you be made to return.” (2:246)

This verse mentions giving Allāh the Exalted a loan. This does not mean that, God forbid, Allāh the Exalted is in need of material wealth and therefore, in order to fulfil His needs, He is asking for a loan. One meaning of a “loan” is in the common use of the word, which we use for borrowing or lending money, or taking a loan. However, in regard to its lexical meaning, it also means a good or bad recompense.

Therefore, in this context, it will mean, “Who is it that will spend in the way of Allāh, so that He shall grant an excellent reward?” Thus, when this word is used in reference to spending or giving in the way of Allāh the Exalted, it means He will grant a most excellent reward to the one who spends in His way. This means that if one is spending in the way of Allāh the Exalted, then Allāh the Exalted will grant him an excellent reward in return for it.

Allāh the Exalted has mentioned sacrifice and financial sacrifices in numerous instances in the Holy Qur’ān. And to spend in the way of Allāh the Exalted’s religion or for the service of mankind has been deemed by Allāh the Exalted as if one is spending for His sake. And whatever one spends for the sake of Allāh the Exalted



Liwā Aḥmadiyyat: the official flag of Aḥmadiyya Muslim Jamā’at

never goes to waste; rather, it is a loan which Allāh the Exalted returns manifold.

Therefore, no one should think that Allāh the Exalted is in need of a loan. In fact, Allāh the Exalted is the Lord of all the worlds and grants everything its provisions; He is in need of no one.

When Allāh the Exalted uses the word “loan” in relation to Himself, it means that one should spend in His way and in return, He will grant His countless bounties. Thus, [He asks], “Who is it that will give Him a goodly loan?” By asking this question,

Allāh the Exalted has encouraged [the believers] as to who will spend in His way and become the recipient of His countless rewards and continue to go on receiving them.

Moreover, later in the verse, Allāh the Exalted Himself has explained this by stating that He does not ask of this loan in order to keep it for Himself or for His own use; rather, it is so that He may grant manifold in return. In other words, He proclaims that He is taking this wealth as a loan, so by spending in the way of His religion and for the service of mankind,

He will grant manifold in return.

Furthermore, by referring to this as *Qarza Hasana*, i.e. a goodly loan, means that this will only be considered as spending in the way of Allāh when one does so willingly and with complete contentment of the heart. Only then will it be considered as a goodly loan for which Allāh the Exalted will return in manifold.

In one of his gatherings, the Promised Messiah^{as} has spoken in relation to this. He states:

“When Allāh the Exalted asks for a loan, this does not mean that, God forbid, He is need of it. To entertain such a doubt is kufr [i.e. to disbelieve]. In fact, what it actually means is that He will return it manifold. This is a method that Allāh adopts through which He bestows His blessings.” (*Malfūzāt*, Vol. 3, p. 268)

Then, on another occasion, the Promised Messiah^{as} states:

“In the same manner, a foolish person has alleged that

مَنْ ذَا الَّذِي يُعْرِضُ اللَّهَ قَرَضًا حَسَنًا

“i.e. ‘Who is it that will lend Allāh a loan’, demonstrates that, God forbid, Allāh is pressed by need. The ignorant person fails to understand, how does this prove a need on the part of God?”

The Promised Messiah^{as} states that people who utter such words are extremely foolish.

The Promised Messiah^{as} continues:

“However, this ignorant person has falsely asserted that this implies a need or poverty on the part of God.” When Allāh the Exalted speaks about a goodly loan, how can one infer that that He is in need? “Here, the word ‘loan’ means: who will give Allāh the Exalted their good deeds, so that He may grant them a manifold reward?” The whole purpose of a loan is that one pledges for the loan to be paid back. “The connotation that God is in need is added from himself.”

In other words, those who level this allegation add this word from themselves that God is in need or poor. Nowhere has

God Almighty mentioned that they should give Him [their wealth] so that He may spend it on Himself because He is hungry and in need. Indeed, what Allāh the Exalted has stated is that when His servants are hungry and in need and one spends for their sake, then it is as if one has spent it in the way of Allāh.

“Here the word ‘loan’ means: who will give Allāh the Exalted their good deeds, so that He may grant them a manifold reward?”

If one performs even a single deed for the sake of Allāh the Exalted, He will return its reward manifold. This is not just concerning wealth and money. The Promised Messiah^{as} states:

“Man’s servitude to God possesses a relationship with divine providence in a manner that behoves the greatness of God. When a person reflects over this relationship, the concept becomes clear. For God Almighty nurtures everyone without their performing any good deed, or prayer and supplication, and without distinction between disbeliever and believer.”

Allāh the Exalted is providing for everyone, irrespective of them being a disbeliever or a believer. The Promised Messiah^{as} states:

“By the grace of His providence (rubūbiyyat) and graciousness (rahmāniyyat) He bestows his favour on all. How, then, can He allow anyone’s good deeds to go to waste?”

When Allāh the Exalted is providing and nurturing everyone without any effort on their part, then how is it possible that if one performs a righteous deed, Allāh the Exalted will let it go to waste and not reward it?

“The greatness of God Almighty is such that He states:

مَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ

Meaning, ‘Then whoso does an atom’s weight of good will see it.’ (99:8) This is the actual purport of the word ‘loan’, which is derived from the verse just quoted. This verse expounds the actual meaning of the word ‘loan’. Since the actual purport of the word ‘loan’ is derived in context, God

Almighty first states:

مَنْ ذَا الَّذِي يُعْرِضُ اللَّهَ قَرَضًا حَسَنًا

“[Who is it that will lend Allāh a goodly loan]. Then, in commentary of this verse, Allāh the Exalted states the following:

مَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ

[Then whoso does an atom’s weight of good will see it].” (*Malfūzāt*, Vol. 1, pp. 222-223 [English Edition])

Thus, to offer financial sacrifices for the propagation of Allāh the Exalted’s religion and for the service of mankind is indeed a great deed, which Allāh the Exalted never allows to go unrewarded. Allāh the Exalted has mentioned this in another instance in the Holy Qur’ān as well.

Who can understand the true essence of financial sacrifices better than members of the Jamā’at? Every Aḥmadi has personal experience of this that not only do financial sacrifices, which are made for the sake of Allāh the Exalted and to attain His pleasure, grant contentment of the heart, but even from a worldly standpoint, thousands of people have also experienced how Allāh the Exalted has miraculously returned their wealth which they had spent to seek His pleasure.

There are many Aḥmadis who make financial sacrifices simply for the sake of offering a sacrifice and their only desire is to please Allāh the Exalted. They do not even think about attaining any worldly wealth in return. However, Allāh the Exalted, Who has declared that He shall return it in an excellent manner, indeed does so.

There are some people who, despite facing straitened circumstances, offer sacrifices and have faith that Allāh the Exalted will in some way or another fulfil their needs Himself. And Allāh the Exalted indeed does so, which even leaves them astonished as to how God Almighty provided for them. However, the condition is that one ought to offer the sacrifice with a pious intention and in order to seek the pleasure of God Almighty and to also fulfil His commandments and perform righteous deeds. It should not be the case that one simply donates money and then assumes

that they have offered a great sacrifice. In fact, it is also important to fulfil the other commandments and perform other righteous deeds along with it. It should not be done like a mere business transaction, with the intention that if it is given in the way of Allāh the Exalted, they will make a profit from it.

In any case, I shall now present various accounts of those who became the recipients of the blessings of Allāh the Exalted in accordance with His promise. Many of the accounts are such that people have offered sacrifices for the sake of Allāh the Exalted with utmost sincerity and not only did Allāh the Exalted miraculously return it, but increased it manifold.

There are many who made sacrifices and were not even sure as to how they would be able to even provide food for themselves and their children, but within minutes, Allāh the Exalted provided far greater means for their provisions and to alleviate their hunger. They received far greater in return than what they originally had and this became a means of further strengthening their faith.

Thus, these are the people who attain the pleasure of Allāh the Exalted and we find countless examples of them today amongst members of the Aḥmadiyya Community.

The president and missionary-in-charge of Guinea Conakry has written an account. He states that he read out my sermon on Waqf Jadīd from the previous year in his mosque, in which I had mentioned the importance of financial sacrifice and I also presented various extracts from the writings of the Promised Messiah^{as}.

In one of those extracts, the Promised Messiah^{as} mentioned that among the five means to attain the nearness of Allāh the Exalted was striving in His cause through the sacrifice of one's wealth. Furthermore, the Promised Messiah^{as} stated that one could not have love for worldly wealth and God Almighty at the same time; love for both cannot exist at the same time in one's heart.

Similarly, he also read out various faith-inspiring accounts of financial sacrifice, which I had narrated. He states:

“These are such incidents that when one witnesses them, one's heart becomes filled with gratitude to Allāh the Exalted for granting such loyal people to the Community of the Promised Messiah^{as}

“After the Friday prayers, a poor and very devout Aḥmadi, Kaba Sāḥib, took out however much money he had in his pocket and with great sincerity, presented it for Waqf Jadīd, even though he had already paid his chanda. Upon enquiring the amount he had donated, he replied, ‘I have simply given whatever I had in my pocket and you can count it yourself. I have offered this in order to attain the love of Allāh the Exalted and therefore did not count it.’

When it was counted, it amounted to 85,000 [Guinean] francs. We advised him that since he had taken out all of the money from his pocket to donate, he should take some money back as he would need some to cover his travel cost as well. Upon this, he replied, ‘Did you not hear that the Promised Messiah^{as} stated that one's heart cannot harbour two loves. Therefore, allow me today to instil the love of Allāh alone and place my reliance upon Him.’ And thereafter, he joyfully walked home.”

These are such incidents that when one witnesses them, one's heart becomes filled with gratitude to Allāh the Exalted for granting such loyal people to the Community of the Promised Messiah^{as} – the missionary has also written this.

People listen to the sermons and say that they have indeed listened to it, but to listen to the sermon with so much attention whereby he recalled that the Promised Messiah^{as} had stated that one cannot harbour two loves in their heart, and subsequently he was not willing to keep the money he had in his pocket, lest it was counted as harbouring love for it and instead, he immediately acted upon the instructions.

People often say that they do not understand [certain matters]. This is an example of where one listened with full

attention and then acted upon what they heard.

How extraordinary are these sacrifices! This is in line with the conditions of Bai'at that one should always strive to fulfil the oath they have made with Allāh the Exalted and they will not harbour any grievances or complaints. Furthermore, it pleases them when they have the opportunity to offer sacrifices and they become ready to present these sacrifices with complete sincerity. Our opponents say that they will wipe the name of Aḥmadiyyat from the Earth. Who has the strength to wipe out such sincere and loving members? Allāh the Exalted nurtures such people and the enemies are destroyed without a trace.

Dieneba Sāḥiba, a member of Jamā'at Aḥmadiyya France, pledged allegiance a short while ago and faces opposition from her family. She says:

“I have always tried to take part in all the financial initiatives, whether it is Waqf Jadīd, Taḥrīk Jadīd or mosque funds. I have witnessed the blessings of financial sacrifices with my own eyes.” She further says, “My situation with respect to paying my Waqf Jadīd chanda was such that I had been in search for employment for a long time, but had not managed to secure a job. The day I paid my chanda for Waqf Jadīd, 10 minutes after I had paid the amount, I received a phone call saying that I had been offered a job at a very large firm. Attaining a job after paying towards these chandas, in particular straight after paying Waqf Jadīd, for me is certainly a sign from Allāh the Exalted.”

A missionary from Kazakhstan writes that the wife of Jaslaan Sāḥib, a local mu'allim, pledged allegiance a few years ago. This year, on her birthday, she gave 7,000 tenges (the local currency) split between Taḥrīk Jadīd and Waqf Jadīd.

She says, “One week after I paid this amount, I unexpectedly received 70,000 tenges.” Having made a sacrifice in the way of Allāh the Exalted, she was returned with 10-fold the amount.

Some people ask why this does not happen with them or why they do not have such experiences? They ought to recite *Istighfār* [seeking forgiveness from Allāh] and assess what is in their hearts and whether they offered their sacrifice solely for the sake of Allāh. If this was the case, then such people could never have any grievances. In fact, they should rejoice that Allāh the Exalted granted them an opportunity to offer sacrifice.

Allāh the Exalted has promised to bestow [in return], and how He shall bestow is up to him; if He does not bestow it today, then He will tomorrow. Nonetheless, whoever’s intention is [not solely for the sake of Allāh], they will harbour grievances. Such people are miserly and even consider prayers to be a burden.

A member from Moscow, Abdur Rahim Sāhib, says:

“With regard to my job, I have always been unfortunate. Wherever I obtained a job, my income would be so low that it would be difficult for me and my family to survive. On one occasion, I did not even receive one month’s salary. But then Allāh the Exalted blessed me in a way that my salary began to increase. I realised that perhaps this was a sign from Allāh the Exalted that I should pay my chanda regularly. Therefore, I began to pay all the chandas regularly.

“Due to paying this regularly, Allāh the Exalted blessed me greatly in that I received an offer for a job that I had been awaiting two years.

“By the grace of Allāh, I have had the opportunity to pay Waqf Jadīd as well. I have especially understood from all this that Allāh goes on increasing the wealth of the one who pays chanda regularly and also ensures they consistently receive an income. I am very grateful that Allāh the Exalted has granted me the opportunity to regularly contribute towards the chandas of the Jamā’at.”



Image from Pexel

Iftikhar Sāhib, a missionary serving in the Waterloo region of Sierra Leone, says:

I visited various Jamā’ats in order to inform them about Waqf Jadīd and to inform them that there had been a shortcoming on the part [of the office-bearers] with regard to explaining to them about the importance of giving chanda.

During the announcement of Tahrik Jadīd, I mentioned that Sierra Leone had a lot of potential and with a bit of effort, they could increase their chanda. Thus, he took this message to various Jamā’ats and stated that Khalīfatul-Masīḥ^{aa} had sent a message that the Jamā’at of Sierra Leone was very big and had been established for a long time, and also that the members of the Jamā’at are always ready to offer sacrifices. If there is a shortcoming, then it is on the part of office-bearers.

He further says:

“Upon hearing this message, the members were greatly moved and inspired. Not only did they pay the Waqf Jadīd, they also gave more towards the other chandas. There is a place named Newton” in Sierra Leone. “After contacting 18 households there, 1.3 million leones were collected in just one day. Two students from Aḥmadi schools

gave 300,000 leones towards Waqf Jadīd and gave a further 200,000 later on. One girl from Newton, Muslima Fofanah, gave 50,000 leones and said to request Khalīfatul-Masīḥ^{aa} for prayers for her.”

He further says:

“Five students informed me that from the income they received for their labour work, they gave 50,000 leones towards Waqf Jadīd.”

Thus, these are people who respond to the call of the Khalīfa. They have never met me, nor seen me in person, but their hearts are filled with love and respect for Khilāfat and are ready to offer every sacrifice for Allāh the Exalted.

Observe another incident of their love from another member of the Newton Jamā’at. He further says:

“I went to the house of S Bah and informed him about giving chanda. I read out the passage in which it was mentioned [by Hazrat Khalīfatul-Masīḥ^{aa}] that the people of Sierra Leone are ready to offer sacrifices. His wife became extremely emotional and said, ‘What Khalīfatul-Masīḥ^{aa} has said is absolutely true.’ She then said, ‘The only issue is that today, I have nothing with me at home to give.’”

The missionary further narrates:

“I was still sitting there when all of a sudden, she received some money that she was not expecting. Immediately, she handed all the amount to the secretary mal [finance]”, who was present as well “and said to give her the receipt for the chanda. When I counted the money, it amounted to 200,000 leones, all of which she gave as part of chanda. She was very pleased and content after giving this amount.”

There was no complaint in that they had come at the exact time she had received the money or that she was in need of it and they had taken it instead.

“I said to her to keep some amount at home for food and provisions, etc. But she replied that she would not keep any of it. Whatever she had received she gave as chanda and had no worry at all.”

But Allāh the Exalted is never indebted to anyone. He further narrates that a short while later, she received a substantial amount of money from somewhere else, which was sufficient for her provisions etc.

A missionary from Kyrgyzstan writes:

“A devout Kyrgyz Aḥmadi, Kubat Sāḥib resides in Bishkek [capital of Kyrgyzstan]. He informed me that he had promised to give 1,000 soms for Waqf Jadīd.” Som is the currency of Kyrgyzstan.

“One month before the financial year [for Waqf Jadīd] was about to end, the president of our Jamā’at delivered a sermon shedding light on the importance Waqf Jadīd chanda. In the sermon, he read out incidents from a previous sermon of Khalīfatul-Masīḥ^{aa}. Following this, Kubat Sāḥib states:

“Up until then, I had only given 200 soms, but on the same day, I gave the remaining amount from my promise of 1,000 soms which I had not been able to give up until then. I have a sister who is unwell. The government gives her 4,000 soms each month. On the same day, after the Friday prayers, when I put the card in the ATM machine to get my sister’s pension, there were 10,000 soms in her account. One week earlier, my mother had written to the authorities stating that it was difficult to manage within the allowance they gave and so they ought to increase it. I thought

that this amount was from the authorities. But today, on 29 December, I received a phone call from the authorities in which they said that according to their promise, they would increase the allowance to 5,000 soms.’

“In addition to this, he received an additional 5,000 soms. He says that he offered chanda from this amount as they had spent money previously or perhaps they took it out from this amount. He says that the he instantly received the blessings from giving chanda in that he was unable to locate where the extra money came from. Since it came into their account, the bank said that the money was theirs as they had nothing to do with that money.”

Thus, these sacrifices become a source of increasing one’s faith.

Amīr Sāḥib of Tanzania writes that when Khair Rashidi Sāḥib of the Zanzibar Jamā’at stated:

“I was reminded about contributing towards Waqf Jadīd at the end of the year. When I was reminded about contributing towards Waqf Jadīd, I did not have a job, nor did I have any money to pay towards it. But I requested the missionary to include my name on the list of those who had paid their promises and said that Allāh the Exalted would Himself provide the means for me to pay it.” He further narrates, “Only two days had passed from this incident that I managed to get a job as a driver. From my first income, I was able to pay Waqf Jadīd for myself as well as for my children. Thus, my intention of paying chanda ensured that I secured a job.” He also says that this became a means of further strengthening his faith.

Amīr Sāḥib Tanzania writes:

“Taha Sāḥib from the Iringa region mentioned that this year, he witnessed extraordinary blessings in relation to Waqf Jadīd. He mentioned that his promise was 600,000 shillings. However, owing to his financial difficulties, in November, he wrote to Khalīfatul-Masīḥ^{aa} saying that the overall financial and business circumstances of the country were dire. Therefore, he requested prayers for Allāh the Exalted to grant him an opportunity

to pay his Waqf Jadīd promise.”

People do not write to me only for their personal reasons, in fact they also write expressing their concern over not being able to pay their chanda and request prayers in this regard. Some incidents will be mentioned later in which people offered prayers and Tahajjud prayers so they could be granted the opportunity to pay their chanda, as opposed to fulfilling their personal needs.

“Taha Sāḥib stated, ‘As soon as I had written the letter, I felt content that Allāh would provide the means to pay it, Inshā’Allāh, and only 24 hours had passed since I wrote the letter that a person came to see me about a business proposal and consultation regarding it, upon the recommendation of someone.

Upon meeting him, I realised that 15 years ago, we were class fellows. We spoke regarding the work and later, through him, I managed to get a contract worth 6 million shillings.’ He then states, ‘Allāh the Exalted returned the amount 10-fold that I had given [in chanda]. In exchange for 600,000, He gave me six million in return. From the money I received as an advance, the first thing I did was to pay my Waqf Jadīd promise.’”

Jumah Sāḥib, a new convert from Zanzibar, works in a grocery market. He writes, “When we were reminded about contributing towards Waqf Jadīd, in those days, the demand for supplies stopped.” He worked in loading and unloading vehicles. “My financial situation was very straitened. I prayed a few days of Tahajjud.”

As I mentioned earlier, he is a poor labourer, but he is not praying for his personal needs or to be given enough money to buy provisions for food.

He further states, “A few days in my Tahajjud prayers, I supplicated especially to be able to pay my chanda.”

When he woke for Tahajjud prayers, he only supplicated for Allāh the Exalted not to allow him to remain behind in offering financial sacrifice. Thus, just three days before the end of the Waqf Jadīd year, his work resumed and he earned 300,000

shillings, through which he mentioned that he was able to pay his own chanda as well as on behalf of his children. He was not concerned about receiving money for his own personal needs; rather, he says that he was able to pay his chanda and that of his children.

He further states, “Since I performed the Bai‘at, Allāh the Exalted has blessed my wealth abundantly as a result of my contribution towards chanda.”

These people are such that they are only concerned about making contributions towards chanda. And as I mentioned, they are praying fervently and supplicating especially for this during the Tahajjud prayer for Allāh the Exalted to enable them to pay their chanda.

A worldly person may listen to these words and think that such people are foolish. However, these very people who are perceived as being “foolish” in the sight of the worldly people are the ones whom Allāh the Exalted loves and whose needs He fulfils Himself. There are many such extraordinary incidents mentioned in these reports.

Amīr Sāhib of The Gambia writes:

“A shop owner in a village in the North Bank region, Ibrahim Sāhib, was a very successful businessman and people would entrust him with their belongings etc. He was a non-Aḥmadi at that time. All of a sudden, he became bankrupt due to various reasons and spent the items people had entrusted him with to save his business. When he feared that he would not be able to return the entrusted items, he returned to his home country of Guinea Conakry.” He fled the country “and stayed in Guinea Conakry for three years. Following this, he decided that he should return” – he had a pure heart and decided to return and face the circumstances – “and somehow repay his debts to the people. Hence, he called the chief and the district chief of the village and pleaded with them to be given an opportunity to return.

“He requested for them not to arrest him and that he would try to repay all his debts. Hence, the chief permitted him to return on the condition that he would

“How can the opponents of Aḥmadiyyat harm the Jamā‘at, whose children are brought up with such training?”

work diligently and return the wealth of the people. If he were unable to do so, he would be sent to prison.” Amīr Sāhib further writes:

“Only four months had passed since he had returned when he received the message of the Promised Messiah^{as}. He heard the message and accepted Aḥmadiyyat and started contributing towards chanda regularly. He also started partaking in the financial initiatives of the Jamā‘at. He would contribute a portion out of whatever he earned.

“By the grace of Allāh the Exalted and as a result of paying chanda, his work was blessed to such an extent that not only did he repay his entire debt within two years, which amounted to 200,000 dalasis, but he built his house and also re-established his shop. His business is now flourishing even greater than before and he personally says that all of this is a result of the blessings of chanda.”

A Lajna member from the Jamā‘at in Australia says:

“When we moved into a new house, our financial circumstances were not good. The rent for the house was also very high. I did not have enough money to even buy the necessary items and on the other hand, the financial year [of Waqf Jadīd] was also coming to an end. I placed my trust in Allāh and paid the chanda. I prayed, ‘O Allāh! Do not make me dependent on someone else and provide me with the necessities Yourself!’”

This is a woman living in a materialistic country and not in an impoverished country. She further says, “The same evening, my husband returned home and gave me some money and said, ‘I received this today as a bonus from my supervisor. From among all the employees, only I received it.’” She says, “This was twice the amount of my chanda. This is such a blessing and favour of Allāh the Exalted,

which left me in complete astonishment and I gained certainty of the fact that Allāh the Exalted never forsakes a person, who makes sacrifices in His cause.”

Qamar-ud-Din Sāhib from India, who serves as an inspector [for Waqf Jadīd], writes:

“At the end of the financial year [for Waqf Jadīd], along with the Nāzim of Waqf Jadīd, I visited the Jamā‘at in Calicut. During this trip, we visited the house of an Aḥmadi, Hanif Sāhib as well. He performed Bai‘at eight years ago and had a modest job with which he made a living. When we reached his home, his 10-year-old son, Mudlaj Ali, brought his money box and whilst making his contribution towards Waqf Jadīd, he said that he had collected this chanda for Waqf Jadīd over the entire year. When the money box was opened, it contained a large amount. The Nāzim asked the child, ‘Children usually save money in order to buy something they like. Why are you contributing it towards Waqf Jadīd?’ Upon this, the child replied – the gist of which is – that Allāh the Exalted, the Holy Prophet^{sa} and the honourable Khulafā’ have instructed to spend in the way of God and thus, he was contributing this towards the chanda of Waqf Jadīd.”

This is the moral upbringing of Aḥmadi children. How can the opponents of Aḥmadiyyat harm the Jamā‘at, whose children are brought up with such training? The opponents can try their level best; however, God Almighty has established this Jamā‘at in order to spread His religion across the world and as such, He Personally supports it and renders His help on every occasion. Furthermore, He creates a love for the Jamā‘at and a zeal to fulfil its purpose from generation to generation.

Amīr Sāhib Tanzania writes that the mu‘allim of the Manguchi Jamā‘at in the neighbouring country of Malawi writes, “A friend, Ibrahim Sāhib, who

sells meat, promised to contribute 5,800 Malawian kwachas towards the chanda of Waqf Jadid this year. He made smaller contributions throughout the year. By December, a portion [of his promise] was still outstanding; however, due to the circumstances of the country, his business had come to a halt. As such, he took a loan and fulfilled his promise. In order to continue his business, he purchased a goat after a week so that he could sell its meat. Only a few days had passed that he was blessed to such an extent that his entire debt was paid off.”

Hence, those poorer individuals, who pay chanda whilst placing their trust in God and with a spirit of sacrifice, Allāh the Exalted blesses them in return.

The conditions of the country remain the same, but even then, God Almighty brought about a change in his circumstances.

The mu'allim of the Jamā'at in Malawi says that Matenba Sāhibā, a widow in our Jamā'at, gives her chanda every year according to her capacity. This year, she promised a certain amount and she fulfilled her promise during the year before the other women. The night after fulfilling her promise, she was told in a dream, “Today, God Almighty will aid you in your works.” The following day, she went to the mu'allim and gave further donations towards Waqf Jadid. She said, “Due to the blessings of giving chanda, God Almighty greatly increases the yield of my crops and this time, God Almighty Himself told me that He would help me.” Observe just how God Almighty, at times, brings about the means to increase their faith right away.

The missionary of Albania writes:

“With regard to new converts, there is Mari Glen Beja Sāhib who pledged his allegiance three years ago. He is also the tabligh [outreach] secretary and a very active khadim. One day, he brought a box which was full of money. He explained that whatever he continued to save over the month, he would keep it in this box in his car, with the intention of giving it in chanda for the Community. So the first time he brought the box full of money, he donated one part of it on behalf of his four-

month old son, Bjorn Beja, towards Taḥrik Jadid and Waqf Jadid and the rest from himself towards Taḥrik Jadid, Waqf Jadid and the obligatory chanda. Thereafter, he would continue to bring his box full of money every month and even in the final month of Waqf Jadid in December, he made a great financial sacrifice according to his capacity.”

Hence, upon accepting Aḥmadiyyat, one is instilled with a passion for making sacrifices, for they have witnessed the manifestations of the blessings of God Almighty.

The Sadr of the Cheam Jamā'at in the UK says:

“We were still far behind in reaching our target, so I would wake up and supplicate in the Tahajjud prayers in relation to this matter. One day, my wife told me that if I went to a certain person or a certain family, they would surely make further donations. Hence, I contacted them and the family said that they did not wish for their name to be disclosed and they then donated £1,000 and a further £1,000 on behalf of both of their children. On top of that, they said that if we were in need of any more, then I should let them know.”

The Waqf Jadid Secretary of Lajna in Islamabad, UK says:

“After my graduation from university, I was busy with the upbringing of my children. Now they are 5 and 8 years old and our chanda were all given from my husband's income and I would only be receiving child benefits in my account. I would think to myself that however much I spent in the way of Allāh, I could not consider it to be true financial sacrifice. Hence, in September this year, I set up a standing order from my personal account to give chanda towards Wasayat, Taḥrik Jadid and Waqf Jadid. Apart from that, I also began giving chanda from my grandmother and uncle. I set the monthly instalments to an amount that truly was at times a financial sacrifice in light of my income.

“This month, I gave a request to gain further experience as a teacher at my children's school, but there was no hope of succeeding in being able to do so. The

very next day after the first donation in chanda was made from my account, I received a call from the school to come for an interview. After the second payment was made from my account, instead of appointing me as an assistant teacher, the school gave me another important role, through which my income increased 10-fold. I was convinced from this that it was all a result of making financial sacrifices in the way of Allāh.”

Farhad Sāhib, a missionary in Germany says:

“A khadim from our local Jamā'at in Wiesbaden told me that he had already given what he promised towards Taḥrik Jadid and in addition, he donated a further amount which he had planned to donate towards Waqf Jadid. This month, he received a letter from the tax department which stated that he had to pay 800 Euros, yet despite this, he said that he was determined to still make the donation towards Waqf Jadid and would take a loan to pay off the tax. A few weeks later, he received another letter from the tax department in which they wrote that they had reviewed his paperwork and that he did not have to pay anything; in fact, they would repay him 4,400 Euro. A few days later, he said that he had a car accident in which someone damaged his car, and consequently he received 4,700 Euro.”

In this way, after showing a little resolve to make an extra donation in chanda, God Almighty brought about the means to enable him to do so. One may deem this a mere coincidence, but a believer recognises that this is all a result of the special favours of God Almighty.

Sadr Lajna of Canada says:

“One Lajna member said that three years prior, her husband was busy with his education so she had to work and also shoulder the various other responsibilities. This tiring routine left her exhausted and she would remain unwell for long periods of time. Subsequently, when the time came to make promises towards Waqf Jadid and Taḥrik Jadid, she pledged twice the amount of her monthly income.

“A short while later, she lost her job and

was in very straitened circumstances. All her spending would be done using a credit card and at the end of the year, when the time came to make her donations, she was left with no choice but to place her trust in God Almighty and make her donations using the credit card.

“God Almighty manifested a wondrous sign of His power whereby in those very same days, she was informed by her bank that she had credit protection insurance and that since she had lost her job, she was entitled to apply for it. In this manner, all her expenditures were covered and on top of that, she found a new job, which was much better than the previous one. Her financial situation had improved, she voluntarily increased her promises towards voluntary chanda and at the same time, her husband completed his education and received a good job. Hence, she left her job and was able to manage from her husband’s income.”

A missionary from Indonesia writes that Ameen Sāhib and his family always desired to make all their donations towards Waqf Jadīd and Taḥrīk Jadīd during the month of Ramaḍān. This year, his income was low and it seemed impossible to fulfil the donation he had promised. The missionary then writes:

“I myself witnessed him every day during the month of Ramaḍān, where despite fasting he would travel 4 kilometres along with his family to his candlenut field so that through this, he could fulfil the amount he promised. Thus, during the month of Ramaḍān, he fulfilled his promise of 200,000 and it would have been impossible for him to collect such a large amount without the painstaking effort he made.” The missionary then writes that he asked him, “What drives you to make such hard efforts every day whilst fasting?” Thereupon, he answered, “My family and I merely wish to attain the pleasure of God Almighty by acting upon the instructions of the Khalifa of the time.”

Then, there is Nianpa Sāhib from a Jamā’at in the Kaya Regions, Burkina Faso, who converted to Aḥmadiyyat over 10 years ago; however, he was not regular in offering financial contributions. His household was often riddled with illness

and poverty. Some time ago, he began paying special attention towards regularly offering financial contributions, especially to Taḥrīk Jadīd and Waqf Jadīd. Due to this, by the grace of Allāh the Exalted, not only did his financial situation begin to improve, but Allāh the Exalted also granted him cure of his illnesses and this year, he gave even more for Waqf Jadīd.

Those who once used to avoid giving him work, themselves came to him and offered him contracts for work. Idrees Sāhib says that it is solely due to the grace of Allāh the Exalted that through Waqf Jadīd, He created means for his income to increase.

Hence, these are the ways in which Allāh returns a loan manifold. There are many such incidents out of which I have presented only a few.

May Allāh the Exalted always continue to treat members of the Jamā’at in this manner; may the members of the Jamā’at continue to offer such sacrifices with sincerity and loyalty and may Allāh the Exalted continue to manifest His grace.

Now, along with announcing the new year of Waqf Jadīd, I will also present some details of the previous year’s collection.

By the grace of Allāh the Exalted, the 63rd year [of Waqf Jadīd] came to an end on 31 December 2020 and the 64th year commenced on 1 January [2021].

By the grace of Allāh the Exalted, during the previous year, the Jamā’at was able to present a sacrifice of £10.53 million, which is £887,000 more than the previous year’s total collection. Al-Ḥamdu lillāh!

This cannot be the result of any human effort; rather, it is purely owing to the grace of Allāh the Exalted. This year, again, the UK Jamā’at stands in first position amongst all the Jamā’ats of the world for its overall contribution. By the grace of Allāh, they have made a significant increase.

Lajna Imā’illāh UK has worked extremely hard by the grace of Allāh. In view of the significant increase in their total collection, it seems that the men have also put in a great deal of effort just like the Lajna.

Germany is in second place and even though they have also made a significant increase in their total collection, UK is still ahead of them by some margin.

Due to the fall in the value of its currency, Pakistan has fallen quite behind amongst the Jamā’ats, but still occupied the third position. Nevertheless, based on their local currency, they have made progress and its members are offering sacrifices; the Aḥmadis in Pakistan are offering sacrifices of their lives as well as their wealth and are having to endure constant mental torture as well. May Allāh the Exalted provide ease for them.

Canada is in fourth position, then the USA, India, Australia, a country from the Middle East, Indonesia and then Ghana.

From among the African countries, Ghana is now also competing with the larger countries and is in the top 10. According to contribution per capita, the USA is first, followed by Switzerland and then the UK. In terms of overall contribution amongst the African countries, Ghana is first, Mauritius is second, then Nigeria, Burkina Faso, Tanzania, Sierra Leone, The Gambia, Kenya, Mali and Benin.

The total number of participants [for Waqf Jadīd] was 1,452,000.

In terms of overall collection, the top 10 large Jamā’ats from the UK are Farnham, Islamabad, Worcester Park, Putney, Birmingham South, Gillingham, South Cheam, Masjid Fazl, Birmingham West and New Malden.

The top five regions [of the UK] in terms of overall collection are Baitul Futuh, then Masjid Fazl, Islamabad, Midlands and Baitul Ehsan

The top 10 Jamā’ats [of the UK] with regard to Daftar Atfāl are Farnham in first position, Islamabad in second, Roehampton Vale, Baitul Futuh, Mitcham Park, Glasgow, Cheam, Guilford, Worcester Park and Birmingham South.

From among the smaller Jamā’ats [of the UK], the top 10 in terms of overall collection are Leamington Spa, Spen Valley, Bournemouth, Burton-Upon-

Trent, Peterborough, Coventry, Edinburgh, Keighley and Swansea.

The top five local Imārāt [in terms of overall collection] in Germany are Hamburg in first position, then Frankfurt, Wiesbaden, Gross-Gerau and Dietzenbach.

In terms of collection of Waqf Jadīd from adults, the top 10 Jamā'ats from Germany are Rödermark, Neuss, Nieda, Mahdi-Abad, Mainz, Koblenz, Hanau, Langen, Flörsheim, Bensheim and Pinneberg.

In terms of collection from Daftar Atfāl, the top five regions [of Germany] are Hessen Sud-Ost, Hessen Mitte, Rheinland-Pfalz, Westfalen and Taunus.

The top three Jamā'ats of Pakistan [in terms of collection] are Lahore, Rabwah and Karachi.

In terms of collection from adults, the positions of the districts [of Pakistan] are Islamabad in first position, Rawalpindi is second, third is Sargodha then Gujrat, Gujranwala, Umerkot, Hyderabad, Peshawar, Mirpur Khas and Dera Ghazi Khan.

In terms of overall collection, the top 10 Jamā'ats [of Pakistan] are Defence Lahore, Islamabad City, Township Lahore, Clifton Karachi, Darul Zikr Lahore, Gulshan Iqbal Abad Karachi, Samana Bagh Lahore, Azizabad Karachi, Rawalpindi City and Allama Iqbal Town Lahore.

In terms of [collection from] Daftar Atfāl, the three large Jamā'ats from Pakistan are Lahore, Karachi and Rabwah.

The position of districts [of Pakistan] for Daftar Atfāl are Islamabad, Gujranwala, Sargodha, Sheikhupura, Faisalabad, Dera Ghazi Khan, Gujrat, Umerkot, Narowal and Bahawalnagar.

The positions of Imārāt in Canada are Vaughan in first position, then Peace Village, Vancouver, Brampton West and Toronto West.

The positions of the 10 large Jamā'ats in Canada are Bradford, Durham, Milton East, Edmonton West, Windsor, Milton West, Regina, Ottawa West, Airdrie and

Abbotsford.

The top Imārāt in terms of [collection from] Atfāl [of Canada] are Vaughan in first position, then Toronto West, Peace Village, Calgary and Brampton West.

In terms of the Jamā'ats for Atfāl [in Canada], the positions are Bradford in first, then Durham, Milton West, London and Hamilton Mountain.

In terms of overall collection, the top Jamā'ats in the USA are Maryland, Los Angeles, Seattle, Silicon Valley, Boston, Austin, Oshkosh, Syracuse, Rochester and Minnesota.

The top 10 Jamā'ats in terms of Daftar Atfāl [of the USA] are: Maryland, Los Angeles, Seattle, Orlando, Silicon Valley, Austin, Oshkosh, Minnesota, Las Vegas and Fitchburg.

The top 10 provinces from India are Kerala in first position, then Tamil Nadu, Jammu Kashmir, Telangana, Karnataka, Odisha, Punjab, West Bengal, Delhi and Uttar Pradesh.

The positions of the Jamā'ats [in India] are Coimbatore, Qadian, Pathappiriyam, Hyderabad, Calcutta, Bangalore, Calicut, Kannur Town, Rishi Nagar and Kerang.

The top 10 Jamā'ats from Australia are Melbourne Langwarrin, Castle Hill, Marsden Park, Melbourne Berwick, Adelaide South, Mount Druitt, Penrith, Perth, Logan East and Black Town

The Australia Jamā'ats in terms of collection from adults are Melbourne Langwarrin, Castle Hill, Marsden Park, Melbourne Berwick, Penrith, Mount Druitt, Black Town, Adelaide South, Perth and Canberra.

The [top] Australian Jamā'ats in terms of collection from Atfāl are, Melbourne Langwarrin, Adelaide, Melbourne Berwick, Mount Druitt, Logan East, Penrith, Castle Hill, Melbourne East, Perth and Adelaide West.

May Allāh the Exalted bestow abounding blessings in the wealth and progeny of all those who have presented sacrifices. May

He enable them to increase in spirituality and to be those who fulfil the rights owed to God and the rights owed to His creation.

These days, as I have been making an appeal for prayers, I again urge you to pray for the Aḥmadis of Pakistan, that Allāh the Exalted may remove their hardships and worries; may He keep them away from the grasp of the opponents.

As for those opponents who cannot be reformed, may Allāh the Exalted create the means for them to be seized. May He also create means for the swift release of those who have been imprisoned in His way, which also includes the prisoners in Algeria.

There is also a great deal of opposition in Algeria; pray for them as well, that Allāh the Exalted may create ease for them.

Pay special attention to supplications and offering voluntary prayers and giving alms. The general condition of Pakistan is one which lacks peace; pray for them as well, that may Allāh establish peace and bring a swift end to their ploys to kill one another, extremism, discord and unrest. May He grant their leaders and government the sense to become those who truly serve the people and act with justice.

Similarly, pray for the general state of the world which continues to deteriorate at a rapid rate. May Allāh the Exalted have mercy on all of humanity!

A CHRONOLOGY OF WAQF JADĪD'S EARLY YEARS (1957-1965)

Ata-Ul-Haye Nasir, Al Hakam

Allāh the Almighty granted glad tidings to the Promised Messiah^{as} about a son, through whom Islām Aḥmadiyyat was to prosper and whose great attributes were to be manifested in every corner of the world.

Hazrat Mirzā Bashīrud-Dīn Maḥmūd Aḥmad^{ra} was the fulfilment of this glad tidings. From the very beginning, he was seen as an extraordinary person. Then in 1914, Allāh the Almighty bestowed upon him the mantle of Khilāfat. He devoted his entire life to the service and propagation of Islām and always strived to carry forward the mission of the Promised Messiah^{as}.

At every step, many enemies emerged and made every effort possible to stop him from accomplishing his mission. But the help of God Almighty remained with him. He initiated such great movements and schemes for the progress of Islām, the fruits of which are still visible today and will continue till the Day of Judgment, Inshā'Allāh.

Tahrīk Waqf Jadīd is also one of the great achievements of Hazrat Musleḥ Mau'ūd^{ra}. During his 'Īdul Aḍḥā sermon on 9 July 1957, Hazrat Musleḥ Mau'ūd^{ra} stated:

“It is my desire that if there are such youngsters who have the desire in their hearts to follow in the footsteps of Hazrat Khawājā Mu'īnud-Dīn Sāhib Chishtīth and

Hazrat Shahābud-Dīn Sāhib Suhrawardīth, then just as the youth of the Jamā'at dedicate their lives under Tahrīk Jadīd, they should dedicate their lives directly to me so that through me, they can perform the task of educating the Muslims. They should take instructions from me and then serve in this country [Pakistan].



Hazrat Mirzā Bashīrud-Dīn Maḥmūd Aḥmad^{ra}

Our country is not deserted in terms of population, but very deserted in terms of spirituality ...

So I want the youth of the Jamā'at to have the courage and dedicate their lives to this cause. They would not be employed under Sadr Anjuman Aḥmadiyya or Tahrīk Jadīd,

but instead, they will use those ways for their livelihood, which I will tell them. Thus, they will gradually establish new communities [Jamā'ats] in the world ... and create new Rabwahs and new Qadians ... They will teach people the Holy Qur'ān and hadīth and train their students. In this way, the era of the old sufis will re-emerge in the whole country.” (Al Fazl, 1 August 1957, pp.4-5)

He then elaborated on the scheme in his address of Jalsa Sālāna on 27 December 1957 and said:

“Now, I am launching a scheme for a new kind of waqf [dedication]. I had mentioned it in a sermon on 9 July 1957 ... The purpose of this waqf is to create a network of our mu'allimīn [missionaries dedicated to the scheme of Waqf Jadīd] from Lahore to Karachi. There should be a muallim present in all places at short distances, i.e. 10 to 15 miles. He should either start a madrasa or run a shop and live and work among the people of the area all the time.

This is a very vast scheme, but I have decided to take only 10 devotees in the beginning, considering the expenses. It

is possible that some devotees may be taken from Africa or other countries, but in any case, the beginning will be with 10 devotees and then more efforts will be made to increase their number to thousands.” (Al Fazl, 16 February 1957, p. 3)

In his Friday sermon on 3 January 1958,

Huzoor^{ra} stated that the Jamā'at must remember that if it wanted to make progress, it would have to make sacrifices and spread the network of guidance and reform. Huzoor^{ra} stated:

“So I urge the Jamā'at to pay attention to this waqf as soon as possible and make yourselves recipients of its reward. This is the reward you get for free. If you do not take it, it will be given to others instead of you.” (*Khutbāt Maḥmūd*, Vol. 39, p. 5)

Hazrat Musleḥ Mau'ūd^{ra} wrote a special message to members of the Jamā'at on 5 January 1958 to further explain this scheme. He stated that on 27 December 1957, he had presented an important proposal for reform and guidance, which had two parts, i.e. waqf and chanda. He expounded that though he did not declare the chanda as mandatory, but every Aḥmadi should try to donate six rupees per year in one lump sum or through 12 instalments.

Huzoor^{ra} expressed that the Jamā'at could easily have had 100,000 such people and if they donated in this way, the Jamā'at could easily spread the scheme of guidance and reform – from Dhaka to Karachi, from Karachi to Multan and then via Lahore and Rawalpindi, to Peshawar and the valleys of Hazara.

Huzoor^{ra} said that five requests had been received after his sermon, two of whom were mauvi fazil [degree holders] and others who had passed matriculation exams, with one who had simple education.

During the same message, Huzoor^{ra} said:

“This task is from God Almighty and it will surely be fulfilled. As God Almighty has put this scheme in my heart, even if I have to sell my house and clothes, I will still fulfil this duty. Even if not a single member of the Jamā'at supports me, God will separate those who do not support me and send down angels from the Heavens to help me. Thus, I declare once again for the sake of *itmām hujjat* [completion of responsibility] that people should pay attention towards financial sacrifice and waqf as well.” (*Tarikh Aḥmadiyyat*, Vol. 20, pp. 6-7)

Huzoor^{ra} hoped that the esteemed Aḥmadi landowners would dedicate their lands around their respective villages, from Karachi to Peshawar, for this scheme. Then, the devotees would cultivate those lands and that would help run the scheme.

On 5 January 1958, Hazrat Musleḥ Mau'ūd^{ra} instructed the Wakīl A'lā to transfer 600 rupees from Huzoor's^{ra} personal account of Tahrik Jadid into the account of Waqf Jadid. In this way, the foundation of Waqf Jadid's financial system was laid through this blessed donation. (*Tarikh Aḥmadiyyat*, Vol. 20, p. 19)

On 9 January 1958, Huzoor^{ra} appointed Syed Munir Aḥmad Sāhib Bahri as in-charge Waqf Jadid and directed him to open an office. On the same day, this office was set up in the premises of the private secretariat. The first resolution of Waqf Jadid took place on 13 January 1958. (*Tarikh Aḥmadiyyat*, Vol. 20, p.20)

Then, in his Friday sermon on 10 January 1958, Huzoor^{ra} said that the structure of waqf, which he had presented to the Jamā'at, still needed a lot of money. A minimum of 600,000 rupees was required annually for this.

Huzoor^{ra} mentioned that Hazrat Sir Zafrulla Khan^{ra} had promised a donation on his behalf and his family and also promised to donate 10 acres of his land under this scheme. Huzoor^{ra} said that he would himself dedicate 10 acres in Tharparkar district or Hyderabad district.

Huzoor^{ra} further said:

“Our war is not a war of swords, but a war of arguments. And during the war of arguments, a man who has the spirit of working never says that he will show his back in the field of arguments, but rather, if the time comes to compete, he will be first and foremost [to fight] and will not give up the pledge of sacrifice until his death.” (*Khutbāt Maḥmūd*, Vol. 39, p. 17)

Huzoor^{ra} hoped that if this example was followed, then in his view, the scheme would be a great success.

Huzoor^{ra} added:

“Look at the Companions^{ra} [of the Holy Prophet^{sa}]: they used to fight with swords and they got martyred in the battlefield, but they were not afraid of it at all.” (*Khutbāt Maḥmūd*, Vol. 39, p. 18)

After narrating the sacrifices of the Companions^{ra}, Huzoor^{ra} said that if one created such courage in themselves, then spreading the religion is not a difficult matter.

Huzoor^{ra} added:

“God's mercy is about to descend. Now it is impossible for the Heavens to withhold its help for a long time. For about 25 to 26 years, the Promised Messiah^{as} listened to the abuse of his enemies ... but he continued to preach. Then, we also continued this task [tabligh] for about 50 years. This whole period comes to about 75 years in total. After all, Allāh the Almighty does not allow a nation to be abused, beaten and stoned for 75 years and even then remain silent. Now, I think – rather, I am convinced – that the time has come that the succour of Allāh the Almighty will descend from the Heavens.” (*Khutbāt Maḥmūd*, Vol. 39, pp. 19-20)

On 12 January 1958, Anjuman Waqf Jadid was formally registered. Huzoor^{ra} approved the following members:

1. Sheikh Muhammad Aḥmad Mazhar Sāhib Advocate (President)
2. Syed Munir Ahmed Bahri Sāhib (Secretary)
3. Hazrat Sāhibzada Mirzā Tahir Aḥmad Sāhib^{ra}
4. Maulana Abul Ata Jalandhari Sāhib
5. Maulvi Abul Munir Noorul Haq Sāhib
6. Maulvi Abdur Rahman Anwar Sāhib
7. Chaudhry Muhammad Sharif Sāhib Fazil

After that, Huzoor^{ra} delivered another special message on 13 January 1958. He stated that whether a person can afford

12 rupees a year or 50 rupees, they should make donations according to their financial situation.

Huzoor^{ra} said that his donation had been published as 600 rupees. His intention was that if God Almighty gave him the strength, he would donate 6,000 rupees.

Huzoor^{ra} added that even under Tahrīk Jadīd, he did not increase his donations at once. The first year, he donated 300 rupees, and this year, he had promised 11,000 rupees.

Huzoor^{ra} prayed that Allāh the Almighty would help him to increase his contribution to this scheme up to 25,000 rupees or more, and the whole Jamā'at should collectively donate 600,000 to 700,000 rupees.

He said that only then would the Jamā'at be able to spread the network of guidance and reform from Karachi to Peshawar, insha-Allāh.

Huzoor^{ra} prayed that Allāh would guide members of the Jamā'at and help them to participate in good deeds and bless their wealth so that they could effectively serve in the way of religion.

In his Friday sermon on 17 January 1958, Huzoor^{ra} mentioned the preaching efforts of the Christians and expressed that if they could be so enthusiastic about their religion, then why was there no enthusiasm among the people to support Islām, which is the true religion.

Huzoor^{ra} said that it is only our negligence that we do not create enthusiasm in people; otherwise if there is enthusiasm in them, it will spread so much that the Heavens and the Earth would shake and Islām would be seen everywhere in the world.

Huzoor^{ra} expounded:

“When all of you move forward for the service of religion, know that it is imperative that if a Jamā'at of one million people moves forward and each of them conveys the truth to 10 people, then the following year, there would be 10 million Aḥmadis. Then we will have 100 million Aḥmadis the next year and eventually, we

will have 1 billion Aḥmadis the following year.

This means that Aḥmadiyyat will spread to almost all countries of the world. But this requires enthusiasm. Currently, our Jamā'at is in such numbers, by the grace of God Almighty, that if it fulfils all the duties and creates enthusiasm in others, then in a very short period of time, there would be only Aḥmadis in all corners of the world. (Khutbāt Maḥmūd, Vol. 39, pp. 27-28)

Along with the financial system of Waqf Jadīd, interviews and the selection of devotees also commenced. While approving the selected devotees, Huzoor^{ra} said that the struggle for the reform and education should be started through 10 mu'allimīn at the outset.

A short training class was arranged and soon, a group of mu'allimīn was ready for the field.

On 31 January 1958, the Waqf Jadīd office and Majlis Tujjār [Traders' Association] organised separate evening parties in honour of mu'allimīn, in which Maulānā Ghulām Rasūl Rajekī^{ra} and Maulānā Jalālud-Dīn Shams Sāhib led du'ā (silent prayers) respectively.

The next day, on 1 February 1958, Hazrat Sāhibzada Mirzā Bashir Aḥmad^{ra}, along with other members, led silent prayer at Rabwah Railway Station and the first delegation of Waqf Jadīd mu'allimīn marched towards their destinations.

Five more delegations were sent in March, April, May and September of the same year. Thus, by September 1958, 81 mu'allimīn of Waqf Jadīd had become active.

The first *Yaum Waqf Jadīd* (Waqf Jadīd Day) was celebrated on 9 February 1958, to present the three demands of Waqf Jadīd to the Jamā'at and to collect complete lists with promises of chanda from its members.

During his Friday sermon on 28 February 1958, Huzoor^{ra} said:

“The reports which are coming currently are very pleasing ... by the grace of God Almighty, the signs of this scheme are

showing that its future will be very glorious.” (Khutbāt Maḥmūd, Vol. 39, pp. 40-41)

On 1 March 1958, in accordance to the instructions of Hazrat Musleḥ Mau'ūd^{ra}, Waqf Jadīd was established in India as well. Its members were as follows:

1. Sāhibzada Mirzā Waseem Aḥmad Sāhib (in-charge Waqf Jadīd)
2. Maulvi Barkaat Aḥmad Rajeki Sāhib (member)
3. Malik Salahuddin Sāhib MA (auditor and member)
4. Maulvi B Abdullah Sāhib Fazil (member)
5. Muhammad Karimullah Sāhib, Editor Azad Naujawan of Madras (member)
6. Seith Yusuf Aḥmad Ilah Din Sāhib (member)
7. Dr Syed Akhtar Ahmed Sāhib (member)

During his Friday Sermon on 7 March 1958, from Muhammadabad Estate, Huzoor^{ra} said that it had been nearly 25 years since our estates were established here. However, the pace of growth of the Jamā'at had been very slow till now.

He stated:

“So, you must bring a transformation in yourselves and realise your duties. I have initiated the scheme of Waqf Jadīd after seeing such people who are not paying full attention to their duties.” (Khutbāt Maḥmūd, Vol. 39, p. 44)

Huzoor^{ra} added that he had mentioned this scheme during the Jalsa Sālāna, but at that time, people did not fully understand it. Now, people were gradually becoming aware of its importance.

Huzoor^{ra} expressed that if 800 to 1,000 devotees could be possible in a year and a half and then through each one of them, 5,000 people became aware of the Islāmic teachings and firmly attached to it, then it

meant that 5 million people could become firm upon the teachings of Islām annually. And the love of Islām and the Holy Qur’ān would thus be established in their hearts and within two to three years, this number could reach tens of millions.

In short, the following key points of this scheme were laid out:

1. In villages, such mu’allimīn should be appointed who spread the teachings of the Holy Qur’ān and Aḥmadiyyat throughout the country
2. For the expenses of these mu’allimīn, members of the Jamā’at should donate at least six rupees per annum and the landowners should dedicate parts of their land for spreading the religion of Islām
3. If any local chapter in a specific place was small in number and economically less privileged, then two or three members could jointly participate in donating chanda or land

The speeches, special messages and sermons of Hazrat Musleḥ Mau’ūd^{ra} created a great zeal of sacrifice in the whole Jamā’at. Many members of the Jamā’at became increasingly involved in this financial sacrifice by dedicating lands and making donations.

In 1958, Waqf Jadīd’s income from donations was 59,719 rupees and 1,771 rupees from land production only. Then this income started to increase every year. The amount of donations in 1965 was 115,418 rupees, and the income of land was 6,216 rupees.

By the first week of May 1958, 38 active centres had been set up under Waqf Jadīd. The first budget of Waqf Jadīd for the year 1958-59 was prepared with an income and expenditure of 88,600 rupees.

On the occasion of Jalsa Sālāna 1958, Huzoor^{ra} said:

“This year, 90 mu’allimīn are working under Waqf Jadīd and the promises of 70,000 rupees came from the Jamā’at, which have almost been fulfilled. Thus the department is working wonderfully.

400 people performed Baī’at through Waqf Jadīd.” (*Al Fazl*, 25 January 1959, p. 5)

On 20 October 1959, Huzoor^{ra} appointed Hazrat Sāhibzada Mirzā Tahir Aḥmad Sāhib^{rh} as Nāzim Irshad (Director) of Waqf Jadīd.

On the occasion of Jalsa Sālāna 1959, Hazrat Musleḥ Mau’ūd^{ra} expressed his satisfaction over the activities of Waqf Jadīd and stated:

“This year, better work has been conducted than last year, so work has started in East Pakistan [now Bangladesh] and one inspector and four mu’allimīn have been appointed there. Last year, 500 people performed Baī’at after seeing the education and training of these mu’allimīn and their spirit of serving humanity, while this year, 628 people have done Baī’at.

Therefore, I urge the members of the Jamā’at to realise the importance of this scheme and pay full attention to it and make every effort to make it a success; make sure there is no member of the Jamā’at who does not participate in this chanda, despite having the capacity to do so.

Remember, the age of a nation is much older than the age of a human being. So you should try to spread Aḥmadiyyat all over the world in your time.” (*Al Fazl*, 17 February 1960, p. 4)

Then, at the beginning of the third year of Waqf Jadīd, Huzoor^{ra} stated in his special message:

“So, where Allāh the Almighty has elevated you in wealth, you should also donate generously for the progress of the Jamā’at, so that Allāh the Almighty may spread Islām Aḥmadiyyat all over Pakistan and all over India. May Allāh the Almighty help you to hearken to the call of the time ... May Allāh enable you to hear the call of the Heavens and the call of the Earth as

well, so that you may be exalted.

Remember, he who does not hear the call of God on time is unfortunate. Those days have come when the whole world will enter Islām through Aḥmadiyyat. If you do not have a share in it, it will be extremely unfortunate for you!” (*Al Fazl*, 31 December 1959, p. 1)

Some non-Muslims in Eastern Punjab were greatly impressed by the religious and national activities of Waqf Jadīd. A famous Sikh leader, Sardar Amar Singh, wrote an article in the December 1960 issue of *Daily Akali Patrika* of Jalandhar and explained the revolutionary programme of Waqf Jadīd and appealed to all Sikhs to take this scheme as a role model for themselves and try to propagate their religion in this way.

Then, on 27 December 1960, Hazrat Musleḥ Mau’ūd^{ra} delivered a message at the beginning of the fourth year of Waqf Jadīd. Huzoor^{ra} said that the number of Aḥmadis was increasing through the workers of Waqf Jadīd.

He expressed that if more effort were exerted and the financial situation of Waqf Jadīd was improved, the number of members of the Jamā’at could be further increased.

Huzoor^{ra} said:

“So, at the beginning of the new year, [I say to] take part in this scheme with more courage and enthusiasm than ever before and make it a success.” (*Zamīma Al Fazl* 12 January 1961, *Tarikh Aḥmadiyyat*, Vol. 20, p. 37)

In 1960, Taḥrīk Waqf Jadīd took a practical step of preaching to the Hindu community of Pakistan, the wonderful results of which soon began to appear.

Hazrat Sāhibzada Mirzā Tahir Aḥmad Sāhib^{rh}, Nāzim Irshād Waqf Jadīd, wrote in

“ . . . I urge the members of the Jamā’at to realise the importance of this scheme and pay full attention to it and make every effort to make it a success. . .

a report of Waqf Jadid that the mu'allimīn's attention had been repeatedly drawn towards preaching in the areas where Hindu communities were living.

He stated that in 1960, he had suggested that trained Ahmadi compounders should be encouraged to dedicate themselves for this task and start living in the Hindu areas at their own expense, where they should preach Islām in addition to making a living through medical practice.

He continued in his report by stating that as a result of this movement, Muhammad Saeed Sāhib, Inspector Mal Tahrīk Jadīd, offered his services and started preaching in a deserted area of Tharparkar District in Sindh under very difficult and unfavourable conditions.

Then, for the first time, four people from the so-called "untouchable nations" of that area were blessed to accept Islām Ahmadiyyat. Consequently, Waqf Jadid was able to open a regular centre in the main settlement there.

A new-Muslim Homeopathy Doctor, Nisar Ahmad Rathore Sāhib was appointed as a muallim there and three Hindus from three different villages converted to Islām Ahmadiyyat. (*Tarīkh Ahmadiyyat*, Vol. 20, pp. 37-38)

On 29 December 1962, the foundation of the Waqf Jadid headquarters was laid. When the building was partially completed, it was inaugurated on 19 April 1964.

Hazrat Sāhibzada Mirzā Tahir Ahmad Sāhib^{rh} made an appeal for donations towards this building by writing to the amirs of districts and other members of the Jamā'at. He wrote:

"This office has been built through many difficulties. A few months ago, a meeting of district amirs and other officials was held outside this office. At that time, only walls were built and there was no arrangement for roofs. But the workers of Anjuman Waqf Jadid have exerted great effort to put roofs on the entire building in such a short period of time." (*Tarīkh Ahmadiyyat*, Vol. 20, p. 43)

Tahrīk Waqf Jadīd, after its great efforts to spread the religion of Islām among the Hindus, turned its attention to Christians, who were doing their utmost to convert Muslims to Christians, which had caused great concern and unrest in the religious circles of Pakistan.

In this regard, Hazrat Sāhibzada Mirzā Tahir Ahmad^{rh}, Nāzim Irshād Waqf Jadīd, issued a special circular to all the mu'allimīn of Waqf Jadīd, in which he wrote that at the time, Christians in Pakistan were converting more Muslims to Christianity than Ahmadis were succeeding in converting Christians or Hindus to Islām in the country.

He stated that it was not only a moment of great sorrow, but also a matter of our honour and dignity. He encouraged Ahmadis to realise their responsibilities in fighting this cause with propagating the message of Islām even more fervently as Christians were converting 8,000 Muslims to Christianity a year.

In this regard, a form for collecting data was also sent along with this circular. The purpose of the form was to collate facts and figures as regards preaching efforts of Christians.

In 1964, it was the first time ever that the annual budget of Waqf Jadid was presented before the Majlis Mushawirat, which consisted of an income and expenditure of 150,000 rupees.

Hazrat Sāhibzada Mirzā Tahir Ahmad^{rh}, Nāzim Irshād, wrote a detailed article to introduce the representatives of the Shura with the importance, objectives and services of Waqf Jadid. It was published in the form of a pamphlet entitled Waqf Jadid Anjuman Ahmadiyya.

Hazrat Sāhibzada Mirzā Tahir Ahmad^{rh} proposed a comprehensive plan for the publication of literature, in collaboration with Nazārat Islāh-o-Irshād. According to this, some books were translated into different languages, some of which were published by Nazārat Islāh-o-Irshād and some by Waqf Jadid. Through these books, millions of souls were informed of the knowledge and understanding of Islām

and many pious souls accepted the truth.

In mid-July 1964, Hazrat Sāhibzada Mirzā Tahir Ahmad^{rh} asked for financial sacrifice from members of the Jamā'at. He said that Waqf Jadid needs sincere devotees who can afford to donate one thousand rupees or more annually.

After this, many sincere members participated in this financial jihad by paying 500 or 1,000 rupees, with some going even further than this.

Although short educational classes for Waqf Jadid mu'allimīn were already being held since 1958, but for extensive educational and training classes, Maktaba Waqf Jadid was launched in 1965.

The small seedling of Waqf Jadid, which was planted by Hazrat Musleḥ Mau'ūd^{ra}, continued to flourish through his unparalleled wisdom, farsightedness and guidance and the Jamā'at continued to reap its fruits.

During the period of Hazrat Khalīfatul-Masīḥ IIIth, this scheme became stronger day by day and the Jamā'at made extraordinary progress through it.

Earlier, this movement was limited to Pakistan and India only. Then, during his Friday sermon on 27 December 1985, Hazrat Khalīfatul-Masīḥ IVth announced to establish this scheme internationally.

Today, as we are living in the time of Hazrat Khalīfatul-Masīḥ V^{aa}, this scheme is playing its role even more than ever before and the worldwide Ahmadiyya Muslim Jamā'at is reaping its great fruits and will continue to do so. Insha-Allāh

By the grace of Allāh the Almighty, during the 62nd year of Waqf Jadid (2019), members of the Jamā'at were able to sacrifice a total of £9.643 million. The blessed seed sown by Hazrat Musleḥ Mau'ūd^{ra} in 1957 is flourishing year after year, Al-Ḥamdu lillāh.

(Originally published in *Al Hakam*)

REMEMBRANCE DAY

CELEBRATING MINORITIES WHO SERVED CANADA

Mamoon Malik, Ottawa West

It is November again and as every year, we pause to remember and honour our veterans with a moment of silence. They have served us and continue to serve us with honour, dignity and commitment in time of peace, conflict and outright war. We remember, especially those that have made the ultimate sacrifice. They number more than 118,000. We also remember the more than 2,000,000 Canadians who have served from even before when the Dominion of Canada was born.

In 1919, the first remembrance day was observed as “Armistice Day” in the British Commonwealth. This commemoration was to celebrate the armistice agreement to end the WWI on Monday, November 11, 1918, at 11 a.m. Since then, the Armistice Day was observed in Canada on the first Monday of the week of Nov 11 until 1930. In 1931, however, Alan Neill, Member of Parliament for Comox-Alberni, introduced a bill to change the name of the commemoration to “Remembrance Day” and also to observe it only on November 11. Hence the first Remembrance Day was observed on November 11, 1931. In keeping with the signing of the armistice agreement, the commemoration is observed “at the 11th hour of the 11th day of the 11th month”.

The poppy is the symbol of Remembrance Day. The story of why we wear poppies dates back to the First World War. The poppies were mentioned in a wartime poem called “In Flanders Fields” [See bottom of p.28] which was written by Lieutenant-Colonel John McCrae in memory of the loss of a friend during the battle of Ypres, Belgium. He observed how the poppies grew among the graves of the war victims in Ypres. This strong symbol of life after death was then adopted by the nations across the globe as



Photo by David Bartus from Pexels

a symbol of remembrance. Replica poppies are sold by the Royal Canadian Legion to provide assistance to Veterans.

Most of us know about the Canadians that fought in conflicts around the globe from history books—but very few know about the minorities that took part in our nation-defining events. This article takes you away from the traditional and gives you a short glimpse of the Black, Chinese, Indigenous and South Asian Canadians who became

pioneering heroes in our military.

BLACK CANADIANS IN UNIFORM

When Black Canadians first put on the uniform, Canada was still a very exclusive society catering to and looking after the white populace. Just to enlist in the service was almost an insurmountable effort for these men. These were the men who served Canada even before the Canadian Dominion was formed.



No. 2 Construction Battalion members in 1917.

FIRST WORLD WAR (1914 – 1918)

During WWI, No. 2 Construction Battalion was formed in Pictou, Nova Scotia as the first Black military unit in Canada. More than 600 men joined the unit by July 1916 from Ontario, New Brunswick, Nova Scotia and the West and some from the US.

This was a segregated battalion that was sent to France and served with the Canadian Forestry Corps providing lumber required to construct trenches on the front lines. They also helped build roads and railways. In addition to the Black Battalion, approximately 2,000 Black Canadians joined regular units.



Welsford Daniels in 1943.

SECOND WORLD WAR (1939-1945)

In the WWII, segregation was eliminated, and several thousand Black Canadians were enlisted in regular force units and served in England, and on the battlefields of Italy, France, Belgium and the Netherlands. Some Black women also joined the military to serve in support roles. These support roles provided the war effort needed for the crucial vehicles, weapons, ammunitions, and other materials for the front lines.

Cecilia Butler working in the John Inglis Company munitions plant in Toronto during the Second World War, December 1943.

KOREAN WAR AND LATER (1950-1953)

Canadians went to war again to bring peace to the Korean peninsula; this time under the UN charter. Before this, Black Canadians were joining the Army and the home war effort but this time they were welcomed into the Royal Canadian Navy and Royal Canadian Air Force, as well. Raymond Lawrence was one of them who joined the Navy in 1953 and eventually became the first Black Petty Officer 1st class and first Black coxswain on a Canadian ship.

Stephen Blizzard rose to the rank of a Major. As a flight surgeon, he also received his wings in the 1960s as a jet pilot.



Major Stephen Blizzard

CHINESE-CANADIANS IN UNIFORM



Chinese Canadian soldiers

Chinese Canadians have a long history of serving Canada as soldiers and with home-front effort. It was a time when they were discriminated against endlessly. They were non-voting members, even though born in Canada, and were denied jobs in a society that they served in an exemplary manner. Below is a short list of the names of some members.

For example, George Chow became an anti-aircraft battery gunner and was sent to Scotland and France with his unit. He retired as a battery Sergeant-Major. Each one of the members in the following link has a story to tell: [Chinese Canadian Veterans](#).

- **Neill Chan** deciphered communications
- **George Chow** trained as a gunner
- **Marshall Chow** a wireless operator
- **Douglas Jung** represented CA at UN
- **Daniel Lee** an aircraft mechanic
- **Peggy Lee** served in the home front
- **Alex Louie** trained in India to parachute
- **Cedric Mah** a pioneering bush pilot
- **Gordie Quan** full military career
- **Andrew Wong** in US Merchant Marines

- **Larry Wong** in Newfoundland Regiment
- **Mary Laura Wong (Mah)** a teletype operator

Military Medal with two bars had fought through the entire WWI.

Tommy Prince: while serving with the Devil's Brigade, pretended to be a farmer while repairing a cut wire in full view of enemy troops.

INDIGENOUS PEOPLES IN UNIFORM



First Nations, Métis and Inuit people of Canada

At a ratio of one in three, over 4,000 Indigenous Peoples of Canada served in WWI. They also battled alongside the British Commonwealth in the war of 1812 and the South African War.



Blood Tribe recruits, 191st Battalion, Canadian Expeditionary Force, Fort Macleod, Alberta.

These men were born in a society that was one with nature, in the fields and forests of Canada. Their skillsets included patience, stealth and marksmanship. Their hunting way of life demanded these skillsets that became legendary in the Canadian Forces. They became military snipers and reconnaissance scouts. Henry Louis Norwest, a Métis from Alberta, was awarded the Military Medal and bar for his courage under fire.

Cameron Brant, one of the 88 Six Nations' war-dead is part of a tablet donated to the Six Nations Reserve by the Prince of Wales.

Francis Pegahmagabow: awarded the

Noel Knockwood: enlisted with the Canadian Army and served in the Korean War and achieved the rank of Sergeant-at-Arms in Nova Scotia.

Edith (Anderson) Monture: as a nurse, joined the U.S. Medical Corps in 1917. She was posted to France where she tended to the wounded soldiers.

In WWII, over 3,000 First Nations members, as well as Métis, Inuit and other Indigenous recruits, served in the military, most in the Canadian Army.



Huron Brant receiving his Military Medal in Italy by General Bernard Montgomery for bravery at Grammichele in Sicily.

Another tremendous advantageous skillset that the indigenous peoples had was their mother tongues. No one was familiar outside North America with such languages as the Cree language. This gave them the advantage of "code talkers" where Cree was used to



Lieutenant David Greyeyes in September 1943.

translate sensitive radio messages. Another Cree member would then translate the message back to English at the receiving end of the message.

They received numerous decorations during WWII. Willard Bolduc, an Ojibwa, received the Distinguished Flying Cross for bravery as an air gunner during bombing raids over Europe. Huron Brant, a Mohawk received the Military Medal for his bravery while fighting in Sicily.

The tremendous efforts at the home front of First Nations communities in Ontario, Manitoba and British Columbia were also appreciated with an award of the British Empire Medal.

Several hundred Indigenous people also served Canada in the Korean War in 1950s. Tommy Prince, an Ojibwa from Manitoba, serving with the Princess Patricia's Canadian Light Infantry in Korea while 2nd in command of a rifle platoon, captured two machine gun posts. His battalion also received the United States Presidential Unit Citation for the vicious Battle of Kapyong, fought in April 1951.



Tommy Prince (right) with a brother at Buckingham Palace, where he was awarded two gallantry medals.



Sikh Canadian soldiers

SOUTH ASIAN CANADIAN SOLDIERS IN UNIFORM

Perhaps least known are the South-Asian Canadian soldiers who fought for Canada. Here is a list of these soldiers:

SIKH CANADIAN SOLDIERS OF THE WWI

- John Baboo of Winnipeg, originally from Punjab, India. He was wounded at Vimy Ridge.
- Sunta Gougersingh, originally from Punjab, India, who enlisted in Montréal and served in the Québec Regiment. He was killed in action 19 October 1915.
- Hari Singh of Toronto, originally from Punjab, India, who served with the Reserve Battalion, Royal Canadian Dragoons.
- Harnom Singh, alias Harry Robson, of Chilliwack, BC, possibly born in Juarez, Mexico. His parents were possibly from Singapore and India. He served in the 143rd Railway Construction Battalion.
- John Singh of Winnipeg, born in India. He served in the 108th Overseas Battalion.
- Lashman Singh, born in India, and enlisted at Smiths Falls, Ontario. He served with the 75th Battalion and was killed in action on 24 October 1918.
- Ram Singh of Grand Forks, BC, born in Punjab, India. He enlisted in

Vancouver.

- Sewa Singh of Vancouver, born in Dinjulah, India. He served with the 1st Canadian Reserves Battalion.
- Waryam Singh, born in Punjab, India, and enlisted at Smiths Falls, Ontario. He served with the 38th Battalion, Eastern Ontario Regiment.



Private Buckam Singh

For example, Private Buckam Singh is said to have been wounded in battle and was treated by Dr. John McRae, who wrote the Poem "In Flanders Field".

In summary, these minorities are sometimes forgotten an honourable mention in our illustrious history of the veterans.

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IN FLANDERS FIELDS

BY JOHN MCCRAE



In Flanders fields the poppies blow
Between the crosses, row on row,
That mark our place; and in the sky
The larks, still bravely singing, fly
Scarce heard amid the guns below.

We are the Dead. Short days ago
We lived, felt dawn, saw sunset glow,
Loved and were loved, and now we lie,
In Flanders fields.

Take up our quarrel with the foe:
To you from failing hands we throw
The torch; be yours to hold it high.
If ye break faith with us who die
We shall not sleep, though poppies grow
In Flanders fields.



Aḥmadiyya Muslim Jamā‘at Press Releases

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

Mubarak Mosque, UK

NEW MEMBERS OF THE AḤMADIYYA MUSLIM COMMUNITY IN CANADA HAVE HONOUR OF A VIRTUAL MEETING WITH THE HEAD OF THE AḤMADIYYA MUSLIM COMMUNITY

**Young male converts to the Aḥmadiyya Muslim Community tell their stories
and seek the guidance of His Holiness^{aa}**

On 10 October 2021, the World Head of the Aḥmadiyya Muslim Community, the Fifth Khalīfa (Caliph), His Holiness, Hazrat Mirzā Masroor Aḥmad^{aa} held a virtual online meeting with members of Majlis Khuddāmūl Aḥmadiyya Canada who had recently converted to the Aḥmadiyya Muslim Community.

His Holiness^{aa} presided the meeting from his office in Islāmabad, Tilford, whilst over 20 new converts joined from the Aiwān Tahir in Peace Village, Toronto.

During the event, which started with the recitation of the Holy Qur’ān, each new Aḥmadi Muslim was able to introduce himself and speak to His Holiness^{aa} and narrate their personal stories of why they joined the Aḥmadiyya Muslim Community.

His Holiness^{aa} asked some of the converts if they were ready to bear hardships and

religious opposition from their families and the wider society. All indicated that they were ready to make whatever personal sacrifices were needed for the sake of their faith and sought the prayers of His Holiness^{aa} for their continued spiritual progression.

Some of the attendees mentioned that they converted because of the peaceful and noble teachings of the Aḥmadiyya Muslim Community.

In response to one such comment, Hazrat Mirzā Masroor Aḥmad^{aa} said:

If ever you see any Aḥmadi Muslim acting against these teachings (of Islām), do not think that it is the teaching. Rather, it is his personal (wrong) action. Any bad action of an individual Aḥmadi Muslim should not keep you away from Islām and the Aḥmadiyya Muslim Community.

One of the attendees asked His Holiness^{aa} what the status of Khilāfat is within Islām.

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

“The Khilāfat that is currently present – which is the Khilāfat that was to be established after the coming of the Mahdi – is a purely spiritual and religious Khilāfat...”

Hazrat Mirzā Masroor Aḥmad^{aa} further stated:

...In Surah Hujurat of the Holy Qur’ān it is written that when two Muslim groups and governments fight each other, then bring about peace between them. At that time, when the Holy Qur’ān was revealed, there was only one Muslim government. There was no question of having two governments, yet it instructs very

clearly to bring about peace between the two groups... This meant that the worldly governments were to remain in their place and the guidance was to make peace between them. However, as far as progress is related to religious, intellectual and spiritual development, that was to occur through Khilāfat and the Promised Messiah^{as}. So, this proves that in this era, Khilāfat was to be limited to the realm of faith and spirituality. Yes, kings and leaders of countries will come to seek guidance from the Khalīfa on spiritual matters and it is possible they will seek guidance on other matters too from the Khalīfa of the time. However, the worldly or political leadership is not to be with Khilāfat now.



Syednā Hazrat Khalifatul-Masīḥ V^{aa} presiding over Majlis Khuddamul Ahmadiyya Canada

Another question related to what Ahmadi Muslims consider other Muslims and whether or not the current perils the Muslim world is going through can be deemed as a punishment from God.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

Whoever says ‘There is none worthy of worship except Allāh and Muḥammad^{sa} is His Messenger’, we consider them to be Muslims. Non-Ahmadi Muslims reject the Imām Mahdi and the Imām of the age and so, in this regard, we say that they are disbelieving in the Promised Messiah^{as} whose advent was prophesied by the Holy Prophet Muḥammad^{sa} and by the Holy Qur’ān in Surah Jumū’ah and other places. However, in terms of the wider definition of a Muslim, they are Muslim. As they believe in the Holy Prophet^{sa}, we do not consider them as ‘non-Muslims’.

Regarding the second part of the question, Hazrat Mirzā Masroor Aḥmad^{aa} said:

It was the promise of God that when Muslims fight the disbelievers, He will assist them and they shall be victorious. That was the promise and that is what we saw in the early history of Islām and during the time of the Rightly Guided Caliphs. These days I am delivering Friday sermons

“ . . . If you ever see any Ahmadi Muslim acting against these teachings [of Islām], do not think that it is the teaching.

about the companions of the Holy Prophet Muḥammad^{sa} and specifically about Hazrat Umar^{ra} – during whose time a large number of places were conquered by the Muslims. We can see how the Muslims were up against major powers of the time, but because Muslims were promised victory, God Almighty granted Muslims the victories. So now, if the Muslims are fighting for the sake of Allāh then surely they should also see victories! But they are not doing so.

Hazrat Mirzā Masroor Aḥmad^{aa} further stated:

Secondly, currently the Muslims are not even fighting non-Muslims. Muslims are fighting other Muslims... It is clearly stated in the Holy Qur’ān that killing one innocent Muslim will take you to hell. A companion of the Holy Prophet^{sa} killed an opponent during a battle who had recited the Islāmic creed out of fear of being killed, yet the Holy Prophet^{sa} was very upset with the companion for

doing so. The companion said that he became Muslim out of fear of the sword, to which the Holy Prophet^{sa} replied, ‘Did you open up his heart to see if he did so out of fear?’ So, this is the level of strictness that is present within Islām against a Muslim killing another Muslim. So at a time when Muslims are killing other Muslims, what edict do I need to declare when Allāh the Almighty’s actions are themselves proving whether this [current weak state of Muslims] is a depiction of God’s displeasure or pleasure.

His Holiness^{aa} was also asked about those Muslims who were being persecuted, such as the Rohingya Muslims, upon which His Holiness^{aa} outlined that this too was a result of the disunity of Muslims, that despite the fact that many Muslim countries possessed wealth and resources, they failed to unite to help persecuted Muslims. His Holiness^{aa} said such Muslim powers who failed to help the persecuted would be held accountable in the sight of God.

MAJLIS KHUDDĀMUL AḤMADIYYA CANADA HAVE HONOUR OF VIRTUAL MEETING WITH WORLD HEAD OF AḤMADIYYA MUSLIM COMMUNITY

His Holiness^{aa} gives guidance on a wide array of administrative and religious matters

On 2 October 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 Association) from Canada.

His Holiness^{aa} presided the meeting from the MTA International Studio in Islāmabad, Tilford, whilst the ‘Āmila members were gathered in the Aiwān Tahir Hall in Peace Village, Toronto.

After commencing the meeting with a silent prayer, His Holiness^{aa} spoke to each ‘Āmila member individually regarding their duties and responsibilities and they were each able to present a report of their departmental activities and to seek the guidance of His Holiness^{aa}.

During the meeting, speaking to the Additional Secretary Tarbiyyat, responsible for helping with marital matters, Hazrat Mirzā Masroor Aḥmad^{aa} said:

Give the Khuddām some training on adopting greater patience. This is also a part of Tarbiyyat... People have become engrossed in worldly affairs, and so they are unmindful and unaware of their responsibilities. They wish to take their own rights from other people, yet are themselves unwilling to discharge the rights of others. (Within marriage) neither does the woman wish to fulfil the rights of the man, nor does the man wish to give the woman her rights, they are both selfish and have the attitude where they prioritise their own rights over the other party. This is a great ill that has developed.

His Holiness^{aa} also gave detailed guidance on how to carry out effective campaigns of propagating the message of Islām (Tabligh).

“You should come up with and explore new and innovative methods so that you can analyse what the best way is to carry out Tabligh to people through new means and how you can meet and then convince them as well.

Speaking to the Muhtamim Tabligh, His Holiness^{aa} emphasised the importance of adopting appropriate ways and means when conveying the message of Islām.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

With regards to calling people towards God, look at your existing methods and techniques, if they are not providing good enough results then you will have to change your strategy. In the incidents that I am narrating nowadays about the wars that took place (in the early history of Islām), when a commander would come to the realisation that victory could not be achieved through a particular strategy he would make a change and would adopt another strategy through which a better result could be attained. Of course, we are not waging any physical war, but the battle to peacefully propagate the teachings and message of Islām, also requires the ability to adapt. If, on the one hand, you are not getting the required results and you deem it to not be a successful strategy then there is no compulsion upon us to just carry on in the same way and style as before.

Hazrat Mirzā Masroor Aḥmad^{aa} continued:

Rather, you should come up with and explore new and innovative methods so that you can analyse what the best way is to carry out Tabligh to people through new means and how you can

meet and then convince them as well.

His Holiness^{aa} also said that in addition to Tabligh aimed at the general public, there is also a need to create teams of people who can specifically cater for the needs and interests of particular ethnic or religious groups as well.

Addressing an issue where some people may feel hesitant or apprehensive about publicly performing Tabligh, Hazrat Mirzā Masroor Aḥmad^{aa} said:

Make friendships, and involve as many people as possible in this effort (to propagate Islām’s teachings). Say to the Khuddām that even if you are not formally involved with Tabligh work as such, you can at least befriend others from outside the Community. Do not be swayed by their influence, rather you must tell them about what faith is and what Islām is. In this way, many people will assist you in this task who are otherwise hesitant to fully engage in Tabligh.

Speaking to the National Secretary responsible for the moral training of the youth in Canada (Muhtamim Tarbiyyat) His Holiness^{aa} emphasised the need to focus on ensuring that Khuddām regularly observe the five daily prayers and recite the Holy Qur’ān, describing these two responsibilities as ‘*fundamental*’.

AḤMADI MUSLIM STUDENTS FROM CANADA HAVE HONOUR OF VIRTUAL MEETING WITH WORLD HEAD OF AḤMADIYYA MUSLIM COMMUNITY

On 3 October 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 Association) Canada.

His Holiness^{aa} presided the meeting from the MTA International Studio in Islāmabad, Tilford, whilst the students were gathered in the Aiwān Tahir Hall in Peace Village, Toronto.

Following a formal session starting with recitation of the Holy Qur’ān, the 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 Khuddām asked His Holiness^{aa} for guidance about the rise of mental health issues, particularly during the COVID period and asked for advice on how Aḥmadi Muslim youth can cope with mental health issues.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

It is generally said that one of the causes of mental health issues among students is COVID because students are not going outside, they are not allowed to be involved in their activities, or their studies or in other extra-curricular activities such as sports etc. But for an Aḥmadi Muslim student, you must remember that Allāh the Almighty says, ‘Aye! It is in the remembrance of Allāh that hearts can find comfort’ (Holy Qur’ān, 13:29) - that if you remember Allāh it will give comfort to your heart.

Hazrat Mirzā Masroor Aḥmad^{aa} continued:

So, an Aḥmadi Muslim student during these days should bow before Allāh

“ . . . if you work hard in whichever field you have chosen for yourself and try to excel in it, God willing, you will succeed and excel.

the Almighty. He should offer the five daily prayers even more fervently than before, he should try to do the recitation of the Holy Qur’ān and seek its guidance... The best way is the remembrance of Allāh.

Hazrat Mirzā Masroor Aḥmad^{aa} further said:

So those who are involved in worldly things, naturally and obviously they will suffer from the mental health issues because they have frustrations. Their priorities are different and so this is why they suffer. If your priority is to seek nearness of Allāh the Almighty, to get closer to Allāh the Almighty, then the majority of your frustrations will be removed.

One Khādīm asked as to how Aḥmadi Muslims can live up to the promise made by Allāh to the Promised Messiah^{as} that his followers will excel in knowledge and understanding.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

To achieve anything, you have to work hard. If there is a student who is hard-working, and believes in Allāh the Almighty, and another student who is also hard-working but does not believe in Allāh the Almighty, and both are trying to achieve and to excel in their knowledge and wisdom, Allāh the Almighty will give reward to both of them since both of them are working hard to achieve their goal and objective... Then we (Aḥmadi Muslims) have to pray to Allāh the Almighty that, ‘both of us are working

hard to achieve this goal but I believe in You. So I pray to you that you give me more wisdom and give better results of my efforts.’ So in this way you can have better results, otherwise if you are not praying to Allāh the Almighty, you are not discharging your duties that you owe to Allāh the Almighty, you are not following the commandments of Allāh the Almighty, then you will not achieve a better result. So do not think this is a negative point; it is a plus point because you are not only achieving all these goals here in this world but it will also help you in the Hereafter.

Hazrat Mirzā Masroor Aḥmad^{aa} further stated:

So keeping in view all these things, if you work hard in whichever field you have chosen for yourself and try to excel in it, God willing, you will succeed and excel. But if you half-heartedly discharge the duties you owe to Allāh the Almighty, then the result will not be as favourable or as positive. So, for a true believer you have to keep in mind that you have to discharge your duties that you owe to Allāh the Almighty alongside working hard in your field of study.

Another Khādīm asked His Holiness^{aa} for guidance on the best way to manage one’s obligations towards Khilāfat, family, studies, as well as one’s physical and mental health.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

Your question should first be, ‘how

best can we discharge the duties that we owe to Allāh the Almighty because if you discharge your duties towards Allāh the Almighty, the ultimate result of that will be that you will be discharging your duties towards Khilāfat as well. And what does the Khalifa say? That you should bring a (positive) change in your life; try to be closer to Allāh the Almighty; offer your five daily prayers; recite the Holy Qur’ān daily; find out the commandments given in the Holy Qur’ān and try to practice those things.

Answering the second part of the question pertaining particularly to studies, Hazrat Mirzā Masroor Aḥmad^{aa} said:

Secondly, in terms of your studies, as long as you are a student you have to work hard. Your goal and objective should be to excel in your studies and for that you will have to work hard. You see a good student studies almost 12 to 13 hours a day... So you will have to see if you are studying that much? If not, it means you are not doing justice (to your studies).

Hazrat Mirzā Masroor Aḥmad^{aa} further said:

On the weekends, you should give some time to do some work for our Community and Khuddāmūl Aḥmadiyya work, and at the same time, spend the weekend with your family members as well.

One Khādim asked how students can increase their confidence in front of others and improve their public speaking skills.

Giving practical advice on this issue, Hazrat Mirzā Masroor Aḥmad^{aa} said:

Before such events, you should stand before the mirror and repeat your speech and address three or four times out loud, then it will give you some confidence... And also seek Allāh’s help. Pray to Allāh that He helps you. Pray, ‘Guide us on the right path’ and, ‘In the Name of Allāh the Gracious, The Merciful’. Then in this



Syednā Hazrat Khalifatul-Masiḥ V^{aa} presiding over Ahmadi Muslim Students from Canada

“ . . . in terms of your studies, as long as you are a student you have to work hard. Your goal and objective should be to excel in your studies and for that you will have to work hard.

way you will also get some strength.

Answering a question on whether money that is given to friends and relatives can be considered as ‘Sadqa’ or charity, Hazrat Mirzā Masroor Aḥmad^{aa} said:

If your intention is that this money that we are sending is ‘Sadqa’ then it is Sadqa. If your intention is that this money that you are sending to your friends and relatives is not Sadqa, but rather it is a gift for them then it is not Sadqa - your deeds depend on your intentions.

Narrating an incident from the life of the Holy Prophet Muḥammad^{sa}, Hazrat Mirzā Masroor Aḥmad^{aa} said:

Once a person brought some goat meat for the Holy Prophet^{sa} and the Holy Prophet^{sa} asked, ‘where did you get it from?’ The man replied that ‘somebody sent this as Sadqa to me’.

Now Sadqa is prohibited and not permissible for the prophets and even the families of the prophets. So, the Holy Prophet^{sa} said, ‘It is a Sadqa for you, but since you have brought it for me you are not giving me a Sadqa, rather you have brought it here for me to eat as a gift, so it is a gift for me and I can eat it.’ So it all depends on the intention. You see, you should be generous! Why should you give Sadqa to your relatives and friends? You should give them gifts if you want to help them!

One Khādim asked His Holiness^{aa} how technological advancements can help the Aḥmadiyya Muslim Community and be used to serve humanity.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

Who has given wisdom and the brain to human beings? Allāh the Almighty. So it means it is Allāh’s work. Allāh

the Almighty has asked you to do research and to excel in it and Allāh the Almighty will help you. He will reward you for your research if you are praying to Allāh the Almighty at the same time as well. These technological advancements are for the benefit of human beings, so as long as it is beneficial for human beings we should get the benefit out of it. But where it is being used to destroy humanity and to pollute the minds of people – as is often the case with the internet and with social media sites like Facebook and Instagram and many other things [which are being misused], then a true believer, an Aḥmadi Muslim, should avoid these things.



Syednā Hazrat Khalifatul-Masiḥ V^{aa} presiding over Ahmadi Muslim Students from Canada

Hazrat Mirzā Masroor Aḥmad^{aa} continued:

So long as these technological advancements are beneficial for human beings we must use it - we have to use it. This is for our benefit and it is Allāh’s help to us and we have to show gratitude to Allāh the Almighty that He has shown us such advancement. But when they are being used for polluting our minds then you should avoid them and offer Istighfār.

During the meeting, His Holiness^{aa} also spoke about the importance of gaining higher education and not just stopping at secondary school level.

His Holiness^{aa} went on to talk about the lofty aspirations and educational targets set by the Third Caliph of the Aḥmadiyya Muslim Community, His Holiness Hazrat Mirzā Nasir Aḥmadth in this regard.

Hazrat Mirzā Masroor Aḥmad^{aa} said:

The third Khalīfa of the Aḥmadiyya Muslim Community started the programme of giving gold medals [for academic achievements] and it was his wish that we should have at least 100 Nobel Prize winners in the Aḥmadiyya Muslim Community and that we should have at least one thousand top scientists in our Community which we do not have at present. So, we have to encourage and

“ These technological advancements are for the benefit of human beings . . . but where it is being used to destroy humanity and pollute the minds of people—as is often the case with the Internet and with social media sites like Facebook and Instagram— then a true believer, an Aḥmadi Muslim, should avoid these things.

this is why the Department of Student Affairs (Umūr Ṭulabā) has been formed in Khuddāmul Aḥmadiyya and the Secretary of Education (Talīm) within the Community, to encourage students that they should – instead of stopping their education after secondary education – continue and go into universities and further their studies. Even if they think that they cannot go into research or some other science subjects or professional fields like engineering or medicine, then at least they should sit in the competition examinations and go into the Civil Service so that we should have a good number of civil servants in the governments.

Explaining that the responsibility of encouraging the younger generation to attain higher education rests not just on

the Community but also on the shoulders of the parents, Hazrat Mirzā Masroor Aḥmad^{aa} said:

This is the job of the parents as well. If the parents are educated they will ask the children to further their studies after completing secondary school, and if the parents are illiterate or not very well educated they will say, ‘Okay my son, just start any sort of work.’... This is not the love that parents should show to the children. Rather they should ask them to further their studies. The minimum education of an Aḥmadi Muslim student should be graduation, and then after that they can choose different fields.



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-Masīh 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! Amīn!



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 أَرْحَمُ 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 حَفِيفُ - يَا عَزِيزُ - يَا رَفِيقُ

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

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيثُ

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

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

رَبِّ كُلِّ شَيْءٍ خَادِمَكَ رَبِّ فَاحْفَظْنِي وَانصُرْنِي وَارْحَمْنِي

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

Prayer for Deliverance from Sufferings and Illness

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

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