

AHMADIYYA Gazette

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Humanity First
Serving Mankind

“DO NOT SHY AWAY
FROM THE FACT THAT IT IS
YOUR RELIGION AND YOUR
BELIEF IN ALLĀH THE ALMIGHTY
THAT MOTIVATES YOU TO SERVE
THE CAUSE OF HUMANITY.

(Keynote Address of Hazrat Khalīfatul-Masīḥ V^{aa} at the
Humanity First Silver Jubilee Conference, 31st October, 2021)





His Holiness Hazrat Mirza Masroor Ahmad^{aa} said:

“Always, the primary focus and desire of every member of Humanity First should be to serve the interest of the weakest members of society, rather than to serve their own self-interest in any way whatsoever. Rest assured, that if you serve Allāh’s creation selflessly and for His sake alone, then surely, He will reward you in this world and the hereafter. The fact that Humanity First is administratively independent of our religious administration, ensures no one can question our motivations, or suggest that we gain some religious benefit or other advantage through our humanitarian service.

Nonetheless, never forget that your true inspiration is, and always will be, the benevolent teachings of Islām. Do not shy away from the fact that it is your religion and your belief in Allāh the Almighty that motivates you to serve the cause of humanity. Accordingly, wherever Humanity First provides any service, or wherever it invites donations, strive to ensure that the people know that you are inspired by Islām’s beautiful teachings and it is your religion that obligates you to serve others with empathy and a spirit of generosity.”

(Keynote address delivered at the Humanity First Silver Jubilee Conference, reviewofreligions.org)





AḤMADIYYA GAZETTE CANADA
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AMĪR JAMĀ'AT

Lal Khan Malik

EDITOR-IN-CHIEF

Hadi Ali Chaudhary

EDITORS

Usman Shahid

S. H. Hadi

MANAGER

Mubashir Khalid

LAYOUT AND GRAPHICS

Maham Aziz

COVERPAGES

Maham Aziz

WEBSITE

Kashif bin Arshad

ABBREVIATIONS OF SALUTATIONS

sa

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

as

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

ra

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

rh

(Raḥimahullāh - May Allāh have mercy upon him!)
Usage: Salutation written after the names of deceased, pious Muslims who are not Companions

aa

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

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

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

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PEARLS OF WISDOM

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE HOLY QUR'ĀN

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ
بِالْجُنُبِ وَالْإِنْسَانِ السَّيِّئِ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۗ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ﴿٤٣٧﴾

And worship Allāh and associate naught with Him, and show kindness to parents, and to kindred, and orphans, and the needy, and to the neighbour that is a kinsman and the neighbour that is a stranger, and the companion by your side, and the wayfarer, and those whom your right hands possess. Surely, Allāh loves not the proud and the boastful. (4:37)

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

HADĪTH

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ يَوْمَ الْقِيَامَةِ: يَا ابْنَ آدَمَ، مَرِضْتُ فَلَمْ تَعُدْنِي
قَالَ: يَا رَبِّ كَيْفَ أَعُوذُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ: أَمَا عَلِمْتَ أَنَّ عَبْدِي فَلَانًا مَرِضَ فَلَمْ تَعُدَّهُ؟ أَمَا عَلِمْتَ أَنَّكَ لَوْ عُدْتَهُ لَوَجَدْتَنِي عِنْدَهُ. يَا
ابْنَ آدَمَ: اسْتَطَعْتُمْ أَنْ تَطْعَمْتَنِي، قَالَ: يَا رَبِّ وَكَيْفَ أَطْعِمُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ: أَمَا عَلِمْتَ أَنَّكَ لَوْ طَعَمْتَهُ لَوَجَدْتَهُ لَوْ جَدْتَهُ عِنْدِي
أَمَا عَلِمْتَ أَنَّكَ لَوْ أَطْعَمْتَهُ لَوَجَدْتَهُ لَوْ جَدْتَهُ عِنْدِي. يَا ابْنَ آدَمَ: اسْتَسْقَيْتَكَ فَلَمْ تَسْقِنِي، قَالَ: يَا رَبِّ كَيْفَ أَسْقِيكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ
اسْتَسْقَاكَ عَبْدِي فَلَانٌ فَلَمْ تَسْقِهِ، أَمَا إِنَّكَ لَوْ سَقَيْتَهُ لَوَجَدْتَهُ لَوْ جَدْتَهُ عِنْدِي

Hazrat Abu Hurairah^{ra} relates that the Messenger of Allāh said, 'God will say on the Day of Judgement, 'O son of Adam, I fell ill but you did not attend to Me.' Man will say, 'O Lord, how could I attend to you? You are Lord of all the worlds.' God will say, 'Don't you know that such and such servant of Mine was sick and you did not attend to him? If you had done so, you would have found Me near him! O son of Adam, I asked you for food but you did not offer it.' Man will say, 'O Lord, how could I? You are Lord of all the worlds.' God will say, 'Don't you remember when a servant of Mine asked you for food and you did not feed him? If you had fed him, you would have found the reward with Me! O son of Adam, I asked you for water but you did not offer it.' Man will say, 'O Lord, how could I? You are Lord of all the worlds?' God will say: 'Don't you know that My servant asked you for water and you did not offer it? If you had done so, you would have found the reward with Me. (Saḥīḥ Muslim)

SO SAID THE PROMISED MESSIAH^{AS}

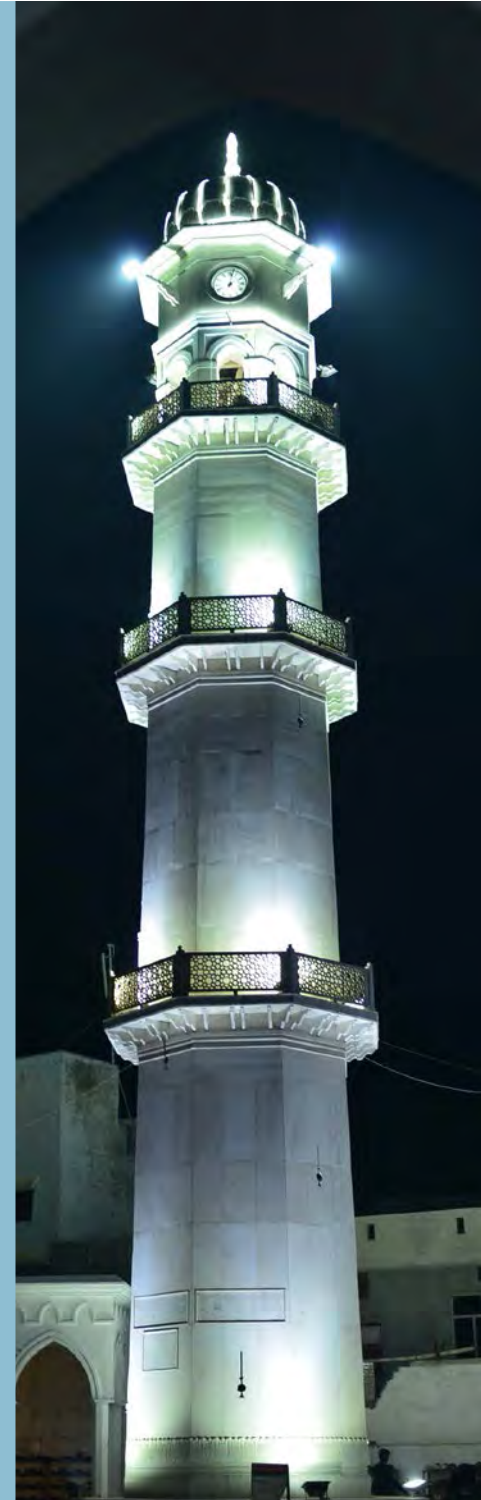


The Promised Messiah^{AS}

THE PROMISED MESSIAH^{AS} AND HIS CONCERN FOR HUMANITY

To be compassionate towards God's creation is indeed a highly meritorious act, and Allāh the Almighty likes it very much. What can be more valuable than showing compassion for such a person? Do you think that a master would be pleased with a friend if one of his servants went to his friend, but the friend did not take care of his servant? Never, even though the friend did not directly hurt the master. The kind treatment of his servant and hospitality shown to him amount to respecting the master. Similarly, God dislikes when someone ignores His creation, because He holds His creation dear. Thus, a person who shows kindness to His creation indeed pleases God. (*Malfūzāt*, new edition, vol. 4, pp. 215–216, qtd. in *Conditions of Bai'at and Responsibilities of an Ahmadi*, p. 167)

Show mercy to His servants and do not wrong them by your tongue or your hand or by any other means, and strive for the welfare of God's creation . . . If you are above others, have mercy on the lowly and do not look down upon them. If you are learned, counsel the ignorant and do not degrade them with disdain. If you are wealthy, serve the poor, and do not treat them with arrogance and self-conceit. (*Noah's Ark*, pp 19-20)



Mināratul-Masih
Qadian, India

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

The following summaries of Friday Sermons have been prepared by the Review of Religions, as posted on alislam.org



OCTOBER 1, 2021

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

After reciting Tashahhud, Ta'awwuz and Surah Al-Fātiḥah, His Holiness, Hazrat Mīrza 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 Ubaidah^{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 Ubaidah^{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 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



Syednā Hazrat Khalifatul-Masih V^{aa}

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.

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

HISTORICAL CONTEXT OF THE CONQUESTS

His Holiness^{aa} quoted the historian Allamah Shibli Nu'mani who commented on the various conquests and the expansion of Islāmī rule during the era of Hazrat Umar^{ra}. His Holiness^{aa} said that it is important to know about the historical context of these conquests in order to better understand them.

His Holiness^{aa} quoted some Western historians who presented various aspects about the Persian and Byzantine rules, which made it inevitable for them to eventually fall to the Muslims. They said that there was a sect which was not accepted but was continuing to grow. They wished to establish things such as equal rights for all including women. When they realised that Muslims were just and granted freedoms to all, they became their supporters. Similarly amongst the Christians, there was a similar sect who saw the Muslims as a means of support, and thus, the Muslims received support from two great factions in their quest.

His Holiness^{aa} said that after the demise of Khosroe Pervez, it became difficult to land upon an able person who could lead the Persian empire. As such, there were many changes in leadership, which also played a hand in the weakening of Persia. Furthermore, there were also attacks by the Byzantines upon Persian lands which led to their weakening as well. Despite this however, the Persians were not short of any means, especially those required in war. They were heavily clad in armour and had various weapons at their disposal. The Arabs on the other hand were very ill-equipped, and if they had anything, it was

made of leather, as opposed to the iron armour of the Persians.

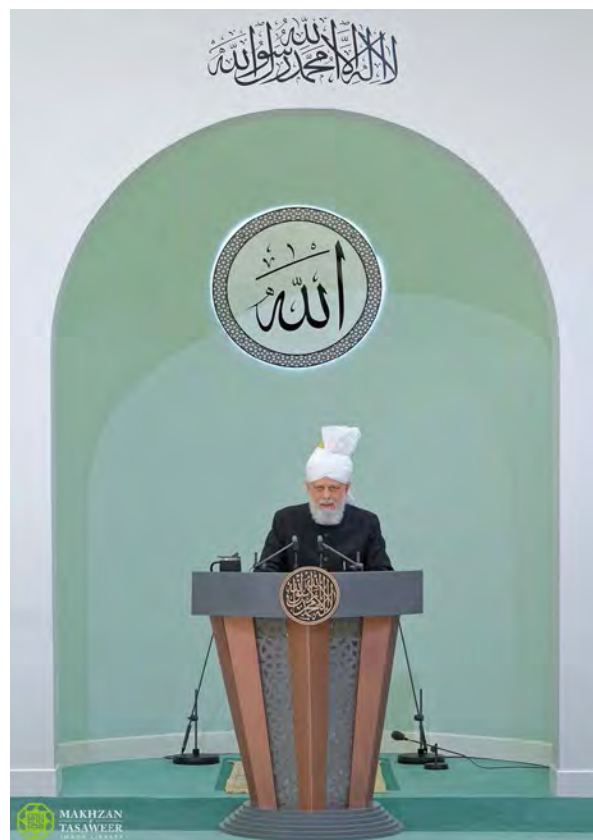
WHY THE MUSLIMS WERE ABLE TO OVERCOME EMPIRES

His Holiness^{aa} said that as for the question of how the Muslims were able to overthrow such empires, Allamah Shibli Nu'mani says that the primary factor was the zeal and fortitude instilled in the Muslims by the Holy Prophet^{sa} which was fostered further by Hazrat Umar^{ra}. Furthermore, the Muslims were fair and honest, which would turn even those of different faiths in their favour and support. Furthermore, these empires whose leaders were rooted in injustice could never compete against the Muslims, who were instructed by Hazrat Umar^{ra} not only to never kill the innocent, but not even to cut down the trees of the opposing side.

His Holiness^{aa} said that as for those who say that there are also others in history similar to Hazrat Umar^{ra} who have attained such victories, they should be reminded that there is no other example of the compassion and forgiveness shown by Hazrat Umar^{ra} even after having conquered great empires. Furthermore, one of the greatest testaments to the leadership of Hazrat Umar^{ra} is that those lands that were conquered by Islām remain under the banner of Islām to this day.

THE GREAT LEADERSHIP OF HAZRAT UMAR^{RA}

His Holiness^{aa} further quoted Allamah Shibli Nu'mani who further expressed the great leadership of Hazrat Umar^{ra} in these conquests. He said that the zeal of an army can only be of true benefit when



Syednā Hazrat Khalifatul-Masih V^{aa}

they are led by someone with the same zeal. It was thus that the Muslim army was always prepared to follow Hazrat Umar^{ra} and whatever he said upon even a mere indication. An even greater testament is the fact that Hazrat Umar^{ra} was never physically present during these conquests, yet whatever happened was only after his approval and guidance. Thus, even from a distance, Hazrat Umar^{ra} was aptly leading the Muslim army to great victories, all whilst ensuring that the highest standards of justice were maintained.

NARRATIONS IN RELATION TO THE MARTYRDOM OF HAZRAT UMAR^{RA}

His Holiness^{aa} related some narrations in which the Holy Prophet^{sa} foretold the martyrdom of Hazrat Umar^{ra}. Furthermore, Hazrat Umar^{ra} would pray to be martyred in the way of Allāh and for it to be in the land of the Holy Prophet^{sa}. Hazrat Mirza Bashiruddin Mahmud Aḥmad^{ra} commented

on this desire of Hazrat Umar^{ra}, who explained the rank of Hazrat Umar^{ra}, regarding whom the Holy Prophet^{sa} said that if there were a prophet right after him it would be Hazrat Umar^{ra}. He was someone whose selflessness and level of sacrifice was such that it has been lauded by historians and even opponents. Hazrat Umar^{ra} prayed for martyrdom in the land of the Holy Prophet^{sa} out of his great love and passion. Although



Mubarak Mosque, Tilford, Surrey UK

it seemed impossible for a disbeliever to infiltrate Madinah and be able to martyr Hazrat Umar^{ra}, God made it such that even this prayer of Hazrat Umar^{ra} was accepted.

His Holiness^{aa} related the dreams seen by some other companions as well which indicated the martyrdom of Hazrat Umar^{ra}. His Holiness^{aa} then related that Hazrat Umar^{ra} was attacked on 26 Dhul Hijjah 23 A.H., a Wednesday and passed away the next day. He was then buried on the morning of 1 Muharram 24 A.H. His Holiness^{aa} said that some historians have varied in the corresponding dates of events.

His Holiness^{aa} said with regards to the martyrdom of Hazrat Umar^{ra}. He was leading prayer when he was attacked and struck by a knife. As the attacker was fleeing, he would attack anyone who was in his way and thus killed seven others as well. He was apprehended and upon realising his fate he passed the knife over his own neck. Then, Hazrat Umar^{ra} was informed who his attacker was – the slave of Mughirah. Hazrat Umar^{ra} gave thanks that his attacker was not someone who was Muslim. Hazrat Umar^{ra} was carried to his home. Hazrat Umar^{ra} was given something to drink, but when he would swallow it, it would come out from his wound, and as such, the Muslims realised that his demise was drawing near. Hazrat Umar^{ra} also realised this, and sent a message to Hazrat A'ishah^{ra} requesting that he should be buried by his two friends [i.e. the Holy Prophet^{sa} and Hazrat Abu Bakr^{ra}]. She said

she had been saving that place for herself, however she gave her consent for him to be buried there. Hazrat Umar^{ra} was to make a will and appoint the next Caliph. Hazrat Umar^{ra} gave the names of those whom he saw to have attained the pleasure of the Holy Prophet^{sa} and said that the next leader should be chosen from among them.

His Holiness^{aa} said that when Hazrat Umar^{ra} passed away, he was buried according to his desire. Afterwards, the people named by Hazrat Umar^{ra} gathered, and the election for the next Caliph took place.

His Holiness^{aa} said that he would continue highlighting these events in future sermons.

COMMENCEMENT OF JALSA SĀLANA GERMANY

His Holiness^{aa} said that today marks the beginning of Jalsa Sālana [Annual Convention] of Germany. He prayed for it to be blessed in every respect and that German Aḥmadis may be able to benefit from it. It is a two-day convention and His Holiness^{aa} said that he would be delivering the concluding address the next day.

FUNERAL PRAYERS

His Holiness^{aa} said that after the Friday prayer, he would lead the funeral prayers in-absentia of the following members.

Kamruddin Ṣāhib a missionary from Indonesia who recently passed away. He

travelled to Pakistan in order to receive religious education. He recited the Holy Qur'ān with a very melodious voice. He was very obedient to Khilāfat, he treated everyone with respect and enjoined everyone to be loyal to the Community. He was regular in offering pre-dawn voluntary prayers even during his illness. He would always be reciting verses of the Holy Qur'ān. He also translated some works of the Promised Messiah^{as}, and while doing so would recite Arabic poetry written by the Promised Messiah^{as} in praise of the Holy Prophet^{sa}. His Holiness^{aa} prayed that may Allāh treat him with forgiveness and mercy and elevate his station.

Sabiha Haroon wife of late Sultan Haroon. Her father accepted Aḥmadiyyat at the hand of the Second Caliph^{ra}. She had three sons and three daughters. One of her sons is the son-in-law of the Fourth Caliph^{rh}. One of her children passed away at a young age, upon which the Third Caliph^{rh} assured her that she would have another beautiful son. She was very pious, loved the Community and was extremely loyal to Khilāfat. She always advised against back-biting, she was forgiving and even prayed for the guidance of the people who attacked her husband. She gave alms and did so in a manner that no one else would know. His Holiness^{aa} prayed that may Allāh treat her with forgiveness and mercy and enable her children to carry on her virtuous qualities.

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

DETAILS SURROUNDING THE MARTYRDOM OF HAZRAT UMAR^{RA}

His Holiness^{aa} said with regards to the martyrdom of Hazrat Umar^{ra} that when he was attacked, it was time for the Fajr prayer [prayer offered right before dawn]. According to some narrations, he was taken home right away, and was in a state of unconsciousness. When he awoke, he asked whether everyone had offered their prayer. He then said that one's faith was not complete if they abandon prayer, and then he proceeded to offer the prayer himself.

His Holiness^{aa} said that Hazrat Umar^{ra} asked for an investigation into who it was that attacked him. It came to be known that Abu Lu'lu', the slave of Mughirah bin Sha'bah was the culprit, and he had attacked others as well. When he was apprehended, he used the same blade to take his own life.

His Holiness^{aa} said that Hazrat Umar^{ra} was not martyred due to any personal quarrel, rather this was done as a result of a plot. Historians have written that there had been a thought-out plot to martyr Hazrat Umar^{ra}. A renowned Persian soldier, Hormuzan, who had apparently become a Muslim and was living in Madinah was also a proponent of plotting this scheme.

His Holiness^{aa} said that in a way, Abu Lu'lu' was also against Hazrat Umar^{ra} because the Muslims had conquered his land. This also aggravated him and led him to carry out this deed. Thus he sharpened his knife and dipped it in poison. He showed his knife to Hormuzan who said that anyone attacked with it would surely die. It is narrated that someone saw that same knife with Hormuzan and Jufaynah, and when they



Syednā Hazrat Khalīfatul-Masīḥ V^{aa}

were asked about it, they replied that they used it to cut meat.

His Holiness^{aa} quoted historians that based on the disciplinary measures taken against people like Hormuzan and Jufaynah, as well as the fact that the same knife was seen in their possession prior to the martyrdom of Hazrat Umar^{ra}, it shows that the killer did not act alone, rather this martyrdom was part of a wider plot, and was implemented by Abu Lu'lu'.

His Holiness^{aa} said there was a group of people within Madinah who claimed to be Muslims but were secretly against Islām. This group of people thought that by attacking the leader of Muslims, it would impede upon their unity and thereby weaken Islām. However, it so happened that someone came across the knife even before Hazrat Umar^{ra} was martyred, and some even say they saw these three people plotting beforehand. Thus, matters became clear later on and the required actions were taken against the perpetrators.

His Holiness^{aa} said that it is recorded by Hazrat Umar's^{ra} son that when his father was attacked, he was beside him. The people asked Hazrat Umar^{ra} to appoint a Khalifa after him. He replied saying that there was precedent of someone

better than him, i.e. Hazrat Abu Bakr^{ra} who appointed his successor. However, he said there was also the precedent of someone even greater than him, i.e. the Holy Prophet^{sa}, who did not explicitly appoint his successor. Hazrat Umar's^{ra} son knew after his father used this example, that he would not appoint his successor.

His Holiness^{aa} said that when Hazrat Umar^{ra} was attacked, the pain was excruciating. Hazrat Umar^{ra} was assured that the Holy Prophet^{sa} had been pleased with him, as had Hazrat Abu Bakr^{ra} and the companions of the Holy Prophet^{sa}. Hazrat Umar^{ra} said that this was only by the grace of Allāh. He said that he was not fearful for himself, but instead feared only for the sake of Muslims. In fact, he was not afraid of martyrdom as he had prayed for it himself.

TRANSFORMING FEAR INTO PEACE

His Holiness^{aa} quoted the Second Caliph^{ra} who explained one aspect of the promise of God in relation to Khilāfat, that he will change their state of fear into a state of peace. He explained that Hazrat Umar^{ra} himself prayed to be martyred in Madinah and this prayer was accepted. Therefore it cannot be said that his fear was not turned into peace, because he never feared martyrdom in the first place. In

fact, this prayer was accepted in a way that Hazrat Umar^{ra}'s desire for martyrdom was fulfilled, and it was done so without a foreign army attacking Madinah, thus keeping the Muslims safe. Instead this plot rose from within Madinah, and as such the prayer of Hazrat Umar^{ra} was accepted.

His Holiness^{aa} further quoted the Second Caliph^{ra} who said that prior to the martyrdom, a case was brought before Hazrat Umar^{ra} for a very small amount, in which one of the sides was the same person who would go on to become his killer. In this case, Hazrat Umar^{ra} made a just decision, and this happened to be against Abu Lu'lu'. This enraged him

a great deal, and later he went on to martyr Hazrat Umar^{ra}. The Second Caliph^{ra} explained that even though the decision was regarding a small amount, the simple fact that the decision made was not in his favour enraged him so much that he went on to kill him. Some people are so driven by rage and enmity that they would commit such heinous acts.

His Holiness^{aa} continued quoting the Second Caliph^{ra} who said in light of this incident and the ensuing disorder that at such times, at the time of prayer, certain people should be appointed for security for the protection of the worshippers.

HAZRAT UMAR^{RA} CONCERN FOR PAYING OFF HIS DEBTS

His Holiness^{aa} said that before he passed away, Hazrat Umar^{ra} asked his son about the amount which he owed in debt. This debt had not been incurred due to personal needs, rather it was as a result of tending and caring for the poor and spending on them. Hazrat Umar^{ra} instructed his son on how to repay this debt, and very soon after his demise, his son repaid his father's debt.

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

OCTOBER 22, 2021

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

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

TREATMENT GIVEN TO UBAIDULLĀH BIN UMAR

His Holiness^{aa} said that after the martyrdom of Hazrat Umar^{ra}, Ubaidullāh bin Umar was prepared not to leave a single prisoner or slave alive and had taken it upon himself to kill those who had plotted against his father (i.e. Hormuzan and Jufaynah). Various senior companions tried speaking to him so that he would see reason, however, he did not change his stance. At this time, Hazrat Uthmān^{ra} had not yet been elected as the next Khalifa. It is recorded that Ubaidullāh was taken prisoner. After Hazrat Uthmān^{ra} became the Khalifa, Ubaidullāh was brought before him and Hazrat Uthmān^{ra} sought counsel about what should be done with Ubaidullāh. Some suggested that he should be given the death penalty. Others said that he should be let free. However, according to one narration, Hazrat Uthmān^{ra} determined an amount as blood money

to be paid by Ubaidullāh bin Umar.

His Holiness^{aa} said that there is another narration in which it is stated that Hazrat Uthmān^{ra} turned Ubaidullāh bin Umar over to the son of Hormuzan and let him determine Ubaidullāh's fate. It is recorded that Hormuzan's son asked the companions whether or not he had a right over Ubaidullāh, and they replied in the affirmative. Thereafter, Hormuzan's sons forgave him and let him go, and the companions rejoiced upon his decision. His Holiness^{aa} quoted the Second Caliph^{ra} who said that it becomes evident that through the example of the companions, it is clear that in such instances, action against the guilty party is to be determined only by the state, and no action should be taken at an individual level.

HUMILITY OF HAZRAT UMAR^{RA}

His Holiness^{aa} said with regards to the humility of Hazrat Umar^{ra} that he had asked for his coffin to be kept simple and that he should not be praised excessively nor should any qualities be mentioned which he did not possess.

His Holiness^{aa} said that once Hazrat Umar's^{ra} son told him that through him,

Islām spread to many new lands. Hazrat Umar^{ra} replied by saying that he did not wish to take pride in these achievements, rather he wished only to focus on the fear of God.

LEVEL OF SACRIFICE OF HAZRAT UMAR^{RA}

His Holiness^{aa} said that Hazrat Umar^{ra} desired to reach great heights in his level of sacrifice. Hazrat Abu Bakr^{ra} was the highest standard of presenting sacrifice, and so Hazrat Umar^{ra} intended to exceed or reach that same level. Once, when the Holy Prophet^{sa} made an appeal for financial sacrifices to be presented, Hazrat Umar^{ra} intended to do more than Hazrat Abu Bakr^{ra}, and so he presented half of what he possessed at home. However, Hazrat Abu Bakr^{ra} would present all he had and leave nothing at home. However, Hazrat Umar's^{ra} intention and actions were to present the highest level of sacrifice he possibly could.

His Holiness^{aa} said that prior to his demise, Hazrat Umar^{ra} had an ardent desire to be buried near the Holy Prophet^{sa}. A person of as great stature as Hazrat Umar^{ra}, wished only to be buried in the proximity of his master, showing that Hazrat Umar^{ra} wished only to attain the pleasure of his Lord and

this was his motivation for whatever he did.

FUNERAL OF HAZRAT UMAR^{RA}

His Holiness^{aa} said that at the funeral of Hazrat Umar^{ra}, Hazrat Ali^{ra} prayed for him and said that he always thought that he would be buried near the Holy Prophet^{sa}. In fact, he often heard the Holy Prophet^{sa} referring to himself, Hazrat Abu Bakr^{ra} and Hazrat Umar^{ra} in the same sentence.

His Holiness^{aa} said that another companion expressed that Hazrat Umar^{ra} was like a strong fortress for Islām, wherein people would enter but would not come out. Another companion expressed that with the demise of Hazrat Umar^{ra}, nine out of ten parts of knowledge had also departed from the world. It was also said that there was not a single home which was not affected by the demise of Hazrat Umar^{ra}, as he used to help so many people.

His Holiness^{aa} said that over the course of his life, Hazrat Umar^{ra} had ten wives at different times, from whom he had nine sons and four daughters.

TESTIMONY OF RENOWNED WRITERS REGARDING THE QUALITIES OF HAZRAT UMAR^{RA}

His Holiness^{aa} quoted the writer Edward Gibbon who wrote about the excellent qualities of Hazrat Umar^{ra}. He wrote that Hazrat Umar^{ra} cared for everyone, and established stipends in order to help others, whilst not caring for himself.

His Holiness^{aa} said that whilst listing the 100 most influential people in the world, Micheal H. Hart listed the Holy Prophet^{sa} as the most influential person in history, while he listed Hazrat Umar^{ra} at number 52. He writes that initially Hazrat Umar^{ra} had been one of the staunchest opponents of Islām, but then after accepting Islām, he became one of its staunchest supporters. He likened Hazrat Umar^{ra}'s acceptance of Islām to St. Paul's acceptance of Christianity. It was during his era that Islām cheived great victories and was able to spread far and wide to new lands. Hazrat Umar^{ra} also created policies in order to govern these new lands which were coming under the banner of Islām. After



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the Holy Prophet^{sa}, he played a vital role in the spread of Islām. His victories and achievements were such that perhaps they are greater than the likes of Julius Caesar.

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

FUNERAL PRAYERS

His Holiness^{aa} said that he would lead the funeral prayers of the following deceased members:

Şāhibzadi Asifa Masood Begum Şāhib, wife of Dr. Mirza Mubashar Aḥmad Şāhib, who was the son of Hazrat Mirza Bashir Aḥmad Şāhib. She was the granddaughter of the Promised Messiah^{as} and was the youngest daughter of Hazrat Nawab Mubaraka Begum Şāhib. She is survived by a son and four daughters. She was always loyal to Khilāfat and strove to serve the Community in any way she could. She always advised her children to remain attached to Khilāfat. His Holiness^{aa} said that she was the sister of his grandmother, and also his aunt, yet no matter her relation to him, she was always completely obedient and remained in service to Khilāfat. She stressed the importance of prayer, no matter how small the matter may be. She advised to pray to become a fruitful branch of the Promised Messiah^{as}'s tree, rather than a dry branch. She generously

offered financial contributions and wished for these contributions to remain hidden from others. She lived a very simple life and instead spent more in financial contributions and sacrifices. She read many books, and during journeys she would always remain busy in offering various prayers. His Holiness^{aa} prayed that may Allāh treat her with forgiveness and mercy and enable her children to tread in her footsteps.

Kalara Appa Şāhiba wife of the former Amīr of Kazakhstan. She was from a well-known family of Kazakhstan. She and her husband Rolan Şāhib had a great role to play in the further establishment of the Community in Kazakhstan. In fact, even the opponents of Aḥmadiyyat would refer to them and say that they played a crucial role in the establishment of Aḥmadiyyat in Kazakhstan. She always strove to serve the Community as much as she could and remained loyal and in service to Khilāfat. She would organise classes in the mission house for female members of the Community to come and ask any question they had. She was very proficient in translation and did a great deal of work in this regard. His Holiness^{aa} prayed that may Allāh treat her with forgiveness and mercy, and accept her efforts in the cause of Aḥmadiyyat in Kazakhstan and fulfil her prayers in this regard.

Commander Abdur Rashid Şāhib who

passed away last month. He accepted Aḥmadiyyat himself at the hand of the Second Caliph^{ra}. He had been married, but when he accepted Aḥmadiyyat, his wife left him and took their two daughters with her. Then he re-married, from which he had a son. He served in the Air Force and was posted in various bases. Wherever he went, he always spread the message of Aḥmadiyyat. Despite the fact his file explicitly stated that he was an Aḥmadi and should not be posted, his superiors saw him to be the best and most trustworthy option and would post him anyways. He was regular in offering prayers, reciting the Holy Qur'an and offering financial sacrifices. He always instilled the love of Khilāfat in his progeny. After retirement, he served the Community in various capacities. His Holiness^{aa} prayed that may Allāh treat him with forgiveness and mercy, and enable his progeny to adopt his virtuous qualities.

Zubaidah Begum Ṣāḥiba wife of Karim Aḥmad Naeem Ṣāḥib from USA. She was devoted to Khilāfat and possessed many virtuous qualities. She is survived by three sons and two daughters. One of her sons is



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the Chairman of Humanity First USA. She treated everyone with love and affection. She was kind to the poor and took care of family members. She was always mindful of her monetary contributions. His Holiness^{aa} prayed that may Allāh treat her with forgiveness and mercy and enable her progeny to adopt her virtuous qualities.

Hafeez Aḥmad Ghumman Ṣāḥib who passed away recently. He loved to study the Holy Qur'an and its commentary.

He also loved studying the books of the Promised Messiah^{as}. He was hospitable, simple, hardworking, and caring for others. He would take on hardships for himself in order to help others. One of his sons is serving in the Private Secretary's Office in London. His Holiness^{aa} prayed that may Allāh treat him with forgiveness and mercy and enable his progeny to adopt his virtuous qualities.

OCTOBER 29, 2021

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

After reciting Tashahhud, Ta'awwuz and Surah Al-Fātiḥah, His Holiness, Hazrat Mīrza Masroor Aḥmad^{aa} said that Hazrat Umar^{ra} was among those to whom the Holy Prophet^{sa} had given the glad tidings of paradise.

HAZRAT UMAR^{ra} IS VOUCHSAFED PARADISE

His Holiness^{aa} said that once, the Holy Prophet^{sa} was in an orchard, when someone came to the door and asked to enter. The Holy Prophet^{sa} said that the door should be opened, and the person at the door should be given the glad tidings of paradise. When the door opened, it was Hazrat Abu Bakr^{ra}, and he was conveyed these glad tidings. Then another person came to the door, and the Holy Prophet^{sa} said the same thing. This time, it was Hazrat Umar^{ra} and these

glad tidings were conveyed to him. Then, a third person came to the door, and the Holy Prophet^{sa} said that he should be given the glad tidings of paradise, despite having to endure hardships. When the door was opened, it was Hazrat Uthmān^{ra}, and these glad tidings were conveyed to him.

His Holiness^{aa} said that on another occasion, the Holy Prophet^{sa} saw a dream in which he was in paradise, and he saw a woman performing ablution beside a castle. He inquired who this castle belonged to, and he was told that it belonged to Hazrat Umar^{ra}.

THE RANK OF HAZRAT UMAR^{ra}

His Holiness^{aa} said that once, the Holy Prophet^{sa} said regarding Hazrat Abu Bakr^{ra} and Hazrat Umar^{ra}, that they were the leaders of all those in heaven other than

the prophets and messengers.

His Holiness^{aa} said that the Holy Prophet^{sa} stated that if there were to be a prophet right after him, it would be Hazrat Umar^{ra}. His Holiness^{aa} clarified that the Holy Prophet^{sa} was referring to the time right after his demise, otherwise he had already stated that the latter-day messiah would be a prophet.

His Holiness^{aa} said that there are those who are not prophets, but are blessed with converse with God. He said that among his people, Hazrat Umar^{ra} was a Muhaddith (a person who receives many revelations). The Promised Messiah^{as} explained that this did not mean that Hazrat Umar^{ra} was the only Muhaddith from the nation of the Holy Prophet^{sa}. Rather, this meant that one could become a Muhaddith once they adopt the spirit and qualities of Hazrat Umar^{ra}.



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Thus, it was revealed to the Promised Messiah^{as} that he was a Muhaddith and he had within him the spirit and qualities of Hazrat Umar^{ra}.

REGARD OF THE HOLY PROPHET^{sa} FOR THE ADVICE OF HAZRAT UMAR^{ra}

His Holiness^{aa} said that Hazrat Umar^{ra} suggested that the Holy Qur’ān should be compiled into a single copy. In the Battle of Yamama, many Huffāz (people who committed the Holy Qur’ān to memory) were martyred. Thus, Hazrat Umar^{ra} suggested that in order to ensure that no part of the Qur’ān was lost, it should be compiled into a single copy. Hazrat Abu Bakr^{ra} eventually accepted this suggestion and this task commenced.

His Holiness^{aa} said that when Abdullāh bin Ubayy bin Sulūl [chief of the hypocrites] died, his son went to the Holy Prophet^{sa} and requested for his shirt so that his father may be buried in it. The Holy Prophet^{sa} granted him his shirt. Then, he requested the Holy Prophet^{sa} to lead his father’s funeral prayer. Upon this, Hazrat Umar^{ra} stood up and said that God had instructed him not to lead the funeral prayers of hypocrites. The Holy Prophet^{sa} replied that God had given him the choice

to either pray for their forgiveness, or to not pray for their forgiveness. Then later, it was revealed to the Holy Prophet^{sa} that he should not lead the funeral prayers of hypocrites.

His Holiness^{aa} quoted the Promised Messiah^{as} who explained, that the rank of Hazrat Umar^{ra} was so lofty, that at times he would say or suggest something, and soon after, a Qur’ānic verse would be revealed to the Holy Prophet^{sa} which was directly in line with what Hazrat Umar^{ra} had only recently said.

His Holiness^{aa} said that the Holy Prophet^{sa} used to accept Hazrat Umar’s^{ra} suggestion at times of war. Once during a journey, the people’s provisions had depleted, and so they asked permission from the Holy Prophet^{sa} to sacrifice their camels

for sustenance. Hazrat Umar^{ra} went to the Holy Prophet^{sa} and said that if they did this, then how could they continue without their camels. Instead, he suggested that everyone should gather whatever provisions they had. Then the Holy Prophet^{sa} prayed upon them, and it so happened that everyone was able to eat to their fill.

His Holiness^{aa} said that Hazrat Umar^{ra} had also seen a dream regarding the Azan [call to prayer]. When Hazrat Umar^{ra} first heard the call to prayer, Hazrat Umar^{ra} informed the Holy Prophet^{sa} that he had seen a dream in which he heard the same words. The Holy Prophet^{sa} praised God, and said that this further affirmed the authenticity of the Azan.

His Holiness^{aa} quoted the Promised

“ . . . He said that he was like a traveller, who journeys in the sweltering heat, and stops under the shade only for a few moments so that his riding animal may rest, and then continues on in the heat once again.



Syednā Hazrat Khalifatul-Masīh V^{ra}

Messiah^{as} who said that once, Hazrat Umar^{ra} visited the Holy Prophet^{sa} who was laying on a cot that left marks on his back, and he saw that the Holy Prophet's^{sa} house was practically empty. Hazrat Umar^{ra} began crying upon seeing the hardship of the Holy Prophet^{sa}, while disbelievers such as Caesar and Chosroes were enjoying the luxuries of this world. The Holy Prophet^{sa} said that he did not need anything from this world. He said that he was like a traveller, who journeys in the sweltering heat, and stops under the shade only for a few moments so that his riding animal may rest, and then continues on in the heat once again.

HAZRAT UMAR'S^{RA} LOVE FOR THE HOLY PROPHET^{SA}

His Holiness^{aa} said that Hazrat Umar^{ra} loved the Holy Prophet^{sa} very much. Upon hearing of the demise of the Holy Prophet^{sa}, Hazrat Umar^{ra} immediately said that the Holy Prophet^{sa} could not be dead and would soon awaken. It was only after Hazrat Abu Bakr^{ra} consoled him and explained the reality to him, that he accepted it. Hazrat Abu Bakr^{ra} recited the verse of the Holy Qur'an which states that Muhammad^{sa} was but a Messenger, and all messengers before him passed away. Hazrat Umar^{ra} understood that just as all previous prophets had passed away, the same was the case for the Holy Prophet^{sa}.

His Holiness^{aa} said that once, while kissing the black stone of the Holy Ka'bah, Hazrat Umar^{ra} said that he was kissing it only because he had seen the Holy Prophet^{sa} kiss it, otherwise there was no intrinsic value of the stone itself for which he would kiss it. By doing so, Hazrat Umar^{ra} maintained the honour of the Ka'bah, while upholding the unity of God.

His Holiness^{aa} said that once Hazrat Umar^{ra} told the Holy Prophet^{sa} that he was given milk in a dream. The Holy Prophet^{sa} said that this referred to knowledge. On another occasion, the Holy Prophet^{sa} said that he saw various companions in a dream, wearing clothes of different lengths. He also saw Hazrat Umar^{ra} who was wearing long clothes that were dragging on the ground behind him. People asked the Holy Prophet^{as} what he took this to mean, and he replied saying that this referred to the faith.

His Holiness^{aa} said that he would continue highlighting these incidents in future sermons.

FUNERAL PRAYER

His Holiness^{aa} said that he would lead the funeral prayer of a deceased member.

Dr. Taseer Mujtaba Şāhib who was a doctor in the Fazl Umar Hospital (Rabwah).

Although he had been suffering from various ailments, he fell ill quite suddenly, which eventually resulted in his demise. After completing his studies, he served for some time in the army, then in different hospitals. He also dedicated himself for a few years. During this time, he served at a hospital in Ghana, which was established by his father. He served in Ghana for about 23 years, and then later in the Fazl Umar Hospital for about 17 years. He was married to the granddaughter of the Second Caliph^{ra} and had one son and one daughter. When his wife went to meet him at the hospital, he conveyed greetings of peace for His Holiness^{aa}, and she felt that the manner in which he was speaking was as if he was leaving. He never had the habit of speaking ill of others, and if he heard anyone else doing so, he would remain silent. He would care for patients even after his shift was over, so that they would receive care and he could help lighten the load of other doctors. He treated patients very kindly and would often check patients without taking any fee. He was very humble and simple, such that is seldom found in others. He was always ready to learn in order to better help others. He had a special passion for presenting financial sacrifices. As a doctor, he always strove to serve humanity and this was his driving force. Along with obtaining secular knowledge, he had a passion for increasing his religious knowledge by reading the books of the Promised Messiah^{as} and other literature of the Community.

He was a selfless individual who wished to serve humanity. His Holiness^{aa} said that he saw these qualities in him and his father. He saw that not only would they provide medicine, but they would even provide food for their patients. His Holiness^{aa} said that he personally knows Africans who recall them fondly due to their services in Ghana. He served with the true spirit of devotion. He was extremely hospitable, and His Holiness^{aa} commented that a man can only be hospitable with the support of his wife which he had. His Holiness^{aa} also prayed for her long life. His Holiness^{aa} said that Dr. Taseer Mujtaba Şāhib was certainly like an angel.

HUMANITY FIRST – WIPING AWAY THE TEARS OF THE DISTRESSED

Official Transcript of the Address by the Worldwide Head of the Aḥmadiyya Muslim Community at the Humanity First International Conference 2021.

After reciting Tashahhud, Ta'awwuz and Bismillah, Hazrat Khalīfatul-Masīḥ V^{aa}, Worldwide Head of the Aḥmadiyya Muslim Community, said:

'With the grace of Allāh, this weekend you have been able to hold the Humanity First International Conference. As has been mentioned in the report as well, you intended to hold this event last year to mark the Humanity First silver jubilee. However, due to COVID, it was delayed until now. Whilst some people have been able to attend in person, due to the ongoing effects of COVID, the majority of members of Humanity First are partaking in this event remotely and are listening to my address from other countries.

It has now been 26 years since Humanity First was first formally registered, and with the grace of Allāh, ever since its inception, Humanity First has continued to grow and develop and has conducted a lot of impactful work in many parts of the world. It has served in some capacity or the other, in over 60 countries, including in the Americas, Europe, throughout Africa, the Middle East, Asia and the Pacific. In some countries, Humanity First has responded to natural disasters and provided rapid relief to the local people; whilst in others, it has established permanent structures and ongoing programmes designed to fulfil the basic needs of the local people.

Amongst its various projects, Humanity First has set up food banks in various countries, and arranged sacrifice of animals on a large scale at Eid, for the sake of helping underprivileged people. It has established programmes to support extremely vulnerable members of society, such as the homeless and orphans. Additionally, many of its programs are



Syednā Hazrat Khalīfatul-Masīḥ V^{aa}

designed with sustainability in mind. For example, it is providing farming and agricultural support, it is giving medical training and teaching a range of skills, as well as providing frontline healthcare services. Similarly, Humanity First has been running the Gift of Sight programme for several years. Through its Water for Life programme, Humanity First is providing clean drinking water to people living in remote parts of the world. As mentioned, it is providing disaster and emergency relief in countries afflicted by earthquakes, flooding or other natural disasters.

In terms of permanent institutions, Humanity First has established schools, hospitals, orphanages, and care shelters. Thus, with the grace of Allāh, Humanity First is now a very well-established and well respected international charitable organisation. Indeed, Humanity First has now reached the stage where external NGOs, or similar humanitarian organisations, are seeking to partner and

collaborate with it, to fulfil their own charitable obligations and objectives. For example, in one country, an international NGO linked to the United Nations expressed its desire and intention to give funds to Humanity First, in order for it to carry out humanitarian work and projects on its behalf. This demonstrates that, with the grace of Allāh, Humanity First has earned the respect and trust of other humanitarian agencies, including those associated with the United Nations.

Of course, this was destined to happen, as the Holy Prophet^{sa} said that if your etiquettes and conduct are good, then people will appreciate you and you may consider that you have contributed positively to society. Whilst we harbour no desire for recognition or reward, except from Allāh, increasingly, as I have said, external organisations and even certain governmental agencies have recognised and appreciated the efforts of Humanity First, which testifies to the beneficial



Syednā Hazrat Khalīfatul-Masīḥ V^{ra} addressing the Humanity First Conference attendees

works conducted. It reflects the fact that Humanity First has earnestly strived to fulfil the noble objective, which Allāh the Almighty has commanded us to pursue in the Holy Qur’ān, and which ought to be the life-long objective of a Muslim – to serve humanity and to fulfil the needs of those who are facing any adversity.

Repeatedly, the Holy Qur’ān has instructed Muslims to help and aid those who are vulnerable or in need, irrespective of their caste, creed or colour. Furthermore, there are countless traditions and sayings of the Holy Prophet^{sa} that illustrate how he spent his entire life serving mankind, and striving to inculcate the same spirit of sympathy for others within his followers. Certainly, the Holy Prophet^{sa} was an everlasting source of mercy for mankind, and through his blessed words and deeds, he shone an illuminating and everlasting light upon the magnificent teachings of Islām and demonstrated that serving mankind is an inherited, and truly fundamental part of our faith.

For example, Islām instructs us to protect and support orphans, to help those who are travelling, to provide for the needy and underprivileged and to care for those who are suffering from ill-health. Also, Islām teaches that one’s neighbours have great rights upon them. Muslims have been taught that they must treat their neighbours with grace and compassion, and be ever-ready to help them in their times of need and grief. In one well-known tradition, the Holy Prophet^{sa} said that

the Angel Jibril (Gabriel) had so strongly emphasised fulfilling the rights of one’s neighbours and treating them with love and sympathy, that he came to think that, perhaps they may be included amongst a Muslim’s rightful heirs. Furthermore, the definition of a neighbour is extremely vast and far-reaching. It not only includes people who live nearby, but also includes people who live much further afield – a person’s travel companions, work colleagues, subordinates and many others besides. In reality, the scope of one’s neighbours is so vast, that all members of society can be considered our neighbour.

And so, striving to help all members of humanity to overcome their anguish and pain is the religious duty of an Aḥmadi Muslim. With the grace of Allāh, through the work of Humanity First, many Aḥmadis have had the chance to serve their neighbours and fulfil their needs, including those who are nearby, and also those who live much further afield in other nations and continents.

Moreover, Allāh the Almighty and His Messenger^{sa} have instructed Muslims to seek to alleviate the pain of those who are suffering from ill-health, to provide

them with medical treatment, to tenderly care for them, and to regularly inquire after their health. In this regard the Holy Prophet^{sa} said, whosoever visits a sick person for the sake of Allāh, a heavenly caller will announce, ‘May your every step be blessed, and may you be rewarded with an abode in paradise’. Not only has the Holy Prophet^{sa} instructed Muslims to provide relief and treatment to those who are unwell, but he has also given the glad tiding, that those who make heartfelt efforts to care for the sick will be rewarded in the hereafter. Consequently, those who spend out of which Allāh the Almighty had provided them, to build hospitals and clinics, or to provide healthcare, are those who are actually building their homes in paradise.

In light of these Islāmic teachings, the Aḥmadiyya Muslims Community has built many hospitals and schools in different countries. However, where it is not possible for us to directly build such facilities due to the religious opposition we face in some countries, Humanity First has provided an excellent avenue for us to fulfil our obligations and our ardent desire to serve others.

Likewise, the Holy Qur’ān states that those who protect and feed orphans are those who gain the nearness of Allāh, whilst those who ignore their needs are those who become the recipient of His wrath. The Holy Prophet^{sa} also repeatedly emphasised the importance of caring for orphans, and supporting all weak and vulnerable members of society. Indeed, it is reported, that the Holy Prophet^{sa} once said, ‘Find me amongst the weak and poor. Surely, you are provided for and helped only due to your support of the weak and deprived’. Here, the Holy Prophet^{sa} proclaims that he stands shoulder to shoulder with those who are weak and defenceless, and that if a person desires to attain his love and the love of Allāh, he should seek to help those who are helpless, and who are the victims of misfortune.

“Repeatedly, the Holy Qur’ān has instructed Muslims to help and aid those who are vulnerable or in need, irrespective of their caste, creed or colour.

Unquestionably, the blessed and noble teachings, and practise of the Holy Prophet^{sa} stand as a timeless example for the Muslim community, and the world at large. It was his way to care for those who were weak, deprived, or who had lost their parents or guardians at a young age, and he desired the same from the followers. Thus, never let any opportunity to serve those who are mired in poverty, or subjected to hardship, slip through your fingers. And never, God forbid, allow even a trace of pride to enter your mind, thinking that you are doing such people a favour; rather, it is they who are doing you a favour, because they are providing you with an opportunity to gain the pleasure of God, and to reap His blessings in both this world and the next.

With the grace of Allāh, Aḥmadis sacrifice their wealth generously, in order to ease the plight of those who are in distress, or who are the victims of privation, and it was to serve this purpose that Humanity First was established. In a similar vein, the Holy Prophet^{sa} said, that those who are hungry should be fed, and so Humanity First has established food banks, through which thousands of people are benefitting. Some countries have done a particularly good job in this regard, such as Canada and the UK, whilst others are also working according to their capabilities. Humanity First United States is also running food pantries, where thousands of people are benefitting from that.

In terms of giving generously to those in need, it is narrated that the Holy Prophet^{sa} of Islām once said, each day, two angels descend; one of them says, “O Allāh, grant even more to the one who spends in charity and may there be many others who follow in his stead.” Thereupon, other angels say, “O Allāh, may he who withholds charity and is miserly be destroyed, and may all his wealth and riches come to an end.” It is purely with this intention of being able to serve others, that Humanity First seeks to raise funds, and having observed this spirit, many non-Aḥmadis and non-Muslim individuals and groups have donated significant amounts, and placed their trust in Humanity First. They acknowledge that compared to the humanitarian relief agencies they had seen, how Humanity First uses its volunteer army to ensure

“ . . . Allāh commands us to feed the hungry, free those shackled in bondage, pay off the arrears of those mired in debt, shoulder the burden of others and truly fulfil the duties owed to mankind.”

- The Promised Messiah^{as}

that administrative costs are kept to a minimum, so that the maximum amount of money can be used to provide support and assistance to those who need it the most.

Always, the primary focus and desire of every member of Humanity First should be to serve the interest of the weakest members of society, rather than to serve their own self-interest in any way whatsoever. Rest assured, that if you serve Allāh’s creation selflessly and for His sake alone, then surely, He will reward you in this world and the hereafter. The fact that Humanity First is administratively independent of our religious administration, ensures no one can question our motivations, or suggest that we gain some religious benefit or other advantage through our humanitarian service.

Nonetheless, never forget that your true inspiration is, and always will be, the benevolent teachings of Islām. Do not shy away from the fact that it is your religion and your belief in Allāh the Almighty that motivates you to serve the cause of humanity. Accordingly, wherever Humanity First provides any service, or wherever it invites donations, strive to ensure that the people know that you are inspired by Islām’s beautiful teachings and it is your religion that obligates you to serve others with empathy and a spirit of generosity.

I have already spoken about how the Holy Prophet^{sa} inculcated amongst his followers, a desire to help those who were oppressed and afflicted by hardship. Following in his blessed footsteps, in this era, the Promised Messiah^{as} constantly emphasised service to humanity, and instructed the members of his community to serve the poor and underprivileged. It is for this reason that within the Aḥmadiyya Muslim Community,

there is a special passion and desire to serve mankind. On one occasion, whilst speaking about fulfilling the rights of mankind, the Promised Messiah^{as} said:

“The most perilous and arduous challenge is to fulfil the rights of mankind, because this is a test and trial that one is faced with at all times and remains constantly before a person.” He says, “Therefore, one ought to tread very carefully and be mindful when taking any step in this regard.” The Promised Messiah^{as} further said, “It is my firm conviction, that even with one’s enemy, one should never act with undue severity.”

At another place, the Promised Messiah^{as} said, “To love mankind and to show compassion to others is an immense form of worship of God Almighty and an outstanding means of attaining His pleasure and rewards.”

Enlightening us on how to serve humanity, the Promised Messiah^{as} said, “Allāh the Almighty repeatedly commands that, irrespective of religion or ethnicity, you should show love and compassion to all people. Allāh commands us to feed the hungry, free those shackled in bondage, pay off the arrears of those mired in debt, shoulder the burden of others and truly fulfil the duties owed to mankind.”

It was to fulfil these objectives that Humanity First was founded. It was established to serve mankind, irrespective of one’s beliefs or background. It was established to provide medical treatment and care to those who are afflicted with ill-health. It was established to protect and shelter orphans, and to help those engulfed in debt. It was established to feed those who are hungry, and to quench their thirst. It was established to provide relief to those who find their worlds turned

instantly upside-down, following natural disasters and calamities, or who are living in desperation through no fault of their own.

On one occasion, whilst instructing his followers to show true and everlasting sympathy for mankind, the Promised Messiah^{as} said, “Each day, every person should analyse himself, and see to what extent he is concerned for others, and to what extent he shows love and compassion to his brothers. Compassion for others is a huge demand and responsibility that weighs heavy on mankind.”

Further, whilst mentioning a hadith that gives light to the true magnitude of serving others, the Promised Messiah^{as} said, “In one hadith it is narrated that on the Day of Judgement, Allāh will say, “I was hungry and you did not feed Me, I was thirsty and you did not give Me water, I was sick and you did not meet or comfort Me.” Upon this, those being addressed will ask that, “O our Lord, when was it that You were hungry and we did not feed You? When was it that You were thirsty and we did not quench Your thirst? And when was it that You were sick and we did not comfort You?” In reply, God Almighty will say that, “A person dear to Me was suffering in this way, and you did not show any compassion or kindness to him. To show love to him would actually have been to show love to Me.” Similarly, to another community, Allāh the Almighty will say, “I thank you, as you showed love and compassion to Me. When I was hungry, you fed Me, and when I was thirsty, you quenched My thirst.” The members of that community will ask, “O our Lord, when did we serve You in this way? We do not know ourselves.” In response, Allāh will say, “When you showed love and compassion to a person dear to Me, you were actually manifesting your love for Me.”

Thus, to love Allāh’s creation is something truly great and deeply appreciated by Allāh the Almighty. Hence, it is up to the members of Humanity First to strive earnestly, seeking the betterment and well-being of mankind. Never rest easy, or feel satisfied with what has gone in the past, rather, look to the future and see how and where you can increase the scope of your service for humanity. It should



Syednā Hazrat Khalifatul-Masīḥ V^{ra} leading silent prayers at the Humanity First Conference

always be your objective to provide the maximum possible service, whilst utilising the minimum possible resources.

As I have mentioned, Humanity First has attained a good name, whereby many external organisations recognise that Humanity First is achieving much more from a far smaller budget in comparison to much bigger charities or NGOs, due to its volunteer force and the spirit with which its members serve. Certainly, I am pleased that the workers and volunteers of Humanity First, throughout the world, are serving with great zeal and determination, and a true spirit of service and devotion. It is my prayer that this spirit never diminishes, but only ever increases.

I also wish to reiterate, that you must never entertain even a trace of arrogance in your hearts, to think that you have done great work, or that you have done a favour to those who benefit from the various Humanity First projects. Rather, at all times, absolute humility and gratitude to Allāh the Almighty should course through your veins. Focus, always and forever, on attaining the pleasure of God Almighty, and keep in mind that serving others is our religious obligation, and that without fulfilling the rights of mankind, we cannot fulfil the rights of God Almighty.

At the end, I also wish to offer my heartfelt congratulations and thanks to the volunteers and team members of Humanity

First, because during its first quarter-century, they have served in an exemplary way, with great sincerity and loyalty to the cause of serving humanity. The passion of its volunteers has enabled Humanity First to live up to its name, and to become a well-established and renowned charity and disaster relief agency. *Alhamdulillah*, each year, the scope of work of Humanity First has continued to expand, and I pray that this always remains the case.

May its members and volunteers be those who stand ever-ready to wipe away the tears of those who are in distress or hurting in any way. May you always be ready to help those blameless souls who are the victims of their circumstances, to overcome their grief, desperation and heartache. May you always stand up for the rights of the weak, deprived and vulnerable.

May Allāh enable all of you to play your role in serving the cause of humanity and helping those tormented by abject poverty and deprivation, to stand upon their own two feet. May Allāh the Almighty bless the efforts of Humanity First, and may it never take a backwards step; rather, I pray it always marches forward in its efforts to humanity – *Ameen, JazakAllāh.*

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HUMANITY FIRST – SERVING MANKIND FOR 25 YEARS



1992 - INCEPTION

28 August 1992, in a landmark address the head of the worldwide Ahmadiyya Muslim Community, Hazrat Mirza Tahir Ahmad^{rh}, said:

“Next I need to make an announcement. At present, people in Somalia are suffering from such a devastating famine that even thinking about it make one’s heart bleed.

For some time now, the Ahmadiyya Muslim Community has been trying to reach out to help these people with the funds that we raise for the destitute African countries. Despite our best efforts, we were unable to do so. This is because all the procedures and administration required to help these countries is controlled by certain nations who do not allow anybody to have access to these countries without their consent. Therefore, I have decided and have instructed the Ahmadiyya Muslim Community in the US and in the UK that the funds we have raised should be sent to the African brethren by any means, even by these established organisations. This will lighten the burden on our conscience to some extent. I also advise the Ahmadiyya Muslim Community in every country to raise funds to help their unfortunate brethren in Somalia; help them not as Muslims, but as human beings.

Along with that the Ahmadiyya Muslim Community in all major countries should explore the possibility of setting up organisations such as the Red Cross

which are internationally recognised; it is possible for religious organisations to gain international recognition for their charitable work.

The time has come for the Ahmadiyya Muslim Community to set up an independent organisation which would help humanity within the framework of the values of the Ahmadiyya Muslim Community; that is to serve people from all religious and national backgrounds, based on the principles of righteousness and justice, without discrimination of colour, creed or nationality. The membership of the society should be open to all like-minded worthy individuals. As far as I understand, charitable Christian organisations are permitted to work in such a way and they are formally registered by the United Nations. If my understanding is correct, then the Ahmadiyya Muslim Community should do its best to establish an international organisation to serve humanity.

The scope of services of this organisation should encompass all human beings. The fundraising of such an organisation will not be limited to Ahmadi only, but all honourable people who wish to serve through this organisation would be given an opportunity to do so. May Allah the Exalted enable us to do so..”

This address by Hazrat Mirza Tahir Ahmad^{rh} was the inspiration that led to the formal inception of Humanity First.



1995

Twenty-five years ago, the fourth Khalifa of the Ahmadiyya Muslim Community, Hazrat Mirza Tahir Ahmad^{rh}, introduced a vision of a charity that would help people out of duty and purely on the basis of need without any vested interest. His vision was that such a charity would bring together all noble souls, and would become the largest NGO in the world. This vision became the charity HUMANITY FIRST, officially registered in November 1995.





1995 – 1998

Since the Balkan War, the Aħmadiyya community had been sending aid convoys from the UK and Germany to Bosnia. This became the first major disaster response of Humanity First, supporting refugees from all sides in Croatia, Bosnia, Hungary, Kosovo and Macedonia from 1992 - 1999 with clothing, food and medical assistance. A small team in Japan responded to the Kobe earthquake.

At the same time, Humanity First recognised that there was a need for ongoing human development to take people out of poverty, with a focus on food, water, education and training. Regular aid shipments to Africa were launched in 1997, the same year that the Feed a Family programme was launched.



1999 - 2000

In 1999, a major earthquake magnitude 7.6 struck in Izmit, western Turkey, on 17 August at 3am, killing 17,000 and leaving half a million injured or homeless. Humanity First sent teams from Germany and the UK to provide 15,000 people with medical assistance, tents, clothing and food.



2001 – 2002

By 2001, Humanity First began establishing vocational training centres across Africa, initially focussed on IT and Tailoring training. The first centres were in Burkina Faso and Gambia in West Africa.

On 26 January 2001, the Indian state of Gujarat was struck by a magnitude 7.7 earthquake at 9am that killed 20,000 and injured 167,000. Humanity First sent teams from across the world to provide medical assistance, shelter and clothing. Over 5,000 victims were assisted, coordinated from our relief centre in Khabra, providing hot meals, medical treatment, clothes, shoes and hygiene supplies.





2003-2004

From 2003 to 2004, Humanity First responded to conflicts in Liberia and Iraq, and famines in West Africa, particularly in Mali and Niger. Humanity First continued to expand its network of training centres with a new IT Centre in Sierra Leone.



2005

2005 was a year of terrible disasters. Having just completed the response to the Tsunami, Humanity First had to respond to floods in Guyana on the northern coast of Latin America, and then Hurricane Katrina which devastated the US city of New Orleans and showed that even the most developed and powerful nations were not immune to disasters. However even this paled into insignificance when Pakistan was struck by its worst ever earthquake centred around Muzaffarabad on 8 October with magnitude 7.6 which left 80,000 dead.

The global response managed relief camps over a 6 month period in Bagh, Muzaffarabad and Islamabad. In total over 60,000 victims were assisted with medical support, shelter, clothing, food and water.

Regarding projects, Humanity First had been given a large piece of land in Gambia near Yundum, and opened the Masroor Secondary school which provided facilities for up to 300 children.



2006

In 2006, Humanity First responded to small disasters in Suriname, Indonesia and East Africa. This year the main focus was projects. Humanity First began its Gift of Sight programme to provide prescription glasses and cataract surgery in Burkina Faso, West Africa. Having successfully deployed IT training centres, Humanity First now began to pilot tailoring training centres.





2007

In 2007, Humanity First responded to Cyclone Sidr in Bangladesh which displaced 500,000 people in November of that year. The teams also responded to the earthquake in Peru, Hurricane Noel in Haiti, wild fires in the USA and flooding across Africa.

Humanity First was now running 19 IT training centres, but some of these would close as our students were encouraged to set up their own facilities and become self sufficient. Construction of four new primary schools began in Pakistan in areas affected by the earthquake of 2005.

Gift of Sight completed 250 cataract operations in Burkina Faso. The Feed a Family programme had now provided emergency food rations to over 100,000 vulnerable people since 2002.



2008

In 2008, Humanity First launched its Desert Fridge project to reduce crop waste and provide low tech food storage in villages across Africa. Our teams began to train pot makers in how to make the solution, and villagers in its benefits, then let them get on with deployment. We launched the project in Gambia, and then extended it to Ivory Coast and Mali.

There were a handful of smaller disasters such as the Kenya post election violence where 2,500 victims were assisted in the west of Kenya. 1,500 people in Haiti were provided with emergency supplies after Hurricanes Fay, Gustav and Hanna struck. Extensive flooding in Brazil affected 1.5 million people in Santa Catharina, and our teams responded with water purification systems across the region.



2009

In 2009, our medical team took the initiative to launch a global disaster management training course to ensure that all our staff understood and adhered to common operating procedures based on international best practice. In Gaza, the conflict with Israel cost 1,400 lives and left 100,000 homeless. Humanity First worked with Oxfam to repair schools and with Save the Children to provide a mobile library that benefitted over 6,000 children. Our teams also assisted people in disasters that year in Fiji, Pakistan, Indonesia, Bangladesh, the Philippines, Samoa, Solomon Islands, Burkina Faso, Niger and Ivory Coast.

Medical camps were held in Ghana, Togo, Sierra Leone, Niger, Benin, Mali, Burkina Faso and Uganda. In agriculture, an organic farm was established in St Louis, USA, a 5 acre farm started in Manigri, Benin. Crop processing plants started to be deployed in Africa for crops such as cassava and cous in Liberia and Gambia. By now, Humanity First had deployed 438 village water pumps and was running 17 vocational training centres. Our school in Gambia was running two shifts to support 837 students.



2010

Just as in 2005, the year 2010 saw many disasters. There were smaller disasters in Uganda, Chile, Poland, New Zealand, Guatemala, West Africa and Indonesia, but there were two major events. In January, Haiti was struck by a shallow magnitude 7 earthquake near the capital Port au Prince at 5pm on 12th January leaving 230,000 dead and 3 million homeless. Humanity First teams from around the world assisted 50,000 people with medical assistance, emergency shelter, water filtration and orphan care. After the initial phase, Humanity First moved to the south near Seguin where we opened a medical clinic in the mountains. Worse followed in the summer when Pakistan was again struck by a major event, this time flooding across almost the entire country that affected 21 million people. Our teams across the country distributed 1,137 tents, 1,340 water survival boxes, 2,716 blankets, 1,100 mosquito nets, 150 tonnes of food aid. Our medical teams saw 18,000 patients. 110 water handpumps were established, 2,000 acres of farmland was rehabilitated and 400 homes were rebuilt.

During the year, five new training centres were opened, 151 more water pumps were deployed. The Humanity First Vaughan, Ontario, Canada Food Bank was now serving 7,000 vulnerable people across the city in Canada. We also launched our Knowledge for Life programme to provide schools with books and science equipment. UK schools donated thousands of books for Africa.



2011

2011 saw the magnitude 9 Tohoku earthquake and tsunami strike Japan on 11 March, the most powerful ever to hit Japan which left 15,800 dead and half a million displaced. Our local teams ran relief camps for many months in Sendai and Ishinomaki. That summer, East Africa faced its worst drought in 60 years affecting 12.4 million people. Two large aid convoys were sent to Eastern Kenya on the Somali border. In total aid was provided for over 63,000 victims. Teams also responded to smaller disasters in Canada, Pakistan, Niger and the Philippines.

By now, we were running 27 training centres, deployed an additional 461 water pumps, performed a further 1,022 cataract operations and ran medical missions in Ghana, Burkina Faso, Gambia, Guatemala, Haiti, Tanzania and Benin.



2012

2012 was spared the huge disasters, but our teams still responded to Hurricane Sandy in the USA, the conflict in Mali, Typhoon Bhopa in the Philippines, and smaller events in Niger, Congo and Nigeria.

With the global financial crisis, we opened additional food banks across the USA and Canada. The new training centre in Liberia was a huge success with a range of mechanical, engineering and automotive training courses proving hugely popular. 30,000 children were assisted with school resources, new schools were built in Haiti and Mali, an additional 185 water pumps were deployed and a new hospital opened in Benin. 1,587 cataract operations were performed in 4 countries.





2013

2013 saw Humanity First respond to the devastating typhoon Haiyan that struck the Philippines on 8 November killing over 6,000 and affecting 11 million. Humanity First launched a global response in which the team provided temporary water filters, provided food and emergency shelter, and then over a number of months, rebuilt two primary schools and hundreds of homes. We assisted over 20,000 victims. The Syria crisis was gathering pace, so we prepared winter kits for victims in Jordan. We also responded to many smaller disasters in the USA, Canada, Niger, Benin and Sierra Leone.

We were now running 33 training centres, deployed a further 249 water pumps, performed 1,800 eye operations, built a hospital laboratory in Ghana and deployed more crop processing plants in Uganda and Ivory Coast.



2014

2014 saw Humanity First respond to ongoing conflicts in Syria and Gaza, and smaller scale floods in Kashmir and the Balkans. However the major global event was the Ebola outbreak in West Africa. There is no cure, and the potential for contamination was huge. By the summer, many borders were closed. The following months saw over 25,000 cases and 10,000 deaths. HF employed a team of 40 local staff in Sierra Leone and provided videos and posters in local languages to guide the population on how to prevent the spread of Ebola, and took the message to over 130,000 people through community and faith centres. Humanity First also supported 100 orphans by providing their extended families with weekly aid packs. Having recognised the risk in public transport and markets, Humanity First worked with the Mayor of Freetown and the Transport Ministry to provide hand washing and scanning for bus passengers at 6 major bus terminals around Freetown. HF had teams of 3 at each station, and over 3 months, scanned 1.1 million passengers. The efforts were recognised by passengers, drivers and authorities alike in helping combat the spread of the virus.

Humanity First also officially opened its new training campus in Budaka, south east Uganda, with ministerial representation, and a second primary school in Mali. In order to take cataract surgery to remote sub-Saharan areas, HF built and deployed a mobile eye surgery unit to Burkina Faso where, to date, over 6,500 cataract operations had been conducted.



2015



20th Anniversary Humanity First International Conference 2015

The 2 day international conference was held in London at the Baitul Futuh masjid, and was attended by 130 delegates from 15 countries around the world.

His Holiness, Hazrat Mirza Masroor Ahmad^{aa}, worldwide head of the Ahmadiyya Muslim Community, addressed the conference at a special dinner that took place on 24th January 2015.

About Humanity First, His Holiness, Hazrat Mirza Masroor Ahmad^{aa} said,

“The very basis and purpose with which Humanity First was named – was that first of all humanity’ and one’s own pleasure and comfort is secondary. Thus, every person associated with Humanity First – whether they are part of its executive body or whether they are workers or volunteers – should understand this philosophy and this spirit.”

In its 20th year, Humanity First is now registered in 43 countries across 6 continents, and has a team of over 3,000 volunteers regularly involved in projects around the globe. Millions have already been helped out of poverty by Humanity First. For example, we have deployed over 1,800 village water installations such that over 2.8 million people access safe drinking water every day using our pumps, wells, springs and filters.



2016

Many existing schools in low income regions are in a poor state, so Humanity First launched the Classroom Transformation Project to paint and equip classrooms, carrying out pilot projects with schools in Uganda, The Gambia, Jordan, Sierra Leone and Ivory Coast.

Humanity First continued it's work under Water for Life especially in Tharparkar, Pakistan. By 2016 Humanity First had installed almost 300 wells in Pakistan, supporting hundreds of thousands of people.

As a sign of the growing strength of local branches, in April, Humanity First was able to respond to concurrent earthquakes in Japan and Ecuador.



2017

In 2017 Humanity First Deployed it's second mobile eye unit - 'Al-Ain' - to the regions of Benin and Togo, with which over 4,000 eye operations were completed successfully in the first year. Aside from this Humanity First increased focus on infrastructure and had now built 31 schools, completed 2,632 village water installation projects and was running 5 hospitals. A water drilling rig was deployed to cover Benin and Togo and work on new boreholes started in partnership with IAAAE. In some areas, Humanity First started working on solar boreholes which would last longer and require no manual effort to draw water. Humanity First responded to concurrent disasters across Asia, Africa, North and Central America, assisting 170,000 disaster victims with shelter, food, water and medical aid.



2018

The highlight of 2018 was the inauguration of the flagship Nasir Hospital in Guatemala by Hazrat Khalifatul-Masīh V^{aa}. At full capacity, the hospital employs 80 staff, and has a faculty of visiting expert clinicians from the US supporting and training the local team. The hospital also holds classes on wellness, diet and other related subjects to transform the health of the poorest in Guatemala.

Throughout the year, Humanity First also responded to disasters in 13 countries and continued it's push to build new primary schools, with 34 schools now built, and 11 more under construction.

Over 400,000 people were also assisted through the Food Security programme.





2019

By 2019, Humanity First was now running 9 hospitals and clinics, with the latest to open being in Dakar, the capital of Senegal.

In Toronto, Humanity First piloted a new Shelter Bus concept to help homeless people in the city, while the team in France were on the streets of several cities including Paris, providing homeless people with food, water, hygiene items and clothing.

By 2019 43 schools had been completed, with more planned to be built in 2020. Also, 33 vocational training centres were being run covering a range of skills.

An additional 607 new village water installations were completed.



2020 SILVER JUBILEE

2020 marks 25 years since Humanity First was officially launched. Throughout this time Humanity First has continued to grow, initially focused on providing disaster relief, Humanity First now also undertakes a wide variety of projects to better the lives of countless people around the globe.

2020 proved to be a terrible year for the world due to the Covid-19 Pandemic. Humanity First was at the forefront in providing relief to those who were affected, in whatever way was necessary. Whether it was providing PPE equipment to frontline workers, providing food and water, distributing hand sanitizer or raising awareness. By the end of 2020 Humanity First had provided relief in 78 countries with beneficiaries numbering over 900,000 and over 11 million meals provided.



HUMANITY FIRST CANADA

2020 Summary Report by Mubashar Khalid – Director Communications Humanity First Canada



Humanity First
Serving Mankind

HUMANITY FIRST CANADA 2020 ACTIVITIES

Humanity First Canada has made a significant impact through each of its nine programs this year: Disaster Relief, Water for Life, Food Security, Orphan Care, Global Health, Refugee Resettlement, Knowledge for Life, Gift of Sight and Community Care.

2020 has been a challenging year for all with the COVID-19 pandemic altering all aspects of life. Humanity First is continuously working toward its goal of relieving suffering across the globe and building the capability of communities to help themselves.

WHAT WE DO & WHERE WE ARE

Humanity First helps people in need through 9 programs, each of which tackle different areas of human need. Based in the Greater Toronto Area in Canada, our programs create strong positive changes within Canada and internationally as well.





Our international work is characterized by empowering underprivileged communities in collaboration with community members. Our Canadian work is characterized by the upliftment and support for vulnerable members of Canadian society, which includes but is certainly not limited to: newcomers, seniors, children, and low income families.

GIFT of SIGHT
Humanity First



KNOWLEDGE for LIFE
Humanity First



REFUGEE RESETTLEMENT
Humanity First



ORPHAN CARE
Humanity First



COMMUNITY CARE
Humanity First



GLOBAL COVID-19 RESPONSE

Prevention



571,687
PPE, masks, sanitizers & cleaning materials distributed

Healthcare



152
Hospitals Supported



2,252
Blood units donated

Food & Water



12,600,000
Meals Provided

DISASTER RELIEF

Humanity First



RESPONSE TO

7

NATURAL
DISASTERS

40K+

VICTIMS
ASSISTED

DISASTER RELIEF
PROVIDED IN:

HONDURAS
INDONESIA
PHILIPPINES
CAMEROON
FIJI

OVERVIEW

Humanity First has extensive experience in providing immediate and long-term relief support after natural and manmade disasters. As first responders, the Humanity First team helps victims of natural calamities and provides emergency relief including medical care, food support, clean water and emergency supplies.

Following the emergency phase, Humanity First puts focus on recovery and rehabilitation. The Disaster Relief team continues their mission by rebuilding shelters and restoring infrastructure and survival resources of afflicted communities.

This year, Humanity First assisted over 42,000 victims of natural disasters across five countries through its Disaster Relief efforts.



WATER for LIFE

Humanity First



OVERVIEW

The Water for Life program aims to make water an accessible necessity for all. Humanity First provides long term water solutions in remote villages and poor communities in Africa, South East Asia and Central & South America, where the nearest clean water sources are miles away.

The water solutions we provide include: hand pumps, bore holes with electrical motors, water wells, water filtration systems, and water filtration tablets.

Our short term goal is always to provide communities with access to water to fulfill their daily needs. Humanity First's long term goal is to enable these communities to provide for themselves and become self-sufficient over time.

Thus, the water solutions implemented are not only long term fixtures within the areas, such as water wells and hand pumps, but the Water for Life Team also provides locals with long term maintenance training to enable their independence.

39

WATER
WELLS

35

HAND
PUMPS

74

VILLAGES

In 2020, Humanity First provided over 127,000 people with safe and clean drinking water through sustainable water solutions.



FOOD SECURITY

Humanity First



502
VILLAGES

19
COUNTRIES:

- BANGLADESH
- BELIZE
- BRAZIL
- CANADA
- CAMEROON
- CHAD
- CONGO
- ECUADOR
- EQUATORIAL GUINEA
- GABON
- HAITI
- MALAYSIA
- NIGER
- NIGERIA
- PHILIPPINES
- SENEGAL
- SOMALIA
- TANZANIA
- THAILAND

OVERVIEW

The Food Security program helps people living below the poverty line to put food on their table. Humanity First achieves this through several food support initiatives including food banks, mobile meals, and bulk food distribution to disadvantaged communities.

These efforts are carried out on both an international and local scale in an effort to tackle the growing issue of food insecurity. About 2 billion people around the globe are food insecure. This means that one in four people lack consistent access to nutrition, impeding their ability to lead a healthy life.

Humanity First provides food support to such individuals through its Feed the Hungry Program, Feed a Family Food Bank, and Feed the Homeless initiative.

Food insecurity is a growing issue, impacting communities across the globe. Humanity First provided food support to over 233,000 people through its international food security projects and Feed a Family Food Bank in Vaughan, ON.



GLOBAL HEALTH

Humanity First



OVERVIEW

The Global Health program tackles several aspects of healthcare to provide comprehensive solutions to communities worldwide. The program primarily operates in economically disadvantaged areas in Africa and South Asia. The aim is to provide primary health care, and meet other preventative and medical needs, such as oral health and maternal and child health care. We achieve this through: operating Mobile Medical Camps, regularly donating medical equipment to hospitals/clinics, and building new hospitals/clinics.

Humanity First continues operation of five medical facilities across four countries. In 2020, over 6,980 persons benefitted from the free health and medical services provided by HF Canada medical centres, clinics, and hospitals.

5

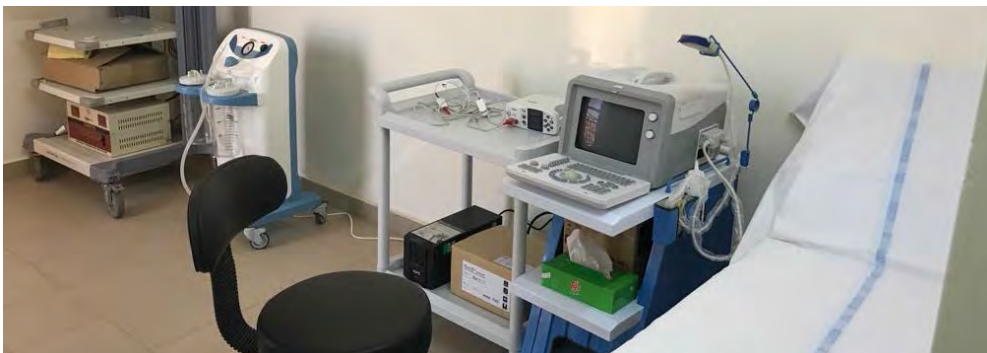
MEDICAL FACILITIES

6,980+

BENEFICIARIES

SERVICES PROVIDED IN 4 COUNTRIES:

- BANGLADESH
- CONGO
- NIGERIA
- SENEGAL



GIFT of SIGHT



Humanity First

287

FREE CATARACT
EYE SURGERIES

SERVICES
PROVIDED IN

NIGERIA
PAKISTAN

OVERVIEW

The Gift of Sight program provides vision restorative services and support in underserved communities, where they are otherwise difficult to reach. As of 2018, the program is largely characterized by cataract eye surgery camps we set up throughout the year in Nigeria.

In Canada, the program is focused on providing eyeglasses and other vision support to vulnerable members of Canadian society. We provide vision support to low income families, seniors and children in the Greater Toronto Area. In conjunction with the Humanity First Refugee Resettlement program, vulnerable newcomers are also provided with the vision restoration support along with other healthcare services.

287 free cataract eyes surgeries were performed in 2020 through Humanity First's Gift of Sight program.



KNOWLEDGE for LIFE

Humanity First



10

HUMANITY
FRIST SCHOOLS

11

COUNTRIES
PROVIDED
WITH
EDUCATIONAL
SUPPORT

776

STUDENTS
ENROLLED

OVERVIEW

The Knowledge for Life program supports underprivileged children in their educational and academic needs. Children shape our future, thus access to education for every child is extremely important. As with all of Humanity First's programs, the goal of Knowledge for Life initiatives is to enable the economic independence of those in need.

Humanity First plays a part in providing accessibility to education for all by supporting schools in underprivileged communities internationally. Humanity First builds schools, and provides school supplies and furniture.

776 students are receiving free education through 10 Humanity First primary schools. Students in 11 countries were supported through the Knowledge for Life program in 2020.



REFUGEE RESETTLEMENT

Humanity First



77

PERSONS RESETTLED

33

FAMILIES RESETTLED

MALAYSIA
THAILAND
NEPAL
CHINA
SRI LANKA
UGANDA

OVERVIEW

Global forced displacement is a growing crisis. 80 million people around the world have been forced to flee their homes, 40% of whom are children under the age of 18. Humanity First has become one of the leading Private Refugee Sponsorship and Resettlement organizations, resettling refugee families in Canada since 2011. These newcomers begin a new life in a new home country, becoming positive and contributing members of society.

Despite the restrictions and challenges presented by the COVID-19 pandemic, Humanity First resettled 77 refugees in Canada, providing them a new home in a safe country, and comprehensive early settlement support.



ORPHAN CARE



Humanity First

88

CHILDREN
CARED FOR

MONTHLY

NEEDS
ASSESSMENT

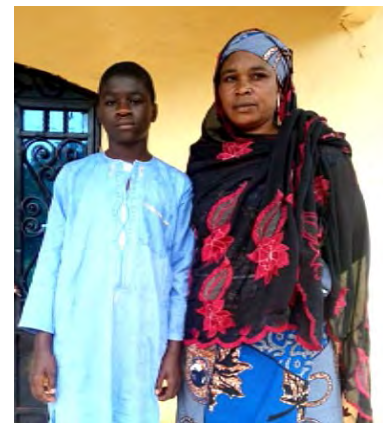
CAMEROON
NIGERIA

OVERVIEW

Under this comprehensive program, sponsored children are placed in the care of carefully selected foster parents who can provide the child a safe and well- rounded upbringing in a loving family unit. Orphan children are provided shelter, clothing, basic nutrition and healthcare, and access to education.

Humanity First Coordinators facilitate the Orphan Care program, staying in touch with children and their foster parents regularly, as well as paying occasional visits to their homes to ensure that each family is managing successfully. Orphan children under the age of 18 qualify for this program. They are fostered until they reach 21 years of age or complete post- secondary education - whichever comes later.

Humanity First continues to provide food support, shelter, healthcare & nutrition, clothing, access to education, and a loving home to 88 orphan children.



COMMUNITY CARE

Humanity First



300+

FAMILIES SUPPORTED

COMMUNITY CARE PROJECTS ACROSS

14

COUNTRIES

OVERVIEW

Humanity First Canada has several community care projects that provide support to vulnerable members of communities both locally and internationally.

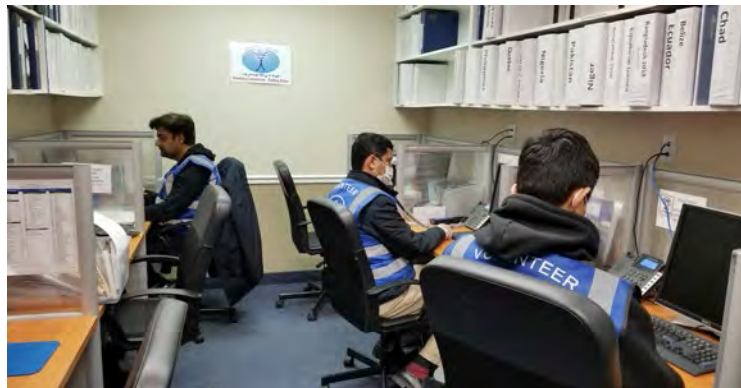
Community Care initiatives are carried out primarily in Canada to help vulnerable Canadians such as: children, low income families, seniors, newcomers and more. However, we have an important international presence with our Model Village projects and community centers.

Our Seniors First program is based in Canada and offers senior Canadians health and well-being sessions, field trips, basic computer literacy classes, conversational English classes, and food support.

We further regularly set up Tax Clinics to provide tax filing services to low income families, newcomers, refugees, and students in Canada.

We also carry out Model Village projects in remote areas internationally where basic necessities, such as water supply, sanitation, electricity, education, vocational training and healthcare services, are entirely out of reach.

Humanity First continued its community care projects in 14 countries, helping families through Free Tax Filing Clinics, Seniors First initiatives, and sanitation projects.



HUMANITY FIRST CANADA FOOD BANK & COVID-19 RESPONSE



On 11th March, 2020 the World Health Organization declared the COVID-19 outbreak a global pandemic. The impact of this infectious disease has been felt the world over, affecting all facets of life. Humanity First Canada has taken an active role in response to the pandemic through the Humanity First Cares Campaign.

Humanity First Canada has distributed over 80,000 PPE Face Shields globally, supporting community members, health care workers, and over 40 hospitals. Humanity First partnered with students from various universities using 3D printing technology to meet demand. Humanity First continues to distribute hygiene essentials including face masks, hand sanitizer, gloves, and surface cleaner locally and globally.

In order to meet the demand for food support, Humanity First Food Bank expanded operations to 7 days a week, serving longer hours and ramping up its free delivery service. The food bank saw a 63% increase in registration during the pandemic – The Food Bank to provided food support to over 11,000 families.

Humanity First Canada has supported 14 countries internationally throughout the pandemic by operating soup kitchens, providing access to clean water, and distributing food hampers, PPE, and hygiene essentials in underdeveloped communities.

**4.2
Million+**
MEALS SERVED

42,000+
BENEFICIARIES

80,000
PPE
DISTRIBUTED

40+
HOSPITALS
SUPPORTED

11,000+
FAMILIES
SERVED

3,300+
FOOD
HAMPERS
DELIVERED

Humanity First Global Impact in the Last 26 Years:





..... HUMANITY FIRST

INTERNATIONAL CONFERENCE

..... 2021



"It is Islam that has taught us that serving others is a great means of gaining Allah's love and nearness. Indeed, religion itself is the very motivation and inspiration underlying the objectives of Humanity First."

Hadrath Mirza Masroor Ahmad, Khalifatul Masih V^(rb)
International Conference 2015

Report by Mubashir Khalid – Director Communications Humanity First Canada

“Stand ever-ready to wipe away the tears of those who are in distress”

By the grace of Allāh, Humanity First International Conference was held in London, UK on 30th & 31st October 2021. The two-day event was held at the Baitul Futuh Mosque in London on Saturday and in Islamabad, Tilford, UK on Sunday. The theme of the event was: ***“Poverty Alleviation Through Empowerment.”***

The Humanity First silver jubilee conference could not be held last year due to COVID-19 and was postponed to this year. A total of 1229 delegates attended the silver jubilee conference, either physically or virtually. This includes Humanity First delegates and members from 65 countries across the world. It was a historical event on many fronts. For the first time ever, Humanity First teams from 65 countries participated in the conference. The key highlight of the conference was the address by the Worldwide Head of the Ahmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Hazrat Mirza Masroor Ahmad^{aa}, Huzoor Anwar^{aa} delivered this address in the concluding session of the conference. The Chairman of Humanity First presented a brief report on the works of Humanity First over the past 26 years. Next, a video highlighting the first 25 years of Humanity First was shown. The video displayed various milestones of this charity’s journey and its various



achievements through the quarter of a century.

Each day the conference started with the recitation of the Holy Qur’ān. It held various panel discussions moderated by senior members of Humanity First covering a number of programs and projects:

- Disaster Relief - Working as part of a global team
- Healthcare Panel & Humanity First

Healthcare - A template for sustainable projects

- Humanity First Strategy 2021 - 2025 Panel: Where Are We Going
- Contributing to the UN Sustainable Development Goals
- Innovation & Emerging Technology
- Water for Life Panel

- Capacity Building for local Humanity First Branches
- Experiences of developing Humanity First Branches
- Humanity First Governance
- Knowledge for Life Panel
- Food Security Panel
- Orphan Care Panel

By the grace of Allāh, over 45 national team members of Humanity First participated in the conference virtually by joining from Canada in the early hours of morning. Respected Aslam Daud Şāhib Chairman of Humanity First Canada participated in the conference in person. Chairman Şāhib, along with Mubashir Khalid Şāhib Director Communications, and Naumana Khan

Şāhiba Director Programs moderated and conducted healthy discussions on various programs during the conference.

Humanity First had the honour and privilege that His Holiness, Hazrat Mirza Masroor Ahmad^{aa} graced the Conference with his presence and delivered a very powerful and faith-inspiring keynote address marking 25 years of Humanity First. The address was watched by thousands of people throughout Canada. Members of National Majlis ‘Amila, other office bearers of Jamā’at as well as members of various Auxiliary organizations joined the Humanity First national team and volunteers at Baitul Islam Mosque where the live address of His Holiness^{aa} was shown. During the address live scenes from Baitul Islam were also shown on MTA.

Huzoor Anwar^{aa} praised the work of Humanity First in the last 26 years and

provided invaluable advice for the future: *“Never forget that your true inspiration is, and always will be, the benevolent teachings of Islām. Do not shy away from the fact that it is your religion and your belief in Allāh the Almighty that motivates you to serve the cause of humanity.”*

He further said: *“Never rest easy, or feel satisfied with what has gone in the past, rather, look to the future and see how and where you can increase the scope of your service for humanity. It should always be your objective to provide the maximum possible service, whilst utilising the minimum possible resources.*

May Allāh enable us to serve humanity and follow the guidance of our beloved Imām^{aa}. Amīn!

Following are some glimpses of the conference from Canada.



